



The

# Criterion

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## 'Our archdiocese is healthy—and growing'

Archbishop Buechlein gives  
account of his stewardship,  
lists priorities for this year

By Archbishop Daniel M. Buechlein

I use this space to report on the "State of the Archdiocese" and to outline our priorities for the coming year. In this context, I also render an account of my stewardship along with that of the vicars and secretariat heads who represent me in the major areas of archdiocesan ministry.

We are a richly diverse Catholic community, and our distinctive identities—as individuals and as parishes, schools, agencies, and institutions—must always be respected and celebrated. But as a Catholic community we are also called to unity. And it is this unity of word, sacrament and service that we must celebrate.

In the opening paragraphs of his recent encyclical, "Evangelium Vitae," Pope John Paul II tells us that the gospel of life is at the heart of Jesus' message. This gospel of life "is to be preached with dauntless fidelity," the Holy Father tells us, "to the people of every age and culture."

As believers who have heard the word of God, we know that the good news of Jesus Christ "has a profound echo in the heart of every person." And, as the pope reminds us, the gospel of life that our church proclaims in its liturgy, its teaching and its outreach to all who are in need "marvelously fulfills all the heart's expectations while infinitely surpassing them."

In his encyclical, the Holy Father makes it clear that the gospel of life is not simply an ideology. "Still less," he says, "is it an illusory promise of a better future." The pope teaches that "the gospel of life is something concrete and personal, for it consists in the proclamation of the very

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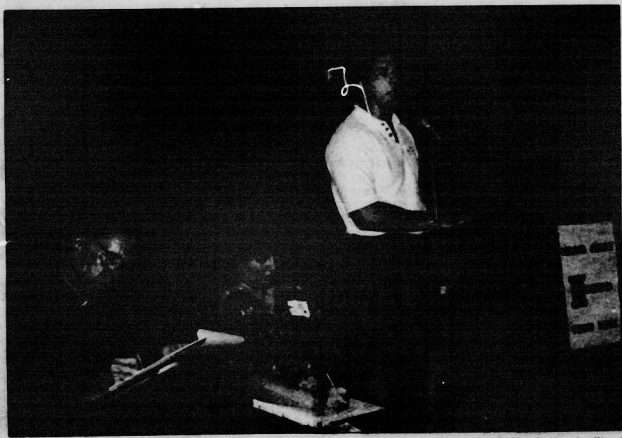


Photo by Mary Ann Woyatz

St. Matthew parishioner David Sitar of Indianapolis discusses young adult issues and needs during the archdiocesan Young Adult Town Hall on Aug. 28 at the Archbishop O'Meara Catholic Center. Archbishop Daniel M. Buechlein and Julie Szlach-Van Vollenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, take notes on his comments. Issues and needs expressed by young adults at the gathering will help strengthen young adult ministry in the archdiocese as well as assist Archbishop Buechlein and other U.S. bishops as they prepare a National Pastoral Plan for Young Adult Ministry. (See story on page 21.)

## Events are announced for 1995 Respect Life Sunday

Life chain, prayer service  
pro-life fair to highlight  
Oct. 1 observance

By Mary Ann Woyatz

Respect Life Sunday events in the Archdiocese of Indianapolis on Oct. 1 will coincide with national Catholic observances upholding the sanctity and dignity of all human life.

"This marks the 23rd time that we, the Catholic Church in the United States, have celebrated Respect Life Sunday," said Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities. "Thus, we are about to embark for the 23rd time on a year-long program of education, pastoral care, and advocacy for the dignity of every human person."

An archdiocesan pro-life vespers service at 4 p.m. at St. Peter and Paul Cathedral

and the second annual Pro-Life Activities Fair from 1 p.m. until 2:30 p.m. and 5 p.m. to 7 p.m. at the Archbishop O'Meara Catholic Center Assembly Hall are expected to attract pro-life supporters from many faith traditions who also will participate in the fifth annual Indianapolis Life Chain.

Between 8,000 to 10,000 pro-life supporters representing dozens of religious denominations will stand in prayerful silence on Oct. 1 from 2:40 p.m. until 3:30 p.m. along Meridian and 38th streets to peacefully demonstrate their opposition to abortion and express their sorrow about the deaths of more than 35 million babies killed in abortions since 1973.

Life Chain participants will form a huge cross along the two downtown Indianapolis streets as they hold signs stating "Abortion kills children," "Adoption, the loving option," "Abortion hurts women," "Jesus forgives and heals," and "Lord, forgive us and our nation."

St. Lawrence parishioner Tom Potratz of

Indianapolis, chairperson of the 1995 Indianapolis Life Chain, said the event formerly was known as the Central Indiana Life Chain. Because Hoosier pro-life supporters have started Life Chains in a number of nearby cities and towns, most participants in this year's Indianapolis demonstration will be Marion County residents.

"The Life Chain provides an opportunity to publicly endorse 'The Gospel of

Life' as Catholics, particularly, and to carry that message of life to the whole world," Potratz said. "The Life Chain is a peaceful and prayerful way to reject the culture of death that seems to pervade our society. It is a truly ecumenical outpouring by millions of pro-life supporters across the United States."

The defense of life is not just a religious right, he said. "It's a civil right. Our Declaration of Independence guarantees life, liberty, and the pursuit of happiness. Without life, the others are meaningless. Archbishop Daniel M. Buechlein will be unable to participate in Respect Life Sunday events next month. Father Craw-

See RESPECT LIFE, page 13

### Summer vacation is over for two regular features

The summer vacation is over for two *Criterion* features, "Faith Alive!", the religious education supplement to diocesan newspapers prepared by Catholic News Service, and the "Catholic Kids" page are both back this week, on pages 13 and 14 respectively.

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### Minister to priests

Benedictine Father Noah Casey's new job is to minister to ministers, both clergy and lay, growing number of lay ministers.



### Vocations Dinner

Twenty-two young men and women who are considering religious vocations hear talks from those preparing for religious life.

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# Seeking the Face of the Lord

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



## All of us need to see people of faith

Few cathedral celebrations are as joyful and as moving as the annual Mass for Golden (and more) Wedding Jubileans as reported in *The Criterion* last week. The turnout of folks tells us that this event strikes a chord. All of us were touched by the sheer numbers and spirit of the jubileans, but this year I particularly noticed the joyful pride, attentiveness and care for the jubileans of the grandchildren and great grandchildren.

The meaning of long years of fidelity in a less than perfect world has a deep impact. We are hungry for that kind of fidelity and we are hungry to see that kind of fidelity. We need to see. We need the mutual support of fidelity in a society that rarely cares to show such goodness.

Last week one of the news magazines featured a story on how many already announced presidential candidates (almost all) are divorced. Not surprisingly, the writer was making the point that these candidates are not very credible when they stress family values or decry the marital infidelity of other candidates. But I was amazed that the writer's point was, "but up on the topic," rather than "we need to do something to secure marriage and family life."

The moving witness of our golden jubileans goes against that stream of our confused culture and we all welcome their noble example. Surely the patient suffering and hard work that goes into perseverance and fidelity in the tough times escapes no one. We see it in the aged and calm spiritual strength of our elderly and often forgetful jubileans. We need to see that married life can withstand the trials of an imperfect world.

Last week we hosted a Town Hall listening session for young adults in the archdiocese. I didn't do an exact count, but I believe there were nearly 200 20- to 39-year-olds present. Believe me, they are impressive. We who are leaders at the Catholic Center listened to bright, articulate and focused youth who represented their peers well. It seemed to me that these young adults come from all walks of young life and they came with varying concerns and needs. But as the evening wore on, it became clear that there is a definite commonality of needs.

Pertinent to the witness of our golden jubileans I mentioned above, the

young adults asked for good role models. They mentioned this in the context of the pressure they get from peers in society who do not support Christian, spiritual and moral values. They mentioned their need for credible mentors in their day-to-day student and work and career lives. They asked for companions and guides as they try to make the difficult choices about their vocation in life, whether that be a vocation of the Christian lay person or that of religious life or priesthood.

Over and over they asked for more religious education. They told us they want to learn what they need to know about our Catholic faith so they can answer the critical questions of Catholic and non-Catholic peers. Our young adults need help from grandparents and parents, the first teachers of religion and life, as well as from caring pastoral leaders.

They told us they want to be welcomed in the parish worshiping community. They want to join in voluntary leadership at Mass and other liturgical ceremonies and in the life of the parish in other ways too. Some said they offer, but they don't feel they are taken seriously. Some asked for a more lively approach to prayer and the Mass.

I compliment our young adults for coming forward to make their needs known. I know they were delighted to see so many other like-minded and committed peers. I challenged them to make themselves more visible so we leaders can help them find each other. We need help to know where our young adults are because by the nature of their age they are a transient population. We value their energy and their dynamism. We need their visible presence.

The night after the Town Hall meeting there was a dinner for young adults who are discerning whether or not they have a vocation to religious life or the priesthood. Twenty-two young women and men came to the dinner, along with pastors or religious teachers. I was touched by the seriousness with which they commit themselves to the faith and I admire their generous spirit and, yes, their courage. I hope they were encouraged to see other young adults who are like-minded.

We are in this together.

## Connelly is re-elected Criterion president

Francis S. (Mike) Connelly was re-elected president of *The Criterion* at a board of trustees meeting Aug. 30 at the Archbishop O'Meara Catholic Center.

Other officers elected were Lawrence Connor, vice president and James R. Cain, secretary.

During the meeting, Archbishop Daniel M. Buechlein, chairman of the board and publisher of *The Criterion*, called attention to the connection between the paper's mission and the church's call to evangelize. He said that the paper has a central role in uniting a diverse population in the archdiocese.

Dan Conway, associate publisher, briefed the board on proposals regarding use of radio and television.

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

## The Mass is not a time for private prayer

Last week we published a letter from a reader who was unhappy because there wasn't any time to meditate during the Mass. This week another letter complains that there is no time for private prayer at Mass. From time to time I've received phone calls from, or had conversations with, people who think the Mass is too busy and who appreciate quiet Masses, with no singing.

By way of teaching, it should be said that the Mass is not supposed to be an occasion for private prayers. The "Catechism of the Catholic Church," quoting the Vatican II Constitution on the Sacred Liturgy, says, "Liturgical services are not private functions but are celebrations of the church which is 'the sacrament of unity,' namely, the holy people united and organized under the authority of the bishops. Therefore, liturgical services pertain to the whole body of the church" (No. 1140).

The same paragraph in the new catechism also says, still quoting the Vatican II document, "Rites which are meant to be celebrated in common, with the faithful present and actively participating, should as far as possible be celebrated in that way rather than by an individual and quasi-privately." This is meant especially for priests, but it applies also to others participating in the liturgy.

There is also a section in the catechism about singing and music in the liturgy. It quotes St. Paul: "Address . . . one another in psalms and hymns and spiritual songs,

singing and making melody to the Lord with all your heart" (Eph 5:19), and St. Augustine's famous passage, "He who sings prays twice" (No. 1156 in the catechism).

If one wants to think with the church, he or she should understand that the Mass is meant to be a communal celebration and not a private one. People are supposed to utilize other times for meditation, the praying of the rosary, or other private prayers. Sunday Mass isn't the only time people should go to church, and they can also pray at other times in other places.

Having said all that, we must also realize that many people simply are not comfortable participating in the liturgy in the manner the church would like. Some people just don't like to sing. Others were raised to think that religion and spiritual things are private affairs and they feel uncomfortable joining with other people. Still others grew up prior to Vatican II when Masses were more of a private affair and people were encouraged to say their private prayers while the priest was celebrating Mass. As the saying goes, it's hard to teach old dogs new tricks.

All this simply demonstrates the great diversity that exists within the Catholic Church. Not everyone wants to worship the same way, no matter what liturgists or the new catechism says. On the other hand, although it might be hard to teach old dogs new tricks, it's not impossible.

## Archbishop Buechlein to offer reflection on penance at Fatima

Archbishop Daniel M. Buechlein will conduct a reflection day at Fatima Retreat House in Indianapolis on Wednesday, Sept. 20.

The program will consider "What Does the Sacrament of Penance Mean?" Retreatants are invited to rediscover the words of Christ that started his preaching: "Repent and Believe the Good News."

The archbishop's talks will explore the meaning of the sacrament in the lives of Christians and the importance of following one's conscience.

The Sept. 20 program begins with registration at 9 a.m., includes two conferences, lunch and a liturgy. Registrations are limited. The fee for the program is \$20. Child care is available.

Other Fatima programs in the next few weeks include an engaged couples Tobit Workshop, Sept. 15-17; "Celebrating African-American Spirituality," Sept. 22-23; "Entertaining Angel Unwaves," Sept. 22-24; Women's Serenity, Sept. 29-Oct. 1; and "The New Catechism: Catholic Identity in the '90s," on Oct. 2. Those wishing further information may call 317-545-7681.

## Father Brennan to talk on community building in Columbus

"Building Community: Re-imagining Parishes, Evangelization, Small Communities" is the topic of a Sept. 29 and 30 seminar to be held at St. Bartholomew Parish in Columbus.

Father Patrick Brennan, a priest of the Archdiocese of Chicago and a nationally-known author and speaker, will speak. Currently, he is president of the National Council for Catholic Evangelization and Parish Renewal.

The focus of Father Brennan's work is to assist parishes in renewal programs for active and inactive Catholics, and for reaching out to the unchurched.

The seminar in Columbus will focus on the following areas: 1. Recognizing need: How are the personal needs being met in the parish community? 2. Recognizing the need to retrieve three "heart values": faith first, giftedness and connectedness; and 3. Recognizing how personal benefit builds community and how to do it.

The opening session will be held from 7 to 8:30 p.m. on Friday at St. Bartholomew Oratory. A reception will follow.

The next day will begin with a breakfast gathering at 8:30 a.m. at the parish hall on the St. Columbus campus. The morning seminar will run from 9 a.m. to noon, with a luncheon following. The afternoon semi-



Father Brennan

nar will be held from 1 to 3 p.m.

Quest and Vision Study Group, a small faith community within St. Bartholomew Parish, has organized the event in conjunction with St. Bartholomew's Adult Catechetical Team.

The seminar is free and open to anyone in the archdiocese. Space is limited, so reservations should be made as soon as possible by calling St. Bartholomew's parish office at 812-379-9353.

## The Criterion

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# Potential priests, religious hear vocations talks

Personal stories of how other young men and women discerned God's call encourage those who are searching

By Margaret Nelson

On Aug. 29, 22 men and women who are considering vocations to the priesthood and religious life gathered at St. Luke's reception room for a dinner and talks about vocations.

The women and men religious, priests, and guests included a contingent that called itself THPPA—"Terre Haute Potential Priests Association," to the surprise of the group's mentor, Father Larry Moran. After the dinner, a Franciscan novice and a third-year theology student told how they came to consider religious ministry.

Sister Ann Frederick told the group that, as a child, she never considered becoming a religious sister. She dated while she studied engineering at Purdue University.

But in her senior year of college, Sister Ann noticed that her fellow students had a different focus. "When they were talking about their futures, they were talking about good paying jobs, when they'd make their first million, etc."

"By then, I was looking in a different direction. I became more involved in the Newman Club and its outreach program. I was going to weekend Mass," she said. After graduation, Sister Ann began working for Cummins Engine in her hometown of Columbus. During her three years there, she experienced some family crises but, "I had a deep feeling of God's love. God became very real. . . . A lot of that carried me through."

"I would hear a Scripture passage as if it was the first time hearing it. I met some different young people who were searching. We organized a young adult group that worked on outreach projects, reading, and attended educational programs."

"I felt God was really present. Friends asked if I'd thought of religious life." Sister Ann said she laughed, thinking of deeper faith as being lived out in marriage.

During a trip to Appalachia with Purdue alumni and students, she met a sister who helped her see religious life as something she could be happy with. But she said, "Growth needed to happen."

She left her engineering job and worked for certification to teach math. She began an eight-year teaching career at Roncalli High School. In her parish of St. Agnes, Nashville, at college, and at the high school, she met other sisters who changed her view of religious life.

She said the Franciscan charism drew her because of its focus on social justice. She felt at home and knew the sisters respected her and her need to discern. And even though "it seemed like a crazy thing

for me to do, my family and friends really affirmed me."

Sister Ann said she chooses not to marry so that she "is free to minister and listen to where God is leading" her.

She described the flexible Franciscan one- to two-year postulancy and the two-year novitiate before the temporary and then the permanent vows. She called it "a chance to find out how it really fits. . . . When you slow down, you can't help but listen to the Lord."

"I always thought I would get married," Sister Ann said. "But I saw I could be very fulfilled because of my relationship with God and opportunities (to help others) with ministry."

While he was a teen-ager, Michael Farrell's name was suggested for the priesthood during the "Called by Name" campaign. He remembers Father Stephen Banet approaching him about priesthood when he was sitting in the back of church. "It was a scary experience," he said.

He told of going to a Called by Name meeting at the Catholic Center. "I had no idea where it was," he said, and arrived at the meeting 15 minutes late.

"I was very uncomfortable about the possibility of being a priest," said Farrell. Except for his mother, he didn't tell anyone he attended the meeting. After another meeting he "put it in the background."

At Indiana University, his attendance at St. Paul Catholic Center was "hit or miss," depending on whether he stayed out late on Saturday night. "I was not anti-church. I would always say my prayers."

Farrell said that at I.U., "I was in public and environmental affairs. I was geared to learn more about business and make a resume look better. I wanted to look better to get a better job; to get a better job to make more money; and to make more money to have more fun. College was geared toward money or jobs."

The second semester of his junior year, when he went to Spain for language credit, "was a pivotal point for me." The focus on family there "made me think about what I wanted to do with my life."

"I started going to daily Mass. I started feeling better and better." When he came back to Bloomington, Farrell became more involved at St. Paul—even "up in front as a eucharistic minister," he said. "I was enjoying more, learning more, and more comfortable with my faith."

He said he always had a prayer life, but it really became a factor that year. "Jesus became someone I could really talk to as a friend."

He decided to attend the "Come and See" weekend at St. Meinrad.

"Everyone looked normal; the conversation was very real; they were interested in where I had been; I was interested in where they had been." The other men voiced the same feelings and questions that he had.

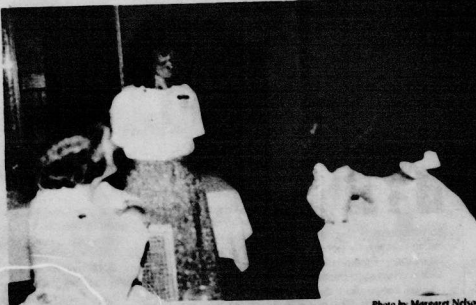
When someone asked if Farrell was coming to St. Meinrad next year, he found himself saying he thought he might. Again he had not told anyone (except his mother) where he was going that weekend, but by then, "I had almost decided this is what I wanted to do."

In his first year at St. Meinrad, he was grateful that no one treated the students as if they had made final decisions about the priesthood. "In many ways, it was the beginning of the decision," he said.

One of the first people Farrell told about his interest in the priesthood was a girl he knew from the first grade through high school. "I always thought you'd make a great priest," she told him.

"My roommates at IU didn't believe me. I told one I was taking theology and he said, 'I've always wanted to learn about rocks.'"

Farrell suggested that everybody seek a spiritual director—"someone who walks



At a dinner for young men and women who are thinking about the priesthood or religious life Franciscan Sister Ann Frederick tells how she came to consider religious ministry.

with you, points things out, has very good insight."

Farrell said he vaguely "thought of marriage up here and priesthood down there" when he started his chaplaincy at a Bloomington hospital this summer.

That's when the issue of celibacy really hit him. "I was struggling with how to live it out." He listened to patients and their families, discovering that he had the tools to love people in a different way. During his work there, he met people he knew from I.U., including some he had dated.

Farrell said it helped him to see how God works when, one week later, he had "a powerful encounter" with a patient in a traumatic situation. "I gained quite a bit from knowing I could be there for her" and her family at a very difficult time, he said.

"Now I see marriage and the priesthood as kind of equal. It makes the decision a lot more enjoyable to make. It was a very good summer for me," said Farrell.

Archbishop Daniel M. Buechlein commented on the talks: "What they said tells us that, when we're trying to discern, we want to know what God wants and what we want. If I did what I wanted to do, I'd never have become a priest." The archbishop said that people don't instinctively want to give up their lives for the kingdom of God.

He said, "It's God's grace that makes it possible"—the celibate way of loving—living "a life of pastoral service and love for the many."

The archbishop agreed with Farrell on the importance of a spiritual director. He said that his own advisor has helped him to remember that "if God has called you to do what you're doing (being bishop), he will give you the grace to do it."

The archbishop said that in prayer "we get that bigger sense of what God wants."

And he said, "We need a spiritual director to help us unpack all of this—to show us how to peel the layers of desire away."

He said, "It takes courage and a generous spirit of sacrifice to even look into this. I'll pray for all of you."

Father Paul Etienne, director of the Vocations Office, which sponsored the dinner, told the guests, "The first step is to cooperate with that voice of God. Many other people are praying for you."

## RESPECT LIFE

continued from page 1

ford will preside at the vesper service which brings pro-life supporters together in prayer to praise God for all life.

During the vesper service, Father Crawford will present the 1995 Respect Life Award and commission members of the archdiocesan Pro-Life Activities Advisory Council and parish pro-life activities champions.

The second annual Pro-Life Activities Fair scheduled before and after the vesper service will feature exhibitors whose work includes all phases of the Consistent Ethic of Life. Exhibits will address abortion, post-abortion reconciliation, civil rights, social justice, economic justice, the environment, health, hunger, capital punishment, housing, peace, and challenges facing persons with disabilities.

Snack foods will be offered free to visitors at the Assembly Hall, and complete meals will be available for purchase there following the vesper service.

Respect Life Sunday events and the Life Choir "will provide a visual statement of solidarity by Catholics and others in the Christian community that abortion is wrong and that the church is opposed to the killing of unborn children," Father Crawford said. "Our community needs to know that the church supports the sanctity of human life."

## The Criterion

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From the Editor/John F. Enck

# Even the bishops can speak infallibly



**L**et me continue this week the topic of the teaching authority of the church.

Last week and the week before I wrote about the teaching authority of the pope, both in his ordinary and his extraordinary magisterium. We saw that it is inaccurate to state that the pope is infallible; rather he exercises the charism of infallibility (which means he cannot err) under certain circumstances. But did you know that bishops, too, can proclaim doctrine infallibly?

Here's how this idea was expressed by Vatican Council II: "Although the individual bishops do not enjoy the prerogative of infallibility, they can nevertheless proclaim Christ's doctrine infallibly. This is so, even when they are dispersed around the world, provided that while maintaining the bond of unity among themselves and with Peter's successor, and while teaching authentically on a matter of faith or morals, they concur in a single viewpoint on the one which must be held conclusively" ("Lumen Gentium," No. 25).

The infallible teachings of the church have been proclaimed much more often by the bishops than they have been by popes speaking *ex cathedra* by themselves. They have done this in ecumenical (meaning universal) councils. There have been 21 of them since the first one in Nicea in 325, the latest being Vatican II from 1962 to 1965. (The Orthodox Churches accept only the first seven, however.)

When summoned by the pope, ecumenical councils constitute the highest teaching authority in the church. Ever since 325, when major heresies and discords arose, or when there was a need for reform in the church, the bishops have gathered in these councils. And when they do so, "they are teachers and judges of faith and morals for the universal church. Their definitions must then be adhered to with the submission of faith" ("Lumen Gentium," No. 25).

That document continues: "The infallibility promised to the church resides also in the body of bishops when that body exercises supreme teaching authority with the successor of Peter" ("Lumen Gentium," No. 25).

It should be noted, however, that ecumenical councils do not possess greater authority than the pope. The idea that they do is called conciliarism and it arose in the 12th and 13th centuries among theologians who were trying to

determine the powers of the papacy. It was particularly prominent in the 15th century when the Council of Constance was trying to solve the crisis created when there were three competing popes. This movement faded after the Council of Basel-Ferrara-Florence in 1431-45 at first unsuccessfully tried to overthrow Pope Eugene IV and then affirmed the primacy of the pope over councils.

Although bishops can teach infallibly, that is not the way they normally carry out their teaching responsibilities. They usually teach in ways similar to the way the pope does—they preach, they write pastoral letters (or columns in their diocesan newspapers), they see to it that parishes provide catechetical instructions, and they watch over the forms of prayer and worship in their parishes. This is their ordinary magisterium.

Bishops of dioceses are part of an ecclesiastical province. There are 33 such provinces in the United States, each headed by a metropolitan archbishop. The state of Indiana is one such province. The bishops of each province meet periodically to discuss common issues and to recommend priests who might have the attributes required to be bishops.

Bishops are also organized in regions. There are 13 such regions in the United States. The bishops of Indiana, Illinois and Wisconsin belong to Region VII. When the bishops make their *ad limine* visits to Rome every five years they do so by region.

Finally, bishops are organized into national conferences. The U.S.'s National Conference of Catholic Bishops was organized in 1966 in line with directives from the Second Vatican Council. But it is also a development of the annual meetings of the U.S. bishops whose pastoral character was originally approved by Pope Benedict XV in 1919.

By canon law, all the nation's bishops are members of that nation's bishops' conference. The conference issues pastoral letters and similar documents, but it lacks the teaching authority of the full College of Bishops.

Furthermore, the elected president of the bishops' conference is not the supreme authority figure in the country. Each bishop remains independent in his own diocese and answers directly to the pope and his curia.

At their annual meeting in November, the U.S. bishops will discuss recommendations for making some changes in how this conference does its work. After 30 years, the structures and procedures need overhauling. The prestige of the conference has slipped in recent years.

## The Human Side/Fr. Eugene Hemrick

# Keeping our feet on the ground when looking heavenward

How would a historian a generation from now characterize the Catholic Church in the United States during the 1990s?



According to R. Scott Appleby, associate professor of history at the University of Notre Dame, our future historian would see a church in crisis with the potential for decline.

Appleby points to a trivialization of the supernatural in religious beliefs as one reason for the crisis.

• He thinks liberals downplay distinctive elements of Catholic tradition that might appear offensive or might not easily be blended into ecumenical settings.

• He thinks conservatives downplay the supernatural with a quest for easy answers to complex religious questions, literalism and litmus tests.

Appleby's observations are well founded. There definitely is a growing restlessness in the church of the '90s over the continuing polarization of people. Self-styled conservative clergy and laity at times come close to the kind of self-righteousness which repeatedly is condemned in the Psalms.

Self-styled liberals are no better. Some studies of youth tell us that they are searching for values, and at times feel shortchanged by what they are receiving. Contrary to what some people think, many young people want defined values and will embrace Catholic tradition if it is related to their world of understanding.

So what ought to be done? How can the potential for decline that Appleby speaks of be countered?

For one thing, it is time to stop trivializing the supernatural!

Today's church must somehow recapture the spirit of Vatican II, which downplayed triumphalism on the church's part and pictured the church instead as a humble servant. It is humility—the posture of a humble servant before an almighty God—that speaks credibly of the supernatural in a sophisticated modern society.

And it won't work to teach of the supernatural with a self-styled correctness or fundamentalism that leaves no room for discussion.

On the other hand, those responsible for the religious education of youth need to realize that Catholic truths can stand on their own and don't need to be watered down for our times. Those who teach must work diligently at grasping and internalizing them.

When it is obvious that a teacher has humbly struggled to fully understand what is being taught, young people will respond. They love the authenticity this exemplifies, and they can sense when a person is devoted to truth.

I think Appleby is correct in linking both conservatism and liberalism to a loss of a sense of the supernatural. Neither approach appears to have the right sense of humility, one which places the supernatural first and ourselves second.

If this were reversed, we wouldn't see a new type of triumphant church, one that brings us down to earth and firmly plants our feet on the ground so that we can keep our balance when looking heavenward.

they don't feel the same degree of ownership that the ordinary Protestant does. So they don't give as much as Protestants do.

"That's all well and good," Father Brown might say. "But the next time we have to replace the boiler or repair the parking lot, to whom should I send the bill?" And for all his wit and wisdom, I'm afraid that's a mystery that even G. K. Chesterton couldn't answer.

## A View from the Center/Dan Conway

# Stewardship and the wisdom of G. K. Chesterton

When I was younger, I read a lot of G. K. Chesterton—particularly his Father Brown mysteries and his apologetic writings about the Catholic Church.

One of my favorite Chesterton quotes concerns the nature of the church. In "The Ball and the Cross," written in 1910, Chesterton said, "When we belong to the church we belong to something which is outside all of us; which is outside everything you talk about, outside the cardinals and the pope. They belong to it, but it does not belong to them. If we all fell dead suddenly, the church would still somehow exist in God."

This observation about the nature of the church as "something which is outside all of us" came to mind recently in a meeting about stewardship. I was invited to the meeting by two Protestant scholars, Robert Lynn and Glenn Miller, who are working on a paper about "cultures of giving" in Protestant congregations. These two scholars are interested in adapting their work to Catholic parishes, but first they wanted someone to help them sort out the similarities and differences between funding patterns in Catholic and Protestant churches.

I did the best I could, but it's hard enough sorting through the different funding practices in Catholic parishes and dioceses without getting into the significant ecclesial and cultural differences that exist between Catholics and Protestants. But one difference that I pointed out between these two distinct religious traditions is reflected in the above quote from G. K. Chesterton (who, of course, was a convert to Rome). As Chesterton says so clearly, Catholics have a very keen sense that the church is something outside of us. Applied to financial giving, this frequently translates into an attitude that suggests our financial support really isn't all that urgent. After all, the church was

here before us, and will survive long after us—whether we contribute to its support or not.

The Protestant attitude is fundamentally different. The Protestants who came to America seeking freedom from the political and religious tyrannies they experienced in Europe were literally "on their own" in the new world. In a very real way, the existence of their churches depended on each congregation's ability to contribute the time, talent and treasure needed to sustain a minister, his family, and all of the other operating expenses of the congregation. Even today, while most Protestant congregations have become more affluent, following the general pattern of mainstream American culture, they remain small communities (averaging 200 families) and there is no question that the personal contributions of each member are vital to the daily existence of the congregation.

From this perspective, we Catholics have been terribly spoiled. The early years of American Catholicism were a struggle, to be sure, from many different points of view. But we had the great blessing of priests and religious women and men who donated their lives to help build the church in the United States. As a result, our parents and grandparents never really knew the true cost of operating a parish or staffing a Catholic school. And our funding patterns reflect this very different reality.

By now, we've all heard that Catholics give less to the church than Protestants, and for reasons that we don't always understand, we don't like hearing about it. (I get angry letters and phone calls every time I bring this up.) But I think that G. K. Chesterton would be perfectly comfortable with these statistics.

Just as the church does not belong to the cardinals and the pope, Chesterton would say, it also doesn't belong to ordinary Catholics. (They also belong to it, but it does not belong to them.) And for that reason,



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The Criterion





## Downplaying the truths of our faith

The priest is very anxious to downplay the importance of the church's teachings on birth control, on mortal and venial sin, and

### Point of View

## How families are helped by the Apostolate for Family Consecration

**By Bob and Phyllis Bartholmer**

We, as laity, have an obligation and responsibility to share what we know to be the truth, and as parents are the first teachers of our children. This family apostolate has

**Name withheld by request**  
Indianapolis

## A waste of time devoted to nit-picking

The Aug. 25th issue of *The Criterion* carried information about the bishops' consideration of changes in the liturgy of the Mass which leaves me in a state of dismay and disbelief.

Do the bishops really have no more to

For more information about the Apostolate for Family Consecration, its Family Fest, or about the *Totus Tuus III* Conference, write to Apostolate for Family Consecration, 10000 Seminary Rd., Rt. 2, Box 700, Bloomington, OH 43910-9606, or call 614-765-4301.

Frankly, I think the waste of so much time and energy devoted to such nit-picking borders on scandalous. Readers of *The Criterion* who have driven through the southern part of this country in recent years will know what I mean when I say that liturgy committees have become the kudzu vine of the Catholic Church!

**Fredrick K. McCarthy**  
Indianapolis

## Opposed to more changes in the Mass


Your articles in the Aug. 25 issue concerning the changes in the Mass passed by the U.S. bishops simply astounded me! I'm from the "old school" and grew up attending the Latin Mass. Only within the last 10 years have I (and most of my senior friends) become finally adjusted enough to the Vatican II changes to attend Mass with devotion. At least, instead of fumbling through the Vatican II changes, we older people are now accustomed to the rituals—and now the bishops want to make more changes! It's getting so there is no time for private prayer at Mass anymore.

Perhaps the Holy Father should order the bishops to work on the real problems in our church today. The bishops in our country, as well as all over the world, have enough pressing evils to combat, such as abortion, lack of faith, the divorce rate (even among Catholics), the shortage of priests and nuns, and the growing apostasy regarding the actual presence of Christ in the Eucharist. Are they ignoring the real problems by frittering away their time on these unimportant and nit-picking gestures, such as when to shake hands at the kiss of peace, whether to join hands or turn our arms up and palms out during the Lord's Prayer, changing a few words in the Nicene Creed, etc., etc.—not to mention the burden of more changes on us already over-worked, faithful, and dedicated

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

## The economy is a spiritual issue

Some people say, "Wealth is God's



true, why was Jesus poor and why did Adolph Hitler become rich? Here are five good reasons to help you examine your conscience on this issue.

One: Jesus said, "It is more difficult for a rich man to enter the kingdom of God, than it is for a camel to pass through the eye of a needle." Don't be blinded by your desire for material possessions.

Two: The early church fathers consistently challenged the wealthy with this question: "How is it that you are rich?" St. John Chrysostom asked, "From what source did you receive your wealth? If from your father, how did he receive it? Have your privileges been honestly derived?"

Three: The Hebrew prophets of old unanimously condemned the rich who held as their own what was intended by God to be shared among the needy. In fact, Jewish law went beyond exhorting the wealthy to be charitable. It actually prohibited the rich from acquiring title to the land where the poor lived.

Four: The constant teaching of the church fathers supports the church's preferential option for the poor. St. Gregory Nazianzen put it this way: "After sin came into the world, greed destroyed our original nobility and turned law into a tool for the powerful. Look not to the law of the powerful, but to the law of the Creator."



priests who remained to tend the flock after so many of their brothers bowed out after Vatican II?

All of the above are superfluous and "much ado about nothing"—and I hope these changes will not be approved by the Vatican. Our faithful, devoted presence at Mass is what really counts, and if the bishops persist in making all these insignificant changes in the rituals, they may lose even that.

**Betty Walker**  
Batesville

## The Republicans and the abortion issue

The powers that be in the Republican Party are trying to remove the right-to-life plank in the 1996 Republican Platform.

It is imperative that as many people as possible write, as soon as possible, to the chairman of the Republican National Committee and request that this plank be retained. Please send your correspondence to: Mr. Haley Barbour, Chairman, Republican National Committee, 425 Second St. N.E., Washington, DC 20001.

**Vivree Schneider**  
Indianapolis

**Five:** St. Thomas Aquinas legitimized private ownership with this caveat: "The owner is bound to hold what he owns, not as his own but as in common, so that he is ready to give to others in need."

In the 1930s when the Great Depression brought impoverishment to the world, Pope Pius XI (1922-1939) condemned capitalism as an evil system because it was based on greed and selfishness. Pope John XXIII (1958-1963) criticized capitalism's lack of social progress, because it "put great concentrations of wealth in the hands of a relatively small segment of society while vast numbers lived in squalor." Popes Paul VI and John Paul II are also on record as condemning the abuses of radical capitalism which is driven by unbridled greed.

The entire social teaching of the church is designed not to overthrow the present capitalistic system, but to encourage the rich and powerful to take pity on the poor and powerless. To accept an economic system which will bring about greater social justice and keep human dignity as a high priority is a noble decision.

America is going through a mighty struggle. We must reduce deficit spending, but hopefully we will not do it by targeting handicapped children and the poorest of the poor. Pray that we find the middle ground. Vote your conscience, but let it be a Christian conscience.

(For a free copy of the Christopher News Note "Centesimus Annus," write to The Christophers, 12 E. 48th St., New York, NY 10017.)

Cornucopia/Cynthia Dewes

# What is power and who has it?

Graham Greene wrote a novel about "The Power and the Glory." Militants during the '60s proclaimed, "Power to the People." And self-helpers of all stripes herald "personal empowerment" everywhere we look. We all seem to admire, and sense a need for power.



Powerlessness is a feeling we all have once in awhile. Kids feel it, and when they're little, they show it. And show it and show it. Their frustrations at being ignored, thwarted or not taken seriously is one of the great challenges of parenthood. Especially when moms and dads in turn feel powerless to react appropriately, as in "one of us here needs to be grown-up."

Teens sometimes feel powerless when the hormones are racing, the sinews are young, and (they imagine) they know everything they need to know about anything. Parents have the power and teens don't! Talk about life being unfair (and they do).

When we're older, we sometimes feel that

only the boss, or the president, or the pope has power. Sometimes they exercise it in ways we approve of, and sometimes they don't. Either way, we don't seem to have much to say about anything.

We find ourselves working on a holiday we were promised off, or following a church rule we find unreasonable. Occasionally, with hundreds of our countrymen and women, we're sacrificed in wars we didn't start and don't understand.

In marriage, we feel powerless when we can't communicate with our spouses. We can't please them, we can't get through to them about our feelings and needs, or we don't know how to help them when they're hurting. Sometimes it seems that love means always having to say you're sorry.

Frustrated kids, teens, or people of any age are apt to react to the frustrations of powerlessness with anger or even violence. They punch the little boy next to them in the sandbox or toss dad's car. They smack their kid, or give Father O'Reilly what-for because someone cheated at the weekly bingo.

If we stop to think about it, power is a natural consequence of authority. And the

ultimate authority is God. While it's true that bosses and parents and the pope and president have power conferred upon them by rightful authority, so do we all. As people made in the image and likeness of God, we possess an authority which allows us to exercise power. The question is, do we exercise rightful power rightfully?

The spouse who uses his partner like a possession, or the parent who intimidates his kids just because he can, has no authority whatever to do what he is doing. Neither has

the employer who tries to put one over on his employees, rather than working with them toward a common goal.

Power doesn't always depend upon physical or intellectual size. It needn't be aggressive or loud or clever, and its results should never be destructive of another person. Power is what we're authorized to use when we're doing God's will.

Real power is listening to a friend who is grieving, confidently assuring him that healing will come in God's good time. Power is teaching a child to trust by quiet example, or patiently leading a spouse through times of sickness and despair with affection and humor.

Power comes from God, and it always leads back to him.

## Check It Out...

"I, Paul," a performance by Charles Baker, will be presented at Our Lady of Mt. Carmel Church in Carmel on Sept. 17 at 7 p.m. Baker uses the stage to inspire and educate. Using a one-man format, the convert to Catholicism has depicted Blessed Damien and St. Francis of Assisi, as well as St. Paul. The productions are suitable for fourth grade through adult audiences. Those wishing further information may call 1-800-578-0825.

"Christianity in Contemporary Africa" is a public seminar sponsored by Butler University in Indianapolis. It will begin with a Sept. 20 event, "The Ethiopian Orthodox Tradition," discussing developments in Africa's oldest Christian tradition in post-Communist, post-civil war Ethiopia and Eritrea. It is sponsored by the Butler University department of philosophy and religious studies and the Church Federation of Greater Indianapolis. For further information, call 311-9404.

Christ the King School will begin a year of celebration of its 50th anniversary with an outdoor Mass at noon on Sept. 24. Archbishop Daniel M. Buechlein will preside. The school will have hold an open house and alumni and family outdoor celebration after the Mass. Those wishing further information may call 317-257-9366.

Holy Cross Parish will begin the celebration of its centennial as a parish with a Spiritual Mission Renewal Sept. 15 and 16. The group will gather at 7 p.m. Friday to hear Benedictine Father Noah Casey's talk. On Saturday, the session will begin at 2 p.m. On Sunday, Sept. 17, former pastors and priests will concelebrate the 10:15 a.m. Mass with the pastor, Father J. Peter Gallagher. Brunch will be served in Kelley Gym following the liturgy.

St. Meinrad Archabbey and Seminary will present a vocal recital, *Musica Novum IX*, on Sunday, Sept. 10 in St. Meinrad.

## Terre Haute center to sponsor deanery catechists' program

Bob Meaney, associate director for religious education for the archdiocese, will be the keynote speaker at the Annual Fall Catechist's Day Sept. 16 for the Terre Haute Deanery. The event will be held at St. Benedict Parish Hall.

Meaney's topic to begin the half-day session will be "The Catechist as a Life-Long Learner."

Workshops will be available for new catechists and for those who wish more advanced programs. The "basics" course will offer a talk by Providence Sister Edna Scheller, principal at Sacred Heart, Clinton, on "Organizing/Managing Your Classroom."

Providence Sister Mary Moeller, principal at St. Patrick School in Terre Haute will talk on "Plan for Success: Lesson Planning Basics." Janet Mazzoni, director of religious education at St. Paul the Apostle, Greencastle, will discuss "Resources for Catechists: Using Media for Yourself and Your Students." And Patricia Burns, cate-

chist at St. Ann will talk about "Creating an Environment for Learning."

For the first half of the advanced workshops, Bob Meaney will discuss: "Help! I'm a High School Catechist"; Bea Groves, DRE at St. Ann, will talk about: "Help! I'm a Middle School Catechist." Father Richard Montagne of St. Mary of the Woods College will talk about "The Hebrew Scriptures: What Catechists Need to Know." And Providence Sister Adele Beascham, DRE at Sacred Heart, Terre Haute, will discuss "Prayer With Your Students."

In round two of the advanced workshops, Father La Montagne's and Sister Adele's presentations will be repeated. Registration begins at 9 a.m., the opening prayer is at 9:30, and the keynote at 10:30 and the entire group will adjourn with prayer at 12:25 p.m. Those wishing further information is required by Sept. 14.

Registration is required by Sept. 14.



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# Father Noah Casey will minister to priests

Office will also provide services for lay ministers in archdiocesan parishes

By Margaret Holson

Since Aug. 16, Benedictine Father Noah Casey has been the director of the Ministry to Ministers Office.

And just when people are beginning to understand what that office does, the emphasis is being changed from service only to priests, to ministry to lay ministers and priests.

"It's a little bit in transition," said Father Noah. He said he would be talking with Father Paul Koetter, vicar for ministry personnel and director of priests' personnel, and Mary Pat Farnand, director of lay ministry personnel.

"I suspect that most of my work will be with the clergy and I will be a resource for Mary Pat, who works with the parish life coordinators and pastoral associates," he said.

His work will cover three areas: priests' programs, spiritual direction for priests, and ministry to the clergy on a local level.

Father Noah will be in charge of the retreat program for the clergy. He'll also familiarize the priests with the variety of options for continuing education. He plans to listen to their needs, so that further training "is as accessible and practical as we can make it."

There is a wellness program available to archdiocesan clergy, in collaboration with St. Vincent Hospital. "We're very fortu-

nate as a diocese to have this to offer to priests," said Father Noah. And the sabbatical program "offers wonderful opportunities to the priests in our diocese."

A second area for Father Noah's ministry: "I will be available for individual spiritual direction. And I will facilitate selection of other spiritual directors—let the priests know who's around. There are new folks in the area that we may include." He said they may add to the list of recommended directors.

The third area of the work is "a shift from what Father Hilary did," he said (Benedictine Father Hilary Ottensmeyer was the former director of the Ministry to Ministers Office.)

"The archbishop (Daniel M. Buechlein) and Father Paul want me to be more mobile, to get around the diocese to visit with and listen to the priests," said Father Noah.

"I can see them in their own ministry settings. I'll be of whatever service I can be on a local level," he said. "Since this part is new, it may take a little while to see what is the best approach. But it will be soon. I'll start with some of the things that are in place, like the Personnel Board, the Priests' Council and the deanery boards."

Father Noah said, "I feel very honored; it's a real privilege to be invited to do this." He's been in this work for 18 years at St. Meinrad, giving spiritual direction to people on the college level, and to a minimal degree on the theological level. It's provided a wonderful background.

Of his two terms as president of the National Federation of Spiritual Directors, Father Noah said, "It has been very broadening to work so closely with my peers. I think that will be very useful."



Father Noah Casey, OSB

He's spent eight years doing spiritual direction for priests who come to St. Meinrad from different surrounding states. "And I've been spiritual director for a number of diocesan priests," said Father Noah.

"I worked with Archbishop Daniel when he was Bishop of Memphis. I got some preparation from that," he said.

"I've been doing the program for years. Of course, it's on a different level now. I'm happy. I think the work is extremely important. It's humbling to be asked by my peers. And I have had overwhelming support," said Father Noah.

He explained that the place he is living, in the former convent at St. Bernadette, will tie in with his ministry. "It offers privacy and some accommodations for priests to stay overnight. It's even large enough to do group work. The facility is working out just great—there are six guest rooms."

Father Noah hopes that it will become a place priests can come for direction, or for an afternoon of prayer. "They can get away for homily preparation, or if they want an alternative place for a day off. There will be a chapel in the house. It can be used on a first come, first serve basis for support groups."

"I'm hoping it will be more than a personal residence for me. It's in a central location. It's quiet."

"The people of St. Bernadette have been very welcoming. Right now I have no regular parish assignment," he said. He expects to help Father George Henninger at Our Lady of Lourdes and St. Bernadette.

"I'm particularly pleased with the housing. I'm very excited about the possibilities," he said. "It's a completely different lifestyle for me," said the Benedictine monk who was ordained a priest at St. Meinrad in 1976.

"I grew up at Lourdes. I used to play ball in the park three blocks from where I live now. When I was 8 years old, I never dreamed I'd be living at the convent at St. Bernadette!" said Father Noah, smiling.

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# Parish Profile

## Indianapolis South Deanery

# Holy Rosary keeps Italian faith, hospitality alive in Indianapolis

By Margaret Nelson

Holy Rosary has no parish boundaries. That's because it's officially designated as the Italian national parish. Franciscan Sister Jean Marie Cleveland, parish life coordinator, sees the south side parish as trying to preserve that Italian culture. It comes through in everything from the way they greet visitors and parishioners at Mass, to the hospitality they show at the Italian Street Festival.

And like their ancestors, Holy Rosary parishioners feel



Photo by Margaret Nelson

Parish team: Providence Sister Mary Slattery (from left), pastoral associate; Bernice Greene, administrative assistant; and Providence Sister Jean Marie Cleveland, parish life coordinator, carry on lively conversation as they discuss parish ministry.

they have an obligation to help the poor. In fact, some of their celebrations of feasts are centered around charity.

To celebrate the March 19 feast, the parish sponsors a St. Joseph's Table. Held as a Sunday afternoon dinner in an area restaurant, all of the proceeds are given to educate those in need. It is based on the custom of Italian noblemen who opened their homes to feed the poor on St. Joseph's Day.

And at the Italian Street Festival, people put money for the poor on streamers on the statue of Our Lady.

Whenever there is a special liturgy, as well as at the festival, there is a children's procession with the youngsters dressing like Italian pages or peasant girls.

The Holy Rosary Pastoral Council and the Italian Heritage Society of Indiana, have joined this year in publishing "L' Italia on the White River," written by James J. Divita, a history professor at Marian College. The society meets at the parish. Holy Rosary hosts classes in Italian to enable people of all ages to learn Italian.

Many parishioners are also involved in the annual Mass at Camp Artbury's "The Chapel in the Meadow," dedicated to the Blessed Virgin and honoring Italian prisoners from World War II, who originally built the chapel.

The parish welcomed the Sacred Heart senior citizens' group when it didn't have a place to meet. And the Hispanic Wholistic Education Center is using a couple of rooms in the parish.

Besides the St. Joseph Table, the Christmas giving tree is another way the people in the parish show concern for those less fortunate. With neighboring St. Patrick Parish, Holy Rosary provided food, clothing, and toys for 15 families last Christmas.

The parish is doing a lot of collaborative work with other parishes, especially the three that also send children to Central Catholic School: Good Shepherd, Sacred Heart, and St. Patrick.

In fact, the staff listing of St. Patrick and Holy Rosary has several similarities. Besides Sister Jean Marie as parish life coordinator, the two parishes share Father J. Peter Gallagher as priest minister; Father Thomas Clegg as priest moderator; Providence Sister Mary Slattery as pastoral associate; and Gary Asher as music director.

Bernice Greene spends all his time at the Holy Rosary property as administrative assistant. His wife, Magdalene Minardo Green, is pastoral council president.

In October, the four parishes will begin the Christ Renewal Parish program. There is a cooperative program for engaged couples, "Evenings for the Engaged."

The parishes have done adult education programs together. Last year, the new catechism was studied in a four-parish 12-part program. The confirmation group met as a large group every other session, and the pastoral staff shared in leading penance services.

Holy Rosary and St. Patrick's administrative staff prepares parish programs for RCIA, religious education, and baptismal preparation. And they train their own liturgical ministers. Sister Mary and Sister Jean Marie prepare these programs. The two parishes have separate parish council committees.

Each parish coordinates its own fundraisers. "But the parishioners wander back and forth. The people from here help here (at St. Patrick), they help here," said Sister Jean Marie.

"The helpers flow from here to there and stay till the last dish is done and last raffle ticket is sold," said Sister Mary.

Sister Jean Marie said that the Latin School, which closed in 1978 was vital to Holy Rosary's past. "And it affects its present. The archdiocese had a lot of good priests come through here. There are a variety of ministers because of that."

"The parish had to revitalize itself after Latin School closed," she said. "They had to take care of the property. They organized a parish council and got back to being a people's parish."

It was one of first parishes to share priests. "It was a model for change in some of this," said Sister Mary. The 1993 announcement of a parish life coordinator was greeted with friendliness.

Young people, who grew up at Holy Rosary or whose parents grew up there, often come back for their weddings. Sister Jean Marie said. People from all over the Marion County area come to the weddings and funerals. The families help one another if something happens.

It was in 1984 that the fiesta was revitalized, and the parish began having spaghetti suppers. "Some parishioners go all over the city to make meatballs for parish and agency fundraisers," said Sister Jean Marie.

Holy Rosary had the first 12:10 p.m. Mass. "We used to pay a quarter for our seats," said Greene. "In the late '50s, it was standing room only."

One of the annual parish events is the living rosary held after a weekend Mass nearest the Oct. 7 feast day.

Even with the PLC, parishioners recognize the importance of their sacramental minister, Father J. Peter Gallagher. Sister Jean Marie and Sister Mary meet with him almost every Tuesday morning. "I feel that is one of most important things to making us all work together," said Sister Jean Marie. "We try to have

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the liturgy planned days before every major season," she said.

She calls Greene "One of Holy Rosary's greatest assets." The two-day annual street festival brings in \$138,000, with \$79,000 profit. Greene thinks people should realize that the Holy Rosary festival money is saved to do major repairs. "We have just done the roof, some tuck pointing, and put in new windows."

In the parish life center (the former convent), bathrooms have been made handicap accessible. The church renovation committee is responsible for deciding what needs are most pressing.

Next on the agenda are the eaves, the overhanging exterior of church, and electrical and heating repairs. "We're doing major renovation," he said. "We want to make the church as liturgically correct as possible." He said they are considering putting in a small elevator to make the church handicap accessible.

The archdiocese is exchanging some property with the city so that Holy Rosary can build a parking lot that can

be used by the Catholic Youth Organization and the parish. The CYO has had its offices in the former school building since 1979.

"It's a very, very, unique parish. Everyone seems to be related," said Sister Mary. "That stems from the root families that started here. The older generations are still

"They have strong family relationships. A baptism is a large gathering. I don't think other parishes have the same thing. Whole families come to work on the festival. It is a network," said Sister Mary.

"But other people can come in and feel welcome, too," said Sister Jean Marie. "I see former parishioners coming back. I see new people coming in." Since 1975, 400 people have been added to the parish roster. Of course, not all members are Italian, even by marriage.

"The music sounds good because of the size of the church," said Sister Mary. "The same number of people sound different singing at St. Pat's" which holds 800 people, compared to Holy Rosary's 400.

The oldest parishioner is Anna Fihicchia, who is 96.

"Family is a big thing. They always get together for spaghetti on Sunday. They take care of the older people and help them stay in their homes. Some of the homes still have banana basements, where they kept the fruit cool," said Sister Jean Marie.

"We did get messed up by the highway," said Greene of I-70, which lies south of the church, forming a triangle with East Street and Virginia Avenue. The farmers' market and fruit warehouses were immediately west of the area. Now most of that area belongs to Eli Lilly, a pharmaceutical company.

"The families still go to celebrations, ballgames, activities of the grandkids—whatever the children do. There is a tremendous turnout for children's liturgies. The kids are involved in a lot of parish activities. The parents bring the kids along to help on parish projects. Little kids are expected to help with what their parents are doing," said Sister Jean Marie.

Some people belong to two parishes. "A lot of people are real regular here. Some continue to contribute to their parishes weekly, plus Holy Rosary. They seem to be real loyal. They want to be buried from here."

Sister Mary said that many businessmen make "contributions in kind," give large discounts, donate food or service, or help make connections for things the parish needs. "The roots go back to their great-great-grandparents. It's always been done," she said.

With proceeds from the street festival the parish has been able to renovate the basement, air condition the church and add new windows.

"People think Holy Rosary hoards all this money," said Greene. "Holy Rosary gives away a lot—five to seven percent of its income to charities."

"They save festival money to do things they know need to be done. They are thrifty; they don't spend money unless they have to," he said of the renovation committee.

"We have four kids in Central Catholic; the number of students makes it \$25,000 per child that we give to the school each year," said Greene.

He said that the elementary school staff wants to make people aware of the four parishes that are involved. "We hope to bring the kids to each parish sometime this year. We're hoping to bring the whole school to Holy Rosary sometime near our feast—on Oct. 7."



Photos by Margaret Nelson

Father J. Peter Gallagher processes into Holy Rosary Church where he serves as priest minister. Danny Corsaro (left) and Vincent Lynch, dressed as Italian pages, carry the flag of Italy during last year's 85th parish anniversary procession.



Archdiocese  
of Indianapolis

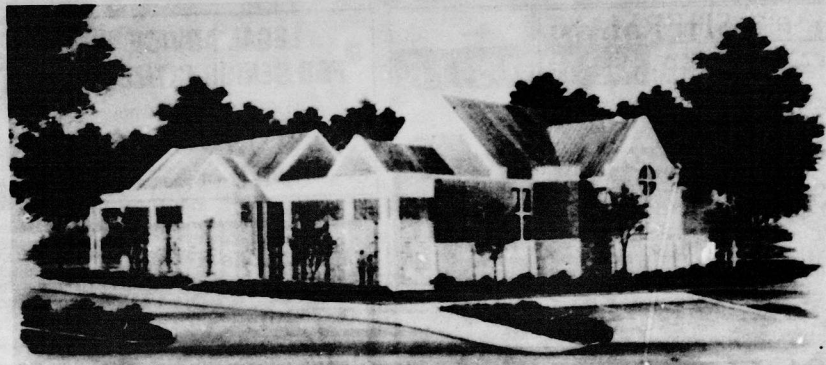
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# ARCHDIOCESE

(continued from page 1)

person of Jesus." In Christ, the gospel of life is definitively proclaimed, and every human person finds freedom and salvation in this great mystery of our redemption.

Pope John Paul's teaching on the gospel of life provides a rich background for understanding the mission and goals of our Archdiocese of Indianapolis. Two years ago, on this occasion, I first presented to you the mission statement, values and goals developed in our strategic planning process. And at that time, I observed that the heart of our mission is evangelization.

As a Catholic community, we exist to proclaim the gospel of life here in central and southern Indiana, and to reach out to one another (and to all people of good will) by worshipping God in word and sacrament, by learning, teaching and sharing our faith, and by serving human needs as Jesus did. We carry out this mission in full communion with Pope John Paul, the Bishop of Rome, and with all our sisters and brothers in the universal church.

Two years ago, as an integral part of our mission, we made a commitment to generosity and to the responsible use of our spiritual and material resources. I want to say a few words about our stewardship of spiritual and material resources—in light of our mission to proclaim the Gospel of life.

## AN ACCOUNT OF OUR STEWARDSHIP: 1992-95

When I was installed as archbishop three years ago, I was presented with the results of studies and planning processes covering 10 distinct areas of our church's ministry: spiritual and sacramental life, leadership and governance, communications, education and evangelization, parish staffing, center city concerns, future directions for Catholic Charities, stewardship and development, administration, facilities and finance. As you may recall, these study reports included several hundred recommendations—ranging from very general ideas (such as the need for proactive leadership to call the Catholic people of our archdiocese to a sense of unity) to some very specific things (like the need for an archdiocesan logo).

Because it would have been impossible to implement all of these studies and recommendations, we initiated a process of strategic planning to set priorities and to identify those action items that are either essential to our mission, or urgently needed now. With God's blessing and the help of hundreds of people throughout our archdiocese, our first strategic plan was developed in less than a year and was promulgated in September 1993.

The visible record of the past two years speaks for itself. In each of the areas I just mentioned, there has been significant progress as a result of God's providence and our planning. Here are just a few of the accomplishments with which God has blessed our hard work during the past two years:

We have revised our sacramental and liturgical policies. We initiated pilot programs on parish governance. Vocations to priesthood are increasing. We strengthened our communications efforts (and even developed a new logo!).

We now have an evangelization commission, a satellite plan for Catholic schools (and one in the works for religious education). With the help of our deans, we have developed a three-year plan for parish staffing and we are looking closely at parish and deanery boundaries. We also have a strategic plan for center-city ministries that commits our church to be an evangelizing presence of Christ in the urban neighborhoods of our state capital. We have a strategic plan for our Catholic Charities secretariat and related agencies.

And last, but certainly not least, during the past two years we have made measurable progress in our stewardship of human, physical and financial resources—at the parish, deanery and archdiocesan levels. The United Catholic Appeal has increased by more than a million dollars. We established a new parish and a new cemetery. We have reviewed property sites for future growth.

These things are measurable. What we cannot measure but surely believe is that there are countless unseen blessings because of the increasing fervor of our prayer and our desire to be a holy people.

## THE REVISED STRATEGIC PLAN

The goals that we established two years ago set direction for the future and established an ambitious agenda for our work together as parish and diocesan leaders. Many of these original objectives and action steps have been completed, but in spite of the progress we have made during the past two years, we still face many challenges. That's why our planning process includes quarterly revision meetings, and a biannual revision of the plan itself.

With this in mind, the revised strategic plan, which was recommended to me by the Archdiocesan Pastoral Council last month, renews our commitment to the original mission statement, values and goals. At the same time, the revised plan calls for a new set of objectives, action steps and accountabilities. The full plan will be published later this fall along with our annual financial report, but let me simply highlight a few of the new elements in our revised plan.

In keeping with the Archdiocesan Pastoral Council's recommendation that we make "spirituality" our primary focus, the revised plan provides for specific opportunities for spiritual renewal on the part of individual Catholics and pastoral leaders.

The revised plan also challenges us to develop urgently needed capital and endowment resources for all of our parishes, schools, agencies and institutions.

The plan contains action steps to support family life, to encourage vocations and lay leadership development, and to mainstream our ministry to diverse racial, cultural and ethnic groups.

In the Catholic Charities and social justice section, the plan challenges us to promote the dignity of human life and to become more active in our service and advocacy programs—especially at the parish level.

Finally, the revised plan commits us to deliberate action in response to the dramatic growth we are experiencing in south and west Indianapolis, northeastern Marion County, southeastern Indiana (the greater Cincinnati area) and several other regions of our archdiocese.

This is a lot to digest and it represents just the tip of the iceberg! Three years ago, the universal cry was: "Be proactive. Stop studying and start doing." Now, as a result of the progress we have made in each of these areas, the consistent refrain is: "Slow down! Too many things are happening too quickly. We can't keep up with it all!"

Let me assure you that just as we heard you three years ago about the need to be proactive, the members of the Archdiocesan Pastoral Council and I have also heard the need to slow down (but not stop). We will moderate the rate of change. With this in mind, the revised strategic plan contains fewer objectives and action steps. It is more realistic in its timelines. Finally, this year we have reduced the number of priorities from 11 to seven.

The state of our archdiocese is healthy—and growing. We are growing in numbers (as reflected in the 1,189 catechumens and candidates who became full members of our church last year, most at the Easter Vigil). And we are "bursting at the seams" in many of our parishes, schools and archdiocesan agencies. Finally, we are growing in our response to the increasing spiritual, educational and human services needs of the people of central and southern Indiana.

With this kind of growth, there are inevitable tensions. Our human, physical and financial resources can hardly keep up with the demand. And with this kind of growth, there is always stress—particularly on our clergy and lay leaders who are already stretched beyond their limits trying to meet the growing needs of our people.

## SEVEN SPECIAL PRIORITIES FOR 1995-96

During the coming year, we will work to strike the right balance. The focus of our energies must be on those things that are truly essential to our mission. Everything in our strategic plan is important, but we have identified the following special priorities for 1995-96.

1. Define the roles and responsibilities of deans and deanery structures. Our 11 deans serve as my representatives in the various regions of our archdiocese. It is vitally important that our deanery structures facilitate their work and promote unity and solidarity among parishes, schools and archdiocesan agencies in central and southern Indiana.

2. Strengthen relationships between parish leadership and Catholic Center leadership. Our archdiocesan church is blessed with outstanding leaders in our parishes and in the secretariats and agencies that exist to serve them. The mission and goals of the archdiocese are broader than any single institution or group of institutions. To succeed, we must have careful collaboration and interaction among parish and archdiocesan leaders. This is an area of historic tension—dating back as far as anyone here can remember. But we are resolved to strengthen these important relationships for the sake of our mission and for the benefit of the people we serve.

3. Mainstream multicultural ministries. For several years we have been working to make multicultural awareness an integral part of everything we do as an archdiocesan church. We believe that diversity is one of our distinctive characteristics as a community of faith, and we want to make sure that this important

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dimension of our church's life is central to everything we do as an archdiocese.

4. Strengthen marriage enrichment programs. Our celebration of the Year of the Family has reinforced our conviction that strong, spiritually-based marriages are the key to a healthy family and a stable society. Combined with our efforts to serve the needs of single-parent families and our continuing efforts to meet the needs of youth and young adults, we believe this emphasis on marriage enrichment will make a strong statement about our commitment to the family as the domestic Church.

5. Expand initiatives for vocational recruitment. The leadership of priests, religious and lay people is absolutely essential to our continued growth and vitality as a community of faith. We need even more focus on the development of vocations to priesthood and the religious life. We intend to be even more proactive in this important area of our church's ministry.

6. Complete religious education strategic plan. Much has been accomplished in recent years in the education and formation ministry of our archdiocese. With the publication of the new "Catechism of the Catholic Church," we have a clear guide for the religious instruction of adults, youth and children in every region of our archdiocese. The strategic plan for religious education will set direction for these efforts from now until the next millennium.

7. Prepare for an archdiocesan capital campaign. I am in the process of personally consulting with all archdiocesan priests and other leaders of the archdiocese concerning a

variety of important needs, including urgent capital and endowment needs. We will continue to lay the groundwork for a capital campaign by developing a "white paper" to articulate the needs I hear and by continuing to "tell our story" to individuals and groups who can invest in our church's mission.

Each of these priorities is intended to help us carry out the mission of our church and to proclaim the gospel of life in all regions of our archdiocese.

Pope John Paul concludes his encyclical "The Gospel of Life" with a sustained reflection on the Blessed Virgin Mary, the "Mother of Life." He tells us that because Mary is the one who accepted the Father's gift of "Life" in the name of all humanity, she is the person most closely and personally associated with the gospel of life. Her free acceptance of God's will represents the definitive "yes" to life and the ultimate rejection of the culture of death.

According to the Holy Father, Mary's witness to life helps us realize that life is always at the center of our daily struggles to hear God's word and to respond with a courageous and enthusiastic "yes!" Mary is also at the center of our struggle to carry out the mission of this archdiocesan church. She is a model of spirituality, leadership and generosity, and each of us is called to embrace Mary as our mother and as a mentor in our leadership roles and responsibilities. Mary is also a great symbol of "the new Jerusalem," that new world toward which all human history, and the history of our

archdiocese, is traveling.

As we renew our commitment to plan for the future as responsible stewards of the spiritual and material resources of this archdiocesan church, we recognize that we are pilgrims who will never completely realize our goals. As fellow travelers, in communion with Pope John Paul and our sisters and brothers everywhere, we look to Mary, whom the Second Vatican Council tells us, is "a sign of sure help and solace" during our journey of faith.

"Evangelium Vitae" concludes with a prayer that summarizes the strategic plan for our archdiocese and our efforts to proclaim the Gospel of life here in central and southern Indiana. Let me conclude with the prayer of Pope John Paul II:

"O Mary, bright dawn of the new world, mother of the living, to you we entrust the cause of life. Look down, O mother, upon the vast numbers of babies not allowed to be born, of the poor whose lives are made difficult, of men and women who are victims of brutal violence, of the elderly and the sick killed by indifference or out of misguided mercy."

"Grant that all who believe in your Son may proclaim the gospel of life with honesty and love to the people of our time. Obtain for them the grace to accept that gospel as a gift ever new, the joy of celebrating it with gratitude throughout their lives and the courage to bear witness to it resolutely, in order to build, together with all people of good will, the civilization of truth and love, in the praise and glory of God, the Creator and lover of life."

## Pastoral associate's interests include religion, radio, railways

By David Delaney

Pastoral associates perform a variety of functions. But John Fuller, of St. Patrick Church in Terre Haute, goes beyond the call of duty.

He hosts what may be the state's only radio show sponsored by a Catholic parish. Broadcast on WBOV every Sunday at 7 a.m., the program is a potpourri of music, announcements and Christian charismatic tapes. It doesn't have a name.

Featured speakers include Fathers John Bertolucci and Mike Scanlon. Former Watergate participant Chuck Colson was one Sunday speaker.

The first half of the program is devoted to the homilies of Father Larry Moran, pastor of St. Patrick, and sacred music. "Charismatic speakers put out a lot of tapes," said Fuller, who uses many tapes from the Franciscan University of Steubenville, Ohio.

"The purpose of the show is to follow the Lord and the teachings of the church," Fuller is active in the Promise Keepers,

a non-denominational movement which promotes traditional Christian values.

"It encourages men to live Christian lives," said Fuller, "and encourages their families to live that way, too."

"I don't think we live in a Christian society today," he said. "Christianity is held in contempt in many circles."

When Fuller isn't busy with his many duties as pastoral associate, he's on a completely different "track"—model railroading. He has had the hobby about 30 years. For the past six, he's worked on a model railroad layout in his basement.

Fuller's hand-made basement model covers about 175 square feet. It's tested his skills as a carpenter, electrician and painter to make the tiny people, trees and shrubs, and turn-of-the-century buildings.

Small hills dot the landscape. "The grade is about two or three percent. That's about the grade in real life," said Fuller.

His interest has led to a study of the history of railroading. He especially enjoys the era of passenger trains that goes

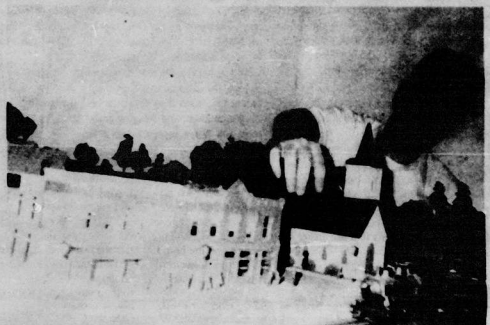


Photo by David Delaney

John Fuller, pastoral associate of St. Patrick's Parish in Terre Haute, displays the railroading hobby he enjoys in his basement.

through the 1950s. He's a member of the Danville Junction chapter of the National Railway Historical Society.

It will be years before Fuller completes his model railroad project. "It seems like

I'm never working," he said. "I'm always working on it."

That doesn't bother Fuller. Like the trains that shuttle from one end of his basement to the other, he's in no hurry.

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Indian Mission Director Pleads for Help

Special to The Criterion

THOREAU, NM — As Catholics around the globe celebrate the Pentecost season, the director, priest, sisters, lay missionaries and staff of a New Mexico Mission school are concerned about urgently-needed help. They work daily to make quality Catholic education a reality for American Indian children in their care.

Blessed Kateri Tekakwitha Academy was started more than a decade ago by St. Bonaventure Indian Mission and School Founder Very Rev. Douglas A. McNeill when he realized the Indian children in the Mission's CCD classes didn't have even the most basic reading and writing skills. Today over 300 children, most of them Native American, join in their prayers to keep their school from closing.

The Indian boys and girls attending Blessed Kateri Tekakwitha

Academy live with the following realities:

- 55% of the Navajo population cannot read or write;
- McKinley County (where the Mission is located) has the highest poverty rate (43%) in the state;
- The suicide rate among Navajo teenagers is ten times higher than for their age group in the U.S. population at large.

A nearly 40-member strong corps of dedicated lay missionaries teach and carry out the other work of the Mission. This "other work" includes maintaining the buses and vans which travel the remote mesas to bring the children to school; preparing two nourishing meals daily for the children; and bringing both food and water to aging Navajos

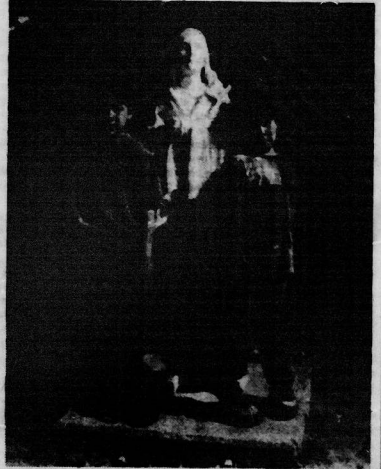
living in poverty in remote areas of the barren Reservation.

New lay missionaries often ask, "Can this be America?"

For many of our students, Blessed Kateri Tekakwitha Academy is their "last hope." They've experienced failure in other schools or inability to get to school from great distances.

Trusting in God, everyone at the Mission prays for urgently-needed help. We are adding two classrooms this fall so have the increased expense of two more teachers and aides, plus materials for those classrooms and supplies for the children. Please help us!

Gifts made to St. Bonaventure Indian Mission and School are tax-deductible. The school also qualifies for "Matching Gifts."



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Dear Criterion Readers,

I'm turning to you for help. I pray you will join me in a partnership of prayer, love and concern.

My concern is for the children at St. Bonaventure Mission School. Without caring friends like you we can't exist.

Many of the 300 children coming to us from the eastern Navajo Reservation live in near Third-World conditions—some have no electricity or running water; despair bred by poverty; and poverty of spirit due to neglect, dysfunctional family life and alcoholism. In our school we provide education which gives hope for the future to these children, two meals a day, and a nurturing environment.

Our needs are great. I pray you will join in our love for these children through your financial help and your prayers.

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Bob O'Connell

Bob O'Connell, Director  
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# Faith Alive!

## Where there is mystery, there is also a place for faith and worship

By John F. Haught

In a course I teach to college students on science and religion, I like to begin by asking if they can think of any questions science cannot answer, either now or in the future.

This exercise helps us clarify whether discourse about God might still fit into our lives. In an age when science and its products loom large, it is not always easy to specify where reference to God belongs.

Has science perhaps edged God out of our lives and thoughts?

There can be no sense of God without a sense of mystery. But hasn't science thoroughly excoriated mystery from our world? Do we today have any access to the infinitely open and renewing region of the unknown from where God may be said to come into our lives?

Skeptics insist that modern science leaves no room for mystery or meaningful talk about God. They argue that the notions of mystery and God originated long ago in a pathetic human ignorance which science finally is banishing with factual data collected through research.

Until science came along, we could tolerate religious explanations for many natural occurrences. But today we leave no excuse for resorting to such primitive speculation.

In recent best-selling books, biologist Richard Dawkins and philosopher Daniel Dennett repeated the old materi-

alist refrain that natural selection and the laws of chemistry and physics alone can give us an adequate explanation of how life arose and evolved into so many species, including ours.

After Darwin, they both say, there is no longer the slightest mystery about life's origin and evolution.

Meanwhile, physicists Heinz Pagels, Stephen Hawking and Steven Weinberg have proposed that physics is on the verge of discovering a "final theory" that will dispel completely any vestige of mystery about the universe as a whole.

Scientist Leon Lederman has predicted that when we discover the deepest equations of physics they will be simple enough to write on a T-shirt.

Not all scientists, however, go along with such demystification of the universe. Even though he could not embrace the idea of a personal God, Albert Einstein at least gave permanent place to mystery.

"The most beautiful thing we can experience is the mysterious side of life," he wrote. "It is the deep feeling which is at the cradle of all true art and science. In this sense, and only in this sense, I count myself amongst the most deeply religious people."

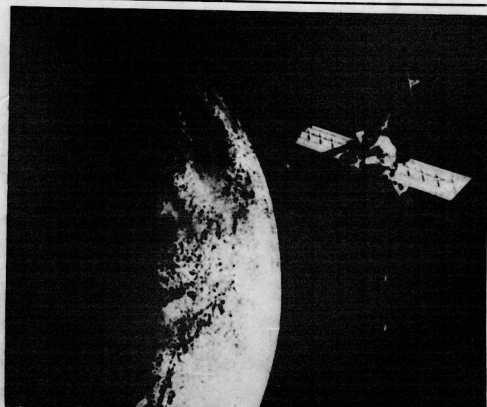
For Einstein, the greatest of mysteries is that the universe is intelligible at all.

Science takes for granted that the universe is ordered; otherwise our mathematics could hardly comprehend it.

Physicist Paul Davies, in "The Mind of

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CNS photo from NASA

There is an even deeper question that science itself cannot answer: "Why is there anything at all rather than nothing?" It is especially in addressing this question that we continue to brush up against mystery and open our thoughts to the reality of God.

God," concludes that the fact that the cosmos makes sense to the human mind is the great "mystery at the end of the universe."

By reserving a place for the mystical, scientists like Davies implicitly make room for theology in an age of science. For, while theology must not usurp science's role in solving particular puzzles in physics or biology, it has a permanent role in responding to such fundamental questions as:

- Why should we do science at all?
- Why isn't nature just a meaningless jumble?

- Why is the cosmos so extravagantly generous in yielding up its secrets to our human quest for understanding?

- What right do we have to expect that the natural order would so readily correspond to the shape of our minds and mathematics?

These remain great mysteries. There is an even deeper question that science itself cannot answer: "Why is there anything at all rather than nothing?" It is especially in addressing this question that we continue to brush up against mystery and open our thoughts to the reality of God, even in an age when science is clearing up other, more trivial, matters.

But what do skeptics of a scientific type reply to the big question about why there is anything at all?

The best they can do is to recite with Carl

Sagan that the universe "just is," or with Daniel Dennett to simply ask "Why not?"

In other words, there is no reason why the universe is rational; it "just happens" to be. At bottom, therefore, the cosmos would be absurd.

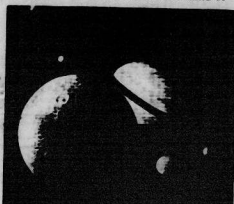
Of course, if the universe is absurd, we may wonder why we should pay any attention to Sagan's physics or to Dennett's attempts to make sense of it. If the universe as a whole makes no sense, why bother to delve into any portion of it with the tools of science?

What actually has happened is that science has left us with a deeper sense of mystery than ever. The discoveries of science have enlarged our perception of the vastness and complexity of the universe. With each scientific advance, new and unanticipated questions open up.

The horizon of the unknown keeps expanding, not shrinking. There is more to wonder about today than ever. Science itself is exposing us to the boundless mystery of things.

And wherever there is mystery, there is plenty of room for faith and worship.

(John Haught is a professor of theology at Georgetown University. He is the author of a forthcoming book from Paulist Press called "Science and Religion: From Conflict to Conversation.")



CNS photo from NASA

There is an even deeper question that science itself cannot answer: "Why is there anything at all rather than nothing?" It is especially in addressing this question that we continue to brush up against mystery and open our thoughts to the reality of God.

### Discussion Point

## Faith and family values are enduring

### This Week's Question

In a rapidly changing world, what doesn't change about people?

"The basic needs for love, health, happiness. They don't change because we never can have enough of them." (Sheryl Glancy, Huntington, Ind.)

"The need for respect." (Vince DeLuca, Redondo Beach, Calif.)

"Faith. We have a basic need to believe in someone bigger than ourselves." (Lee Haralson, San Diego, Calif.)

"Family values. They don't change because they work. They are something we use every day." (Carol Sheldon, Des Moines, Iowa)

"A basic ingrained honesty, a respect for law and order. Despite the fact there are dishonest people, most of us are honest. Otherwise, there would be total chaos." (Ray Considine, Altadena, Calif.)

"You'll never replace the need for human community. You hear a lot about cyberspace communities on the Internet. But we will always need face-to-face communication because we're innately social beings." (Larry Montali, San Diego, Calif.)

### Lend Us Your Voice

An upcoming edition asks: To what aspect of the life of faith do you direct your greatest energy—prayer, Bible study, service, ecumenism, liturgy, family life? Why?

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



CNS photo by Michael Hays



Into this peaceful place came an evil spirit, the leader of the fallen angels. This devil didn't want Jesus to

"But it also says not to test

The devil gave up and went away. Then good angels came and waited on Jesus. They brought him food and drink so he could feel strong again. Then he could do the work he

Jesus had been known as the son of Mary and Joseph his whole life. Now it was time to go out and show the world that he was truly God's Son! And so it began. ...

## TO THINK ABOUT:

When you feel like being lazy, greedy, or selfish, remember Jesus in the desert. The 40 days he spent there getting ready to preach are like our 40 days of Lent before Easter or the weeks of Advent when we are getting ready for Christmas. Saying "no" to yourself sometimes can make it easier to say "yes" to God!

## ANSWER KEY

SECRET MESSAGE: the devil quoted the Bible to tempt Jesus to use his powers for himself. Just because a person knows the Bible does not mean what he says is always right!



## CRACK THE CODE

Use this code to replace each symbol in the secret message with the right letter:

A B C D E F G H I J K L M  
N O P Q R S T U V W X Y Z

Question Corner/ Fr. John Dietzen

# God's love for us is both continual and unconditional



**Q** The Gospel of St. Matthew (12:31-32) quotes Jesus as saying that blasphemy and speaking "against the Holy Spirit" are sins that cannot be forgiven.

What types of sins are these? Can you give some examples? (Florida)

**A** Many Christian writers through the centuries, including St. Augustine and St. Thomas Aquinas, were of the opinion that by "sin against the Holy Spirit" Jesus meant the sin of final penance.

That would mean a refusal, even at the moment of death, to repent of one's rejection of God, expressed by some very serious sin.

This is perhaps still the most common view, since it would imply a total, final rejection of all the helps the Holy Spirit always holds out to us to turn away from evil and toward God.

Another view relates the verses you mention to earlier verses (24 and 28) in which Jesus' opponents claim the source of his miraculous actions was an evil spirit.

Jesus responds that if the real source of that power is the Holy Spirit, then his opponents have blasphemed, insulting God and attributing his power to someone or

something else.

Perhaps another way to put the remarks of St. Thomas Aquinas is that anyone who deliberately and maliciously refuses the helps offered by the Holy Spirit to keep us from sin in the first place sins against the Holy Spirit.

Many gifts of the Spirit, says Thomas Aquinas, are meant to help us avoid sin in our lives.

The gift of hope keeps us from despair.

The gift of fear, or reverence, of the Lord keeps us from presuming in the wrong way on God's mercy and love, and so on.

All these gifts are effects of the Holy Spirit in our hearts. When we refuse to hope, or to acknowledge the power and majesty of God in our lives, we in effect declare we have no need of the Holy Spirit, and we are in deep trouble.

Repentance is impossible because when we are in that prideful frame of mind, there can never be enough humility to admit that we have sinned, or that we need the grace of repentance at all.

Whatever the meaning of this Gospel passage may be, the one all-important truth to remember is that it does not deny or diminish one truth that Jesus repeats so often, and in so many ways:

God's readiness to receive us back in love and forgiveness is continual, unconditional, and as long-lasting as life itself.

ing as life itself.

Our heavenly Father is always there with open arms to receive us, and the Holy Spirit is always ready to help us get there.

**Q** My daughter wishes to have a garden wedding performed by our parish priest. According to diocesan policy, sacraments should be performed in a sacred place, a church, rather than outdoors. Why? (Illinois)

**A** The general law of the church requires that a marriage between Catholics or between Catholics and a baptized non-Catholic be celebrated in a parish church, unless specific permission is granted by the bishop for marriage in another place.

If the non-Catholic party is not baptized, the marriage can be celebrated either in church or some other suitable place (Canon 1118).

(A free brochure outlining basic Catholic prayers, beliefs and practices 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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## Family Talk/Dr. James and Mary Kenny Grandmother can refuse requests for child care

Dear Mary: Just how much do we owe our children as far as babysitting the grandkids? My daughter and I are having a serious problem about this. I don't mind babysitting once in a while, but I don't know if I want to babysit when they're golfing, at a party, or going out of town for the weekend, etc.

The way my daughter talks, it's almost like I owe her this service. She told me that all of her friends' parents provide child care for their grandchildren. What tore my heart out was when she said that if I cared that much for the kids I'd be happy to help with babysitting.

They have a long weekend trip planned to New York, another five days in Las Vegas, a weekend in Minnesota, and I'm not sure what else. They plan these things and have no one lined up to watch the kids, then at the last minute she tells me, "You have to watch them. I can't get anyone else." When I say no, she gets mad.

The kids are almost 1 and almost 3, both in diapers. They are just beautiful, but quite a handful. I'm 60, my husband is 66, and we're semi-retired. I don't want to be tied down anymore, and if I don't want to do anything at all, I like that too. Does that sound selfish?

My son and daughter-in-law, who have two children ages 7 and 5, understand that, but not my daughter. Her husband says that when he becomes a grandparent he will be happy to babysit anytime they ask him, which I doubt.

This hurts so much. She is my only daughter. We were so close. Now she hardly calls and I hardly see those adorable kids that I love so dearly. (Iowa)

**Answer:** Your daughter has you right where she wants you! Your life can be improved by the use of the simplest words in the language: "No." Here are some reasons why it's OK to say no to your daughter:

- The model for the relationship between parents and their adult children is friendship. Guilt trips and manipulation are not friendly. "Everybody does it" is a manipulative argument most frequently heard from adolescents, not from adult children. "If you love me/then, you'll be happy to do it" also is a guilt trip, as is getting mad if you say no.
- What your son-in-law will do as a grandparent is irrelevant to the current situation.

- When parents plan a trip without children, providing for the care of their children is part of necessary planning.
- Your reasons for saying no are your business. Any reason is OK. You don't owe your daughter any babysitting. Babysitting for her is a gift. Being a grandparent is not a test. You do not have to prove your love.

Now that you know it's OK to say no, here are some ways to say yes to occasional child care:

- Offer a certain number of hours per week or per month and stick to your offer.

- Plan your schedule weekly or monthly. Tell her you have plans instead of the other way around.

- If you miss talking to your daughter, call her.

- Plan times to visit with your grandkids on your terms.

- Take a tip from your daughter and try a weekend get-away with your husband. Enjoy it!

(Address questions on family living or child care to be answered in print to the Editors, 219 W. Harrison St., Suite 4, Bensenville, IL 60015.)

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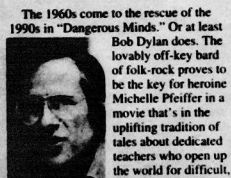
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# Entertainment

Viewing with Arnold/James W. Arnold

## 'Dangerous Minds' offers insights about society



The 1960s come to the rescue of the 1990s in "Dangerous Minds." Or at least Bob Dylan does. The lovably off-key bard of folk-rock proves to be the key for heroine Michelle Pfeiffer in a movie that's in the uplifting tradition of tales about dedicated teachers who open up the world for difficult, hostile students.

This is based on the 1992 autobiographical book ("My Posse Don't Do Homework") by LouAnne Johnson, who has had success teaching special classes of "at-risk" teen-agers in Palo Alto, Calif. These are mainly minority kids with social problems who have given up on themselves and the system.

The situation has been etched on our minds since "Blackboard Jungle," and we saw a recent variation in "Renaissance Man," which "Dangerous" resembles in plot. Both involve totally "impossible" collections of students, novice teachers, and "salvation" through literature. "Man," with Danny Devito, grabbed the students with Shakespeare. Pfeiffer's Johnson uses Dylan and his namesake, the Welsh poet Dylan Thomas.

In a way, the teacher heroes represent our common hopes and fantasies about the redeeming powers of education. At the end, it's certainly an emotional high for the viewer to see previously barely literate kids reciting with emotion the potent lines, "Do not go gentle into that good night." In this case, we have more faith in the screen image, because Johnson has made it happen in the real world.

As a friendly fellow teacher, Hal (familiar character actor George Dzundza), puts it, these are good kids, "but with a lotta problems." In order to

teach them, he advises, "all you gotta do is get their attention."

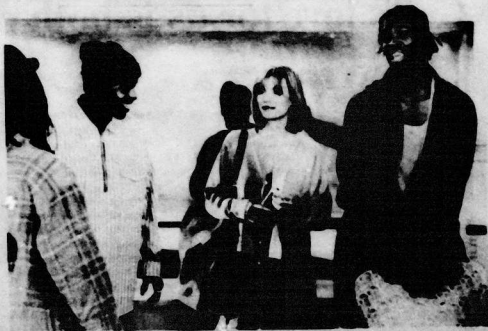
That's a challenge, because these teens—with their barely disguised anger toward the school and their frail "white bread" teacher combined with their raging hormones, boombox music, and (to an adult) bizarre costumes—give new meaning to the concept of a restless and inattentive class.

The ads and previews make much of Johnson's status as an ex-Marine, and it helps her credibility when, in a desperate gambit, she quiets them with a lesson in karate. But that's all of five minutes. The principal, a conservative black man who constantly reins her in, vetoes the karate, anyhow. LouAnne's real breakthrough comes via giving rewards, from candy bars to amusement park outings to dinners at fine restaurants, all out of her own pocket.

There are also the two Dylans, whose verses about death reflect the pupils' own concerns and feelings. A few classroom moments catch the joy of teaching at its absolute peak. Especially gorgeous is the instant when one of the kids has a light go on and suddenly says "Embourine Man" as a metaphor, an insight that opens up for him forever the power of poetry. If you get it, that's worth seeing any movie for.

Another thing that works for Johnson is that she cares, which shows in her willingness to visit the students' homes. In one visit, staged for both poignancy and humor by director John N. Smith ("The Boys of St. Vincent"), the Mexican parents of Raul (Renoly Santiago) expect the usual bad news about their son. When Johnson praises him instead ("You must be very proud...") everyone is astonished and moved. Viewers get insight into expectations in a minority household.

The script by Ron Bass (Oscar winner



Actress Michelle Pfeiffer portrays an ex-Marine turned schoolteacher who is assigned to teach a class of at-risk high school students in "Dangerous Minds." The U.S. Catholic Conference chooses the film A-III for adults.

for "Rain Man") is clearly designed to entertain, but it's also gritty enough. Thus, the happy home visit is balanced by one to the home of two black brothers who have been absent for a week. Their mom tells LouAnne off in blunt angry terms. What good will poetry do her boys? No doctors or lawyers here. "Find some other poor boys to save."

Many of Johnson's frustrations (and the audience's) are provided by the ingrained negativism of the staff, especially the quiet-spoken principal (Courtney Vance), who has an obsession that everyone knock before entering his office.

Humanity is probably divided between rule-makers, who think rules civilize the world, and rule-breakers, who have the sense to see when they make no sense. The movie will reinforce that belief.

The "students" are marvelous in showing the obvious humanity beneath their tough facades. Especially Santiago, who is luminous; Wade Dominguez as Emilio, the inscrutable and doomed class leader; and Bruklin Harris as Callie, a bright girl who's dropping out of school to become a mother.

Pfeiffer again shows she's not just

another pretty face, and deserves all of the credit for the successful production of this film.

There is no love story, except that mysterious, powerful affection between a teacher and her students. Johnson had been an abused spouse, and Pfeiffer is especially moving in catching the emotional edge when she constantly reminds the kids they are not "victims" because they always have the power to choose their own destiny.

(Moving, satisfying teacher drama; satisfactory for mature viewers.)

USCC classification: A-III, adults

### Film Classifications

Recently reviewed by the USCC

- The Amazing Panda Adventure ..... A-II
- Arabian Knight ..... A-I
- I Can't Sleep ..... A-III
- Magic in the Water ..... A-II

A-I — general audience; A-II — adults and adolescents; A-III — adults; A-IV — adults, with intervention; G — generally acceptable

## Catholic Communications Campaign starts film review line

By Catholic News Service

WASHINGTON—The Catholic Communication Campaign is launching a nationwide toll-free movie review line on Sept. 6. The service follows a pilot program last summer involving four U.S. dioceses which attracted more than 3,000 calls.

The number is 800-311-4222. It's being billed as "800-311-4CCC" in promotional advertising.

The line offers reviews of six current top-grossing movies, plus a recommended "video of the week" selected by the U.S. Catholic Conference Office for Film and Broadcasting.

The movie line will be available to users of both touch-tone and rotary-dial telephones.

(The Archdiocese of Indianapolis also offers a free "Dial-a-Movie" film rating service, without reviews, by

calling 317-634-3800.)

The new national movie line will provide the film classification as well as capsule plot and content summaries similar to those that appear in stories syndicated by Catholic News Service, which distributes the Office for Film and Broadcasting reviews to Catholic newspapers.

The recorded reviews will include the USCC classification, Motion Picture Association of America rating, and a brief description of material viewers may find offensive.

Ramon Rodriguez, CCC national director, said the movie review line's launch is appropriate in light of Pope John Paul II's World Communications Day 1995 statement entitled "Cinema: Communicator of Culture and Values."

In the statement, the pope encouraged families and individuals to exercise good judgment in using movies as "an opportunity for growth" rather than "an occasion of harm."

The Catholic Communication Campaign staff is "hopeful

that individuals and families will find the service useful in making decisions about which movies to see," Rodriguez said. "The information they receive will help them determine how well these movies fit their own standards for viewing. Parents, especially, should find the capsule movie reviews useful in selecting appropriate fare for their families."

The CCC has sent promotional material to Catholic publications throughout the United States which features the theme "Don't Select a Movie in the Dark" and describes the toll-free line as "the best way to go to the movies."

The Office for Film and Broadcasting usually reviews four new movies each week, so the menu of movies on the review line is likely to change completely over any two-week period.

The reviews are written by Henry Herx, director of the film and broadcasting office, and Gerri Pare, a staff member of the office.

In 1962, Herx was the founding director of the Archdiocese of Chicago's Center for Film Study, which was later affiliated with the National Legion of Decency. Two years later, he started the legion's monthly publication called the "Catholic Film Newsletter."

In 1965, the Legion of Decency was renamed the National Catholic Office for Motion Pictures and became a part of the United States Catholic Conference. Herx joined the office's New York staff in 1968, and it was renamed the Office for Film and Broadcasting in 1969.

Herx has taught film courses at Fordham University in New York and DePaul University in Chicago. He is the editor of "The Family Guide to Movies and Videos," which offers capsule reviews of 7,500 movies now on video. He also has developed media education programs, including "The Media Mirror: A Study Guide on Christian Values and Television," involving teachers in 10 dioceses.

Before joining the USCC, Gerri Pare was director of promotion and publicity for MCA-TV. She also had worked in the film department of the Museum of Modern Art in New York City.

## PBS documentaries look back in history

Television programs of note during the next week include the following shows. (Check local listings to verify program dates and times.)

**Monday, Sept. 11, 9-10:30 p.m. (PBS) "The Way West."** The conquest of the American frontier in the last half of the 19th century is examined anew in this four-part documentary series. The reality documented in the series is considerably different from the heroic American myth of a virtuous people bringing civilization to a savage wilderness. A presentation of "The American Experience" series, documentary segments include graphic photographs revealing the carnage of the Indian Wars not appropriate for children.

**Tuesday, Sept. 12, 9-10 p.m. (Disney cable) "The Eagle Soars."** This documentary follows the course of aviation from the Wright Brothers' successful flight in 1903 at Kitty Hawk, N.C., to the National Aeronautics and Space Administration's successful moon landing in 1969.

**Tuesday, Sept. 12, 10:30-11 p.m. (PBS) "A Lynching in Marion."** Author James Cameron recounts the terrifying story of how, as a 16-year-old African American in 1930, he survived a lynching that took the lives of two of his friends in Marion, Ind. (WFYI Channel 27 will broadcast this program on Friday, Sept. 15, from 10 p.m. to 11 p.m.)

**Thursday, Sept. 14, 9-10 p.m. (CBS) "Color Me Barbra."** In a program originally broadcast in 1966, vocalist Barbra Streisand sings songs appropriate to such settings as the Philadelphia Museum of Art, a New York concert, and a circus.

**Thursday, Sept. 14, 10-11 p.m. (PBS) "Confronting Violence."** Individuals who are doing something about violence in society offer hope for a better future. Though the stories are disparate, the common thread is a message that people don't have to watch helplessly as violence begins to engulf society.



Twenty-third Sunday in Ordinary Time/Fr. Owen F. Campion

# The Sunday Readings

Sunday, September 10, 1995

- Wisdom 9:13-18
- Philemon 9-10, 12-17
- Luke 14:25-33

The Book of Wisdom is the source of this weekend's first reading.



In ancient Judaism, as in other religious systems through history, there was the sense of an intense personal and collective relationship with God. The fate of the Chosen People was totally within the mind and power of God, and devotion dictated that all that occurred was in God's plan, at least in God's permission, and moreover that all happened for the betterment of the people.

This was a noble sentiment, but it was the occasion of some doubt and indeed of some anger directed against God. The history of God's people is hardly an uninterrupted chronicle of great triumph. On the contrary, God's people rarely were victorious. More often, they were downtrodden. Long before God had rescued them from Egyptian slavery and had given them a homeland. But the centuries that followed, with only a few generations excepting, were times of unrelenting hardship. There was the exile in Babylon and domination by foreign powers, such as the Assyrians, the Greeks, and at last the Romans.

In the face of this virtually everlasting story of misery, the pious attempted to persuade the nation that all happened for the best and in God's plan as a sign of God's goodness and mercy. It was not easy to convince many of this.

This reading from the Book of Wisdom surely was within this process of persuasion. Readers of this revered book were told that no one can understand the perfect mind of God. In a word, God's ways are not human. If the divine mind ever is understood, it is because God has furnished humans with the revelation to see what truly occurs. Only with this knowledge can people know the plan of God.

The second reading is from the shortest work in the New Testament, the Epistle to Philemon. It is so short that editors of the Scriptures long ago assigned it as only one chapter when they numbered and cata-

logized the works of the Bible.

Philemon has an interesting history. It was a personal letter from Paul to a Christian slave-owner named Philemon, who must have been a gentle convert to Christianity since the name is Greek.

A slave "belonging" to Philemon named Onesimus had escaped. Flight from slavery was a capital crime under Roman law. Onesimus was apparently willing to return, but he feared the penalties that might result. Paul interceded for him, writing to Philemon to plead for kind treatment for the runaway slave.

Distastefully, the epistle reveals a way of thinking quite unlike that held by much of the world today. At the time, there was no thought of a universal, consistent human dignity. Instead, dignity rested upon privilege or it could be bought. The idea of universal human dignity was a later development in human philosophy. Basic to this development has been Christianity.

In this reading, Paul insists that Philemon must accept Onesimus back as a "brother."

St. Luke's Gospel supplies the third reading. It is a parable, a technique of teaching whereby the Lord used a fictional situation to express an important fact.

In this parable, the message ultimately is that disciples must abandon everything to follow Christ. The Lord reminds those who hear this parable that they must be aware of their genuine purpose in life and plan accordingly. This purpose, of course, is union with God.

## Reflection

For weeks the church has been informing us of the costs of discipleship. The last verse in the Gospel reading is uncompromising and directly to the point. Every disciple of Jesus must be prepared to forsake anything and everything and be willing to follow the Lord without hesitation.

It is all the more a demand when we are reminded that we cannot know from our own limited human understandings what is God's plan. In a sense we follow blindly. The church reminds us that the difference for Christians is in the fact that faith has united them with God, who is their companion on the walk through life.

The epistle reassures us of equality. We all belong to God. Christians share in the majesty of Jesus, God's Son. Through Jesus they possess God's strength and eternal life. Such is the reward of their discipleship.

## My Journey to God

# What About the Afterlife?

To be perfectly honest, I have moments when I am afraid of death. I see my God as having eternal consciousness. However, I do have fleeting moments when I wonder about the possibility of reincarnation or "living in limbo" forever.

In my imagination, the afterlife is where/when I do a lot of "sneaking out" next to God. Those who have left this world before me are there to greet me when I arrive, then we have this glorious "Prodigal Son's" party and everyone dances and celebrates because Father has come home. Yes, yes, I'm dealing with death no longer. But I'm not sure that's what I want. I don't want to be with God forever and have "ghost" hours to catch up on. I don't want to be with God forever and have "ghost" hours to catch up on. I don't want to be with God forever and have "ghost" hours to catch up on.

The "light at the end of a long tunnel" business and angels flying around protecting our souls is very intriguing. I often

wonder about it. When people "almost die," how much of what they share with us is real and how much to fantasy another made up? Is the afterlife going to exist here on Earth? Or will we be "up in the clouds" with God, the saints, and the angels? I have many questions...

We can never truly know what lies ahead for any of us, but I can confidently state that I thank God every day for my faith! Just believing in God's ever-presence in my life brings me huge doses of relief and comfort.

And although I have moments when I am afraid of death, those moments come and go. But what stays with me, I realize, is God. When I choose to surrender this, my selfish and all the images it contains up upon a little less thinking and a little more like an eternal flame with God.

Ahhhhhh...

By Jon Casimiro

(Jon Casimiro is the coordinator of youth ministry for Holy Spirit Parish in Indianapolis. He is a member of St. Monica Parish in Indianapolis.)

## Daily Readings

Monday, Sept. 11  
Colossians 1:24-2:3  
Psalm 67:6-7, 9  
Luke 6:6-11

Tuesday, Sept. 12  
Colossians 2:6-15  
Psalm 145:1-2, 8-11  
Luke 6:12-19

Wednesday, Sept. 13  
John Chrysostom, bishop,  
doctor of the church  
Colossians 3:1-11  
Psalm 145:2-3, 10-13  
Luke 6:20-26

Thursday, Sept. 14  
The Holy Cross  
Numbers 21:4b-9  
Psalm 78:1-2, 34-38  
Philippians 2:6-11  
John 3:13-17

Friday, Sept. 15  
Our Lady of Sorrows  
Hebrew 5:7-9  
Psalm 31:2-6, 15-16, 20  
John 19:25-27 or  
Luke 2:33-35

Saturday, Sept. 16  
Cornelius, pope, martyr,  
and Cyrian, bishop, martyr  
1 Timothy 1:15-17  
Psalm 113:1-7  
Luke 6:43-49

## The Shaping of the Papacy/John F. Fink

# Pope Nicholas I excommunicated archbishops and a patriarch

Probably the strongest pope in the eighth century was Nicholas I, who was only 37 or 38 when he was elected to the papacy in 858. Since he was a man with a very assertive personality, it was probably inevitable that he was going to conflict with others within the church who also had strong personalities.

There were some bishops who highly resented the pope's interference in their dioceses. Chief among them were Archbishops Hincmar of Rheims and John of Ravenna, both of whom had earlier run-ins with Pope Leo IV, as we saw in last week's article.

Archbishop John of Ravenna acted as if he enjoyed autonomy from Rome and refused to obey a summons to Rome. Pope Nicholas excommunicated and deposed the archbishop, but eventually restored him after he swore to be subject to Rome in the future.

Archbishop Hincmar was the strongest archbishop in the empire, which was then being ruled by Emperor Louis II. Hincmar had deposed clergy who disagreed with him, including Bishop Rothad of Soissons in 862, without notifying Rome. Pope Nicholas ordered a re-examination of the case against Bishop Rothad, rehabilitated and reinstated him. He was able to get Hincmar to acknowledge, at least as long as Nicholas was alive, that no bishops could be deposed without the consent of Rome.

But these were minor matters compared with two other controversies Nicholas was involved in. The first concerned the sanctity of marriage, and this pope was as strong as his successors in refusing to sanction divorce, no matter who was involved.

King Lothair II of Lorraine wanted to divorce his wife Theutberga on the grounds of incest. A synod of bishops at Aachen had sanctioned the divorce and then another synod at Metz, attended by papal legates who accepted bribes, ratified Lothair's new marriage to his mistress Waldrade. Archbishops Gunthar of Cologne and Theutgaud of Trier then took the synod's decrees to the pope, and ran into a buzzsaw. Pope Nicholas was furious. He not only quashed the decisions of the synod, but he excommunicated the two archbishops.

Emperor Louis II then took up the cause in favor of Lothair and sent troops to Rome. Nicholas was forced to take refuge in St. Peter's. Eventually, though, Emperor Louis backed down, the two archbishops accepted their sentences, and King Lothair even reconciled with his wife—at least temporarily. Nicholas's victory was complete.

The second major controversy was with the church in the East. In late 858 the Byzantine Emperor Michael III forced Patriarch Ignatius of Constantinople to abdicate. He was replaced by a brilliant layman named Photius. Pope Nicholas refused to accept Ignatius's abdication and he refused to recognize Photius as patriarch. He sent envoys to Constantinople to investigate. When the envoys reported in Photius's favor, Nicholas disavowed them. Then, at a synod at the Lateran Palace, he deposed and excommunicated Photius.

Meanwhile, in a related event, Pope Nicholas sent missionary bishops, including Bishop Formosus (who would be elected pope in 891), into Bulgaria. It happened that Bulgaria fell within the spiritual jurisdiction of Constantinople and the church there had recently sent its own missionaries to evangelize the people of Bulgaria. Photius, therefore, was indignant that the church of Rome was interfering on the territory of Constantinople.

Photius denounced Rome's intervention to the other patriarchs in the East—in Alexandria, Antioch and Jerusalem. He then called a synod at Constantinople in 867 which pronounced Pope Nicholas deposed and excommunicated. Thus the pope and the patriarch excommunicated each other, actions that contributed to the eventual separation of the churches of the East and West.

Nicholas, however, never learned about his excommunication by the synod at Constantinople because he died on Nov. 13, 867 before the news reached Rome. He was only 47.

In his efforts to exert the authority of the papacy over the whole church, Nicholas was aided by Anastasius the Librarian, the anti-pope who had tried to take over the papacy when Pope Leo IV died and who had then been confined to a monastery by Pope Benedict III. Nicholas rehabilitated Anastasius and the two worked together.

Historians consider Pope Nicholas I to have been an outstanding and masterful pontiff. J. N. D. Kelly, in "The Oxford Dictionary of Popes," says that "through his efforts the papacy came to be recognized, for a brief moment, as the supreme authority in the west created in the west by the steady erosion of imperial power, while his assured claim to override the decisions of metropolitan councils completed the doctrine of papal theory."

Nicholas I is included in the church's list of saints.

# 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., 46202.

## September 8

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. mass. Everyone is welcome.

## September 8-9

Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, will offer "Mandala: Creating Soul Images" starting at 6 p.m. on Friday through 4 p.m. Saturday. For: Resident—\$80, Commuter—\$70.

St. Bartholomew School, Columbus, will hold its 15th Annual Fall Festival from 5-

10 p.m. Irish sweepstakes, raffles, games, food and dinners will be offered. For more information, call Joe Smith at 812-372-7254.

## September 9

Holy Spirit Adult Singles and Friends will hold a pitch-in dinner after the 5:30 p.m. Mass.

The Positively Singles will hold a planning meeting and pizza party. Call Sharon at 317-577-8291 for directions and details.

Christ the King Parish, Indianapolis, Kings Singles will meet for 8:30 a.m. Mass with breakfast following. For more

information, call Rosanne Brooks at 317-251-5272.

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

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

St. Maurice Parish, Napoleon, will hold its third annual Craft Fair from 9 a.m.-3 p.m. on the church grounds. Free admission.

## September 10

Franciscan Father Elias Koppert will celebrate a Tridentine Mass at St. John's Church, Indianapolis, at 9:30 a.m.

St. Christopher Parish, Indianapolis, Singles and Friends

will meet at 1 p.m. at the parking lot across from the 56th St. entrance to Eagle Creek Park for a bike ride through the park. For more information, call Tony 317-293-0429.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7:15 p.m. in the church. For more information, call 812-246-4555.

St. Mary Parish, Rushville, will hold its Fall Festival from 9 a.m.-4 p.m. Dinners, prizes, raffles, games for all ages will be featured.

St. Pius Parish, Troy, will hold its Fall Festival from 11 a.m.-4 p.m. Food, games, yard sale, and games for all will be featured. For more information, call Carol Cronin 812-547-5371.

A self-guided environmental walk at St. Mary of the Woods will start with brunch at 10:30 a.m. A free puppet show will be presented at 1 p.m. For brunch prices and more information, call Providence Center at 812-555-3131, ext. 140.

St. Joseph Parish, Universal, will celebrate its 75th anniversary of dedication with a Mass and dinner from 2:50-5:30 p.m. Contact Bill Farrington at 317-832-6011 for more information.

Sacred Heart Parish, 1530



© 1995 CNE Graphics

Union St., will hold its summer celebration from 4-7 p.m. with live music, refreshments and family activities. Call 317-638-5551.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Anthony Church, Clarksburg, will host the Apostolate for Family Consecration at 6 p.m. Novena title "Healing through Consecration, Suffering for Growth."

Beech Grove Benedictine Center, 1402 Southern Ave., will hold classes for the Spiritual Direction Internship. For registration and information, call 317-788-7581.

## September 11

The Catholic Widowed Organization board meeting will be

held at the Archbishop O'Meara Catholic Center at 5 p.m.

St. Charles Borromeo Parish, 2222 E. Third St., Bloomington, will host the Liturgical Ministry Formation Program, Phase I, Session 1, "Celebrating the Word and Eucharist" with presenter Father David Groeller from 7-9:30 p.m. Cost is \$10 per person. For more information, call 317-236-1483.

St. Patrick Church, Terre Haute, will hold a prayer vigil and Rosary for Life at 7 p.m. All are invited. For more information, call Rick Mascari at 812-466-6807.

## September 12

The Italian Heritage Society will meet in the social hall of Holy Rosary Church, 520 Stevens St., Indianapolis at 6:30 p.m. Entertainment will be provided. For more information, call John Accetta 317-848-7798.

—See ACTIVE LIST, page 19

LESKO PARK — AURORA RIVERFRONT — AURORA, INDIANA

**SEPTEMBER 9 & 10**

| SATURDAY<br>4:00 PM - 11:00 PM                                                                                                                                                                                                                                                                                                                | SUNDAY<br>11:00 AM - 6:00 PM                                                                                                                                                                                                                                                                                                                   |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><b>POOR BOAST</b><br/>4:00 PM - 9:00 PM</p> <p>Adults: \$6 Children Under 12: \$3 Children 3 &amp; Under: FREE<br/>Includes: beer, hot food, hot games, prizes, games, and more.</p> <p><b>BLACKJACK</b><br/>7:00 PM - 11:00 PM</p> <p><b>LIVE BAND - "SOUTHERN GAP"</b><br/>7:00 PM - 11:00 PM</p> <p><b>APPEARING: LIVE SATURDAY</b></p> | <p><b>FAMILY STYLE CHICKEN DINNER</b><br/>11:00 AM - 6:00 PM</p> <p>Adults: \$6 Children Under 12: \$3 Children 3 &amp; Under: FREE<br/>Columbia Style — All You Can Eat</p> <p><b>CARRY-OUT AVAILABLE</b><br/>BUCKET OF CHICKEN: 1 PC. \$12 12 PC. \$15 (includes all fixings)</p> <p><b>DINNO &amp; BLACKJACK</b><br/>12:00 PM - 7:00 PM</p> |

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**When:**  
September 24, 1995

**Where:**  
Christ the King School parking lot  
5858 Crittenden Avenue, Indianapolis

**What:**

- A noon outdoor Mass
- School open house 1:30 p.m. until 4:00 p.m.
- Outdoor celebration lasting until 6:00 p.m.

Celebration includes a Jug's chicken dinner and various other food booths.

For additional information, contact Tom Hayes at 317-574-8818.

The King's Singles of Christ the King Parish, Indianapolis, will hold a planning meeting at 7:30 p.m. in the school conference room.

The Ave Maria Guild will hold a business meeting at 12:30 p.m. at St. Paul Hermitage, Beech Grove. Refreshments will be served.

The Fall 1995 series of the Mature Living Seminars dealing with "Looking Back—Looking Forward" will be presented at Marian College, Indianapolis, from 10 a.m.-2 p.m. on Tuesdays through Oct. 11, Room 251, of Marian Hall. For information, call 317-929-0123.

The prayer group of St. Lawrence Parish, 4650 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.

#### September 13

The epilepsy/seizure support group will meet at the St. Vincent Family Life Center, 2001 W. 86th St., Indianapolis, from 2-3:30 p.m. Bus transportation is available. For more information, call Kate Keesling 317-338-3826.

The Archdiocesan Parish Secretaries Support Group will hold its monthly noon luncheon meeting at the K of C at 13th St. and Delaware, Indianapolis. For information, call Jeri 317-333-9404 or Bette 317-337-8352.

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

St. Christopher Parish, Indianapolis, Singles and Friends will hold a 7 p.m. calendar meeting to discuss upcoming activities. For information, call Mike 317-879-0018.

#### September 14

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in chapel every Thursday from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

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.

Indianapolis Council of Catholic Women will hold its first quarterly meeting 6:45 p.m. at St. Mark Church, Indianapolis. Guest speaker is Millie Brady of Catholic Social Services. Cost is \$2. Register before September 12 to Joyce Schmitt 317-539-5173 or Kathleen Kempinger 317-888-2506.

#### September 15

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. Joseph Parish Altar Society, Indianapolis, will host a Fund Feast at noon sponsored by Marsh supermarket. Tickets are \$5. For more information, call Ann Albrecht 317-241-9528.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. mass. Everyone is welcome.

#### September 15-17

Fatima Retreat House, Indianapolis, will host a Tobit Weekend designed to prepare engaged couples for a successful marriage. Fee is \$195 per couple. For information, call 317-545-7681.

#### September 16

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

Franciscan Sister Sandra Schweitzer will offer an Advent/Christmas Seasonal Design workshop from 10 a.m.-2:30 p.m. The workshop will be held at the Archbishop O'Meara Catholic Center, Indianapolis. Fee is \$15 per person. For information, call 317-236-1483.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 30th and Parker. Everyone is welcome.

The Singles and Friends of St. Christopher Parish, Indianapolis, will attend Fiesta '95 on the Circle downtown. For information, call Jorge 317-388-8101.

The Positively Singles, Indianapolis, will meet for Putt Putt Golf, 6320 W. 34th, followed by Karaoke singing. For more information, call Ruth Ann 317-257-9566 or Byron 317-635-1712.

#### September 17

The Schoenstatt Center and Shrine will hold "Mary with Christ Makes the Home Church" after the 2:30 p.m. Mass with Father Elmer Burwinkel, pastor of Holy Guardian Angels Parish, Cedar Grove and St. Peter Parish, Franklin Co. The center is .08 mile east of 421 on 925 south at Reville, south of U.S. 50 at Versailles. For more information, call 812-589-3551.

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

St. Louis Parish will hold its annual fall festival on the parish grounds in Batesville from 10 a.m. to 8 p.m. Good food, games, raffles. Contact Franciscan Father William J. Farris at 812-934-3204.

St. Joan of Arc Parish, Indianapolis, will hold its annual French Market festival from 12 p.m. to 6 p.m. Games for adults and children, rides, raf-

fles and ethnic food will be featured. For more information, call Molly Seidel at 317-283-5984.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Anthony Church, Clarksville, will host the Apostolate for Family Consecration at 6 p.m. Novena title "Healing through Consecration, Knowledge of Self."

Sacred Heart Parish, Indianapolis, will hold a free Christian band concert from 4-7 p.m. Refreshments will be available. All are welcome.

#### Bingos

MONDAY: Our Lady of

Loures, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1:05 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. 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, 1:05 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, 1:05 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

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**Tuesday, September 12**  
12 noon and 7:00 p.m.  
St. Vincent Market House  
1801 W. 86th (Next to St. Vincent Hospital)  
Indianapolis, IN

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**September**  
23-24 The Spiritual Journey—Part 2: Centering Prayer Workshop\*  
25-27 Introduction To Centering Prayer Workshop/Retreat\*

**October**  
7 Come To The Quiet: Searching For The Sacred: Bernice Kuper SP  
14 Introduction To Centering Prayer Workshop\*  
21 A Time To Grieve: A Time To Mourn: Kristine A. Harpenau OSB

**November**  
3-5 Enneagram One: A Journey To Self Understanding: Jeanne Kwolek SP, Bernice Kuper SP, and Karlene Semmes OSB  
4 Come To The Quiet: Learning And Living The Rule: Betty Drewes OSB  
4 Come To The Center: Centering Prayer Day\*  
10-12 Healing The Inner Child: Peggy McGinn OSB  
13-14 The Spiritual Journey—Part 2: Centering Prayer Workshop\*  
17-19 Wild Woman Within: Marilyn Gager

**December**  
1-3 The "Heart" Of Relationships: Gerry and Marjo Boylan  
2 Come To The Quiet: Prepare The Way Of The Lord: Kristine A. Harpenau OSB  
8-9 Advent Centering Prayer Retreat\*

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## Youth News/Views

## Deanery invites Catholics to be 'guardian angels'

St. John parishioners Joe and Bonnie Huber of Starlight invited people from southern Indiana to be "guardian angels" for youth during a fund-raising dinner on Aug. 29 at the Huber's Family Farm in Starlight.

The event benefited Catholic Youth Ministries in the New Albany Deanery. "Work of Angels" is the theme for the deanery's 1995 fund-raising campaign.

"Nothing is more important to us than these kids," Bonnie Huber told the gathering. "This is one of the reasons why we support and have been involved with Catholic Youth Ministries."

The Hubers are the honorary chairpersons of this year's deanery campaign and are longtime supporters of youth ministry in southern Indiana.

"Bonnie and I have been involved in youth ministry since 1947," Joe Huber said. "I was president of the St. John's CYO and Bonnie was treasurer."

Recalling his participation in Catholic Youth Organization activities as a youth, Huber offered praise for

Father Marcellus Fischer and other adults at the Starlight parish who made an impact on his life and on the lives of other young people.

"Father Fischer was always involved with the teen-agers," Huber said. "He would do things like get us into the municipal pool in Madison to swim during the summer. That's something that a young country boy like me didn't have a chance to do very often."

Dinner patrons and other benefactors responded to the youth ministry fund-raiser with pledges of more than \$21,000 to make programs possible for area teens.

The dinner was a kick-off to the 1995 youth ministry campaign, which will invite the support of others through letters mailed to Catholics throughout the New Albany Deanery.

"Joe told a story about a time when his grandmother went out of her way to help a neighbor boy," Ray Lucas, deanery director of youth ministry, said after the dinner. "That young boy later reflected on how that one act of kind-



"Work of Angels" honorary chairpersons Joe and Bonnie Huber of St. John Parish in Starlight pose for a photograph with teen-agers from Harrison, Clark and Floyd counties during a fund-raising dinner at the Huber's Family Farm. The event benefited New Albany Deanery Catholic Youth Ministries and raised over \$21,000 for their youth services.

ness—natural to her, and merely an incident in a busy day—was a godsend to a small boy. That same spirit of kindness was duplicated during the dinner by the many generous people who made commitments to youth ministry through the campaign. Their generosity is a godsend to the teen-agers of youth-

ern Indiana."

Catholic Youth Ministries in the New Albany Deanery provides athletics, retreats, leadership training, youth conferences, social and service activities, and youth Masses, as well as other services for teen-agers from Harrison, Clark and Floyd counties.

## New music magazine deciphers the lyrics of the top hits

By Mark Pattison, Catholic News Service

WASHINGTON—The lyrics of today's top songs will be deciphered and scrutinized in a new magazine scheduled to make its debut in September.

*Music Monitor* will bow with a 15,000-copy press run, said its publisher and managing editor, Charlie Gilbreath.

Rock, rap, dance, country, and rhythm and blues lyrics will be reviewed in the new publication.

A mock-up version of the debut issue gives not only the title, artist and label for each song, but its story and any slang or other language worth noting.

There are also one-letter advisories for songs when warranted:

- "S" for sex or potentially offensive slang.
- "V" for violence.
- "D" for drugs.
- "L" for potentially offensive language.

One example was Adina Howard's "Freak

Like Me," a top pop hit this summer, which got an "S" advisory.

*Music Monitor* says the song's story is "about a woman who wants a sexual partner, and what she could do with him (sexually) and what he must do to her."

While there is "nothing offensive" in the language itself, the magazine notes that "freak" is a slang word which "refers to her being a sexual person and her 'freaky secret' implies a special sexy secret she wants to share with her partner."

The magazine's five-person staff studies the lyrics of hits to decipher their messages. Still, he said, "there have been some things that have stamped all of us."

Not all rap is bad, said Gilbreath. "Rap has been abusive," he said. "You have to come together as a group and swear off the extremists."

Gilbreath said he thinks "there are mes-

sages in some of the (rap) music," mentioning Coolio's "Gangster's Paradise" from the "Dangerous Minds" film soundtrack as an example. "I don't think the song is for children," he said, "but if people want to get an insight into the culture" the song meets that aim.

Gilbreath was raised an Episcopalian and calls himself a Christian, but said a Christian orientation would not appear in *Music Monitor*.

He said the magazine will accept no advertising from the music industry. Gilbreath recalled attending music meetings where songs were listened to by record company executives. "This record isn't provocative enough," one executive said. "It's not angry enough."

(One-year subscriptions are \$36. To subscribe, write to *Music Monitor* at 270 North Canon Dr., No. 1164, Beverly Hills, Calif. 90210, or call 800-777-7016.)



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## Young Adult Scene

# Young Adult Town Hall participants discuss needs with archbishop

By Mary Ann Wyand

First of two parts

Catholic young adults want more opportunities to serve their parishes and need additional religious education suitable for their age group. Young Adult Town Hall participants told Archbishop Daniel M. Buechlein during an archdiocesan forum on Aug. 28 at the Archbishop O'Meara Catholic Center in Indianapolis. Archdiocesan Catholics, aged 18 to 39, said they also want and need mentors for guidance in making vocation decisions and relationship choices, and they would appreciate peer support groups and social activities sponsored by the church as they face the challenges of life in the '90s.

Following an animated small-group discussion session, table representatives presented brief reports to the gathering of young adults and church leadership.

The archbishop listened intently and took lots of notes as about 200 young adults candidly discussed their experiences of church and their ideas for ministering to Catholic peers.

The Young Adult Town Hall was sponsored by the archdiocesan Office for Youth, Young Adult and Campus Ministries to help strengthen that organization's programs and activities for Catholics in this age group and to assist Archbishop Buechlein with his part of the preparation of a new National Pastoral Plan for Young Adult Ministry which will be developed by the U.S. bishops later this year.

"We need the energy and leadership that you bring to the total community of faith in the archdiocese," Archbishop Buechlein told the gathering. "We are very interested in what you perceive to be your needs, your hopes, and your desires."

After listening to a number of young adults discuss their experiences of faith and church and their struggles as Catholics in the midst of modern culture, the archbishop thanked the participants for their insightful commentary.

"I think there are five major areas of concern and need," he said. "You mentioned your need for community, for the support of like-minded peers, and then related to that the opportunity to be integrated into the full community of the church. Secondly, I heard lots of requests for opportunities for continuing and ongoing religious education and also spiritual development specifically geared to young adults, which pleases me to hear."

Mentioning a young adult retreat scheduled the weekend of Nov. 10-12 at Fatima Retreat House, Archbishop Buechlein said archdiocesan leaders will also look for other ways to provide for the faith needs of young adults.

"I heard that you want, on an individual basis, the opportunity for someone to walk with you in determining your vocation in life," the archbishop said. "Everyone who is baptized has a vocation as a Christian, and everyone is called to holiness. I heard you asking for somebody to help you figure out what that means at the present time as young adults. I heard that you want more opportunities to share in the active ministry of the church."

"Finally, I heard you say that you want meaningful interaction with older members of the church and you want that to be reflected somehow in the structure of the church," Archbishop Buechlein said. "That's going to take creativity and a lot of good communication to help bring that about. We commit ourselves (as diocesan leaders) to do that. On my part, I challenge you to make yourselves visible."



Photo by Mary Ann Wyand

These young adults are among about 200 Catholics from a number of archdiocesan parishes who gathered at the Archbishop O'Meara Catholic Center Assembly Hall on Aug. 28 to discuss church concerns and faith needs with Archbishop Daniel M. Buechlein during a Young Adult Town Hall.

Because young adults are traditionally a diverse and transient age group with a variety of faith needs, he said, Catholic young adults must keep in touch with parishes and the diocese to find out about programs and activities.

"When we do offer opportunities to come together, like the young adult retreat in November and the Young Adult Conference coming in February, bring friends along so we can get an even better understanding of who you are and where you are and how we can bring you together more effectively and help you to find unity and fellowship. We certainly want to do that. We're committed to doing that. I know that is a challenge."

Some day, the archbishop concluded, "I would love some time to do a question and answer session for young adults on the teachings of the church. We'll get that on the calendar."

The Young Adult Town Hall is the realization of a longtime dream, Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, told the group.

"One of the purposes of gathering for this town hall is to provide an opportunity

for the church leadership to hear, understand, and begin to respond to the experiences, concerns, and needs of young adults," Szolek-Van Valkenburgh said. "Another purpose is to help the bishops of the United States create a national plan for young adult ministry. Some of the information gathered here will become part of that national plan. Another reason is to introduce you to some of the diocesan people, resources, and services that are available. And the last purpose is to provide a place for you to meet one another. This is an opportunity for you to gather with other young adults who share a common faith."

Participants seemed eager to share their concerns and ideas with Catholic peers and church leaders. Their most frequent requests were opportunities for additional religious education, spiritual growth, church and community service, mentoring, and guidance in making life decisions and strengthening relationships.

"We need a better understanding of Catholic beliefs," one Young Adult Town Hall participant explained. "We want to learn more about our faith now that we're actually interested in it."

(Next week: Young adult comments.)

## Catholic young adult groups plan fall picnic on Sept. 24

An **Interact Picnic** sponsored by Catholic young adult groups from Christ the King, Holy Spirit, St. Christopher, St. Gabriel, and St. Monica parishes in Indianapolis will begin at 2 p.m. on Sept. 24 at Holliday Park, located at 66th Street and Spring Mill Road on the Indianapolis northside. The rain date is Oct. 1.

"Interact's purpose is to promote the intermingling and sharing of calendar events between participating parish young adult groups," explained St. Christopher parishioner Mike Elliott of Indianapolis. "The anticipated results are the growth and stability of the individual groups as their new and present members are provided continuous opportunities to meet and make new friendships in a friendly and relaxed environment."

For more information about Interact programs and activities, contact Elliott 317-879-8018.

St. Mary of the Knobs parishioner Jeff Kochert of Floyds Knobs was recently chosen to serve on the **National Evangelization Teams (NET)**, a Catholic youth ministry, for one year.

NET's mission is to form and train Catholic young adults in faith and service so they may "bring the Good News of Jesus Christ to young people across the United States and Canada."

Team members serve NET for a year without pay. They are also required to raise \$2,800 for the cause in order to contribute to the support of the group. In addition, they must either raise money by donations or pay their own travel expenses to and from NET's headquarters in St. Paul, Minn.

For more information about the National Evangelization Teams ministry or to support the ministry, contact Kochert in care of 8888 Banet Road, Floyds Knobs, Ind. 47119.

The **Faculty Artist Series** at the University of Indianapolis will present its 1995-96 season with a spectrum of concerts ranging from classical to jazz favorites.

The acclaimed series will feature solo and chamber performances by university faculty and distinguished guest artists. The 12 concerts scheduled Sept. 11 through next May 13 will include chamber music from the 18th through 20th centuries, newly commissioned works, classic and contemporary jazz, and period instrument performances.

Concerts are scheduled on Mondays at 7:30 p.m. in the Ruth Lilly Performance Hall of the Christe DeHaan Fine Arts Center. Admission and parking are free.

Fall concerts include:

• Sept. 11, 7:30 p.m., "Keyboard Classics," music of Debussy, Bartok and Chopin performed by University of Indianapolis professor Richard Ratliff.

• Sept. 25, 7:30 p.m., "Chamber Masterworks," featuring David Bellman (clarinet), Philip Palermo and Timothy Lees (violin), Michael Strauss (viola), and Dennis McCafferty (cello) performing Mozart's "Duo in B-flat, K. 424," Hindemith's "Sonata for solo viola, Op. 25, No. 1," and Brahms' "Quintet for clarinet and strings, Op. 115."

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