

Seeking the Face of the Lord

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



How and when do I make 'a good confession'?

How do I make "a good confession?" How often must I have recourse to this sacrament? The reception of penance and reconciliation is required only if one has committed a mortal, that is, serious sin. It has been the constant teaching of the church that lesser sins, "venial," or venial sins, can be forgiven by a repentant attitude when participating at the Holy Eucharist, or by good works or by mortification of some kind.

And so, if one asks what must I confess, the answer is any serious, mortal sin. The word mortal, of course, comes from the Latin meaning deadly. It refers to sin that destroys one's life with God and separates one from the body of Christ, the church. If one asks how often must I confess, as the "Catechism of the Catholic Church" reminds us, serious sin must be confessed at least once a year (No. 1457).

Then why is an archbishop urge and encourage more frequent confession of sins in the sacrament of penance and reconciliation? Why do I and other pastoral leaders and religious confess more frequently? There are a number of reasons.

At root, the practice of regular recourse to the sacrament is recommended because it is, if not necessary, an extremely helpful means to continuing turning of my mind and heart to Christ and to the gospel. I don't see how one can personally stay on course in living the gospel and a life of integrity without daily examination of conscience and frequent confession to a priest. If I am to take Christian conversion seriously I need the spiritual direction and help of the church's tribunal of mercy.

I need the grace of this sacrament. I need the healing of this sacrament. Very few of us sin out of malice. Usually we sin because of human weakness. The grace of this sacrament has a healing power for the pain caused by our sin and it has a strengthening power to help us resist temptation with greater resolve.

More frequent confession of venial sins is also a pretty sure way to track the patterns of our wrongdoing. It is simply true to say that carelessness about lesser sins is a sure path to more serious sin. Rarely is serious sin a sudden fact. It is usually the result of a gradual journey towards it. Infidelity develops gradually. Lukewarmness about the call of Christ and the church is the vestibule to serious lapses.

Our parishes and schools usually offer

community services of penance and reconciliation during the liturgical seasons of Advent and Lent. This common celebration of the sacrament highlights the social or community-related nature of our sinfulness. These services combine the opportunity for private telling of our sins along with a community experience of conversion and repentance and reconciliation. I encourage participation at these services twice a year, but I also encourage recourse to the sacrament on an individual basis in between these seasons, quarterly or monthly if possible. A few minutes spent with a minister of God's mercy and the church's loving support make all the difference for a life of peace.

How do I make a good confession? Someone once said that a good confession should be clear, complete and concise. We need to tell the truth of our conscience. We need to be complete in doing so and it doesn't usually take a lot of words to say it. For an experience of mercy and an experience of healing, we need to speak the truth of our sinful condition.

This is why the church has always taught that we should name our sins, tell the number of our sins, describe the kind of sins and, if necessary, the circumstances. Being clear, complete and concise is more for our benefit as penitents than it is necessary for the confessor to hear. Yet it is true that if the experience of the sacrament is to be authentic, humble truthfulness is essential.

Unfortunately the naming and numbering of sins has led some to dismiss it as the "grocery list" approach to confession. If the listing of our sins is merely a rote action unaccompanied by sincere repentance, then the experience of the sacrament leaves something to be desired. There is another extreme, the generic confession such as "I haven't been very good." The lack of specificity may mean we have not examined our consciences carefully or sincerely.

How does one examine his or her conscience? A review of the Ten Commandments is a good start. Are there dark secrets that bother us? Review of the Beatitudes is helpful and a review of one's prayer life is important. How about one's relationships at home, at work, at school, at play? Our churches usually make helpful guides available for the review of our spiritual and moral health.

Editorial Commentary/John F. Fink, Editor, The Criterion

The 50th anniversary of Hiroshima's destruction

This Sunday, Aug. 6, is the 50th anniversary of the dropping of the atomic bomb on Hiroshima. As usually happens on anniversaries of important events, there have been numerous articles about the events that led up to that bombing, its effects, and its morality. There was the Smithsonian exhibit that was canceled as a result of pressure from veterans' organizations and there was the ABC television 90-minute show titled "Hiroshima: Why Did We Drop the Bomb?"

Most people my age or older, who were alive during World War II, have always been convinced that the dropping of the bomb was the moral thing to do, despite the 75,000 people killed and the unknown number of people who were permanently scarred. It was right, they believe, because it ended the war and saved the lives of hundreds of thousands who would have been killed if the United States had been forced to invade Japan. That was the reason given by President Harry Truman after the bomb was dropped and has remained the rationale for the use of this horrendous weapon.

We now know that there were alternatives to invasion that could have been tried. One was to drop the demand for Japan's unconditional surrender and to let the Japanese know that they could retain their emperor after the war ended. We didn't know that 50 years ago. Invasion wasn't inevitable.

While recognizing that it's probably impossible to change anyone's mind about the morality of dropping that

bomb, this is a good time to review some of the Catholic Church's teachings about how to conduct a war. First of all, the church has always condemned the ethical principle that the end justifies the means. A constant teaching of the church, in judging any action, is that we may not use evil means to produce good effects. An exception to this is the use of force in self-defense, either personally or nationally.

There is also this teaching, as expressed by the Vatican II document "Gaudium et Spes": "Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man, which merits firm and unequivocal condemnation" (No. 80).

Granted that Vatican II took place after World War II, nevertheless the church has long held that war must not be waged against civilians. Hiroshima was not a military target. Throughout the war, Pope Pius XII condemned the indiscriminate bombing of civilian populations by both sides. Nor is the fact that the Japanese perpetrated war crimes sufficient reason to retaliate.

Fortunately, a nuclear bomb has not been used in war for 50 years. As we look at the terrible destruction that first bomb caused, and realize that today's weapons are much more powerful, we must recognize the importance of avoiding nuclear war in the future. The anniversary of the dropping of that bomb is a time to pray that it will never happen again.



Photo by Mary Ann Wyand

SS. Peter and Paul parishioners Maria Blake, Lillian Hughes, and Frank Loyd, Jr. of Indianapolis talk about their parish with two Indiana Black Expo participants on July 30 at the Indiana Convention Center. Representatives of the Archdiocese of Indianapolis and members of Cathedral, Holy Trinity, Holy Angels, St. Andrew, St. Michael, St. Monica, St. Rita, and St. Thomas Aquinas parishes staffed exhibit booths for the 20th annual celebration. A common display entitled "Catholicism at Work in the Community" described a variety of church ministries and was prepared by graphic artists at St. Vincent Community Hospital.

Shawe grad to profess final vows

On Aug. 15, Sister M. Nika (Karen Lee) will profess final vows as a Sister of St. Francis of the Martyr Saint George.

The ceremony will take place in the motherhouse chapel of her community in Alton, Ill. Archbishop Agostino Cacciavillan, the apostolic nuncio to the United States, will preside. Several other bishops and priests will concelebrate.

Sister M. Nika is a 1986 graduate of Shawe Memorial High School in Madison. At her graduation there, she talked about how God enables people to see who they truly are and the importance of remaining open to God's love.

Agostinelli named to communication

Peter Agostinelli has been named associate director of communications in the Catholic Communications Center. The appointment was effective Aug. 1.

In this position, Agostinelli will be the primary news, media relations contact and a spokesman for the archdiocese. He will also serve as an editorial resource person on the communications and development team and will coordinate the archdiocese's outreach through electronic media.

Agostinelli has been assistant editor of *The Criterion* and the one who has prepared most of the "parish profile" articles. He will continue to contribute articles to *The Criterion* on a regular basis.

William R. Bruns is the archdiocesan director of communications. agostinelli@cc



Peter Agostinelli

The Criterion

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Father Richard Rohr answers 'Why be Catholic?'

Franciscan author challenges crowd to take a new look at their faith and to profess Catholicism in new ways

By Mary Ann Wyand

"Why be Catholic?"

Franciscan author Richard Rohr's discussion of that topic on July 17 attracted a capacity crowd of Catholics of all ages to St. Pius X Parish in Indianapolis.

His Monday evening lecture followed a men's retreat the previous weekend at nearby Fatima Retreat House. The one-hour talk by the well-known author, speaker and retreat presenter drew Catholics from as far away as Fort Wayne.

Father Rohr's conversational monologue challenged Catholics to take a new look at their faith and to profess Catholicism in new ways. However, the question "Why be Catholic?" was best answered in his words of prayer to begin

and end his commentary.

Beginning with prayer, Father Rohr noted that, "Good God, we are little people. We know we are a discouraged church today. And you've allowed us to be born in a time in which problems are so sized. So we need a new faith, a deeper faith, a renewed faith. We need your faith in us so we can return it back to you. We need your love. We need to believe that this one life that we have is good, and that it makes a difference, and that it matters to you."

Acknowledging that people of faith need reminders of the risen Christ in all things, Father Rohr said, "If left to ourselves apart from grace, we deteriorate, become cynical, angry, bitter, negative, tired, betrayed by all the hurts of our lives. And apart from grace, it seems it's inevitable."

However, he said, through spiritual rebirth people experience growth and find hope.

"Much of the spiritual life is like T. S. Eliot would say, trying to go back to the beginning for the first time, to know the truth again with simplicity," Father Rohr said. "I think in this very complex culture that you and I live in, this most complex and deconstructed world, we are desperately trying to get back to that simplicity where we can believe again. And I do think it's possible, but I think we have to make some choices. We need some kind of choices, disciplines, decisions, focus in our marriage, in our family, in our lives, to free us from what is called the vertigo of the imagination."

The church keeps Catholics grounded to simplicity and truth, he said, and helps them become people of character while traveling on the journey of life.

"That character is a return to a wonderful simplicity," he said, "something like 'God is good.' But, you see, you only know that after the path, after the journey. You have to learn that for yourselves. The Catholic way is to stay incarnate as Jesus

did, in the middle of the world, in the middle of the city, in the middle of the culture, in the middle of problems. And the trouble is, when you do that, it's a great risk."

Today people live in what philosophers call a "deconstructed culture," Father Rohr said. "That's why the best people, the best families, the best marriages in the world are having a desperate time holding onto solid ground."

During the last three decades, known as the "post-modern era," he said, people have become discouraged because reason, science, technology, military might, and education haven't solved all human problems. And therein lies the need for faith.

"What characterizes post-modernism and deconstructed society more than anything else is not an emphasis on what you do believe, but what you don't believe," he said. "Part of that is our Western individualism. Your grandparents didn't think that way. (Now) it's a very different world. How do you restore a sense of com-

munal vision that can really be shared? That's the mystery of church."

The common good is the primary principle of Catholic theology, he said. "What the great Catholic synthesis achieved, and I hope it's rubbed off on all of us to some degree, was a sense of being God's movement in history, that all we are is a part of it. The best we can do is hold onto the generation before us, and build a firm hand on the generation after us. And that could, almost for the true Catholic, be defined as salvation. That's what it means to be in the body of Christ. That's what it means to be saved. My holiness is the holiness of the church, which is the holiness of Christ."

Urging Catholics to emphasize the positive, "what we do believe, not what we don't believe," Father Rohr ended his talk with a prayerful plea for renewed hope.

"Give us hope, Lord," he asked. "Teach us again how to believe, and how to believe as if for the first time."

Angels to be Megan McKenna's topic at Fatima Retreat House

Author and storyteller Megan McKenna will conduct a retreat entitled "Entertaining Angels Unawares" at Fatima Retreat House.

The Sept. 22-24 program is offered for men and women. Known for her retreats and cassette tapes, McKenna is the author of several books: "Not Counting Women and Children," "Parables: The Arrows of God," and "Mary, Shadow of Grace." Her forthcoming book, "Angels Unawares," should be available during the weekend.

The retreat is based on Hebrews 13:2: "Some people have entertained angels unawares." The program will examine references to angels in both the Old and New Testaments.

McKenna will retell the angel stories from the Book of Daniel, Revelations, Genesis and Exodus. And she'll talk about people who saw angels: Hagar, Jacob, Daniel, Mary, Jesus and others.

The format includes talks, group discussion, prayer, reflection and a Sunday liturgy. McKenna will examine references to angels in the early writers of the church and tell the stories and legends of saints, medieval believers, and others.

Having received her doctorate from Graduate Theological Union in Berkeley, Cal., McKenna is part of a preaching team



Megan McKenna

with the Paulist Fathers and is a board member of Pax Christi USA.

The retreat begins Friday evening with registration at 6:30 p.m. and concludes Sunday at 1 p.m. The fee of \$130 includes a \$25 non-refundable registration fee. Those wishing further information should call 317-545-7681.



Photo by Mary Ann Wyand

Franciscan Father Richard Rohr, a noted author and speaker, describes the Catholic Church as "a microcosm, the place that holds us together in this society."

OCE hosts national certificate program for Catholic school management

102 participants came from Catholic schools in 16 states and Puerto Rico

Participants from 16 states and Puerto Rico attended the National Summer Certificate program for Catholic School Management, held in Indianapolis July 24-26. It was hosted by the Office of

Catholic Education.

Catholic School Management, Inc. (CSM) is the firm OCE is using for a four-year, results-oriented consultation. During the week the CSM staff offered five certificate workshops that concentrated on the needs of Catholic schools: introductory and advanced development, recruitment and retention, effective business management, and effective administration.

Thirty-eight people at the program represented Indiana dioceses. Most of the 102 participants were Catholic school administrators and development officers. However, staff members from the Indianapolis archdiocesan Office of Accounting Services and the entire staff of the Office of Internal Auditing attended the sessions on business management for Catholic schools taught by CSM president, Richard J. Burke.

Later this month, Burke will present workshops on "The Role of the Professional Educator in Marketing the Catholic Secondary School for Image and Enrollment" to faculties of the six inter-parochial schools. On Aug. 16, he will speak to the faculties of the four Indianapolis high schools. On Aug. 18, he will speak to the faculties of Our Lady of Providence and Shawe Memorial high schools at Madison.

During this third year of the ongoing archdiocesan consultation by CSM, development consultants visit the six inter-parochial high schools each week. They also meet monthly with representatives of the OCE development team to monitor progress.



Photo by Cindy Kanning

Groundbreaking for the new residential aftercare facility at St. Elizabeth's Southern Indiana in New Albany on July 11 attracted about 35 officials, staff and board members. After the groundbreaking, New Albany Mayor Doug England (left) talked with Joan Smith, St. Elizabeth's executive director, as Dr. David Guzman, assistant professor of Christian ethics at Southern Baptist Theological Seminary in Louisville, spoke with Wayne Vance, administrative agency assisted by U.S. Rep. Les Hamilton. St. Elizabeth's Southern Indiana is a non-profit agency under the auspices of the Archdiocese of Indianapolis. Funded primarily by private donations, the agency offers full adoption services and assistance to young women needing support during pregnancy, regardless of race, religion, age, marital status, or ability to pay.

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From the Editor/John F. Taylor

Yes, the church does believe in miracles



The woman on the telephone wanted to know where the nearest place was where the Blessed Virgin was appearing. Her sister had cancer, she explained, and she was searching for a miracle.

A lot of people are searching for miracles today. Suddenly books about miracles seem to be appearing frequently, their authors detailing the miracles in their lives. More than five million people a year continue to flock to Lourdes in France, many of them looking for miraculous cures, despite the fact that the church hasn't authenticated such a cure there since 1982.

The church very definitely believes in miracles. Despite what some skeptics say, it teaches that miracles were an important part of Jesus' ministry. It was what attracted large crowds to him so he could teach them. About 35 of Jesus' miracles are in the New Testament, from raising three persons from the dead, to curing the sick and the leper, to walking on water and stopping storms at sea.

I've heard that some priests try to explain away some of the miracles, such as the multiplication of loaves and fish, which Jesus did twice. But that particular miracle was important later when Jesus was promising to flood the crowds with bread and blood in the Eucharist—the bread of life. He specifically referred to the feeding both of the 5,000 and the 4,000.

It's possible that some of the sicknesses that Jesus cured might have different medical diagnoses today. Perhaps the boy with a demon actually had epilepsy. For example, but some reliable cures to be explained away—especially the greatest miracle, the Resurrection.

Jesus' miracles had specific purposes in addition to attracting crowds. His cure of the paralytic, for example, was done to show that he was God. And the scribes were aghast when Jesus forgave the paralytic's sins because "who but God alone can forgive sins?" Jesus cured the man "so that you may know that the Son of Man has authority to forgive sins on earth" (Mk 2:7, 10).

He cured the man born blind on a Sabbath in order to arouse the anger of the Jewish officials. The raising of Lazarus, according to John, was the "last straw," so to speak, that made them decide they had to get rid of Jesus. Jesus had to antagonize the Jewish officials in order to be crucified and thus redeem us.

More evidence of the church's belief in miracles is the fact that it requires at least two miracles before it will declare someone to be a saint (except in the case of a martyr). The investigation into the cause of a particular person must determine that God truly performed a miracle and that it occurred through the intercession of the person being considered for sainthood.

The history of the church is full of stories of miracles performed by its saints while they were on earth as well as after they died. While some of them might have been legends written years after the saints' deaths, many others were carefully authenticated.

The church believes that it is reasonable to accept miracles as manifestations of divine power for purposes of salvation. Since God created the laws of nature it is perfectly reasonable to believe that he can set them aside.

However, the church is very careful about accepting miracles. It doesn't accept every sighting of the Blessed Virgin, weeping statues, or just anything which does not admit of easy explanation, as miraculous. Miracles are acknowledged only when the events have a bearing on the order of grace and every possible natural explanation has been tried and found wanting.

At Lourdes, for example, where a medical bureau has been examining reported cures for more than a century, only 65 cures have been authenticated both medically and spiritually. And the process of authenticating miracles during the process of canonization is rigorous indeed. Very few reported cures are verified.

In his book "Making Saints," Ken Woodward says that the list of those who have been beatified but not canonized because of the lack of a final miracle runs to several hundred. He describes the work of the Congregation for the Causes of Saints, the large board of doctors that examines every claimed miracle to make sure that they are of lasting duration and cannot be explained by all known scientific measures.

The church is not glib and it doesn't want its members to be glib. Miracles do occur but before accepting a supernatural occurrence it's wise to search for a natural one. As Woodward says in his book, "It's a fact that miracles cannot occur in a more rational—and so less an act of faith—than to assert that they can and do happen."

Everyday Faith/Antoinette Besco

Today discrimination is prompted not by race or gender, but economics

Two newspaper items in my area in June pointed out clearly to me that discrimination is alive and well in the United States—30 years after the launching of the civil rights movement.

One article reported that the representative of my area, Republican Gary Franks, who is black, was linked with House Speaker Newt Gingrich. Both aimed squarely at affirmative action with loud blasts, expressing their opposition to helping people "solely because of their race or gender."

The other was a chilling story of hate in the affluent town of Greenwich, Conn. Five white graduating seniors somehow managed to slip a coded message into their yearbook. The message spelled "Kill All Niggers." Apparently nobody had noticed how the five students had written yearbook captions in which the last letters, when strung together, proclaimed that offensive message.

Pendulums swing, and I perceive that we are seeing a backlash now, bringing back hateful signs of discrimination. But I wonder if it is being triggered not so much by sex and color, as economics.

The new buzz about affirmative action is giving reign to people sounding off about "reverse discrimination" again, and this feeds racial hate. But I think the cause of the unrest may have more to do with our present economic realities: Jobs are scarce or poor-paying. Affirmative action may just be the scapegoat.

Gingrich himself is switching his talk to economics. He was reported to say he would like affirmative action "to focus on poor people, provided they were willing to work extra hard, without putting more expectations on the institutions asked to educate or hire them."

He added, "I am prepared to say to the poor: 'You have to learn new habits. The habits of being poor don't work.'"

Boy, is he right about that! I should know. I was the single mother and sole support of six kids back in the '60s and '70s.

But, politicians, where's the magic pill that makes it possible for a poor, overworked and responsible person to break that "bad habit" of being poor?

We should recall that the goal of affirmative action was always equal opportunity, not quotas. It had a subtle goal of remedying historic wrongs.

Let me tell you a personal story of how pervasive the prejudice was against women—to say nothing of blacks—when affirmative action was launched. I remember being thrown out of an employment agency when I acknowledged I had six children.

The person in charge sneered at me. "Why are you wasting my time? No one will hire you as a single mother of six. You wouldn't be dependable."

That was the prejudice. And I was white, a college graduate. How are the poor women Gingrich is talking about going to fare in today's bad employment environment?

We still need affirmative action, but perhaps with modified requirements. Top priority should be given to one's economic background. Economically well-off women and minorities shouldn't qualify for affirmative action.

The "habits of being poor" will never change without affirmative action on everyone's part to help our disadvantaged neighbors.

As Christians we should opt for compassion, not prejudice.

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A View from the Center/Dan Conway

The church is holy, but not perfect

I grew up on the east side of Cleveland, and the parish we belonged to was staffed by the Jesuit Fathers. Our pastor was an excellent homilist. Even as a kid, I remember being stirred by his preaching. In fact, my first thoughts of priesthood and of serving the church were in response to his stories about the Jesuit saints.

In those days, priests were numerous, and our parish always had a rectory full of assistant pastors. One assistant stands out in my memory because I thought he was the opposite kind of children, he always seemed mean and irritable. And whereas I thought priests should be saintly (a characteristic I probably could not have defined), this particular priest struck me as vain and worldly.

One day, after an especially frustrating encounter with this assistant pastor in the sacristy (I was an altar server), I said to my mother, "He's supposed to be holy!" Her wise response, which has stayed with me for nearly 40 years, was, "The church is holy, but it's not perfect."

When my mother told me that the church is holy but not perfect, I didn't fully understand her, but I took her word for it. I also think I had a child's intuitive sense that she was right. In fact, I remember thinking to myself (in a grudging sort of way), "Well, OK. I can respect him as a priest, but I don't have to like him as a man."

According to the "Catechism of the Catholic Church" (No. 827), "All members of the church, including her ministers, must acknowledge that they are sinners. In everyone, the weeds of sin will still be mixed with the good wheat of the Gospel until the end of time." This is

the holiness of the church (the "good wheat of the Gospel") which has been planted in us at baptism, and which is being nurtured in our hearts through grace and through the good that we do in our daily lives. As Catholics, we believe that although sin remains ever present, the Gospel will prevail.

Holiness is a fundamental orientation toward God, and away from sin, that is made possible only by the saving grace of Jesus Christ. The weeds of sin always threaten to take over completely and ruin all that is good and beautiful in our lives. This is why each of us needs to become holy, through continual conversion of life—and why the church should always be in a state of renewal.

In the apostolic exhortation of Pope John Paul II, "Christifidelis laici," the pope teaches that "holiness is the hidden source and infallible measure of (the church's) apostolic activity and missionary zeal." Indeed, holiness is the mysterious life-force that prompted the ordinary, imperfect men who were the heroes of my youth (the Jesuit saints) to forsake everything and follow Christ.

It was this same Spirit of holiness who urged my pastor, his many assistants, and the more than 20 Sisters of Notre Dame who taught in our elementary school to embrace poverty, chastity and obedience as religious. Like the church they served, these holy men and women were not perfect, but they were present to us as witnesses to a way of life that is worth struggling for even if our reach always exceeds our grasp.

In later years I came to know that assistant pastor better. Like all of us, he had his weaknesses ("the weeds of sin"), but he was a good and holy man in spite of them. I'm sure he will never be canonized by the church, but I now consider him to be a Jesuit saint—one of the ordinary, imperfect men who are the heroes of my middle age.



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The Criterion



To the Editor

Issues in the church need to be addressed

There are so many issues that need to be addressed if the church is to be a sign of God's presence in today's world. How exciting it would be if the Catholic Church would be challenged by its hierarchy to believe in the power of the Spirit and not be afraid to listen to that same Spirit wherever she speaks. Many people are not finding a healing, welcoming church that Jesus founded. What they are finding is a church that continues to censor and assert its authority.

Look at the recent events:

• Bishop Jacques Guillet of Evreux, France is dismissed by the Vatican without due process.

How I Pray / Catherine Clift

I was told to count my blessings

Prayer is not a one-way street, i.e. we humans sending our petitions to God. Sometimes God communicates to us if we are open and receptive. I have experienced several incidences of this type of prayer in my life and would like to share the most recent with you.

My husband and I have been married three-and-a-half years. We have been trying to start a family for the last two-and-a-half, with no success. Many of our friends, relatives and, yes, even strangers are praying for us and every month I storm heaven with novenas and other special prayers, so far to no avail.

A few months ago, at a regular prayer group session and one of the women in the group was asking for some special prayers for a friend's daughter. This person had been married for eight years and the desperately wanted children, but her husband kept telling her he was not ready. A few weeks before our meeting, this young person was diagnosed with cervical cancer and was forced to undergo a complete hysterectomy. She came from a large family and her sister had just given birth to her ninth child. Talk about tragic!

As I was journaling that night I

• Sister Carmel McEnroy, a theology professor, is fired from her teaching position at St. Meinrad Seminary for co-signing an open letter to Pope John Paul II asking that discussions about the issue of women's ordination be kept alive.

• The new catechism with sexist language teaches that "all MEN are called to the Catholic unity of the people of God."

• The new encyclical "Evangelium Vitae" says that women who have abortions are committing unspeakable crimes, labels euthanasia as a deliberate and morally unacceptable killing, but finds justification for capital punishment and war.

• The sacraments are evaporating in a sacramental church, not for lack of vocations, but because of authority that says only celibate males can be clerics.

remembered another person who had also just had surgery for a hysterectomy. Suddenly a gentle voice spoke to me: "Be thankful for all the blessings I have given you." It startled me only for a second. Then I began to count those blessings: a wonderful supportive husband, a great job I find rewarding and challenging, a beautiful home, great friends, a healthy body that is whole.

The voice was right. I still have all the parts necessary to conceive and bear a child. I do not have cancer or any other life-threatening illness. I am a young 41. I still have time and, if God wills it, this miracle will happen.

At that moment a wonderful peace and, yes, joy settled over me. (These are two of the fruits of the Holy Spirit.)

Now if God would just give me that other fruit, patient endurance, I could wait as long as Hannah, Elizabeth and yes, even Sarah! And so I will continue to pray and God will continue to bless. (Catherine Clift is a parishioner of St. Luke Church, Indianapolis.)

(Readers are invited to send personal stories about prayer experiences for possible publication to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206.)

In a world where the contrast between rich and poor is ever widening, where guns, violence and consumer-driven greed are rampant, we need a church that will walk with the poor, listen to the women, and be more concerned about Gospel values rather than tradition based on authoritative structures.

We need a vision. We need individuals who are willing to risk and call the church to be a prophetic dimension of the Gospel. Vatican II gave us a grand vision of church. Vatican II defined bishops as pastors rather than law-givers. Vatican II opened the portals of the church to include the poor, the little people and made us feel that both women and men are the church.

Can the spirit and vision of Vatican II be recaptured? Can we become the church that Jesus founded? Forty bishops are trying. Forty bishops have said "yes" to a new vision of the church. Forty bishops have risked being labeled "disloyal dissenters." Forty bishops have asked for a more effective structure for dialogue with Rome. May their voices be heard loud and clear. May their voices be a breath of fresh air to bring forth justice in the church, justice in our world. May their brother bishops have the same courage to listen to the Spirit and be a collective voice to build God's kingdom here on earth.

Sharon and Joe Zelenka

Indianapolis

(Editor's note: The "40 bishops" referred to in this letter are a group of bishops who made proposals at this spring's meeting of the U.S. bishops regarding a restructuring of the National Conference of Catholic Bishops.)

'Christian conservative' is an oxymoron

It is not likely that many of us are surprised by the sheer numbers of conservatives among us, relatively quiet since Goldwater ran for president, but it is astonishing so many call themselves Christian. The term "Christian conservative" is an oxymoron, an impossible combination, offensive to the ear.

To be Christian means to follow the teachings of the man we call Jesus. It means we must live by the merciful Beatitudes as if our afterlives depended on it. Blessed are the merciful for they shall obtain mercy.

The man we follow made friends among the poor, sick and subversive and took his meals with outcasts. He told us to be compassionate or we might find heaven closed to us.

There are no loopholes in those



A POLICEMAN'S LOT IS NOT A HAPPY ONE

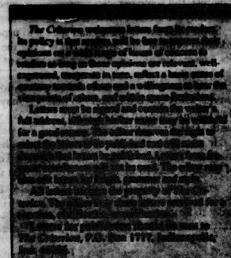
words, no way to define them in a way to suit us, no chance for compassion for those who live by the code of the "small world" (SM-TOD). "Save me. Let the others drown."

We should be ashamed of this culture which claims to be Christian yet wants to slash people programs and increase anti-people programs.

The instructions left to us come down to this: Do not rely on an occasional boast of being Christian to get you into heaven if you must contradict yourself by adding that you are a conservative. God may be more compassionate than we deserve, but God must be very disappointed in all of us right now as some of us are ashamed of our fellow man.

Michael Walker

Columbus



Light One Candle / Fr. John Catoir, Director, The Christophers

Catholicism began in Asia and Africa

Those who think that the roots of Catholicism are found in the Latin Rite need to think again.

Within the Catholic Church there are many churches and many traditions. Many of the earliest Catholics were people of color. There was a vital

African church long before Western (or European) Christianity hit its peak. People assume that Catholicism means only the Roman Church, but if that were the case the church would not be truly Catholic. Catholic means universal. Jesus was not a European white man. He lived on only two continents, Asia (the Holy Land) and Africa (the flight from Herod to Egypt as an infant).

For the first 1,000 years of Christianity the Catholic Church was a diverse family of five churches: four distinct Eastern churches and one Western church (the church of Rome). They all practiced the same faith under the bishop of Rome. In the early days the churches of Asia and Africa included:

1. The church of Jerusalem, the mother church, largely made up of converted Jews.

2. The Alexandrian church founded by St. Mark, which served the African Christian community from Egypt to the

Sudan, Ethiopia, Libya and Uganda. The first missionaries to England, Ireland and Germany came from Africa.

3. The Antiochian church, St. Peter's first See, spread throughout the Middle East to Iran and eventually into India and China. Five Antiochian dioceses were functioning in China before any Western missionaries arrived.

4. The church of Constantinople was located in the cultural center of the Eastern world. With its rich, vibrant liturgy this church gradually spread to the Near and Far East and eventually suffered many persecutions during the communist era. A church of martyrs, Byzantine Christianity survived and is still serving the spiritual needs of millions of people.

The fifth church of the first millennium was the church of Rome, i.e. second see of St. Peter. The popes adopted Roman forms of power, law and thought, which gradually caused the Roman church to become isolated from the Eastern churches. The Great Schism occurred in the 11th century.

Roman Catholic traditionalists who harken back to the Tridentine liturgy of the 16th century may claim they are returning to the church's roots, but they are not quite accurate in their view of history. The roots of Catholicism, and its liturgy, are in Asia and Africa where Jesus lived.

(For a free copy of the *Christophers* News Note "Live the Golden Rule," write to *The Christophers*, 12 E. 48th Street, New York, NY 10017.)

Point of View

Song sparks behavior modification

Can anything be more beautiful than the sweet voices of children singing hymns? Perhaps you remember performing such tunes yourself. One song that keeps popping into my head is so simple:

Be careful little eyes what you see.
Be careful little eyes what you see.

For the Father up above,
he looks down on us with love;
so be careful little eyes what you see.

I don't know who wrote the song, or when, nor can I project the melody through a column. Maybe readers can fill me in by sharing what they know about it, including the music. But, for my purposes now, I'm more interested in the lyrics themselves.

As the song progresses, other parts of the human body take their turns in the words, i.e.: "Be careful little mouth what you say..." "Be careful little ears what you hear..." "Be careful little feet what you do..." "Be careful little hands what you do..." "Be careful little eyes what you see..." These are sung with gestures calling attention to the mouth, eyes, ears, etc.

In light of how much contemporary life is bombarded with ugliness, it might behoove us to keep those words in our hearts as an aid to the conscience, to modify behavior.

Some might think that's childish. I think it's prudent. After all, didn't Jesus Christ validate the importance of children by telling those around him, "Let the children come to me. Do not hinder them; for to such belong the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it?"

Thus, in the Gospel of Mark (13:14), Christ announces the importance of the trustful simplicity and sincerity that children have.

If we apply that simple "Be careful" children's song to our lives, emphasizing the last lines—*For the Father up above, he looks down on us with love*—we'd be less apt to turn on a steamy TV program or laugh at a racially-slurvy joke or gossip in a hurtful manner. We would instead monitor our hands and eyes and ears and mouths and feet—all of ourselves—in a way that doesn't spoil our loving relationship with God.

(Shirley Vogler Meister is an Indianapolis freelance writer whose prose and poetry appear in diverse U.S. and Canadian publications, many of them Catholic.)

Cornucopia/Cynthia Dewes

Swinging from the family tree

For years, we've been trying to produce a connection between us and a wealthy 19th century beer baron from Chicago. This Dewes left a mansion so magnificent that tourists pay to go through it, and it's even rented out for weddings!

Actually, it's his wealth and celebrity we covet, not the beer business. But never mind. Somehow we can't claim any ancestors who made a lot of money. Spend, maybe, but not make.

Then there's the congressman from Missouri for whom an historic riverfront street in St. Louis is named. We can claim her. We may not be rich in this family, but we have political check.

Climbing the branches of our family tree is popular these days. It seems that we are bitten by the genealogical bug and immediately run off in all directions, seeking information on our beginnings to satisfy the itch. No fact, photo, clipping, snippet or hearsay, or published reference is too obscure to ignore.

Reinited people, especially, fall victim to this phenomenon. This may be because climbing a family tree is all the exercise they're interested in, or are capable of. But that is a story for another day.

We know a man who, having long ago exhausted the Mormon genealogical records in Salt Lake City, now prowls through ancient real estate deeds, mercantile transactions and the like, looking for clues. When he finally settles on some oblique reference, he sends copies to all those fringe family members whom he's previously found hanging from some branch or other. Whether they want one or not.

Some of us take "Roots" trips to the source. We have family reunions during which we can pick the brains of the oldesters present and bore the in-laws we like least, all at the same time.

We visit the old homestead, the family farm, the childhood neighborhood. Strangers living in our former digs are startled

and sometimes hostile when we peer in their windows or take photos of their front yards. Guard dogs go nuts, having little or no interest in such research.

Sometimes we visit relatives whom we haven't laid eyes on for 40 years or so, just to compare memories. No, that isn't Aunt Tillie to the left of Grandma in the photo, that's Uncle Ned. He always was a little strange. Etc. etc.

We spend all kinds of money for books advertised through direct mail which list every U.S. citizen who shares our name. There are also telephone lists of similarly-named Americans, culled from telephone directories nationwide. If the new people living in our old homes are surprised,

think about those unwitting Deweses or Smiths or whoever when they pick up the phone and hear they have just gained another relative!

Heraldic emblems touting our family names can be purchased, displayed on T-shirts, sweatshirts, drinking glasses, sun-catchers, whatever. They can be reproduced anywhere, according to the advertisements, and in this fun world of ours we can only imagine the possibilities.

Climbing the family tree is amusing as long as we don't find somebody swinging by the neck from it back there. But we can take consolation in the fact that we are, after all, members of one family with God as its progenitor and head. What a relief!

Check It Out

An interfaith service of remembrance and reconciliation on the 50th anniversary of the dropping of the atomic bomb on Hiroshima will be held at Christ Church Episcopal Cathedral on Aug. 6 at 4 p.m. Leaders of the service will include Father Thomas Murphy, pastor of St. John and ecumenical/interfaith director for the archdiocese. Readings from the Bible, the Koran, and a Buddhist text will be read during a service of prayer, music and story. The event will conclude with a procession around Monument Circle. Child care will be available and parking at Bank One will be validated.

A conference on "Health Care for the Homeless and Poor" will be held at the Indiana State Government Center on Sept. 16. Dr. Pedro Jose Orser, founder and medical director of Camillus Health Concerns in Miami, Fla. will speak. The event is sponsored by Genesare Prose Clinic, Methodist Hospital continuing medical education, and the state department of health.

On July 9, Holy Angels volunteers who sold food at the Indianapolis 500 concessions stand carried a check for \$12,562 to present to the pastor, Father Clarence Waldon, during the offertory procession at the 11 a.m. Mass. The proceeds will go

toward the parish building fund. The 500 Truck Team consisted of 85 people who covered the 19 days at the Speedway.

St. Meinrad Archabbey Library will present an exhibit of still life settings by William F. Brown of Evansville through Aug. 30. The works include oil paintings, water colors, and drawings. Brown holds a master of fine arts from the Art Institute of Chicago. The exhibit is free and open from 8 to 11:30 a.m. Monday through Friday, and 1 to 4:30 p.m. CDT on Sunday. For more information call 812-357-6501.

St. Vincent New Hope will hold its



Fr. Clark

Divine Word Father Anthony Clark, pastor of St. Rita Church in Indianapolis, was elected president of the National Black Catholic Church Caucus last week at its annual meeting in Detroit. Father Clark calls the election "a great honor." Also attending the conference: from the archdiocese were Father Clarence Waldon and Father Kenneth Taylor. Two other Divine Word priests who attended, Fathers Chester and Charles Smith, will begin work at St. Rita in August.

11th Annual Golf Benefit on Sept. 7 at the Golf Club of Indiana. Morning flight, which begins at 7:30 a.m., has openings. An awards dinner will be held at 6 p.m. New Hope, sponsored by the Daughters of Charity of St. Vincent de Paul, operates group homes and community living housing for people with developmental disabilities and traumatic brain injuries. For further information call 317-872-4210, ext. 218.

Ralph Rogers, founder of Medjugorje in America, will be present for the dedication and blessing of the Marian Center at St. Mary Church in Indianapolis on Aug. 5. Mass and benediction will begin at 9 a.m., with a blessing for the sick and procession afterwards. There will be a luncheon after the liturgy.

On Aug. 13-15, there will be a celebration to mark 120 years of pilgrimage to the Basilica and National Shrine of Our Lady of Consolation in Carey, Ohio. Celebrations will be held in many languages and follow customs of American, with many ethnic ties. Masses will be celebrated in Albanian, Chaldean, English, Italian, Mexican, Polish.

The people of Carey prepare themselves for the celebration during a nine-day period of prayer, beginning Aug. 6. Special novena services and outdoor processions will be held each night at 8 p.m. except Sundays, when it is at 2:30 p.m. The preacher for the novena will be Franciscan Father James Van Dorn. Bishop James Hoffmann of Toledo will preside at the Feast of the Assumption's opening candlelight procession and Mass on Monday evening, Aug. 14. Those wishing further information may call Brother Joseph Candel, 419-396-7107.

Father Clem Davis, pastor of St. Monica Parish in Indianapolis, will celebrate his 25 years of priesthood at the 11 a.m. Mass on Aug. 13. A reception will follow in the parish hall. All friends are welcome.

Benedictine Sister Cecelia Kennedy, a member of St. Philip Neri Parish in Indianapolis entered the Benedictine novitiate at Our Lady of Grace Monastery in Beech Grove on July 22. Sister Ann Patricia Papich professed her temporary vows on July 23. On Aug. 15, four women will join the Benedictine community at Beech Grove.

Joyce Hale, a teacher at St. Michael the Archangel School in Indianapolis and member of St. Andrew Parish, received an Indiana University grant for her proposal to hold an overnight read-a-thon at school for the 88-third- and fourth-grade students early in the school year. Her idea was that it would create excitement for reading a variety of books. Members of the school and community are encouraged to dress in costume, bring props, and read favorite books to the students during the evening and in the morning.



Josephine Kammepf (from left), Sherman Simmons, and Dennis Thompson out and catch homemade noodles for the recent picnic and children's dinner held by the tri-parish choruses of St. Joseph, St. Peter, Queen of the Most Precious Blood, New Middletown, and St. Peter, Queen of the Most Precious Blood. The noodles were sold by the package, as well as being served with the chicken dinners.

Photo by Joyce Kammepf

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Haitian priests thank Columbus parish for support

St. Bartholomew has been twinning with Haitian parish for two years

By Michelle McLaughlin and Marsha Black

The Catholic parish of St. Anne de Limonade lies 264 kilometers north and slightly east of Port-au-Prince in Limonade, Haiti. Twelve kilometers wide, it numbers 35,000 inhabitants; 25,000 of these are baptized Catholics.

One priest, Father Jules Anantua, is the pastor and only priest of the parish. His people live very far below the poverty level. For the most part, they lack the basic necessities of life—clean running water, refrigeration, enough food, medicines, and access to a physician. Electricity is available eight hours per day, sometimes less. Annual income equals \$250 to \$360, depending upon inflation.

For the people of St. Anne de Limonade Parish, living each day on the edge of crisis, there is a lifeline stretching across land and sea to central Indiana, where it is firmly tied to St. Bartholomew Parish in Columbus.

Two archdiocesan priests—Father Stephen Banet, the pastor, and Father Christopher Craig, the associate pastor—serve St. Bartholomew's 4,299 baptized Catholics, who live in a county with a median income of \$16,595 per capita.

These two parishes, seemingly with no commonality, have been closely bonded for more than two years by a twinning program which pairs the needy churches of Haiti with churches in the U.S. and Canada. The pastor and people of St. Bartholomew chose this means to bring hope and unconditional love to this beleaguered area.

The bonding of the two parishes was strengthened by the visit of St. Anne's pastor, Father Jules Anantua, and his brother, Father Joachim Anantua, pastor of St. Rose of Lima Parish in Haiti, during the first week of July.

In Croft, Father Jules explained the purpose of his visit, interpreted by Father Joachim.

"We want to be grateful toward the people here who have helped us and loved us," Father Jules said, "and we want to tell them that we love them."



Father Jules Anantua, left, and his brother, Father Joachim Anantua, two priests from Haiti, greet parishioners of St. Bartholomew Parish in Columbus as they leave Mass.

Father Jules also wanted to send a message to all North American Catholics.

"The first thing I would say is to extend the twinning program, because it makes many good things happen," he said. "It is like a dialogue between two people—the dialogue between two parishes. When the Americans go to Haiti, see the people, and share their experience and their life, and when we come here, sharing the same with you, it helps to build a relationship based on our mutual knowledge. The second message I have is to ask the American people to continue to support Haitians in their struggle to recognize and defend human rights and democracy."

Since this twinning program began in the early months of 1993, much has been done by St. Bartholomew parishioners to alleviate the suffering of the people of Limonade.

The parish nutrition center, closed for six years, was reopened, and the first group of 75 children registered, all suffering from malnutrition. Thirty children had to be turned away. Now that the center has received additional funding, Father Jules is looking forward to enlarging it. Besides adequate food, the nutrition center provides activities, social opportunities, medication, and other needs for children ages 1 to 6.

St. Bartholomew also has sent money to assure a salary for catechists, who pro-

viously received only a stipend made up of small contributions. St. Anne catechists will receive a monthly salary of \$80 for full-time work and \$40 for part-time help. Teachers in the Catholic school currently work for \$30 to \$100 a month. Father Jules said he hopes "in all justice" to pay part-time teachers \$40 and full-time teachers \$200 monthly.

The generosity of St. Bartholomew parishioners also enabled the Haitian priest to purchase an electric generator for the lighting of the church, rectory, and convent, as well as musical instruments for liturgical celebrations and other festivities.

The upgrading and repair of parish buildings were among other improvements made possible by the twinning project. Donations also enabled the Haitian parish to purchase a large supply of over-the-counter medications such as vitamins, antacids, and first-aid supplies. In addition, a sponsor was found for a small child who had been abandoned at the rectory and is now in the care of the Salvian Sisters.

Since the beginning of the program, St. Bartholomew parishioner Judy Harpenau has been actively involved in building this relationship. She has visited the Haitian parish twice, helping coordinate St. Bartholomew's efforts to bring hope to God's suffering servants.

"The U.S. parishes in the twinning program gain so much more than they give," Harpenau said. "I think we have a responsibility to share what we have."

At the heart of the project is St. Bartholomew's pastor, Father Stephen Banet, who thinks the project helps parishioners look beyond their own parish boundaries and concerns.

"The Gospel calls us to reach out to one another and see each other as members of the Body of Christ," Father Banet said. "A healthy body is sensitive to its needs for existence. When a part of the body is in need, the entire body takes notice and directs itself to its assistance."

St. Bartholomew's "relationship to the parish of St. Anne in Limonade is a way that we Catholics in Columbus are living out this analogy of the Body of Christ," he said. "It is one way of looking beyond our own boundaries and culture to see ourselves belonging to something bigger than our immediate surroundings. We experience our brothers and sisters in Haiti having the same needs—the desire for safety, basic housing and medical needs, the ability to be employed and have a standard of living to provide for their families. It helps us reassess our priorities and see that our efforts can make a difference in people's lives."

Through the parish twinning program, Father Banet said, "The people of Haiti give us the gift to understand there can be happiness in a person's life with few material possessions. St. Paul said, 'When one part of the body suffers, the entire body suffers.' The same is true when the body rejoices. This is the effect the twinning has on our parish. It helps us to be more sensitive to the suffering of others; it gives us the opportunity to rejoice. When another shares our struggles and joys, we have a better sense of what life is and how Christ is with us."

(For more information about parish twinning, contact Theresa Patterson, Haiti Parish Twinning Program, at 208 Leake Ave., Nashville, Tenn. 37205, or 615-356-5999. For information about other ways the Catholic Church is helping people in Third World countries, telephone the archdiocesan Mission Office at 717-256-1485 or 800-382-9836, extension 1485.)

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Parish Profile

New Albany Deanery

Parish known for its warm atmosphere

By Billie Hansen

Janita Engle, secretary for 17 years and "front line" greeter for Our Lady of Perpetual Help Parish, New Albany, likes sharing office space with two invisible ladies, Karen and Sharon (Caring and Sharing).

With twinkling eyes, Engle explained the warm, friendly atmosphere of the 45-year-old Floyd County parish located in southeastern Indiana and attributed it to a caring and sharing atmosphere.

"This parish is concerned about one another," said Engle. "We are a family-oriented group which is sensitive to all, married or single."

"Family" is indeed the theme of Our Lady of Perpetual Help Parish and it is reflected by the pastor, staff, lay ministers and parishioners throughout the year.

Father John Fink, pastor for eight years, decided OLPH was a welcoming place for Day One, when a parishioner brought him a home-cooked breakfast. Supporting his parish, Father Fink recently attended a week-long seminar on family ministry at Fatima Retreat Center in Indianapolis.

"A parish is a place we gather as family to celebrate and be mindful of each others' needs," explained Father Fink.

Pastoral Associate Tom Yost, who holds a master's degree in religious studies, exemplifies the family-oriented philosophy. Yost recently earned a certificate in family

ministry from the College of Mount St. Joseph in Cincinnati.

The programs Yost has launched range from a parent-support group geared to young families of preschoolers, a Lenten '95 three-part series for separated/divorced Catholics, to the upcoming fall marriage enrichment program and a February '96 marriage retreat. Goals include establishing a family newsletter and family life committee.

"Parents want to help and 'do' for their children," said Yost. "Our programs provide the resources for them."

Added Father Fink, "The church must go out to the people today and sometimes we need to explore new ways to reach them, even if it means we send material to them rather than expect them to gather for a meeting."

OLPH parishioners live out their definition of parish in several ways:

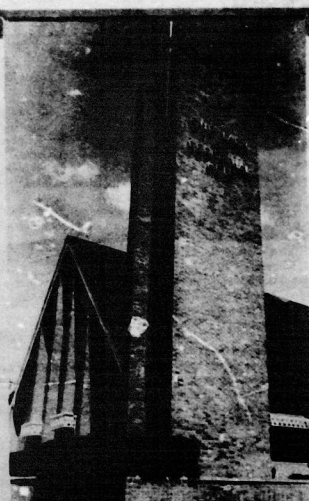
- "Prayer Partners" exist for RCIA and sacramental candidates; people sign up and pray for specific individuals as they travel the path to greater knowledge of Catholicism.

- The sacrament of anointing is administered as needed in liturgies throughout the year, being given to an unborn child who will need surgery after birth or to a person facing a cancer operation.

- "Liturgy should be reflective of life," said Father Fink. "This sacrament calls our community to pray for the sick. It is a sacrament for the living, not only for the dying."



The parish staff includes Father John Fink, pastor; Janita Engle, secretary; and Tom Yost, pastoral associate.



Our Lady of Perpetual Help Church, New Albany

- A prayer line is contacted by many people, including non-Catholics, desiring prayers.

Spirituality is definitely a hands-on venture for this parish.

The Adult Catechetical Team sponsors several successful programs, such as Bible study, Lenten sharing groups, and Theology Night Out, a well-attended activity which combines socializing, catered food and current topics.

The Adult Catechetical Team's fall '95 Respect Life commemoration will collaborate with St. Mary's Parish in New Albany in presenting four evening sessions on the U.S. bishops' pastoral letter "Culture of Violence."

Collaborative efforts exist among area churches. Protestant included. The recently concluded Vacation Bible School, "Passport to the Promised Land," was a collaboration that invited children to visit cities that Jesus traveled. Parents signed papers which were passports to cities such as Bethlehem, Capernaum and Nazareth.

Youth ministry programs, with Ellen McCann leading, occasionally rely on the New Albany

See NEW ALBANY, page 17

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Question Corner/ Fr. John Dietzen

School policy on pregnancy generates controversy



Q The Catholic high school our granddaughter attends just made a rule that I find terribly cruel. If one of the female students is pregnant, she must leave the school at the beginning of the seventh month of pregnancy. If she has an abortion, and the fact becomes public, she will be expelled.

A I know we want to discourage premarital sex. But my husband and I think this rule does something much more. It almost encourages abortion.

I don't know the whole answer, but can't we do better than this? It seems to me a terrible and sexist way to deal with a tragedy that we all need to face. (Pennsylvania)

A Interestingly, your letter arrived the day after I wrote another letter concerning a school in our region proposing a similar policy.

It is my conviction, as pastor and former family life director of my diocese, that such rules are a poor and harmful response to a serious problem.

First, the concern and sanction seem to be not so much about the sin that may have been involved, or even the pregnancy, but rather the embarrassment

Family Talk/Dr. James and Mary Kenny Parents need to make decisions on visitation

Dear Dr. Kenny: My ex-wife and I have been divorced for four years, and I have custody of our 9-year-old daughter. In the last two years my ex-wife has been in and out of multiple relationships and has given our daughter only five times. Now she wants to see her every other weekend and has filed in court.

My daughter wants none of it. She's willing to see her mother once in awhile, when my daughter wants to, but does not want to visit with her mother's new friends. What should I do? (New York)

Answer: Have your lawyer ask the judge to appoint a mediator, someone who can help you and your ex-wife work out an agreement. You want to avoid a court battle if you can.

Court decisions have winners and losers. Too often, the loser returns to court in a very short time. Court is a poor place to raise children.

If mediation is not possible, ask the judge to order a home study before considering an increase in visitation. Based on your daughter's concern about her mother's lifestyle, that is a reasonable request.

A good home study will be performed by a mental health professional and will consist of a thorough social history, psychological testing, physical exam, financial report, letters of reference, and a home visit.

One thing that worries me about your situation is the danger that your 9-year-old daughter will be put in a decision-making position. Both sides and the judge may try to cater to her.

I have seen many children of divorce, and very few want to be forced to choose between mommy and daddy. That is a no-win situation for a child and one that carries too many lifelong consequences.

Your daughter's wishes should be heard and respected, but they should not be the final word. Better that you and your ex-wife, with the judge's help if necessary, make the decision.

The best way to keep your daughter out of the decision-making loop is to arrive at a firm plan for child care. Argue the details out. Mediate and compromise. If you get nowhere, let the judge decide. But be sure that the eventual rule is specific, telling exactly when and how often the visitation should take place.

You may even provide an escape route for your daughter. Identify a neutral third party whom your daughter may contact if she doesn't wish to go for a particular visitation. After listening to your daughter, the third party, not you or your ex-wife or your daughter, will decide if she is to go or not.

For a free copy of the Kenny pamphlet "Children of Divorce," send a business-size, self-addressed, stamped envelope to the Kennys at the address listed below. Come to an agreement between yourselves. Stay out of court if you can. But however you arrive at a resolution, be certain it is specific and does not place your daughter in a decision-making position.

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

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caused us by the fact that the pregnancy is beginning to "show."

I have sat in the living rooms of parents who were urging their pregnant daughter either to abort or separate herself from the family until "things are over." We would surely be perceived as approaching this attitude in such a policy.

This becomes yet more serious when the pregnancy results, as it so often does today, from incestual rape by a parent, sibling or other relative. Often, if not most of the time, the school, a caring faculty and a few friends, are the only base of hope and emotional (sometimes even physical) safety such young women have for support.

Surely we need to deal with the problem, but our Catholic credibility is heavily at stake here. As you point out, when we say in effect, "If you are still pregnant by the seventh month you will need to leave our school"—and that is exactly what we will be heard by many as saying—what are we telling them is the alternative?

A policy expelling students who have an abortion could simply be seen as "damage control." If you have an abortion you cannot say we didn't tell you not to. Such will be the message heard, even by many of our own people.

You hint also that such policies say nothing about the boy or man who is at least as responsible for the pregnancy, and often for the abortion, as is the young woman. What happens to them in these kinds of sanctions?

Usually nothing nearly as punitive. This, if nothing else, shows there is something unjust about what is being done here.

Wouldn't it be spiritually and pastorally better to acknowledge that we don't have a clean-cut solution, but we all need to keep our respect for each other and to pray a lot more over it so our decisions are as Christlike as possible?

Good Christian parents of such children do this. As Catholic institutions which proclaim and profess to live the same faith, can we admit that maybe we also don't have an all-wise, one-size-fits-all solution at this point?

One glaring concern is how we justify this exclu-

sion of women who may have sincerely repented and confessed their sin. How could we explain this sanction on teen-agers who, because of extreme force or fear, or sheer unhelped panic (which a little pastoral experience proves are not uncommon) very possibly have not even committed a subjectively serious sin? What are we punishing? And again, what good are we accomplishing?

Such rules may seem to be a quick fix for frustrated administrators and other leaders. In addition to everything else, however, they contradict the attitude and practice Pope John Paul II has more than once said we should have toward women who have had abortions, most recently in his July 10, 1995 letter to women.

It's understandable that we would like something clear and absolute, but in human realities this is a delicate and fragile situation that is not always, maybe never, possible.

The experience of those who apparently have developed successful policies in this regard suggest that the most we can, and perhaps should, justifiably require of single-mother students is that they bring neither their child nor pictures of their child to school. For every one's sake, we don't wish to do anything that will glamorize or glorify their situation.

Allowing administrators and chaplains, in dialogue with the individual's pastor, to handle these cases one by one, with their on-the-scene knowledge and concern for the people involved, perhaps isn't the best of all solutions and has built-in risks.

It certainly seems, however, to promise less harm to the good name of our church, our parishes and our schools, and to the spiritual lives of the people involved, than any other solution in sight.

(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.)

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

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Sextuplets Weren't An Ordinary Delivery.

made it seem that way. **3** That's because The Women's

Hospital has some of the area's leading obstetric, pediatric and neonatal professionals on staff. **4** The kind you need for

a special event like delivering the Dilley sextuplets. And the

kind you need for the most special event of all -

the birth of your child. **5**

For more information on our pregnancy and childbirth professionals, call 872-1888. **6**

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Indianapolis, Indiana 46240

Entertainment

Viewing with Arnold/James W. Arnold

'First Knight' looks back at a tragic love triangle

If you expected "First Knight" to add still another movie commentary on the fascinating subject of adultery, you'll be disappointed. Or perhaps relieved.

In this notably chaste retelling of the Camelot story and one of literature's most famously tragic love triangles (Arthur, Guinevere and Lancelot), the rating is PG-13, presumably for violence. No adultery occurs. In fact, Arthur gets to die heroically and leaves Lancelot not only Guinevere but also Camelot.

It surely makes the story less heart-wrenching, no handies needed. But if you're producer-director Jerry Zucker ("Chinatown"), and able to make a big-budget movie like this one, you ought to be allowed to make the legend come out any way you like. Getting a happy ending, though, has to be a bit of a shock.

Zucker seems to want to make this an action picture with appeal to adolescents. Like the recent "Rob Roy" and "Braveheart," it is basically about idealism vs. cynicism in the Britain of the Middle Ages. Much of the budget has gone into huge, brutal battle scenes. "Knight" is less impressive with panoramic clashes between armies, but has a climactic struggle for Camelot's main square that ought to stir the spirit. It's a fitting fight for the deathless Lancelot.

In a rough judgment on the three ancient adventures, "Rob Roy" is the most satisfying, "Braveheart" the most gritty and tragic. All three have outstanding leading women as well as men, and "Rob Roy" is Tim Roth plays the most memorable and complex of villains.

In "First Knight," religion is perhaps more of a presence, largely because Arthur is a Catholic king and his noble experiment is linked with God. Altars, prayers and crucifixes abound, and the struggle between Arthur and his evil enemy Malagant is constantly presented as a conflict between a Christian ideal and a tyranny built on selfishness, power and greed.

In this variation, written by William Nicholson ("Shadowlands"), Lancelot (Richard Gere) is not a Frenchman touched by the divine. He's an itinerant swordsman who happens to be around to rescue Guinevere (Julia Ormond) when her retinue is attacked en route to her betrothal to Arthur (Sean Connery). It's not so much love at first sight, as lust on his part, which she resists.

In fact, she resists until she's rescued a second time, after being whisked from Arthur's castle by Malagant (Ben Cross). Breathless and alone in a charming woods, she's about to fall under Lancelot's spell and kiss him when Arthur's troops put in an untimely arrival.

She wants him to go, he wants to stay and accept the king's offer to join the Round Table. (Everyone's so noble.) But nothing happens again until Lancelot, now a knight smitten by idealism, decides he must leave Camelot to save it. As he says goodbye, she decides she loves him. It's him, yeah, the king walks in and sees them together.

Ironically enough, Lancelot has just delivered the film's best line, telling Jenny, with enormous sincerity: "I know that there was once a man who loved you too much to change you."

But that kiss is enough to bring on the crisis and the queen and the knight must go on public trial for treason. This time Arthur is whisked from a horrific situation



In "Free Willy 2: The Adventure Home," Jesse (played by Jesse Jackson) feeds his old friend, Willy, who has returned to his family. The U.S. Catholic Conference classifies the sequel A-1 for general patronage.

by an attack from the bad guys led by Malagant, who is sinister but obviously not very well informed.

You may prefer the sexuality to smolder rather than ignite. These actors are capable of a lot of smoldering. Beautiful young Ormond is regal, with just the right sense of tempered virtue. Although Connery (65) and Gere (46) are each probably a generation too old for their roles, they exude charisma. Gere especially moves and acts with energy and dash.

The agony, though, is just not there, though Connery reaches for it in several close-to-the-mach moments. Zucker made his career with comic parody and comes dangerously close to slipping on his own feet. It's not that easy to go credibly from broad spoofery to the very broad strokes of classic romance.

The worst moments are with the dialogue, in which the actors often seem to be topping each other with fortune-cookie aphorisms, including the Round Table pledge recited by the knights: "Brother to brother, yours in life and in death."

There are also too many bad judgments in production. Malagant's castle

seems to be dug out of coal slag (it's actually a Welsh slate mine) and has one of those deep bottomless pits that actors are impelled to throw torches into. The design of Camelot also looks like something out of a theme park.

At its best, which is probably not often enough, "Knight" and its cast catch the nobility of the legends and triumph over the errors of its creative minds.

(An Arthurian variation with some excitement and uplift; genre violence; satisfactory for mature youth and adults.)

USCC classification: A-II, adults and adolescents.

Film Classification	
Recently reviewed by the USCC	
ChancesO
Free Willy 2: The Adventure Home	A-I
KidsO
Under Siege 2: Dark TerritoryO
WaterworldA-IV
A-I - general patronage; A-II - adults and adolescents; A-III - adults; A-IV - adults, with restrictions; O - mostly offensive	

Documentaries probe use of atomic bombs 50 years ago

By Henry Herz and Gerri Pare, Catholic News Service

"The Day After Trinity," a 1981 production being broadcast on Wednesday, Aug. 9, from 9 p.m. until 10:30 p.m. on PBS, reports on the creation of the atom bomb.

The focus is on J. Robert Oppenheimer, the man who led the scientific team at the secret laboratory in Los Alamos, N.M., where the first successful atomic explosion took place at a desert site called Trinity.

Oppenheimer, a brilliant physicist and a political leftist, opposed developing a hydrogen bomb and was removed from his government post as a security risk shortly after the end of World War II.

The history of the enormous effort to create the bomb is told through film footage, much of it declassified for the first time. The footage recreates the patriotic fervor of World War II and the disillusionment of some of the scientists after it was used to end the war with Japan.

Many of the scientists who worked on the project were interviewed for the program and tell how they felt then and what they think now of nuclear weapons.

Both sides of the controversy about dropping the atom bomb on Japan are aired as well as conflicting opinions about Oppenheimer and his politics. The documentary is a fascinating account of a decisive turning point in history and a reminder that nuclear weapons can be created by scientists and used by the military but must be controlled by humankind.

"Rain of Ruin: The Bombing of Nagasaki"

Some sobering reflection on how victory in the Pacific was achieved 50 years ago are offered in "Rain of Ruin: The Bombing of Nagasaki" airing Tuesday, Aug. 8, from 9 p.m. until 10 p.m. on PBS.

Narrated by actress Linda Hunt, the documentary looks at the fate of the second Japanese city to be devastated by an atomic bomb only three days after Hiroshima had proven the new weapon's power.

Using newsreel footage and the recollections of mem-

bers of the crew who dropped the bomb as well as those who survived its blast on Aug. 9, 1945, the program presents a clear account of what happened that tragic day.

Chosen as a military target because it was an industrial city, Nagasaki also happened to be the historical center of Catholicism in Japan.

Since the primary target that day was obscured by cloud cover, the U.S. bomber had gone on to drop its atomic payload on Nagasaki, its secondary target city.

Written, produced and directed by Stephen Segaller, the program also examines the question of why this second atomic bomb was used against the Japanese.

Most, though not all, of the historians and military experts interviewed argue that the second bomb was necessary because the first had not forced the Japanese to accept unconditional surrender.

From their point of view, the use of atomic weapons was justified because it would end the war without the loss of American lives in an invasion of the Japanese home islands.

Others see it more pragmatically, suggesting that the \$2 billion cost in developing the bombs meant that it was impossible not to use them as soon as they were ready.

But a third explanation seems the most persuasive. This view holds that President Harry S. Truman ordered the bombings as much to impress Josef Stalin as to end the fighting in the Pacific.

Produced by Oregon Public Broadcasting in association with Nagasaki Broadcasting Company, the program is a thoughtful examination of a historic event, showing its human dimension and its political complexity.

TV Programs of Note

Sunday, Aug. 6, 7-8 p.m. (NBC) "China: All Power Under the Sky." From the "Time Life's Lost Civilizations" series, this program looks back at the development of imperial China, beginning 4,000 years ago with the consolidation of power under an ancient people called the Shang, who practiced human sacrifice on a grand scale.

Sunday, Aug. 6, 8-9 p.m. (PBS) "The Tree of Music." A "Nature" program tells the story of ebony and its origin in Tanzania, home to the elephant and rhino and the place where humans are thought to have first evolved.

Sunday, Aug. 6, 9:30-11 p.m. (A&E cable)

"Hiroshima: The Decision to Drop the Bomb." This special examines if the A-bombing of Hiroshima was militarily or morally justified and concludes that it wasn't. The program also questions whether President Harry S. Truman had other motives than to save U.S. soldiers' lives and end the war.

Tuesday, Aug. 8, 10-11 p.m. (PBS) "Struggle and Success: The African-American Experience in Japan." Ossie Davis narrates a program about the joys, frustrations, and complex issues faced by African-Americans in Japan.

Wednesday, Aug. 9, 8-9 p.m. (A&E cable) "Tokyo Rose: Victim of Propaganda." From the "Biography" series, this program tells the story of a U.S. soldier, Togo, a UCLA graduate in Japan at the start of World War II, whom the Japanese pressured to broadcast propaganda to U.S. soldiers since she spoke English.

Convicted of treason, she served seven years and was pardoned by President Ford in 1977.

Thursday, Aug. 10, 8-9 p.m. (PBS) "Berlin." From the "Clive James' Postcards" series, James flies into Berlin following the same route taken by the RAF when they bombed the city and Berlin Airlift pilots when they saved it. The program examines Berlin's horrific past and hopeful future in a changed Europe.

Friday, Aug. 11, 9-10 p.m. (A&E cable) "Investigative Reports: The Pope and the Nazis." Host Bill Kurtis says the program seeks to determine whether Pope Pius XII was "a pragmatic hero or a moral coward" during the Nazi era. That bit of breathless tabloid journalism characterizes an hour report which suggests more than it is able to substantiate with facts.

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

DRAFT

STRATEGIC PLAN

ARCHDIOCESE OF INDIANAPOLIS

• 1 9 9 6 •

August 4, 1995

Dear Friends in Christ:

Two years ago, we presented a draft of our very first Archdiocesan Strategic Plan for your comments and suggestions. After talking into consideration your input and that of many other groups and individuals throughout the archdiocese, a final plan was promulgated in September 1993. And that plan has guided and directed our efforts to live our mission as a Church since that time.

The last two years have been very busy ones for me, the archdiocesan staff, and for our pastors, parish life coordinators, and parish and archdiocesan lay leaders. Because you asked us to be pro-active, our first plan was very ambitious, and we probably attempted to do too much in too short a time. Now it is time to revise our initial plan and work hard to achieve the right balance.

Please take a moment to review the revised plan, which is summarized in this publication. We need your help to make this plan truly responsive to the present and future needs of our archdiocesan Church. Space has been provided on the back of this insert for you to list any suggestions or comments you may have about this draft of the revised plan. Please mail your input by August 16 to Marcia DiGiusto, Office of Planning, P.O. Box 1410, Indianapolis Indiana 46206-1410.

May our loving God bless you abundantly.

Sincerely yours in Christ,

+ Daniel M. Buechlein, A

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis



Archdiocese of Indianapolis

Mission

We, the Church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by:

- Worshipping God in word and sacrament
- Learning, teaching, and sharing our faith
- Serving human needs

We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

Prayer and spiritual growth

- Lifelong learning and sharing our faith
- Prayer and sharing our faith
- Community and respect for human life and all creation

Justice and consistent moral standards

- Pro-active leadership and shared responsibility
- Stewardship

Goals

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

Goal 1: Foster Spiritual and Sacramental Life

Objective: Promote good liturgical and sacramental celebrations.

Possible Action Steps

- Develop and distribute six bulletin inserts for the liturgical education of the assembly with complementary articles in *The Criterion*.
- Provide corresponding guidelines for the archdiocesan sacramental/liturgical policies beginning with penance and reconciliation, First Eucharist, and confirmation.
- Revise the Archdiocesan Church Art and Architecture Guidelines.
- Formulate a strategic plan for the Archdiocesan Liturgical Commission and the Office Worship.
- Expand Liturgical Formation Program into an archdiocesan certificate program in pastoral liturgy.
- Provide a series of homiletics workshops to help enhance the quality of liturgical preaching.
- Implement professional standards and procedures for parish directors of liturgical and music ministries.
- Provide resources and a series of workshops to train parish leaders of public prayer for services such as liturgy of the hours, communion services, wake services, and designated sacramental rites.

Objective: Provide opportunities and resources for personal spiritual growth.

Possible Action Steps

- Design and publish for mass distribution a brochure that describes in simple terms the meaning of spirituality for daily living with referral to the Office of Retreat and Renewal Services for further assistance and information.
- Design and pilot a parish-based program for spiritual companioning.
- Provide a series of retreats and recollection on "Spirituality and the Workplace."
- Provide a series of regional (outside Indianapolis) days of recollection for the elderly.

Objective: Support the spiritual development of pastoral leaders.

Possible Action Steps

- Evaluate existing programs which address the spiritual and personal growth needs of priests, parish life coordinators, pastoral associates, and laity, and propose new or revised programs as needed.
- Provide resources for and promote the use of personal spiritual direction for pastoral leaders, both clerical and lay.

Objective: Nurture the spiritual life and renewal of local communities.

Possible Action Steps 1.4.1

- Visit pastoral communities throughout the archdiocese to help them discern their specific needs for spiritual renewal.
- Provide information and staff support for new and existing renewal programs for pastoral communities with special emphasis on engendering a sense of the larger Church.
- Provide guidelines to help and encourage

groups and individuals in choosing devotional forms of prayer.

Objective: Promote evangelization as integral to archdiocesan mission.

Possible Action Steps

- Work with the pastoral staffs and members of at least 11 pilot parishes (at least one in each deanery) to develop a process for implementing *Go and Make Disciples* based on their individual parish needs.
- Formulate a plan and sponsor a day of reflection for archdiocesan agency employees to help them begin to infuse an evangelization focus into their respective ministries.
- Diversify archdiocesan evangelization leadership by the recruitment of parish representatives to advise the evangelization commission and coordinator.
- Facilitate a large-scale program of outreach for those who have ceased being active in the Church to culminate in the year 2000.
- Formulate a plan for the archdiocesan preparation for and celebration of the Jubilee Year 2000.

Objective: Promote ecumenical and interfaith cooperation.

Possible Action Steps

- Publicize grassroots ecumenical efforts through at least four annual articles in *The Criterion*.
- Conduct an assessment of the structure and impact of the Office of Ecumenism/Interfaith Commission.

Goal 2: Teach and Share Catholic Beliefs, Traditions, and Values

Objective: Establish and measure desired standards for excellence in Catholic education/formation in schools and religious education.

Possible Action Steps

- Develop the policies required to ensure that standards of excellence in Catholic education and catechesis are established, measured, and improved.
- Establish a complete set of desired standards for all levels of academic subjects and religious formation.
- Determine assessment tools to measure the standards in Possible Action Step above.
- Implement a leadership training program that assists teachers, catechists, and educational leaders serving parishes and schools in achieving the standards.

Objective: Foster excellence in Catholic school education.

Possible Action Steps

- Implement the archdiocesan Catholic Schools Strategic Plan 1995-1998.
- Develop and implement a process by which each school establishes and implements an annual improvement plan.

Objective: Develop the material resources needed to meet the growing needs of Catholic schools.

Possible Action Steps

- Expand endowments in parishes and schools and the use of planned giving.

- Assist each interparish high school and elementary school to develop the philosophy, leadership concepts, language, and principles of stewardship and financial practices which are consistent with stewardship.
- Promote the concept of shared community responsibilities for schools and develop funding guidelines for elementary and high schools.
- Assist each school to develop a strategic plan coordinated with archdiocesan and local planning processes.
- Assist each elementary and high school to realize its capacity for comprehensive development.
- Address archdiocesan marketing, communication, and planning needs for Catholic schools.
- To publicize a Catholic school perspective in legislative and administrative proposals.
- Invite business and civic community to become involved in Catholic schools.

Objective: Foster excellence in parish programs for life-long religious education.

Possible Action Steps

- Develop an archdiocesan strategic plan for religious education that includes spirituality, personnel, material resources, excellence in standards, curriculum, and marketing/development.
- Develop and implement a process by which each parish religious education program establishes an annual improvement plan.
- Assist parish administrators of religious education in implementing the curriculum guide for religious education, K-8, in conjunction with high performance standards and continuous improvement.
- Provide a plan to improve the quality of adult religious formation.
- Address archdiocesan marketing, communication, and planning needs for religious education.

Objective: Recruit, develop, and retain outstanding educators who are people of faith.

Possible Action Steps

- Develop a focused plan to recruit outstanding Catholic educators.
- Develop a plan to identify and "call forth" potential administrators from within our Catholic schools and religious education programs.

Objective: Implement the *Catechism of the Catholic Church* in the Archdiocese of Indianapolis.

Possible Action Step

- Implement phases two, three, and four of the four-year plan for all parish, education and agency leaders.

Objective: Research the efficient use, coordination, and distribution of material in archdiocesan, deanery, parish, and educational institution resource centers.

- Analyze resource centers and develop a plan for distributing educational materials.
- Implement a plan to address use and distribution of educational materials.

Goal 3: Provide for the Pastoral and Leadership Needs of the People of the Archdiocese.

Objective: Establish and implement coordinated processes for archdiocesan, deanery, and parish planning.

Possible Action Steps

- Clarify and simplify the planning processes in use in the Archdiocese.
- Involve and facilitate all parishes, schools, and deaneries in development of mission statements, goals, and objectives.

Objective: Strengthen local parish communities, recognizing the unique resources and needs of urban, suburban, and rural areas.

Possible Action Steps

- Revitalize and implement the remainder of the plan for center city ministry.
- Promote interparish sharing through effective deanery structures, including implementing the deanery pastoral planning process.
- Increase awareness and availability of archdiocesan services in local communities.
- Promote an increased awareness of the ethnic strengths and diversity of the Archdiocese.
- Assist parishes in developing services to meet multicultural-cultural needs.
- Create and implement parish life development guidelines.

Objective: Nourish the family as the basic unit of the church.

Possible Action Steps

- Coordinate the vision and efforts of all archdiocesan agencies and parishes to recognize the "Year of the Family" in 1997.
- Further the implementation of the National Council of Catholic Bishops' handbook, "A Family Perspective in Church and Society" throughout the Archdiocese.
- Develop and implement processes of enrichment for couples, particularly in their first seven years of marriage and in the middle years of marriage.
- Strengthen the program and certification of Natural Family Planning.
- Study and revise the 1991 Youth Ministry Task Force Report in light of present realities, priorities, and other ministries.
- Increase professional service to leaders of youth ministry.
- Provide for spiritual and ethical needs of students and faculty of educational institutions in the archdiocese.
- Develop processes to assist parishes in meeting the needs of singles and single parents.
- Establish and implement a program of regular inservice training to support parishes in identifying and meeting the needs of the elderly.
- Integrate young adults into the parish and archdiocesan communities through evangelization, education, reconciliation, and involvement.

Objective: Promote and coordinate recruitment of clergy, religious, and lay leaders in all areas of ministry, both paid and volunteer.

Possible Action Steps:

- Evaluate current awareness and discernment programs, incorporating successful initiatives with new strategies for diocesan priesthood.

• Evaluate the awareness and promotion programs for vocations to religious life, incorporating successful initiatives with new strategies.

- Develop an awareness and discernment program for lay ministry, emphasizing responding to the baptismal call to service, with specific strategies for high school and college students.
- Explore and communicate opportunities for funding for scholarships and/or grants to be used in the development of lay leadership.
- Create communication methods which promote an awareness of ministry opportunities and activities.
- Develop and provide models for a yearly "Volunteer Sunday" to recognize and appreciate all parish volunteer ministers at parish, deanery and archdiocesan levels.
- Review the decision regarding the permanent diaconate in view of parish staffing needs and constraints: lay equivalency pay, full-time positions, seminary training, and sensitivity to needs of minority communities.

Objective: Develop and coordinate effective and accessible formation, training, and ongoing support for clergy, religious, and lay leaders in all areas of ministry, both paid and volunteer.

Possible Action Steps

- Set standards for inservice continuing education for clergy, religious, and lay professional leaders.
- Develop and implement a continuing education program for professional ministry staff which includes professional growth opportunities, volunteer management, styles of leadership, spiritual growth opportunities, and theological foundations.
- Develop and implement a lay talent/formation program for all ministry volunteers which includes spiritual growth opportunities, theological foundations, and development of collaborative ministry skills.
- Facilitate the development of personal support groups for all professional ministers.
- Establish and centrally maintain a volunteer talent pool from which all archdiocesan entities could draw needed expertise.
- Work with the Council of Priests and the clergy in the development and possible implementation of a clergy review process.

Objective: Clarify and simplify the levels of authority and accountability between and within all pastoral and managerial levels of parish, deanery, and archdiocese.

Possible Action Steps

- Review the principles of consultative, collaborative bodies in the Archdiocese to clarify terminology, roles, and responsibilities.
- Develop recruitment and membership policies for all consultative bodies that emphasize the identification of required skills and recruitment of appropriately representative and skilled persons.
- Reissue support materials of consultative bodies.
- Redesign deanery structures and leadership roles to be effective communication and consultative links with the Archdiocese and coordinator of resources within the deanery.
- Develop a system of in-service training to sup-

port the collaborative relationships of members of consultative bodies and the professional staff who work with these bodies.

- Design and implement an evaluation process for the governance system of the Archdiocese to determine need for strengthening and supporting the collaborative relationships.
- Clarify the role of the pastor/parish life coordinator in relationship to archdiocesan agencies' policy-making roles concerning parish staff and functions.
- Clarify roles and responsibilities of the increasing variety of lay ministries.

Goal 4: Work for Peace and Social Justice Through Service and Advocacy

Objective: Increase awareness that the Catholic tradition of social teaching is an integral part of being Catholic.

Possible Action Steps

- Develop a program to promote the integration of Catholic social teaching into parish liturgy and life.
- Provide a program for religious educators, social justice commissions, adult catechetical teams, and others on the history, principal tenets, and documents of Catholic social teachings.
- Publish articles in *The Criterion* that focus on Catholic social teaching.
- Support efforts to ensure that the policies of the Archdiocese reflect the ideals of Catholic social teachings.

Objective: Encourage and enable parish communities to become involved in social justice activities.

Possible Action Steps

- Create a task force to work with the Secretary of Catholic Charities to coordinate and assist in the development and implementation of social justice activities.
- Develop and implement a training process for those interested in providing leadership to social justice efforts at the parish level.
- Conduct an annual conference, which includes opportunities for networking and support, for all those active in parish social justice efforts.
- Compile and make available to parishes a list of resource material designed to assist in the development of social justice activities.

Objective: Coordinate and enhance the efforts of archdiocesan social programs to bring the compassion of Christ to the people of central and southern Indiana.

Possible Action Steps

- Establish a new Catholic Charities board for the purposes of planning, development, coordination, and accountability.
- Develop and implement a plan designed to clarify the identity, structure, relationships, and activities of Catholic Charities.
- Develop and implement a plan for building relationships between parish-based and agency-based social ministry providers and activities.

Objective: Promote and foster respect for the dignity of human life and all creation.

Possible Action Steps

- Provide the necessary support and resources for implementation of the annual plan for Pro-Life activities.
- Make *Evangelium Vitae* available to each pastor, parish pro-life coordinator, and social justice chairperson.
- Develop and implement a plan to foster the education of priests, religious, and laity on the Catholic principles of moral decision-making and social justice issues expressed in *Evangelium Vitae*.

Goal 5: Promote Generous Sharing and Responsible Use of All Our God-Given Time, Talent, and Treasure.

Objective: Promote a comprehensive, spiritually-based approach to stewardship.

Possible Action Steps

- Develop and market stewardship office resources to pastors, parishes, and schools.
- Develop pastoral aids witnessing the spirituality of stewardship, e.g., a speaker's bureau and an essay collection for use with homily preparations.
- Develop a stewardship satellite plan for Catholic schools.
- Develop a model accountability report for use by parishes and schools.

Objective: Ensure fiscal accountability.

Possible Action Steps

- Develop a three-year financial plan for the Archdiocese of Indianapolis.
- As suggested by canon law, develop norms for all finance committees.
- Promote the position of Business Manager throughout the archdiocese.
- Explore the possibility of offering a brief course in business administration to all seminarians.
- Provide regular in-service to administrators and finance committees covering all aspects of temporal administration.

Objective: Develop comprehensive site plans.

Possible Action Steps

- Develop procedures for parishes and schools to perform regular facility audits.
- Using demographic information, plan the acquisition of properties to accommodate growth needs.
- Review parish and deanery boundaries for continuing effectiveness.
- Restructure the Archdiocesan Building Commission (ABC) in order to streamline procedures and increase accountability.

Objective: Promote stewardship of human resources.

Possible Action Steps

- Develop a method whereby all employees are covered by unemployment compensation insurance.
- Adapt parish staffing plans to shifting demographics.
- Enhance planned-giving efforts.

Objective: Develop a comprehensive approach to planning, communications, and development.

Possible Action Steps

- Develop procedures to coordinate capital campaigns and significant fund-raisers throughout the archdiocese.
- Prepare for an archdiocesan capital campaign through donor cultivation and needs assessment.
- Expand planned giving programs.

Please use the space at the right to list any suggestions or comments you may have about the draft objectives and possible action steps printed on the inside pages of this insert. Thank you!

Return this form by August 18 to:

Marcia DiGiusto
Office of Planning
P.O. Box 1410
Indianapolis, Indiana 46206-1410

Draft Objectives

Possible Action Steps

Other suggestions, comments?

Transfiguration of the Lord/Fr. Owen F. Campion

The Sunday Readings

Sunday, August 6, 1995

- Daniel 7:9-10, 13-14
- 2 Peter 1:16-15
- Luke 9:28-36

The Book of Daniel, which is the source of this feastday's first reading, is one of the most interesting works of the Old Testament. While the book refers to a prophet whose name was Daniel and who lived in Babylon during the years of Jewish captivity there, strong evidence within this work suggests that it was written many centuries after the time of the exile. The language is Hebrew, but it is a style of Hebrew that developed only in the second century before Christ. Assuming then that Daniel was composed about 170 years before Jesus, the full import of at least much of the work seems apparent.

When Alexander the Great died as a young man in 323 B.C., his empire broke into parts. One powerful general in Alexander's army took Egypt, made himself pharaoh, and was the father of a dynasty that endured until the Romans came in conquest. Another general, Seleucus, took for himself the territory now roughly occupied by Syria, Lebanon, Jordan, and Israel. He made himself king of this area and established Antioch as his capital.

A century and a half later, his descendant, Antiochus IV, came to the throne. Disaffected simply with being an absolute monarch, Antiochus IV fancied himself as god. He even added "Epiphanes" to his name, stating that he was the earthly manifestation of divinity. To impress this fantasy upon his realm, Antiochus IV dealt mercilessly with his subjects.

The very idea of a man, albeit a king, claiming to be divine infuriated pious Jews. Not a few were martyred. At least some of Daniel was written during this time. Its verses surely intended to reinforce the resolve to withstand the claims of Antiochus IV to godliness.

This reading signifies God, the God of Israel, mentioned here under the title "Ancient One," in a court far more splendid than any even the mighty Antiochus IV could assemble for himself. This alone dwarfed the image of the king in Antioch.

The Ancient One is true to the Covenant. He will protect the children of Abraham. Vindicating righteousness and the right of the true God will be the "Son of Man." He will confront and overwhelm evil.

Very little can be ascertained about the Second Epistle of Peter, the source of this weekend's second reading. The place of its composition, its date, even the circumstances of its authorship are debated. However, the message of this feastday is clear. Jesus is the mirror of God's glory because God is within Jesus.

The Gospel reading is from St. Luke's Gospel. It is the story of the Transfiguration, a story also told, though somewhat differently, in Mark and in Matthew.

In every verse, Luke stresses the divine character of Jesus. He calls the Apostles to the summit of a high mountain, an illusion to Sinai and to the ancient concept that always associated God with earthly heights. He appears in the place of respect between Moses and Elijah, two of the great prophets. He situates himself at the climax of history. All that has preceded Jesus is in preparation for him. All that will follow Jesus will look to him for salvation. At last, from a cloud—another image associated with God—a voice speaks, yet another reference to divinity. The voice identifies Jesus as God's "Son," of God's own nature. Finally, there is the divine command: "Hear him (Jesus)" (Luke 9:35).

Reflection

Obviously, for Americans there is no Antiochus IV to insult our right to worship as we choose. However, it would be naive to suppose that Christian virtue reigns unchallenged in our society. Justice, compassion, and the acknowledgment of God can be in short supply in our culture.

Nevertheless, these readings tell us the lesson of history is very long and clear. God lives, and God reigns supreme in perfection and love. God will not abandon the faithful. Instead, the Son of Man will rescue them from all worry, even from death, and protect them against unlovely forces.

The Transfiguration itself is a marvelous scriptural passage to introduce us directly to the person of Jesus the Lord. He is the Son of God. In Jesus is all hope. For Jesus is life. God calls us to listen to Jesus, not as a haughty command, but as a loving counsel. In Jesus is our salvation, our peace, and our eternity.

Daily Readings

Monday, August 7
Numbers 11:4b-15
Psalm 81:12-17
Matthew 14:13-21

Tuesday, August 8
Dominic, presbyter and religious founder
Numbers 12:1-13
Psalm 51:3-7, 12-13
Matthew 14:22-36

Wednesday, August 9
Numbers 13:1-2, 25-14:1, 26-29, 34-35
Psalm 106:6-7, 13-14, 21-23
Matthew 15:21-28

Thursday, August 10
Lawrence, deacon and martyr
2 Corinthians 9:6-10
Psalm 112:1-2, 5-9
John 12:24-26

Friday, August 11
Clare, virgin and religious foundress
Deuteronomy 4:32-40
Psalm 77:12-16, 21
Matthew 16:24-28

Saturday, August 12
Deuteronomy 6:4-13
Psalm 18:2-4, 47, 51
Matthew 17:14-20

The Shaping of the Papacy/John F. Fink

Pope Gregory II fought with the emperor over issue of iconoclasm

We have seen that the church and the state were often in great conflict during the seventh century, usually to the detriment of the church. By the end of the century, though, the state—that is, the Roman Empire with its headquarters in Constantinople—had begun to lose some of its powers in the land where it began—in Rome.

The papacy of Pope Gregory I in 687 was as tumultuous as some other papal elections, and it was not without its struggles. It was a time when the church was in a state of transition, and the struggles that were so common in earlier eras of church history.

After Pope Conon died on Sept. 21, 687, two men sought the papacy, the archbishop Theodore and the archdeacon Paschal. Both men were elected pope by their separate factions. After their election, both emphasized the Lateran Palace, where the pope lived at that time. Theodore arrived first and occupied the inner apartments. When Paschal arrived, he took over the outer apartments.

Of the two men, Paschal was the more cunning. He had written to the Byzantine exarch, John Platy—the emperor's official in charge of Italy, who lived at Ravenna—and promised him 100 pounds of gold if he would ensure Paschal's election.

With both men barricaded in separate parts of the Lateran Palace, the leading civic officials, army officers and most of the clergy met at the Palatine Palace and unanimously chose Sergius as pope. They then stormed the Lateran to install him as pope. Theodore accepted the compromise pope, but Paschal sent a message to John Platy urging him to come to Rome to overturn the election.

He did come, undoubtedly intending to get that 100 pounds of gold. Once there, though, he recognized the overwhelming support that Sergius had, so he issued the mandate necessary for his consecration. Before he did so, though, he demanded from Sergius the 100 pounds of gold which Paschal had promised.

Like other popes in the seventh century, Sergius had troubles with the emperor—in this case, Emperor Justinian II. Justinian apparently was anxious to emulate his namesake, Justinian I, who 140 years earlier had presided at a great council (the Second Council of Constantinople in 553). So in 692 Justinian II convoked the Trullan Synod (named for the domed hall in which it was held).

This synod was also called the Quinisext Council (the Fifth-Sixth) because its purpose was to promulgate disciplinary canons omitted by the Fifth and

Sixth General Councils of 553 and 680. However, Justinian invited only the Eastern bishops (except one bishop from Crete). The Eastern Church recognizes the 102 canons of the synod as acts of the Sixth Ecumenical Council, but Rome does not.

This synod condemned some practices of the Western Church, such as clerical celibacy and the Saturday fast during Lent. It decreed that priests and deacons, if married before ordination, could continue in their marriages, but could not marry after ordination—the discipline that governs most of the Eastern churches today. The synod also renewed the 28th canon of the Council of Chalcedon that gave the Constantinople patriarchal status second only to Rome, a canon never accepted by Rome.

After this synod, Justinian sent a copy of the canons to Pope Sergius for his signature. Sergius not only refused to sign but refused even to allow the canons to be read in public. This, actually, infuriated Justinian, who sent the commander of the imperial bodyguard, Zacharias, to Rome with orders either to get the pope's signature or to arrest him and bring him back to the capital at Constantinople, as had been done to Pope Martin I.

However, the imperial troops at Ravenna rallied to the pope—a clear sign that the emperor's authority in Italy wasn't what it once was. The troops pursued Zacharias, who ended up taking refuge under the pope's bed! Sergius pled with the troops to spare Zacharias' life, which they did. It was a humiliating defeat for Emperor Justinian.

During his almost 14 years as pope, Sergius was an energetic pope. He was particularly concerned about the church in England. He encouraged St. Willibrord, who began the conversion of the Frisians.

Pope Sergius was also an accomplished singer and he introduced the singing of the *Agnus Dei* during Mass. He had a greater devotion to the Blessed Virgin than was common in those days and he encouraged her four major feast days (the Annunciation, the Dormition, the Nativity and the Presentation) to be observed with solemn occasions.

During his papacy, he also saw to it that the major churches in Rome were restored and embellished. One of his first acts was to move the remains of Pope Leo the Great from an inconspicuous place to an ornate tomb.

Sergius himself is buried in St. Peter's Basilica. Honored as a saint, his feast day is observed on Sept. 8.

My Journey to God

To a Friend

Let me
touch your faith
and make it
part of me.
Let me
open your hand
and hold it firm
in steady doubts
and fears, and learn
that life
is not meant
to be lived
alone.

Let me
give to you
whatever gift
you seek,
grasp your hand
and hold it firm
in offering
no complete
that space and time
suspend,
as we become
God's love.



It's good
to be here—
this holy ground
of giving
and receiving
where heaven
bends to earth
and hope
springs from
all that ever was,
is now
and ever more shall be.

by Helen Fink Welter

(Helen Welter is a member of St. Barnabas Parish 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.

August 3-5

St. Simon Parish, 8400 Roy Rd., Indianapolis, will hold its 13th annual garage sale in the parking lot and cafeteria from 8 a.m.-3 p.m. It is sponsored by the Goldenaires Senior Group with proceeds benefiting the St. Simon School Endowment Fund.

August 4

Sacred Heart Parish, Indianapolis, will hold First Friday after the 8 a.m. Mass. Religious

topics will be discussed and refreshments will be served.

August 5

To Honor Mary, Queen of Peace, St. Mary Church, 317 N. New Jersey St., Indianapolis, will host Mr. Ralph Rogers, founder of Medjugorje in America at 9 a.m., followed by Mass and Benediction with a procession and blessing for the sick. A dedication and blessing of the new Marian Center of Indianapolis will follow with a luncheon. All are

welcome. For more information, call Kathy Denney at 317-767-0327.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, 38th and Ritter, Indianapolis. Everyone is welcome.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., Indianapolis, will hold a yard sale from 9 a.m.-2 p.m. in the school cafeteria. Proceeds will go to support the St. Rita's Youth Drill Team.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart. For more information, call Lena Poom at 317-874-9757.

August 6

St. Anthony Church in Clarks-

ville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Novena topic is "The Cross and The Crucifixion."

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 7 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul Parish, 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. Christopher Parish Singles and Friends, Indianapolis, will have a picnic and walk in Eagle Creek Park starting at 1 p.m. For more information, call Orlando at 317-240-4754.

The Latin School of Indiana-



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polis Class of 1975 will be having their Second 10 Year Reunion at the home of Ken and Gail Eckstein, 4731 Moss Creek Court, Indianapolis. Friends and family are invited to join in a pool party and cookout at 1 p.m. with dinner at 5:30 p.m. Please bring a covered dish. For more information, call Ken at 317-784-9534.

August 7

St. Vincent Community Hospice Adult Bereavement Support Group, "The Road to Healing" will be held at St. Luke's United Methodist Church, 100 W. 86th St., Indianapolis from 3-4:30 p.m. For more information and to register for programs, call 317-338-4040. No fee.

August 7-11

Sacred Heart Church, 1530 Union St., Indianapolis, will hold Vacation Bible School from 8-4:45-8:15 p.m. for pre-school to grade five. For information and registration, please call Jeri Warner at 317-638-5551.

August 8

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove. A business meeting will follow refreshments.

St. Vincent Community Hospice Adult Bereavement Support Group, "The Road to Healing" will be held at St. Vincent Marlen House, 1801 W. 86th St., Indianapolis from 7-8:30 p.m. For more information and to register for programs, call 317-338-4040. No fee.

The prayer group of St. Lawrence Parish, 4630 Shadeland Ave., Indianapolis, will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

Devotions to Jesus and the Blessed Mother will be held from 6:30-7:30 p.m. in St. Mary Church, 317 N. New Jersey St., Indianapolis. For more information, call 317-786-7517.

August 9

Immaculate Heart of Mary Parish, 57th and Central, Indianapolis, will meet to pray the rosary from 1-2:15 p.m. All are welcome.

St. Vincent Community Health Network's epilepsy/seizure disorder support group will meet from 2-3:30 p.m. at St. Vincent Family Life Center, 2001 W. 86th St., Indianapolis. For more information, call Kate Keesling, 317-338-3826.

August 10

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For information, call 317-784-1763.

August 11

A pro-life rosary will be prayed today and every Friday morning at 10 a.m. in front of the Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Christopher Parish Singles and Friends, Indianapolis will share an Interact event with St. Gabriel Parish, Indianapolis, at the Indianapolis Museum of Art's Film at Dusk. For more information, call Michelle 317-879-8841 or Kim 317-351-5910.

August 11-13

Faitha Retreat House, Indianapolis, will offer Claiming the Vision, Renewing the Church weekend for women religious. Fee is \$135. For more information, please call 317-545-7681.

August 12

St. Paul Hermitage, Beech Grove will have a Day of Reflection for the divorced and separated. Cost: your donation. Please call 317-545-0742 to register.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, 38th and

-See ACTIVE LIST, page 13

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Parish _____

Pastoral musicians meet in Ohio

By Donna Preliminary, Catholic News Service

CINCINNATI—Musicians and other church personnel converged on Cincinnati's convention center July 24-28 to hand down Catholic musical traditions and to present new repertoires for today's Catholic community.

The Active List

Ritter, Indianapolis. Everyone is welcome.

St. Anthony Parish in Clarksville will host the Apostolate for Family Consecration Holy Hours from 6-7 p.m. Rosary, confession, Benediction. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold a holy hour with the rosary at 2 p.m. in the church. For more information, call 812-246-4555.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. For more information, call Dorothy at 317-356-5110.

St. Christopher Parish, Indianapolis, Singles and Friends, will attend Symphony on the Prairie for the All Beethoven concert. For more information, call Diane 317-439-8203.

August 13

St. Mary Parish, Lanesville will

have a picnic beginning at 10:30 a.m. Chicken or ham dinners will be served and carry-outs are available.

Binges

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. **TUESDAY:** K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachi, Brownsburg, 5:30 p.m.; Mgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 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.; **FRIDAY:** St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. **SATURDAY:** K of C Council 437, 1305 N. Delaware, 4:30 p.m. **SUNDAY:** St. Ambrose, Seymour, 4 p.m.; Ritter Holy School, 6 p.m.; Mgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

The 18th annual convention of the National Association of Pastoral Musicians brought together 4,500 people from across the United States and six other countries to sing, play and pray.

For many involved in church music, the convention is the only time to get together with peers, and the event typically fosters informal as well as scheduled collaborations.

"It's the only time the musicians gather for this purpose," said Eugene Englert, composer of "Let Us Sing to the Lord," used during the convention's opening session. He is music director at Assumption Church in Cincinnati's Mount Healthy area.

"Music is a form of evangelization," said Jeanne Hunt, director of religious education at St. James of the Valley Church in Wyoming, also in Cincinnati. She gave a talk on "Praying the Story."

Composer Bobby Fisher, a member of Nativity of Our Lord Church in Cincinnati and program coordinator of the organization's School of Guitarists, said that as a language, the melodies of music help bring spoken words to life.

The language of music is evident in church hymns like the anthem "Holy God, We Praise Thy Name," said Hunt. In that way, "liturgical music mirrors the energy of the church in general with a quality of music, a spiritual depth, an understanding reason for musical prayer—for praise, for adoration and for thanks."

A goal of many of the pastoral musicians is to bring Catholics around the country together by reducing the labeling of music used at Mass as traditional, organ, choir, contemporary or guitar. Fisher, who is also music director at St. Agnes Parish in the Covington, Ky.,

Diocese, said he wants to see Catholics everywhere using a common repertoire of music.

"Labeling creates a division in the community," said Roy James Stewart, liturgical music minister at Cincinnati's St. Saviour Parish, Rossmoyne. He tries to erase distinctions between types of music because, as Catholics "we're trying to sing praise together."

"It can really bring people to a new understanding," he said. "It gets people in touch with an emotional response to the encounter."

And in working with parishioners, music ministers need to remember "to be humble" in their leadership role, said Hunt. Musicians need to be sensitive to the needs of their communities, provide support and act as servants and listeners. "I think part of the ministry is to have the music invite people back," she said.

Charles Gardner, director of the secretariat for spiritual and sacramental life for the Indianapolis Archdiocese, was chosen as a member of the NPM council. And the Indianapolis NPM group received the Chapter of the Year Award.

In welcoming the musicians to Cincinnati, Archbishop Daniel E. Pilarczyk told the standing-room-only crowd at the convention center of a welcome extended by King Frederick the Great of Prussia to Johann Sebastian Bach in 1747. He said he hoped to offer a similarly warm welcome, and told the church musicians: "You are the heirs and successors of old Bach. You play an integral part in the liturgical life of the church. You bring people to experience the beauty and majesty of God."

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ACROSS

- 1 "Good news" - great light. (Gen 1:16)
- 2 Catholic labels
- 3 Arched porch
- 4 Honolulu's island
- 5 Blind in Isaiah 34:15
- 6 Colorful season
- 7 Holy nation
- 8 The sunshine state (Abb.)
- 9 Religious ceremony
- 10 Wine - south
- 11 "Lover" (Julia 15:61)
- 12 "The" - the Lord of hosts. (Isa 9:7)
- 13 "The" - the Lord of hosts. (Isa 9:7)
- 14 Sea eagle
- 15 Spun around
- 16 Glaze over ice
- 17 Helper
- 18 Jesus in God's
- 19 "He" - the Lord of hosts. (Isa 9:7)
- 20 Leopards have these
- 21 "The" - the Lord of hosts. (Isa 9:7)
- 22 Facial touch
- 23 "Blessed" - God's (Job 38:9)
- 24 "As" - to speak (Job 11:17)

DOWN

- 1 "The" - the Lord of hosts. (Isa 9:7)
- 2 "The" - the Lord of hosts. (Isa 9:7)
- 3 "The" - the Lord of hosts. (Isa 9:7)
- 4 "The" - the Lord of hosts. (Isa 9:7)
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- 24 "The" - the Lord of hosts. (Isa 9:7)

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Youth News/Views

Scecina athlete soars to state high jump title

By David Smock

Imagine enduring endless hours of high jump practice to triumph over gravity and soar to record heights.

When the moment for the state high jump competition arrives, you really yourself, get a running start, and jump high enough to soar over massive Orlando Magic center Shaquille O'Neal.

Could lofty Indiana Pacers center Rik Smits do it? Nope.

But Scecina Memorial High School junior Donald Winston of Indianapolis did just that—reaching O'Neal's height—to win the Indiana State Athletic Association high jump championship on June 2 by clearing 7 feet in fewer attempts than second place finisher Kevin Hughes of Terre Haute South High School.

Now imagine jumping 7 feet off the ground if you're 5'8" like Winston versus well over 6' for Hughes, or achiev-

ing that milestone just seven months after breaking an ankle while competing in a semistate football game.

It's pretty amazing for anyone, but Donald Winston has made a habit of electrifying audiences. Scecina fans gathered at the Indiana University/Purdue University Track and Field Stadium that Friday night in early June certainly were among the most vocal fans.

The drama-filled showdown between the final two participants in the high jump competition also drew the attention of most of the other spectators in probably the night's most watched single event.

"I do think I did better in front of big crowds," Donald, now a senior, said. That certainly was the case this glorious night for Scecina's talented three-sport athlete. Winston's best official jump to that point had been 6'8" which is a school record and a height he attained three times. He had also reached 6'9" in practice the week of the state



Photo above by Paul Edum
Photo at right by K. C. Leffler, Tiffany Studios

Talented Scecina Memorial High School three-sport athlete Donald Winston of Indianapolis excels in football, basketball, and track. He also holds a state title in the INHAA high jump competition.

championship. Then came the real thing. And the crowds. And, no doubt, the adrenaline.

Donald passed on 6'7" to preserve his legs for the higher jumps. He hit on 6'8" and then on 6'9" and again on 6'10" and 6'11" as Scecina fans cheered him on. Each time he cleared the bar, the Scecina faithful screamed their support and Donald pumped his arm.

By the time he flew over 7' the entire stadium crowd was watching the exciting high jump competition. Donald achieved that mark on his second jump, while it took Hughes until his last attempt. That would prove to be the difference.

"All I wanted to do was be in the top five and jump 6'10" (in the state competition)," Donald said after winning the state high jump championship. "This was definitely my best jump ever. I was in a zone." Both Winston and Hughes missed all three of their attempts at 7'1-1/2" which would have been a shade over the state high jump record set by Jeff Woodard of New Albany in 1977 and tied by Ron Jones of Mount Vernon (Posey) and Adam Shumert of Peru in 1980.

However, Winston just barely missed it. "If I could have just gotten my legs over," Winston mused. "But after winning the championship, it didn't matter. I can't even describe the feeling right now. Afterward, I told Coach (Doug) Price that I'm not waiting until next year."

And there is the matter of next year since Donald will begin his senior year at Scecina this month. Opponents in three sports still have to contend with the diminutive dynamo who already has smashed the school career gridiron record for scoring with 276 points. He set a school single season rushing record with 1,989 yards, averag-



ing an astounding 12.2 yards per carry, with 24 touchdowns. He's also on the verge of breaking school records for rushing yards and interceptions.

Yet there was that haunting night last November when on just his third carry he broke his ankle, and despite a valiant comeback the Crusaders fell 14-13 to Evansville Mater Dei High School in the Class 2A semistate competition.

Winston underwent surgery by Dr. Steve Ahlfeld the next day, and thanks to a strenuous rehabilitation program monitored by school trainer Darrell Barnes, and probably more because of Donald's attitude and resolve, he was back to playing basketball mid-season and was named to the All-Sectional second team.

Then came track. In just the second meet of the year, Winston broke the school high jump record. Fourth-year track coach Harold Green said Donald "had been jumping at a disadvantage and he still got the school record. We were very overwhelmed by it. We knew he'd do it, but we didn't think it would be in the second meet."

Winston even surprises his own coaches, so it's hard to imagine what fans who have never seen him before think when they watch him jump. He doesn't look intimidating, and he's short, but he can jump high to pull down rebounds on the basketball court or soar to amazing heights to clinch the state high jump title.

What's next? It's almost football season, and Donald is practicing with the Crusaders. The Mr. Football candidate and 1994 honorable mention All-American wants to help new varsity gridiron coach Rodney Deckard earn a state ranking for the Crusaders in Class 2A polls. The team finished last season ranked No. 1 until their narrow semistate loss at Evansville.

Then comes basketball season, and track season, and then college.

Winston also is an honor roll student. His goal as a senior is to make a return visit to the zone in the 1996 state high jump competition next spring. It's a high-flying competition, but he already has racked up lots of frequent flyer miles.

(David Smock is a faculty member and public relations director at Scecina Memorial High School in Indianapolis.)

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Archdiocesan teens will discuss violence

Archdiocesan youth representing 11 deaneries will gather at the Archbishop O'Meara Catholic Center in Indianapolis on Aug. 6 for a conference on ways to constructively address violence in society.

As part of the "National Catholic Youth Initiative to Stand Against Violence," archdiocesan teen-agers will present information and concerns prepared by hundreds of teens on the deanery levels during the meeting this Sunday. They will gather for discussions on countering violence in society from 9:30 a.m. until 3:30 p.m. at the Assembly Hall, then will present a statement at the end of the day.

This fall, archdiocesan youth will again address concerns about violence in society during "Voices That Challenge," the National Catholic Youth Conference and National Youth Congress, which is scheduled Nov. 16-19 at Minneapolis.

Campus Corner

Campus Ministry Sunday is Aug. 13 at colleges

By Linda Fung

Each year, thousands of parents join in one of the most bitterweet of all the traditions associated with the school year: the transshipping of last year's high school seniors from the security of home into the anxious and unknown world of the college community.

As they are exposed to broader worlds with new people, new crowds, and new is-

sues, college students search to define their own personal sets of values and beliefs. Even though their optimism and idealism may cause a certain degree of invincibility, beneath that lies vulnerability and hesitancy. Many choices must and will be made personally, economically, vocationally, religiously—and all of which could affect their futures profoundly.

Very often, Catholics on campus are questioned or challenged about being Catholic. Students tell us that they wish they had

paid more attention in religion classes because some of the things Catholics take for granted are seriously challenged by people of other faiths.

Catholic Campus Ministry does much more than just offer Masses on campus. Catholic Campus Ministry helps Catholic students stay connected with other Catholics to answer questions and talk over church, world and life issues.

National Campus Ministry Sunday will be observed on Aug. 13 this year on college campuses in Indiana and elsewhere throughout the United States.

Campus ministry is normally listed as a "student activity" group.

• On large university campuses (like Indiana University in Bloomington, Purdue University in Lafayette, and Ball State University in Muncie), Catholic Campus Ministry is an actual university parish.

• On Catholic campuses (the University of Notre Dame and St. Mary's College in South Bend, or Marian College in Indianapolis), it's part of all campus life.

• On campuses run by other faiths

(Manchester College, Goshen College, Valparaiso University, and Wabash College in Crawfordsville), look for Catholic Fellowships groups or Newman Clubs.

• On commuter campuses (Indiana University/Purdue University in Fort Wayne, the University of Indianapolis, or the University of Southern Indiana in New Albany), it's usually called the Catholic Newman Club or Catholic Campus Ministry group.

Wherever Catholic Campus Ministry is located, there's the chance to worship, to discuss and question, and to serve with other Catholic students in an open and inviting atmosphere.

College students can join any Catholic Campus Ministry for socialization, discussion, and friendship in this most important time of life—a time of growth and change, a time of decisions and choices, a time of freedom and challenge!

(Linda Fung is director of the Campus and Young Adult Ministry Office in the Diocese of Fort Wayne-South Bend.)

Campus ministry serves collegians

Ball State University
St. Francis of Assisi Parish, Newman Center
Father John Kiefer, Pastor
Father Richard Deane, Associate Pastor
317-250-6100
Masses: Sat.—5:30 p.m.; Sun.—9 a.m., 11 a.m., 6:30 p.m., and at LaFollette Hall, 9:30 p.m.

Bethel College
Office of Catholic Campus Ministry
Sister Margaret Michael King, C.S.C.
219-259-5754
Masses: St. Monica Parish, Sat.—5:30 p.m.; Sun.—7:30 a.m., 9:30 a.m., 11:30 a.m.

Baylor University
Newman Center
Father Don Quinn
317-253-7651
Masses: Sun.—12:30 p.m., Atherton Center, Room 326

Calumet College
Office of Catholic Campus Ministry
Father Ernest Kozma
219-473-4350
Masses: Mon.-Fri.—8:30 a.m.; Campus Chapel

Duquesne University
St. Paul the Apostle Parish
Father Michael Frisch, Pastor
317-653-6528
Masses: Sat.—5:15 p.m.; Sun.—8:30 a.m., 11 a.m., 4 p.m.

Earlham College
St. Andrew Parish
Father Todd Rittner, Pastor
317-963-3902
Masses: Sun.—9:30 a.m., 5 p.m.

Franklin College
St. Rose of Lima Parish
Father Paul Sukany, Pastor
317-320-3929
Masses: Sat.—5 p.m.; Sun.—8 a.m., 11 a.m., first and third Sundays, College Chapel, 6 p.m.

Griffin College
Office of Catholic Campus Ministry
Sister Margaret Michael King, C.S.C.
219-259-5754
Masses: St. John the Evangelist Parish, Sat.—5:30 p.m.; Sun.—8 a.m., 11 a.m.

Hanover College
Catholic Community Center
Father John Meyer
317-265-4166
Masses: Sun.—7 p.m., Brown Chapel

Huntington College
Office of Catholic Campus Ministry
Carol Mitchell, Campus Minister
219-483-3661
Masses: St. Mary Parish, Sat.—5:15 p.m.; Sun.—8:30 a.m., 10:30 a.m., 12:30 p.m., and at Paul Parish, Sat.—5 p.m.; Sun.—6:30 a.m., 8 a.m., 10:30 a.m.

Indiana Institute of Technology
Office of Catholic Campus Ministry
Sister Marybeth Martin, P.H.J.C.
219-422-5581, extension 288
Masses: St. Anne's Home, Sun.—8:15 p.m.

Indiana State University/Rose Holman
St. Joseph University Parish
Father Mary Diney, O.F.M. Conv., Campus Minister
812-252-8088
Masses: Sat.—5 p.m., 7 p.m.; Rose Holman, Sun.—9 a.m., 11:15 a.m., 7 p.m.

Indiana University, Bloomington
St. Paul Catholic Center
Father Robert Sims, Pastor
Father Don Adams
Sister Mary Montgomery, S.P.
812-339-5561
Masses: Sat.—6:30 p.m.; Sun.—8 a.m., 9:30 a.m., 11:15 a.m., 5:30 p.m.

Indiana University/Purdue University at Fort Wayne
Campus Ministry Office
Sister Marybeth Martin, P.H.J.C.
219-481-6994
Masses: St. Anne's Home, Sun.—8:15 p.m.

Indiana University/Purdue University at Indianapolis
Newman Center
Father Don Quinn
317-632-4378
Masses: Sun.—4 p.m.

Indiana University/Northwest
Cardinal Newman Catholic Center
Father Charles Nibbel
219-884-1211
Masses: Call for schedule

Indiana University at South Bend
Office of Catholic Campus Ministry
Sister Margaret Michael King, C.S.C.

219-259-5754
Masses: Check local parish for schedule

Indiana University/Southeast
St. Joseph Hall Parish
Don Eakin, Newman Center Ministry Coordinator
812-945-4554
Masses: Sat.—5:30 p.m.; Sun.—8 a.m., 11 a.m.

Manhattan College
Campus Ministry Office
Card Merlet
219-862-5057
Masses: St. Robert Bellarmine Parish, Sat.—6 p.m.; Sun.—8 a.m., 10:30 a.m.

Marian College
Office of Campus Ministry
Father Francis Bryan, Chaplain
317-929-8355
Masses: Sun.—11 a.m., 9:30 p.m.

Oakland City College
Blessed Sacrament Church
812-789-5474
Masses: Sat.—4 p.m.; Sun.—9 a.m.

Purdue University
St. Thomas Aquinas Catholic Center
Father Patrick Chick, Pastor
317-343-6525
Masses: Sat.—7 p.m.; Sun.—9 a.m., 11 a.m., 4 p.m., 9 p.m.

St. Francis College
Office of Catholic Campus Ministry
Father Jeremiah Collins
219-334-3260
Masses: Sat.—4 a.m.; Sun.—9:30 a.m.

St. Joseph's College
Campus Ministry Office
Sister Linda Kori, C.S.C.
219-866-6302
Masses: Sat.—4:30 p.m.; Sun.—11 a.m., 9 p.m.

St. Mary's College
Office of Campus Ministry
Judith R. Feun, Director
219-284-5382
Masses: Sun.—Church of Loreto, 10:45 a.m.; Le Mans Chapel, 4:30 p.m.; Holy Cross Chapel, 7 p.m.; Regina Chapel, 9 p.m.

St. Mary of the Woods College
Office of Catholic Campus Ministry
Sister Ann Sullivan, S.P.
812-535-5120
Masses: Church of Immaculate Conception, Sat.—11:30 a.m.; Sun.—10 a.m.; Student Chapel, daily—11:30 a.m.; Sun.—4 p.m.

To-Steak University
Office of Catholic Campus Ministry
Sister Marybeth Martin, P.H.J.C.
219-481-6994
Masses: St. Anthony Parish, Sat.—5:30 p.m.; Sun.—7:30 a.m., 10 a.m.

University of Evansville
Newman Center
Joe Cook, Director
812-477-6646
Masses: New Chapel, Sun.—1 p.m.

University of Indianapolis
Office of Catholic Campus Ministry
Father Don Quinn
317-432-4178
Masses: University Chapel, Sun.—9 p.m.; Wed.—12:15 p.m.

University of Notre Dame
Father Richard Warner
219-239-6536
Masses: Sacred Heart Church, Sat.—5 p.m.; Sun.—8 a.m., 10 a.m., 11:45 a.m.

University of Southern Indiana
Office of Catholic Campus Ministry
Father Anthony B. Kissel, Chaplain
Chris Heuser
812-464-1871
Masses: Mid-American Student Housing Recreation Room, Sun.—11:30 a.m.

University of Vincennes
Office of Catholic Campus Ministry
812-888-5394
Masses: Check local parish for schedule

Valparaiso University
St. Teresa of Avila Catholic Student Center
Father Douglas Meyer, Chaplain
219-464-4042
Masses: Tues. Sat.—5:15 p.m.; Sun.—10:30 a.m.

Wabash College
Newman Center
Father Larry Kintanum
317-362-8105
Masses: Sparks Center, Sun.—5 p.m.

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Survivors of Hiroshima, Nagasaki seek peace in remembrance

An estimated 1,200 survivors of the first atomic bomb attacks live today in the United States

By Mike Nelson, Catholic News Service

LOS ANGELES—The silver airplane above Hiroshima looked "like an angel" against the sky, recalls Kaz Tanaka Suyeishi.

The Pasadena-born daughter of a Japanese businessman, she was used to American planes flying harmlessly overhead. But that day, Aug. 6, 1945, the B-29 bomber dropped something white.

"Look," the 18-year-old Kaz had said to her friend. "What could it be?"

Seconds later, more than 500 meters above ground, the white object exploded. Within minutes Hiroshima was gone, left a mass of rubble and flame. Some 75,000 people died immediately, and another 75,000 were left injured, many permanently disabled. Half of the city's 240,000 residents were left homeless.

When she regained consciousness, Kaz did not know if she was dead or alive. She saw dead, dying and dismembered people around her. Only 100 yards away, her father had suffered third-degree burns over his entire body. Her uncle burned to death; a cousin and a niece were never found.

Young Kaz was injured too, but she was so stunned that she felt no pain. And she did not see the infamous "mushroom cloud" that would shroud the city. She was in the middle of it.

Nearly 50 years later, at St. Vincent Medical Center in Los Angeles, Suyeishi greeted the *hibakusha*—the survivors of the atomic bombings of Hiroshima and Nagasaki at the close of World War II.

For the 10th time since 1977, a group of doctors from Hiroshima visited Southern California recently to continue research on these survivors. Each day about 40 survivors came to be examined, answer questions about their health, and share their stories.

An estimated 1,200 survivors live in the United States. Suyeishi told *The Tidings*, newspaper of the Archdiocese of Los Angeles, that each time the doctors come "a few more survivors appear."

Now 68 and a self-described "mama-san" and "grand-mama-san," Suyeishi herself has experienced cataracts,

gum disease, general weakness and chronic back pain since the bombing. Her scars are not evident, though, because they are concealed by clothing.

At the hospital, she smiled and joked with each survivor. Some have been coming since Suyeishi initiated the project nearly 20 years ago. Now, the Los Angeles County Medical Association and the nonprofit Japanese Community Health volunteer group sponsor it.

"They are a wonderful treasure," she added. "For many, it is not easy to share what they went through, and I have to beg them to come. It is hard for me, too; it is painful to bring back bad memories. But I have to do it. We all have to do it."

For the survivors, the tragedy of the atomic bombings must not be allowed to happen again.

"War is a stupid game," said Suyeishi. "A stupid, stupid game. What good is it? I hate violence. I am not interested in politics; all I want is to live in peace, in safety. No more Hiroshima, no more Nagasaki—no more war."

Radiation from the bombs has caused many types of cancer, according to Hiroshima's Radiation Effects Research Foundation. Other ailments common to survivors include fatigue, numbness, paralysis, speech and sleep difficulty, chest and stomach pain, skin rashes and blurred vision. Many experience psychological trauma.

"I can still hear the little schoolchildren," recalled Suyeishi, "so badly burned, yelling, 'Mama, Mama,' and their teacher, so badly hurt herself, saying, 'Mama will come.' But many mamas never did come."

To date, there is no evidence that the harmful effects of radiation pass to survivors' offspring.

"Every time I hear of an article on radiation, I read it carefully," admitted Mas Teranishi, a 37-year-old accountant from Walnut whose father survived the bombing of Hiroshima.

"You know that your father was exposed to radiation," he said, "and because Hiroshima was the first, there is no past history of what can happen. So we don't have all the answers on what radiation does."

Teranishi is healthy but admitted "there is always that slight fear."

His father, Keichu, a semiretired architect, lived three kilometers from the bomb's epicenter and was not injured. But the "living hell" he witnessed made him determined to help others. He is president of the American Society of Hiroshima and Nagasaki A-Bomb Survivors, which helped coordinate the exams at St. Vincent.

The younger Teranishi also helped. "Someday, all of



CNS photo by Mike Nelson, The Tidings
Dr. Kameo Marishi of Hiroshima's Radiation Effects Research Foundation checks the heartbeat of an atomic bomb survivor at St. Vincent Medical Center in Los Angeles. Survivors are still being checked regularly for effects from the bombing 50 years ago.

the *hibakusha* will be gone," he said, "but we still need to carry on the message that atomic warfare is a terrible, terrible thing."

Larry Armstrong, a Catholic historian from Chicago, has interviewed numerous survivors in America and Japan over the past 25 years.

"They don't really blame anyone for what happened," he told *The Tidings*. "The war caused it, they say, and they weren't part of it. Bitterness is not an issue. All they want is for the same thing not to happen again."

"We are not concerned with who dropped the bomb, or who started the war," said Suyeishi. "It happened, now we must move on. I do not hate America; I was born here, and now it is my home. To have hate and anger, it makes me miserable. We must forgive and love one another."



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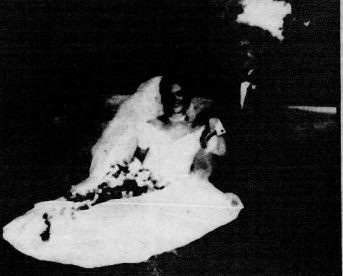
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U.S. making effort to hear church views for women's conference

At least two of U.S. delegates to U.N. World Conference on Women are prominent Catholic women

By Patricia Zapp, Catholic News Service

WASHINGTON—In preparing for Beijing, the U.S. government is making a pointed, sometimes behind-the-scenes effort to join with the Catholic Church on views they hold in common and to agree to disagree more quietly on differences that became the focus of last year's Cairo conference.

At least two of the U.S. delegates to the U.N. Fourth World Conference on Women Sept. 4-15 in Beijing are prominent Catholics—one a nun who is president of a Catholic college, another a Texas social activist who got her start working in the church.

State Department and White House officials also have met to discuss the Beijing agenda with Catholics who work for the U.S. bishops, religious orders and organizations representing various U.S. Catholic constituencies, from the National Council of Catholic Women to Network, the social justice lobby.

Those who have participated in some of those meetings say that implicit in the administration's efforts is a desire to avoid the same kind of public debate over divisive issues such as birth control and abortion that surrounded last September's U.N. Conference on Population and Development in Cairo, Egypt.

Vatican objections to a draft U.N. plan for population and development led participants in Cairo to reward the text and publicly reject abortion as a method of birth control.

Before that meeting, Faith Mitchell, the Clinton administration's most visible spokeswoman on population issues, was charged with being anti-Catholic for saying the Vatican's opposition had to do with the fact the conference was calling for new roles for women and for improving their status.

With the Beijing conference, those planning the U.S. role not only are talking to people from the Catholic Church, they're studying, and sometimes agreeing with, various statements that have come from Pope John Paul II, such as those about the rights of women to education, health care, decent working conditions and protection from violence.

One of the U.S. delegates to Beijing is Maria Antonietta Berriozabal, a former member of the San Antonio City Council who now devotes her time to public speaking on social justice and women's issues and to work with various nonprofit organizations, many affiliated with the Catholic Church.

A longtime community activist, Berriozabal has been a

part of the planning process for the Beijing conference for more than a year, attending preparatory sessions and related conferences around the world.

Another U.S. delegate, Ursuline Sister Dorothy Ann Kelly, president of the College of New Rochelle in New York, is in the process of catching up on the background of the Beijing conference after being notified in mid-July that she had been chosen to attend.

The State Department has not officially released a list of delegates, because it is not yet complete, a spokeswoman for the conference planning staff said. Once it is released, the nun said, she anticipates hearing from various people inside and outside the church about what they'd like her to represent.

NEW ALBANY

continued from page 8

Deanery to assist in giving older youth contact with the church. Each school year, many high school youth participate in scheduled retreats. A monthly Youth Mass is hosted by deanery parishes. Teens participate in Vacation Bible School, Soup Kitchen, and pre-school religious education.

OLPH Catholic School, headed by Principal Franciscan Sister Sharon Marie Blank, has 385 students. Typical of Catholic schools, money is always a concern, but Pastoral Associate Yost, who is also chair of the newly-formed stewardship committee, explained that for years the religious sacrificed for the families; now families are required to pay just salaries for lay teachers.

"Are we willing to sacrifice in our lives for our children's Catholic education?" asked Yost. The pastoral associate, who was the director of religious education for many years, believes the whole parish must be committed to Catholic education.

Yost says we must leave the "pay, pray, obey" days and convince people to give out of gratitude for what has been given to them.

The question remains: "How?" Father Fink responded readily, "Conversion: change of heart and mind." Something that is achieved through a spiritual life.

Engle cited the Renew program of the '80s as a positive influence on people.

Additionally, Father Fink schedules parish retreats, to encourage a focus on God and parishioners, every other year.

This centering on faith has proved successful from the parish's 1950 inception with a large building to accommodate all areas: church, school, convent, to the completion

of its current "A" frame church, finished in 1966 and dedicated in 1967.

OLPH parishioners are mostly French, Irish and German offspring of Holy Trinity and St. Mary. Three hundred families founded this parish; today they number 1,200. Father Richard Langan was its first pastor. Several have followed him, including the much-respected Father Charles Wagner, for whom Wagner Hall, located in the church basement and used for church/civic activities, was named.

Father Wagner was pastor from 1954 until his death in 1967. His determination to build a permanent church won him a place forever in the heart of this parish.

"Father was the heart and soul of this parish," said parishioner David Hock, whose stern was one of the founding members. "He could be family with us kids, scolding us for poor report cards."

But Father Wagner had another side too, according to Hock: "I was waiting for the school bus on a very cold day and couldn't zipper my jacket. When I saw Father Wagner, I almost cried, for I knew I was in trouble because my jacket was open. But he came up to me and helped me zipper my jacket. From then on I knew he was a sweet man underneath and that he cared."

Hock also remembered Father Wagner calling to the teens standing in back of a crowded church to come take the empty seat up front: "He'd point right at you and tell you to come up and that you weren't going to be leaving church early because you were standing in the back."

During Father Wagner's tenure, a school addition was also built.

Today OLPH founding members are 70 to 80 years old. "We are the recipients of their goodness and generosity," says Father Fink. "Like any parish, we reflect tension and growth. But we are family and we are proud of it."

OLPH boasts two delayed vocations to the priesthood, Father Tony Hubler, an archdiocesan priest ordained in 1992, and Franciscan Father Steve McKinley, ordained in 1994.

Of particular note is new Washington, D.C. Auxiliary Bishop William Lori, who attended OLPH Catholic School. Bishop Lori's parents, Mr. and Mrs. Francis Lori, reside in Clarksville, but lived in New Albany during his elementary years.

When asked for secrets of success, Father Fink, Yost and Engle pointed to one another, listing positive qualities.

But perhaps the real reason lies in their parish's spiritual dimension, daily lived in example and seen also in the availability of a Prayer Chapel, with separate entrance, adjacent to Father Fink's rectory, formerly the convent, built in 1954.

Two Masses are celebrated in the chapel weekly and several groups use it for devotion. Marian devotions are prayed every Monday. Parishioners, clerics come and go during their daily errands.

God is part of this parish's daily life.

Finally, in its welcoming packet for new parishioners, OLPH quotes a prayer stating its mission is to continue Jesus' mission and be his body, hands, ears and heart because now, it is the parishioners' bodies, hands, ears and hearts that Jesus works through on earth.

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Positions Available

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Fatima Renee Elwan, located at 5353 East 56th Street, is seeking a part-time Office Assistant. This person would be responsible for extending hospitality to all callers and visitors, providing clerical support for the office, assisting with the registration process as well as performing other duties. Requirements include a high school diploma or its equivalent, knowledge of office equipment including a computer, excellent interpersonal, organizational, oral and written communication skills, and at least 1-2 years of clerical experience.

We offer competitive compensation. Please send resume and salary history, in confidence, to: Ed Iskahan, Director, Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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Administrative Assistant (Part-Time)

The Archdiocese of Indianapolis is seeking a part-time Administrative Assistant for the Office of Pro-Life. This person will assist in developing and maintaining a variety of programs and services that foster the dignity of the human person. Candidates must have knowledge of the teachings of the Catholic Church on pro-life issues, excellent oral and written communication skills, proven organizational ability, and knowledge of computer applications including word processing. Previous administrative and/or clerical experience.

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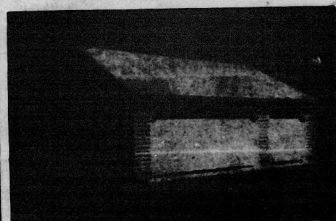
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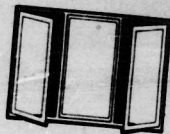
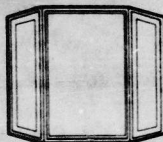
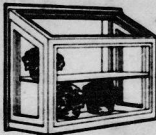
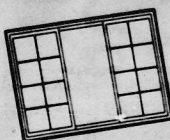


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