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Quayle backs educational choice

Vice president visits Holy Cross School to pay respects to 'an outstanding school'

by John F. Fink

"Holy Cross is an outstanding school because it has the involvement of the parents working with their teachers in a community-based school."

This was the conclusion Vice President Dan Quayle reached after his visit with students, parents and administrators at Holy Cross School in Indianapolis last Friday. Quayle was accompanied by Indiana Senator Dan Coats.

The eastside school is attended by children in the boundaries of the Cathedral of SS. Peter and Paul, St. Mary and Holy Cross parishes.

During a news conference after meeting with parents and administrators of the school, Quayle said, "The parents told how important the school is to them, not only because of the education their children receive here but also for the teaching of values."

The vice president visited Holy Cross to give his and the Bush Administration's support to the Choice Charitable Trust established by the Golden Rule Insurance Co. Under this program, Golden Rule offered to pay half the tuition up to a maximum of \$800 for children from low- and moderate-income families in the Indianapolis Public School district to attend the private elementary school of their choice.

At first the limit was the first 500 students who applied, but later Golden Rule advertised the program on television and invited the community's financial support for more than 500. As of last Friday, 747 students had been accepted in the program, with 106 more on a waiting list. According to Golden Rule officials, 220 of these students transferred from public schools to private schools. The others were already attending private schools. More than 450 are enrolled at Catholic schools, including 60 at Holy Cross.

During his news conference at Holy Cross, Vice President Quayle told about talking with the mother of one of the students who transferred to Holy Cross as a result of the Choice Charitable Trust. "Her face was beaming," he said, as she praised Golden Rule because "otherwise I wouldn't have a choice" of where to send her child.

Choice, Quayle said, is part of the Bush Administration's strategy for education.

He was reminded by a reporter that critics of the Golden Rule plan say that enabling children to leave the public school system only hurts that system. Quayle responded:



SCHOOL VISIT—Vice President Dan Quayle receives a warm reception from students and teachers when he visits

Holy Cross School during a visit to Indianapolis on Friday afternoon, Sept. 6. (Photo by Margaret Nelson)

"I would say to those critics, Golden Rule has given choice in education to low income families who didn't have choice. Why is it right for only the wealthy to choose where their children can go to school? Why shouldn't that be a choice for all?"

He continued, "If the public schools are not doing the job, why not?" He said that he knows there are many good public schools in Indianapolis, but asked, "What's wrong with competition? Why does it cost public schools three times per pupil what it costs the Catholic school system?"

He said that the parents he met with stressed that Holy

Cross is a neighborhood school and that they want to be able to send their children to good schools in their own neighborhoods.

The press was permitted to attend Quayle's meeting with parents and school administrators only long enough to take photos, but one of those who participated said that Quayle asked not only what was good about Holy Cross but also why parents didn't want their children to attend the public schools.

One man replied that he had had a conversation recently

(See VICE PRESIDENT VISITS, page 2)

Daly, Giczewski join Development Office staff

by John F. Fink

Two people have been added to the staff of the Development Office of the Archdiocese of Indianapolis in an effort to expand the development services that will be provided to the agencies, parishes and schools of the archdiocese.

Lawrence T. Daly has been appointed director of the United Catholic Appeal and Robert Giczewski is the new executive director of the Catholic Community Foundation (CCF).

In announcing the appointments, Rick Valdiserri, archdiocesan director of development, said, "We feel fortunate to have two very energetic and enthusiastic men who are so committed to helping the Catholic Church in central and southern Indiana. They bring a wealth of experience that will prove beneficial in serving the many institutions of the archdiocese."

Daly will assist parishes in training, organizing and planning for the annual United Catholic Appeal. Giczewski will promote the use of the CCF as a means of establishing individual endowments for the support of schools, parishes and agencies of the archdiocese.

The CCF combines endowments from various parts of the archdiocese so that those who own the endowments can achieve a better rate of return. There are now 39 different accounts in CCF and their total value is almost \$4 million.

Daly comes to the archdiocese from the U.S. Army where he was a colonel and chief of Army Bands. In this capacity he was responsible for the musical and operational proficiency of 50 full-time and 75 reserve Army bands. Previous to that he was adjutant general at the U.S. Military Academy at West Point and held various other administrative positions in the Army.

He received his bachelor's degree from

Fordham University and a master's degree from Penn State University. He is married to the former Mary Kay Corey and they have three children.

Giczewski was formerly employed by AT&T Corporations in Indianapolis in various executive capacities, the latest being sales director of transmission products. He received a bachelor's degree from Loyola University in Chicago and a master's degree in business administration from the University of Chicago. He is married to the former Mary Keating and they have four children.

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Lawrence T. Daly



Robert Giczewski

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Religious ed. teachers can't do it alone

by John F. Fink

Those in our parishes who teach the Catholic faith to our children have a very heavy responsibility—nothing less than the continuation of that faith in that parish. But they cannot do it alone. They need, and deserve, help from the entire faith community.

Only 65 of the 158 parishes in the Archdiocese of Indianapolis have a Catholic elementary school. In many parishes without a school, the children are able to attend Catholic school at other parishes, but children in many parishes don't have that opportunity. That means that these children must learn their religion at home and in their parish religious education programs. Even in those parishes that do have schools, not all Catholic families take advantage of them.

Last year parishes in the archdiocese reported a total of 19,442 students in parish religious education programs: 13,524 pre-school through eighth grade and 5,918 high school students (compared with 18,994 students in Catholic schools). The total number of Catholics of high school age is 10,409, of whom 8,317 are either in Catholic high schools or in religious education classes.

HOW GOOD IS THE religious education these students are receiving? It seems that almost everyone has an opinion about that. Few programs in parishes have been criticized as much as those dealing with religious education. It's so easy to demonstrate that youth and young adults today don't know as much about their faith as Catholics of earlier generations do.

Sometimes this criticism is at the highest levels of the church. During the meeting two years ago between top Vatican officials and 36 U.S. bishops, both Cardinal Joseph



Ratzinger, head of the Vatican's Congregation for the Doctrine of the Faith, and New York's Cardinal John O'Connor were severe in their criticisms of religious education in the United States. Cardinal Ratzinger spoke of "a confusion of voices" and "difficulty in recognizing the Gospel" in programs while Cardinal O'Connor claimed that "years of confusion and diversity left an entire generation in a state of ambiguity."

ACTUALLY, FROM WHAT I've been able to determine, the situation today is improved from what it was 10 or 15 years ago when teaching methods seemed to take precedence over content in religion classes. Today's texts do stress content and are usually very orthodox.

Last year the U.S. Catholic Conference completed a study of the strengths and weaknesses of religious education programs. A major strength was the faithful transmission of the gospel message through texts, materials and catechetical witness. Another strength cited was "a wider understanding by adult Catholics that the complete approach to religious education involves: the four elements of message, community, worship and service."

A lot of weaknesses were also found. One was that the four elements mentioned above are often learned, theoretically but not necessarily integrated into parish life. Another was that insufficient attention is given to the Catholic approach to human sexuality. Still another was that inadequate staffing and financing are hindering catechetical effectiveness. And programs for young adults were judged "weak or nonexistent."

But the biggest problem with religious education programs, it seems to me, is that not enough time is devoted to them. Many of them consist of an hour or two devoted to them. How do we expect that to compete with hour piled on hour of television, movies, videos, advertising and so many other elements of our society that directly contradict what the children learn in religion class?

There's no doubt that the odds seem stacked against the chances of children retaining Catholic values in today's

society. That's why our religious education teachers need help from the rest of the Catholic community.

THE JULY ISSUE OF U.S. Catholic magazine contained an article titled "Religious Education: Who's Failing Our Students?" by Robert L. Johnston. Its subtitle more or less tells the author's view: "Don't blame the kids. A parish can't pass on what it hasn't got."

Johnston wrote: "It appears to be the case that parish religious education programs are assuming the major responsibility for the faith life of the children and teens who are placed in the programs. Parents largely have opted out, and CCD is picking up the slack. But to accept and maintain this burden, the religious education ministry requires the understanding and support of a committed body of adults who are serious about enlivening and deepening the faith of those being catechized."

The first ones who should be helping, of course, are those parents who have "opted out." In Johnston's words, since they are still the primary educators of their children. When parents do become involved in their children's religious education classes, the results are usually positive. When they don't, results are what you would expect.

As Johnston wrote in the U.S. Catholic article: "Obviously, there are as many opinions about the effectiveness of CCD as there are parents of CCD students. But it seems there is a general acknowledgment—at times grudgingly given—that unless what is presented in the CCD classroom about religious behavior, beliefs, values, or influences is somehow followed up in the home, the impact of religious education will be minimal."

Johnston concludes: "Religious education, mainly in the form of parish CCD programs, should neither be getting a bum rap nor taking the rap for what's amiss in the church. The renewal has been proven successful whenever it has the right tools, the right personnel, and the right support mechanisms in the parish and home."

EDITORIAL COMMENTARY

Support public schools as well as Catholic schools

by John F. Fink

The visit of Vice President Dan Quayle to Holy Cross School last Friday was exciting for the children in that school, as well as for their parents. This was especially true for those parents selected to explain to the vice president what it is about Holy Cross that made them select that school. (See story on page 1.)

The day was exciting, too, for the school administrators in the archdiocese, because this was clearly a chance to show off the excellent quality of a Catholic school education. The fact that Quayle was arguing the case for choice in education didn't hurt either.

We should, though, be careful that we don't overdo our excitement, because there are at least two things we must keep in mind.

First of all, we must not turn promotion for Catholic schools into anti-public school campaigns. The public school system is a vitally important part of American society and Catholics no less than any other citizens should be interested in its improvement. As stated in the column above, show, more Catholic children attend public schools than attend Catholic schools, so even if we were not concerned about public schools because of their importance to society in general we should be for our own self-interest.

It is for this reason that we must stress the ultimate purpose of Golden Rule Insurance Company's Choice Charitable Trust. That purpose is not to harm the public school system by making it possible for poor children to go to better schools, but to force the public schools to improve the education they are providing by giving them some competition for the students. If that can be done, everyone will benefit.

Clearly people are now unhappy with the performance of some public schools

and this newspaper has pointed out how Catholic school students outperform those in public schools. But we should keep our eyes on the objective of improving all education, not only Catholic schools.

The second thing to keep in mind is that simply increasing enrollment in Catholic schools is not going to solve their financial problems. Many Catholic schools are full now and can't accept more students, even if half the tuition will be paid by Golden Rule.

Vice president visits Holy Cross

(Continued from page 1)

with the IPS superintendent of schools. He said he told the superintendent that he passes several bus stops on his way to work and he sees many students waiting for buses. But he noted that he never sees students with books. The man told Quayle that the superintendent replied that the schools can't allow the students to take books home with them because they're afraid they won't bring them back. That, the man said, is why his children are at Holy Cross rather than at a public school.

In both his visit with students and his meeting with parents and administrators, Quayle began by saying that he felt right at home because two of his children attend Catholic schools—Gonzaga High School in Washington.

The press was present during Quayle's visit with seventh- and eighth-grade students. He was introduced to the students by Holy Cross principal Providence Sister Barbara McClelland, and accompanied by Father Patrick Doyle, administrator of Holy Cross Parish, and Father Mauro Rodas, pastor of St. Mary.

After saying that he was there to pay his respects to a good school and that educational quality is a priority of the Bush Administration, Quayle talked to the students about what has been happening in the Soviet Union. Much of what he said to the elementary school children he repeated to students at Indiana Law School later in the afternoon.

He said that "what this country stands for" is what caused the events in the Soviet Union. "The people there tasted a little bit of freedom and democracy, and saw what was happening in Eastern Europe," he said. "The communist hard-liners thought

they could go back to communism, but the people defied them."

Quayle said he hopes we will see a Soviet Union "that respects individual liberty. If so," he told the students, "you will have witnessed one of the greatest events in world history."

The vice president answered several questions from the students. One asked about nuclear weapons. Quayle replied that our nuclear weapons have been preserved peace. He said they have been a wise investment, that by maintaining our strength we have deterred other countries from attacking.

The students presented Quayle with a Holy Cross sweatshirt and asked him to autograph a basketball.

Archdiocesan officials who were among those who met with the vice president included Father David Coats, vice general; Frank Savage, secretary for Catholic education; and Providence Sister Lawrence Ann Liston, director of schools.

Patrick Rooney, chief executive officer at Golden Rule, was also present during the meeting with parents. During a brief interview, Rooney said that he considers Golden Rule's Choice Charitable Trust to be extremely successful.

Also present was Dr. Robert Kealey from the National Catholic Educational Association (NCEA). The NCEA and the U.S. Catholic Conference are beginning a public relations/marketing effort this month called "Discover Catholic Schools" and Kealey presented Vice President Quayle with the first lapel button.

On the day of the vice president's visit to Holy Cross, *The Wall Street Journal* published an editorial about the Golden Rule plan.

Sixty children at Holy Cross are now having half of their tuition paid for by Golden Rule. That's a great break for their parents and enables those families to have a choice of schools, but it doesn't solve Holy Cross's financial problems.

Enrollment is increasing in our Catholic schools, in part because of successful promotion on the part of those schools and in part because of the bad publicity public schools have received recently. But if every Catholic school in the archdiocese were filled to capacity, those schools would still have financial problems.

That is simply because tuition is not high enough to cover the schools' expenses. And that is despite the fact alluded to by Vice President Quayle while he was at Holy Cross, that Catholic schools are able to provide a superior education for a third of the money that public schools spend.

Naturally, anytime someone says that tuition is not high enough, you can hear groans from all those parents who are paying that tuition (on top of the taxes they pay to keep the public schools going). Tuition increases invariably mean a drop in enrollment. Indeed, it's the present tuition costs that keep more Catholics from sending their children to Catholic schools.

This is particularly a serious problem in areas such as where Holy Cross School is located. It's important to maintain Catholic schools in the center city of Indianapolis. The church does not want to provide education only to the children of the wealthy.

There is now a management study going on in the archdiocese and one of the areas being studied is total Catholic education. Another is the church's ministry to the urban community. Let's hope those who are studying the problems in these areas, and who are expected to prepare long-range plans for the future, will find some innovative solutions.

Archbishop O'Meara's Schedule

Week of September 15

SUNDAY, Sept. 15—Dedication of newly renovated church and new parish center, St. Patrick Parish, Salem, 12 noon.

MONDAY, Sept. 16—Catholic School Congress, University Place, Indianapolis, 9:30 a.m.

—Annual Fatima Board meeting, Fatima Retreat House, 7:30 p.m.

TUESDAY, Sept. 17—Priest Personnel meeting, Catholic Center, 10:30 a.m.

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THE CRITERION

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Future staffing project continues

Sister Louise Bond, SNJM

The Future Parish Staffing Project Committee has been meeting for two years. The group consists of representatives from the Council of Priests, Priests' Personnel Board, pastoral planning, archdiocesan staff and pastoral ministers from rural, city-center and suburban faith communities.

The committee discussed such questions as: 1. How can the archdiocese provide the best pastoral care for people, given current and future personnel and financial constraints? 2. How can it

sensitively deal with the situation at hand? 3. How can the archdiocese be sensitive to the needs of both the priests and the people? 4. How can the people have a part in recommending the future of their parish? 5. How can the people continue to be church?

The committee looked at parish profiles, reviewed parish and deanery reports from the Future Parish Staffing Project, studied parish vital statistics, reviewed sacramental activity, analyzed geographic and deanery boundaries, studied distances between parishes and worked on projections for priests available for parish ministry beyond the year 2000.

Parishioners were asked to respond to such questions as: Where is collaboration happening to strengthen parish life? What else needs to happen to share resources and model stewardship? Given the diminishing number of available priests, name some ministries which the parish priest is involved in which could be done by other pastoral ministers.

Other questions were: How can the parish remain, either alone or with others, and live out the three-fold mission—to proclaim the Word, to worship and pray, and to serve the justice needs of the community and the world—with fewer priests? After examining the staffing op-

tions, participants were asked to decide which ones might be most appropriate for their parish. They were asked with which other parishes they might collaborate. Parishers were asked to examine their effectiveness and to define areas where they could grow.

This process has taken place in the parishes. Deanery pastoral councils and the project committee reviewed the response of the people.

The Future Parish Staffing Project Committee is sensitive to the people in the parishes, sensitive to the needs of priests and other parish leaders, and most of all, sensitive to the Spirit of God, speaking today. The committee has tried to read the "signs of the times" carefully.

Some people are saying, "We're already clustered." This won't affect us," or "Our parish is so small that they'll probably tell us what to do anyway." This is not true. Everyone will be affected by the change, but everyone has also had the opportunity to have a voice and influence on the future of the parish.

It is encouraging to see parishioners taking the opportunity to share their ideas at parish assemblies. It is even more encouraging to see the smaller parishes with good turnouts of people, coming together to say, "What do we have to do to retain our identity?"

During September and October, the deans, pastoral staffs and the deanery pastoral councils will receive the preliminary recommendations of the Future Parish Staffing Project committee.

All will reflect on the recommendations and have the opportunity to say whether or not they can live with the proposed recommendations. They can also write down their concerns, which will be reviewed by the project committee on Oct. 22, prior to making recommendations to Archbishop Edward T. O'Meara.

In God's timing, the Archdiocese of Indianapolis is facing the future staffing of parishes head on. There is more awareness that the people are the church. They are growing in their ability to work alongside the priests, parish coordinators and other pastoral leaders to build God's reign in the world today.

In "The Lay Centered Church," Leonard Doohan says, "As we look ahead, it is crucial that in all future efforts and developments, laity and clergy work together and discover what they can be. In a period of increased lay responsibility, the clergy must not sacrifice what in faith we know they must be."

"Laity, responding to a baptismal commitment, must live out their responsibility with awareness of what it means to be church, appreciative of other ministries within the community. In the decades ahead the mission of the laity and the mission of clergy will grow interdependently. If we stress only one, our ecclesiology will be weak, but if we can develop both together we can anticipate a very positive future."

Sacred Heart Church building is 100 this year

by Cynthia Deves

The Gothic beauty of Sacred Heart of Jesus Church in Indianapolis is especially evident in its stained glass windows which were executed by the F. Mayer Studios of New York and Munich, Germany around the turn of the century. They depict the fortunes of the Prodigal Son, the Good Shepherd, and other parables from the Gospel, as well as the sacraments.

Impressive liturgical decoration is seen everywhere throughout the church. It includes shrines such as the St. Ann and the Pietà, which date from 1887, the high altar, and imported terra cotta stations of the cross.

On Saturday, Oct. 5 a centennial celebration will be held to commemorate the consecration of the present church building. Archbishop Edward T. O'Meara will be chief celebrant at the 5 p.m. anniversary Mass, followed by a dinner at the Southside Knights of Columbus hall.

A "parish is the people, not the building," however, said Sherrie Berg, parish administrator of religious education. "There are a lot of devoted, faith-filled people here."

Michael McClain, pastoral associate at Sacred Heart, agreed. For its first 75 years, he said, the parish pursued a mission of educating Catholics through grade and high schools. Today, because of changes in the neighborhood and consolidation of schools, "people are searching for a new mission."

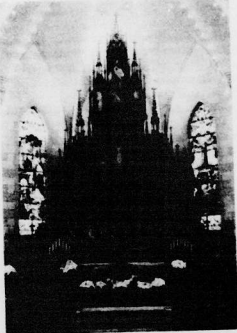
Walk-in street people are frequently counseled by the friars, McClain said, who also minister in hospitals. Since Holy Family Shelter and the Villa at Sacred Heart are located on the grounds, ministry to the elderly is another important facet of parish life.

The parish is reorganizing its youth group, McClain said. Neighborhood youth, many of them from dysfunctional families, come frequently to the parish for "nuts and bolts" counseling. They talk about their problems with alcohol and drugs, sex, single parenthood, and poor communication with their families.

Although the parish is an aging one, young families are beginning to move back to the neighborhood, which McClain believes is stabilizing. Many of them are the children of parents and grandparents who originally lived in Sacred Heart Parish and then moved to the suburbs. The young people feel "called to their roots," McClain said.

Franciscan spirituality has set the tone at Sacred Heart Parish since its beginning. "You think of joy," McClain said, "not doom and gloom." On the other hand, he grinned, "not too joyful." They're reserved German Franciscans, you know."

Berg described the faith of Sacred Heart parishioners as "more personal than communal." Many devotional events take place at the parish, including Marian devotions at 2 p.m. each Sunday and St. Anthony devotions after 8 a.m. Mass on Tuesdays. The Secular Franciscans meet at 3 p.m. on the fourth Sunday each month.



The main altar of Sacred Heart Church

In May, Sacred Heart Parish organizes a Living Rosary, and in June, holds an all-night vigil preceding the feast of the Sacred Heart. The Transitus of St. Francis is commemorated in October, and seasonal prayer services are held during Advent and Lent.

Sacred Heart Parish, founded as a national parish for the German community of Indianapolis and staffed by Franciscan friars of Sacred Heart Province, was created in 1875. The original church building now houses the community of friars and the Parish offices.

McClain sums up the continuing vitality of Sacred Heart Parish in its 100-year-old building by quoting a favorite remark of Pope John XXIII: "We are not on earth to guard a museum, but to cultivate a flourishing garden of life."

Providence Retirement Home has transfer of sponsorship

by Marilyn Bisch

Providence Retirement Home at New Albany became part of Mercy Health System Sept. 1 in a transfer of sponsorship from the Sisters of Providence at St. Mary of the Woods to the Sisters of Mercy.

Representatives of both orders said the transfer assures continuation of the church's commitment to serving the elderly through quality, value-based, long-term care.

Providence Sister Barbara Ann Zoeller, administrator of the Providence Retirement Home, noted that the transfer "will benefit Providence Retirement Home's residents, families and staff because of Mercy Health System's proven health care expertise, commitment to long-term care, and shared Catholic philosophy and values. We are pleased that the church's commitment to the elderly can benefit from Mercy's nearly 50 years of experience in long-term care."

Based in Cincinnati, Ohio, Mercy Health System sponsors or manages 19 hospitals, nine long-term care facilities, and eight regional holding companies in Ohio, Kentucky, Pennsylvania, Tennessee, and now Indiana. The health system has grown significantly during the past two years through mergers and acquisitions, assuring each time that the healing mission of Jesus is enhanced because of the growth.

Mercy Sister executive officer of Mercy Health System, said the transfer of sponsorship "fits with our strategic vision to assess and respond to the needs of the elderly. While sponsorship of Providence Retirement Home has changed to Mercy

Health System, what won't change is our commitment to quality, compassionate care for the elderly, and our commitment to those employees who serve them."

Providence Sister Nancy Nolan, general superior of the Sisters of Providence, praised Mercy Health System as "well equipped to enable Providence Retirement Home to assure its future viability. In addition, Mercy Health System is a professional organization that provides the expertise and resources to assure that the future needs of the elderly in New Albany can be met within the Christian mission and value system the Sisters of Providence share with the Sisters of Mercy."

The Sisters of Providence chose Mercy Health System to assume sponsorship of the home after a year of research and study in collaboration with the Catholic Health Association and dialogue with Archbishop Edward T. O'Meara.

Providence sisters sponsored the home from 1963 until 1991. Previously, officials of the Archdiocese of Indianapolis had converted the former St. Edward's Hospital into a retirement home and asked the Sisters of Providence to manage it. Archbishop Paul C. Scherrie decided the home and its property to the sisters. Providence Retirement Home is licensed for 67 residential and 28 comprehensive care residents. The sisters have operated it at full occupancy since 1983.

Providence Place, a congregate living area contiguous to the home, houses six residents. A second congregate living facility, Providence House, is leased from Holy Family Church and will continue to be operated by Providence Retirement Home as a retirement community.

Parish to observe 80-year service of Franciscan sisters

by Karen Stroude

As part of the celebration of Catechetical Sunday this week, Our Lady of Lourdes Parish will honor the Franciscan sisters who have served the parish for more than 80 years.

During a brief ceremony at the 10:30 a.m. Mass, a bronze plaque will be dedicated to commemorate the Franciscans' service. Later, the trophy will be permanently displayed in the school.

Children will participate in the Mass, as well as the 5 p.m. and 8:30 a.m. liturgies as greeters, lectors, servers and gift bearers.

Members of parish and school families will wear the Our Lady of Lourdes school spirit shirts.

After the 10:30 a.m. Mass, an open house will be held in the newly-completed kindergarten classroom located in the parish center. Donuts and coffee will be served. The public is invited to the celebration.

Terre Haute Religious Education Center open house is Sept. 15

The Terre Haute Deanery Religious Education Center will hold an open house on Catechetical Sunday, Sept. 15 from 10 a.m. to 2 p.m.

The event is offered so that all parishioners in the deanery may see a display of the many new books and video programs purchased for the Resource Center during the summer.

Visitors may meet the staff, including Diane M. Carver, center director; Joe Connelly, deanery coordinator of youth

ministry; and Mary Jo Sponsler, administrative assistant.

Carver said the hours were planned "so that people can stop in following liturgy or on their way to other Sunday activities." Refreshments will be served.

The deanery center staff plans to make this an annual event to highlight Catechetical Sunday and to let parishioners know what services are available through the center, which is funded through parish subsidies.

Commentary

THE BOTTOM LINE

Can love exist in world if war can be 'just'?

by Antoinette Bosco

It is heartening to read that debate in Catholic circles is escalating over whether to declare the just-war theory outmoded.

Reports on this in the Catholic press coincided with the 46th anniversaries of the infamous atomic bombings of Hiroshima and Nagasaki in August 1945.

The destruction that resulted when the atomic bomb's power was unleashed upon civilian-filled cities gave rise to the frightening fears we have had to confront ever since. We humans had achieved the ability to wipe out the world with our weapons.

True, we haven't dropped more atom



bombs on innocent people. But we have kept up the production of new and deadlier weapons.

Always there is the unknown: what other countries possess or are developing in terms of nuclear weapons and what might serve as the catalyst to unleashing them.

Such worries were bandied about during the Persian Gulf War. Church leaders of many denominations warned of the grim possibilities a modern war in the region posed to innocent people and to the earth itself.

Remarkably, President Bush referred to something in Catholic theology to justify his decisions at the time: the just-war theory. On Jan. 28, the conflict's 12th day, he was quoted in newspaper reports as saying we were fighting a "just war."

"Every war is fought for a reason. But a just war is fought for the right

reasons—for moral, not selfish reasons," Bush said. He emphasized that the war in the Persian Gulf was about "good vs. evil, right vs. wrong."

The president cited criteria from Catholic theology on what would constitute a just war. He said, "A just war must be a last resort. It must also 'support a just cause' and 'our cause could not be more noble.'"

But Bishop Walter F. Sullivan of Richmond, Va., new president of the 12,000-member Pax Christi USA, said in August that the war's aftermath leaves all that justification in doubt.

"Can we justify the death toll inflicted on Iraq?" he asked. Some experts estimate that 175,000 Iraqi soldiers and 30,000 civilians were killed.

There also was a surprising editorial during the summer in *La Civiltà Cattolica*, a Jesuit magazine published in Rome whose editorials are said to be reviewed by the Vatican Secretariat of State before publication. According to the editorial, the just war theory is outdated.

The editorial stated that war solves no problems, it only aggravates them. The Gulf War was cited as an example of how modern weapons push the potential violence of warfare beyond acceptable limits.

Only a war in strict self-defense against an act of aggression was considered an exception to a moral ban on war. "Besides being immoral, war today is useless and dangerous," said the editorial.

Disenchantment with the just-war theory reminded me of what the inspired Jesuit scientist, Father Pierre Teilhard de Chardin, wrote just after the bombing of the two Japanese cities.

"By the liberation of atomic energy on a massive scale and for the first time, man



has not only changed the face of the earth; he has by the very act set in motion at the heart of his being a long chain of reactions which... has made of him a new being hitherto unknown to himself."

We have the choice to reject the "chaos of armed conflict," making the atomic age not one of destruction, but of union, where humankind is "intent upon a common object that is inevitably the beginning of love," he wrote.

Can we even imagine that this world could one day be filled with love? Once we stop labeling war "just," we could at least move an inch in that direction.

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TO TALK OF MANY THINGS

Need social justice acts to counter communism

by Dale Francis

The Catholic Church has stood against communism from the time that Karl Marx first announced its principles. Pope Pius IX solemnly condemned it in the mid-19th century. Pope Leo XIII dealt with it in his encyclical, "Quod Apostolicum," in 1878 and again in "Rerum Novarum," a hundred years ago in 1891.

Pope Pius XI condemned communism in "Dumini Redemptoris." The condemnation of communism by the Catholic Church began before there was a nation committed to its principles and it was condemned in 1937 for the same reason it was condemned in the beginning. It was a denial of God and a denial of the rights of individuals.

Pope Pius XI wrote, "Communism



strips man of his liberty, robs the human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relationship to the collectivity, no natural right is accorded to human personality, which is a mere cogwheel in the communist system."

That early condemnation of communism, which has continued until the present, has been accompanied by a strong insistence that there must be social justice in the world, that there must be an insistence on the dignity of every individual.

The people have been called to prayer for the Russian people. The message of Our Lady of Fatima came in 1917 as the Russian revolution began. Our Lady of Fatima asked that Russia be consecrated under the title of her Immaculate Heart and that the faithful make a Communion of reparation on the first Saturday of every month. The Communist Revolution and the message of Fatima came at the same time and on October 13, the date of the last apparition,

called for the faithful to pray the rosary frequently.

The Catholic response to communism from the very beginning has been one that pointed to the fundamental error and evil of Marxism as a denial of God and a denial of the essential dignity of every individual. For decades, after every low Mass, we prayed for the conversion of Russia. Prayer has continued as a means for overcoming the evil of communism.

This has not always been popular. Catholics were sometimes denounced for the continued opposition to communism. Some said it was negative but it was always positive in its aim to save not only the world but the people of Russia from this evil.

It seems now it was inevitable that the human spirit would rise against this evil, would demand a return of rights of individuals. But even those who continued their prayers that communism be overcome sometimes thought it would never happen.

In this nation, there were times that many opposed anti-communism. A president who spoke of communism as an evil

empire was promptly denounced by much of the news media. But today, this is exactly what a new Russian leadership and a new spirit of dedication to human rights are saying.

We must continue to pray for the people who were caught in the net of the communist evil. There are certainly many trials before them. They may be hidden now but there are those dedicated to communism who may try to return the control of communists. Most of all, there are people who will be suffering from hunger and the cold of the coming winter.

We must continue to pray and we must, if famine and cold threaten lives this coming winter, sacrifice to help them. The strong opposition to Catholic Church to godless communism has always included an element of love for the people suffering under it.

The break into freedom includes some recognition of the need for conversion to God. Let the final victory for the people be strengthened by our love for them and our prayers for God's mercy.

EVERYDAY FAITH

Priest's story typifies Catholic spirit, determination

by Lou Jacquet

We all know that *Life* magazine is not especially in the business of making Catholicism in general, or the Roman Catholic priesthood in particular, look good. All the reason, then, and delight for the piece entitled "Father Marty" in the magazine's August issue. It is a must-read for anyone who wants to understand what Catholicism and the Catholic priesthood are all about.

Author Peter Meyer, himself a former seminarian, profiles Father Martin O'Donovan, 39, a priest who works in a southside Chicago neighborhood. Father Marty is the pastor of Our Lady of Good Counsel Parish in McKinley Park, a formerly Irish and then Polish parish which is now becoming more and more Hispanic as the blue-collar neighborhood undergoes profound change.



In a superb profile, Meyer provides us with a glimpse of what it means to be a priest in the real world. It's clearly no picnic, but moments of grace do abound. At a time when we hear so much about Catholicism supposedly falling apart at the seams, it is refreshing to see a national magazine with a circulation in the millions providing such a positive portrait of a selfless and delightful human being who helps keep a parish alive by extraordinary efforts. There are perhaps thousands of "Father Marty" clones in parishes nationwide; we do not often hear their stories told in so positive a manner.

Instead, we hear well-meaning speakers at national gatherings, such as the recent National Association of Pastoral Musicians' convention in Pittsburgh, tell their audiences that the church is "sick." We certainly have our share of problems to solve; for most of the issues, there will be no easy solutions. Still, a "sick church"?

A vibrant church, certainly. A church that stands by the Gospel when even some mainline Christian denominations have unfortunately walked away from aspects of it, beyond a doubt. A church that attracts people by its countercultural stance and its

rock-solid teachings in a society that worships at the altar of the latest trendy idea, definitely. A sick church? Millions of American Catholics would be insulted by that terminology.

If we have more than our share of problems to work out, we also have the strength of 20 centuries of tradition and a fidelity to Scripture that underpins the faith of millions of Catholic Christian believers in this country. If that makes us a "sick" church, I can think of more than a handful of other religious denominations in this eccumenical age who would love to be as "sick."

So what will it be: a nation of Catholics who view their church as "sick" at its core? Or a nation of Catholics such as Father Marty who work with dogged determination and a sense of humor to keep Catholicism alive against all odds in the midst of difficult situations in this secular culture?

Millions of Catholics who have never attended a convention of church professionals, and who have no voice in that one, can give you the answer to that. They would choose Father Marty's as the wiser course. It makes one wonder:

When secular publications such as *Life* magazine are more positive about Catholicism than a speaker at a national convention of (mostly) Catholics, what does that say about where segments of our church seem headed?

THE CRITERION

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Most Rev. Edward T. O'Meara

Editor-in-Chief

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To the Editor

The meaning of evangelization

Upon reading the article in the Aug. 23 *Criterion*, "Council Starts Work on Major Issues: Spirituality, Evangelization, Education, Personnel, Finances, Communications," we (the 12-member evangelization team of our parish) were gratified to see the areas chosen to work on.

There was, however, an area of concern for us. The point of reference is a summation of a discussion on the difference between evangelization and catechetics. The summary statement concluded, "Catholics are already evangelized," he (Archbishop O'Malley) said, "evangelization pertains to outreach to non-Catholics."

In an absolute and pure sense, if Catholics were perfect and accomplished disciples, then this statement, if I understood it correctly, would be true. However, in the practical world we live in this statement needs reconsideration and change.

The concept of Catholic, has as its membership the people of God. However, in reality, when we hear the word Catholics, we think of the Roman Catholic Church. Roman Catholic membership comprises many degrees of relationship with God. There are active Catholics who are defined as having attended Sunday liturgy at least once in the last six months, and inactive Catholics who haven't attended in the last six months. In either membership, there are those who are materialistic and who consider the now as most important.

There are the mechanical Catholics whose function has no life-changing meaning. There are those who haven't made the commitment that Jesus asks that he be their lord and savior. There are those who live with commitment but in ignorance. There are also those who are actively learning and growing into sainthood.

Many non-Catholics display a more active love relationship with Jesus than many "active" Catholics. We would think that what we have seen and experienced in many parishes would be a stumbling block to the above non-Catholic in being able to experience the sacramental presence of Jesus in our communities. As we go about our daily work-a-day lives and in Sunday liturgies, we find it hard to see and experience Jesus alive and risen in either our liturgies or in the daily lives of Catholics in general. Our light simply isn't very bright when we look at the entirety of our membership.

After much prayer and discussion, our evangelization team realized that our first object was to help light a fire in our own community and liturgy. When our membership is alive and real with Jesus' presence, then someone being introduced to our community will experience his presence and want to join us. If we don't live that way, then we need evangelization. God is not just to be known but also must be loved (experienced).

Here the term evangelization, as defined by Pope Paul VI in his encyclical "On Evangelization in the Modern World," has many thoughts in its meaning. He states: "For the church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming human from within and making it new. Now I am making the whole of creation new."

Our bishops, priests, religious, lay people are not only called to evangelize non-Christians but also are called to evangelize each other.

The pope goes on to say that catechetics is not to be neglected as a necessary means of evangelization. We believe that Christian education of the adult and the child are an integral process of evangelization. This process should have as its main goal "making disciples." To help initiate and increase a love relationship with Jesus in all is our call. To fail to do this is to fail as a Christian.

Joe Payne

St. Anthony of Padua

Clarksville

Mary's message asks for novena

Several *Criterion* readers have written letters requesting publication of an appeal from *Caritas of Birmingham, Ala.*, regarding a message from the Virgin Mary to children in *Medjugorje, Yugoslavia*. The church neither officially approves nor disapproves of belief in apparitions at *Medjugorje* or the messages being delivered there.

Excerpts from the appeal from *Caritas* follow:

The Aug. 25, 1991 message from the Virgin Mary:

"Dear Children: Today also I invite you to prayer, now as never before when my plan has begun to be realized. Satan is strong and wants to sweep away plans of peace and joy and make you think that

values—to building and nurturing loving families, strong commitments and abiding faith, speak directly to today's challenges."

Eunice Kennedy Shriver said de Vinck's "love of family and respect for its values shine out of every page he writes. I recommend his thoughtful, generously caring essays to every person who is looking for reassurance that the virtues and virtues of the committed life are still alive and well in America."

Robert Coles wrote, "These are the wonderful, thoughtful, sensitive and lyrical and personal reflections of a teacher, a poet, an essayist, but most of all of a wise humane pilgrim who has a lot to offer the rest of us, his fellow pilgrims."

The author earning these rave reviews is a good friend. Only a few short years ago I began encouraging Chris to write a column. He was already a gifted poet and I knew he would do well.

Viking Press has confidently printed 50,000 copies of his new book "Only The Heart Knows How to Find Them." I think you'll love it.

(For a free copy of the *Christopher NewsNote*, "Sharing the Future," send a stamped, self-addressed envelope to *Christopher's*, 12 E. 48 St., New York, N.Y. 10017.)

(Father Catoir's "Christopher Closeup" can be seen each Sunday at 6:30 a.m. on WISH, Channel 8 in Indianapolis.)

my son is not strong in his decisions. Therefore, I call all of you, dear children, to pray and fast still more firmly. I invite you to renunciation for nine days so that with your help everything I wanted to realize through the secrets I began in Fatima may be fulfilled. I call you, dear children, to grasp the importance of my coming and the seriousness of the situation. I want to save all souls and pray that everything I have begun be fully realized. Thank you for having responded to my call."

Never before in history have individuals had so much ability to alter the whole world. We are asking each person, each prayer group, and each church to join in communion with others around the world in dedicating the nine days between Friday, Sept. 13, and Saturday, Sept. 21, to renunciation. Some people will fast on bread and water for these nine days, some will renounce other things of their choosing, and all will fervently pray in answer to Our Lady's message. It is felt that this message is inviting us to push ourselves into renunciation for a period of nine days to change the history of the world.

Evangelization in Catholic schools

I am writing to commend you for such a fine column regarding the serious topic of anti-Catholicism ("From the Editor," Aug. 23 issue). As a teacher, it has been my experience while working with non-Catholics that attitudes of skepticism or anti-Catholicism dissipate as these individuals become more aware of the Catholic Church's teachings and sacraments. Openness to the workings of God in their lives often come to parents as their children bring home their experiences of God which they have encountered during the school day.

The opportunity to provide non-Catholic children, many of whose families are unchurched, with instruction and direction in the tradition of the Catholic Church is a call and a responsibility we must not take lightly. This form of evangelization through Catholic education is working in the center city of Indianapolis. It is my prayer that we, as church, may be granted the grace to continue such efforts.

Beth Ernst

Indianapolis

Pray to Mary for end to abortion

When World War II was in progress, we were asked to pray for the conversion of Russia. Seemingly our prayers are being answered. For instance, churches are open and the Russian people are rising against communism.

Let us, through prayers to our Blessed Mother Mary, seek the end of murdering unborn children.

If we do not succeed in this, the unborn fetus/baby will be sold for the sake of scientific/medical research to help cure certain diseases. Not only a profitable business will come of this, but for convenience and monetary savings, as families would be able to dispose of the aged, infirm and otherwise defenseless in different so-called painless ways, especially those who are brain dead.

Those who advocate this should think about the day they may be in a similar situation and their "loved ones" will seek ways to get out of paying the large hospital bills, visiting in all kinds of weather and other inconveniences, under the guise of being humanitarian. Maybe they think God is too slow bringing home those he created.

Mary E. Abernathy

Indianapolis

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LIGHT ONE CANDLE

Only the heart knows

by Fr. John Catoir
Director, The Christophers

Give yourself a treat. The next time you're in a bookstore ask for Christopher de Vinck's new book "Only The Heart Knows How to Find Them: Precious Memories for a Faithless Time" (Viking, 1991). It will give you many hours of deep personal satisfaction. But don't take my word for it.

Fred Rogers (Mr. Rogers) said de Vinck's book is "for those who believe in the value of the small, the sanctity of the family and the ultimate importance of the person."

Henri Nouwen wrote that "in a time of great international upheaval, full of violence, his reflections are like a little oasis of peace. More than any other author I know, (de Vinck) has the unique gift of revealing the beauty of the ordinary, the truth hidden in the small events of life, and the light shining through the brokenness of our daily existence."

Former U.S. Attorney General Dick Thornburgh (now running for the Senate in Pennsylvania) wrote, "(de Vinck) touches the very heart of matters essential to our well-being. His sensitivity to essential



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CORNUCOPIA

Humility is the oldest virtue

by Cynthia Deves

It humility is still a virtue, some of us must be the most virtuous people on earth. To be sure, we have a lot to be humble about, but enough is enough, already.

Not only are we victims of our own vices, but also of our appearances and certain genetic anomalies over which we have no control. We are humbled by many penitents, however scrupulous, could imagine.

Take underarms, for example. Who would have thought that the inside of the upper arm could be such a source of exquisite humiliation? Children, those ever-vigilant observers of adult failings, are quick to point to this area and say things like, "Why does your skin wobble?"

Or tummies. More than once, a youngster familiar with babies growing in mommy's tummy has been heard to say to a grandmother (or even a grandfather), "Do you have a baby in your tummy, too?"



Or backside. When we hear youngsters whispering about "old broadbloom" when they think we're out of earshot, we know we should take it to heart (or somewhere).

Or chins, of which we have more than the initial number as years pass. This, too, is an endless source of bug-eyed juvenile fascination, as witnessed by remarks such as, "Boy, is your neck fat?"

Or hair (or lack of it). Some of us get "dazzled by the glare on your bald spot" jokes. Others have undue rapt attention paid to itinerant menopausal whiners.

We may also be humiliated by the dumb mistakes which seem to accumulate in ever-increasing numbers on the scoreboard of life. Of course, there are good reasons for these aberrations.

For one, the steel-trap mind begins to slacken its grip. We lose the thread of the plot during "The Sound of Music," although we've seen it eight times. Figuring income tax or measuring wallpaper are jobs we graciously permit others to do for us now.

The airtight memory begins to resemble Swiss cheese. We ring people up on the phone and forget why we've called before they answer. We figure birthdays and anniversaries by the year, not in months or days, and lucky to do it.

And these are only the involuntary things!

One of the most humiliating facts of life is that, while our virtues are enhanced by age, so are our faults. The young person who is overly critical of others is apt to be downright intolerant within a few years. The one who's quick to respond to provocation will be tearing at throats by middle age.

Younger people respond to these well-developed idiosyncrasies in several ways, all of them humbling.

They show amused tolerance when we tell the same stories more than once. They barely glance, as we're driving along, when we point out interesting sites for the umpteenth time. Their eyes glaze over when we preach sweet reason, and their hackles rise visibly at the words "now, in my experience..."

We must remember: humility is a virtue, and virtue is its own reward.

check-it-out...

The theology philosophy department of Marian College will sponsor a free Visiting Philosopher convocation on

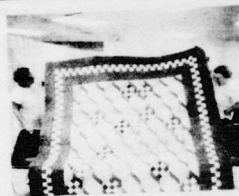


'The Human Person: The Object of the Church's Moral Teaching' by Dr. Ralph McInerney at 12 noon on Tuesday, Oct. 1 in Marian Hall Auditorium. McInerney is professor of philosophy at the University of Notre Dame. He also has published works on philosophy, as well as several Father Dowling mystery novels.

The Office of Worship will sponsor a **Cantor Workshop Series** from 9:30 a.m. to 3 p.m. on Saturdays, Oct. 19 and 26 at the Catholic Center, 1400 N. Meridian Street. Charles R. Gardner will conduct the series, which is one of the requirements for the Cantor Certification Program. The registration cost is \$16 (add \$6 for textbook); registration deadline is Oct. 7. Contact the Office at P.O. Box 1410, Indianapolis. In 46206, 317-236-1483.

St. Anthony Parish, 379 N. Warman, Indianapolis will complete its **Centennial Celebration** with special events climaxing with a dinner and dance at the Adams Mark Hotel on Saturday, Oct. 26. On Sunday, Sept. 15 a carport photo (which is a stretch photo encompassing the parish grounds and all the people present) will be taken after 11 a.m. Mass. All former and present parishioners are invited to participate. On Sunday, Sept. 22 an Ecumenical Prayer Service and Parish Open House will follow an historical tour of the church led by Marian College history professor Dr. James J. Divita at 1:30 p.m. And on Sunday, Sept. 29 the parish will sponsor a Euchre Party at 2:30 p.m. in Ryan Hall. For more information on all events, call 317-636-4828.

The **Indiana Association on Adult Day Care** will sponsor its **First Annual State-Wide Spelling Bee** on Tuesday, Sept. 17 at



QUILT INSPECTION—Lucille Fessel (left) and Mary Woolridge examine one of the quilts to be raffled on Sept. 22 during a Turkey Shoot from 11 a.m. to 5:30 p.m. at St. Michael Parish, Bradford. A chicken and dumpling dinner will be served from 11 a.m.-3 p.m. Drawings for quilts, cash, beef, a shotgun and a ceramic snow scene will be held, and games, bingo, and children's rides will be available.

Beech Grove Benedictine Center, winning spellers from local day care bees will compete from 10:30 a.m. to 11:30 a.m., followed by an awards luncheon at 12 noon. The best spellers from the more than 15 adult day care centers throughout Indiana will compete as part of their celebration of national Adult Day Care Week. Catholic Social Services sponsors three centers: Adult Day Care-West, Adult Day Care-East, and A Caring Place. For more information call Lula Saxer at 317-545-4333.

St. Matthew Parish, Life Enrichment Team will sponsor a **Concert by Carey Landry and Carol Jean Kinghorn** at 6:30 p.m. on Sunday, Sept. 29 at St. Matthew Church, 4100 E. 56th Street. A freewill offering will be taken. Call Nancy Timpe at 317-578-7603 for more information.

St. John Academy Alumnae will hold their **32nd Annual Brunch Buffet** on Sunday, Sept. 29 beginning with 11 a.m. Mass in St. John Church, followed by brunch at Union Station Holiday Inn. The cost is \$11.50; deadline for reservations is Sept. 25. For reservations or to update class news call Myrtle Anne Farrell Dalton at 317-888-1616.

Families who hope to participate for 1992 **Indianapolis Habitat for Humanity** homes may attend informational meetings on Sept. 19 at 6 p.m. at Concord Community Center, 1310 N. Meridian; or on Sept. 21 at 10 a.m. at Mary Rigg Neighborhood Center, 1917 W. Morris St.

vips...

The paintings of **Mary Kelly**, a 1958 graduate of St. Mary of the Woods College, will be displayed through Monday, Sept. 30 in St. Mary of the Woods College Art Gallery. Entitled "Goddess Chapel," the show was previously displayed in 1989 at Cornell University. Kelly is professor of art at Tompkins Cortland Community College in Dryden, N.Y. and author of a book on "Goddess Embroideries of Eastern Europe."

Four Sisters of St. Benedict celebrated their 60th anniversaries in religious life on Sept. 8 at Monastery Immaculate Conception in Ferdinand. They are Benedictine Sisters: **Ebba Limberger, Julia Goebel, Bonaventura Peters and Estelle Knapp**. The four jubilarians have served in the Diocese of Evansville as teachers, administrators of Indianapolis as teachers and housekeepers.



ASSEMBLY 91—Meeting to plan the Oct. 11-12 Urban Parish Cooperative assembly are (from left) Diane Orr, Benedictine Brother Howard Suraviv, Pam Tander, Nives Vian, Mary Lou Cox (seated), Lillian Stevenson, Daughters of Charity Sister Margaret Marie Clifford and Chris Blake. "The Heart of the City: the son of God's Church" is the theme. The Friday session will start with a 6 p.m. Mass with Father Clarence Waldon as homilist. On Saturday from 8:30 a.m. to 1:30 p.m. center city Catholics will voice their hopes for the future of their parishes. Results will be reported to the urban ministry strategy committee. (Photo by Margaret Nelson)

Seek & Find

—\$25— A PUZZLE FOR PRIZES —\$25—

The following readers correctly unscrambled the previous puzzle:

Marolyn Freeman	Pat Wheeler	Odella Wynn	Joan Wivi	Schoettner
Louis Schubert	Mrs. McBride	Mary Foster	Martha Ann	Louise Beck
Francis Madingle	Frances Madingle	Emma Whitte	Mrs. Erber	Cathy Engel
Alberta Beatty	Dorothy Beatty	Dorothy Beatty	Mary Sadin	Marge Weigl
Joseph Cmel	Joseph Cmel	Joseph Cmel	Alene Boshart	Renee Schettie
Joann Steenour	Joann Steenour	Joann Steenour	Patsy Lams	Nette Murry
Madeline Bar	Madeline Bar	Madeline Bar	Mar Komanc	Vera Graman
Marla Cherry	Marla Cherry	Marla Cherry	Alene Baker	Frances Redinger
Loretta Dorflein	Loretta Dorflein	Loretta Dorflein	Hein Spath	Delores
Rita Farkinhoff	Rita Farkinhoff	Rita Farkinhoff	Mary Wheatley	Gettelinger
Jane Miller	Jane Miller	Jane Miller	James Lasher	Ruth Ann Condra
Mrs. Evans	Mrs. Evans	Mrs. Evans	Carol Seymour	Rita Foley
Rhonda Tallman	Rhonda Tallman	Rhonda Tallman	Ruth Lundford	Anna Megel
Aurelia Wohlietter	Aurelia Wohlietter	Aurelia Wohlietter	Leola Laidner	Kim Giesing
John Jacobs	John Jacobs	John Jacobs	Becky Blum	Madge Foreman
Mary Odos	Mary Odos	Mary Odos	Marge VanWinkle	Martha Roush
Jane York	Jane York	Jane York	Carrie Sprinkle	Barbara
Pauline Michaels	Pauline Michaels	Pauline Michaels	Olens Walker	Chesapeake
June Hill	June Hill	June Hill	Norma Evans	Caroline Morrison
Minnie Drebbel	Minnie Drebbel	Minnie Drebbel	Brenda Still	Carolyn Duncan
Beverly Vogel	Beverly Vogel	Beverly Vogel	Helen Kischauer	L.M. Harris
Martha Sand	Martha Sand	Martha Sand	Paul Hirschauer	Lisa Rednour
Sara Neuling	Sara Neuling	Sara Neuling	Jacob Bonomo	Merilee Andrews
Laverne How	Laverne How	Laverne How	Angela First	Jennifer Jacob
Josephine Mivec	Josephine Mivec	Josephine Mivec	Mary Eitz	Mary Lou Doll
Ann Litwicki	Ann Litwicki	Ann Litwicki	Joanne Cotton	Donna Wenning
Diane Whitis	Diane Whitis	Diane Whitis	Leo Song	Priscilla
Agnes	Agnes	Agnes	Bernice Langing	Turnbaugh
Schmidbauer	Schmidbauer	Schmidbauer	Mary Jo Jarboe	Margaret Cantrell
Amelia Schmitt	Amelia Schmitt	Amelia Schmitt	Mary Stiner	Mary Sharp
Theresa Sevel	Theresa Sevel	Theresa Sevel	Mary Sands	Winn
Jane Cammo	Jane Cammo	Jane Cammo	Bernice Barr	Ronnesund
Maureen Duncan	Maureen Duncan	Maureen Duncan	Pauline Vogel	Barbara
Elizabeth Bardon	Elizabeth Bardon	Elizabeth Bardon	Janice	Remersberger
Charene Fisher	Charene Fisher	Charene Fisher	Obermyer	Margaret
Chris Rieracker	Chris Rieracker	Chris Rieracker	Mary Ann Budd	Sanders
Mary Theobald	Mary Theobald	Mary Theobald	Mary Depoe	Pat Sawford
Bob Weaver	Bob Weaver	Bob Weaver	Maria Phodes	Christa Powers
Margaret Little	Margaret Little	Margaret Little	Roberta Cordis	Baro Gammore
Lucille Hyer	Lucille Hyer	Lucille Hyer	Linda Ba Bunkin	Pat Roberg
Margaret Wase	Margaret Wase	Margaret Wase	Regina Kunkel	Rosemary Long
L. Fischer	L. Fischer	L. Fischer	Joyce Ferguson	Vicki Lee
Louise Bohman	Louise Bohman	Louise Bohman	Robert Huxley	Vida Houtz
Donna Bauman	Donna Bauman	Donna Bauman		
Margaret Hart	Margaret Hart	Margaret Hart		

— ANSWERS TO "SEEK & FIND" —

- PAGE 8 — Kreig Bros
- PAGE 10 — Old Farm Market
- PAGE 11 — Catholic Cemeteries
- PAGE 15 — The Nashville House
- PAGE 17 — Sherman and Armbruster PC
- PAGE 18 — American Nursing Care
- PAGE 18 — The Jumping Beanery
- PAGE 19 — Tri County Asphalt
- PAGE 20 — HQ Builders

Since we had several correct entries, our \$25 Prize Winner was selected at random. (See Rule #4). Congratulations to the winner this week.

Mary Vanderpohl, Imm. Conception, Melhousen
— Your \$25 Check is in the Mail —

1. Answer of letter "Seek & Find" with the exception of addresses in The Criterion and their families.
2. Entries must be received at or before noon on the Friday following publication of the puzzle.
3. All entries must be accompanied by the name and address of the person submitting the puzzle.
4. In case of tie, the winner will be selected randomly from the entries received.

Look for "Seek & Find" in Next Week's Criterion!

Benedictine Center plans 10th birthday party

by Sr. Mary Luke Jones

Clowning around will be the order of the day at the Beech Grove Benedictine Center's 10th birthday party Sept. 22.

The Center Clowns, Inc., featuring Benedictine sisters from Our Lady of Grace Monastery, will be passing out free birthday cake to all participants from 2 p.m. until 7 p.m. on the Center grounds at 1402 Southern Avenue in Beech Grove.

Benedictine Sister Anna Rose Lucken, Center administrator, and Beech Grove Mayor Elton Geshwiler will be on hand to cut the cake.

"We guarantee at least 10 smiles per person, one for each year," Yo-Yo the Clown, who doubles as Benedictine Sister Marian Yohe, explained, "and lots more besides."

Featured entertainment throughout the day includes musical selections by the monastery's guitar group and by Father Dan Atkins, chaplain at Roncalli High School and priest moderator of pastoral care at St. Catherine and St. James parishes in Indianapolis.

Guests should bring their swimsuits because the Center's olympic-size pool

will be open and available for free swim time from 2 p.m. until 4 p.m. Kids 12-years-old and under can dive for a prize beginning at 3:30 p.m.

An auction at 4 p.m. will feature nearly 100 items, ranging from dinner for two at the Olive Garden to a year's swim pass from the Benedictine Center. An onyx pen set and many other beautiful items will also go to the highest bidders.

Bingo, face painting, a duck pond and helium-filled balloons are other features of the birthday celebration. Throughout the afternoon, the sisters will sell homemade bread and tickets for monetary prizes.

Admission is free, but bring spending money for the delicious foods as well as for the auction and the raffle. All proceeds from the 10th birthday party will support the Center's goals of excellence.

The Beech Grove Benedictine Center is a not-for-profit facility dedicated to the spiritual needs of men, women and children of all ages and faiths. Owned and operated by the Sisters of St. Benedict, the Center is committed to offering programs of the highest quality for the lowest possible price.

For more information about the party or Center programs, call 317-788-7581.



CLOWN APPEAL—Benedictine Sister Marian Yohe, dressed as Yo-Yo the Clown, appeals to an audience for laughter as she peels a banana during a performance last year. She will perform with Center Clowns on Sept. 22. (Photo by Charles J. Schisla)



ADORATION—A woman kneels in prayer before the altar of the new Divine Mercy Adoration Chapel, where the Eucharist is displayed for perpetual adoration. The new chapel is located in the former Franciscan convent adjacent to Cardinal Ritter High School in Indianapolis. Guests are invited to celebrate the second year of perpetual adoration during a 7:30 p.m. Mass Sept. 13 at St. Michael Church. A pitch-in dinner will follow the Mass of celebration. Participants are asked to bring a covered dish. For information about available times of adoration, substitute schedules, or the celebration, telephone 317-926-1963. (Photo by Mary Ann Wyand)



CLAVER DAY—Nearly 300 Knights, Ladies, Jr. Knights and Jr. Ladies of St. Peter Claver gather at St. Rita Church, Indianapolis, on Sept. 8 to mark their founder's feast. Father Ponciano Ramos, pastor, gave the homily. (Photo by Margaret Nelson)

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Rev. James D. Barton, Archdiocesan Director



Social justice teachings in Catholic college curriculums

by Dr. Suzanne Dailey, SP
Executive Vice President
St. Mary of the Woods College

Within the Catholic tradition, the function of higher education is to assist in the teaching mission of the church. For Catholic colleges and universities, this means transmitting to successive generations knowledge gained to this time and,

more importantly, exploring in the light of current affairs new insights into the meaning of existence.

In 1991 Pope Leo XIII published "Rerum Novarum," a treatise addressing the circumstances of the then-newly-emerging industrial working class, and subsequent pontiffs have continued this path of exploration treating such issues as contemporary political philosophies, competing economic systems, human

development, modern communications, conditions of the Third World, global interdependence and the integrity of creation. In explicitly addressing issues of contemporary moral concern, the church leadership has assisted the academy by demonstrating that the practical, relevant and socially controversial are appropriate topics for academic inquiry.

In the United States, higher education has been highly linked to professional preparations. A social theory grounded in a living theology makes Catholic higher education relevant to students and to the professions these students eventually will serve. This means that Catholic colleges and universities are not unclear about their mission and purposes.

The challenge facing Catholic higher education, then, is to determine not what we about but how we can accomplish our task. While each institution plots its own course for examining relevant social issues, most actions fall into three categories: curriculum, liturgy and co-curricular. Since I am associated with St. Mary of the Woods College, most of my examples are drawn from experiences there but they are reflective of and similar to what is happening in other Indiana academic settings.

Since the curriculum is the primary vehicle for communicating an institution's orientation and commitments, curriculum is the most important place for considerations of Catholic social teaching. A few years ago when faculty here launched a curriculum revision process, they began by developing a statement of philosophy affirming that at St. Mary of the Woods College certain issues were of particular importance: life issues, issues of peace and justice, and issues touching the role of women.

Then as faculty revised the general studies and departmental majors, they held themselves to demonstrating where and in what manner these issues were addressed. While instructions were not expected to, nor did they, distort subject matter to treat redempting content. Thus, for example, the economics professors changed the title of the basic "Macroeconomics" course to "Economics and Societal Choices" and designed some assignments that demanded consideration of how the functioning of the economy affects the poor and marginalized.

Overall this self-imposed almost management-by-objectives approach released many creative energies and stimulated intellectual inquiry across the campus. Most impressive and reflective of what is happening is the campus's new magazine, *The Woods*. Over the past few years the students themselves have elected to study issues related to the homeless, racial conflict, women's health, AIDS, war and the situation in Middle America.

Another curricular approach is to build into courses practical applications of social theory. St. Mary of the Woods College has an undergraduate theology course option, "Christian Ministry and Service," which is very popular. Students learn not only what it means to minister but they spend time in actual community projects.

Questioned about the course, one student stated, "It was good for me to see what others are up against and to have a teacher and other students to help me understand what I experienced." The basic premise undergirding this course is that Christians have obligations to the community and that it is good pedagogy to involve head, heart and hands toward the understanding of social situations.

Another important vehicle for communicating Catholic social teaching at Catholic colleges and universities is liturgy. As worship is central to the Christian life, it both expresses and develops that life. To pray for the unemployed, to commemorate the assassination of Archbishop Oscar Romero, to celebrate in an African mode, and other similar activities are and should be common occurrences.

Finally, Catholic colleges and universities need to give testimony to Catholic social teaching by their co-curricular activities and the policies that govern the institution. Often this is what many think of first when asked about what is happening in Catholic colleges and universities.

Is there an active campus ministry team? Do its leaders speak well to students and involve them in understanding better the society in which they live? Does the institution support peace and justice activities? Are there models of involvement among the faculty and staff? Is there a straining to identify the prophets of the future? In these areas Catholic colleges and universities score well.

In fact, most campus ministry directors questioned for this article reported a high level of student activity. Students were wintering homes for the poor, fixing up shelters for the homeless, conducting blood drives, collecting food for and working in soup kitchens, assisting the aged in their homes, preparing observances for Martin Luther King Day, attending rallies for peace and anti-nuclear demonstrations.

The spring-break alternative of service in Appalachia, the Yucatan or some other poor area attracts both students and staff. In addition, students and staff in significant numbers attended discussions about the Gulf War, AIDS, women in the church, conflict management and ecology.

This social awareness activity is supported by the colleges and universities and seen as central to their respective missions. All are aware that the University of Notre Dame featured student community involvement when given the opportunity to present itself nationwide at the football half-times. This was an impressive action deserving commendation.

Finally, one of the emerging issues in Catholic social teaching involves ecology. This is a topic that will require the academy to investigate to its depths many long-established beliefs about human beings and the environment. Students are responsive to this and learning fast that it is extremely complex.

Last summer the St. Mary of the Woods College graduate theology program began a series of investigative dialogues on ecology with an address by Jane Blewett. This year the entire faculty and student body will continue with a master speakers series drawing upon expertise from many disciplines. The energy and enthusiasm generated around this topic indicate again that Catholic social teaching is a living reality at Catholic colleges and universities. (Assisting with this article was Father Michael Zahorchak, campus minister.)

Questions for Discussion

1. St. Mary of the Woods has developed a guiding statement of philosophy which includes certain issues of particular importance: life issues, issues of peace and justice, and issues touching the role of women. Do you feel issues like these should influence courses at a Catholic college? Why or why not?
2. Keeping in mind the old adage "experience is the best teacher," how do you feel about St. Mary of the Woods students getting college credit for time spent in actual community projects?
3. Do you think there is adequate student action at Catholic colleges in projects for the poor? What are your reasons?



BENEFIT STAR—Irish singer and storyteller Tommy Makem is giving a concert at 7 p.m. Sept. 17 at Marian College. The event will benefit the Urban Parish Cooperative's Volunteers in Ministry (VIM) program, which provides full-time trained lay volunteers to serve center city parishes. The \$10 concert tickets may be obtained by calling the UPC office at 317-283-6179. A reception and special Makem performance will follow the concert at the Allison Mansion on the Marian campus. Reservations may be made by calling the above number as soon as possible.

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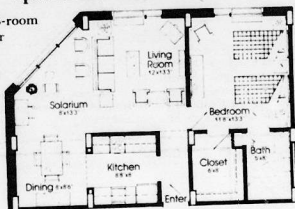
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Faith Alive!

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Christians hunger for new spiritual experiences



INTERMEDIARIES—As unseen intermediaries, angels prepare us to encounter God. They inhabit the farthest realms of heaven as well as the deepest territories of the mind. (CNS photo by Michael Hoyt)

by Dolores R. Leckey

In the opening scene of Shakespeare's "Hamlet," a ghostly figure appears. But the characters who first "see" the ghost are not fearful. They presume he has something important to communicate:

"Stay, illusion! If thou hast any sound, or use of voice, speak to me."

The ghost is silent, though and drifts off, but *stay* for a time. Indeed, in his critical role he is a force for justice—some would say revenge.

Ghosts, spirits, things unseen: These attract the interest not only of literature's devotees. The hit film of summer 1990 was "Ghost," about a young man murdered on the streets of a big city while strolling home with his girlfriend.

The audience saw his "spirit" leave his body, move through the preliminaries of joining the spirit world, but remain on earth long enough to attend to the unfinished business of justice for his murder and his girlfriend's protection.

People enjoyed the film's classic conflict between good and evil, with the good spirits winning. They also warmed to the treatment of life after death, which gave a fictional slant to traditional beliefs.

Beyond theater and films, surveys indicate that people are seeking spiritual experience and spiritual development. Young people especially are eager to be part of some spiritual stream.

From participation in prayer groups and meditation alone or with others, to more eclectic practices like vegetarianism and Eastern disciplines, it is evident that many people hunger for contact with worlds unseen.

Clearly, we do not live by bread alone. The challenge for Christians is to re-open the door to things unseen, with all the safeguards and guidance tradition has garnered.

Take angels. These beings are present in the story of God's relationship with humanity from the beginning.

An archangel, Michael, took God's an in hand in the creation account. Another, Gabriel, communicates God's plan of salvation to Mary. Raphael accompanies Tobias on what could be a most perilous journey.

At Masses during the time after Pentecost, the church was reading the book of Tobit, where Raphael appears. One could not help but notice how attentive congregations were as this most human story of love, fear, trust and risk was recounted.

After each reading I found myself praying for a Raphael-like companion for my own journey.

Most Catholics of a certain age learned of guardian angels at the same time they learned their letters and numbers—as little children. Classrooms were graced with images of the winged friends, and "Sister" taught us to "listen" to their guidance. Some people later put aside for awhile

recognition of angelic presence, thinking the devotion fit only for children.

The American artist Thomas Cole beautifully depicted the ambivalence over angels in a series of four paintings called "The Voyage of Life."

In the first, "Childhood," the artist shows a guardian angel and a boy at ease together. The second painting, "Youth," finds the angel at some distance as the youth sets off in a small boat. "Manhood," the third painting, has the angel rather remote in the background. In "Old Age," the man and his angel are making their way toward a new shore, together again.

I must confess my own ongoing interest in and devotion to angels. Some 25 years ago, a German monk advised me during a confession to foster devotion among all in our household to the guardian angels.

I suppose in quiet ways that happened. As one of our daughters was about to be confirmed years ago, she chose "Ruth" as her confirmation name.

I thought perhaps she had read the book of Ruth.

But she said no. "Ruth" was her guardian angel's name.

I asked, "How do you know?"

"I named my angel," she replied.

One Sunday long ago, just as our family was gathering for dinner, there was a knock at our door. A stranger from out of town announced he had seen us at Mass, was waiting for someone to fetch him, then asked if he could wait with us. He wanted to discuss the homily.

It happened that the priest was having dinner with us. We asked the stranger to join us. We never learned his name, or we couldn't remember, and to this day everyone, including our now adult children, speaks of the time an angel came to dinner at our house.

What is remembered is the laughter, the excellent conversation about the things of God, and a presence that shed light and warmth in different ways.

These intermediaries known as angels prepare us to encounter the glory of God and shield us from rushing in where they themselves fear to tread. They inhabit the farthest realms of heaven, but also the deepest territories of the mind.

The poet Jessica Powers wrote about them in this way:

Know that your soul takes radiance from angels.

She glories in these creatures of her kind, and sees herself thus lightsome, free as wind. She stands aloof when the flesh rudely brings

its homage to these pure intelligences and tries to crowd their beauty into bodies and weight their grace with gravity of wings.

"Ministering Spirits"

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

Place trust in spiritual realities

by David Gibson

Do you have an aptitude to trust the spiritual?

Some say the aptitude to trust what we cannot see has diminished in a century that places trust in scientific proofs, technological advances and explorations into the once mysterious reaches of outer space. We trust what can be demonstrated—modern medicine's powers, for example.

Others say the thirst for the spiritual is growing. In these times of scientific achievement a new spiritual focus is developing, nonetheless. People trust that there is more to life than meets the eye.

In this world, the visible is a sign of the invisible. Thus, the physical act of giving care to someone is a sign of the spiritual reality of compassion.

When one strives against all odds to reach a noble goal, his actions reflect the inner reality of hope.

Their own aptitude for placing confidence in spiritual realities is greater than people may think. Consider what it means to trust that individuals addicted to alcohol, work or power can rise out of their addictions and become transformed. It is to trust that, despite what present appearances suggest, there is a human spirit that always is poised for a breakthrough.

DISCUSSION POINT

Faith involves trust and surrender

This Week's Question

What does the word "faith" mean in your own words?

"As a deacon, faith is what I'm all about. I believe in an authority beyond myself and I trust that there is a reason I am here. It all comes down to trust." (Don Marks, Townsend, Montana)

"Inner strength; knowing that bad things happen but that God doesn't close one door without opening another." (Celia Swanson, Jacksonville, North Carolina)

"To me faith means power at work in us who believe in Jesus . . . If you take a leap of faith, this power will bring about the good things you wish for. It will happen!" (Dolores Carter, Tampa, Florida)

"Faith means giving your trust to God even if he

answers your prayers differently than you want. Later, you'll find out he was right." (Audrey Oeser, Salt Lake City, Utah)

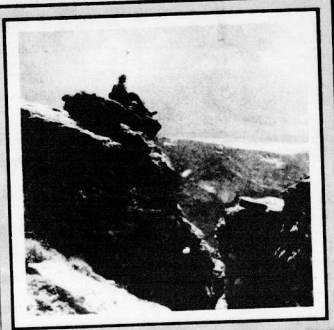
"What helps the mind's eye to clearly see those things which are invisible, now absent or in the soul's future." (Judith Marshall-De Cosmo, St. Petersburg, Florida)

"Total surrender of self to God; dependence on him as a child of God for all things large and small." (Mae Murphy, Bakersfield, California)

Lend Us Your Voice

An upcoming edition asks: What is a sign of hatred in the world? What are the consequences of hatred?

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



Our efforts to uncover the secrets of creation give glory to the Lord

by Fr. Robert L. Kinast

"Are we ever going to update the creed?"

My slightly cynical friend was in top form.

"What do you mean?" I asked, stalling for time.

"There must have been 500 parishioners at Mass this morning and I'll bet there weren't five who understood what they were saying when they recited the creed."

I was willing to take the bet, but my friend kept going.

"Light from light." What does that mean? And "things seen and unseen." That sounds like an old medieval superstition."

I seized this opportunity, reminding my friend that the creed used at Mass is not medieval but was formulated more than 1,500 years ago.

"No wonder it doesn't make sense today."

Does it make sense today to profess belief in things seen and unseen?

First, it is important to look at the creed itself. It begins with a short list of beliefs about God. Each point was formulated to resist an error of that time.

► "We believe in 'one' God, not many gods."

► "We believe in a personal God, 'Father,' not impersonal forces or fates."

► "We believe God is almighty; there are no powers in the universe greater than God."

This last point is elaborated two ways: biblically ("maker of heaven and earth") and philosophically ("of all that is seen and unseen"). The philosophical formula re-

peats the biblical idea: heaven, things unseen; earth, things seen.

The creed uses this philosophical expression because in the culture of the time there was widespread belief in various, distinct forms of creation ranging from merely material things (like water, earth, fire) to purely spiritual beings (like souls, angels, gods).

The creed asserts that no matter how you understand the makeup of creation, God is creator of it all.

The future is an unseen reality all people know about. People can envision, dream and plan, but the future is seen only when people create it.

The creed proclaims that God encompasses the future as well as the present and the past.

The belief that God is the creator of all that exists was expressed to me by an astro-plasma physicist, who was explaining the obscure research that he does for the National Aeronautics and Space Administration.

"The more I study the complexification of the universe, the more I marvel at the meta-theoretic mind of God," he said.

Even in the world we see, there are many unseen forces and secrets. For centuries, no one really knew how babies grew in a mother's womb or how seeds became plants. People still don't know much about how the brain functions or how language originated.

We are only beginning to realize the fragile balance of the ecosystem and how to preserve it. The most treasured human experiences are ultimately unseen mysteries: love, truth, freedom, beauty.

The creed affirms that God is the



CREATION—There are many unseen forces and secrets of creation. For centuries, no one really knew how a baby grew in a mother's womb. People also wondered how seeds became plants. (CNS photo by Michael Siluk)

creator of these seen and unseen dimensions of creation. And human society affirms its belief that these unseen dimensions of creation exist by investigating them, conducting experiments, seeking to discover them.

We have a sense that there is more to the world of creation than has yet been discovered. Consequently there is a drive to get hold of creation's unseen dimen-

sions, out of a belief that doing so will improve our lives.

You could even say that this effort to uncover creation's secrets gives glory to God. For it professes the belief that God's creation is good and that, as a result, bringing creation's hidden dimensions into fuller light will help us to live more fully.

(Father Robert Kinast is a Florida-based pastoral theologian and writer.)

SUPER SHOT SATURDAYS

Indianapolis Campaign for Healthy Babies

In Indianapolis today, only half of our children under two are protected by proper immunizations.

We have too many children at risk of dangerous diseases that can disable or kill. The measles epidemic that was front page news this past year makes it clear that the risk is real.

More children died from measles last year than in any of the last 20 years. It is a sad fact that the percentage of Indianapolis toddlers that are vaccinated is lower than the percentage of immunized toddlers in Columbia or Nicaragua. The low immunization rate in Indianapolis is a real concern to the Campaign for Healthy Babies.

The Campaign has declared war on this infant health problem. The battle begins in September — Healthy Babies Month. Patricia Keener, M.D., Medical Director for the Campaign for Healthy Babies

immunizations will be given at special sites in neighborhoods where infant mortality is high. SEPTEMBER 14, 21, 28, 1991 10:00 a.m. - 1:30 p.m.

Q. Can I take my child to Super Shot Saturdays?

A. Free immunizations are available for:

- BABIES younger than 2 years of age
- BABIES who are behind on their immunizations
- BABIES who need to find a clinic doctor where they can go for their well baby care, as well as sick child care.

If you meet these three requirements, **Super Shot Saturdays** are for you.

Q. What sites are participating?

**A. Northeast Health Center, 6042 East 21st Street
Blackburn Health Center, 2700 Dr. Martin Luther King Jr. Street
Southeast Health Center, 901 South Shelby Street
Tibbs Health Center, 940 Tibbs Avenue
Meadows Health Center, 3919 Meadows Drive**

The following sites are not open all three Saturdays. Please call to be sure.

**Barrington Health Center, 3118 Bethel Avenue
Citizens Health Center, 1650 North College Avenue**

**St. Vincent Family Practice, 8402 Harcourt Road, Suite 501
People's Health Center, 2340 East 10th Street
Southwest Health Center, 2202 W. Morris Street**

Q. What if I can't get to the sites of immunization?

A. The Community Centers of Indianapolis will operate a shuttle service in the neighborhoods around the health centers where immunizations will be given. Vans will pick up patients at the multi-service centers, neighborhood churches, and other sites where there is a need. Participating neighborhood health centers and multi-service centers will have the routes and schedules.

Q. What if I don't have a doctor for my child and need more than one visit to get all the shots up to date?

A. All sites that are participating in Super Shot Saturdays have agreed to accept our child into care. We will help you make sure your child gets all the needed vaccinations and other health care to help your child grow up healthy. You will get an appointment for your next visit before you leave the clinic or office.

Q. How can I find out if I am eligible for Medicaid coverage

for my child's health care?
A. Marion County Welfare Healthy Beginnings Intake Case Workers will be available at most of the sites to answer your questions and help you get help if you are eligible.

Q. What is going on at the clinic sites other than immunizations?

A. Many sites will have prizes, snacks and entertainment for the children. Volunteers are working to put together an event that is fun for everyone.

Q. What else do I need to know?

A. Please be sure that the parent or legal guardian is present at the clinic so that the immunization consent form can be signed. Please bring your baby's shot record with you if you have it.

Q. How do I know my baby needs immunizations?
A. By the time your child is two years old, he or she should have received the following immunizations:

- 1 vaccination against measles, mumps and rubella
 - 4 vaccinations against diphtheria, tetanus (lockjaw) and pertussis (whooping cough)
 - 3 vaccinations against haemophilus influenza (a major cause of meningitis)
- Q. What if I have additional questions?**

A. Call Mother/Baby Healthcare at 927-5959.

Q. What if I want to volunteer?
A. Call Volunteer Action Center at 921-1333.

If you would like a free brochure on questions and answers about childhood immunizations, please call my office at 630-6188 or send a self-addressed envelope to Indianapolis Campaign for Healthy Babies, 324 East New York Street, Indianapolis, IN 46204.

Call Mother/Baby Healthcare at 927-5959.

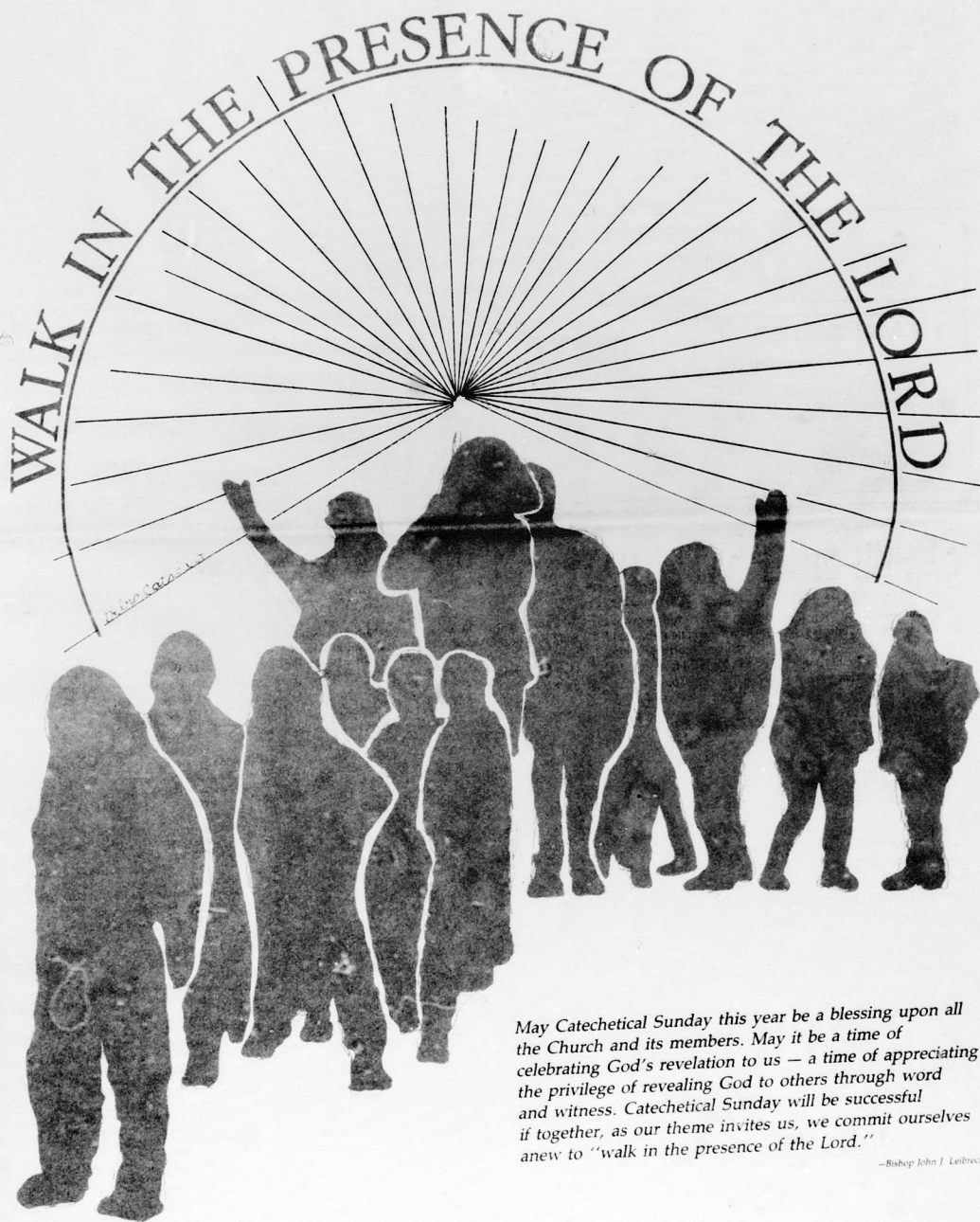


Super Shot Pacer Chuck Person says, "Before it's too late: vaccinate!"

QUESTIONS AND ANSWERS

Q. What is the Super Shot Saturdays program?
A. "Super Shot Saturdays" refers to 3 Saturdays in September that are designated as days when free

Religious Education



May Catechetical Sunday this year be a blessing upon all the Church and its members. May it be a time of celebrating God's revelation to us — a time of appreciating the privilege of revealing God to others through word and witness. Catechetical Sunday will be successful if together, as our theme invites us, we commit ourselves anew to "walk in the presence of the Lord."

—Bishop John J. Leibold

Message to educators:

Bishop John J. Leibold
*Bishop of Springfield-Cape Girardeau
 Chairman, USCC Committee on Education*

I write as one who shares with you the privilege and the responsibility of proclaiming the Good News. In your own person and daily living, our faith is incarnated. It is a faith that the Lord asks that you share with others.

You parents who read my words are the primary faith-sharers. The God who has blessed you with children calls you, before anyone else, to raise those children in faith. Teaching your children about God, and about God's people who form the church, is a satisfying and rewarding experience.

It is also, in truth, a responsibility for which you shall answer to God. Although no one can come close to taking your place as teachers of your children, and no one can give your unique parental example and witness, many stand ready to help your children grow in faith.

To all of you who are pastors and priests, I saw a sincere word of gratitude for bringing our Catholic faith to so many through your preaching and teaching.

To all of you who are teachers in Catholic schools and religious education programs, I offer my encouragement and deep appreciation. My fellow bishops, I am sure, join me in recognizing the dedicated mission you have in the church.

In order to improve always as a teacher, continue learning more and more about your faith. Read and study. Pray! Take time for a retreat. Through growth in your personal relationship with God, you enhance the witness you give of your faith—a witness that makes what you teach come alive and attractive to others.

To all who have the special role of directing or administering schools and programs, I want to say a deserved word of commendation. The service you give builds up the Body of Christ. . . . I pray that God will increase the wisdom and energy you need for leadership in our time.



FAMILY—Charles (from left) and Diane Murdoch and their sons, Tony and Jason, share the time together after Mass at St. Andrew Church in Indianapolis. The members of the Murdoch family take active ministry roles in the church. (Photo by Margaret Nelson)

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Parenting seen as ministry that needs encouragement

by Sister Antoinette Purcell, OSB

In reference to child-rearing, my father often said, "The first child ought to be made of paper." I never took that as any offence against my oldest brother, but as a statement of realization that children don't come with directions.

Sometimes a parent is dumbfounded as to what to do. I think my father realized that the first child especially bears the burden of the parents' learning process.

I doubt that my father is different from most parents who feel inadequate in their new role upon the birth of a child. Parents know about parenting from their own experience of having been parented and from observing others.

It is not unusual for them to subconsciously imitate what they experienced or to do just the opposite so their child won't have the same bad experiences they themselves had. Neither of these is necessarily effective training for such an important task.

As an educator, I believe that parenting is a skill that can be learned. Unfortunately, as a church we have not put forth much energy, time or resources to this area of education.

Rather, we have been guilty of adding to the insecurity of parents by taking their children away from them to teach about God and church. On the other hand, we tell parents how important they are in the faith formation of their children.

We have been challenged by Vatican documents, by our present pope and by the bishops of the United States to do all in our power to affirm and support parents in their role of nurturing, not only physical life, but also the spiritual development of their children.

I believe that it is time to put forth our best resources and efforts to effective partnerships with parents. We, as church, need to affirm and support parents in the role that is uniquely theirs. And in some cases, we need to offer parent education so parents have the opportunity to learn effective parenting skills.

It is difficult to be a parent in these

times. It is difficult to be a Catholic Christian in these times. It is a double challenge to be a Catholic Christian parent in these times.

Here, in the Archdiocese of Indianapolis, many parishes are responding to the challenge of ministry to families. Last February, fifteen parishes were represented at a leadership training weekend for parent education. Many other parishes are also beginning to explore effective ways to partner with parents in the faith formation process.

St. Gabriel Parish in Indianapolis is changing its census form to include more information about the family. St. Malachy Parish in Brownsburg is forming a family committee as part of its adult catechetical team. A number of parishes, including St. Patrick in Terre Haute and St. Barnabas in Indianapolis, offer programs specific to parent needs, such as Systematic Training for Effective Parenting (STEP). They also make resources, such as audio and video tapes and books, available at the parish for use by parents at home.

These efforts are to be commended and encouraged, but they are only a beginning. As a church, we take time to acknowledge and train catechists, lectors, eucharistic ministers, liturgy teams, board of education members, etc. I believe it is time that we also put forth energy and resources to acknowledge, train and support parenting as the vital ministry to church and society that it is.

We can begin by making family and parenting issues part of our agenda at parish meetings. We can gather information about the needs and possible ways that we can affirm families and parents in their special roles. We can learn about available resources and programs that can assist parish communities in responding to the needs of families and parents, especially in the role of faith formation.

Let us continue the exploration and dialogue on this topic. An annotated bibliography that might be helpful in the process is available from the Office of Catholic Education. It can be requested by calling 1-800-362-9836, ext. 1430, or 317-236-1430.

(Sister Antoinette is coordinator of family-centered and childhood catechesis for the Office of Catholic Education.)

Holy Angels offers training for spiritual leaders

by Margaret Nelson

For Father Clarence Waldon, pastor of Holy Angels Church in Indianapolis, training for parish lay leaders has high priority.

Eleven of the participants at the two-year Spiritual Leadership Program offered at the Beech Grove Benedictine Center have been Holy Angels parishioners. In fact Minnie Bledsoe, who was graduated two years ago, recruited the others. Nine Holy Angels parishioners were members of the Class of 1991.

Three members of the parish went to New Orleans for lay leadership classes at the Institute of Black Catholic Studies at Xavier University: Lillian Hughes, Bettye Johnson, and Connie Morris. Johnson and Morris received degrees in the Imani program in 1988.

Five people attended the Institute of Urban Ministries last year at Martin University and five went to the Liturgical President's Workshop at Fatima Sister House, according to Providence Rector Mary Quinn, pastoral associate.

Sister Mary, who is getting her master's in theology at the Institute of Black Catholic Studies, said that Holy Angels pays half of educational costs for parishioners to learn about church leadership.

Asked why he sends so many parishioners to these programs, Father Waldon said, "Our plan is to get as many leaders trained as possible in as many different areas as possible."

"He is so supportive of us and everything we can offer the parish," said Bledsoe of her pastor.

She finished the program at the Benedictine Center two years ago. "I loved it," Bledsoe said. "Even though I didn't particularly care for some of the things we covered, I could see that people in my group were getting a lot from it. It would be hard to delete any of the program and not lose somebody. I enjoyed it thoroughly."

The program made me appreciate my skills and be happy with what I have," she said. "There were parts of it that didn't turn me on, but they couldn't encompass everything that would have acceptance by everyone. Even if a topic didn't mean much to me, the interaction was always good."

"That (interaction) gives you a lot of confidence, not only at the church meetings, but at your job or wherever you are. I used to be quiet. I always thought about things being said in public, but I didn't vocalize it," Bledsoe said. "One thing stuck out in what I learned. It made me realize that, in being silent, you are going against Christ's teachings. At times, you must speak up. Take the risk. That's the kind of stuff they said would help us grow. The nitty-gritty is living it and figuring out where to best use your talents."

"There is something in that program for everybody," Bledsoe explained. "One person that didn't really interest her, 'helped one woman to be filled with the Spirit. That's when she really grew. I saw that even a negative learning experience can turn out to be something positive.'"

Several of the women commented that they expected the Beech Grove program to stress spirituality more.

Morris said, "Your theology comes from your experience, even in the same culture. I was already doing RCIA (Rite of Christian Initiation of Adults) when I went to New

Orleans. The Spiritual Leadership Program covered a lot."

Vanilla Burnett said, "I thought parts of it were very good. I especially enjoyed when the priests came and discussed topics—Father (John) Schweitzer and Father (Lawrence) Voelker. I really enjoyed the Rufos. I especially heard Beth."

"Some other parts bored me to tears. I guess I'm not artistic; I'm not creative in the sense that I could appreciate the molding. I don't need that kind of stuff to concentrate on God and prayer," she said.

Loyce Moore, who graduated from the Spiritual Leadership program last spring said, "It helps you appreciate your own relationship with God. The music was beautiful. The tidal waves, I couldn't get that together. I say these should be something for everybody. But it opened me up to other people's spirituality. I saw that nobody sees the Lord like I do."

"The spiritual leadership class really did prove that. Some sessions were so far out intellectually, I couldn't get into it. Some of the poetry was really different," Moore said.

Burnett added, "I think when you have a meaningful relationship with God, it doesn't take all that."

Moore: "I guess Michelangelo could never have done that painting if he didn't have that kind of spirituality. The sessions really touched those people's lives."

Morris: "And that was his. Mine is real plain and simple. The program enhanced my spirituality and made me feel good about my relationship with God. It helped me to be able to accept everybody in their ways of experiencing spirituality with the Lord."

Moore: "One man in the circle said, 'I want to be sharing and caring. I want to be like her, caring about people and able to help.'"

Burnett: "It helped me realize that I'd really not thought of sharing myself with everybody. You think, 'I'm willing to give,' but to think about the people who really need you and to imagine, really would you, could you. You think, 'I might draw back,' not because of any inhibitions about touching people—because in my work I touch people who have problems and some of them are pretty irritable. If I passed a drunk, I wouldn't give him money to buy a drink. It brought an awareness of where I am and where I should be."

The women talked about people in the program who became more vocal. "You have gifts you aren't aware that you have," Burnett said.

"I am a reader and commentator and I was the United Catholic Appeal coordinator this year. We had a nice increase in contributions because people really didn't know where the money was used before."

Moore: "At Beech Grove, there were some things I enjoyed and some things I did not. I can't say what I expected. I am not into meditating with clay. It was a strange thing, some of it seemed like it should have been in kindergarten—it was interesting, but to me, it was not in the right perspective. But I grew from those things because I saw there was spirituality in everything."

Mary Ann Craig, also a '91 graduate of the program at the Benedictine Center said, "Some people there were really hurting. They had problems. It helped them to see that they weren't the only ones with these kinds of problems."

The women talked about things being presented from a different cultural point of

view. "Many things that they talked about, there was no right or wrong. The program could be revamped and cut down to a year or less. I think to take Jesus to people you can do that without telling them how to do it," Craig said.

"I am a Eucharistic minister. This could

have touched more on the ministries of the church and how to handle them in a spiritual way," she said.

Asked if he is afraid these trained lay people will take over the parish, Father Waldon quipped, "They're already running it!"



Loyce Moore holds 5-month-old Jordan Williams, son of parish bookkeeper Diane Williams. Constance Morris is in photo at right. (Photos by Margaret Nelson)

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Vanilla Burnett



Mary Ann Craig

Parish has small faith communities

by Margaret Nelson

"It's called a cell system," said Vicki Clem, administrator of religious education at St. Michael, Greenfield. The parish is starting this new method of forming small faith communities.

Right now, 13 people are in St. Michael's core group, in training to lead other cells. Clem and the pastor, Father Stanley Herber, provide the leadership training.

"It's a mixture of education and spiritual growth," she said. "We start and end with prayer. One week, it may be pretty much education. The following week, we might have a short cell meeting. We take time for prayer and petitions that include the needs of the group and those others who have asked for prayers."

The one-and-a-half hour cell meetings include a song of praise. Ten members take time for sharing. "Like how I've seen God acting in my life since the last cell

meeting," Clem said. "And there is time for healing."

"Members try out leadership roles," she said. "Some might take music or prayers, and another will have the petition prayers. They can apply what they've been learning within the security of their own little group."

Teaching includes topics such as leadership, Eucharist, seasonal themes and ideas the leaders themselves select. The presentations by Clem, Father Herber and other parish leaders are usually on video cassettes. "Most are locally done," Clem said. Discussions and questions within the group coincide with these topics.

The meetings end with hospitality time. "People who feel like staying, stay. Those who are pressed for time know they are free to go," said the religious educator.

"It's a form of small Christian community, but its basic aims are different," said Clem. "This is very evangelistic in nature. A lot of these systems form groups and stay with the same people in them. But these

cells invite new people in. Then when any cell gets too big, it divides into two cells."

"We were looking for something," she said. "We went to (former pastor) Father Banet and he checked it out. We liked the fact that it was a reaching out-type thing."

Father Herber had been Albany before he came to St. Michael in 1989. At last count, the Floyd County parish had seven cells, according to the former administrator of religious education, Carole Strohbeck.

Clem said that she and youth ministry coordinator Colleen McGarney didn't mind getting sent to Florida for the workshop in February. The training for

the system is given at St. Boniface, in Pembroke Peninsula, Florida.

"We figured we should start with the adults and then include the kids," Clem said.

"We're looking ahead to the information night when members of the parish will come to hear about it," she said. "They will have a chance to sign up to be part of a cell." The present trainees will be the leaders when the cells form in January.

"We're kind of waiting to see if there is an overwhelming interest," Clem said. "In Florida, they had to put people on a waiting list while they trained more leaders. Maybe God will bless us."

"Once the cells are formed and the leaders are in place, we will look to see who has the potential to be a leader. Then we will work within the cell to train them," she said.

"It's real exciting for the parish," Clem said. "I'm waiting to see what happens. The people in it now are very enthusiastic."



FAITH CELL—Vicki Clem (foreground), religious education administrator, accompanies a song during a cell meeting at St. Michael in Greenfield. The parish will begin to form small faith community groups in January. (Photo by Margaret Nelson)

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St. Thomas catechists join together for prayer, lessons

by Margaret Nelson

"We don't just use the catechists' skills; we give them some formation. The prime thing is that this program offers something for them," said Julie Niec, parish administrator of religious education at St. Thomas Aquinas Parish, Indianapolis.

She was discussing a unique catechetical formation program. At St. Thomas, the religious education program is lectionary-based. Catechists, who teach children from age three through eighth-grade, meet weekly to pray together and to discuss the next Sunday's lessons.

"We offer two meetings each week—one morning and one evening," she said. The morning gathering provides a baby sitter.

"The people in the two groups are very different, though they are in the same part of their formation," Niec said. The number can range from two to eight, though it's usually four or five people.

The meetings always last an hour-and-a-half. She said that prayer is always part of it—either done spontaneously or by reciting the Our Father. Prayers include the personal needs and intentions of the group members.

Part of the format is the presentation of the coming Sunday's readings out loud. "Then they share their own responses to those readings from their own knowledge and experience," Niec said. "We take time to go over the history and background of the individual readings and spend time to talk about them."

"Sometimes we get into heated discussions," she said. "But they all come from different experiences and points of view."

Niec sees several advantages to the program. Not only does it provide spiritual formation for the catechists, but it provides adult enrichment and growth. She said that the parish is moving its catechetical formation into a competency-based form, requiring knowledge, skills and faith development. This program provides that kind of preparation.

"Their task is not just to teach children," she said, "but also to have this faith growth. There has to be some kind of

faith response from the catechists. We are asking them to share their faith. So there has to be something in it for the catechists besides teaching children."

"After we work out the history of the reading and so forth, we move into lesson planning," Niec said. "We do what we can to flesh out the lesson in terms of the different groupings. During this time, we also plan inter-group activities—especially for seasons like Lent and Advent."

"One advantage to this program is that the catechists know what materials and resources they will need for that lesson in time to get them," she explained. "Basically, when they leave the meeting, the lesson is planned."

Niec said, "These groups have come up with a lot of sharing and a lot of creative ideas. For example, they have been able to relate the lessons to peace and justice or environmental issues. An individual wouldn't think of all these plans. And it creates a real sense of community among the catechists."

"It offers people something enriching at an adult level that they can share with the young people they're dealing with," she said. "It's neat, too, to have everyone together. There is a sense of excitement that builds. It is interesting to see how very different their ideas are."

Teams of catechists are formed for the different class levels, usually beginning with age three and going to eighth grade. The catechists work out schedules for the Sundays they will teach. It generally works out to "sundays on" and one off for each catechist. Niec explained that this is less burdensome to each volunteer and "helps us keep the catechists much longer."

"At the beginning, it sounds like a tremendous time commitment," she said. "But the people who have been involved think it is a real gift."

Niec hastens to explain that the program was started by her immediate predecessor, Philip McBrien. "I'm just inheriting the good work that he did. It really turned into a wonderful idea. Basically, I'll use his ground work. This year, I'll begin to add my own touches and the ideas of the catechists themselves."

Spiritual companioning offers a helping hand

by Cynthia Deves

"It's hard for people to ask for help, hard for them to admit that they need to talk to people," says Margaret Singer of St. Paul the Apostle Parish in Greencastle. "But, when they do, they say it's amazing how much it helps."

Singer was talking about the Spiritual Companioning program which she coordinates at St. Paul, and which is also in place in several other parishes in the archdiocese. People who are hurting, grieving, or feeling burdened by a crisis in their lives can be assisted in a personal, caring way by fellow parishioners who've been trained to listen.

The companions want to model Christ when they empathize with others. "We make no decisions for people, we just listen," Singer said. "We hope they come to answers for themselves."

David Burkhard, director of religious education at Little Flower Parish in Indianapolis, and a member of the team which designed Spiritual Companioning, said it is "a relatively new thing in this archdiocese."

In Little Flower Parish, Burkhard said, 10 trained spiritual companions have already dealt with everything from loneliness to depression to marital strife to parental stress. They do not minister specifically to selected groups such as the elderly, but take referrals from any and all parishioners.

Burkhard, as coordinator of the program for Little Flower, tries to match the spiritual companion's particular gifts to the needs of the parishioner involved. Then the appointed minister tries to make contact with the person within the same week the referral is made.

Gwen Goss, pastoral associate at St. Paul in Greencastle and another member of the design team, said that she was surprised "when I moved into parish ministry and found that people no longer came to the parish for counseling."

Instead, they confided in their friends and neighbors. Goss recognized a need for training these "neighbors" to improve their listening skills. "Confidence and competence" are the marks of a good spiritual companion, she said.

"Some of the neatest things to come from the program are the 'internal' things that have happened in the companions themselves," Singer said, citing a growth in sensitivity and empathy among the trained participants.

Singer hopes the program "will grow beyond our parish and extend to other churches and the whole community."

She said a public informational meeting is planned in Greencastle this fall. "Everybody is fascinated by the name 'spiritual companioning,'" she added.

Joyce Stern and Pat Holmes coordinate a "Ministry of Caring" at St. Gabriel Parish in Connersville, where six volunteer counselors have been trained. The ministry uses the Befriender program, with Spiritual Companioning as a "back-up," Stern said, particularly in cases of bereavement.

Stern said that the coordinators and counselors shared a "unique experience" during their training. Much kindness was displayed and members of the group felt a real bond. They also "seem to have a lot of support from the parish," she said.

"The church should be known as a caring community," Stern said. "We want people to know that the church is the place to come when they're hurting. We're here, we'll respond."

Spiritual Companioning was designed by a team of six men and women involved in church work, who saw a need

for a one-on-one caring ministry in local congregations. Using ideas expressed in similar programs in other states (Befriender program, Stephen Ministry), they organized Spiritual Companioning with an ongoing support system located at the Beech Grove Benedictine Center.

The first series of training sessions for spiritual companions was held at the Center last spring. Sessions focused on: companions' gifts of discipleship; connecting people with social systems and faith communities; enabling others to make moral decisions; listening skills; dynamics of good visiting; and group support. Training sessions will be repeated annually at the Center.

The team included: Holy Names Sister Louise Bond, director of the archdiocesan office of ministry development; Matt Hayes, archdiocesan religious education director; Karen Smith, an ordained Disciple of Christ minister; Benedictine Sister Renee Wargel, programming director for Beech Grove Benedictine Center; Burkhard and Goss.



COMPANION—Ginny O'Brien acts the part of a parishioner being served by Cindy Mendez, who is trained in the ministry of Spiritual Companioning at Little Flower Parish, Indianapolis. (Photo by Margaret Nelson)

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Children's Liturgy of the Word

by Margaret Nelson

Early in the Mass, the eyes of the St. Andrew assembly followed the five-year-old child as he came from his seat to walk behind a woman carrying a candle. As he passed the altar, he offered a big wave and a grin to Father Jeff Godecker, the pastor. The sound of muffled, but appreciative laughter filled the sanctuary.

The young man was leaving church to attend the Children's Liturgy of the Word. It's a fairly new idea. In a large number of parishes throughout the archdiocese, children are having the Scriptures read to them in words they can understand.

"It's something just for them," said Therese Brennan, administrator of religious education at St. Andrew, Indianapolis. "Essentially, it's to help the child feel a part of the church."

"It's a way for them to hear the Gospel at their level," she said. "It is literally the Liturgy of the Word. They are dismissed right after the opening prayer, and they come back to the church in time for the offertory."

At St. Andrew, the program is divided into four levels: three- and four-year-olds; kindergarten and 1st grade; 2nd and 3rd grade; and 4th and 5th grade.

The children sit in a circle. "These are the same readings the adults have, but they are written on the level of the

children," Brennan said. "The 4th-grade readings are more detailed than those for the little ones."

"They usually start off with a prayer," she said. "There is dialogue about the readings between the kids and the teacher."

"It gives them something to look forward to," Brennan said. "When they come back in church, there is children's participation at St. Andrew. The priest blesses the child during communion. This makes them more involved in the whole thing."

Brennan said that there are some practical advantages, too. "The parents get to hear what's being said. When it is offered consistently, it encourages the family to participate in the Mass."

"It is a good program. It works well," she said. "It gets a good response from the kids and the parents."

"We cannot forget that these are children. They are part of our church family," Brennan said.

David Burkhard, administrator of religious education at Little Flower Church in Indianapolis said, "We've been doing it for four or five years."

Before the first reading at the 9 a.m. Sunday Mass, the lector tells the children to go to the parish center for the readings. There are two different groups at Little Flower—the four-year-olds to 1st-grade level and the 2nd to 4th grades.

Burkhard is pleased with the program at Little Flower. In both parishes, volunteers do the readings.



SPECIAL WORDS—Joe Striby (right) leads the Liturgy of the Word for 2nd- to 4th-grade members of Little Flower Parish, Indianapolis. (Photo by Margaret Nelson)

Sixteen parishes now in Renew Season III

by Margaret Nelson

Renew is a spiritual renewal process that is designed to involve the whole parish. Its purpose is to help parishioners develop a closer relationship to God and to give witness to the power of the Holy Spirit.

Sixteen parishes in the archdiocese are moving into Season III of Renew, which focuses on empowerment. These parishes form the second cluster that has followed the three-year program under the guidance of the Office of Catholic Education. Matt Hayes is the director of religious education and coordinator of adult catechesis for the office.

The goal of Renew's first season is to teach and witness the Word of God and in the second, vibrant faith communities are formed. The third season focuses on establishing justice for nation and action.

Parishes offer the program through Sunday liturgies, take-home educational materials, large-group activities and small sharing groups that meet weekly to discuss the theme, as well as sharing faith and prayer.

The parishes now entering the third season are St. Columba and St. Bartholomew in Columbus; St. Gabriel in Connersville; St. John in Dover; St. Thomas in Fortville; and St. Peter in Franklin County.

Others include St. James, St. Michael, St. Catherine and Holy Angels, all in Indianapolis.

In Jeffersonville, Sacred Heart and St. Augustine are beginning Season III; in Jennings County, St. Dennis; in Lawrenceburg, St. Lawrence; in Millhousen, Immaculate Conception; and in Napoleon, St. Maurice.

The kickoff for the fall season was on Aug. 24 in Columbus. Small group training sessions will be held at the following sites: St. Augustine, Jeffersonville, Oct. 2; St. John, Dover, Oct. 8; and St. Michael, Indianapolis, Oct. 10. All meetings are at 7 to 9 p.m.

The first week of this cluster's fall season will be Oct. 13 and the sixth and final week, Nov. 17. Weekly themes will cover "The Role of the Holy Spirit," "The Power of the Holy Spirit," "Our Mission," "Our Experience of Injustice," "The Roadblocks to Mission" and "Continuing Human Tension."

December 7 is the kickoff date for Season IV, which will be held in the parishes during Lent, 1992.

Twenty-six parishes throughout the archdiocese have already completed the six seasons of Renew between 1986 and 1989.

Twelve parishes in the Terre Haute Deanery participated in the Renew programs sponsored by that deanery in 1985-88.

Two parishes—St. John, Bloomington, and St. Matthew, Indianapolis, offered their own Renew programs. And St. Meinrad, St. Meinrad, worked through the Evansville Diocese.



BIBLE TIMES—Volunteer Cindy Stiles (from left) watches Michael Conner make candles during a Bible Times Market Place religious education program at St. Paul Church, Tell City. Danielle Cesena, volunteer Sandi Wrye and Jessica Sprinkle are among 107 children and 60 other volunteers who experienced faith stories from the Exodus in this setting. (Photo by Providence Sister Nancy Brosnan)

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St. Barnabas adult program spurs social action

by Margaret Nelson

Social justice action really came together at St. Barnabas Parish in Indianapolis about three years ago.

Part of the reason was that adult religious education leaders and individual parishioners were already working on outreach projects. Then Archbishop Edward T. O'Meara formed a steering committee for the implementation of the 1986 U.S. bishops' pastoral letter, "Economic Justice for All."

Karen Oddi, parish administrator of religious education at St. Barnabas was on that committee with Grace Hayes, director for the Campaign for Human Development, and Matt Hayes, director of religious education and coordinator of adult catechesis. The team was called to design a plan to educate the adults of the archdiocese about church teachings on economic issues. This plan was adapted for deanery-wide training sessions in 1987.

"The response from the adult catechetical team (ACT) at St. Barnabas was outstanding," Oddi said. "I was not surprised, since as early as 1985, I began to notice an interest in social ministry programs—programs which would lead to action and sometimes make a difference in people's lives."

"When St. Barnabas began the Renew program in the fall of 1987, the interest base was broadened and the momentum continued to build," said Oddi. "Large group Renew efforts had a social-concerns dimension, including discussions on the homeless, health care for the elderly, social security, unemployment, etc."

The focus of Renew on the theme of discipleship—the weaving of Gospel values into personal living at home, in the marketplace, and in the church—coincided with the official establishment of the social action committee," said Oddi.

Connie Merkel, ACT chairperson at the time, was the convener of that committee, which now has 20 members committed to varying degrees of activity. "Excellent at organizing and motivating others," Merkel is still chairperson.

Members soon decided that it couldn't just be a committee, without some direct service connected to it. Oddi recalled, "From that point on, the first area really became clear."

"The one main need was for someone to go into homes to do services for the homebound," she said. In 1989, St. Barnabas started a Community Companion Program which asks potential volunteers "Who is your neighbor?"

The principal mission is to serve homebound people in the neighborhood. Companions run errands, provide companionship or respite care, drive people to doctor appointments and sometimes do light housekeeping. Helen Welter, a home health care nurse, is in charge of training and matching volunteers with those needing services.

The companion program also makes the parish aware of social needs. Members serve as advocates for individuals and groups needing Christian service.

The committee next decided to restore communications with Hunger, Inc. This is a Perry Township food pantry started in 1983, with the help of some members of St. Barnabas. The parish social action committee will hold food drives four times a year, with a different parish group sponsoring the drive each time.

The first drive this year will be part of the opening family prayer service to start the elementary religious education program.

The group also realized that the south side was a "weak link" in the Indiana Catholic Conference (ICC) network, which lobbies the legislature on social justice issues. Because of the social action committee's efforts, the network had five groups in St. Barnabas last year, totaling about 35 members.

Then, with the Catholic church involvement in the Indianapolis Habitat for Humanity program, a couple of people on the committee have been working on that," Oddi said. The first year, a member of the committee who had been doing appraisals for Habitat's rehabilitation housing, volunteered to help.

Bob Anderson and Loren Rooney organized the parish effort which raised over \$1,000 and 60 volunteers. "People were really into it," Oddi said. She said the committee has thought of the possibility of sponsoring a whole Habitat house next year. "We expect the interest to be sustained and grow," she said.

Parishioner Pat Linehan serves on the city Habitat mentoring team and coordinated the moves of seven Habitat families into their homes the Saturday after the 1991 blitz building week.

One project that helps fund the outreach work is an

effort that also helps the environment. The Indianapolis south side is not doing any official recycling. Beginning in April of this year, St. Barnabas has become a recycling center on the fourth Saturday morning of each month. "People come and they leave the recyclables in a very orderly manner," said Oddi.

Barrels are placed along the football field at 8300 S. Rahke Road. Aluminum and steel cans (they don't need to be smashed), clean plastics and steel food cans, and aluminum foil and pie pans (all smashed) are accepted. So are many other metal items. (Glass and newspapers are not collected there.) Even the bags are recycled.

The money earned through the collection is used for special needs, such as sprucing up homes of those served by the Community Companion Program. Though a parishioner who owns a hardware store gives them a discount, the bills for repairs do add up.

Some of the recycling money will also be used to buy toiletries for those served by the Damien Center.

"One nice thing about this group is that the people are comfortable with the fact that they can get the job done," Oddi said. "But they are also aware of their limitations."

She said the group will also help the hungry by participating in the Oct. 13 CROP Walk. Father Bob Klein, associate pastor at St. Barnabas from 1982-85, first inspired parishioners' involvement in that event.

The social action committee also works with the Urban

Parish Cooperative (UPC). Tickets to the Sept. 17 Tommy Makem concert at Marian College were sold after Masses at St. Barnabas. This helps put Volunteers in Ministry staffers in center city parishes.

Oddi's own pet project is the Catholic Youth Organization's June Indy Work Camp with UPC. Suburban youth get to work in center city parishes in a variety of ways. It's not an official program of the committee, but she said, "I was able to secure a lot of donations from St. Barnabas people" and committee members helped out.

Of the committee she said, "They're great people that you can count on to see the faith connection to these things we do. All this has evolved from religious education and education is inherent in what they're doing. It's like going in a circle."

"Our first adult education program this year is a discussion on 100 years of Catholic social teachings. It's on Oct. 10 with Providence Sister Ruth Eileen Dwyer from St. Mary of the Woods." The talk is co-sponsored by the parish adult religious education team and the Respect Life committee.

"An action response has always been a goal of our religious education program," said Oddi. "Now I see the action enhancing interest in our programming. But the parish is always on the lookout for more volunteers for the various programs and for the ongoing renewal of its adult leadership."

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RECYCLING—The Tom Brown family participates in the St. Barnabas project. (Photo by Karen Oddi)

Holy Cross lives out mission

by Cynthia Deves

"Our (parish) mission statement is lived here," said Verlan Major, pastoral associate at Holy Cross Parish in Indianapolis. "I'll bet most of our parishioners would recognize it if they saw it in print, and some of them could recite it verbatim."

Their mission statement is well known to Holy Cross parishioners because each year one portion of it is selected for emphasis, and becomes the theme of individual, committee and organizational efforts. "We ask ourselves, 'How is God calling us?'" Major said, "and after we focus inward, we are able to reach out to others."

Discipleship requires ongoing faith formation, Major said. She prefers that term to "religious education," because faith development can occur in every aspect of life. In a parish, she said, liturgy offers one of the best opportunities for forming faith, particularly in homilies. In a good homily, "questions are raised, but answers not given."

Liturgy can also create a faith-forming experience of community for people, a place where they "belong" and feel themselves affirmed. Holy Cross parishioners tend to "come 45 minutes early and stay an hour after Mass," Major smiled. At Holy Cross, a children's Liturgy of the Word is celebrated each Sunday for children age 4 through sixth grade; there is no CCD as such at the parish. Since any child who shows up is welcome to attend, the liturgy facilitates evangelization as well as faith formation.

The 12 adult prayer leaders who prepare the children's

Gospel reflections each Sunday find their own faith being strengthened by the task, Major said. Any parish meeting, any project, should provide this kind of opportunity.

"People ought to go home from a meeting feeling their faith was enriched, not just feeling that 'Well, we completed a budget or something,'" she said.

The call to social justice is another opportunity for faith formation, Major said, and is more apparent in an inner city parish like Holy Cross. But, "Charity is popular, just-ice is not," she said.

Parishioners are challenged again and again by this realization in staffing the Holy Cross food pantry, which operates year-round. As wonderful as it is, Major said, it offers a "band-aid" service.

This continued struggle to live out the Gospel has led to the creation of a new organization, the Neighborhood Ministry Group, which is now in dialogue with the parish

pastoral council. They hope to identify the issues, and attempt to break the cycle, of social injustice.

One idea they are considering is a temporary one-on-one mentoring program. Participants would be helped to find jobs, transportation, housing, job training, or whatever else was needed to foster permanent independence.

The community outreach at Holy Cross has also been a factor in evangelization at the parish. "A majority of our RCIA candidates have come through the food pantry and the school," Major said. "As they watch us and our work, people begin to wonder, 'Why do you do what you do?'"

Another avenue of faith formation at Holy Cross Parish is the hospitality which exists there. Major said. All the parishioners, not just the official hospitality ministers, greet all comers. In fact, "There is one man," she said, "who for two years has made it his goal to meet and get to know one new person every Sunday."

The Bible study, the RCIA mini-retreats, the prayerful attitudes of every committee and organization, all contribute to the ongoing faith formation at Holy Cross. Major said. "You've heard of the 'teachable moment'?" she asked. "We're aiming to make every occasion a 'faith' moment."

New Albany links sacramental programs

by Mary Ann Wyand

Combined sacramental programs like the New Albany Deanery's past two deanery confirmation liturgies and the deanery's Rite of Christian Initiation instruction especially written for teen-agers enhance worship and

build community, Jerry Finn, New Albany's director of youth ministries, told *The Criterion*.

"Young people really seemed to enjoy the deanery confirmation liturgy for a number of reasons," Finn said. "It gave them a chance to see their friends from the other parishes that they had met at youth Masses, at youth rallies, and at retreat programs. Even the kids who aren't receiving the sacrament want to be there to see their friends."

And community, he said, is what the sacrament of confirmation is all about. "It's people being present to one another," Finn explained. "They made the connection with other teens through different youth ministry activities on the deanery level. It's a powerful statement for them to see two or three hundred kids who are saying, 'Yes, I want to be a part of this and I've come together to be confirmed.'"

Bringing Catholics together for deanery-wide liturgical celebrations blends traditions from many parishes, he said, and combining all those parish traditions creates a powerful liturgy.

"You can be a lot more flexible and creative in the music, prayer and procession," the deanery youth ministries director said. "We are able to do a liturgy like this together that you could never do individually in a parish."

About 2,400 people filled the new gymnasium at Our Lady of Providence High School in Clarksville as Archbishop Edward T. O'Meara celebrated Mass and confirmed 310 teen-agers during the first deanery confirmation ceremony two years ago, he said. This year the archbishop confirmed about 150 teens at the school with 1,200 participants. The events brought together Catholics from the 19 New Albany Deanery parishes, but some people preferred individual parish ceremonies so next spring the confirmations will be held in each of the churches.

Adults generally associate sacramental celebrations and liturgies with the parish church, he said, while young people experience God in a variety of environments.

"For most parents, everything was in the parish," Finn said. "The whole mind-set was strictly parish boundaries. Your parish was the heart of where you grew in faith. But young people today grow in faith in a lot of different places—in schools, during youth ministry programs, and at retreats. God isn't revealed in the stuff of the world and in each other. God isn't only revealed in Sunday Mass, and a combined confirmation liturgy can be a powerful experience of God for them because of the relationships they have with other kids."

Because adult faith is more personal, private and quiet, he said, "Adults whose experience of God is in their church on Sunday often have a hard time taking it out of the church and putting it in a gymnasium. Tradition plays its part, an important part because there is a sense of security in it." In contrast, he said, faith for teen-agers becomes "a part of daily life rather than just a Sunday morning experience. For the teen-ager it's very public and is based on the community rather than on the individual."

Teen-agers feel secure in knowing that they aren't "doing it alone," he said. "It's all these other kids making the same commitment that they want to keep on growing in faith through confirmation."

Using alternate sites for large-group liturgies reminds Catholics that "we are the church," Finn said. "The church is people, not bricks and mortar. The grace comes from being with each other."

For teen-agers, discipleship is a sense of collective energy, he said, and they enjoy being together and worshipping together.

"That's why retreats or leadership training programs are such powerful experiences for young people," he explained. "They enjoy being together as disciples in a community of faith."

New Albany Deanery youth ministries staff members organized the first deanery youth Mass in 1980 as a follow-up to the deanery retreat program, he said, and since that time the teen-agers have been able to maintain friendships with young people from other parishes. "It's a way for them to stay connected," Finn said, "and to see the new friends they have met on retreats or at rallies. It's a regular on-going support system in a real spiritual sense too, with the support of the Eucharist."

Teens plan, organize and present the monthly youth Masses, including lecturing, providing the music, and serving as Eucharistic ministers.

Based on the direction the church is headed due to the vocation shortage, Finn said, archdiocesan Catholics are going to experience a lot more combined liturgies in the future.

And thanks to combined youth ministry activities and liturgical celebration, currently underway in many deaneries, younger Catholics will already be accustomed to being a part of the larger church.

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Teens are eager to grow in their spiritual lives

by Mary Ann Wyand

Teen-agers are hungry to know more about God, youth minister Janet Roth of Terre Haute explained, and they enjoy sharing faith experiences in group settings.

"They're very interested in Scripture, prayer, and knowing more about what it means to be Catholic," she said. "They explore all of those issues with each other."

Roth serves St. Benedict, St. Ann and Sacred Heart parishes in Terre Haute as a full-time youth ministry coordinator, a job she describes as very challenging and extremely rewarding.

"Youth ministry helps teen-agers own the values that their parents have instilled in them," she explained. "The kids are positive influences on each other."

Usually, the youth minister acknowledged, people think of peer pressure in a negative sense. But parish activities for teen-agers create peer pressure in a positive sense because young people are inspired to change direction as a result of their faith experiences.

"Bringing kids from three parishes together and helping them realize how they are a part of a bigger church has created a healthy outlook for them as far as discipleship," she explained. "When we have service projects such as the soup kitchen or parish carnivals or other activities, teen-agers from all three parishes come together and work. They don't care that it's not their own parish. They just have a real good sense of community and of helping other people."

As participants in combined youth ministry activities, Roth said, Terre Haute teens minister to each other.

"Teen-agers need a sense of belonging," she explained. "They see us as more than one parish doing our own thing. I find they have a real open attitude of acceptance for one another, and they are very open and inviting to their non-Catholic friends as well."

Roth said faith-sharing groups and other youth ministry activities provide necessary opportunities for teens to realize that they aren't alone in their feelings and that their peers experience many of the same emotions.

"Once they realize that," she said, "they are much more open in sharing what's going on in their lives and they help each other realize that God is involved in all of that."

Youth group social activities bring kids together in a safe environment, she said, while youth group service projects enable them to actively help others.

"I find that the kids feel good and have a sense of accomplishment about something they've learned to do and being able to use their skills," she said. "It overwhelms me to see the compassion they have for other people as well as their sense of serving others and giving totally of themselves."

Roth is starting her ninth year as youth ministry coordinator for the three parishes. In recent years, she has been able to see the results of early modeling of what it means to be a Christian when former youth group participants stay involved in the church as young adults.

"They don't want to walk away," she said. "They've had too good of an experience. I've been in youth ministry long enough to see the results after high school. Many of the kids are involved in church ministry, and many of them are thinking of vocations in the church. They come back (from college) and teach the younger kids or work on retreat teams. They are involved in helping give back what they've received."

Working in youth ministry "takes a lot of energy," Janet Roth explained. "God continues to give me that energy. I'm just as exhausted today as I was when I first felt a call to youth ministry."

Youth ministry also involves teaching adult volunteers how to interact with teens, she said, and that requires walking with the kids and being present to them.

"What I want to instill in adults who work with my kids is that we aren't there to have all of the answers," she said. "We are on a journey, and we are walking side by side with each other and with our youth. The kids teach me a lot about my faith, so it's a two-sided experience."

Roth said people often ask her how she manages to coordinate youth ministry activities for three parishes.

"It's very demanding," she admitted, "and there are difficulties at times. But I can concentrate more on the value of working together because of the resources of the three parishes—strong, supportive staffs, parent support, and also the richness of gifts and talents of the adults in each parish. It's team ministry. You can't do it on your own."

As young people grow in their faith, Roth said, it is important that they feel a sense of belonging to their church, that they feel accepted and affirmed by adult parishioners, and that they are invited to participate in every aspect of church ministry.

"I think all kids really want is people who care about them and love them," she said. "That means walking with them and meeting them where they're at during that point in their lives. It means accepting them for who they are, not expecting them to be anything that they're not ready to be right now. And it means being patient."



TEAM MINISTRY—Janet Roth, youth ministry coordinator for St. Benedict, St. Ann and Sacred Heart parishes in Terre Haute, discusses a youth liturgy with Father Tony Volz,

pastor of Sacred Heart and St. Ann parishes, during a Catholic Youth Organization retreat at the CYO Youth Center in Indianapolis. (Photo by Mary Ann Wyand)

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Roncalli students answer God's call to service

by Mary Ann Wyand

"Jesus was a person of action," Roncalli High School principal Joe Hollowell explained. "He was a person who acted out of compassion. He did more than just talk about loving one another and nice things we should be doing for each other."

At Roncalli, Hollowell said, "we have tried to let our students know that we want them to develop an attitude of turning our theology into biography."

That means putting what really are simple words into action, he said, by walking in the presence of the Lord and answering Christ's call to service.

"I heard a great quotation once that has always stuck with me," the principal said. "The word became flesh and the theologians turned it back into words." We all have a commission of service. At Roncalli, we look at the word 'represent' Christ in a slightly different pronunciation in that we've been called to 're-present' Christ to those around us."


When people look at Roncalli students or at anyone who professes to be a follower of Christ, Hollowell explained, they should be seeing at least a piece of Jesus.

"Love the Lord your God with all your heart, with all your mind, with all your soul, and with all your strength" and "Love your neighbor as yourself" are important philosophies to live by, the principal said. "Jesus boiled all that down into two little commandments, and it's really



FOOD DRIVE—Roncalli High School students help instructor Kathy Tinder (center) load groceries into a truck during the school's annual canned food drive for the needy. Students collected 30,000 cans of food last year.

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Mr. Harlan Uhl, principal

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Sacred Heart School — Jeffersonville
Ms. Paula Dumont, principal

St. Paul School — Sellersburg
Mrs. Frances Matusky, principal

O.L. of Providence High School — Clarksville
Mr. Gerald Wilkinson, principal
Mr. Robert Casey, vice principal

Catholic Schools

Communities with Memories

very simple what he asks of us. It's our goal to instill those ideas in our kids. We hope that they will start living that way."

It is also important for students to recognize their individual gifts and to respect their uniqueness, Hollowell said, as well as to value their contributions.

"We try to get them to understand that it's just as good to be an all-state choral performer as it is to be an all-state football player as it is to be a student trying hard to get a C in general math," he said. "It doesn't matter where they're at. We all have gifts. We try to get them to recognize the love that God has for them and that each of them has something to offer to this community."

Roncalli faculty members see these tasks as part of their mission in Catholic education, he said, and teachers continually remind students that they all have gifts which they are developing in high school.

"Jesus was a challenging teacher," Hollowell said. "His disciples called him teacher, and he challenged them. We challenge our students to consider 'What is Jesus really calling us to do?' and 'Who is he calling us to be?'"

At the beginning of the school year, seniors are asked to help with preparations for freshman orientation, he said, and in November all of the students work together to present Roncalli's annual open house. Last year 1,400 people came to the open house as a result of student invitations.

"We consider the open house to be part of our ministry," Hollowell said. "This is a chance for students to evangelize, or spread the good news about sharing the Gospel here at Roncalli, with kids. We tell our students that one way you can participate in spreading the Gospel is to let people know what's going on here at Roncalli."

On the day of the event, he said, "We had about 225 kids give up an entire Sunday to help get the school ready for the open house. They were here for six hours, getting the school ready, serving as guides and facilitators, taking ownership in their school. And then after the open house, about 50 or 60 students went out for another three or four hours to collect canned goods for the food drive."

Religion classes emphasize the importance of community service, he said, and freshman students quickly become familiar with traditional Roncalli service projects like the school's holiday canned food drive and the National Honor Society's used toy collection.

Last year students brought in 30,000 cans of food for needy people, which Hollowell described as an unbelievable number of cans to deliver to agencies.

Students also assisted homeless people staying at the Holy Family Shelter by providing free babysitting for children so parents could search for jobs.

As part of a social justice course, students in instructor Karin Stratton's religion class increased awareness of the national crisis of homelessness by masquerading as homeless youth on the school campus.

Hollowell said most students expressed concern about 'the homeless kids' and many offered them food or some of their lunch money.

When Daughter of Charity Sister Nancy Crowder, director of the Holy Family Shelter, spoke during a school prayer service, students again responded with gifts of lunch money or spending money to help families at the shelter.

And when members of Roncalli's chapter of the National Honor Society sponsored their annual used toy collection, they received a large number of toys to clean and repair before distribution to needy children at Christmastime.

After conflict in the Persian Gulf escalated into war last January, Roncalli students organized "Project Valentine" and sent cards to soldiers. They also sent valentines to elderly people, all mailed with postage purchased from student donations.

Roncalli service projects also focus on concern for the environment, the principal said, with enthusiastic student participation in the school's first annual "Walkathon" last May to raise funds for the school while collecting trash from south-side streets.

Roncalli community service projects continue during summer vacation, he said, with the school's popular Summer Field Study program. Students and faculty travel to Alaska, the Rockies, the Grand Canyon, and other sites to study environmental education and reflect on their individual responsibilities as people of the Earth.

"We're trying to cultivate respect for the diversity of God's creation and the notion that this is ours to protect and to be stewards of," Hollowell said. "Our responsibility is to start using the Earth a little bit more wisely. We also want the students to take a good hard look at a community at their attitudes toward people who need help, and we want them to do something about it."



SCHOOL LITURGY—Roncalli High School students (from left) Karma Mason, Joe Lawrie, Sean Brady and Susan

Lawry help Father Dan Atkins (second from left) with preparations for a school Mass.

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TOY REPAIRS—National Honor Society members (from left) Sherman Ibarra, Mark Griffin and Sherwin Ibarra, students at Roncalli High School in Indianapolis, repair used toys which will be given to needy children at Christmas.

Knobs has broad adult ed. program

by Margaret Nelson

The adult catechetical team at St. Mary of the Knobs, Floyd's Knobs, has lots of plans to challenge parishioners to "Walk in the Presence of the Lord" this year.

One special opportunity is the Nov. 4-7 parish mission—"A Call to Grow." Franciscan Father Tom Smith, of Mount St. Francis Retreat Center, will lead sessions both at 9 a.m. and 7 p.m. each day at the church. On Nov. 12, Father Smith will return to speak on "Where Do We Grow From Here?"

Parishioners are being asked to "Discover Self and Others" by examining whether they have "second-hand" ideas, values and ethics; if being baptized and fulfilling the Sunday obligation makes them complete; if they are afraid of question—free to grow; and what is their personal sense of God.

"Uncover God," the catechetical team urges. "We all yearn for spiritual nourishment and comfort—something to inspire

our growth, enrich our lives and give us a renewed sense of the Lord's presence in our everyday activities.

"If you have a need to grow, come be nurtured, fed and inspired. Let your faith unfold in the sunshine of the Word," the team suggests.

Other educational opportunities for adults and young adults run at the same time as the parish religious education program for children, aged four through sixth-grade. That is to make attendance more convenient, according to Elaine Stiller of the catechetical team.

The full year of 75-minute Tuesday evening programs began Sept. 3 with a 7 p.m. Mass in the church, when parents sat with their children.

In order for children to receive the sacraments of Eucharist or reconciliation, parents must attend three renewal sessions that are open to other parishioners.

Eucharist preparation sessions will be conducted by Franciscan Father Daniel Mangler on Nov. 26, Feb. 25 and March 31.

Father Smith will lead the reconciliation programs on Oct. 22, Jan. 21 and April 3.

Topics for adult programs include "Be Confident in Your Appearance," "Respect, Where Has It Gone?" A representative of the Louisville Respect Life Office will discuss "Abuses" and give "a spiritual look at the Beatitudes and how they apply to daily living."

Franciscan Father Anthony Scannell will prepare adults for Christmas with "Waiting, Hoping, Preparing, Giving and Receiving."

January and February parenting classes will examine "types" of parents and children, and include a talk on "Overcoming the Major Destroyer of Families." Other sessions will explain ways to provide loving support, to motivate children, to communicate, and to develop close-knit families. Gary Smalley is leading the parenting sessions.

Lent, Holy Week and Way of the Resurrection programs bring the St. Mary of the Knobs parishioners to the closing Mass on April 28.



Most Tuesday night sessions are held in the Sweeney Learning Center rooms. Health-conscious parishioners may even use the walking track during the Tuesday evening sessions.

Besides the educational opportunities, the parish offers Sunday morning scripture study, with Richard and Claudette Emery acting as facilitators.



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TWENTY-FOURTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, September 15, 1991

Isaiah 50:4-9 — James 2:14-18 — Mark 8:27-35

by Fr. Owen F. Campion

Providing this weekend's first liturgical reading is the second section of the great Book of Isaiah. Actually a combination of three separate books, written by different authors, Isaiah is among the most expressive and inviting literary works in the entire library of religious composition.

The passage read in this weekend's Liturgy of the Word is no exception to that rule. Persuasive and graceful, this reading employs the figure of the Suffering Servant, that marvelously loyal, serene and devout figure within the second section of Isaiah whose fidelity to God never diminishes despite the onslaught of abuse and contempt.

This reading appears in the first person. The Servant speaks. He insists that God has opened his ear. The Servant has not turned back. Meekly he did not protect himself from rebuffs and insults. God is his help, he exclaims in hope. With such help, such reliance upon God, no genuine harm could come his way.

Who was the Suffering Servant? Was it the author's intention to describe himself? Or the people of God as a group? Or some other prophet or great figure in Hebrew history? Scholars disagree. Whatever the intent of the author of Second Isaiah in developing this impressive literary figure, or of the conjecture of Scripture scholars, the fact remains that centuries of Christian piety have seen Jesus as the Suffering Servant. Second Isaiah merely prefigured the Lord Jesus in his poems, or songs, about the Suffering Servant.

This weekend's liturgy links the Suffering Servant and Jesus. The first reading balances the third. It answers and enhances the question presented in the Gospel proclamation as to who Jesus actually is.

This weekend's second reading in the Liturgy of the Word is from the Epistle of James. Four men are identified by the New Testament with the name of James. It is unclear which one, if indeed any of them, was the author of this epistle. Tradition held that the author was James, the Lord's close relative, one of the great, early figures in the church in Jerusalem.

It is clear that the epistle was originally destined for a Jewish audience. The author wished to fortify Jewish converts to Christianity in their beliefs. The times were menacing for all Jews. Jews were restless under the heavy burden of Roman rule, and the Romans realized this. It made for a tense situation indeed. Very soon after this epistle was written, the Jews rose against Rome, and Rome put down their rebellion with a ruthlessness legendary in its brutality. Jews who linked themselves with Christianity were not exempt from the Roman fury, nor did they abandon their people's thirst for justice and independence. Thus James wrote with consolation and encouragement.

This weekend's selection admonishes its readers to be firm in faith, but also to realize that firmness in faith means good works. It echoes the Gospel teaching that not those who simply profess belief in God will merit eternal life, but those who follow the example of Jesus—the example of active love for others.

The ancient site of Caesarea Philippi is the setting for this weekend's Gospel story. At the place where the Jordan River takes shape, near the area reported in the news today as the Golan Heights, once a Roman shrine to the god Pan, the region was a scene of commerce and holiday in the Lord's day as much as it is now in the modern Middle East. It is picturesque and inviting.

This place, overlaid as it was with pagan meaning, was the location of the apostle's discourse with Jesus about his own identity. It is a wonderful exchange, contained within this weekend's Gospel. Jesus himself asked how others saw him. Peter insisted that Jesus was the messiah. The Lord warned that he would be tested and abused. Peter protested, and the Lord forcefully reminded the first among his apostles that judgments must be made by God's standards not by human thoughts.

Reflection

We cannot look too unkindly upon those of the Lord's time who thought he was a reincarnation of Elijah, or of John the Baptist. People of our own day, perhaps even we Christians, misunderstand the

Daily Readings

<p>Monday, September 16 Cornelius, pope and martyr Cyprian, bishop and martyr 1 Timothy 2:1-8 Psalms 28:2, 7-9 Luke 7:1-10</p> <p>Tuesday, September 17 Robert Bellarmine, bishop and doctor 1 Timothy 3:1-13 Psalms 101:1-3, 5-6 Luke 7:11-17</p> <p>Wednesday, September 18 Weekday 1 Timothy 3:14-16 Psalms 111:1-6 Luke 7:31-35</p>	<p>Thursday, September 19 Januarius, bishop and martyr 1 Timothy 4:12-16 Psalms 111:7-10 Luke 7:36-50</p> <p>Friday, September 20 Andrew Kim Taegon, priest and martyr Paul Chong Hasang and companions, martyrs 1 Timothy 6:2-12 Psalms 49:6-10, 17-20 Luke 8:1-3</p> <p>Saturday, September 21 Matthew, apostle and evangelist Ephesians 4:1-7, 11-13 Psalms 19:2-5 Matthew 9:9-13</p>
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identity of Jesus. Peter was not alone among the Lord's followers who tried to put Jesus in a costume woven of human expectations and wishes.

This week's powerful Liturgy of the Word summons us to the unwelcome, difficult realization that the Lord's kingdom is not of this world, and that this world—to which we humans are so attached—offers only the impermanent and all too commonly the hurtful and the disappointing. Jesus teaches us, as he taught the apostles at Caesarea Philippi, that our Christian calling is not to ignore, nor deny, life as it truly is, but to accept human life with its sadnesses and joys alike and to proceed through life with the cross our burden.

That does not mean a fatalistic approach

to life in the belief that all must be dreary and painful. Rather, it reminds us of what earthly experience easily can be, and likely will be, for us all, and that our victory is in keeping faith with God until the end. The end will not be a terminus, but a point of origin. If we are faithful to God, earthly ends lead to eternal life.

People may not understand us in our Christianity, as they did not accept our Suffering Servant, Jesus the Lord. That well may occur, taunting us and hurting us. His steadfastness is our model. Lip-service, or unhappy statements of loyalty despite our repugnance in the face of difficulties, are no answer. Rather loyalty to God is love for others in the image of Christ.



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THE POPE TEACHES

The Kingdom of God is at hand

by Pope John Paul II

Remarks at audience September 4

The Second Vatican Council teaches that the mystery of the church was "prepared in the history of the people of Israel and in the ancient covenant" ("Lumen Gentium" 2).

In an earlier catechesis, we saw that Israel's growing expectation of a future kingdom of God which was open to all peoples attained its fulfillment in the new and eternal covenant inaugurated by the coming of Jesus Christ as the Messiah. Following his baptism by John, Jesus began his messianic mission by announcing that "the Kingdom of God is at hand" (Mark 1:15).

The kingdom which Christ proclaimed is truly the "kingdom of heaven," since it has its origin and its final goal in heaven, in the life of the Blessed Trinity. Christ the eternal Son came down from heaven, sent by the Father to give mankind a share in the divine life through the gift of the Holy Spirit. At the end of time, the Son will deliver his kingdom to the Father (cf. 1 Corinthians 15:24), and those who have remained faithful to him will share in the fullness of eternal life.

Jesus identified the kingdom of God with his own person and with the messianic mission which he had received from the Father. In his meekness and humility, he revealed the true meaning of his messianic kingship. Present and at work in him, the kingdom of God was definitively revealed in the events of Holy Week, culminating in the suffering and death of the Savior on the cross.

The kingdom which Jesus proclaimed and brought about in the world he then entrusted to his apostles and to all who believe in him. In this kingdom, Christ continues to affect human history, offering new life to mankind through the outpouring of the Holy Spirit. The mystery of the Blessed Trinity and the mystery of the church are thus closely united in the person and the mission of Jesus Christ.

By reflecting on God's kingdom, the messianic kingship of Jesus and the people of God gathered in the church, we can better understand the meaning of the prayer that Jesus taught us: "Thy kingdom come." Coming from the Father, the kingdom is at work in the world leading all creation back to God.

MY JOURNEY TO GOD

Haiku Diptych

YOUNG WOMAN . . .

Head on hands on knee
A single braid down her back
Does she laugh or cry?

. . . PRAYING

Dressed in tattered rags,
lifting a beggar's heart—
my soul thirsts for God.

—by e. r. mattax

(Matty worships at the Carmelite Monastery in Indianapolis.)



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Entertainment

VIEWING WITH ARNOLD

'Dead Again' will come alive on the big screen

by James W. Arnold

It's got to be tough, being Kenneth Branagh and acclaimed as a youthful genius, the second coming of Olivier and Welles, etc.

Just how tough is obvious from "Dead Again," the 30-year-old Protestant Irishman's first encore as director and star after his huge success with "Henry V." This is a thriller-love story, with satiric touches, set in Los Angeles, with a substantial side order of trendy California reincarnation spiritualism.

It shares some ingredients with the "Ghost" movie cycle and could've been made by many different Hollywood people. Branagh seems to be saying, look, I'm just a regular guy, this is just a pop movie (the kind I used to love while growing up in the 1960s in Belfast), and I can do fun stuff as well as Shakespeare and great art.

"Dead" is probably too clever, stylish and expensive (\$15 million) to be dismissed as just another entertainment, but yes it's instantly about its supernatural subject matter.

Writer Scott Frank hooked Branagh's interest with this tale about a contemporary



couple haunted by a sensational murder from the past. It's been described as a "reincarnation romance" and (by Branagh) as "a love story between souls."

We first encounter the woman (Emma Thompson, Branagh's wife and co-star in "Henry V") having a nightmare in a posh but scary former mansion run by nuns as a refuge. She has amnesia and can't talk, but is very adept at screaming. Her dream is of being stabbed in the throat with scissors, a detail likely to whet audience interest.

Actually, the opening dream doesn't play fair with viewers, and exemplifies the sleight-of-hand used throughout (as in most thrillers) to foreclose rational analysis. It's of a scene on death row, with a man about to be executed for murder. It actually happened (we learn later) but she couldn't have known about it.

Branagh is Mike Church, a breezy private detective who specializes in finding lost heirs. He takes Thompson's case, calls her "Grace" after a favorite nun-teacher he had in kindergarten, and begins to fall in love. Except that it always happens in movies, this isn't too logical. He had earlier cynically told a friend he wasn't looking for "Miss Right" but "Miss Right Now." (As an actor, Branagh charms us by being pretty convincing as a slightly jaded Californian.)

The plot takes several bizarre turns when Mike publicizes Grace's missing person status and photograph. Among those attracted is an eccentric antique dealer who dabbles in hypnosis. (The fellow is adroitly played by Derek Jacobi, the accomplished British classical actor who is Branagh's real-life mentor.) When he puts Grace under hypnosis, she re-creates a 1949 existence as the concert pianist-widow (Margaret) of a symphony conductor (Roman Strauss) convicted, indeed, of slaying his spouse with a scissors. Worse yet, Roman looks remarkably like Mike with a goatee.

Yes, the Branaghs are slick and enjoyable in their dual roles. By one filmic device or another, we see them in



THE COMMITMENTS—Robert Arkins appears as Jimmy, a young man with a dream of forging a first-rate band that will bring back blue-collar '60s Motown sound to economically depressed Dublin, Ireland, in "The Commitments." The U.S. Catholic Conference says the movie "throbs with music, energy and belief in individual potential." It classifies the film A-III for adults. (CNS photo from Twentieth Century Fox)

black and white flashbacks, which look less like late 1940s reality than Hollywood movies of the period, playing Margaret and Roman, the glamorous couple troubled by melodramatic marital discord. Then we see them in color as Mike and Grace, growing alarmed that they may repeat the horror of events in what appears to have been their previous lives "Dead Again," which ought to be called "Alive Again," is not dead serious about all this. It does accept reincarnation as a premise, but seems obviously just toying with it. The plot twists are both surprising and playful while at the same time being adult-scary in the Hitchcock manner. The decor is often wackily extreme, and Patrick Doyle's musical score is as heavily hair-raising as any that the great Bernard Herrmann did for Hitchcock.

Andy Garcia, Robin Williams and Campbell Scott all appear in small, darkly

misfiring roles. Garcia plays the seedy, chain-smoking 1940s reporter who arouses Roman's jealousy, Williams is a defrocked former shrink who now runs a grocery store and advises Mike on the reality of past lives, and Scott is a handsome con man who tries to persuade the forgetful Grace that he is her boyfriend.

Branagh and Frank get in some shrewdly subtle homages to old films like "Citizen Kane" and a very funny reference to actor Jacob's role as the stuttering Roman emperor in the classic TV series, "I, Claudius." Branagh's joy in working in the Hollywood milieu is infectious, but take "Dead Again" for what it is: a clever ordinary film by a clever extraordinary man.

(Deit, scary, darkly amusing romantic thriller on the reincarnation theme; language, violence; okay for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Naked Tango O
Sex Drugs Rock & Roll A-III
The Story of Boys and Girls A-III
Uranus A-III

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.

New family TV shows reflect current social pressures

by Sister Mary Ann Walsh
Catholic News Service

Families face pressure, and new half-hour TV series, even as comedies, work to mirror them.

This season, for example, new series show families beset by poverty and divorce as well as individuals searching for identity.

Cases in point include:

► **The Torkelsons.** This NBC family, which gives the show its title, reflects the recession. It's slated for Saturdays at 8:30 p.m., and features a mother and her five youngsters staving off bill collectors and welcoming all others.

► **The Royal family.** This is CBS' older American couple, who also give their show its title. "The Royals" on Wednesdays at 8 p.m., have carved out a peaceful old age here to have retirement disrupted when their daughter and her three children fly back into the family nest.

► **The Taylors** come from ABC's "Home Improvement," airing Tuesdays at 8:30 p.m. The show testifies to half the population's search for male identity and has the host of a cable TV home-improvement show unintentionally pushing tacks into his wife's sensitivities.

► **The Emersons.** Here's a blue-collar, African-American family in Baltimore steadily moving toward its version of the American dream: financial security. They're on Fox's "Roc," Sundays at 8:30 p.m.

► **The Lambert-Foster families.** From ABC's "Step by Step," Fridays at 8:30 p.m., the series features a contractor and beautician, each with three children, who married impetuously and now need to blend their separate families into one.

Stars and producers recently spoke about their new series shows during the summer press tour in Los Angeles,

when all the networks presented their new fall television line-ups to reporters.

"The Torkelsons," headed by Millicent (Connie Ray), shows viewers the mom who's creative in adversity. She's striving to cope with her children, especially 14-year-old Dorothy Jane (Olivia Burnette), in their home in Pyramid Corners, Okla.

Norma Safford Vela, co-executive producer of the series, said the six make up "a family living on the edge of economic disaster," but with the spunk and determination to survive.

It has "something to say about life today in this country," she said, "about how you survive and what kind of spirit it takes."

In "The Royal Family," retired postman Alexander Royal (Redd Foxx) and his wife of 40 years, Victoria (Della Reese), welcome home Elizabeth (Mariann Aalda) with her three rowdy youngsters.

The show is about "boomerang kids," executive producer Greg Antonacci said. "There's an economic pressure in this country that is sending kids back to their parents' home."

The series stresses that "family is family," he said. When daughter and her offspring "show up at the door, the man may not be too thrilled, but they come in. That's a good thing."

"Home Improvement," Tim and Jill Taylor (Tim Allen and Patricia Richardson) head a young family of three boys. Matt Williams, executive producer, says Jill is "on a quest to raise three future husbands" while "Tim's on a quest to make sure they grow up being men."

He wants each to be a man of the '90s, "a man who is aggressive, or fierce without being aggressive against women," Williams said. "It's the man who is nurturing, in the sense of nurturing the earth as well as a nurturing as a father, a man who is trying to set an example."

The Emersons, headed by Roc (Charles Dutton), a

garbage collector, and his wife Eleanor (Ella Joyce), a nurse, include Roc's bigoted father Andrew (Carl Jordan), who distrusts whites, and ne'er-do-well brother Joey (Rocky Carroll).

"Roc," despite its many African-American issues, has universal appeal, Joyce said.

Being a family is something the Emersons "have in common with every other hard working-class American family in this country," she said. "My father-in-law is staying here with us. The brother is a musician, free-lancer, whatever. There are a lot of American families that have that in common."

In "Step By Step," divorced Frank Lambert (Patrick Duffy) has just married widowed hairdresser Carol Foster (Suzanne Somers). They now aim to get their six children to like each other.

"A blended family is the new reality," Somers said, though the show's concept has been around since 1969 when "The Brady Bunch" debuted on ABC.

Unlike that series, "Step By Step" does not try to show the six children as one happy family under one roof.

"What's true in modern society is that people no longer even attempt to do that," Boyett said. "They know that you can't have children from two different families change and become one family."

Boyett said the series emphasizes the relationship between the parents, who hope to get their children "to survive under one roof."

That theme seems to be a carry-over from last year, when CBS introduced "Major Dad," starring Gerald McRaney as a career Marine who adjusts to domestic life with his wife, a liberal reporter played by actress Shanna Reed, and her three daughters.

"Major Dad," which airs Mondays at 8:30 p.m., also focuses on family relationships and stresses that differences between people need not separate them.

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

QUESTION CORNER

Accusations are untrue

by Fr. John Dietzen

I agree and understand that Roman Catholics are not permitted to join the Freemasons. However, high Ecclesiastical Masonic control of the Vatican is well documented, especially by an intelligent Catholic priest. The current pope even appointed to a very high position a cardinal who was initiated into the Masonic rite Sept. 28, 1957, No. 41-076; his code name is CASA.



Perhaps you use the *Novus Ordo* (New Order) of the Liturgy which was essentially composed by an archbishop who was initiated into Freemasonry April 23, 1963, No. 1365-75; his code name is BUJAN. He was first reported to the Holy See as being a Freemason in July, 1975, but without results!

The list I have contains some 122 other Masonic high-ranking ecclesiastics in the New Catholic Church. Not isolated rural parish activity but very important posts of Vatican power.

I can understand why this is generally not known in the New Church. Can you help? (Signed) on the feast of Our Lady of Good Counsel, in Christ's love. (Arkansas)

FAMILY TALK

Adopted child wants to search for birthmother

by Dr. James and Mary Kenny

Dear Dr. Kenny: My 17-year-old adopted son wants to find his birthmother. We are supportive and are grateful to her. How do we search for her? (Indiana)

Answer: Adolescence has been described as a time of identity crisis. For adopted children, the question of identity carries special meaning. Every human being is fascinated with origins. "Where do I come from?" is a primal concern with answers at many levels.

Four of our children are adopted. Three of them have been quite curious about their birthmothers and have initiated a search during adolescence. We felt as you do and gave them as much help as we could.

Interestingly, they all relaxed their search after a few months. I expect they may resume their interest one day.

If your child is under 18, you must make inquiries for him. The simplest way to begin a search is to register your name, birth information and intent. The most-used national registry is: ISSR Registrar, Emma May Viardi, Box 2312, Carson City, NV 89702.

Other national organizations that may help include ALMA, Box 154, Washington Bridge Station, New York, NY 10033 and People Searching News (a reference magazine for adoption searches), Box 22611, Ft. Lauderdale, FL 33335.

You might also subscribe to the magazine Open Adoption, 391 Taylor Blvd., Suite 100, Pleasant Hill, CA 94523.

In Indiana where we live, one should write to the Indiana Adoption Coalition at Box 1292, Kokomo, IN 46901. For registering a search in Indiana, one writes to Indiana Adoption History Registry, Sec. 32-22, Attention: Mary Hines, Box 1964, Indianapolis, IN 46206.

There are some helpful books which you could obtain through your local library: "SEARCH—Handbook for Adoptees and Birthparents" by Jane Askin; "Adoption Search Book" by Mary Jo Riller; "Searching in (your state)" published by People Searching News; and "Lost and Found" by Betty Jean Lifton.

You can also join or establish a local search/support group. You will do better if you can share your quest and concerns. Initiate contact with your adopting agency. Request all available information. Legally, they cannot provide file information to you. However, if you make information available to them and if someone comes looking for you, maybe the agency will be sympathetic and helpful.

Finally, be realistic. You may "find" in 10 days or you may not "find" in 10 years. If your son finds his birthmother there is almost no way to predict what will happen. Reunions are as different as people are different.

Here are the hopes and fears expressed by one young woman searching for her birthmother:

"It is one of the greatest goals of my life. I am extremely curious and very scared of the unknown. But that will not stop me. . . . I will keep a journal of my thoughts and fantasies. . . . It should be quite interesting, personal and I think very sensitive, for it is an emotional venture. . . . Can I find my birthmom? Will she want to see me? Is she alive? What will I say? So much. But if it happens, there could be no words at all. Do I have any brothers and sisters? From her other children, will I have an even greater family? Or will she even want me to know that or them? Opening those doors, if I can ever find them, is a risk, and could be dangerous emotionally. Yet, I think of myself as strong and able."

(Address questions on family life and child care to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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A I hope readers of this column will realize that I thought long and hard, and consulted much more than usual before printing this sad letter.

To say the truth bluntly, these accusations, in addition to being slander and an insult to the integrity and character and service to the church of all the people involved from the pope on down, are an insult to the intelligence of Catholic people.

Unfortunately, even as I say it, I realize that such accusations, spread through private correspondence and increasing numbers of periodicals published by groups who reject completely and angrily everything that has happened in the church in the last 30 years, for some reason gain a wider audience than ever.

Hardly a day goes by without at least one such attack appearing in my mail. It is another dangerous and tragic evidence of the loss of civility and tolerance in public dialogue in today's church.

Any individual or group who does not like what is happening feels completely free to attack the "enemy" with

whatever viciousness possible, regardless of honesty, truth or integrity.

This type of letter is not at all uncommon in our country and in other Western nations. Individuals pick up attacks and accusations made with no evidence or proof. With no effort to check the facts, gross, outlandish accusations are repeated again and again with sheer moral recklessness.

Painful and ridiculous as it is to be forced to deny them, someone needs to declare that these accusations are totally without foundation and false, as most Catholics of good sense would conclude on their own.

The purpose of my response is not to defend people who, in this area of their work, need no defense. I propose, rather, to alert Catholics to the existence of such destructive tactics on the part of people who feel more and more abandoned as the church gets on with its life.

One may have compassion for their inability to handle spiritual growth and development in the church. Their way of responding to their frustrations, however, is so bizarre that the very extravagance of their accusations might make an ordinary person say: No allegations like this could possibly be made against high church officials, unless the accusers had real solid proof.

One might assume this in other times, in an atmosphere of thoughtful and tolerant discourse. One cannot make such an assumption today.

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701.)

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Sacred Places Tour

Interdenominational tour of six historic churches in downtown Indianapolis

Sunday September 22

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Saint Meinrad School of Theology's Fifth Annual Peter and Viola Dolle Endowed Lecture in Church Art & Architecture

Welcomes...

Maureen McGuire

National Chairman, Interfaith Forum on Religion, Art, and Architecture

"Changing Images in Contemporary Stained Glass"

September 26, 1991 at 8:00 PM

Saint Meinrad School of Theology
Saint Meinrad, IN 47577
(812) 357-6501

The Active List

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

September 13-14

St. Andrew Parish, 4050 S. 38th St. will hold a 38th Street Food Fest from 4:30 p.m. Fri. and from 1:30 p.m. Sat. BBQ ribs, fish, shish kabobs, carryout available. Bingo, games, cash raffle.

September 13-15

A Bait Weekend for engaged couples will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

September 14

A Pitch-In Dinner Orientation Session for Dining and Delving Groups will be held at 6:30 p.m. in the Lawless Room of St. Matthew Parish, 4100 E. 54th St. Call 317-849-3629 for details.

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

Pro-Lifers will pray the rosary at The Little Rock Scripture Study

9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

St. Philip Neri Parish, 550 N. Rural will hold its Annual Fall Fiesta from 12 noon-12 midnight. Spaghetti dinner, raffle, rides, movie, carle.

Catholic Alumni Club will attend 5:30 p.m. Mass at Our Lady of Carmel Church, 1045 W. 146th St. followed by dinner at Cento's, 511 S. Rangeline Rd., Carmel.

September 14-15

St. Michael Parish, Charlestown will hold its Annual September Fest from 10 a.m.-8 p.m. Sat. and from 10 a.m.-4 p.m. Sun. Chicken and dumpling dinner, auto test Sun.

St. Joan of Arc Parish will hold a French Market mini-festival from 1-7 p.m. Booths, food, children's games.

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continues from 7:30-8:30 p.m. at Holy Spirit Parish, 7241 E. 10th St.

St. Joseph Parish, Terre Haute will hold its Annual Parish Picnic beginning with 11 a.m. Mass in Plumbers and Steamfitters Park.

All Saints Alumni Association will hold an Ice Cream Social at St. Anthony Parish, 379 N. Warman Ave. Second Early Bird drawing.

St. Louis Parish, Batesville will hold its Annual Fall Festival from 10:30 a.m.-8 p.m. Chicken dinners, country store raffles, turtle soup.

An All-You-Can-Eat Spaghetti Dinner will be sponsored by St. Paul School Booster Club from 4:30-7 p.m. last time at St. Paul Parish, New Castle. Adults \$5, kids 12 and under \$2. Complete meal plus drink.

Catholic Alumni Club (CAC) will visit Shades State Park. Meet at Cratty Cockney, Rockville Rd. east of I-465 at 11 a.m. Bring picnic lunch. Call Dan 317-842-0855 for details.

Sign Masses for the Deaf are celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 8:45 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7241 E. 10th St., 10:30 a.m.; and St. Matthew, 4100 E. 56th St., 11:30 a.m.

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St.

September 17-22, (Fri.-Sun.) — Women's Serenity Retreat. This program is especially designed for those whose lives have been affected by alcoholism. For information and registration contact Ada Stewart 317-255-8135. Presenter: Fr. Jim Riddick.

October 1, (Tues.) — Over 50 Day. "Pray as You Can (not as you can't)." Do you feel as though you don't know HOW to pray? We all have an active prayer life. We've been praying for years. Explore the different types of prayer with Fr. Voelker and discover some of the ways to pray. The day will include an invitation to reflect on and share different prayer styles. Presenter: Fr. Larry Voelker, Pastor, Holy Name Parish.

October 2, (Wed.) — Enrichment Evening. "Marriage, a Spiritual Vocation." Have you ever thought of your marriage as a vocation and a career? This presentation will focus on what wonderful things can happen in marriage when two people approach their relationship with the same energy, dedication, and commitment that many of us approach our jobs and careers. The presentation will also focus on the theme of the Sacrament of Marriage as a Spiritual Vocation. Presenter: Dr. William Steele, Ph.D., Marital & Family Counseling.

October 11-13, (Fri.-Sun.) — Tobit Weekend. This is a weekend of marriage preparation for engaged couples. To check availability call Fatima 317-545-7681. Presenter: Tobit Retreat Team.

October 15, (Tues.) — Leisure Day. "Praying our Stories." Our lives are a story. Jesus taught with stories. This day will offer an opportunity to look more deeply at the stories of our lives and how we talk to God about them. Presenter: Fr. James Farrell, Pastor, Sacred Heart Parish, Jeffersonville, Indiana.

October 15, (Tues.) — Enrichment Evening. "Praying our Stories." This is an abbreviated version of the Leisure Day presentation for people who are unable to attend during the day. Presenter: Fr. James Farrell, Pastor, Sacred Heart Parish, Jeffersonville, Indiana.

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Connection, Terre Haute. For registration call Dave and Mary Timmerman 317-897-2052.

September 20-22

A Women's Retreat on "Bread of Life, Wine of the Kingdom" will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

A Family Camping Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

September 21

An Outdoor Mass sponsored by St. Agnes Parish, Nashville will be celebrated at 6:30 p.m. behind the Nature Center in Brown Co. Park.

Pro-Lifers will pray the rosary at 9:30 a.m. in front of the Clinic for Women, 2951 E. 38th St.

St. Mary of the Woods College Alumnae Club will hold a scholarship benefit Luncheon-Style Show. Call 812-535-3211 for details.

Holy Trinity Parish will hold Armchair Horse Races at 8:30 p.m. in Bookhold Hall, 902 N. Holmes Ave. \$3 admission includes sandwiches, soft drinks.

Chatard High School Class of 1986 will hold a 50-year Reunion. Call Kerry Fagan 317-253-1149.

A Parent-Child Day will be held at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681.

A Deanery-wide Fall Catechesis Celebration of "Catechesis for the 90s" will be held from 9 a.m.-1 p.m. at St. Augustine Parish, Jeffersonville. \$7.50 person, pre-registration required. Call 812-945-0354.

Catholic Alumni Club (CAC) and St. Lawrence Singles will play volleyball at 7:30 p.m. in St. Lawrence gym, 46th and Shadeland. Social afterward.

The Medjugorje Network will sponsor a talk by Paul Rymniak and Healing Rosary at 1 p.m. at the Sisters of St. Joseph of Tipton motherhouse chapel.

September 22

Secunia High School Booster Club will sponsor its annual Chuckwagon Dinner at 5 p.m. in the school cafeteria. \$8 admission for adults only; reservation deadline Sept. 16. Call 317-356-1759.

The Secular Franciscans will meet at 3 p.m. following 2 p.m. Marian Devotions at Sacred Heart Chapel, 1330 Union St. Franciscan rosary 2:30 p.m. Social follows.

The Little Rock Scripture Study continues at 7:30 p.m. at Holy Spirit Parish, 7241 E. 10th St.

Catholic Alumni Club (CAC) will visit Boggsdown Inn. Meet at 11:30 a.m. at Beech Grove Holiday Inn, 1465 at Emerson. Reservations necessary. Call Mary 317-255-3841 late evenings.

An Ecumenical Prayer Service and Parish Open House will be held from 2:30-5 p.m. at St. Anthony Parish, 379 N. Varnum Ave.

The Medjugorje Network will sponsor a talk and Healing Rosary after 6 p.m. Mass in St. Gabriel Church, 6000 W. 34th St.

St. Michael Parish, Bradford will sponsor a Turkey Shoot from 11 a.m.-5:30 p.m. Chicken and dumpling dinner served 11 a.m.-3 p.m. Quilts, rides, games, bingo.

Lutheran statement approves abortion only as 'last resort'

by Catholic News Service

ORLANDO, Fla.—After rejecting several conflicting proposals, the 5.2 million-member Evangelical Lutheran Church in America passed a statement Sept. 3 that accepts some abortions, but only as a "last resort" in the most serious circumstances.

The statement was approved 905-70 by the church's biennial Churchwide Assembly. It marked a departure from the stand of a number of other mainline U.S. denominations, such as the chief Methodist, Episcopal and Presbyterian bodies, which have opposed any legislative restrictions on abortion and tended to treat it on the moral level as a matter of personal conscience.

The new statement opposes abortion except in cases of:

► "Clear threat to the physical life of the woman,"

► "Extreme fetal abnormality" in which the child would not live long outside the womb.

► A pregnancy that occurs "when both partners do not participate willingly in sexual intercourse," as in cases of rape or incest.

The statement deplored the huge number of abortions in the United States, saying that "the strong Christian presumption is to preserve and protect life."

It said abortion should be outlawed once the fetus is viable, except when the woman's life is threatened or the fetus has "lethal" abnormalities.

Before viability, it said, abortion should be legal in cases of rape and incest as well as when the woman's life is endangered or the fetus has lethal abnormalities. In those cases it also called for public funding of abortion for low-income women.

Beyond those situations, it said, "this church neither supports nor opposes" other abortion-restricting legislation.

It asked Lutherans debating abortion to take seriously both "the moral value of the newly conceived life" and "the moral seriousness of the decision faced by the woman" and to avoid using "the language of 'rights' in absolute ways that imply that no other significant moral claims intrude."

It said that apart from cases of rape, incest, life-threatening pregnancy or a fetus so deformed that it would live only a short time, "we as a church disagree on what conditions, if any, make abortion a morally responsible act."

In earlier debates during their Aug. 28-Sept. 4 assembly, delegates voted down a series of other abortion proposals. Rejected were resolutions to:

► Support "freedom of conscience" regarding abortion. The resolution would have said the Gospel demands "acceptance" of the choices made by pregnant women.

► Declare that "taking of human life in any way is a violation of God's will and therefore sinful."

► Oppose all abortions except to save a mother's life.

► Declare that "human life begins at conception."

The approved statement was the first on abortion by the Evangelical Lutheran Church in America, formed in 1988 by the merger of the American Lutheran Church, Lutheran Church in America and Association of Evangelical Lutheran Churches in America.

It was drawn up by a committee established last year to reconcile slightly differing position statements on abortion by the former church bodies which merged and to overcome polarizing debates about the issue within the church.

During the debate Paul R. Hasbargen, a lay delegate from St. Paul, Minn., who backed a stronger anti-abortion position, quoted excerpts from a letter by Cardinal John J. O'Connor of New York in which the Catholic prelate said he hoped the Lutheran body would defend "human life in all stages and all conditions" and "make a bold and clear witness for the legal protection of... the unborn."

The comments by the cardinal, who heads the U.S. Catholic bishops' Committee on Pro-Life Activities, were not debated on the floor. The Associated Press reported that some delegates later said they thought it was inappropriate for him to comment, but others supported his action.

Quill Gamm, executive director of the Catholic bishops' Secretariat for Pro-Life Activities in Washington, said the cardinal wrote in response to requests from several Lutheran delegates to express his views.

In other actions the Churchwide Assembly approved a general policy document on the church's approach to social issues, urged an end to U.S. military aid to El Salvador, called on the government to assist the newly independent Baltic states, criticized the practice by some companies of hiring permanent replacements for striking workers and expanded the church's program of outreach and multicultural ministry.



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Youth News and Views

AIDS infects teen populace too

by Gerri Pare
Catholic News Service

To alert teen-agers to the alarming spread of AIDS in their age group, the Public Broadcasting Service and the ABC Television Network will air "In the Shadow of Love: A Teen AIDS Story."

The drama airs first on PBS next Wednesday, Sept. 18, from 8 p.m. until 9 p.m. The next day, ABC will broadcast it

as an "ABC AfterSchool Special" on Thursday, Sept. 19, from 4 p.m. until 5 p.m. (Check local listings to verify program dates and times.)

When Lisa (Lisa Vidal) is assigned to work with Katie (Jennifer Dundas) on their high school televised news reports, she suggests doing a hard-hitting story about kids who have been diagnosed as HIV positive, carrying the virus which often precedes AIDS.

Their visit to a teen HIV support group initially repels Katie, who feels far removed from such problems. However, Lisa's admission that her own brother is in the group persuades her to learn more about AIDS among teen-agers.

An AIDS counselor (Harvey Fierstein) explains that the virus is not confined to homosexuals and intravenous drug users. It strikes persons of any age, race and economic background, with sexually active teens at particular risk.

Lisa begins to wonder if she should be tested, since she has previously engaged in unprotected sex with several partners. Katie, having recently lost her virginity to boyfriend Wayne (Jim O'Connor), who claimed he was also a virgin, decides condoms now are a must.

As the HIV positive teens talk about how they are coping, their group leader (Suzanne Douglas) urges, "Don't stick a needle in your arm, and don't have sex at all."

But the advice comes too late for Katie when she learns Wayne had lied about his virginity and is HIV positive. She never dreamed AIDS could be in her future, but testing confirms Wayne has passed the deadly virus to her.

At least by her news report she has helped make other teen-agers in her school aware of the danger, but as the story ends, she sadly takes her place as the newest member of the support group.

Produced by Boston's WGBH, the program clearly communicates that all sexually active teen-agers are at risk of contracting AIDS. In fact, the number of diagnosed AIDS cases among adolescents has more than doubled in the 18 months ending June 1991.

The drama itself is simple and its development is predictable. The best shot is of the high school kids watching the taped report, their faces reflecting the shock that they too may be at risk.

The program is non-judgmental about teen sexual activity and, unfortunately, abstinence is mentioned only once. The emphasis is on condom use at all times. Fierstein as the AIDS counselor explains the facts about AIDS and dispels misconceptions about its transmission.

The infected teen-agers, including a homosexual boy and a drug user, are carefully—almost too obviously—portrayed as belonging to each racial group. Their personalities are developed only sketchily so the viewer cares mostly about Katie, making what happens to her a sobering finale. Hopefully, this program will impress teen-agers. Parents will want to discuss its ramifications with their adolescents, as well as consider reinforcing the fact that abstinence is the wisest choice for teen-agers faced with questions about becoming sexually active.

The PBS broadcast will be followed by a 10-minute news report on the status of HIV infections among America's adolescents. That broadcast focuses on Houston, the city with the fourth largest number of AIDS cases in the country.

BEYOND THE BIRDS AND THE BEES: Talking To Our Children About AIDS

TIME TO TALK—This brochure available from the Archdiocesan Office of Pro-life Activities encourages parents to talk with their children about AIDS.

Now is the time to talk to children about AIDS

by Mary Ann Wyand

"It's time to talk to our kids," the brochure begins. "It's time to sit down with them, listen and discuss love, sexuality—and AIDS."

Parents who are looking for effective educational material about acquired immune deficiency syndrome to share with their children can telephone the Archdiocesan Office of Pro-life Activities at 317-236-1569 for help.

In "Beyond the Birds and the Bees: Talking to Our Children About AIDS," which is available from the Pro-life Office, readers learn that "between 1.5 and 2 million Americans today are infected with the AIDS virus. Most of them are unaware that they are carrying this virus—yet they are all capable of spreading it to other people."

Further, the text explains, "The virus is slow growing and can hide in an individual's blood system and cellular structure for a long period of time. Given enough years of incubation, recent information indicates that infection by the AIDS virus is 90 percent fatal. Over the past seven years, more than half of the people diagnosed with AIDS have died."

The brochure also emphasizes that, "Our kids need to know more about the causes, effects and impact of AIDS. We must help them develop the Christian values and behaviors that will be their strongest defenses against the disease. They need Christian sex education at home as well as at school."

20 students are Merit Scholarship semifinalists

Twenty high school seniors from six Catholic high schools in the Archdiocese of Indianapolis have been recognized by the National Merit Scholarship Corporation as semifinalists in the 1992 National Merit Scholarship Program.

They are among a group of academically talented high school seniors from 19,000 schools throughout the United States who represent about half of one percent of each state's graduating class. Semifinalists have an opportunity to advance to the next level in the competition for some 6,100 Merit Scholarships, worth approximately \$26 million, to be awarded next spring.

Archdiocesan semifinalists, listed by school, are: Bishop Chatard High School, Indianapolis—Diana White.

Brebeuf Preparatory School, Indianapolis—Timothy Bettis, Molly Brady, Susan Brandt, Jeffrey Dellinger, Kristen Fountain, Lee Gernon, Jonathan Ilagan, Jennifer Koslow, Marcus Spradlin, and Mitchell Turner.

Cathedral High School, Indianapolis—Thomas Boyce, Jack Boyd, Thomas Bradshaw, Heidi Hughes, Erin O'Brien, and Tony Ragucci.

Cardinal Ritter High School, Indianapolis—Shawn Casey.

Our Lady of Providence High School, Clarksville—Brittany Blau.

Roncalli High School, Indianapolis—Crystal Whetzel.

☆☆☆

New Albany Deaneary Youth Ministries will sponsor a Peer Leadership Training Program Sept. 27-29 at Mount St. Francis Retreat Center.

Registration costs \$40 per person and covers materials, food and housing. For registration information, contact the Youth Ministries Office at the Aquinas Center at 812-945-0354.

☆☆☆

St. Mary of the Woods College will host a Power of Publishing Workshop for high school students Oct. 3-5 at the Terre Haute campus. The workshop is sponsored by the college's communications department.

For registration information, telephone St. Mary of the Woods College at 812-535-5209.

☆☆☆

The Indianapolis South Deaneary Youth Ministry Association will host an open gym social Sept. 29 at 7 p.m. at the Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove.

Activities include basketball, volleyball and swimming. Refreshments and admission cost \$2 a person. For additional information, contact Bernie Price at the Catholic Youth Organization office at 317-632-9311.

☆☆☆

Seven Neighborhood Youth Outreach participants completed 11 weeks of training for clown ministry July 30 thanks to a grant from Youth As Resources.

They will be performing at St. Joan of Arc's annual French Market on Sept. 15, according to Kathleen Yeaton, Neighborhood Youth Outreach director.

☆☆☆

Junior high students who are enrolled in the sixth through eighth grades are invited to attend a youth

gathering featuring refreshments and surprises Sept. 22 from 1 p.m. until 3 p.m. at Holy Angels School in Indianapolis.

☆☆☆

St. Michael youth group members from Charlestown will host the New Albany Deaneary's monthly Youth Mass with a hydride after Sept. 29 at 6 p.m.

☆☆☆

Neighborhood Youth Outreach volunteers Ali Burns from the University of Notre Dame and Stacie Wiley from Volunteers in Ministry recently completed a year of service at St. Joan of Arc Parish in Indianapolis.

Greg Beatty is the new Volunteer in Ministry participant at the Indianapolis North Deaneary parish.

☆☆☆

Youth group members from St. Benedict, St. Ann and Sacred Heart parishes will sponsor a pancake breakfast Sept. 22 after the 9 a.m. Mass at Sacred Heart Church.

The fund raiser also includes a bake sale. Proceeds go toward registration fees for participation in the National Catholic Youth Conference Nov. 7-10 in Indianapolis.

☆☆☆

Cardinal Ritter High School graduate Lina Pajunar of Indianapolis is attending Butler University with financial assistance from a \$10,000 Eisenhower Scholarship.

Lina encourages other students who are interested in attending a private or independent college to ask for an application from the school guidance counselor or write to 303 N. Curry Pike, Bloomington, Ind., for information.

Connersville Deanery teens tackle leadership

by Sabrina Buckley

Connersville Deanery's high school youth took their leadership talents with them to a meaningful weekend of fun recently at St. Rose of Lima Parish in Knightstown.

Sharing their talents with others was a big part of the weekend. Small groups worked together to solve problems and complete preparations for learning experiences assigned by youth ministry consultant Kathy Davis-Shanks of Columbus.

Teens were asked to solve typical organizational problems such as creating successful fund-raising ideas and preparing

for retreat talks they later presented to their small groups.

The difficult part was deciding on a topic for the talk. Some of the youth with experience in speech helped others sort through ideas to find those of value that would help retreatants in positive ways.

Many teens skimmed through the Bible to find passages that related to their topic.

Most everyone knew each other fairly well. This helped to bring the teens together as a group so they could work toward achieving a common goal.

One activity that Shanks prepared for the group was called "Shipwreck." Everyone in each small group was assigned a handicap from the wreck. In order to get off

the island, they had to work together to do such duties as putting a puzzle together and reciting names and birthdates of everyone in the group. It was frustrating to most leaders, but everyone got through it and then their handicaps were taken away.

On Saturday evening, the group joined parishioners from St. Rose of Lima for a time of prayer and thanksgiving at Mass. Readings and bringing up the gifts allowed the teen-agers to actively participate in the liturgy.

After Mass, some teens gathered in front of the television for a night of movies. Others listened to music or played games. Some of the boys even planned a musical

serenade of the song "You Are So Beautiful" for the girls.

On Sunday morning, the teens again participated in small-group activities.

The day ended with a prayer service in the church. Toting handmade candles, the teen-agers became quiet as they received a cross pendant given as an incentive to continue being strong leaders.

They left the retreat with these tokens, as well as the knowledge that they have the ability to become leaders no matter where they might go in the world.

(Sabrina Buckley is a member of St. Gabriel Church in Connersville. She is active on the Connersville Deanery Youth Council and the Archdiocesan Youth Council.)

Junior high youth gather for rally at Connersville

by Sabrina Buckley

Warm weather brought out dozens of vibrant junior high youth to a day full of excitement and fun on July 27.

Connersville Deanery Youth Council members sponsored the event to help create togetherness and encourage youth to continue their involvement in Catholic Youth Organization activities throughout high school.

The first-ever event was held at Bear Creek Boy Scout Camp in Connersville. Wonderful facilities there allowed the teens to swim, play volleyball, or take nature hikes through the woods around the creek.

Some of the ink on nametags became smeared at the start of the day, when "professional" balloon tossers encountered stiff competition from the junior high youth and got a little wet. Later the "pros" said the excitement of competitive balloon tossing caused them to lose their concentration.

After the icebreakers, some of the young people headed for the pool. Others teens thought they were already wet enough so they decided to challenge a few others to a game of volleyball. Eventually most everyone got too hot and decided to swim after all.

Then, slowly but surely, the youth headed toward the popular center of attraction—the food! After a small prayer, everyone grabbed plates and spread out over the campgrounds to enjoy picnics with new friends.

To work off a few unwanted pounds after dinner, some of the teens initiated a game of softball. Others who weren't so worried about the pounds relaxed by the creek. Many sprawled out on picnic tables to enjoy the sun, while others found the grass under shade trees to be popular resting places.

Toward the end of the day, the teens gathered to "jam" and their favorite music rocked the campgrounds with sound. Teen-age disc jockeys Marc Hemmelgarn,

Brent Hemmelgarn and Richie Fitzgibbons helped liven the spirits of the crowd with rap-style chants.

The evening ended with a meditation prayer service to ease the kids' minds of

troubles and calm them for a good night's rest. Many goodbyes were given with hugs and handshakes as the teens extended their farewells with hopes that they would see each other again soon.

What do teens want in ministry?

What do teen-agers say they want in youth ministry?

Teens surveyed by Catholic New Service reported that they want:

- community
- friendship
- faith formation and chances to encounter God
- help to discover self and others
- friendship
- fun while learning
- acceptance and affirmation

►group programs and activities so they can get to know others

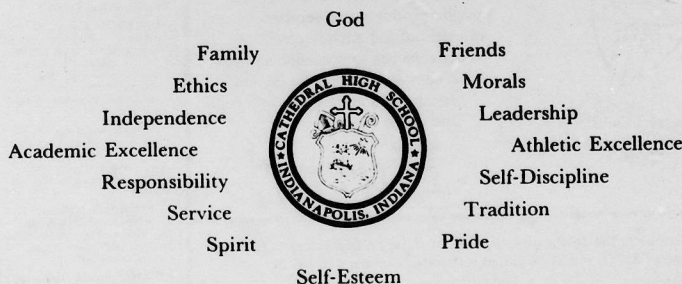
- good liturgy
- retreats
- values
- service opportunities
- togetherness
- caring adults as role models
- opportunities to talk freely
- dialogue with adults who take the time to listen
- a safe environment

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BOOK REVIEW

Middle East study has breadth

Reviewed by Charles Desnoyers

The "late unpleasantness" in the Persian Gulf has spurred a considerable amount of interest in the Middle East, and since the reading public, like nature, abhors a vacuum, a motley collection of journalists, self-appointed experts of various levels of expertise and assorted academics hoping for the 15 minutes of fame have rushed to fill the void.

Since the difficulty of combining a deep appreciation for the history of the region with an intimate knowledge of the byzantine workings of its modern political structures presents such a daunting prospect for the would-be chronicler, it is not surprising that the results thus far have been wildly uneven, ranging from the magisterial to the laughable.

It is heartening, therefore, to come across a versatile one-volume history of the Middle East that combines a commendable breadth of scholarship with a crisp, workman-like style. Peter Mansfield, whose career as a student of Arabic and Islamic affairs has spanned nearly four decades, has provided us with an ideal introduction, in the English tradition of well-crafted narrative history, to 5,000 years of

civilization in this region so seminal in the development of Eurasian culture.

Like many recent books on "non-Western" cultures, "A History of the Middle East" works to debunk many of the myths of "otherness" that have pervaded European views of the area for centuries. While stopping far short of the position of Edward Said—that European images of the "Oriental" world were fashioned by the need of Western imperialism to demonize its victims—Mansfield takes pains to acknowledge his own ethnocentrism as well as to show how instrumental the area has been to the development of Western civilization.

Early on he reminds his readers that it was the Islamic world that preserved the treasures of Greco-Roman civilization while Europe was still in its Dark Ages. Moreover, European science, mathematics and medicine all owe a heavy debt to the Arabs. And until they were turned back from the gates of Vienna in 1683, the Ottoman Turks were the premier military power of the West.

Most of the book, however, deals with the complicated history of intrusion by a Europe grown rich from expanding commercial networks and powerful from industrialization.

The problem of how to face this threat, whether by "modernization," institutional reform or xenophobia, has marked the region ever since. From the pioneering efforts of Muhammad Ali in the 1830s to create a modern united Islamic state, the often airy goal of an "Arab nation" has remained a persistent dream.

Mansfield finds disturbing parallels with today's situation in the Gulf in the European-forced demarche of Muhammad Ali, who in his own time was demonized in terms similar to those used by President Bush in reference to Saddam Hussein.

The region's ability to frustrate easy prediction, he warns, may soon again assert itself: "The desirable outcome (for the

"But the repetition of history is always improbable—especially when it is deliberately intended."

Allied effort in the Gulf) was akin to that of 150 years earlier when the powers of Europe combined to cut down to size another aspiring great power of the Middle East—Muhammad Ali's Egypt. But the repetition of history is always improbable—especially when it is deliberately intended."

(Desnoyers teaches Asian and Third World history at La Salle University in Philadelphia.)

(At your bookstore or order prepaid from Viking/Penguin USA, Distribution Center, 100 Fabrice Rd., Newbern, TN 38059-1334. Add \$2 for shipping and handling.)

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(The Criterion requests death notices from parishes and/or individuals. Please submit them in writing to our office by 10 a.m. Monday the week of publication. Always state the date of death. Obituaries of archdiocesan priests, their parents and religious sisters serving in 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.)

† BROWN, Lottie, 80, St. Lawrence, Indianapolis, Aug. 27. Mother of Dorothy Sisson; grandmother of two.

† BURNETTE, Magdalene Vize, 89, Sacred Heart, Indianapolis, Aug. 20. Mother of Virginia Butler and James Vize; grandmother of three; great-grandmother of four; friend of Ray Krebs.

† COMMONS, Leo P., 73, Christ the King, Indianapolis, Aug. 26. Brother of Theodore L., Norbert A., Father Thomas V., Father Patrick M., James W., Anna Monahan, Margaret, and Noreen Van Slyke.

† CONSTANTINE, Eugene M., 63, St. Augustine, Jeffersonville, Aug. 27. Father of Eugene G., James P., and Elizabeth M.; brother of James L.; grandfather of six; great-grandfather of two.

† CONSTANTINO, Alma C. (Kunkel), 72, Holy Name, Beech Grove, Aug. 24. Sister of Marie Cullum and Esther Wade.

† DENNIN, Eugene F., 67, St. Lawrence, Indianapolis, Aug. 31. Husband of Rosalie H. (Hall); father of Michael J., Patrick, R. Eby and Mary L.; brother of Lawrence J., and Mary Wendland; grandfather of 12.

† ENDRES, Margaret, 78, St. Mary, Aurora, Aug. 27. Mother of Henry, Frank, Anna Hubert and Susan Sharp; grandmother of 11; great-grandmother of five.

† GALLAGHER, Katherine E., 86, St. Joseph, Shelbyville, Aug. 25. Mother of E. Pierce and Michael Walsh; sister of Peter J. Lux and Wilma Hall.

† HELMS, Edward Harris, 68, St. Christopher, Indianapolis, Sept. 1. Father of Rick, John, Jane, Robert and Julie Bailey; brother of Fred J., and Margaret Woodward; grandfather of five.

† JUHASZ, Robert J., 40, St. Mary, Richmond, Aug. 27. Husband of Cherie; son of Joseph; brother of Pat Murrah.

† KOERNER, Winifred A., 53, St. Lawrence, Indianapolis, Aug. 31. Daughter of Kathryn; sister of Mary Christine; niece

of Alene Thompson, Theresa Feeney, Carolyn Bernard and Dolores Hall.

† LANNING, Anna Mae, 86, St. Anthony of Padua, Clarksville, Aug. 31. Sister of Grace Ringle.

† LOREY, Urban, 75, St. Lawrence, Lawrenceburg, Aug. 25. Husband of Dorothy; father of Robert, Richard, David and William; brother of Walter, Lee, and Loretta Chilton; grandfather of five.

† PERRY, Merlin Robert, 76, St. Joseph, Indianapolis, Aug. 30. Husband of Rosemary; father of William; brother of Herbert, Maxine Fincal and Wanda Wola.

† PICCHI, Jeffrey Thomas, 23, St. Lawrence, Indianapolis, Aug. 23. Son of Peter and Kathleen; brother of Michael and Michele; grandson of Joan Reed and Mary.

† RHINAMAN, Marilyn Jane, 58, St. Patrick, Indianapolis, Aug. 20. Mother of Ann D'Arcy, Debbie, Cindy, Nancy Co., Jack, and Mary; sister of Joseph and Robert Hertz and Delores Lannan; grandmother of six.

† STOKES, Robert T., 69, St. Paul, St. Lawrence, Indianapolis, Sept. 1. Son of Joseph, Matthew, Robert, Donna Henry and Susan; brother of Helen Johnson; grandfather of three.

† WITTEKOP, Matilda, 79, St. Lawrence, Lawrenceburg, Aug. 23. No survivors.

Franciscan Sr. Roberline Leist from New Albany

OLDENBURG—Franciscan Sister Roberline Leist died here Sept. 7 at the age of 95. A Memorial Mass was celebrated for her on Sept. 10 in the mother-house chapel of the Sisters of St. Francis.

Sister Roberline was born in New Albany. She entered the Oldenburg, Franciscan Community in 1912 and professed final vows in 1918. Next year, she would have celebrated 80 years in community life.

Sister Roberline served as a teacher in Ohio, Missouri, Kentucky and Indiana schools. She taught first grade for 60 years, from 1913 to 1973.

In the Archdiocese of Indianapolis, Sister Roberline taught at the following schools: St. Mary, North Vernon; St. Mary, Greensburg; St. Mary, New Albany; and Holy Rosary in Indianapolis. She retired to the motherhouse in 1973.

Sister Roberline is survived by nieces and nephews. Memorial contributions may be made to the Sisters of St. Francis, Oldenburg, IN 47036.

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Recent movies' classifications

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

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

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

Some films receive high recommendation by the USCC. These are indicated by the before the title.

Backdraft A-III
Barton Fink A-III
Bill & Ted's Bogus Journey A-II

Bingo A-II
Body Parts O
Boy n' the Hood A-IV
Boy Sliders A-III
Commitments, The A-III
Daddy Nostalgia A-III
Dead Again A-IV
Delirious A-II
Doc Hollywood A-II
Doctor, The A-II
Don't Tell Mom the Babysitter's Dead A-III
Double Impact O
Dying Young A-III
Eating A-III
Everything's Fine A-III
Harley Davidson and the Marlboro Man O
Hot Shots! A-IV
Jungle Fever A-III
Miracle, The A-III
Mobsters O
My Father's Glory A-I
My Mother's Castle A-II

Mystery Date A-III
Naked Gun 2 1/2: The Smell of Fear A-III
Naked Tango O
101 Dalmatians A-I
Pastime A-I

Point Break O
Pure Luck A-III
Problem Child 2 A-III
Judgment Day O
Regarding Henry A-III
Robin Hood: Prince of Thieves A-II

Rockeater, The A-II
Sex Drugs Rock & Roll A-III
Silence of the Lambs, A-IV
The A-III
Soapdish A-III
Story of Boys and Girls, The A-III
Terminator 2 O
True Identity A-III
Truly, Madly, Deeply A-III

Trust O
Uranus A-III
V.I. Warshawski A-III
What About Bob? A-II
For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3603. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.

Classifications of recent video cassettes

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

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

Alice A-IV
Almost an Angel A-II
Awakenings A-III
Child's Play 2 O
Closet Land A-I
Comfort of Strangers, The A-IV

Dances With Wolves A-III
Edward Scissorhands A-III
Flight of the Intruder A-III
Ghost A-IV
Goodfellas A-III
Green Card O
Grifters, The A-II
Hamlet A-II
He Said, She Said A-II
Home Alone A-III
It Looks Could Kill A-III
Jacob's Ladder A-III
Julia Has Two Lovers O
Kindergarten Cop A-III
King of New York A-III
Kissed Ralph A-II
L.A. Story A-III

La Femme Nikita A-IV
Lionheart O
Long Walk Home, The A-III
Look Who's Talking Too A-III
Men of Respect A-IV
Mermaids O
Misery A-III
Mr. Destiny A-II
Mr. & Mrs. Bridge A-III
NeverEnding Story II, The A-III
New Chapter A-I
New Jack City O
Not Without My A-II
Daughter A-II
Once Around A-III
Postcards From the Edge A-III
Predator 2 O

Queens Logic A-III
Quigley Down Under A-II
Revelation of Fortune A-II
Rookie, The O
Russia House, The A-IV
Scenes From a Mall A-III
Shipwrecked A-I
Switch O
Teenage Mutant Ninja Turtles II: The Secret of the Ooze A-II
Terminator, The O
Three Men and a Little A-II
Lady A-II
True Colors A-III
Warlock A-III
White Fang A-II

Cardinal protests showing of 'Stop the Church' broadcast

by Sr. Mary Ann Walsh
Catholic News Service

WASHINGTON—Cardinal Roger M. Mahony of Los Angeles urged viewers to reconsider donations to a local public television station to protest its Sept. 6 broadcast of a program about AIDS activists who disrupted Mass at New York's St. Patrick's Cathedral.

He recommended the tactic in an open letter published in major Los Angeles newspapers Sept. 6 and at a press conference held a day earlier.

Los Angeles public station KCET broadcast the 23-minute program, called "Stop the Church," in its entirety along with a panel discussion and coverage of controversy surrounding the program.

The program was originally withdrawn from national broadcast in mid-August by the Public Broadcasting Service because of a "pervasive tone of ridicule overwhelms its critique of policy."

KCET said it would not "give in to pressure" to withdraw the program.

The program features the group ACT-UP's disruption of Mass at St. Patrick's Cathedral in New York in 1989, and the Catholics in general. It blames the Catholic Church for the spread of AIDS because the church opposes the use of condoms.

KCET agreed to air the video after ACT-UP threatened to jam the station's telephone lines during pledge week if it did not. Dyon Taylor, of KCET's public affairs office, told Catholic News Service Sept. 6.

KCET capitulated to "terrorist-like demands of a very few extremists at the expense of the Catholic people," Cardinal Mahony said Sept. 5. The video engages in "Catholic-bashing," he said.

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Middle Eastern patriarchs call for bold steps by world powers

by John Thavis
Catholic News Service

ROME—Catholic patriarchs of the Middle East, in a statement designed to chart their churches' future, said justice in the region demands bold steps by international powers and a new attitude of reconciliation among Christians, Muslims and Jews.

The newly formed Council of Catholic Patriarchs of the East, meeting for the first time, called for an end to the economic embargo on Iraq, a return of full Lebanese sovereignty and a just settlement of the Palestinian question. Those issues are causing the greatest suffering for people in the region, the patriarchs said.

The statement said the small Christian communities in the Middle East want to be living, working churches and will not succumb to "isolation, fear and the fatal problem of a minority complex."

It called on Muslims to accept Christians as part of their "cultural identity" and said Christians challenged Jews to change their "outlook" on the Middle East and to build their place in the region "on new foundations."

The Aug. 24 statement, published in Arabic at the end of a six-day meeting in Beirut, Lebanon, was drawn up by

seven patriarchs representing churches in Jerusalem, Jordan, Iraq, Lebanon, Syria and Egypt.

The section titled "To Our Jewish Brothers and Sisters," was apparently the first time such a message was directed to Jews, Vatican sources said. The patriarchs said they were addressing Jews "despite the conflict that has caused so much bloodshed among our peoples since the early years of this century."

"The Palestinian-Israeli and Arab-Israeli conflict has claimed countless innocent victims on both sides. In particular, glaring injustice has resulted against the rights of the Palestinian and Lebanese peoples," they said.

Jews and Christians have some common ground in Scriptures, and "we are also brought together by your share in Arab civilization in previous epochs," the patriarchs said.

Like others, Jewish people also share a responsibility to help bring peace and justice "to our societies and to the land where our institutions are," the statement said. The first step toward reconciliation is building "mutual trust, together with the liberation of the individual from fear," it said. Justice is the only way to security and peace and should not be subordinated to force and violence, it said.

"Therefore we invite you to adopt an open attitude toward the East and to change your outlook on it. In this way you can better understand it and build your place in it on new foundations," it said.

To Muslims, the patriarchs stressed that Christians were seeking "not only coexistence" but creative cooperation based on centuries of shared history. In Middle East societies, all believers should be protected from "the mechanisms of hatred, fanaticism, discrimination and rejection," they said.

During the meeting, the council established a committee to coordinate Christian-Muslim relations in the area.

The statement broadly criticized world powers for the recent war in the Persian Gulf and for turning the Middle East into "a theater of conflict and destruction" for material or political gain.

The international community needs to view the Middle East in a new way, especially regarding the use of the region's rich natural resources, it said. Some forces try to monopolize these resources, even while many Middle Eastern people live in poverty, it said.

Any "new world order" must not exclude any community of peoples, no matter how small, it said.

On specific problem areas, the patriarchs urged: "An end to the economic blockade against Iraq. The war was unnecessary, they said, and Iraqis "are still suffering

from biased policies and measures which threaten them with famine, subject them to emigration and deprive them of the basic means of livelihood."

►Application of all international resolutions on Lebanon, a country largely controlled by Syrian forces. The patriarchs said Lebanon deserves international support when it attempts to recoup its sovereignty.

►A speedy solution to the plight of Palestinians in Israeli-occupied territories. The solution should be based on U.N. resolutions and should avoid "double standards" and partiality. It must also address the status of Jerusalem, which should be restored as a "city of peace" under a new formula making it accessible to Christians, Muslims and Jews.

In general, the patriarchs appealed to all believers to "redouble their efforts with the decision-makers of this world, to bring about the implementation of the U.N. resolutions regarding our countries."

In words of encouragement to the Catholic communities of the region, they said local churches belong in the Middle East—not just symbolically, or nostalgically, but as a living presence of "mission and witness."

"The difficult conditions which confront us must not lead us to flight, nor to draw in on ourselves, nor to isolation or disintegration," they said. In that regard, they noted the "deep pain" caused by massive Christian emigration away from the region.

The patriarchs thanked other Christian churches and especially Pope John Paul II for support in the past, but said there was widespread ignorance about Eastern churches in the West.

"Our churches have given much to the universal church," they noted.

Participating in the meeting were Coptic Patriarch Stephanos II Ghattas of Alexandria, who lives in Cairo, Egypt; Syrian Patriarch Ignace Antoine II Hayel of Antioch, who lives in Beirut; Melkite Patriarch Maximos V Hakim of Antioch, who lives in Damascus, Syria; Maronite Patriarch Nasrallah P. Steir of Antioch, who lives in Beirut; Latin-rite Patriarch Michel Sabbah of Jerusalem; Chaldean Patriarch Raphael I Bidawid of Babylon, who lives in Baghdad, Iraq; and Armenian Patriarch Jean Pierre XVIII Kasparian of Cilicia, based in Beirut.



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