

Catholic schools plan for the future

Planning team develops mission statement, set of values, goals; works on objectives

by Dan Conomy

A diverse group of school, parish, and business leaders met at Fatima Retreat House last week to begin setting future directions for Catholic schools in the Archdiocese of Indianapolis.

Under the leadership of Daniel J. Elsner, executive director of the Office of Catholic Education, the team of planners appointed by Archbishop Daniel M. Buechlein has developed draft statements of mission, values and goals for Catholic elementary and secondary schools in the 39 counties of central and southern Indiana that make up the Archdiocese of Indianapolis.

These draft documents will be subject to broad consultation among parents, educators and pastoral leaders. They emphasize the Catholic school's ability to integrate faith development and educational excellence.

The work of the schools' planning team is based on a process of data gathering conducted by Neil Mettler, Consultants of Milwaukee, Wis. According to the demographic information compiled by Mettler, archdiocesan schools have in recent years reversed a nationwide trend in the decline of Catholic school enrollments.

According to Mettler, as a result of intensive marketing efforts, strong parish and deanery support, and an increasingly clear commitment on the part of archdiocesan and pastoral leaders, Catholic schools in central and southern Indiana are in a growth cycle which cannot be explained by population statistics. Even in areas where the school-age population is stable or declining, Catholic school enrollments are increasing.

According to information gathered by Mettler, more than 600 children are currently on waiting lists to be enrolled in parish elementary schools. In addition, many archdiocesan elementary and secondary schools are close to capacity.

As a result, nearly half of the Catholic schools in the archdiocese are planning for additional space and facilities. These expansion plans—combined with the fact that ordinary maintenance has been deferred over the past 30 years—add up to significant capital improvement costs in addition to the need to continue to fund the day-to-day operations of elementary and secondary schools.

The data compiled by Mettler Consultants shows that there is strong support for Catholic schools among the people of the archdiocese. This support is demonstrated in three ways: 1) The unusually high percentage of Catholic children who attend Catholic

schools (approximately one-third); 2) expansion and maintenance of facilities; 3) recruitment, in-service training and faith formation of staff, and compensation; and 4) finances for current programs, financial assistance and long-term capital and endowment needs.

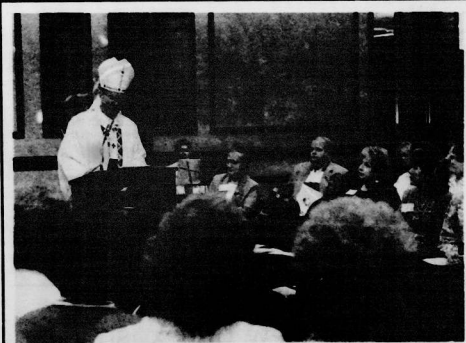
In addition, the planners were challenged to address issues concerning Catholic identity, governance, school improvement, and the creative use of new technology.

Consistent with the overall archdiocesan planning process, the school planning team was asked to draft a mission statement for Catholic schools in the Archdiocese of Indianapolis. According to the draft developed by the school planning team: "Catholic schools unite faith and educational excellence. This expression of the teaching mission of the church is accomplished by: living and teaching Gospel values; achieving high educational standards; building faith communities; celebrating the sacraments; providing opportunities for Christian service; and practicing responsible stewardship of our human, physical, and financial resources. Through a creative blend of individual efforts and collective sacrifices, we empower those we serve to witness as disciples of Jesus Christ."

The school planning team was also asked to identify a series of distinctive, strongly-held values. The team recognized that it is not possible to list all of the beliefs, traditions and values that distinguish Catholic schools from other forms of private or public education. The values statement drafted is meant to call attention to a select number of principles or values that are especially relevant.

The draft statement developed by the schools planning team calls attention to the following distinctive values: teaching and witnessing Catholic beliefs, educational excellence, sacraments, prayer, Catholic tradition, respect for each person as a child of God, faith community and Christian family, Christ-like behavior and leadership, Christian service to all segments of society, educating the whole person, and accountability and responsibility.

Following the development of mission and values to guide the overall planning process, school planners were asked to identify five long-term goals for Catholic schools in central and southern Indiana. Each goal drafted by the planning team is meant to support a series of specific



TEACHER—Archbishop Daniel M. Buechlein addresses the Indiana State DRE Convention, during an Oct. 6 Mass. Evansville Bishop Gerald Gettelfinger and Lafayette Bishop William Higi concelebrated. See story on page 3. (Photo by Margaret Nelson)

objectives and action plans that become the "nuts and bolts" of the strategic plan. Goals are designed to set direction and to keep all of the plan's specific details clearly in focus.

The five goals developed by the Catholic schools planning team are:

1. Make Catholic schools an authentic experience of Catholic tradition that enhances the parish and larger community.
2. Achieve educational excellence.
3. Recruit, develop and retain outstanding educators who are people of faith.
4. Develop the resources needed to meet the growing needs of Catholic schools.
5. Develop a better understanding of the contributions of Catholic schools to the community.

In addition to the mission, values and goals listed above, the school planners also spent a day "brainstorming" specific objectives and action plans. These concrete, practical ideas will be given to the members of five task forces appointed by Elsner to "flesh out" the details of the plan over the next six months. The work of these task forces will involve people from diverse regions of the archdiocese.

During the next two months Therese Hanrahan, who chairs the Archdiocesan Board of Education's school committee, and Elsner will conduct a broad consultation involving parish, deanery and archdiocesan board of education members as well as

parents, educators and pastoral leaders. In addition, a draft of the school plan will be distributed through *The Criterion* and a series of open forums will be held in various regions of the archdiocese.

Members of the Catholic Schools' Planning Team include: Elizabeth Booth-Gibson, Fox Camp, Elsner, Christian Community Sister Michelle Faltus, Walter F. Grote Jr., Mary Hall, Therese M. Hanrahan, Emily Lemming, Annette Lentz, Father Daniel J. Mahan, Robert McInerney, Philip McCauley, Franciscan Sister Mary O'Brien, J. Thomas O'Brien, Joseph Peters, Father Joseph F. Schaedel, Roger Trahan, Father Anthony R. Volz, Mary Young, and Denise Ware. The planning facilitator is Daniel Conway, archdiocesan director of planning.

For more information about the school planning process, contact the Office of Catholic Education, P.O. Box 1410, Indianapolis 46202 or call (317) 236-1430 or 800-382-9836.

New feature for kids included in this issue

A new feature for children is introduced on page 12 of this issue. Called "Catholic Kids," it will be based on *The Catechism of the Catholic Church* but geared for 6- to 12-year-olds. It will be both enjoyable and instructive. It will appear in *The Criterion* twice a month.

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ARISTIDE SUPPORT—Hundreds of people demonstrate outside the United Nations in support of Haitian President Father Jean-Bertrand Aristide Oct. 4. The exiled leader is scheduled to return to Haiti Saturday. (ICNS photo from Reuters)

THE CRITERION

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State religious educators meet in Indianapolis

by Margaret Nelson

The Oct. 6 Mass ended with directors of religious education clapping their hands and moving with the music. It was part of the

state DRE convention, with a focus on "Families of Faith: Spirit-Filled Church."

Archbishop Daniel M. Buechlein, Evansville's Bishop Gerald Gettlefinger and Lafayette's Bishop William L. Higi concelebrated the final Mass, along with

archdiocesan director of religious education Father Jeff Godecker.

General sessions for the 125 participants were led by Gaynell Cronin, Franciscan Father Jack Rathschmidt, John Roberto and James Moudry.

Archbish.op blesses restored Martinsville cemetery

by Peter Agostinelli

A piece of Martinsville's Catholic history is reborn.

The original Catholic cemetery of this Morgan County city—if you can imagine such a thing being reborn—was reblessed in a ceremony Saturday, Oct. 8, by Archbishop Daniel M. Buechlein. The blessing came after several months of work to restore the cemetery to its former respectable shape.

The cemetery is located in an area west of Martinsville known as "Little Ireland," so named for the many Irish immigrants who settled there in the 19th century. The area is additionally important in that it's the location of the original Catholic church in Morgan County. That wooden church was built in 1848 under the direction of Father Daniel Maloney.

The small plot of Catholic Cemetery Road was overgrown with brush and gnarled trees. It also had been ransacked by vandals over the years.

The last person was buried in the cemetery during the 1920s, and the plot was all but forgotten. Forgotten, that is, until several parishioners of St. Martin of Tours Parish got together to start working on cleaning it up. Among them were descendants of those original Irishmen—Bob Magee, Greg Shireman and Rob Magee.

"These are our roots," said a beaming Bob Magee, citing the only initiative needed for the restoration project. A mail carrier, Magee was familiar with the area because it's on his route.

Starting Memorial Day Weekend, the team started clearing the area and straightening out the scattered headstones. Help came from Michael Hartley, who assisted in leveling the stones. Most of the work was done on weekends. It was all done with volunteer hands.

Shireman said final work on the cemetery will include the addition of a fence to create a border around the

cemetery. Also, workers will cut out and remove the remaining tree stumps.

About 50 people gathered for the blessing. Archbishop Buechlein offered the blessing with the help of Father Mark Gottenmoeller, pastor of St. Martin Parish. Father Joseph Schaefer, moderator of the curia and vicar general of the archdiocese, also assisted in the blessing.

Before blessing the site with holy water, Archbishop Buechlein encouraged respect for cemeteries, citing them as testaments to the people who have made sacrifices and gone before us.

The archbishop also offered personal memories about times when he visited cemeteries with his mother and aunt to pay respects to family members.



CEMETERY REBLESSING—Archbishop Daniel M. Buechlein offers a blessing for the newly-restored Catholic cemetery in Martinsville. With him are Father Mark Gottenmoeller, pastor of St. Martin of Tours Parish in Martinsville, and Father Joseph Schaefer, moderator of the curia and vicar general of the archdiocese. (Photo by Peter Agostinelli)

St. Lawrence gets Blue Ribbon award in Washington

Last week, St. Lawrence School in Indianapolis earned national recognition at the 1993-94 Blue Ribbon School ceremony in Washington, D.C.

Representing the school were Franciscan

Sister Mary O'Brien, the principal; Father Mark Swartzkopf, pastor; and Connie Merski, assistant principal. They received a plaque naming St. Lawrence a National School of Excellence and the Blue Ribbon

flag at the awards luncheon. Speakers included Richard W. Riley, secretary of the U.S. Department of Education; and Janet Reno, U.S. attorney general.

U.S. Senator Richard Lugar hosted delegates from the four Indiana schools that were selected for the award. He discussed how the federal government can assist educators at a local level.

President Bill Clinton, Vice President Al Gore and Secretary Riley spoke during an afternoon ceremony at the south lawn of the White House.

The Catholic educators met some of their peers at a reception sponsored by the National Education Association.

Monday, Oct. 10, began a week of festivities at St. Lawrence, including an outdoor ceremony at which students watched the Blue Ribbon flag being raised just below the U.S. flag on the school's flagpole.

Students and teachers were honored this week with other festivities. The Father Beech Education "Far Excellence" golf outing was held on Thursday.

St. Lawrence was one of 276 elementary schools honored out of the 86,000 that operate in the U.S.



EXCELLENCE—Holding the Blue Ribbon School flag awarded in Washington last week were St. Lawrence, Indianapolis, students (front, from left) Patrice Plummer, Laura Bertsch, Michael Cheesman, Marianne Bertsch, Principal Franciscan Sister Mary O'Brien; (back) students Akia Haynes and Matt Merski. (Photo by Connie Merski)

Editorial commentary

(Continued from page 2)

marriage by which the intimate and chaste union of the spouses takes place are noble and honorable; the truly human performance of these acts fosters the self-giving they signify and enriches the spouses in joy and gratitude.

How can this be considered a "dark, astigmatic view of sex"? Isn't it a far better view than one that considers sex as something to be used promiscuously only for enjoyment? Is that what Morrow wanted when he complained that "the view of sex, which I cared about a lot (as an adolescent), seemed punitive and refracted: at the margin of every sunny adolescent day there hung a black, Jesuit thundercloud of repression?"

The view that Morrow seems to prefer is what is responsible for the increase in the number of children born outside of marriage, the increase in the spread of AIDS and other venereal diseases, the increase in the divorce rate caused by infidelity, and the huge pornography industry that sometimes fuels crimes such as rape. Which view of sex is really dark and astigmatic?

Morrow also said that "the church's ideals of family... strike me as, by turns, heroic, profound or quaint." Yet happy families throughout the world are living up to those ideals—of fidelity, love and acceptance of children, and a commitment to work out their salvation within the family. Again, does Morrow prefer the opposite of these ideals—the causes of so many unhappy marriages, divorce, single-parent families living in poverty, delinquency, and so many other ills in our society?

The church has the answers to sex, marriage and family life, much more so than our modern society. Say a prayer that Lance Morrow will realize that and start going back to Mass.

New Albany school enrollments rise sharply

When G. Joseph Peters, associate director of schools, looked at this year's enrollment statistics, he found something noteworthy.

The New Albany Doneray school increases are even better than those for the archdiocese as a whole. While the number of students (kindergarten through eighth grade) has risen 4.48 percent in the archdiocese, it has gone up 7.45 percent in the New Albany area this year.

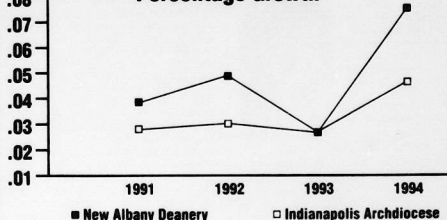
At Our Lady of Providence High School in Clarksville, the enrollment is up 13 percent, with the largest freshman class in memory. And grades nine to 12 have increased 5.52 percent in the archdiocese overall.

In grades kindergarten through eight, the archdiocese is up 4.19 percent. New Albany tops that with a six percent increase.

The New Albany Doneray's total Catholic school enrollment has increased nearly 20 percent in the past five years, compared to 13 percent in the archdiocese.

St. John, Starlight, is one New Albany Doneray parish that has a small new school. And Holy Family in New Albany has made classroom additions.

Catholic Schools Percentage Growth



ENROLLMENT GROWTH—New Albany Catholic school enrollments have grown 7.45 percent over the past year. The kindergarten through eighth grade numbers have increased by almost six percent, while the high school enrollment has increased by 13 percent.

FROM THE EDITOR

The men and women in religious orders

by John F. Fink

With the Synod of Bishops on Religious Life in full force in Rome, I thought you might be interested in knowing more about the men and women who dedicate their lives to God in various religious orders. I won't repeat what we have been reporting about the synod, which is trying to make religious life relevant to the present day and in the fast approaching 21st century. From all that we have heard about the decline in the numbers of those who are entering religious life, one would think that religious congregations would be almost extinct. Although it is true that the numbers have declined since the 1960s, there are still large numbers of communities and of religious men and women.

The Vatican's "Statistical Yearbook of the Church," last published in July with data for the year 1992, reported 865,902 professed women religious, 144,770 religious order priests, and 61,082 brothers. That's almost 1.1 million religious, not an insignificant number any way you look at it. Here in the United States, according to the 1994 "Official Catholic Directory," there are 135 separate religious institutes of men in the United States, and 431 different religious institutes of women. There were 17,116 religious order priests, 6,510 brothers, and 94,431 sisters. That's 118,057 men and women. Note, by the way, that 80 percent of those in religious orders are women. (The figures do not, however, include diocesan priests, who do not belong to religious orders.)

WHAT MOST OF THESE men and women have in common is that they commit themselves, by public vows, to observance of the evangelical counsels of poverty, chastity and obedience in a community kind of

life in accordance with rules and constitutions approved by church authority. I said "most" of them because some of the religious institutes have a special kind of status, called societies of apostolic life. The members, while living a common life like that which is characteristic of religious, do not profess the vows of religious. Examples are the Maryknoll Fathers, the Oratorians of St. Philip Neri, the Paulists and the Sulpicians. These societies are subject to special canons in the Code of Canon Law.

All institutes of consecrated life are commonly called religious orders, despite the fact that there are differences between orders and congregations. The best known orders include the Benedictines, Franciscans, Trappists, Dominicans and Carmelites for men; and the Carmelites, Benedictines, Sisters of Providence, Franciscans and Poor Clares for women. The orders are older than the congregations, which did not appear until the 16th century. Since the 1985 revision of the Code of Canon Law, societies of apostolic life have replaced the old congregations, although some of them still have the word in their names—like the Congregation of Holy Cross that operates the University of Notre Dame.

EACH RELIGIOUS ORDER was established for a particular purpose or goal, and these are stated in the rules and constitutions of the orders. There are contemplative institutes that devote themselves to divine worship and service within the confines of their communities. Examples are the Carmelite and Poor Clare nuns and the Trappists and Carthusians among the men. There are active institutes geared for pastoral ministry and various kinds of apostolic work, such as the Jesuits (properly known as the Society of Jesus).

There are the mendicant orders—the Franciscans and the Dominicans—based on the Latin *medicare*, meaning "to beg." Among professed men who adhere to the Franciscan tradition are the three orders: Friars Minor, Friars Minor Conventuals and Friars Minor Capuchins.

There are hundreds of institutes of religious women dedicated to the tradition of St. Francis, either Franciscan Sisters or Poor Clares.

Most religious institutes combine elements of both the contemplative and active ways of life. Perhaps the best example is the Benedictines, both men and women, who follow the Rule of St. Benedict with its emphasis on a balance between *ora et labore* (prayer and work). St. Benedict founded his first monastery about the year 529 and, later, he and his sister Scholastica established a separate monastery for women.

Throughout history, members of religious orders have served the church in capacities in which they were most needed. They have been missionaries, educators, social service workers, health care providers, diocesan administrators, and even Catholic journalists.

THE NEW 1995 "ARCHDIOCESAN Directory and Yearbook" shows that there are 188 men religious and 839 women religious in the Archdiocese of Indianapolis. The breakdown among the men is 12 Benedictine priests, 43 brothers and six novices; 16 Franciscan Friars Minor priests and four brothers; 23 Franciscan Friars Minor Conventual priests and nine brothers; five Jesuit priests and five brothers; one Brother of Christian Instruction; two Brothers of Holy Cross; and two Society of Divine Word priests.

Women religious serving in the archdiocese come from 20 orders. Almost half of them (407) are Sisters of Providence of St. Mary of the Woods. There are 252 Franciscan Sisters of Oldenburg plus six other Franciscan Sisters from various other monasteries. There are 88 Benedictine Sisters of the monastery in Beech Grove and eight other Benedictines from the monastery in Ferdinand. 28 Carmelites at their monasteries in Indianapolis and Terre Haute, 13 Dominican Sisters, 13 Little Sisters of the Poor at St. Augustine's Home, and 11 Daughters of Charity of St. Vincent de Paul. The other orders have fewer than 10 sisters in the archdiocese.

A VIEW FROM THE CENTER

Stewardship of the Holy Land

by Dan Conway

Today there is a bitter struggle taking place over who is entitled to the Holy Land. Israeli Jews claim a divine right to the land promised to them by God. They have their bitter struggles from the time of Abraham, Isaac and Jacob through countless epochs of displacement and oppression until the present day.

The Arab peoples of Palestine have lived in the Holy Land for thousands of years. They are the direct descendants of people who were living here before the time of Abraham. Contemporary Palestinians are Muslims and Christians, but their ancestors have lived in this land through many generations of

religious and political oppression from long before the days of the Romans or the Crusaders or the Ottoman Turks. From their perspective, the Israelis are simply the latest in a long line of foreign oppressors.

The bitter struggle which is taking place in the Holy Land today is a hauntingly familiar theme in human history. Even in modern times, it has been common for aboriginal peoples to be systematically deprived of their homes (and their ways of life) by foreign aggressors. Ironically, the colonization of lands as distant and diverse as India, Africa, the Americas and Australia, has almost always been accompanied by some form of self-justifying religious claim. These doctrines of divine right or "manifest destiny" have allowed people with superior wealth and weapons (like the modern state of Israel) to take possession of other peoples' homelands.

How do these doctrines of land owner-

ship compare with the biblical concept of stewardship or with the Catholic Church's understanding of what it means to own or distribute property?

The new "Catechism of the Catholic Church" discusses the issue of land ownership and disposition of property in the section devoted to the seventh commandment (article seven, #2401-2406): "You shall not steal." According to the teaching of our church, the common good of individuals and societies justifies the fact that "the earth is divided up among men to assure the security of their lives, endangered by poverty and threatened by violence." The catechism says that "this appropriation of property is legitimate for guaranteeing the freedom and dignity of persons and for helping each of them to meet his basic needs and the needs of those in his charge."

But the church also teaches that there is a "primordial" sense in which the land which God has created belongs not to any

individual or society but to the whole human family. According to the catechism: "The goods of creation are destined for the whole human race. Thus, the right to private property acquired by work or received from others by inheritance or gift, does not do away with the original gift of the earth to the whole of mankind."

Finally, the catechism says that in our use of land and other material goods that we "legitimately own" we should not be "self-centered" but should use what we possess to benefit others. Thus, our church teaches that "the ownership of any property makes its holder a steward of Providence who is responsible for making it fruitful and communicating its benefits to others." All land belongs ultimately to God alone, and those of us who are the custodians of God's bounty will be asked to render an account of our stewardship.

If some just judge (in the tradition of King Solomon) were asked to adjudicate the contradictory claims of peoples who say that they are entitled to retain possession of the Holy Land (or any other corner of the world), the true test would have to be the quality of their stewardship. Have they cared for the land in ways that are truly productive and that guarantee the freedom and dignity of all God's people? Or have they dispossessed their neighbors, hoarded the land and made it their private possession?

In the end, a just judge would have to remind all concerned that no one has an absolute claim to the Holy Land (or to any of the material things of this world). For the earth and its resources were entrusted to us by God to be cared for responsibly—and to be shared generously with others out of justice and love for all humanity.

THE BOTTOM LINE

Trying to stay in some kind of control

by Antoinette Bosco

It's amazing how securely we get locked into our familiar schedules and regimentation as we get older. I've long noticed it with my mother, now 86.

She gets quite upset if her routine is changed. I have called her at times to say hello, only to be reminded that this is the time she has her snacks or takes her walk. Polioze.

In the past, I was critical. I thought it was silly to be so locked into set ways of doing things. Now I just smile because I understand better.

There's a logic to this. By the time we get older, we have learned that, in spite of how hard we try to keep our lives ordered and comfortable, most of us don't achieve this according to our expectations.

Life brings its own agenda—like illness, family troubles, weather disasters, accidents, marriage breakups and, yes,

the deaths of loved ones. We aren't in charge of life, only how we handle it.

By the time we get older, we've usually been buffeted so much that we try to hang on to whatever sense of order we can. And so we begin to lock into routines that make us comfortable, that make us feel as if we are in charge of our lives.

What's it all about? It's about the need to have control of our days, even if this is only in matters that are relatively unimportant. You can be surprised the first time you realize that you've become what is called "a creature of habit."

This happened to me recently. I had to take a bus to New York City, and as sometimes happens, there was an announcement that the bus would be late. No problem. I would know what I always do when I have unexpected time to write. I whipped out a note pad and pen for my pen.

To my surprise, I couldn't find one. No pen surfaced in any compartment of my pocketbook, and I was in shock. To be more honest, I was in stress. Suddenly I was upset that the bus was late because I couldn't write.

It occurred to me that my reaction was no different from my mother's reaction when she can't take her nap or eat on

time. Without my pen I had lost control of my time, and I felt uncomfortable to be out of control.

I suppose there's a way to avoid falling into this need-to-be-in-control-of-something trap. We all need to learn to surrender to the agenda that we can't escape—from serious developments, like illness, to trivial ones, like losing a pen.

We can learn to trust the Father more, believing that every time we pray for bread and get something that looks more like a pickle or a stone or a crown of thorns, we should be patient and look again. For it's really bread. We just don't recognize it as bread because it doesn't fit our image of what we need for nourishment.

I think God is trying to give us bread even when it looks unrecognizable as nourishment. But meanwhile, we have to deal with the mystery-food God prepares for us.

And so we try to stay in some kind of control, even if it's only to say that at 8 a.m. each day I read a newspaper. Or that if I'm playing a waiting game I do it with my hand! I bet God understands, and smiles.

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To the Editor

Are we not all one in the Spirit?

I have had the privilege and pleasure of working in church ministry since I was in the sixth grade at St. Peter & Paul Cathedral. I am also proud to add that I am a product of a Catholic grade school, high school and college, as was my husband and our six children. However, at this time I am somewhat upset and embarrassed at some of the things that

are being said, indirectly of course, about our families that do not go to Catholic school.

Does it make a person any less a devout Catholic simply because he or she attends a public school? I should certainly hope not. These same good families religiously bring their children to religious education classes each week to learn the same Catholic beliefs that our Catholic school children learn. Are we not all one in the Spirit or are we slowly digressing back to that time a few years ago when our CCD families were often

treated as second-class citizens in the parish?

I feel it is a shame that we must put down another's preference in order to promote our own, as I felt was inferred in the front-page article of the Sept. 30 issue ("Study Says Private Schools Are Better"). We have many other important ministries to care for as well as our schools in the parish, and we need each and every parishioner to be there. It's time for all of us to work together as Catholic Christians and be sensitive to the feelings of everyone concerned. Reach out to all. That's what Jesus taught.

Shirley Dreyer

Director of Religious Education
St. Jude Parish

Indianapolis

Limited resources and evangelization

Your lead article in the Sept. 30 issue, "Study Says Private School Are Better," is both grammatically incorrect and an example of poor research design. Catholic education and public education have different missions. Our great-grandparents built their own schools in the 19th century to protect their children from the then-hostile attitude toward Roman Catholics. Public education has changed dramatically over the years to be legislated to provide not only basic education but to provide a wide variety of services to an educationally challenged population and to create racial balance. The research design of this particular study has established decision criteria and sampling methods to support the preconceived conclusions. Before these results are used to disparage public education, I recommend that we frame this discussion in more meaningful terms.

In this same issue of *The Criterion*, there was an excellent article on the bishops' document on evangelization, "Go and Make Disciples," which calls Catholics to "help people who fall in love with Jesus to have that spark." Our discussion about Catholic education is part of our ministry of evangelization.

The Educational Testing Service conducted and published a study on the effectiveness of faith formation of those who attended Catholic schools and those who attended parish religious education programs. "Toward Shaping the Agenda: A Study of Catholic Religious Education/Catechesis," which was funded by The



US NATIONAL INSTITUTE OF HEALTH CALLS FOR RESEARCH ON LIVING HUMAN EMBRYOS

Lilly Endowment, concluded that parish-based education programs are on a par with Catholic schools in imparting a basic understanding of church doctrine.

We need to begin asking the deeper questions about faith formation, social justice, and stewardship. The church has limited resources, so how can we effectively evangelize? What percentage of parish income should be devoted to a parochial school? What percentage should be dedicated to religious education programs? Should we pay religious education teachers like we pay parochial teachers? What are the social justice implications for the largest percentage of a parish budget going to a small percentage of its members? How much time and energy are put into evangelizing non-parochial school families? What is our responsibility to share our resources with the larger community? With our tradition of separation of church and state, should we be asking the state of Indiana to help our evangelization ministry?

In order to survive, Catholic schools do not need to continue to malign and to denigrate public education. Those of us who either send our children to public schools or teach in public schools value our choice. The Catholic community will be better served by hearing disparate voices because we are all invited to become Jesus' disciples and to follow him.

Patrick Murphy

Indianapolis

LIGHT ONE CANDLE

The pope and the bishops

by Fr. John Coltur
Director, The Christophers

The pope and the bishops are human beings who live in the middle of raging controversies. They give themselves from morning to night but go to bed knowing that their best efforts are still never enough. You might become annoyed with the hierarchy from time to time, but when those feelings come upon you, try to remember the Golden Rule; imagine how you would like to be treated if you were in their shoes.

Let's look at a few controversial issues like church annulments, pedophilia and premarital sex. In the process we can examine the words of Jesus.

Why does the church maintain such an elaborate matrimonial tribunal system? The bishops are often blamed for legalism, but it was Jesus who said, "What God has joined together, let no one separate" (Mt 19:6). The question before the tribunal is indeed a legal one: Is this truly a valid marriage? What are the facts? Public vows are often made at the altar, but not every act of consent is authentic. People deceive one another all the time. The tribunals go as far as they can to help deserving individuals, but they can't ignore the words of Jesus.

Another thorny issue is the embarrassing clergy pedophilia problem. Why



didn't the bishops fire these priests immediately instead of reassigning them? The words of Jesus may tell you why: "forgive not seven times but . . . seven times 70" (Mt 18:22). No one is beyond redemption. When sinners plead for forgiveness and promise to repent, it is difficult to reject them. Maybe in the past the bishops should have known more about this insidious problem, but now they know better. Definite steps are being taken to protect the innocent first and foremost, no matter what.

How about premarital sex (fornication)? College kids and others become impatient with the church's sexual taboos. But Jesus said, "It is from within, from the human heart, that evil intentions come: fornication, theft, murder, adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly" (Mt 20:23). The term "fornication" is often used in Scripture to include any kind of sexual immorality. The bishops condemn the sin, not the sinner.

Members of the hierarchy do not claim to be saints. They struggle just like everyone else to live up to the demands of the Gospel. When they are bombarded by unjust criticism, their job isn't made any easier. When people leave the church saying the bishops are outdated, they deceive themselves. It is intellectually and morally dishonest to brush aside the words of Jesus, and blame the hierarchy for all the tensions created by the Gospels.

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

Point of View

Making the church a softer place

by Shirley Vogler Meisler

Coincidentally and appropriately, in *The New Yorker's* Aug. 15 (feast of the Assumption) issue, one comment loomed largely over other content in a small article about a book written by Michael Shapiro: "The Jewish 100: A Ranking of the Most Influential Jews of All Time." Somewhere between the No. 1 and No. 2 spots (Moses and Jesus) and the last spot, Christ's mother is listed.

Although Shapiro's book has gotten good notices, he admits some criticism, including that of the Blessed Mother's place in his work. For instance, *The Indiana Jewish Press & Opinion* wondered about some of the unusual inclusions and exclusions in "Ranking." "Obviously Jesus should have been included, but why Mary?"

So the Big Apple's magazine posed the "why Mary?" question to Shapiro. He answered, "She made the church user-friendly: She made it into a softer place."



Although this observation might not be theologically sound, it's beautiful nonetheless. Such an honor!

Simply put, The Blessed Mother gave us God's mother's touch.

Mary was a simple woman, but fully human:

- Faithful to God's will, despite concerns about her special role as announced by the Angel Gabriel.
- Pregnant, braving a difficult journey to Bethlehem and lowly surroundings before and after delivery.
- Frightened, fleeing to Egypt to prevent Herod's swords from destroying her baby Jesus.
- Worried, looking for her "lost" son at the Temple.
- Gracious, concerned about a meal detail at the wedding feast at Cana, and having faith in her son's ability to remedy the problem.
- Wrenched by her son's death, mourning as any mother can.

Mary lived her life according to God's plan. She was and is a protector of a faithful woman of love, gracious and faithful. Mary is a model of motherhood for contemporary women today, who can continue her role in making the church "a softer place."

INTERNATIONAL YEAR OF THE FAMILY Pope John Paul's letter reflects on family values

by Daniel Avila
First in a series of articles

In his letter to families in observance of the United Nations' International Year of the Family, Pope John Paul II expressed his desire "to knock at the door of your home, eager to greet you with deep affection and to spend time with you."

He emphasized that "I wish to speak not to families 'in the abstract,' but to every particular family in every part of the world." The result is not your typical letter from home. The letter's length and depth presuppose an intelligent and prayerful readership. The pope's message is both challenging and invigorating, as it addresses the question of family values in the world, or, more precisely, reveals each family's value to the world.

The pope summarizes his objective by writing: "In these pages I have tried to show how the family is placed at the center of the great struggle between good and evil, between life and death, between love and all that is opposed to love. To the family is entrusted the task of striving, first and foremost, to unleash the forces of good, the source of which is found in Christ the Redeemer of man. Every family needs to make these forces its own so that . . . the family will be strengthened by the strength of God."

My wife Elaine and I have been married four years now, with marriage being our "late vacation" after years of pursuing our separate "early vacations" in the single life. We were both raised in loving Catholic families and thus have directly experienced "the forces of good"

through the patient tutelage and Christian evangelization of our parents.

As new parents ourselves of a 2-year-old daughter, Miriam, we are just now discovering the sobering truth that the family is all too often, in the pope's words, "at the center of" rather than just a refuge from "the great struggle" of the world. Pope John Paul has already provided our family with much-needed encouragement in his letter affirming God's special role for families and offering a consoling assurance of Christ's graces in fulfilling that role.

Over the next few weeks, I will share several reflections on the pope's letter from the perspective of a family trying to "unleash the forces of good" with only mixed success. The pope writes of "the selfishness which lurks even in the love of man and even as a result of the human inclination to evil."

Our family is no exempt. We fall often in glorifying God and so many other families could witness so much more effectively to what Pope John Paul calls "the culture of love." Nevertheless, the pope's message inspires me to write because of its wisdom, its hope, and its understanding of the family as a means to salvation.

My reflections will be a poor substitute for reading the full text of the pope's letter. I encourage all readers to obtain copies, and to respond in their own way to the pope's knock at their doors. He has so much more to say, and writes so much more effectively, than what you will read in these reflections.

(Copies of the pope's letter to families are available from the Family Life Office, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46202. Tel. (317) 236-1400, ext. 1596.)

CORNUCOPIA

Called to be faithful

by Cynthia Dewes

Mention the word "loyalty" and my antennae immediately spring to attention. Loyalty is my bag, something I really feel competent to remark upon. There are reasons for this.

Guess who is the conscientious person who continues to write long, newsy letters to silent correspondents right up until the "addressee deceased" notices arrive? Me. Who is it that sends Christmas cards for years after the respondent has moved seven times and failed to return the last six greetings? Me.

When we was philosophic about life, one of our favorite topics is the loyalty of friendship. True friendship, the nurturing kind we all seek, involves total loyalty. It is the handmaiden of that commitment.

Damon and Pythias, Tom Sawyer and Huckleberry Finn, and even Kate and Allie come to mind as examples of this kind of friendship. Fiction, folklore and the scriptures are full of stories celebrating loyalty and its opposite number, false friendship.

True friendship is sometimes a painful subject to learn, as a little girl named Kristen found out when her family moved across the country in the middle of the school year. She was enrolled in a new class, a "stranger in a foreign land" as it were, not knowing a soul and homesick for her old pals.

To her relief, one girl immediately befriended her, showing her around, introducing her to the other kids, and

generally making her feel at home. She gave Kristen a big "rush."

At the beginning of the next school year when Kristen sought out her new friend she found that there were strings attached to the relationship. Without warning, the girl would withhold her attention, refusing to speak to Kristen and acting as though she'd been offended by her. Then, just as suddenly, she would "forgive" her and be as charming as before.

Any adult female will recognize this person from her own childhood as that pathetic rat, the girl who boosts her self esteem by latching on to the glamour of the new girl. She can't maintain a real friendship without manipulation, because she just doesn't know how to be loyal.

At the age of 10 or 11 or thereabouts, kids of both sexes usually gravitate toward members of their own sex. Naturally they've noticed the charms of the opposite sex, but they're in a kind of natural preparation period before the final onslaught of hormones drives them into boy/girl relationships. They're learning how to share intimacy.

Girls confide their innermost thoughts to their diaries and their Best Friend(s). They will also spill them to any girls they happen to stay up all night with at a slumber party.

Boys, who usually are not as quick to articulate or divulge their feelings, just spend a lot of time hanging out with the guys. They do sports or slump in front of someone's TV together, or drift around on their bikes trying to think where to go and what to do next.

Eventually, out of this literal and figurative pushing, testing, and milling about, should grow the ability to establish

commitments: to friendship, to vocation, to enduring relationships with a spouse, and most of all with our God.

Loyalty is another word for faithful.

vips...

National Council of Catholic Women board member and Indianapolis Province Director **Ella Wagner** represented an all-state council of Catholic Women affiliates at the general assembly in Cedar Rapids, Iowa, Sept. 29-Oct. 2. **Patricia Gandolph** of Indianapolis represented the Indianapolis Archdiocese Council of Catholic Women (ACCW). Indianapolis ACCW Legislative Information Committee Chairwoman **Janice Pikal** also attended the assembly.

check it out...

Kordes Enrichment Center, 841 E. 14th St., Ferdinand, will host a program, "Ministering to the Minister: Food for the Journey," on Oct. 17-18. Father Stephen P. Lintzenich and Holy Names Sister Louise Bond will speak on topics as servant leadership, struggle with popularity and success, caring for the self and setting boundaries. The workshop is directed toward ordained and lay persons who are active ministers in the church. For more information, call 800-880-2777.

The West Deanery of Indianapolis will hold a mission at Marian College on Oct. 16-20. The theme is "United in a Journey of Faith and Growth," to be presented by

the Redemptorist Fathers Ed Gastaldi and John Dowd. The evenings will last from 7:30-9 p.m., Sunday through Thursday. For more information, call Don Bramlage, 317-236-1599.

Children and families will be at the heart of prayers offered during a **Children's Sabbath** at 10 a.m. Sunday, Oct. 16, at the Church of the Immaculate Conception at St. Mary of the Woods. Sisters of Providence and the Woods Day Care/Pre-School will present the service in connection with the 3rd annual National Children's Sabbath. The national weekend of prayer is sponsored by the Children's Defense Fund to raise awareness of how children are victimized in the country. The celebration of children and families at the Woods will begin on Oct. 15 with a chili supper benefit hosted by the day care/pre-school. The public is welcome. For more information, call 812-535-3791.

A retreat for priests ordained one to 15 years will be held at St. Meinrad Oct. 24-28 in St. Anselm Hall Continuing Education Facilities. The retreat will begin on Monday at 4 p.m. and conclude on Friday at 12 p.m. Father Robert Ray, director of continuing education for clergy ministry to priests for the Archdiocese of Louisville, will direct the retreat which will focus on the priest's individual relationship with God. Tuition is \$225, which includes room and meals. Registration deadline is Oct. 17. For further information, contact Benedictine Sister Barbara C. Schmitz, at 812-357-6599.

Kordes Enrichment Center in Ferdinand will hold a workshop, "Spirituality and Imagination," on Nov. 4-6. Frances Belmonte is an instructor and researcher at the Institute of Pastoral Studies at Loyola University in Chicago. Cost is \$120 for overnight guests/\$80 for commuters. For more information, call Kordes at 800-880-2777.

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HALL OF FAMER—Noel Evans Honor (left), grand lady for the SS. Peter and Paul Cathedral court of the Ladies of Peter Claver, presents the Hall of Fame plaque and certificate to Blanche Stewart for "outstanding and meritorious service" to the local organization. (Photo by Clara Garrett Smith)



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Mr. and Mrs. Maxwell Connolly, pictured above, say the best move they made eight years ago was to consider making the smart move to the Cottages at Greenwood Village South. They enjoy the freedom to travel and the numerous activities planned for them and their friends.



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Conference on domestic violence is scheduled

by Mary Ann Wyand

"Striking Back: Domestic Violence and Retaliation" is the theme for an Oct. 21 conference at the Archbishop O'Meara Catholic Center. It is for professional counselors and people in ministry who provide family and individual counseling.

Presented by the Domestic Violence Network of Indianapolis, the conference will bring together experts who will discuss the legal and psychological aspects of retaliation as well as the dynamics of mutual combat and on-scene law enforcement.

Conference presenters include Marion County prosecutor Jeffrey Modisett, Indianapolis Police Department Lt. Steve Garner, Family Advocacy Center coordinator John Nolan, and psychologist Greg Hale.

"As an extension of the ministry of Catholic Social Services, its varied outreach services, and commitment to family life," Link said, "we are pleased to host the annual conference sponsored by the Marion County Task Force Against Violence."

The registration fee of \$25 a person is due by Oct. 17, and should be mailed to the

Domestic Violence Network, P.O. Box 88818, Indianapolis, Ind., 46208-0818.

National statistics indicate that a woman is violently beaten every 21 seconds, Lt. Garner said, and no community is immune from this cycle. "We certainly are dealing with domestic violence on a daily basis in Indianapolis."

A 22-year member of the Indianapolis Police Department, Lt. Garner serves as administrative assistant to the deputy and is an instructor on family violence training. He also is a member of the Domestic Homicide Team and the Mayor's Task Force on Family Violence.

One goal of the conference, he said, is to educate people about the cycle of spousal abuse and remind counselors that each person who tries to help victims of abuse can have an impact on this cycle of violence.

"Whether they are clergy, police officers or people who work in social service, they can have an impact on this cycle," Lt. Garner said. "If they are doing something to stop domestic violence, they are having an impact."

Incidents of domestic violence are not private matters, he said. "They are criminal matters and should be reported."

Unfortunately, he said, because victims of domestic violence tend to isolate themselves from family members and friends they may not receive needed help.

"The cycle of spousal abuse is like a triad," he said. "The tension-building phase forms the left bottom corner of the triad. At the top is the acute violence or striking out phase, and at the bottom right is the honeymoon phase. Striking out happens fast, and the batterer is immediately sorry afterward. By the time the police arrive, the disputants are in a conciliatory stage and this is confusing for the officer."

Members of the Emergency Protective Order Review Board in Marion County are currently trying to revise the system, Lt. Garner said, with a pilot program which enables police officers to obtain emergency protective orders via telephone authorization from a judge.

Details of this pilot program and information on other domestic violence topics will be discussed at the conference.

New Albany Deanery to host eldercare workshop Oct. 22

New Albany Deanery Catholic Charities and the Council on Aging will host a conference on Eldercare Ministry Oct. 22 at Indiana University-Southeast from 9:30 a.m. to 5 p.m. New Albany time.

The conference will offer nine workshops on topics of concern to older adults. Participants can each attend three workshops. Topics will include legal issues, changing spiritual needs, health issues and others. Organizations are invited to set up displays and distribute literature.

Kathleen McCulloch will be the keynote speaker. McCulloch chairs Catholic Charities' National Commission on Aging.

The local Council on Aging named New Albany Deanery Catholic Charities last year as the lead agency in the local Eldercare Coalition. Catholic Charities partnered with the Council on Aging and Visiting Nurse Association of Southern Indiana to present senior service seminars.

Call the New Albany Deanery Catholic Charities office at 812-948-0436 or the Council on Aging at 812-948-8330 for registration. Cost is \$10, which includes lunch. Registration by mail requires sending a check, payable to Catholic Charities, to Barbara Williams, 702 East Market Street, New Albany, IN 47150.

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SPOTLIGHT ON BLOOMINGTON DEANERY

Christ the King, Paoli, is small but active

by Peter Agostinelli

Christ the King Parish in Paoli was created in 1948 from Our Lady of the Springs Parish. Its original name was Our Lady of Perpetual Help.

The parish's earliest members were a group of Catholics who began celebrating Mass in an apartment on East Water Street in Paoli.

Archdiocesan records say the mission was officially opened because of great interest shown during the Outdoor Preaching Series held in the summer of 1948.

In 1949 Christ the King moved to a one-room chapel located in another building in Paoli. Parishioners later relocated again, this time to an empty garage.

The Home Mission Board of the Indianapolis archdiocese purchased a building just east of Paoli on State Road 150. When the building was consecrated as a church, the parish was re-named Our Lord Jesus Christ the King.

Renovation of the building began in 1982. Construction was completed on a new roof, and a new layer of brick was laid over the existing concrete block walls. More work was done later on the church's interior.

The parish was founded by Jesuits from West Baden Springs, a town right next to French Lick. The Jesuits operated West Baden College in the former West Baden Springs Hotel from 1934 to 1964. While they were in West Baden Springs, they assumed responsibility for the parishes in Paoli and French Lick.

These days Christ the King shares its pastor—Father John Hall—with Our Lady of the Springs Parish in nearby French Lick. But otherwise the two aren't nearly connected in any way. Christ the King is smaller in membership than Our Lady of the Springs—it's roughly half the size—so it would be easy to think of it as

a mission. But Father Hall said he thinks of them equally as "sister parishes."

Parishioner Larry Terrell, who serves as president of the parish council, said bingo has grown into one of the major activities. The games draw as many as 70 people, Terrell said, depending on the jackpot. Players come from Orange County and also from the outside counties.

"It's an opportunity to give people something to do close to home," Father Hall said. "There are no movie theaters or anything like that here."

Bingo also brings the parish important financial benefits. Terrell said it has helped parishioners realize some big projects, such as the construction of the parish hall several years ago.

The parish hall has been rented out considerably for events around town such as wedding receptions. Terrell said the facility will need a touching up considering all the use it gets.

Father Hall said the parish has offered various religious education classes the last few years. The classes have included instruction on basic religion and the sacraments.

Rite of Christian Initiation of Adults (RCIA) has been offered as the need has come up. A number of converts have joined the parish the last couple years through this program.

One idea Father Hall has considered is getting the parish councils from Christ the King and Our Lady of the Springs together once a year to talk about things they could do in the Orange County community. Community work is probably the priest's biggest activity outside his pastoral work. "There's an interest that maybe we should do that," Father Hall said. "But we get involved with a lot of the immediate needs right here and now."

Those immediate needs include a newly paved driveway and parking lot. A gravelled area currently surrounds the small church.

The driveway project should begin this month. He remembers when the late Archbishop Edward T. O'Meara visited Christ the King on a rainy day a number of years ago. When the prelate stepped out of his car, he slipped in the mud.



YOUNG PARISH—Christ the King in Paoli serves about 60 families from the Orange County town. It shares its pastor, Father John Hall, with Our Lady of the Springs Parish in nearby French Lick. (Photo by Peter Agostinelli)

Since that day, Terrell said, paving the driveway and parking lot has been on his mind.

Christ the King is poised to finish paying off its new parish hall. Despite the debt, parishioners also have managed to start an archdiocesan savings account.

A new organist was hired in the past year to play at Masses. Parishioner Donna Rode, who serves as treasurer on the parish council, said this addition has made a great difference in liturgies. It had been a number of years since the parish enjoyed regular music at services.

"They asked me if it was possible to get somebody to play, and I told them to go for it," Father Hall said.

Speaking of liturgies, the parish now has female altar servers assisting the pastor at Mass.

"A lot of the younger kids seem like they want to participate in things, so that really helps," Rode said.

Terrell said a number of young families have moved into the Paoli area and have joined the parish. He said while some of the youth have signed up as altar servers, some of the adults are helping with bingo games and other activities.

Some members of Christ the King stay busy all year preparing for different parish events. One of those is the Indian Summer Festival, which is staged every September. The parish also presents two bazaars every year, one at Christmas and one at Easter. Meals are served, and items like homemade quilts and crafts are raffled or sold to raise funds for different parish programs and activities.

On the fourth Sunday of every month, a special parish-wide breakfast is held after Mass. Terrell said it gives parishioners a

chance to socialize as well as to exchange ideas about parish life and activities.

The Bloomington Deanery isn't terribly active, Father Hall said, but it does offer some things. Bloomington Deanery Catholic Charities is helping Orange County to address child abuse prevention. It's an area of interest to the pastor, who serves on the county's child abuse prevention council. It's also helpful for Orange County, which has one of the state's highest rates of child abuse.

Father Hall hopes to get Christ the King parishioners—as well as people from Our Lady of the Springs—involved on the deanery level sometime in the future.

"Hopefully getting people involved with the deanery will help them realize that the church is more than their parish," the pastor said.

Father Hall said with all the activity, and despite the fact that Christ the King has such a small membership, liturgies remain the central part of parish life. The pastor and parishioners may be busy, but the focus must always come back to the liturgy.

"It's the first priority," Father Hall said. "Sometimes with a hectic schedule, that might be the sanity. I might be preoccupied with something, but that's part of my prayer too. I think God understands that humaneness, that we find ourselves being distracted. I tell people that's not all bad, but as long as we're being preoccupied, let that be a part of our prayer."

"It does get crazy at times, coming in from meetings at 10 or 11 p.m. at night, looking at what's going on the next day. A lot of times the liturgy is what all that's about. We can bring to that all these experiences. It can be the perspective to bring to liturgies and allow Christ to come about."



Fr. John Hall

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Christ the King Parish

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Telephone: (812) 936-4568
Pastor: Father John Hall
Parish secretary: Mary Meadows
Church capacity: 120
Mass: Sunday-9 a.m.
Number of households: 60

Weekly profiles will include all parishes

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

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LIBRARY LIFE—At Little Flower School, Ryan Crook looks like Robin Hood, and Nathan Barnes becomes Huckleberry Finn when the students end the "I Love to Read" challenge by dressing as their favorite literary characters. (Photo by Margaret Nelson)

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"PLAY LIKE A CHAMPION TODAY," the famous sign in the Notre Dame locker room which the football players slap on the way out to their home field, has always been one of my favorite inspirational mottos. To me, it means more than being a champion on the football field. It represents excellence and encourages people to become more than they ever thought they could be. However, it was not until I was a freshman at the University of Notre Dame that I realized that Cathedral High School set the stage for me to "Play Like A Champion" long before I entered the University of Our Lady. Cathedral nurtured me to make this motto one of my life principles.

In order to be a champion, one must consistently strive to reach one's potential whether it is academically, spiritually, socially, or athletically. Helping students to reach their potential in all aspects of their lives is what the teachers at Cathedral do so well. Not only did my teachers at Cathedral push me to reach my potential, they cared about me and every one of my classmates. This is not the exception at Cathedral; it is the rule. Cathedral is unique because the teachers are exceptionally demanding. Their expectations are high because they want all of their students to succeed, not only in college but in life.

Last year, I would often sit by the lake on Notre Dame's campus and reminisce about my teachers at Cathedral High School. One cool, fall afternoon after my freshman seminar class, I remember sitting under a large oak tree by the lake contemplating a topic for my next English paper. While I stared across the peaceful water, my mind wandered back to my high school days and the valuable lessons which two fantastic English teachers taught me. The first was an eager and enthusiastic freshman English teacher who had a zest for life and a wit which no student could match. First and foremost, she taught me to read ALL the directions before I began any project.

I also thought of an extraordinarily wise and captivating English teacher whom I had during my junior year. With her heart-felt passion for literature and her outstanding ability to be technically correct ALWAYS, she inspired me to develop a genuine love and appreciation for literature, especially Shakespeare.

On another day as I ran across campus to my dorm, I was overcome with excitement and astonishment after receiving an "A" on my calculus exam. I thanked God for my persistent, determined and challenging high school pre-calculus teacher who taught the most difficult course I have ever taken. Her determination for her students to learn was successful and clearly evident to me in my success in an upper level college calculus course. She taught me that persistence always pays off as she met me every morning at seven o'clock, ready and willing to answer my questions.

On many occasions while at Notre Dame, I sat in the chemistry lecture hall with over two hundred and fifty people. Desperately trying to understand the material, I longed for my zany, intriguing, and demanding high school chemistry teacher who was always covered from head to toe with chalk at the end of each day. He instilled confidence in me and taught me never to give up because "something is bound to click sooner or later. Boz."

Throughout the year following Sunday night Masses in my dorm's chapel, I would walk down to the grotto to light a candle for the upcoming week. This would be my time to relax and reflect upon my life, my family, and my friends. At these times, I often thought of a wise, inspiring, and profoundly admired high school senior religion teacher and friend: I could always find him in Room 208 after senior religion teacher and friend: I could always find him in Room 208 after school, ready to listen, laugh and challenge me in every aspect of my life, especially in my faith. He encouraged me to live more consciously so that I might become more fully aware of my values and turn them into my life principles. He confronted my views of the world and inspired me to look at it through a different set of lenses. In the words of author Steven Covey, he taught me "to seek first to understand, then to be understood." Moreover, he challenged me to "Play Like A Champion" every day of my life so that I could reach my potential and live my dream of attending the University of Notre Dame.

These educators and many more like them at Cathedral were not only my teachers. They were and still are my inspiration, my role models, and my friends. "To whom much has been given, much is expected in return." For over seventy-five years, students of Cathedral High School have been blessed with an outstanding faculty. Therefore, the alumni of Cathedral are challenged and expected to give much in return, not only to their high school alma mater, but to the church, the community, and the world. The ultimate compliment to the Cathedral faculty is the thousands of graduates who have become living examples of what they have been taught. I pray that someday my children will have teachers as committed, dedicated, and caring as those I had at Cathedral. I highly recommend Cathedral High School to all prospective students who are willing to work hard and put forth a maximum effort. The teachers who make up Cathedral High School will be there every step of the way to challenge, help, and inspire them to reach their utmost potential so that they can "Play Like A Champion" every day of their lives.

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Archdiocesan officials visit Terre Haute Deanery

It was part of a continuing series of working visits to develop communication with deaneries

by Peter Agostinelli

Two archdiocesan officials participated in a working visit of the Terre Haute Deanery Sept. 25 through Oct. 2 as part of a continuing series of visits to archdiocesan deaneries.

The officials were Father David Coats, then-vicar general of the archdiocese, and Father Joseph Schaedel, moderator of the curia. The immersion-style visits are intended to develop communication and a good general relationship between the archdiocese and the deaneries. It was a busy eight days. Father Schaedel and Father Coats visited every parish in the deanery except St. Joseph Parish in Rockville. The itinerary included public forums, private talks, liturgies, facility tours and discussions with ministry and program directors. In looking back on the visit, Father Schaedel pointed out some of Terre Haute Deanery's features that struck him as exceptional. They include:

- the Carmelite Monastery, a cloistered community based on lives of prayer;

- the active and innovative youth ministry programs;

- the growing network of Catholic schools;

- St. Mary of the Woods College;

- and the Sisters of Providence, a community of sisters who are increasingly active in health care.

Father Schaedel also mentioned a weekly radio program sponsored by St. Patrick Parish in Terre Haute. The show includes deanery information, music, a Gospel message and a homily. A recent program featured a pro-life message from St. Patrick's pastor, Father Larry Moran.

"That's a wonderful evangelization tool," Father Schaedel said of the show. "We don't have anything like it in Indianapolis. We could tell as we went around the deanery that people listen to it."

Father Schaedel also mentioned that three seminarians studying for the priesthood come from the deanery. One of the highlights of the trip was a day spent touring Terre Haute's extensive Catholic Charities network. Father Schaedel said he got to see the scope of the deanery's many Catholic Charities facilities and offerings for the first time.

"One thing we noticed, in both the Catholic Charities

facilities and Gibault (School for Boys), the vast majority of the clients of both those places are not Catholic," Father Schaedel said. "But when you go into those places, it is very clear that they are Catholic institutions. There are crucifixes on the walls, a statue of the Blessed Mother (and) pictures of the Holy Father. The people who eat at the soup kitchen eat under a great big picture of the pope. That's great evangelization in a very low-key way. Whoever those people are, they will know that they were served in their time of need by the Catholic church."

The three open forums provided a good chance for parishioners to ask questions and share concerns with the archdiocesan officials. They weren't gripe sessions, Father Schaedel said, but constructive opportunities for discussion.

One issue that came up in those sessions was the desire to pursue the possibility of building a Catholic high school in Terre Haute. The last Catholic high school in the city closed in the 1970s. But the deanery's growing Catholic grade schools show new demand. And some families would be more likely to enroll their kids in Catholic grade schools if they could go straight through the system without having to pull them out and send them to public high schools.

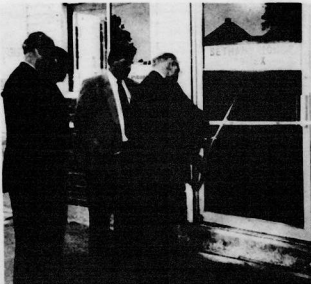
The end result was enhanced communication between the deanery and the archdiocese, Father Schaedel said. The effect was similar in a visit to the Terre Haute Deanery last spring to the New Albany Deanery.

Father Schaedel acknowledged the differences in the deaneries—one being that the Terre Haute area isn't very close to a bigger city like the New Albany area is to Louisville. Indianapolis is the closest big city to the Terre Haute Deanery. Father Tony Volz, pastor of Sacred Heart Parish and priest minister and moderator of St. Ann Parish, both in Terre Haute, thought the visit was a good opportunity for parishioners and staff to voice concerns and show the archdiocesan officials their good work. "I think they're proud of what they've done," Father Volz said. He mentioned the deanery's Catholic Charities services, strong Catholic schools and active youth ministry programs.

Father Volz said the desire to maintain all the Catholic schools currently in operation was one concern that was voiced throughout the week.

Diane Carter, director of the Terre Haute Deanery Pastoral Center, thought two major things happened during the visit. One was that people in the deanery got a new sense of being a part of the archdiocese, and that the archdiocese is interested in reaching out and listening. Another was a reminder that the deanery community can work together.

Father Schaedel said: "The purpose of this trip was to



DEANERY VISIT—Father Joseph Schaedel, moderator of the curia, and Father David Coats, then-vicar general of the archdiocese, watch as the ribbon is cut on the Bethany House Annex, a new Catholic Charities facility. Father Coats and Father Schaedel were in Terre Haute on an eight-day deanery immersion. (Photo by Peter Agostinelli)

simply enhance the relationship between the archdiocese and the outlying deaneries. We found that the relationship was already pretty good."

One sign of growth and activity Fathers Coats and Schaedel saw firsthand in the Terre Haute Deanery was the opening of a new Catholic Charities facility. The two priests presided at a Sept. 29 ribbon cutting for the new Bethany House Annex, located at 829 N. 14th Street in Terre Haute. The facility, an extension of the direct services already offered at the Bethany House, will serve as a location for distribution of Christmas gifts to poor families and housing supplies for the homeless and needy.

The annual Christmas Store will be staged this December for the 16th year. The store provides gifts to families in financial need. Last year it helped more than 1,000 people from 402 families. The Christmas Store is co-sponsored by Terre Haute Deanery Catholic Charities and the Terre Haute Deanery Council of Catholic Women.

John Etling, director of Terre Haute Catholic Charities, said workers spent about three months restoring the building. It sits across the street from Ryves Hall Youth Center. This area near St. Ann Parish includes Ryves Hall, the Catholic Charities Foodbank and Bethany House. It has become a complex of Catholic Charity facilities.

Sister Brendan Harvey is one of the people who has worked to make the Bethany House Annex possible. Sister Brendan, who belongs to the Sisters of Providence community in Terre Haute, works with the local food banks and food pantry.

The building was donated by Linda Donley last December.

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Anointing of the sick is a holistic sacrament

by Fr. Robert L. Kinast

A man in his mid-40s is scheduled for open-heart surgery. A lifelong factory worker just began mandatory retirement and is feeling depressed. A young woman is experiencing extreme difficulty with her first pregnancy. A young adult is in drug rehabilitation. An aged person is manifesting signs of Alzheimer's disease.

These people all were anointed at a parish celebration of the sacrament of the sick. This never would have happened for them prior to Vatican Council II when anointing was reserved for the very end of a person's life.

Accordingly, the sacrament then was called "extreme unction," a literal translation of the Latin phrase meaning "final anointing."

But it wasn't always final.

I remember the drama and anxiety when my grandmother suffered her first heart attack and a priest was summoned to give her "the last rites," as the sacrament also was called. Grandmother re-overed, and everyone in the family attributed it to the sacrament. After she survived second and third heart attacks, we began to suspect that her German determination was also a factor—especially when she defied all medical prognoses and lived until my ordination.

By that time Vatican II had occurred. As part of the general renewal of the liturgy, the council called for revision in all the sacramental rites.

In the case of anointing, this meant putting the sacrament in the larger context of the pastoral care of the sick and of the dying. Care of the sick includes visits, eucharistic communion and anointing. Care of the dying includes "viaticum" (the name given to eucharistic communion when a person is about to die), commendation of the dying, and prayers for the dead.

This required a new understanding of the purpose of anointing. Instead of reserving it to the end of a person's life, as a kind of last-minute intervention to make everything right with God, anointing would be administered as soon as a person became seriously ill, whether the illness was life-threatening or not.

I sensed the new understanding of this sacrament was taking hold when my family began referring to anointing as the "sacrament of the living."

Technically this rite is called "anointing of the sick," but its purpose is to contribute to the process of living.

Serious illness disrupts a person's life. It can make a person feel powerless and lead to anguish, self-absorption, even to despair and revolt against God, as the "Catechism of the Catholic Church" points out (Nos. 1500-1501).

This is the spiritual damage illness can

cause. The sacrament's primary objective is to counteract that damage. The rite states this purpose clearly: "This sacrament gives the grace of the Holy Spirit to those who are sick. By this grace the whole person is helped and saved, sustained by trust in God and strengthened against the temptations of the evil one and against anxiety over death" (No. 6).

Therefore, anointing does not substitute for medical treatment, although a return to physical health may follow. Anointing is spiritual support for those whose lives are threatened by illness. The threat is not always in the form of death.

The depression of the newly retired factory worker and the disorientation of the Alzheimer's patient mentioned earlier are sufficiently threatening to warrant anointing. In addition, anointing does not stand alone in the pastoral care of the sick. Visits and communion are also important.

The young adult struggling to overcome drug addiction came to the anointing service because several parishioners visited him in the rehabilitation clinic.

The mother experiencing a difficult pregnancy longs for the spiritual nourishment of communion as she physically nourishes her growing child.

A college student who contracted AIDS was anointed in a campus communal celebration. As the disease progressed, he realized that fewer people came to visit him. He began to feel rejected and compared himself to the lepers of Jesus' time.

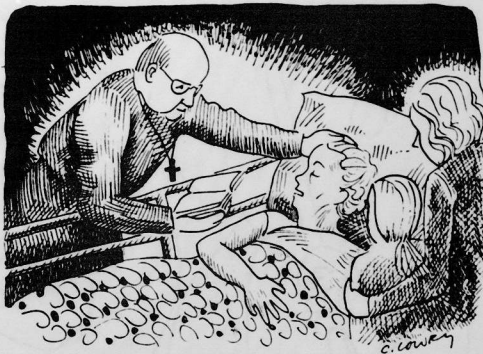
The rite says that if a person's condition becomes more serious during the same illness, anointing may be repeated (No. 9). And it was a powerful moment when the campus minister and a few friends gathered around this student's bed, read the story of Jesus healing the leper, placed their hands on his head, and rubbed the blessed and perfumed oil on his head and on the bleached areas of his skin.

Soon after, this student began to initiate contacts with his former friends in the hope of offering them his own gift of peace—an identification with the suffering Christ, which the rite encourages (No. 3).

As this incident suggests, anointing is a communal event. As far as possible, therefore, all who care for the sick person should be part of the liturgy, although only the sick are actually anointed. The parishioner who faced open-heart surgery was accompanied at the anointing service by the surgeon who performed the operation.

Illness isn't just a physical problem. It affects a person's whole life. Anointing is the church's sacramental response by which "the whole person is helped and saved."

(Father Robert Kinast is director of the Center for Theological Reflection at Madeira Beach, Fla.)



ANOINTING—The anointing that is given during the administering of the sacrament of the sick is spiritual support for those whose lives are threatened by illness. The threat is not always in the form of death. (CNS illustration by Caele Lowry)

Anointing offers healing and peace

by Shirley Vogler Meister

"Wait, I need my shoes and stockings," mumbled my critically ill mother-in-law as the priest anointed her with oil.

Remembering how she'd demand her shoes and stockings before going somewhere special, mainly to Mass, I wondered if she was seeing angels beckoning to her.

In her weakened condition, was she coming to terms with her situation? I surely was—or at least I started to.

When our parish priest was ready to administer the anointing of the sick, we invited three nursing home staff members to join us. Standing around Pauline's bed, we watched a calm come over her normally agitated body as Father Steve administered the sacrament. At the end, we held hands and said aloud the Lord's Prayer.

Pauline fluttered her eyes, scanned our prayer circle, and smiled like a saint. Her face projected a peace I hadn't seen in many years. Staff members were amazed. The next day she was back in her wheelchair. Her agitation, wailing, prayerful pleading and resistance to care returned unrelieved.

But more than one healing occurred that day. Indeed, Pauline recovered and still survives at 94, albeit diminished by severe dementia and other medical problems.

My own ability to deal with these sorrows was strengthened as well. Prior to the anointing, I had pondered repeatedly—with some bitterness—why Pauline, formerly a gracious woman, ended up like this.

For years, I felt guilty for not being able to improve my mother-in-law's condition or stop the stress within our family and home. But that sacramental afternoon the iron rod of guilt and anger and fear lightened. My coming to terms—my healing—began.

I finally comprehended what others often had tried to explain: Pauline had an entire staff helping her now. How could I have expected, with so few resources, to solve everything?

These realizations gradually grew until I came to accept not only my mother-in-law's declining health but my own imperfections, as well as those within the church here on earth. I came to realize that God's grace envelopes Pauline even as her combativeness challenges the compassion, patience and faithfulness of her family and caregivers.

Tending to her needs also helps us come to terms with our own vulnerability and mortality. And we've grasped the need for a balance between our continued efforts to make things right and the words from The Lord's Prayer: "Thy will be done."

(Shirley Vogler Meister is a free-lance writer in Indianapolis.)

DISCUSSION POINT

Sacrament of the sick gives hope

This Week's Question

How has the sacrament of the sick touched you?

"I'm a nurse and work in a nursing home. I see a real peace of mind come to people when they receive the sacrament. If they have been really agitated or afraid, they become more peaceful and accepting." (Donna Corsetto, Morton, Ill.)

"It gives me peace of mind when people I love have received it. There is an almost physical relaxing of tension in the person who is anointed." (Betsy Bryce, Tulsa, Okla.)

"When I was to undergo major surgery (in which my chances to survive were very slim), anointing of the sick was given to me. I received the most wonderful peace within and a serene calmness came over me. I had no fear of the surgery, and everything far exceeded what the physicians had anticipated." (Dolores Vergara, Frankfort, Ind.)

"I myself received the sacrament when I had surgery this past spring. Receiving the sacrament touched me deeply.

The broken healer was now being touched and healed." (Father Dennis Legue, Camden, W. Va.)

"Each year, our parish has a day of anointing. The school children I teach sing a, the Mass and serve coffee and muffins afterward. It is a powerful experience for the children to see the sacrament rather than just reading about it. They see that it is not a scary thing. They see it as an experience of church." (Mary Ann Kramer, Lucan, Mont.)

"You anoint the sick with oil and pray over them. A simple act, so very human—a touch, a smile, a prayer of comfort and yet so profound!... You can feel the Spirit of God at work. A peace and calm comes to the one who is anointed. Those who have been concerned... are reassured and comforted." (Father Elmer Nadiakbernal, Gessony, W. Va.)

Send Us Your Voice

An upcoming edition asks: What was a hurdle for you in getting comfortable with Scripture? If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



(CNS photo, National Gallery of Art, Kress Collection)

Catholic Kids™

By Jill Gibbon

Layout & Design by Susan Melloon



Angels, Angels Everywhere

Have you seen the movie, "Angels in the Outfield"? Those angels are the result of special effects, but they're actually much closer to the "real thing" than the little statues we usually see. The statues of angels that people have in their houses or yards are pretty cute, but they look like babies. Angels are not like babies!

Angels don't have bodies as we do, so they can travel faster than the speed of light! They don't have to go to school because they already know everything they need.

When God made angels, each one of them had a decision to make. The angel had to decide whether or not to give God the love he deserved for making him. Most angels loved God right away. But some of them didn't want anyone – not even God – telling them what to do. These bad ones are the ones we call devils.

The bad angels made the wrong decision, and they know it. But they're such poor sports that now they spend all their time trying to get people to turn their backs on God, too. No way!

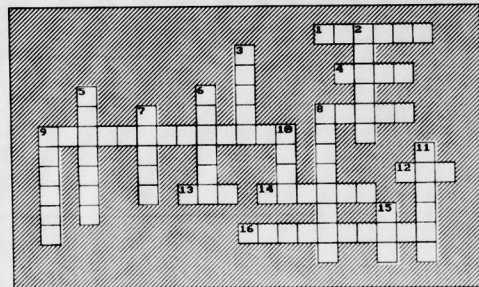
The good angels are strong warriors who want everyone to love God. They will do their best to make sure that the bad angels don't win.

Each of us has a special angel called a guardian angel. Your very own guardian angel watches over you all the time. Your guardian angel is a superhero ready and willing to do

battle with the devil to help you. Your angel wants you to be good because he knows how happy you will be in heaven someday.

Whenever you are in a bad mood, ask your guardian angel to help you out. Look at yourself in a mirror. Do you have a grouchy look on your face? Make faces at the mirror and think about your angel watching you. You'll probably be laughing at yourself in just a minute! Your bad mood will disappear like magic and leave you feeling much better.

You don't ever have to be all alone. Your angel is always close enough to hear you calling him. He can be your best friend!



ACROSS

- Where our angels want us to live forever.
- When we talk to our angels, we _____ to them.
- Usually pictures of angels have them dressed in _____.
- He loves us very much and can be a wonderful friend _____ (2 words).
- There are good angels and there are _____ ones.
- Angels can go from one place to another much more easily than birds, even though birds can _____.
- These bad angels decided not to obey God.
- Because our special angel is always close to us, we are _____ (2 words).

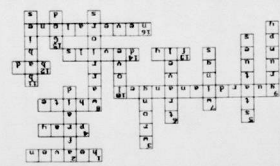
DOWN

- When we feel this way, we can turn to our angel for help.
- It is _____ to disobey God.
- Many people have images of angels called _____.
- The angels are able to do this faster than lightning!
- Even though angels have no bodies, they are usually pictured with _____.
- The good angels are powerful who battle in God's army.
- When we feel this way, our angels can help us feel happy again.
- Angels _____ God very much.
- Angels are not little and helpless like _____.
- The one who created angels.



WORD BOX

angels	God	afraid	babies	wings
bad	devils	fly	grumpy	wrong
guardian angel	heaven	love	never alone	
obey	pray	statues	travel	
warriors	watches	white		



ANSWER KEY

QUESTION CORNER

Christ's early followers were numerous

by Fr. John Dietzen

Q Can you provide us with information about the followers of Jesus at the time of the impression that Jesus and the apostles were alone, walking from town to town.

In Bible courses we have taken, however, there are references to other followers, including some women. You've lit many candles in the past. Can you dispel some of our darkness about who these people were? (North Carolina)

A The answer is not that complicated. First of all, many of Jesus' "followers," or disciples, did not accompany him on his travels from one town to another.

They stayed home, pursued their daily business, but supported and cared for him when he came around. Among many examples in the Gospels, perhaps the most obvious is the family of Martha, Mary and Lazarus in Bethany. They were close friends of the Lord, but seemingly not in his entourage.

Another group took personally and literally Jesus' invitation to "follow me" and traveled with him. Luke

(10:1) speaks of at least 72, though likely not all of them were with him all the time.

Among these companions were a number of women. Contrary to Jewish traditions of the day, Jesus related to these women personally, taught them and, according to all the Gospels, used some of them to convey the news of his resurrection to the apostles.

Finally, of course, there was the core group of the Twelve, the ones the Gospels speak of as a specially chosen inner circle. That the number was symbolically important is indicated by the fact that, after the death of Judas, the remaining 11 felt obliged to choose someone to take his place (Acts 1:26).

Q I attend Mass on occasion at a university chapel where the celebrant stands in front of the altar and recites the Gospel from memory, rather than reading it from the "Lectiary."

It is well done, but I have a strange feeling about whether this is correct. I'm not sure why he does it, but it is distracting. It calls too much attention to the priest and seems too personalized. For one thing, I am never sure whether he is saying the words of the text or his own interpretation. What do you think? (Ohio)

A At our parish we tell the lectors that if they are well prepared they should know at least the key verses of the readings almost by heart, enabling frequent eye contact with the congregation.

Plenty of opportunities present themselves for this personal element without making an obvious point of not referring to the text at all.

I, too, have experienced what you describe and, while the practice certainly is not illegal, for the reasons you mention my feelings are the same as yours.

As the foreword to the "Lectiary" says, "In the readings, God speaks to his people of the mystery of salvation and nourishes their spirit. Christ is present through his word" (33).

Certain actors present the words of Scripture, from memory, powerfully and effectively on the stage. Perhaps some liturgical ministers are able to do the same in an appropriate way.

But effective personal contact between the Scriptural word of God and the hearer of that word is the essence of the Liturgy of the Word at Mass. Anything that threatens to come between them, or distracts from that hearing, needs to be carefully avoided in every way possible.

Q Although my husband is not Catholic, he is a baptized Christian. He attends Mass regularly and supports our parish. He is not well, and told us he wants to have a funeral Mass in our church. Is this possible? He felt it is "his church" even though he is not a member of our faith. (Massachusetts)

A I don't think there is any doubt that he could have a funeral Mass if he wishes. The law of the church says that, "In the prudent judgment of the local ordinary (bishop), ecclesiastical funeral rites (that includes Mass) can be granted to baptized members of some non-Catholic church or ecclesial community unless it is evidently contrary to their will and provided their own minister is unavailable" (Canon 1183).

Catholic Church regulations say, in addition, that public—that is, publicly announced—Masses may be offered for people who are not Catholic if two conditions are fulfilled: "The request for the celebration of Mass for the non-Catholic Christian should be made by the family, or at least explicitly approved by them. This is simply to assure that the non-Catholic's family will not be offended by something they do not believe in and possibly reject. Obviously, you and your family do not fall into this category."

•There should be no scandal or ill will resulting for Catholics or for those of other faiths because of the Mass for someone not of our faith ("Decree of the Congregation for the Doctrine of the Faith," 1976). Again, it seems obvious this restriction would not apply to your family and friends.

One question bothers me, however. Why does your husband so desire to have a Catholic burial, including Mass? He must have quite a faith in the Eucharist and the meaning of the Mass. Would he want to make a profession of faith in the Catholic Church? If he did, he would open himself to reception of other sacraments, the anointing of the sick and the Eucharist in particular. I hope you, someone else in your family, or even your parish priest will discuss this possibility with him.

(A free brochure answering questions Catholics ask about Mary, the mother of Jesus, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at the same address.)

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FAMILY TALK

Parents should research child daycare options

by Dr. James and Mary Kenny

Dear Mary: I have two children, ages 4 and 1. I have been a stay-at-home mom for several years. Now I need to return to work. I would like to know how to find child care and how to evaluate the people who provide it. (Illinois)

Answer: You are wise to be concerned about who cares for your children. If you work full time, your children will spend many of their waking hours with the persons you choose.

Scarcity and cost of child-care providers forces many families to take whatever is available. You may need to spend some time finding the right place.

Assuming you have choices, the most effective way to evaluate is to observe while children are actually being cared for. As important as this step is, few parents take the time to watch how providers interact with children and get a sense of the general environment at the day care center.

When you observe, try to make yourself inconspicuous. Both the children and adults will be aware of your presence, but ideally they will take little notice. Do not ask questions and do not take notes.

Some things to notice include:

- Is the area clean?
- Are there enough adults in relation to the children?
- Do the adults have interesting toys and activities available?

• Do the adults encourage the children to engage in activities?

- Is discipline handled in a way that satisfies you?
- Is food served? If so, is it attractive to young children?
- Are the adults pleasant during mealtime? How is the reluctant eater or non-eater handled?

Questions you might ask the administrator address:

- What is the age and training of the staff members?
- How long has each staff member been at this job?

One study found that turnover in child care averages 40 percent per year. Children, particularly young children, can be upset by constant change. Stability is a plus if you can find it at a day care center.

Ask everyone you know who uses child care what they think of the services. Patrons can be misleading. They might form a false opinion from a single incident. Nevertheless, the people who use child care probably know better than anyone the good and bad points about the service.

Besides the basic points mentioned here, consider the needs of your children. Do you want a day care center with many children or a home setting with only a few children?

Burton White, an authority on young children, suggests that infants need one adult per infant, and toddlers, ages 1 to 3, require one adult for every two or three children.

Young children might do better in a home setting with one or two caring adults available. Four, five and six outgoing 3s might enjoy a larger center with many children.

Try to find care that matches your own style of parenting. Some parents prefer a structured environment where activities occur on schedule and the atmosphere is almost always orderly. Other parents seek a relaxed carerperson who, when the sun shines, might leave the toys on the floor and set out for the playground.

If you are not satisfied with the care available, consider other creative solutions. Perhaps a young mother in your neighborhood might baby-sit for your children for pay or a combination of pay and services such as sewing or return baby-sitting on weekends. Through a local college you might find students who can come into your home to baby-sit.

Since the carerspersons will be so important in the lives of your children, the effort you make to find good care will be worthwhile. Good luck!

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

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Entertainment

VIEWING WITH ARNOLD

'The River Wild' takes viewers on exciting ride

by James W. Arnold

People should know better than to think they can escape from their human problems by going into the woods.

Such is the motive of Meryl Streep's heroine, Gail, who has husband troubles in the new adventure movie "The River Wild" (It sounds like a ride at an amusement park, and it's close. You could come out of the riding-the-whitewater-rapids thriller feeling like you've been through the Maytag wash cycle.)

Gail is a loving wife-mother in contemporary Boston, with a history as an athletic outdoorswoman in her North-west youth. For their son's 10th birthday, the family plans a rafting trip along the river of the title (actual location: various rivers in Montana and Oregon). But the architect dad, Tom (David Strathairn), has been overworked and distant, and now decides he's too busy to go.

How bad is it? En route to the mountains, she stops at her parents' ranch and sadly tells her mom that her marriage may be headed for divorce. "Our generation had no out," the older woman says, typically. "We made a pact (to stick it out)."

At the ranger station and take-off point, Gail is befriended and charmed a bit by Wade (Kevin Bacon), an outgoing, crash young man going fishing with a couple of pals. He seems like a sure candidate to play the "other man" in a romantic triangle, especially when at the

last minute, sullen guilt-ridden Tom shows up to join the voyage.

This is only the first surprise of what turns out to be a gripping scenario by first-time writer Denis O'Neill. The second surprise is that, while this is definitely Gail's story, the hero quickly turns out to be Tom, a distracted modern man who recovers his soul in the testing ground of the wilderness. Or maybe it's better to say that the "hero" is the nuclear family (wife, husband, son, and dog), who unite to battle both nature and human predators.

Bacon's Wade, of course, and his unsung friend Terry (John C. Reilly) execute the wounded third man—are crooks, carrying \$250,000 in loot and on the run. When they learn Gail has river experience as a guide, Wade decides his best getaway chance is to force her to take them through a series of impossible rocks and falls called the "gauntlet." An unlikely premise, but it's quickly resolved as all of us bump, roll and spin down the roaring, misty river to an unpredictable climax.

Director Curtis Hanson ("The Hand That Rocks the Cradle") has the suspense and action dominate, but "River" is also a film about character. Wade is an odd mix of likeable and sinister, using his charm to divide his (and separating wife from husband, then child from parents, before his true nature is revealed).

This is a guy who even shoots at the family dog. "I thought you were a nice guy," says the boy, Rourke (Joseph Mazzello). "I am a nice guy," says Wade. "Just a different kind of nice guy."

As Tom, Strathairn, the great movie-stealer, is at first a wimp. (Not even the dog respects him.) But he fights back nobly, and uses brains rather than brawn



'ONLY YOU'—A case of mistaken identity brings Faith (Marisa Tomei) and Peter (Robert Downey Jr.) together in what the U.S. Catholic Conference calls an "old-fashioned romantic fairy tale." The USCC classification of the film is A-III for adults and adolescents. (CNS photo from TriStar)

to challenge Wade and put the issue in doubt, the quiet-spoken, bespectacled Tom, showing a spark of romance as well as the trace of Indiana Jones in us all, gives distracted, unappreciated dads everywhere a role model.

But the center of everything is Streep, as Wade describes Gail, "an amazing woman." Feminine and loving, and yet competitive, with unflappable nerve and reserves of strength, Gail is the one assigned to get everybody through the boiling waters. She also shows that Oscar-level action can help in an action flick. When she tells Wade, "I'm going to kill you," all the neck hairs come to attention.

Despite the constant threat of evil intent, the movie violence, at least for older kids and adults, offers few problems. While Wade seems to offer a sexual threat, Gail coolly calls his bluff.

The action through the rapids, deftly edited and at times shot from swooping helicopters, will grab audiences. But the outdoor vistas, set to Jerry Goldsmith's hummable music, also give this movie a distinct signature. The screenplay also uses familiar devices and objects—signing by the deaf, a Swiss army knife, a camera, the single

gun and its six bullets—in clever ways to aid the suspense.

There isn't much of a spiritual element here, but even that edges in when mother and son come across rocks painted by Indian youths on their "visionquests," where they discover "guardian spirits" that would protect them all their lives.

The spirits are, in any event, looking out for this family. The film could be called, with only slight whimsy, "Mom, Dad, Junior and Rover Strike Back." (Superior, offset action film, in which a family regains its unity and spirit in the virgin Northwest; satisfactory for youth and adults.)

USCC classification: A-III, adults.

Recent USCC

Film Classifications

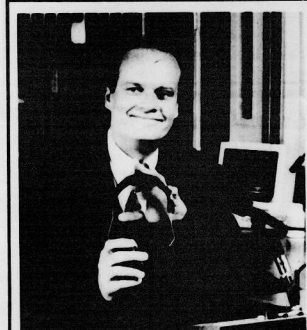
Ed Wood A-III
I Don't Want to Talk About It A-III
Only You A-III
Wes Craven's New Nightmare A-III
A-I—general patronage; A-II—adults and adolescents; A-III—adults, with reservations; C—morally offensive.

Documentary examines civil War era spiritualism

by Henry Herx and Gerri Pare
Catholic News Service

The rise and fall of a 19th century "religion" is recalled in "Telegrams from the Dead," airing Wednesday, Oct. 19, from 9 p.m. until 10 p.m. on PBS. (Check local listings to verify program dates and times.)

Spiritualism is the focus of this program from "The American Experience" series, which examines America's past.



FRASIER'S BACK—Actor Kelsey Grammer plays newly divorced psychologist Frasier Crane, a troubled character familiar to viewers of the hit series "Cheers," in the popular NBC sitcom "Frasier." Now Frasier is the host of a radio talk show in Seattle. The comedy series, which airs at 9:30 p.m. on Thursdays, recently earned an award from Catholics in Media Associates. (CNS photo from NBC)

Its genesis began in upstate New York in 1848 when the two young Fox sisters were thought to be mediums capable of receiving messages from the departed. Soon thousands of "trance mediums" claimed to have developed a scientific method—the séance—of communicating with the dead.

Spiritualism spread rapidly; it was more comforting than traditional religions (rejecting any notion of hell) and promised something unique (conversations with loved ones on the other side).

With the huge Civil War death toll and shorter life spans, this had strong appeal to many people, including such notables as Abraham Lincoln's wife, Mary Todd Lincoln, as well as Horace Greeley, Frederick Douglass and Susan B. Anthony.

In fact, every week for over 40 years a new book on spiritualism was published to satisfy rising interest in the subject.

The tide began turning by the 1880s, when so many frauds were unmasked at seances with gimmicks such as glowing, speaking trumpets, or at demonstrations where supposed mediums strapped inside cabinets simply turned out to be escape artists. The final nail in spiritualism's coffin was when the Fox sisters confessed in 1888 that they were fakes.

Written, produced and directed by Matthew Collins, the documentary puts its intriguing subject in a helpful socio-historical context that is as informative as it is entertaining.

Archival materials such as vintage illustrations and photographs of spirit "miracles" are mixed with dramatizations of seances and the like to good effect.

Interviews with historians Ann Braude and John Butler provide some insight into why so many in that era were so eager to embrace the movement. Interesting to note also is how it was led by women for the most part, who as trance lecturers were able to speak out about abolition of slavery, women's rights and other social causes.

Viewers may be amused too by supposed first-person descriptions of heaven as a haven of Victorian culture, complete with fine clothes, splendid concerts and instructive classes for the residents.

Only one segment—an apparent materialization of a departed spirit—insisting in a program that is, by and large, quite absorbing as well as illuminating.

TV Programs of Note

Sunday, Oct. 16, 8-10:30 p.m. (TNT cable) "Lakota Woman: Siege at Wounded Knee." The grievances of Native Americans are revisited in this historical dramatization which details events that led to the 1973

occupation of Wounded Knee, S.D., the site of an Indian massacre by U.S. cavalry troops in 1890. Led by the American Indian Movement, the occupiers held their ground for 73 days in 1973 against federal and local forces whose overwhelming firepower was abated by the presences of reporters from around the world. In selecting Wounded Knee as the site for their 1973 demonstration, AIM symbolically asserted its link to the Indian culture and religion of the past. The seige was a dramatic news event which gained national attention for AIM's demands on the government to change federal policies regarding Native Americans.

Sunday, Oct. 16, 10-11 p.m. (A&E cable) "Jefferson Davis." A "Civil War Journal" program profiles the Confederate president who fought valiantly for the United States during the Mexican War, then decided to rebel in 1861—a choice with major historical consequences.

Monday, Oct. 17, 9-11:30 p.m. (PBS) "The Dangerous Liaisons." A "Groot Performances" world premiere of the Conrad Susa opera from the San Francisco Opera starring Frederica von Stade, Thomas Hampson, Renee Fleming and David Hobson is based on the 1782 French novel.

Tuesday, Oct. 18, 9-11:30 p.m. (PBS) "School Colors." The season premiere of "Frontline" explores a turbulent year at a large urban high school where teachers, students and parents are struggling with the question of whether diversity will enrich American society or tear it apart.

Wednesday, Oct. 19, 10-11 p.m. (A&E cable) "Sexual Revolution/AIDS." From the "20th Century" series, this program examines the life and death of the sexual revolution in America, tracing the rise of the free-love movement in the 1960s and subsequent liberal attitudes towards sex, followed by the plague of AIDS which ended the notion of sex as pleasure without consequences.

Friday, Oct. 21, 9-10 p.m. (A&E cable) "Sex and the Catholic Church." In this "Investigative Reports" program about conflicts over church policies on sexual issues, host Bill Kurtis interviews church figures and others regarding birth control, overpopulation, homosexuality and priest celibacy.

Friday, Oct. 21, 9-11 p.m. (CBS) "50 Years of Soap: An All-Star Celebration." This special features the stars of past and present soap operas from all the networks in a salute to one of the country's favorite forms of entertainment. Vintage clips trace the origin of soap operas.

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

TWENTY-NINTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Oct. 16, 1994

Isaiah 53:10-11 — Hebrews 4:14-16 — Mark 10:35-45

by Owen F. Campion

This weekend's liturgy presents a reading from the Book of Isaiah as its first lesson from Scripture.

The reading comes from the second of the three sections of Isaiah, each written by different authors at different moments of history. Considerable hardship and disgrace surrounded the composition of this second section. It was composed by a very devout person who was a hostage in Babylon along with many others devoted to God. Masterful in its literary technique, the second section on four occasions develops the story of a loyal servant of God who is mistreated, abused, and reviled. Who is this servant? The prophet? The entire nation seen collectively? Someone else great, venerated? A symbol of any human subjected to persecution unjustly?

There is no clear answer to the question of who the servant is. In its liturgy, and in the meditation of countless numbers of its members, the church has always seen a reflection of Jesus the Lord in these texts.

This weekend's reading develops the theme of the Suffering Servant, as scholars call this literary figure. The servant dies, but not in the course of nature or by happenstance. His enemies gather against him, but he willingly offers his life as an expiation for sin.

Second among the readings this weekend is a passage from the Epistle to the Hebrews.

The author of this epistle is unknown, but the author evidently was known to, and admired by, those to whom this epistle originally was sent.

Those who first received this epistle apparently were Jews who had embraced Christianity. At first, Christianity was regarded by the Roman authorities merely as a sect within Judaism. This offered Christians some refuge from the law. In the empire, Judaism was a "tolerated religion." As time passed, and Christianity came to be seen as distinct from Judaism, Christians found themselves as being part of a religious system that was not "tolerated." This was to their peril.

Some, perhaps many, converts from

Judaism were tempted to abandon their Christianity, to return to the security of Judaism. (In short time, this status for Judaism was itself ended.)

The task of Hebrews was to encourage Christians converted from Judaism to remain in Christianity. The epistle generally is a magnificent literary work. Its imagery is strongly Judaic. Its proclamation of Jesus in Judaic images is superb. The reading this weekend is an example.

St. Mark's Gospel furnishes the Gospel reading this weekend.

Portraying the Apostles must have been a problem for the evangelists as placing the Apostles fully in their roles must have perplexed the early Christians. These 12 men, after all, were the foundation stones upon which the Lord's kingdom was to be built. They also were human. In this reading, Mark illustrates their humanity in this trivial fumbling for precedence, but the question comes to Jesus not from the apostles James and John but from their mother.

The burden of the message is not the humanity of the Twelve, but the statement from Jesus that grave hardship lies ahead. All true disciples must confront this hardship in their lives, and overcome it, just as Jesus will confront severe hardship and overcome it.

Reflection

The church this weekend is approaching the end of its year of instruction through Sunday readings. In just slightly more than a month, a new year will begin. So, as a teacher, the church is concluding the process, summarizing, and emphasizing the most important points.

Emphasized today very directly and boldly is Jesus, the victim of sin, the perfect offering of love to God.

Human existence is beset with hardship as much today as it was thousands of years ago in Babylon, or among Jewish converts in the first century A.D. These hardships, heartbreaks, and death itself flow from sin.

Jesus rescues us from sin and from its most destructive effect, eternal death. He gives us the direction to everlasting life. But, reaching the goal is along a path we individually must walk, overcoming the obstacles along the way. We do not walk alone. Along with the direction, the Lord is before us, and beside us, to support us and to encourage us.

MY JOURNEY TO GOD

The Roots Remain

Traveling downstream, the left and right tree's forest, thirsty roots reach to the river below, acres of trees are desecrated with amber and scarlet array.

Leaves never failed upon the trees, the breathing wind, rain and bare sun whispered a lullaby to their green, gone are the bird songs from their boughs.

Now, beyond the forest, farmers clear away dead vegetable leaves of all kinds that flourished in summer. These are the gifts of God. I grow with Him through seasons.

by Helen Lair

(Helen Lair is a member of St. Jude Parish in Fort Wayne.)



Daily Readings

Monday, Oct. 17
Ignatius of Antioch,
bishop and martyr
Ephesians 2:1-10
Psalm 100:2-5
Luke 12:13-21

Tuesday, Oct. 18
Luke, evangelist
2 Timothy 4:9-17
Psalm 145:10-13, 17-18
Luke 10:1-9

Wednesday, Oct. 19
Isaac Jogues and John de Brebeuf,
priests and martyrs,
and companions
Ephesians 3:2-12
(Response) Isaiah 12:2-6
Luke 12:39-48

Thursday, Oct. 20
Paul of the Cross, priest
Ephesians 3:14-21
Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:54-53

Friday, Oct. 21
Seasonal weekday
Ephesians 4:1-6
Psalm 24:1-6
Luke 12:54-59

Saturday, Oct. 22
Seasonal weekday
Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

THE POPE TEACHES

Consecrated life enriches the church

by Pope John Paul II
Remarks at audience Oct. 5

During the Synod of Bishops, we are reflecting on the role of the consecrated life in the church and in the world.

In addition to the many venerable institutes which continue to bear abundant spiritual fruit, in our own day the Holy Spirit is stirring up new—and sometimes surprising—forms of consecrated life.

Members of secular institutes combine their profession of the evangelical counsels with living and working in the world, while those belonging to societies of apostolic life share a common life in

the service of a particular apostolate. More recently, the church has been enriched by the vitality of certain movements and associations—marked by a "lay" character—within which the consecrated life has found fresh expressions.

Some new communities emphasize the more traditional elements of religious life, in its mosaic, canonical or eremitical forms. Ever attentive to the charisms bestowed on her by the Holy Spirit, the church encourages all forms of consecrated life in which men and women seek to bear fruitful witness to the intimate presence of God among his people and devote themselves zealously to her evangelizing mission.

SAINT OF THE WEEK

St. Teresa of Avila was first female doctor of the church

by John F. Fink

St. Teresa of Avila, whose feast is Oct. 15, has the distinction of being the first woman to be named a doctor of the church. She and St. Catherine of Siena are still the only two female doctors of the church, both named by Pope Paul VI in 1970. St. Teresa died on Sept. 27 of that year and St. Catherine a week later, on Oct. 4.

St. Teresa is a woman for all ages, not just for the 16th century in which she lived. She was a very spiritual woman, of course, but she was also described as "beautiful, talented, outgoing, adaptable, affectionate, courageous, enthusiastic, totally human." She was a mystic and a reformer, a Carmelite nun who fought for what she believed in, a wise and intelligent woman who was also practical.

Born in 1515 to an affluent family in Avila, Spain, Teresa lived the life of a normal Spanish girl. As a teenager, she wrote, "I began to deck myself out and try to attract others by my appearance. I thought more about pleasures of sense than of my soul's profit."

Then she fell ill, an illness that was to stay with her the rest of her life. (Despite almost daily attacks of nausea she always maintained her cheerfulness, she later wrote that she could never stand "gloomy saints.") During her illness she began to consider becoming a nun. Despite strong opposition from her father, she entered the convent at age 21. She soon developed a spirituality in which she considered herself to be wicked, apparently a period of scrupulosity. "In my wickedness I was one of the worst persons alive," she wrote.

Soon other nuns noticed, though, that Teresa began to experience supernatural things, like being lifted up in the air while praying. She began to have visions, such as Christ in his resurrected body. One vision, of an angel who pierced Teresa's heart with a spear of gold, was ratified by Pope Benedict IX who instituted the feast of the Transverberation of the Heart of St. Teresa.

St. Teresa did not believe in some of the

and nuns indulged in self-scorings, for example. "From foolish devotions may God deliver us," she wrote. And once when she was chided by another nun for enjoying a partridge dinner, she remarked, "There is a time for penance and a time for partridge!"

St. Teresa became a doctor of the church, because of her writings on contemplative prayer. Her classic books were "Autobiography," "The Seven Mansions," "The Way of Perfection," and "The Interior Castle." She also wrote meditations on the Song of Solomon, spiritual maxims, and rulebooks for visitation to the convents she founded. "Autobiography" is considered in the same category as St. Augustine's "Confessions" for its impact on generations of readers.

St. Teresa spent the last 23 years of her life reforming her Carmelite order and founding new convents of the Discalced Carmelites ("discalced" means shoesless). In doing so she met a great deal of opposition from nuns in her own order who took the idea of reform to mean that there was a problem with the way they were behaving. She was reported to the Holy Inquisition and it was recommended that she be jailed. But the pope approved her reforms and she prevailed over her opponents.

Then began the arduous task of traveling about founding new convents. Despite her poor health, she traveled by mule-drawn cart over Spain's mountains from the northern provinces to the Mediterranean and west to Portugal. She and the nun who accompanied her endured all the rigors of a harsh climate as well as the steady discomfort of rude lodgings and scanty food. Yet before her death in 1582 at age 67, she managed to found 16 convents.

She died in the convent of Alva de Torneze, where she arrived in a state of exhaustion from a particularly difficult journey. She was canonized in 1622.

Today Discalced Carmelites are in many countries, including 62 monasteries in the United States—two in the Archdiocese of Indianapolis, one in Terre Haute and the other in Indianapolis.

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 14

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. Everyone is welcome.

☆☆

The Athenaeum, 401 E. Michigan St., will hold an "Oct-Rub-fest," 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 14-15

Bishop Chatard High School drama department will present, "Picnic," at 7:30 p.m. in the school gym. Tickets will be on sale at the door for \$5. For more information, call 317-251-1451.

October 14-16

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 15

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

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

☆☆

The Family Life Office and the Young Widowed Group will present, "Grief... The Healing of Remembering," from 8:30 a.m. to 5 p.m. For more information, call 317-236-1586.

☆☆

King's Singles will meet at Christ the King Church, 3884 N. Critten-den Ave., at 5:45 p.m. to caravan to Hanna's Haunted Hayrides, 7323 E. Hanna Ave. for a 7 p.m. hayride. Bedtime will follow. Cost is \$5. Please RSVP by Oct. 11 to Ken Marsh at 317-895-1728 or Betty Lee at 317-846-7780. All adult singles are welcome to join us.

☆☆

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.

☆☆

St. Christopher Home School Association will hold its chili supper from 4-8 p.m. at 5335 W. 16th St. Prices per meal are \$4.50 for adults; \$2 for children.

☆☆

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

☆☆

Our Lady of the Greenwood Parish, 335 S. Meridian St., will hold Oktoberfest '94 from 5-11 p.m. Food, music, children's games, costume contest and more.

☆☆

St. Andrew Parish, 3922 E. 38th St., will hold a Western Family Nite after the 5:30 p.m. Mass. Country line dance lessons will be given. Food, babysitting.

☆☆

October 16

Pope John XXIII Elementary School, Madison, will have its annual bazaar outdoors at the school, 201 State St. from 11 a.m. to 3 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.

☆☆

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 317-356-5110.

☆☆

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.

☆☆

Holy Guardian Angels Church, Cedar Grove, will hold "Be Not Afraid Family Hours," at 7 p.m. This is a video series designed to heal 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. Schenck Shrine at 2:30 p.m. Located 0.8 miles east of Reville on County Rd. 925S from State Rd. 421. The series is endorsed by Mother Teresa and approved by the Vatican. Call Father Burwinkel at 812-623-3670 for more information.

☆☆

St. Patrick's Church, 936 Prospect St., will hold its monthly card party at 2 p.m. in the parish hall. Euchre and Bunco will be played. Admission is \$125.

☆☆

St. Paul, Sellersburg, will hold prayer and praise from 7:45 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

October 16-20

The West Deane 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 Redeemptor Fathers will speak. For more information, call Don Bramlage at 317-236-1599 or 317-244-6446.

October 17

The Connersville Deane Board of Total Catholic Education will present, "Claiming Confidence in the Message: a workshop on the catechism," from 7-9 p.m. each evening at St. Gabriel Par-

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ish School Gym, 224 W. 9th St., Connersville. Cost is \$10. Bring a copy of the catechism. For more information, call Kathleen Rhodes at 317-825-2161.

☆☆

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.

☆☆

St. Lawrence Church, 4650 Shadeland Ave., will hold STEP (Systematic Training for Effective Parenting) classes from 7-9 p.m. For more information, call Mary Lynn Cavanaugh at 317-543-4925.

October 18

Good Shepherd Parish, 1155 Cameron St., Indianapolis, will host the new southside parishes workshop, "On the Catechism," from 7:45-9 p.m. at the parish. Topic is "Jesus." For more information, call 317-638-5551.

☆☆

Centering Prayer Support Group of Beech Grove Benedictine Center will meet from 7-8:30 p.m. Call 317-788-7581.

☆☆

Paulist Father Mark-David Janus, a psychiatrist and a professor at Ohio State University College of Medicine, will present a workshop, "Is It a Sin, Father? Part II," at St. Pius X Church, 7200 Sarto Dr. at 7:30 p.m.

☆☆

The prayer group of St. Lawrence Parish, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to

Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-788-7537.

☆☆

Christian Instruction Brother Joseph Martin will present a program on spirituality during the AFAPRE Fall Day from 10 a.m. to 2 p.m. at St. Agnes, Nashville. Cost is \$10 per person.

☆☆

Marian College Mature Living seminars will feature, "Judaism as a Belief and Practice System," with Rabbi Dennis C. Sasso. 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. 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.

☆☆

The Newman Guild will hold its annual pitch-in luncheon at Holcombe House at Butler University. The guild, which is a support organization for the Newman Center at Butler, will honor its past presidents at the luncheon. Members are to bring covered dishes and service. Guests are welcome.

October 19

King's Singles will meet at Christ the King Church, 5884 N. Critten-den Ave., for 5 p.m. Mass followed by dinner at the parish eatery. All single adults are welcome.

☆☆

11c. Beech Grove Benedictine Center, 1402 Southern Ave., will hold a workshop, "The Art of Christian Meditation," from 7-9:30 p.m. at the Benedictine Center. For more information, call 317-788-7581.

Your road map to our information highway:



The Official Archdiocesan Directory and Yearbook

- Redesigned for readability and ease of use.
- Lists all archdiocesan administrative agencies and offices, parishes, schools, and service institutions.
- Includes biographies and photographs of pastoral leaders and specific information about women and men Religious.
- Chronicles historical events concerning the Church in central and southern Indiana.
- Indispensable for anyone needing to know the who, what, where, when, why, and how of the Archdiocese of Indianapolis.
- Gives weekend Mass schedules for every parish.

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☆☆☆
Liturgical Ministry Formation Program will present, "Liturgical Building Blocks" with Father Stephen Jarrell, at Christ the King Church, 1827 Kessler Blvd. E., Dr., from 7-9:30 p.m. For more information, call the Office of Worship at 317-236-1483.

☆☆☆
Catholic Widowed Organization will meet at the Catholic Center, 1400 N. Meridian St., at 7 p.m. Speakers will be Dick Kramer and Nancy Timpe from Catholic Social Services. For more information, call 317-359-7064.

☆☆☆
The Altar Society of St. Mary Church in Lanesville will hold its annual Halloween Dessert Card Party at 7 p.m. Admission is \$2.50.

☆☆☆
Sacred Heart Church, 1530 Union St., will hold a Family Rosary Night at 7 p.m. For more information, call 317-638-5551.

☆☆☆
St. Roch Parish, 3600 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.

☆☆☆
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.

☆☆☆
Liturgical Ministry Formation Program will present, "Liturgical Building Blocks," with Father Stephen Jarrell, at St. Mary Church, 302 E. McKee St., Greensburg, from 7-9:30 p.m. For more information, call the Office of Worship at 317-236-1483.

☆☆☆
October 21
St. Lawrence Parish, 4630 Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆
October 21-23
Fatima Retreat House, 5353 East 50th St., will hold a Tobit weekend. The weekend is designed to prepare engaged couples for a successful marriage. For more information, call Fatima at 317-545-7681.

☆☆☆
October 22
A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

☆☆☆
The New Albany Deanery Catholic Charities and South Central Indiana Council for the Aging will sponsor "Eldercare Ministries Conference," at Indiana University Southeast Hooser Room, in New Albany. For more information, call 812-948-0438.

☆☆☆
All Saints School Alumni and Parent's Association will sponsor a "Fall Fish Fry and Reverse Raffle" from 6-8 p.m. in St. Anthony's Ryan Hall, 379 N. Warman Ave. For more information, call 317-636-3739.

☆☆☆
October 23
Sacred Heart Church, 1530 Union St., Indianapolis, will hold a living rosary in honor of the Blessed Mother at 6 p.m. For more information, call 317-638-5551.

☆☆☆
Holy Guardian Angels Church, Cedar Grove, will hold "Be Not Afraid Family Hour" at 7 p.m. This is a video series designed to heal 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. William Schoenstatt Shrine at 2:30 p.m. Located 0.8 miles east of Reville on County Rd. 925S from State Rd. 421. The series is endorsed by Mother Teresa and approved by the Vatican. Call Father Burwinkel at 812-623-3670 for more information.

☆☆☆
Positively Singles will gather for brunch at Dingles in Keystone at the Crossing Mall at 11 a.m. For more information, call Carson Ray at 317-228-9321 in the evening, or at 317-576-4749 in the daytime.

☆☆☆
St. Paul, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

☆☆☆
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 317-638-5551.

☆☆☆
Support Your Parish

information, call Dorothy at 317-356-5110.

☆☆☆
The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1 p.m. with ongoing formation classes. At 2 p.m., formation classes for new members will be held, followed by a Benediction and service at 3 p.m. A business and council meeting will follow. For more information, call 317-637-7309.


☆☆☆

The Catholic Golden Age Club will meet at 2 p.m. in the Archbishop O'Mara Catholic Center, 1400 N. Meridian St. New members are welcome. For more information, call 317-872-6047.

☆☆☆
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.; **WEDNESDAY:** St. Mary, Sheridan, 4 p.m.; St. Pius X, Knights of Columbus Council 3433, 6 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; K of C Council 417, 1305 N. Delaware, 5 p.m. **THURSDAY:** St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m. **FRI-DAY:** 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 Co., first Sunday each of month, 1:15 p.m.



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WORLD MISSION SUNDAY October 23, 1994



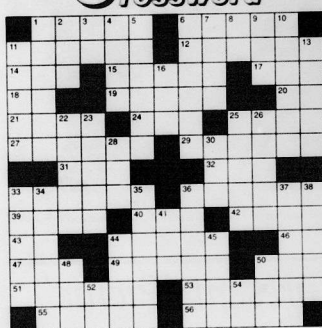
How can they believe if they have not heard?



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Reverend James D. Benton
Archdiocesan Mission Director

Catholic Crossword



- ACROSS**
- God's gift
 - Crucifixes
 - Holy destination
 - rod
 - "Now the serpent was more subtle than - beast of the field." (Ge 3:1)
 - Ribbe
 - Micha (Abbr)
 - French article
 - Two hours
 - Vicar apostolic (abbr)
 - Colossians (Abbr)
 - Good worker
 - tribal language
 - Christmas celebration time
 - Israel follower
 - Diameter (Abbr)
 - Crutch helpers
 - Crowd result
 - Pope - XII
 - Professional
 - Eye function
 - A.M. opposite
 - Religious festival
 - Blessed Virgin (Abbr)
 - Slippery snake
- DOWN**
- Mention
 - violent
 - Lodged
 - Chastely
 - Appoints
 - We should be made - according to the hope of eternal life" (Tit 3:7)
 - Cross or bands
 - Hopetful sight
 - Authorized version (abbr)
 - Yield
 - Add quality
 - Recklessly
 - Drying oven
 - Either con - anion
 - Monk's life
 - Whine
 - Angel adomments
 - Frigitening
 - Self
 - Job's counselor (Job 32:4)
 - Baptism and matrimony
 - Rayed flower
 - Pontificate
 - Sermon (Abbr)
 - Tokyo's other name
 - room
 - One of Jacob's sons
 - Hurries
 - Mary's husband
 - Classified
 - Diplomatic representative
 - Royal Air Force (abbr)
 - They brought yet unto him - offerings every morning" (Ex 36:3)
 - and thy words be -" (2 Sa 7:28)
 - Mauna
 - Elevation (Abbr)
 - Millimeter
 - Rhode Island (Abbr)

See answers on page 23

Youth News/Views

Teen-agers speak out about respect for life

by Mary Ann Wyand

"If all the people who came downtown today for the Indianapolis Colts game would come outside and participate in the Life Chain, that would be great!" an Indianapolis teen-ager exclaimed.

He was among hundreds of teens who participated in the fourth annual Life Chain on Oct. 2 in downtown Indianapolis.

About 10,000 people of all ages formed a huge cross along North Meridian Street and east and west on 36th Street in Indianapolis to pray for an end to abortion.

Youth also joined adults for Life Chain observances in Terre Haute, Richmond and Connersville on Respect Life Sunday.

This year's event included lots of families who decided to speak out together on behalf of respect for life during the International Year of the Family.

Indianapolis Life Chain organizer Laurie Seeber, a St. Thomas Aquinas parishioner, who assisted Ben Hughes and Mike Bothwell with arrangements for the peaceful and prayerful anti-abortion demonstration, said she was thrilled to see all of the young people participating with adults in the annual pro-life event. "When you see something like this Life Chain," Seeber said, "there's hope and there's faith that there are a lot of people who feel that life is sacred and

that the sanctity of life is very important, and they will stand up with you."

Indianapolis Life Chain organizers were pleased with the turnout, she said, because participants represented more than 300 faith communities in the central Indiana area.

"I was happy to see all those people," Seeber said. "It was very emotional for me when the crowd started coming at 2 p.m. I just felt called to do this. I know in my heart that I am doing the right thing."

Teen-agers from St. Joseph Parish, St. Lawrence Parish, and St. Luke Parish in Indianapolis joined the thousands of adult pro-life supporters who prayed for an end to abortion during the one-hour prayer vigil.

The teens and other Life Chain participants held signs which read "Abortion kills children," "Lord, forgive us and our nation," "Jesus forgives and heals," "Abortion hurts women," and "Adoption—the loving option."

While most of the teen-agers wore the official Life Chain T-shirt, some youth opted for their own pro-life or faith messages.

One teen-age boy wore a T-shirt that reminded people, "Life is short. Pray hard. Read the book."

The forest green Life Chain T-shirt featured a large postage stamp design of Indiana which was "cancelled" with the words "Adoption—the loving option."

In addition to participating in the Life Chain, Bishop Chatard High School



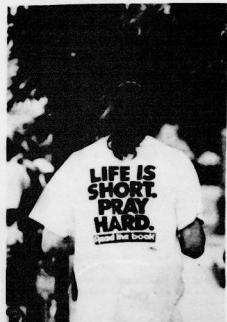
PRAYER TIME—This teen-age Indianapolis Life Chain participant prays at curbside during the Oct. 2 anti-abortion prayer vigil.

students under the direction of instructor Nancy Clapp helped the archdiocesan Office of Pro-Life Activities staff serve free snacks during a Pro-Life Information Fair at the Archbishop O'Meara Catholic Center Assembly Hall.

And for several weeks before the Respect Life Sunday events, Roncalli High School industrial education and art students under the direction of instructors Doyle Baker and Dave Humphrey created a series of life-sized people figures for decorations at the pro-life information fair.

The eight wooden cut-outs of men, women and children symbolized the people participating in the Life Chain and commemorated the International Year of the Family.

In addition to participating in the Life Chain, many Catholic teens attended the Respect Life Sunday vespers service at SS.



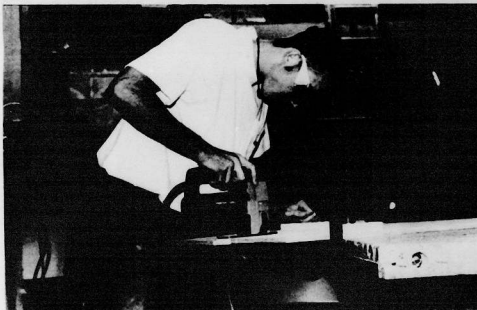
WALK THE TALK—Wearing a T-shirt to remind others of the power of prayer, this teen-age boy walks along the Life Chain route Oct. 2 in Indianapolis.

Peter and Paul Cathedral celebrated by Archbishop Daniel M. Buechlein.

St. Jude Parish youth ministry coordinator Carla Aton of Indianapolis brought a busload of 65 high school students (who are confirmation candidates) downtown to the cathedral for the pro-life prayer service.

Youth involvement in pro-life issues and service to others also was mentioned by Respect Life Sunday award recipients James and Linda Trippi of St. Thomas Aquinas Parish in Indianapolis, who urged parents to involve their children in church and community service projects.

"It is so important to pass on an interest in serving the poor to our young people as well," Linda Trippi said during the vespers service. "Our three children have experienced the joy of helping others and we hope they always will."



PRO-LIFE PROJECT—Roncalli High School senior Lanny Rossman of St. Barnabas Parish in Indianapolis saws a sheet of plywood to form the shape of a person as part of decorations for the Respect Life Sunday Pro-Life Information Fair at the Catholic Center. (Photos by Mary Ann Wyand)



PAINTING PEOPLE—Roncalli High School seniors Paul Schaub (left) and Nick Stewart help paint decorations for the pro-life fair.



ON THE STREET—St. Malachy Parish youth ministry coordinator Kevin Smith of Brownsburg was one of thousands of Life Chain participants.

Bishop Chatard theater students will present 'Picnic'

Bishop Chatard High School theater students will present playwright William Inge's Pulitzer Prize-winning play "Picnic" on Oct. 13-15 at 7:30 p.m. in the school gymnasium.

Tickets are \$5 a person and will be on sale at the door before each of the three performances. For more information, call Susan Roberts at Bishop Chatard High School at 317-251-1451.

The Indianapolis Children's Choir has formed a Youth Chorale and central Indiana teen-agers are invited to audition for the new choir.

Henry Leck, founder and director of the Indianapolis Children's Choir, said the ICC Youth Chorale will be under the direction of Dr. Tim Brimmer, a Butler University music faculty member, and is open to sophomore, junior and senior high school students.

The ICC Youth Chorale will rehearse on Sunday afternoons at Butler University. For more information or to schedule an audition, call the Indianapolis Children's Choir office at 317-283-9641.

Cathedral High School will offer the high school placement test for admissions consideration into the Class of 1999 on Nov. 12, Dec. 10 and Jan. 14. Testing begins at 8:30 a.m. and ends at 11:45 a.m. There is no registration fee for the test.

An open house to introduce parents and prospective students to Cathedral High School is set for Nov. 17, with

dinner at 5:30 p.m. and a program at 7 p.m. Reservations are not required for the open house.

Roncalli High School's Lady Rebels golf team improved their record to 19-1 by winning their second consecutive city girls' golf championship recently.

The Lady Rebels shot a season low 191 to defeat Cathedral High School's girls' golf team by two shots.

The Rebels were led by medalist Susan Lane with a score of 44. Amy Zawicki followed with a 47. All five Lady Rebels finished in the top 10 places.

Cathedral High School's boys' and girls' cross country teams won city titles in cross country on Oct. 4 during the city cross country meet at Riverside Park in Indianapolis.

The Irish defended their 1993 city titles in both the boys' and girls' varsity divisions. Irish runners Tom Miller and Deirdre Brill earned first-place honors. After winning the city meet, Deirdre was honored by *The Indianapolis Star* as "Athlete of the Week."

The Roncalli High School Rebels finished in second place in the boys' varsity competition, followed by the Secoma Crusaders. Bishop Chatard High School's Lady Trojans were second in the girls' division, and Roncalli's Lady Rebels were third.

Five Catholic school students from Indianapolis are among 30 girls who were accepted into and participated

in the intensive three-year Eureka! math, science and sports Teen Achievement Program sponsored by Girls Inc. in Indianapolis.

Little Flower student Katie Andrews, St. Thomas Aquinas students Brandi Barnett and Candice Jones, St. Jude student Anne Andrews, and Cardinal Ritter Junior High School student Esther Earbin participated in the program at Marian College last summer. Eureka! is funded by the National Science Foundation.

The girls completed five weeks of activities to stimulate their interest and skills in science, math, technology and sports.

One of the highlights of this year's program was a chance for the girls to spend two days with Lyn St. James, America's top female race car driver. St. James gave the girls a tour of the Indianapolis Motor Speedway during qualifications for the first annual "Brickyard 400" NASCAR race. She also discussed her life and the sport of auto racing.

The girls also built and raced soap box derby cars at Riverside Park in Indianapolis and participated in an overnight physical challenge course at Bradford Woods in Martinsville.

Brebeuf Preparatory School senior Paul Hayes and Cathedral High School senior Sidney Blake of Indianapolis are semifinalists in the 1995 National Achievement Scholarship Program for Outstanding Negro Students.

Young Adult Scene

When unemployed is no time to give up praying

by Tom Ehart

I never thought I'd lose my job. Employment was for "those" people; you know, the ones we see on TV and scoff at because they're "too lazy to get a job," or they "think the world owes them a living."

When I lost my job in May, I can't say I was shocked. I had known for several months that the possibility of being laid off was very real, but there were always the signs of hope that the company could pull through. And besides, God wouldn't let me lose my job. Would he? That wouldn't fit into my middle class life.

Not liking the idea of going on unemployment, but starting at the \$1.62 balance in my checkbook and knowing that the job market was saturated, I drove down to the local Employment Services Office. I was amazed to see a wide variety of people from all walks of life and every race imaginable. Canceled stereotypes! And listening to some of the stories, it became very evident to me that most of the people really wanted to work and were sick of being dependent on

the government and friends, but were genuinely unable to find jobs that would pay their bills. Cancel stereotype #2.

I realized that I was lucky. Being single, I could relocate to anywhere in the country. And I've done so many different kinds of jobs that I can fit in almost anywhere. Not everyone in that employment office was lucky enough to be in that position. I realized that I needed to be open to what God wants and be willing to relocate, even if that ends up being to some foreign mission.

For others, those with obligations to their families, or married couples, especially with children, it's a real nightmare to even think about packing everything up, moving to another city and hoping that they'll find work there. The pressure put on such individuals and families can be unbearable at times.

It's in those money crunch times, when the chances for "the right job" look bleak, that it's easy to lose hope. Depression sets in because there's such a feeling of failure, no matter how great a worker you've been in the past. There's a vicious cycle of self-doubt, worry, fear, and anxiety that goes on when you're unemployed. It often gets quite desolate.

There are no magical solutions. But the first step out of unemployment is to get over the pride and fear of asking for help. The old



PATCHWORK PILGRIMAGE—Father Lee Gilbertson, wearing vestments made by quilter Pamela Thibodeau Hardiman, stands in front of the altar in the Newman Center at the University of Massachusetts in Amherst. The photo is featured on the cover of "The Patchwork Pilgrimage" by Jill Liddell, a book on creating church decorations and vestments with quilting techniques. Hardiman also created the quilted wall hangings. (CNS photo from The Catholic Observer.)

Bible verse, "Ask and you shall receive" comes to mind. Pastors, friends, long lost cousins, everyone we meet, they're all potential job lines. Help wanted ads generally don't pay off. Most good jobs are gotten by word of mouth and recommendations of friends or relatives.

Being unemployed is also no time to give up praying. Devotions, Mass and the sacraments, and anything else that will link us up to God during this time of uncertainty are the best way to go. I've known people who have worked so hard on their prayer lives during their down time, and it's really paid off, because they ended up getting jobs that they really loved, jobs that were often better than what they had ever imagined. God knows

what he wants us to do, but we need to find out from him what it is if we're ever going to do it.

And if for some period of time we need to get help from the government and friends or family, there's no shame in that. There's only shame in abusing the system and others' generosity, and not trying to find work if we're able to work. Each of us does have an obligation to contribute in some way to the society in which we live. And in this time of age we need to be willing to diversify, change, put our jobs in God's hands and go out on a limb to try something new if we really want to give ourselves the best chance at finding good, long, lasting jobs...or better yet, careers. It may take some time. But it works. That's how I got this job!

Marian commemorates National Alcohol Awareness Week Oct. 16-22

Marian College will commemorate National Collegiate Alcohol Awareness Week (October 16-22) with the following events:

• **October 17—"Day of the Dead"**
Approximately 50 students will be dressed in black as a visual message that these lives could be lost to alcohol-related accidents.

• **October 18—"It Could Never Happen to Me!"** Sue Skirvin, Community Services Coordinator at Fairbanks Hospital, and two young people affected by alcohol will speak on their experiences at Marian Hall Auditorium at 12 p.m.

• **October 19—Red Ribbon Day**
• **October 20—Crashed Car display**
Marian College night at Eagle Bowling Lanes.

• **October 21—"Plug into the Power of Positive Choices"** Party in Alverno Student Center, 8 p.m.

For more information, call Della Pacheco at Marian, 317-929-0223.

Butler University has teamed with the Indianapolis Speech and Hearing Center to develop a model pre-school language program to meet the needs of children with problems in communication development. The purpose of this program is to develop basic language skills for preschool children to enable them to use language effectively and better prepare them for school.

Children, ages three to six, with speech or language delays and/or hearing impairments are eligible for the class. For more information or screenings, call Glenna Kropp at the Indianapolis Speech and Hearing Center at 317-259-8105.

An honors festival choir composed of college students representing schools in four Midwestern states will perform on Oct. 15 at 5 p.m. in the Christel DeHaan Fine Arts Center at the University of Indianapolis. The event is free and open to the public. For additional information, call Dr. Paul Krasnowsky, University of Indianapolis director of choral activities, at 317-288-3255.

The five-member Indiana University Dixieland Band will perform on the St. Meinrad campus on Oct. 16. The lawn concert will be held in the College Courtyard (Newman Hall) at 2:30 p.m. The jazz concert is free to the public. Call Barbara Crawford for more information at 812-357-6501.

The Indiana University Wayne County Alumni Club and students from Indiana University East will participate in the IU National Volunteer Day on Oct. 15. Volunteers will be available from 10 a.m. until 2 p.m. to clean a section of the gorge from the Main St. Bridge to Bridge Ave. The project offers an opportunity for alumni, students and friends to provide some community service for the city of Richmond and its residents. For more registration information, call 317-834-8444.

The St. Mary of the Woods College (SMWC) Performing and Visual Arts Department will offer Career Discovery Day on Oct. 24, for students interested in pursuing careers in music, art or theater. The all-day event is open to female high school juniors and seniors, college transfer students, parents and teachers. For more information, call 800-926-SMWC.

Marian College will hold its popular cultural dinners again this fall. Last year's program was such a success, the college is offering the opportunity to join others for an exciting evening of education, entertainment, dance and cuisine. The following countries and dinner dates have been selected for study:

- Nov. 15, Slovenia
 - Feb. 20, Germany
 - March 16, Ireland
 - April 11, Scandinavian countries
- All events are held in Stokely Mansion on the Marian College campus, beginning at 7 p.m. Cost is \$22.50. For more information, call 317-929-0126.

St. Meinrad College will host a workshop for youth ministers, high school and junior high catechists and campus ministers on Oct. 20 and Oct. 27 from 7:30-9 p.m. in the Newman Conference Center. Steve Larmey, assistant director of enrollment, will teach the session focusing on identifying common threads and values that run through this generation of young people. Tuition is \$15 per person for both dates. For more information, call 812-357-6599.

Marian College will hold its Madrigal dinners on Dec. 8-11. The reception begins at 5:30 p.m. and dinner will follow at 7 p.m. on Dec. 8-10. On Dec. 11, the reception will be held at 4:30 p.m. and

dinner at 2 p.m. These traditional dinners are held in the historic Allison Mansion,

3200 Cold Spring Rd. For reservations, call 317-929-0593. Cost is \$21 per person.

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Injustice and oppression of the Palestinians 'cries to heaven'

The Society of St. Yves is a means of showing the church's solidarity with the people of Palestine

by Dan Conway

(Dan Conway recently visited the Holy Land as a development consultant to the organization he describes in this article.)

Lynda Brayer has a dream. In this dream, all the people who live in the Holy Land (the land of Jesus) know what it means to live in peace, freedom and dignity—assured of their God-given human rights.

In Lynda's dream, Muslims, Jews and Christians live together in harmony as sisters and brothers who are equal in the sight of God. No one is afraid. And no one is forced to commit violence or to suffer injustice.

In this dream, there are no terrorists and no oppressive governments. Palestinians and Israelis have equal access to the land's abundant resources. They also have recourse to elected officials who truly represent their needs and interests. Above all, in Lynda Brayer's dream, individuals, families and communities are given opportunities and resources that encourage them to develop and grow as human beings made in the image and likeness of God.

It is sad, but true, that Lynda Brayer's dream has not yet become a reality. Today, the Holy Land is not a land of freedom, peace or human dignity. It is a territory occupied by injustice and fear—more like a prison than a homeland. More like a barren desert than an oasis of nourishment and hope.

Lynda Brayer is a Jewish mother and grandmother. She is also an Israeli citizen, an attorney and a convert to Catholicism. In 1990, in response to more than 20 years of Israeli occupation of Palestine, she resigned from her private practice of law in order to provide full-time legal assistance to Palestinians who have no other legal representation under Israeli law. With the support of the Latin Patriarch of Jerusalem, Archbishop Michel Sabbah, Lynda Brayer became the first executive director of the Society of St. Yves, a

non-profit legal resource center established by the Catholic Church to provide legal protection for Palestinians.

According to a Vatican official stationed in Jerusalem, the Society of St. Yves is the church's response to a situation of injustice and oppression that "cries to heaven." In spite of the recent peace initiative, the vast majority of Palestinians in the Holy Land continue to suffer terribly at the hands of the Israeli military government.

"The church cannot remain silent in the face of a systematic displacement of peoples that denies their most basic human rights," the official observes. So, in addition to the diplomatic efforts of the Vatican, there must be some direct forms of outreach to the Palestinian people, many of whom are Christian. The Society of St. Yves is one very important means of demonstrating the church's solidarity with the people of Palestine.

The Society of St. Yves is named for a 13th century priest, judge and lawyer in Brittany who was known as "the advocate of the poor." According to his hagiography, St. Yves sought to reconcile enemies and to intervene on behalf of the poor and oppressed. He was said to be earnest, eloquent, strictly just, and inaccessible to bribes. Under the auspices of the Latin Patriarch of Jerusalem, the Society of St. Yves seeks to continue its patron's love of justice and compassion for the poor.

Palestinians have lived in the Holy Land for thousands of years—before the time of Abraham and long before the land became a continuing source of tension and warfare among Muslims, Christians and Jews. Today, the land that has been a homeland to Palestinians for so many centuries is like a prison. Living under strict martial law, Palestinians in the occupied territories have no rights. They must apply for permission to meet their most basic needs—for food, water, heating, clothing and shelter. Their villages and farms are confiscated—frequently as sites for Israeli settlements—and no courts in Israel will consider their case.

In a free society, everything is permitted unless it is expressly forbidden by law. But in a closed society (a prison), everything is forbidden unless the rules expressly permit it. This is the life that Palestinians live in the occupied territories of the Holy Land today. Even the simplest daily activities—like driving to work or going shopping or digging

a well—requires the permission of the Israeli military government. To repair a home or irrigate a field are privileges granted to Israelis but denied to Palestinians. And while the Israeli school system has become one of the best in the world, Palestinian schools (which are separate but not equal) have not been allowed to change their course offerings since 1967.

The peace process, which has been widely reported in the news media, is a step forward. Many hope that it will mean a permanent end to the constant warfare that has ravaged the Holy Land for so many years. No more terrorist activities. No more brutal reprisals from the military government.

But so far the peace process has not addressed the daily suffering of the Palestinian people. Even in the midst of a cessation of hostilities, there is still grave injustice being done. For people who have lost their homes, their freedom, and their most basic human rights, only justice can bring true peace.

Lynda Brayer has witnessed the plight of Arab families and villages who have been dispossessed by the rapidly growing Jewish settlements. She describes the tragedy of a family that lives outside Jerusalem: Sarah and Muhammad Abu Ghaila and their five children now live in a tent in a Bedouin encampment of the Jahlalin tribe located near the old Jerusalem-Jericho Road," Lynda says. "Their goats are penned nearby, and hens and roosters wander about freely, sometimes venturing into the tent in search of food. When the tent flaps are lifted, the family can look out onto the modern high-rise apartments of Jewish settlement now located on what used to be their land."

With tears in her eyes, Lynda describes the scene, only a year ago, when Muhammad and 15 of his neighbors and friends sat in the path of a bulldozer rather than allow it to destroy their homes. Through various legal maneuvers, and the pressure of international opinion, the Jahlalin have managed to stall the bulldozers, but many fear that it is only a matter of time before the Jahlalin are permanently evicted from their homeland.

"These are not terrorists who have been forced to leave their homes for political reasons," Lynda explains. "They are families whose ancestors have lived on this land for countless generations. They want only what every family wants—to work, to have adequate food, shelter and medical care, and to make a better life for themselves and their children. Like the American Indians in the days when white settlers were moving west, the Bedouins' only crime is that they are 'in the way' of Jewish expansion into the occupied territories."

The Society of St. Yves works through the limited legal channels of Israeli society to help individuals and communities (like the Jahlalin Bedouin) whose rights have been violated. A small but dedicated staff of attorneys, social workers, and para-professionals work with individuals to represent people who have no other legal recourse. Through legal research, public advocacy and the dissemination of information to foreign embassies, journalists, religious and political groups, the society's two offices in Jerusalem and Bethlehem respond to the needs of individuals, families and villages throughout the occupied territories of Palestine and Jerusalem.

Although St. Yves is a Roman (or Latin) Catholic agency, its staff is a diverse group of Christians, Muslims and Jews from many different countries. Their goal is to witness in their work to the mutual understanding and interfaith cooperation that must take place before there can ever be lasting peace in the Holy Land. Like many "grass roots" Catholic organizations, however, St. Yves receives little financial support from the church. In the past, foundation grants from Europe and contributions from a small number of individual donors have helped the society meet its operating expenses. But to continue its challenging work—and meet the increasing demands for legal assistance, advocacy and public information—the Society of St. Yves needs to reach out to many more people in all parts of the world.

To help the society raise funds in the United States, a retired priest of the Archdiocese of Louisville, Father Vernon Robertson, has established a private foundation called the American Society of St. Yves. Using a combination of direct mail fund raising and personal appeals to individuals and groups in the U.S., this new American foundation hopes to raise awareness about the plight of Palestinians and to develop a significant base of support for the society's work.

Father Robertson is confident that people of all faiths will want to help make Lynda Brayer's dream a reality. "We are all children of God, the members of one human family," he says. "When one branch of our one human family suffers, we all suffer. And as Jesus taught us so clearly in the parable of the Good Samaritan, when one of us reaches out to extend a helping hand to our neighbor, all of our lives are enriched."

Asked if he thinks Americans will be generous in supporting a ministry that may seem to be very far away, Father Robertson responds, "Every year, thousands of Americans contribute to the maintenance of religious sites in the Holy Land through the Good Friday collection and personal appeals from the Franciscans and other groups who are the custodians of these ancient shrines. The holy places that we venerate in the Holy Land were built from the native stones and rocks of the region, and they give witness to the enduring faith of Muslims, Christians and Jews."

"But Father Robertson quickly observed that the American Society of St. Yves is asking people to also support our church's ministry to the Holy Land's living stones, the people of Palestine who desperately need our help. These are the sisters and brothers of Jesus, and they are hungry, thirsty, naked and in prison because of constant warfare and injustice in their native land. We are convinced that when people in the United States learn about the marvelous work that is being done by the Society of St. Yves to help the Palestinian people, they will want to share in this good work through their prayers and their generous financial support."

For more information on how you can help, or to send a donation, write to: Mrs. Lynn Brayer or Father Vernon Robertson c/o the American Society of St. Yves, P.O. Box 17408, Louisville, KY 40217-0408.

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Families revel with pope in St. Peter's Square

Evening of singing and dancing,
plus morning Mass, mark culmination
of International Year of the Family

by John Thavis
Catholic News Service

VATICAN CITY—Leading a two-day celebration that mixed liturgy with a sound-and-light show, Pope John Paul II encouraged families from around the world to draw strength from the faith and resist the "social decay" of contemporary culture.

The Oct. 8-9 ceremony, the culmination of the International Year of the Family, was marked by a festive mood as more than 150,000 people from 130 countries packed St. Peter's Square for an evening of singing and dancing and for Sunday Mass the next morning.

The pope, looking refreshed and buoyed by the crowd, joked about his age and spoke off-the-cuff about a topic dear to his heart: the family in modern society. Despite the good reports of many, he said, "today's family is seriously threatened. And how could the church not be worried?"

In his evening talk Oct. 8, the pope said the church was working to protect couples from a "hedonistic selfishness" that drains the vitality of families and makes some marriages "almost sterile." On the international level, he said, church leaders are trying to counter a "form of neo-colonialism which imposes projects of the systematic limitation of births."

He criticized a tendency, which he said was evident at a recent U.N. conference on population and development, to distort the meaning of the family by removing it from the context of marriage.

All this represents a great danger for humanity because of the family's role as the basic cell of society and the first place of formation for individuals, he said.

Faced with the cultural and social decay presently taking place, in the presence of the spread of ills such as violence, drugs and organized crime, what better guarantee of prevention and liberation is there than a united family, morally healthy and socially involved? he said.

Looking out on the tens of thousands of families in St. Peter's Square, the pope said that never before has the "heroism of everyday life" been so required of believers, who are asked to go "against the current with regard to the world's way of thinking."

He said he would add his own contribution soon in publishing a long-awaited encyclical on human life, expected to deal with abortion and other pro-life issues. Vatican officials said the encyclical, expected toward the end of the year, will be titled, "Evangelium Vitae" ("The Gospel of Life").

The pope's remarks were frequently interrupted by applause and cheering from the international audience. At one point, as the chant of "Viva il papa!" went up, the pope bantered back, "Up to now he's still living"—a good-natured reference to recent speculation about his age and mobility problems.

The pope improvised much of his speech, and as he worried aloud about exceeding his time limit, two small children interrupted the ceremony by walking up to his chair. The pope, smiling broadly, hugged them and asked them where they were from, and said his speech could wait.

The program included testimonies from several couples, who explained in simple terms some of the everyday problems they faced in raising children and keeping their families together.

One couple that did not make it to the platform were Cyprian and Daphrose Rugamba, who were killed along with six of their 10 children in Rwanda last April. Organizers had originally expected the Rugambas to share their reflections on raising a big African family. Two of their survivors, Olivier and Dorey, sat in the front along with other guests of honor, like Mother Teresa of Calcutta.

As darkness fell upon the square and a sliver of moon rose above the curved colonnade, tens of thousands of candles were lit for an unusual "Ave Maria" performed by a Jewish singer from Israel, Achinoam Nini, better known as Noa. The pope, wrapped in a red cloak against the evening cold, listened attentively to the words, which were written during the Persian Gulf War.

"Mary, I know you hear the sounds of war. Look at the torches we're lighting in the search for peace and freedom."

In a Mass broadcast to some 30 countries the next morning, the pope led couples in the renewal of their marriage vows, then greeted families in 31 languages. In English, he asked families to "live your vocation day by day" and to "build your family life on the solid rock of prayer and the observance of God's commandments."

The pope clearly enjoyed the sunlit ceremony, as he lingered with families at the offertory procession and gazed over a massive crowd that spilled out past St. Peter's Square.

The Vatican ceremonies were preceded by an international congress on the family at Rome's Lateran University. Several participants said that while lip service is paid to family values in their native countries, anti-family policies continue.



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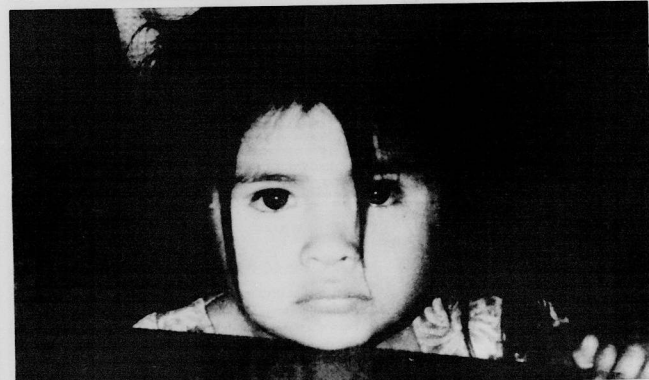
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BOOK REVIEWS

Life in a 17th-century convent

THE BURDENS OF SISTER MARGARET: THE SECRET HISTORY OF A SEVENTEENTH-CENTURY CONVENT, by Craig Harline. Doubleday (New York, 1994). 343 pp., \$24.00.

Reviewed by Mary Kenny
Catholic News Service

Forget the hint of sensationalism in the subtitle of "The Burdens of Sister Margaret," Craig Harline, a historian at Brigham Young University, has given us a well-researched, well-written account of life in a 17th-century convent.

The time is the age when Lutheranism and Calvinism were becoming established in Europe and Catholicism was seeking reform. The place is the Spanish Netherlands, today southern Belgium, which was governed by the Spanish but eyed by the Dutch Republic to the north and the French to the east.

At this time in the city of Louvain there existed a small convent of Franciscan sisters, strictly cloistered, under the authority of the archbishop of Mechelen, near Brussels. In his research Harline discovered a collection of letters from the cloistered sisters to their bishop documenting the concerns and problems of the convent.

Using the letters and his own considerable research skills, the author presents a picture of the Age of Reform in terms of the ordinary people who lived through the time.

Central to his research is the character of Sister Margaret. Harline fleshes out the missing pieces without substituting imagination for fact. Yet the clandestine Sister Margaret remains a mystery.

Twice she was expelled from her cloister because she could not get along with any other sisters. Throughout her life she underwent frequent exorcism reflecting the belief of the time that she was either a demoniac (unwillingly possessed by the devil) or a witch (possessed with her knowledge and willing consent).

Despite that, she was the most prolific writer and critic of the faults of the convent and, as Harline concluded, her suggestions were ultimately acted upon by the hierarchy in charge.

Of what interest is Sister Margaret's story for the modern-day reader? Perhaps the most interesting situation is the rule of women religious by a male hierarchy.

Most striking is the fact that the sisters make no effort to address their own problems. There are no meetings, no

communication between those of different viewpoints. Instead each side—factions were a constant problem—savvies up grievances to present to the archbishop. They taste like revengeful school children.

The hierarchy, on the other hand, is caught. The bishops are required to hold regular visitation at each convent to hear complaints and issue directives for reform. Harline presents good men who conscientiously try to do their job under impossible circumstances.

As outsiders dependent upon reports from the sisters, they can never be sure whether they have an accurate picture of life in the convent. Once they make a judgment, their actions are limited. They issue a pronouncement ordering changes. The changes depend upon the personalities of the sisters who often cannot or will not change. The order is simply an exhortation. Nothing gets done. The same issues arise at the next visitation.

Because Harline is a very good writer who has done his homework, his book reads with the smoothness and interest of a good mystery. Who is Sister Margaret? What really went on at the convent?

Not surprisingly, the author dedicates his book to his great-grandmother who "besides much else told stories." Neither critic nor judge, the author is a very good storyteller.

(Mary Kenny is co-author of the CNS column "Family Talk." At your bookstore or order prepared from Doubleday, 30 E. Oakton Ave., Des Plaines, Ill. 60016. Add \$2 for shipping and handling.)

† Rest In Peace

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

† BAUER, Rex D., 90, St. Matthew, Indianapolis, Sept. 25. Cousin of Joan E. Miller Koehn.

† BIESEL, John Francis, 69, St. Anthony of Padua, Clarksville, Sept. 22. Father of Rebecca Bardsley, Connie Marie Brewer, Gregory F., Douglas J., David A.,

Thomas A., Jeffery M. and Christopher L., brother of Jim and John Entle; grandfather of 21.

† BYRUM, Agnes J., Hoffman, 90, Our Lady of Perpetual Help, New Albany, Sept. 28. Mother of Virginia K. Hileman, Violet R. Funk, Doris M. Sieg and Mary Jane Taylor; sister of Fred Hoffman, Edward Hoffman, Mary Walsh, Sophia Walsh and Ruth Atkins; grandmother of 20; great-grandmother of 34.

† CASSIDY, Jacquelyn F., 64, St. Malachy, Brownsville, Oct. 1. Mother of Kevin, Rose and Susanne Jackson; daughter of Helen Farlow; sister of Donald Farlow and Joan Heinemann; grandmother of two.

† DUNN, William J., 83, Sacred Heart of Jesus, Jeffersonville, Sept. 24. Husband of Gwen L., father of Kristie A.; son of Clyde L. and Geraldine A., brother of James L., Bobbie, Ronald and Daniel.

† DUROUSSIER, Juanita Schardt, 94, St. Anthony, Indianapolis, Sept. 26. Sister of Edna Wesner.

† DWIGGER, Leona E., 85, St. Roch, Indianapolis, Sept. 30. Wife of Harold; mother of Joseph, Jean Bohn, Martha Cud and Linda Lytle; sister of Mary Gertrude Pate; grandmother of 16; great-grandmother of three.

† FIRSHIC, Mary Grassmann, 77, St. Lawrence, Indianapolis, Sept. 28. Mother of Jane Koehl, Olivia McMahon, Louis G. and Robert J., sister of Father Francis Grassmann; grandmother of 10.

† GRATZER, Lavon, 55, St. Vincent, Bedford, Oct. 1. Daughter of Robert J. Gratzner.

† GREENE, Dorothy Wilcox, 75, Holy Rosary, Indianapolis, Sept. 27. Mother of Thomas J. Greene; grandmother of five.

† GRIFFIN, Mary Alice, 92, Sacred Heart of Jesus, Jeffersonville, Sept. 25. Mother of Margaret A. Muma; grandmother of six; great-grandmother of 10.

† HALL, Honora V. Sczesny, 78, St. Pius X, Indianapolis, Oct. 1. Mother of Veronica Neal and William F. Hall; step-mother of Phyllis Sturgeon and Gilbert F. Hall; sister of William P. Sczesny, Jr.; grandmother of five; great-grandmother of seven.

† HECKER, Marilyn Hoels, 63, St. Paul, Tell City, Sept. 30. Wife of Robert; mother of Debbie Cunningham, Becky Bradley, Pam Holman, Robin Payne, Tammy Vonderheide; daughter of Marie

Hoels; sister of Theodore Hoels, Larry Hoels, Jerome Hoels, John Hoels, Steven Hoels, Michael Hoels, Mary Anderson, Linda Parks, June Koss and Victoria Mose; grandmother of 14; great-grandmother of one.

† HEITGER, Mary K., 91, St. Vincent, Bedford, Oct. 2. Cousin of Helen Heitger Smith, Anna Miller and Frances Dorsett.

† KOLLMAN, George O., 86, St. Mary, Greensburg, Oct. 4. Brother of Helen M. Parsons.

† LAWRENCE, Ellen Lou Farrell, 79, Holy Rosary, Indianapolis, Oct. 2. Sister-in-law of Jane Farrell.

† McNEVIN, Joseph W., 65, Little Flower, Indianapolis, Sept. 30. Husband of Martha A., father of Scott A., Thomas C., Peggy Miller and Judy Barthart; step-son of Martha McNevin; brother of Eliza-beth A. Hauser and Maureen Walker; grandfather of seven.

† RANDALL, Abigail, 72, St. Malachy, Brownsburg, Sept. 28. Wife of Howard; mother of Dorothy Smith, sister of Annita Rodriguez, Angelica Arco and Carmen Arco; grandmother of two; great-grandmother of two.

† REH, Peter A., 71, St. Anthony of Padua, Clarksville, Sept. 16. Father of Patricia Walls, brother of Joseph G., Helen M. Kleier and Rose Mary Tyrrell; grandfather of three.

† ROBERTSON, James J., 47, St. Lawrence, Indianapolis, Sept. 30. Husband of Catherine Septula; father of James J., Jr., Kim and Carrie; son of James and Eleanor; brother of Patricia Rosendale.

† TWISLE, Leonard William, 77, Holy Spirit, Indianapolis, Oct. 1. Husband of Catherine C., father of Daniel F., David A., Donald W., Rose Marie Mary and Mary Beth Hughes; brother of Edward; grandfather of seven.



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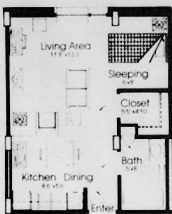
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by Mark Pattison
Catholic News Service

The lay forum was sponsored by the U.S. bishops' Committee on the Laity. The first such gathering was held in 1991 and was designed to be held every three years.

One reason for the current shift in this day is because it is

He also pointed to Fordham's own theology program as evidence of the shift. "Fifty percent of the people in Fordham over the last 20 years getting doctorates are women."

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