



The

Criterion

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Vatican's positions stated at conference

*Vatican urges women's
conference to heed needs
of wives and mothers*

By Cindy Wooden, Catholic New Service

BEIJING—The head of the Vatican delegation to the Beijing women's conference said fear of reinforcing stereotypes about women must not lead the U.N. conference to ignore the challenges and needs of women who are wives and mothers.

Mary Ann Glendon, the Harvard law professor who led the Vatican's delegation to the Fourth World Conference on Women, said any realistic discussion of women's lives must refer to the family roles carried out by the majority of women in the world.

Glendon addressed the conference plenary session Sept. 5, saying, "The historical oppression of women has deprived the human race of untold resources."

She told conference delegates Pope John Paul II "has acknowledged the deficiencies" of past positions or individuals in the Catholic Church regarding women and that he has called on church health, educational and social agencies to make special efforts on behalf of women and girls.

But society must not go overboard and, in an effort to emphasize women's importance, deny their importance as wives and mothers, she said.

"To affirm the dignity and rights of all women requires respect for the roles of women whose quest for personal fulfillment and the construction of a stable society is inseparably linked to their commitments to God, family, neighbor and especially to their children," Glendon said.

The Vatican delegation to the conference, she said, supports the rights of women to work outside the home, to

See WOODEN, page 7



CNS photo by Arturo Mori
Pope John Paul II reaches out to greet other survivors Aug. 28 in St. Peter's Square. He told the young women and men, mostly from European countries, that serving at Mass was a "precious commitment."

Louisville archdiocese plans to close 11 parishes

LOUISVILLE, Ky. (CNS)—Eleven parishes in the Louisville Archdiocese will close and six others will merge into three under a restructuring plan released Sept. 7 by the archdiocesan Planning Commission.

The plan also proposes 10 new clusters in which a priest serves as pastor of two or more parishes. A total of 23 parishes are affected by the clustering plans.

Thirteen of the parishes to be closed or merged are in Jefferson County, where three-fourths of the archdiocese's Catholics live and where the city of Louisville is located. Population in the city has declined by more than 120,000 since 1960, while population in the rest of the county has increased by more than 180,000 over the same period.

Final decisions on the plan are expected in November. The 16-member planning commission announced that it will hold

hearings in October with any affected parish that wants to seek modifications in the draft plan.

Effectiveness of parish mission, stewardship, demographic changes and declining numbers of priests were the four major factors used in developing the plan.

A 1994 study projected that the number of active diocesan priests will decline from 141 at the start of 1995 to 104 in the year 2000. Of the 104, 77 are expected to be available for work in parishes.

If the draft plan is adopted without changes, the total number of parishes and missions in the archdiocese will drop from 136 to 122.

Of the proposed new clusters, two are in Jefferson County, eight in other areas. The archdiocese covers 24 counties in central Kentucky.

Archbishop Thomas C. Kelly of Louisville said the declining number of

priests has been a factor in the reorganization but "it does not have to be the main thing now. If we wait a couple of years, we then will become numbers-driven. That is why we want to do this while we are still able to think in terms of mission."

"We have to be conscious of the church's presence (in an area) and of the community's ability to preach the Gospel and to give witness to others," he said.

He told *The Record*, Louisville archdiocesan newspaper, that the planned consultation with parishes before a final decision is "essential," and their input will be taken into account.

The planning document says that most parishes slated for closing in Jefferson County are within a mile of a neighboring church, and none is more than two miles from another. Outside the county, it says, all churches to be closed are within a 10- to 15-minute drive from another church.

The parishes slated for closure in Jefferson County have congregations ranging from 55 households to 413. The four to be closed outside the county have from 21 to 92 households.

Archbishop Kelly sent out letters about the plan to a total of about 14,000 parishioners who will be affected by a planned closing, merger or cluster.

"There is a great deal going on in many of our parishes" including construction of new facilities, he said. "This is not a dying diocese. There is lots of vitality."

(Contributing to this story were Roy J. Horner and John R. Korman III.)

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Vatican's position

Twelve areas of concern
on women's issues
discussed



Computer Scout

Matthew Kelley worked to put together computers from parts donated to St. Mary Child Center as an Eagle Scout candidate.

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Seeking the Face of the Lord

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



Sunday's theme reminds us that we lack God's generosity

I write this on the third anniversary of my installation as Archbishop of Indianapolis. I sat the day aside as a prayer day, something I try to do once a month. As I was praying I couldn't help but marvel at how quickly time flies by! More overwhelming is a review of so many marvelous blessings God has given our archdiocese in these speeding three years. Most of those blessings take flesh through so many wonderful people. I thank God for all of you.

This anniversary column is the 150th I have written for *The Criterion* and the topic is appropriate to my ministry as archbishop. Next Sunday is Catechetical Sunday. You know of my deep interest in religious education. Catholic religious education is a treasure of the church both in our schools and in our parish religious education programs. Catechetical Sunday focuses on religious education as such.

The Sunday title, "Catechetical," is intentional. Catechesis is something more than ordinary teaching, something more than a study of religion. Catechesis is a way of teaching that is intended to move the learner to deep personal faith. More precisely it intends to help the learner experience a personal relationship with God. Catechesis intends to inspire the learner to want to share the faith with others. The mission statement of our archdiocese says we "strive to live the Gospel by worshiping God in word and sacrament, learning, teaching and sharing our faith and serving human needs." Catechesis with all its associated meaning is a challenge that lies near the heart of our mission as individual Catholics and as an archdiocese.

I realize the priest especially that the first teacher, the first catechist of the Catholic faith, are you parents (and grandparents). I commend your desire to fulfill this critical parental responsibility. I know how challenging it must be to catechize in a society that runs counter to most of what we stand for as Catholics. I praise you who sacrifice to send your children to Catholic schools and I praise you who cannot do so, yet go the extra mile to see that your children attend our parish religious education programs. I praise you who participate in our adult catechetical programs.

I want to support and thank you who direct our religious education programs and our Catholic schools. What a tremendous gift you are. You provide this leadership generously and with a spirit of sacrifice

because of your love for God, for our faith and our church. Heartfelt thanks to you four thousand and some catechetical teachers (professional and volunteers) in the parish and school programs of our archdiocese. I trust that you are aware of the tremendous impact you have as mentors of the faith. We treasure you!

A strategic plan for our Archdiocesan Religious Education mission is in the works. In fact, it is one of seven priorities for completion during the coming year. With the safe guidance of "The Catechism of the Catholic Church," the plan will direct our archdiocesan mission of catechesis into the third millennium. Of equal practical importance is a revision of the goals and guidelines for our religious education curriculum at all levels. I am personally involved in this project. The first draft for elementary and junior high curricula is completed. The senior high and adult education goals and guidelines are under study. This is an enormous project and one that is done only once in 10 years, so we are doing it carefully. The logical companion to these goals and guidelines will be a review of catechetical text books and teaching materials recommended for use in the Archdiocese.

I chair the ad hoc committee of our National Conference of Catholic Bishops for the use of the "The Catechism of the Catholic Church." We have been given the task of reviewing new and revised catechetical materials which intend to conform to the catechism. This work is a great service for our archdiocesan projects as well.

All of this sounds so technical and to accomplish our catechetical mission it is necessary. But let's not forget the fundamental fact: We are proclaiming Jesus Christ and the Gospel of Christ. The fundamental fact about Jesus is that He is the incarnation of God's love and mercy. The theme chosen for this Catechetical Sunday, "Imagine God's Mercy," reflects how unlike us God is in his mercy. One of the major themes of Jesus' teaching is the comforting fact that God loves us and forgives our human failures even when other people would give up on us. We find it hard to imagine that God could be so generous with his mercy because so few people are like that. And so we need to be catechized to the incredible love of God whose very Son died for us.

Editorial Commentary/John F. Fink, Editor

We must educate all of our Catholic children

It bothers me a bit when we run articles about the academic excellence of Catholic schools in comparison with public schools. It's great, of course, that Catholic schools do a good job of educating children and that enrollment in those schools continues to increase, but the fact is that such articles tend to increase the frustration of parents who would like to be able to send their children to Catholic schools, but cannot.

Most of our Catholic schools are full and have long waiting lists. Besides that, more parishes in the archdiocese do not have schools than do have them. (Of the 152 parishes, 74 have schools—or access to consolidated schools—and 78 do not.) We simply don't have the facilities to permit all Catholic children to attend Catholic schools, as much as we would like to do so. If we could accommodate all the children whose parents would like to have them in Catholic schools, the enrollment would skyrocket.

That's why the religious education of the children who do not attend Catholic schools is so important. According to the latest figures, there are 22,654 children in Catholic schools (P-12) in the archdiocese and 17,535 children who do not attend Catholic schools but who are participants in religious education programs.

Our parishes are responsible for the religious education of all parishioners (including adults), by the way; see my column on page 4. Pastors in this archdiocese take that responsibility very

seriously and do everything they can to make sure the opportunity is there for every child to learn about his or her faith.

Some of the ways that responsibility is being carried out are spelled out in the articles in the religious education supplement in this week's issue.

As part of the revision of governance structures that is one of Archbishop Buechlein's priorities this year, some of our parishes are separating their boards of education into school commissions and religious education formation commissions. This change has come about because of the difficulty many parishes have had in bringing appropriate attention to religious education programs under the structure of boards of total Catholic education. This is because the boards often concentrate on the parishes' schools, a natural thing to do since the schools' expenses are such a large part of the parishes' budgets.

Frankly, the change in governance is an attempt to address the problem that some parents feel that their children have been treated as second-class members of the parish since they don't attend the Catholic school—even when it's not their fault that they can't attend the school; it's full and there's no room for them.

We will continue to run articles about the excellence of our Catholic schools. But we hope that our readers understand that we are equally proud of the excellence of the religious education those children who cannot attend Catholic schools receive.

Fr. Ullrich, who served in parishes, hospitals, dies at age 72

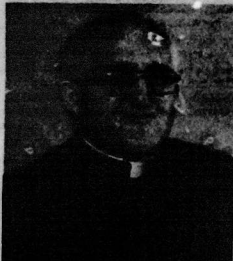
Father Robert J. Ullrich, priest in the archdiocese since 1977 and in another diocese since 1953, died Friday, Sept. 8 at the age of 72.

The funeral was held at St. Augustine Home chapel in Indianapolis at 11 a.m. on Wednesday, Sept. 13, with Archbishop Daniel M. Buechlein presiding. Burial was at Calvary Cemetery.

Father Ullrich was ordained on Oct. 11, 1953, for the Corpus Christi Diocese, He attended Notre Dame University, Kendrick Seminary, St. Louis; and Catholic University, Washington, D.C. In 1973, he became associate pastor of St. Peter and Paul Cathedral here, also serving as part-time chaplain at Winona Memorial Hospital.

In 1978, he became pastor of Assumption Parish, continuing his work at "Winona. In 1979, he became associate at St. Anne, Hamburg, continuing his chaplaincy and assisting at two Indianapolis nursing homes.

Father Ullrich was named associate pastor of St. John, Osgood; St. Magdalen, New Marion; St. Charles, Milan; and St. Pius, Ripley County in 1983. In 1987, he became pastor of St. Michael, Cannelton; and St. Pius, Troy.



In 1988, Father Ullrich became part-time associate pastor at St. Michael in Indianapolis. In 1990, he was named administrator of St. Joseph, St. Leon. He served two years as associate pastor of St. Mary, Greensburg, before he retired.

Father Ullrich had been living at St. Augustine since his retirement in 1973. He is survived by two brothers: Charles William "Bill," and James A. Ullrich, as well as 23 nieces and nephews.



Photo by Margaret Nelson

Indianapolis area Knights and Ladies of Peter Clover mark their patron saint's feast day with a Mass at St. Peter and Paul Cathedral and a feast at Archbishop O'Malley Catholic Center. At the apostles' table are (from left): Cathedral pastor Father Russ Glatzier, Holy Angels pastor Father Clements Upton, the Ignatius apostles, Benedictine Brother, Benedictine Sister, Most Blessed Mother, Grand Lady, and Bobby Ensey, Grand Knight. The Clavers are the largest international organization of Most Catholics.

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Connersville Deanery plans educational program

The Connersville Deanery Faith Formation program for 1995-96 is:

Tuesday, Nov. 14, Franciscan Sister Norma Rocklage, director for mission effectiveness at Marian College, will discuss "Prayer."

Thursday, Feb. 29, 1996, Father Lawrence Voelker, pastor of Holy Name in Indianapolis, will talk about "Spiritual Disciplines."

Thursday, April 18, 1996, Comboni Father Todd Riebe, pastor of the Richmond parishes, will discuss "Missionary Experiences."

All adult religious education sessions will be held at St. Gabriel, in Connersville and begin at 7 p.m.

Child Center computers become Eagle Scout project



Photo by Margaret Nelson

Matthew Kelley shows a pre-schooler at St. Mary Child Center how to work on one of the computers he repaired as credit for his Eagle Scout requirements.

By Margaret Nelson

One student's Eagle Scout project went way beyond what Pat Welch ever imagined. The director of St. Mary Child Center, Welch said, "Jennifer K. Iley called, asking me if we had any project that her son might do to earn his Eagle Scout badge."

Matthew Kelley is a 13-year-old student at St. Matthew. Welch suggested landscaping and other routine tasks. Then she thought about the many pieces of computer equipment people had donated to the diagnostic clinic and preschool for at-risk children. "Jennifer said, 'He doesn't know anything about computers, does he?'" Jennifer Kelley answered that that was his special interest. In fact, he's been busy at their home computer since he was 4 years old.

"Matthew came and took all the processors, computers and monitors home and cleaned them. He organized the equipment that worked and brought it back to the office," Welch said.

Matthew found software with educational games for children in the 3- to 5-year-old range—appropriate for the children St. Mary serves. Then he set up the units in the rooms with some help from his sister and a couple of friends.

The eighth-grade student then prepared and presented an easy-to-understand training session for the teachers. "He instructed every single one of our teachers," she said.

"He made us feel smart while he was doing it," said Constance Sherman, director of St. Mary's Early Childhood Program.

Welch said that St. Mary doesn't have the children sit in front of computers much but, "It will give them a little boost" when

they go to school. And the games will help quiet some children on occasions when that is needed.

Young Kelley also checked out the printers and put them in two of the offices at the child center.

To cap it off, "Matthew left a three-ring notebook, with all the instructions in nice, simple language," said Welch.

Jennifer and Jim Kelley upgraded their own home computer late last year, but Matthew was already versed in their use by then.

Having spent 93 hours at St. Mary and 188 other volunteer hours on the computer project, Matthew seems to have merited the Eagle Scout award—and more.

St. Lawrence mission focus to be 'God's Image and Likeness'

St. Lawrence Church is offering an open mission featuring Father Walter Bratus on Sept. 24-27.

Father Bratus, of Sanibel Island, Florida, will talk on "Created in God's



Photo by Walter Bratus

Image and Likeness," beginning after the 5:30 p.m. Sunday youth Mass.

At 7:30 p.m. Sunday, a penance service is scheduled for the entire community.

On Monday, Tuesday, and Wednesday, 7:30 p.m. mission topics will be: "The Word," "The Eucharist," and "The Community." There will be benediction on Tuesday.

Father Bratus was a Greensburg, Penn. diocesan priest for 39 years, serving as assistant pastor, pastor, and high school teacher. He was chaplain in a state mental institution for 13 years. Since his retirement in 1994, he has done selective pastoral ministry in Sanibel Island.

Interested individuals and families are invited to attend.

Holy Cross begins centennial

Holy Cross Parish will start its centennial year celebration with a parish mission this weekend. Benedictine Father Noah Casey will facilitate the mission.

On Friday, Sept. 15, they will gather at 7 p.m. with the theme: "Celebrating the Past." Rather than renewal, the parishioners will "reflect on the history of the parish from building upon the grace of salvation history as it has been lived here, bringing the best forward; and understanding grief as an important means of recognizing" what could impede progress.

The planning committee has a theme:

"Let us together celebrate who our past has called us to be, how God lives among us in our present, to form our future together."

At 2 p.m. Saturday, there will be a reflection on "Living in the Present," divided into three segments: orientation, disorientation, and reorientation, before the pizza supper. Afterwards there will be a candlelight procession into church for evening prayer.

On Sunday at the 10 a.m. Mass the pastor, Father J. Peter Gallagher, will make a proclamation to begin the centennial year. The Sunday theme is "Looking to the future." Brunch will be served after the liturgy.

Separate and joint activities are planned for the children during the mission.



Members of the executive council of the Association of Parish Administrators of Religious Education for the Archdiocese of Indianapolis (APARE) are (from, from left): Beth Lutting, Carmelville, Ind.; Paul Meyer, Indianapolis; South, Franciscan Sister Elaine Muehl, Indianapolis; Terry De Briel, secretary; and Mary Lynn Gennep, president; Gary Taylor, Superior; Franciscan Sister Michael Marie Dunn, vice president; Lori Basson, treasurer; Joan Wolf, Bloomington; and Franciscan Brother Dennis Moore, Terre Haute. The group plans a fall assembly for Oct. 18 at St. Agnes, Nashville. For information call 612-483-0477.

Divine Mercy chapel to mark sixth year anniversary

On Wednesday, Sept. 20, a Mass will mark the sixth anniversary of the Divine Mercy Adoration Chapel adjacent to Cardinal Ritter High School on the west side of Indianapolis.

Vicar General Father Joseph Schaefer, the archbishop's liaison for the apostolate of perpetual adoration, will preside at the 7 p.m. liturgy. Priests from neighboring parishes will concelebrate.

On Sept. 14, 1989, perpetual adoration of the Blessed Sacrament began in the chapel with the blessing of the late Archbishop Edward T. O'Meara. Since that date at least one person has been praying in adoration 24 hours a day, seven days a week (except during the Easter Triduum, when adoration is not allowed).

Originally, the chapel was sponsored by parishioners from St. Gabriel, St. Michael, and St. Monica parishes. Now, people from all over central and southern Indiana participate.

The Benediction of the Blessed Sacrament and the rosary are held on the first Tuesday of every month at 7:30 p.m.

Confessions are heard before and after the service.

On Nov. 1, 1993, an adoration chapel opened at Little Flower Parish on the east side of Indianapolis. Our Lady of the Greenwood will begin perpetual adoration in the convent chapel on Oct. 2, 1995. St. Louis de Montfort in Fishers will begin the veneration on Sept. 28, bringing perpetual adoration sites in or near all four Indianapolis dioceses.

A reception will be held in Kavanaugh Hall after the Sept. 20 ceremony at the west side chapel. All are invited to attend. Those wishing further information may call Mary Ann Schumann, who assists Father Schaefer in the apostolate.



Photo by Margaret Nelson

Expansio Zandbergen, superintendent of Indianapolis Public Schools, speaks in Spanish to the parents of St. Mary Parish, reminding them that they are the primary teachers of their children. Pastor Father Mauro Rodas invited the educator in response to her letter to area priests requesting prayer. She said that it is in the best interest of all citizens to better educate the children of the city.

The Criterion

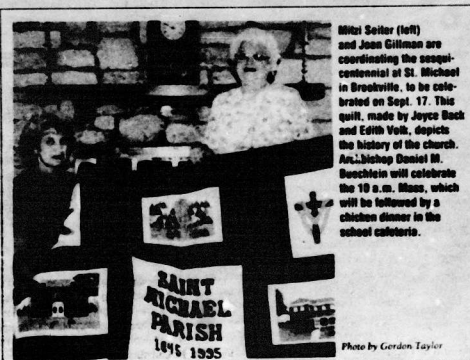
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Miss Seiler (left) and Joan Gittman are coordinating the centennial of St. Michael in Brookville, to be celebrated on Sept. 17. This quilt, made by Joyce Bach and Edith Voth, depicts the history of the church. Archbishop Daniel M. Buechlein will celebrate the 10 a.m. Mass, which will be followed by a children's dinner in the school cafeteria.

Photo by Gordon Taylor

From the Editor John F. Palko

Religious education shouldn't stop at childish stage



This coming Sunday is observed as Catechetical Sunday, when the church emphasizes the importance of religious education. We have a special supplement on that topic in this issue.

When we think about religious education, we have a tendency to think about "CCD classes." That's what we have become accustomed to calling religious classes for children who are not attending Catholic schools. But we must not think that religious education is only for young people. The Office of Catholic Education in the archdiocese has always emphasized total Catholic education for people of all ages.

A rule can be made that religious education is most important for adults than it is for children because they are better able to understand spiritual concepts and how they relate to "real life." Our faith and our culture should be passed on to us as mature persons and not as children, but too many adults stop learning about their religion when they stop going to school. Their knowledge about Christianity remains at the childish or adolescent stage.

Unfortunately, this evolution happens to the most intelligent Catholic laypeople. They clearly understand the need to keep up-to-date when it comes to their business or profession but don't see the same necessity when it comes to religion.

Frequently, in recent years that phenomenon seems to be diminishing. There is a definite upward in the desire of intelligent people to learn more about their religion. I think this is easily because there is more emphasis on Catholic doctrine among the leaders of the church than there was a generation ago.

One of the "Catechisms of the Catholic Church" became this bright for greater knowledge about church teachings. So do the sites of other catechisms, such as "The Catechism of the Catholic Church" published by Our Sunday Visitor. It has sold 750,000 copies since it was first published 20 years ago and I feel gratified that I was the Our Sunday Visitor's publisher at that time.

Other religious books also sell well these days, a testament to the attention in the late 1980s to religious education. When Catholic publishers were going out of business, when Catholic publishing was going out of business, right and left. There is now a new market for books of the Catholic church as well as for new titles. Most

religious bookstores, and some secular ones as well, stock the most significant books written by saints and theologians of earlier ages.

Among these are St. Francis de Sales' "Introduction to the Devout Life," Thomas a Kempis' "Imitation of Christ," St. Teresa of Avila's "The Way of Perfection," St. Augustine's "Confessions" and "City of God," St. Ignatius of Loyola's "Spiritual Exercises," St. Thomas Aquinas' "Summa Theologiae," and Cardinal John Henry Newman's "Essay on the Development of Christian Doctrine" and "Apologia pro Vita Sua." These are books that educated Catholics should be familiar with. (Items from most of these plus many others are included in a 754-page book published by Ignatius Press titled "The Treasury of Catholic Wisdom." They should also have read the documents of Vatican II.)

Another good development is the fact that Catholics are not as ignorant about the Bible as they once were. Scripture study has become popular. I believe the best reason for the private study of the Bible is "The Catholic Study Bible," published at \$29.95 by Oxford University Press.

I would be remiss if I didn't point out that the paper you are holding in your hands at this moment is one of the best sources of adult religious education. Surveys have shown that Catholics read diocesan newspapers far and away as the best source for keeping them informed about church teachings. The diocesan newspaper is followed in order by the parish bulletin, the Sunday homily, the altar prayer, announcements and telegrams, and radio, and finally, the television program.

I think it is obvious that those who receive their information about the church only from the parish bulletin or the Sunday homily, as good as those might be, cannot be considered well-informed Catholics. Yet these sources trail behind all of the other media except the diocesan newspaper. For most people the diocesan newspaper is their only source of information and education about the Catholic Church outside of their parish. It's the only contact they have with the church outside their parishes.

That's why we take our responsibility to teach so seriously. In Archbishop Burchette's column, in this column, on the "Faith Alive" page, in the Sunday Readings, in the series on "The Shaping of the Papacy," in "Question Corner," and in various other features and articles, we try to fulfill that responsibility.

The Bottom Line/Antoinette Bosco

No more coffin sticks for kids

The business of smoking made the news yet again when the Food and Drug Administration got a sympathetic reaction from the White House for a proposal that nicotine be declared a drug.



Naturally this immediately drew a negative reaction from the powerful tobacco industry. The industry's position is that people should be able to make up their own minds about tobacco usage.

But while the industry says it opposes smoking by force, there is little it does to change its advertising tactics and try instead to protect kids from getting hooked on nicotine.

Anyone who doubts that nicotine is a drug just needs to be the friend of a longtime smoker. I cry a lot for my friend Pam, practically a chain smoker, who already has had one operation for lung cancer.

After her chemotherapy, the biggest thing that seemed to bother her was that her hair had fallen out and she had to wear a wig. Note that I said seemed.

I know she wants to live, but her addiction is so strong that she can't give up cigarettes. She looks well, but I hear her coughing and watch her smoking. Is nicotine a drug? You bet.

I've never smoked a cigarette in my life. That's because of my father. He smoked all his life, though not as heavily as some people do. When I was a kid he would send me to the store to buy his cigarettes, but he never called them cigarettes.

My father would say, "Antoinette, please go to the store and get me some coffee sticks," or, "Antoinette, please get me some coffin nails." He told me over and over that cigarettes would kill people. How did he know? I'm sure it had to do with how they made him cough his brains out every morning.

When I was a pre-med student in college I did a research paper on smoking, and I learned that scientists and doctors knew even back then that cigarettes were deadly, although they didn't understand how deadly.

But smoking was popular when I was a college freshman. The movies of the day glamorized it, showing the main characters smoking in scene after scene.

I remember my first day at a Catholic girl's college. As customary, a number of older students took the freshmen to lunch. When coffee came, the older girls lit up and passed their packs to us younger ones.

I said, "Thanks, but no." One of the older girls, posing like a movie star, laughed and said they'd give me a month to join the ranks of smokers. It didn't happen, thanks to my father who would kill me if I smoked.

Two years later when I saw my first autopsy, and the black lung of the woman—a smoker—who had died, was when I realized my father was on to something.

Not long ago Pope John Paul II lamented that we are in what he calls "a culture of death." I personally feel that this includes the illness and death caused by smoking. If we respect life, we have a responsibility as Christians to work for the health-safety of all.

If nicotine is designated a drug, this will open up regulatory possibilities that will protect minors. This is a life issue. For all of us who respect life, there should be no question at all about where we stand on smoking.

The big bucks tobacco industry should examine its conscience and stop spending its money on expensive advertising that pushes "coffin nails." It should focus instead on research to discover other, beneficial uses for the tobacco it grows.

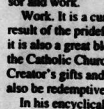
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A View from the Center/Dan Conway

Work is for us; we are not for work

I am writing this column on Labor Day. The discerning reader will no doubt ask why I am working on a national holiday, and there are many answers I could give. "This column is not really work," I might say. Or, "I had a brilliant insight this morning, and I couldn't wait to write it down." Or, as one of my colleagues puts it (most invidiously), "Conway is a workaholic."

But the truth of the matter is that I'm writing this column today because tomorrow is the deadline the editor gave me. Once again, I put off writing this column until the very last minute, and the price I must pay for this sin of procrastination is that, while others are on the golf course or at the beach, I must sit in front of a word processor and work.



Work. It is a curse, the Bible tells us, that came as a result of the prideful disobedience of Adam and Eve. But it is also a great blessing. According to the "Catechism of the Catholic Church" (#2427), "Work honors the Creator's gifts and the talents received from him. It can also be redemptive."

In his encyclical letter, "Laborem exercens," Pope John Paul II says that in work human persons exercise and fulfill (in part) their nature. "The primordial value of labor stems from man himself, its author and beneficiary," the Holy Father says. "Everyone should be able to draw from the work means of providing for his life and that of his family, and of serving the human community.... Work is for man, not man for work."

Most of us learn about work from our parents. Their attitudes, habits and experiences regarding work can

strongly influence our perceptions about the meaning of work. As a child, the famous English author, Charles Dickens, was deeply shaken by his father's financial difficulties (which at one time landed him in debtor's prison). As a result, Dickens worked like a Trojan, all his life, and his stories described in vivid detail the tragic (and humorous) stories of poor and middle-class people who struggled daily to make ends meet.

I also have vivid childhood memories. My father worked for a large supermarket chain in Cleveland, and on weekends he used to take us children with him to scout out new sites for stores. My father's love for his work was contagious, and he was loyal to a fault. Unfortunately, his loyalty was a trait that did not serve him well when the company was sold to new owners and he was suddenly out of a job. Like the young Dickens, I observed at a very young age that, in the job market, it's "every man for himself."

My father weathered this and several other job-related storms, and he is still working today with the same love for his work and the same loyalty. And the lessons I have learned from him about the meaning of work (and about the virtues of patience, perseverance, self-discipline, and collaboration with others) are priceless and irreplaceable.

Pope John Paul says, "By enduring the hardship of work in union with Jesus... man collaborates in a certain fashion with the Son of God in his redemptive work." The Pope also observes that "work can be a means of sanctification and a way of animating earthly realities with the Spirit of God." Thanks to my father's hard work and his continuing good example, I can honestly say that on this Labor Day (and every day) I know what the Pope is talking about!

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The Criterion



Personal Story of Love Judy Knutson

AIDS patients' home is gift of love

(Editor's note: The fifth annual AIDS Walk, endorsed by the Archdiocese of Indianapolis, is scheduled for Oct. 8 in Downtown Indianapolis. Below is a story from the mother of a man who died of AIDS. Although she isn't from this part of the country, we thought her story was worth telling.)

This story is dedicated to every parent who has heard his or her son or daughter say, "Mom, I've tested positive for the HIV virus," and to the memory of my beloved son Erik.

My husband and I have five children, and to our total devastation, we learned that one of our sons had tested positive for the deadly virus in 1989. It was a death sentence for him as well as for our family, and in one moment the hopes and dreams of all that might have been were totally shattered. My heart started to break, and I knew I would never be the same. We began this journey living in fear of the unknown.

What would happen when? Where would he be? Would he be able to get home in time for us to care for him? We knew that we would care for him when the time came because he was our child. The cross became so heavy and yet life had to go on for his sake and ours. Our son's life now became a series of doctors' appointments and medications far too numerous to mention. Phone calls became frequent on my part. How are you? We are here. We love you. You can come home whenever you want.

He was in New York. We were in California. I found I went to bed with it, I got up with it; it never left my mind. AIDS! How could this happen to my beloved child? He was a child of extraordinary talents, and he always used them to the very best of his ability. He had much success in theater, and was well on his way. AIDS changed his life in a flash. It is clear to me now that God gave our son the skills to deal with this illness with tremendous discipline. He possessed great spiritual strength, and it helped him to maintain dignity and gracefully cope with

all of his ordeals. I recall hearing him say one time, "I know there is a God and he has a plan for me and I will just follow."

What was I, his mother, going to do through all of this? There was only one answer and that was to turn to God and the Blessed Mother. She is a mother. She must know how I hurt. Please carry me for I can't do this alone. They heard me. They answered me. An inner voice said, "Come to me." I stopped saying, "Please cure Erik of the virus," and instead said, "Thy will be done." I started attending daily Mass and never stopped praying.

Erik remained in New York until Dec. 8, 1992 (no coincidence, the feast of the Immaculate Conception). On that day, Our Lady brought him home. Then another chapter in this journey began. Any mother who has watched her child deteriorate can feel what I felt. There are simply no words. Only bug my child. No matter how old they are they are still your children, and this illness has a way of bringing the child back again. So helpless. Help me to accept the things I cannot change. So I hugged my child and I told him how much I loved him and that it tortured me to see what was happening to him. The doctors and nurses said, "Just be there," and this is what we did. We were there as a family and Erik was not alone.

April 23, 1993, was the last day, and we were all there. Our daughter Beth had taken a 30-day leave from work to help care for her brother, and she had arrived on Monday of that week. She even took Erik to a movie matinee on Wednesday. On Thursday our other daughter, Jean, spent an hour or so with Erik alone in his room. They visited and laughed over "I Love Lucy" reruns.

Friday was a bad day, with much agitation and pain. It was the first time it had been like this. Morphine was administered in the early evening hours; this was the first time he had needed it. In the later evening hours I stood in the middle of my kitchen and said aloud, "Where is God's mercy in all this?" He

heard me and answered.

We were all around his bed: my husband, Beth, Paul, John, and Janet, the night nurse. Within two hours, God calmly and very quietly took our son to his eternal home. This happened to be the birthday of my father, and Erik had dreamed about him just two nights before. I like to believe that my father came to get his first grandson.

About a month after Erik's death, I went to San Francisco to stay with Beth. The main purpose was to attend an AIDS support group session at a center there. While on the way, we passed the house that my maternal grandparents had owned and lived in from 1890 to about 1929. My mother and her sisters had been born and raised there. My grandfather was a baker, and his bakery was underneath the two-story Victorian home.

I noticed a group of sisters standing on the corner by the house. I recognized their habit as that of Mother Teresa. I recalled that, while Erik was ill, I had read a book in which Mother Teresa was quoted as saying that "AIDS patients were the suffering Christ in disguise," and, "AIDS patients are wanted and they are loved and they will go to God with pure hearts."

As we passed the house, I commented to my daughter, "I wonder what those sisters are doing there?" She asked if I had seen the plaque in the window, but I hadn't.

On July 4, 1993, I was again in San Francisco and again saw two of the same sisters I had seen by my grandparents' home. I approached them and asked where they lived. The reply was the address of my family home. I then told them my story and said I had been so comforted by what Mother Teresa had said about AIDS patients. The sisters then told me that they

took care of dying AIDS patients in my grandparents' home.

The house is run by the Missionaries of Charity, and they care for the dying AIDS patient who has no one else. I made an appointment to go there, and my son Paul (who had been Erik's main caregiver) went with me. I brought the sisters a photo of my grandparents, taken on their wedding day on Feb. 14, 1890. They received us so graciously in their living quarters which, along with their humble chapel, was in what once was the bakery.

Sister Raphael told us, "Judy, your grandfather was a baker, so this was once a house of bread. It is a house of bread once again because Jesus is the Living Bread and the patient is the broken bread and we bring Jesus to them so that they do not die alone."

They took us through the house and we met all the patients. Sister shared our story with each one of them.

Later, Sister Raphael told me, "God wants to touch you very tenderly." This he did by directing me to the house that I had not seen or thought of in many years. Even in death blessings and graces continue. Our son's spirit lives in all our lives and it is no coincidence that the home of his grandparents has been given to these blessed sisters to care for the poorest of the poor and their suffering.

All of my prayers were answered many times over and I thank God for sparing Erik from so much that could have happened. It gives me a very warm feeling to know that my son is doing his heavenly work and showering blessings upon all of us who loved him so.

By the way, the plaque in the window is small, but says very simply, "Gift of Love."

Point of View Shirley Vogler Maister

Is God—are we—holly, wholly, holey?

According to research by Karen Armstrong for her book "A History of God," some people, especially in Western Europe, perceive God as a hole. They "speak of a 'God-shaped hole' in their consciousness" where God used to be. They believe the God of the Christian-Judeo background is irrelevant—played a crucial role in our history and has been one of the greatest human ideas of all time; they acknowledge the existence of a "God-shaped hole."

Faith-filled people smile and shrug their shoulders or shake their heads, incredulous at the irony of someone willing to believe in the "hole" but not the God who makes us whole.

This prompts a look at the term holistic/wholistic, which crops up more and more in the media and advertisements. I prefer the first spelling because of its connotation of wholeness. Technically, however, the words are interchangeable.

Holism/wholism is "a philosophical theory that says whole entities, as fundamental components of reality, have an existence other than as the mere sum of their parts." That's a "Random House Dictionary" definition, but "Webster's" is not much clearer: "the view that an organic or an integrated whole has an independent reality which cannot be understood simply through an understanding of its parts."

If I understand correctly, however, here is an example:

Medicine includes many specialties. Let's say a hand is injured. A good doctor will treat not only the hand but will consider the condition of the whole person—general health, personality, emotional stability. If the healer is even more perceptive, he or she might also be aware of the patient's spirituality. Thus, the doctor is treating the patient holistically/wholistically.

God is three persons in one: the Father and the Son and the Holy Spirit. This mystery, called the Trinity, is a Catholic/Christian view of God. The Trinity is an integral part

of spirituality. The book by Karen Armstrong is also holistic and holy. Under the title of "A History of God: The 4,000-Year Quest of Judaism, Christianity, and Islam" (Alfred A. Knopf, New York), her study expands the horizons of philosophy, theologians, and lay thinkers. She helps readers understand the ever-changing concepts of God, doing so with research material, maps, personal anecdotes and perceptions, and an impressive background for her work.

After seven years as a Roman Catholic nun, Armstrong took a degree at Oxford University, taught modern literature, became one of the foremost British commentators on religious affairs, and now teaches at the Leo Baeck College for the Study of Judaism and the Training of Rabbis and Teachers. She is also an honorary member of the Association of Muslim Social Sciences and author of eight other books.

Those who struggle with her book, no matter what their opinion of it, are stretching their spirituality. Those who cannot believe in God but who recognize the "God-shaped hole" created by a divine absence are limiting their spirituality. Those who try to project God's holiness in their lives are, through the help of the Holy Spirit, letting the light of Christ shine through them.

According to a "Christian News Note" titled "Saints: Past, Present, Future," a holy person is "prayerful, loving, forgiving, just, faithful to commitments, full of peace and joy, and full of compassion."

Father John Catot, director of The Christophers, writes that holiness isn't what comes from doing good, nor is it what we get by avoiding evil, nor is it what follows prayer, nor the result of kindness or courage or character building or a life of service. He says we are good, avoid evil, pray, show kindness, act courageously, build character, and give service because we are holy.

"Our holiness is God-with-us. Emmanuel." Father Catot writes, "and while it is true that holiness carries with it both the cross and the Resurrection, it is more a gift than a reward."

God's gift of holiness fills our "holes" and makes us whole.

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

The pope's visit to the United States

When Pope John Paul II comes to New York, New Jersey and Maryland early in October, he does not come merely as the pope of Rome, or even as the pope of the Western world. He comes as the head of the universal church which includes many Eastern

Rite churches, touching millions of people from Africa to Asia and all parts in between. We Catholics are one billion in all. For the Melkite Catholics in the Near East, for the Copts in Ethiopia, for Cajun Catholics in New Orleans, John Paul II is their father, too.

When I visited Australia earlier this year, I saw huge posters of his 1986 visit in many of the churches. Pope John Paul is smiling with a Koala bear cuddled in his arms. For the people down-under, the pope is their "papa." too. Catholics all over the world come alive when he visits their homeland.

The nation's secular media may assure you that the church is in decline, but perhaps they exaggerate. There have been defections, it's true, but according to The Official Catholic Directory, there were 1,178,710 receptions into the U.S. Catholic Church last year. That includes 1,029,694 infant baptisms, 73,332 adult baptisms, and 75,684 already-baptized persons who reunited with the church. That does not look like a decline to me. The church is alive and well.

Ours is a rich 2,000-year-old tradition of faith. We are a universal church which has withstood the test of time. Everywhere in the world there is growing spiritual hunger. Americans are especially hungry for spiritual nourishment. Half of the top 15 best-selling books are on spiritual or religious topics.

New Age searchers may be disenchanted with institutional religion, but as they look for better answers many of them are coming up empty, falling prey to neo-Gnosticism and some of the antiquated superstitions of the pagan world. They may call it progress, but time will tell if they've improved their lot.

St. Bernard called the church "a hospital for wounded humanity," because it offers a disciplined way of life, and an integral vision which proclaims every human life to be sacred. The church is communal, eucharistic, evangelical, and universal, and the Holy Spirit holds us all together, helping the church to preserve its apostolic succession from St. Peter to Pope John Paul II.

God sends us his Holy Spirit to empower us to heal, teach, and love; to give the poor, to forgive, to resist evil, and one day to gain eternal happiness.

We welcome Pope John Paul II as Christ's vicar; he comes as head of the universal church and we are happy to greet him in the name of the Lord.

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

Cornucopia/Cynthia Dewes

Unplug, but stay turned on

Technology, that modern object of love/hate, so conspicuous in the world today, has finally gone too far. It's time to turn off, tune out, and trade it in.

Why? Because there are sinister indications that books will soon be as obsolete as stone tablets became, shortly after Moses did all that rock-breaking work. Did you hear that?

Books!! O woe, O desecration!

This is particularly terrifying for people like me who have accrued, and continue to store up, great quantities of books which we plan to read when we get too old or decrepit to do anything else.

It started innocently enough with all those classics we put aside, or read the Cliff Notes

or comic book versions of, in high school and college. (We all know the average person must be inert or at least permanently immobile in order to get past the first page of "Silas Marner.")

Then it was the favorite books we were urged to read by others, or the best sellers we thought we should read, or the books we received as gifts over the years. There were those handsome library-quality leather-bound volumes we bought from ads in classy magazines, and the piles of unselected selections from book clubs, and the irresistible bargains from the half-price bookstore.

We have the sinking feeling that we already own more books than we can possibly get through in this lifetime. And yet, fools that we are, we continue to read book reviews, salivate until we can stand it no longer, and then go out and buy again.

At the same time, we are told constantly about cyberspace and networking and what-ever. Trendy technobabble washes over us at every turn, while we're still reeling from all the psychobabble that preceded it in recent years.

Children of all ages understand technology intuitively, and are in electronic touch with instruction, fun, peers and predators worldwide. CD-ROMs can hardly wait to escort all of us through the great museums of the world or enchant us with lullabies rendered by the major symphony orchestras. Talk about *nachtmusik*!

What's really scary is that Congress, ever alert to the latest in money-saving efficiency, is thinking of putting computers to work for themselves big time. They've discussed


holding hearings and committee meetings over the network, communicating with constituents and colleagues without ever needing to see another human being in the flesh.

Some congressmen have said, "Why can't we vote from our offices? Our homes?" And by extension, no doubt, their—gasp!—beds? Think what that would mean for the Bob Packwoods and Gary Harts in our nation's capitol?

Maybe it would be nice to deal with some aspects of living through computerized technology. There certainly are people and situations which we'd rather not meet up close. But just because God gave us the wit and the nerve to produce certain technologies, do we need them and must we use them? Remember the atom bomb!

Think about it. How could we replace the left of a book, the feel of turning its pages, or the smell of fresh binding? And most of all, how could we ever duplicate the experience of thought, emotion and imagination filtered through written words?

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VIPs...

Benedictine Archabbey Lambert Reilly of St. Meinrad Archabbey has appointed Benedictine Father Keith McCellan as prior—to oversee the daily life of the Benedictine monastery. Father Keith will retain his position as associate director of spiritual formation in St. Meinrad School of

Theology. The new Prior Keith spent 12 years at Abbey Press, the last 11 as manager of the publications division. Ordained in 1979, Father Keith has directed many retreats for seminarians, women religious, and the laity.

Check It Out...

The Indiana state Court of Catholic Order of Preachers (COP) will celebrate its 100th anniversary at St. James Church, Highland at the 2 p.m. Mass on Sept. 24. After the liturgy, there will be a banquet and program in the parish auditorium. Those wishing further information may call 703-983-4900.

St. Philip Neri will hold its first Family Night of the year on Sept. 19 in the parish hall with a pitch-in dinner beginning at 6 p.m. and a storytelling session immediately afterwards.

Linn Mundy, author of "Prayer-Walking," will autograph copies of his book at Abbey Press Gift Shop in St. Meinrad on Sept. 23. At the 11 a.m. and 2 p.m. book-signing sessions, Mundy will give a short talk.

Charles Gardner will present a workshop on the Communion rite at Sunday Mass—"Joyfully We Come to the Table of Life"—at St. Matthew Church at 7:30 p.m. on Sept. 22. Sponsored by the local chapter of the National Association of Pastoral Musicians, the event costs \$3 to non-members. For further information, call 317-895-6914.

A Mass will be held on Sept. 20 at 2 p.m. at the Calvary Mausoleum Chapel

Sam (Anastasio) and Rose Fabis marked their 50th wedding anniversary with a Mass on Sept. 3 at St. Bernadette Church, Indianapolis. They were married in Chicago on Sept. 2, 1945, soon after Sam was discharged from the military. The couple has four children: Roberta Green, and Ronald, Raymond and Vincent Fabis. They have eight grandchildren.



in Indianapolis.

Wayne Weible will speak at St. Joan of Arc Parish in Kokomo on Sept. 20 at 7 p.m. and on Sept. 21 at 9:30 a.m. He investigated the alleged apparitions of the Blessed Virgin in Medjugorje and came away believing in the miracles. He and his wife converted to Catholicism in 1991. Those wishing more information may call Marilyn Chavez at 317-457-1375.

The Ladywood Alumnae Association is hosting an all-class reunion on Sat. Sept. 16 at Cathedral High School (formerly Ladywood). A liturgy, reception, auction, and tour are planned. "Ladywood Memories," artist Jeffrey Lake's depiction of the manor house where students once lived and studied, will be auctioned. Those wishing more information may call Providence Sister Jane Bodine, 317-283-6868, or Bridget Lake, at 317-283-4708.

A Charismatic Retreat for men and women will be held on Sept. 22-24 at Mt. St. Francis Retreat Center in the New Albany Deanery. "A Journey to Holiness" will begin at 7 p.m. Friday and conclude at 12:30 p.m. Sunday. Those wishing further information may call 812-923-8817.

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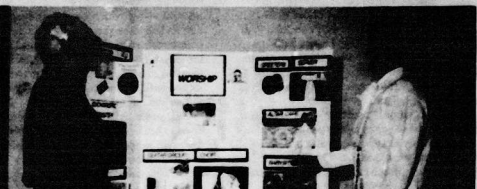


Photo by Betty Lee

Zola Ernesto (left) and Janet Brewer admire the Worship booth at the stewardship fair held at St. Vincent de Paul Parish (Sheehy Co.). Deacons volunteered time and talent to serve as eucharistic ministers, ushers, and cantors; building and grounds maintenance as plumbers, electricians and carpenters; administrative help; "School of Religion," and "Apostolic Service." The Knights of Columbus recruited four new members. And the new pastor, Father James R. Duda, updated the parish rolls when 15 new families registered.

The Vatican's positions on '12 areas of concern'

By Cindy Wooden, Catholic News Service

BEIJING—Here is the list of the 12 "critical areas of concern" being discussed at the Fourth World Conference on Women and key Vatican positions related to each:

1. **Poverty:** According to the Vatican, the conference must put the brakes on "the feminization of poverty." Essential elements of the effort include promoting family stability and, in cases of migration, re-unification, education for women and improved international aid for developing countries.
2. **Education:** The Vatican fully supports, and Pope John Paul II has pledged to increase, efforts to guarantee girls and women equal access to education at all levels.
3. **Health:** The Vatican says the conference should focus on all aspects of the health of girls and women, including pre-natal and early childhood health and the eradication of tropical and other diseases that afflict millions of women each year. The church opposes efforts to increase access to legalized abortion and to expand use of artificial contraceptives. It wants a recognition of chastity as a key element in the fight against AIDS and other sexually transmitted diseases.
4. **Violence:** The conference should condemn all forms of violence against women, including forced abortion, sterilization and birth control, says the Vatican.
5. **Armed and other conflicts:** Women are the first victims of war and other conflicts, the Vatican says. They also are the first teachers of peace, educating their children to love, respect and help others.
6. **Economic participation:** Women's access to employment, equal pay for equal work and special support for working mothers will do more to end women's poverty than expanding use of contraceptives will.
7. **Power sharing and decision making:** Women have a right to an equal voice in the decision-making structures of society, especially as they affect women themselves, according to the Vatican.
8. **National and international machineries:** National economic activity reports should include statistics on the unpaid work women perform in the home. The needs of women, particularly of mothers and refugee women, should be given

special attention in national social and economic policies and in international development projects.

9. **Human rights:** The Vatican says women, created in the image and likeness of God, enjoy an equal dignity with men and should enjoy equal protection of their human rights as defined by the 1948 Universal Declaration of Human Rights.

10. **Mass Media:** The media should promote positive images of women, including mothers, and efforts should be made to end pornography and other media depictions of women as objects.

11. **Environment and development:** Any sustainable

development must have human beings, not profit, as its central focus. The fruits of the earth, created by God for all, must be safeguarded and shared more equitably as a matter of justice, as the key to development and as the birthright of future generations.

12. **The girl child:** According to the Vatican, concerted cultural, political and economic policies are needed to guarantee females have the same rights as males to be born, survive childhood and receive proper nutrition, education and health care. Practices such as female genital mutilation, arranged or early marriage and prostitution of girls must be halted.

WOMEN

continued from page 1

receive equal compensation and to have the opportunity for career advancement.

But guaranteeing women's equality in the workplace without undermining their role within the family requires men to accept more of their own responsibilities as husbands and fathers, she said.

Glendon also urged the conference to push national governments to give concrete recognition to the unpaid work women perform within the home or in family fields.

The Vatican, she said, wants the conference to adopt a statement recognizing that women share with men the full range of universally recognized human rights.

"What is to be said of the situation in which the simple fact of being a girl reduces the likelihood of even being born, of survival or of then receiving adequate education, nutrition and health care?" Glendon asked.

She asked the conference to work to eliminate "all those cultural and legal obstacles which impair the economic security of women."

In every region and every country of the world, she said, women form the majority of poor people.

While most of Glendon's text focused on areas where the Vatican was in agreement with or wanted a strengthening of statements in the Beijing draft document, she raised concerns about its discussion of women's health, specifically as its relates to reproduction.

The Vatican, she said, sees women's health care as a priority for the conference, especially because so many women lack basic health care and good nutrition.

The Vatican delegation supports the Beijing document's statement that responsibility in sexual matters belongs to both women and men, she said.

Women, more often than men, are "the victims of irresponsible sexual behavior in terms of personal suffering, of disease, poverty and the deterioration of family life," Glendon said.

The Vatican delegation thinks the conference should strengthen its acknowledgment of the threat to women's health posed by sexual permissiveness, she said.

She also tried to explain to the conference the frequently misunderstood teaching of the Catholic Church regarding birth control and family planning.

"To say that it (the church) supports procreation at all costs is indeed a travesty of its teaching on responsible parenthood," Glendon said.

The church, she said, demands respect for human life and for its transmission, an attitude that requires self-restraint and cooperation between husband and wife.

Glendon said the conference should condemn every form of coercion used to enforce government population policies and called on the conference to uphold the consensus reached at last year's U.N. population conference that abortion is not a means of family planning.

"All efforts must be made to eliminate those factors which lead women to seek abortions," she said, and the guilt of men involved in unwanted pregnancies must be made clear.

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Whatever happened to Orville & Mary Ruth Lee?

They met in 1946 at a Sunday School Class called the Metholite Group. Orville Lee later spotted Mary Ruth Peek at a social gathering across the shuffle board court and decided she was the one for him. Six months later, Orville convinced Mary Ruth they were meant to be together and they married on October 23, 1946! They were blessed with two sons and one daughter. Orville was employed by L.S. Ayres & Co. as Head Cashier in their Downtown Indianapolis store for over 20 years after having worked for National Hosiery Mills for 26 years. Mary Ruth enjoyed teaching as she taught piano to beginning students and English to foreign students through the use of picture primers. These days, Orville and Mary Ruth call Westside Retirement Village home, and have since 1987.



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Parish Profile

Indianapolis South Deanery

Our Lady of the Greenwood has a large and vibrant congregation

By Millie Harmon

"Let the children come to me," said Jesus. Our Lady of the Greenwood parishioners do exactly that as:

- Mothers and babies attend morning Mass;
- Children and teens learn at Sunday religious education classes;
- Students attend Our Lady of the Greenwood Catholic School; and
- Adults seek to enrich their faith.

"We have a large and vibrant congregation," said Father Harold Kneuev, who has served as pastor at OLG since 1993.

Father Kneuev credits his predecessors, especially Father Joseph Riedman who served from 1980-1993, for the successful parish, which boasts 1,567 families.

"I inherited this parish and its very effective staff and benefit from the work of those who have gone before me," said Father Kneuev.

Our Lady of the Greenwood, Queen of the Holy Rosary Parish, lying just south of Indianapolis, was established as a mission of 40 families in 1948. Located in the territory that was part of St. Rose of Lima Parish in Franklin, its people had attended St. John, Indianapolis. Today it is one of the largest parishes in the archdiocese.

To accommodate its ever-growing population, OLG ensures that newcomers are welcomed. New Parishioner Packets are available at the church's main entrance.

"The first Sunday of the month is our official sign-up day, when Father asks people to register," explained parish secretary Peggy Henninger. "I get their names and pass them on to the welcoming committee."

On the third Sunday, people are welcomed at Mass and Father Kneuev blesses them. Their pictures are taken and posted on a bulletin board along with a brief biography.

Henninger is constantly impressed with the volunteer efforts of the parishioners. "It's fun to work for all of them," she said.

In 1950, a church—an architectural masterpiece built of St. Meinrad sandstone—was blessed and dedicated. In 1953, OLG officially became a parish with Father Richard Mueller as pastor. The small church, now used as a chapel, was the main worship space until a multipurpose building, Madonna Hall, was erected in 1976.

In 1993, this burgeoning parish was divided and the new parish of SS. Francis and Clare, with Father Stephen Jarrell as pastor, was established southwest of it.

Our Lady's pastor and parishioners look forward to Christmas 1998, when they will celebrate their golden

anniversary with a new church. A current pledge campaign is striving to raise funds needed to break ground and begin construction of a church for 1,000 capacity plus 200 overflow, filled with nature's light, connected to Our Lady of the Greenwood Chapel and Madonna Hall.

Other plans include demolishing the rectory, constructing office space in the basement; and building a tunnel to connect all buildings. The pastor will occupy the vacated convent.

Father Kneuev ponders the growth, challenge and demands of his parish. "Like all parishes, Our Lady is like a sleeping giant; we need to let people develop their talents and use them," he said. Father Kneuev serves on the Archdiocesan Stewardship Committee.

Our Lady is a team ministry parish. Father Kneuev describes himself as the orchestra leader who keeps the harmony going, saying he often has to tell his dedicated people to go home and rest.

Parish bookkeeper Mary Ann Albers witnesses the parish's daily vitality. "I attend meetings and see these people coming together to share their talents," said Albers. "We are a live, moving, working group."

Administrator of Religious Education Judy Koch is beginning her fifth year providing instruction from "cradle to tomb." She is responsible for preschool through junior high religious education and sacramental preparation.

Koch, who has served OLG 10 years, believes lifestyles today demand more programs that accommodate a busy family life. One or two major programs just don't work anymore, she believes.

A 25-member Adult Catechetical Team assists religious



Father Harold Kneuev stands outside of Our Lady of the Greenwood Church in Greenwood, a suburb south of Indianapolis.

education in presenting challenging programs throughout the year.

This fall, while their children attend Sunday morning religious education classes, parents can attend "Path Through Catholicism" sessions, developed by Jesuit Father Mark Link, on faith topics such as the Trinity, the Eucharist, and the Ten Commandments. Six ACT facilitators will lead the group in lecture, discussion and questions.

Koch and her team are particularly excited about a new 36-week program based on the spiritual exercises of St. Ignatius of Loyola, founder of the Jesuits. The program seeks to connect people more intimately with Jesus and encourage participants to grow in love and service to God and neighbor. It begins Sept. 14 and ends, appropriately, May 26, Pentecost.

Two mothers' groups exist. One group, which home-schools children, gathers to pray the rosary as the children play around the house; the other is a more social group that seeks mutual support.

Koch knows that church ministry touches all age groups



At Our Lady of the Greenwood Parish, mothers attend weekday morning Masses with their pre-school children. The pastor, Father Harold Kneuev, considers this evidence that the south side parish is young and thriving.

Photos by Millie Harmon

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and specifically recalls a Lenten Stations of the Cross and Benediction service: "I noticed an elderly lady at the stations. When we began singing a familiar Latin hymn, tears went down her face."

Working alongside Koch is the newly-hired youth ministry coordinator, Ray Bessenbach, who became the first full-time coordinator after serving as a volunteer for five years in this ministry.

Bessenbach, whose life has benefited from youth ministry, wants others to experience the reward of being Christ-centered. "I'd like to see a lot more youth involvement," said Bessenbach, who oversees the religious, social and community service activities for high school students and the social and community service activities for junior high students.

Chief importance is given to a weekend retreat for high school teens. In its sixth year, the retreat offers an examination and reflection on the teens' faith.

Our Lady's teens are involved in teaching Sunday morning religious education, RCIA baby-sitting, and this summer helped at the Crisis Pregnancy Center in Indianapolis. Beginning Oct. 2, Our Lady of the Greenwood will embark on a new and challenging path: perpetual adoration of the

Blessed Sacrament in the convent chapel.

Coordinator Helen Cermele had no difficulty recruiting people to pray with Jesus: Two hundred twenty-five parishioners, and more than 30 non-parishioners will fill the 168 hours needed each week for continuous adoration. The convent chapel has been renamed "Our Lady of the Blessed Sacrament Chapel."

Cermele credits Father Kneueven for starting perpetual adoration. "Father is a real man of prayer; he just said, 'We are going to do it,'" she explained.

The first Catholic school was built in 1955 and was staffed by the Sisters of Providence. In 1959 and again in 1988, the school was enlarged to accommodate increased enrollment. With a preschool through eighth grade program, it has full occupancy with 492 students and 22 on the waiting list.

Principal Kathleen Fleming knows the school thrives because of its excellent academic and spiritual program and parental involvement.

"We teach our children to question and not to just accept, to make decisions based on conscience, not on the current fad," said Fleming, who has been involved in education more than 20 years, and is beginning



Our Lady of the Greenwood staff includes (standing, from left): youth ministry coordinator Ray Bessenbach; coordinator of religious education Beth Perkins; (seated) principal Kathleen Fleming; (back) Father Harold Knoeven; and director of religious education Judy Koch.

her seventh year as the school's principal.

Parents see the benefit of a faith-filled environment located in a sometimes frighteningly amoral world, she said.

From planting flowers surrounding the grounds, creating a new school sign, building a trophy case, to having computers installed, the stewardship is the source of the school's success, said Fleming.

"We absolutely couldn't afford to do these things," said Fleming. "Our people believe in stewardship and want us to teach their kids to give to others."

There is a strong sense of stewardship of time and talent, even though Greenwood has the largest percentage of working mothers in Indiana, according to the Chamber of Commerce.

"People come after work to help out," said Fleming, who never hesitates to ask for assistance. Faced with a complicated computer situation, she wrote a letter to parents revealing her lack of knowledge. The supportive response was overwhelming, she said.

To help working parents, Our Lady's Board of Education conducts a summer program, "Eagle's Nest," for kindergarten through eighth grade. Children visit state parks and museums and participate in a fine arts program. One week is devoted to Vacation Bible School.

A phenomenal fundraiser occurs every second Saturday in November when the

school parents unite to sell made-from-scratch pizzas. It's something to see everyone, from all walks of life, rolling dough, mixing sauce, and finishing pizzas on our assembly line," said Fleming. The school netted \$20,000 last year.

Visioning is important to Fleming, who tells her teachers to share their dreams with her. "It's only by dreaming that we can improve things, God's Spirit works through us," said Fleming.

Being part of the leadership in Catholic education in a busy, ever-growing suburb challenges Fleming, who says we have moved from blaming others for our mistakes to facing ourselves and accepting responsibility.

Paraphrasing Dan Elsener, archdiocesan director of total Catholic education, Fleming said, "We went through the stage where all emphasis was placed on self-esteem. Now we are also concentrating on self-respect. It comes from being personally responsible for our own actions."

Living in a fast-paced world has its advantages because today's children will know how to deal with change. But is inner peace possible in this hectic world?

"We will be at peace throughout our changing lives, if God is there with us," said Fleming. "That's why it's so important for all children to have a deep-rooted faith in Catholicism."



School principal Kathleen Fleming with Motoko and Jennifer Hosselton, whose father she had taught.

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Pope and Arafat meet to discuss Middle East peace

They also discuss hopes for end-of-the millennium celebration in Jerusalem

By Catholic News Service

CASTEL GANDOLFO, Italy—Pope John Paul II met with Palestinian leader Yasser Arafat to discuss the latest peace prospects in the Middle East and hopes for an end-of-the-millennium interfaith celebration in Jerusalem.

The pope and Arafat conferred privately for 25 minutes Sept. 2 at the papal summer residence in Castel Gandolfo outside Rome. It was their fourth meeting, and the first since Palestinians began self-rule in the Gaza Strip and the West Bank town of Jericho.

Arafat and Israeli officials have recently been trying to remove obstacles to an expansion of Palestinian self-rule. They missed a July 1 target date for such an agreement, which would widen the Palestinian Authority's jurisdiction.

After Arafat briefed the pope on the remaining problems, the Vatican issued a statement expressing hope that "both Palestinians and Israelis can soon enjoy the concrete fruits of peace."

The Vatican said it was understandable that the peace process was difficult and "extremely slow." It said the pope told Arafat of his continuing concern for the Palestinian people and his appreciation for the courage shown so far by both sides in the talks.

Arafat has come under fire from radical Palestinians who oppose the peace treaty with Israel and who have carried out terrorist attacks in an attempt to derail peace talks.

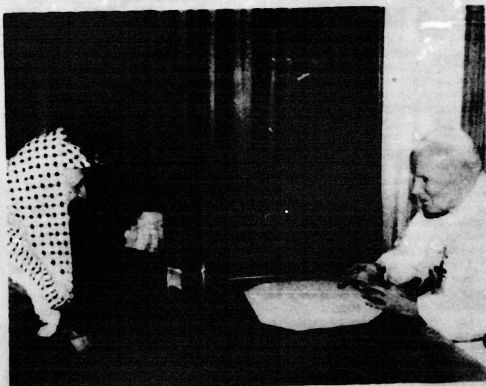
The Vatican said the pope also underlined that in order for peace to work, the international community will have to offer economic support for the region.

It was Arafat who brought up the subject of celebrating the year 2000 in Bethlehem and Jerusalem, as well as a possible interfaith meeting. The pope unveiled these and other proposals in a document earlier this year.

The status of Jerusalem is considered the thorniest of all the issues that remain to be negotiated between Israelis and Palestinians.

Arafat told reporters he wanted the jubilee year 2000 to be "an event of peace for all Muslims, Christians and Jews."

"This jubilee should be celebrated in Bethlehem and Jerusalem, starting from Rome and with Rome as a protagonist. I am asking the pope for this very thing. I have come here especially for that," he said.



CNS photo from Reuters

Pope John Paul II talks with PLO leader Yasser Arafat Sept. 2 during a private audience at the pope's summer home in Castel Gandolfo, Italy. The pope and Arafat met for 25 minutes discussing the latest peace prospects in the Middle East.

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Who Was Archbishop Fulton Sheen?

One of the best educated American bishops of the 20th century, Archbishop Sheen earned graduate degrees in theology and philosophy from the Catholic University of America, the

University of Louvain in Belgium and the Collegio Angelico in Rome. A priest of the diocese of Peoria, Ill., Sheen was chosen to preach on "The Catholic Hour" on the NBC radio network in 1930. He was consecrated a bishop in 1951. The next year, he began a series of radio and television broadcasts that achieved great popu-

larity with both Catholics and non-Catholics. The author of more than 100 books and pamphlets, Sheen's imposing physical presence and magnificent voice made him one of the most influential preachers in America. He attended the entire Second Vatican Council. Archbishop Sheen died on December 9, 1979.



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Vatican delegation, Catholic NGOs meet in Beijing

'We believe in helping the poor through development, not getting rid of poor people.'

By Cindy Woodson, Catholic News Service

BEIJING—The Vatican delegation and Catholic nongovernmental organizations at the Fourth World Conference on Women held a family gathering Sept. 8, complete with hugs, applause and laughter.

Crowded into a small hotel meeting room were representatives of the World Union of Catholic Women's Organizations, Catholic relief and development agencies and religious orders.

The tone was set by Mary Ann Glendon, head of the Vatican delegation, who said she was very happy to gather with "sisters and Sisters."

The NGO representatives had spent a week before the main conference at a forum on women in Hanoi, a small town about an hour's drive from Beijing, at a muddy site with tents for meetings and half-finished accommodations.

"The two events were two different worlds," said Donna Hanson, a representative of Caritas Internationalis from Spokane, Wash.

The difference in facilities, dress and procedure, she said, "really reflects the two different worlds in which women live."

After listening to one another's stories in Hanoi, many of the delegates came to Beijing to lobby conference delegates in an attempt to influence the final document.

In her introductory remarks, Glendon described the Vatican delegation as consisting of 14 women and "eight token men," to the delight of her overwhelming female audience.

"We are the most representative and diverse delegation at the conference," she said, with members from five continents, married, religious and single, working for the church, at home or in other professions.

One of the more heated topics put by NGO members to the Vatican delegation regarded the Vatican's commitment to involving women in church decision-making.

Glendon said, "it has been my observation that there are many more opportunities for decision-making open to women than women have taken advantage of," especially on the parish and diocesan level.

"God bless the (Roman) Curia and it's important work, but the church lives in the parish," she said.

But a French nun was applauded when she replied: "We women have no influence in church politics or decision-making. We are not equally in this church with the men in this church."

"Women are infected by this virus of equality," she said, and the Vatican should be forewarned.

Glendon defended her earlier remarks with a qualifying statement, "I offer what I have to say knowing and respecting the fact that many of you have a greater involvement, commitment and personal investment in the church than I have."

"But if you want to talk about power—the power, energy and the very life blood of the church flows from the bottom up," she said.

A representative of Catholics for a Free Choice, which has been denounced by church leaders, asked if the Vatican was willing to change its teaching on contraception and abortion, and another participant asked why the Vatican delegation was so preoccupied with sexual issues at the conference when the agenda was much wider.

"It is the press that is preoccupied with pelvic issues," Glendon said.

"We are interested in action for equality, development and peace, all of which find powerful support in Catholic social teaching."

"We believe in helping the poor through

development, not by getting rid of poor people" through abortion and contraception, she said.

Some of the delegates wondered about statements from the Vatican and other delegations about preserving the consensus achieved at last year's U.N. conference on population and development.

The Vatican joined the consensus, with specific reservations, after the negotiators agreed to include language saying abortion should not be promoted as a means of family planning.

The question of the relationship of Beijing to Cairo is trivial in comparison to the relationship of Beijing to the Universal Declaration of Human Rights," Glendon said.

Among other things, she said, the 1948 international document recognizes the "equal dignity" of men and women, the right of mothers and children to special protection, the right of people to marry and form families, religious freedom and the right of parents to control their children's education.

Each of those issues has been bracketed by the Beijing conference, meaning delegates could not agree to include them or could not agree on the language offered.

"Marriage, motherhood and family tend to be presented as an impediment to women's self-fulfillment," Glendon said.

The document includes a reference to family as a theater of violence, which unfortunately it can be, she said.

"But the family is also a theater in which we realize our potential to be brothers and sisters to each other, to give and receive love, to be good citizens," she said.

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Sept. 24	Rev. Douglas McCormack	Members of St. Alphonsus Parish, Zionsville
Oct. 1	Rev. David Lawler	Friends and Staff of Office of Pro Life Activities
Oct. 8	Rev. John Ryan	Members of St. Anthony Parish, Indianapolis
Oct. 15	Rev. Donald Schmidlin	Members of St. Matthew Parish, Indianapolis
Oct. 22	Rev. James Dede	Members of St. Vincent de Paul Parish, Shelbyville
Oct. 29	Rev. Clement Davis	Members of St. Monica Parish, Indianapolis

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September 17

CATECHETICAL SUNDAY 1995



Exodus 32:7-11, 13-14 • 1 Timothy 1:12-17 • Luke 15:1-32

Catechists 'Imagine God's Mercy'

By Joe Kappel
Executive Director of Religious Education
Office of Catholic Education

The readings for Catechetical Sunday, Sept. 17, are appropriate for those who teach God's word. The readings about the lost sheep, the lost coin, and the "lost" son, show how "unreasonable" God is in a worldly sense. We don't have many people in our lives who are that merciful.

The readings show the unbelievable mercy of God's mercy. We don't want to believe that, no matter what our sins, God takes us back. Catechists need to experience this kind of mercy to be able to model it.

Eventually, I'd like to have an event every year where we recognize our catechists, where we have a major celebration on Catechetical Sunday. These religious educators could be recognized in their own parishes. But we should come together as an archdiocese to recognize these long-time catechists and newly-certified catechists. We need to recognize the gifts they offer.

The strategic plan suggests a training process for those people in Catholic schools who do not teach religion. Many of our teachers are trained to teach secular subjects and some

did not attend Catholic schools themselves. In some way, we need to give them an understanding of what the mission of the Catholic school is, what ministry is about. Even of those who attended Catholic schools, most do not continue their faith education after high school.

It is important that those involved in Catholic education are living the Gospel message out to the point that we have fair rules—that we treat people fairly. That modeling is just as important as the content we teach in religion class.

We need to recognize more frequently the gift that these people are to the archdiocese. Too often these catechists are the only experience of God's mercy and love. What are we doing to support them in this awesome role?

In this age I believe we face a unique and difficult challenge in the area of catechetics. It seems to me that the challenges come from a variety of fronts.

First, the support systems which have traditionally been the cornerstones of religious education/catechesis are falling apart.

The family, which has been the mainstay of religious education, is changing rapidly. No longer are we working with two-parent families where one parent, traditionally the mother, stayed home. In addition, there are so many

See CATECHISTS, page 35



The Kappels are (front, from left) Sarah; Joseph, 17; Joe; Josh, 14; and Jessica, 16.

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CATECHISTS

continued from page 2a

other activities which compete for the attention of children and their parent(s).

There is not the affiliation or commitment to the church that there once was. Instead of seeing the parish as the gathering place, the place for service and healing, people now tend to go to 12-step or self-help groups or therapy.

In addition, the neighborhood does not provide the stability it once did. It is no longer the ethnic or geographical gathering place where we shared common values and traditions.

With these cornerstones breaking down, we need to look at what is taking their place. I am afraid that we as religious educators have become comfortable with the classroom model and that we are afraid to explore other alternatives. We must seriously develop tools which assess our success both academically and effectively.

There are many good, committed, qualified religious educators in the field. But the field is shrinking and colleges are abandoning formal programs of studies in religious education because people are not entering the field. We need to develop top quality religious educators in a variety of ways. This must be one of our priorities.

Parents are not attending Sunday liturgy on a regular basis. Recent surveys show that only 26.7 percent of Catholics attend Mass every week. In Indianapolis, this figure is about 29.2 percent. About 16.9 percent of the Indianapolis population is Catholic. This presents a bigger challenge to us.

Children need role models. They can't get to church unless their parents send them. We must do a better job at evangelization. Catholics must see the importance of celebrating their relationship with Jesus in community. Unless we get our parents on board, we will continue to have problems.

This means our parishes must be places of welcoming. We must continually work to

provide opportunities for creative and dynamic worship experiences. We must help parents to understand that conversion is an ongoing process and not a once-in-a-lifetime event. We don't reach Catholic maturity at age 21. We don't have all the answers once we are confirmed. It is a lifelong journey.

This means that maybe we have been placing emphasis in the wrong place. Adult catechesis is the primary form of catechesis. Pope John Paul II in "Catechesi Tradenda" says: "Catechesis of adults is the primary form of catechesis, because it is addressed to persons who have the greatest recognition and the capacity to live the Christian message in fully-developed form (Ct 43)."

What are we doing in our parishes in the area of adult religious education? Where is our emphasis? Does it continue to remain on children?

We need to provide opportunities for our catechists to deepen and renew their faith. Many of our catechists, in both Catholic schools and religious education programs, have had little or no formal training in their faith since high school. Why?

Our teachers in our schools are required to have regular ongoing education in order to keep up their certification. They are well trained in the secular areas that they teach. Why do we not demand the same in the area of religion?

Since they have not developed in their own faith lives since the 12th grade, they are often incapable of bringing high school students to the next level since the teachers themselves have not moved. We can't give what we don't have. It seems to me that a more intentional process for ongoing development is necessary. A process does exist, but it needs to be strengthened.

We have come a long way in the area of content. The "Catechism of the Catholic Church" and other church documents have given us a good direction on what needs to be taught. They have been extremely helpful.

However, sharing faith is different than sharing math or science. There is more than facts to be learned. It is a way of life we must learn. Do we have ade-

quate role models? It is like learning a sport. It is one thing to learn all of the moves on paper, but it is an entirely different matter to put those plays into practice. We must actually do it to perfect the skills we need. There is nothing different when it comes to sharing faith.

We also need to do a better job at assessment. We cannot easily measure our progress. However, there are some aspects of our progress that we can measure. We can measure how well students learn the content of our faith. Recent studies have shown that both Catholic schools and parish religious education programs do an equally good job of passing on the content.

But what about the other areas? We

need more research to discover just how good a job we have done in the areas of word, worship, message, and service. It seems from the above cited studies with regard to Mass attendance, that if that is one of the criteria we use, then we are not succeeding.

We face many more challenges. However, we must recognize that we have come a long way. There are success stories out there. Religious educators have made a significant difference in the passing on of the faith.

Catholics must not be afraid to tell others that knowing Jesus personally has made a difference in their lives—that his presence in their lives has helped them to get through the rough times.

Parishes train catechists together

It's been about two years since Maria Blake, coordinator of the religious education team at Holy Angels Parish in Indianapolis, and Lillian Hughes, pastoral associate at SS. Peter and Paul Cathedral, started talking about the benefits of inter-parish cooperation in staff training events. From this dialogue came a new model for catechist training.

Although much material existed regarding the areas of expertise needed to become effective catechists, little of it addressed the needs of the African American community. Blake and Hughes were concerned that catechists become proficient in the basics. Equally important to them was that this be done in an atmosphere of inclusion—one that incorporated those elements of African American culture that would speak most deeply to the participants in a spiritual sense.

The result was a curriculum that included the traditional course content, but also relied heavily on "sharing the old, old story." The concept was that catechists from all levels, and those who were exploring the call to become catechists, would participate in a basic catechist training program. Several of the participants were already certified catechists, but chose to improve their skills and to bring their acquired wisdom to the class.

Catechists from both parishes, black and white, came together on Saturday mornings to pray, to learn, and to share their faith stories. Father Clarence Waldon spoke to the group about the sacraments, and Father Kenneth Taylor shared his insights about the Catholic faith.

Intensive days were planned for each month following the completion of the basic catechist training. In one of them, Father Rick Glimmer talked about church history.

Next on the agenda was going every-one signed up for the catechism certification workshops. For the sessions, the original group was joined by parishioners from Immaculate Heart of Mary, Holy Spirit at Geist, and St. Simon parishes.

A day of reflection was led by Joseph C. Hager Jr. from Washington, D.C. Participants spent the day discussing the spirituality of being catechists, as well as the challenges and rewards. This time brought members of the group closer and allowed for continued faith sharing in a supportive environment.

Plans are now underway to begin a second basic catechist training program and design intensive days for the coming year. According to Blake, the program has proven that much can be accomplished when parishes work together for the greater good.

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Christ Renews His Parish thrives at St. Pius X

'The person, spiritual, and communal growth that takes place through Christ Renews His Parish is phenomenal.'

By William R. Bruns

Something's afoot at St. Pius X Parish in Indianapolis—and at approximately 20 other parishes in the archdiocese. People are excited. People are enthusiastic about God's role in their lives, about their Catholic faith, about being part of a faith community.

These people are participating in an ongoing parish renewal process called Christ Renews His Parish (CRHP).

"We experienced our first CRHP weekend in the fall of 1993," said Beth Reitz, pastoral associate at St. Pius. "This fall, we are preparing for CRHP 5. The women's weekend is full—about 40 women have signed up. And the men's weekend is coming along fine; we usually average about 25 to 30 participants. So far, 240 St. Pius parishioners have experienced this spiritual renewal process."

Christ Renews His Parish began in 1969 at Holy Family Parish in Parma, Ohio, when Father John Jacoby gathered a group of parishioners to pray and plan for the spiritual renewal of their parish. The men formed a team, outlined a weekend of prayer and sharing, and lived together at the parish

from a Saturday morning until Sunday afternoon with 28 other men. The results were dramatic. The group witnessed what its members called "numerous miracles of grace" and came away with a new appreciation of the love of God and the power of the Holy Spirit. Since those early days, hundreds of thousands of Catholic men and women have taken part in this spiritual renewal process that came to be called Christ Renews His Parish.

CRHP is based on Cursillo, a renewal program begun in Spain in the 1940s. According to Jim DuBach, a St. Pius parishioner deeply involved in the process, "I originally thought of Christ Renews His Parish as sort of an abbreviated Cursillo, but there's more to it than that."

"CRHP differs from Cursillo in that all the participants are from your own parish, where Cursillo draws participants from multiple parishes," he said. "So, after the weekend experience with CRHP, all the participants continue to be present for each other through the parish. CRHP has taken the best from Cursillo and placed it squarely in a parish setting. That, I believe, is one of the added benefits of CRHP."

Following the initial weekend, participants are invited to spend time together forming a new team that will direct the next weekend. This formation period typically lasts about five months during which time is taken to pray, share, and discern each individual's role on the next team.

Why are there separate weekends for men and women? "That doesn't sound very politically correct these days, does it?" Reitz asked. "The CRHP process is based on the traditional Cursillo model. At first, I questioned the wisdom of separate weekends, since my own lived experience in Brazil with small faith communities showed that mixed faith-sharing groups work well."

"But I found the wisdom of CRHP's separate weekends is the recognition of the different approaches of women and men to spirituality," she said. "Women, for instance, tend to be more relational. It's important to women how other persons feel about something. Women will be attentive to the relationships in a group."

"Men, on the other hand, tend to be more directive, more task-oriented," Reitz said. "In a group, men will concentrate on getting the task done. In mixed groups, especially in the tightly packed 30-hour CRHP experience, these different ways of being can cause a lot of confusion about what's going on in the group."

Marlene Gallagher experienced the first women's CRHP weekend at St. Pius in 1993. That weekend was conducted by a team made up of people from three other parishes. "I wasn't all that touched by it," she confessed. "But I decided to go through the formation. I loved the music that was used during the weekend, and I was pretty sure that the Lord was calling me to be the team member to handle the music for the next women's weekend."

"Well, as the formation meetings continued, we all discussed how we would have constructed the weekend, what we would have done a bit differently, and so on. Before I knew it, I realized that God was really calling me to something much more difficult for me than coordinating the music. I had a sense that the Lord was calling me to a leadership role," she said.

Gallagher became the director of the second women's CRHP weekend at St. Pius. "In the director's role, I quickly found that God is in charge of Christ Renews His Parish," she said. "Some people might think of the director as the overall leader who makes all the decisions. But it doesn't work that way. After all, it is no accident that this renewal process is called Christ Renews His Parish," said Gallagher. "I discovered that the director's role is the most subservient of all. The director's job is to

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A banner given the Christ Renews His Parish message at St. Pius X Church in Indianapolis.

bring out the best in everyone else—and to stay out of the Holy Spirit's way!"

DuBach agreed. "The whole process is very much a powerful experience of the presence of the Holy Spirit in our lives," he said. "And this presence of the Spirit really transforms people. The weekend itself is great, but the experience of the five-month formation process is even greater."

"When the new team conducts the next weekend, the team members almost invariably come to the realization that something more powerful is happening than their preparations—as thorough as they may be—could ever account for. You just end up sitting back in awe in the face of it all," he said.

Reitz said that "the personal, spiritual, and communal growth that takes place through the Christ Renews His Parish process is phenomenal. Often," she said, "this is the first time outside their families that participants have felt the unconditional love of God and of another person. For many Catholics, this is the first time they both know the love

of God in their heads and feel the love of God and of their sisters and brothers in their hearts. Then, when they come to Sunday liturgy, it is truly a celebration for them. The CRHP process is really renewing our parish."

DuBach laughed and said, "Yes, that's true. In fact, we have the most wonderful 'problem' of what to do with all the folks who want to be more active in the parish after experiencing CRHP. There's a real hunger for Bible study, faith sharing, and service through, for example, the parish council, liturgical ministries, the Rite of Christian Initiation of Adults, and the creation of small faith-sharing groups."

"Personally," said Gallagher, "I've identified two great things that have come out of CRHP for me. First of all, I've become much more tolerant of this diverse group of people who are members of the Catholic Church. I find that I'm now very tolerant of people with whom I probably would have disagreed and been irritated at one time."

"But through this process, you come to love the people first because you've heard their stories and you've come to know them as persons. That makes it very difficult for me to be intolerant of them. I guess you could say that you come to know and understand them precisely as sisters and brothers—as family," she said.

"The second great discovery for me, is the hugs," she continued. "CRHP participants do a lot of hugging. And it's especially wonderful to see."

DuBach agreed enthusiastically, but he quickly pointed out, "You don't do CRHP to feel good," he said. "You do it to evangelize. Renewed people take responsibility for their own discipleship. These are people who want to do more for their community."

"Participants come away asking them-

selves the question 'Where do I believe the Lord is calling me to be involved?'" he said. "Many respond to that call to work within the parish; others feel called to carry out their discipleship outside the parish—at the Damien Center or Companion House at Holy Cross Parish (a transitional housing facility for the homeless) or with the Society of St. Vincent de Paul."

"Christ Renews His Parish," said Reitz, "is about disciples taking their discipleship seriously. It's not about competition, and it certainly isn't about getting more volunteers for the parish."

That's a wonderful benefit, but it's not the heart of the process.

"Christ Renews His Parish helps people integrate the Gospel into their lives and begins a realization for participants that a community of faith really can exist despite all the things in society that work against it. It also is a living demonstration that people really can work together—pastor, parish staff, parishioners," she said.

"Christ Renews His Parish has been a wonderful experience for St. Pius X Parish," said R. itz. "We're becoming a different kind of parish because of it."

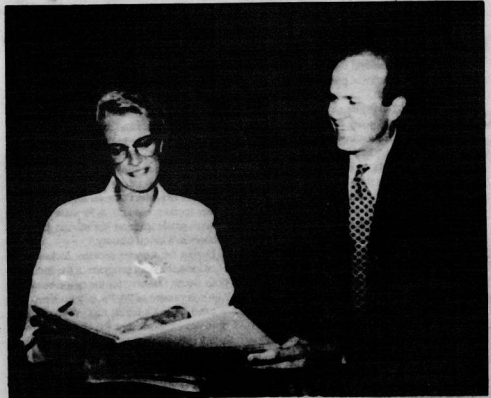


Photo by Margaret Nelson

Bob Reitz, pastoral associate at St. Pius X Parish in Indianapolis, reviews plans for Christ Renews His Parish with parishioner Jim DuBach.

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Adolescent program set for sixth graders

By Mary Ann Wyand

An adolescent growth program which encourages youth to postpone sexual involvement until marriage will be offered to sixth-grade students enrolled in parish religious education classes this year.

"A Promise to Keep: God's Gift of Human Sexuality," a peer-ministry chastity program developed by the archdiocesan Office of Catholic Education, was introduced to sixth-graders in Indianapolis-area Catholic schools last year and received positive comments from students, peer ministers, teachers, and parents.

Eve Jackson, coordinator of adolescent growth programs for the archdiocesan Office of Catholic Education, said the religion-based chastity curriculum presented to early adolescents by high school students complements parish religious education programming in the archdiocese.

St. Vincent Hospital and Health Care Center, operated by the Daughters of Charity, provided a grant to fund "A Promise to Keep" for three years so this peer-ministry chastity curriculum could be made available to adolescents enrolled in schools and religious education classes in the 11 dioceses.

"The curriculum is presented in five one-hour sessions," Jackson said. "The first session offers an overview of human sexuality as God's design for us. It talks about how God loves us, knows what's best for us, and wants us to be healthy and happy."

Subsequent sessions focus on positive and negative peer pressures, social pressures, media messages, assertiveness training, and the negative consequences of premarital sexual activity, including teen pregnancy, sexually-transmitted diseases, and emotional problems.

"The session on peer pressure deals with what a good friend is, how important it is to have the right friendships, and how we should look for friends who share our values and not just try to fit into any group just to belong," Jackson said. "The peer ministers talk about making choices which reflect Christian values and establishing with friends the goal of being chaste until marriage."

Curriculum also advises adolescents on ways to be assertive and confidently state values, she said, and encourages young people to focus on self-respect in order to stand firm in their beliefs.

"The sessions combine research-based information, games and activities, and discussion time so the high school peer ministers can initiate a lot of good conversation and abstract thinking with the sixth-graders," Jackson said. "Last year 118 peer ministers from six Catholic high schools in Indianapolis presented 'A Promise to Keep' to sixth-grade students in Catholic grade schools in Marion County."

During the summer months, Jackson coordinated a pilot program in the Indianapolis South Deamery for the religious education component of "A Promise to Keep."

Starting in October, this group of peer ministers will present the chastity curriculum to sixth-graders in parish religious education classes in the South Deamery.

"We plan to offer the chastity program to every parish in the archdiocese," Jackson said. "We will have one or two pools of peer ministers for each deanery who are trained to present the program and can travel to the different parishes."

A parent handbook and a new video filmed last summer with archdiocesan teen-agers who have served as peer min-



Photo by Mary Ann Wyand

Bishop Chaitum High School center Donald Helder and Cathedral High School center Erin Davis of Indianapolis portray a teen-age couple with differing values in a scene from the new video which will supplement "A Promise to Keep: God's Gift of Human Sexuality" programming for sixth-grade students in Catholic schools and religious education classes. Leo Hennes, president of UA Images, a video production company in Indianapolis, films the couple as they act out a scene from the script.

sters supplement the classroom sessions presented by the high school students. The video was underwritten by a grant from St. Francis Hospital and Health Centers.

This fall the Office of Catholic Education will present two workshops to introduce the religious education component of "A Promise to Keep" to religious educators and youth ministry coordinators in the archdiocese.

A workshop for parish staff members in the northern half of the diocese is scheduled on Oct. 24 at the Archbishop O'Meara Catholic Center. The seminar will be repeated on Nov. 29 at St. Anthony of Padua Parish in Clarksville for religious educators and youth ministers in the southern half of the diocese.

"The students who have volunteered as peer ministers have exceeded my expectations," Jackson said. "They're wonderful. They are committed to the chastity program, they believe in what they're doing, they have worked hard to learn the curriculum, and they know how to communicate this value. They interact beautifully with the adolescents to present life skills which will help the younger students make the right choices."

(For more information on the "A Promise to Keep" curriculum or the fall workshops, contact Eve Jackson at the archdiocesan Office of Catholic Education at 317-236-1478 or 800-382-9836, extension 1478.)

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'Confirmed' means becoming actual part of church'

By Mary Ann Wyand

Confirmation, the process of becoming a full member of the Catholic Church, was a memorable faith journey for Sacred Heart parishioner Michelle Ehringer of Jeffersonville.

The Jeffersonville High School senior was confirmed by Archbishop Daniel M. Buechlein on May 21 at Our Lady of Perpetual Help Parish in the New Albany Deanery with teen-age candidates from Sacred Heart and St. Augustine parishes in Jeffersonville, Our Lady of Perpetual Help Parish in New Albany, and St. Paul and St. Joseph Hill parishes in Sellersburg.

"I knew that being confirmed meant becoming an actual part of the church, but I didn't know all of the details," Michelle said. "To prepare for confirmation, we had monthly meetings and service projects with teen-agers from St. Augustine Parish. At the time, I didn't realize how much it would affect me. A lot of things touched me during that time, but I can't say the actual day I felt like I was a changed person. It was something that has happened over time."

Preparing for confirmation reminds teen-agers that they have more ownership in the parish, she said, and helps them feel more connected to their faith.

"That final day I knew that I am a part of the church now," Michelle said, "but at the same time I felt like I was all alone."

As part of their sacramental preparation for confirmation, candidates from Sacred Heart and St. Augustine parishes shared instruction time and worked together on service projects.

"I enjoyed the service projects because I like helping people," Michelle said. "Helping others made me realize how much I take for granted in my own life."

Confirmation candidates from the two parishes cleaned the grounds and fossil bed in the Falls of the Ohio State Park near Clarksville for one service project, she said, and also helped deliver food baskets to needy families during Advent.

"I couldn't believe how much litter we picked up at the park," Michelle said. "I just couldn't understand why people would throw stuff away along the trails." Advent took on a whole new meaning this year, she said, after the confirmation candidates visited people in need and delivered holiday food baskets.

"I met an older lady named Rosa,"

Michelle said. "It took her a long time to get out of her chair. That put me in my place because sometimes I take for granted the fact that I can do all types of sports. I play volleyball and run track, and sometimes I get frustrated and mad at myself when I don't play well or run fast enough. After I met Rosa, I realized that I should be grateful for even being able to play sports. When we gave her the food, she insisted on giving us all hugs. She hugged me like she'd known me for years, and I started crying."

The teen-agers also worked at the Wayside Christian Mission in New Albany, Michelle said, and enjoyed organizing a new shipment of donations to the thrift store. On another day, they staffed a rest station for a walkathon fund raiser and offered water and encouragement to the participants. While helping at the walkathon, the confirmation candidates were amazed to see a handicapped woman walking the course.

"She was the very last person in the walk, but she kept going," Michelle said. "She didn't stop. She was participating in the walkathon when she could barely walk herself, and she was doing it to help other people. That gave me goosebumps."

By participating in service projects, Michelle said she better understands what it means to be church and the importance of serving others.

"The service projects made me feel grateful for what I have," she said. "Especially at the Wayside Christian Mission, I realized that the little things you do for others really help a lot. When I was helping people, it was a great feeling to know that I could change somebody's life for the better. I could see God through all those people, even though I was the one helping them, just by looking in their eyes. I realized that I had made a difference in their lives."

At Sacred Heart Parish, youth ministry coordinator Cindy Black works with Monica Graf, the parish director of religious education, to provide sacramental preparation classes and coordinate service projects for confirmation candidates. For the past two years, Sacred Heart and St. Augustine parishes have combined their confirmation classes and utilized curriculum developed by Black and Larry Lenne when he served St. Augustine as their coordinator of youth ministry.

"Our program lasts nine months and is based on opportunities to learn about the

bigger picture of church," Black said. "During the first session, we talk about self and meet with the candidates individually. At the next session, we discuss family, then in the third class we move on to a discussion of how their lives are affected by peers. During the fourth and fifth sessions, we discuss the parish and the larger church and challenge them to consider where they fit in to the bigger picture of church. Our last session focuses on community, and we take the teens to a soup kitchen for a discussion with several adults who are big community volunteers."

Service is a "big factor" in the confirmation program, she said. "We also ask the candidates to give 30 hours of service apart from the monthly service project we do as a group. We challenge them to do more as individuals. The confirmation program is designed to bring about their awareness of serving others."

Spiritual growth opportunities include participation in a deanery retreat, Black said, as well as creative ideas to stimulate reflection on faith and values.

"After we discussed peers, we gave the teens a pack of gum and challenged them to give pieces of gum to students they normally don't talk with at school."

she said. "The next month we asked them to discuss what happened when they gave the gum away."

Father James Farrell, pastor of Sacred Heart Parish, and young adults from the two parishes joined the confirmation candidates for a fun session featuring a talk show format about peer relationships, Black said. "They also spent time with Father Jim during the day of reflection, and they got to see him not just as a priest but as a person and a friend."

Discussions about self and faith with sponsors and other candidates center on how the teen-agers see God as a part of their lives, she said. "We try to get a basis of understanding about what they believe so we can address their personal needs."

Curriculum also highlights stewardship, and confirmation candidates receive "time and talent" cards and are asked how they fit into parish life and how they would like to serve the parish as volunteers.

"We also have a follow-up session with the teen-agers after they have been confirmed," Black said. "At that time we challenge them to consider again what they can do to help their parish, how they fit in, and how they can be more connected to their faith community."



Photo by Mary Ann Wyand

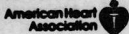
Sacred Heart Parish youth ministry coordinator Cindy Black of Jeffersonville (left) looks at confirmation photograph with confirmation candidate Michelle Ehringer. Sacred Heart and St. Augustine parishes combine their confirmation program each year.

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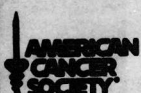
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Workshops set for new religious curriculum guide

By Mary Ann Wyzard

Much love and hard work went into the preparation of the new archdiocesan "Religion Curriculum Guide." Scheduled to be introduced in October by the archdiocesan Office of Catholic Education, the guide reflects countless volunteer hours on the part of Religion Subject Area Committee (SAC) members, religious educators, principals, Catholic school teachers, and youth ministry coordinators from throughout the archdiocese.

Literally years in the making, the "Religion Curriculum Guide" was recently approved by Archbishop Daniel M. Buehler and will be an invaluable tool in unifying religion instruction in the Catholic schools and parish religious education programs for preschoolers through high school students.

The guide is based on "The Catechism of the Catholic Church" as well as Scripture and features a strong emphasis on family-centered faith formation recommended by the U.S. bishops in their 1988 document addressing "The Family Perspective in Church and Society."

Workshops to train teachers and catechists in the use of the new religion guide are scheduled from 8:30 a.m. until noon on Oct. 21 at Oldenburg Academy in Batesville, Oct. 26 at Roncalli High School in

Indianapolis, Nov. 4 at Marian College in Indianapolis, and Nov. 11 at Our Lady of Providence High School in Clarksville.

"With the introduction of this guide, we are teaching children how to live the Catholic faith and be articulate about what they believe and know," said Diane Burns, director of religious education at St. Malachy Parish in Brownsburg and chairperson of the Religion Subject Area Committee convened by the Archdiocesan Council for Educational Excellence (ACEE).

"Our Catholic school teachers and parish religious educators will be able to follow the catechetical process using this guide and help children be good Catholics and leaders in their faith," Burns said.

Religion Subject Area Committee members are also working on an adult religion guide, she said. "We want to help people grow closer to God, more involved in their faith commitment, and more active in their church."

Peggy Crawford serves the archdiocesan Office of Catholic Education as the associate director of religious education in the areas of sacramental, family, and childhood catechesis. In that role, she worked with Burns, other Religion Subject Area Committee members, and Sister for Christian Community Michelle Follus, the associate director of Catholic education, curriculum and assessment, to complete the comprehensive "Religion Curriculum Guide." While serving the archdiocese as executive director of religious edu-



Photo by Donna Akbrand

Children from St. Jude Parish in Indianapolis enjoy a break from vacation Bible school in July. Catholic children of all ages will benefit from the new "Religion Curriculum Guide."

cation, Father Jeff Godecker reviewed the document from the priests' perspective.

"Twenty committee members completed 300 interviews with Catholic school teachers and religious education catechists and studied surveys returned by close to a thousand other religious educators in a cumulative information-gathering process that combined ideas, suggestions, and experience from virtually every teacher of religion in the diocese," Crawford said.

"Its foundation is the catechism and it is organized in the same format as the catechism," Crawford said. "This document will take the catechism and break it down into manageable lesson plans for use in Catholic school and religious education classes."

Religion Subject Area Committee members were committed to the idea of one document for use in both Catholic schools and parish religious education programs, she said. Committee members also were determined to unify parish and family life with this curriculum.

"This is the curriculum that will drive religious education in the parishes," Crawford said. "Although adaptations will have to be made for school use and religious education classes, the document is a unifying source of curriculum for the diocese. It is intended to be adapted for local use."

The religion guide emphasizes the necessity of creating a partnership between the parish and the family in regard to the faith formation of children, she said, and includes a number of family activities designed to strengthen that partnership. The committee hopes to publish a parent booklet as a supplement to the curriculum guide that will focus on the partnership between parish and family.

"This guide will give the archdiocese the foundation to work more in the future toward the partnership between the parish and the home," Crawford said. "The family focus should be evident in catechesis and in all aspects of church work because faith is formed in the home."

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Diane Carver, director of the Yvonne Hauke Daycare Center, meets with Joe Kappert, archdiocesan director of religious education, and Susan Hall, administrative assistant of the Yvonne Hauke center.

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Faith Alive!

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Prayer and support help faithful discover God's will

By Mary Miller Pedersen

Is this the man I should marry?
Should we adopt another child?
How do we advise our 20-year-old who wants to leave home and move into an apartment?

Should we arrange for a nursing home for our aging parents?

In every stage of our family's growth, there have been difficult decisions. Some are major decisions like a change in jobs. Others are minor, like letting a child go on vacation with another family.

Most of us take decisions seriously. We want to do the right thing.

As Christians, we believe that God knows us intimately and has a plan for our lives. We also believe that each of us has the gift of free will, along with intelligence, to help us choose the right path. That's the tough part!

How do we align our will with God's will? How do we even know what God's will for us is?

Our son's decision to join a rock band in high school didn't look much like God's will to us. We wondered whether we should allow this. What if he lost interest in school or got addicted to drugs?

We voiced our fears and concerns to him. We prayed for guidance (for our son and for us). We set some limits on his time and activities as a condition for his joining the band.

Then we supported his decision and trusted the Holy Spirit to help us live out the decision.

Now, three years later, he's halfway through college, getting superior grades, writing his own music, and playing in two bands.

Things would definitely be easier if we knew for certain whether a decision is God's will, like Mary knew when the angel announced she was to be the mother of God. But God's will is not stored on a computer CD Rom somewhere that we can access upon demand.

God's plan has to do with how God shapes and directs human history and all creation, including our families.

No one has a complete grip on that! But there are some steps—suggested by our Catholic Christian tradition—that will aid us in knowing God's plan for us.

• First, we should use our heads.

We can use our God-given gift of intellect to gather information about options open to us.

A knowledge of church teachings about the important vocation of marriage and family life can help guide parents when making choices that concern their family.

These teachings help us develop a well-formed conscience, which in turn attunes us to God's will.

Catholic teaching and tradition is a kind of wisdom that guides us in making good decisions, a sort of backdrop for the stages of life.

Think how hard it would have been for Mary to say yes to the angel if she hadn't been familiar with Scripture stories about a promised Messiah!

• Second, look in the right place.

To find God's plan, we need to look for it! One place to look is among believing friends in our church community.

Society often has profit and pleasure as goals. It is easy to become confused in directing our lives.

Belonging to a community that takes God's plan seriously helps! Going to Mass, receiving the sacraments, attending an adult education class, or joining a small faith-sharing community is all part of looking for God's will.

Although participation in a faith community may not provide specific answers to daily questions, dialogue with members of a believing community is an excellent environment for finding out where God is leading us.

• Third, we should ask for what we need.

Pray for guidance. When major life events take place beyond our control, like sickness or accidents, prayer helps us to see God's compassion and care despite our difficulties.

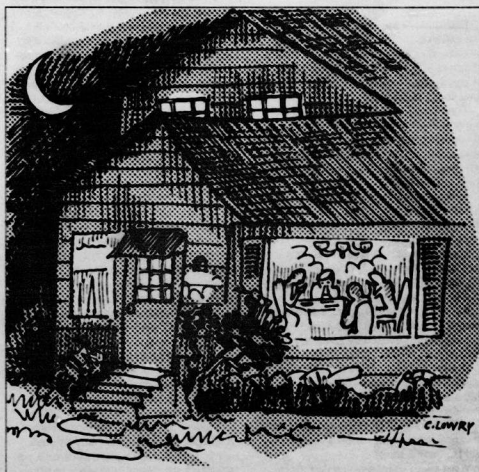
When we must make difficult choices, prayer gives us confidence that our decisions will be good ones.

One mother told me that her family's prayers at meals or before bedtime always include asking for guidance in making large and small decisions.

In decisions involving our children, I figure they are God's creation as much or more than ours. God knows better than we do about what is best for them, so we should turn to God in prayer to discern important decisions affecting their lives.

The challenge as children grow up is to allow them to use their will (and the consciences we helped them form) in making decisions.

That isn't easy for any parent, but



CNS illustration by Cade Lowry

One family's prayers at meals or before bedtime always include asking for guidance in making large and small decisions. Through shared prayer, families can discover God's will.

surely it must be in God's design that they ultimately desire to follow God's lead themselves.

I must admit that I have yet to be visited by a winged messenger telling me what God's plan is for me in such matters.

But using my intellect, looking for a plan, and asking for what I need makes it easier to align my will with God's.

Using that approach, a sense of serenity follows in times of family decisions.

Many people pray this popular prayer to ask for help in following God's plan in difficult family circumstances:

"God, grant me the strength to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

(Mary Miller Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Sometimes it's hard to discern God's will

By David Gibson

God's plan is clear when we are given a choice between good and evil. But God's plan seems less clear when we must choose between two good possibilities.

The ways of divine "providence are often unknown to us," according to "The Catechism of the Catholic Church" (No. 314). However, God plans that we "journey" toward destiny by making choices and exercising love (No. 311).

Most people find this journey entails struggle, and part of the struggle is discovering God's will. Sometimes we need to wait a while for God's will to become clearer. Trust is needed that, over time, God will help us find a course of action. (David Gibson edits "Faith Alive!")

Discussion Point

God offers comfort in times of need

This Week's Question

Why do bad things happen to good people?

"We have a little boy with cancer, and we've really struggled with that. Bad things happen because we're no better than anyone else. If you take away all the bad stuff, then you take away all the good stuff, the joy. I have found through all the bad stuff, that's what strengthens your faith." (Joan Brook, Urbandale, Iowa)

"Looking at the life of Christ, his temptation and betrayal and revilement, all these things happened for a good purpose. We can see that in retrospect. When I look at Peter's betrayal, I see the new dimensions of friendship Peter discovered through Christ's forgiveness. There is a reason for the evil and bad things that happen in my life." (Kathrine Stewart, Alexandria, Va.)

"Though we don't understand why, (suffering is) an opportunity to absorb more of God into ourselves in imitation of Jesus who endured the ultimate suffering. Suffering, like death, is a door to God." (Lorrie Carroll, Polk City, Iowa)

"Sometimes we do have to suffer to gain the good things in life. I have gone down the wrong path, and God allowed these things to happen to show me the way back because I have free will." (Candy Ples, Des Moines, Iowa)

Lend Us Your Voice

An upcoming edition asks: What is your idea of the good exercise of power or authority by parents, employers and employees, or others?

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CNS photo by Lisa Funder

Modern theologians agree that God's plan for us includes acts of grace

By Fr. Robert L. Kinast

Beth and her husband, Tom, were having extreme difficulty with their 17-year-old daughter. Despite their best parenting efforts, Linda experimented with drugs, skipped school regularly, and compiled a long list of misdemeanors.

Then Linda asked her parents to sign papers allowing another woman to become her legal guardian. This woman ran a commune of teen-agers whose parents had authorized her to be the teens' legal guardian.

In desperation Beth and Tom signed the papers, fearing that if they didn't Linda might do something worse than she already had done.

Six months later, Linda asked her parents to take her back. The commune experience was a disaster. She seemed ready to take responsibility for her life.

Reflecting on her daughter's commune experience, Beth admitted that she felt afraid and discouraged by Linda's erratic behavior.

"I almost gave up hope that God was hearing me," Beth said. "Now I see that this was all part of God's plan. It was a roundabout way of reuniting us."

Is Beth correct? Did God plan for Linda to experience trouble, disown her parents, and then come back?

What about situations that don't turn out as well? Are they part of God's plan? What about situations like the bombing

of the federal building in Oklahoma City?

These are theological questions that no one has answered fully. St. Augustine affirmed that God created all people for happiness and salvation. But Augustine also believed sin had so disordered human nature and corrupted free will that it takes a special act of grace to save those people God desires to save. If Linda is one of those people, God's plan for her includes a special act of grace.

Later theologians, like St. Thomas Aquinas, retained Augustine's view that God's original plan is to save all people, but held that the deciding factor is not God's decision but whether the person cooperates with grace.

God knows who will cooperate, but God's knowledge does not force anyone to do so. That would mean that God knew what would happen in Oklahoma City, though that knowledge neither caused nor prevented the deaths of innocent people.

Some Protestant reformers, like John Calvin, held that God predestines some people to salvation and others to damnation. Among Catholics, the Council of Trent rejected this teaching and affirmed that God offers each person sufficient grace for salvation but that each person must accept it.

Modern theologians like Jesuit Father Karl Rahner put this in a more dynamic context. Thus, God's plan is that each person enjoy the fullest experience of life possible, given the particular circumstances. But because circumstances keep



CNS photo from Reuters

is it all God's fault when things go wrong? "God knows who will cooperate (with his grace)," Father Robert Kinast explains, "but God's knowledge does not force anyone to do so." This theological view is supported by a number of modern theologians, including Jesuit Father Karl Rahner.

changing, God's plan constantly reacts and adjusts to decisions people make in life.

That would mean God does not pre-determine or pre-plan anyone's life in detail. Rather, God responds to everyone's life as it develops and works out the details of the divine plan for each person as circumstances occur in their lives.

In this view, God did not plan that Linda would disown her parents, but once she did God tried to help Linda and Beth and Tom see how they might still be a family—and in so doing fulfill God's plan.

In this sense Beth is right that Linda's

decision to come back is part of God's plan. It is roundabout, not because God wanted it that way, but because Linda—and perhaps Beth and Tom—made it that way.

My seminary spiritual director had a saying that sums up this modern view. He used to say: Human wisdom comes from hindsight; divine wisdom comes from foresight. But we're both looking from the same vantage point.

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

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- 10:00 a.m. Refreshments, Booths, Kids' Fun Run.
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Question Corner/ Fr. John Dietzen

Minors cannot be excommunicated from the church



QIn a recent column, you disagreed with a Catholic high school that proposed to establish a policy of expelling pregnant students after seven months of pregnancy.

A As a mother, I agreed with your answer. However, our parish priest said you should have mentioned that this Catholic girl would be excommunicated if she had an abortion, and that this should affect our decisions on allowing her to continue in our schools.

Is it really true that a high school girl like this would be excommunicated from the church because she had an abortion? I find that hard to believe. I find it harder to believe that a priest would feel this way, and that somehow this should "affect our decisions" on how we deal with such children. Can you enlighten us on this? (Ohio)

A First let's look at the matter of excommunication. Several lay people and some other priests directly or indirectly told me I should have included the fact that the girl was excommunicated. They are mistaken. Many people are misinformed about this.

According to the law of the church, if this student was not at least 18 years old, she was not, and could not be, excommunicated.

At the risk of being overly academic, let me be a bit more explicit about what Catholic Church law is in the matter. It is true that according to the Code of Canon Law a person who procures a successful abortion incurs an "automatic excommunication."

Several other requirements need to be fulfilled, however, before any excommunication takes place, and one of them is age. Concerning the age of excommunication for abortion, it is essential to keep in mind the following regulations.

Anyone who has not completed the 18th year of age (in other words, reached his or her 18th birthday) is legally a minor in the church.

Another law lists certain persons for whom a penalty "must be tempered or a penance substituted." Among them are minors who have completed the age of 16 years, in other words, persons who are between 16 and 18 years old.

The same law says that none of these persons, (including minors, therefore), is bound by any automatic penalty.

Family Talk/Dr. James and Mary Kenny

Mindless cruelty is always hard to understand

Dear Dr. Kenny: How do you explain the death of an animal to a child when the death is caused by mindless cruelty? We saw a motorist deliberately swerve to kill a squirrel. My child was horrified. Now when we see a "road kill," he acts confused and sad. What can I say? (Illinois)

Answer: Tell your child he is right to feel confused and sad by such meanness, and that you share his feelings. There is no rational answer to explain such behavior. What makes it possible are two deficiencies: lack of knowledge and lack of compassion.

Sharing your own failure to understand is a start at helping your child learn that there is random, even frivolous, meanness and violence in the world. The next step is teaching him about his place in God's creation and his relationship to all living and non-living things.

Life is precious. It is so brief and so fragile. To end life is to play havoc with a universe we do not understand.

Compassion is another important lesson. One essential part of growing up and reaching maturity is the ability to "put on" the feelings of other people, even of animals. After all, we share with them the gift of life.

We learn compassion by experiencing pain and joys ourselves, hearing others describe their feelings, and assuming that their feelings are similar to ours. As we grow, we find "sympathy" for others till we reach the mature ideal of "loving others as we love ourselves."

Everything on this planet, in this universe, was made by God and merits our caretaking. Irresponsible destruction is wrong.

People are stewards, not masters, of what we see. Let your child know that life is precious, deserving reverence, and that it is good to grieve for others, even animals.

(Send family life questions for this column to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

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Thus, a minor (anyone under the age of 18) does not incur the excommunication for abortion.

Even after reaching the age of 18, the excommunication would be incurred only if all other conditions are fulfilled.

For example, if the person procuring an abortion is unaware that he or she is excommunicated if the act is carried through, the excommunication would not be incurred.

To put it briefly, according to Catholic Church law no one under age 18 is subject to penalties like this one for abortion. Even after 18, several other requirements must be present for that to happen.

I admit to feeling very uncomfortable speaking so legalistically of these matters as they involve high school students or older women who contemplate abortions.

Some Catholics seem almost anxious to declare people like this separated from the church.

I don't deny or belittle in any way the seriousness of excommunication. St. John and other New Testament writers speak of something similar.

Still, even were it true that young women like this are excommunicated, they are still our sisters as human beings and as Christians.

For them as for anyone else, to offer support, wise help, and compassionate presence remains our first obligation in charity.

(For those interested in checking references, the sections of canon law referred to here are Canons 97, 1323, 1324 and 1398. Note carefully the relation of Canon 1324.1.4 and Canon 1324.3.)

(Address questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Entertainment

Viewing with Arnold/James W. Arnold

'Kids' shocks viewers by featuring harsh realism

"Kids" is a descent into Hades with a coterie of Manhattan teen-agers on a 24-hour summer day and night. They break all the rules, but not really with malice. They just don't think about it.

It is, of course, the mother of parents' nightmares. In its tour of casual depravity, "Kids" somewhat recalls Fellini's "La Dolce Vita" (1961), which described a night among the annual wealthy in Rome. The intention is similar—detached description of ugly social reality—but here, maybe with some chance it could do some good.

Like Fellini's exposé, "Kids" can be accused of overkill. The danger is occasionally slipping into voyeurism and exploitative use of the non-professional actors (the leads are about 16 or 17). Very little lightens the unpleasantness or puts things in perspective, as you might expect from an art-film. "Kids" is more like slice-of-life journalism, with the unrelieved grimness of a street-life documentary.

This is a debut film for director Larry Clark, 52, a well-known "downtown" photographer who met 19-year-old writer Harmony Korine while shooting photos in Central Park of skateboarders. He gained access to the skateboard culture, and Clark and Korine claim that the film tells the truth. (Wall, part of it, surely.)

"The kids in this movie aren't immoral, they are amoral," Clark told an interviewer. "Kids are out there trying to have fun and to experience things. They don't think about ramifications. They don't think about morality. They don't think about consequences."

This is, of course, the horror of a world in which some (many?) young people are raised without direction—or, rather, with

only random direction, from peers and the impulse to pleasure. The kids in the movie are "out"—away from home and unmonitored. The only parent in sight is a distracted mother, breast-feeding a child and easily satisfied that her son is out looking for a job. She refuses to give him scarce money, but he steals it, anyway, from her room.

The boy is Telly (Leo Fitzpatrick), the film's anti-hero, a gangling, cheerful, foul-mouthed youth whose only interest is sex. As he says, "Take that away from me and I really got nothin'." During the day, he lies and sweet-talks two girls who are virgins into having sex with him. His fascination with virgins is mostly as a safeguard against AIDS.

These macho kids, who think even less about health than they do of morality, are highly vulnerable to disease. The irony of the story is that Telly is being pursued throughout the day by a petrified, weeping girlfriend, Jennie (Chloe Sevigny), who has just learned she is HIV positive. She's had sex only once in her life—with Telly. But she's too late to stop him from infecting someone else.

Sobbing, she tries to call her "mommy," who of course is not her mother. The only one to console her is her friend, a promiscuous girl who—as fate dictates—is for now free of the disease.

The camera mostly follows Telly and his obnoxious pal, Casper (Justin Pierce), as they wander through the crowded streets to various apartments or a public pool (after hours) or park, hangout area. The fabric of the day is hugely negative: gross language and sex talk, drugs and alcohol, petty theft and violence. (The larger group gangs up on a black kid and leaves him all but dead.)

Everything about the content is repulsive. The streets are noisy, dirty, crowded. The flats and apartments are littered with junk. People spit and urinate in public. They're surrounded by garbage and trash.



CNS photo from Warner Bros.
Young actor Ryan Rhyder plays Ryan Tyler, a boy who rescues a lost baby panda, in the family drama "The Amazing Panda Adventure." The U.S. Catholic Conference cautions the film A-III for adults and adolescents. The Motion Picture Association of America rates the movie PG for parental guidance suggested.

it's their habitat. All that is disordered and edgy about teen-agers is magnified here.

The girls are equally foul-mouthed, and talk and laugh about their exploits as sex objects. They don't see it that way: sex is the best (only?) thing in their lives.

Obviously, nothing here is glamorous or fun. It's exposed with an angry but compassionate adult's eye. Particularly pitiful are the even younger children on the edge of the vortex: an unkempt little girl playing with a doll outside Telly's house, four younger boys watching in awe and passing around a joint at a sex and drugs party.

Clark and Korine even provide curious moments of grace or hope in the film:

- The boys pause to listen to and admire a blind subway musician sing "Danny Boy."
- Casper gives a coin to a legless beggar.
- A grandfatherly cab driver tells: Jennie to "be happy... life's too short." (But he can't imagine the horror of her life.)
- A neck chain with a crucifix prompts a matter-of-fact comment on Jesus: "Believe in him? Sure, that guy is the savior, you know."

As in "La Dolce Vita," the film ends with a long, bottom-of-the-barrel dope-and-sex orgy, followed by a harsh, realistic dawn. Casper has pathetically raped poor, stoned Jennie, and wakes with a shock. He'll soon know, if he doesn't already, that he, too, is probably infected and doomed. How ironic that AIDS, in this drama, serves as the Avenging Angel.

(Brutal, frank and possibly too much; but an alarming wake-up call.)

USCC classification: O, morally offensive.

Film Classifications

Recently reviewed by the USCC

The Innocent A-III
To Wong Foo, Thanks for Everything! Julie Newmar A-III
The Usual Suspects A-III

A-I — general audience; A-II — adults and adolescents; A-III — adults, with restrictions; O — morally offensive

Viewer's Guide to New Shops

GOOD BETS	Brooklyn Love	Sun. 7-9:30	NBC
	Minor Adjustments	Sun. 7:30-8	NBC
	It's a Sin	Sun. 8-9:30	WB
	Stress	Sun. 8:30-9	WB
HOLDS PROMISE	Space: Above & Beyond	Sun. 7-8	Fox
	Heavenly Creatures	Mon. 9-10	UPN
	John Grisham's The Client	Tue. 8-9	CBS
	Deceits	Fri. 8-9:30	CBS
SOME INTEREST	Strange Luck	Fri. 9-10	Fox
	Partners	Mon. 9-9:30	NBC
	Dreadful Games	Tue. 8-9	NBC
	Madness Street	Tue. 8:30-9	UPN
DON'T BOTHER	Live Shot	Tue. 9-10	ABC
	Pursuit of Happiness	Tue. 9:30-10	NBC
	The Drew Carey Show	Wed. 8:30-9	ABC
	Confessions	Wed. 10-11	JBS
	Charlie Grace	Thu. 8-9	ABC
	Caroline in the City	Thu. 9:30-10	NBC
	Murder One	Thu. 9-10	ABC
	American Gothic	Fri. 10-11	CBS
	The Jeff Foxworthy Show	Sat. 8:30-9	ABC
	JAG	Sat. 9-10	NBC
	Maybe This Time	Sat. 8:30-9	ABC
	Almost Perfect	Sun. 8:30-9	CBS
	Too Something	Sun. 8:30-9	Fox
	First Time Out	Sun. 9-9:30	WB
	Minor Loves Company	Sun. 9:30-10	Fox
	Can't Harry Love	Mon. 8:30-9	CBS
Mad and Slappy	Mon. 8:30-9	Fox	
Bliss This House	Wed. 8:30-9	CBS	
Central Park West	Wed. 9-10	CBS	
DON'T BOTHER	The Robert Truth	Wed. 9:30-10	ABC
	The Cerve	Thu. 8:30-9	Fox
	The Single Guy	Thu. 8:30-9	NBC
	The Monroes	Thu. 9-10	ABC
	The Home Court	Sat. 9:30-10	NBC

©1995 CBS Group Inc. Source: U.S. Catholic Conference Office for Film and Broadcasting

The U.S. Catholic Conference guide to new fall television programming lists the hours when they air Eastern time.

'Listening to Children' offers insights

By Henry Hertz, Catholic News Service

A program no parent can afford to miss is: the documentary "Listening to Children: A Moral Journey with Robert Coles," airing Friday, Sept. 22, from 9 p.m. to 10:30 p.m. on PBS. (Check local listings to verify the program date and time for PBS broadcasts in various areas of the archdiocese. WFYI, Channel 20 in Indianapolis will air the program on Sept. 22 from 10 p.m. until 11:30 p.m.)

The program affords author and child psychologist Coles a vehicle for sharing what he has learned in a career dedicated to exploring the question of how a child grows up to become a good person.

The inner lives of children has been his field of study since 1960 when he watched 6-year-old Ruby Bridges walk unafraid past howling white mobs as one of the first African-American children to integrate a New Orleans school.

While working with Ruby to learn how she had developed such strength of character, Coles found she had the support and guidance of her community, church and family. He also learned from her something about the moral energy inherent in all children.

From the example of Ruby Bridges, the documentary follows Coles as he listens to how eight children from diverse backgrounds describe their lives verbally and in drawings. Insights Coles derives from this makes viewers aware not only of what children learn from their adult surroundings but also of their inner strength and resilience.

In the final segment of the program, Coles answers a number of practical questions put to him by a group of parents and teachers.

The last question focuses on the effect of television on youngsters.

After acknowledging that he shares "the same sense of

horror at some of the stuff on TV," Coles says that this problem will not be solved "by gadgets or by badgering producers to clean up their act."

Coles says that it can only be solved ultimately in each American home by parents or guardians who teach their children what is good and bad on TV so that each child "knows to turn it off or isn't interested in turning it on."

"Listening to Children" is a program worth turning on.

TV Programs of Note

Monday, Sept. 18, 9-10:30 p.m. (PBS) "The Way West." The rebroadcast of the series continues with "The War for the Black Hills," in which treaty violations set the stage for a final showdown between the Arapaho and the Indian tribes of the Great Plains.

Monday, Sept. 18, 10:30-11 p.m. (PBS) "Gandy Dancers." The documentary features the musical traditions and verbal recollections of eight retired African-American railroad track laborers, or "gandy dancers," whose occupational folk music was heard along railroad lines of the South.

Tuesday, Sept. 19, 9-10:30 p.m. (PBS) "The Way West." The series rebroadcast concludes with "Ghost Dance," chronicling the decline of the Plains tribes from their defeat of Custer in 1876 to the final massacre at Wounded Knee in 1890.

Wednesday, Sept. 20, 10-11 p.m. (PBS) "Songs of the Homeland." This special tells the story of the Mexican-American experience in Texas through its vibrant "Tejano" music from the early 1900s to the present.

Thursday, Sept. 21, 4-5 p.m. (ABC) "Fast Forward." A teen-ager who enjoys drinking is given the opportunity to see his future and the consequences alcohol will have on his life in this "ABC AfterSchool Special."

(Check local listings to verify program dates and times.

Some TV stations may opt not to air scheduled network programming. Henry Hertz is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

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

The Sunday Readings

Sunday, September 17, 1995

- Ezekiel 32:7-11, 13-14
- 1 Timothy 1:12-17
- Luke 15:1-32

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



Ezekiel is regarded as one of the greatest of the Hebrew prophets. His work is lengthy; it is highly expressive and religiously very moving.

Ezekiel was a resident of Jerusalem when the Babylonian invaders kidnapped him and so many others and took them as hostages to Babylon. His prophecy was written in Babylon, in modern Iraq, about seven centuries before Christ.

This enforced exile from homeland and all things familiar was especially disturbing to the pious Hebrews caught in pagan Babylon. Not only was there the indignity of being held as hostage, the deprivation of living as a humbled people in the very center of the enemy's empire and culture, but also there was the intense religious anguish of realizing that all this hardship and disgrace had come despite the promises of God always to protect the Chosen People.

In this environment, Ezekiel preached and wrote. Amid surely many questions and much disgust, the prophet called the people to renewed faithfulness in the mercy and power of their God. This must have seemed a foolish appeal when everything surrounding the Chosen People spoke of the triumph of their enemies.

Central to the sense of identity among God's people was the event of the Exodus, when God led the people away from Egyptian slavery. So, in Hebrew lore, symbols of Egyptian slavery and references to the Exodus appear often. In this weekend's reading, the vanquished will be the king of Egypt, the pharaoh. His successes and victories will be laid low. It is interesting that the prophet uses Egypt as the symbol of God's righteous indignation. It well may have been that to present Babylon in such a light would have been far too risky.

In any event, the people certainly understood the message—Babylon or Egypt. The message was that in the end God would rescue them from all their foes.

The First Epistle to Timothy provides this weekend's Liturgy of the Word with its second reading.

Timothy was a follower of Paul in the early days of the church whom Paul commissioned to lead a local Christian community. Timothy was one of the first bishops, certainly one of the first whose name is recorded in history.

In this reading, Timothy is assured that the Lord Jesus is the source of all strength for believers. It is a strength extended despite the ignorance and selfishness of any human being. The Lord, in everlasting mercy, offers this strength to those who are faithful and loving. The strength enlightens them and fortifies them in the face of all doubt and all adversity.

St. Luke's Gospel is the source of this weekend's Gospel reading.

The Gospels are filled with agricultural references and with mentions of sheep-herding and of care for animals. Such was the society in which Jesus lived. These images would have been very important to the people who first heard Jesus, and these images made sense to them. Had the Lord been preaching in Rome, his speech might more likely have been full of references to politics and high fashion and finance. But Jesus was not in Rome, the center of the Western world as it then was known. Rather, he was in the backwater region of Palestine where people simply went about their unsophisticated ways of life, such as keeping farms or tending flocks of sheep.

In this reading, the Lord borrows the image of a shepherd who has lost one of his 100 sheep. Such a loss would have been considerable. It would have been easy to sense the relief with which the shepherd would have been taken when the lost sheep was discovered. The Lord then says that such delight envelopes heaven when a lost sinner returns to God in humility and contrition.

Reflection

For many weeks the church invited us to follow the Lord Jesus. This was the theme of its scriptural messages read during the weekend Masses. Then the church changed the theme. Almost as if in warning, the church told worshippers that discipleship was not easy, not absent of struggle. On the contrary, the true disciple must very often act and move in a way opposite that pursued by the culture at large.

This blunt and frank observation of the demands of discipleship can be daunting.

To reassure us in Christian discipleship, the church this weekend through these readings tells us that God in all power and majesty stands ready to assist us in our Christian resolve.

Daily Readings

Monday, Sept. 18
1 Timothy 2:1-8
Psalm 28:2, 7-9
Luke 7:1-10

Tuesday, Sept. 19
Januarius, bishop and martyr
1 Timothy 3:1-13
Psalm 101:1-3, 5-6
Luke 7:11-17

Wednesday, Sept. 20
Andrew Kim Taegon, presbyter and martyr
Paul Chong Hasang, catechist and martyr
1 Timothy 3:14-16
Psalm 111:1-6
Luke 7:31-35

Thursday, Sept. 21
Matthew, apostle and evangelist
Ephesians 4:1-7, 11-13
Psalm 19:2-5
Matthew 9:9-13

Friday, Sept. 22
1 Timothy 6:2-12
Psalm 49:6-10, 17-20
Luke 8:1-3

Saturday, Sept. 23
1 Timothy 6:13-16
Psalm 100:2-5
Luke 8:4-15

The Shaping of the Papacy/John F. Fink

Adrian II dealt with many of the problems of his predecessor

After the death of the dynamic Pope Nicholas I at the age of 47, he was succeeded by Adrian II (sometimes called Hadrian II), who was already 75 when elected to the papacy on Dec. 14, 867. Adrian faced many of the same problems Nicholas did, but the outcomes were sometimes, but not always, far different.

Adrian was very highly regarded by the clergy and people of Rome, so much so that they tried to elect him pope twice before, in 855 and again in 858. Both times he declined. He accepted in 867 because there were violent disputes between the critics and the supporters of Pope Nicholas's policies. Adrian was a compromise candidate acceptable to both sides.

His pontificate started disastrously from a personal standpoint. Adrian had been married before his ordination, which was permitted at the time. For reasons that are not clear, Duke Lambert of Spoleto pillaged Rome after Adrian's election.

Adrian's daughter was raped and then murdered, along with her mother, by a brother of Anastasius. Anastasius was the man who had been an antipope after Pope Leo IV's death but was then rehabilitated by Nicholas; he was then papal archivist. Duke Lambert was eventually repelled and order was re-established. Pope Adrian then fired Anastasius because it was believed that he was involved in the uprising, and formally excommunicated him (the second time he had been excommunicated). However, less than a year later, Adrian restored Anastasius to his office.

Pope Adrian also had to deal with the same marriage case that Nicholas had dealt with so decisively—the marriage of King Lothair II of Lorraine. Although Lothair had reconciled with his wife for a while, he later went back to his mistress Waldrada and managed to get the Synod of Metz to approve his divorce and remarriage. When this was reported to Adrian, he promptly nullified the acts of the synod. Once again Lothair took his wife back. And once again a pope had upheld the sanctity of marriage.

Adrian was not as successful in his dealings with Archbishop Hincmar of Rheims as was Nicholas. Adrian's demands, written by Anastasius, that civil and ecclesiastical disputes within the empire be brought to the papal court met with a sharp retort from Archbishop Hincmar that the pope should mind his own business and stop interfering where he had no authority. The pope backed down and disowned the letters Anastasius had written.

Just before Pope Nicholas died, the church in Constantinople passed a sentence of excommunication on him for interfering in Byzantine affairs by sending missionaries into Bulgaria. Nicholas's death prevented him from learning about it, but Pope Adrian had to deal with the matter. He called a synod in Rome that condemned Patriarch Photius for his insubordination. Pope Nicholas had already excommunicated Photius.

With the pope and the patriarch having deposited each other, Byzantine Emperor Basil I called the eighth ecumenical council, the Fourth Council of Constantinople. Pope Adrian sent two personal representatives to the council and Anastasius was there representing the western emperor, Louis II. The council completely upheld the decision of the Roman synod to condemn Photius and it demanded that Patriarch Ignatius be restored. (This was, by the way, the last ecumenical council to be held in the east.)

This council also, however, did something that Rome didn't want: it placed the church's patriarchates in the order of precedence that was already accepted in the east: Rome, Constantinople, Alexandria, Antioch, Jerusalem. Rome objected to Constantinople being placed ahead of Alexandria, but its objections did little good and the ranking remained.

There was another fall-out from this council: Three days after it was over, Emperor Basil called the delegates of the eastern patriarchates together and they ruled that Bulgaria was in the spiritual jurisdiction of Constantinople and not of Rome. The Latin priests there were expelled and Bulgaria was lost to the Roman church.

However, Adrian was able to secure the Slavic nations for the Roman church, thanks to the brothers Cyril and Methodius. In 867-68 the brothers visited Rome and Pope Adrian sanctioned the use of the Slavonic translation they had made in the Mass and other liturgies. After Cyril's death, Adrian consecrated Methodius an archbishop and papal legate to the Slavs. This paved the way for the conversion of the Slavic nations.

(Pope Stephen V was to condemn the use of Slavonic in the liturgy in 885. This resulted in the disciples of Methodius moving to Bulgaria where they were able to use the Slavonic language in the Byzantine rite. This church would eventually spread to Russia and become the Russian Orthodox Church.)

Pope Adrian II died in 872.

My Journey to God

A Song for the Children

Somewhere in me is a song
waiting to come out,
a song for the children
of the world.

But when I get it out
because children are dying.

Children should awaken
each day
and think children's thoughts
and dream of tomorrow
and do children things.

Instead, some of our children
are killing other children,
showing each other
drugs in the streets
for no other reason than
they can do it.

There are songs
that should never living but?
that should never be sung anymore?

Is that what our children think?
Is that what we have taught
them to think?

I'm tired of the blood,
and the cold, lifeless bodies
filling the evening news
every night.

I'm tired, and I'm afraid . . .
afraid for our children.

Somewhere in me is a song,
but it is, I fear, is dying.
My song lies in a pool of blood
on a patch of asphalt,
beside the body of a lifeless child.
Please help stop the killing.

By Jon R. Myers

(Jon Myers is a member of St. Gabriel Parish in Indianapolis.)

The Active List (continued from page 48)

Sacred Heart Parish, Indianapolis, will hold a One Person Play on the life of St. Francis at 7 p.m. in the church. Donations will be accepted. For information, call 317-638-5551.

Fatima Retreat House, Indianapolis, will hold "What Does the Sacrament of Penance Mean?" Presenter will be Archbishop Daniel Buechlein. Fee: \$20. For information, call 317-545-7681.

The sixth anniversary of perpetual adoration in the Divine Mercy Chapel, located next to Ritter High School, will be celebrated with a Voice Mass of the Triumph of the Cross at St. Michael Church, Indianapolis, at 7:30 p.m. Refreshments will follow.

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

St. Mary of the Woods College, Indiana, will host a production of "Twelfth Night" by Shenadoah Shakespeare Express touring company in the O'Shaughnessy Dining Hall at 8 p.m. Tickets are \$6 for adults, \$4 for children, students with ID and senior citizens. For more information, call Ann Marie Foeck 812-535-5212.

Christ the King Parish, Indianapolis, King's Singles will meet at the 5:30 p.m. Mass with dinner following.

September 20

The Catholic Widowed Organization, Indianapolis, will hold its monthly meeting at the Archbishop Edward T. O'Meara Catholic Center from 7:30-9 p.m. No cost.

September 21

Sacred Heart Parish, Indianapolis, will hold a Family Rosary Night at 7 p.m. All are 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.

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

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.

The Positively Singles Group, Indianapolis, will meet at 6 p.m. at Shapiro's, 86th St. and Township Line Rd., for dinner with a movie following.

September 22

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 22-23

Fatima Retreat House, Indianapolis, will hold "Celebrating African American Spirituality" presented by Fr.

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.

September 24

St. Christopher's, Singles Groups, Christ the King's Single Adults, St. Gabriel's Adult Fellowship, and St. Monica's Young Adult Group, Indianapolis, will participate in an Interact Pitch-In Picnic starting at 2 p.m. at Holiday Park.

September 23

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women,

For information, call Ken Marsh 317-255-6032.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, Indianapolis, at 1 p.m. for ongoing formation classes. Benediction, service and business meeting following. For more information, call 317-888-8833.

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. Lawrence Auxiliary and Knights of St. John will hold their Annual Fall Festival at 312 S.

Wilder St., Greensburg. Dinners will be served from 10:30 a.m.-4 p.m. Adults \$6, children 6-12 \$2.50. All are invited.

St. Anthony's Church, Clarksville, will hold The Apostolate for Family Consecration at 6 p.m. Novena title will be "Knowledge of Mary."

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

September 24-27

St. Lawrence Church, Indiana-

polis, Parish Mission, "Created in God's Image and Likeness," presented by Father Walter Bratus. Youth Mass Sunday 5:30 p.m. Communal Penance Service Sunday 7:30 p.m. Monday-Wednesday 7:30 p.m.: The Word, The Eucharist, The Community. Benediction on Tuesday evening.

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Sunday,
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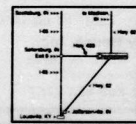
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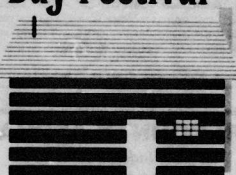
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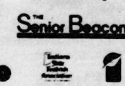
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Youth News/Views

Foreign exchange visits end in emotional farewell

By Mary Ann Wyand

"Parting is such sweet sorrow," as the saying goes, especially for teen-agers who are foreign exchange students and must say goodbye to their American host families, and return to homes halfway around the world.

Three Catholic teens from Argentina, Italy, and Germany who spent the year in the Archdiocese of Indianapolis as American Field Service exchange students said recently their year of study in Indiana was "a great opportunity" and "a wonderful experience."

During brief interviews on the campus of Brebeuf Preparatory School last summer, the teen-agers said they will never forget their wonderful American families and the friends they made during their stay in Indiana.

"I really, really enjoyed myself," Jeronimo DeBueno of Argentina said. "I think it's a really good opportunity to come here and know a different culture, different people, and a different kind of school."

His year as a student at Monrovia High School in Morgan County was "probably the best year of my life," Jeronimo said. "I think other (foreign) students should try to come here. It's a really good opportunity."

Jeronimo grew up in an urban area, and

said he enjoyed country life in rural Indiana.

"I lived in the city in Argentina," he said. "Here I came and lived in the country. I met a lot of farmers and other very nice people."

Indiana is "too hot in the summer," Jeronimo said, "and too cold in the winter."

In spite of the weather, he said, it would be nice to visit Indiana again some day and see his American family and friends again.

Italian student Elena Spano, who hails from southern Italy, spent a year living in Indianapolis and studying at Lawrence Central High School.

"I really enjoyed this year in the U.S.," she said. "I will probably be coming back because I fell in love with my American family and now it's hard to say goodbye. The weather is cold here compared to Italy. It's really cold, but I like it here."

Attending a Catholic wedding with her American family was among her favorite memories, and Elena said she also liked the Easter Mass and American liturgies.

"I prayed a lot during my time here," she said. "I have been very lucky in my life. I believe that God is protecting me during this year and taking care of my family at home."

Foreign exchange students "get to know so many young people from many different countries and different cultures,"



Photo by Mary Ann Wyand

American Field Service exchange students Jeronimo DeBueno of Argentina, Elena Spano of Italy, and Nina Lorken of Germany enjoyed their year of study in the Archdiocese of Indianapolis.

Elena said. "It is good to know that we are all the same and can get along well."

This fall Elena will continue her studies to complete her last year of high school.

"I still have to graduate in Italy," she said. "I will probably study chemistry at the university next year. I want to become a doctor."

German foreign exchange student Nina Lorken, who studied at both North Central and Monrovia high schools, knows how to speak four languages and wants to become a foreign correspondent some day.

Back in Germany, Nina will complete two more years of high school and continue her education at a university.

"We have 13 grades in Germany," she said. "I still have to finish the 12th and 13th grades before I go to the university." When it was time to board the bus for the first part of her journey home, Nina hugged her American family one last time and exchanged tearful farewells.

"They are the best thing that happened to me here," she said of her host family. "I'm going to come back and see them."

Cardinal Ritter's Raiders plan special gridiron events

Cardinal Ritter High School's varsity football game versus Northwest High School at Northwest Field in Indianapolis has been awarded a contract as WNDY-TV game of the week on Sept. 16.

To accommodate the live television broadcast, the game has been rescheduled from the original Sept. 15 date. Kick-off is set for 8 p.m. on Saturday.

Raiders fans who can't attend the game will be able to tune in to WNDY, Channel 23 to view the gridiron contest between the longtime westside rivals.

WNDY sports director Vince Welch, who is a 1982 Cardinal Ritter High School graduate, will report on the Raiders' effort to triumph over the Pioneers on their home field.

On Sept. 30, Cardinal Ritter High School will sponsor

a "Grade School Night" during the Raiders' varsity football game against the Brebeuf Preparatory School Braves.

All grade school students will be admitted free to watch the Raiders take on the Braves. Kickoff is set for 7:30 p.m. at Northwest Field.

Cardinal Ritter senior football players, cheerleaders, and soccer team members will be recognized in a pre-game ceremony. During halftime, boys who play Catholic Youth Organization football for Indianapolis West Deanery grade schools will be introduced to the crowd and are asked to wear their parish team uniforms. Cheerleaders from West Deanery schools are also invited to wear their uniforms to the game so they can cheer with the Raider cheerleaders.

...

Youth As Resources is offering project funds to central Indiana youth groups with not-for-profit sponsors to plan and implement volunteer community service projects.

Applications for grants of up to \$5,000 are available from the Youth As Resources office by calling Annie Smith at 317-920-2565. Oct. 20 is the deadline for returning completed grant applications in order to qualify for project consideration for the fall funding cycle.

Project applications will be reviewed and selected by a 27-member advisory board which includes teen-agers.

The board will look for projects which are planned, developed and implemented by youth, with adults serving as guides or facilitators; allow youth to identify a community need and creatively use their skills and energy to design a project around that need; provide a variety of roles and responsibilities for youth volunteers to perform; and target program and geographic areas with critical needs.

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Young Adult Scene

Catholic young adults seek greater faith connections, spiritual guidance

By Mary Ann Wyand

Second of two parts

A place to belong in the church, the desire for direction in life, and opportunities to hear and respond to Gospel challenges through retreats and service are among the "wish list" items expressed by about 200 Catholic young adults during an archdiocesan Young Adult Town Hall on Aug. 28 with Archbishop Daniel M. Buechlein and other diocesan leaders.

Representing a number of archdiocesan parishes, the young adults gathered in the Assembly Hall of the Arch-bishop O'Meara Catholic Center said they want to learn more about the Catholic faith, experience greater unity and fellowship, and find new ways to serve their parishes.

Their comments will help strengthen young adult ministry in the archdiocese and assist Archbishop Buechlein as he develops a national plan for young adult ministry with other U.S. bishops later this year.

"Young adults in each of the dioceses throughout the United States have been gathering for similar town meetings with their bishops," Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, told the forum participants. "That information will go together to make up the national plan."

Dan Endris, coordinator of older adolescents and Young Adult Ministries for the New Albany Deanery, also serves the National Catholic Young Adult Ministry Association as the Region VII coordinator. Before Town Hall participants began the task of formulating lists of young adult issues and needs, he spoke to them about their roles and challenges as young adult Catholics.

"It's not always easy to define young adults," Endris said. "Who are young adults and what are they in our church? Pope John Paul II has defined young adults in the broad term of youth of our world. He places them in the age category of 15 to 40. The U.S. bishops have defined young adults as 18 to 39 year olds. Within that larger group, we have several distinct groups by definition of where they are in life stages. We have college students, singles, marrieds, parents, separated, divorced, and single parents, to name a few categories."

Young adults can best be described as "a vast group

with a lot of different developmental, social and spiritual needs," he said. "Young adulthood is described best by using phrases, such as 'a time of searching.' Many young adults are searching for the right career, the right spouse, the right place to live, and the right faith community. They are asking questions like 'How do I fit into my church? What is my place? What is this faith that I believe in?' It is definitely a time of searching and of asking questions of ourselves, of authority, of our church, and of those who minister to us."

Young adult ministry is "very much a peer ministry," Endris said. "This November and December the U.S. bishops will complete the first draft of the national Pastoral Plan for Young Adult Ministry. It will be very important for Archbishop Buechlein to have input from you so that when he is reviewing the draft he can say 'yes' or 'Our young adults didn't say that at all. They said this...'"

Town Hall participants were asked to respond to three questions:

- What do you think are the most important issues and/or concerns of young adults today?
- What do you think young adults need from the church in order to lead a good life?
- What is your present experience of church either in your parish or your campus setting?

Small-group discussions followed by brief reports from table leaders surfaced a variety of topics.

"Our concerns were about family life and vocation choices," Holy Spirit parishioner John Boucher of Indianapolis said. "We really felt strong that we need to know that our choice of our vocation, whatever we choose to do with our life, is right. It's very important that we have a sense of what that is and where we're headed in life."

Citing the need for self-respect on the intangible level and the more tangible concern about financial security, Boucher said young adults at his table expressed the desire for "additional faith formation and education about the teachings of the church, a lively eucharistic Mass that is fun and inspires young adults, support and interaction from our peers and from the church, and a sense of belonging and ownership with the church."

His comments were echoed by dozens of other young adults, who expressed the need for:

- "Find ways to put our faith into our everyday lives and put our faith into action through social justice."



Photo by Mary Ann Wyand

Dan Endris, Region VII coordinator for the National Catholic Young Adult Ministry Association, listens to Town Hall participants discuss issues and concerns.

- "address concerns about vocations in the church and understand the lack of priests and resources, which indicate a changing role of priests and of women in the church,"

- "receive pastoral support and peer support in social and spiritual areas as well as education,"

- "receive guidance about what the future holds in terms of career and relationships,"

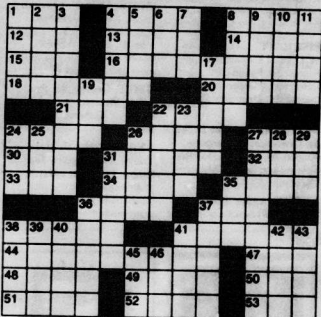
- "better understand how spirituality fits into our lives as we grow older,"

- "gain a better understanding of Catholic beliefs, and opportunities for question and answer sessions like those offered in RCIA classes so we can further learn about our faith,"

- "find more opportunities for unity and fellowship."

Good Shepherd parishioner Marlene Stammern of Indianapolis said young adults face a variety of social pressures and especially "need to feel welcome" in the church and "find fellowship among Catholic peers."

Catholic Crossword



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ACROSS

1 Set charge

8 Store

10 "Good works for necessary"

12 Not strict

13 Walling out

14 Storage building

15 Ye plumb

16 Depose, topple

18 And the

20 Varnish

21 Relief of

22 "Thou shalt" — up the

24 Religious ceremony

26 Across clear or

27 Turkish tale

30 High card

31 Bricklayer

32 "How long will it be — you be quiet?"

33 The first

34 Squeezes out

35 Book preceding

36 Book preceding

37 Joy

38 "O'er I will —"

39 "Keeper of convicts"

40 "Thou shalt" — of the King

41 Epoch

42 "He that is holy, he that is —" (Rev. 3:7)

43 Before

44 Topsy measuring

45 "Having the — of the living God" (Rev. 7:2)

46 Efficacy

47 "All I shock my —" (Rev. 5:13)

48 Down

49 Envelope feature

50 "He said shall dwell at —" (Psa. 25:13)

51 "We — and com-forded" (1 Th. 2:11)

52 " — mercy on me" (Luka 18:38)

53 Christians believe in — God

54 Thruster seater

55 " — of good cheer" (Luka 27:25)

56 My God

57 "I have — the" (1 Th. 2:17)

58 British gown follow

59 Apple of cherry

60 Tour again

61 Green cupel

62 Uncoated

63 Frozen water

64 " — up the bed, and wall" (Luka 5:8)

65 He helped build the ark of the covenant

66 "To — is human" (Luka 11:15)

67 Salvation is of the —" (Luka 4:22)

68 Number of Bunch

69 Scope

70 " — shall be called women" (Gen 2:23)

71 "Unadorned" (Luka 15:15)

Answers on page 18.

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Book Reviews/By John Nilson, Catholic News Service

Book on sexuality exemplifies polarization it decries

SEXUALITY AND CATHOLICISM, by Thomas C. Fox. George Braziller (New York, 1995). 381 pp., \$27.50.

Thomas C. Fox wants to meet a real need: "to tell the Catholic sexuality story in a straightforward, comprehensible way." In his new book, "Sexuality and Catholicism," he brings an excellent background and vantage point to his task, since he has been editor of the *National Catholic Reporter* for 15 years. His book offers descriptions and analyses of contemporary controversies over sexual issues within the church, mainly in the United States and Europe.

The first chapters furnish historical perspectives to establish the contemporary context. Then come chapters devoted to the headline issues: birth control, abortion, homosexuality, celibacy, the ordination of women, "carnal love," world population and authority. While these may not be the most important questions facing the church today, Fox is right in contending that they profoundly affect people's lives and the church's future.

His deep concern for the church and his view of the present moment as a crisis, however, have led to premature publication. The book's basic argument is that the church's teachings on sexuality are the chief cause of the current discouragement and polarization within the church. Those who proclaim and enforce these teachings—mainly Pope Paul VI in "Humanae Vitae" as well as the Congregation for the Doctrine of the Faith, Pope John Paul II, et al.—are obstructionist, in Fox's view, while the heroes of the story are those who struggle for reform in pews, rectories and seminar rooms.

But the account tends to reduce complex events and per-

sonalities to simple terms and stereotypes. The issues and actors are more complex than this work lets on.

The book is better categorized, then, as a rallying cry for change in the church's sexual teachings and its style of exercising authority. It is born of love for the church. Yet the relatively few resources listed in the notes and the narrow range of views which they represent (nearly a quarter of the citations are from the *Reporter*) make it understandable—but saddening—that the text sometimes exemplifies the very polarization that it decries.

It is not intended for specialists, since terms like *coitus interruptus*, *scholasticism*, and even *Vatican II* are described. Basic notions, like the role of a bishop, are explained. Specialist readers will, however, puzzle over omissions, like Dietrich von Hildebrand's pioneering work on marriage before Vatican II and Archbishop Rembert Weakland's hearings in Milwaukee on women's concerns.

The information it provides can be helpful, but the occasional errors are disconcerting. For instance, Anglicans and Catholics were not differing on sexual issues since 1534, as claimed by Fox on page 29; their disagreements have emerged in this century. The Vatican's first significant statement on homosexuality came in 1975 (pp.138-9)—or was it 1986 (p.148)? And Vatican II surely did not change the church's image of God from one of judgment to one of compassion and love.

Fox has the background, skills and contacts needed to unpack these controversies. This reader hopes that he will utilize and expand the research he did for his book into another study that explains the issues in a more balanced and comprehensive way.

(Nilson is an associate professor of theology at Loyola University, Chicago, who specializes in contemporary Roman Catholicism.)

(At your bookstore or order prepaid from George Braziller, Inc., 60 Madison Ave., New York, NY 10010. Add \$2 for shipping and handling.)

Religion helps seniors in retirement areas

PORTLAND, Ore. (CNS)—Anxiety about death among elderly people who live in retirement communities is reduced significantly by participating in religious rituals, according to a University of Portland sociologist.

Robert W. Duff, with colleague Lawrence K. Hong of California State University in Los Angeles, interviewed 700 residents in six retirement communities, two in Oregon and four in Southern California. Their findings are published as "Age, Denial, Religiosity and Death Anxiety in Retirement Communities," an article in the September issue of the journal *Review of Religious Studies*.

The professors focused on residents of retirement communities or of neighborhoods where many elderly people live because they "are surrounded by neighbors and friends vulnerable to health problems and sudden death, and they may suffer death anxiety and stress as a consequence."

The average age of study participants was 76.

Rest in peace

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

BISCHOFF, Joseph G., 90. St. Gabriel, Connersville, August 30. Father of Lawrence, Clarence; grandfather of six; great-grandfather of nine.

BITTNER, Madeline H., 87. St. Lawrence, Indianapolis, August 30. Sister of Dorothy Spielmaier; aunt of Marilyn Corbett.

DUGAN, Agnes Ann, 94. St. Malachy, Brownsburg, August

28. Aunt to John E. Riley, Rita Riley, Jane Laraway, Ann Lauer.

FEESER, Rita L., 80. St. Pius X, Indianapolis, September 1. Mother of John, Mark, Sally Schoen, Kathleen Voight, Marg Moses; sister of Patricia Zapapas, Suzanne Wood; grandmother of 12; great-grandmother of one.

FRICK, Mary E. (Burns), 75. St. Lawrence, Indianapolis, August 27. Sister of John W. Burns, David G. Burns; grandmother of four; great-grandmother of nine.

GEILE, George, 88. Prince of Peace, Madison, August 2. Father of Kathleen, Susan Ann Rappa.

GEDIG, Hilda, 86. Holy Trinity, Indianapolis, September 1. Mother of Jerry; grandmother, great-grandmother.

GISTING, Richard (Dick), 75. St. Gabriel, Connersville, September 2. Husband of Rita; father of Jerome R., Dale A., Marvin A., Robert J., Barbara Brown, Phyllis Knecht; brother of Albert, Clarence; grandfather of eight.

GLASS, Bernard, 76. St. Martin of Tours, Martinsville, Father of David, Dennis, Bernard; grandfather of four.

HINDERBERGER, Charles T., 68. St. Michael, Brookville, September 1. Husband of Laverne; father of Bill, Tom, Tim, Jan Mitchell, Gene Quisland, Regan Abernathy; brother of Martin; grandfather of 12.

LASLEY, Theodore Wesley, 71. St. Andrew, Indianapolis, August 26. Husband of Betty L.; father of Theodore A., Charles, Tim, Jan Mitchell, Gene Quisland, Regan Abernathy; brother of Martin; grandfather of 12.

LAWRIE, Ellen Louise, 53. Mary, Queen of Peace, Danville, August 19. Wife of Jim; mother of Melinda, Angie Lawrie Miller; daughter of Bernita Ford; sister of Richard E. Ford, Bill Ford, Chuck

Ford, John Ford, Paul Ford, Jim Ford, Catherine Riggs, Jenny Ford, Sarah Bennett, Nancy Lindsey; grandmother of two.

LAWSON, Leonard S., 39. St. Mary of the Knobs, Floyd's Knobs, August 31. Son of Leona M.; brother of Jerome Saries, Charles Myler, Jeff Dangler, Lesley Willaved, Roger Bank, Linda Terwilliger, Barbara Hite, Penny Myler, Annette Conrad.

LECHNER, Helen B., 81. Holy Spirit, Indianapolis, August 26. Mother of Edward L. Utter, Larry J. Utter; grandmother of nine; great-grandmother of 11.

LEFFERT, Mary M., 89. Holy Spirit, Indianapolis, August 23. Mother of Connie Archer, Mary Driver, Joan Sedberry and Sherry Wyn; sister of Raymond Schwab; grandmother of 14; great-grandmother of 29; great-grandfather of three.

MEYER, Clem J., 89. St. Gabriel, Connersville, September 1. Husband of

Rosalind; uncle of several nieces and nephews.

MORICAL, Jean A., 68. St. Pius X, Indianapolis, August 26. Wife of Charles A.; mother of James C., Michael P.; sister of James McGarrill, Patrick McGarrill.

PEETZ, Marie, 78. St. Maurice, Napoleon, August 19. Husband of Wilma; father of Andrew, John, Menchberger.

PERRY, James Richard, 69. St. Jude/Holy Cross, Indianapolis, September 3. Husband of Agnes Josephine (Coffee) Perry; father of James R. Jr., Patrick J., Kevin F., Rev. Michael A., Maryann Stockton; brother of Robert, Fred, Charles, Joseph, Jack, Margery Zeigler, Dorothy Duncan, Janet "Dolly" Hancy, Sister Jean Perry; grandfather of eight.

PIETRO, Anthony, 78. Holy Spirit, Indianapolis, August 25. Husband of Rosemary; father of Anthony Michael, Dakae Zinkan; grandfather of five.

ROGERS, Betty Ann, 59. St. Anne, Hamburg, September 5. Wife of William M.; daughter of Clarence and Bessie

(With) Dwenger; sister of William Dwenger, Donald Dwenger, Robert Dwenger, Thomas Dwenger, Lloyd Dwenger, Adolf Dwenger, Doris Biddle, Rita Livers, Mabel Sunderhaus.

SANBONE, Edna (McGuire), 82. Holy Rosary, Indianapolis, August 26. Mother of Gus, Bert, JoAnn Ferguson.

SEEBACH, Mary, 75. Christ the King, Indianapolis, August 28. Husband of Bernice (Sturm); father of Wendy; brother of Frank.

WALPOLE, Mary Margaret, 75. St. Philip Neri, Indianapolis, August 31. Mother of Alice Ann Johnson, Cathy Rogers, Rosemary Stockton; grandmother of six.

WILLIAMS, Margaret F., 82. Christ the King, Indianapolis, August 24. Sister of Mary Louise Maloney.

WINDSCH, Joseph F., 87. Holy Trinity, Indianapolis, August 25. Father of Michael, Donna Bush, Rita Harlan, Carolyn Miller; stepfather of Myril Weller, Judith Moore; grandfather of eight; step-grandfather of seven.

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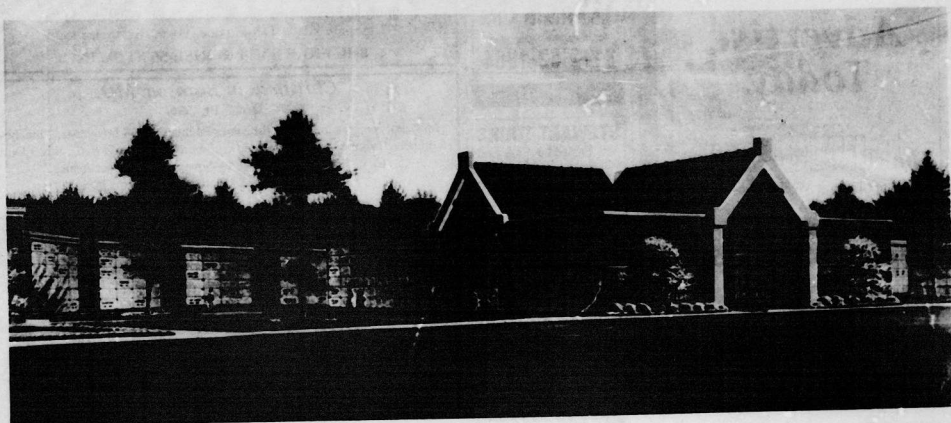
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