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Archbishop reports state of the archdiocese

He tells how well the archdiocese met goals and priorities set last year

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

Last year when I introduced our archdiocese's strategic plan, which sets direction for our church in central and southern Indiana, I asked four questions:

- Who are we?
- What do we stand for?
- What do we need to do to fulfill our mission?
- What do we need to do first?

The answers to these questions form the basis for all our plans for the future growth and ministry of our church.

Now I want to report on the progress we have made during the past year as we tried to answer these questions through the prayer and work of our archdiocese.

Who are we?—Our Archdiocesan mission statement tells our identity and purpose:

"We, the church of central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by: worshipping God in word and sacrament; learning, teaching and sharing our faith; and serving human needs. We commit ourselves to generosity and to the responsible use of our spiritual and material resources."

As I travel the 13,489 square miles of our archdiocese I see the regional differences that make each of our 11 deaneries distinctive and I see the strong faith that unites us as one Catholic community in central and southern Indiana. We are one family of faith striving to live and proclaim the Gospel of Jesus Christ through prayer and the sacraments, through learning, teaching and sharing our faith, and through service to others.

We do this by the power of the Holy Spirit, not by our own power. The Archdiocese of Indianapolis is not an abstract legal entity (like a congressional district). It is simply an administrative structure located on North Meridian in Indianapolis. The archdiocese is each and every member of the Roman Catholic community—approximately 200,000 of us in the 39 counties of central and southern Indiana. Together we are the Archdiocese of Indianapolis, in communion with our Holy Father, the Bishop of Rome, and all other dioceses around the world.

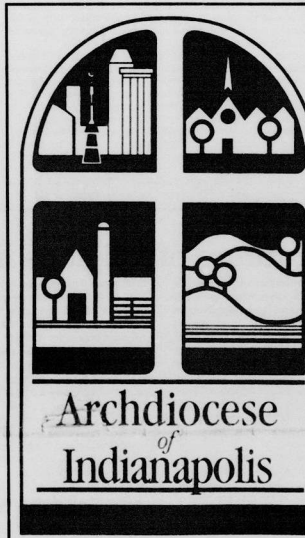
Thus, while we are diverse and distinctive as an archdiocese, we also claim unity and solidarity as essential characteristics of "who we are."

Sisters and brothers, the way we answer the question, "Who are we?" determines the authenticity of our mission. With this in mind, building on a foundation of

prayer, we have identified communications between and among members of the archdiocesan family as a top priority for the coming year.

As one external sign of our commitment to good communication, I want to introduce a new symbol, or

(See STATE, page 20)



New logo is created for the archdiocese

Four 'views' capture the diversity found within the archdiocese

To the left is a new symbol, or logogram, for the church in central and southern Indiana. It was scheduled to be officially introduced Wednesday evening, Oct. 5, during a dinner for leaders of the archdiocese at which Archbishop Daniel M. Buechlein was scheduled to deliver his "state of the archdiocese" address (published elsewhere on this page).

The new logo was commissioned by Archbishop Buechlein who asked Benedictine Father Eric Lies, an artist-calligrapher of St. Meinrad Archabbey, to fashion a new symbol that would capture the "unity among diversity under the cross of Christ" found within the Archdiocese of Indianapolis.

Father Eric, working with St. Meinrad seminarian David Reinhardt, created a graphically strong design with four "views" of the archdiocese in each quadrant of a cross, an urban landscape, a small town, a farm, and an open, hilly countryside. All four vistas were held together in unity by the cross of Christ, which touches and embraces each one and brings the many distinct and diverse regions into one community of faith, with Jesus at its center.

When Jane Lee, a graphics designer with the archdiocese's Catholic Communications Center and director of production for *The Criterion*, began working with the design, she added an arched line around the design and thus fashioned a stained-glass window in which four panes give the viewer four different glimpses of our local church.

Blue was chosen as the "official" color for the logo when it is not printed in black. This particular shade of blue approximates the blue color found in the stained-glass windows of the cathedral.

Reorganized archdiocesan council has first meeting

New council will be the planning agency for the archdiocese

by John F. Fink

A reorganized Archdiocesan Pastoral Council had its first meeting Saturday, Oct. 1, at St. Luke Church in Indianapolis.

In welcoming the members, Archbishop Daniel M. Buechlein explained that the new council will be the planning agency of the Archdiocese of Indianapolis. He said that he

hoped the new council will be seen as an evolution from the previous council.

The council is now composed of the members of the archdiocese's management committee plus a representative from each of the archdiocese's 11 deaneries. Thus, the archbishop said, it will include both representation from all parts of the archdiocese and those who are responsible for the management of the archdiocese.

The council now is part of the Secretariat for Planning, Communications and Development, which is headed by Dan Conway.

The former council included two representatives from each deanery, plus representatives from the Council of Priests, the Archdiocesan Board of Education, both men and women religious orders serving in the archdiocese, and several *ex officio* members. It was about twice the size of the present 23-member council. It formerly was staffed by the Office of Pastoral Councils.

Conway gave an overview of the archdiocesan planning process. He said that the council will be expected to play a leadership role in the archdiocese, "have an ear to the ground" in all areas of the archdiocese, and continually plan for the future. He said that the council will be both "direction setting and operational setting."

Directional setting, Conway said, is strategic planning and the council will be responsible for keeping the Archdiocesan Strategic Plan up to date. "There is no such thing as a completed plan," he told the council. The strategic plan promulgated by Archbishop Buechlein Sept. 8, 1993 must continually be updated, he said.

Conway reviewed the steps that were taken to prepare the strategic plan. First, he said, a mission statement was pre-

pared. Then, he said, eight distinctive values were identified. Five major goals were set, and objectives and action steps were determined for each of the five goals. Finally, he said, responsibilities and timelines were set to establish accountability for each of the action steps.

"We want our plan to be a living document, not one that sits on a shelf," Conway told the council. It will be up to the council to review the plan and to make revisions as required, he said.

Conway then reviewed a 10-step process for revising the Archdiocesan Strategic Plan, beginning in January of 1995. Many of the steps will be similar to those taken to prepare the original plan, including wide consultation, the appointment of task forces to draft objectives and action steps, and four separate planning conferences by the council. It is expected that the revised strategic plan will be promulgated by the archdiocese when he reports on the state of the archdiocese next September.

During last Saturday's council meeting, Suzanne Magnan, archdiocesan chancellor, reported that progress is being made on a governance study concerning recommendations for organizational structures in parishes and religious education programs.

The members of the reorganized Archdiocesan Pastoral Council are: Archbishop Buechlein, chairman; Conway, facilitator; Father Fred Easton, vicar judicial, canonical consultant; Father David Coats, vice general; Father Joseph Schaedel, moderator of the curia; Daniel Eisner, secretary for total Catholic education; Charles Gardner, secretary for spiritual and sacramental life; Thomas Gaybrick, secretary for Catholic Charities; Joseph Hornett, secretary for finance and administrative services; Father

Paul Koetter, vicar for ministry personnel; Suzanne Magnan, chancellor and secretary for leadership, pastoral formation and services; and Father Stanley Herber, chairman of the Council of Priests.

The deanery representatives on the council are: Rosemary Coraggio, Indianapolis North; Mary Alice Devor, Connersville; Janet King, Terre Haute; Steve Northam, New Albany; Sandra Oliverio, Seymour; Ramon Parra, Bloomington; Dick Poynter, Indianapolis East; Patricia Schmalz, Indianapolis South; Janet Schuler, Batesville; Amanda Strong, Indianapolis West; and Mary Weber, Tell City.

Looking Inside

Seeking the Face of the Lord: Essay in Time is seriously flawed. Pg. 2.

Editorial: Bishops are studying the future of religious life. Pg. 4.

From the Editor: The history and development of the rosary. Pg. 4.

Parish profile: Our Lady of the Springs Parish in French Lick. Pg. 8.

The media and religion: New study says coverage is seen as of a lower status than other areas. Pg. 10.

Faith Alive: Sacraments touch us through our five senses. Pg. 11.

Cairo conference on population: Vatican defends its role there. Pg. 17.

Embryo research: Pro-life leaders object to panel's approval of funding "acceptable" research on embryos. Pg. 23.

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SEEKING THE FACE OF THE LORD

Essay in *Time* is seriously flawed

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

An essay in *Time* magazine caught my attention last week because a major misunderstanding of church teaching is presented in very clever fashion. As St. Paul says, a pastoral leader must teach "in season and out of season," whether popular or not.

I have in mind the essay entitled "A Convert's Confession," authored by Lance Morrow. Mr. Morrow is a convert to Catholicism and a gifted writer. The point of his essay is to say that the church has gone "dangerously astray" in two areas: 1) contraception and 2) the ordination and role of women.

He writes: "John Paul II, who should be one of the greatest popes, has settled for a curiously stolid 'Here I stand.' Strangely uninvolved, he seems almost diminished in what should be a triumphant time." Morrow goes on to assert, "Any institution in business for 2000 years is bound to be conceding about passing fads. Rome's attitude alternates between suggesting that concern about these issues (birth control, women's rights) is an ephemeral ideological trend and implying that such concern represents the vanguard of forces infinitely darker. Both reactions are wrong. I think." Based on that analysis, Mr. Morrow begins a very cogent and cleverly written critique. He also ends his essay by saying he doesn't wish to Mass very much anymore.

On both counts, I submit, the essay, which gets



prominent attention in a major news journal, is based on an inaccurate analysis of Pope John Paul's teaching and "Rome's attitude." The church does not consider these issues as "ephemeral ideological trends" or "the vanguard of forces infinitely darker." The essay's analysis is based on a political analysis and is astoundingly unaware of a theological and doctrinal view of the church. To say that authors such as Morrow write out of an ideology is not to suggest that the issues of contraception and the role of women in the church are ephemeral ideological issues. Besides being glib in addressing two complex teachings of the church, Morrow's analysis and consequent statement is fundamentally flawed.

I begin to believe that writers such as Morrow do not perceive the difference between ideology and theology. It is even more problematic if they do not consider the theological dimension of these issues as very important. It is a serious and fundamental problem not only in the secular media but sometimes also within the realm of church writers.

Mr. Morrow writes that "millions of American Catholics realize that the church is simply out to lunch on the issue of contraception." He proposes that, in fact, artificial contraception is the solution to the abortion crisis (acknowledging that abortion is wrong). I suggest that he is not sufficiently educated in moral theology to recognize the difference between responsible birth control and the anti-life effect of artificial contraception, nor does he see or acknowledge a demonstrable connection between a "contraceptive mentality" in our society and abortion.

In regard to the important issue of the role of women in the church and the important issue of women's rights, he

identifies sacramental ordination roles in the church and human rights. Taken from a merely secular political point of view I can see how he arrives at his conclusions. But the issue of sacramental ordination is not the same as the issue of women's roles in the church. Priesthood as a sacrament is believed by Catholics to be a calling that comes from God. From this point of view it is something more than a matter of rights for anyone, as is any gratuitous call, any vocation from God to males or females in the church.

Morrow's perspective is a political reading, from a secular perspective and it does not justify to centuries of church teaching. Political analysis, social analysis and ideological analysis, however valid for secular social institutions, is not adequate for a complete understanding of a spiritual reality. If one does not accept the church and the sacraments of the church as spiritual realities, then the problem is one of faith. When one deals with the reality of who can be ordained one deals with the very matter of the sacrament instituted by Christ, one deals with more than contemporary trends; the validity of the church's sacramental life is involved.

It is not helpful to treat serious and complex issues of faith in a glib if clever fashion. To write off the church's teaching about artificial contraception and the matter of ordination in a short essay, no matter how cleverly written, does not deserve to be taken seriously, but unfortunately the editors of *Time* did so. Many people are misled by such accounts. Sometimes we need to be reminded that neither clever essays, the polls of popular opinion, nor wishful thinking change what we believe.

EDITORIAL COMMENTARY

Bishops are studying future of religious life

by John F. Fink
Editor, The Criterion

The Synod of Bishops on the subject "The Consecrated Life and Its Role in the Church and in the World" began in Rome this past Sunday. (See story on page 24.) It will continue until Oct. 29. Men and women religious throughout the world will be watching it closely because it might have important effects on the future of religious orders.

This is the first time the church as a whole has specifically considered the religious life since the Second Vatican Council. Then it produced the document "Perfectae Caritatis" (Decree on the Appropriate Renewal of the Religious Life). It said, "The appropriate renewal of religious life involves two simultaneous processes: (1) a continuous return to the sources of all Christian life and to the original inspiration behind a given community, and (2) an adjustment of the community to the changed conditions of the times" (paragraph 2). This synod is now looking at how well religious orders have been doing that.

Another thing the synod will be discussing is the proper role of women in the church. Women make up about 75 percent of those in religious orders and many of them are dissatisfied with the positions in the church that are open for women. The Vatican's working document, issued in preparation for the synod, said that the bishops will deal with the fact that women are "still far from full engagement in the church, despite the magisterium's directives in this regard."

Some religious are very much concerned about their identity. Among the questions to be discussed are these: How do religious, in

practice, differ from unmarried lay men or women, especially in cases where the work the religious do prevents them from living in community? Is the work they do—in parishes, schools, hospitals, retirement homes, etc.—so different from that being done by lay people? Is their prayer or devotional life different from that of lay people? In short, what is different about religious life and why should a young man or woman embrace it? These are questions that each order has been asking itself ever since Vatican II ended.

Not all religious orders have the same problems, of course. The contemplative orders answer the questions above completely differently from the way teaching or apostolic orders answer them.

Those who have analyzed the reasons for the decline in numbers of most religious orders—at least in America and Europe—note that one of the primary reasons is the

heightened emphasis the laity has had since Vatican II. Because lay people have done a better job of assuming their rightful responsibilities in the church, they reason, the religious orders are not as important.

This is reflected in the statement issued by the International Union of Superiors General, the leadership organization of women's orders. Concerning the possibility that some orders might cease to exist, it said, "The possibility and inevitability of extinction of a number of institutes is generally viewed with serenity and faith. There is a convergence of opinion in declaring that what no longer generates life has no evangelical reason to survive."

Pope John Paul was even more blunt. At his general audience Sept. 28 he said, "The guarantee of lasting until the end of the world, which has been given to the church as a whole, is not necessarily given to individual religious institutes. Institutes

CHD funding forms are available

Pre-application forms are now available for groups intending to apply for 1995 Campaign for Human Development national grants. The funds that are made available for these grants are collected once a year in Catholic churches throughout the country.

Applicants for the national grants must submit the pre-application forms prior to completing a full application and proposal. These grants range from \$10,000 to \$100,000. Grants for lesser amounts are also available, but are processed through and within local diocesan CHD offices.

The purpose of pre-applications is to determine the funding eligibility of the proposed projects. Every year, CHD receives proposals that do not meet the basic eligibility requirements for CHD funding, specifically those related to poverty control and institutional change, as well as those that present inadequate track records and self-sufficiency plans. Basic requirements and guidelines for

CHD funding are: 1) project must benefit a poverty group; at least 50 percent of those who plan, implement and make policy must be people who are involuntarily poor; 2) funding will not be considered for projects which can be funded by money available from the private or public sectors. Also, 3) project must address and effect institutional change which is defined as modification of existing laws and/or policies; establishment of alternative structures and/or a distribution of decision-making powers; and to a lesser extent, provision of services which result in the achievement of the preceding two goals.

Finally, 4) the project must document positives of generating funds from other sources or becoming self-supporting within timelines established in the proposal.

Those wishing further information or forms may call the archdiocesan CHD office 317-236-1599. Pre-application forms are sent to the local and the national CHD offices, postmarked no later than Nov. 1, 1994.

East Deanery offers courses

Adult religious education programs will again be presented at Secuna High School from 7 to 9 p.m. on three Wednesdays in October and November.

They're offered by the East Deanery Board of Education, the Campaign for Human Development and the Marian College Theology Department.

Three courses are offered simultaneously: "The Catholic Point of View on Current Social Problems," "Catechesis of the Catholic Church," and "Planning Children's Liturgies and Prayer Services."

Presenters for the "social problems" are Andy Holman, Faith Frank Bryan, and Mike Clark. The catechesis classes will be taught by Kevin Dugan, Benedictine Sister Maureen Theresa Coway, and Franciscan Sister Mary O'Brien. And the children's liturgy sessions will be done by Shirley Dwyer and Father Albert Ajamie.

The cost is \$10 per person. Further information may be obtained by contacting Benedictine Sister Joann Hunt at Holy Spirit Church, 7241 E. 10th St., Indianapolis, IN 46219, 317-357-6915.

which are no longer suited to their epoch, or which no longer have vocations, can be forced to close or to unite with another."

Throughout the history of the church, religious orders have risen to address specific needs of specific times and places. As needs change, so must religious orders. Today religious orders in Africa are growing (the median age there is in the mid-30s compared with the mid-40s in the United States). The orders will continue to sprout and grow where they are needed.

We will keep you informed about what the bishops do during their synod this month.

OFFICIAL
APPOINTMENT

EFFECTIVE October 19, 1994

REV. GEORGE HENNINGER appointed administrator, Our Lady of Lourdes and St. Bernardette, Indianapolis.

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

OFFICIAL
ANNOUNCEMENT

EFFECTIVE November 9, 1994

FATHER ROBERT MAZZOLA resigning pastorate of St. Mary, St. Andrew and Holy Family, Richmond. Approval granted for three month sabbatical after which time he will receive a new appointment.

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Thousands celebrate life and family values

Archbishop speaks out against abortion, euthanasia, experimental research on human embryos

by Mary Ann Wyand

Respect Life Sunday events in the Archdiocese of Indianapolis on Oct. 2 celebrated the sanctity and dignity of life and reverence for family values.

Life Chains in Indianapolis, Terre Haute, Richmond and Connersville and a prayer service at St. Peter and Paul Cathedral last Sunday paid homage to the consistent ethic of life as well as the International Year of the Family.

Archbishop Daniel M. Buechlein reminded a large crowd gathered for the Respect Life Sunday vespers service at the cathedral that, "Our respect for life is a matter of deep Christian faith, so we gather in prayer to reflect on this conviction."

During the International Year of the Family, the archbishop said, "We cannot but be struck about how forces of abortion and euthanasia contrast to our strong Christian tradition of family values. It is in the family that we learn that love and respect for human persons is rooted in the fact that we are created in God's image."

As Catholics who are "concerned for the dignity of human persons," he said, "we are obligated to try to shed light on the complex issues surrounding abortion and euthanasia and all pro-life issues from our Roman Catholic perspective. We are concerned especially about abortion and euthanasia because they concern the most vulnerable members of our society and they seem most at risk at this time."

Describing abortion and euthanasia as "a serious societal crisis," Archbishop Buechlein also spoke out against experimental research on human embryos.

"Human life begins at the moment of conception," he said. "No one has the right to take human life" because "human life is a gift from God."

Each person's "right of choice over his or her body is operative before conception, not after, when a new life is at stake," Archbishop Buechlein said. "One is not free to terminate human life once it is conceived. No one may take the place of God in making decisions about beginning and ending human life."

The Catholic Church supports "authentic human rights," the archbishop said, "and is very concerned about the rights of women. Along with many other churches and social agencies, our church stands ready to provide the finest and most compassionate care for women, single or married, poor or wealthy, who find themselves pregnant and unable or unwilling to care for a child. Our church stands ready to be with those who face the loneliness of pain and suffering of approaching death. We stand ready to bring the love of Jesus to those who are afraid and lonely."

The U.S. bishops urge state and federal legislators and concerned citizens to "put money and energy into breaking the cycle of poverty into which many of our citizens are born," he said. "Every citizen has a right to decent food, clothing, and housing, and, yes, health care. All of us deserve to be treated with the dignity which is ours as children of God."

At the conclusion of the vespers service, Archbishop Buechlein presented the Archbishop Edward T. O'Meara Respect Life Award to St. Thomas Aquinas parishioners James and Linda Trippi and their children, Brian, John and Kimberly, of Indianapolis.

The archdiocese's annual Respect Life Award affirms church teachings on the consistent ethic of life. Father Larry Crawford said, and acknowledges pro-life work "done with distinction."

Father Crawford, pastor at St. Simon Church in Indianapolis and director of the archdiocesan Office of Pro-Life Activities, said "the title was chosen to identify the award with all the life issues in which the Catholic Church has



FAMILY AWARD—Respect Life Award recipients Linda and James Trippi and their children, John, Brian and Kimberly, pose for a photograph with Archbishop Daniel M. Buechlein following the Respect Life Sunday vespers service Oct. 2 at St. Peter & Paul Cathedral. (Photo by Charles J. Schisla)

a concern, to emphasize our belief in the consistent ethic of life, and to begin an awareness of the positive work done to enhance the dignity of all human life."

The Trippi family's involvement in founding the Gennesar Free Clinic—a volunteer community organization which provides free health care for the homeless and poor in Indianapolis—and Linda Trippi's service on the Catholic Social Services board of directors are

exemplary ways of fostering respect for life, he said. "Dr. and Mrs. Trippi have summarized their volunteer work and their love of Christ in others in the following words: 'We just feel that these things are privileges to do. This is what really gives life the heaven that it needs to rise.'"

After accepting the archdiocesan pro-life award, Jim and Linda Trippi shared the lectern to speak out on behalf of the poor.

"The Trippi family accepts this honor with gratitude," Linda Trippi said, "not because we feel worthy of this personal attention but because we hope this Respect Life Award will highlight the selfless work of those in Catholic Social Services and Gennesar Free Clinic. We wish to acknowledge the efforts of the many, many people in these organizations who work tirelessly to serve those in need, and we dedicate this award to their work."

The International Year of the Family marks the 75th anniversary of Catholic Social Services in the archdiocese, she said. "The mission of Catholic Social Services has been to provide services to those in need and to respond to social conditions in ways which enhance human dignity and empower people. Our work is not yet complete. There are many among us who face overwhelming problems: crisis pregnancies, malnutrition, homelessness, and the care of our frail elderly and developmentally disabled."

Gennesar Free Clinic volunteers reach out to the fringe of society, Jim Trippi said, inspired by their faith in Christ's healing power.

"We started by trying to do something, however small and unorthodox, to address a problem we felt especially sympathetic towards," he said. "Others might say 'I am not a health professional. There is nothing I can offer. But most poor persons will tell you that medical problems are not their greatest need. Jobs and housing are. If you are in business, you could help by giving someone a chance at a job with the extra training and support they need. Or if you are handy around the house, you could help create housing, through Habitat for Humanity or support Catholic Social Services in its ongoing efforts to obtain transitional housing for the poor. Trust that the God-given talents you have could be put to good use in helping the poor.'"

"It is so important to pass on an interest in serving the poor to our young people," Linda Trippi said. "The civility of a society is often measured by the compassion it shows toward its most unfortunate. Today, as we dedicate ourselves to respect life, might we realize that all life God has created is sacred, and that we are called to search for ways that our individual and collective gifts can be used to joyfully serve others."

Assumption Parish marks '100 years of love'

Archbishop tells parishioners that the faith spread from their parish throughout the area

by Margaret Nelson

The church was full of present and former parishioners as Assumption of the Blessed Virgin Mary Parish in Indianapolis celebrated "100 Years of Love" Sunday, Oct. 2.

Archbishop Daniel M. Buechlein was the celebrant. Celebrating were the parish administrator, Father John R. Ryan, and Father Francis E. Bryan, a son of the parish who serves as a chaplain at Marian College celebrates Mass at Assumption on weekends.

"As we celebrate 100 years of love," the archbishop said, "one would have difficulty counting the people who met God in a very special way in this church."

"The beauty of a church is complete when it is filled with a people of God who come together as a community of love—people who try to live in a way that we are the temple of God," said Archbishop Buechlein.

"In a stark way, the message of the Gospel comes home to us," the archbishop said. He referred to Christ's words: "The hour is coming when you will worship the Father neither on this mountain nor in Jerusalem."

Archbishop Buechlein said that from the Assumption community, "the faith has spread to all parts of this metropolitan area, indeed all parts of this state and beyond."

"As this community of faith prepares to join with the faith community of St. Anthony, let's not forget we are the shoulders of faith for future generations," he said.

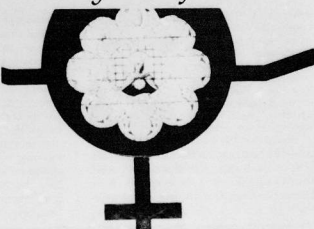
"We are one body. We are the Body of Christ wherever we gather to worship," Archbishop Buechlein said.

"It doesn't mean much if we have charming churches if we haven't made a place for Jesus in our hearts," the archbishop said. He noted that dwelling place is an important theme from the Bible. "Being Christian is being at home in God. And we are God's home."

A reminder of Masses of decades ago came when the assembly sang the Lamb of God in Latin. Hymns ranged from "On This Day, O Beautiful Mother" to Kreutz's "Gift of Finest Wheat."

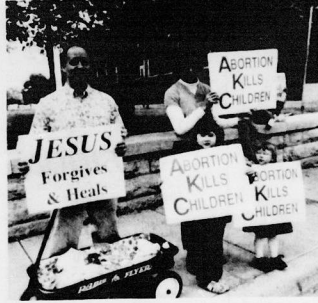
Archbishop Buechlein acknowledged the services of Fathers Ryan and Bryan and Providence Sister Monica Withem, who serves as pastoral associate for Assumption.

After the liturgy, the assembly gathered in the social hall for refreshments and a display of photos and other memorabilia from the past 100 years. Marian College history professor James Divita's centennial history, "The Workers' Church" was available.



CENTENNIAL—Administrator Father John R. Ryan (from left), Archbishop Daniel M. Buechlein, Father Francis E. Bryan, celebrate the Oct. 2 Mass marking "100 Years of Love" for Assumption of the Blessed Virgin Mary Church in Indianapolis. Raymond Nahlen assists the archbishop. (Photo by Margaret Nelson)

Selected for closure at the end of this year, the parish will celebrate its last Mass on Jan. 1, 1995. The church building will be maintained as a chapel. Parishioners have been invited to attend St. Anthony.



FAMILY EVENT—Cathedral parishioners Pat and Virginia Maher and their children, Kathleen and Elizabeth, of Indianapolis were among the many families who participated in the fourth annual Life Chain in Indianapolis on Respect Life Sunday. Most Life Chain participants drove downtown for the event, but the Mahers family walked from their nearby home. Pat later assisted with the Respect Life Sunday vespers service at St. Peter and Paul Cathedral. (Photo by Mary Ann Wyand)

FROM THE EDITOR

The history and development of the rosary

by John F. Fink

Recently Harry J. Daniel of Jeffersonville sent me a letter which said: "The purpose of this note is to ask you to give a history of the rosary. I cannot find a complete history as to where and when it was instituted, and how it came to be in its present form." Since the date of this issue, Oct. 7, is the feast of Our Lady of the Rosary, it seems like a good chance to respond to Mr. Daniel's request.

The story is a devotion of the church that goes all the way back to the ninth century, but its present form dates from the 15th century. Back in the ninth century, villages often grew up around Benedictine monasteries. It was the practice at that time for the monks to recite, or chant, all 150 "salms" as part of their daily prayers. The lay people who were working in the fields wanted to associate themselves with the monks, so the practice developed among some of the devout of praying 150 Our Fathers.



FROM THE 12TH CENTURY on, devotion to Mary, the mother of God, developed and spread. Soon the custom started of praying 150 Hail Marys instead of Our Fathers, using beads on a string to keep track of the prayers. The devotion was spread by the followers of St. Dominic, who lived from 1170 to 1221. A legend sprang up that Mary appeared to St. Dominic and gave him the rosary, but that event is not historical.

The historical person who probably did most to spread the devotion was a Dominican named Alan de la Roche. Known as "the apostle of the rosary," he founded the First Confraternity of the Rosary in the 15th century.

Besides the Dominicans, the Carthusian monks contributed greatly to the development of the rosary in

its present form. In the 15th century, a Carthusian monk compiled a list of 15 mysteries to be meditated on while praying the Rosary. Since most of the people were illiterate in those days, parish priests and itinerant preachers read from the pulpit 10 little meditations for each of the 15 mysteries while the people prayed the Hail Mary. Soon this became a popular form of non-liturgical prayer.

SINCE THE 15 MYSTERIES were divided into joyful, sorrowful and glorious, it gradually became the practice for busy people to pray only the short form of the rosary—50 Hail Marys, divided into five "decades." Instead of the entire 150. They would meditate on the joyful mysteries on Mondays and Thursdays, the sorrowful mysteries on Tuesdays and Fridays, and the glorious mysteries on Wednesdays and Saturdays. On Sundays they would meditate on the joyful mysteries during Advent and the Christmas season, on the sorrowful mysteries during Lent, and on the glorious mysteries during the rest of the liturgical year. This is still the most common practice of praying the rosary.

During the latter part of the 20th century, the scriptural rosary has become popular. Since the main purpose of the rosary is to help us meditate on the great mysteries of our salvation, booklets with short meditations for each bead are available in any Catholic bookstore.

The mysteries usually meditated on are joyful—the Annunciation to Mary that she was to be the Mother of Jesus, the Visitation of Mary to Elizabeth, the birth of Jesus (the Nativity), the presentation of Jesus in the Temple, and the finding of Jesus in the Temple; sorrowful—Christ's agony in the Garden of Gethsemani, the scourging at the pillar, the crowning with thorns, carrying of the cross to Calvary, and the Crucifixion; glorious—the Resurrection, the Ascension of Jesus into heaven, the Descent of the Holy Spirit on the Apostles, the Assumption of Mary into heaven, and the Coronation of Mary as queen of angels and men.

During recent years, as people wanted to meditate on

other events in the life of Christ, the seven-day scriptural rosary was created. Our Sunday Visitor publishes a booklet of meditations for each day of the week. Those praying this rosary say the usual joyful mysteries on Mondays, the sorrowful mysteries on Fridays, and the glorious mysteries on Sundays. On Tuesdays they say the salvation mysteries—Jesus teaches Nicodemus, the Good Shepherd, the rich young man, the vine and the branches, and the final judgment (Matthew 25). On Wednesdays the healing mysteries are: Jesus heals the paralytic, the woman with a hemorrhage, the man born blind, the adulteress, and the boy with a demon. On Thursdays the eucharistic mysteries are the feeding of the 5,000, the bread of life, true food and true drink, the Last Supper, and the body and blood of Jesus. On Saturdays the coronation mysteries are: the Beatitudes, dependence on God, God's children, the raising of Lazarus, and the Last Supper discourse.

The rosary continues to develop. Today prayers are often added at the end of the rosary or at the end of a decade.

THERE IS ANOTHER rosary called the Franciscan crown. It is a seven-decade rosary used to commemorate the seven joys of Mary—the Annunciation, the Visitation, the Nativity of Jesus, the adoration of the magi, the finding of Jesus in the Temple, the appearance of the Risen Christ to his mother, and the Assumption and Coronation of Mary.

Introduced in 14.2, the crown originally consisted only of seven Our Fathers and 70 Hail Marys. Two Hail Marys were added to complete the number 72 (thought to be the number of years of Mary's life), and one Our Father, Hail Mary and Glory Be to the Father are said for the intentions of the Holy Father.

Today's feast of Our Lady of the Rosary was established by Pope Pius V in 1573. It commemorated a Christian victory over the Turks at the battle of Lepanto on Oct. 7, 1571, a victory attributed to the praying of the rosary.

The church has long encouraged the praying of the rosary because its main focus is on Jesus. Pope Pius XII called it a compendium of the Gospel.

A VIEW FROM THE CENTER

Fund raising can be good stewardship

by Dan Conway

Whenever I am asked to explain the difference between stewardship and fund raising, I start out by saying that good stewardship and ethical fund raising have more common characteristics than differences. They both emphasize the value of self-giving and the importance of "giving back" to God or to the society in which we live. But the differences between stewardship and fund raising are important.



Stewardship is a virtue—like patience. It is both an attitude (or a state of mind) and a way of acting. A patient man's attitude is even-tempered in a bumper-to-bumper traffic jam on the interstate. He acts in a calm and collected way

long after others have begun cursing and blowing their horns. Similarly, a good steward is grateful for all the gifts she has received from God. She acts in a way that shows she accepts responsibility for (and is eager to share) whatever has been entrusted to her care. Like patience or any other virtue, we learn stewardship by changing our attitudes and by practicing what we preach.

Fund raising is a discipline—like budgeting or eating a balanced diet—whose purpose is to secure the human, physical and financial resources needed to carry out an organization's mission. It is a means to an end, not an end itself that is focused entirely on "the bottom line." In fact, research clearly shows that the methods or techniques of professional fund raising rarely succeed (in the long run) if they are separated from ethical principles or spiritual values. Ironically, the research seems to say that the best fund raisers are those who encourage (and practice) good stewardship.

Does this mean that stewardship and fund raising are the same thing? Or that every fund-raising program is consistent with the theology and practice of stewardship? Of course not. We have all been exposed to fund-raising programs that are a waste of time, or a poor use of volunteers' talent, or an insult to the generosity of caring people. For example, there is now a growing trend among larger nonprofit organizations (like trade associations or medical centers) to engage in "leverage fund-raising practices" which require vendors to make major gifts in exchange for the organization's continuing business. (So, for example, if Coke doesn't make a big gift, the organization's business goes to Pepsi.) This is not professional, ethical fund raising. And it certainly isn't good stewardship.

On the other hand, fund-raising programs can be good stewardship, especially if they reinforce the values of gratitude, accountability, generosity and

"giving back" with increase. How can you tell whether or not your fund-raising methods promote good stewardship?

I suggest the following questions as a "checklist" for organizations that want to assess whether or not their fund-raising efforts are consistent with the theology and practice of stewardship:

1. Do your fund-raising programs reinforce your organization's mission and values? Or are they neutral (indifferent) to or contrary to what you stand for as an organization?
2. Do your fund-raising efforts encourage volunteers and donors to "give their hearts" as well as their time, talent or money? Or is money really the "bottom line"?
3. Do your activities make the best possible use of volunteers' time and talent? Or are you wasting countless person hours on fund raisers that don't build community or yield much money?
4. Do you encourage people to make substantive annual commitments? Or are you "nickel and diming" people with lots of unrelated, low-yield fund-raising programs?
5. Do your programs stress the values of gratitude and generosity? Or are you encouraging people to give reluctantly or out of a sense of guilt or obligation?
6. Do you render an account of your stewardship of the gifts of time, talent and treasure that you have received? Or do you keep people confused in the dark about how their gifts are used?

Any organization that can give positive answers to all six of these questions is not only doing fund raising. It is practicing good stewardship.

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THE HUMAN SIDE

Catholics needed in the world of ideas

by Fr. Eugene Henrick

It's no secret that many Catholic colleges and universities are searching for a facelift to restore their Catholic identity.

In addition to ensuring excellence in education, they are seeking ways to instill in students a Catholic tradition that will impact their lives and, through them, their culture.

One way universities and colleges might do this is by planning the idea in students that some of them just might have a vocation in some form to the world of Catholic ideas.

Several questions that are difficult to answer prompt my suggestion. Where today do we find Catholic playwrights, novelists, poets, musicians and philosophers who combine the best of Catholic imagination with their disciplines and who make an impact on our culture? Where, for example, are the Catholic playwrights who probe the plight suffered

by Third World people? One well thought-out play could do more to raise consciousness than any of us might dare to imagine.

Where are the musicians whose compositions are capable of moving the soul and lifting our thoughts to heaven? Why is it that people all of a sudden are rediscovering Gregorian chant?

When did we last experience the moving force of a poem by a Catholic writer whose spirituality was rich and wise?

In other words, where are the Catholic men and women who are devoted to original ideas, new harmonies and creative images—who are willing to come together, identifiably as Catholics, and to sacrifice a lifetime for their vocation?

I believe we have too few Catholics today who sense that their true vocation is to the intellectual life in some form. Perhaps because of the pace of life, too many spend all their time reacting to events and don't take the extra step needed to influence and transform their world. Like news commentators, they focus heavily on problems of the moment and jump from one topic to another.

Where are the Catholics who are willing to "suffer" with an idea, to respect its scope—its infinity—and humbly to bow

before God with it. That is where the idea of "vocation" comes in.

It is disturbing to see how many Catholic students today are motivated more by the desire to achieve financial security than by an adventurous spirit bent on changing the world for the better, no matter the personal cost. A number of professors who once dreamt of mastering their fields are abandoning the teaching profession to join industries that are driven more by profit than love for the world of ideas.

Poets, novelists, musicians and ideas have always been feared by dictators because of their power to fire the imagination and create a revolution.

Giuseppe Verdi, the great Italian composer, rallied Italy against Austria through his music, and Alexander Solzhenitsyn's writings helped bring down Soviet power. Socrates died as he did because he dared to challenge his students' idea of the gods. Because he challenged them to think, he was considered a threat.

It is the power of ideas and creativity to move the mind and the heart. But if the world today needs Catholic intelligence, it is not just to move mind and heart, but to speak to the soul.

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To the Editor

On taking children to Sunday Mass (II)

Like Lecaun Kearley (letters column, Sept. 23 issue), I was a "single" mother at Sunday Mass because my husband was in the military and often not there. Also, my youngest—three screamed if I left her—wh— it was eight minutes or eight hours. It didn't seem right to inflict that on the volunteers for child care during Mass. Aside from the stress of trying to keep my children quiet and interested, it was almost impossible to pay attention to the Mass and to be able to pray. For that reason, I did try to use the child care or crying room, but sometimes, as Lecaun discovered, that was not possible.

Once I had an experience similar to Lecaun's. My children were quiet, but they moved constantly—on my lap, on the kneeler, on the pew, changing sides, looking at books. I was feeling relieved toward the end of Mass because they had been very good—no falls, no fights, no noise—when the woman behind us leaned over and said, "Can't you keep that baby still?" Like Lecaun, I was hurt and felt like crying and a little bit angry at her intolerance.

However, two things helped me keep my perspective. One was that I realized that my own mother, like the woman in church, was getting older. While she once loved babysitting my brother's six children, she couldn't do it any more. She loved her grandchildren dearly, but the constant motion and noise bothered her as she grew older. I realized that the older woman in church was not really criticizing me as a mother but that her tolerance for wriggling children was not as high as mine.

Also, at the time we had the opportunity to attend a "children's" Mass. There, there was a constant murmur as children moved and whispered. Crying or loud children were still taken out by their parents, but the

atmosphere was relaxed. The songs were lively, the homily short. It wasn't the atmosphere for the kind of quiet, meditative prayer I like, but I felt I could participate more.

It reminded me of the difference between taking my children to a fast-food restaurant and taking them to a "real" restaurant. I felt that in a "real" restaurant I had to keep a closer eye on their behavior and did not enjoy my meal as much. On the other hand, when my husband and I went out alone, we were not happy to have children behaving as though they were at a fast-food place. We were taking a break from children! In the same way, now that I no longer have little ones, I am more distracted at Mass by little ones and miss the quiet and concentration I have gotten used to having.

At Sunday Mass, though, everyone is there. Just as I tried to be considerate of other Mass goers when my children were little, I try not to be annoyed now, especially of those who never take their children to the programs for the younger ones or who allow their children more freedom than I would. I remind myself that at Mass we are celebrating all the parts of the body of Christ and as different as we may be in age and temperament, we are brought together by the Mass.

Bedford

Betsy Henley

Listen to the sounds of new life

In reference to the letter from Lecaun Kearley about taking children to church:

Jesus said, "Let the children come unto me." Several years ago we were at our daughter's parish in LaGrange, Ill. on Easter Sunday. Referring to the crying

babies and little ones at Mass, the priest said, "Listen to the sounds of new life around us." How good he must have made the mothers of these little ones feel! It's no easy task getting the children dressed for church, and bringing them to Mass, but how wonderful that the whole family can worship together.

Mary Taylor

Batesville

Children can't sit quietly for an hour

I am responding to the letter from Lecaun Kearley in the Sept. 23 issue.

My husband's job often requires him to work on weekends, so I often attend Mass with my two children alone. My children, ages 4 and a-half and 15 months, are normal in their development and often have difficulty behaving in what most people would feel is appropriate for church services. I, however, being familiar with early child development, realize that it is unreasonable to expect them to sit quietly for an hour. (Some adults also have difficulty with this!)

My religious background includes experiences with other denominations and I have attended services at other churches. Many times the program was different. Often the doctrine was different. However, nearly every other church I have attended had one thing in common—young children were not in church.

With the Catholic Church's family planning beliefs firmly in mind, I have trouble understanding why we expect our children to do what is often beyond their capabilities. And for those of us who are responsible for young children and babies, it can certainly put a damper on the desire to attend services—especially when one is subjected to such disparaging comments as Kearley received.

Thankfully, others in my parish had similar sentiments and we now have a cooperative nursery for toddlers and young children. Parents serve as babysitters approximately once every three months in exchange for the opportunity to have a place for their little ones to play while Mommy and Daddy attend (and actually hear Mass). Perhaps this would be an alternative for other parishes as well.



I certainly sympathize with Mrs. Kearley's situation and my prayers are with her. I hope one person's negativism will not daunt her in her effort and commitment.

Julie A. Sedam

Indianapolis

Better time slot for Catholic network

A Catholic cable network, Eternal Word Television Network (EWTN), founded by a nun, Mother Angelica, is now the largest religious TV network in the world. Unfortunately, Indianapolis' cable company, Comcast, carries the network from 12 midnight to 5 a.m., not a good viewing time for families.

The cable companies are in the process of expanding their capacities now, so it is a good time for Catholics to inform them of their interest in EWTN and that they would like 24-hours-a-day coverage.

The cable companies respond to the wishes of their customers if they are informed. The EWTN committee is urging Catholics to write or call Jerry J. Murray, Comcast Cablevision of Indianapolis, Inc., 5330 E. 65th St., Indianapolis 46260.

Winnere Pushor

Indianapolis

Point of View

If it's a baby, well, so what?

by Fr. Frank A. Pavone

If anyone tells you the baby in the womb is not a baby, that person may as well tell you the earth is flat. Pro-lifers have heard the out-of-date, unscientific assertion, "It's not a baby," for many years. People who say this ought to be asked when they are going to catch up with the times. These are the days of fetoscopy and fetal surgery! Of course we know when life begins. And we know that the earth is not flat.

Now those who promote abortion say something even worse than "the earth is flat." They now essentially say, "The earth is flat if you think it's flat, and it's round if you think it's round. Decide for yourself."

Whether the baby in the womb is a baby or not really doesn't matter to them, because its fate will depend on the mother's choice. Period. If it's a baby, well, so what? The value that baby has depends on the value the mother decides to give to him/her. If she decides to abort the child, that's fine. If she doesn't even consider it a child, that's her right too. Don't tell her how to think. If she thinks the earth is flat, it's flat for her.

This is the mentality we are dealing with. It was clearly expressed to me one day when I was protesting abortion in a city in the South. Among those holding their "Keep Abortion Legal" signs was a man with a sign that said, "Keep Baby Killing Legal." He told me that he supports abortion and wants to be honest about what he is supporting. Abortion, he said, kills a baby, but that is no

reason to stop it. The value of the baby depends on the mother's choice.

Pro-lifers need to understand that this is how a growing number of pro-abortion people think. How does one deal with this attitude? A few things must be pointed out to such people:

1. People's decisions don't determine reality. I cannot even decide the weather. It should be even clearer that the moral value of a life cannot depend on my choice.
2. If the value of others' lives does depend on my choice, then all people are not equal. But our country was founded on the teaching that all people are equal, and that the weak should be protected from the strong.

3. If the value of a life depends on my choice, then so does the value of a lot of other things. If a mother can decide to kill her own child, then she can also decide to beat her own child, or cut off the child's hand, or torture the child. If, furthermore, a child's life depends on choice, then so does a house, a car, and a bank account. If baby killing can be legal, why not car theft and bank robbery? "But those things are illegal," someone will say. So what? If the value of a life depends on my choice, so does the value of a law. The law has value if I say it does. Abortion is OK if I say it is. The earth is flat if I say it is.

It should be clear from this line of reasoning that the pro-abortion mentality turns civilization upside down, and produces a chaos that the pro-abortion people themselves will not want. The difference between them and us, of course, is that we see that more chaos necessarily follows in the wake of abortion. They say it follows only if they think it does.

(Father Pavone is the national director of Priests for Life.)

LIGHT ONE CANDLE

Why should you be good?

by Fr. John Catoir
Director, The Christophers

Why be good when it's more fun and more glamorous to stray from the straight and narrow?

Why be good? Because being good is the only way to preserve your self-respect and without that your life will be miserable. You were made to enjoy life, made to live in harmony with your Maker. Your soul wants to swim in an ocean of joy and it will be restless until you follow an upright conscience.

Why be good? Because it's better to imitate the saints than to follow losers. In the lives of those who share our humanity there were special people who were transformed into successful images of Christ. God vividly speaks to us through them because they manifest his divine presence. They are signs of the kingdom to which we are powerfully drawn. We learn to persevere in our good intentions because we are surrounded by "so great a cloud of witnesses" (Heb. 12:1). "All of us, with unveiled faces, (see) the glory of the Lord as though reflected in a mirror. (We too) are being transformed into the same image from one degree of glory to another; for (all) this comes from the Lord, the Spirit" (2 Cor. 3:18).

Why be good? Because being good brings joy to the soul. Even when the price of being good is costly, you can learn to bleed willingly and joyfully because of the knowledge of God's love. As St. Paul said, "For here we have no lasting city, but we are looking for the city that is to come" (Heb. 13:14).

Why be good? Because the kingdom is

not only in the future, the kingdom begins here and now. While the life to come is rooted in the redemptive suffering of Jesus Christ, it is anticipated in the present in the sacraments and in the people of God. We are all carriers of divine glory because the Risen Christ is within us right now.

Why be good? Because sound moral values are essential for decent living. One need not be beautiful, rich or successful to be fully human, but one must be loving, honest, faithful and persevering. Being good is not merely a matter of asking what is the right thing to do. It's more a matter of knowing what is the right way to be. Being good is an habitual attitude, more than an isolated deed. The will says "yes or no" to a whole way of life. Saying yes to God is a habit which builds up momentum, thus enabling us to carry on, enduring the cross in all circumstances.

Why be good? Because the stakes are so exceedingly high if we are not. Jesus asked, "What would it mean if you gained the whole world, but lost your immortal soul in the process?" A thought to ponder.

Why be good? Because goodness shines its own beautiful light. We long for heaven which has been promised to us. Our endless struggle for truth and goodness comes from an inner movement of the soul. We yearn for ultimate fulfillment. We want to be good because it is our destiny to be one with Godness itself for all eternity.

St. Augustine reduced moral theology to one sentence when he wrote: "Do what you can do and pray for what you cannot yet do."

In the meantime, live joyfully because of the knowledge of God's love.

(For a free copy of the Christophers News Note "Living Joyfully," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

CORNUCOPIA

Behold the day!

by Cynthia Deves

And lo! It was the morning of the first day. And God saw that it was good.

Apparently, so do the thousands of people who descend on various "Days" wherever and whenever they happen. Which is frequently, if you read the events sections of any newspaper or magazine.

There's a day for everyone.

There are Pioneer Days and Civil War Days and Fur Trapper Rendezvous Days where guys dress up like soldiers or settlers or Indians or something. They pretend to be nobly primitive or wholesome and brave, which sometimes includes shooting the whey out of each other with fake guns.

Their liberated wives and daughters likewise jump at the chance to wear long dresses and shawls on 85-degree days, cook authentic old-fashioned food over open fires, and wait on the guys (although, if it gets to 90, the guys better watch out for ladies slinging hot stew).

Even though it's cooked outdoors with flies and falling leaves and stray dogs happening by, that historical-type food is pretty good. Mostly that's because folks in the old days didn't seem to give a damn about eating fat, so long as it tasted terrific. Or slopping stuff on their clothes, either. So everyone eats fried bread on sticks and fried chicken and corn on the cob slathered in butter, and chucks it up to historical research.

There are certain bold folks who don't even feel a need to justify food and drink by

tacking them to history. They just celebrate them for themselves, as in Chili Days and Garlic Days and Swiss Wine Stomping Days. It's noteworthy that none of these days seem to be devoted to things like yogurt or tofu.

Some people like Art Fair Days. They go to look at the latest things which God and (Wo)Man hath wrought, and believe me, some of them are dillies. What people do in the name of art is about like what they eat in the name of historical research.

Some twist teeny little plants into torturous shapes and call them Bonsai trees. Others display paintings and watercolors which are probably classified as Impressionistic, since nothing about them can be easily identified. One person's impression is another's bad dream, so to speak.

There are all kinds of pottery items, ranging from iridescent crystal balls to platters with molded grapevine handles to clay scenes filled with whimsical creatures. As we all know, beauty is in the eye of the beholder, and utility is not a requisite characteristic of art works. If these examples are any indication, it may even be contrary to their nature.

Some of the best Days are built around themes which make sense mostly to the locals. They're feeling bored one morning, so they up and plan a Day. They have Casey Jones Days or Steamboat Days or, on a larger scale, Aquaternals and Winter Carnivals.

Music lovers get in on the fun with Jazz Days and Woodstock Revival Days. The classically-minded plan Days around Mozart and Bach and other heavy-duty guys, in artsy places like Aspen and Tanglewood and Interlochen.

These are the Days which (Wo)Man has made. Let us rejoice and be glad in them.

check it out...

The Domestic Violence Network of Indianapolis will present "Striking Back," a workshop geared to professionals and community members who minister to stop domestic violence. Jeffrey Modisett, Marion County prosecutor; John Nolan, coordinator of Center Services of the Marion County Family Advocacy Center; Lieutenant Steve Garner, a 22-year veteran of the Indianapolis Police Department; and Greg Hale, a licensed psychologist, will lecture. The workshop will be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., on Oct. 21 from 9 a.m. to 3:30 p.m. The registration deadline for the workshop is Oct. 14. Cost is \$25.

The annual CROP Walk will be held October 16. CROP is the name given to local community hunger education and fund raising events sponsored by Church World Service, an international relief, development, and refugee resettlement agency of 32 Protestant and Orthodox communions in the U.S. Church World Service is a ministry of the National Council of Churches of Christ in the U.S.A. For more information, call 1-800-456-1310.

The Beech Grove Hospitality Center, 4615 N. Michigan Rd., will host hayrides "until the frost is on the pumpkin." The tractor-pulled hayrides cost \$60 for the first wagon, \$50 for the second. This is a great parish activity for November evenings. For more information, call 317-925-9095.

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold its Fall and Christmas Craft Fair on Oct. 29 from 9 a.m. to 4 p.m. Over 40 exhibitors will be present. For more information, call 317-788-7381.

Marian College students, staff and faculty will spend part of a Saturday helping winterizing homes in Indianapolis

lis during the annual Caulk of the Town '94 on Oct. 8. Registration begins at 9 a.m. Help put plastic on windows, caulk, paint, place insulation in crawl spaces or repair windows. For more information, call Father Henry Beck at 317-929-0335.

St. Meinrad School Archabbey Library will present an exhibit of calligraphy by Benedictine Father Eric Lies from Oct. 2-30. For more than 25 years, Father Eric served as a member of St. Meinrad's development staff. He is currently devoting his time to giving retreats, assisting in parish work and creating commissioned calligraphy pieces. The exhibit is free and open to the public. For more information, call Barbara Crawford at 812-357-6501.

vips...

Chuck Weisenbach was awarded the 1994 National Catholic Educational Association (NCEA) Catholic Elementary School Distinguished Graduate Award at St. Jude School by Providence Sister James Michael Kesterson. Weisenbach is the first recipient of the NCEA award at St. Jude.

Weisenbach, a graduate of St. Jude Elementary School in 1975, was active in CYO sports and parish activities in his youth. During his 11 years teaching at Roncalli High School, Weisenbach has taught business and economics classes and was the junior varsity basketball and baseball coach. His 1992 varsity team won the city championship. He received his bachelor's and master's degrees from Butler University. Currently, Weisenbach is the assistant principal at Roncalli. According to Weisenbach, "So much of who I am today is a direct result of St. Jude and the many beautiful people that I came in contact with."

The National Catholic Educational Association established the award out of a recognition that the significant accomplishment of Catholic elementary alumni are a hallmark of Catholic education. The awards highlight "people who as adults put into practice the values and ideals they learned in their Catholic elementary schools," said Dr. Kealey, executive director of NCEA's department of elementary schools, the awards sponsor.



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SUCCESS AT ST. JOHN'S—Father John Minta and State Representative Jean Leising hold the check for Dr. and Mrs. Donald W. Noller of Saratoga, California, the big winners of the St. John Parish Raffle on Aug. 27. The Nollers won \$11,415. The proceeds from the raffle will be used to help pay for a new roof.



50th ANNIVERSARY FOOTBALL TEAM—This year marks the 50th anniversary of the first football team from Chartrand, Sacred Heart, Kennedy and Roncalli. The 1944 team shown above and their survivors will be honored at the Homecoming game on Oct. 7 at 7:30 p.m. at Roncalli High School. For more information, call Kathy Nalley-Schembra at 317-787-8277.

St. Patrick's has Sunday night Mass in Spanish

by Margaret Nelson

It all fell together for Franciscan Father Tom Fox and the new Hispanic "assembly" at St. Patrick's Church, where he celebrates Mass every Sunday evening at 6:15.

A native of St. Joan of Arc Parish, Father Fox had his first Mass at Immaculate Heart of Mary, where his parents now live.

When he celebrated the 25th anniversary of his priesthood, he thought he would like to get acquainted with Latin America. At the same time the Franciscans there invited North American priests to come to Central America to get a first-hand view of life there by working in parishes.

He started by studying Spanish in Guatemala. Then he worked with an Irish Franciscan missionary at Our Lady of Guadalupe Parish in Soyapango outside San Salvador.

Father Fox stayed after the three-year program was over, but finally left when things got violent there.

He spent three years in San Antonio; two years working with Mexican-Americans, and the one year before that, Central American refugees.

Father Fox came to Indianapolis a year ago—in August of 1993. His superior at the St. Francis of Assisi Priory in Franklin said he could work with the Hispanics.

He started working with Providence Sister Mary Kay Duffy and Sister Theresa at the Hispanic Education Center at St. Pat's. "I talked with Father Rodas and Delia Dias (of the Hispanic Apostolate) at St. Mary," Father Fox said.

"Father Pat Doyle encouraged me to stay at St. Pat's in the South Deanery. As I started to work, I found there was a desire for Mass," he said.

When the deanery council started to talk about having a Sunday evening Mass, Father Fox committed to the weekly evening Mass in Spanish.

"On January 2 of this year, about 150 people attended the first Sunday night Spanish Mass at St. Pat," Father Fox said.

"Now 100 to 150 come regularly. Most of the people are from the west side and south side of Indianapolis."

A choir is organized, led by Juana Cardozo and Rosario Marsal, he said. Lately, a guitarist, Ricardo Davila, and others have joined the group of musicians.

"Now besides Mass, we offer sacramental preparation. We have baptisms, and once in a while, we validate a marriage," he said.

The pastoral council, elected by the community, includes: Javier Amescua, Martha Arroyo, Manuel Cardozo, Jose Luis Flores, Maria Garcia, Oscar Morales, and Carlos Olmos, who, with his wife Ava, helps with marriage preparation.

"St. Pat's has been very, very hospitable," said Father Fox. Franciscan Sister Jean Marie Cleveland, the parish life coordinator has invited him to talk to the St. Pat parish council.



PICTURE INSTALLED—This picture of Our Lady of Guadalupe has been installed at St. Patrick Church, Indianapolis.

The community has several Bible study groups. One member of the group gets the church open and takes responsibility for setting up for the Mass, he said.

In the community itself, most of the people who arrived in Indianapolis in the last decade are from Mexico, and a few are from Central America, he said. He smiled when he said that three members are restaurant owners, some are in construction, and several other occupations are represented in the congregation.

"They like the quiet of Indianapolis and that they are able to find work here," said Father Fox. "Not all of them live around St. Pat's."

The assembly will join with Archbishop Daniel M. Buechlein and other Hispanic groups for the Spanish Mass on Dec. 11 at 1:15 p.m. to celebrate the feast of Our Lady of Guadalupe.

The picture of Our Lady of Guadalupe that was brought to the cathedral last year for that feast was dedicated and permanently hung at St. Patrick Church last Sunday, during the evening Mass.

But they hung the picture in such a way that they will still be able to carry it in procession.

"Basically, we've had a bunch of weddings," said Father Fox. "It is a growing community. There is a very impressive number of young, single men and young families. There is also a small group of high school youth."

Once a week Father goes to Edinburgh, using the hall there and working with a group from the Attentive Corps staff for Bible study and catechism for the Hispanic community.



Bryan K. Murphy

**Cathedral High School
Class of 1988**

**LAN Systems Analyst
Intel Corporation**

There are events and decisions in each person's life which may forever alter who that person is and who he will become. I have a favorite saying about events and decisions . . . "Life is 10% what happens to you and 90% what you do about it." High school is an event which impacts everyone's life. The question is, will it serve as an obstacle or a stepping stone toward one's accomplishments?

I vividly remember the day I chose to attend Cathedral High School. I was sitting at the dinner table when my mother asked if I had decided on a high school. "I dunno; I heard Cathedral's a good school. I'll try it!" Not a very in-depth analysis of a decision which would affect the rest of my life. Now, however, I have the luxury of hindsight with which to view my decision. Personally, I like to think of it as a stunning stroke of genius on my part. Realistically, it was an amazing stroke of luck! I would like to reflect on my thoughts during my first stroll down "freshman alley." Here I was, completely alone. I knew no other students, none of the faculty members, and very little about Cathedral's history. In fact, I wasn't even sure if it was "legal" for me to be there since I wasn't Catholic. Over the years I came to find that in addition to all the anticipated good times in high school—Varsity Sports, Pep Rallies, Homecoming—some of my most valued lessons were learned in religion classes, on senior retreat, after school with teachers, and while participating in student government. Lo and behold! All those once strange faces became friends, and suddenly that mysterious Cathedral Tradition included me!

So with the wisdom gained from my experiences in high school, college, and corporate America, I look back on a decision fleetingly made while juggling a roll and a second helping of pork chops. Knowing what I know now, how would I approach the decision to attend Cathedral; or, more importantly, how would I advise someone who is coming to that fork in the road for the first time? First and foremost, consider the basics. High school should provide the student with a challenging educational curriculum. Students should have a wide variety of courses so that their career interests can be awakened. Of course, there should be sports and a wide variety of extra-curricular activities like those offered at Cathedral.

Realistically, however, the basics won't be enough to quell an unsure mind. Inevitably it will come to, "What is it that sets Cathedral apart from other schools boasting similar accomplishments and opportunities?" To the unsure student without the advantage of hindsight, I say measure the Cathedral Spirit by the evidence of it you see around you. Cathedral has taken people from all walks of life and produced doctors, lawyers, businessmen, and decades of faithful alumni. Personally, I can sum up the greatest gift Cathedral gave to me in a few sentences. All of us like to feel that we are important to those around us and that we aren't lost in the masses. Moreover, we want to be recognized as individuals whose hopes, fears, and dreams are not only acknowledged, but that those around us will help subdue our fears and help us realize our dreams. Cathedral High School provided an environment which allowed me to grow, establish an individual identity, express myself, and influence others. I know now that I received far more than just a diploma from Cathedral High School.

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FEAST DAY—The feast of St. Vincent de Paul was marked at St. Vincent Hospital by the dedication of the main concourse (above) and the cardiology building (left). Archdiocesan Vicar General Father David Coats blesses the concourse, observed by Father Joseph Raufenberg (from left), medical ethicist; Lynne O'Day, vice president of operations; Bain Harris, president of St. Vincent Hospitals and Health Services; and Carol and Carey Landry, liturgical musicians and volunteers at the hospital. In left photo, Father Coats speaks with Dr. John Isch, chief of the unit, and Father blesses the blessing of the new cardiology building. (Photos by Margaret Nelson)



SPOTLIGHT ON BLOOMINGTON DEANERY

Our Lady of the Springs centers on community

Bloomington Deanery parish serves about 100 Catholic families in southern Indiana's Orange County

by Peter Agostinelli

Father John Hall talks openly about the role of a parish in its community.

As pastor of Our Lady of the Springs Parish in French Lick, he is working to help develop the church's place in the Orange County town.

"What I've done is try to enhance being more publicly involved with the community, complement what (parishioners) already have done, and encourage them to be involved and respond to community needs," said Father Hall, pastor of the parish since 1989. He's also pastor of Christ the King Parish in the neighboring town of Paoli.

Father Hall points to the physical location of Our Lady of the Springs. The church sits on a steep hill across from the downtown complex of stores, banks and offices. The road in front of the church happens to be State Road 56, the highway into town that carries a lot of tourist traffic.

The location brings the parish high visibility. And even though Catholics make up a small percentage (three or four percent) of the local population, Father Hall and others at Our Lady of the Springs are working to ensure it's a clear voice that brings God's presence to the community.

"It seems like the parish does sit in the middle of the community. And sometimes what we do, the community follows," said Chester McDonald, parish council president.

Father Hall tells one story of a recent outing to a French Lick restaurant. A man who is not a member of Our Lady of the

Springs stopped Father during his meal to offer words of support. He told the pastor how impressed he was with the Catholic church's position on population control throughout the recent conference in Cairo, Egypt.

"We are a sign to the community that we do have thoughts and guidelines... and people are willing to listen," Father Hall said.

Our Lady of the Springs—and Christ the King in Paoli—are made up of a mixed bunch, he said. Because families are so spread out through the area, children come from several different school corporations. And the adults, Father Hall said, are just as varied. They're office workers, craftspeople, housewives and doctors.

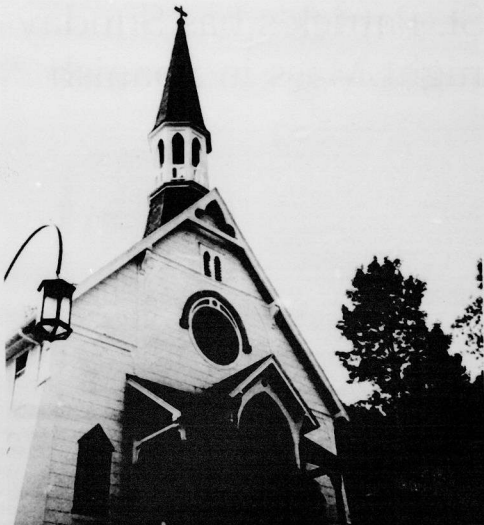
The local public school systems employ many local people. Another big employer in the area is the Orange County Hospital, located in Paoli.

"The only thing they have in common is me," Father Hall said, laughing.

Our Lady of the Springs includes about 100 households. The two main parish groups include the parish council and a ladies' club. Father Hall said both groups do a lot of the behind the scenes work that most people don't see. It produced end results they do see, he said.

Our Lady of the Spring's responsibilities extend beyond its neighborhood. French Lick once was a major resort and gambling center. Gangsters like Al Capone reportedly travelled to the area for fun and relaxation. But the town still draws a good number of tourists and visitors. Many head for Patoka Lake and a country club near downtown. The French Lick Springs Hotel, just a couple blocks down the street, brings a good number of visitors to the church.

Several physical projects have been on



ON THE HILL—Our Lady of the Springs Parish in French Lick sits on a steep hill overlooking the city's downtown. While parishioners and staff have been busy in recent years keeping up with maintenance on the church, future plans include more work on religious education and other projects. (Photo by Peter Agostinelli)

the parish agenda in recent years. The church roof has been repaired. Also, the church's ornate stained-glass windows were restored with new panes. Father Hall said the jobs were completed with funds raised within the parish.

"That was the talk of the town," Father Hall said only half-jokingly of the roof project. "The workers were here for most of the summer. Again, I told our parishioners that people were looking up to us here at Our Lady of the Springs in more ways than one."

A possible project for the future is the remodeling of Macky Hall, an old structure next to the church. While it has served as a gymnasium for the town, McDonald said the parish is considering converting the hall in order to rent it out as a meeting facility or a reception hall. It

could house wedding receptions and other such events.

Macky Hall was built in the 1950s during the tenure of The Jesuits at Our Lady of the Springs. Father Hall thinks it was constructed with the idea of developing a school, but that was an idea that never took off.

McDonald said the parish also is planning to renovate the rectory, as well as replace the plumbing system, work on a new driveway and build a new garage. He also talked about doing some updating work on the church, such as adding accessibility features for the disabled.

"We're trying to keep our parish viable," McDonald said. "We've been consumed by maintenance for the last few years." Our Lady of the Springs has started a parish endowment. Parishioners

(continued on page 9)

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French Lick parish has been busy with repairs and remodeling

(continued from page 8)

have been able to contribute money to the endowment even while paying for renovations to the church building. It's all been a sign that the people at Our Lady of the Springs have been good about responding to parish needs, Father Hall said.

"They're kind of paying for things as they need them," the pastor said. "We've done that and saved money at the same time... so there's a sense of saving money for the future too." "And I'm sure that was a challenge for some people. They had a debt they had to pay off, but they're also saving money for future projects too."

A new piece for the interior, a mechanical water fountain, decorates the front of the church, Father Hall said he decided to buy it to help dress up the area near the altar. The fountain theme fits with the parish's patron name. It supplies a soothing bubbling sound when turned on.

A plaque in the back of the church lists the previous pastors of Our Lady of the Springs. It was designed by parishioners who wanted to commemorate the priests who have served French Lick's Catholics.

Father Hall hopes to get the parish more involved in the Bloomington Deanery, where he said activity seems to be picking up. He hopes deanery involvement will help people realize that the church is more than their parish.

The pastor also hopes to develop more of a collaboration between the parish councils at both Our Lady of the Springs and Christ the King parishes. It could help the parishes pool their talents and resources for the future, he said.

"There's an interest in doing that," Father Hall said. "But we've been involved with a lot of the immediate needs right here and now. I keep challenging them from time to time about that."

French Lick sits just a few miles north of the border separating the Archdiocese of Indianapolis and the Evansville Diocese. In fact, French Lick is only about 25 miles northeast of Jasper. So there are drawbacks in being so far from much of the archdiocese, as well as the fact that the Bloomington Deanery is so spread out.

But Father Hall said the deanery is doing more things for parishes. Bloomington Deanery Catholic Charities has been addressing child abuse issues in Orange County. It's an area of interest to Father Hall, who serves on the county's child abuse prevention council. And it's good

news for Orange County, which has one of the state's highest rates of child abuse per capita.

Our Lady of the Springs shares some of its history with a defunct Catholic church in West Baden Springs, a town that's virtually connected to French Lick. Jesuit priests from West Baden Springs once served in parishes there and in French Lick.

Owners of the French Lick Springs Hotel and a man named Hiram Wells donated land for a church which was built in 1886. Priests from the town of Shoals served the mission most of the time. Father F.W. Wolf became the first resident pastor in 1898.

Lee Sinclair, owner of the West Baden Springs Hotel, supplied funds and land for a Catholic church there. The parish, named Our Lady of Lourdes, was dedicated in 1903. That church and the one at French Lick—which was about two miles away—were served by the same pastor. During the pastorate of Father James Holland, who came in 1934, the church was razed. The parish at French Lick began serving both towns from then on.

Jesuit priests arrived in West Baden Springs the same day Father Holland began pastoral duties. They began by taking over the former West Baden Springs Hotel—which closed in 1934—and converting it into West Baden College. The college was open for some 30 years.

The Jesuit priests took over pastoral care of the parish in 1935 when Father Holland left because of poor health. In 1964 the Jesuits left for Aurora, IL.

Various priests served as administrators of Our Lady of the Springs in the 1970s. Father William Blackwell became the first priest to live in the parish rectory when he arrived in 1981.

Our Lady of the Springs

Year founded: 1887

Address: 6796 West State Road 56, French Lick, IN 47432

Telephone: (812)936-4568

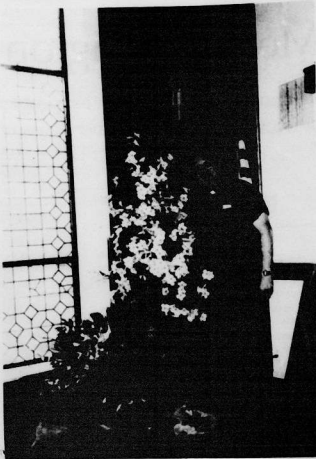
Pastor: Father John Hall

Mission: Christ the King (Paoli)

Church capacity: 150

Number of households: 100

Masses: Saturday-6 p.m.; Sunday-7 a.m., 11 a.m.



NEW FOUNTAIN—Father John Hall, pastor of Our Lady of the Springs, stands with the new indoor fountain that decorates the front of the church. It fits the theme of the parish's patron name. (Photo by Peter Agostinelli)

Weekly profiles will include all archdiocesan parishes

One of the newest projects at *The Criterion* is an ongoing series of parish profiles. Every week a different parish is the focus. Several parishes from a deanery are profiled every month.

After every deanery has been covered, the series will start over again. Then the process will repeat until every parish has been profiled.



COLLABORATORS—Members of St. Matthew Parish St. Vincent de Paul conference join those of St. Andrew after a Mass celebrated by Father Arthur Kelly (top, left) at the latter parish on the feast of St. Vincent de Paul. The two parishes have worked together making visits and filling the needs of callers for 10 years. (Photos by Margaret Nelson)

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Media's religion reporting still poor, study says

Religion coverage is seen as 'problematic and of a lower status than other areas of coverage'

by Catholic News Service

WASHINGTON—Several factors work against good religion journalism in both print and broadcast media, according to a new study.

In newspapers, religion coverage is seen as "problematic and of a lower status than other areas of newspaper coverage," said the study, "Religion in Public Discourse: The Role of the Media."

Compared to a similar study in 1989, "we observed that this perspective on the role of religion still seems to form the backdrop of industry attitudes," the study said. "Even the particularly successful people we interviewed found themselves often having to defend themselves to colleagues."

The study, by Stewart M. Hoover, was released in September by the Center for Mass Media Research at the University of Colorado's School of Journalism and Mass

Communications. It was made possible through a grant from the Lilly Endowment.

Editors and correspondents interviewed for the study "have suggested that a misreading of the juxtaposition of the press and religion in that (First) Amendment has been naïvely misread within journalistic circles to imply a separation of religion from the media as well," it said.

"The atmosphere of a given newsroom regarding religion may not be a matter of formal policy so much as it is a set of informal understandings within the culture of that newsroom," the study said.

"The ambivalence of the news business to religion is expressed more in this informal, cohort-conveyed way than it is in any formal policies."

Religion reporters bristle that their beat is treated as marginal and that most religion writers are transferred from other beats at a newspaper rather than seen as specialists.

A CNN executive is quoted as saying in the study that in a tough economy, "the

religious reporter would be the first to be cut."

Kim Sue Lia Perkes, former religion editor for the *Arizona Republic* daily newspaper, is quoted that her colleagues are "frightened to death of religion stories. They say they are not experts or theologians. I say, 'Why would a religion writer need to be a theologian?' A former cop is not a very good candidate to be a police reporter."

The current cultural crisis over values has emerged as the main reason why the media is paying more attention to religion, the study suggested.

As journalists "get older, and have older children, the importance of values and of solutions to this crisis have seemed more pressing."

Radio's treatment of religion remains colored by Father Charles Coughlin's inflammatory 1930s broadcasts, the study said.

The National Association of Broadcasters' industry code of 1939 included provisions governing how religious broadcasters would gain access to the airwaves. They were "widely perceived to have resulted from the still-fresh memories of the Coughlin controversy," it said.

Religious institutions and figures have "declined in legitimacy" over the years as have their secular counterparts, the study said. So too has "the tendency to treat them—and indeed the whole of the religion story—with deference."

"Religion has more easily become news

when it has resembled other beats, and that has also affected the general way it is regarded by the news business."

As it applies to radio—"a medium that seems particularly good at conveying the personal," the study said—"the fact that lay voices are now more compelling (than clergy voices) is a measure of the decline of institutional authority."

News consumers, the study said, "understand that stories about their 'bake sales' were not news." But they did want papers, "TV and radio to 'reflect the fact that religion existed in their communities and on the national scene,' and that religion coverage should be "of a more general nature" than assumed by the media.

The study outlined steps to improve religion coverage.

"Religion needs to be understood substantively as well as functionally," the study said. Coverage has focused on "outward manifestations of religion" in political or social life, but "there is an essential, fundamental nature to religion that is unique, and that must be more generally understood."

Journalism also needs to develop an "institutional memory" regarding religion, the study said. "Few media—outside of commercial broadcasting—have had formal policies regarding religion," it added. "Instead, the general approach to coverage has been the province of the journalists covering it."

Conference to help those working with victims of domestic violence

Every 14 seconds, a woman is battered by a spouse or someone she knows. In response, the St. Vincent Stress Center is sponsoring an Oct. 13 conference for ministers to victims of domestic violence. It is entitled, "Preserving Spirit, Mind, and Body: The Church's Role in Identifying and Preventing Family Violence."

The day-long meeting is designed to help community caregivers recognize the signs of domestic violence and become part of the recovery process.

Dr. Bill Weber, consultant to clergy at the stress center, and Dr. James Leeban, who has written books on family violence, will provide leadership.

It is designed for pastors, pastoral

counselors, student services personnel, social workers, counselors, psychotherapists, and church and lay leadership.

Besides learning to recognize signs of abuse, conference attendees will be able to better understand what makes leaving an abusive relationship difficult; learn how to provide support and counseling for women in abusive and violent relationships; and find out how to heal the effects of violent associations.

The conference will be held at St. Vincent Marten House. Registration is \$40, which includes lunch and educational materials. For further information, the contact person is Dr. Bill Weber at 317-338-4705. Those wishing to participate should call 317-338-4728 as soon as possible.

High schools start second year of CSM development project

Administrators of the six interparochial high schools in the archdiocese met recently to kick off the second year of a four-year development project.

Together with members of their governing bodies, the leaders are working with Catholic School Management, Inc. to study high school operation in the aspects of: mission, governance, administrative roles, strategic planning, and development.

Development is comprehensive, including marketing, communication, student recruitment, annual giving, and planned or deferred giving.

Last year, the Office of Catholic Education's Development Team, chaired by Joseph Peters, employed CSM to do a "limited institutional assessment" in each high school. The move was approved by the Archdiocesan Management Council.

The consultants found that there are "six very viable (interparochial) high schools" and that they have a fine base of support and great potential for development. The assessments also resulted in recommendations for some changes at the schools.

One of the major recommendations was that administrative roles be clarified. A process was prepared last spring and a consultant is working with each school to reorganize administrative functions.

So that development efforts will be

supported, changes in the board of education structures were recommended.

As suggested, each school has employed a local facilitator to clarify its unique spiritual and educational mission and to develop a strategic plan.

Dan Elsener, executive director of the Office of Catholic Education, told the representatives that the consultation between CSM and the archdiocese is a "booster shot" for already good schools.

This year, consultants will work with each of the schools on administrative roles. Each month, they will set objectives and document specific steps toward meeting that school's comprehensive development plan. They will also meet with representatives of the OCE development team to keep an archdiocesan perspective on the project.

At the end of the four-year process, strategic, operational and tactical plans, including the comprehensive development plan, should be in place.

For good development, CSM president Richard Burke calls for everyone involved in the life of the schools to: analyze the mission; crystallize the goals and objectives; project these into the future; and to take the necessary steps to realize the objectives and attract the human and financial resources to enable the institution to continue to flourish.

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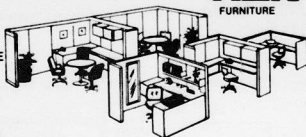
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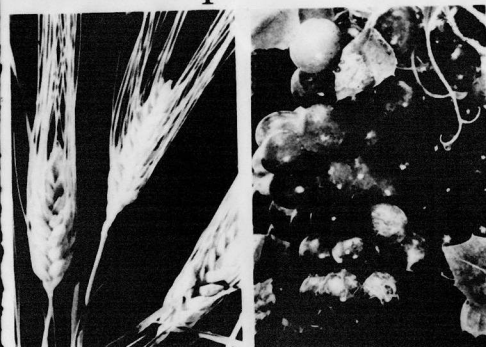


TOP SPELLER—Senior citizen Lillian Manship (right), a client at the St. John Archway House in Anderson, accepts a trophy, ribbon and congratulations from Lula Baxter, program director for Catholic Social Services Adult Day Care, and Thomas Colbert, executive director of Catholic Social Services, on Sept. 22 after winning the fourth annual state spelling bee for senior citizens. A Caring Place client Frank O'Brien of Indianapolis earned second-place honors. The event was sponsored by the CSS Adult Day Care Centers. (Photo by Mary Ann Wyand)

Faith Alive!

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Catholics profess a bold sacramental vision



AFFIRMATIONS—Catholic Christianity boldly affirms that the world around us is able to speak sacramentally to us about God. Sacramentalism locates our eating, drinking, working, playing, mating and dying within the framework of an eternal meaning. (CNS photos by Gene Plaisted from The Crosiers)

by John F. Haught

What is it about biblical religion that, age after age, speaks so differently to so many people?

I think many would answer: It's the grand vision of promise along with the hope that this promise inspires.

But what about Catholicism? What is there in this particular version of the wider biblical religious world that might allow one to feel at home?

This question is significant at a critical time in Catholic history.

In various parts of the world Catholicism finds it hard to compete with other denominations or with alternative religious and secular enticements. Many of my friends and students now are asking why they should remain, or in some cases become, Catholic.

What, then, might decisively bind us to this tradition, especially when other faiths also hold out a sense of promise and hope?

To many sincere searchers, some of the "external" relating to discipline and church structure are stumbling blocks. It is not all that unusual for these searchers to ask in amazement, "How can you be a Catholic too?"

I think their question has the salutary effect of forcing us to look beneath the surface and into the depth of our tradition.

What do we find there?

My answer—and I think that of many other Catholics I know—is that we find, among other riches, the wholesome beauty of an empathetically "sacramental" vision of reality.

When I say this, Catholicism is sacramental, I am referring to something that runs much deeper than the truism that we have "seven" official sacraments, or that we put a special emphasis on the celebration of the Eucharist.

These, after all, are expressions of a more persuasively "sacramental" way of looking at things.

When I refer to the sacramental vision, I mean the audacious sense that everyday things and events can reveal to us something of what God is like.

A sacrament is any person, thing, happening, story or experience that opens up to us the domain of the sacred. Sacramentalism, then, invites us to see all creation as a manifestation of God's own being.

When you cut to the heart of what is perennially essential to Catholic Christianity, I think you will find that it has something to do with its bold affirmation that the world around us is able to speak sacramentally to us about God.

I call this vision bold because not every religion or religious person always has viewed the world so generously.

If you think about it, however, it's only such a sacramental vision that can give lasting significance, value or purpose to the

universe we live in. Sacramentalism takes everything mundane and views it as an unrepeatable expression of the sacred mystery in which the world is grounded.

While many critics—not always without reason—have taken Catholicism to be a world-negating religion, at heart it is radically world-affirming.

If some forms of spirituality have been suspicious of the inherent goodness of matter, of bodiliness, sexuality and anything that pertains to material existence, Catholicism's basic sacramental emphasis views all of this as inherently good.

Sacramentalism gives deep significance to the most natural things we do or experience. It locates our eating, drinking, working, playing, mating and dying within the framework of an eternal meaning.

Hence, we do not need to separate ourselves from the realm of the earthly or mundane in order to be near to God. We do not have to undergo humanly imposed ascetical gymnastics in order to be appropriately religious.

Sacramentalism allows us to settle into our enfolded existence in the knowledge that through divine incarnation God too is fully embodied reality.

This sacramental emphasis is not something that every faith or every version of Christianity is willing to go along with—at least with the same degree of commitment and enthusiasm.

Many other religions and other types of Christianity have a realistic awareness that a one-sided emphasis on sacramentalism may lead to idolatry, and this is indeed the temptation to which a sacramentally oriented faith is always subject.

However, in the desire to avoid this danger, some kinds of religion go to the extreme of world-escapism, and even at times a world-haunted.

Today's ecological crisis gives a special new relevance to the sacramental vision. Sacramentalism, remember, holds that the entire cosmos may reveal God to us.

Father Thomas Berry, a Catholic priest and environmentalist, even goes so far as to insist that the universe is the "primary" sacramental revelation of God.

So today when we are asked what religious reason we might have to take care of the non-human natural world, we have a ready and convincing response. It is one that eludes modern secularism as well as the world-escaping mystical flights of some other kinds of religion.

We may simply point out that the natural world's sacramental transparency to God gives it intrinsic value that should spark fervent concern for its preservation.

If we lose nature, Father Berry says, we also lose God.

Sacramentalism gives purpose and significance to all of creation.

(John Haught is chairman of the Theology Department at Georgetown University and the author of "The Promise of Nature" and "What Is Religion?")

Sacraments touch us through our five senses

by Fr. Lawrence E. Mick

The title of "Angels in the Outfield," a movie released this summer, was a play on words, referring to the California Angels baseball team but also to heavenly angels that help them win some games.

The movie assumes that angels can do many things mere humans cannot achieve. Since angels are pure spirits, they are not limited by bodies as humans are.

But think about it. Doesn't this mean also that angels cannot do some things humans can?

Angels cannot, for example, celebrate the sacraments.

Sacraments are designed for beings with bodies. If we were all angels, all pure spirits, there would be no value in sacraments. Pure spirits experience everything directly through their intellects.

While humans experience some things in an intellectual, purely spiritual manner, we also are able to experience things through the five senses. In fact, our most meaningful experiences usually touch us on a number of levels, involving mind, senses and the emotions at the same time.

God deals with us through sacraments because, as our Creator, God knows how we are made and how we experience reality.

Sacraments use created things and human actions to communicate divine realities, largely through our senses.

The sacraments make God's presence and action visible and tangible. In this way, they continue the mystery of the incarnation. For God became man in Jesus Christ so that we could see and hear and touch God in our midst.

In Jesus, God took the ultimate step to draw us close—becoming present in such a way that we could see and hear and touch the divine. The sacraments continue this reality of the incarnation, making Christ's continuing presence visible and tangible to us.

For the Christian, however, holiness means becoming like Jesus Christ, which means becoming more fully human. Sacraments are the best way God could provide for us to encounter Christ and gradually become more and more like him.

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

DISCUSSION POINT

Sacramental celebrations are emotional

This Week's Question

Tell of an occasion when a sacramental celebration was particularly meaningful.

"The First Communion of my twin daughters. . . . What was so touching is that our pastor stopped by our pew and welcomed them, and told them how happy he was to be celebrating the sacrament with them. . . . It was such a warm, beautiful thing to do, and it made the children so happy." (Sarah Willing, Silver Spring, Md.)

"The greatest experience with a sacrament was my own wedding—the people who came to support us, and this other person who was willing to give her life to me, and the presence of the church community all made it a very beautiful day." (Rick Etienne, Neuburg, Ind.)

"The baptism of my twins. After a difficult pregnancy and at a time when my marriage was tenuous, it was very helpful to put my children before the Lord and celebrate that moment of new life with joy. Also the whole idea that I

wasn't in the parent business alone, that my children were now truly children of God, summoned the courage in me to look forward and not be stuck in the past." (Madelen Felix, Deerfield, Ill.)

"When my brother was ordained to the priesthood, I remember seeing him lying prostrate on the ground before the altar. I remember thinking about the power of the ceremony and all the people who had gathered to support him. . . . I remember thinking, what a commitment! My brother was making!" (Lori Simon, Wheeling, W.Va.)

"When I made my Cursillo weekend, the Eucharist at the closing Mass was very special. I could really feel the presence of the Lord." (Cathy Harris, Alpharetta, Ga.)

Lend Us Your Voice

An upcoming edition asks: Who in Scripture inspires you? Why?

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



Kids' Views

First Communion is a special and sacred time

How did you feel when you made your First Communion?

Last spring Nativity School second-grade students in Indianapolis made their First Communion.

After their special day, they wrote brief essays about receiving the Eucharist for the first time.

Here is a sampling of some of their answers.

My favorite thing about Communion was that you receive God in your heart. I get closer to God each time I receive Communion.

Megan Roberts

I like receiving Communion because you get the body of Christ.

Tori Schilling

I was very scared but it went very well. I was very happy that I finally made First Communion.

Meg Wagner

I liked it. It was fun to taste the bread and the wine. And you also get to be closer to God.

Katie Jensen

I liked my First Communion. It was

really fun! There were lots of people. I got to bring up the flowers. It was really fun!!!

Lindsay Squillace

My First Communion was fun. We sang and did the readings. I had to bring up a vase of flowers. It was fun receiving Communion.

Vincent Cavallaro

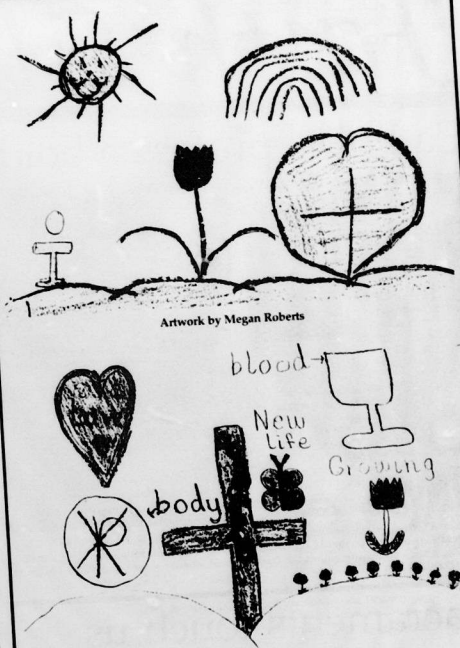
I received my First Communion on April 24. It was the body and blood of Jesus.

Rachal Bland

I liked my First Communion because I got to receive the body of Christ.

Austin Braun

(Next week the "Kids' Views" page will be replaced by a new semi-monthly children's feature page called "Catholic Kids." This activity page is syndicated by The Catholic Transcript, the diocesan newspaper in Hartford, Conn. The Criterion thanks all of the children throughout the archdiocese who have contributed essays and artwork for the "Kids' Views" page since April.)



Artwork by Megan Roberts

Artwork by Katie Jensen

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TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Oct. 9, 1994

Wisdom 7:7-11 — Hebrews 4:12-13 — Mark 10:17-30

by Fr. Owen F. Campion

The Book of Wisdom is the source of this weekend's first spiritual reading. Few persons of Irish descent are unaware of the fury with which Oliver Cromwell ruled Ireland, then governed by Britain, from 1649 to 1658. This era was the climax of a process, largely political of course, but to a considerable extent driven by a theology accompanied by an intense hostility against the Roman Catholic Church, and against all things seen as Catholic, in British life of the time.



For many centuries, scholars had debated the origins and credentials of the Book of Wisdom, written as it was outside the Holy Land, its divine inspiration denied therefore by ancient Jewish students of the Bible. By 1648, however, the Roman Catholic position regarding this book was absolutely clear. The church considered it to be the inspired Word of God. Such Roman Catholic affirmation certainly at least in part influenced the Westminster Confession in England, which outright expressed the opposite belief: that Wisdom, among other books, was not inspired. The fervor that soon propelled Oliver Cromwell into political command over the country affected this statement and added to the force of its impact upon biblical scholarship. Since then, most traditional Protestant English translations of the Bible have excluded Wisdom. On the contrary, Wisdom has remained a favorite among Roman Catholics. This weekend's reading suggests why Wisdom is so popular. It is frank, direct, and clear in its message. People acquire wisdom, an understanding of life, when they recognize God as the cause and center of life. Just as frank and compelling is this weekend's second reading, from the Epistle to the Hebrews. God's Word pierces all obstacles to reach

to the heart of the matter. In other words, it is the source of true wisdom. St. Mark's Gospel, the Gospel read this weekend, calls upon Christians to obey the Commandments, but it also asks them to give their very hearts, minds, and souls to the cause of Christ. The last part is stark and most demanding. Christians must be prepared to ignore even the appeals of family if such appeals contain a plea to veer from the Gospel. It is well to remember that this Gospel was written in a time of persecution. Families were divided on the issue of Christianity. Tragically, some people even denounced Christian relatives to the Roman authorities.Awaiting these Christian relatives, of course, was their earthly doom.

Reflection

When viewed altogether, the Scriptures today call us to an awareness that there is indeed available to us a true wisdom, a full and undclouded view of life. By living with this view in sight, we find peace. However, obtaining this view is not just the product of long thought or careful logic. Rather, it resides only in the awareness of God. Knowledge of God illumines all thoughts and judgments. Human sin at root is selfishness to a most destructive extreme. It also is the result of confusion about priorities, values, and human limitations. These scriptural readings summon Christians to admit that they can be confused. God is the key to sound decisions. If God genuinely is a part of decisions, then the decisions will be unselfish and rewarding. Once possessing this wisdom, however, all else falls into focus. Then nothing is more important than to live with God, so even the sad parting of ways with the newer and familiar is worth the effort and the considerable emotional price for believers. The church in these readings calls us to fortitude, but it reminds us that being stalwart in Christian faith is the only answer in life.

Daily Readings

| | |
|--|---|
| Monday, Oct. 10 Seasonal weekday Galatians 4:22-24; 26-27, 31-51 Psalm 113:1-7 Luke 11:29-32 | Thursday, Oct. 13 Seasonal weekday Ephesians 1:3-10 Psalm 98:1-6 Luke 11:47-54 |
| Tuesday, Oct. 11 Seasonal weekday Galatians 5:1-6 Psalm 119:41, 43-45, 47-48 Luke 11:37-41 | Friday, Oct. 14 Callistus I, pope and martyr Ephesians 1:11-14 Psalm 33:1-2, 4-5, 12-13 Luke 12:1-7 |
| Wednesday, Oct. 12 Seasonal weekday Galatians 5:18-25 Psalm 11:4-6 Luke 11:42-46 | Saturday, Oct. 15 Teresa of Jesus, virgin and doctor Ephesians 1:15-23 Psalm 82:7 Luke 12:8-12 |

THE POPE TEACHES

Consecrated life offers hope

by Pope John Paul II
Remarks at audience Sept. 28

Among the members of the church, some live their baptismal consecration in a particularly intense way by embracing the evangelical counsels of chastity, poverty and obedience. The many institutes of consecrated life in the church are a manifestation of the activity of the Holy Spirit, who showers upon individuals and communities a variety of charisms for the growth of Christ's body in unity and holiness. The discernment of such charisms belongs to the church, which approves new institutes of consecrated life, authoritatively interprets the charisms of the founders and foundresses, and regulates their activities for the good of the whole people of God.

Although the state of consecrated life does not belong to the church's hierarchical structure, it is essential to her life and holiness. It contributes to her evangelizing mission and offers her ever new signs of hope for the future. The idea of a church composed only of lay people committed to a life of marriage and secular professions does not correspond to the intentions of Christ, which are shown to us in the Gospel. God continues to call men and women to give themselves totally to Christ and his kingdom by way of celibacy, poverty and submission to a rule of life. Those who follow this way in the future, as in the past, will continue to play an important role in the development of the holiness of the Christian community and its evangelizing mission.

SAINT OF THE WEEK

Marie-Rose Durocher was a 19th-century Canadian woman

by John F. Fink

In North America two saints share Oct. 6 as their feast day—Bruno, who founded the religious order of the Carthusians in the 11th century, and Marie-Rose Durocher, a 19th-century Canadian. The church often permits national or regional churches to celebrate the feasts of saints from their areas. For example, the feasts of U.S. saints Elizabeth Ann Seton and John Neumann are celebrated in the United States on Jan. 4 and 5, respectively, but not in the rest of the world. Marie-Rose Durocher has not yet been canonized. She was beatified, i.e., declared blessed, by Pope John Paul II in 1982. The church, however, often assigns a feast day at the time of beatification. For example, the feast day of the American Indian Blessed Kateri Tekakwitha, who hasn't yet been canonized, is July 14. Marie-Rose is an example of ordinary people doing extraordinary things. She was born in a little village near Montreal in 1811, the fifth of 11 children. She had a normal childhood and received a good education. Although she was something of a tomboy and rode a horse named Caesar, her health was never very good. When she was 16 she felt the call to religious life, but gave up the idea because of her poor health. Her mother died when Marie-Rose was 18 and one of her brothers, a priest, invited her and their father to come to his parish in Beloeil, near Montreal. For the next 13 years, Marie-Rose served the parish as housekeeper, hostess and active member. She also began to practice some of the severe physical penances that some saints inflicted upon themselves. She soon became known in the community as "the saint of Beloeil." She was admired for her graciousness, courtesy, leadership and tact. She also patiently endured a period when her brother treated her coldly.

When she was 29, Bishop Ignace Bourget became bishop of Montreal. He had a large diocese with a rural population generally poorly educated, and a shortage of priests and sisters. As bishops in the United States did at the time, he searched for help in Europe and also founded four communities of women religious. Soon the bishop heard about Marie-Rose. She had often hoped that someday there would be a community of teaching sisters in each parish, and she talked about it with her spiritual adviser, Oblate of Mary Immaculate Father Pierre Telmon. Father Telmon urged her to found a community herself, a suggestion that Marie-Rose at first rejected. After all, no Canadian woman had ever done anything like that. Besides, she was in poor health and her father and brother needed her. However, Father Telmon spoke to Bishop Bourget about Marie-Rose and the bishop and priest were persuasive. In 1843 Marie-Rose founded the Sisters of the Holy Names of Jesus and Mary. She and two friends, Melodie Dufresne and Henriette Cere, started a home in Longueuil, across the St. Lawrence River from Montreal. At her school were 13 young girls. This was the beginning of a congregation of women religious dedicated to teaching the Catholic faith to young people. Marie-Rose did not live long enough to see her community expand. The six years she had left were lived in poverty, trials and illness. But she demonstrated a strong will, intelligence and common sense. She led the women who joined her order with strict standards, especially by today's standards, but she was always most severe with herself. She had devotion to her crucified Savior. Marie-Rose died in 1849 when she was only 39, but the order she established continued to grow. It spread to the United States in 1859. Today it has four provinces in the United States—in Oregon, California, Washington and New York.

MY JOURNEY TO GOD

Autumn Vespers

The rose-tinted afterglow
Of the setting sun
Blends now with a changing sky,
Whispering "Day is done."

A lone, tardy little bird—
Determined in its flight,
Glides swiftly to its nest,
Surrendering to the night.

Cricket-chorus rises now
And soft breezes sigh

Through the crisp and
rustling leaves,
Beneath a cobalt sky,
Stars emerge with twinkling light.
Sparkling candles of the night,
And all of God's creation
Intones its Great Amen.

by Arlene Locke

(Arlene Locke is a member of St.
Christopher Parish in Indianapolis.)



(CNS photo by Joel M. LaVallee)

Entertainment

VIEWING WITH ARNOLD

'A Simple Twist of Fate' tells 'Silas Marner' tale

by James W. Arnold

You can bet all those kids who've been yawning through "Silas Marner" in junior high literature class never thought they'd live to see Steve Martin playing the role in a movie.

Well, you never know. That's what happens in "A Simple Twist of Fate," which the always stretching, always surprising writer-actor-comedian has adapted from George Eliot's 1861 novel. Martin, whose earlier screenplay "Rosanne" was a adaptation of "Cyranos," retells the Marner tale in contemporary Virginia horse country.

The result seems quaint in largely unavoidable ways, and also curiously unemotional. But it fits right into current media culture, since at heart the story is a blood-or-nurture custody case. The climax of the movie is a trial to decide whether a disputed child, now 11, should live with her real father, who had abandoned her, or a loving but unrelated foster dad, who had raised her.

Martin plays the Marner character, Mike McCann, a gentle children's choir director who is looking forward to the birth of his first child. He's crushed when his wife tells him, after a genetic test, that the child isn't his. After a divorce, five years later, he's become a rural recluse, a man of mystery and a topic of gossip and derision in the local tavern.

Mike makes a living as a carpenter of fine furniture, putting all his income into a hoard of gold coins. After a little

ritual—downing three carefully poured shots of straight whiskey—he counts the coins, runs them through his hands, and puts them back in the desk drawer. Having lost everything, Mike, you could say, is now heavily invested in gold. A typical bit of 19th century melodrama ensues. Somebody breaks in and steals the coins, then disappears. The hero's sanity is saved only because it seems to be a trade for what he's always wanted: A baby girl wanders into his house on a snowy night, her heroin addict mother dead outside. Mike applies legally (a strange interview with social workers) and is allowed to keep the orphan girl, whom he names Mathilda.

The audience knows what Mike doesn't learn until much later: that the girl was sired out-of-wedlock by a local land baron and hopeful pol, John Newland (Gabriel Byrne). For fear of ruined career, he says nothing. The only other witness, his rascal younger brother, has split the scene. Somehow, you know he'll be back.

This elaborate, anachronistic set-up has to be endured. The heart of the movie—a modest expression of hope from 135 years ago—is similar to that of "The Secret Garden." A young girl brings a despondent man's world back to life.

Watching that happen is pure pleasure, with Martin often relying on his tricks as a skilled physical comedian. Everything he does for Mathilda is lit with expressiveness, from feeding her baby food to dancing with her to telling her stories and pursuing her when she wanders into the nearby woods. His best device is a huge pumpkin-colored weather balloon. He and Mathilda bounce at low-level around the countryside, and in one dazzling sequence, he rides down and



'PRINCESS CARABOO'—Caraboo (portrayed by actress Phoebe Cates) fascinates English aristocracy with her mysterious prayers and rituals in a romantic comedy that the U.S. Catholic Conference calls a "royal treat." The USCC classifies the film A-II for adults and adolescents. (CNS photo from TriStar Pictures)

plucks her off the edge of a cliff over a deep quarry.

The story is, of course, that the rich land dad living nearby is childless. Watching Mathilda grow up, Newland repents, confesses to his wife, and tries to woo the child (intelligently played by Alana Austin) back with his impressive mansion and horses. Then he goes to court. Poor old Mike seems destined to lose, until he's saved by a miracle. While non-spiritual, it suggests that somebody up there decides finally to give a good man a break.

For family values—ultimately, there are few villains, and all get their just desserts—you can't beat this. The obvious complaint is that the overly engineered tale doesn't work in 1990s America, despite inventive moves by Martin and director Gillies MacKinnon. E.g., Mathilda plays Little League, takes razzing for her gender, and then raps a homer, running the bases backward for spite.

"Twist of Fate" isn't as emotional as you might expect (the old folk song "Loch Lomond" provides much of the feeling). The main reason: Martin plays his hero cool and repressed, "unfriendly and lonely," just as he's described. Both

Martin and his foe, Byrne, are heady, controlled performers. A different star, say, an everyman like Robin Williams, would make a qualitative difference.

In the end, Mike McCann-Marner is another outsider-hero—a little weird, scorned, misunderstood, misjudged, eventually triumphant—in a long line up to and including Forrest Gump. Mike has no great virtue or talent except his love for children, and that is enough.

(Contrived but fascinating update, worth seeing for students of both literature and film, satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

Recent USCC Film Classifications

The River Wild A-III
Second Best A-II
Sleep With Me A-III
Terminal Velocity A-III
A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive.

PBS introduces novel quiz show called 'Think Twice'

by Gerri Pare
Catholic News Service

A novel quiz show hits the airwaves when "Think Twice" premieres on Monday, Oct. 10, from 8:30 p.m. to 9 p.m. on PBS. (Check local listings to verify the program date and time.)

Host Monty Hall maintains a fairly relaxed pace as two teams of two contestants each face off during three rounds, taped before a Boston audience.

Each round is designed to test their teamwork in areas designated as information, imagination and intuition. The

winning team goes on to try for additional booty in a faster-paced bonus round.

Most of the game simply tests contestants' knowledge in subjects ranging from pop culture, current affairs and history to science, technology and the arts.

The novelty comes in round two—imagination—in which the team has but 60 seconds to concoct a story using at least six supplied words on a given topic, but hopefully not lead the opposing team to guess what just that topic is. Creativity is a must here.

The programs previewed featured a viewer-friendly mix of

modest contestants who did not seem fiercely determined to win—perhaps because the prizes are equally modest.

Host Levy is typically affable though he himself must compete—with a trio of busy-looking retro-mod sets—in the background.

The stress on viewers themselves needing to use information, imagination and intuition is mostly an alliterative gimmick, but the questions are moderately challenging so it should appeal to a wide spectrum of the audience.

The weekly program's creator and executive producer, Nancy Linde, has come up with a pleasantly entertaining family show where winning depends totally on teamwork. Curious minds will be tempted to give "Think Twice" a second look.

TV Programs of Note

Sunday, Oct. 9, 9:10-10 p.m. (PBS) "The Rector's Wife." A three-part "Masterpiece Theatre" drama tells the story of a derynman's wife (Lindsay Duncan) who takes a job at the local supermarket to make ends meet. This infuriates her husband (Jonathan Coy), arouses criticism among parishioners, and intrigues the new archdeacon.

Sunday, Oct. 9, 8-9 p.m. (CBS) "Murder, She Wrote." Jessica (Angela Lansbury) discovers a letter signed by George Washington that accuses Cabot Cove's celebrated Revolutionary War hero of being a traitor, which leads to a murder and a series of other troubling events.

Monday, Tuesday, Thursday, Oct. 10, 11, 13, 8:05-10:05 p.m. each night (TBS cable) "The Native Americans." This three-part documentary studies the indigenous peoples of North America as seen through their eyes. Each of six segments focuses on a different geographic section of the United States, and explores the history of the tribes that lived in that area and the problems they faced in trying to keep their language and culture alive over the years.

Wednesday, Oct. 12, 9:11-10 p.m. (PBS) "TDR." The season premiere of "The American Experience" profiles an affluent president who became a hero to working Americans during the Depression years while alienating his peers, and further explores his presidency during the crucial wartime years.

Thursday, Oct. 13, 8-9 p.m. (PBS) "Great Railway Journeys II." The second season series premieres travels in the Balkans to Express with Natalia Makarova, from St. Petersburg to Tashkent including stops in Moscow, the former Stalinград and pausing to observe sturgeon fishing on the Volga.

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

Gabriel Awards honor Angela Lansbury

by Catholic News Service

DAYTON, Ohio—Angela Lansbury, star of CBS' long-running hit "Murder, She Wrote," has been named the 1994 recipient of the Personal Achievement Award from the Gabriel Awards, sponsored by Unda-USA.

WCVB-TV in Boston was named television station of the year for the second straight year. It was the 10th time in 22 years that it was nominated for the honor. KOKF of Oklahoma City was named radio station of the year.

Also, 36 TV and radio programs were given Gabriels, and another 24 awards were earned certificates of merit.

The Gabriel Awards are a 29-year-old project of Unda-USA in Dayton, the U.S. branch of the worldwide association for Catholic broadcasters. Unda is the Latin word for "wave."

The statue is a silver figure of the angel Gabriel, who first announced the coming of Christ to Mary of Nazareth, symbolizing the communication of God's word to all.

Past winners of the personal achievement award include Helen Hayes, Walter Cronkite, Charles Osgood, Michael Landon, Ted Koppel, Charles Kuralt, and William Hanna and Joseph Barbera.

Awards are given in separate categories for TV and radio entries, broken down still further by national release and local release within the top 25 markets and within all other markets.

Gabriel TV winners in the national release categories are:

•Entertainment—"Last Light," Stillwater Productions, New York.

•Informational—"Good Morning Miss Toliver," FASE Productions, Los Angeles.

•Religious—"Holy Warrior," "Day One," ABC News, New York.

•Children's—"Hog to Get Blessed Without Sneezing: Rediscovering the Beatitudes," Parish of Trinity Church, New York.

•The arts—"Paha Saga: The Struggle for the Black Hills," HBO, Los Angeles.

•News story—"The 52nd Street Project," "Today Show," NBC News, New York.

•Public service announcement—"The Dance," Bonneville Communications, Salt Lake City.

•Short features—"Dennis Byrd," "Prime Time Live," ABC News.

Gabriel radio award winners in the national-release categories are:

•Arts and entertainment—"The Life & Times of Giovanni Pierluigi da Palestrina," "Ideas," CBC Radio Current Affairs, Toronto.

•News and informational—"Saying Goodbye to Shirley: An Alzheimer's Diary," "Sunday Morning," CBC Radio Current Affairs.

•Religious—"Music and Values," public affairs department, Church of Jesus Christ of Latter-day Saints, Salt Lake City.

•Short features—"Return to Love Canal," Monitor Radio, Boston.

An awards banquet will be held Nov. 11 in Universal City, Calif., to honor the winners.

QUESTION CORNER

Mass of the Angels isn't for infants

by Fr. John Dietzen

Q I would appreciate information about the Mass of the Angels. My beloved son passed away in 1961. Our priest was on vacation and another priest told me that a Mass wouldn't be said because his son was only 20 months old. I still hurt from this, and say a prayer for our baby every day. Can you tell me if a Mass could be said for him now? (Pennsylvania)

A I am truly sorry for the pain you have been caused by this priest's error. Even in those days a Mass could have been offered for your son and for your family. However that may be, I hope no priest today would give you such information.

A funeral Mass may be offered for a small child who is a baptized Christian. Present church law provides that full Catholic burial, including Mass, may be provided even if the child dies before the parents are able to have him or her baptized.

The missal (Sacramentary) contains specific prayers for Masses for such children.

Mass for a small child was formerly sometimes called a Mass of the Angels. Without becoming too heavy-handed about it, that is not really appropriate.

There is an optional Mass in honor of the angels that may



be used on occasion. But a deceased baby is a human being who has gone to God, not an angel.

The proper designation of the liturgy for a child who has died was, and still is, simply a Mass for the Dead.

Please talk to your parish priest about a Mass for your intentions, including your son. It sounds as if this would even today bring about considerable healing for you.

Q I belong to an Alcoholics Anonymous group. One of our favorite AA prayers is the Serenity Prayer.

Several AA members wanted to find out where it came from, but didn't have any luck. Can you help? Someone told us it was written by St. Francis.

A The Serenity Prayer is one of those that could possibly be traced back centuries in some form or other.

As we have it today, it seems to have been authored by Reinhold Niebuhr, an American Protestant theologian who died in 1971.

In 1934, right about the time AA was founded, he wrote it as: "God, give us the serenity to accept what cannot be changed; give us the courage to change what should be changed; give us the wisdom to distinguish one from the other."

Since that time, renditions of the Serenity Prayer have been printed with slight variations.

Q Our Catholic paper said recently that the funeral Mass for a man in our city would be at the funeral home. Is this possible? I thought Mass for someone who died must always be in church. (Texas)

A Normally you are right. Under certain conditions, however, permission is given for the entire funeral liturgy to be in a funeral home.

I have experienced at least two instances in which the

health of an elderly spouse or other close relative made it impossible for that person to come to church. It was decided that the Mass should take place in the mortuary.

Also, sometimes no church is available, for one reason or another, at the time of the funeral liturgy. These are just two of several possible reasons for what you read in the obituary.

Q A friend of mine took the liberty to baptize her 2-year-old grandson, in her own words, with water from Lourdes.

The child was not ill, and the parents know nothing about this. Is he considered baptized? (Illinois)

A Apart from a critical medical emergency, no one should take it upon herself to baptize a child as your friend did.

To act this way, first of all, reveals an approach to the sacrament of baptism that is at very least questionable, and could even lean in the direction of a superstitious understanding of sacramental actions.

Be that as it may, to take such an action divorced from the parents' wishes or knowledge is a violation of the rights of both parents and child.

No child should be baptized unless his or her parents agree and intend to raise the child as a Christian. Even then, they should be directed to a priest or another minister for the proper preparation, celebration and recording of the baptism.

If the fact and circumstances of this baptism become known, and a certain baptism is desired sometime in the future, I suspect the grandson will be rebaptized conditionally.

(A free brochure answering questions Catholics ask about baptism practices and baptismal sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, 704 N. Main St., Bloomington, Ill. 61701.)

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

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FAMILY TALK

To improve nutrition, avoid buying sweets

by James and Mary Kenny

Dear Dr. Kenny: How do I get my family to eat a nutritious diet? They love their sweets and fried foods, and they drink pop by the case, as much as I have around the house. Our three children are bad enough, but my husband is even worse. He's a potato chip freak.

Sometimes I feel like giving up. Nothing I say seems to make any difference. Please help! I do want them all to eat well and stay healthy. (New York)

Answer: Availability is a key. In your letter you mention that your children drink as much pop as you have around the house. The solution is not to buy it. The same goes for the other problem eatables.

The refined sugar that makes up most sweets provides useless calories, energy with no nutritional value. The fat in fried foods and potato chips contributes to an unhealthy obesity. As you suggest, these are foods that are best avoided.

Even so, explaining what is wrong with sweets and fats does not work. They taste good, and your lectures are not likely to be effective in getting your family to stop eating them. You must, however, do more than keeping fats and sweets out of the house. You must make available some tasty eating and drinking alternatives. Here are a few ideas.

The carbonation in pop is one of the factors that makes pop a popular drink. Bring home some plain carbonated or sparkling water. This has no calories.

Let your family mix their own soft drinks. A freshly squeezed lemon or lime in a glass of sparkling water makes a delicious summer drink.

Add any of the non-sugared frozen fruit concentrates (orange, grape, etc.) to the sparkling water for a similar effect. In fact, you can add just about any natural fruit juice. Read labels to find fruit juices that are free of added sugar, artificial sweeteners or preservatives. The only limit will be your creativity.

Keep a variety of fresh fruits available: apples, oranges, bananas, pears, peaches, nectarines, grapes, etc. The fructose in fruits does not have the same problems for health as the sucrose in refined white sugar. Fructose has, however, the ability to satisfy many a sweet tooth.

Keep a fruit salad—a bowl of plain, cut-up mixed fruits—in the refrigerator. Many snack-seekers will choose a dish of fruit salad even though they would pass up a piece of whole fruit.

Dried fruits are also attractive as sweet munchies. Apricots, raisins and other dried fruits in dishes around the house can offer an acceptable alternative to candy.

The down side of dried fruits is that they are fairly high in calories, and the sugar content poses some of the same problems for tooth decay as does candy.

Fresh veggies can serve as munchies. They can be enhanced with low-calorie dip or with a variety of tasty seasonings.

You can cater to your husband's taste for salty crunchy snacks with low-salt tortilla chips or with trail mix. Trail mix can be made by adding the seasoning of choice and toasting a variety of crunchies. These might include various wheat, oat or corn cereals, together with croutons, bread bits or pretzels.

The best strategy to stop the junk food habit is to provide tasty and healthy alternatives. Good eating!

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

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Will you come back to church if we promise not to throw the book at you?

In our church we believe in a loving and forgiving God. Come and join us this Sunday when we open up the Good Book in worship.



**Come back.
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For the name of a Roman Catholic parish near you that is looking forward to welcoming you back home, call Patti Hoop at the Catholic Communications Center, Archdiocese of Indianapolis

317-236-1585 or 1-800-382-9836, ext. 1585

For additional information about the Good News of Jesus Christ, call Sister Julia Wagner, CSJ

317-236-1489 1-800-382-9836, ext. 1489

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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 must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind. 46206.

October 7

Sacred Heart Church, 1530 Union St., will hold a "First Friday," prayer service and discussion with Father Elias. Service begins with Mass in the chapel at 8 a.m. followed by discussion at 8:45 a.m. For more information, call the church at 317-636-5551.

St. Lawrence Parish, 4650 Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m.

Sacred Heart Church, Terre Haute, will hold a Senior Citizens' Mass at 11 a.m. Social hour will follow in the parish center.

Sacred Heart, Chartrand, Kennedy and Roncalli alumni are invited to the 3rd annual alumni homecoming reunion beginning at 6:30 p.m. with a pre-game event party at the high school, 3300 Prague Rd. An all mini party will be held at Primo Banquet Hall at 3143 E. Thompson Rd., Carson Square. For more information, call Kathy Nalley-Schember at 317-787-8277.

October 7-8

The National Council of Catholic Women will sponsor a garage sale at 2417 N. 12th St., Terre

Haute. Proceeds will go to the Christmas Store for the needy. For more information, call Rose Sullivan at 812-466-3637.

Marian College Theatre troupe will present "84 Charing Cross Road," by James Roose-Evans at 8 p.m. The performance will be held in the Marian College Auditorium. For more information, call 317-929-0599.

October 7-9

"Choices Discovery Weekend," will be held at St. Bernadette, 4826 Fletcher Ave. The focus of the program is resolution of the special grief involved in the death of a loved one by suicide. Cost of \$45 includes overnight accommodation and meals. For more information, please call Karen Garrett at 317-237-1372 (days) or 317-868-0515 (even).

Fatima Retreat House, 5353 East 56th St., and Beech Grove Benedictine Center will hold a retreat, "Circles of Wisdom: Naming, Claiming, Celebrating Women's Spirituality." For more information, call Fatima at 317-545-7681.

October 8

The Young Widowed Group will hold its fourth annual hayride at Karen Burns' cabin in southern

Johnson County. Cost is \$12. Car pool at St. Matthew Church leaves at 4 p.m. Meet up with the southsiders at the Signature Inn at 1465 and Southport at 4:30 p.m. For more information, call Carol at 317-577-9764.

St. Martin Parish, Yorkville, will hold a community auction on the church grounds today. For more information, call Floyd Trossman at 812-623-2591.

St. Charles Berromore Parish in Bloomington will hold a vocation day at 10 a.m. This program is open to all men and women 18 years and older. For more information, call the parish office.

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

Mt. St. Francis Retreat Center will hold a Saturday series, "Mystic and Healing—Chanting and Toning," at 10 a.m. For more information, call 812-923-8817.

Christ the King Parish's King's Singles will meet at the church, 5884 N. Crittenden Ave., for 8:30 a.m. Mass followed by breakfast at a nearby eatery. All adult singles are welcome.

Positively Singles will gather for a mini-Octoberfest at the Popplem Club, 1410 N. Delaware, from 5-8 p.m. Carpool from St. Luke's at 4:30 p.m. RSVP to Linda at 317-475-0536.

October 9

St. Lawrence Parish, 4650 Shadeland Ave., will hold an Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the Rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-1110.

St. Paul the Apostle, Greencastle, will hold its annual Hog Roast and Picnic at the Moose picnic grounds. For more information, call the church office.

St. John Parish, 126 E. Georgia St., will hold a revised Latin Mass at 11 a.m. For more information, call the parish office.

St. Mary of the Rock Church, Batesville, will hold its annual Turkey Festival from 10:30 a.m. to 5 p.m. Adults \$6, children \$3.

A Pre-Canva Conference will be held at the Archbishop O'Meara

Catholic Center from 12:45-5:30 p.m. Pre-registration is required. For more information, call the Office of Worship at 317-236-1596.

Holy Guardian Angels Church, Cedar Grove, will hold "Be Not Afraid Family Hours," at 7 p.m. This is a video series designed to help families, build parish community life and stop abortion. For more information, call 317-647-6765.

"The Living Eucharist" video series will be shown at the Rev. Fr. Schoenstatt Shrine. Located 0.8 miles east of Reville on County Rd. 9255 from State Rd. 421 in Franklin County. Call Father Burwinkel at 812-623-3670 for more information.

Today is St. Vincent de Paul's Blanket Sunday. Bring blankets, pillows, sheets, bedspreads, pillows, towels and washcloths with you to church. Place the items in a clearly marked grocery bag.

St. Vincent de Paul (Shelby County) will dedicate an outdoor shrine to Our Lady of the Fields at 2 p.m. The shrine will be dedicated to the Sisters of St. Francis who have served the parish since 1861. For more information, call Betty Lux at 317-392-2982.

Our Lady of Lourdes Church, 5333 E. Washington St., Apostolate of Fatima, will hold its annual rosary march at 3 p.m. Father John Maung will be the celebrant. For more information, call the parish office.

Marian College Theatre troupe will present, "84 Charing Cross Road," by James Roose-Evans at 8 p.m. The performance will be held in the Marian College Auditorium. For more information, call 317-929-0622 or 317-929-0599.

October 10

The Connersville Deaconry Board of Total Catholic Education will present, "Claiming Confidence in the Message: A Workshop on the Catechism," from 7-9 p.m. at St. Gabriel Parish School Gym, 224 W. 9th St., Connersville. Cost is \$10. Plus a copy of the catechism. For more information, call Kathleen Rhodes at 317-825-2161.

The African-American Focus Group of the Urban and Multi-Cultural Ministry will meet at St. Ann School Hall in Terre Haute at 7 p.m.

St. Lawrence Church, 4650 Shadeland Ave., will hold STEP (Systematic Training for Effective Parenting) classes every Monday night until Oct. 24. For more information, call Mary Lynn Cavanaugh at 317-543-0925.

Special Mass and Evening of Hospitality for Separated and Divorced Catholics at 7 p.m. at St. Vincent de Paul Church, Bedford. For more information, call 317-236-1596.

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St. Joseph University Parish, Terre Haute, will hold a series on St. Francis of Assisi from 7:30-8:30 p.m. in the Youth Room of the school building. For more information, call the parish office.

October 11

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

Marian College Mature Living Seminars will feature, "Learning about Islam—Clearing Up Some Misconceptions," with Umar Al-Khattab, director of the Islamic Center in Indianapolis. The lecture will be held from 10 a.m. to 2 p.m. in Marian Hall, room 251. For more information, call Franciscan Sister, Miriam Clare Heskamp at 317-929-0123.

St. Mary Chapel, 317 N. New Jersey St., will host a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

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Additional 18 cards for regular
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(Continued from page 16)
day on "Spirituality of the Family."
Archbishop Buchele will present the reflection. For more information, call Fatima at 317-545-7681.

October 10
Fatima Retreat House, 5353 E. 8th St., will hold a workshop, "Faith Formation in the Busy-ness of Family Life." Peggy Crawford will present the workshop. For more information, call Fatima at 317-545-7681.

October 11
Liturgical Ministry Formation Program will present, "Celebrating the Liturgical Year," at Christ the King Parish, 1827 Kessler Blvd. E. Dr., from 7:30 p.m. to 8:30 p.m. St. Joseph Eleanor Bernsten will lecture. For more information, call the Office of Worship at 317-236-1483.

October 12
Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany, will hold a retreat, "Listening to Families." This session will focus on single/pre-married persons. Gather in the rectory at 7 p.m. For more information, call 812-944-1184.

October 13
The National Catholic Council of Women Province of Indianapolis board meeting will be held at 10:30 a.m. at the Holiday Inn in Lebanon. Reservations to Virginia Lake, 11254 Gutierrez Rd., Sunman, Ind., 47401, 812-623-2270.

October 14
The Archdiocesan Parish Services Support Group will meet at St. Vitus, 8305 S. Meridian St., at 12 p.m. For more information, call Jeri at 317-353-9404 or Betty at 317-357-8332.

October 15
The Beech Grove Benedictine Center, 1402 Southern Ave., will hold "Introduction to Spiritual Direction," from 7:30-9 p.m. Call 317-788-7581 for information.

October 16
Liturgical Ministry Formation Program will present, "Celebrating the Liturgical Year," at St. Mary Parish, 302 E. McKee St., Greensburg, from 7:30-9 p.m. St. Joseph Eleanor Bernsten will lecture. For more information, call the Office of Worship at 317-236-1483.

October 17
A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

October 18
St. Roch Parish, 3605 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

October 19
Christ the King's Adult Catechetical Team will host an evening presentation by Trinity Mission Father Tom Stepanski at 7:30 p.m. in the school conference room, 5858 Crittenden Ave. Topics include: coping with change in family life; deepening the communication between spouses; caring for ill or elderly parents; and re-discovering a spouse when the "nest" empties. For more information, call Patti at 317-236-1585.

October 20
Bishop Chataud High School Drama Department will present William Inge's Pulitzer Prize winning play, "Picnic," at 7:30 p.m. in the gym. Tickets will be on sale at the door for \$5. For more information, call Susan Roberts at 317-251-1451.

October 21
St. Lawrence Parish, 4650 Shadeland Ave., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5310.

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land Ave. will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

October 24
The Athenaeum, 401 E. Michigan St., will hold an "Occultafest," featuring Harvey Phillips, renowned Tuba Master. From 5:30-11 p.m. Cost is \$15 advanced purchase, \$20 at the door. For more information, call 317-630-4569.

October 25
Mt. St. Francis Retreat Center will hold a women's retreat, "Movements of the Heart and Spirit." For more information, call the center at 812-923-8817.

October 26
Archbishop Daniel's 5K Walk-Run to benefit Catholic Social Services. Registration begins at 7:30 a.m. at Marian College. For more information, call 317-236-1514.

October 27
A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

October 28
The Family Life Office and the Young Widowed Group will present, "Grief - The Healing of Remembering," from 8:30 a.m. to 9 p.m. For more information, call 317-236-1586.

October 29
King's Singles will meet at Christ the King Church, 5884 N. Crittenden Ave., at 5:45 p.m. to caravan over to Hanna's Haunted Hayrides, 7323 E. Hanna Ave., for a 7 p.m. hayride. Bonfire will follow. Cost is \$5. Please RSVP by Oct. 11 to Ken Marsh at 317-895-1728 or Betty Lee at 317-844-7780. All adult singles are welcome to join.

October 30
Positively Singles will gather for team bowling at Nora Bowl. Be there by 6:30 p.m. Dinner after. Call Sharon at 317-577-8291 for reservations.

October 31
St. Christopher Home School Association will hold its chili supper from 4-8 p.m. at 3335 W. 16th St. Prices per meal are \$4.50 for adults, \$2 for children.

November 1
The Santa Maria Circle Daughters of Isabella Annual Salad Luncheon and Card Party will be held from 12:30 p.m. in Wagon Hall at Our Lady of Perpetual Help, 1752 Scheller Lane. Tickets are available at the door for \$4.

November 2
Pope John XIII Elementary School, Madison, will have its annual bazaar outdoor at the school, 2011 State St., from 11 a.m. to 2 p.m. A roast beef or chicken dinner will be served from 11 a.m. to 1:30 p.m. in the cafeteria. Games, bingo, crafts and entertainment. The event is sponsored by the Pope John PTA.

November 3
Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5310.

November 4
St. Lawrence Parish, 4650 Shadeland Ave., will hold an Adoration of the Blessed Sacrament in the chapel from 1:30-5 p.m. Everyone is welcome.

November 5
Holy Guardian Angels Church, Cedar Grove, will hold "Be Not Afraid Family Hours," at 7 p.m. This is a video series designed to help families build parish community life and stop abortion. For more information, call 317-647-6765.

November 6
The Living Eucharist video

November 7
The Living Eucharist video

series will be shown at the Reville Schoenstatt Shrine. Located 0.8 miles east of Reville on County Rd. 9258 from State Rd. 421 in Franklin County. Call Father Bursnick at 812-423-3670 for more information.

November 8
St. Patrick's Church, 596 Prospect St., will hold its monthly card party at 2 p.m. in the parish hall. Euchre and Bunco will be played. Admission is \$1.25.

November 10-20
The West Deanery parishes will hold a mission, "United in a Journey of Faith and Growth," from 7:30-8:30 p.m. each evening at Marian College. The Redeptionist Fathers will speak. For more information, call Don Bramlage at 317-236-1599 or 317-244-6446.

November 11
Bingos

Monday: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m.; Tuesday: St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C, 6:15 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, American Legion Post 500, 192 Georgetown Rd., 6:30 p.m.; Friday: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m.; Saturday: K of C Council 437, 1305 N. Delaware, 4:30 p.m.; Sunday: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson City, first Sunday each of month, 1:15 p.m.

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Pope John XIII Elementary School, Madison, will have its annual bazaar outdoor at the school, 2011 State St., from 11 a.m. to 2 p.m. A roast beef or chicken dinner will be served from 11 a.m. to 1:30 p.m. in the cafeteria. Games, bingo, crafts and entertainment. The event is sponsored by the Pope John PTA.

November 17
Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5310.

November 18
St. Lawrence Parish, 4650 Shadeland Ave., will hold an Adoration of the Blessed Sacrament in the chapel from 1:30-5 p.m. Everyone is welcome.

November 19
Holy Guardian Angels Church, Cedar Grove, will hold "Be Not Afraid Family Hours," at 7 p.m. This is a video series designed to help families build parish community life and stop abortion. For more information, call 317-647-6765.

November 20
The Living Eucharist video

November 21
The Living Eucharist video

Vatican defends role in Cairo against critics

by Agostino Bono
Catholic News Service

VATICAN CITY—The Vatican has defended its role in the U.N. population and development conference after strong criticism from the European Parliament that it led the conference "up a blind alley" over abortion.

The parliament's criticism is "incomprehensible," said an editorial on Page One of the Oct. 1 issue of *L'Osservatore Romano*, the Vatican newspaper.

The criticism reflects the "individualistic orientation" which pushed population issues over development problems at the conference, said the editorial.

The European Parliament's criticism was contained in a Sept. 29 resolution approved by a 214-182 vote. The resolution said that Vatican delegates and Muslim fundamentalists prevented a deeper discussion of development and overpopulation by focusing on opposition to abortion.

The Vatican editorial said it was wrong to say that only "Muslim fundamentalists" shared this abortion views.

The Vatican found support among some European states, other countries with non-Muslim populations and in nonfundamentalist Muslim circles, it said.

The European Parliament resolution was introduced by Italian, Dutch and Belgian members. Parliamentary resolutions are not binding on member states.

The criticism was one point in a 23-point resolution generally praising the role of the September conference in Cairo, Egypt.

Several Italian members of the European Parliament criticized the resolution.

It was an "unjust reprimand" of the Vatican, said Carlo Casini.

Pierluigi Castagnetti said supporters of the resolution "distorted the position of the Holy See" and opened up "unnecessary polemics with Muslim countries."

During the debates leading to the vote, resolution supporter Giorgio La Malfa of Italy said a deeper discussion of contraception and birth control was prevented by the focus of Catholic and Muslim countries on abortion.

Marco Pannella, another Italian, said the pope engaged in a "falsification campaign," trying to make people think that at the conference "perfidious capitalism wanted to impose abortion on women."

The resolution said that the parliament "regrets" that the question of abortion, as presented by the Vatican and Muslim fundamentalists, succeeded in leading the debate during the Cairo conference up a blind alley, preventing the issues of development and overpopulation from being considered in greater depth.

Prior to the conference, Pope John Paul II led the Vatican attack on several sections of the draft document centering on abortion, contraception, sexual ethics and the role of a traditional family. The Vatican also said the document did not pay enough attention to development.

At the conference, the Vatican pushed for clarification of these issues and gave partial approval to the final document, withholding support of sections it could not morally accept.

"Nothing is to be understood to imply that the Holy See endorses abortion or has in any way changed its moral position concerning abortion or contraceptives or sterilization nor on the use of condoms in HIV/AIDS prevention programs," said Archbishop Renato Martino, head of the Vatican delegation.

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ACROSS
1 Head monastic
6 Holy song
11 Major prophet
12 Lasso
21 Doctor of Sacred Theology (Abbr.)
15 Catholic Church
17 Ostrich cousin
18 Roman
19 Samson did this to the Philistines
21 Glacial ridge
24 Revere respect to God
25 Blackthorn
27 Some church offerings
29 Belonging to Peter
31 Nephew of Abraham
32 Tree of India
33 Pope's relationship to the church
36 "Christ himself, being the chief" (Eph 2:20)
39 Thessaly mountain
40 "You anointest my head with..." (Ps 23:5)
42 Cat
43 Right (Abbr.)
44 One of the Twelve Tribes
46 Article
47 Designated letters
49 "I will seek peace, and—!" (Prov 11:15)
50 Word before "Doctor"
51 Testament
57 "For so it—good in thy sight" (Mt 11:26)
53 Jude and Anthony are these
50 Minnesota (Abbr.)
51 Hare
56 Sea birds
58 Doves
59 "Of Francis of—"
2 Nocturnal tier
3 Tac (Prefix)
4 Word for paddies found in Israel 39:21
5 St.—Aquinas
6 "I'd beat the god into thin—" (Eph 3:9)
7 Of sound mind
8 Arkansas (Abbr.)
9 Violate the Ninth Commandment
10 "Ye cannot serve God and—" (Mt 6:24)
11 Crin
13 Melodist
16 Cut grass
22 Book of maps
23 Acts 12:13 name
25 "a stranger shall—for—" (Prov 11:15)
26 "Doctor"
28 Fr. summer
30 Bird's words
33 "The earth is the—" (Ps 24:1)
34 Old Testament book
35 Circuits
36 "Cor-let part
37 Glories, as a dety
38 Fruit cake
41 Phrye parts
44 Army vehicle
45 "And he said—" now my words."
(Nu 12:6)
48 Bishop's jurisdiction
50 "—and they two shall be—flesh" (Eph 5:31)
52 Massachusetts (Abbr.)
54 "—the beginning."

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Reaching out to the people in central and southern Indiana

Young Adult scene

Indiana Catholic college chief administrators meet at Marian College

by Elizabeth Bruns

Seventeen Indiana college presidents and chief administrators of Catholic education met on Sept. 21 at Marian College to originate a new collaborative network among the Catholic institutions in the state.

"As far as anyone can remember, a meeting like this has never happened," said Daniel J. Elsener, executive director of total Catholic education for the Archdiocese of Indianapolis. The meeting was spearheaded by Providence Sister Barbara Doherty, president of St. Mary of the Woods College, said Elsener.

Ten colleges were represented at the meeting: Ancilla Domini, Calumet of St. Joseph, Holy Cross, Marian, St. Francis of Ft. Wayne, St. Joseph's, St. Mary's, St. Mary of the Woods, St. Meinrad, and the University of Notre Dame.

Those assembled discussed a few key issues concerning higher education, said Elsener. Sharing the collaborative efforts in Catholic education, as well as future endeavors, were discussed thoroughly.

"What we are trying to do is build relationships, institutionally and personally," said Elsener. "We are all in the

same ministry . . . we all serve the church and the teaching mission of the church. We wanted to see where institutions could create synergies between our institutions and diocesan structures."

The group appointed a task force—Dominican Sister Marilyn Winter of the Diocese of Lafayette-in-Indiana, Franciscan Sister Norma Rocklage of Marian College and Elsener—to take inventory of what already is in place, said Elsener. "We are concerned with where we are currently collaborating with higher education and where we think there's a great opportunity to coordinate our efforts."

One area of interest was encouraging graduates of the institutions to get back into the Catholic mission. "What better way to articulate our coordination by recruiting graduates of Catholic colleges and universities," said Elsener.

Sister Barbara Doherty said, "We (the other Catholic institutions) need each other for the good of the church . . . the people. Sometimes we feel that we are operating in isolation . . . we all agreed that we would work together in faith toward our common goals."

Lay leadership in the church was a popular topic. The group agreed that there is



INDIANA CATHOLIC HIGHER EDUCATION—The Indiana college and university presidents and chief administrators of Catholic education met for the first time on Sept. 21 at Marian College. From left to right, they are: Benedictine Father Eugene Hensell, St. Meinrad College; Providence Sister Barbara Doherty, St. Mary of the Woods College; Dr. John Shields, Diocese of Gary; Dominican Sister Marilyn Winter, Diocese of Lafayette-in-Indiana; Dr. Dennis Rittenmeyer, Calumet College of St. Joseph; Franciscan Sister Elise Kriss, St. Francis College of Ft. Wayne; Daniel J. Elsener, Archdiocese of Indianapolis; Father Jeff Godecker, Archdiocese of Indianapolis; Dr. Daniel A. Felici, Marian College; Dr. Jeanette Kam, Diocese of Ft. Wayne/South Bend; Holy Cross Father Edward A. Malloy, University of Notre Dame; Franciscan Sister Norma Rocklage, Marian College; Brother Richard Gillman, Holy Cross College; Dr. William Shustowski, Ancilla Domini College; and Father William Stang, St. Joseph's College. Not pictured is Notre Dame Sister Lois Ann Meyer from the Diocese of Lafayette-in-Indiana. (Photo by Elizabeth Bruns)

a real need for graduate-level education in theology, religious studies, religious education and youth ministry. There is a strong desire to coordinate the formation and ongoing formation of Catholic leaders in the state of Indiana, said Elsener.

Other subjects discussed were that of ongoing formation and support of church vocations (including teachers, administrators, religious vocations), distance learning, library sharing and possible joint grant proposals. "We have a real need to form future leaders . . . the Catholic

colleges and university in Indiana are beautifully equipped to form those leaders together," said Elsener.

According to Sister Doherty and Elsener, the meeting was a success. "We found that we had many common interests and challenges—that piques our interest. Now we are concerned about working together to get this job done faster, more efficiently and practically. There is a obviously deep desire by the group to serve the church well in the education mission," said Elsener.

The assembly will meet semi-annually.

New Albany native is named Indiana's Woman of the Year by the NCAA

by Elizabeth Bruns

Lisa Hadorn, a member of Our Lady of Perpetual Help Parish in New Albany, was selected as Indiana's National Collegiate Athletic Association's (NCAA) Woman of the Year. Hadorn graduated from Ball State University with a 3.97 grade point average. She is currently attending IU/PUI in the physical therapy program with a \$5,000 postgraduate scholarship from the NCAA.

The Our Lady of Providence High School graduate's selection as Indiana's NCAA Woman of the Year was made from a pool of athletes from throughout the state. One female student athlete from each Indiana college or university was eligible to be nominated for the award.

Hadorn was not one of the 10 finalists selected on Sept. 18 for the national NCAA Woman of the Year—she was still overwhelmed by the honor of being selected as Indiana's winner, she said.

"I had applied for a Walter Byer

post-graduate scholarship and I had to fill out several forms about what I had done academically, with community service and athletics. I didn't get that post-scholarship but my coach nominated me for the Indiana NCAA Woman of the Year with the information on those forms," said Hadorn. "I didn't even know that! When I found out that I won, I immediately thought it was from the grace of God. He's letting me know that I'm doing things right."

"God has taken care of me—he always does. I pray to God every night to let me be able to handle all of the stuff I'm involved in," said Hadorn. "I pray that I will live successfully. He must listen!"

During her high school years, Don Hadorn, her father, acted as her personal coach. "When I made the decision to play volleyball, he would practice with me every day after school—rain or shine—to help me improve," said Hadorn. "Both my parents gave me total support."

Hadorn was a star volleyball player at Our Lady of Providence. "I started to go to (volleyball) camps in high school and colleges started offering me scholarships. Randy Litchfield (the Ball State University coach) saw me play at a camp and took it from there," Hadorn said.

Hadorn proudly shows off her 1992 Mid-American Conference championship ring. She loves to compete and misses volleyball. "I would love to be able to compete at that level again," she said. "There's nothing like the feeling of playing your hardest—especially when you get the results like we did in 1992."

"I would never trade my years and experiences at BSU with the volleyball team. It was such an awesome experience. I only needed prerequisites for physical therapy school and I could have transferred to IU/PUI for my junior year, but I was able to get my bachelor's," said Hadorn. At BSU, Hadorn graduated with a bachelor's in health science with a minor in business.

Among her many achievements, Hadorn is extremely proud of being selected to the MAC All-American team. "I got that honor on my athletic ability alone," said Hadorn. Previous awards

were earned for her academic excellence. The humble outside attacker has been honored with the following awards:

- NCAA Indiana Woman of the Year
- MAC All-Tournament Team
- BSU Team Captain
- NCAA Postgraduate Scholarship
- GTE/CoSIDA Academic All-American First Team
- GTE Academic All-District V Team 1992
- GTE/CoSIDA Academic All-American Second Team
- GTE Academic All-District V Team 1991
- GTE Academic All-District V Team

Hadorn has definite plans for the future. She is engaged to be married to her boyfriend of six years. "It's important to us to have a faith-filled family life," said Hadorn. "My parents have been married for 26 years . . . they are my role models." The couple will get married when she completes

her studies for her master's degree from physical therapy school.

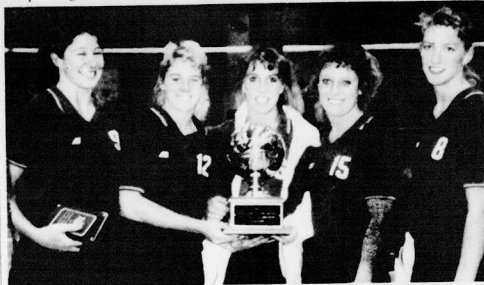
Hadorn is vocal about the importance of a stable and strong family unit in her life. Her faith is important to her. "I go home to New Albany almost every weekend to attend Mass with my family and fiancée."

She talks about a "big difference being brought up in the Catholic school system." For Hadorn, Our Lady of Providence High School was like a big family. "I'm very grateful to my parents for putting me in a Catholic school. I think the teens years are an impressionable time of life," said Hadorn. "At a time when I needed guidance, I'm glad I had the opportunity to get the education of discipline and faith that should go along with academics."

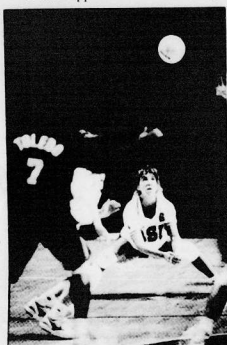
Hadorn said, "I always try to do my best. People congratulate me on the awards I've received, but I wouldn't have done anything differently. I'm going to keep working at my studies. If I get honors, great, but I get the most satisfaction from knowing that I did my best work."

"Sometimes life will fall into place, sometimes it won't. I think there were a lot of deserving people up for this award. I was just lucky to have gotten it," said Hadorn.

Hadorn will fly to Washington D.C. to represent Indiana on Nov. 14 for the NCAA awards banquet.



WINNERS—A few members of the 1992 Ball State University volleyball team (from left to right) April Noetke, Rhonda Gardemann, Lisa Hadorn, Sharon Knecht and Cassie Hernde Hadorn, a celebrate after winning the Mid-America Conference (MAC) Championship. Hadorn, a member of Our Lady of Perpetual Help Parish in New Albany, earned a place on the MAC All-Tournament Team in 1993.



Lisa Hadorn

Archbishop reports on state of the archdiocese

(continued from page 1)

"logo," for our archdiocese. The logo's message is "unity in diversity under the sign of the cross." A stained-glass window with four "panes" shows our geographic diversity: urban, rural, small town, and rolling hills. The logo's four panes, although clearly diverse and distinctive, are joined by the central cross of Christ. Our diverse regions can be seen as one community united in Christ symbolized by his cross.

What do we stand for?—Our strategic plan identifies eight core "values," which describe "what we stand for" as a Roman Catholic community united in Christ. In some of these values are "counter culture." They are: prayer and spiritual growth; lifelong learning and sharing our faith; parish and family, the individual and the community; compassion and respect for human life and all creation; justice and consistent moral standards; pro-active leadership and shared responsibility; vital presence in urban, suburban, and rural neighborhoods; and stewardship.

We try to reflect these values in practical ways in our ministry plans for the future.

What do we need to do to fulfill our mission?—Recall that our strategic plan outlines specific action strategies according to five long-range goals:

- Goal 1: Foster spiritual and sacramental life.
- Goal 2: Teach and share Catholic beliefs, traditions, and values.
- Goal 3: Provide for the pastoral and leadership needs of the people of the archdiocese.
- Goal 4: Work for peace and social justice through service and advocacy.
- Goal 5: Promote generous sharing and responsible use of all human and material resources.

These goals cannot be accomplished simply by sponsoring programs. They provide long-term direction and they make it possible to establish priorities and to make choices about how best to use our church's limited resources.

What do we need to do first?—A year ago, I outlined our priorities for 1993-94. How did we do?

These were our priorities for 1993-94:

1. Focus spirituality for daily living.
- In order to promote spirituality in the daily life of priests, religious, and lay Catholics, we expanded the scope of our retreat and renewal services, using Fatima Retreat House as a "base of operations." With the help of a director, these programs and services can now reach out to all regions of the archdiocese. I lent my support to this effort by leading two days of prayer and recollection for lay members of the archdiocese. We also established two annual days of recollection for our presbyterate.

We are developing new resources to help pastoral leaders provide "spiritual

leadership" at the parish level and to meet their own needs for spiritual growth and renewal. We have made a good beginning in our efforts to place spiritual growth and renewal at the center of all parish and archdiocesan activities.

The summit and source of all our Christian life is the Eucharist. Because of its centrality, I wrote the pastoral letter in serial form for our spiritual reflection. We also sponsored a diocesan-wide pilgrimage of prayer to our National Shrine for the occasion of our 50th anniversary as an archdiocese.

2. Clarify roles and responsibilities of leadership.

The studies and plans commissioned by Archbishop O'Meara called for clarification of our governance structures. The welcome explosion of new ministries, boards, councils, and commissions, and a dramatic increase in lay leadership at parish, diocesan and archdiocesan levels provide thousands of people in central and southern Indiana with opportunities for leadership service. It has also caused some confusion (and conflict) in the way we accomplish our mission.

This past year, a governance task force chaired by our secretary for leadership and pastoral formation, Suzanne Magnan, has reviewed governance structures on the archdiocesan and parish levels. Changes have been made in the Archdiocesan Pastoral Council to combine deanery representatives with vicars and secretariat heads who must implement plans developed by the council.

New ideas for parish governance are being discussed by pastors and parish representatives from around the archdiocese. Change in leadership structures must come gradually through consultation with those who are directly involved, yet, as "pro-active leaders" we are determined to complete this task.

3. Celebrate the "Year of the Family." We have worked hard to help make this year of awareness and celebration of the family a success. Under the direction of our Family Life Office, many archdiocesan programs and activities have called attention to the importance of the domestic church. Parish leadership has done so much to emphasize this focus. We will continue these activities beyond the Year of the Family.

4. Implement the "Catechism of the Catholic Church."

The catechism is now in the hands of parents, catechists, and pastoral leaders throughout our archdiocese. This comprehensive resource, which provides a sure norm of Catholic teaching and practice, provides an excellent opportunity to review and refine all of our religious education programs for adults, youth, and children.

Both staff and volunteers of our Office

of Catholic Education have invested a lot of time and energy designing programs to introduce the catechism to parishes, schools and other communities in our archdiocese. I hope the catechism will occupy a prominent place in every Catholic household so that every member of our archdiocesan family can have ready access to the richness of our Catholic tradition.

5. Plan for archdiocesan and parish stewardship.

"Stewardship" is a relatively new word in our Catholic vocabulary, but it is based on an idea that is ancient and fundamental to Christian life. Because we recognize that all of creation comes from God as "pure gift," we recognize that we are stewards of the many gifts God has given to the human family and to each of us individually. As disciples of Jesus, we are called to respond to his invitation to give up our dependence on the things of this world and to "Come, follow me."

During the past year, we moved forward on our commitment to teach stewardship as a discipline's way of life through an archdiocesan-sponsored stewardship education program conducted in our parishes. Through the generosity of The Lilly Endowment, we also hosted a conference on stewardship for the dioceses of Indiana. We have also provided all our parishes and schools with resources developed in other dioceses for the ongoing stewardship education of children, youth, and adults. We know that stewardship is a lifelong challenge, and we believe we are making progress in our archdiocese.

We have exercised practical stewardship in a variety of ways this past year. We established an internal audit program to help parishes and institutions use our financial resources well. We continued to increase resources available through the United Catholic Appeal by more than \$200,000. The number of major donors in the Miter Society increased by more than 200 members. The endowment administered for parishes and institutions of the archdiocese increased from \$9 million to \$15 million.

Stewardship enables us to care for the living, and also in our tradition, we care for the deceased. Our Catholic Cemetery operations have been reviewed and developed, the new Our Lady of Peace Cemetery in north Indianapolis being one of the results.

6. Promote evangelization as integral to our archdiocesan mission.

Our mission is to live and proclaim the good news of Jesus Christ in our words and actions. We are to do that for one another and for all people, sisters and brothers in central and southern Indiana and throughout the world. Because evangelization is at the heart of our identity as a Catholic community, we are working to thread the basic concepts of faith sharing and outreach into everything that we say and do as an archdiocese. A new Evangelization Commission, which includes representatives from all our secretariats and vicariates, has recently been charged to lead us in weaving evangelization into every part of our mission.

We established a new area of outreach by appointing a Catholic chaplain for our International Airport. Millions of people pass through the airport annually.

7. Promulgate a three-year plan for parish staffing.

During the past year, the 11 deans met regularly with representatives from our Ministry Personnel Office and Office of Planning to develop a three-year plan for staffing more than 150 parishes and missions located throughout the 39 counties in our archdiocese. Parish staffing is an increasingly serious challenge as our archdiocese continues to change and grow. The challenge today, and for the foreseeable future, is to continue providing dedicated pastoral leadership at the same time that we increase the number of priests, religious, and lay leaders who are available to serve the pastoral needs of our people—with particular emphasis on increasing the number of priests, of course.

The three-year plan, developed by the deans, shows the generous dedication of our pastors, as well as the parish life coordinators and pastoral associates. We currently have 120 pastors, 22 associate pastors, five parish life coordinators, and

58 pastoral associates serving 138 parishes and 14 missions.

In spite of the fact that the number of active clergy is projected to decline by 18 over the next three years due to retirement, death, and other causes, our three-year staffing plan contains no new parish closings or consolidations. This will be a "stretch" for us, and I urge all members of the Catholic community to join me in offering support and encouragement to our pastoral leaders and in praying for an increase of vocations and extending the invitation for priesthood candidates. Helping youth respond to God's call is a shared responsibility, a responsibility of stewardship.

8. Revitalize youth, young adult, and campus ministries.

There is a remarkable burgeoning of interest in and commitment to our faith by young people today. This was illustrated most powerfully in last year's World Youth Day celebration in Denver, and the signs are equally present in our archdiocesan youth conferences and our Catholic high schools, our parish youth programs, and in our campus ministries.

During the past year, we increased the staffing of our Youth Ministry Office and provided additional support for campus ministries. We are also working closely with our six archdiocesan high schools to help them load-shed their bases of support and strengthen their programs and facilities. In addition, our weekly newspaper, *The Criterion*, has made a concerted effort during the past year to reach out to the youth of our archdiocese. These efforts represent some of the beginning steps that we are taking in our long-term commitment to revitalize and renew our youth, young adult, and campus ministries.

This past spring we began an annual Archbishop's Mass with graduating high school seniors. We want to plan this event so that an archdiocesan-wide participation is feasible.

Our Catholic school system is one of the major arenas of youth ministry. Did you notice that our enrollment increased by more than 900 students this fall?

I also celebrated Mass with the leadership of our archdiocesan CYO Camp.

9. Launch new initiatives for vocation development.

Nothing is more important to the future health and vitality of our archdiocese than increasing the number of qualified candidates for priesthood and religious life. I have already called this a matter of conscientious stewardship for all of us. It is especially a responsibility for you parents and grandparents.

I am delighted to report that there is a growing number of young people who are interested in dedicating themselves to leadership and service in the church. In two years the number of seminarians has increased from 16 to 40! We should rejoice for them, encourage them and support them in special prayer. We must also continue to invite young men and women to consider prayerfully all forms of leadership in the church, but emphatically we must help them consider whether God is calling them to priesthood and religious life. This continues to be a personal priority for me.

10. Coordinate the work of archdiocesan programs and events.

In an archdiocese as complex and diverse as ours, scheduling is a full-time job! During the past year, we have made progress in our efforts to better coordinate archdiocesan programs and activities, but there is still much work to do.

Calendar coordination is a complicated first step in what we hope will be an integrated system of pastoral communications among individual parishes and between parishes and the O'Meara Catholic Center. Better communications technology and improved scheduling and calendar coordination help all of us become better stewards of God's precious gift of time.

11. Complete satellite plans for center city ministries, Catholic Charities, Catholic schools, and communications and development.

This past year we completed far-reaching strategic plans for our center city ministries, including a major commitment to maintain eight Catholic elementary schools and the very painful decision to

(continued on page 21)

▼ INTERNAL AUDITOR ▼

The Roman Catholic Archdiocese of Indianapolis is seeking an Internal Auditor to perform audits of our parishes, schools, and agencies in central and southern Indiana. Candidates must have a bachelor's degree in accounting or a related field and be willing to travel. Excellent communications skills and familiarity with personal computers are necessary. One to two years of experience in auditing is preferred, but not required.

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(continued from page 20)

those 20 parishes. We framed a plan for our many located Archdiocesan Catholic Charities. We also completed a major reorganization of all our communications and development programs under the leadership of the Catholic Community Foundation. We developed plans for *The Criterion* and we completed a limited institutional assessment of our six archdiocesan Catholic high schools.

Plans are only as good as the people who make them work. We are blessed with outstanding leadership, both volunteers and staff. We still have much to do, but planning has given us a clear sense of direction and the confidence that we are faithful to our church's mission.

I hope that you agree that we have kept our word and paid careful attention to these important priorities. By God's grace we have a process. "Thank you" to the thousands of people whose generous gifts of time, talent and treasure have allowed us to move forward in these priority areas during the past year.

Where do we go from here?—What are the priorities of our archdiocesan plan for 1994-95?

1. Establish a multi-cultural ministry program.

During the past months we have conducted a series of focus-group discussions with members of our African-American and Hispanic communities around the archdiocese. These conversations gave us a focus for multi-cultural ministry programs to both appreciate and nurture the diverse gifts and needs of our various cultural and ethnic communities. With this information we are prepared to appoint a director to oversee this area of ministry.

2. Define roles and responsibilities of deanery structures.

We need to review the responsibilities of our 11 deans and the deanery councils and boards that currently exist. We will re-examine how deanery organizations can best serve the needs of their parishes. The idea is to help encourage cooperation and sharing of resources among parishes with similar needs and interests.

3. Continue revision of governance structures.

We completed the first phase of our overall review of governance structures. A new archdiocesan pastoral council has been formed with responsibilities for the regular review and revision of our archdiocesan strategic plan. We have developed new models for parish governance that need testing and further discussion.

During the coming year we will finish that task and plan a series of in-service programs for our archdiocesan boards, councils, and commissions.

4. Strengthen programs of marriage preparation and natural family planning.

The family is not only the basic unit of society, but it is also the first place of prayer, religious instruction, and service—a "domestic church." We want to continue our efforts to strengthen family life by reviewing and developing the way we help couples prepare for the joys and

challenges of sacramental marriage. We want to strengthen our efforts to provide married couples with instruction about the sophisticated and comprehensive program for happy marriages now developed for natural family planning, about which too little is known.

5. Implement revised policies for liturgical and sacramental life.

During the past year, the Council of Priests has been reviewing proposed revisions of our archdiocesan policies for liturgical and sacramental celebration as proposed by the Archdiocesan Liturgical Commission. These will be implemented in the coming year and will provide clarity and consistency throughout our archdiocese while, at the same time, helping us meet the pastoral needs of our parish communities.

6. Integrate the "Catechism of the Catholic Church" into religious education programs.

Now that the new catechism is in the hands of those responsible for catechetical instruction of adults, youth, and children,

we want to integrate its teaching into all our religious education programs. This is at least a four-year process, but we want to ground this foundational document for all our catechetical programs over the next year.

7. Implement the archdiocesan stewardship program.

In response to the requests of deans and other pastoral leaders during the past two years, we now have an official archdiocesan stewardship program. Its purpose is to teach stewardship as a disciple's way of life and to encourage all members of the Catholic community to care for the gifts that God has given us and to give generously of our time, talent, and treasure. We are pleased that 30 parishes (representing nearly one-third of our Catholic households) chose to participate in this program during this coming year.

8. Deanery dinners for vocation development.

During the past year, we made a commitment to develop new initiatives for encouraging vocations to

the priesthood and religious life. This year we will implement a series of dinner meetings that I will host in the deaneries. We hope that this effort, combined with prayer and the active encouragement of vocations by all members of the Catholic community, will help us continue current positive trends in vocation development.

9. Develop plans for a pastoral communications and education network.

We want to develop a "network" for communications and sharing of resources among parishes and agencies of the archdiocese. Working with a team of professionals we will begin the process of linking church-related organizations and develop new resources for teaching, learning, and sharing of information and experience.

10. Study property sites for long-term development.

Our archdiocese is the beneficiary of the prudent planning of former archbishops who purchased property in areas that had the potential for growth. The availability of these properties has allowed us to establish new parishes on

these sites (or to trade properties) at costs that were well below market prices. We have to exercise the same good stewardship for the benefit of future generations. During the next year, we will explore the feasibility of purchasing new property sites to meet the long-term needs of the archdiocese.

11. Satellite plans.

This coming year we hope to complete three new "satellite" plans—for our Catholic schools, for our communications and development programs, and for religious education. These plans will relate directly to the overall archdiocesan plan and will provide specific focus and direction for these important areas of our church's ministry. Along with the plans of center city, Catholic Charities, and *The Criterion*, they will complete the network of secondary plans which provide a coordinated direction for the future of our archdiocesan church.

12. Plan the archdiocesan capital campaign.

And last, but not least, this year we begin to plan for a major capital campaign to meet our urgent and growing

resource needs. Our annual United Catholic Appeal helps us provide "direct service" to people in need throughout central and southern Indiana on an annual basis. We have begun to build long-term endowment funds through the Catholic Community Foundation. It is time to address the serious capital and facilities needs that are the result of many years of deferred maintenance and "zero growth" in our archdiocese—needs which cannot be funded through annual giving. I am confident that we will find generous support to build our archdiocese for our children and grandchildren.

Our mission statement commits us to generous sharing and responsible use of our resources. This report on our stewardship of human and physical resources will be followed soon by a report on our financial condition for the year ended June 30, 1994. Together, these two reports give an account of our stewardship to you, our pastoral leaders and people of the archdiocese. God bless you for your generous gifts of time, talent, and treasure to our church.

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BOOK REVIEW

Reston gives details about Galileo

GALILEO, by James Reston Jr. HarperCollins (New York, 1994). 319 pp., \$25.00.

Reviewed by Brian T. Olszewski
Catholic News Service

Most people have heard about Galileo and about the church's condemnation of him and his work. But they don't know much about them.

In "Galileo," James Reston Jr. provides that knowledge and he provides it with such detail that the reader will be overwhelmed by the depth of the whole Galileo/church battle.

What this volume provides is dimension to the people involved—Galileo, of course, but also the major players in his downfall, e.g., Pope Urban VIII and Robert Bellarmine. A biography about Galileo would not be accurate if it did not include biographies of the people who confronted and eventually brought him down. Nor would these biographies be of value if they were not set in the proper context of politics, culture and religion. Reston provides all of it.

As praiseworthy as the author is of the scientist's accomplishments, he does his subject and the reader justice by presenting the personal turmoil of the astronomer's life, as well as his arrogance and his antagonism toward those who did not possess his knowledge. Among those were the pope and his inquisitors.

We learn that those who sought to discredit Galileo in the name of the church and in defense of sacred Scripture were often acting not out of righteousness but rather out of vindictiveness toward their subject. Vindictiveness was not theirs alone; it was shared by those in the government and academic communities.

The most dramatic chapter is the trial of Galileo. In novel-like fashion it brings to a climax the tension between the church and its prey. By itself, the chapter is excellent drama, but because Reston has meticulously constructed the story leading up to the trial, this chapter has a powerful presence.

"Galileo" is outstanding biography because of the quantity and quality of material that it provides. But it is more. It is also an examination of the "God knows we're right" defense employed by those who have the authority to say it, but not necessarily the faith to believe it.

Books of Catholic interest

Richard Philbrick
Catholic News Service

WASHINGTON—Here is a list of books of particular interest to Catholic readers.

"Mother Teresa: A Woman in Love," by Jesuit Father Edward Le Jay, Ave Maria Press, \$7.95, 190 pp. An American paperback edition of a book published two years ago in India. It is an account of Mother Teresa's life between 1985 and 1992 written by a priest well acquainted with her work.

"What the Church Teaches," by Father William F. Maestri, St. Paul Books, \$1.50, 87 pp. Using skills developed as a philosophy professor the author has written a brief, easily read guide for the study of "Veritatis Splendor," the most recent encyclical of Pope John Paul II.

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"Memoirs," by Jesuit Father Frederick C. Copleston, Sheed & Ward, \$14.95, 228 pp. A philosopher known best in his native England tells of his schooling, his adventures in Germany before and after World War II, and his reaction to changes in the church since Vatican II.

"Good News For Alienated Catholics," by Father Henry Fehren, Resource Publications, \$10.95, 153 pp. Comments on the church and its laws, marriage, abortion, and subjects that inspire new hope in Catholics estranged from their church.

"Reporting South Africa," by Rich Mkhondo, Meinemann, \$21.95, 224 pp. The trouble nation's profound political changes and its transition to nonracial democracy are described by a black native South African journalist.

"Las Casas," by Father Gustavo Gutierrez, Orbis, no price given, 682 pp. Subtitled "In Search of the Poor of Jesus Christ," this book is a detailed study of the life, thought and contemporary meaning of Bartolome de Las Casas, 16th-century Dominican priest, prophet and defender of the Indians in the New World.

"Promised Land: Death and Life in El Salvador," by Scott Wright, Orbis, \$14.95, 229 pp. Memoir of a lay missionary in El Salvador recounting the years of war and struggle in that country and the conditions which nurture liberation theology.

† Rest In Peace

Please submit in writing to our office by 10 a.m. Mon the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in The Criterion. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

and Suzanne Surface, step-mother of Cynthia Noy, Sharon Townsend, Kathleen Mears and Gary Mears, sister of Thomas Dier, grandmother of one step-grandmother of five.

†NALLY, Frances Ruth, 80, St. Philip Neri, Indianapolis, Sept. 25. Sister of Louis T. Nally, Evaline Wire and Pauline King, aunt of several nieces and nephews.

†QUEEN, Sabina E., 86, St. Augustine, Jeffersonville, Sept. 14. Step-mother of Joan Jungbueh, Jeannette Erdmann, Joyce Jandelska and James Queen, aunt of Judy Koehler.

†ROGIER, Fred A., 82, St. Michael, Leopold, Sept. 27. Husband of Gertrude, father of Marvin, Ronald, Carlton, Dennis, Cheryl, Wheatley, Mary Louche and Carolyn Gehlhausen; grandfather of 16; great-grandfather of seven.

†RYCKMAN, Dorothy, 66, St. Mary, Rushville, Sept. 25. Mother of Joanne, Awan and Karen Stewart; sister of Millie Warfield, Margie Clark, Janet Helm, Carol Cox, grandmother of four.

†SNIDER, George E., 83, St. Christopher, Speedway, Sept. 21. Husband of Norma Knecht Snyder, father of Pat Owens and Gerry Newman.

†STOCK, Cecilia, 89, St. Paul, New Alsace, Sept. 22. Aunt of numerous nieces and nephews.

†THOMPSON, Frank B., St. Anne, New Castle, Sept. 27.

†LIPTON, William B., 78, St. Matthew, Indianapolis, Sept. 25. Husband of June; brother of John J. Edward P., Robert F., Mary A. Kelly, Monica L. Butto, Eileen C. Barr, Joan R. Contino and Bernice L. Sahm.

†WRIGHT, Lucille M., 86, St. Patrick, Indianapolis, Sept. 4. Mother of Mary Foullous sister of Anthony Krenpel and Marie Brown; grandmother of two, great-grandmother of one.

†ZETZL, Martha Sue, 47, Christ the King, Indianapolis. Wife of Robert S., mother of Stephen and Brian; daughter of Martha G. Brown; sister of Kennard Brown and Sally Doyle.

†ZIRM, John M., 79, Holy Guardian Angels, Cedar Grove, Sept. 24. Brother of Richard and Angie Roche; aunt of several nieces and nephews.

Brother Kenan Judge, C.S.C., dies at age 91

Holy Cross Brother Kenan (Patrice) Judge died Sept. 26 at Notre Dame in Notre Dame, Ind. He was 91 years old.

Brother Kenan made his solemn profession of vows in the Congregation of Holy Cross in 1929.

In the Archdiocese of Indianapolis, he served at Gibault School for Boys in Terre Haute and at Cathedral High School from 1943-47 and again from 1949-52.

A Mass of Christian Burial was celebrated for him on Sept. 28 at the Brothers' Center in Notre Dame, Ind.

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Pro-life leaders object to panel's approval of research on embryos

Church believes it is not right to create human beings simply in order to use and discard them

by Julie Asher
Catholic News Service

BETHESDA, Md.—Pro-life leaders Sept. 27 sharply criticized recommendations that call for federal funding of a wide range of research on human embryos and for creating embryos solely for experimentation.

Released at a meeting in Bethesda, the report of a National Institutes of Health panel outlines acceptable research, to be done under "strict guidelines." It lists nonacceptable research, such as harvesting eggs from aborted fetuses, and discusses scientific projects that warrant "additional review."

Acceptable research includes studies aimed at improving successful pregnancies, understanding the process of fertilization better, and aiding in the diagnosis of genetic problems in an embryo before it is implanted in the womb.

Unacceptable research that is "not to be federally funded for the foreseeable future" includes cloning, genetic diagnosis for sex selection, cross-species fertilization, development of human-nonhuman organisms and putting human embryos in animals for gestation.

The 19-member advisory body has been working since February to draw up specifics about what kinds of embryo research could be funded. Scientists say the research could lead to advances in the study of fertilization, birth defects and diseases such as cancer. But the Catholic Church and other groups that oppose abortion are against any kind of embryo research.

The panel "has short-circuited responsible dialogue by refusing to acknowledge embryos as human subjects at all—treating them instead as a special kind of 'human tissue' "

(The crossword puzzle has moved to page 17.)

without real rights or interests," said Richard Doerflinger, associate director of the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops.

"It is not right to manipulate and destroy unconsenting human subjects at any stage," he said. "Nor is it right to create human beings simply in order to use and discard them—whether such creation is by fertilization in the laboratory, embryo splitting, or by other bizarre techniques now contemplated by researchers."

In Indianapolis, Archbishop Daniel M. Buechlein said: "To those who believe this research will lead to future medical advances, we must be perfectly clear in saying that it is our long-held belief that the end—no matter how seemingly meritorious—can never justify the use of evil means. And it is evil to experiment on and to destroy unconsenting humans or potential humans. Such experimentation is unworthy of any society that wishes to consider itself civilized."

The embryos to be used in research would be "spares" donated by couples undergoing *in vitro* fertilization. The panel also would permit creating other embryos from eggs and sperm donated expressly for research use.

When the report was released at NIH, panel co-chair-

woman Patricia A. King, a law professor at Georgetown University, said the panel's "basic finding is that it is acceptable public policy to fund research on human embryos but it should be subject to strict guidelines."

She said the advisory group had concluded that "if the pre-implantation embryo warrants serious moral consideration but does not have the same moral status as infants and children."

The panel also felt that benefit from embryo research "was significant and carried great potential for couples, families and individuals," she said.

At the "pre-implantation" stage, an embryo is a tiny dot of cells that develops in the first two weeks following fertilization. The panel would allow research only up until the "primitive streak" appears in the cells. At day 14 after fertilization the streak forms, signaling the beginnings of the nervous system.

Panel member Ronald Green, professor of religion and director of an ethics institute at Dartmouth College, argued that in the 14-day window an embryo "can divide and become two, or can aggregate and recombine to become one. These facts make it difficult to talk about a distinct individual."

"It has no organ systems, no bodily form, no nervous system and no self-awareness," he said, adding that "a high rate of mortality occurs at that stage." Sixty percent of all miscarriages happen at this stage, he noted.

Those factors led the panel to approve federal research funding, he said. Embryo research has been conducted for more than a decade, but granting federal funding for it would subject the research to the rigors of national review, the panel said.

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Pope opens monthlong synod on religious life

Cardinal Hume outlines a variety of challenges the bishops should address during the synod

by Cindy Wooden
Catholic News Service

VATICAN CITY—Pope John Paul II opened a monthlong examination of religious orders by saying the church strengthens itself and increases its service to humanity when it promotes religious life.

At the opening Mass Oct. 2 for the world Synod of Bishops on religious life, the pope said the synod should help the church better appreciate religious life and help consecrated men and women renew their commitment to the church and the world.

Pope John Paul, walking without visible discomfort and speaking with a strong voice, concelebrated the Mass with the 244 synod members in St. Peter's Basilica.

"By promoting consecrated life, the church intends not only to provide for its interior renewal, but also to render service to humanity," the pope said at his midday Angelus address after the Mass.

The choice that religious and consecrated people make for their life, "especially through the practice of the evangelical counsels of chastity, poverty and obedience, is nothing other than a great choice of love, or even, a superabundance of love," the pope said.

Through their vows, religious men and women become brothers and sisters to all people, offering a listening ear, welcome and sharing, he said.

Cardinal George Basil Hume of Westminster, England, said if consecrated life is promoted as a truly radical way of

following Christ, the number and quality of men and women who publicly profess vows will increase.

Introducing the synod discussion Oct. 3, the cardinal outlined a variety of challenges the bishops should address. They included:

- Guiding and helping religious communities discern their lifestyles and mission while respecting their autonomy, as well as encouraging collaboration with diocesan priests and lay people.

- Promoting a renewed emphasis on spirituality "because it is the heart of consecrated life, shows its priority contribution to the church and is the source of its apostolic dynamism."

- Structuring the community life of consecrated people in the face of cultures which are fast-changing, complex and often fragmented.

- Promoting vocations.

• Paying particular attention to the place of consecrated women in the church and the world.

"The place of consecrated women is a challenge that deserves great attention on the part of this assembly," he said, noting that about 72 percent of the consecrated people in the church are women.

Especially through education and health care, he said, "consecrated life has in fact been a place of promotion for the consecrated women herself and for a service of promotion on behalf of other women in society and in the church."

Cardinal Humberto Medeiros of Rio de Janeiro, Brazil, explaining why the church cannot ordain women to the priesthood "does not limit in any way the promotion of women and women religious in the church, including in consultations and decision-making and, even more, in evangelization."

The cardinal, a Benedictine monk, told his fellow bishops that the lifestyle of religious should receive special attention at the synod.

"(L)ifestyle must express the authenticity of the consecration, being a sign of the liberating force of the Gospel and an alternative to worldly ways," he said.

"In this context, the time has come to re-open the debate on the habit as a sign of a consecrated person," he said, arguing that inside and outside the church, the wearing of a habit has more importance than some people claim.

"As the church works and prays for new vocations to the religious life, especially in places where more and more lay men and women are making commitments to doing the church's work, Cardinal Hume said, the special meaning of consecration must be clear.

"It is the way of Gospel radicalism, of total giving, of a closer following of Jesus, a life worth embracing," he said.

Cardinal Eduardo Martinez Somalo, one of three synod presidents, opened the gathering's first working session Oct. 3 with special words of thanks to the 1.1 million men and women in the church who have made public vows of poverty, chastity and obedience.

"In today's world, consecrated people are witnesses of a

limitless love for the Lord and at the same time living signs of human transcendence and the fullness of joy which Jesus promised his disciples as the source of new life," said Cardinal Martinez Somalo, prefect of the Vatican Congregation for Institutes of Consecrated Life and Societies of Apostolic Life.

He said consecrated men and women provide a continuing presence of Christ in the world, show the splendor of living the Gospel and "with their charity show the paternal face of God and the maternal care of the church."

Archbishop Francisco Javier Errazuriz Ossa, secretary of the congregation, told Vatican Radio the synod's job would be to "call the consecrated life by name as belonging to Christ" and help it fulfill its role in the church and world.

While the reasons for a decline in the number of religious are complex, he said, one cause is an overemphasis on material well-being and pleasure found in some countries, where "voluntary poverty, obedience and chastity are not respected."

Most religious orders have remained true to the Gospel and their charisms, he said, but a few have "concentrated their interests in temporal things, lost the strength of their interior life, consecrated too much time to television, etc."

Pope John Paul, discussing religious life during his Sept. 28 general audience, said all members of the church are called to a life of holiness because of their baptism.

But some, he said, are to live that call "in a particularly intense way by embracing the evangelical counsels of chastity, poverty and obedience."

The Holy Spirit is the source of the spiritual gifts given to individuals and religious communities to benefit the church and the world in every age and in a variety of circumstances, he said.

But when a particular order is no longer suited to the needs of its age or lacks new members, the pope said, it can be forced to close or to unite with another community.

"The guarantee of lasting until the end of the world, which has been given to the church as a whole, is not necessarily given to individual religious institutes," the pope said.

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