



The

# Criterion

Serving the Church  
in Central and Southern  
Indiana Since 1960

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October 6, 1995

## Thousands witness respect for human life

*Life Chain, Pro-Life Fair, vesper service, giving of Respect Life Award, are part of observance*

By Mary Ann Wyand

Thousands of people in central and southern Indiana witnessed their respect for human life on Oct. 1 as they observed Respect Life Sunday events.

People participating in the fifth annual Life Chain in Indianapolis held anti-abortion signs for the one-hour prayer vigil, and many also attended the second annual Pro-Life Activities Fair at the Archbishop O'Meara Catholic Center and the Respect Life Sunday vesper service in SS. Peter and Paul Cathedral.

During the vesper service, keynote speaker Lucy Abu-Absi told pro-life supporters that God calls people to praise and give thanks for the goodness and beauty of life and to celebrate values that are life-giving. Abu-Absi is director of the Family Life and Respect Life Office of Catholic Charities in the Diocese of Toledo, Ohio.

"By our presence here," Abu-Absi said, "we give witness to our commitment to strive to live by the values of life and love, knowing that we will play a role in creating and further developing what Pope John Paul

II refers to in his encyclical *"Evangelium Vitae"* as the "culture of life."

During the pro-life prayer service, St. Patrick parishioners John and Patricia Etling of Terre Haute were recognized for their untiring devotion to the poor as the 1995 recipients of the Archbishop Edward T. O'Meara Respect Life Award.

The Etlings contribute a great many volunteer hours in service to the poor each year. St. Matthew parishioner Robert Alerding of Indianapolis, chairperson of the Office of Pro-Life Activities Advisory Council, told the gathering, and exemplify respect for life as demonstrated by the late Archbishop O'Meara during his lifetime.

The 13th annual archdiocesan Respect Life Sunday vesper service is a prayerful tribute to people dedicated to pro-life work, Alerding said, and also is a time of celebration for "all the work that is done by so many persons, in so many ways, to promote and make real the Catholic Church's Consistent Ethic of Life."

Offering praise for pro-life efforts throughout the archdiocese, Abu-Absi

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Photo by Charles J. Schula

St. Patrick parishioners John and Patricia Etling of Terre Haute pose for a photograph with family members on Oct. 1 at SS. Peter and Paul Cathedral in Indianapolis after receiving the 1995 Archbishop Edward T. O'Meara Respect Life Award for their distinguished service to the poor.

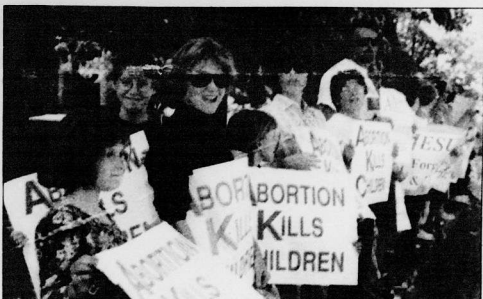


Photo by Susan Bierman

Parishioners from St. Matthew Church in Indianapolis stand along North Meridian St. on Sunday, Oct. 1, holding pro-life signs to show their support for unborn children during the fifth annual Central Indiana Life Chain observance.

## Strategic plan is being developed for cemeteries

*It will guide the daily operation and future growth of the four Catholic cemeteries in the Indianapolis area*

By Dan Conway

The board of directors of the Catholic Cemeteries Association of the Archdiocese of Indianapolis has been meeting for the past two months to develop a strategic plan for one of the archdiocese's oldest ministries.

Under the leadership of Paul Corsaro, board chairman, and Gene Harris, director, the cemetery association is working to define its mission, values, goals and priorities. The resulting plan will guide the daily operation and future growth of four Catholic cemeteries in the Indianapolis area: Calvary, Holy Cross and St. Joseph on the south side of Indianapolis, and the new Our Lady of Peace Cemetery on the city's north side.

The board first met at the Archbishop O'Meara Catholic Center on Aug. 9 to develop a "situation analysis" for the Catholic Cemeteries Association. As a result of the process started at that meeting, the following were identified as the

four cemeteries' major strengths, weaknesses, opportunities and threats:

Indianapolis' Catholic cemeteries represent a distinguished tradition of Christian burial and reverence for the dead. In addition, the church's commitment to perpetual care for those who are buried in sacred ground provides stability of ownership and the assurance that facilities will be properly cared for. Dedicated personnel, strong leadership from the board and the archdiocese, and a solid "business plan" for the daily operation of the four cemeteries are all seen to be strengths of the association.

Weaknesses identified by the board include increased competition from secular firms, the growing number of Catholics who are not fully aware of the church's burial traditions, and the cemeteries' limited human and financial resources.

Opportunities noted by board members include a resurgence of spirituality (which can engender renewed respect for Catholic burial customs), Archbishop

Buechlein's strong support for the work of the cemeteries association, and the significant new opportunities presented by the new northside cemetery. Our Lady of Peace.

Threats challenging the success of Catholic cemeteries include competition from "conglomerates" and a weakening of the important link between parishes and the four Catholic cemeteries in the Indianapolis area.

Finally, the major tasks to be considered by the board in its planning are: communicating the values of a Catholic burial through successful marketing programs, strengthening the links that exist between the cemeteries and

Catholic parishes, continued active involvement of lay leaders, and the physical restoration of cemetery properties and facilities.

After careful reflection and discussion of the current situation, board members met again on Wednesday, Sept. 13, and drafted statements of mission, values and goals.

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### Bishops' Pastoral

*It confronts and exposes the tragic consequences of lives lived and ended according to the "choice" philosophy.*

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### Chastity Program

*Eve Jackson explains the archdiocese's chastity program to one of the visitors at Sunday's Pro-Life Fair, part of Respect Life Sunday observances.*

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## Seeking the Face of the Lord

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



# Statement focuses on parable of Good Samaritan

**T**his week I want to summarize the teaching of the moral reflection "Faithful for Life," which was approved by its bishops in June and published last week. We address the alarming growth of abortion and euthanasia mentalities in the United States.

The reflection focuses around Jesus' parable of the Good Samaritan: To be a neighbor, the victim need not be kin or even countryman, or someone to whom we are committed. Anyone who lies helpless in the ditch is our neighbor. Christ, Italy contradicts the notion of our day that says our loyalties are owed only to those we choose. Nor is Christian love only for those who "deserve" it.

The Second Vatican Council described abortion and euthanasia as "disgraceful" and "unspeakable crimes" (*Gaudium et Spes*, 27, 51). In contrast, the major effect of the Roe vs. Wade decision which legalized abortion is seen in the language of unlimited choice, privacy, individualistic autonomy and self-determination. And now the logic of Roe has been extended beyond the unborn and now influences the euthanasia debate.

"Choice" has supplanted "fidelity" in society. In our reflection we define fidelity as "unwavering loyalty both to those we choose and to those who have been given to us." And we observe its decline: "Elimination of one's child or one's parent, acts of desperation wrought in every age, are now described as sensible and even attractive alternatives."

The roots of disdain for life are in the breakdown of the family: "When a people lose confidence in fidelity between husbands and wives, it is an easy leap to imagine that other fidelities—of parents to children, and of adult children to their parents—no longer need to be permanent, for better-or-for-worse obligations."

Unlimited personal freedom in an individualistic climate overpowers commitment. In his recent encyclical on morality, *Veritatis Splendor*, Pope John Paul II reminds us: "The view of human life as the pursuit of individual satisfaction, not to be curtailed by faithful duty, is profoundly mistaken."

In fact, as we reflect in our pastoral statement: "We find our fulfillment as committed individuals bound in kinship, friendship and fellowship to our families, our neighbors, and then beyond them to strangers and even to enemies. Without community we wither. . . . We are bound to our children, not because we chose them, but because we were given them."

In terms of Jesus' parable of the Good

Samaritan, we are bound to our children "simply because they are our children, our very near neighbors."

Yes, fidelity means sacrifice. "To live in fidelity we have to rearrange our lives, yield control and forfeit some choices." The willingness to sacrifice for the sake of others is one of the distinguishing marks of maturity. Sadly, our society institutionalizes adolescent immaturity as a way of life.

Our pastoral reflection notes: "Abortion, and now euthanasia, have become socially accepted acts because many have been persuaded that people unfairly lose their freedom when others make claims on them that pose burdens and obligations. . . . Those who would remove, through killing, the disability, pain, or depression of the young or the elderly often act with a conflict of interest they do not see—that it is not the lives of those they care for that are unbearably burdened, but their own lives."

At the same time we point out that sometimes there are distorted fidelities. It is not right for family members or friends to impose "aggressive but useless procedures as a proof of their faithfulness to the dying patient." It is euthanasia a form of Christian compassion as is sometimes suggested. "As Pope John Paul II has reminded us, true compassion leads to sharing another's pain; it does not kill the person whose suffering we cannot bear" (*Evangelium Vitae*, 66).

We pastoral leaders are obligated to help inform the consciences of members of our church. We teach that "the deliberate decision to deprive an innocent human being of his or her life is always wrong; it can never be a licit means to a good end" (*Evangelium Vitae*, 57).

In "Faithful for Life" we say to all of us who are religious or civil leaders, "Let's be clear. No person who subverts this teaching privately or publicly speaks in the name of Catholicism. Nor can anyone who seeks to promote the cause of life through hatred or violence have any part with us."

We priests have a special obligation to encourage an open-ended fidelity. We need to welcome those who seek reconciliation. All of us have the right and the duty as citizens to insist that our laws respect the right to life. Public leaders have a special responsibility to support life through legislation. We need to provide health services, educate our youth to chastity and, provide prayerful witness to the sacredness of life.

## Crop Walk Oct. 15, two parishes excel

As the Greater Indianapolis Crop Walk for the hungry begins at about 2 p.m. on Oct. 15, several area Catholic churches rank high in the list of fund raisers for past events. Holy Name was second in raising funds for last year's walk—at \$3,120, with Holy Cross, Holy Angels, St. Andrew, St. Thomas Aquinas, and St. Monica also contributing.

In the 15 years of the walk, Holy Name has raised \$18,778 and St. Andrew, \$11,290. The five-mile walk will be held in the northwest part of Indianapolis this year. Those wishing to participate may call 317-923-2938.

The annual event is sponsored by the Church Federation and Gleaners Food Bank.

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

# Why everyone wants to go to see the pope

"He is bigger than the Rolling Stones and the Grateful Dead combined," said the official souvenir seller for the visit of Pope John Paul II to the east coast of the United States that is now in progress.

Actually, he's much bigger than that. There is no other religious, political, sports or entertainment figure who could possibly draw the crowds that the pope undoubtedly is attracting this weekend in New York, New Jersey and Maryland.

As much as some people say they disagree with the pope, they still want to see him. That fact was impressed on me during the pope's visit back in 1987 when he met with the media in Los Angeles. I happened to be seated in the sixth row, right behind Phil Donohue and Marlo Thomas. As the pope told the media that they should "communicate with people and not just speak to them," Donohue started saying that the pope should take his own advice and listen to the dissidents in the church, those who disagree with him on issues like divorce, birth control and abortion.

Donohue continued his criticism after the pope's talk was over. But as soon as the pope started walking down the middle aisle to leave, guess who had to rush over to try to touch him as he passed by (we were 11 seats in from the middle). Suddenly all the Hollywood stars behaved as their fans do to them. It was fascinating to watch.

There can be no doubt that the pope is a dominant world figure. Every other statesman, whatever his or her religious beliefs might be, wants to meet with him. He has substantive meetings—not just photo oppor-

tunities—with presidents, prime ministers and directors of major international organizations. He has frequently preached to crowds of more than a million people.

What he has to say is taken seriously. Last year, when he thought it important to challenge United Nations population planners on abortion and birth control policies, he almost single-handedly moved the conference in Cairo toward a debate on life and family issues. As a result, he was consulted early prior to this year's U.N. Conference on Women in Beijing.

Sometimes, unfortunately, the pope's words go unheeded. That has happened most recently when he has pleaded for peace in Bosnia, and it seems to happen consistently when he tells Western nations that they have a responsibility toward the poor in less wealthy countries.

It's difficult to know how much of the adulation John Paul II receives is for the man and how much is for the office he holds. The influence of the papacy has waxed and waned throughout the centuries, but I believe this pope has more influence on international politics than any pope at least since Pius VII stood up to Napoleon Bonaparte at the beginning of the 19th century.

But the reason most people want to see the pope has nothing to do with his influence on international politics. Catholics especially recognize him as the Vicar of Christ and the head of their church. Like those who want to see Mother Teresa, they simply want to be in the presence of a holy person and perhaps to receive his blessing.



Photo by Margaret Nelson

James May (from left), Wally Carr and Herb Thibo unveil the cornerstone after Father Richard Rose dedicated and blessed the corner's one of a new parish hall and gymnasium at St. Susanne, Plainfield on Oct. 1.

## Official Appointments & Announcements

### Effective September 1, 1995

**Rev. Stephen J. Banet** appointed dean of the Seymour Deanery, while continuing his appointment as pastor of St. Bartholomew, Columbus.

### Effective September 18, 1995

**Rev. Stanley Herber** appointed dean of the Connorsville Deanery while retaining his appointment as pastor of St. Gabriel, Connorsville.

### Effective September 27, 1995

**Rev. Martin Day, OFM Conv.**, previously associate pastor at St. Joseph, Terre Haute, and campus minister for Indiana State University, appointed pastor at St. Joseph, Terre Haute.

### Rev. Michael J. Godavish, OFM

Conv., previously guardian of Franciscan Retreat House in Prior Lake, Minn., and having recently returned from a year sab-

batical in Lithuania, begins his appointment as associate pastor of St. Joseph, Terre Haute and campus minister for Indiana State University.

### Effective October 4, 1995

**Rev. James Bonke**, presently sacramental minister at St. Anne, Hamburg and St. John, Enoschburg, appointed to sacramental assistance at Our Lady of the Greenwood, Greenwood, while retaining his appointment as defender of the bond for the Metropolitan Tribunal.

**Rev. Jonathan Stewart**, formerly associate pastor at St. Mary of the Knobs, Floyds Knobs, appointed administrator at St. Anne, Hamburg and St. John, Enoschburg with residence at St. John, Enoschburg.

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



The Criterion

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## RESPECT LIFE

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noted that the Central Indiana Life Chain, Life Chains in other Hoosier cities, and the Pro-Life Activities Fair in the Archbishop O'Meara Catholic Center Assembly Hall on Respect Life Sunday are "wonderful examples of the many different kinds of efforts that create a culture of life."

Many people at the prayer service wore Life Chain T-shirts, and Abu-Absi acknowledged their participation in that ecumenical pro-life event.

"So many of you took part in the Life Chain this afternoon, giving dramatic witness to a terrible reality in our midst that helps to create the 'culture of death' which has so taken over our world as we approach the end of the 20th century," she said. "There are so many victims of this culture of ours that says that the death of the unborn child is preferable to welfare, to inconvenience, to the uncertainty of single parenthood, or to the commitment that giving birth

to a child necessarily demands."

Abortion claims many victims, she said, and "the journey to reconciliation and healing is a long and painful one. For those of us who have heard the good news of Jesus, who know the power of his saving grace, it is natural to want to reach out to those living in the pain and isolation of an abortion experience. I submit that we cannot afford not to reach out to them. For it is up to us—we who are the presence of Jesus in the world today—it is up to us to help transform that experience of killing into a new experience of life with God, Jesus, and the Holy Spirit."

People have much to celebrate in this life, she said, and also much to mourn.

"In less than five years we will enter a new millennium," she said. "It has been almost 2,000 years since the birth of Jesus and the advent of Christianity. The state of the world today might prompt one to ask, 'Has Christianity ever really taken hold?' Looking back on this last century of our history, we see killing the likes of which the people of no other century have seen."

Concern for all human life must extend from unborn children to include the sick, the disabled, and the frail elderly, she said. "Nowadays it seems there is little talk about how we can better care for people who suffer, and a lot of talk about how to reduce the amount of resources spent on them."

Christians must "offer alternative ways of looking at human suffering, to exemplify the nobleness of the human spirit in the face of great challenges," Abu-Absi said. "It is up to us to shift the debate on caring for the needy from how much does it cost to how we can better care for them."

## Archdiocese wins USCC Proclaim award

The Archdiocese of Indianapolis has won a Proclaim Award for excellence from the 1995 Catholic Communications Campaign of the U.S. Catholic Conference. The award is for the 1994 United Catholic Appeal promotional campaign.

The video on "Center City Schools" also won a certificate of merit. Both honors will be presented at the Unda-USA assembly in Cincinnati in late October.

## St. Ambrose School in Seymour gets a million dollar endowment

The gift is designated primarily to provide tuition for students

The St. Ambrose Catholic School of Seymour Endowment Fund has been named remainder beneficiary of a trust currently funded with \$1,365,000.

According to Father Joseph Sheets, pastor of St. Ambrose, the trust was established by Helen M. Robertson, a lifelong member of the parish. The gift is designated to be used primarily to provide tuition for students to attend St. Ambrose School.

Robertson discussed her motivation for making this gift with Father Sheets and Sandra Behringer, director of the Catholic Community Foundation.

"My parochial school education was so important," she said. "It has meant everything to me. Over the years I've heard that people could not attend Catholic schools because of tuition. I always felt that if I had money, I would



Helen M. Robertson

help with tuition for Catholic students. It would be a crime if people who wanted to go to Catholic schools couldn't!"

"My whole life goes back to what I learned in parochial school," said Robertson. "Besides learning our lessons, we learned to have such respect. It stays with you all your life."

After 66 years of holding a variety of positions within Central Police-Municipal Corporation, Robertson retired earlier this year from the organization's board of directors. When the firm was purchased by another company, Robertson sold her stock.

"I had heard about charitable remainder trusts, and they sounded like a good thing," she said. "You can give more through a charitable trust than you can give by selling appreciated stock and donating what's left after paying capital gain tax. It is also a prudent way to give, since required annual distributions provide the donor with an income flow."

Baptized at St. Ambrose and an active parishioner, the member of the Legion of Mary also expressed her gratitude for Father Sheets' years of service. "We have appreciated him so much and feel so fortunate that he is our pastor," said Robertson.

## CEMETERIES

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The new mission statement reads: "We, the Catholic Cemeteries Association of the Archdiocese of Indianapolis, witness the church's teaching and traditions with respect to life, death and the resurrection. We provide and perpetually maintain sacred ground while consoling those who suffer because of the loss of a loved one, and, as a Catholic community of faith, we are reminded that we believe in the communion of saints, in the hope of rising together from the dead into everlasting life."

The values identified by the cemetery association's board for incorporation into all planning efforts are: honesty and integrity, accessibility of holy ground, Catholic identity, stewardship, compassion and respect for the whole human family (living and deceased), Christian burial, commitment to quality perpetual maintenance, and eucharistic celebration on site.

The four goals of the Catholic Cemeteries Association's strategic plan are: 1. Achieve successful marketing through effective communications and

education. 2. Provide aesthetically pleasing grounds and buildings. 3. Preserve cemeteries as historical and spiritual resources. 4. Assure effective stewardship of human, physical and financial resources.

Four task forces appointed by Corsaro will meet between now and the next planning meeting, Oct. 25, to draft specific action steps and accountability for each goal. The board hopes to submit the completed plan to Archbishop Buechlein for his approval sometime during November.

Readers of The Criterion who would like to make suggestions concerning any aspect of the Catholic Cemetery Association's strategic plan should write or call Gene Harris, Director, Catholic Cemeteries Association, 435 W. Troy Ave., Indianapolis, IN 46206.

Comments may also be given directly to any member of the cemetery association's board of directors. Board members, in addition to Corsaro and Harris, are Dave Bowen, William Brennan, Michael Hornak, Dan Hoyt, Joseph Hornett, John Lemhius, Father Joseph J. McNally, Patrick O'Brien, Father Martin A. Peter and Father Joseph Schaedel.

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From the Editor/John F. Fink

# Newman's conversion was 150 years ago



**T**his coming Monday, Oct. 9, will be the 150th anniversary of the conversion to Catholicism of Cardinal John Henry Newman—one of the most important authors, orators, theologians, scholars of the modern age.

I have never made any secret of my admiration for Newman. On the wall of my office hangs an etching made from a famous portrait of the cardinal by W. W. Oates. His writings have been an influence on me.

Newman lived almost exactly half of his life as a Catholic, converting from Anglicanism when he was 44 and dying at the age of 89 on Aug. 11, 1890.

Before his conversion, Newman was a very prominent and popular Anglican clergyman, a fellow at Oxford University and vicar of St. Mary's Church in Oxford. When he was selected to preach, the church was packed with his followers.

He was a leader in the Oxford Movement in the Church of England, a movement of intellectuals that tried to restore certain religious principles that the members thought were lost. It was controversial because the more liberal elements in Anglicanism saw the movement as Romanizing their church. Newman's "Tracts for the Times" set out Newman's belief that Anglicanism should be a *via media*—a "middle way" between the extremes of Catholicism (with its doctrine of papal infallibility) and Protestantism (with its lack of restraint for private judgment).

Because of opposition from Anglican authorities, Newman resigned from Oxford and moved with several friends to the village of Littlemore. Then Newman began to study the history of the heresies of the early church in preparation for his book "Essay on the Development of Christian Doctrine." One of his discoveries was that it was the Catholic Church that was usually the *via media* between two extreme positions, both heretical.

During his study of the development of Christian doctrines down through the centuries, Newman came to the conclusion that an authority was required to make sure that doctrinal changes were indeed developments and not corruptions of true doctrine. This authority, he decided, had to be the Catholic Church, guided by the Holy Spirit.

He later wrote that, while working on the project, "my difficulties so cleared away that I ceased to speak of 'the

Roman Catholics,' and boldly called them Catholics. Before I got to the end, I resolved to be received." Although several of his friends had joined the Catholic Church, Newman at first resisted, even after accepting Catholicism intellectually. One of the stumbling blocks was that he did not see sanctity in Catholicism. He knew numerous Anglicans who were holy people, but he was turned off by the "political, scheming, grasping spirit" of the Catholicism of his day.

One of the things that changed his mind was the discovery of St. Ignatius of Loyola's "Spiritual Exercises." He wrote about his desire "to master St. Ignatius's Spiritual Exercises, if 'master' is not a presumptuous word." He then discovered other saints who lived after the Church of England broke away from the Catholic Church—especially St. Francis de Sales and St. Francis Xavier. He found the sanctity in the Catholic Church that he was seeking.

Finally, it was time to act. On Oct. 9, 1845, he was formally received into the Catholic Church by Father Dominic Barberi, the Italian-born superior of the Passionist Fathers in England. This simple act of one man changing his religion had enormous effect throughout all of England, especially in the academic world.

After his conversion, Newman went to Rome where he was ordained a priest in 1847. He opened an oratory in Birmingham, England in 1849. Then, from 1851 to 1858 he was the founding rector of the Catholic University of Dublin, Ireland. From that experience came his famous book, "The Idea of a University."

He published "Apologia pro vita sua," one of history's greatest religious autobiographies, in 1864. Other publications include "A Grammar of Assent," a profound study of the psychology of faith; "Loss and Gain," a novel; "The Dream of Gerontius," a lengthy poem that was set to music by Edward Elgar; and the prayer "Lead, Kindly Light," still recited in the Liturgy of the Hours during night prayer on Fridays.

Pope Leo XIII made Newman a cardinal in 1879, a move that was considered a significant gesture by the Holy See to English Catholics. It was greeted with enthusiasm by people of all religions, except for a few who remained his stubborn opponents.

Cardinal Newman died in Birmingham, England, where he spent his final years. His writings, though, continued to influence the church, including several of the documents of the Second Vatican Council and, more recently, some of the writings of Pope John Paul II.

## The Bottom Line/Antoinette Bosco

### It's good news that Catholic schools are starting to flourish

Pendulums swing, and we're certainly seeing this when it comes to Catholic schools. For more than two decades,

Catholic schools were in trouble, mostly for money reasons. Many adult hearts were broken when schools they cherished became empty buildings.

But now we're seeing that the schools that remained are starting to flourish. More than that, Catholic education is getting good press these days, even from high-profile people.

The mayor of New York City,

Ralph Giuliani, actually made the front page of *The New York Times* a few weeks before school started with his blockbuster comments.

The mayor said the city school system was close to collapse. It needs "radical reform," a change that should be "modeled on the city's Catholic school system," from which he graduated. He pointed out that Catholic schools have higher graduation rates and higher test scores than city schools.

The mayor came under some criticism for his remarks, with one critic saying that this was like comparing a city swimming pool to a private beach club.

But many agreed with Giuliani, pointing out that Catholic schools today educate thousands of children of all faiths and ethnic groups at a nominal tuition. Moreover, they are providing an excellent education because parents and teachers are involved together in the commitment to provide the best education possible for their children.

Proof that there is truly a new move toward Catholic schools comes from talking to those who work in the schools. I was on a retreat recently and met a number of teaching sisters. All told me they are seeing a change, with many more children than the Catholic school system can accommodate wanting to enter.

A teacher at a Catholic high school near my home told me that enrollments there are way up. A priest involved with a regional Catholic high school on Long Island told me the same was true for his school.

Recent national figures show that after a steady decline beginning in the mid-1970s, growth in the Catholic school system resumed about three years ago. Last year the growth was 1.4 percent, or an increase of 41,000 students, bringing the total to 2.6 million.

Near me, in the Archdiocese of Hartford, Conn., enrollment increased 2.7 percent over last year. Father Zigfried Kriss, archdiocesan superintendent of Catholic schools, gave three reasons for the increase. He said parents want a greater say in their children's education, want a school that teaches morals and are dissatisfied with public schools.

The schools in the Archdiocese of Indianapolis experienced nearly a 3 percent increase this year, following record gains last year. It was the sixth year in a row for an increase in enrollment and most of the Catholic schools in the archdiocese are full.

The frosting on the cake was reading a column by John Rosemond of Knight-Ridder Newspapers, who said, "I'd have to say that the best education in America today is being provided in Catholic schools."

All this is doing my heart good. I've always been a fan of Catholic schools, where I spent my youth, and I was always grateful to Mother Elizabeth Ann Seton who had the vision to start the first parish school, starting with three students in 1809.

Nice to know the pendulum is swinging back to Catholic schools. Our children deserve the very best.

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## A View from the Center/Dan Conway

### The rite of Christian burial celebrates life

I recently attended the funeral liturgy for George P. Doyle, the father of Father Pat Doyle, a former St.



Meinrad classmate who is now pastor of St. Joan of Arc Parish in Indianapolis. Mr. Doyle was universally respected as a husband and father, an attorney of great integrity, and a dedicated Catholic layman. The funeral liturgy for Mr. Doyle was celebrated by his son with the assistance of Father Clem Davis, who gave the homily, and Archbishop Daniel Buechlein, who celebrated the final rite of commendation. In attendance were Mr. Doyle's wife, Esther, his many family and friends, and a large number of archdiocesan priests and representatives from the parishes served by Father Doyle. It was a fitting tribute to a man who was known to be a Christian gentleman and a good steward of his time, talent and treasure.

I don't know about you, but I find the whole experience of a Catholic funeral liturgy to be awe-inspiring. More than any other liturgical celebration, the Christian burial rite always strikes me as a truly religious experience—not just a human event with religious overtones. To gather together in hope and joy at a time of such deep sorrow always says more to me about the radical difference that faith makes in our lives than anything else I can imagine. And to celebrate the Eucharist—the sacred memorial of Jesus' life, death and resurrection—in connection with the life of someone we love is the most powerful statement of faith we can make.

Because no one likes to think about death, it is easy to take Catholic burial rites for granted. The secularization of American culture also contributes to the tendency to desecrate funeral rites. This is a serious mistake. A reverent

celebration of the rite of Christian burial can take an experience that would otherwise be painful, empty and negative and transform it into one that signifies genuine healing and hope. By investing the experience of death with the most powerful symbols of our faith, we express our love and respect for everyone—the living and the dead.

During the final commendation rite at Mr. Doyle's funeral, Archbishop Buechlein observed that because we believe in the communion of saints, we can be confident that Mr. Doyle is with us still and that he is united with his family and friends in prayer. But even more, because we believe in the resurrection of the dead, we can look forward to a joyous reunion with all those who have died and who have gone before us marked with the sign of faith. In a very real way, the archbishop assured us, "Our bitter grief turns to a sweet sorrow because we believe that, in death, life is changed, not ended."

We Catholics are privileged to have a tradition of funeral rites that truly respects the dignity and sanctity of the human person. By maintaining sacred ground and by committing the resources of the church to perpetual care for those who have been buried in a Catholic cemetery, we acknowledge our respect for the human body as a temple of the Holy Spirit and we give a powerful witness to our faith in the resurrection of the body.

During the funeral liturgy for George Doyle, his family, friends and representatives of the larger Christian community all participated in an ancient ritual of reverence and respect for the memory of a good and faithful man. As is customary, we sought God's mercy for any sins he may have committed during his long life, and we prayed that he might be united with God in heaven for all eternity. But most of all, we prayed for those who have been left behind.

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## To The Editor

### Keep all 'constituencies' in unity and support

I would like to offer a "Well said" word to Mr. Fink on his editorial commentary in the Sept. 15 issue of *The Criterion* ("We Must Educate All of Our Catholic Children"). I totally agree that in focusing on our Catholic schools' achievements and successes, we not forget those parents who choose the public schools for their children, and religious education programs in their parishes.

Perhaps the experience of this writer as a pastor of two totally different kinds of parishes might be helpful. I've always thought that a good pastor (or parish life coordinator) needed to be 12 feet tall. In other words, it's our job to oversee the ministries of the entire parish and make sure that everyone, in all sets of circumstances, received appropriate time, resources, and affirmation. So often in parishes there are the school supporters, the voices from parents with children in the public schools, and older parishioners who have no children at home but in need of adult religious education, etc. I see it as our role to keep all the "constituencies" in unity and in mutual support.

In my opinion, a parish must offer quality programs whether that be a parish school, CCD grade and high school religious education, the support and encouragement of a nearby Catholic high school, and/or life-long commitment to religious adult education. But the decision to participate in any of these rests with the parents and individuals. After all, the first education of the faith for our children are the parents.

Parishes are great places. They offer a

variety of choices, programs, opportunities, and insights into the ageless mystery of God's love for us.

Fr. Gerald J. Kirkhoff  
Pastor, St. Jude Church  
Indianapolis

### Some issues that editorial brought up

It was with great interest and satisfaction that I read your editorial in the Sept. 15 issue of *The Criterion*. I would like to comment on some of the issues.

I will begin with the issue of governance by which I take to mean financing. I want it to be clear that I take no exception to the fine administrators/principals of our Catholic elementary or high schools. But means of financing is the real problem and leads to a lot of frustration for many Catholic parents who either have no access to a Catholic school or choose to send their children to a public school from which their children can also receive a very fine education. It also leads to a lot of frustration for pastors who have equal concern for every child in the parish but have the pressure of trying to finance the school and at the same time find enough money for total Catholic education.

My experience as pastor began in 1970 which is about the time the financial crunch began due to the loss of the cheap labor of our good nuns as well as the advent of the concept of total Catholic education. To make a long story short, during that time of crisis/change, it was not only very difficult to come up with the extra money to finance the school but even more difficult to change the mind-set of "school only."

I am sure we have come a long way during this past 25 years but it is questionable whether it has always been the right direction and the questions that you have brought up are very valid ones.

One of the most frustrating things for pastors is to have an assessment/tax levied on the parish that he is responsible for to fund a Catholic elementary or high school that the children of his parish have no access to or his people choose not to use. This is usually done on a deanery-wide basis and creates a great inequity for many outlying parishes even, in my opinion, to the point of an injustice. There is usually no court of appeals to deal with the assessment and even to question it is sure to bring hostility and personal abuse.

The issue of financing our Catholic schools is quite complex and will take a lot of time and dialogue to deal with, but it is important that we get on with it.

The other issue that I would like to bring up has to do with the reporting, or more accurately, the non-reporting, of the children in our parishes in the *Directory and Yearbook of Our Archdiocese* that is published by *The Criterion*. If you will look at the 1995 copy of the directory you will find two places in which the children of our archdiocese are mentioned. One is under the heading of "Parishes" and the other is under the heading of "General Summary—Vital Statistics" of the parishes. If you take a look at these two areas, you will find that the *only* children that are listed are those in Catholic schools. That is something that has intrigued me and for three years I have asked the question "why?" This has been at the chancery level and there has been no response. And so I ask again: WHY?

You said in your editorial that at times children not in Catholic schools are treated like second-class citizens. If we go solely by what is reported in the directory, it

would be more accurate to say that the children that are not in Catholic schools are ignored entirely. I know that these figures are reported on our annual reports, so it's not like they are not available.

(Editor's response: They are not completely ignored. On page 272, under "General Summary," there is a category called "Out-of-School Religious Education" that shows the number of participants in religious education P-12 (17,535 last year). I acknowledge, though, that they are not listed in the vital statistics of the parishes, mainly because there are already nine columns of figures and it would be difficult to squeeze in another.)

A couple of things come to mind in regard to funding for non-school children from my personal experience as well as from other pastors:

1. There is probably not an elementary Catholic school in the archdiocese that could keep its doors open without the financial support of the parents who choose not to send their children to the parish school. But these children usually get the "leavings" because the school always comes first. In my experience the parents who either cannot or choose not to send their children to the parish school are generous and faith-filled people who deserve more than they are getting.

2. I also have to wonder why, when a parish has an elementary school with, for example, an enrollment of 250 and an additional 120 not in the school, there is not equal funding provided for religious education for the 120. Neglected also in at least some cases are the rest of the areas of total Catholic education. I have a lot of empathy for pastors caught in that situation. "I've been there. I've done that, but I don't want to do it again."

Fr. Bernard Koopman  
Pastor, St. Michael's Parish  
Bradford

### How I Pray/Terrilynn Quillen

### 'May the Lord bless and keep you'

From my grandmother, I learned about the mighty power of prayer, also many ways to practice, like participating in group recitation of the rosary and spending quiet solitary time to read and contemplate Scripture.

Perhaps the greatest lesson in prayer was practicing prayers of blessing.

My dad's mother, "Grandma Ruby," was always invoking blessings. Never would she sign a birthday card or letter without first writing "God bless you always" in big bold letters above her name. Never could anyone leave her company before hearing the words "God bless you... and take care of yourself."

Routinely she admonished my brothers and me for childhood foibles like staring at other people or poking fun. The sight of her bowing her head and saying "God bless that poor soul" had a profound impact on us.

Like Grandma, I routinely invoke blessings, too. I sign my letters as she did, and whenever I feel moved with emotion, I utter a blessing. Asking God to bless someone seems so perfectly natural and has become a more prominent part of my prayer life ever since I realized just how powerful it is.

While traveling out west, I happened to tune in to a local religious program. The program was a Bible study and covered the topic of "blessing," by delving into the message of Genesis 12:3: "I will bless those that bless you." I watched and listened intently as simple prayers of blessing were described and encouraged—prayers just like Grandma had said all her life, and like I did.

That day, I resolved to take the matter of praying blessings more seriously. Now, when someone sneezes, and I say "God bless you," I think about it more seriously and also ask God to give that person good health. Whenever I pass an auto accident and reflexively say "God bless them," I also ask God that he watch over the people involved. The effective vocal prayer is now accompanied by a reverent silent prayer directed to our Lord himself. This time is also a convenient time for me to offer up praise and give thanks.

Like my grandmother, I take every opportunity to pray for God's blessing on all those around me. God has most certainly blessed me abundantly as promised in Genesis 12:3, and I may be forever blessed each and every one of you, too.

(Readers are invited to submit articles about their prayer experiences for possible publication. Send them to How I Pray, The Criterion, P.O. Box 1717, Indianapolis IN 46206.)



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# The shape of things to come

There's a certain group of people who, for conversational purposes, we may call victims of the Yo-Yo Syndrome. These folks are bonded together with at least as much spiritual intensity as veterans of the Bataan death march or ex-husbands of Liz Taylor.

The Yo-Yo people spend entire lifetimes gaining and losing weight, doing physically what manic-depressives do emotionally. There's a drug available to help manic-depressives remain stable, and now that scientists have discovered a chemical that makes rats thin, the Yo-Yos may also live (or die) happy. Maybe.

Americans are obsessed with weight, the excess of it, the lack of it, the gaining and shedding of it. Peripheral issues such as

food additives, chubby children, pet food, attractive clothing, and just what it is that constitutes beauty, all add fuel to the fires of this discussion. Entire relationships can be made or broken on the premise of how much someone may weigh.

Now it's easy for normal-weight people, or the essentially unnatural skinny ones, to put themselves above the pounds, ounces and inches fray. They actually crave things like unsalted tofu and heaps of raw vegetables, black coffee and a single apple for dessert.

But for some of us, whipped cream is one of the staples of survival. In fact, any and all dairy products comprise what is probably the most important Yo-Yo food group next to sugar. Who can deny that any food tastes better if it's slathered in melted cheese?

Meat, that lurking cesspool of bad cholesterol, is another dietary requirement of most Yo-Yos. The bacon, ham, hot dogs and sausage consumed by them alone

probably keeps Indiana hog farmers in business. Some health-conscious Yo-Yos may bend their requirements or possibly beef shishkabobs, in season.

But it seems that diet alone does not a Yo-Yo make. When they're at the nadir of their weight savings, Yo-Yos must exercise to avoid themselves down, as it were. And it doesn't come naturally.

Therefore Yo-Yos provide the (er) largest bottom-line support for many exercise industries. Aerobics classes, jazzercise, underwater calisthenics and related imaginative efforts to move it and shake it, both in the flesh and on TV, often owe their success to them.

Although they may appear semi-hidden in the back row on the Richard Simmons' videos, believe me, it's the Yo-Yos who cause his up-front profits. And this remains true in nationwide exercise and athletic equipment sales, as well.

Yo-Yos secretly believe that if only they buy the correct food or equipment, they will stabilize their weight at an acceptable level. Next to talking about eating a good diet and exercising in the most effective ways, buying them is best.

Thus we find Nordic Tracks gathering dust in many a walk-in closet and weight-lifting equipment going for bargain prices at garage sales. Ditto unflavored yogurt growing mysterious things on the back shelves of refrigerators, and health store exclusives winding up in the bird feeder.

It's tough to be a Yo-Yo, forever going up and down the scales of life. But I'll be darned if I'll go pear-shaped into that good night.

## VIP's . . .



Harold and Ruth McCreary will renew their wedding vows as they celebrate their 50th anniversary, Oct. 8, at St. Agnes Church in Nashville, Ind. They

were married Oct. 16, 1945, at St. John the Baptist Church in Osgood, Ind. The couple has five children: Robert L. McCreary, Theresa A. Stokes, Susan Aton, William H. McCreary, and Tammy Merriman. They also have seven grandchildren and one great-grandchild.

Parishioners from the three Catholic churches in Richmond, Ind.: St. Andrew, Holy Family, and St. Mary presented their administrator, Father Todd Riehe a new chalice and bread plate on his 15th anniversary of ordination, Sept. 6. The three churches, which make-up the Richmond Catholic Community raised over \$5,000, which went toward the purchase of Father Riehe's chalice and breadplate, new breadplates for each congregation, and a donation to the St. Elizabeth Ann Seton School. Youth from the three parishes participated in the ceremony.

## Check It Out . . .

The Little Flower Men's Group will sponsor a musical and narrated performance of Andrew Lloyd Webber's *Jesus Christ Superstar* presented by "Voices in the Desert," at 8 p.m., Sat., Oct. 14, at Seccina Memorial High School's Auditorium. Admission is free, however free-will offering will be accepted.

For the parents, family members, and friends who have lost a child through miscarriage, stillbirth, or newborn death, St. Francis Hospital alongwith Methodist Hospital, the Women's Hospital of Indianapolis, the Indiana University Medical Center Hospitals, and the St. Vincent/Community Health Network will host it's 10th annual "Walk to Remember," at 11 a.m., Sat., Oct. 7, at St. Francis Hospital. Rain or shine. Included in the program will be personal thoughts or poems by family members, a balloon release, and refreshments. The walk is free to the public. For more information call 782-6214.

Marian College will honor Susan Bay and Charlene Lugar at their "Opportunities for Excellence" dinner and auction, at 6 p.m., Tues., Oct. 10, in Marian's Physical Education Center. For the third year, the event will honor outstanding individuals who provide services to the people in Indianapolis and throughout the state. Over 700 guests are drawn to the event that raises funds for Marian College's general scholarship fund.

The Centering Prayer staff will present a one-day workshop for those wanting to learn the method and principles of Centering Prayer, Sat., Oct. 14, at the Kordes Enrichment Center, in Ferdinand, Ind. The day begins with registration at 8:30 a.m. (EST) and will conclude at 4 p.m. Fee for the workshop is \$25. Lunch will be available for \$5. For more information contact the Kordes Enrichment Center at 1-800-880-2777 or (812)367-2777.

Oct. 13 and 14 are the dates of Martin University's second annual "Festival of

the Arts" to be held in the Performing Arts Center, 2171 Avondale Place. The event, given with the support of the Indiana Arts Commission and the National Endowment for the Arts will feature activities such as singing, dancing, drama, poetry reading, lectures, workshops, and a variety of vendors. For more information call 543-3618 or 543-4891.

The St. Rita Church Annual Revival is scheduled for Oct. 13-15, from 7-9 p.m. on Friday and Saturday, and at 10 a.m. on Sunday. Father Maurice J. Nutt, pastor of St. Alphonsus "Rock" Catholic Church in St. Louis, Missouri will conduct. For information call 632-9349.

A scripture study weekend titled "Love One Another" will be offered Oct. 13-15 at Fatima Retreat House, 5353 E. 56th St. The speaker, Benedictine Father Conrad Louis will focus on the gospel of John and will examine Jesus' teachings: Presentations, discussion, reflection time, and liturgy will be included in the program. The cost for the program is \$95. For more information call (317) 545-7681.

Men and women can explore the teachings of the Second Vatican Council and it's spirit during a day of reflection, from 9 a.m. to 2 p.m., Thurs., Oct. 26, at the Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Father Martin Peter, the pastor of St. Pius X Church in Indianapolis is the presenter. The fee is \$15 and the deadline to pay is Oct. 16. Child care is provided.

The Saint Mary of the Woods College Theatre will offer their student performance of Jane Martin's "Talking With . . .", Oct. 13-15 in the Cecilian Auditorium of the Conservatory of Music. Friday and Saturday performances are at 8 p.m., and the Sunday performance is at 2 p.m. General admission tickets, costing \$6 for adults and \$4 for children, students with ID, and senior citizens will be available at the door or by advance reservations by calling (812) 535-5212.



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# Archdiocese opposes plan to house juvenile offenders at Central State

By John F. Fink

The Archdiocese of Indianapolis has opposed a proposal to use the former Central State Hospital building to house juvenile delinquents because it is in a neighborhood where many children attend schools.

Archbishop Daniel M. Buechlein has written to Gov. Evan Bayh, Indianapolis Mayor Stephen Goldsmith, and Juvenile Division Judge James Payne expressing the archdiocese's opposition to the proposal.

Daniel J. Elsener, archdiocesan secretary for Catholic education, appeared before the Central State Advisory Committee on Sept. 27 to explain the position of the archdiocese. He told the committee that "this proposed facility for aggressive juvenile offenders would be located in a neighborhood where there are many young children who attend All Saints Catholic School and two nearby public elementary schools."

He said, speaking for Archbishop Buechlein, that "locating this facility so close to places where innocent young children gather for school and play is a serious mistake."

Father John T. Ryan, pastor of St. Anthony Church, which is also in the same neighborhood, also appeared before the committee to oppose the proposal. "We do not feel that just because Central State Hospital property is vacant that this is the proper place to house these people," he told the committee.

In his statement, Elsener said that the archdiocese understands and supports the effort to place a rehabilitation facility in a central location where families can be involved in the treatment of juvenile offenders. "Like the members of the Central State Advisory

Committee, and all concerned citizens, we want to see families strengthened and troubled youth cared for," he said.

"We strongly support the effort to make good use of the former Central State Hospital facilities," he continued. "We believe this is responsible stewardship of our public resources, and we will gladly assist this

effort in any way that we can, so long as it does not jeopardize the health and safety of our community's children."

Elsener finished by thanking the committee for their interest in serving the needs of troubled youth and their families. "We appreciate your careful consideration of our position on this very important matter," he said, "and we sincerely hope that your decisions will serve the best interests of all children and youth in our community."

Central State Hospital, which housed the mentally ill, was closed in June 1994. The Central State Advisory Committee is studying plans for the use of the building.

For registration information, telephone the Family Life Office at 317-236-1586 or 800-382-9836, extension 1586. The \$25 fee includes lunch and conference sessions, but financial assistance is available.

"I often remind people that only lovers cry," Deabel said in a telephone interview from St. James Hospital's chaplaincy department in Chicago Heights. "There is a paradox because a funeral is meant to rejoice and celebrate a person's life, yet those left behind struggle with pain and feelings of emptiness and so rejoice in tears."

He will discuss how focusing on painful or special memories with a creative spirit can help mourners mark transitions, express important values, heal the past, and deepen relationships. Other sessions will address guilt, finances, surviving grief experiences, and spiritual growth.

## Oct. 14 Conference is 'to comfort all who mourn'

By Mary Ann Wyand

The pain of grief "is part of the love that God has built into us as humans," deacon and bereavement counselor Ray Deabel from St. Agnes Parish in Chicago Heights, Ill., said, and mourners must first experience that pain before they can begin the long journey of healing.

Deabel will be the keynote speaker for the 14th annual Conference on Bereavement scheduled Oct. 14 from 8:30 a.m. until 4:30 p.m. at the Archbishop O'Meara Catholic Center in Indianapolis. This day designed "to comfort all who mourn" is sponsored by the archdiocesan Family Life Office, the Young Widowed Group, and the Catholic Widowed Organization.

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# Parish Profile

## Bloomington Deanery

### St. Charles stresses 'lived' Catholic identity

The Bloomington parish, with 800 households, is one of three parishes in Indiana University's homebase

By Millie Harmon

St. Charles Borromeo has many members, but as St. Paul explains in Corinthians: Baptism makes them one.

Located in Indiana University's homebase, Bloomington, St. Charles was established in 1864 and was originally named St. Patrick, after one of its visiting priests. A building was purchased from a Baptist-turned-Methodist church and was the city's Catholic church until 1878 when the cornerstone was laid in a newly constructed Gothic church and renamed St. Charles Borromeo. It served seven counties.

Needing to expand, the parish sold this church in 1920 and purchased acreage on East Third St. for a new church and school. The church was dedicated in 1922; the school opened in 1923.

The influx of Catholic students attending Indiana University and the parish's growth necessitated building the fourth and present church in 1950.

Constructed of Indiana limestone, its beautiful stained glass windows depict the evangelists Matthew, Mark, Luke and John; the seven sacraments; and the Holy Spirit's virtues: prudence, justice, fortitude and temperance.

Today St. Charles numbers 800 households and shares Jesus' mission with two sister parishes, St. John the Apostle (1970) and St. Paul Catholic Center (1969).

New pastor Father Charles Chesebrough, in residence since February but formally installed in September, wears the hats of St. Charles' pastor; St. John the Apostle's (temporary) administrator; and dean of the Bloomington Deanery.

Father Chesebrough says that the laughter and happiness of his people make St. Charles a special place to work and live out Christian ministry. "My challenge is to show people and the world what Catholicism can really be," he says. "It's a way of life that permeates us and is not just picked up on Sunday and forgotten. We carry it with us to the grocery, school, job."

This enthusiasm for a "lived" Catholic identity is reflected in his staff.

Pat Timberlake, maintenance coordinator and cook, has many opportunities to interact with parishioners daily. "I have a job that I can stop when I see someone who is down or in need of help," said Timberlake.

Long-time parishioner and sacristan coordinator Jenny Snapp recounted the day a non-Catholic



Photos by Millie Harmon

Among those who make St. Charles a special place to work and live out Christian ministry are (left to right), Janis Dopp, director of religious education; Virginia Suttner, principal; Mike Zawilinski, stewardship chair; Diane Keucher, development director; Bill Jones, parish council president; Dina Kalina, day care ministry; Alice Mattison, school secretary; Mary Jane Lawhead, principal organist; and Susan Langham, music and weddings.

approached her and requested prayers before surgery. Snapp, who has witnessed many changes and challenges, believes in prayer's power. "I pray. And my other advice, don't walk away. Do something about it!" said Snapp.

"Jenny could pull the devil himself in," said Father Chesebrough of Snapp's strong faith.

Daily Mass is on this staff's agenda. "I know this is not a job," said Janis Dopp, director of religious education. "We are in ministry here and we get our strength from our prayers. We are called to reach out in all circumstances."

The parish thrives on its diversity and reaches out in many ways.

St. Charles Day Care Ministry, founded in 1993 and Bloomington's only Catholic day care, serves infants to pre-kindergarten children. Besides usual activities, director Dina Kalina ensures a faith-based time of Bible stories, prayer, and occasional visits by Father Chesebrough.

St. Charles Bookstore, a parish ministry supervised by volunteer Carol English, nurtures faith by offering the latest Catholic and Christian literature. English orders parishioners' and catechists' special requests.

St. Charles Social Committee, chaired by Monica Benson, schedules among its many activities an annual Newcomer's Dinner and St. Nick party.

St. Charles Youth Ministry is coordinated by native parishioner Mara Wilbur, who supervises Grades 7-12 religious formation.

"The job chose me," explained Wilbur, who has a theology degree. "I want our youth to get excited about their faith and see positive role models."

One of her goals is to continue youth involvement in service projects such as helping refurbish a home for a needy family.

St. Charles has many talented music ministers, headed by Ed and Susan Langham and supported by principal organist Mary Jane Lawhead, who has written a song honoring Mary. Playing the pipe organ is like being in "seventh heaven," she exclaimed.

Six active folk groups—three adult and three youth—keep people in tune with God.

When asked how they recruit "all these people," Susan Langham didn't hesitate. "We pray. Right now we are praying for a tenor section leader."

Another indicator of growth is St. Charles Catholic School, established in 1923 and staffed by Sisters of Providence until 1986. Today it is the only Catholic school in Monroe County, serving its neighboring counties.

New facilities opened in 1957. Two modular units with four classrooms were obtained in 1992. From 1988 to 1992 an extended care program, kindergarten, preschool and middle school were added. The middle school, closed in 1967, reopened in 1991.

Principal Virginia Suttner, beginning her 10th year as principal, knows parents are seeking a safe and supportive environment, a strong Catholic identity, and a great education.

Her goals this year include providing older students with field trips to nearby Catholic colleges. Each classroom will adopt a parish or a community organization and work to support it.

Suttner knows many things are possible, citing K-3 graders who "walked the width of Haiti" around the playground at recess—and collected \$2,000. Last year's seventh grade raised \$1,500 in the Crop Walk.

An annual Summer Institute offers enrichment classes and the music program includes choir, folk group and band plus opportunities for private or group lessons in band, guitar, piano and recorder. The school participates in community music performances, such as IU Art Museum, and "Circle the State With Song," an honor choir that performs each February.

Tuition was established in the mid-'70s and at least 50 percent of the parents pay the non-Catholic rate to help the school maintain a manageable tuition rate for all families. "The parents consider it another form of stewardship, to give beyond the base rate," said Suttner.

More importantly, parents are passing on the meaning of "church."

"They are an example of support; they live out our mission of church," added the school's director of development, Diane Keucher, whose job is "friend-raising and fundraising." To nurture a family atmosphere, communication within the school and parish was deemed necessary.

The results: an increased sense of ownership and greater financial support.

The Gift of Education Campaign brought in more

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than \$75,000 last year. Keucher said people yearn to give time, talent and treasure and be God's presence in the community. "All you have to do is ask and someone is always there to lend a hand."

One St. Charles' fundraiser, which began as a school event and was made a parish event several years ago, is the recent "Third and High Festival of the Arts."

Parish secretary Ruth T. Lloyd likes the unity of school and parish. "It took a while to get over the barrier, but it is so much easier to have the school and parish working together," she said. "It is our 'together event.' It avoids the 'us' and 'them' and makes it 'we.'"

Lloyd is busy testing, along with other parishes, new accounting software for the archdiocese. As with the festival, Lloyd sees benefits of traveling new paths and compliments the archdiocese's office of account for great support.

Each year the Board of Education undertakes a Winter Gala which may include auctions, games raffles,



This carving of the Holy Family, in the back of St. Charles Borromeo Church, was carved in Italy and donated by a parishioner. It shows the young boy Jesus helping Joseph with carpentry while Mary is sewing.

dinner and dancing.

With 442 children, St. Charles is almost bursting; diverse programs have dramatically increased enrollment from 185 in 1989.

This November parishioners will break ground to build a nine-classroom addition; an activity center which will function as a basketball and volleyball court and banquet hall when necessary, and a new administrative center. Co-chairs are Mike Zawilinski and Joann Clune; the completion target is Aug. 20.

Father Chesebrough, who built Danville's Mary, Queen of Peace, his previous assignment, labeled the school addition "an exciting challenge."

Pastoral council chairman Bill Jones is supportive and active in the expansion project. He views the expansion as one of his council's goals. Jones' main effort, however, will be "building up the parish spirit." He hopes to increase social activities and encourage people to work toward common goals. The school project is one way to get that spirit, he says.

Another kind of spirit is flourishing in the religious education office, with DRE Janie Dopp, who recently merged St. Charles' Adult Catechetical Team and Spiritual Life Committee into one committee, calling it Spiritual Life.

Before the merger, Spiritual Life organized GIFT, a seven-week, Easter-to-Pentecost renewal featuring small group sharing activities.

In 1973, St. Charles established the archdiocese's first Adult Learning Center.

Two years ago, internationally-known Father Gerald Arbuckle, a Marist priest from Australia, spoke on overcoming barriers that prevent people from refounding their faith.

ACT had invited well-known speakers such as Father John Buckle of St. Meinrad and author Father Ken Roberts.

One-person theater productions Michael Reardon's "Gospel of Mark" has been presented and this September Charles Baker brought "Damien" to St. Charles' sanctuary.

The RCIA program has 44 catechumens and candidates this year and for Dopp this is the most exciting part of her job. "It's the one time I feel that God is speaking through me and using me to reach people," she said.



Father Charles Chesebrough, St. Charles pastor, with a doll made in his likeness, given to him by parishioners at his former parish of Queen of Peace in Danville.

St. Charles' proximity to IU has brought many benefits, especially in the RCIA program which this year will have a New Testament scholar from the Religious Studies Department teaching catechetics. A local judge has volunteered to teach ethics in the program.

Dopp's goal is to provide adults theology lessons with a spiritual thrust. She believes it is crucial for adults to continue faith education, yet knows that well-educated famous speakers and actors do not make a faith-filled person. "Your faith is like any subject you learn in a classroom; unless you use it, you will forget it," she said. "And unless children see parents modeling that faith, it's nothing more than head knowledge. It won't be part of their 'Catholic identity.' What they see is what they'll live."

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# New pastoral calls for fidelity to most vulnerable

*It confronts and exposes the consequences of lives lived and ended according to the "choice" philosophy*

By Nancy Hartnagel, Catholic News Service

WASHINGTON—The U.S. bishops want their new pastoral statement on life to convince Americans that living in fidelity to the most vulnerable in society is more freeing than choosing abortion or euthanasia, according to the bishops' pro-life spokeswoman.

In an interview with Catholic News Service, Helen Alvare said the pastoral, "Faithful for Life: A Moral Reflection," has been two years in the making. It was approved overwhelmingly by the bishops at their spring meeting in Chicago.

**Archbishop Buechlein summarizes the bishops' new pastoral in his column on page 2.**

Abortion and euthanasia have become widely accepted in society and "are celebrated today as basic to having freedom in the United States," said Alvare, who is director of planning and information for the bishops' Secretariat for Pro-Life Activities.

Because of that, she said, the bishops' document is "more radical and prophetic in tone" than those issued on the same subject in 1975 and 1985.

The pastoral was formally released Sept. 28 by Cardinal Roger M. Mahony of Los Angeles, who chairs the bishops' Committee on Pro-Life Activities which developed the statement. Copies of the 30-page booklet were sent to 250 reporters and columnists in the secular press as well as to all Catholic editors and diocesan pro-life leaders throughout the country. The bishops' Office of Pro-Life Activities asked newspapers not to publish articles about the pastoral until after Sept. 28.

Cardinal Mahony said the document "is emphatically 'anti-choice' in matters of life and death. It is intended to confront and expose the awful consequences of lives lived and ended according to the philosophy of 'choice.'"

It offers to Catholics and everybody else "the principle of fidelity" and "the model of Good Samaritan," he added. It also is intended to "help shape the country's ongoing 'family values' debate" and help people understand their obligation to family members as well as to other people.

In the interview Alvare said that the document "goes

way beyond referring to respecting life as merely not killing. It prescribes a way of living to make things right," she said, a way of "living generously toward life."

"We became acutely aware that the entire environment has changed since Roe vs. Wade," the 1973 Supreme Court decision that legalized abortion, she said. Today's environment is marked by a widely recognized "crisis in families" and by "the rapid growth of the choice philosophy."

"We felt we needed to place these reflections on abortion and euthanasia in the context of these two signs of the times," she said, noting that abortion is still legal and euthanasia is growing, occurring "sub rosa in every state."

In such a context, she said, those who oppose abortion and euthanasia feel "a weariness or despair that things can be reversed" and they experience a "yearning to attack the source of the problem."

In the Gospel of Luke, Jesus tells the story of a foreign Samaritan who rescues and cares for a Jew who was beaten and left by the side of the road.

This Good Samaritan is the model the bishops chose to counter that "weariness by giving hope," Alvare said. "The Good Samaritan is truly radical," and in the pastoral is the model of fidelity, she said.

"People recognize a beneficial model when they see one. The bishops tried to appeal to people's best ideals, that if they lived in fundamentally faithful ways, they would be truly free and happy."

This document, unlike the earlier ones, reflects the fact that euthanasia has been increasingly justified, Alvare said. "Euthanasia gets equal treatment" with abortion, she added.

Another difference is that "prior documents dealt in large part with programs to be implemented," she said. "This document is more catechetical and pastoral, less programmatic and more concerned with the philosophy and theology at the heart of these problems."

As the pope does in his recent encyclical "Evangelium Vitae" ("The Gospel of Life"), "this document shows a lot of pastoral sensitivity to those tempted by choice," she said. "It speaks to the individual and that person's temptation, and says nothing is ever lost in God, that God is practicing the fidelity we are asking of you."

The pastoral is very sensitive to women who have had abortions and is committed to helping them," she said. "The bishops wanted this pastoral to become a critical part of the pro-life discussion," she said.

"The first arena we hope to impact is the personal Catholic conscience," she said, "as the source of all behavior that will lead or not lead to abortion and

euthanasia."

"We hope those in policy-making positions will be personally moved to see that the regular problems they deal with in their work have the right of choice at their core," she said.

Legislators' votes against abortion and euthanasia are important, she said, but so is the way they talk about the issues. Alvare hopes the new pastoral will effect "not merely the substance of legislation," but the rhetoric legislators use to promote it, and that they "will use fidelity instead of choice as the source of true rejuvenation of family values."

To impact society at large, Alvare said the document has to impact families first.

Secondarily, she said, "the Good Samaritan principle applies to anyone most in need. Especially at a time when people are pining down help to those in need, we are saying that is not the way to go."

Alvare said she has always been pro-life, but not always an activist. "The more time I spent with the philosophy and theology of this," she said, "I came to see that it's every life. Everybody matters. It moved me to examine all areas of social justice . . . and galvanize me."

She said the new pastoral does not speak in particular to women or to men but is "a challenge to every person who lives in the United States today."

## Methodist-Catholic dialogue aims at path to full unity

WASHINGTON (CNS)—The United Methodist-Roman Catholic Dialogue in the United States started a new round of talks Sept. 12-13 with a goal of getting local Catholic and Methodist communities to work together toward full unity.

Dialogue members agreed to focus their efforts this round on developing resources to encourage and assist dialogue in local communities.

They asked that Catholics and Methodists study Pope John Paul II's new encyclical on Christian unity, "Ut Unum Sint" ("That They May Be One"), and discuss "its implications for unity in their local situation."

The co-chairmen of the dialogue made that request in a joint letter to Bishop Roy Sano, president of the Methodists' Council of Bishops, and Cardinal William H. Keeler of Baltimore, president of the National Conference of Catholic Bishops.

"We hope for initiatives toward Christian unity in preparation for the new millennium of Christianity," they wrote.

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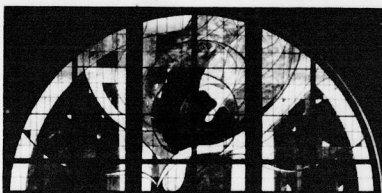
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# Faith Alive!

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## A quiet beginning unfolds the mysteries of prayer

By Dolores R. Leckey

The critical first step into the mysteries of prayer is simply to begin praying.

Imagine waking in the morning, making a cup of coffee, sitting in a comfortable and supportive chair, closing your eyes, taking a deep breath, and acknowledging God's presence.

When you move beyond imagining, and actually clear some time and space for this encounter, you have begun to pray.

These early morning prayer times may be brief, lasting just five to 15 minutes, but their length does not matter. Faithful presence is what counts!

Authenticity is also important. Wise spiritual directors remind us to pray as we can, not as we can't.

When we come to pray, we may be grieving over some desperate loss or rejoicing over good fortune. We may feel confused or empty. Whatever our present condition, that is the place to start. One aspect of prayer is laying before God the truth of our lives, presenting our real selves.

If we listen as well as talk when we pray, we are likely to hear of the human needs that touch and sometimes break the heart of Christ. These concerns may be as close as our children or as far away as the Bosnian refugees.

As we listen, we are directed to join our will to God's will by acting out the Beatitudes in contemporary settings by comforting, making peace, seeking justice, simplifying our lives.

One way to develop our listening power in prayer is to use the Scriptures. A Gospel passage, a psalm, or one of the soaring passages from Paul's letters can serve as a point of departure for our dialogue with the Spirit.

Psalm 90 says that "70 is the sum of our years, or 80, if we are strong." That phrase always claims my attention and leads me to pray that I won't squander whatever future remains for me and that I will choose my priorities in light of life's limits.

If I listen, I may hear God's suggestion to do less, savor more, and measure everything in terms of love.

The next step is to act upon the insight gained in prayer. I may hesitate or stumble, but this action step is critical. It closes the circle of prayer.

Often an action that flows from prayer is more prayer for people and events.

Over the years, as I prayed for my children growing into adulthood, I discovered the power in the action of holding these free, unique men and women in God's light, the light of Pentecost.

This relieved me from figuring out precisely what my grown children should do. Rather, my love for them could be joined with God's, trusting that the Spirit would know what paths they should follow.

Time after time I watched them follow the light; time after time I thanked God for saving me from my penchant to control the drama of life unfolding in them.

People who like to walk, by the way, can discover the joys of prayer-walking. Choose a Scripture verse and ponder that inspired word with every step. Or imagine walking with Jesus, much as his friends did in Galilee's meadows.

Ask for guidance and blessing. Listen carefully for Christ's word. It will come.

Not all prayer is solitary. Often joining others to pray makes us conscious of the holy presence. Even with busy schedules, families still gather for meals, and that time can draw people into prayer.

In our family we have tended to say a standard grace learned in childhood. On great feasts we sing the doxology. But lately, on the rare occasions when grown children from afar gather, along with a grandchild or two, we ask someone to pray from the heart.

On a recent evening, 11-year-old Sam, who had visited museums with his grandfather all day, prayed for the hungry children in the world. "I hope no one will ever be as hungry as I was today," he prayed. That's when we realized that Sam and his grandfather had forgotten to eat lunch!

As small Christian communities grow within the church, men and women experience the power of prayer together. Sometimes their prayer asks God to aid families, parishes, neighborhoods. Sometimes prayer leads the small community to some form of mission.

One group I know began an affordable housing project, an outgrowth of study and prayer together. Another group supported a member in her election to the school board. Yet another prayer group began a support system for immigrants. None of these initiatives would have happened without prayer.

Someone once gave me a book called



CNS illustration by Joan Hyme

In prayer, people clear time and space for spiritual encounters with God.

"Prayer Can Change Your Life." I've forgotten much of its contents, but the title remains with me.

From the beginning of the Christian era when the apostles and a group of women, including Jesus' mother, were gathered in the Upper Room and enveloped by the Holy Spirit, prayer has ignited the divine spark in people. The world of the Galileans was about to

expand beyond anything they could imagine. And so it goes, from generation to generation.

Prayer—however brief, however simple, however silent—changes everything and, most especially, it changes the prayer.

(Dolores Leckey is the director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.)

## Discussion Point

### Mealtime prayers affirm family life

#### This Week's Question

Describe in concrete terms how you've made prayer at mealtimes work at your house.

"We hold hands around the table. We take turns, and someone leads the prayer, maybe mentioning a need. We also keep a box of prayer cards on the table. Each card has a Scripture verse on it and a little reflection or thought. We try to ponder that verse the whole day." (Becky Romero, Hurricane, W. Va.)

"The only thing that is traditional is the 'Bless us O Lord' prayer. We do a lot of spontaneous prayer. For special occasions, we use the book, *Catholic Household Blessings and Prayers*, published by the U.S. Catholic Conference. We also use 'Prayers for the Domestic Church' by Father Edw. Hays (Forest of Peace Books, Inc., Easton, Kan.)." (Brian Reising, Elm Grove, W. Va.)

"It's just part of the meal every day. We wouldn't sit down without first saying a prayer. In addition to the 'Bless Us O

Lord,' we always say a Hail Mary. That's the way I was brought up, and we've continued the tradition." (Jeanette Moershel, Destin, Fla.)

"We say the prayer together . . . the standard Catholic prayer, 'Bless us O Lord,' but we have added to it 'and God bless everybody.' Now that our children are teenagers, we don't eat together as much. The kids come and go. The struggle is to maintain a set day that we can eat and pray together. But when we are all together, we do pray together." (Peggy Bach, Sherrard, W. Va.)

#### Lead Us Your Voice

An upcoming edition asks: Tell of a biblical passage that was familiar to you but in which you discovered new meaning. How or why did this occur?

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- Never leave open flame or heating liquid unattended.
- Avoid being a "pack rat". Undo clutter is a fire hazard.
- Have emergency numbers by all your phones. Also, be sure to have YOUR phone number and address by all phones. This way no matter who calls the fire department will be able to give this information.
- Avoid using extension cords.
- Test smoke detectors monthly.
- Replace smoke detector batteries now and again during fire safety week next year.
- Roll up long sleeves while cooking.
- Turn pot handles away from front of stove.
- Do not store newspapers.
- Clean your chimneys yearly.
- NEVER smoke in bed.

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bulbs.

- ☐ Outlets are not overloaded.
- ☐ Electrical cords are not frayed or placed under rugs or in traffic areas.
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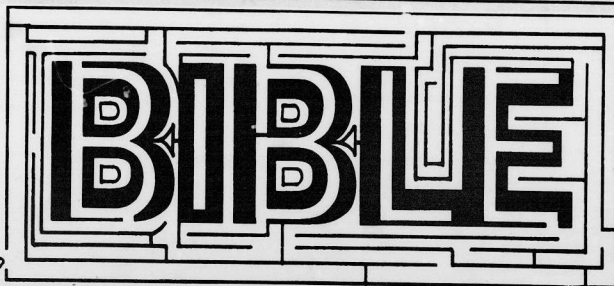
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## More to this than Meets the Eye



Help Jeremy find his way through the Bible maze!



From which Bible story is this picture?



Susan Fleming was busy paying the bills spread out on the table, but she noticed how quiet her son was. Jeremy usually came bursting into a room. He was always excited about something.

"What's on your mind, Jeremy?"

"Do we believe in the Bible, Mom?"

"Sure! Why do you ask?"

"Kent - that new boy down the street - said Catholics aren't even allowed to read the Bible." Jeremy looked confused.

"Many people have the wrong idea about Catholics and the Bible, Jeremy. We're not only **allowed** to read it. The church **wants** us to. But we also know the Bible doesn't tell the whole story of God

and people.

the Gospels by four different writers. They are called evangelists. They all told the truth, of course. But each of them told it in his own way. Some of them told certain stories. The others told different ones. Jesus didn't do any of the writing himself."

"Does that mean that some things in the Bible are wrong?"

"No! Every word was inspired by God. It just means that the Bible doesn't tell everything that happened when Jesus was on earth. He was with the apostles night and day for about three years. He told them lots of things that aren't in the Gospels or other books of the New Testament. The Bible does say, though, that Jesus founded his church on Peter, the first pope. He gave Peter the power to teach without worrying about making mistakes."

"Wow! I'll bet that was neat," Jeremy said.

"I guess it was, but it was also an awesome responsibility. A lot of the teachings of Jesus weren't written down. They were passed along by word-of-mouth. We call these teachings 'tradition.' It's just as important as the written Bible. The two of them together give us the whole picture of what it means to be a Christian."

"Thanks, Mom. I can't wait to tell Kent that Catholics do read the Bible and that we also have tradition!"

### WHAT JESUS TAUGHT:

Jesus saved his very best promise for last! After he rose from the dead, he appeared to the apostles many times. Then, just before he went up to heaven before their very eyes, he told them:

"Go and make followers of all people in the whole world. Baptize them in the name of the Father, the Son, and the Holy Spirit. Teach them to do everything I told you. You can be sure that I am with you always, until the end of the world!"

He didn't say to sit down and write what he had said. He told the apostles to go out and tell people. That's why the Catholic Church teaches that both the Bible and tradition are important.

The very last thing Jesus told his apostles was that he would be with them, guiding them and the church always. That's quite a promise!

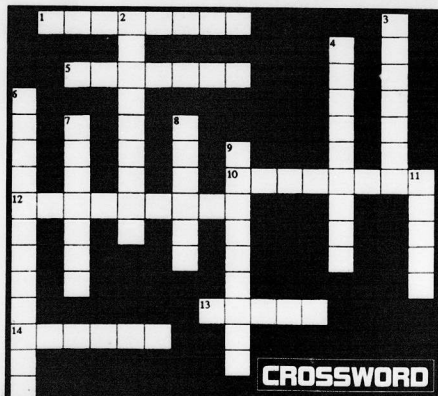
### CROSSWORD

#### ACROSS

- Mixed up, the way Jeremy felt
- Have faith in
- Twelve men chosen by Jesus
- Worth knowing
- Holy book that tells us about God and man
- The Bible is written; tradition is

#### DOWN

- What Jesus said to make people
- What Jesus said to do in the name of the Father, Son, and Holy Spirit
- Word-of-mouth story of Jesus and the church
- People who see something with their own eyes
- The good news about Jesus
- Forever
- Members of the church Jesus founded
- Kept



CROSSWORD



ANSWER KEY

Question Corner/ Fr John Dietzen

## Eucharistic minister conveys piety and reverence



**Q** Can you give us the qualifications and requirements for being a eucharistic minister? We were told recently that the regulations have been changed. Does it come down mainly to which of his friends the pastor wishes to choose? (Indiana)

**A** The norms for the universal church for extraordinary ministers of the Eucharist are basically the same as they have been since Pope Paul VI established them in his 1973 instruction on Reception of Communion entitled "Inmensae Caritatis."

As for personal qualifications, the pope said "a special minister of holy Communion must be duly instructed and should distinguish himself or herself by Christian life, faith and morals, striving to be worthy of this great duty: cultivating devotion to the holy Eucharist and acting as an example to the other faithful by piety and reverence for this most holy sacrament of the altar. Let no one be chosen whose selection may cause scandal among the faithful."

Pope Paul designated that such ministers should be chosen in the following order: reader, student of a major seminary, male religious, women religious, catechist, man or woman.

However, local bishops are free to change this order. For many years, most bishops in our country and others have not required this absolute preference of men over women or religious over lay people. As the pope indicates, the decision is up to each bishop.

Family Talk/Dr. James and Mary Kenny

### Layoff creates time to discern job skills

**Dear Dr. Kenny:** I have been laid off from my job indefinitely, with no word regarding when or whether there will be a callback. I don't know what to do. Should I wait? Should I look for another job? I'm so depressed that I don't feel like doing anything, just sitting around feeling sorry for myself. Please help me get going. (Chicago)

**Answer:** You are in limbo, and that's a bad place to be. A definite date for callback to work or a definite end to your job would make your next step much simpler. Self-esteem is a problem when you lose a job. You ask yourself, "Why didn't they keep me?"

Unfortunately, in today's climate of downsizing staff and keeping inventory marginal, layoffs are often impersonal, sometimes without regard for individual ability.

One way to recoup your esteem is to prepare a resume. Getting your past employment together, listing your experience, your achievements, your knowledge, and your references is not only a step toward another job, but also can be good therapy as well. For our free brochure on how to prepare a resume, send a self-addressed and stamped envelope to the address below.

Another way to deal with your depression and loss of self-esteem is to replace it with self-acceptance. Life is a come-as-you-are party. Accept the mistakes and disappointments in your life along with the good. You're OK the way you are. Learn to love yourself, problems and all.

Above all, keep busy. Don't sit around waiting for something good to happen. You may wait forever. Try doing some home maintenance. Maybe this is the time for you to catch up on all those repairs you have put off.

Develop something new in your life. Now may be the moment for you to start a new hobby: jogging, indoor gardening, painting, crafts of any kind, reading detective stories, Bible reading, and prayer.

When you can't work, learn. While you are without a job, you can go back to school. Consider courses for credit on public television. Consider learning or upgrading your vocational skills.

Volunteer your time and talents. Not only does this fill your time productively, but it looks good on your resume. Even though you may not be getting paid, you can be doing good work and developing new references and sources of future jobs.

Finally, look for work. Pass your resumes around to your friends, and ask them to put them where they might do you some good. Having a friend bring in your resume is better than having it arrive "cold" in the mail someplace. By bringing your resume in personally, your friend acts as an endorsement.

Fill out job applications. Go to job interviews if they are offered. Show no hesitation or second thoughts. Wait until you have an actual job offer before trying to decide whether to wait out your layoff. Information about hours, wages and the working conditions in your "new" job makes it a lot easier to come to a choice between the two. In other words, the best way to come to a decision is to actualize all possibilities.

(Address questions on family living and child care to be answered in print to the Kennys, St. Joseph's College, 219 W. Harrison St., Rensselaer, Ind. 47978.)

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Parishes usually use any of several methods to keep the final choice from being an entirely arbitrary one on the part of the pastor.

Parishioners may be invited to volunteer, for example. Or suggestions might be sought from members of the staff, the parish council, or other significant parish organization.

Obviously, the dignity, prayerfulness, faithfulness, joy and competence with which this ministry is fulfilled are supremely important. They help to establish the atmosphere of worship and faith which enables the people to receive this sacrament with devotion and spiritual enrichment.

Thus, in addition to the above requirements, all parishes have training programs for new eucharistic ministers, providing some history and theological background about the Eucharist, and instruction in proper procedures for administering the sacrament.

**Q** A friend and I are recently retired, and are looking for someplace where we can volunteer our help, at least for awhile.

We are both medical technicians and would like something outside our locality if possible. Can you tell us where to look? (Texas)

**A** The best up-to-date resource to my knowledge is the "1996 Volunteer Opportunities Directory," published by the Catholic Network of Volunteer Service, 4121 Harewood Rd. N.E., Washington, D.C. 20017.

It includes everything from spring-break programs to longer opportunities for married couples and singles to volunteer in the United States and in foreign countries. You can call them at 800-543-5046.

(A free brochure answering questions Catholics ask about membership in the Masons is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

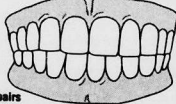
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# Entertainment

Viewing with Arnold James W. Arnold

## 'Usual Suspects' lacks both substance and soul

In the stylish new crime thriller, "The Usual Suspects," directed with flair by Bryan Singer, there is flash but little substance.

"Suspects" is the latest variation on the caper film revived with some controversy last year in Quentin Tarantino's "Pulp Fiction." This genre is always about a bunch of interesting, unorthodox,

often mean-spirited underworld types who get together to pull off a job that is ingeniously clever.

The genre is stylized, with minimal real-world connections, as artificial in its way as an opera. The visual look is routinely "noir" or dark. "Suspects" has passages so dark it's like bumping around in a large closet.

In the classic caper film, something goes wrong (usually an ironic twist of fate), the criminals make a mistake or betray each other, and the viewer's faith in a universe of ultimate justice is restored.

Tarantino's movie was more violent and (in its way) amusing, with that off-center Catholic theologizing. "Suspects" is violent in a more conventional gangster movie way, and has almost no charm or sense of humor. What it does have is a sense of mystery and almost overwhelming evil, and an above-average script that toys with theology but never quite fulfills its potential. Despite a few Hitchcockian twists, the ending is of the sort that plunges you into deep depression.

The narrative is non-chronological, with frequent flashbacks to keep the audience's eye off the ball. Actually what we see is the account by one survivor of the

mysterious caper-gone-wrong, which has left a burning ship with 77 dead men in San Pedro harbor.

He's one of five criminals originally brought together in New York for a police lineup investigating a truck hijacking. After several crimes that bring them to California, they learn they have invaded the territory of a fearsome master criminal named Keyser Soze. Trapped by him now, they're ordered to attack the heavily protected ship, breaking up a \$91 million cocaine deal, or die.

The Soze character is described at times as the devil incarnate, but at worst he seems to be a totally ruthless international criminal who specializes in terror—attacking his enemies by murdering their families and loved ones. His hand and power seem to be everywhere. His mystique has grown into a myth—nobody is sure he actually exists. But the movie's structure clearly seems to be heading toward some kind of showdown or confrontation with this man.

That's what happens in the shoot-out in the harbor, which the movie finally circles back to at the end, using a quasi-"Beau Geste" structure that reveals all we need to know. It's a surprise, but no big thrill for the viewer who thirsts for justice. The meaning (suitable for the paranoid 1990's) is that evil triumphs in a world dominated by lies, deception, and terror.

Writer Christopher McQuarrie's script won't bear too much analysis. Soze's scheme seems the kind that would be drawn up by a screenwriter rather than a real crime boss. In the end, McQuarrie has no supernatural designs. The closest he comes is suggesting the power of fear and myth to transcend reality. Thus, the old line



Actor Andy Garcia stars as Ruben Martinez in the romantic comedy "Steal Big, Steal Little," which is about a family, a feud, and an enormous fortune. The U.S. Catholic Conference classifies the film A-III for adults.

about Satan's greatest trick being to convince the world he doesn't exist is applied to Soze. He can act with total power and surprise, an all-knowing, always present demon.

In a similar vein, another character says he doesn't believe in God, but is scared of him. However God, or any ultimate source of good, fails to show himself in this tale. As the narrator, the small-time, gimpy-legged thief (Kevin Spacey), puts it, "I believe in God, but the only thing that scares me is Keyser Soze."

The characters are a craftily-acted male assortment, ranging from Kevin Pollak's temperamental sociopath and Stephen Baldwin's cynical musclem to Pete Postlethwaite's oily, unflappable Soze lieutenant. But despite their surface distinction, they have no depth, no human profile.

The exception is Gabriel Byrne, who gives a sheen of mind and class to the leader, Keaton, but never really conveys the dark side of this rogue cop and multi-murderer. He's the familiar bad

guy apparently trying to get out of crime, because of his love for a lawyer (Suzy Amis), who has a few lines as the film's only female. Chazz Palminteri is powerful as the customs agent who drags the story out of Spacey, not reluctant himself to use terror as a weapon. (Artly inventive but murky crime story lacks soul; language, genre violence; OK for mature audiences.)

USCC Classification: A-III, adults.

### Film Classifications

Recently reviewed by the USCC

Moonlight and Valentino	A-III
Seven	O
Showgirls	O
Steal Big, Steal Little	A-III
To Die For	A-IV

A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive

## 'Young Indiana Jones' finds adventure in World War I

By Henry Herz and Gerri Pare, Catholic News Service

The adventures of an American youth in World War I are recounted in "Young Indiana Jones and the Attack of the Hawkmen," airing Sunday, Oct. 8, from 7 p.m. to 9 p.m. on the cable's Family Channel. (Check local cable listings to verify the program date and time.)

The program continues the series that producer George Lucas began several years ago as a network show devoted to the formative years of his successful movie character Indiana Jones.

The concept of the show places the young Indy in the role of witness to early 20th-century events, setting him in the middle of the 1915 Mexican Revolution, for example, or in Al Capone's Chicago.

The historical format is ambitious and has educational value, but as a network show its ratings were too anemic to justify its expensive production costs.

Though Lucas has dropped the network series approach, he has persevered in developing "Young Indiana Jones" as a continuing series of TV specials. The latest offering is set in 1917 with 18-year-old Indy (Sean Patrick Flanery) serving in the Belgian Army as an intelligence officer.

Given a temporary assignment as reconnaissance photographer with the Lafayette Escadrille, an American unit in the French Air Force, Indy finds himself in the thick of aerial combat.

After harrowing experiences with canvas biplanes and daredevil pilots, Indy is off on a secret mission inside Germany.

His object is to persuade the brilliant Dutch aeroplane designer, Anthony Fokker (Craig Kelly), to defect from the German side and work for the Allies.

Everything goes wrong on the poorly planned mission, leaving Indy to improvise by blowing up a German naval base and a supertanker capable of bombing New York.

As in all these programs, along the way Young Indiana gets to meet a number of historical characters, including

the German flying ace Baron von Richthofen (Marc Warren) and French ace Charles Nungesser (Patrick Toomey). As directed by Ben Burt, action fans will have their fill of aerial dogfights in the first hour and cloak-and-dagger thrills in the next hour.

The result is basically a show-and-tell exercise, with the historical period nicely re-created and plenty of showy special effects, but handicapped by wooden characters and slipshod plotting.

All the energy here has gone into the surface of things, and there is little going on underneath.

The action film is interesting as history and entertaining as fantasy adventure. However, it is disappointing on the level of the human drama.

### 'Marsalis on Music'

Sharpening one's appreciation of a variety of musical forms is the aim of this four-part series which premieres on Monday, Oct. 8, from 8 p.m. until 9 p.m. on PBS. (Check local listings to verify the program dates and times.)

Written, conceived and hosted by jazz musician Wynton Marsalis, the series is easy going as well as easy listening for its intended audience of young people and their families.

The series begins with "Why Toes Tap," a program using both classical music and jazz to introduce the concept of rhythm as music's most basic element.

The excerpts used to illustrate how the beat organizes the melody are from Tchaikovsky's "The Nutcracker Suite" and Duke Ellington's jazz arrangement of it.

The contrasts between the two as well as their similarities are readily apparent as performed by the Tanglewood Music Center Orchestra under the direction of conductor Seiji Ozawa and the Wynton Marsalis Jazz Orchestra. Along the way, viewers get a feel for the percussion instruments in an orchestra and the rhythmic section of a band.

### TV Programs of Note

Sunday, Oct. 8, 11-11:30 a.m. (CBS) "The Strangers Next Door." This religious special relates the story of interfaith efforts to welcome the Muslim faith more read-

ly into American culture. The program focuses on the Greater Detroit Interfaith Roundtable, which promotes dialogue and mutual understanding among Christians, Jews and Muslims. It was produced in consultation with the National Council of Churches, the U.S. Catholic Conference, the Jewish Theological Seminary, and the Southern Baptist and TV Commission.

Sunday, Oct. 8, 9-10:30 p.m., and Monday-Tuesday, Oct. 9-10, 9-11 p.m. (PBS) "The Buccaneers." A "Masterpiece Theatre" five-and-a-half-hour adaptation retells Edith Wharton's final, unfinished novel about a group of nouveau-riche American girls who launch themselves into the English social world of the 1870s.

Sunday, Oct. 8, 10:30-11 p.m. (Showtime pay cable) "Soir Bleu." A circus clown becomes a fool for love in "Soir Bleu," which was inspired by a famous painting and based on a short story. Inspired by the classic tale of "Pagliaccio," Edward Hopper's 1914 painting "Soir Bleu" gently springs the love in a visually lovely slow-motion opening. Tully the clown, portrayed by Alan Arkin, is the central character, long in love with trapeze artist Rosa (Rosana DeSoto), who is married to the gruff circus owner. Produced and directed by Norman Jewison, the premiere episode of this series titled "Picture Windows" is a classy idea blending painting and literature into appealing television entertainment.

Monday, Oct. 9, 3-3:30 p.m. (PBS) "Wishbone." In the premiere of a children's series, a pint-size canine with big ideas serves as a bridge between life and literature, introducing children to the great classics so they can develop an appetite for reading. The first episode deals with Mark Twain's ever-popular "The Adventures of Tom Sawyer."

Tuesday, Oct. 10, 4-5 p.m. (CBS) "Big Boys Don't Cry." In this rebroadcast of a CBS Schoolbreak Special, a young student confronts the painful secret of having been sexually abused when he suspects that his little brother may be subject to the same fate.

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



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

# The Sunday Readings

Sunday, Oct. 8, 1995

- Habakkuk 1:2-3, 2:2-4
- 2 Timothy 1:6-8, 13-14
- Luke 17:5-10

This weekend's Liturgy of the Word begins with a reading from the Book of Habakkuk. The writings of this prophet appear only rarely in the liturgy. The book is very short, only three chapters.



In the very first verse of the book, Habakkuk provides the reader with his name and with the fact that he is a prophet. Prophets were highly esteemed in ancient Israel, or more precisely in ancient Judah, the southern part of modern Israel that was an independent kingdom from 931 B.C. to 586 B.C.

No earthly authority appointed a person as a prophet. Rather prophets acted spontaneously in the belief that they had been appointed by God.

Surely some prophets must have assumed the role eagerly. However, many prophets did not, including several of the more prominent men such as Jeremiah and Ezekiel.

Usually the role of prophet was not to be coveted. While revered as a class, they individually often attracted the scorn of the people.

Inevitably the task of the prophet was to warn the people that wayward from God they invited down upon themselves. In other words, sinful people created their own destruction.

People, of course, preferred to follow their own whims and instincts, and they did not rally to hear these stern warnings from the prophets.

The prophecy of Habakkuk is firm with regard to the nation's sinfulness. It also is greatly consoling in that it reassures the just that they will be spared the wrath that is to come. God will protect the faithful.

These are the powerful themes of this weekend's first reading.

The Second Epistle to Timothy is the source of the second liturgical reading.

This was the pattern in early Christianity. Those impressed with the Christian message would travel to some distant point in the Roman Empire, settle there at least for a while, and preach the Gospel of Jesus to the people.

In the process, people would be attracted to Christianity and form a Chris-

tian community. Wishing to preserve and protect this nucleus of faith, the community would be organized, at times under the guidance of an "overseer" named by one of the apostles or by another man with recognized authority in the infant church.

Such a community had developed in Ephesus. Paul sent Timothy there as overseer. It was a daunting assignment.

Ephesus was a great seaport, and all around this thriving commercial center there certainly would have been the luxuries and vices of the time. It also was a major shrine to Diana, the Roman goddess of the moon.

Then, Timothy himself was not physically a strong man. The epistles challenge and encourage him. The word "bishop" derives from this title of "overseer."

St. Luke's Gospel gives us the final reading. Again, this reading is unique to Luke. It appears nowhere else in the Synoptics.

Direct and bluntly plainspoken, it reminds us that we are nothing without God, and that to serve God is our calling and our privilege.

It is written in the context in the Gospel of reaffirming the great mercy of God in offering humanity salvation.

## Reflection

Were this passage removed from the context of Luke's Gospel, or were it to stand here without the other two readings, the effect might be quite sobering on those who reflect on its blunt message.

In a word, Luke puts humanity in its place. Everything and everyone is God's creation. God is supreme. Humans are simply the creatures of God, subject to God in every sense.

The second reading, and its context, call us to a more refreshing view. We are nothing without God. However, God has called us to great things and gives us the vision and energy to accomplish these great things.

Such was it with Timothy, and such is it with each Christian.

Human sin indeed reaps its terrifying harvest, great or small. The greed of nations brings agony to millions. The sin of an individual distorts the sinner's life and usually causes at least some heartache for others. To sin is to inflict upon self the greatest of injuries.

But, on the other hand, God protects the just. Despite the whirlwind of destruction that may sweep all around a just person, a true follower of the Lord, the serenity of eternal peace awaits.

## Daily Readings

Monday, Oct. 9  
Denis, bishop, martyr, and his companions, martyrs  
John Leonardi, presbyter, religious founder  
Jonah 1:1-2:1, 11  
(Response) Jonah 2:2-5, 8  
Luke 10:25-37

Tuesday, Oct. 10  
Jonah 3:1-10  
Psalm 130:1-4, 7-8  
Luke 10:38-42

Wednesday, Oct. 11  
Jonah 4:1-11  
Psalm 86:3-6, 9-10  
Luke 11:1-4

Thursday, Oct. 12  
Malachi 3:13-20a  
Psalm 1:1-4, 6  
Luke 11:5-13

Friday, Oct. 13  
Joel 1:13-15, 2:1-2  
Psalm 9:2-3, 6, 8-9, 16  
Luke 11:15-26

Saturday, Oct. 14  
Callistus I, pope, martyr  
Joel 4:12-21  
Psalm 97:1-2, 5-6, 11-12  
Luke 11:27-28

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

### John XII was possibly the most unworthy man to occupy the papacy

It's not pleasant to write about Pope John XII. He is a pope about whom Paulist Father Joseph Mooney, in his book "An Outline History of the Church," wrote, "He proved to be the most unworthy man who ever occupied the papal throne, with the possible exception of Benedict IX." It would be more pleasant to skip over popes like John XII, but an honest history of the shaping of the papacy cannot do that.

John XII was the illegitimate son of Alberic II, the all-powerful ruler of Rome from 932 to 954. When he was on his deathbed, Alberic made the nobles of Rome swear that his son, then named Octavian, would be elected pope after the reigning pope died. Pope Symmachus I died a year after Alberic died and the Roman nobles, who controlled the papacy at the time, dutifully elected Octavian, who changed his name to John (the second pope known to do so).

John was only 18 years old at the time and he had no interest in spiritual matters. Quite the opposite, in fact. He led a promiscuous life and contemporary reports state that he turned the Lateran Palace into a brothel.

Regardless of how he conducted his personal life, John XII was treated by other church officials with the respect due to the pope. Bishops of the Spanish church, then dominated by the Muslims who had conquered Spain, sought his advice. John conducted the administrative affairs of the Holy See and aided materially the Benedictine abbey of Farfa and Subiaco.

Like all popes during that time, he also had to govern the papal state. In 958 he tried to enlarge papal territory by ordering an attack on Capua and Benevento. The venture failed. Meanwhile, the papal territories in the north of Italy were being plundered by Berengar II, king of Italy from 950 to 963.

In desperation, John called on Otto I, king of Germany since 936, for help. In return for his help against Berengar, Pope John promised Otto the imperial crown, something Otto had sought in 951. Otto was quick to accept John's invitation and marched with his troops into Italy in 961. On Feb. 2, 962, John anointed and crowned Otto as the emperor of the Holy Roman Empire. This empire was to continue for 844 years, until the abdication of Francis II in 1806.

At a synod after the coronation, John and the Roman nobility promised allegiance to Otto. The emperor, in turn, renewed the donation of territory originally made by Pepin and Charlemagne, with

significant additions that extended the papal state to almost two-thirds of Italy. Otto also agreed to defend the church's possessions. In return John agreed that future papal elections would be subject to the emperor's approval of the man selected and recognized the emperor as overlord of the papal state.

This really wasn't what John wanted, though. So as soon as Otto left Rome to fight Berengar, John started to plot against him with Berengar's son Adalbert and with the Magyars. A furious Otto quickly returned to Rome and John fled to Tivoli, taking the papal treasury with him.

Otto then convened a synod at which John was accused by the Roman clergy of appalling behavior. Three times Otto summoned John to appear for a trial on charges of sacrilege, simony, perjury, murder and incest. John refused to return to Rome and threatened to excommunicate all members of the synod if they should depose him and elect another pope.

Nevertheless, the synod did depose John and elected as his successor Otto's secretary, a Roman layman who was ordained deacon and priest, and then consecrated pope with the title Leo VIII, without observing the intervals of time required by canon law.

Otto again left Rome in January of 964 to rejoin his troops. This was John's chance. He re-entered Rome and took control of the papacy. Leo fled the city and John severely punished his supporters. John convoked another synod in St. Peter's which repealed the decrees of the synod that had deposed him and elected Leo, and excommunicated Leo along with all his electors.

Once again Otto returned to Rome, and once again Pope John fled Rome. This time, though, Otto did not have to catch him. John suffered a stroke, allegedly while in bed with a married woman, and died a week later, on May 14, 964. He was only 27 years old.

After John's death, the Romans, instead of recalling Leo, elected Benedict V as pope. Emperor Otto, though, would not accept Benedict. At a synod presided over by both Otto and Leo, Benedict was condemned as a usurper. He was formally stripped of his robes and, while he was lying prostrate, Leo broke his pastoral staff over his head.

Leo did not live much longer. He died on March 1, 965 and was succeeded by Pope John XIII. Benedict lived in exile and as a prisoner of the archbishop of Hamburg, Germany, until his death on July 4, 966, still recognized by some of the German clergy as the rightful pope.

## My Journey to God

### Inspiration

Silken, onyx night  
Freshest air and candlelight  
Shining stars of pure delight  
Bathed in silence, echoes ever still . . .

Echoes ever still  
'Cross the warm and rolling hills  
Canvas fields of daffodils  
Stretching to the corners of the sky . . .

Corners of the sky  
Sapphire blue and clouds so high  
Falcons prey and eagles fly  
Soaring through the vision of a dream . . .

Vision of a dream  
Never there just what would seem  
Hidden forests, roaming streams  
Flowing from the visions of the mind . . .



Visions of the mind  
Filled with one, for all to find  
There with shadows, thoughts sublime  
Thoughts that paint the essence of a man.

By Mark Boehnlein

(St. Rose of Lima parishioner Mark Boehnlein of Franklin is a student at Indiana University, and Purdue University at Indianapolis.)

## The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

### September 8

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

### September 8-9

Beech Grove Benedictine Center, 1402 Southern Ave., Beech Grove, will offer "Mandala: Creating Soul Images" starting at 6 p.m. on Friday through 4 p.m.

Saturday: Fee: Resident-\$80, Commuter-\$70.

St. Bartholomew School, Columbus, will have their 15th Annual Fall Festival from 5-10 p.m. both days. Irish sweepstakes, raffles, games, food and dinners will be offered. For more information, call Joe Smith at 812-372-7254.

### September 9

He's Spirit Adult Singles and Friends will have a pitch-in dinner after the 5:30 p.m. Mass. There will be reserved rows at Mass or meet at the Parish Center at 6:30 p.m.

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

Christ the King Parish, Indianapolis, Kings Singles will meet for 8:30 a.m. Mass with breakfast following. For more information, call Rosanne Brooks at 317-251-5272.

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

Sacred Heart Parish, 1530

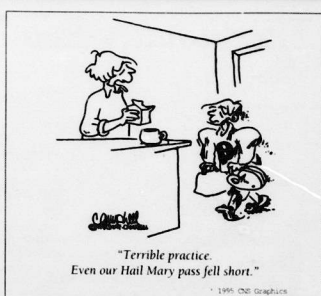
Union St., Indianapolis, will have a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Maurice Parish, Napoleon, will have their third Annual Craft Fair from 9 a.m.-3 p.m. on the church grounds. Free admission.

### September 10

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

St. Paul Parish, Sellersburg, will have prayer and praise from 7-8:15 p.m. in the church. Come



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worship and share in fellowship. For more information, call 812-246-4555.

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

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

A self-guided environmental walk at St. Mary of the Woods will start with brunch at 10:30 a.m. A free puppet show will be presented at 1 p.m. For brunch prices and more information, call Providence Center at 812-555-3311, ext. 140.

St. Joseph Parish, Universal, will celebrate its 75th anniversary of dedication with a Mass and dinner from 2:30-3 p.m. Contact Bill Farrington at 317-832-0011 for more information.

Sacred Heart Parish, 1530 Union St., will have its summer celebration from 4-7 p.m. with live music, refreshments and family activities. Call 317-638-5551.

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

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

Beech Grove Benedictine Center, 1402 Southern Ave., will have classes for the Spiritual Direction Internship. For registration and information, call 317-788-5551.

### September 11

The Catholic Widowed Organizational meeting will be held at the Archbishop O'Meara Catholic Center at 5 p.m. All committee members are encouraged to attend.

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

Martin University National Issues Forum will have a free seminar: "Constituted Values: Tug-of-War in the School Yard" at 9-11:30 a.m., Per-

-See ACTIVE LIST, page 19

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## The Active List, continued from page 18

forming Arts Center, 2171  
Avalon Place. IPS super-  
intending Esperanza Zendejas  
will speak. Call 317-788-8199.

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

### September 12

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

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

The Fall 1995 series of the  
Mature Living Seminars dealing  
with Looking Back-Looking  
Forward will be presented at  
Marian College, Indianapolis,  
from 10 a.m.-2 p.m. on Tues-  
days through October 31. Room  
251, of Marian Hall. For infor-  
mation, call 317-929-0123.

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

### September 13

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

The Archdiocesan Parish  
Secrecies Support Group will  
have their monthly noon lun-  
cheon meeting at the K of C at  
13th St. and Delaware, Indian-  
apolis. For information, call Jeri  
317-353-9404 or Bette 317-  
357-8352.

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

St. Christopher Parish, Indian-  
apolis, Singles and Friends, will  
have a 7 p.m. calendar meeting  
to discuss upcoming activities.  
For information, call Mike 317-  
879-8018.

### September 14

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

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

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

### September 15

A pro-life rosary will be prayed  
today and every Friday morning

at 10 a.m. in front of the Affili-  
ated Women's Services, Inc., 2215  
Distributors Dr., Indianapolis.  
Everyone is welcome.

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

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

### September 15-17

Faitha Retreat House, Indian-  
apolis, will host a Tobit Week-  
end designed to present  
engaged couples for a success-  
ful marriage. Fee is \$195 per  
couple. For information, call  
317-545-7681.

### September 16

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

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

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

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

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

### September 17

The Schoenstatt Center and  
Shrine will have Mary with  
Christ Mass the Home Church  
after the 2:30 p.m. Mass with  
Father Elmer Burwinkel, pastor  
of Holy Garden Angels  
Parish, Cedar Grove and St.  
Peter Parish, Franklin Co. The

center is .08 mile east of 421 on  
925 south at Reville, south of  
U.S. 50 at Versailles. For more  
information, call 812-689-3551.

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

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

St. Joan of Arc Parish, Indian-  
apolis, will have its annual French  
Market festival from 12 p.m. to 6  
p.m. Games for adults and chil-  
dren, raffles, and ethnic  
food will be featured. For more  
information, call Molly Seidel at  
317-283-5984.

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Sacrament in the chapel from 1-5  
p.m. Everyone is welcome.

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

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

### Bingos

MONDAY: Our Lady of  
Lourdes, 6:30 p.m. St. James.

5:30 p.m. TUESDAY: K of C  
Council 437, 1305 N. Delaware,  
11 a.m.; St. Michael, 6 p.m.; St.  
Malachy, Brownsburg, 5:30 p.m.;  
Msgr. Sheridan K of C Council  
6138, Johnson Co., 6:15 p.m.; St.  
Pius X Knights of Columbus  
Council 3433, 6 p.m. WEDNES-  
DAY: St. Anthony, 6:30 p.m.; K  
of C Council 437, 1305 N. Dela-  
ware, 5:45 p.m. THURSDAY: St.  
Catherine, 5:30 p.m.; Holy Fam-  
ily K of C, American Legion Post  
500, 1926 Georgetown Rd., 6:30  
p.m.; FRIDAY: St. Christopher,  
Speedway, 6:30 p.m.; Holy  
Name, Beech Grove, 5:30 p.m.  
SATURDAY: K of C Council  
437, 1305 N. Delaware, 4:30 p.m.  
SUNDAY: St. Ambrose, Sey-  
mour, 4 p.m.; Ritter High School,  
6 p.m.; Msgr. Sheridan K of C  
Council 6138, Johnson Co. First  
Sunday each of month, 1:15 p.m.

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55						56			

**ACROSS**

1 "They — me without  
a cause" (John 15:25)  
6 Fragrant chemical  
compound (Luke 12:46)  
11 "The enemy shall —  
him" (Hos 8:3)  
12 Mediterranean island  
(Acts 21:1)  
14 Before, poetically  
15 Automobile option  
17 "Why do we — still?"  
(Jer 6:14)  
18 Commercial  
19 Make a speech  
20 — into the city...  
(Mat 26:18)  
21 Colic  
24 Cleaning agent  
25 Name — and serial  
number  
27 "The way which they  
call —" (Acts 24:14)  
29 Meager  
31 "I — seek to  
please men?" (Col 1:10)  
32 "Crisis letter"  
(Ex 1:10)  
36 "The — of Egypt"  
(Ex 10:14)  
39 Thin piece of wood

40 Caspian or Black  
42 Sugar source  
43 A city in Benjamin  
(Josh 7:2)  
44 "At an hour when he  
is not —"  
46 Concoming  
47 "Achilles was ready a  
year —" (2 Co 9:2)  
49 Paul visited here  
(Acts 17:13)  
50 Bathing suit part  
51 Small church  
53 Lamenting place  
55 Warble  
56 Remove a  
sheep's wool

**DOWN**

1 Leap over  
2 "All things —  
become new"  
(2 Co 5:17)  
3 Poet Eliot's initials  
4 Type of kangaroo  
5 "W — believed  
son —" (2 Tim 1:2)  
6 Family  
(Num 26:16)  
7 "He drew off his —"  
(Ruth 4:8)  
8 — the only wife  
(Eccl 1:12)  
9 Begley and Sullivan  
10 Rules over

11 Fuzzy fruit  
13 Sit up a lie  
16 Actress Doris  
22 Scant  
23 Verb  
25 Woman of Jericho  
(Jos 2:1)  
26 "So Joseph —, and  
went..." (Joh 3:3)  
28 Moral transgression  
30 Expert  
33 Abraham's son  
34 Diamond from  
a horse  
35 "I have understand-  
ing — as you"  
(Job 12:2)  
36 Stroke lightly  
37 "The — of the Lord"  
(2 Co 5:11)  
38 Take without  
permission  
41 What Malchus lost  
(John 18:10)  
42 He was a keeper of  
sheep  
45 — one had six  
wings (Isa 6:2)  
46 Running need  
50 Snake or scarf  
52 3,1415, approx  
54 "The — among  
the lies" (Sol 1:6)

Answers on  
page 22.



## Youth News/Views

# Archdiocesan teen-agers promote respect for life

By Mary Ann Wyand

"Life is cool" and St. Lawrence parishioner Michael Petro of Indianapolis wants people to remember that.

That's the message he chose for the front of his hand-decorated T-shirt made specially for the St. Lawrence confirmation class participation in the fifth annual Central Indiana Life Chain on Respect Life Sunday. The back of his shirt asks, "Don't you think it's cool to be alive?"

"I'm an assistant small group leader for our parish confirmation group," Michael said. "We all made T-shirts for the Life

Chain. There are a bunch of shirts that say 'Choose life!' Through this we're expressing the church's views and our views opposing abortion and our faith in God and his community. We're striving together to make the world better for everyone. I'm glad I came down, because it's a good thing to be here."

Michael held a sign which said "Abortion kills children" during the one-hour prayer vigil.

St. Lawrence youth group member Robert Bindewald chose a sign which promotes adoption as "the loving option." "I did this Life Chain" two years ago with my confirmation class, and it was a good experience so I decided to come

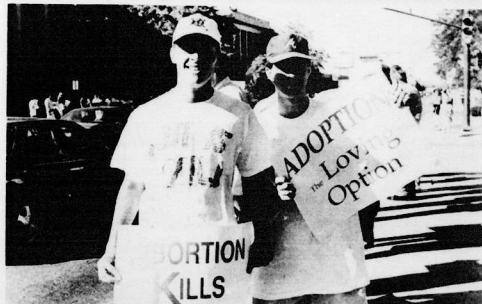


Photo by Mary Ann Wyand

St. Lawrence parishioners Michael Petro and Robert Bindewald of Indianapolis display pro-life signs in front of St. Peter and Paul Cathedral as they join hundreds of teen-agers in the fifth annual Central Indiana Life Chain on Respect Life Sunday.

back," Robert said. "It's (pro-life) something I talk about with some of my friends every once in a while."

St. Lawrence youth ministry coordinator Eva Corsaro said 47 teens who are preparing for confirmation made pro-life T-shirts and participated in the Life Chain "as part of their formation to show them that this is a part of our Catholic faith."

For confirmation class member Abigail Huston, the opportunity to participate in the Life Chain is a chance to publicly express her opposition to abortion.

"I don't think there should be abortion," Abigail said, "because all people should have a chance to live."

Her friend, Beth Daly, said she wanted to participate in the Life Chain because she thinks "killing babies is wrong."

Beth printed the words "Life: Just choose it" on her T-shirt and carried a sign promoting adoption.

"My cousin was adopted," Beth said, "and I think it's great."

Teen-agers from a number of archdiocesan parishes participated in the Life Chain, the Respect Life Sunday vesper service, and the Pro-Life Activities Fair.

Office of Catholic Education staff member Eve Jackson staffed one of 18 booths at the pro-life fair to network with youth about the importance of chastity.

## Julie L. Harkness

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Cathedral is an institution where I developed and grew as an individual, as a woman, as an African-American, and as a Catholic. As a Cathedral student I experienced countless benefits. I remember being challenged academically, but the work was always stimulating. The Cathedral teachers are extremely caring and dedicated. They love their work, and they never give up until you fully understand the lesson. There was nothing like having a patient and sensitive faculty who taught me to be diligent, determined, and open minded while I was actually learning biology, trigonometry, and economics. Cathedral's persistence and encouragement calls for the best that a student can offer and a teacher can give.

Upon entering college, I was far ahead of my classmates because of my sound Cathedral High School background. My organizational skills, study habits, and time management were top notch. The discipline I developed at Cathedral empowered me to strive for excellence and to never settle for mediocrity.

I am full of pride when it comes to Cathedral. I am grateful to have had such a healthy and rewarding high school experience. Currently, my work has blessed me with the opportunity to travel all over the world. I have had fans who wait for me outside my dressing room and who send flowers to me backstage. I have met many celebrities, and I have experienced a lifetime of worldly sites. I have achieved many life-time goals. I must credit my success to the simple yet vital values and skills that I learned at Cathedral.

I know this about Cathedral: Cathedral takes her students, holds them, and nurtures them. She shows them different paths to explore and guides them along those paths. She gives them friends from all different walks of life, friends that will last forever. Through her teachers she inspires, she accepts, she understands. Through her students again and again, she excels, she perseveres, she educates. She is, and always will be family to me.

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## Lilly grant will fund leadership training for New Albany area teens

Concern for the futures of young people led four organizations from Clark, Floyd and Harrison counties to collaborate three years ago in an effort to better serve the communities' youth.

With the help of a grant from Indianapolis-based Lilly Endowment, Inc., the staff members of those organizations implemented the Community Youth Leadership Collaborative (CYLC).

Now, a second grant from Lilly Endowment for \$144,700 will fund the program for another two years.

"We support this program because it brings together both private and public organizations in a collaborative effort," said Providence Sister Jeanne Knoerle, a religion program director for Lilly Endowment.

The New Albany Deaconry Catholic Youth Ministries Office, Our Place Alcohol and Drug Education Services, Clark Superior Court No. 1 Volunteer Services Department, and Floyd County Youth Services Bureau were the founders of the program, and all four organizations plan to continue their efforts in hopes of involving even more youth-serving agencies. Any agencies in southern Indiana that can provide leadership for teens are invited to participate in the Community Youth Leadership Collaborative.

"Our goal as we continue CYLC is to make connections with more leadership organizations for both youth and adults so that it truly becomes a community collaboration and as many youth as possible will benefit," said Susan Miller, chairperson of the CYLC Commission, a group of adults who coordinate the program.

According to Miller, the group plans to create a Community Youth Collaborative Leadership Academy where potential young leaders can gain skills through an expanded curriculum that emphasizes community service. Through this expanded program, the youth will develop individual learning plans based on their interest in various areas of leadership.

To complete this, leadership formation, the youth will then participate in a variety of leadership training activities offered by the collaborating agencies.

The program also will establish a youth volunteer service network.

"A positive thing about this program is that it gives youth the opportunity to take an active part in their development," said Ray Lucas, director of Catholic Youth Ministries for the New Albany Deaconry. "There isn't someone telling them what they should do. CYLC teaches them, under the direction of adults, to make choices for themselves."

Miller said providing a combination of leadership training and service opportunities for teens is at the heart of the collaboration's goals.

Service plays an important role in CYLC's leadership development program because youth should learn to be "servant leaders," she said. "Just to know how to be a leader is nothing unless you use it to benefit the community."

CYLC instills in youth that they have a responsibility in the community. It not only teaches leadership skills, but shows young people ways they can be involved in the community.

As the program expands with help from the grant, the commission has two additional goals in mind.

An opportunity for mentoring will be developed. Miller said, which involves the leadership organizations for adults. "We want to pair interested adults with youth who need leadership guidance."

The organizations also will disseminate the findings gathered during Phase One of CYLC throughout the state.

Miller said the Community Youth Leadership Collaborative Commission is excited about the opportunity to continue the CYLC program.

"It's wonderful to see the changes in youth from when they come into the program until they graduate," she said. "They leave with a belief in themselves and an ability to influence others that didn't exist when they came into the program."

Most importantly, Miller said, teen-agers who complete the Community Youth Leadership Collaborative programming "believe they can make a difference."

## Campus Corner

# Cardinal says faith must be part of university life

By Joe Bellig, Catholic News Service

LAWRENCE, Kan.—Too many university students and faculty members separate their faith from their campus experience, said Cardinal Pio Laghi, prefect of the Vatican's Congregation for Education.

"Too many professors and students consider their faith to be a strictly private affair or they do not appreciate the impact of their university life on their experience as Christians," Cardinal Laghi said during a Sept. 12 lecture at the University of Kansas about the church's role at secular universities.

About 500 people attended the talk, including Archbishop James P. Keleher of Kansas City and Bishop Raymond J. Boland of Kansas City-St. Joseph, Mo., as well as representatives of campus ministries at secular and Catholic colleges throughout the state and students and faculty from a number of colleges.

Cardinal Laghi also participated in a Sept. 10 symposium in Washington for bishops and campus ministry leaders. During his visit he celebrated a Mass at the university's St. Lawrence Catholic Campus Center with Archbishop Keleher as well as the center's director, Father Vincent Kirsche, and a number of bishops and priests.

In his lecture, the cardinal said universities were born from the heart of the church and that Europe's oldest and most distinguished universities were

founded in connection with cathedrals by religious orders or popes.

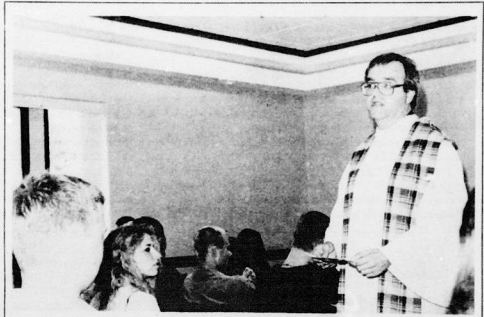
Over time, the concept of the secular university evolved, he said. Modern secular universities tend to have a "concentration on the sciences and on the professional preparation of students, to the neglect often of their integral formation as persons by means of a solid foundation in humanistic and philosophical studies."

Because most Catholics pursuing degrees attend secular universities and colleges, he said, it is necessary for the church to have a presence at those institutions. He called the secular university a "privileged arena of dialogue" in which the church must participate or risk becoming what Pope John Paul II described as a "decapitated faith; worse still, a faith in the process of self-annihilation."

Cardinal Laghi said he was not calling for the secular university to be a place for directly imparting the Christian message, or that the faith be superimposed on other branches of knowledge. Rather, he was asking for "the openness of intellect... necessary for a complete and harmonious vision of man."

The cardinal said some areas of study might be hospitable to philosophical, ethical, or cross-disciplinary reflections.

Participants in the dialogue between faith and culture, he said, must be the Catholic faculty and students involved in campus ministry.



Father Don Quinn, chaplain of the Newman Center at Butler University and two other Indianapolis-area colleges, talks with Butler students (above) before celebrating Mass at the Atherton Student Center. Several Butler students (at right) assist young adult volunteers as music ministers for the weekly campus liturgies. Father Quinn also ministers to Catholic collegians at Indiana University/Purdue University at Indianapolis and at the University of Indianapolis.

Photos by Mary Ann Wyand



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Book Review/Joseph R. Thomas

# A portrait of the changing Irish

**IRELAND AND THE IRISH: PORTRAIT OF A CHANGING SOCIETY**, by John Ardagh. Viking (New York, 1995). 466 pp., \$27.95.

Given the broad scope of "Ireland and the Irish: Portrait of a Changing Society," no one—the most ardent nationalist, the most militant nationalist or the most tentative outside observer—could possibly nod in agreement with each of the hundreds of assessments and judgments John Ardagh makes in some 400 information-packed pages.

Perhaps that is in essence enough to recommend his probing analysis of where Ireland is today, where it has come from, and where it is headed, both in the troubled North where Protestants hold sway and the 26-country republic in the

South. Ardagh is not afraid to tackle subjects as diverse as politics, religion and the state of Irish hospitality.

However, in undertaking a role above and beyond that of journalist, Ardagh reveals some prejudices of his own, not the least being his aversion to some aspects of Catholic moral teaching and church involvement in secular affairs.

On the other hand, he is quick to point out and document the injustices visited upon Ireland by Great Britain, the Protestant-centered bigotry and terrorism that has ruled in the North, and the differences between Catholic and Protestant paramilitary forces.

However "Ireland and the Irish" is not simply about the religious and political differences between North and South, as important as these may be. Rather, his main

concern is with various aspects of Irish life itself—family and social changes, fluctuating emigration patterns, industry and commerce, jobs and welfare, tourism and the European Community, district politics, architecture, British and American influences, culture and the theater, music and literature, and even Irish cuisine.

Overall, he is of the opinion (which he documents carefully) that the Irish have made great strides in addressing problems unique to them, that they remain a people of great charm and wit, and that the world is indebted to them in many ways. He is optimistic about the future but he tempers his optimism with this assessment:

"Ireland is really one country... and it is in the logic of history that it will be reunited one day; but in the meantime, there is surprisingly little contact between its two parts... present, South and North are two separate entities, and that is how this book treats them."

(At your bookstore or order prepaid from Viking, 100 Fabrite Road, Nashville, TN 38059-1334. Add \$2 for shipping and handling.)

## Rest in peace

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

**ALIG, Robert J.**, 68, St. Joseph, St. Leon, Sept. 20. Husband of Carrie Alig; father of Viola Johnson; brother of Edna Weber, Alma Anderson, Evelyn Fox.

**ASHMORE, Harry**, 93, St. Roch, Indianapolis, Sept. 21. Father of Robert and Howard Ashmore, Barbara McCarthy; brother of Genevieve Dean; grandfather of seven; great-grandfather of two.

**BAURLEY, Joseph William**, 82, St. Ambrose, Seymour, Sept. 22. Husband of Lucille Baurley; father of Frederick, Dr. James Baurley, Mary Cecile Beavin, Julie Royster, Peggy Funk, Lisa Roederer, Teresa Taylor, Suzanne Avery; grandfather of 13.

**BRANDENBURG, Marguerite**, 92, St. Mary, Richmond, Sept. 23. Aunt of several nieces and nephews.

**BRENNAN, John Clifton**, 85, St. Matthew, Indianapolis, Sept. 19. Friend of Harriet Vance.

**BREWER, Jayne (Thompson)**, 75, St. Michael, Indianapolis, Sept. 19. Wife of Donald F. Brewer; mother of Patrick D. Brewer; sister of Carolyn Thompson; grandmother of one; great-grandmother of one.

**BRINING, Wallace L.**, 79, St. Bernadette, Indianapolis, Sept. 12. Friend of David R. Fitch.

**BRITE, Mary Lou Strouh**, 88, Little Flower, Indianapolis, Sept. 19. Wife of Alvin Strouh; mother of Sandra McCarty, Nancy Thompson; sister of Roberta Lemons, Karen Wood; grandmother of seven.

**CROPPER, Sidney L.**, 79, St. Patrick, Indianapolis, Sept. 21. Husband of Anna Marie Cropper; father of Donald and Robert Cropper, Patricia Ann Kazort, Shirley Ann Hofmann; brother of Bessie Curtis; grandfather of 11; great-grandfather of 13.

**DEEDS, Darrell C.**, 79, St. Margaret Mary, Terre Haute, Sept. 24. Father of Darrell E. and Margaret Deeds; Judy Heideman, Mary Catherine Johnson; brother of John Deeds, Dorothy Rau; grandfather of nine.

**ENDICOTT, Joan**, 61, St. Bernadette, Indianapolis, Sept. 12. Mother of Edward D.

David R. Endicott; sister of William Gannon, Mary Mattingly, Louise Chaik; grandmother of two.

**ENDICOTT, John**, 63, St. Bernadette, Indianapolis, May 20. Father of Edward D., David R. Endicott; brother of Marilyn Laux, Nancy Endicott.

**FARMER, Anna B. (Mills)**, 72, Holy Name, Beech Grove, Sept. 17. Wife of Raymond L. Farmer; mother of Thomas, David, Ramona Farmer, Jean Ellis, Alice Payne; sister of Glen, Earl, Robert, Edward Mills; grandmother of five; great-grandmother of one.

**FEKKES, Jan**, 86, St. Monica, Indianapolis, Sept. 16. Husband of Theresa Fekkes; father of Jan, Robert, Hans, Harry, Peter Fekkes, Rita Van Thegoui, Elizabeth Sevénish, Theri Hockmiller, Maryke Hekes; brother of Herman Fekkes, Annie Plushgarr; grandfather of 33; great-grandfather of 34.

**FRIEDMAN, C. Gary**, 46, Christ the King, Indianapolis, Sept. 16. Son of William and Rose Friedman; brother of Nancy Marie Friedman.

**HARMAN, Deborah Ann**, 38, Holy Family, Richmond, Sept. 18. Wife of Paul Harman; mother of Jason A., Matthew A., Brandon M. Harman; daughter of Marilyn and Jim Taylor; sister of Larry Taylor, Sheila Pluckbaum, Sandy Ozbun.

**HUGHES, Anna (Kasper)**, 73, Christ the King, Indianapolis, Sept. 21. Mother of Dr. Roderick, Thomas, Timothy,

L. Kevin, L. Kathleen Hughes, Christina Knoose, Patricia Lindley; sister of John, Herman, Charles, William Kasper, Mary Loos, Theresa Clixton, Rosella Cox; grandmother of 21.

**KERNAL, Mary Joan**, 64, St. Pius X, Indianapolis, Sept. 22. Wife of Dr. Paul B. Kernal; mother of Paul V., Kevin M., Mary Kernal; daughter of Dorothy G. Frigge; sister of Pat Wolfert; grandmother of three.

**LEHMKE, Rita A.**, 75, St. Paul, Tell City, Sept. 19. Mother of Bill Lehmkühler, Ruth Hoch, Dorothy Bluminger, Linda Seiss; sister of Marie Schaefer, Evelyn Leclerc; grandmother of 12.

**MCMILLAN, Patricia A. (Lents)**, 64, St. Ann, Indianapolis, Sept. 19. Mother of Sherry Ballard; grandmother of two.

**MEYER, Anna E.**, 103, St. Mary, Greensburg, Sept. 24. Mother of Norbert J. Meyer, Ruth C. Bueger; grandmother of five; great-grandmother of nine; great-great-grandmother of two.

**MEYER, Arthur J.**, 85, St. Michael, Brookville, Sept. 21. Father of Bill, Bob Brent.

## Elizabeth Mazzola mother of Father Bob, dies at 80

Elizabeth Mazzola, mother of Father Robert Mazzola, died on Sept. 29 with a rosary in her hand. She was 80.

A funeral Mass was held at St. Gabriel Church in Connersville on Oct. 3.

Besides Father Mazzola, pastor of St. Michael, Greenfield, she is survived by two daughters, Linda Struwing and Margaret Wendehide; two sisters, Jeanne Kutche and Margaret Gulliver; a brother, Claude Easton, 15 grandchildren, five great-grandchildren, and nieces and nephews, including Father Fred Easton.

Meyer, Barbara Cooper, Bonnie Chaddon, Becky Lewis; brother of Mary Frances Becker, Jean Brownfield; grandfather of 15; step-grandfather of two; great-grandchildren of ten; step-great-grandfather of seven.

**MUNSHOWER, Robert**, 78, St. Michael, Indianapolis, Sept. 22. Father of Regina Leone, Barbara Imel; grandfather of seven; great-grandfather of one.

**O'ROURKE, Ethel M.**, 82, Holy Family, Richmond, Sept. 25. Mother of William J. O'Rourke; sister of Edith Starr; grandmother of two.

**PITZER, Judith Ann (McVey)**, 55, St. Jude, Indianapolis, Sept. 25. Mother of Keith Pitzer, Beth Barna; sister of Don McVey, Barbara Whitist, Kathy Robinson; grandmother of three.

**REDELMAN, Alfred**, 74, St. Mary, Greensburg, Sept. 24. Husband of Delores Redelman; father of Gregory, Kevin, Marian Redelman.

**REID, Ronald Joseph**, 60, Sacred Heart, Jeffersonville, Sept. 16. Son of Alice Reid, brother of Byron Reid, Barbara Sackafosse.

**SCHANK, Vivian V.**, 82, St. Paul, Tell City, Sept. 18. Mother of Judy Paul, Wanda Zuelke, Mary Ann Zronin, Paul Schank; grandmother of 11.

**SCHAPLOWSKY, Alphonse F.**, 74, St. Lawrence, Lawrenceburg, Sept. 22. Husband of Jean (Kaltenbach) Schaplofsky; father of Richard, Alan, David Schaplofsky, Bert Marting, Ruth Trentman; brother of Clarence, Jerome, August and Robert Schaplofsky; grandfather of five.

**SCHOTT, Linda L. (Garwood)**, 55, St. Mary, Greensburg, Sept. 24. Daughter of Helmut M. Garwood; mother of Lindsey Bangert, Alesha Bangert; sister of Ronald, Robert, Jack R., Jeffrey, Steven Garwood, Sharon Wessinger, Sandra Callahan; fiancé of Greg Phillips.

**SCIARRA, Fedele, Jr.**, 82, St. Ambrose, Seymour, Sept. 13.

Father of Pamela Fox, brother of Father John Sciarra, Mary Rose Lucas, Helen North; grandfather of five; great-grandfather of two.

**WAZ, Mary E.**, 97, St. Joseph, Hill, Sellersburg, Sept. 20. Aunt of several nieces.

**WERNER, Harold Frances**, 79, St. Barnabas, Indianapolis, Sept. 19. Husband of Eleanor Werner; father of Patricia Lamping, Sharon Kay Coyle, Karen Sue Scroggin; brother of Paul E. Werner, Joan L. Thompson, Martha Louise; grandfather of ten; great-grandfather of 14.

**WESSEL, Donald J.**, 76, St. Mary, Richmond, Sept. 24. brother of Audrey Reddington.

**ZUKOWSKI, Stanley J.**, 74, Our Lady of Lourdes, Sept. 22. Husband of Mildred C. Zukowski; father of Paula R. Stanley Z. Zukowski; brother of Aloysius, Alfred Zukowski, Sophie Minkivis, Anne Wrobleksi, Julie Krutovich, Jean Grabania; grandfather of three; great-grandfather of two.

## Franciscan Sr. Elizabeth Ann Fuller, 70, dies

Franciscan Sister Elizabeth Ann Fuller died on Sept. 22 at the age of 70.

A Mass of Christian burial was held Sept. 26 at the motherhouse in Oldenburg.

Born in Richmond, she entered the Franciscan community in 1942 and professed her final vows in 1948.

Sister Elizabeth Ann provided services for the sisters at Marian College and St. Michael's in Indianapolis. Our Lady of Perpetual Help, New Albany; the motherhouse, and convents in Ohio. She retired in 1981.

Sister Elizabeth Ann is survived by two brothers, Joseph and Paul Fuller.



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Christmas  
Gatlinburg, Pigeon Forge, Dollywood!  
Includes country music show.  
Nov. 17-19 (3 days) ... \$230  
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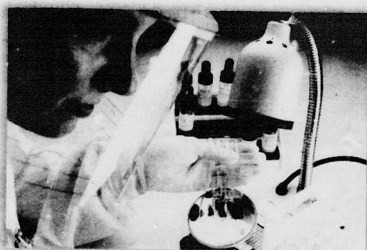
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