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Center City Task Force begins work

Reviews strengths, weaknesses, threats, opportunities facing center-city ministries

by Dan Conway

A diverse group of parish, archdiocesan, civic and business leaders met at Fatima Retreat House on Wednesday, Sept. 15, to begin drafting action strategies for the church's center-city ministries. The group, which is known as the Center City Task Force 2000, was appointed by Archbishop Daniel M. Buechlein to help respond to recommendations made in a variety of studies—some dating back to 1977.

The task force began its day-long meeting with a review of strengths, weaknesses, opportunities, threats and major tasks facing the church ministries in the center city. It also drafted a mission statement, values and long-range goals for center-city ministries.

In a letter to the task force, Archbishop Buechlein said, "When I arrived here one year ago, I was presented with literally hundreds of recommendations on a variety of important pastoral and educational issues. Many of these concerned the center city... [and] I quickly learned that in spite of the progression of studies and recommendations dating back to 1977 there was no consensus among archdiocesan and pastoral leaders on how we should deal with the challenges and opportunities surrounding our center-city ministries."

"From previous experience," he continued, "it was clear to me that our archdiocese needed an overall vision and strategic plan before we could effectively address the needs of the center city. With much hard work and good leadership from hundreds of people like you, we have now developed this plan... The plan commits us as an archdiocese to some very important principles—including vital presence in urban, suburban and rural neighborhoods; evangelization as integral to our archdiocesan mission; lifelong learning and sharing our faith; and stewardship of our resources."

The archbishop said, "In the context of these principles, and the mission and goals of our Archdiocesan Strategic Plan, I am asking for your help in carrying out one of the top priorities for 1993-94: to develop a satellite strategic plan for our center-city ministries. Specifically, I am asking you to develop action strategies for implementing the very specific recommendations which I inherited when I arrived here last year—including the 1993 Urban Ministry Strategy Committee Final Report, the 1992 Future Parish Staffing and Management Recommendations (as they pertain to the center city), and the general conclusions of the 1984 and 1987 studies."

During its review of strengths and weaknesses, the task force mentioned these strengths: 1) the presence and history of the

church in this region; 2) center city Catholic schools; and 3) the people who live and work in this area of Indianapolis.

Weaknesses identified were: 1) inadequate funding; 2) too little evangelization; and 3) a perceived lack of commitment from the rest of the archdiocese to center-city ministries.

The opportunities mentioned most frequently were: 1) evangelization; 2) ministry to the poor; 3) strengthening center-city schools; and 4) communicating to others the importance and value of the church's presence in the center city.

Threats identified were: 1) school closings; 2) "burn out" among clergy, religious and lay people who work in the center city; 3) resistance to change; and 4) failure to understand why the church is called to minister to all people in the center (Catholics and non-Catholics).

The most important tasks identified were: 1) developing a clear vision and plan for center-city ministries—especially in the area of Catholic education; 2) moral and financial support from the entire archdiocese; and 3) a commitment to evangelization.

Working from this "situation analysis," the task force moved to the mission statement, values and goals for center-city ministries. The draft mission statement, which is subject to refinement before it is presented to Archbishop Buechlein for final approval, follows the basic format as the archdiocese's mission statement.

The task force's draft reads: "We, the Catholic Church in central and southern Indiana, are called to be an evangelizing presence of Jesus Christ in the center city of Indianapolis through vibrant parish communities; worship that reflects the cultures and gifts of local communities; Catholic schools committed to excellence; lifelong faith formation; ministries that respond to the communities' spiritual, societal and recreational needs; and development of human, physical and financial resources. Working together in this vital ministry, we commit ourselves to generous sharing and effective use of our spiritual and material resources."

As they discussed this draft mission statement, task force members emphasized the fact that all members of the Catholic community in central and southern Indiana are called to embrace the church's mission in the center city of Indianapolis. They also called attention to the fact that, although the church's commitment to worship, education and service is universal, the center city represents distinctive opportunities and challenges—reflecting the diverse cultures and gifts of individuals and communities in the region.

From this perspective, the task force drafted values they hope will call attention to some of the distinctive characteristics of center-city ministries. These values, which the task force hopes will be reflected in all action strategies, include:

- Worship, prayer and healing;
- Parishes and schools that provide a stabilizing community influence; safe, caring and effective learning environments; and opportunities for the wider church to participate individually and collectively in the social gospel of service;
- Social and cultural diversity;
- Family and neighborhood vitality;
- Development and enabling of people's gifts;
- Social justice and consistent moral standards; and
- Public awareness of the Catholic Church's presence in the center city.

As they discussed these particular values, task force members noted that these are not meant to be an exhaustive list of the church's beliefs and values. Rather, the task force sees these as values which need to be emphasized

(See CENTER CITY, page 3)



BEDSIDE BLESSING—Father John Bankowski blesses St. Augustine Home for the Aged resident Charlotte Eckstein of Indianapolis while Little Sister of the Poor Mary Elizabeth also resides at the home. At age 91, he is the oldest diocesan priest. The Little Sisters of the Poor are the 1993 recipients of the Archbishop Edward T. O'Meara Respect Life Award. They will be honored on Respect Life Sunday. (Photo by Mary Ann Wyand)

Little Sisters of the Poor to receive Respect Life Award at Oct. 3 dinner

Archdiocesan Respect Life Sunday events to give special emphasis to end-of-life issues

by Mary Ann Wyand

Twelve members of the Little Sisters of the Poor will be honored for their ministry to the elderly poor in the Archdiocese of Indianapolis on Oct. 3 as the first group recipients of the Archbishop Edward T. O'Meara Respect Life Award.

Presentation of the 11th annual archdiocesan pro-life award on Respect Life Sunday will recognize the sisters' loving care for the aged at the St. Augustine Home in Indianapolis.

Archdiocesan Respect Life Sunday events will focus on the sanctity and dignity of life from conception until natural death, with special concern for end-of-life issues.

The day of pro-life activities begins with Life Chains scheduled from 2:30 p.m. until 3:30 p.m. local time in Indianapolis, Liberty, Bloomington, Richmond, Spencer, and Henry County.

At 4 p.m., Archbishop Daniel M. Buechlein will preside at the Respect Life Sunday vespers service at St. Peter and Paul Cathedral. During the prayer service, the archbishop will commission members of the Archdiocesan Pro-Life Activities Advisory Committee and parish pro-life activities chairpersons.

As part of the service, youth group members from St. Mary Parish at North Vernon will present a meditation on life issues.

Following the vespers service, the archbishop will join archdiocesan pro-life supporters in honoring the Little Sisters of the Poor during the Respect Life Sunday dinner

in the Assembly Hall of the Archbishop O'Meara Catholic Center.

The sisters' selection as recipients of the Archbishop Edward T. O'Meara Respect Life Award marks the first time a group or organization has been recognized for pro-life ministry, according to Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities.

In previous years, Providence Sister Marilyn Lipps, Valerie Dillon, James and Margie Schmitz, Eva Westhaller, Dottie (See LIFE AWARD, page 3)

THE CRITERION
Serving the Archdiocese of Indianapolis

Looking Inside

Seeking the Face of the Lord: Learning and teaching our Catholic faith. Pg. 2.

Editorial: Abortion coverage in the Clinton health plan. Pg. 2.

From the Editor: Everything you want to know about angels. Pg. 4.

Batesville Dossiers: News about Batesville and Greensburg. Pg. 8-11.

Media survey: How to be a critical reader of media reviews. Pg. 12.

Faith Alive!: "Small churches" are rooted in faith. Pg. 13.

Middle East: PLO-Israeli agreement unites peace hopes. Pg. 24.

Parishes without priests: They are discussed at a national conference. Pg. 26.

SEEKING THE FACE OF THE LORD

Learning and teaching our Catholic faith

by Archbishop Daniel M. Buechlein, OSB

A couple of weeks ago when I wrote about our need to find new initiatives for priesthood and religious vocations I mentioned that we better start with the basics. If our youth don't know the faith and if they do not pray or attend Sunday Mass, why would we expect them to hear God's call to become priests or religious or, for that matter, good lay leaders or good Christian parents?

I mentioned the need to provide our youth with a knowledge of our faith and an experience of prayer, especially attendance at Eucharist on Sundays. Obviously, if that is going to work, we need to do the same for adults because the family is the first unit in which all of this happens.

I can't keep track of the number of times heartbroken grandparents and parents tell me about their worry and grief because their children do not practice their Catholic faith. Many feel strongly that their children and grandchildren have been short-changed in our programs of religious education. Some say that we priests don't really do much teaching in our Sunday homilies. Others acknowledge that their children and grandchildren are victims of our materialistic culture and seem to be going through a rebellious phase and religion is one of the targets.

Some acknowledge that the other spouse of the marriage has the stronger personality and his or her faith prevails.



Some say if we would change some of our outmoded teachings the younger generation might be more responsive. Some admit that the faith has not been a very high family priority.

I think there is some truth in the variety of reasons and concerns that I hear. However that may be, embracing and practicing our Catholic faith is not easy and we have to face the reality that Jesus never said it would be.

The difficulty of learning and sharing and practicing our faith reminds me of the difficulty of keeping ourselves physically fit. All of us would like to eat whatever we like when we like and as much as we like without becoming fat. Even better, wouldn't it be great if we could keep fit by taking a miracle pill or sitting on a couch watching TV?

Spiritual fitness, like physical fitness, doesn't come automatically or easily. Taking the time to learn more about our religion, making the time to pray everyday and making the sacrifice to go to Mass Saturday evening or Sunday takes determination, discipline and practice.

This past Sunday was Catechetical Sunday and we asked God's blessing on all our catechists, our directors and teachers of religious education. These good folks are people who spend themselves trying to make a difference in the knowledge, commitment and practice of our faith. For them, this is not just a job or career, in fact in many instances they are volunteers. We not only owe them a lot of gratitude for their service in our parishes and missions, we owe it to them and to ourselves to respond to the program they offer not only for our young church but for our adult church, too.

They need our support and cooperation because what they do is done for us.

Yes, I agree that in some past programs of religious education there was a loss of emphasis on the content of the doctrine of our faith. As we know, this was done in reaction to memorization alone which seemed divorced from practice. But as we also know, not knowing the content of our faith, not knowing what to practice is an even worse situation.

For the most part, I think directors of religious education have revised programs to restore a wholesome balance and we realize that we must accept the reality that youth will always resist learning theory despite their need for it. Not everything that is good for us goes down easily. The impending publication of "The Catechism of the Catholic Church" will be a great help to guide the content of our programs.

I want to make another important point. Our catechists need another kind of support. The home is the first school of religious education. Parents are the first teachers and catechists. And the responsibility of grandparents doesn't go away when children marry and leave home. We teach by the way we live. We teach by what we say and don't say. We teach by our attitude toward the church. We have a lot of adult religious education courses available for those of you who feel you need help with the basics.

A past archdiocesan synod set the policy that every Catholic home in the archdiocese should receive "The Criterion." Why? Because it provides a forum for teaching and learning about our faith on a timely basis. That is why I commit myself to writing a weekly column.

EDITORIAL COMMENTARY

Abortion coverage in the Clinton health plan

by John F. Fink
Editor, The Criterion

If President Clinton's and Hillary Rodham Clinton's health care reform proposals are to have any chance of passing Congress, the inclusion of abortion coverage as part of its basic benefits package must be jettisoned as quickly as possible.

The American public never has been willing to pay for abortions. That was confirmed by a New York Times/CBS Poll last March that showed that 72 percent of those polled think that an abortion should be paid for by the woman who wants it. The same poll showed that only 23 percent favor covering abortion as part of the president's health plan. Even those who favor the "right" of a woman to an abortion object to paying for it.

By the time this reaches print, the Senate might have voted on this year's version of the Hyde Amendment that restricts federal funding of abortion under Medicaid (it was supposed to be taken up on Wednesday but might have been postponed). The House surprised pro-choice people on June 30 by passing the Hyde Amendment—which

would allow Medicaid funding of abortion only to save the life of the mother and for cases of rape and incest—by a 256-171 vote and now it will be interesting to see what the Senate does with it. The Hyde Amendment was first adopted by Congress in 1976.

If the Senate follows the example of the House, it should be a good indication that it will also oppose having abortion as part of health care coverage. Most senators as well as most members of the House seem to realize that taxpayers object to paying for abortions that most of them believe to be morally wrong. And most do believe that it is morally wrong, even those who support the right of women to commit this morally wrong act.

The plain fact is that abortion is not health care. There is no good reason for it to be included in a basic health care package, although it is true that it is often covered by medical insurance policies.

We have editorialized here before that the country needs health care reform. The U.S. Catholic bishops, the Catholic Health Association, and other Catholic groups have been urging such reform for years, and they support the type of national health care policy the Clinton administration is request-

ing. But they would oppose any effort to include abortion as part of that policy.

Auxiliary Bishop John Ricard of Baltimore, chairman of the bishops' Domestic Policy Committee, wrote to Hillary Clinton back in April about health care reform. He told her then that any effort to include abortion coverage would be "a moral tragedy, a serious policy misjudgment and a major political mistake."

Apparently the Clintons don't believe it's a mistake to cater to the pro-abortion crowd. He has done it ever since his inauguration when he ordered that abortions be performed in military hospitals, reversed regulations that forbade federally-funded clinics from recommending abortions, and asked for a favorable review of the French abortion pill RU-486.

If the government does subsidize abortions with federal funds, one bishop has already announced that he will not pay taxes. "For me, refusing to pay taxes voluntarily, taxes which are used to kill unborn children, is a matter of conscience," said Bishop Victor H. Balke of Crookston, Minn.

He went on to say, "If the pro-choice faction of the Senate succeeds or if the

president's health care plan is so passed that it forces you and me to pay for abortions, I hope there's a widespread refusal to cooperate." (The bishop previously refused to pay taxes during the Vietnam War, which he determined to be an unjust and immoral war; the Internal Revenue Service attacked his wages and assets for unpaid taxes, penalties and interest.)

We hope Bishop Balke won't have to do that. We hope Congress will reject those provisions of the health care plan that include coverage of abortion.

OFFICIAL
APPOINTMENTS

Effective September 1, 1993

REV. DAVID COATS, appointed administrator of St. Martin, Martinsville while retaining his position as vicar general. Residence to remain at Cathedral. Assignment as administrator is to continue until a full-time pastor is appointed.

Effective October 1, 1993

REV. ALBERT AJAMIE, appointed chaplain for the National Council of Catholic Women, while continuing as pastor at St. Thomas Parish, Fortville.

Effective October 13, 1993

REV. HAROLD L. KNEUVEN, from pastor at St. Augustine, Jeffersonville, appointed pastor of Our Lady of the Greenwood, Greenwood.

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

\$1 million increase in educational endowment

by Margaret Nelson

Calling it "another step forward in our archdiocese," Daniel Elsener, executive director of the Office of Catholic Education, announced a \$1-million increase of

funding for the training of educational leaders, teachers and catechists.

Following the Archdiocesan Strategic Plan's call to better support and develop educators, the Archdiocesan Board of Education has renewed the Total Catholic Education (TCE) Endowment Fund.

On Aug. 24, the board approved a document that was sent to pastors, parish life coordinators, principals, parish administrators of religious education and presidents of parish boards of education. It contains the purpose, criteria and application process for the fund that have been approved by the ABE and Archbishop Daniel Buechlein.

The document defines the guidelines for educators to apply for educational grants and the criteria for interest income of the fund to be dispersed.

Grants will be awarded to individuals and institutions according to their expected impact, the amount of investment by the applicant and his/her sponsor, the level of need, the originality and effectiveness of the proposed program, and consideration of equitable geographic distribution.

Parishes, Catholic schools and groups involved in total Catholic education in the archdiocese may apply for grants. Such institutional grants might be for group training sessions, outside speakers or workshop presenters, multi-parish deanery or

archdiocesan education programs, or experimental training initiatives.

Institutions will not be required to repay the grants unless the proposed programs are not carried out.

Grants to individuals will be awarded as forgivable loans in a partnership between the archdiocese and sponsoring institutions.

For every year of an individual's service to the institution—through five years—the fund will forgive 20 percent of the total amount loaned to the grantee. Half of the 20 percent will be repaid to the fund by the sponsoring institution and the other half will be absorbed by the fund. Repayment of the loan becomes necessary only when the grantee leaves employment before the end of the five-year payback, or when reasonable progress is not made in program completion.

The archbishop, after consultation, agreed to transfer \$1,000,000 of additional capital into the TCE Endowment Fund. Elsener said this "gives us over \$1,500,000 in assets in this endowment. This will produce many thousands of dollars in interest per year to invest in the improvement of educators and catechists."

The first grant application deadline has been extended to Nov. 12, 1993. Grant awards will be announced before the end of the year.



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Fatima to celebrate 30 years at present site

by Mary Ann Wyand

Archbishop Daniel M. Buechlein will celebrate the 30th anniversary of Archdiocese of Indianapolis Fatima Retreat House at its current location at 5555 E. 56th St. in Indianapolis with a special Day of Recollection on Sept. 27.

Response to the archbishop's retreat was so great, Fatima staff member Molly Murnane said, that 50 names remain on a waiting list.

Murnane, associate director for guest services, said Archbishop Buechlein has agreed to present a second retreat at Fatima on April 18 so those who registered too late for his first program will be able to spend a day of reflection with the spiritual leader of the archdiocese after all.

"We're very excited about the archbishop's Day of Recollection on Sept. 27," she said. "We were overwhelmed by the response from people. We currently have 140 people signed up."

Another celebration of the 30th anniversary for the retreat house will be an Italian Festa on Nov. 7 from 1 p.m. until 7 p.m. Tickets are \$7 for adults and \$4 for half prices.

Murnane said, "A spaghetti dinner was an annual fund raiser for nearly two decades. It's been five years since we've had one, but people still ask about it so we decided as part of celebrating our 30th

year here on 56th Street that it would be nice to bring it back for one more time."

"The Fatima Retreat League will be putting on that event for us," she said. "Dan Dufour, the son of Nell Dufour, who always put on the dinner, has agreed to come back and do it for us this year and Nell will be involved too. She was a very important part of the dinner and we really want her to be involved this year. She's our honorary chairperson."

Throughout the year, Fatima Retreat House offers a variety of spirituality programs as one-day or weekend day experiences.

"We offer several opportunities for people to come out here," Murnane said. "We have Leisure Days and Enrichment Days, which are similar to the archbishop's Day of Recollection. In October, we will have an Enrichment Day on Oct. 6 on the Beatitude 'Blessed Are Those Who Mourn,' presented by Father Rick Ganthier, pastor of St. Peter and Paul Cathedral and associate director of the archdiocesan Office of Worship. We're doing an eight-part series on the Beatitudes over the year and he'll be doing the first one."

Other upcoming programs at Fatima are a Tobit Weekend for engaged couples scheduled Oct. 8-10 and a Leisure Day on "Praying with Icons," presented by

Father Al Ajamie, pastor of St. Thomas Parish at Fortville, on Oct. 12.
(For information about Archbishop Buechlein's April 18 Day of Recollection or about spirituality programming, telephone Fatima Retreat House at 317-545-7681.)



FUTURE—Ralph Sperry explains the plans for the new distribution center to 250 people gathered for the Indianapolis Council St. Vincent de Paul convention. The archbishop will dedicate the facility on Oct. 17. (Photo by Margaret Nelson)

Vincinians gather in conference

by Margaret Nelson

The annual Indianapolis St. Vincent de Paul Council convention drew 250 people to the Marten House on Sunday, Sept. 19.

The event opened with a Mass, with Father Paul Landwerlen, pastor of St. Gabriel, presiding. His brother, Robert Landwerlen of St. Roch Parish was installed as president of the Indianapolis council during the liturgy.

They said that Archbishop Daniel M. Buechlein will formally dedicate the new facility on Sunday, Oct. 17. Members will begin to pick up clothing and furniture at the building the day before, Saturday, Oct. 16. The men asked for volunteers to begin helping with the move from E. 17th Street in early October.

A "working lunch" had Vincinians discussing the unique problems of their conferences and the ways the council could help. The lack of volunteers, donated materials to give the clients, and support from parish leadership were among obstacles cited.

Some parish representatives said that the "fifth Sunday" collections have been important to their operations. The weekend of Oct. 2-3 will be Blanket Sunday, when parishes will collect blankets to distribute to the needy during the winter months.

The elected speaker for the day was Joseph H. Mueller, president-elect of the U.S.

Council of St. Vincent de Paul. On his topic, "Visions for the Future," he said, "The only thing that is certain is that change will occur. One thing will not change—the need for our work. People-to-people contact with those in need has stood the test of time."

Mueller said that such contact was ideal in 1833 and is ideal in 1993, as it will be in the future. "We are so concerned about how little impact our work has in the enormous picture of poverty," he said, reminding them of a priest's advice at a previous conference: "Our Lord doesn't ask us to be successful. All he asks us to be is faithful."

The national president said that he knows the Indianapolis council will be able to meet the task, knowing that the future will bring an increased need for help with senior citizens. "It is one of the largest areas of population growth. Some will need help on a regular basis and some on an occasional basis," he said.

Mueller talked about the efforts of his St. Louis Vincinians group helping victims with the devastation of the flood.

"Our work is timeless," he said. "To see Christ in the face of the poor is not the easiest task," when some few seem to be taking advantage or working the system. But he said the conference members must learn "how to get proud, independent people to accept help."

Daughters of Charity Sister Francine Brown led a spirituality workshop, to help members enhance the meditative portions of their conference meetings. Andy Stiles, Indianapolis council vice president, moderated the meeting. President Landwerlen gave closing remarks.

St. Mary's, Lanesville to observe 150th anniversary next Saturday

St. Mary's Parish, Lanesville will celebrate its 150th anniversary next Saturday, Oct. 2.

Archbishop Daniel M. Buechlein will celebrate Mass at 5:30 p.m. and there will be an open house of the church and the school beginning at 4 p.m. Religious and family activities from the past will be displayed in the school.

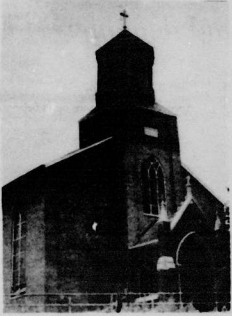
The church, located atop one of the highest hills in Lanesville, was originally begun with the purchase of ground and a small building in 1843. This small building was used for services until 1848, when a frame church was constructed. Construction of today's church was started in 1856 and completed in the 1860s.

A school was started at St. Mary's in 1854. It was staffed at first by three Sisters of Providence, but they were replaced in 1864 by the Sisters of St. Francis of Oldenburg, who have served the parish ever since.

The present school building was occupied in 1965.

The church burned on July 30, 1948, but the exterior walls remained standing. The interior of the church was rebuilt and re-dedicated March 12, 1951.

A number of native sons and daughters of the parish have entered religious life.



St. Mary's Church, Lanesville

Copies of a parish history and a cemetery book will be available for sale at the sesquicentennial celebration.

Life Award to Sisters of Poor

(Continued from page 1)

Wodraska, Barbara Hayes, Clara Green, Gretta Noon, Dr. Paul Muller, and the late Charles Stimming were honored for their pro-life ministries.

The Little Sisters of the Poor will accept the 1993 award on behalf of about 4,000 nuns in their order, which was founded by Blessed Jeanne Jugan in Brittany, France, after she answered the call of Jesus more than 150 years ago. Today the sisters serve the needs of more than 40,000 elderly poor in 30 countries. They brought their ministry to Indiana in 1873.

"Our work uniquely is with the aged poor," Sister Josephine Campbell, administrator of the Little Sisters of the Poor in Indianapolis, explained, "so it's been our call to follow in the footsteps of our mother, Blessed Jeanne Jugan. It's really the house of the Lord here. The blessed sacrament is the center of our lives."

At the St. Augustine Home, Sister Josephine said, "We have at least two Masses a day thanks to our retired priests, which is

our joy. Father John Bankowski celebrates Mass for the sick in one of our sitting rooms which we have made into a mini-chapel so the sick can get very close and be can administer to them very beautifully."

The elderly residents are "great" people, she said. "They really are. We're very blessed to have our beautiful work that our mother founded. We're all joyfully trying to serve them and to love them and to care for them."

People who support the sisters' ministry for the aged "are very very good to us in all our homes," Sister Josephine said. "Here in Indianapolis certainly is no different. They have been very kind to us. We've been serving the elderly poor for over 120 years now, and it's really thanks to the people. Otherwise we couldn't manage."

Each day the Little Sisters of the Poor offer prayers for the elderly and also for vocations.

"We've had a vocation, a girl, enter (our order) every year for the last three years," Sister Josephine said. "I think we can't encourage that enough. Hopefully our joy and our love of community together has drawn the girls, but it's really a gift from the Lord. He's given them to us. We hope to pass on to the young our beautiful vocation because it's so necessary in the church today."

Center City Task Force meets

(Continued from page 1)

now as the current opportunities and challenges of center-city ministry are addressed through strategic planning.

The final accomplishment of the meeting was a draft of six long-range goals which are intended to set direction for all of the church's ministries in the center city. These six goals, which are still in draft form, are:

1. Ensure vibrant parish communities (includes evangelization/growth/diversity).
2. Affirm, strengthen and promote Catholic schools.
3. Attract, train and retain leaders for center-city ministries.
4. Promote effective and efficient use of resources.
5. Raise awareness (communication/marketing) of the importance of center-city ministry.
6. Develop the financial resources needed to carry out center-city ministries.

The goals drafted by the task force are intended to respond to the major tasks identified in the situation analysis. In addition, the various recommendations made in previous studies can be incorporated in the center-city plan under one or more of these six long-range goals.

At the end of the meeting, Dan Eisener,

secretary for total Catholic education, asked members of the task force to serve on one of six committees which will be formed to draft action strategies for each goal. These draft action strategies will be reviewed by the Center City Task Force 2000 at its next meeting Oct. 26.

Subcommittees and chairpersons are:

Goal one: Father Michael O'Mara; goal two: Ivy Merken; goal 3: Amanda Strong; goal 4: Charles Farrell; goal 5: Jack Burke; and goal 6: Fred Hofheinz.

Other members of the task force are: Fathers Thomas Clegg, David Coats, Patrick Doyle, Robert Green and Clarence Waldon; Providence Sister Barbara McClellan, and L. H. Bayley, Dan Conway, John Day, Dan Eisener, Joseph Horrell, Suzanne Magrant, Ron Renner and Michael Twyman.

Members of the Catholic community in central and southern Indiana are invited to make comments and suggestions on the draft mission statement, values and goals for the church's center-city ministries to any of the task force members. They may be addressed to Center City Task Force 2000, c/o Jacques Benoit, Office of Planning, P.O. Box 1410, 1400 N. Meridian St., Indianapolis, IN 46202 or by calling (317) 236-1407.

FROM THE EDITOR

Everything you want to know about angels

by John F. Fink

Next Wednesday, Sept. 29, is the feast of the archangels Michael, Gabriel and Raphael. Oct. 2 is the feast of the guardian angels. The fact that these feasts are included in the liturgical calendar is evidence that the church takes the existence of angels seriously. Yet many people today scoff at the idea of celestial bodies sent by God to help humans. They think of them as fictional characters, perhaps like Michael Landon in "Highway to Heaven" or Clarence in "It's a Wonderful Life."



The authors of the Bible certainly took angels seriously. There are 148 references to them in the Old Testament and 74 in the New Testament. In the Old Testament they were quite active, performing such chores as driving Adam and Eve out of Eden, restraining Abraham when he was about to sacrifice Isaac, feeding Daniel in the lion's den, and destroying 185,000 soldiers in the Assyrian army.

HERE ARE THE BASIC teachings of the church about angels, along with some surmises that haven't actually been formally defined:

Defined doctrine states that angels are purely spiritual beings with intelligence and free will who were created before the creation of the visible universe. Their function is to carry out missions at God's command. To complete these missions, they can at times assume bodily form. There are also fallen angels, called demons, who used their free will to choose not to respond to God's love and were banished from heaven. Their leader is the Devil, also known as Lucifer or Satan. God permits the fallen angels a limited scope of activity in tempting humans to sin.

Besides this defined doctrine, we have the teachings of the church's saints and theologians down through the centuries. The idea of guardian angels, for example, goes back at least as far as St. Basil the Great in the fourth century, who stated, "Every one of the faithful has a guardian angel." He based this on the words of Jesus: "See that you do not look down on one of these little ones, for I say to you that their angels in heaven always look upon the face of my heavenly Father" (Mt. 18:10).

In the 13th century, St. Thomas Aquinas, called the Angelic Doctor and acknowledged as the church's prime authority on angels, said that everyone is given a guardian angel at birth who "lights, guards, rules and guides" them. These words became the heart of the most popular prayer to guardian angels. According to Aquinas, when angels were created they were immediately given all the knowledge of the world except that reserved to God alone. One of the things they don't know is when the end of the world will take place. Jesus said, "But of that day and hour no one knows, neither the angels of heaven, nor the Son, but the Father alone" (Mt. 24:36).

MEDIEVAL THEOLOGIANS spent a lot of time discussing angels. It's joked that they debated the number of angels that could dance on the head of a needle, a nonessential issue since angels have no bodies. They argued about the number of angels and one somehow came up with the number 301,655,722. However many there are, it must be a large number if each of us has a guardian angel. Jesus himself, at the time of his arrest in the Garden of Gethsemani, told Peter that he could call upon his Father and he would provide "more than 12 legions of angels" (Mt. 26:54). That would be about 60,000.

On the basis of references to them in the Bible, angels have, since the fourth century, been ranked in a hierarchy of three orders, with three choirs in each order. In the top order are seraphim, cherubim and thrones. The second order consists of principalities, virtues and powers. The third order consists of principalities, archangels and angels.

Although there are nine choirs of angels, we know the names of only three angels—the three archangels whose feast is next Wednesday. Michael is the head of the Lord's army, the one who expelled the fallen angels from heaven and who, according to the Book of Revelation, will lead the forces of good to victory at Armageddon.

Gabriel is the messenger who announced to Mary that she was chosen to be the mother of God. Prior to that he appeared to Zechariah to announce the birth of John the Baptist. And, although not mentioned by name, it is assumed that it was Gabriel who appeared to Joseph three times in the first two chapters of Matthew.

Raphael appears only in the Book of Tobit, one of the novels included in the Old Testament. He guides Tobit's son Tobiah through a series of fantastic adventures on the road from Nineveh to Media and back to Nineveh. Even though I know he is a fictional character, I make it a practice to pray to the archangel Raphael, as well as to our guardian angels, for protection before I, my wife, our children or my mother are about to go on a trip.

SINCE THEY HAVE no bodies, angels have presented problems to artists through the centuries. The problem is usually solved by giving angels wings—sometimes as many as six, for the seraphim guarding God's throne. Medieval artists also drew cherubim with eyes all over their bodies, dominions carrying spears or swords, virgins with crowns of thorns and crosses, powers with flaming swords and principalities with scepters.

Then, of course, there is the description of cherubim in Ezekiel's vision: "Each had four faces and four wings. . . . The first face was that of an ox, the second that of a man, the third that of a lion, and the fourth that of an eagle" (Ez 10:21 and 10:14).

The church teaches that angels exist, but cannot prove it any more than it can prove that heaven and hell exist. It is one of the doctrines that we accept through faith.

THE BOTTOM LINE

Columnist faces tragedy: her son and daughter-in-law are murdered

by Antoinette Bosco

The headline of an Aug. 25 editorial in the *Bigfork Eagle*, the weekly paper of a small town in northwest Montana, literally screamed out the warning, "Era of Unlocked Doors Ending."

The editorial began, "Murder in Bigfork: A grim reminder that as remote and quiet as Bigfork seems, real problems, big-time problems can—and have—reached into our back yards."

"Last week, the bodies of John and Nancy Bosco were found shot to death in their Ferndale home. An intruder apparently intent only on death cut the phone lines and electricity, then crept into the Boscos' house through a basement window, climbed stairs



to the master bedroom and shot John and Nancy Bosco to death."

All too often when we read a story that begins this way, the victims come across as statistics—two people murdered. John and Nancy were no statistics. They were my son and daughter-in-law.

I got the news almost a week earlier, Aug. 19, and the day I learned the definition of "torment."

I've had to accept death in recent years—my father, my sister-in-law, my son Peter. Death from almost any cause, ever, from an accident, can somehow be dealt with rationally. But if the death is caused by murder, there is a collapse in the heart and soul that cannot be described.

For murder is the entrance of the worst evil imaginable into your home, into all the safe places of your life, forever shattering the illusion you might have had that good can protect you from evil.

Satan is real, and never again could you ever for an instant question his power.

I spend much of my days in prayer that the person or persons responsible for this horrible crime of murdering two beautiful people will be found and brought to justice. Meanwhile, I remember John and Nancy and try to deal with the pain of losing them.

John had two children before he married Nancy—now living with their mother. They will never see John again. I pray that my darling grandchildren's faces will glow again one day.

Will matter. Perhaps, if the murderer is caught. Definitely, when I remember the 41 years I was blessed to have this son. He was a man who lived by truth, would give the shirt off his back for another and was a staunch fighter for the individual rights of people.

John had been involved in a custody suit for his children for six years in Boulder, Colo.

He had been able to win their custody for two years. But then he received a blow in April when a court ordered the children be returned to their mother.

Despite his own setbacks, John was always concerned about the happiness of all children. I am looking at a letter he wrote that was published in the *Boulder Daily Camera* about the time he was running for the Boulder Valley School Board. It tells how he loved and believed in children's rights.

"Our society has become a harsh environment for the young, and that we can change. . . . Learn to accept first, not criticize, those you don't understand. Cultivate an appreciation for the unusual among us, and become able to love them. Their needs are the same as yours and mine. God bless us. I will remember the great love John and Nancy had for each other and for their children. I beg the prayers of all my readers, for my children, but mostly for my grandchildren."

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THE YARDSTICK

Catholic tradition provides moral framework for health care reform

by Msgr. George G. Higgins

Reform of our health care delivery system may be the single most difficult question in the field of health care today. In part, that is because we lack an adequate framework for addressing the subject as a social moral issue.

That is the premise of a new book by Suliphan Father Philip S. Keane, academic dean and professor of moral theology at St. Mary's Seminary and University in Baltimore, who has served for many years as an ethical consultant to several hospitals.



Father Keane's pastoral experiences and many years of theological writing and research have convinced him that medical ethics questions involving individual patients are "relatively" easy to resolve, particularly "if one is working out of the Roman Catholic tradition with its four centuries of reflection on clinical cases."

Although extreme cases can present agonizingly difficult choices, even then the

framework and principles for decision making are reasonably clear, he says. The health care reform debate lacks such a framework, however.

Father Keane believes the 90-man Catholic tradition can help establish this framework, and his book, "Health Care Reform: A Catholic View," amply proves it.

There are many scholarly books dealing with clinical cases involving individual patients and many dealing with the economics and politics of health care reform. Father Keane's I believe to be the first to provide a detailed and scholarly Catholic perspective on health care reform in all its ramifications.

In the last chapter Father Keane has summarized his book in the form of 15 "conclusions." The first is that universal access to a reasonable level of health care in the United States is necessary as a matter of justice and human rights, not merely as a matter of political necessity.

Perhaps most controversial is Father Keane's emphasis on the need to ration our limited health care resources while stopping short of suicide and mercy killing, which he believes stem from a desire to avoid facing up to death, a

judgment he shares with Daniel Callahan, a self-styled non-believer and a recognized authority on medical ethics and health care. Both emphasize the need to keep alive an awareness of human finitude and the certainty of death.

Callahan says in his most recent book, "The Terrible Dream of Life: Living with Mortality," that the folly in our view of death is that we can control or orchestrate it. It is medicine itself, he contends, that has distorted the old-fashioned notions of life as finite and death as inevitable.

Father Keane says that reasonable efforts to cure sickness and to bring comfort to the sick should, of course, be praised and supported.

"However," Father Keane adds, "if health care planners and physicians are focused only on the physical repair of sickness, they may have a tendency to push for interventions in sickness which are clearly futile. They may fail to recognize that there comes a time to pause and pray, a time to stand back in respect and awe as the patient humbly faces his or her sickness."

These books have appeared on the eve of the historic congressional debate about the future of health care in the United

States. The Congress would be well advised to follow Callahan and Keane's lead when they address, as they must, the need to ration our limited medical resources and technology under a national health care program.

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To the Editor

Study shows why schools are good

A scholarly book, "Catholic Schools and the Common Good," is a new study which offers quantitative evidence that students in Catholic schools reach high levels of achievement.

The authors, Anthony S. Bryk and Valerie E. Lee, are social scientists and Peter B. Holland is superintendent of schools in Belmont, Mass. They have based their findings on data maintained by the National Center for Education and the National Catholic Education Association. Also in the 1980s, they studied seven Catholic high schools, two of which are delineated in depth in the book.

Their research shows that the Catholic schools of today are ecumenical in outlook, as opposed to the narrow sectarianism of the pre-Vatican II schools. They have a communal character and an attitude of caring. However, it is their underlying ideology, their value system, that makes them so different from public schools.

The values of the Catholic schools are not the values of the dominant secular culture but depend on the local construction of meaning and values. In Catholic schools, education stands for something more than self-interest.

Another important difference between a Catholic and a public school is an environment of community. Above all else, students need a feeling of belonging in order to achieve success. The community of the Catholic school is a voluntary one and is inclusive rather than exclusive. The small size of the Catholic school also contributes to the feeling of community and to its success.

Catholic schools also differ in their intellectual focus because 72 percent of students follow a core academic program. The public schools "track" students into academic, vocational and general levels of learning which amplifies the differences among students, while intellectually focused learning diminishes them.

The authors' study shows Catholic schools to be more diverse than is generally perceived. They are not all suburban, affluent and white, but they are predominantly urban. They are often well integrated schools in neighborhoods where public schools serve only minorities.

Unfortunately, Catholic schools are fewer in number in 1991 than they were in 1983 and many currently operating are in financial difficulty.

While public schools are working on school reform, the hope is that they can learn from the Catholic schools that a good school depends more on meaning and values than on any other factor in helping students achieve at high levels.

Winifred Pushor

Indianapolis

Church contains teachings of Christ

The Catholic Church can trace its history back 2,000 years to Jesus Christ. Jesus promised in Matthew 28:20 not to abandon the church but to be with it until the end of time. In John 14:16, 17 & 26, he promised the Holy Spirit to guide the church in matters of faith.

Jesus never promised that all lay people, nuns, priests, bishops, cardinals or even popes would be sinless. In Luke 17:1, he said there would be scandals but to be with it until the end of time. In Luke 5:32, when accused of associating with sinners, he said he came to call sinners, not the just, to repentance. There have been many scandals in 2,000 years, beginning with the denial by Peter and the betrayal by Judas. None of those scandals make the teaching of Christ, passed on through the church, any less true.

After the invention of the printing press, some people began to separate themselves from the church, and formed their own. They abandoned some of the church's teachings they couldn't recognize in the Bible. John 21:25 says not all

Jesus did could be written down. Some things were passed on by tradition. What a small thing it would be for the God who created the whole universe to preserve those traditions in the church. Even though, according to Matthew 16:19, the church has the authority to bind or loose, the church's teachings can be found or referred to in the Bible.

One example of the teachings some churches abandoned was confessions. God forgives repentant sinners who can't go to confession, but if he didn't want us to go why did Jesus give the apostles authority to forgive sins in John 20:22, 23?

I've talked with people, including loved ones, whose faith has been weakened or lost by social and media influences. If they take another closer look at the church, maybe they would find, as I have, no teaching contrary to love, adoration and worship of God, charity towards neighbor, reason and logic as the Bible.

Sandra Dudley

St. Louis

Given attention, marriage can work

I am writing in regards to an article concerning communication in marriages. I have some feelings I'd like to voice on this subject.

Marriage is sacred. In this day and age, it can be destroyed by the stroke of a pen. Nothing in my life has been more devastating than divorce. I'm a child of divorce.

Marriage can work. I'm sick of hearing, "Oh, it won't work, it's not worth trying to fix." Yes, it's worth it. Any marriage given the attention of two people working together can be salvaged. Marriages fail when a partner doesn't do his or her share. It's selfishness.

When marriage seems worthless to couples, they need to think about the other parties involved. Children are scarred for life.

The most crucial point is communication. If you are unhappy, talk about it. Don't cover your feelings with lies. Don't let your marriage end with the excruciating pain of divorce. Make it work.

Rachel R. Walker

Indianapolis

Soft porn on local primetime TV

It seems to me that the fact that WRTV-4 in Indianapolis has decided to show "NYPD Blue" despite the objections of a large segment of the residents of its viewing area indicates an unhealthy lack of responsibility and concern for family values.

And something even sadder is the fact that a pastor of a local church, and a member of the station's advisory board, thinks that this show, which contains nudity, sex, profanity and violence, should be shown. It is beyond my comprehension why a pastor, any pastor, would not be fighting tooth and tongue to keep this kind of programming off television.

Of course, he says that he sees other programs that are as bad or worse, and uses this as an excuse for going ahead and showing this one. It seems that this would in fact have an opposite effect and cause him to use his energy in an effort to have these kinds of programs taken off the air, rather than use it as an excuse for adding more filth for our viewing displeasure.

And, of course, they all say that the show will be on at a time when most children are in bed. Are they so naive as to really believe this? And do they not understand that in many homes, there are no parents at home at this hour, especially in so many homes with only one parent, and that parent having to work at this hour? And are they so naive that they do not know that many, many children

have TV sets in their own bedrooms? How many parents take the time or bother to go to the bedrooms every once in a while to see what their children are watching?

Why doesn't the station manager just be honest and say that he really doesn't care about the viewing public and its morals as long as he and his station are making money? Isn't that, after all, the bottom line for many broadcasters and their sponsors (and many other businesses and businessmen)?

Winifred E. Moody

Indianapolis

What can you do about bad TV?

In response to your editorial commentary "Why Do TV Networks Antagonize Viewers?" (Aug. 27), I answer RATINGS.

That issue of *The Criterion* arrived the same day as the St. Gabriel newsletter containing an item I wrote on this subject. Here is some of what I wrote:

Turn off the offensive shows and turn on the good ones!

Recently there was a movement to petition against a new TV series which is scheduled to air this fall. Surely, many well-meaning Christians will follow the lead and participate in letter writing, petition signing, and picketing. But will singling out one series substantially improve the quality of TV? Probably not. We can't prevent bad TV, we already have it.

Networks don't care about petitions generated by organizations, they care about RATINGS. They care about whether or not you and your children are watching the shows—and the commercials. Thousands of signatures in petitions will be meaningless if the ratings are high.

Also, protesting a particular series or show tends to provide free word-of-mouth advertising for it. Controversy about a program generates increased viewing and subsequently gives the ratings a boost—the very thing the networks want and the protesters don't want.

So, what can you do? Plenty!

First, don't watch offensive programs and monitor your children's viewing.

Second, support good TV. Watch it and let the stations know you appreciate their efforts to provide good programming such as the recent coverage of the pope's visit to Denver. Also, express your



appreciation for shows that don't glorify violence, illicit sex or immoral plots.

Third, when writing, don't make threats. Tell the TV stations why you do or do not watch particular shows, but don't threaten them. Threats are meaningless, tell them you took action. Ratings speak louder than words.

Fourth, use the new "viewer discretion" warnings to guide your family's viewing. Beginning this fall the networks will attempt to self-regulate themselves by implementing a "viewer advisory" system. Local newspapers will include a (v) warning in their listings to advise the viewers of programs containing excessive violence.

Fifth, support efforts to assure your right to choose what your children are watching. Several bills are pending in Congress to help parents monitor their children's TV viewing. One proposal would require all TV sets to include electronic chips that parents could program to automatically block out shows they don't want their children to watch. Another proposal would require the Federal Communications Commission to ban violent shows during hours when lots of children tune in.

Remember, the same laws that guarantee freedom of speech or TV guarantee that all religious views may be aired.

We don't have to demand censorship. It's alive and well and in our hands. Just turn the knob.

Fran Young

Indianapolis

LIGHT ONE CANDLE

Cardinal Martini—the next pope?

by Fr. John Catoir
Director, *The Christophers*

On a recent trip to Dublin, Ireland, where I was conducting a retreat, I picked up a copy of *The London Sunday Times* (April 25 issue).

The cover story was titled "The Next Pope? A Profile of Cardinal Carlo Maria Martini." Apparently quite a few Europeans are hoping the 65-year-old Archbishop of Milan will succeed John Paul II.

Cardinal Martini is a Jesuit and a world-class biblical scholar with 11 languages at his command. He has been rector of both the Pontifical Biblical Institute and the Gregorian University, two of the Vatican's most prestigious academic institutions. More significantly, he is the immediate past president of the European Council of Bishops, and is regarded by one and all as a healer and reconciler.

Concerning the current antagonisms between traditionalists and liberals, Cardinal Martini says: "Looking at the conflict from a contemporary standpoint, the situation may appear extremely dangerous, but from the perspective of history it may not be so bad. I'm inclined to think that it is a kind of healing pluralism. We are not all contemporaries in a biological or a biographical sense. Some Catholics are still mentally in 1963, some in 1940, and some even in the last century. It's inevitable that there will be a clash of mentalities."

On the problems "raised by women's issues," he believes they "should be taken

seriously by both sides." He feels "feminism tends to exaggerate its message," but admits that "there are good reasons for this." He continues, "When people ask me, and I usually Americans, 'Will we have women priests?' I answer: not in this millennium!"

Concerning birth control and the split between official doctrine and practice, Cardinal Martini offers these reflections: "There is a contrast in attitude between northern countries and Latin countries on moral questions. In Italy we believe the ideal is set high so as to attain something. In other countries they think that they must actually achieve the ideal, and they are anxious if they fail."

Choosing his words carefully, he continues: "I believe that the church's teaching on contraception has not been expressed so well. The church thinks very slowly. I'm confident we will find some formula to state things better, so that the problem is better understood and more adapted to reality. I admit there is a gap, and this bothers me, but I'm confident it can be overcome."

Down through history, the popes have differed in their personalities. Pius X was an ultra-conservative. His successor, Benedict XV, put an immediate damper on the conservative agenda. The pendulum had swung too far. Pius XI was an autocrat, while Pius XII was more of a diplomat. John XXIII was a jovial innovator, while Paul VI was a brooding intellectual. John Paul I smiled for 32 days, and John Paul II has traveled widely.

Could Cardinal Martini become the next pope? God only knows, but it's possible.

(For a free copy of the *Christopher News Note* "You Can Be a Leader," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, NY 10017).

CORNUCOPIA

Attractions of local cafeteria

by Alice Dailey

It was a chilly, gray day when I planned to break the cafeteria habit by baking up a storm: roast chicken, flaky biscuits, cherry pie. But a funny thing happened on my way to the oven. Visions of consequent wall-to-wall dishes loomed before me, cooling the culinary fever. Once again I reached for car keys.

What is the attraction a local cafeteria (dubbed The Club by a friend) holds for so many? Is it merely an escape from



dishwashing or escape, period? What, for instance, brings the grizzled man who parks a cane at a favorite table before getting into the line? Today he was without the chain-smoking woman who often accompanies him.

How about those three women chatting so energetically in a cozy corner? Or the silent, no-nonsense man wolfing his food and exiting within the space of five minutes? Or the aging woman, salting her food so heartily that the table vibrates?

Over time, I have learned that appearances are, indeed, deceiving. The seemingly jolly threesome have been united in tragedy. Two have been widowed suddenly; the third visits her comatose husband daily. Their little support group, which began from chance acquaintance, helps each to cope.

The man who eats in record time works two jobs; is always running late and needs this handy place to sustain him. As for the salter, she has outlived family and friends and treasures this, the only bright spot of her day. As for warming her of the perils of over-salting, you're apt to hear, "I've cooked more than 20,000 meals in my lifetime and I'm entitled to do as I please."

Is it the menu that is so appealing? You won't find leg of lamb with mint garnish here, nor black bean ragout. This isn't Antoine's and the people are not epicurean. Some days the roast beef is a delicious brown; today it looks as red as when it went into the oven.

I choose a casserole and settle down in my own favorite corner to meditate (yes!) or just observe the flow of hungry diners in line. Watching the assortment, from the lithe to the bowed, from babies hanging on high chairs to weary career people, is more entertaining than any crude floor show, and the cover charge is nil.

Lessons in patience can be acquired from the courteous line servers, elbow space at a minimum, working to please picky eaters. "I want more sauce than that!" or, "Give me that piece of chicken in the middle." Throughout, an appraising efficiency expert is flitting here and there, showing seasoned workers how to do the jobs they have done for years.

The man with the cane on his table, which is opposite mine, finished his meal, picked up a toothpick and wielded it vigorously while contemplating the scene. Sizing me up, he edged his chair a bit closer. "Ma'am, last night she up and died. Smoked herself to death."

"Your wife?"
He shook his head. "My wife is dead. That's a woman from my apartment complex. Well, Ma'am, last night she up and died. Smoked herself to death."

I was truly shocked. "Oh, I'm so sorry." He said wistfully, "She was the only friend I had left in this town. Only fun I've had is coming here, but now—" He stared into space—"maybe I'll move to Bedford near my daughter." He gave the toothpick another workout; then removed it from his mouth and pointed it just inches from my plate.

"Casserole wasn't too good today, was it?"

Maybe tomorrow I'll have a go at my pots and pans waiting at home on the range.

vips...

check-it-out...

A dramatic proclamation of The Gospel of Mark will be presented by actor Michael Reardon and lighting artist Patrick Lane at 7:30 p.m. on Friday, Oct. 15 at St. Charles Borromeo Church, 2222 East Third Street, Bloomington. The men have performed in more than 600 cities throughout the United States, as well as to Canada, Japan, Hong Kong, the Republic of China, Europe and Israel. The public is invited to attend the performance, which will be followed by a reception to meet the artists.

The archdiocesan Family Life Office and the Young Widowed Group will sponsor "Restoration of Hope," the 1993 Conference on Bereavement from 8:30 a.m. until 5:30 p.m. on Saturday, Oct. 16 at the Catholic Center, 1400 N. Meridian Street. Topics will include: Restoration of Grief, Our Hidden Sorrows, Your Children and Grief, and The Sexual Issue. For information or registration call Marilyn Hess at 317-236-1586.

Alumnae of Ladywood School will hold an All-Class Reunion and Luncheon on Saturday, Oct. 2 at the Ritz Charles, 12156 N. Meridian Street. Tickets are \$18 per person. For information or reservations call Margaret Ann Matthews O'Neill at 703-938-3297; Providence Sister Mary Maxine Teipen, 317-784-7226; or Donna Park, 317-595-0526.

October Pilgrimages to Our Lady of Monte Cassino Shrine near St. Meinrad Archabbey will be held on Sundays, Oct. 3 continuing through Oct. 31 at 2 p.m. CDT. Topics include: "Mary, Mother of a New Humanity," by Benedictine Father Guy Mansini, Oct. 3; "Mary, Model of Christian Discipleship," by Benedictine Father Colman Greer, Oct. 10; "Mary, One Who Trusted the Lord," by Benedictine Father Kurt Stasiak, Oct. 17; "Mary, Our Mother," by Benedictine Father Michael Keene, Oct. 24; and "Mary, Saint of Saints," by Benedictine Father Lambert Kelly, Oct. 31.

Catholic Social Services is sponsoring two programs for family growth this fall: "Children of Divorce," held from 6:30 to 8:30 p.m. on Mondays, Oct. 4-Nov. 8; and "Parenting Using STEP (Systematic Training for Effective Parenting)" classes, continuing from 7 to 9:30 p.m. on Thursdays, Sept. 30-Oct. 28. Both programs are held in Room 217 of the Catholic Center, 1400 N. Meridian Street. For information or registration call Sue Sanderful or Mary Anne Schaefer at 317-236-1500.

Weekend Retreats in St. Jude Guest House at St. Meinrad Archabbey are now underway. Benedictine Father Louis Mulcahy will conduct a retreat Oct. 8-10 on "Gospel Stories: Modern Stories and Our Stories." Upcoming retreats include: "Intimacy and the Hungers of the Heart," Oct. 29-31; "Three People Meet Jesus," Nov. 19-21; and "An Advent Retreat," Dec. 10-12. For information on all programs contact: Retreat Director, St. Jude Guest House, St. Meinrad, IN 45757, 812-357-6585.

The first quarterly meeting of the Indianapolis Deaconry of the National Council of Catholic Women (NCCW) will be held at 6:45 p.m. on Thursday, Sept. 30 at St. Matthew Church, 4100 E. 56th Street. Pat Smuck, a national NCCW officer, will discuss "On the Wings of Change..." For reservations call Kathy Burn at 317-924-0769 or Janice Fikal, 317-868-5202.

A seven-week, non-credit course for adults on "An Introduction to Scripture" will be offered in the Connersville Deaconry from 7 to 9 p.m. on Mondays, Oct. 1 through Nov. 15 in St. Gabriel School Library, 224 West Ninth Street, Connersville. Contact Kathy Rhodes at the Deaconry Resource Center, 317-825-2161 for more information.

Benediction of the Blessed Sacrament will be held at 7:30 p.m. on Tuesday, Oct. 5 in Divine Mercy Adoration Chapel, located next to Ritter High School. There will be opportunity for confession at 6:45 p.m.

St. Vincent Hospital Guild will hold a New Member Recognition Reception and Tour at 2 p.m. on Tuesday, Oct. 7 at the Rehab Hospital of Indiana, 4141 Shore Drive (I-465 and W. 38th St.). Twelve new members will be recognized.



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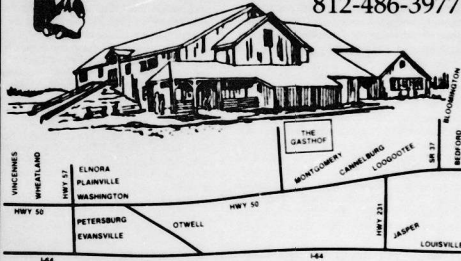
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Actor hopes portrayal is 'instrument' to faithful

by Mary Ann Wyand

French actor Jean Marie Lamour, who portrays Christ in the multimedia production "Jesus Was His Name" at 8 p.m. on Sept. 25 at Market Square Arena in Indianapolis, said he hopes the audience will "dream with me" throughout the faith-filled interactive play.

"It's a very moving story," Lamour said during a Sept. 17 telephone interview. "Each performance is different because the audience is different. I want them to dream with me. I want them to

believe in me. I'm just an instrument. I'm just an actor, but while I'm on the stage I am Jesus. You cannot be touched by his message and by his words and not respond in some way."

Time magazine has described "Jesus Was His Name" as "the biggest theatrical event of the year." Tickets are available from area Christian music and book retailers and from Ticketmaster.

The role of Christ in this international production currently touring America is the first major theatrical part for the 29-year-old Catholic from Brittany, France.

"It's a gift to start out by so wonderful a role," Lamour said, "but it's a bit scary for me because I am a believer. Even on stage if I pretend I am Jesus, there is always this humility. It's scary because everybody has his or her own vision of Jesus. I may not be the one they were dreaming about. I'm trying to be honest and sincere. I'm not trying to charm anybody."

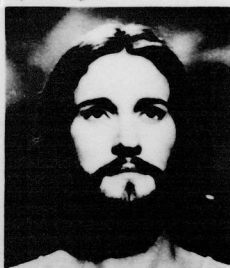
The role of Christ is rather awesome for a fledgling actor, he said. "Somebody once asked me if I thought a non-believer could play the role. I said an actor must be able to portray anybody—even Jesus Christ—but in the end, in portraying Christ, he will believe."

The Radio City Music Hall Productions program incorporates a huge screen on the stage and includes 40 actors in biblical roles.

"It's very spectacular and wonderful," Lamour said. "I hope the people will be entertained and enjoy the show. The audience is part of the story of Jesus. There are a lot of interactions between the actors, the screen, and the audience. The audience, I hope, will be touched by the words."

Based on Scripture, "Jesus Was His

Name" is intended to "bring some love, some tolerance, and some dignity and to help people accept differences between people," he said, "because that's the only way to live together."



ACTOR—Jean Marie Lamour portrays Christ in "Jesus Was His Name."

North Deanery honors 30 with Outstanding Educator awards

by Margaret Nelson

"We must teach our children to learn to live for God," Father James F. Byrne told educators and their families on Wednesday, Sept. 15.

The North Deanery Board of Education was presenting its ninth annual Outstanding Educator Awards at Immaculate Heart of Mary Church, where Father Byrne is pastor.

The priest advised them to remember three of the fruits of the Spirit in their work: patience, which he said teachers and parents must have; gentleness; and "kindness, even in discipline," which means they must forego protecting their own importance.

Noting that people often find it hard to be interrupted in their work, the priest said, "Sometimes, that interruption is the voice of God."

Board officers gave each of the 30 outstanding educators a certificate and a floral remembrance.

Professional teachers honored were: Nancy Clapp and Ellen Landers, Chitard; Diane Flora, Immaculate Heart of Mary; Beth Freeman and Maureen Haas, St. Matthew; Michael Jennings, St. Pius X; Mary Beth Lintzenich, St. Lawrence; Providence Sister Elizabeth Meyer, St.

Joan of Arc; Alexa O'Neill, St. Luke; Sharon Russon, St. Thomas Aquinas; and Mary Catherine Lott, Christ the King.

Named outstanding for their work in adult religious education programs were: Cathy Blanton, St. Pius X; Nancy Clapp, St. Joan of Arc (the first double nominee in one year); St. Joseph of Tipton Sister Jane Frances Mannion and Sheila Fitzpatrick, Immaculate Heart of Mary; Sue Juriss, St. Luke; Cris Manubay, St. Lawrence; and Creighton L. Meyer, Christ the King.

Sheila Gilbert, St. Matthew (second-time recipient), Mary Ann Schaeffer, St. Joan of Arc; Helen Sullivan, Immaculate Heart of Mary; and Betsy Traub, Christ the King, were honored as outstanding administrators.

Catechists honored for their work in "out-of-school" religious education were: Jane Bischof and Laverne Erhardt, St. Luke; Don House, St. Pius X; Sheila Kaufman, Christ the King; Carol Morris, St. Joan of Arc; William Pfeiffer, St. Lawrence; Richard Rocap, St. Matthew; Aurecia Singleton, St. Andrew; and Sharon Horvath, St. Thomas Aquinas.

Father Kenny Sweeney, dean of the North Deanery, offered a closing prayer and blessing for the educators and their guests. A reception followed the liturgy.



HONOREES—Educators gather after receiving Outstanding Educator Awards from the Indianapolis North Deanery board of Catholic education during ceremonies at Immaculate Heart of Mary Church. (Photo by Margaret Nelson)

Communications director talks before Cable Franchise Board

As director of the Catholic Communications Center, Charles J. Schisla made a statement at the Sept. 14 public hearing before the Indianapolis Cable Franchise Board as it considered franchise renewal of American and Comcast cablevision companies of Indianapolis.

In his statement Schisla expressed the "sincere hope that the cable television systems will join us in community partnership by making a full-range of educational programming available to the 8,600 elementary and 3,600 secondary students attending Catholic schools in Marion County."

He said, "The Catholic community faces the future committed to the continued presence of a value-oriented, quality edu-

cational system, but with resources limited by voluntary support and tuition. Therefore, it is our request that each Catholic elementary and secondary school in Marion County receive free access to cable programming from the franchise within whose geographic area that institution is physically located."

Schisla also asked that "the cable systems serving Indianapolis now and in the future respond to the broad base of religious people in the community by making available the Vision Interfaith Satellite Network to their subscribers. I also wish to support the efforts of the hundreds of Catholics who have voiced their wishes orally and in writing that the cable systems would make available regular access to the Eternal Word Television Network."

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Pastor to be installed at Mass

by Barbara Jachimciak

Franciscan Father Bill Farris, recently appointed to St. Louis Parish, Batesville, will be formally installed by Archbishop Daniel M. Buechler at the 125th anniversary Mass at 2 p.m. on Oct. 10.

"We are pleased that the archbishop will be here for our celebration which will begin with a luncheon at noon in the school building," Father Farris said. "The sisters who formerly taught here, the sisters and friars and other religious who grew up in the parish, and friars who have served here have all been invited to attend."

He added, "Father Alan Hirt, who grew up in the parish and is now (Franciscan) assistant provincial will be back. We were classmates for 13 years. Brother Norbert Bertram, our pastoral associate, grew up in the parish, too. He has been at St. Louis for nine years."

Father Farris said that four of the previous pastors of St. Louis Parish—Franciscan Fathers Stephen Schneider, John Turnbull, Robert Hotter and Ric Schneider—will attend the Eucharistic celebration and reception at 4 p.m. at the school. Father Farris has served at St. Louis since June. Associate pastor Franciscan Father Louis Bartko was named to assist

him at that time. Father Farris previously was associate pastor at Corpus Christi Parish, Cincinnati.

He said he was happy to be serving the parish of 1,400 families, most of whom are actively involved in its many activities. "We have a very active congregation involved in all the ministries of the parish. There's not enough time in the day to finish the work that has to be done and they have helped me. The former pastors did a wonderful job of keeping all the facilities in good repair," he said.

Some of the activities in which his parish is involved include the CROP Walk, various fund raisers of the parish, particularly the parish festival, Right-to-Life, Pregnancy Hot Line, and adult programs such as natural family planning.


Father Farris said he was looking forward to the celebration, not only because he will be formally installed but because he will meet so many people responsible for making the church and community what it is now.

PARISH HUB—Rosie Fisher, secretary for St. Louis in Batesville, goes over parish matters with Franciscan Father Bill Farris, who will be installed as pastor on Oct. 10. (Photo by Barbara Jachimciak)




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- St. John the Baptist, Dover
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St. Louis Parish, Batesville, to celebrate 125th anniversary

by Sue A. Siefert

St. Louis Parish in Batesville will commemorate its 125th anniversary with a Mass on Sunday, Oct. 10, at 2 p.m. Archbishop Daniel M. Buechlein, OSB, will preside and offer the homily.

Franciscan Fathers Bill Farris, pastor, and Louis Bartko, associate pastor, and Franciscan Brother Norbert Bertram, pastoral associate, have invited many of the religious men and women who have served the parish or who grew up in St. Louis Parish to participate.

The parish was organized in 1867 after Henry Boehringer and Herman Schrader of Batesville conveyed a tract of land for the church to Bishop Maurice de St. Palais of Vincennes.

Franciscan priests have served St. Louis throughout its history, except during its early years (1868-69) when Father John Paul Gilling of Greensburg offered Mass in a private home.

Franciscan Father Louis Haverbeck was pastor when the church was finished in 1869 and originally named St. Ludwig (Louis). The steeple and bells were added in 1890. The rectory was built in 1876, five years after the original school was finished.

The Franciscan sisters who taught there resided in the same building until additional classroom space was needed. The convent was completed in 1928.

The present school building was finished in 1923. In

1952, four classrooms were added. Another addition was made in 1961 to accommodate the increased number of families in the parish. Four hundred students are now enrolled in kindergarten through eighth grade. Mike Amrhein is principal.

In 1962, the church was redecorated. Weberding Carving Shop created a tabernacle, pulpit and stations of the cross, and redesigned the confessionals. A new baptistry was added the next year.

St. Louis had another renovation in 1987 to provide additional seating, room for musicians to be seated in the front, and an area for parents with small children.

In 1992, the front plaza was resurfaced and landscaping planters were added. At that time, Franciscan Fathers Ric Schneider and Dennis Bosse were pastor and associate pastor at St. Louis.

Ken and Debbie Wanstrath, chairpersons for the anniversary celebration, said that a reception will be held at the school after the liturgy in the church. Lil Kennel, Mike Amrhein, Brother Norbert, and their committees have compiled a photo history of the church that will be presented during the reception.

Commemorative plates and ornaments, depicting parish landmarks, will be available during the reception for those interested in purchasing them. Each of the 1,400 families of the parish who attend the celebration will receive a pictorial history of St. Louis Parish.



CELEBRATION—St. Louis Church in Batesville marks its 125th anniversary Oct. 10.

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St. Mary, Greensburg adds kindergartens

by Barbara Jachimiak

St. Mary School in Greensburg expanded this school year with the opening of its first kindergarten class.

Principal Glenn Tebbe said, "Kindergarten began in August with a full house. We have a total of 37 students in morning and afternoon sessions. It has been something that has been wanted for a long time. Now it is finally a reality." He credited the kindergarten teacher, Nancy Hoeing, for a smooth start of the program.

The addition of kindergarten to the school was partly due to a \$250,000 archdiocesan grant for that purpose. Tebbe said the grant will be spent to buy curriculum materials and classroom equipment.

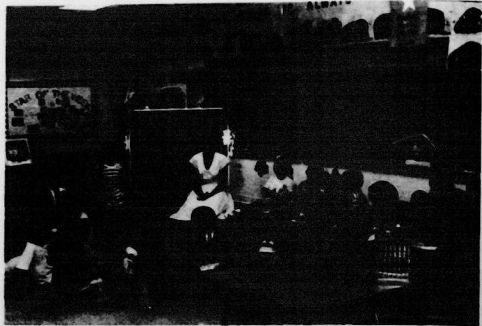
"We have been a 1-6 grade school for 117 years," Tebbe said. "Now we are K-6 and we hope that a preschool class will be added soon." He said the school has 272 students enrolled. There are two classes at each grade level from 1-6, with an instructional staff of 15 people.

Another addition to St. Mary's program is the educational center where the kindergarten classes are held. This building is completed except for additional equipment. Tebbe said that about \$200,000 of the cost of approximately \$250,000 has been raised. Besides a kindergarten classroom, a preschool area was included, and a room for RCIA (Rite of Christian Initiation of Adults) and adult education programs requiring a large space.

"The value of Catholic schools is known all over," Tebbe said. "We have donations to the school from non-Catholics as well as Catholic."

He pointed out the podium, which is now installed in the adult education room. He said that members of the RCIA class at St. Mary Church joined in the construction of a handcrafted oak and oak-veneer podium. It was presented to the RCIA team on May 3 in appreciation for the guidance and devotion given to the candidates during their journey of conversion.

The podium was built by RCIA sponsor Ron Smith and bears a metal



CENTER—The Catholic Education Center, opened last month at St. Mary Parish in Greensburg, houses the new kindergarten class taught by Nancy Hoeing. Rooms are available for adult education programs and a pre-school class. (Photo by Barbara Jachimiak)

plaque with the inscription, "To Father Tom Amsden, Sister Carlene Becker, Joan Koors and Dick Rust . . . Because you have given so much . . . RCIA 1993."

Tebbe added that he was grateful for the link that exists between the operation

of the parish religious education programs for children and adults and the operation of the school. He concluded that communication and cooperation are part of the commitment of the church community to reach out to everyone.




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St. Mary parish shares vision

by Barbara Jachimski

Involvement and commitment are the driving forces behind sharing one's vision of what church should be, according to the staff at St. Mary Church in Greensburg.

"The reason for our success is a shared vision of what we are doing," said Glenn Tebbe, principal of St. Mary's Catholic School. "We are working cooperatively on different missions. Different people doing different things allow us to be more effective."

Franciscan Sister Carlene Becker, director of religious education, commented that the director of liturgy, Joan Koors, has done "a wonderful job. We feel very supported and encouraged in what we are doing." She added, "We go out to others and bring them back into church with us."

Tebbe summed it up by saying, "We all pretty much like what we do. We have a commitment and we enjoy it. It is not a job, it is a vocation."

The shared vision of St. Mary's community is evident in all aspects of its total Catholic education program from the liturgy, which complements the parish outreach by ACT (adult catechetical team), RCIA (Rite of Christian Initiation of Adults), evangelization and CCD (Confraternity of Christian Doctrine), to the school program which involves students' families.

Father Tom Amsden, pastor of St. Mary, believes the success of the outreach efforts of his parishioners would not be possible without one important element. "Nothing is possible without prayer," he said, "and we have a strong prayer sense." He said that he and the staff get the credit for getting people back to church, but the credit should really go to the people who pray to God for this to happen. Father Amsden is assisted by Father Roger Rudolph, associate pastor, in serving the parish in Greensburg.

Sister Carlene also credited secretary and ACT member Linda Fry and evangelization chairperson Bernie Hagerty, as well as Tebbe and Father Amsden, for the success of the

outreach efforts of St. Mary's parish. "Part of the success is that we have an outstanding evangelization committee which sees beyond its own efforts how to be everything into their own program and we have a very alive, active RCIA team."

She said that 16 candidates have enrolled in RCIA already this year. Some of them were referred by former RCIA members, some learned about the program through word of mouth, and some joined after enrolling children in school, where a RCI (Rite of Christian Initiation of Children) program is offered for children who join the church with their parents.

Fry said that ACT had been inactive for several years following the conclusion of a Renew program and was reorganized in July of 1992. She is the current chairperson of the team, which has 10 members. She said surveys and evaluations are used to determine what programs the adults want.

The last program on separation and divorce was offered in August and has prompted interest in forming a support group at St. Mary for these people, she said. A resource center has been organized and programs in the future will be videotaped for later viewing.

"Last year we averaged one program every other month," Fry said. "Eight to 100 people attended. This coming year our main focus will be on a parish mission in February."

Other programs will include prayer, Mary, marriage, Scripture and Advent reflections. Fry said she thought the programs on prayer and Scripture will be part of the RCIA program as well as open to the public.

Father Amsden credited the success of the community's outreach to the process begun by the archdiocese last year, and adopted by St. Mary's parishioners, that "everyone is called by name." He said, "We held a gathering last year. Fifteen people showed up, filled out information sheets and were contacted. Most of them have come back." He said a welcome back gathering was held Sept. 14 this year.

Hagerty agreed that the program Called by Name was



SPECIAL STAND—Father Thomas Amsden, St. Mary, Greensburg pastor; Joan Koors, liturgy chairman; Franciscan Sister Carlene Becker, director of religious education; and Dick Rust, RCIA sponsor, stand by the podium presented to them by the RCIA members.

the starting point for his reorganized evangelization committee to reach out to inactive Catholics and invite them to "take another look at our Catholic family" by attending the gathering. Names were submitted by parishioners a few weeks prior to the invitations. "Father Tom, Sister Carlene and the team were there to answer questions and make them feel welcome," he said, "and we did."

"We call our own people and then we call others," Sister Carlene said. "It's a combination of calling those away from us by calling those in our church to reach out more."

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How to be a critical reader of media reviews

by James Arnold
Catholic News Service

Rating reviewers is something like rating homilies, or if you prefer, horse races. Differences of opinion are common. But as in most rating games, there are basic tips that insiders know about all reviews, be they of movies, television, music, live theater or books.

Here are a few perspectives about readers, reviewers and critics that might help you better understand reviews you might read:

►Critics are always seemingly finding fault. This is true because most people read reviews of something they like rather than something in which they have no interest in the first place.

►Understand what you are looking for in a review and find a reviewer that can meet your need. You may want moral guidance for yourself or your child, sophisticated analysis, information about the performers, the story or production or a judgment about whether it's worth the money. If you know why you read reviews, you'll know the kind of critic you're looking for—someone who specializes in what you want. Realize that the chances of getting all of these concerns addressed by one reviewer are slim or none.

►A good critic is a reliable barometer. That doesn't mean he is always right or in agreement with you or others. From what the reviewer writes or says, you can make a solid estimate of whether the movie, television show, musical performance, theatrical event or book is for you, whether or not it's right for the reviewer.

►Understand the difference between reviewers and critics. Reviewers tell you what a show, a performance or a work is about, who's in it and who are the main characters. The critic is interested in providing more basic consumer information, offering analysis, comparisons to other works of the artist or artists and other works recently available with similar themes or content and the context of the political, social, intellectual and, though much more rarely, theological or religious currents of the time. The critic will not only give you a thumbs-up or thumbs-down judgment, but a full explanation of why and how it could be made better.

Obviously, there are many more reviewers than critics. It takes more space to be a critic, so you'll usually find them in magazines, and not television or your daily newspaper. Critics also have their biases, built up over a long period of time, which leads some of the less helpful

to use most of their space grinding some philosophical ax, rather than illuminating the work at hand.

►Look for good critics. The good critic is somebody who educates you while providing useful judgments and information about the work. They are uncommon, so you'll have to look for them. But remember: whether you agree with them consistently is not the test. You should leave good criticism with a sense that you were taught something valuable about movies, television, music, theater or books and, ultimately, through that about life itself.

►Realize critics and reviewers are people with beliefs and perceptions that will differ from yours. This is true whether the critic or reviewer is found in general mass media outlets or in religious newspapers and magazines.

The critic or reviewer for the religious publication may consider issues from a value-laden perspective that may be close to your own, but still may differ on the question of how much sex and violence should be contained in a work.

The critic for the general press often makes moral judgments as well. But, in order not to antagonize either editors or readers, the expression will be low-key and the principles broad enough to draw in a majority of readers.

Depending on their moral agendas, critics and

reviewers are most likely to attack a film on certain basic grounds: too much sex or violence; inappropriate treatment of specific groups, such as religious bodies, ethnic groups, races and women; and stances on controversial issues of the day, such as abortion and capital punishment.

But very few are sensitive to deep and profound questions that are often raised in the simplest of movies: who are we? who is God? who is my brother and sister? where do we go from here as individuals, as a society?

Ultimately, it is the answers to these questions that we bring to the work. Using the criticism and the information supplied by critics and reviewers alike, each of us has the opportunity to be better informed as we encounter a movie, a video, a TV show, a compact disc or a live performance.

That criticism and that information form a foundation from which we can gain more perspective on the world that will unfold in the work being reviewed and from which we can grow to better understand our own world.

(James Arnold is a journalism professor at Marquette University and movie critic for The Criterion and other Catholic newspapers.)

Canadian bishops ask the Vatican for married priests for their native peoples

by John Thavis
Catholic News Service

VATICAN CITY—Bishops from Western Canada, in Rome for a week of *ad limina* visits, asked the Vatican to consider allowing married priests for the native populations of the northern provinces.

The bishops said afterward that Vatican officials, including Pope John Paul II, listened to their presentations but gave no indication that there would be a relaxation of the rule against the married priesthood in the Latin-rite church.

Several bishops, in interviews with Catholic News Service, said the topic was a dominant one and reflected a major pastoral concern among the episcopate in Western Canada. They said they were worried about the diminishing number of clergy in northern regions and its effect on the faith life of local Catholics.

In their meetings Sept. 13-18 with several Vatican congregations and in private sessions with the pontiff, the bishops asked that Rome be willing to grant an exception on cultural grounds and allow married priests among the Inuit and Dene peoples of northern Canada.

"The idea is that these peoples have a family value in their culture where, unless you are married, you're not a leader and people won't listen to you," said Bishop Denis Croteau of Mackenzie-Fort Smith, Northwest Territories.

The prevailing view is that "if you have married and raised a family, then you're an elder, a man of experience. Then you can talk and people will respect your position," he said.

Bishop James Mahoney of Saskatoon, Saskatchewan, said marriage is considered important for the survival of native peoples in the sparsely populated regions of the North, where communities may number only 20 families. In these areas, he said, the "holy man" may call the community to prayer every night; his wife is considered essential to the culture.

He noted that some northern Canadian areas have not had priesthood vocations in more than a century.

"We fully support celibacy, of course," he said. But the bishops feel there is room for exceptions, he added.

Bishop Paul O'Byrne of Calgary, Alberta, touched upon the problem briefly in his speech to the pope during a group meeting, saying that the bishops "face general acceptance by laity and some clergy for married priests in particular areas of some of our dioceses."

Some bishops brought it up with the pope privately, as well. Bishop O'Byrne said: "The pope listened very carefully to the problem and is very much concerned with native life in Canada. It was obvious he was not closing us out."

But Vatican congregations gave no hope for an exception in the policy, several bishops said.

According to Bishop Croteau, for example, Cardinal Jozef Tomko, head of the Congregation for the Evangelization of Peoples, said he was afraid that an exception granted in Canada "could not remain an exception," but would become the focus of media attention and open up a floodgate of similar requests in Africa, South America and elsewhere. Cardinal Tomko said the Vatican is therefore unlikely to grant the request, Bishop Croteau said.

Bishop Croteau said the pope has a "very spiritual" approach to the question, believing God will provide the priests the church needs without changing the celibacy rule. Bishop Croteau said he agreed it was important to give the celibate priesthood a chance among native peoples.

"We had two native priests in our diocese, and they lived their celibacy really well. They were respected and loved and admired by their own people. So I don't think we can make any fast rules," he said.

He said that even if the married priesthood were allowed for native peoples, it would be a few years before he would have a prepared candidate. But another bishop reported that he would have several possible vocations under a relaxed rule.

The bishops said they were satisfied that the Vatican made an effort to understand their position.

"We weren't lectured; they listened," said Bishop Mahoney.

Bishop Croteau said he thought the discussions were useful even though "we didn't make any headway."

"If there is a change to come I think it is through these presentations," he said. He added that he thought the best route for the bishops to follow now is to find an ideal married candidate for the priesthood and "present the case to Rome and see what they do with it."

All the bishops interviewed emphasized that a warm atmosphere prevailed in their talks with the pope and other curial officials.

"There was a familial and unconditional relationship which allowed for any subject of concern or interest to surface," Bishop O'Byrne said of the papal encounters. He added that all the bishops had received "a boost" from the visits.

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'Small churches' are rooted in faith, parish life

by Richard Cam

Our Lady of Perpetual Help Parish in Lakeside, Calif., decided to carry the small group approach in parish life one

step further. The 2,000-member California parish is a beehive of activity with 22 different groups meeting a multitude of needs in the parish and also in the larger community.

Newcomers to the parish find all the

customary small group activities, including an altar society and the Legion of Mary. There is a consolidation of groups enabling lifelong Catholic education through the parish's Catholic school, its religious education program for public school children, along with a wide range of adult education programs and an active Rite of Christian Initiation of Adults program.

There is also a cornucopia of support groups, including a youth group, Cursillo groups and a group offering activities for senior citizens. The parish's Share Program offers outreach to the poor in the Lakeside community.

But two years ago the parish decided to embark on an ambitious 10-year process of restructuring itself into a network of small church communities.

Based on an approach developed by a Michigan pastor, Father Arthur Baranowski, the goal is to have everyone in the parish gathering regularly in small groups that reflect on the Sunday readings and support each other in a Gospel lifestyle.

The pastor and the parish staff then focus on training leaders for the small church communities.

Uniting the small church communities with the parish is a core group made up of a representative from each of the small communities. The core group meets regularly with the pastor and parish staff.

The main difference between the old approach and the new one is that "we cannot only serve each other but know each other," said Msgr. Neal Dolan, the pastor of Our Lady of Perpetual Help Parish and a member of the National Alliance of Parishes Restructuring into Communities.

Because people get to know each other, they are better able to meet each other's needs, Msgr. Dolan said. For example, if a parishioner shares the news that he or she is unemployed, the small community can begin to help look for new employment. If they are unable to meet the need, it is brought to the attention of the parish, where others can pass on information to the unemployed person.

The focus on reflection and the Sunday readings also means that the small groups are preparing people for a fuller experience of the parish's Sunday liturgy.

All other parish groups—for example, the parish council or school board—also now begin each of their meetings with a reflection on the upcoming Sunday Gospel reading.

"In this way, every parish organization comes prepared for Sunday worship," Msgr. Dolan said. "Everything we do has to do with sharing faith."

Our Lady of Perpetual Help is not alone in discovering the power of small groups to unlock the Gospel's power in people's lives.

The Archdiocese of Hartford, Conn., has established an office specifically to promote the development of small groups in parishes. The office is an outgrowth of the archdiocese's involvement with Renew, the widely used parish renewal program.

The office works on two tracks, according to Marist Brother Bob Moriarty, director of the Pastoral Department for Small Christian Communities.

For parishes in the first track, the office provides resources, training and parish visits to support the formation of small groups. The office also publishes *Quest*, a guide for small groups that offers reflections and discussion questions centered on the Sunday readings.

The second track is for parishes that have decided to make small groups a focus of parish life. Brother Moriarty said. In this second track, the formation of small church communities becomes the key element in a parish's long-term vision.

During the seven years of its existence, the office has helped to ensure that small groups remain an important part of the archdiocese's renewal process.

There are currently more than 500 small church communities meeting in the archdiocese's parishes. Half the parishes now have some small group activity.

"A small church community is not just a prayer group or a Bible study group or a social action group or even a support group," Brother Moriarty said. "All of these elements need to be present" if the community is truly to be churchlike, a small "church" community.

The growing popularity of small groups as a key element in parish life is rooted in a basic insight of psychology, according to Father Baranowski.

"You can't bring one person into a parish of 1,000 people and expect community to develop automatically," he said. "People need to see each other believing and making connections between their faith and their lives."

And this happens best in the family atmosphere of trust created by a small group of 10-12 people who feel free to share their everyday joys and struggles.

"You don't feel like you're just one person out there alone," said Terry Sexton, a pastoral facilitator for a small church community at Good Shepherd Parish in Hillsbrook, N.Y. "You feel that the whole parish knows you and cares about you."

(Richard Cam is editor of *The Catholic Spirit*, newspaper of the Diocese of Wheeling-Charleston, W.Va.)



CHURCHLIKE—A small church community is not just a prayer group or a Bible study group or a social action group or even a support group. All of these elements need to be present if the community is truly to be churchlike, a small church community. (CNS illustration by Robert F. McGovern)

Small group is a place to discover, discuss feelings

by David Gibson

Is there a human tendency to suspect that daily existence unfolds more smoothly for others than for us?

It is fairly easy to tell others what is going well for us. But when we are at a loss and don't know how to proceed in some key area of responsibility, we may grow more silent and isolated.

Would others consider parents weak for admitting that raising teen-agers was getting the best of them?

Would a widower be judged harshly for continuing to grieve long after his wife's death?

How would others react to hearing that you have grown disillusioned at society's prescription for upward mobility and were considering a new lower-paying but more satisfying career?

For many, a parish small group has been a place to discover that others feel the same way they do. Others, too, find the road bumpy sometimes and will communicate about it; others have helpful experiences to share and insights about applying faith to the world we actually know.

That's why the small group frequently serves as a path out of isolation for people who have felt much too alone. It is a place to discover how faith connects with life.

(David Gibson edits *Faith Alive!*)

DISCUSSION POINT

Everybody knows your name

This Week's Question

What parish small group do you participate in and why?

"It's like the 'Cheers' song, I like going to a place where everyone knows my name. Small communities are great levelers. You can be the bishop and you can be a street sweeper, and you can both belong to a faith sharing group." (Barb Darling, Arcadia, Colo.)

"Our youth group meets in small groups throughout the year. ... They have really helped me grow in my faith. There are about 10-15 in our group. Usually we read the Scriptures for the coming Sunday and talk about them. Sometimes we just hang out and talk about whatever someone has a question about—their faith or something that is going on at school." (Michelle Roy, Yakima, Wash.)

"Our large, suburban parish is broken into neighborhood Christian communities. I'm the parish coordinator for the communities. I'm also a member of a Jesus Caritas small group that I've been in for 20 years. It's really important to me. ... The support of these people has kept me connected with the institutional church." (Nora Petersen, Oakland, Calif.)

"We're in a small group with married couples our age. We do it to be together, explore our faith, and build Christian community. We've been meeting for six years."

"We've helped each other through deaths, the marriage of our children, and everyday family issues." (Trish Meyers, Yakima, Wash.)

"My wife passed away about four years ago. Someone in our parish approached me and said they were forming a grief support group and invited me to join. It isn't so much what they do for you, it's what you do for the others. And then you find that in helping the others, they are helping you." (Bernard Delner, Winona, Minn.)

Lend Us Your Voice

An upcoming edition asks: What, more than anything, helped you to enter into the Bible more fully?

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



Sharing faith is a gift

by Fr. Herb Weber

Many parishes have groups that allow the widowed, the divorced or others in pain to meet for discussion and mutual support.

I was sitting in on one such group a few years ago when I noticed a woman named Pam who seemed to have nothing to say. Others were talking about their concerns, but she politely listened without adding anything.

This went on for a number of sessions. Only after six or more weeks did Pam choose to express her pain and fears.

I was impressed with two things.

►First, though Pam chose to be quiet she found the group helpful, at least helpful enough for her to keep coming back.

►Second, the group's members accepted her as she was and did not try to make her conform to their own style of participation.

In many ways, what was happening was church at its best.

Small groups as a form of ministry are popular. Unless the element of acceptance is present, however, they can become instruments of control and manipulation. Acceptance and allowing her the time she needed to develop trust in the group became large factors in Pam's healing process. She even went on to become a leader of the group the subsequent season.

There are different kinds of groups meeting in parishes. Some, like the group already mentioned, help people work through various life issues together. Our parish has had groups for eating disorders, people struggling with sexual orientation questions, alcoholics and their

families, parents of small children, stay-home moms, teen-agers and more.

Another kind of group is the "deliberate community." These groups often gather for prayer and discussion, and become microcosms of church. Their potential impact on a parish is tremendous.

When David participated in such a group, he was struggling with his own beliefs. Intellectual questions dominated his view of religion.

However, after trying to express his faith story in personal terms, he found that the previous questions no longer mattered. He had "felt" church, not merely analyzed it.

Participation in a small group can allow the personal and social levels of faith to come together. But one obstacle must first be surmounted—what I call the "personal-individualist hurdle."

Often people tend to equate what is personal with what is individualistic, that which is not individualistic is also not personal. Since the church by nature is social and communal—not individualistic—it may get looked upon as detached from personal life.

When Joe, a graduate student, discusses the small groups he has known he lights up. He has participated in several groups over the years.

Since he has had to participate in many discussion groups in his academics, he was not looking for another one of those. For him, what is important is sharing faith experiences, with time for prayer and reflection.

The small community group stresses sharing from the heart as well as from the head.



FAITH SHARING—Participation in a small group can allow the personal and social levels of faith to come together. (CNS illustration of photo by Chris Sheridan)

Joe sums things up by saying he feels bonded to others in the group.

►A social component—making connections with each other and trying to support each other's faith life—is evident.

►Since the sharing is personal, however, the group never seems removed or cold.

What Pam, David and Joe all discovered in their small groups is that church is not detached from their personal lives; church is not removed from them. They are part of it.

(Father Herb Weber is the pastor of St. Thomas More University Parish in Bowling Green, Ohio.)

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The Sunday Readings

Sunday, Sept. 26, 1993

Ezekiel 18:25-28 — Philippians 2:1-11 — Matthew 21:28-32

by Fr. Owen F. Campion

The Book of Ezekiel, one of the greatest of the Hebrew prophets, supplies this weekend's liturgy with its first reading. Ezekiel, whose name in Hebrew means "May God make strong," lived during one of the darkest periods of history for God's people. Despite warnings from prophets such as Isaiah, the kings had continued to ally themselves with pagan empires. These alliances did not come without price tags. There were more and more demands. When the kingdom of Judah was unwilling, or unable, to meet the demands of its powerful "allies," then it had to face the consequences.



Such a situation arose when Babylonians challenged the kingdom of Judah and was not satisfied by the response. The powerful Babylonians swept across the land, capturing the king and his highest officials, along with many others, and took them all to Babylon, the imperial capital located in what is now Iraq. Being captured would be a terrifying experience for anyone. For those taken away by the Babylonians, it was as if the world had come to an end. Not only were they removed under duress from all that they knew and held dear, but the kingdom was gone. The king himself was a captive. This did not just mean that there had been a severe military defeat, or that the ruler had been overthrown, or that the dynasty was ending. Rather it was an intensely disturbing spiritual event. The kingdom was God's own preserve on earth. The king was God's representative. God had promised David, the founder of the dynasty, that he would safeguard all the kings who would follow in his line.

The turn of events after the Babylonians overcame the land of Judah really suggested that God was no longer true to the promise. This, of course, meant that

eternal, almighty, changeless God was a fraud.

It was a dreadful time, a moment of the greatest despair and hopelessness.

The prophets had warned that infidelity would prompt terrible results. Ezekiel called the people not to abandon their faith in God, but to see in their sins the roots of their problems. By unfaithfulness, they had created the very unhappiness that they were experiencing.

This weekend's reading vividly makes the point. It is not God who is unfair, it is human sin that upsets the calm and order of life.

Ezekiel is strong in his rebukes, but he is just as strong in summoning the people to conversion. Life never closes the book on anyone's relationship with God. There is always the opportunity to convert. Linger in sinfulness, and wasting eternally in sin's consequence, are choices human beings make, refusing themselves to convert.

St. Paul's Epistle to the Philippians is the source of this weekend's second reading.

This reading is among the most beloved sections of the considerable writing left to the Christian tradition by Paul's impressively rich and inspiring school of thought. It is poetic and highly expressive, filled with meaning and faith.

St. Paul needed clear, soaring language often to make his point. Times were hard for Christians. There was an angry, dark cloud that lay over the heads of those who wished to follow the Lord. The culture was hostile to the Gospel. So was the authority of the Roman Empire. It was a fearful time.

As response, Paul encouraged Christians and challenged them. This lovely reading establishes Paul's faith in Jesus, who satisfied for the sins of all, who opened for all the gateway to heaven.

For this weekend's Gospel reading, the church presents us with a selection from St. Matthew's Gospel. As often was the case, the Lord uses an agricultural example to make the point. After all, it was a rural society. This imagery was well-understood.

Daily Readings

Monday, Sept. 27
Vincent de Paul, priest
Zechariah 8:1-8
Psalms 102:16-23, 29
Luke 9:46-50

Tuesday, Sept. 28
Lawrence Ruiz and companions martyrs
Zechariah 8:20-23
Psalms 87:1-7
Luke 9:51-56

Wednesday, Sept. 29
Michael, Gabriel and Raphael, archangels
Daniel 7:9-10, 13-14 or Revelation 12:7-12
Psalms 138:1-5
John 1:47-51

Thursday, Sept. 30
Jerome, priest and doctor
Nehemiah 8:1-4, 5-6, 7-12
Psalms 19:8-11
Luke 10:1-12

Friday, Oct. 1
Theresa of the Child Jesus, virgin
Baruch 1:15-22
Psalms 79:1-5, 8-9
Luke 10:13-16

Saturday, Oct. 2
Guardian Angels
Exodus 23:20-23
Psalms 91:1-6, 10-11
Matthew 18:1-5, 10

The central figure in the story is the son who at first of all follows his father's wishes, but who changed his mind later. This figure is a model for conversion. The Lord asks that all repent, as did the son in the story.

Reflection

For weeks, the church has called us to associate ourselves with the Lord. It has portrayed the Christian life as the most splendid and promising of possibilities for people. Unwilling for anyone, however, to come to Jesus without understanding fully the demands placed upon Christians by themselves, the world in which they live, and the devil, the church has warned us for several weeks that while life in the example of the Lord is not easy, the Lord supplies the strength we as humans lack.

Wisely, however, the church realizes

that even the best of human intentions crack and break before temptation. People may fall into sinfulness momentarily, or they may become very attached to a life of selfishness and even evil. What about those persons who stray from the Christian way? What about those whose entire lives have been lived in ways far distant from the gentle and loving model of Jesus?

The first reading from Ezekiel, and the Gospel, this weekend both remind us that always before us is the option to convert. We are never locked in sin in the sense that we are powerless in our sin. We hold in our hands the key to the prison of sin. By conversion, we simply assert the will to free ourselves, and the Lord's strength and grace guide us to freedom and peace.

It is the same Lord, celebrated by Paul in the epistle, who satisfied for our sins however vicious they may be.

SAINT OF THE WEEK

St. Vincent de Paul is patron of the church's charitable societies

by John F. Fink

St. Vincent de Paul, whose feast is Monday, Sept. 27, was not the founder of the St. Vincent de Paul Society that today does so much excellent charitable work. That society was founded by Frederic Ozanam in Paris in 1833 and named in honor of this week's saint.

Vincent de Paul was born in 1576 in Pouy, France. He was ordained a priest in 1600 after studies at the Spanish University of Saragossa and at France's University of Toulouse. At this point in his life he had no great ambitions.

There followed one of two changes in his life. While he was on a short journey on the Mediterranean, the ship he was on was captured by Barbary pirates. He and others were taken to Tunis and sold as slaves. He was eventually able to escape in 1607.

He returned to France where he became chaplain to Queen Margaret of Valois. He became acquainted with Father Peter de Berulle, later to be a cardinal. Through his influence Vincent became tutor to the children of Count Philip de Gondy and spiritual director for the countess.

It was during this time that the second change in his life occurred while he was hearing the confession of a peasant who lay ill. Vincent learned during his questioning that all of the man's previous confessions had been sacrilegious. When the man recovered he said in the presence of the countess that he would have been eternally lost had he not spoken to Vincent.

This episode awakened in Vincent a recognition of the terrible spiritual state of the peasantry of France. He left the household of the count to become pastor of the parish of Chatillon-les-Dombes. There he converted the notorious Count de Rougemont and many others. With the help of the countess he then founded a company of missionaries to work among

the peasants. This was to become the Fathers of the Mission, or the Vincentians.

Vincent himself kept a promise to continue as the countess's spiritual director until her death, which occurred in 1625. Then, at age 49, he went to Paris to direct his new order. He drew up rules and constitutions and they were approved by Pope Urban VIII in 1632. During his lifetime 25 communities were founded in France, northern Italy, Poland, and other places.

Vincent then started confraternities to seek out and care for the sick in every parish. From these groups, under the leadership of Louise de Marillac, came the Sisters of Charity. He banded together wealthy women of Paris as the Ladies of Charity to collect funds for his good work. He developed patterns of philanthropy that have been followed ever since.

Vincent went on to found hospitals to care for the needy sick, foundlings and the aged. At Marseilles he opened a home for galleys slaves. He sent missionaries to Poland, Ireland, Scotland, and the Hebrides, countries suffering from the Thirty Years War then going on. Recalling his own sorrows as a slave in Tunisia, he raised enough money to ransom 1,200 Christian slaves in Africa.

By this time, Vincent was well known. He was sent for by King Louis XIII when the king was dying. Later, the king's widow, Anne of Austria, who became Queen Regent, made him a member of the Council of Conscience for the five-year-old prince, the future Louis XIV. Vincent had influence with the powerful Cardinal Richelieu and he tried to persuade the Queen Regent to give up her unpopular minister, Cardinal Mazarin, to help pacify and unify the people.

Vincent died Sept. 27, 1660 at age 85. He was beatified in 1729 by Pope Benedict XIII and canonized by Pope Clement XII in 1737. Pope Leo XIII proclaimed him patron of all charitable societies.

MY JOURNEY TO GOD

A Heartbeat Away



I have never seen His face
nor heard His voice booming
out of the clouds.
I have never been confronted
by a burning bush,
nor visited by angels.
I have never experienced
any of these things,
and yet, I know He is there,
that He is real;
because I feel Him, in the miracle
of the beating of my heart.

by Jim R. McMan

(Jim McMan is a member of St. Gabriel Parish in Indianapolis.)



The detail from the hand of God (top) in Michelangelo's ceiling fresco (below) of the Creation of Adam from the Vatican Museums before cleaning and restoration work at the Sistine Chapel in 1980. (CNS photo from NTV-Torino)

Entertainment

VIEWING WITH ARNOLD

'The Fugitive' escape scenes thrill audience

by James W. Arnold

They say the chase is the essence of cinema. Since "The Fugitive" is one long careening pursuit, from beginning to end, it's as cinematic a movie as we're likely to see this year.

This very contemporary take on the old (1963-67), once very popular David Janssen TV series offers Harrison Ford, the thinking person's action hero, as Richard Kimble. He's the Chicago physician who takes the rap when a one-armed intruder breaks into his house and murders his wife. Neither the police or the jury believe him.

Since Kimble is a man who loses everything, he is something like a pop culture job figure. (The original idea bloomed in the context of the Sam Sheppard case, but since then several real-life murder cases have involved stories of invasion of the home by unknown intruders.)

Sentenced to death, Kimble manages to escape during an accident on his way to prison. For the next four years of the TV series, Kimble moved from one locale to another, having miscellaneous adventures and relationships, while seeking the one-armed man and eluding police pursuers led by the relentless Lt. Gerard. Unlike most TV series, this one had a conclusion and a happy resolution.

The movie doesn't need to drag things out, since it can do its job in a mere two hours. The fleeing Kimble heads straight back to Chicago, where he uses his medical smarts and computerized records to track

the murderer, a half step ahead of Gerard (now a deputy leading the crack team of U.S. marshals). He makes no friends, takes no detours.

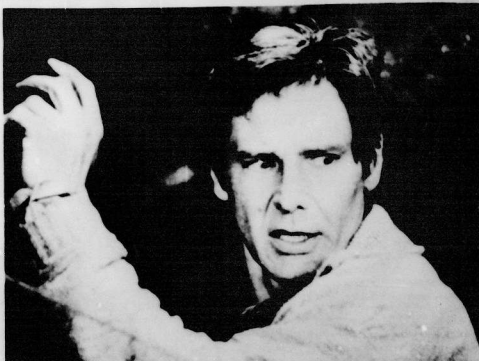
As written for and played by Tommy Lee Jones, Gerard has become a character of stature, practically a co-hero. As actor Ford has wryly observed in interviews, it's Jones who has all the bright assistants, fancy gadgets and helicopters, gives all the orders, and has most of the funny lines. Ford, on the run and breathing hard, is mostly in a silent movie.

The characters aren't deep but they're easy to grasp. Kimble wants to escape and find the real killer. Gerard wants to catch him. Ford is able to add a sense of outrage, as a man who wants desperately to understand his fate. Occasionally, he's also allowed to show that Kimble is still a doctor, risking his own safety at least once to help cure a sick child.

Jones' Gerard is dynamic, smart, witty, humane. He contrasts with a Chicago police inspector who is just as relentless but humorless and without compassion.

The tension of the pursuit and the nitty-gritty of police procedures here is comparable to as powerful a film as "Silence of the Lambs." But it lacks that level of villain. In "Fugitive," the action is also almost literally movement across space, vertical and horizontal. There is minimal violence (or sex). Most of it is packed into arty, distorted memory flashbacks of the murder itself, or the final struggle with the bad guy, which continues over several floors of the Chicago Hilton.

It's a formidable big-budget debut for director Andrew Davis, who cut his teeth on Steven Seagal action flicks ("Under Siege"). His "Fugitive" escapes its TV origins completely with big screen realism, start-



THE FUGITIVE—Actor Harrison Ford stars as convicted wife-killer Dr. Richard Kimble in "The Fugitive," a thriller about a man's desperate attempt to prove his innocence and track down his wife's real murderer. The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Warner Bros.)

lingly fresh locales (North Carolina), and special effects enhanced by inventive editing. (Six editors are credited.)

The movie features what seems like a billion dollar train crash (worth a day on a theme park rollercoaster) and a damp, frantic chase through the bowels of a dam preceding a high dive into the misty eternity of a waterfall. All this is in the first half hour.

Pross and writer David Twohy earn credibility by stunting nothing in setting up the plot with details of Kimble's arrest, interrogation, trial and escape—even to info about how Kimble mends his wounds, changes clothes, gets money, etc. The only problem of belief is in Ford's obvious physical prowess: middle-aged Chicago physicians may play golf but seldom run and fight like Indiana Jones.

Among the better sequences, Kimble sneaks into City Hall, used as the locale for a lookout housing a possible one-armed suspect. Gerard is right behind him, and they pass on the stairway. Gerard does a double take, the chase goes into fast motion, and Kimble loses himself amid marchers in the festive St. Patrick's Day parade.

(There is also humor. Noting that the

Chicago River has been dyed green for the occasion, one of the marshals quips, "Why not dye it blue on the other 364 days?") Sela Ward contributes a small but vital grace as Kimble's unfortunate spouse, Joe Pantolano is perfect as Gerard's wise-cracking assistant, and Jeron Krabbe and Andreas Katsulas are suitably sinister as rather obvious ethnic bad guys.

(An exciting non-stop two hours at the movies; well-executed entertainment for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

The Age of Innocence A-II
Dazed and Confused G
Leon the Pig Farmer A-II
Undercover Blues A-II
Sinking Diamond A-II
Legend A-II
Legion of the Damned A-II
Legion of the Damned A-II
Legion of the Damned A-II

PBS documentary examines the Dead Sea Scrolls

by Gerri Pare
 Catholic News Service

The crucial archaeological find of the 20th century is examined in the "Nova" program "Secrets of the Dead Sea Scrolls," which is being rebroadcast on Tuesday, Sept. 28, from 8 p.m. until 9 p.m. on PBS. (Check local listings to verify the program date and time.)

The title is a bit of a misnomer in that no secrets about the biblical manuscripts are revealed. Instead, the program looks back at the curious history of the Dead Sea Scrolls since 1946 when the first seven were discovered in a cave 40 miles from Jerusalem by a Bedouin shepherd.

The documents contained by far the oldest manuscripts of books from the Old Testament and further sources turned up 800 manuscripts dating from 250 B.C. to 70 A.D. Unlike the original well-preserved seven, however, many were in fragments no larger than a fingernail, making their assembly and publication a lengthy and laborious process that continues to this day.

Complicating matters were political intrigue and religious controversy. A Jerusalem archbishop who acquired four of the original scrolls for \$100 tried to sell them for \$1 million in America by placing an ad in *The Wall Street Journal*.

When the seven scrolls were reunited in the Palestine Museum under Jordanian control, no Jewish scholars were permitted access to them. It was decades before such scholars became involved. Now controlled by the Israeli Antiquity Authority, an ecumenical Catholic, Protestant and Jewish editors work together to find what many other Biblical scholars consider a snail's pace to release this religious treasure to the world's eyes. Much of it remains unpublished nearly a half-century after its discovery.

Who the authors of the Dead Sea Scrolls were is the question writer-producer-director Nancy Porter keeps coming back to in this painstaking documentary. Opposing scholars speculate on whether they were written by the Essenes, a Jewish sect, or possibly a group of disaffected Sadducee priests. After four decades of study, the results are not conclusive and the significance of these documents will be debated for years to come.

The program is a dry compiling of facts and theories

with little visual interest to break up the experts' comments. Among those interviewed is Professor John Strugnell of the Harvard Divinity School, who pored over the scrolls in Jerusalem from 1954 to 1960, when he was dismissed as chief editor following an interview in which he was quoted as saying Judaism was "a horrible religion that should have disappeared."

Colleagues attributed his uncharacteristic outburst to an alcohol-related illness aggravated by on-the-job stress. In any event, current thinking on the scrolls seems to indicate that ideas that had been identified as Christian may have actually been part of a far richer and more varied Judaism than early scholars recognized.

The history of the Dead Sea Scrolls is far more interesting than the mechanics of piecing together the hundreds of fragments, which is where the program often gets bogged down. Viewers may learn a little more about this remarkable find, including theories about some unusual religious manuscripts also discovered with the manuscripts dating from the critical era that gave birth to Christianity.

TV Programs of Note

Sunday, Sept. 26, 9-11 p.m. (ABC) "Whose Child Is This?" The story for Baby Jessica. This fact-based dramatization tells the story of the two-year-old battle for custody of a baby girl after the adoptive parents (Susan Dey and Michael Ontkean) are sued for custody of the child by the natural parents (Amanda Plummer and David Keith).

Sunday, Sept. 26, 9-10 p.m. (Disney cable) "The Best of the Blues Brothers." This hour-long special celebrates the brief history of the legendary blues duo of Dan Aykroyd and John Belushi, as recalled by Aykroyd and featuring many musical clips.

Sunday, Sept. 26, 9-11 p.m. (PBS) "The Secret of Life." The first and second hour of a four-evening, eight-hour series explores how scientists' ability to decipher and manipulate human genes will transform medicine and perhaps the human race. The opening episode, "The Immortal Thread," looks at the chemistry of the DNA molecule, while the second hour, "Accidents of Creation," explores the variety of life rooted in the accumulation of tiny errors in DNA, which allowed for critical diversity.

Monday, Sept. 27, 8-9 p.m. (PBS) "The Vertical

Environment." Lynn Redgrave hosts this special, set in Idaho's Snake River Birds of Prey Area—home to one of the densest concentrations of raptors in the world.

Monday, Sept. 27, 9-11 p.m. (PBS) "The Secret of Life." The series continues with "Birth, Sex and Death," exploring how genes function and cases where they have gone awry, and "Conquering Cancer," which probes the new understanding of the molecular machinery that causes cells to turn cancerous.

Tuesday, Sept. 28, 9-11 p.m. (PBS) "The Secret of Life." The series continues with "The Mouse that Laid the Golden Egg," which explores the controversial trend of genetically engineering sheep, pigs, mice, tomatoes and other life forms for human benefit. The second hour, "Cell Wars," probes the immune system and how vaccines can sometimes interfere when it fails, with hopeful implications for AIDS patients.

Wednesday, Sept. 29, 9-11 p.m. (PBS) Final episodes of "The Secret of Life." "Children by Design" ventures into gene therapy, which tinkers with the body's most basic instructions, inserting genes to fix problems or enhance desirable traits. "Who Am You?" looks at identical twins—nature's experiment in human clones—to offer insights into the inheritability of character, intelligence, and other traits.

Thursday, Sept. 30, 8-9 p.m. (PBS) "The Barbarian West." The final episode of the "Legacy" series examines Western ideals of freedom and individualism which created great democracies but sometimes led to subjugation and exploitation of "inferior" cultures.

Friday, Oct. 1, 9-10 p.m. (PBS) "Bill Moyers' Journal." The premiere of a series reporting on the cultural and political fronts focuses on Attorney General Janet Reno and her challenges to date.

Friday, Oct. 1, 9-11 p.m. (CBS) "A Day in the Life of Country Music." This special, inspired by the "One Day in the Life Of" books, takes viewers behind the scenes for a 24-hour look at those who create, produce and perform country music. It was filmed in 81 locations with such musicians as Clint Black, Roy Clark, Emmylou Harris, Diamond Reed, Vince Gill, Lyle Lovett, Reba McEntire, Willie Nelson, Kenny Rogers and Tanya Tucker.

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

QUESTION CORNER

Talk with a priest about reconciliation

Fr. John Dietzen

Q When I was 18 I had an abortion. About two years later my fiancé and I were married by a pastor of a different denomination outside the Catholic Church.

We have been married 13 years and have two children, one of whom has already received her first Communion.

I have always wanted to attend Mass but was told I could not receive Communion. Now I would like to know how to go about getting back to the sacraments.

My faith has always been important to me. A mistake at the age of 18 has kept me away.

Now that my children are receiving Communion I would certainly like to be able to receive the Eucharist with them. Is this possible? (New York)



A It is very possible. In fact, if this is the first marriage for both you and your husband, it is a simple procedure.

All you need to do is go to your parish priest, explain that you were married in another denomination and that you wish to have your marriage validated in the church and receive the sacraments.

You will also need to receive the sacrament of reconciliation. If you don't wish to reveal your abortion to the

priest in your parish, there is no need to do so for the validation of your marriage.

You can receive reconciliation, and at the same time resolve any possible abortion-related problems, by going to confession at one of the other parishes in your area.

If, as seems unlikely according to your letter, one of you had a previous marriage, your parish priest will also help you deal with that.

Q I know a Jewish person who was godfather for a Catholic baptism, and I don't understand how that could be. The man only had to say that if anything happens to the parents he would bring up the child Catholic. But he knows nothing of the Catholic faith.

He was married to a Catholic, by a priest and a rabbi, last year in the hotel where they had the reception. Could you explain how this might happen? (New Jersey)

A No, I cannot. First of all, the role of godparent for a child consists of much more than merely promising to raise the child Catholic, for example, if the child's parents should die.

The General Introduction to the Rite of Christian Initiation affirms that a godparent for a child to be baptized is added spiritually to the child's immediate family and actually represents the church in that

ceremony and in the child's life. As occasion offers, it says, the godparent "will be ready to help the parents bring up their child to profess the faith and to show this by living it."

At the very beginning of the baptism rite, the sponsors are asked explicitly if they are "ready and willing to help these parents in their duties as a Christian mother and father."

The rite implies at several other times, during the declaration of baptism vows, for instance, that godparents personally share the Christian faith of the parents and of the child.

For these and other reasons, the church has clear regulations that a non-Catholic who acts as a "witness" to the baptism along with a Catholic sponsor must be a baptized Christian.

This provision is in our Directory for Ecumenical Matters (1967), canon law (C. 874), and in the Rite of Baptism itself.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

FAMILY TALK

Discipline child without using harsh punishment

by Dr. James and Mary Kenny

Dear Dr. Kenny: I've read your columns about discipline of children, and I'm disgusted with your liberal approach. You tell parents to stay positive.

I'll bet you never raised any kids of your own. If you had, you'd know that kids won't behave unless parents take firm change. Punish them when they're wrong. Withdraw privileges.

Misbehavior must be followed by pain. How else can kids learn? (Louisiana)

Answer: I'm glad that you realize that the object of discipline is for children to learn. The strategy is to motivate them to do what parents, school and society believe to be right.

Threats and punishment are poor motivators. They do not work very well. If they did, advertisers would use threats to get us to buy their products. Have you ever heard or seen a punitive ad?

In fact, the word "discipline" means learning. It does not mean punishment. A disciple is someone who learns from you.

Why, then, are parents so ready to punish their children? Perhaps because that is the way they have been raised. Perhaps because they are angry with their children for misbehaving. Perhaps because punishment sometimes does work as a short-term deterrent.

There is a myth about discipline. Some people believe that you can't be nice to bad kids because if you are they will either:

• Take that as a reward for being bad.

• Or assume you are a wimp and that they can get away with anything.

So the punishing parent gives orders, makes threats, and ends up with spanking, grounding, and threats of no telephone, no birthday party, no Christmas, no Easter, no lunch.

The only measure is: Does it work? Good discipline is not something that sounds good on paper. Good discipline works.

Being punitive may convey the wrong message. Instead of the child learning that certain behaviors are wrong, the child may come to feel that he himself is bad.

Bad kids continue to behave badly, and that negative behavior cycle continues.

You can be nice to bad kids. It depends on what you are being nice to them for. Following up any desirable behavior with a small "thank-you" reward is a much-used strategy to change behavior.

Other non-punitive types of discipline include good parental example, separating combatants, time out going and getting, a child who won't come, and making discipline a game.

Thank you for your letter pointing out a very common parenting misconception.

P.S. We have raised 12 children, and I learned the hard way that punishment is one of the least effective ways to change and control behavior.

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

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Family bonding can mend broken hearts.

Sometimes parents' love isn't enough. When children are experiencing emotional distress, others suffer, too. Sometimes these kids will withdraw or strike out against those who care the most: their parents and other family members. The Child and Adolescent Psychiatric Center at The Women's Hospital specializes in family bonding and attachment issues. We believe that to truly help a child, the

spirit must be treated and nourished. If your child's behavior has broken your heart, let us help the wound. Call 872-1895 (or 800-999-3029). Our Child and Adolescent Psychiatric Center specializes in Family Bonding and Attachment.

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The Active List

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

September 24

Northeast In-Betweeners will hold Fourth Friday Follies with bowling at Nora Bowl at 7 p.m. RSVP Jim Scott by 9/22 317-726-0863

☆☆☆

A Genuine Turtle Soup Supper and Fish Fry will begin at 5:30 p.m. EST at St. Nicholas Parish, Sunman. \$1.00 drawing, games.

☆☆☆

Catholic Pastoral Musicians of Indianapolis will sponsor a concert for all ages by Holy Angels Gospel Choir, directed by Faye Williams at 8 p.m. in St. Monica Church, 431 N. Michigan Rd. Free will offering.

September 24-26

A Women's Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

☆☆☆

St. Thomas More Parish, Mooresville will hold Apple Fest 1993. Dinners, prizes, amusements.

☆☆☆

Catholic Charismatic Renewal of Central Indiana

Charismatic Mass

(Mass held on the first Friday of each month at selected parishes)

Date: October 1, 1993

St. Andrew
3922 E. 38th Street
Indianapolis, IN 46218

Praise & Worship: 7:30 PM
Teaching: 6:30 PM

For Information,
Call Message Center
317-571-1200



September 26

Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 14th and Meridian Sts. New members welcome. Call 317-872-6047

☆☆☆

Mother Theodore Circle #56, Daughters of Isabella will sponsor its annual Charity Card Party at 2 p.m. in Little Flower Parish hall, 14th and Boerst Sts. Admission \$21. Door prizes, refreshments.

☆☆☆

St. Lawrence Parish, 46th and Shadeland begins a Spiritual Renewal Mission on God's Word in Scripture and Doctrine presented by Redemptorist Fathers Tom Santa and Paul Courty at 7:30 each evening through Thursday, Sept. 30. Call 317-543-4925 for more details.

☆☆☆

St. Michael Parish, Bradford will sponsor a Picnic and Turkey Shoot beginning at 22 a.m. Chicken and dumplings, crafts, quilts.

☆☆☆

St. Mark Parish, Edgewood Ave. and U.S. 31 S. will hold a Dedication Service at 11 a.m. EST. Open house follows from 1-4 p.m.

☆☆☆

St. Mark Parish, Tell City will hold a Shooting Match for beef and pork from 10 a.m.-6 p.m.

☆☆☆

St. Paul Parish, Sellersburg will meet for prayer, praise and sharing from 7-8:15 p.m. in church. Everyone welcome.

☆☆☆

The Secular Franciscans will meet in Sacred Heart Parish chapel, 1530 Union St. at 3 p.m. Refreshments afterward in parish meeting room. Call 317-637-7308.

☆☆☆

A Parish Wills Seminar will be held at St. Bridget Parish, Indianapolis.

☆☆☆

Knights of St. John and St. Lawrence Auxiliary will present their Annual Fall Festival from

10:30 a.m.-4 p.m. EST at 312 S. Wilder St., Greensburg. Turkey or beef dinners, adults \$5.50; kids 12 and under \$2.50. Bingo, games, country store.

September 27

Archbishop Daniel Buehlein will present a Day of Recollection at Fatima Retreat House. Call 317-545-7681 for information.

☆☆☆

A Parish Wills Seminar will be held at St. Gabriel Parish, Indianapolis.

☆☆☆

A new six-week Yoga Class begins from 7-8:30 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for details.

September 28

A Liturgical Ministry Formation Program (LMP) Phase I Session III on "Liturgical Basics: Celebrating the Liturgical Year" will be held from 7-9:30 p.m. at St. Margaret Mary Parish, Terre Haute. Call Christina Blake 317-236-1483.

☆☆☆

A Parish Wills Seminar will be held at St. Margaret Mary Parish, Terre Haute.

☆☆☆

Mature Living Seminars on The World as Which We Live continue with "World Religions" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College, 3200 Cold Spring Rd. Call 317-924-0123.

☆☆☆

The prayer group of St. Lawrence Parish, 46th and Shadeland will meet at 7:30 p.m. in chapel. Everyone is welcome.

☆☆☆

A Centering Prayer Support Group will meet from 8:30-8 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for information.

September 29

A Liturgical Ministry Formation Program (LMP) Phase I Session III on "Liturgical Basics: Celebrating the Liturgical Year" will be held from 7-9:30 p.m. in the Assembly Hall of the Catholic Center, 1400 N. Meridian St. Call Christina Blake 317-236-1483.

September 30

A Parish Wills Seminar will be

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SO MAKE SURE YOU COVER UP YOUR PLANTS TONIGHT AS IT LOOKS LIKE IT'S GOING TO FREEZE OVER AGAIN...



© 1993 CNE Graphics W. HANCOCK

held at Our Lady of Perpetual Help Parish, New Albany

☆☆☆

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, 2215 Distributors Dr. (Park Fletcher).

☆☆☆

St. Roch Parish, 3600 S. Pennsylvania St. will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in church. Everyone welcome.

☆☆☆

September 30

Indianapolis Daenary of NCCW will hold its first quarterly meeting beginning at 6:45 p.m. at St. Matthew Parish, 4100 E. 56th St. Call Kathy Bunn 317-924-0769 for reservations.

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

FIRST SATURDAY
OCTOBER 2, 1993
ST. NICHOLAS CHURCH
SUNMAN, IN

8:00 AM Charismatic Mass, followed by the Fatima Rosary and a S.A.C.R.E.D. meeting. Come at 7:30 for praise and worship music.

Come for prayer, fellowship and sharing
Come for a teaching of Catholic doctrine (video)
Come for practical wisdom to help live our Christian life

THIS MONTH'S VIDEO

"THE CATHOLIC GOSPEL: NOT JUST SAVING SINNERS"
SCOTT HAIN

FROM "DEFENDING THE FAITH IV"
CONFERENCE AT THE
FRANCISCAN UNIVERSITY OF STEUBENVILLE

Every Sunday, S.A.C.R.E.D. also brings to you the following on WRBI - 103.9 FM in Batesville:
10:30 AM "DAILY BREAD" with FR AL LAUER
11:30 AM "THE CHOICES WE FACE" with RALPH MARTIN

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Men's Retreat
October 22-24

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October 29-31

Healing Body, Mind and Spirit
October 30

9:00 AM Registration • Program Begins 9:30 AM - 3:30 PM EDT

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:

CALL: (812) 923-8817 OR WRITE: Director of Retreats;

Mount Saint Francis Retreat Center
101 St. Anthony Drive, Mount Saint Francis, Indiana 47146

Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans



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Friday, October 1 and
Saturday, October 2

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and JUNK FOOD ALLEY FAVORITES
Hot Dogs, Coney, Hamburgers, Nachos, Tacos, Elephant Ears

Children's Games and Teen Midway,
Video Games and Pony Rides

RAFFLE DRAWING - Saturday Nite

\$500 1st Prize; \$100 2nd Prize; \$50 3rd Prize
Donation: \$1.00 each; \$5.00 for 6

Visit our Candy & Bake Shoppe, Crafts and Country Store, Door Prizes, and Much More

October 1

St. Lawrence Parish, 46th and Shadeland will hold Adoration of the Blessed Sacrament from 7 a.m.-5:30 p.m.

St. Michael Parish will hold a Michaelist Raffle at Ritter High School, 3300 W. 30th St. Cocktails 6 p.m., dinner 7 p.m. Donation \$100. Call 317-926-7359 for tickets.

The Young Widowed Group will attend the movies at Loew's Theatre. Meet at McDonald's 3501 W. 96th St. at 6:30 p.m.

October 1-2

St. Ann Parish, 2862 S. Holt Rd. will hold a Fall Fest from 4-11 p.m. Fri. and from 5-11 p.m. Sat. Casino and beer garden, food, raffles.

October 1-3

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

October 2

A Fatima story and S.A.C.R.E.D. meeting will follow an 8 a.m. charismatic Mass at St. Nicholas Parish, Sunman. Praise and worship 7:30 a.m.

The Young Widowed Group will dine at the Blue Heron Restaurant, 11699 Fall Creek Rd. at 7 p.m. Call Karen Burns 317-862-3433.

Ladywood Alumnae will hold an All-Class Reunion/Luncheon at 12 noon at Ritz Charles, 12136 N. Meridian St. \$18/person. Call Margaret Ann Matthews O'Neill 703-906-3297 for reservations.

October 3

Holy Family Parish, Oldenburg will hold a Fall Festival serving country fried chicken or roast beef from 10 a.m.-2:30 p.m. slow time.

Cafeteria supper 4 p.m. Raffles, games for all ages.

St. Paul Parish, Sellersburg will meet for prayer, praise and sharing from 7-8:15 p.m. in church. Everyone welcome.

St. Bridget Parish, 801 Northwestern Ave. will pray a rosary at 10 a.m. Call 317-547-3735.

St. Lawrence Parish, 46th and Shadeland will hold Adoration of the Blessed Sacrament from 1-5 p.m. in the chapel. Everyone is welcome.

Catholic Alumni Club will take the Zooville Home Tour. Meet at S.E. corner of Holiday Inn parking lot, 1465 at Michigan Rd. Dinner in Zooville afterward. Call Dan 317-842-0855 or Mary 317-255-3841.

October Pilgrimage to Our Lady of Mount Carmine Shrine near St. Meinrad Archabbey began at 2 p.m. COT with Benedictine Father Guy Mansu speaking on "Mary, Mother of a New Humanity."

Bingos:

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

So. African divisions run deep

by Judy Copp
Catholic News Service

CHICAGO—The divisions in South Africa run deep. At Mass members of the Zulu tribe remain silent during hymns favored by the Sotho tribe, who in turn sit stoned-faced when Zulu hymns are sung.

The enemies encountered by apartheid—not only between whites and blacks but also among blacks—will be difficult to overcome, according to two missionaries who recently returned to Chicago after nine years in South Africa.

Franciscan Father Sergius Wroblewski and Franciscan Sister Madge Karecki said apartheid is gone forever, but a bitter legacy remains—hated between people, little education and massive unemployment for blacks, and meager tolerance for dissent.

South Africa's white government took another step toward allowing blacks political power when it agreed to a transitional council Sept. 7. But the move to democracy will be burdened by the opposition of radical whites and vicious rivalries among blacks, said the two missionaries.

Franciscan Father Sergius Wroblewski and Franciscan Sister Madge Karecki said apartheid is gone forever, but a bitter legacy remains—hated between people, little education and massive unemployment for blacks, and meager tolerance for dissent.

The 2.8 million Catholics in South Africa represent just 3 percent of the total population, but Johannesburg is the largest diocese with 500,000 Catholics.

Violence is rapidly accelerating as the elections scheduled for next April creep closer, said the Franciscans. Each step made in the peace talks seems to be followed by a gruesome massacre or the assassination of a political leader.

"People are a bit discouraged," said Sister Madge. "Even with all the progress being made, after a certain point is reached something tragic happens."

The country is in the midst of a civil war, said Father Wroblewski. Blacks live in fear of being a massacre victim.

"What brings on the despair is that riding to work on the train people are killed," said Sister Madge. "They're afraid to ride the train, to take a taxi. They don't know if they'll make it."

A chief source of violence is the bad blood between Nelson Mandela's African National Congress and the

Zulu-based Inkatha Freedom Party, which is boycotting the negotiations.

Apartheid was a disaster in fostering democratic principles, said Father Wroblewski. "There is no tolerance for dissent," he said. "You're an Inkatha. He's ANC. I'll burn your house or kill you."

Sister Madge likened South Africa to other African countries harmed by colonialism. The colonialists, after ruthlessly exploiting the countries, pulled out, leaving behind a society ill-prepared for self-rule. South Africa's blacks are, to a large extent, illiterate and uneducated, she said.

Despite all its problems, South Africa has reason to hope, said Father Wroblewski.

"People generally—not the activists—want a peaceful solution," he said. And the ANC, the nation's largest party, and the government "are determined to go ahead regardless of the violence."

South Africa has a powerful economy and a highly developed infrastructure, he added. "If the sanctions are lifted, there will be a tremendous economic upswing that will give momentum to the peace process."

Father Wroblewski said his promotion of Bible reading was a way to "spiritually empower people."

"If people don't grow in Christ, they won't make correct economic and political choices," he said.

Sister Madge saw signs of hope for South Africa in her church work. Familiarity between whites and blacks bred acceptance, she said.

She recalled a white woman who for the first time ever visited the Soweto township. The woman was surprised at how, like herself and her white friends, the blacks were mainly concerned about their families and jobs.

The tragedy of South Africa is that for so long whites failed to see those similarities, said Sister Madge.

"It's very painful to me when you realize how blacks were treated," she said. "There is a real refinement and graciousness to black culture."

"The country is so beautiful," she added. "They (whites) were missing the greatest natural resource—the people."

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Youth News/Views

Catholic students help at United Way agencies

by Mary Ann Wyand

Bishop Chatard and Roncalli high school students were among nearly 2,100 volunteers who donated their time and talents to the United Way's second annual Days of Caring on Sept. 11 and Sept. 13 in central Indiana.

Teen-age and adult volunteers worked at a variety of jobs in Marion, Hamilton, Boone, Hendricks, Hancock and Morgan counties this year to clean, renovate, and repair buildings at community service agencies which will help improve the lives of people in need.

"There's a really good connection between the Day of Caring and what United Way is all about," Mary Grove, United Way's communications director, said this week. "The volunteers who work on the Day of Caring get a very real experience of the need to help other people."

Fund raising is an important part of the role of United Way, Grove said, but the Day of Caring "puts a human face on the real need to raise money to provide services."

Bishop Chatard High School students helped clean, paint, and repair St. Elizabeth's residence in the former St. Patrick Convent. This United Way agency operating under the auspices of the Archdiocese of Indianapolis serves unwed mothers as a pro-life ministry and community service.

Working together, some of the Chatard students expertly removed a door from a storage room, sanded and painted the door, and painted the interior of the gloomy room with light beige paint before placing the door back on its hinges.

Down the hall, other Chatard students enthusiastically scrubbed a bathroom.

Roncalli High School students helped

relocate the Catholic Social Services Christmas Store, another United Way supported project, by moving hundreds of boxes from the former location at St. Bridget Parish to a new and undisclosed site which will be more secure.

The CSS Christmas Store offers gifts of clothing, toys and other items for needy people to select during the holidays.

"There were over 2,000 volunteers that day who worked approximately six hours each," Grove said. "That's 12,000 hours of volunteer work. If you would put that volunteer effort in dollars and cents terms, it would be incredibly expensive to get that much work done."

Student and adult volunteers seemed to enjoy their day of community service, she said, because they gave "150 percent" effort to the work project.

"The people I've talked to at the agencies said you could not match the enthusiasm with which people approached these jobs," Grove said. "The students from Roncalli and Chatard got off the buses and started the day with such great enthusiasm. There's a lot of idealism among teen-agers, and this kind of experience really gives them a chance to express it."

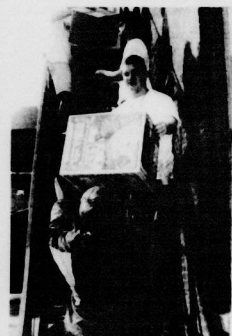
United Way officials have decided that the annual Day of Caring is "the perfect kickoff for the United Way campaign," she said. "We've been hearing people's responses to the wonderful feelings they had when they came back from whatever jobs they did and the sense of satisfaction they got from delivering hands-on service to improve agencies and people's lives."



DUSTY JOB—Bishop Chatard High School junior Angela Fey sands a door from the St. Elizabeth's residence while Chatard junior Ben Traub waits his turn to use the electric sander. They were among a number of student volunteers for the United Way's annual Day of Caring. (Photos by Mary Ann Wyand)



SCRUBDOWN—Bishop Chatard High School juniors Brian Kelly (kneeling), Ben Traub, and Angela Fey clean a bathroom at St. Elizabeth's residence.



ASSEMBLY LINE—Roncalli High School students move donated gifts from the former location of the Catholic Social Services Christmas Store to the new site.

Cathedral High School marks 75th anniversary

by Mary Ann Wyand

Ah, but it was a grand day for the Irish! A cool breeze rustled through the trees and sunlight dappled the grass as Cathedral High School students and alumni and visiting dignitaries celebrated the school's 75th anniversary during an outdoor ceremony Sept. 13 on the scenic Indianapolis northeast-side campus.

The celebration opened with a procession of Cathedral alumni representing the classes of 1921 through 1993. Then the United States Marine Corps Color Guard presented the American flag while Cathedral's band played the national anthem.



CAKE CUTTING—Cathedral High School graduate Sandra Platt, a member of the Class of '93, helps alumnus Robert Worth from the Class of 1921 cut the 75th anniversary cake on Sept. 13 during the school's diamond anniversary celebration. (Photo by Dave Allen courtesy of Cathedral High School)

Father Patrick Kelly, principal, offered the invocation and dedication on a stage near the crucifix from the former Alverno Retreat Center. Charity Sister Thomas More, vice principal, was in charge of "ringing in the 75th year," then Cathedral president Julian Peebles discussed "A Great Day in Our History."

Alumni Katie Drew Roberts, a member of the Class of '79, and Tim Roberts from the Class of '73 joined student Rob Hesserer in reflections. Robert Cottingham from the Ancient Order of Hibernians, presented an Irish flag to the school, and Irish step dancers entertained the gathering.

Proclamations from Governor Evan Bayh and Indianapolis Mayor Stephen Goldsmith,

read by their representatives, cited Cathedral's many educational achievements during the past seven decades.

Governor Bayh's proclamation noted that "Cathedral High School has survived wars, the Great Depression, declining enrollments, financial crisis, and was even on the precipice of closure, but never gave up... such is the spirit of the Cathedral Fighting Irish."

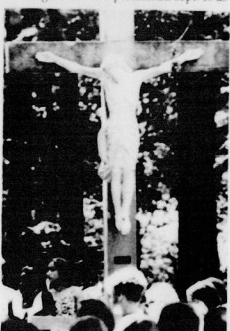
The school has been "an inspiration to a great many in life's struggles against the odds," the governor said, "and since her founding day she has upheld the highest academic and personal standards for her students."

The governor also proclaimed Sept. 13 as

"Cathedral Fighting Irish Day" in the state of Indiana.

Mayor Goldsmith proclaimed Sept. 13 as "Cathedral High School Founders' Day" in recognition of the school's beginnings in 1918, when Bishop Joseph Chatard and the Holy Cross brothers opened the school with 11 male students.

In his proclamation, the mayor praised the school for "continuing the outstanding tradition of providing moral vision and a sense of community, equality and opportunity in our children." He also called upon "all citizens to join me in saluting the educational excellence of Cathedral High School and pray that her tradition and spirit live long in us all."



SPIRITUAL REMINDER—The crucifix from the former Alverno Retreat Center towers over Cathedral students during the celebration. (Photo by Mary Ann Wyand)



SOLOIST—Cathedral sophomore Lauren Gregor sings an Irish blessing during the school's diamond anniversary celebration. (Photo by Mary Ann Wyand)

Campus Corner

2 Notre Dame students spend summer at Center

by Elizabeth Bruns

The Archbishop O'Meara Catholic Center was blessed with the gifts of two Notre Dame students this summer. The interns, Mark Hofer and Maria Schott, come from different backgrounds but brought their respective talents and faith in God to the Catholic Center family.

Mark Hofer, a Holy Spirit parishioner and Notre Dame junior, spent his summer working in the Office of Catholic Education (OCE). Hofer came to the Catholic Center with a feel for archdiocesan work. Last summer, he worked for the Urban Parish Cooperative, an archdiocesan agency.

One of his favorite summer experiences was tutoring two children at St. Joan of Arc grade school as part of an OCE program. "The kids—brother and sister—were both on the verge of being held back from advancing to the next grade," says Hofer. "I helped them with study skills and basic education."

Hofer met with the children Monday through Tuesday for two hours a day. "This schedule was what the kids wanted—they really wanted to improve," said Hofer. "When I talked to their mom about scheduling times, we agreed on twice a week. The kids decided that they wanted more time, so we really got going."

A history major/education minor at Notre Dame, Hofer also assisted with St. Andrew's summer school program, teaching the students about computers. Hofer, who went to a public school, wasn't confirmed until he was a freshman in college. He says he went through a big Catholic transformation at Notre Dame. "Getting confirmed was one of the smartest things I've ever done," Hofer said. He's glad he wanted to get confirmed until he was older and was sure of what he wanted from life.

Both experiences, tutoring and teaching the summer school program, have helped Hofer decide that he wants to teach in the Catholic school system when he gets his certification. "Previously, he thought the Catholic schools were aloof because he had never known much about them."

"Seeing how disciplined these kids were and the good attitude they hear toward learning and their teachers really turned me on to the idea of teaching in a Catholic school," Hofer said. "Hearing what the kids I tutored at St. Joan of Arc said about school reinforced that, because they came from public schools and the differences that they talked about really enforced my opinion of the Catholic system."

"It has been my experience that the kids at the public schools are out of hand when it comes to discipline. The Catholic school kids are well-mannered, care about their grades and their faith and have a sense of why they are there," Hofer said.

"Catholic schools have autonomy. Their primary concern is to teach the whole person. In public schools there are so many regulations, so many people telling you how to teach and what you can and cannot teach."

Hofer states two specific points that separate Catholic schools from the rest. These are the main reasons that he is "big on the teaching in a Catholic school."

► "Values and ethics are essential in the Catholic school system. They can't be taught in public schools."

► "Kids at Catholic schools seem to have more of a stake in their education than most. They are more competitive and therefore seem to work harder. Some public school kids are at school because they know they have to be there. Catholic school kids want to be there."

When asked about his feeling of Catholic Center employees and the environment in which he worked, Hofer smiled. "Working at the Catholic Center has shown me that faith can be a part of the workplace," Hofer said. "Most people go to work and leave their faith at home to come back to at 5 p.m. I'm thankful to everyone for being so helpful and making my summer such a good experience."

Like Hofer, Schott has had a great summer doing clerical and data entry work at the Catholic Center with the Office of Stewardship and Development. A sophomore at Notre Dame, Schott is a pre-med major and is thinking about becoming a pediatrician. "I don't like to plan my life out," said Schott. "I try to plan, then I get stressed out... I'll probably work with kids either in the medical field or the education field."

Schott, a St. Roch parishioner and 1992 Roncalli graduate, says that the education she received at Roncalli was exceptional. "I know that I received a better education at Roncalli than I would have at a public school," Schott said.

"The family spirit is like a hometown feeling, a family. Everyone knew everyone—a lot of people were related somehow. There's a great amount of pride in going to Roncalli. It also carries a lot of weight when you tell people you graduated from Roncalli."

Ministry was a big part of Schott's for-



CATHOLIC CENTER INTERNS—Mark Hofer, Holy Spirit parishioner, and Maria Schott from St. Roch spent their summer as interns for the Archbishop O'Meara Catholic Center. Both are students at Notre Dame. (Photo by Elizabeth Bruns)

years at Roncalli. "I was a eucharistic minister for the school Masses," said Schott. "It's nice to have religion classes and Masses during school. At a time in your life when it seems like faith is decreasing in importance, it's encouraging to be in an environment where religion and faith are an everyday thing."

At Roncalli, Schott was a member of the National Honor Society, a class officer, a track and cross country athlete, a student government member and the senior leader of the eucharistic ministry team. She is currently a eucharistic minister at Notre Dame.

The Senior Christian Awakening Retreat and summer field studies program also inspired Schott to be more active in her faith.

"Going to Colorado for summer field studies was a good boost to senior retreat," Schott said. "Senior retreat was one of the nearest things about high school. I got to know people in my class much better."

And if she wasn't involved in enough already, Schott worked at Catholic Youth Organization (CYO) Camp Rancho Framasa during the summer of 1992 as a camp counselor working with seventh- and eighth-grade girls.

Schott, the daughter of Bonnie and Joe Schott, describes her family as one of the most important aspects of her life. She is

the oldest of eight (soon to be nine in December).

As for college life and faith, Schott says, "I see many of my friends who are really struggling with their faith and I think it's hard for anybody in college when you're changing so many other things. At times faith and religion are things you think you might want to change, too. Everyone has doubts at times. I have, but faith is something that is a constant in my life now. When I have doubts, someone or something always reminds me why I'm a Catholic. I'm proud of that."

As for her work with the Office of Stewardship and Development, she says that she has learned a lot about the archdiocese. "It was good to get the overall view of the church in our archdiocese. So many times, I tend to limit the church to St. Roch and the South Deanery churches. I have a much better understanding of how big the archdiocese is."

Both Maria Schott and Mark Hofer want to thank everyone at the Catholic Center for their help and support this summer. Schott said, "It's good to know that there are so many people working so hard to make the archdiocese better."

Youth 'looking for solid foundation' for their lives, says pope

CASTEL GANDOLFO, Italy (CNS)—Young Catholics want to hear the full teaching of the Catholic faith, Pope John Paul II told a group of U.S. bishops.

Young people are "looking for a solid foundation upon which to build their lives," the pope said in a Sept. 21 address to the bishops, who were making their "ad limina" visits.

"The youth of America look to you to lead them to Christ out of an atmosphere of 'moral confusion,'" Pope John Paul said during the meeting at his summer residence at Castel Gandolfo.

Most of the bishops in the group were from New England, but also attending was Archbishop I. Francis Stafford of Denver, who delayed his visit until he was finished hosting the August celebration of World Youth Day.

The visits are required of all heads of dioceses every five years.

Pope John Paul thanked Archbishop Stafford and all the U.S. bishops for their work on World Youth Day, saying it was "a time of great joy and renewed hope."

"All of us, bishops of the church, should reflect again on our ministry to

young people and on our responsibility to present to them the full truth of Christ and his church," the pope said.

A relationship with Christ, centered on prayer, is the life goal according to Gospel values and the moral teaching of the church, he said.

Young people today realize that, he said, and they expect pastors and religious educators to explain the church's teaching without ambiguity and without omission.

"It is clear that the controversies and dissent of past decades are of little interest to them," the pope said. "They are not inspired by a Gospel which is diluted, disguised or made to seem effortless."

The bishops, as the chief teachers in the church, must make every effort to ensure that religious education programs, Catholic schools and especially preaching in their parishes "present seriously and convincingly—but without embarrassment or compromise—the whole treasury of church teaching," he said.

Young people can assume their full role and responsibility in the church only

if they have a solid formation in Catholic spirituality and doctrine, the pope said.

And as he pointed out in Denver, youth have that responsibility now.

"Not just evangelized, they are themselves evangelizers who bring the Gospel to their peers, including those alienated from the church and those who have not yet heard the Good News," he said.

They also are generous, dedicated, committed and attracted to the opportunities they have for volunteer work, especially among the poor, the pope said.

The interest in ethical questions and the debate about values in American life show a growing recognition in the United States that people must receive a formation in morality through the family, schools and other institutions, he said.

With the truth of Christ and the wisdom of God, the pope said, the church can take a leadership role in moral development.

"The needed renewal of social and political life can only take place if the intrinsic connection between faith and morality is clear," he said.

"Young Catholics are sensitive to the

need for consistency between faith professed and faith lived," he said. "They demand a clear sense of what it means in practice to be Catholic."

The pope said young people sense, sometimes without even knowing why, that they won't find happiness in relativism—an attitude that one religion or moral code is just as good as another.

"One of the key pastoral problems facing us is the widespread misunderstanding of the role of the conscience whereby individual conscience and experience are exalted above or against church teaching," he said.

The conscience is not "a tribunal which creates the good," but rather it helps a person judge good in the light of "universal and objective norms of morality," the pope said.

He said young men and women in the United States often have "victims of educational theories which propose that they 'create' their own values and that feeling good about themselves is a primary guiding moral principle."

But they realize the fallacy of those theories and "are asking to be led out of this moral confusion," the pope said.

New study examines news media and religion

by Catholic News Service

WASHINGTON—Journalists are not as irreligious as an earlier survey suggested, said a new study examining the news media and religion.

But the study also found that "an unhealthy distrust exists between religionists and journalists, even a fear of each other in many cases."

The study, "Bridging the Gap: Religion and the News Media," written by Los Angeles Times religion writer John Dart and the Rev. Jimmy Allen, former president of the Southern Baptist Convention.

Published by the Freedom Forum First Amendment Center at Vanderbilt University in Nashville, Tenn., it was first released Sept. 4 in Chicago at the convention of the Religion Newswriters Association.

Among the study's findings:

► Many clergy are convinced the news coverage of religion is biased, unfairly negative, and too sensational.

► "It appears there is more ignorance about religion than bias in the average newsroom."

► The nation's newspapers and broadcasters largely refuse to take religion seriously.

► There are too few full-time religion reporters to provide

the kind of in-depth coverage the subject deserves" in the print media, while "on television, time constraints and entertainment values often interfere with balanced, in-depth reporting on religion topics."

► Faith and fact are often the source of conflict between religionists and journalists.

"Churches bring the 'good news,' the press bears the bad news," the study said. "Their relationship becomes troubled when one pillar of free expression thinks the other is acting arrogantly."

"A 'secularist' reporting stance 'puts religion at a distinct disadvantage,' it said, because it 'can take on aspects of a campaign for freedom from religious restraints.'"

The study said, "In the newsroom, such attitudes can be prejudicial toward religion. . . . Reporters and editors value clarity, reason, facts and egalitarian ideals. Thus, news people may find the basis of religious knowledge too subjective, intuitive and unverifiable in ordinary ways."

The First Amendment Center's own study of editors, religion writers and clergy conducted in 1992-93 showed that three-fourths of the religion news writers surveyed said faith is "very important in their lives." About 4 percent claimed to identify with no religion.

The finding stands in marked contrast to an oft-quoted

1980 study headed by S. Robert Lichter which said that 86 percent of journalists seldom or never attended religious services, and half of them had no religious affiliation.

That survey interviewed 240 journalists based in New York and Washington working for ABC, CBS, NBC, PBS, Time, Newsweek, U.S. News & World Report, The New York Times, The Washington Post, and The Wall Street Journal. Its results, the First Amendment Center report said, "strongly implied that they reflected a pervasive, countrywide 'media elite'."

The First Amendment Center's results were based on responses from 529 clergy, about 26 percent of them Catholic, 266 members of the Associated Press Managing Editors organization, about 23 percent Catholic and 99 members of the Religion Newswriters Association, about 21 percent of them Catholic.

The results suggested that "those who regularly cover religion appear to be more religious than the public at large," citing figures from a 1981 Gallup Poll on U.S. religiosity.

About 72 percent of the editors also said religion was important in their lives.

Compared to the Lichter study, only 4 percent of the religion writers and 9 percent of the editors professed no religious ties.

"However, it is one thing to say that faith is personally important to you, and another to be interested in others' beliefs or religion in general," the study said.

"Anecdotal evidence from religion writers indicates that many editors and general assignment reporters bear antipathy toward religion."

Among the recommendations the study proposed to foster greater trust and understanding between religionists and journalists:

► Religion should be recognized as a fascinating, news-laden area of coverage that resonates with a high proportion of readers and viewers.

► Television should seek inventive ways to handle religion news. The study noted only one TV station had a full-time reporter on the religion beat.

► Religion should be a major news beat in the Bible Belt," taking into account the region's stronger church attendance practices.

► "Small newspapers should approach religion coverage creatively," observing how one Pennsylvania daily paper converted geographical beats into topical beats, including one for "faith."

► News organizations should review their guidelines concerning use of terms considered pejorative or inflammatory," recounting the disputed terms used in the abortion debate.

In religion, meanwhile, religious leaders "should support improved media relations," be accessible to the press, and meet informally with local news executives, the study said.

In academia, the study suggested furnishing greater access to religious experts and scholarship.

As opposed to the medical and scientific fields, "potentially newsworthy findings" in religion "rarely make their way to newsrooms because there are no public relations intermediaries to call the curries from journals and academic meetings," it said.

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Medical journal calls NFP effective method

by Catholic News Service

LONDON—Natural family planning is an effective method of birth control, and the Catholic Church's opposition to artificial contraception will not promote global overpopulation, a medical journal said Sept. 17.

The British Medical Journal, in a review of natural family planning, said a World Health Organization study found that 93 percent of women can recognize body changes that pinpoint when they are most likely to conceive.

"Understanding the simple facts about the signs of fertility confers considerable power on couples to control their fertility, for achieving as well as preventing conception," the journal said, adding such knowledge was "useful everywhere but might be of particular value in the Third World."

The WHO study found that in the Indian city of Calcutta, almost 20,000 women using natural family planning had no more pregnancies than would be expected using the contraceptive pill—0.2 pregnancies per 100 women users yearly.

Similar studies in Germany and Britain found annual pregnancy rates of 0.8 and 2.7 per 100 users—a better record than condoms and comparable with diaphragms and intrauterine devices, the journal added.

The Catholic Church has distinguished between natural family planning and artificial birth control because of what it describes as the dual nature of conjugal love: uniting the couple and being open to the possibility of new life.

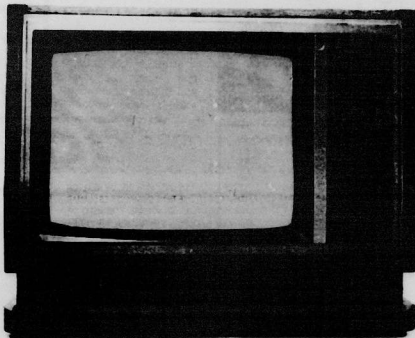
Using artificial means, or contraception, is a deliberate action through the use of chemicals or devices to separate the double meaning of conjugal love, the church says.

Natural family planning relies on recognizing biological signs to determine when to engage in sexual intercourse and when to abstain.

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PLO-Israel agreement unleashes peace hopes

by Bill Pritchard
Catholic News Service

WASHINGTON—The pact signed by the Israelis and the Palestine Liberation Organization on Sept. 13 loosened a flood of hope that went beyond the immediate text, and has apparently given Christians in the Middle East the thought that a brighter future is possible for them.

The agreement, signed by the respective foreign ministers of the two entities on a sunny day on the south lawn of the White House, was limited in its immediate impact on Palestinian fortunes. But it marked the opening of mutual recognition by the Israelis and the PLO, and opened the door to further peace moves.

Pope John Paul II called the signing a signal "of the desire for peace."

The agreement grants limited self-administration and local elections in some of the Israeli-occupied territory where Palesti-

tinians live. It also opens the way to economic development aid for the Palestinian communities, something PLO leaders said is desperately needed. It also allows Israel to directly protect its citizens living in the territories.

There was no declaration of a Palestinian state, nor a resolution of the explosive question of the proprietorship of Jerusalem. Jerusalem will be the subject of further discussions, but at this point the Israelis say the city will remain their eternal capital.

There was also no specific guarantee of wider peace in the Middle East, but much interest in reaching an end to nearly five decades of Arab-Israeli tension was expressed in the region. Soon after the signing, Israeli Prime Minister Yitzhak Rabin went to Egypt, which has its separate peace with Israel, to campaign for normalized relations between his country and its long-time adversaries.

Although powerful factions within Israel



PALESTINIANS CELEBRATE—A jubilant Palestinian woman dances with a Palestinian flag during a huge rally in Jerusalem to celebrate the signing of the peace accord between Israel and the Palestine Liberation Organization. (CNS photo from Reuters)

and the PLO oppose even the modest agreement ratified in Washington, there seemed to be major support for the pact among Israelis and Palestinians.

The agreement also gave hope to Catholic and other Christian leaders in the region that it will mark the beginning of the end of a Christian exodus by offering strong hope for peace and eventual prosperity.

The agreement represents the birth of a "new reality and a new hope" in a land torn by conflict, said Latin-rite Patriarch Michel Sabbah of Jerusalem.

For peace to succeed, leaders on both sides must now educate their people away from deeply rooted hostility toward a "conversion of hearts," the patriarch said Sept. 10.

Patriarch Sabbah said he was convinced that despite some opposition within the region, the agreement would ultimately be accepted without new violence.

In order to succeed, governments must "educate people and prepare them to enter this new period of history," he said. This will not be an easy task, since Palestinians and Israelis have been "raised in an atmosphere of hostility, of nonrecognition and even of hatred," he said.

This psychology must be changed. There must be a total conversion of hearts in order to allow a new, true collaboration between the two peoples," he said.

An aide to Lebanon's Muslim leader said at an interreligious conference in Milan, Italy, Sept. 20 that opponents of the pact might find a convenient scapegoat in Mideast Christians. Mohammad Sammak, political adviser to the Grand Mufti of Lebanon, said some Muslims may see Christians and their support for the agreement as a "spoon-feeding" of Western influence in the region.

Father Giuseppe Nazzaro, the Franciscan custodian of the holy places, said the start of Palestinian autonomy under the accord would open new prospects for local Christians. It is estimated that more than 80 percent of Palestinian Christians have left the area since 1948.

"I think that with the process that has just begun, this phenomenon can be healed," Father Nazzaro told the Italian newspaper *Avenire* Sept. 15.

He said he also hoped the accord would bring the end of a campaign by Muslims over the last two years to purchase land from Palestinian Christians, which Muslims said is designed to "liberate it from Christian slavery."

Several bishops get advance copies of pope's new encyclical

by John Thavis
Catholic News Service

VATICAN CITY—The heads of several bishops' conferences were presented advance copies of "Splendor Veritatis" ("The Splendor of the Truth"), Pope John Paul II's encyclical on moral theology, sources in Rome said.

The bishops, including representatives from Canada, Italy, France, the Netherlands and Germany, received the copies during meetings with Vatican officials Sept. 16-17, the sources said.

A Vatican source said the papal encyclical, which has been several years in the

Middle East Council of Churches said the full liberation of the Palestinian people and some form of shared control over Jerusalem must follow the pact.

Gabriel Habbab, general secretary of the council, said the agreement signed in Washington is "a sign of hope and a turning point in the history of the Middle East and particularly in the Palestinian-Israeli relationship."

The council is an association of Christian churches including the Eastern- and Latin-rite Catholic patriarchates of the region.

The Israeli-PLO agreement is only the beginning "of the process of liberation of the Palestinian people and of the implementation of its legitimate political and human rights," said the statement.

Pope John Paul described the steps taken by Israel and the PLO as "historic signals of the desire for peace" in a long term by conflict.

We think the Lord for having inspired courageous leaders to overcome mistrust, fear and serious objective problems, and to begin—finally—a concrete and constructive process for the good of their peoples and the region," the pope said.

It is the beginning of a difficult path, along which there will certainly be problems. This is the price of peace between peoples and also the price of peace among hearts," he said.

The pope prayed that those responsible for the negotiations would be protected and strengthened, and added: "May God inspire trust among those who are still doubtful and who, having experienced so much disappointment and fear, believe peace and justice are still far away."

Pope John Paul referred briefly to Jerusalem, saying: "With these sentiments of hope, my thoughts cannot help turning to Jerusalem, city of the Lord and the crossroads of peace and brotherhood for the Holy Land, for the whole region and for all those who live there," he said.

Vatican spokesman Joaquín Navarro-Valls, commenting on Vatican-Israeli relations Sept. 13, said talks were "moving ahead" in regular meetings. The talks are mainly geared toward solving problems related to the status of the church, its institutions and its properties in Israel and Israeli-administered territories, he said.

"We all hope that some day it can be announced that the problems have been overcome and therefore diplomatic relations can be established," he said.

making, was finished over the summer and was expected to be published in the near future.

Vatican officials have long said the encyclical would be a general treatise on moral theology rather than a treatment of specific moral issues. Italian news reports have said the document traces the development of the church's moral teaching, affirms its authority and discusses modern proposals for evaluating the morality of misguided human actions.

The reports said the document not only discusses the binding nature of the church's moral positions for individuals, but examines the social consequences of the church's moral teaching.

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Catholics, Muslims oppose partition of Bosnia

by Agostino Bono
Catholic News Service

MILAN, Italy—Bosnia-Herzegovina should not be divided into three ethnic republics, said Catholic Archbishop Vinko Puljic of Sarajevo.

Historically, the republic has been united as a multiethnic and multireligious entity, he said.

The archbishop's stand was backed by Jacob Selimovski, head of the Islamic community in the ex-Yugoslavia. Most of the region's Muslims are in Bosnia, and their community is centered in Sarajevo.

Both spoke at a Sept. 21 news conference in Milan where they were attending a Catholic-sponsored conference of religious leaders.

Prior to the breakup of Yugoslavia, Bosnia was populated mainly by Muslims with significant populations of Serbs and Croats. International mediators have proposed dividing it into ethnic republics as a way of ending the fighting among the different groups.

"Bosnia-Herzegovina is not artificial. It is historical," said Archbishop Puljic.

He said he had no political solution for stopping the fighting and bringing lasting peace, but added that "all should feel at home in their religious and national identity. I invite politicians to provide this."

Selimovski said that Bosnia-Herzegovina has never been divided geographically or religiously. "We need one Bosnia-Herzegovina with respect for all groups," he said.

People who have fled the fighting must be allowed to return to their homes, he said.

Selimovski had left Sarajevo two months earlier and has been unable to return. Archbishop Puljic needed special permission from Bosnian and U.N. authorities to leave Sarajevo to attend the conference.

Both said they were also skeptical that a Serbian Orthodox call for Serb soldiers to disobey their commanders would have any effect.

"A major part of the army was not baptized" and soldiers

"lived under the iron hand of communism," said Archbishop Puljic, so "I doubt they would disobey their commanders."

Prior to the news conference, the Catholic and Muslim leaders participated in a panel discussion on the war. Also on the panel were a Croatian Catholic bishop and two Orthodox bishops, one from Serbia and the other from Albania.

All said that the war was political, not religious, although religion is tied to the different national groups in the ex-Yugoslavia.

They also agreed that the churches have little influence in halting the fighting.

Christianity is living a religious "stone age," when the church has no influence on politics, on power," said Bishop Trifunovic Laurente of Sabac-Valevo, representative of the Serbian Orthodox patriarchate.

In the former Yugoslavia, churches have not been able to overcome 50 years of communist rule and atheistic education, he said. The fighting "is the result of this situation," he added.

"How can we ask atheists to make a Christian peace?" the bishop asked.

Archbishop Anastasio of Tirana, Orthodox primate of Albania, said that "the imposition of communism covered, like a sheet of snow, the different religions of the Balkans."

After the fall of communism "religions rose again along with nationalism," he said.

Religion was tied to nationalism, and when the fighting started it was used by each warring side as moral support and to tap the support of their foreign religious counterparts, he added.

To build a better future, "religions can no longer fight for greater power, but must fight for the religious freedom of all minorities," he said.

Auxiliary Bishop Djuro Koska of Zagreb, Croatia, defined Croatia as "a Catholic country with a Serb minority" and the victim of Serbian aggression.

Serbs in Croatia have been supported by the Serbian army, which gives them an advantage in arms, he said.

"Croats believe we are the victims, attacked by our neighbors," he said.

Bishop Koska said he is pained by accusations that Croats are anti-Muslim and cited Catholic aid to displaced Muslim populations. "We feel their pain more than the world feels ours," he said.

Archbishop Puljic agreed that it is wrong to single out Catholic Croats as aggressors. Of 144 parish buildings in the Sarajevo archdiocese, "96 have been destroyed, burned and sacked," he said. Of that number, Serbs destroyed 66 and Muslims 30, he added.

Archbishop Puljic described Sarajevo as a large concentration camp for 300,000 people.

It is difficult for relief convoys to reach Sarajevo and food is priced out of the reach of most people, he said.

"A liter (slightly more than a quart) of milk costs \$6 and when you buy it, you don't know if you will reach home," he said.

Bishop foresees anti-abuse education in all parishes

WASHINGTON (CNS)—The head of the National Conference of Catholic Bishops' new Ad Hoc Committee on Sex Abuse said one promising way for the U.S. church to combat sexual abuse of children may be education programs in all parishes.

"I am very impressed with the concept of the parish discussion guide" developed by the Canadian bishops, said Bishop John F. Kinney of Bismarck, N.D. He was named to lead the committee when it was formed in June.

Bishop Kinney was interviewed by Catholic News Service while he was in Washington in mid-September for the third meeting of his committee. He said the group was still focused mainly on organizational questions and "how to zero in on the various facets of the mandate given us by the conference."

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BOOK REVIEW

'This Confident Church' studied

THIS CONFIDENT CHURCH, CATHOLIC LEADERSHIP AND LIFE IN CHICAGO 1940-1965, by Steven M. Avella. University of Notre Dame Press (Notre Dame, Ind. 1992). 410 pp., \$29.95.

Reviewed by James C. O'Neill

Anyone interested in knowing what the Catholic Church in America was like before the uncertainties that followed the Second Vatican Council could do well to pick up "This Confident Church, Catholic Leadership and Life in Chicago 1940-1965," a study of actions and attitudes in one of the nation's largest archdioceses.

Steven M. Avella, an assistant professor of history at Marquette University, focuses on 25 years of Chicago-style Catholicism, from just prior to World War II to the last year of Vatican II. The period coincides with the rule of two of the city's cardinal-archbishops, Samuel Stritch and Albert Meyer.

Avella claims for Chicago a "distinctive style all of its own." He singles out four sources to explain this uniqueness: ethnic diversity, able clerical and episcopal leadership, social and political liberalism, and "soaring self-confidence."

Certainly there were giants among the Chicago clergy of the day. The talent and energy of Msgr. Raymond Hillenbrand,

rector of the archdiocesan seminary, motivated many future priests—known as "Hilly's men"—to grapple with urban and social problems of Chicago. He encouraged bright young priests to seek training in sociology, education and other professional fields to change the world they lived in.

Seeking to carry out the directives of the modern popes' social encyclicals, these priests left their mark on a variety of Catholic Action programs including Young Christian Workers, Young Christian Students, Christian Family Movement, Cane Conference, Catholic Labor Alliance and the Catholic Interracial Movement.

These priests campaigned for urban housing for the poor, fought racial bias in housing, and battled to halt "whites only" policies in neighborhoods and parishes. They aggressively opposed racial segregation in Chicago's Catholic schools and hospitals.

Episcopal leadership was of a different sort. Cardinal Stritch, a southern gentleman from Tennessee, was politically and socially conservative by nature. While tending personally to vacillate in civil rights matters, he cultivated a hands-off administrative style and permitted his activist clergy to carry out bold programs during his 18 years in Chicago.

This book has interesting notes on the sudden, and ultimately fatal, removal of Cardinal Stritch at the age of 71 to

Rome to take up a Vatican post which he neither wanted nor was fit for. The chapter on the rise and fall of Chicago's gifted Auxiliary Bishop Bernard Sheil, founder of the Catholic Youth Organization, is a study of confidence verging on arrogance.

There is a sense of imbalance at least for this reader, in this portrait of a remarkable period in the life of the church in Chicago. What seems to be missing from this book is what the nonclerical did during this period. When laymen and women do win the author's attention they are usually assigned secondary roles. Perhaps that was one of the problems of the pre-Vatican II church and remains so to this day.

(O'Neill is a publicist and former CNS Rome bureau chief.)

(At your bookstore or order prepaid from University of Notre Dame Press, P.O. Box L, Notre Dame, IN 46556. Add \$2 for shipping and handling.)

† Rest in Peace

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

† **BILTZ, Rose Elizabeth**, 89, St. Barnabas, Indianapolis, Sept. 8. Mother of Raymond, grandchild of three, aunt of five.

† **BRUNO, Nunzio**, 90, St. John of Arc, Indianapolis, Sept. 9. Father of Mary Jane Brink and Charles, grandfather of 10, great-grandfather of 17.

† **BUCHMAN, Esther M.**, 88, Little Flower, Indianapolis, Sept. 3. Mother of Joann Faust, Jeannette John, and Jerry, sister of Emil Weimer, grandmother of six, great-grandmother of six.

† **CULPEPPER, Joseph F. Sr.**, 82, Holy Angels, Indianapolis, Sept. 12. Grandfather of Mildred (Sims), father of Joseph F. Jr., and Josephine Mosley, grandfather of 11, great-grandfather of six, great-grandmother of four.

† **ERNEST, Laura K.**, 95, St. Mary, Greensburg, Sept. 15. Mother of Anthony, Clarence A., and Elizabeth Dikes, half-sister of Marcella Hill.

† **GIBSON, Thomas**, 38, St. Augustine, Leopold, Sept. 13. Son of Bob and Rosemarie, brother of Patrick, William, Donald, James, Rebecca Sprinkle and Ruth Etienne.

† **GRAY, Robert C.**, 65, St. Michael, Cannerton, Sept. 13. Husband of Mary, father of Michael and Brian; brother of Marion, Frank, Earl, Martha Carpenter, Rosie Lawson, Mildred Sabatash, Shirley Peters and Barbara Eganhuat; grandfather of seven.

† **HAAG, Donald K.**, 73, Christ the King, Indianapolis, Sept. 14. Husband of Margaret (Triser), stepfather of Margaret Ann Deanger and Patricia Sue Rawlin.

† **HECHT, Ralph E.**, 60, Prince of Peace, Madison, Sept. 9. Husband of Jerri (Hannon), father of Ralph A., Cyndie Andrew and Louann; brother of Bill, Artie, Bud, Larry, Lenny, Kathryn Smith, Louella Bennett, Mary Anna Hendrickson and Rosetta Reece, grandfather of Ryan, Ashley and Lauren Andrew, Brendan and Kylie.

† **WODZINSKI, Josephine A. (Jedrejczak)**, 70, St. Peter and Paul Cathedral, Indianapolis, Sept. 9. Wife of Zygmunt, mother of Richard and George, grandmother of three.

† **Prov. Sister Mary Shaughnessy dies Sept. 13 at 93**

Providence Sister Mary Shaughnessy (formerly Sister Bridget Therese) died at St. Mary of the Woods on Sept. 13 at the age of 93. The Mass of Christian Burial was celebrated for her on Sept. 16 in the Church of the Immaculate Conception.

Sister Mary was born in Indianapolis. She entered the Congregation of the Sisters of Providence in 1924, and professed final vows in 1932.

Sister Mary served as a teacher in Indiana, Illinois and Massachusetts schools staffed by the Sisters of Providence. She leaves no immediate survivors.

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Pope extends welcoming hand to Russia, Orthodox Church

by Agostino Bono
Catholic News Service

TALLINN, Estonia—While traveling in the Baltics, Pope John Paul II extended a welcoming hand eastward to the Russian government and the Russian Orthodox Church.

It was papal recognition of Russia's predominant role among the now-independent republics of the former Soviet Union. It was also a chance to signal improved ecumenical relations with the world's largest Orthodox church.

During the Sept. 4-10 trip to Lithuania, Latvia and Estonia, the pope did not reiterate public criticisms of the continued presence of Russian troops in the region and defended the rights of ethnic Russians living in the Baltics.

Both are sensitive issues in the region and come at a time

when the Russian government is giving birth to a post-Cold War foreign policy. The Vatican would like the policy to be one of negotiating solutions based on respect for Russia's smaller neighbors.

The pope also praised the Russian Orthodox Church and made sure a representative of Russian Orthodox Patriarch Alexei II of Moscow was visible at papal events.

Vatican spokesman Joaquín Navarro-Valls said the Baltic moves were not directly connected to papal hopes of a trip to Russia in the near future. But the spokesman reiterated the pope's desire to go and his position that such a trip will not take place unless it has an ecumenical dimension.

The pope has been invited by Russian government officials, but the Orthodox invitation is lacking.

A pressing ecumenical problem is Orthodox worry that Catholics are proselytizing its members now that there is religious freedom. Catholic officials have denied this and have pledged to consult Orthodox leaders about their pastoral programs.

The number of Catholics in Russia is small, around 372,000. But Orthodox leaders have complained that Catholics, as part of a universal church, are tapping monetary aid from the rich West while the Orthodox cannot do this. At a time of renewed interest in religion by generations growing up under atheism, this gives Catholics an advantage in evangelizing, argue the Orthodox.

At the same time, the Orthodox have raised some Catholic eyebrows by supporting amendments to Russia's religious freedom law that would restrict entrance of foreign church personnel and give the Orthodox Church a favored status.

The Russian Orthodox Church has about 50 million members and is Russia's most important church historically. Although the church was allowed to exist under Soviet communism, it was severely restricted, and evidence has turned up in the post-communist era that it was regularly infiltrated by Soviet agents and informers.

The pope, speaking Russian at a Sept. 5 Mass in the Lithuanian capital of Vilnius, praised the "historical importance and the significance of the Russian Orthodox Church" over which the venerable Patriarch of Moscow presides in charity.

The pope made Archbishop Giorgi Zablatsev, the representative of the Moscow patriarch, a virtual member of his entourage. Even though he is a minor official in the patriarchate, the archpriest was on the altar platforms at Mass and sat down at the papal lunch table amid Catholic dignitaries.

At one luncheon, the archpriest told the pope that his Russian words were well-received in Moscow, and the pope told the Orthodox representative that joint efforts were needed to eliminate misconceptions in the historical texts of both churches, said Navarro-Valls, the papal spokesman.

The sending of a Russian Orthodox representative "is of great help in trying to overcome difficulties as a result of many years without contact," said Navarro-Valls. "There is hope for progress on both sides."

The hopes were shared in a Russian Orthodox statement issued in Moscow at the end of the pope's Baltic trip.

While maintaining that "proselytism" is still a troubling issue, the statement said that the papal trip raised prospects of improved Catholic-Orthodox dialogue to reach a "normalization of contacts at all levels."

Stop bickering, Milwaukee archbishop says

by Catholic News Service

MILWAUKEE—Archbishop Rembert G. Weakland of Milwaukee has urged Catholics to stop "bickering over nonessentials" and drumming one another out of the church.

"We cannot continue this kind of senseless and heartless condemning of one another," he wrote in his weekly column in the Sept. 16 issue of the *Catholic Herald*, his archdiocesan newspaper.

He particularly criticized the "vitriolic" Aug. 14 telecast on the Eternal Word Television Network when Mother Angelica, EWTN's founder and head, denounced what she called the "destructive force" of the "liberal church in America" over the past 30 years.

"For a half-hour she ranted and raved about all the 'abuses' since Vatican Council II, according to her own personal judgment, which, of course, she equates with that of the Holy Father," Archbishop Weakland wrote.

"It was one of the most disgraceful, un-Christian, offensive and divisive diatribes I have ever heard," he added. "She invited everyone who disagreed with her to leave the church." Mother Angelica's TV commentary was touched off by a mime troupe's use of a woman the previous evening to portray Jesus in a dramatic representation of the Way of the Cross at Mile High Stadium in Denver during Pope John Paul II's visit there for World Youth Day.

Mother Angelica called the portrayal "blasphemous" and said it was another example of 30 years of "tricks" and "deceit" by liberals "constantly pushing anti-God, anti-Catholic and pagan ways into the Catholic Church."

The mime troupe's action was defended by World Youth Day officials and Vatican press spokesman Joaquín Navarro-Valls, but leaders of several conservative Catholic groups and publications backed Mother Angelica's criticisms.

Archbishop Weakland asked Catholics to avoid the selective Catholicism of both progressive and conservative extremists.

In addition to these extremes we must avoid the kind of worldly and untimely tone of argumentation that

characterizes political debates and letters to the editors of our newspapers," he said.

"Probably the worst offender of this sort is a newsletter out of New York called *Catholic Eye*," he added. "The main intent of its writer is to ridicule in a 'cutsey' way anyone he does not agree with."

"Catholic newspapers can fall into the same trap" by carrying extremist views and attacks on others in their opinion columns and letters, he said.

"Why have our people become so contentious?" he asked. "Usually that happens when people are full of fear. The result is that civil discourse, Christian charity and the possibility of conversion and growth get lost in acrimonious debate."

"My solution to all of this debating in the public media about so many church issues would be to tell people to study more, reflect more, pray more—and only then enter the debate," he said. "There is nothing wrong with disagreeing, but we have to learn how to do so as civilized Christians and not as barbarians."

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Parishes without priests focus of conference

by Jean Denton
Catholic News Service

FORT WORTH, Texas—Several bishops were among some 50 leaders from 29 U.S. dioceses who gathered in Fort Worth Sept. 13 to discuss how they will face new challenges to the church occasioned by a decline in the number of priests.

The conference on "Providing Parish Leadership Without a Resident Pastor" addressed changing structures in parish life regarding pastoral ministry and focused its concerns on the role of nonresident parish administrators and the growing responsibility of the laity.

Father Philip Murnion, director of the National Pastoral Life Center, which sponsored the conference in cooperation with the Texas Catholic Conference, said concerns about parishes being led by someone other than a priest were being considered "not as a matter of debate, but as a matter of fact. This is happening."

Most of the dioceses represented at the conference have, to varying degrees, already had to deal with the issue of providing for the needs of parishes without priests.

Father Murnion said the purpose of the conference was not to promote the concept of pastoral administrators, but "simply to respond to what is happening and to arrange for very practical discussion of what dioceses have found helpful in working with the parishes involved."

Specific guidance from the official structures of the church has been limited, so dioceses have responded in varying ways to the shortage of priests.

The Diocese of Fort Worth, which hosted the conference, has pastoral administrators in five of its 84 parishes. Fort

Worth Bishop Joseph P. Delaney said he was looking forward to sharing ideas and experiences with other dioceses.

"One of the problems I have faced, personally, as we find ourselves devising ways of coping, is that I feel like I'm at the edge of a desert with no clear direction yet," he said. "I always say that with the help of the Holy Spirit we will cope, but I'm concerned that the path we go down be the one eventually chosen by the church."

Father Murnion told the group, "This is a typically American situation, in which we adapt as we go along, and we keep adapting, even if we can't work out all the details. But I think it is a credit to the church that we keep trying to put our ministry and mission first and adapt the other considerations in order to allow our parishes to serve the people."

The absence of a resident priest is worrisome to Catholics, and to some members of the clergy the idea of a nonresident administrator serving as the leader of the parish community may be seen as a threat.

But Father Robert Wilson, chancellor of the Diocese of Fort Worth, said he doesn't sense any kind of opposition among priests in his own diocese. "They just seem to be very concerned about how we will be able to minister to the people in the future," he said.

Father Wilson serves as "sacramental minister" to a newly established parish headed by two other ministers, and he has witnessed the installation of pastoral administrators in several parishes. Parishioners' attitudes vary, he said, adding that he believes the key issue will be in providing for a weekly Mass.

"As parish administrators prove to be effective, I think they will be well accepted," he said. "But my own experience has been that when people find they cannot have Mass every week, it is very disturbing to them."

Father Murnion said that an optimistic view of the future priest shortage points toward a total of 23,000 diocesan priests by the year 2005. That's nearly a 35 percent decrease from the current number of 35,500. Coupled with a growing church population, it would mean responsibility for 800 more parishioners per priest.

To respond to that challenge, Father Murnion outlined three basic choices—increase the number of priests, reduce the demand for priests or, in some locations, replace priests with others.

In spite of limited personnel and financial resources, parish ministry "still continues to expand as we are taking on more and more concerns," he said. He mentioned particularly that parishes increasingly are feeling the need to provide counseling and social services among their other ministries.

"We're creating new standards in defining what a parish is," Father Murnion said. "Back when we squandered money and priests, we didn't have to decide what's important to us in the life of the parish, but we do now, and I think we'll see

that this will be important to us in the evangelization of the future."

Canon law allows plenty of latitude for how bishops may provide parish leadership in the absence of a priest and makes "realistic provisions for the church of the third millennium involving the laity," said Mercy Sister Sharon Ewart, associate general secretary for the National Conference of Catholic Bishops, in a talk to the gathering.

Sister Sharon, who holds a doctorate in canon law, discussed Canon 517, section 2, which allows for pastoral administration of parishes in light of the shortage of priests. She said the canon has its roots in the Second Vatican Council in that "it reflects notions of team ministry, collaboration and pastoral service" and emphasizes the laity's participation in the mission of the church.

At present, of the 2,039 parishes in the United States without resident pastors, 85 percent are administered by a priest, 9 percent by women religious, 2 percent by a deacon and 2 percent by a lay person, according to statistics in the Official Catholic Directory.

Pope asks charismatics to foster religious vocations

CASTEL GANDOLFO, Italy (CNS)—Pope John Paul II asked leaders in the Catholic Charismatic Renewal movement to foster vocations to the priesthood and religious life among their members.

"The prayerful response of your members and associates to this grace will be a further, explicit sign of the renewal's sharing in the life and mission of the church, the visible body of Christ," the pope said.

About 1,000 participants in the first international retreat for leaders in the Catholic Charismatic Renewal met the pope Sept. 18 at Castel Gandolfo, the papal residence south of Rome. The retreat was held at Assisi, Italy.

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