



The

# Criterion

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in Central and Southern  
Indiana Since 1960

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## Archbishop depicts state of archdiocese

*He relates how last year's priorities were met, sets new priorities for the next five years*

By Archbishop Daniel M. Buechlein

This State of the Archdiocese report is the primary opportunity that I have, as archbishop, to render an account of my stewardship and to outline my plans and priorities for the coming year.

Let's take a look at the priorities we established for ourselves a year ago:

For our first priority, we said we wanted to define the role and responsibilities of deans and deanery structure. Deanery governance has been the subject of much conversation and discussion in recent years. Several important questions are involved: Do we really need deaneries? If so, how many? Should the present deanery boundaries be redrawn? How should deaneries be organized? What is the role of the dean?

A lot of time and energy went into a review of the present situation and a consideration of how deans and deaneries might function more effectively. Under the leadership of our chancellor, Suzanne Magnant, who heads the Secretariat for Leadership, Pastoral Formation, and Services, a number of issues have been clarified.

Different deaneries have different needs. There is not one pattern of deanery structure that should be imposed on all deaneries. In most situations, an elaborate deanery structure is an unnecessary layer of bureaucracy. We have begun to evaluate the role of the dean accordingly. In

some places expectations of a dean, over and above pastoral duties, is unrealistic and apparently unnecessary. On the other hand, we have begun to involve the deans in important consultations about the pastoral mission of the archdiocese.

During the coming year, we will provide various governance models for each deanery to consider. We will also ask a committee of the Council of Priests, headed by Father Bob Gilday, to take a closer look at our current deanery boundaries and to make recommendations for simplification and change.

Priority number two reads: "Strengthen relationships between parish leadership and Catholic Center leadership."

Based on the premise that the Archbishop O'Meara Catholic Center exists primarily as a service to the mission of our parishes, we thought it wise to check with parish leadership to see how useful and how important and how available our service is. A very extensive and I might add, courageous, evaluation instrument was given to parish leadership to ascertain how well we were doing.

We have received a lot of helpful information to improve our services, and I believe we made progress in demonstrating that Catholic Center leadership indeed sees itself in a leadership role. From another perspective, we also conducted a communication audit to determine how well we are getting our story across.

Both these evaluations generated more than 2,500 comments and recommendations from parish leaders, so I couldn't possibly summarize them all. But the two

issues that kept coming up—over and over again—were a) making the Catholic Center more "parish-oriented" and less

See ARCHDIOCESE, page 8

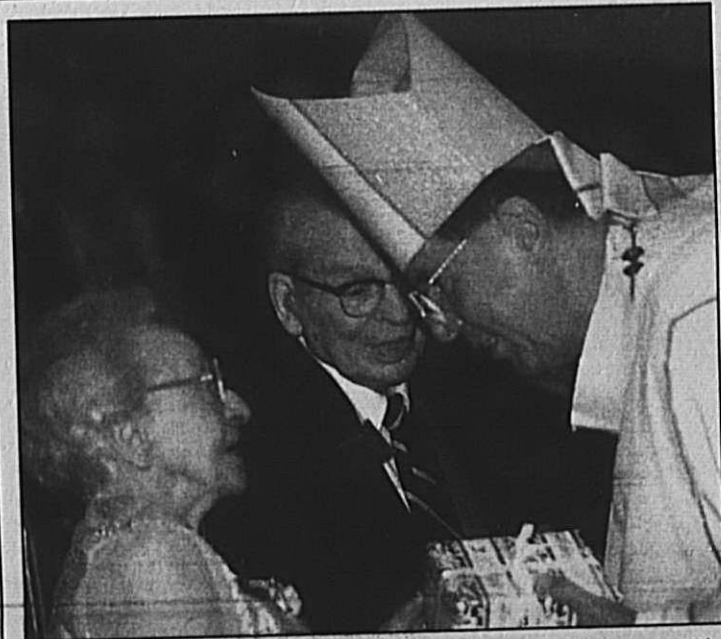


Photo by Margaret Nelson

Archbishop Daniel M. Buechlein congratulates Edna and Lawrence Schmutte on their 70 years of marriage, as they join a record 200 archdiocesan couples marking 50 or more years at the annual Golden Jubilee Mass at St. Peter and Paul Cathedral Sunday afternoon. Raymond and Rose Miller of St. John, Osgood, were the longest married—at 72 years. See story below.

## 200 couples celebrate golden years—and more!

By Margaret Nelson

Archbishop Daniel M. Buechlein presided at a special 1 p.m. Sept. 8 Mass at St. Peter and Paul Cathedral to honor a record 200 couples who have celebrated 50 or more years of marriage.

"What a wonderful sight!" was the archbishop's greeting. He asked the assembly to remember the faithful love and family faith that was represented in the group from all over the archdiocese.

In his homily, Archbishop Buechlein used the words from the Gospel: "Where two or three are gathered in my name, there I am." He said, "Christ's presence must be very present this afternoon." He suggested that Jesus was talking about family prayer as well.

The archbishop said that the stories of the families who were so faithful to their wedding vows would form "a beautiful tapestry" and that they are a powerful witness—especially to the youth—of "Gospel success."

Archbishop Buechlein asked the couples to continue to pray together and alone. "We need you as a tremendous powerhouse of prayer."

This year, 108 couples who were married in 1946 joined 92 others married in the '20s and '30s for the 13th annual Golden Wedding Anniversary Mass. The individuals present represented 22,148 years of married life.

The archbishop presented mementoes to the 17 couples married 60 or more years. Of those, Raymond and Rose Miller of St. John, Osgood, are the longest wed—72 years. Next come Lawrence and Edna Schmutte of Immaculate Heart of Mary in Indianapolis with a 70-year marriage.

The Millers, married on Oct. 1 at St. Magdalene, Holton, Ind., have two children, seven grandchildren and seven great-grandchildren.

The Schmuttes were married at St. Joan of Arc. They have three children, eight grandchildren, and seven great-grandchildren.

But one couple married 67 years—Mathias and Cleopha Werner of St. John Evangelist, Indianapolis—have 17 children, 81 grandchildren, and 76 grandchildren!

Also married 67 years are Charlie and Anna Olson of Our Lady of the Greenwood. James and Elsie Hopp of St. Luke in Indianapolis, mark 66 years of marriage this year.

Four couples reach the 65-year mark this year: Robert and Helen White, Annunciation, Brazil; Charles and Margaret Murphy of Mt. Carmel; and Virgil and Henree Rupp of St. Luke, and Merle and Gladys Cassidy of St. Christopher in Indianapolis.

And two couples—Harold and Margaret Theobald, St. Simon, Indianapolis; and Theodore and Helen Munn, Our Lady of the Greenwood—are married 63 years.

Herman and Hildred Schafhauser of St. Lawrence, Indianapolis, are marking their 61st anniversary this year.

Five couples reach the 60-year mark in 1996: Maurice and Lucille Kochert, St. Mary, Lanesville; Lawrence and Susanna Koors, St. Mary, Greensburg; Robert and Mildren Vaal, St. Meinrad; and John and Susanne LaRosa of St. Matthew, and Robert and Sheila Olohan of St. Philip Neri, both in Indianapolis.

At the end of the event Archbishop Buechlein asked, "Where's the media? We have this wonderful story to tell." He asked those who were there to let people know about the joyful experience.

A reception to honor the couples was held after the Mass in the Assembly Hall of the Archbishop O'Meara Catholic Center. Those who attended for the first time received certificates.

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### Evangelization

Catholics evangelize by living faith-filled lives, according to Father Eugene LaVerdiere in this week's "Faith Alive!" section.

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### Dedication

Archbishop Daniel M. Buechlein presides at the Sept. 5 dedication of the new Our Lady of Peace Cemetery. Lafayette Bishop William Higi was present as were leaders of parishes that will be served by the cemetery.

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## Seeking the Face of the Lord

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



# A time to count many blessings

**T**his week I celebrate the fourth anniversary of my installation as Archbishop of Indianapolis. It is a good time to account for some of the many blessings given to the archdiocese during the past year. We need to thank God lest we forget that all good gifts come from him. Gratitude is the seed bed of generosity and happiness. I also pause to thank all of you who in so many ways have made it possible for God's powerful grace to work so many good things in central and southern Indiana. Let's take a look at just a few good things that we accomplished.

A lot of time and energy went into a review of the present situation and a consideration of how our deaneries might function more effectively. A major fact has been clarified. Different deaneries have different needs and so there is not one pattern of deanery structure that should be imposed on all. In most situations, an elaborate deanery structure is an unnecessary layer of bureaucracy. We have begun to evaluate the role of dean accordingly.

Based on the premise that the Archbishop Edward T. O'Meara Catholic Center in Indianapolis exists primarily as a service to the mission of our parishes, we thought it wise to check with parish leadership to see how useful, how important, and how available our service actually is. An extensive evaluation was completed by parish leaders to ascertain how well we are doing and we have received a lot of helpful information to improve our services. I believe we are making progress in demonstrating that our Catholic Center leaders see themselves in a pastoral service role.

During the past year we chartered an Archdiocesan Commission for Multicultural Ministry with the primary task of crafting a strategic plan to address the complexities of multicultural ministry in our Archdiocese. Three months ago we established an Office for Multicultural Ministry under the leadership of Father Kenny Taylor in order to facilitate this commission and the ministry itself.

Father Paul Etienne, vocation director, and I met with the priests of each of the 11 deaneries during the past year to consider our leadership roles in the development of vocations for the priesthood. We discussed the challenges and practical ways to help young people hear God's call in a noisy and materialistic world. Another challenge is to involve parents

and teachers and youth ministers more effectively in this effort. This year eight new candidates entered the seminary to study for the priesthood. That is a good number for us. Our total number of seminarians is 31.

The strategic plan for religious education, a crucial aspect of our archdiocesan mission, is near completion. In fact a draft copy of the proposed plan was included in *The Criterion* for your consideration some weeks ago. It is now in final stages of completion. I want to see a clear acknowledgment of the primary role of parents in religious education. I also want to see the "Catechism of the Catholic Church" as the foundation, along with Scripture of course, for the religious education of children, youth and adults.

In an effort that addressed all of the priorities this last year, I spent hundreds of hours in listening sessions with our priests and parish life coordinators. As I reflected on all that I heard, I responded with the proposal of a "Journey of Hope 2001," which I see as the way our archdiocese might journey to the 2000th anniversary of our redemption by Jesus Christ. The threefold pathway of spiritual renewal, a new evangelization and an authentic Christian stewardship establishes the focus, the vision if you will, for our meager human efforts to carry on our shared mission for Jesus. I have asked that all of our priorities for the next five years reflect this threefold focus.

Saint Augustine has some beautiful words that apply to our "Journey of Hope 2001."

"Let us sing alleluia here on earth, while we still live in anxiety, so that we may sing it one day in heaven in full security... let us sing now, not in order to enjoy a life of leisure, but in order to lighten our labors. You should sing as pilgrims do—sing, but continue your journey. Do not be lazy, but sing to make your journey more enjoyable. Sing, but keep going. What do I mean by keep going? Keep on making progress. This progress, however, must be in virtue; for there are some, the apostle warns, whose only progress is in vice. If you make progress, you will be continuing your journey, but be sure that your progress is in virtue, true faith and right living. Sing then, but keep going." (Sermon 256)

As we journey in hope, we say Amen!

## Editorial Commentary/John F. Fink, Editor

# G.I. Bill changed the church in U.S. forever

Fifty years ago this month something happened that changed the Catholic Church in America for all time. Although the Second Vatican Council was undoubtedly the most significant event within the church this century, even it was not as significant as this event in changing the everyday lives of American Catholics, both for better and for worse.

Fifty years ago this month nearly 2 million World War II veterans started attending college under the G.I. Bill. Among them was a disproportionate number of Catholics. The G.I. Bill made it possible for them to go to college, something that would have been completely impossible otherwise.

Most Catholics prior to World War II belonged to the lower economic classes. Few of them were doctors, lawyers, accountants or engineers, and it was extremely rare for a Catholic to hold a high position in a major corporation or a university. Catholics lived in Catholic neighborhoods and their friends were all Catholics. Catholic families were large and close. Most social activities for Catholics revolved around their parishes.

The G.I. Bill changed all that. It made it possible for Catholics to go to college and to own a home. With their educations they were able to get better jobs and they eventually moved out of the Catholic ghettos and into the suburbs. It took a few decades for them to move into the top ranks of the professions and business, but today Catholics are just behind Episcopalians and Jews as the most affluent people in the country.

With their move into the suburbs, new churches had to be built as the Catholic Church moved to where its people were. In the Archdiocese of Indianapolis alone, 20 churches have been built since 1950. (Several others were built in the years just before 1950.) Of course, one of the effects of Catholics moving out of the center city has been a precipitous decline in the membership of the center-city parishes.

Whether for good or for ill, the Catholic neighborhoods that used to exist no longer do. There is less neighborliness. There is a greater chance that Catholics' friends are not Catholics today than used to be the case. This has encouraged today's Catholics to accept ecumenism more than Catholics did 50 years ago.

It might be argued whether the Catholic Church in the United States is better off or worse off than it was 50 years ago, but there can be no doubt that it is vastly different. And of all the things that influenced that difference, the G.I. Bill has to be at the top of the list.

## Official Appointment

Effective October 1, 1996

**Rev. Paul F. Richart**, recently retired as a Colonel in the United States Army, serving as a chaplain, appointed as pastor of St. Paul, Sellersburg.

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

## Archbishop dedicates new Our Lady of Peace Cemetery

By John F. Fink

"Our cemeteries are about life, not death," Archbishop Daniel M. Buechlein said as he dedicated the new Our Lady of Peace Cemetery in northern Marion County Sept. 5. It is the first Catholic cemetery in the northern part of Indianapolis.

Bishop William Higi of Lafayette was present for the dedication. Archbishop Buechlein, Bishop Higi and 17 other priests from both dioceses concelebrated the Mass in the chapel of the cemetery's mausoleum. The cemetery will serve Catholics of the southern part of the Lafayette Diocese as well as those in the northern part of the archdiocese.

In his homily, Archbishop Buechlein said that Catholic cemeteries are about life, not death, because "we know we are

not defeated by death. Christ destroyed death and won eternal life. Death is only a passing on to a more beautiful kingdom. We celebrate life, not death."

He said that cemeteries speak to us about the doctrine of the communion of saints. "Our loved ones pray with us and for us," he said, and cemeteries remind us to pray for those who might need our prayers. He said that "those who have gone before us in faith belong to the communion of saints and they are still members of our community of faith."

The dedication of the chapel and the mausoleum followed the homily. It included the anointing of the altar with sacred oil, incensation of the altar and the assembly and the lighting of the altar with candles.

The new cemetery is located at 9001 Haverstick Rd., just west of Keystone Ave. and north of 86th St.

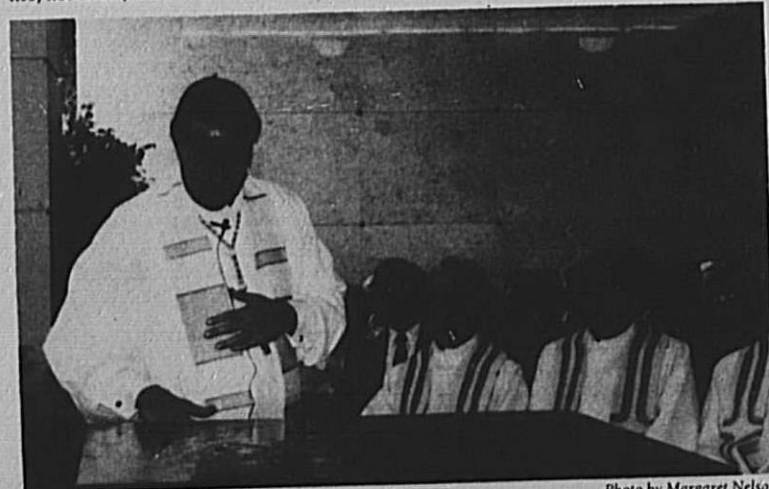


Photo by Margaret Nelson

Archbishop Daniel M. Buechlein anoints the chapel altar with sacred oil at the Sept. 5 dedication of the new Our Lady of Peace Cemetery in northern Marion County. The cemetery will serve Catholics in the southern part of the Lafayette Diocese as well as those in the northern part of the Archdiocese of Indianapolis.



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## Most Catholic papers refuse political ads

WASHINGTON (CNS)—Only 43 of 124 U.S. Catholic newspapers answering a recent survey said they accept political advertising.

"Eighty were firmly 'no,'" said W. King Pound, director of the Washington office of the Catholic Advertising Network. Pound said he took the survey to find out where potential advertising dollars from the presidential election campaigns could be channeled in the Catholic press.

Pound said that some papers in the network had not yet responded to the survey and some said they were in the process of reviewing their policy on political advertising.

*The Criterion* has reversed its policy and no longer accepts political advertising.



# Brownsburg parish building program is in progress

By Mary Ann Wyand

St. Malachy parishioners in Brownsburg are looking forward to the completion of their ambitious Growth for 2000 expansion and renovation project this year.

The \$1.6 million building program is dramatically changing the appearance of the parish and school grounds located on Green Street in this rapidly growing Hendricks County community.

About 2,000 families are members of the Indianapolis West Deanery parish.

The parish census has doubled in a decade, Father Dan Staublin, St. Malachy's new pastor, explained, so two years ago the parishioners decided to expand and renovate the church and school.

St. Malachy's second church was built in 1974, Father Staublin said. "In 20 years, the parish has outgrown the church. That's an indication of how quickly the parish is growing."

Plans include the construction of a narthex next to the existing church building, additional seating for 110 people in the worship space, and an adjacent nursery and meeting room, he said, as well as the addition of four classrooms, an elevator, and a science and technology center in the remodeled school.

"The expansion of the church should be

completed by late November," Kathy Mears, St. Malachy's development director, said on Aug. 30 as a bulldozer rumbled by outside the parish office. "Hopefully, the new narthex, meeting room, and larger worship space will be ready for use by the entire parish family during Advent. The 4,000-square-foot addition to the church and parish center will allow for 20 percent more seating—up to 668 people—and also provide a new nursery and small kitchen for the parish family."

Mears said the Growth for 2000 campaign began during the summer of 1994 when parishioners generously responded to the rapid growth of the parish and the need to update St. Malachy's facilities.

Initial expansion plans called for \$900,000 in improvements, she said, but parishioners later decided they wanted to address additional needs.

"Under the leadership and guidance of parishioners Bill Nesbit and Bob Keifer, the congregation pledged over \$1.6 million to help fund the 12,000 square foot expansion," Mears said. "Because of the growth of the parish, there was a definite need to expand and update the facilities, including the addition of handicapped accessibility to restrooms and the school."

Parishioners Joe Clemens and Ed Hanon have coordinated the design and construction of the project, she said, while



Photo by Mary Ann Wyand

St. Malachy parishioner and development director Kathy Mears and Father Dan Staublin, the new pastor, tour a construction area near the church on Aug. 30. After two years of planning, the Brownsburg parish initiated a \$1.6 million Growth for 2000 building project last spring.

Karen Dawson has helped organize the clean-up and moving-in crews.

Father Wilfred Day, St. Malachy's pastor for six years, officiated at the groundbreaking ceremony on May 19.

Construction work continued all summer.

"Growth for 2000 is a success because of the prayers, generosity and cooperation of the entire parish family," Mears said. "The parish family is grateful to God for the blessings he has provided, and we look forward to utilizing the new facilities."

During the Labor Day weekend, she said, St. Malachy students were among the parish volunteers who cleaned the classrooms and helped the teachers prepare for the start of school on Sept. 3.

"Four new classrooms, new office space, and improved science and technology facilities will help St. Malachy School prepare its students for the year 2000," Mears said. "The expansion also benefits St. Malachy's growing religious education programming."

Handicap access to buildings and restrooms was the main priority in the Growth for 2000 project, she said. "That was very important to us. St. Malachy has been a leader in special education for nine or 10 years, and we wanted to make sure that the church and school buildings could accommodate people with physical disabilities. We want everybody to feel welcome at St. Malachy."

## Clavers mark patron's feast

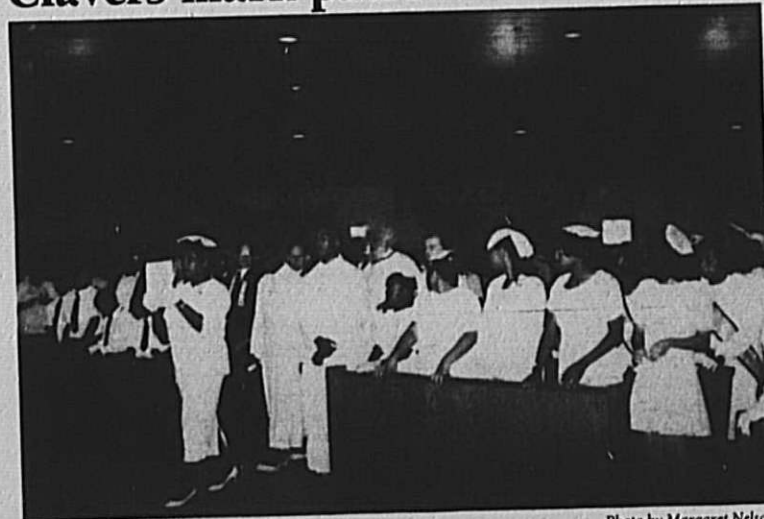


Photo by Margaret Nelson

Benedictine Father Boniface Hardin approaches the altar at St. Andrew, where he was presider and homilist, during the Sept. 8 celebration of their patron's feast day by the Indiana Knights and Ladies of Peter Claver and the Junior Knights and Ladies.

The Knights and Ladies of Peter Claver held the annual celebration for their patron's feast day at St. Andrew Church in Indianapolis on Sept. 8.

Benedictine Father Boniface Hardin presided at the Mass. Council and Court #201, with Grand Knight Anthony Martin and Grand Lady Grova Lewis, hosted the event that included all members of the Indianapolis Central Committee of the fraternity. Music was provided by the gospel choirs of St. Rita and St. Andrew churches.

The "Clavers" were founded in Mobile, Alabama, in 1909 and now have 25,000 members nationally. The purpose of this fraternity of Black Catholics is to support local pastors and bishops, to promote civic improvements, to make contributions to worthwhile causes, to award scholarships, and to develop youth.

There are seven councils and courts in the Northern District, one of seven nationally—including St. Andrew, St. Bridget, St. Rita, St. Lawrence, SS. Peter and Paul—to which the Indianapolis groups belong.

Besides members initiated into the third degree and the meritorious fourth degree of knights and ladies, the organization has a junior division for members 6 to 18 years old.

St. Peter Claver was Spanish, a missionary to Cartagena in the West Indies in the early 1600s. The Jesuit priest lived among the thousands of slaves who came to this port, baptizing 300,000 during his 40 years among the poor. He was canonized in 1888.



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From the Editor/John F. Fink

# Some of the saints of the Celtic Church



This is the third in a series of columns about the Celtic Church. The first placed this church in history, the second gave some of its characteristics and this week we'll look at some of its saints.

Sixth and seventh century Britain and Ireland had an unusually large number of saints. Foremost among them were these seven:

**St. Brigid** is ranked, along with St. Patrick, as a patron saint of Ireland. After her death she was buried beside St. Patrick. Brigid established Ireland's first convent, at Cill-Dara, Kildare. Later it became a mixed monastery (both men and women) and Brigid was its first abbess. She died there in 528.

Although details of her life are shrouded in legend, the Celtic Church was greatly aided by Brigid's prayers and efforts, including, apparently, miracles. In her book "The Celtic Year," Shirley Toulson wrote: "Brigid must have shown the organizing ability, energy and common sense of Teresa of Avila, who also combined worldly wisdom with spiritual insights."

**St. Brendan** was one of several great Celtic missionaries. Several centuries after his death in 578 he was immortalized in an epic poem called "Voyage of Brendan." He was one of the "Twelve Apostles of Ireland," men who were trained for the church by Finian of Clonard. Brendan became abbot of the monastery of Ardfert in County Kerry.

But Brendan had the travel bug and he and 14 companions set out in a small boat called a coracle. They visited the Hebrides, parts of Scotland, Wales, Brittany and elsewhere. Some people even believe that he discovered America eight centuries before Christopher Columbus. He finally returned to Ireland, founded the monastery of Clonfert, and died there.

**St. Columba** was also one of the disciples of Finian of Clonard. He spent about 15 years founding churches in Ireland, apparently as many as 300. But in 561 he got in a disagreement with the king and eventually Columba had to leave Ireland. In 563 he and 12 companions set off for Iona, an island in the Inner Hebrides, off the coast of Scotland, where he founded a monastery that became an influential ecclesiastical center.

He used Iona as a base for evangelizing Scotland. He died there in 597.

**St. Columban** (or Columbanus) was educated at the

monastery of Bangor, County Down. In 550, when he was 40, he left Ireland and began to establish monasteries in Gaul (France). In 603, though, he had to defend himself at a synod because of some of the Celtic customs he had brought with him. In 610 he was expelled from Burgundy because of condemnations he had hurled at the Burgundian court. Columban then moved on to Switzerland and eventually to Bobbio, Italy, where he died in 615.

Columban's rule for his monasteries, known for its strict authority and severity, spread throughout France, Germany and elsewhere until it was replaced by the Rule of St. Benedict.

**St. Aidan** was one of the monks of Iona, the monastery founded by St. Columba. In 635 he was consecrated a bishop and sent to Northumbria, England. There he founded the famous monastery at Lindisfarne. He traveled from there throughout Northumbria, with highly successful missionary work. He also trained young English men and women to become the church's leaders of the future. He died in 651.

In his masterpiece "Ecclesiastical History of the English People," the Venerable Bede was profuse in his praise of St. Aidan. What impressed the British people most, he wrote, was that he and his followers lived as they taught, a very simple life.

**St. Cuthbert** became bishop of Lindisfarne late in his life but he was known mainly for performing miracles during a plague. He was prior of a monastery at Melrose and it was in this capacity that he accompanied his abbot to the Synod of Whitby in 664 at which the Celtic Church's customs were supplanted by those of the Roman Church. Despite his Celtic background, Cuthbert agreed to the adoption of the Roman Rite.

He was transferred from Melrose to Lindisfarne where he was made bishop in 685. He died in 687.

**St. Hilda** was the first abbess of a mixed monastery at Whitby, one of the communities that stemmed from Lindisfarne. She was one of St. Aidan's disciples. An ardent supporter of the Celtic Church, she opposed St. Wilfrid at the Synod of Whitby regarding the adoption of the Roman Rite. After the decision was made, though, she accepted it and abandoned Celtic customs.

Other Celtic saints from this period include SS. Cedd and Chad (brothers), both educated at Lindisfarne and disciples of St. Aidan, bishops, and founders of monasteries; and St. David, patron of Wales, who also founded monasteries.

Stories, Good News, Fire/Fr. Joe Folzenlogen

## Many points of attachment

A couple of months ago Charlie Gardner, head of the Office for Worship, shared with me an article by Nathan Mitchell of the Notre Dame Center for Pastoral Liturgy. Ever since reading it, I have been haunted by one of the images that Mitchell used. He was talking about the way people like being Catholic, but stressed the multiple ways we express our Catholicism in story, rite, and sacrament. "Like a giant velcro trampoline, it [the Church] gives people as many points of attachment as possible."

That notion of "many points of attachment" has stirred memories and provided a way of interpreting some of my recent experiences. I believe it has implications for our ministry of evangelization.

A high school student once called me and asked if I would help her with a homework assignment. She was supposed to interview a religious professional and wondered if I would agree to be the person. One of her questions was what I found to be most rewarding about being a priest. My response was the gift of being able to listen to so many people's stories about their relationship with God.

The incredible variety of those stories over the years is one of the reasons Mitchell's phrase about "many points of attachment" struck such a responsive chord. God pursues, attracts, draws, supports, and challenges people in many, many different ways. I continue to be amazed at the wide range of faith stories people have shared over the years in adult education programs, retreat conferences, and spiritual direction sessions. God has a very fertile imagination and no hesitation about using it.

In recent months I have participated in the Walk for Jesus, the ecumenical prayer service that kicked off Black Expo, and the Indianapolis Promise Keepers conference. During that same time I was also involved in 15 to 20 liturgies and/or programs in different Roman Catholic settings. All of these underlined the "many points of attachment." In several instances the songs were new to me, the religious vocabulary unfamiliar, and the devotional practices something to learn. But the presence and energy of the Jesus and his Spirit were tangible. People were connecting with Christ in the unique way he had offered to them.

I find it is important for me to keep this variety in mind when I approach the ministry of evangelization. I really want to invite people to meet Christ, to hear his Good News, and to open themselves to the great blessing of a relationship with him in a faith community. Being willing to share some of my own faith story is one way of doing that. But I know I also have to be careful to allow this person to have his or her own point of attachment. I need to respect the way Christ is calling this particular person to be connected with him. Their point of attachment may be quite different from mine, but those differences are what gives such a rich texture to the fabric of our Catholic faith family.

I must say that I had no quarrel with the way this "subsequent story" was treated by NCR.

However, I strongly disagree with Mr. Robert's notion that "an independent paper like NCR might cover the story somewhat differently from the official paper of the Archdiocese of Indianapolis, whose publisher is the very archbishop named in the dispute." I'll have much more to say about this next week, but, in a nutshell, I think Mr. Robert's idea that there are different standards of journalistic objectivity for diocesan papers (like *The Criterion*) and independents (like the *National Catholic Reporter*) is hogwash.

A View from the Center/Dan Conway

## NCR defends its coverage of St. Meinrad dispute

Mark Twain said that you shouldn't pick a fight with someone who "buys ink by the barrel." What Twain meant, of course, is that it's almost always futile to argue with the media because they control the flow of ink (and, now, the flow of airwaves) and because they almost always have the last word.



In a recent column I picked a fight with the widely read *National Catholic Reporter*. I criticized NCR for what I consider to be unbalanced coverage of the dispute between Sister Carmel McEnroy and St. Meinrad Seminary. (In brief, I argued that NCR misled its readers by giving more prominence to a letter to the editor from the Sisters of Mercy than it did to a formal statement by the Archbishop of St. Meinrad.) Since the main point of my column was that newspapers should provide their readers with both sides of a disagreement, I want to practice what I preach. Here is the complete text of a letter I received from Tom Roberts, senior news editor of *National Catholic Reporter*:

"Your critique of our handling of the St. Meinrad story might be valid if our coverage had begun at the point where your criticism picks up. However, anyone who reads NCR regularly knows that our coverage of that story began back in March of 1995 and included, through at least eight stories, lengthy explanations and quotes from seminary administrators. So, when Archbishop Lambert Reilly's statement came through, there was really very little new in it—his responses were essentially the same material the seminary had been releasing for months.

"There was some news, however, in the statement from the Mercy Sisters. It had not previously been known that

the sisters had tried to talk with St. Meinrad officials and received no answer. And there was also news in the subsequent announcement by the AAUP that the organization had determined St. Meinrad's officials had violated principles of academic freedom and the institution's faculty constitutions. That story, of course, included responses from Archbishop Daniel Buechlein, who was named in the AAUP report as a major behind-the-scenes player in Sister Carmel McEnroy's firing.

"If you are going to publicly impugn our editorial judgment, at least recount for your readers the entire story—the full breadth of coverage that has been given to the story. Note for them, also, that it is reasonable to expect that an independent paper like NCR might cover the story somewhat differently from the official paper of the Archdiocese of Indianapolis, whose publisher is the very archbishop named as a major player in the dispute."

In my column next week, I will respond to Mr. Roberts at greater length, but I do want to make two observations: First, what Mr. Roberts refers to as "the subsequent announcement by the AAUP" was the publication of a report by the American Association of University Professors which "investigated" Sister Carmel McEnroy's claim that she was denied due process. This report included accusations that Archbishop Daniel Buechlein was directly responsible (behind-the-scenes) for Sister Carmel's dismissal. St. Meinrad officials have repeatedly maintained that the former archbishop, Father Timothy Sweeney, made the decision to dismiss Sister Carmel in his role as the Benedictine seminary's religious superior. This story had not yet been written at the time I criticized the *National Catholic Reporter's* coverage of the St. Meinrad/Sister Carmel McEnroy dispute, so it doesn't really enter into the original argument, but in all fairness,

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**The Criterion**





## To the Editor

### Teach Good News rather than dialogue

I have just read the Aug. 30 edition of *The Criterion* in which you wrote about attempts to achieve unity in the Catholic Church and His Eminence Cardinal Joseph Bernardin's new Catholic Common Ground project. I have read a little about this new project and, after reading your commentary, I have some questions that, perhaps, you could answer to help me understand what is going on with this new dialogue.

Some of the issues that have been reported to be discussed by this project are women's ordination, contraception and abortion, and divorce and remarriage. How can people on opposite sides of these issues have any common ground? Those on one side of these issues are in communion with the whole church while those on the other side are not. In days past they would have been called heretics. You mention extremists. Just what are "extreme Catholics"?

Rather than dialogue with those parties who do not accept the teaching authority of the church, would it not be better for the bishops to teach the Good News of Jesus Christ? After all, even though Jesus accepted sinners, did he not also admonish them to go and sin no more? I do not recall reading that Jesus dialogued with them to find common ground.

Daniel A. Peck  
Finly

*(Jesus did indeed dialogue, constantly, with the scribes and the Pharisees with whom he disagreed. He also ate with sinners and told us that he came not for the righteous but for sinners. If the Vatican can have special councils set up to dialogue with other Christians and for non-Christians, shouldn't we also talk with those of our own faith with whom there is disagreement?—Editor)*

### Church has resisted a worldly mold

This is in response to "Should We Have Another Church Council?" which appeared in Father Eugene Hemrick's "The Human Side" column in your Aug. 23 issue.

The church is undergoing heavy pressure to address carefully selected "issues of our times" in a fashion that would bring it into compliance with the popular notions of those issues and thus become more acceptable to the world.

The argument is often advanced that, if the church were more responsive to the perceived inequities of this world, it would experience great benefits, not the least of which would be an increase in priestly vocations. In the argument for worldliness it is claimed that we would improve the availability of sisters and religious brothers to teach in, what we are told to be, our ever-decreasing number of Catholic schools. The picture is painted wherein we see confused mission statements, unhappy ethnic Americans, frustrated women and dwindling Catholic education. And to address these alleged problems surely we need another ecumenical council of bishops!

For thousands of years the church has resisted a worldly mold which continually champions change as good and appropriate. Her rich traditions as well as her "human operations and systems" are interwoven into the fabric of her fundamental teachings and should never be changed without a corresponding growth in the spirit of God's truth. Such change has occurred, but not in response to changes in the world dictated by the commonly perceived, worldly needs of a particular time or place. This is the strength of Peter as the foundation rock of God's truth.

To me, anything more than the most casual house cleaning which results from such councils may be very close to serious

error. Especially if it is in response to "the signs of the times" as Father Hemrick suggests.

To me, translating the Mass into other languages is simply house cleaning but changing it to reflect "multicultural uniqueness and spirit" is a response to worldliness that strays too far from the truth.

To me, allowing the priest to face the parishioners so that they might better understand and appreciate the Mass is simply house cleaning, but denying the fundamental masculinity of Jesus himself by allowing women to represent him on earth as priests is too much of a worldly compromise and not to be misunderstood as growth in the spirit of truth.

To me, Father Hemrick's concern over a reliance on "people we don't have, our reliance on human systems that no longer function as they once did," and, "our expectation that we can still do 'business as usual'" demonstrates an over-concern with the things of this world. We are called to trust with complete abandon the will of the Father. He will take care of our perceived notions of distress, and answer our genuine calls for help. His tender mercies have already granted his Mystical Body the blessings of reaffirmation of his fundamental truth and love through the teachings of our beloved pope and the magisterium. In fact, that is where the answers and solutions to all of the issues presented by Father Hemrick, and others calling for another ecumenical council, may be found.

The problem is that "the signs of the times" resist those answers, refuse to "see" the spirit of truth underlying them, and seek only worldly acceptance.

James Allen  
Bloomington

### A positive view of the Republican Party

Bob Klinge's letter "Catholicism and the Republican Party," in your Aug. 16 issue, presented a negative view of the G.O.P. I'd like to present the positive side:

Abortion: There are pro-abortion people in the Republican Party, but the strong, anti-abortion plank remains in the platform. Bob Dole is anti-abortion.

The "pro-choice," pro-abortion plank remains in the Democrat platform, unchallenged, even though there are about 40 pro-life Democrats [in Congress]. Clinton is pro-abortion to the extent that he even vetoed a bill passed by Congress to ban partial-birth abortions.

Divorce: Both parties have divorced members. However, Republicans want to make divorce less easily obtained and to nix the marriage-tax penalty.

Taxes: Republicans want a \$500 tax credit per child, which would result in a zero tax bill for many poor families. Among other tax refinements, they want repeal of the 1993 tax on Social Security benefits and a 15 percent tax rate cut for everyone.

The minimum wage was raised, and a \$5,000 tax credit was provided to encourage adoption. A family leave law was passed.

The first lady's health plan was rejected as too socialistic.

Republicans will increase Medicare spending gradually, from \$4,000+ to \$7,000+; there will be no cuts.

Republican welfare reform is not punitive. It says that able-bodied people must work for a living; welfare money will be managed by states, not by Washington; immigrants must come in legally, prepared to work, not to draw welfare checks; mothers must name their babies' fathers; single-teen mothers must live in the homes of parents or guardians—they will not be given places of their own—and stay in school in order to receive welfare; states may give added benefits for additional children; and health care (Medicaid) will be available for the poor.

The death penalty is seldom carried out.

Multiple appeals result in many years of stays of execution, which, in turn, have at times made the law a laughing stock.

Republicans want school vouchers so that parents can choose the schools they want for their children. With vouchers, poor and inner-city students would be able to escape from inferior schools to better schools. Public schools would have to improve.

Of course, Republicans are not perfect. But I do believe that, overall, they are more aligned with Catholic teaching than other parties, especially concerning the abortion issue.

One party fights for abortion-on-

### Point of View/Nancy Worland

## How we learned cultural diversity

It was easy to learn about cultural diversity in my public elementary school in the early '60s.

Friday was the only day of the week that we had a choice at lunch time. Everyone knew that most of the students did not like fish but everyone also knew that the Catholic kids couldn't eat meat. So on Friday we could choose a hamburger or a fish sandwich.

Leah didn't eat school lunches on Friday or any other day. She always brought her lunch from home, usually lox and bagels. Peter and Ellen ate school food but, like Leah, they didn't have to come to school on Yom Kippur (so near the beginning of the school year!) and other Jewish holy days.

Sara's father had had a stroke, and he walked with a three-legged cane. He came to school often and everyone liked him, although his speech was hard to understand. Sigrid's parents were hard to understand, too. They were recent immigrants from Germany.

Cathy wore her skirts much longer than the other girls did. She even had a certain dress she wore for gym class, because she and her family did not wear shorts. Doris, who was black, did not have any unusual practices at school, but most of us thought her home life exotic. Her mother, as well as her father, had a job.

We envied Elaine for a while because she was not required to participate in the Pledge of Allegiance or the singing of the

demand, and stands for growing government and increased taxes. They have weakened our defense, and they defend indecency in our high offices.

The other major party wants to at least limit abortion, lessen government restrictions and reduce its size, cut taxes, strengthen our defense system, renew the fight against drugs, and put respectable people in our high offices once more.

The decision is ours to make. What kind of nation do we want the United States to be?

Betty A. Strassel  
Rising Sun

National Anthem. She didn't even have to stand up. But then we found out she was not allowed to celebrate her birthday, even mention it! When he had health class, John, a Christian Scientist, left the room for that mysterious lair of upper classmen known as Study Hall.

It was interesting to catch glimpses of how other families did things. My religion taught that the body is a temple of the Holy Spirit. I saw that to John's family the sacredness of the body was emphasized by not studying it in school. My religion taught "Thou shalt have no other gods"; Elaine's sought to observe that by avoiding secular rituals. And while we said grace before meals at my house, we did not consider ourselves bound by the biblical dietary laws like Leah. Unlike Cathy, I wore shorts, but was yet mindful of the need to be "ladylike."

Obviously, should I find myself in a foreign country, or should someone in my family have a stroke, I would benefit from what I had learned from Sara and Sigrid. Some 20 years later, a working mother, I drew on the memory of the whirlwind that was Doris's mother coming home from work and getting supper on the table.

We had no special department or budget for cultural diversity at my school. We simply sat every day in friendly open-mindedness, met real individuals from many interesting backgrounds, and learned from them. Today we are not bigoted adults.

*(Worland is a parishioner of St. Agnes Parish in Nashville.)*

### Light One Candle/Fr. Thomas J. McSweeney

## Rosh Hashanah: sharing the meaning

This is a sacred time for our Jewish friends. At sundown on Sept. 14, Jews all over the world will begin the observance of Rosh Hashanah, a two-day holiday that marks both the beginning of the new year (5757) and the beginning of the Ten Days of Repentance. The 10 days end with the



observance of Yom Kippur, the Day of Atonement. Repentance, atonement, starting anew—all people of faith can identify with those needs.

Many rituals associated with these High Holy Days help Jews to stay connected with their families, culture and history as well as their faith. On the first day of Rosh Hashanah families gather at a body of flowing water for the *Tashlich* ("cast off") ceremony, they throw bread crumbs on the water while reciting psalms and penitential prayers, a symbolic casting away of sins.

These Days of Awe, as they are also called, offer a time to review life, to acknowledge moments of both joy and shame. As one rabbi puts it, "We admit where we have failed and where we have hit the mark."

Here's a story Rabbi Sue Levi Elwell told in a Rosh Hashanah sermon. It is the custom for Jewish children to get new clothes for the new year's celebration. Years ago, on the edge of a small town, a poor seamstress would take special delight in creating new outfits out of remnants left by her wealthier

clients. These were for the children in the local orphanage.

In time the seamstress died and the orphanage closed down. Meanwhile the local synagogue grew. The congregation needed to raise money for expenses. So they asked a famous industrialist, who had spent his childhood in the orphanage, to worship with them for the High Holy Days. They hoped he would share the secret of his success. He accepted the invitation.

When asked the key to his rags-to-riches achievement, the executive spoke of his loneliness as an orphan. He longed for some real connection to his past, to hope for the future. He told how he had looked forward to the set of new clothes he got every New Year. "But for me the new clothes held a special secret: each year, in one of the pockets, was a small note. It assured me that I was not alone and that I would not spend all my life longing."

What was written on the note? "That is not what is important," he said. "Someone, and I never learned who, sent those messages just to me. And that made all the difference."

You see, this is not only a day of judgment and atonement, but a day of reconnection with one another through the small acts of kindness that make up our everyday lives. God expects us to understand the power of simple deeds and to bring real blessings to those with whom we live and work everyday.

*(For a free copy of the Christopher News Note "Let's Celebrate," write to The Christophers, 12 E. 48th St., New York, NY 10017.)*



Cornucopia / Cynthia Dewes

# Guess who invented time?

People like to organize their lives. It's a human thing. So we compartmentalize time into seasons according to solstice and equinox, church calendars, birthdays, whatever. It makes us feel like we have some control.

Then, this time we've organized so neatly begins to produce certain emotional and even physical responses. Or maybe it's the emotions or physical conditions that triggered how we organized the time, no one is sure. It's a chicken or egg situation.

When school begins every autumn the cowbirds are slicked down, at least for about 15 minutes each morning. The newly purchased schoolbags and lunch carriers are without blemish, the new shoes temporarily tied and unscuffed. It's actually a season of beginnings and end-



ings: the beginning of a school year and all its related events, and the end of summer.

There's a tinge of melancholy in it, with the falling leaves and subdued color everywhere around us. But most of us feel energized in the fall, when crisp air seems to clear the old brain cells. So it's a time both for action and for reflection.

When Winter arrives, the energy we felt in September and October seems to peak and then wane after the high of the Christmas season. We sleep more, and the dullness of the landscape reflects the dullness we feel inside. Lent becomes a natural extension of our need to emerge from our torpor.

Spring begets Easter, redemption, renewal, and joy. But there's a touch of sweet melancholy, too, at least for romantics. The kind who, for years after reading Ernest Hemingway's "A Farewell to Arms," can't think of April without feeling weepily empathetic for lost love. But at least it's one of those pains that hurts and feels good at the same time.

Summer appears cheerful, carefree, bursting with life, filling us with optimism. We respond to puffy clouds in blue skies, warm days in the sun and relaxed schedules. We feel young, healthy, and powerful, if only in our dreams and imaginations.

After we've divided the year into four seasons some of us go even further by visualizing them, in one case as quadrants of a circular orbit on a horizontal plane, something like one of the rings of Saturn. We think of winter and summer as wider than the other two, and when we're in one season we're looking across the diameter of the plane at its opposite number.

Such fancies apply also to our divisions

of time into night and day, weeks and months. We may think of a day as a vertical column leading upward into night and then downward to the next morning. We have the "work week" and the "school day" and the "vacation months." And just to avoid seeming rigid we've strewn "holidays" here and there throughout.

Some sports-like to mention natural and supernatural events like the phases of the sun and moon, or God's creation of the world in seven days, as the progenitors of our divisions of time. Or even of the concept of time itself.

But frankly, most of us are just trying to make sense of the universe which God invented and then gave us to deal with. Time is but one of its mysteries.

Take heart. Once we finally get time organized to our satisfaction, maybe we can turn our attention to the organization of human behavior. That should keep us busy for a while, at least until Judgment Day.

## Check It Out . . .

The Saint Mary of the Woods College Art Gallery will be exhibiting "Woman-Spirit," a multi-media display from Sept. 4 through Sept. 25. "Woman-Spirit," is an exhibit of art by four contemporary women artists, Delores Hubbard, Martha Kaplan, Jill King, and Barbara Nesin. The art gallery is located in Hulman Hall room 132. New hours for the gallery are Tues. through Fri., noon to 4 p.m. For more information contact gallery director Catherine Knight at 812-535-5135 of the public relations office at 812-535-5212.

"I Wanna Know What Love Is," a single, young adult, camping retreat, will be held Sept. 20-22 at Mount St. Francis Retreat Center in southern Indiana. The retreat is geared toward young adults from ages 19 years to early 30s. The weekend will include organized and informal activities, volleyball, canoeing, and hiking. Participants must bring food, drinks, and camping equipment. The cost is \$23 per person, or \$20 per person if five or more register together. For more information or to register call 812-923-8817. Mount St. Francis is located off Hwy. 150. Take I-64 West to exit 119.

Last November, Nigerian priest Father Damian Anuka came to Indianapolis to celebrate the marriage of his cousin. He stayed for six months, ministering at the parishes of St. Monica, St. John, St. Rita, and Our Lady of Lourdes, and others. People in these parishes returned his generosity by donating rosaries and other religious articles for him to take to his people. But Father was unable to carry all these gifts back with him. Local parishioners hope to get enough donations to cover the cost of shipping them to Nigeria. Collections are being taken by Carrie Kemp; 6526 Oakview S. Drive; Indianapolis, IN 46278; phone 317-293-1691. If the donations exceed the cost of shipping, they will be sent directly to: St. Felix Catholic Mission; Nise; Anambra State, Nigeria.

The music ministers of St. Mark Church in Indianapolis will present an organ blessing and dedication concert at 4 p.m. Sept.

22, featuring the newly-installed Allen organ. Charlie Gardner and St. Mark music director, Dianne Gardner, will perform several popular works by Bach, Buxtehude, Widor, Sibelius, and others. The program will also feature a special festival choir and other instrumentalists. St. Mark is located on South East St. (U.S. 31 at Edgewood Ave.

As part of its centennial celebration, Mount St. Francis Friary and Retreat Center will host an open house from 2 p.m. to 5 p.m., Sept. 15. Visitors will be given the opportunity to take guided tours of the retreat center's facilities, archives, the chapel. For more information call the retreat center at 812-923-8817. The retreat center is located off I-64, exit 119, at the intersection of Hwy. 150 and Paoli Pike, in Floyds Knobs.

Holy Angels Catholic Grade School in Indianapolis is forming an alumni association. Anyone who attended or graduated from the school should call Bernadette Smith Easton at 317-926-5211.

St. Rose Academy of Vincennes all-school reunion is scheduled 10 a.m. to 4:30 p.m., Sept. 28, in Green Auditorium at Vincennes University. Registration will begin at 10 a.m. in the Blue Room. Father James Blessinger will celebrate Mass at 11 a.m. in the auditorium. Lunch will be served at 12:30 p.m. Members of graduating classes '26, '31, '36, '41, '46, '51, '56, '61, '66 and '71 will be honored. A donation of \$15 is requested. For more information or to register contact Sister Francetta at 812-886-0752.

The New Europa Troubadours will perform at 2:30 p.m. Sept. 26 at Saint Meinrad. The European folk presentation of singing, dancing, and storytelling will be held in St. Bede Theater. The Cincinnati group performs throughout Europe and travel is the theme of their shows. There will be some audience participation. The performance is free to the public. For more information call Barbara Crawford at 812-357-6501.

St. Rose of Lima parishioner, Anne Rittman, initiates a slide during the dedication of the school's new playground in Franklin last month. St. Rose of Lima pastor, Father Paul Shikany, stands with two other parishioners waiting their turn.



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We may never see the end results, but that is the difference between the master builder and the worker.

We are workers, not master builders; ministers, not messiahs. We are prophets of a future not our own. (Archbishop Oscar Romero)

I hereby will to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, Indiana, the sum of \$ \_\_\_\_\_ to be used for the poor in the missions.



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# ARCHDIOCESE

continued from page 1

"bureaucratic" and b) improving the ways we communicate with one another.

The summary results of the Catholic Center Evaluation have now been distributed to all of our parishes and leadership groups, and I have asked the Priests' Council and Management Council to give me concrete recommendations for action by the end of this calendar year.

In addition, the individual comments and recommendations that parish leaders have provided for each agency have been shared with the secretariat heads and agency directors for their immediate review and attention. Our goal is to make archdiocesan agencies truly responsive to parish needs. We have already begun to act on your suggestions to help us become even more effective, but we need everyone's help and cooperation to make this pastoral vision a reality!

Our third priority: Mainstream multicultural ministries.

During the past year, two important steps were taken to address a deficiency in this ministry of the archdiocese. We chartered an archdiocesan Commission for Multicultural Ministry and invited the commission to craft a strategic plan to address the complexities of multicultural ministry in our archdiocese. It became apparent that this commission needed focused service from the Catholic Center and so three months ago we established an Office for Multicultural Ministry under the leadership of Father Ken Taylor.

The presence of this office, assisted by the Multicultural Commission, which was appointed last December, provides us with the needed opportunity to address multicultural gifts and needs in all dimensions of our mission and ministry. I am very pleased that our new commission has already developed the first draft of a strategic plan for its work. With Father Taylor's dedicated leadership and assistance, I have no doubt that the commission will be very active during the coming year!

Our fourth priority: Strengthen marriage enrichment programs.

Several new marriage enrichment opportunities were developed last year under the auspices of our Family Life Office. These include a variety of programs to help married couples reflect on the importance of prayer and spirituality in their married lives. We are also working on ways to help newly married couples strengthen the spiritual and sacramental dimensions of their marriage vows.

Two years ago, we named "marriage preparation" and "natural family planning" as major priorities, and we continue to work on these. All of our efforts to strengthen marriage and family life are central to our mission and values as an archdiocese.

Our fifth priority: Expand initiatives for vocational recruitment.

During the past year Father Paul Etienne and I met with the priests of each of the 11 deaneries to consider our roles in the development of vocations for the priesthood. It was a fruitful investment of a lot of time. We discussed the challenges as well as practical ways in which we can be more effective in issuing the invitation and assisting young people to hear God's

call in a noisy and materialistic world. Part of our own challenge is to have the confidence to call youth to priestly ministry. Another challenge is to involve parents and teachers and youth ministers more effectively in this effort.

We also participated in an experiment to provide a vocation perceiver type of survey in our elementary and secondary schools. The effectiveness of this effort is under evaluation at this time. In any case, this year eight new candidates entered the seminary to study for the priesthood. That is a good number for us. Our total number of seminarians is 31.

We also share a concern for fostering vocations to religious life. This topic was also discussed in our deanery gatherings. While primary responsibility for religious vocations rests with the respective religious communities, we want to help promote an encouraging climate in this regard. We see signs of an increase of postulants and candidates entering novitiates.

Priority number six: Complete religious education strategic plan.

The strategic plan for religious education, such a crucial aspect of our archdiocesan mission is near completion. (A draft copy of the proposed plan was included in *The Criterion* some weeks ago for your consideration.) This plan gives concrete expression to our archdiocese's commitment to lifelong faith formation and spiritual development. It also calls attention to the primacy of family in education and spiritual formation.

My concern about this plan is as manifold as is yours. I particularly wanted to see a clear acknowledgment of the primary role of parents in religious education. I also want to see the "Catechism of the Catholic Church" to be the foundation source, along with Scripture of course, for our religious education at every level, child, youth, and adult education. I commend all who worked on this plan, including the pastors, religious educators, and other parish and school leaders who will now be responsible for putting this plan into action!

Our final listed priority: Prepare for an archdiocesan capital campaign

During the past year, two key decisions were made concerning this campaign: First, because our capital and endowment needs are primarily in parishes and schools, we decided to organize the campaign in ways that will primarily benefit parishes. As a result, we developed the "60/40 concept," which ensures that the majority of all capital and endowment funds raised in this cam-

paign will be used to meet local needs, with the remaining funds used to meet deanery and general archdiocesan needs.

Second, we have now committed ourselves to making planned gifts (bequests, trusts, annuities, and other forms of "deferred giving") an integral part of our campaign—as a way of ensuring our church's long-range future. I'll have more to say about this campaign—the first in the history of our archdiocese—as we look to the future and outline our priorities for 1996-97.

## Journey of Hope 2001

In an effort that addressed all the priorities for this past year, I spent hundreds of hours in listening sessions with our priests and parish life coordinators. Afterward, when I considered all that I had heard, I was led to a response that I have proposed now to several groups throughout the archdiocese—namely, a "Journey of Hope 2001" as the manner in which we as the particular church of the Archdiocese of Indianapolis might journey to the new millennium. The very journey would be our celebration of the 2,000th anniversary of our redemption by Jesus Christ.

I have proposed that there be a threefold pathway on our journey of hope—spiritual renewal, a new evangelization, and authentic Christian stewardship. This threefold pathway establishes the focus, the vision if you will, for our meager human efforts at planning for carrying on our shared mission for Jesus. I have asked that all our priorities for the next five years reflect this threefold focus.

## Priorities for 1996-1997:

As a result of the careful listening that I have tried to do during the past two years, I am convinced that we must make spiritual renewal, evangelization, and stewardship "top priorities" during the next five years. This does not mean a lot of new programs and activities to make us even busier than we already are. What it does mean is a clearer focus or emphasis on these three general areas of our church's life and ministry. Let me repeat: This does not mean more busy work. It simply means a sharper focus on fundamental areas of our life and ministry.

## Renewal of spirit

As a Catholic community, we must renew ourselves (in mind, body, and spirit) through revitalization of personal and community prayer and through a genuine

—See ARCHDIOCESE, page 9



Photos by Margaret Nelson

Spiritual renewal is one of the three main areas of focus for the archdiocesan "Journey of Hope 2001," introduced by Archbishop Daniel M. Buechlein last month. Here, the archbishop leads an April Day of Recollection at Mount St. Francis Retreat Center in the New Albany Deanery.

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—From ARCHDIOCESE, page 8

growth in sacramental participation (especially the Eucharist and the sacrament of reconciliation). We must also make mutual support, recognition, and respect and rest and relaxation *major priorities* in everything that we say and do. (This is not only true for clergy and other pastoral leaders. These must also be priorities for the religious and lay people who collaborate with us in pastoral ministry—and for the people we serve!)

Above all, we must unite as one family of faith in defense of our Catholic beliefs, traditions, and values, which are frequently threatened by cultural influences and other economic or political factors that are beyond our influence or control. In fact, none of us journeys alone. We truly are a church family, and we should welcome and support one another on our mutual Journey of Hope.

With this in mind, our first priority for 1996-97 will be spiritual renewal through:

- New opportunities for growth in personal and community prayer;
- Renewed celebration of the sacraments of Eucharist and reconciliation;
- Caring for the personal and professional needs of our pastoral leaders.

As you are aware, the strategic plan for our archdiocese contains specific action steps designed to support the spiritual development of parish leaders and to nurture and support the spiritual life of all our people. These include opportunities for spiritual direction, retreats and days of recollection for clergy, and additional opportunities for nurturing the spiritual life of religious and lay people throughout our archdiocese.

#### Evangelization

Our Catholic tradition forcefully reminds us that, although we are blessed with the comfort and nurturing support of a sustaining community of faith, we do not exist for our own sakes. As disciples of Jesus, we are compelled to reach out to others—to share our faith and to serve the growing needs of the human family. Evangelization begins at home in spiritual renewal and in the continuing education and formation of Catholic adults, youth, and children. But the evangelizing spirit of the Gospels quickly propels us outward, urging us to reach beyond our own needs and desires in order to "be Christ" for others.

As a Catholic community, we need to accept more fully our respective roles and responsibilities as evangelizing witnesses to the truth of God's saving love. And we need to take much more seriously our responsibility to reach out to those who are alienated, angry, or alone in their search for God. Our Journey of Hope is an opportunity to take the programs, structures, and activities that *already exist* in our parishes, schools, and archdiocesan agencies and to infuse them with a true missionary spirit.

We are blessed with abundant gifts and talents as an archdiocese, and we have genuine diversity in our urban, rural, small-town, and suburban communities. Let's use this celebration of the new millennium as an opportunity to truly learn more about one another and about the richness of our Catholic faith. And then let's engage in appropriate discussion and dialogue with each other (and with those of other religious traditions)—focused always on what unites us and builds us up as a community of faith!

During the coming year, our second priority will be evangelization through a renewed focus on:

- Lifelong faith formation;

- Vocations and lay leadership development;
- Outreach to inactive Catholics and to the unchurched.

As an important part of this focus on evangelization, I have asked the members of the archdiocesan Evangelization Commission, which consists of representatives from all of our secretariats and vicariates, to advise us on how to make the Catholic Center and other archdiocesan structures more "user friendly" and more "pastorally sensitive." I will also be seeking their counsel on how to use *existing programs and activities* more effectively in our efforts to reach out to those who are inactive, alienated, or unchurched.

#### Stewardship

As you know very well, a lot of what preoccupies church leaders today is the messy business of administration, personnel, and finance. This phenomenon is not unique to those of us who are ordained or to those who serve as religious or lay leaders in the church. The fact is that our distorted consumer culture and the demands of modern life force all of us into a strange, sometimes hostile, relationship with the environments in which we live and work and play.

As a Catholic community, we must learn to be countercultural and to resist the powerful temptation to define ourselves either by what we do or what we can afford to buy. In short, when it comes to the material side of life, we must see ourselves—first and foremost—as stewards and not primarily as consumers or producers.

We must also help each other use the material goods and services of this world (including computers, fax machines, and proven techniques of fiscal accountability) without being consumed or overwhelmed by them. This is a real sore spot for our pastoral leaders, but it is also a problem for the people they serve whose personal and family lives are increasingly governed by impersonal economic forces and by the ever-increasing demands of modern technology.

Our archdiocesan Journey of Hope should be an opportunity to truly make stewardship a way of life for our church and for every Catholic household. To be successful at this challenging goal, we must resist the temptation to reduce stewardship to the financial "bottom line"—in spite of the fact that we have very real financial needs for current operations, capital improvement, and endowment. This means trying harder than we have up until now to make the necessary and important connections between faith and money.

It also means making sure that our stewardship education efforts are about much more than just contributing gifts of time, talent, and treasure to the church. Authentic stewardship education must be about living the Christian life—and maintaining a proper sense of balance—in a consumer-oriented, technological society!

Therefore, the third priority for 1996-97 will be stewardship, which includes:

- Providing resources for authentic stewardship education;
- Communicating the need for an archdiocesan-wide capital campaign;
- Streamlining administrative and financial policies and procedures in parishes and archdiocesan agencies.

To help us sort out these very difficult issues, I have appointed some small working committees to conduct a thorough review of all our administrative and financial requirements and to look closely at issues and concerns in the areas of recruitment and support of pastoral leaders (including the critically important issues of health care, pensions, and retirement).

Finally, I am asking the Priests' Council and the Catholic Community Foundation Board of Trustees to help us broaden our stewardship education efforts and to integrate our Journey of Hope themes and activities into all stewardship and development activities—especially our capital campaign.

#### An Overarching Theme

I hope it's clear from these reflections that I would like our Journey of Hope 2001 to be much more than a new program or a series of new activities or events. Instead, I want this Journey of

Hope to become an overarching theme running through everything we do as an archdiocese during the next five years. It's my hope that this "thematic umbrella," which I have outlined as our Journey of Hope 2001, will allow us to use the structures, programs, and activities that are already in place to call attention to fundamental principles of Christian life in the 21st century.

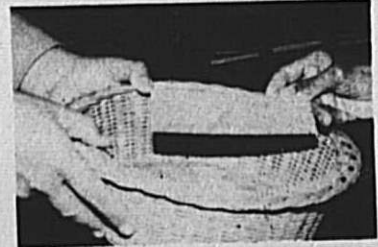
#### Conclusion

In the Liturgy of the Hours for the last week of Ordinary Time, St. Augustine has a beautiful passage that says a lot about our Journey of Hope 2001:

"Let us sing alleluia here on earth, while we still live in anxiety, so that we may sing it one day in heaven in full security... let us sing now, not in order to enjoy a life of leisure, but in order to lighten our labors. You should sing as wayfarers do—sing, but continue your journey. Do not be lazy, but sing to make your journey more enjoyable. Sing, but keep going. What do I mean by 'keep going'? Keep on making progress. This progress, however, must be in virtue; for

there are some, the Apostle warns, whose only progress is in vice. If you make progress, you will be continuing your journey, but be sure that your progress is in virtue, true faith, and right living. Sing then, but keep going."

To this, as we journey in hope, we say Amen!



The Sunday collection represents time, talent and treasure. Those who gather, count and account for the collection give of time and talents. And those who contribute financially give in all three ways, from the time they take to consider responsible stewardship to the act of sharing their resources.

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# Faith Alive!

A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1996 by Catholic News Service.

## Catholics evangelize by living faith-filled lives

By Fr. Eugene LaVerdiere, SSS

Have you ever thought of yourself as an evangelizer, as one who spreads the Gospel?

If not, if you are interested or at least curious about it, take the following simple test, answering each question with a yes or no:

Are you baptized?

Does Jesus Christ make a difference in your life?

Are you Catholic?

Do you belong to a parish?

Is Sunday Mass important to you?

Do you care about people?

If your answer to each question is "yes," you are an evangelizer! You obviously have heard the Gospel. More than that, you are already passing it on to others.

Another word for "evangelizer" would be "evangelist." But a lot of people connect the term "evangelist" with religious TV personalities or with a preacher who attracts large crowds, such as the Rev. Billy Graham, a well-known evangelist.

What I am referring to as evangelization and being an evangelizer is the common garden variety: someone like you and me.

To be an evangelizer, you do not have to know you are one. Most people do not.

You may not ever have thought of yourself as an evangelizer. It may be you are uncomfortable with the term and wonder, "Why do some people wear their religion on their sleeve?"

To be an evangelizer, you do not even have to quote the Bible. You do not have to say anything.

Most people are a bit self-conscious talking about their faith or religion. They leave that to priests, nuns, people teaching religious education, and missionaries because they believe that it is those people's job to spread the faith.

A lot of people consider faith a private matter. The topic of faith is reserved for conversations with their close, intimate friends.

You have to trust someone quite a lot to

share your faith. No one wants to be laughed at.

Actually, in order to evangelize, all you have to do is be yourself, no more, no less. If you are baptized, if Jesus Christ makes a difference in your life, if you are Catholic, belong to a parish, if Sunday Mass is important to you, and you care about people, then your very life is good news.

Evangelization is something you are, not something you do. And what you do flows from who you are.

If you answered "yes" to each of the six questions in this simple test, you embody the good news and are a living sign of the Gospel.

Look around. Consider all those other good, ordinary people in your parish. Knowing they really want to live a Christian life and be good Catholics makes a difference to all of us. We are strengthened by their sincerity and their efforts. They give us hope. They are evangelizers to us and to others.

And so are you!

Perhaps you want to do more to evangelize. Here are a few easy suggestions that will help you share the Catholic faith with others:

- First of all, think! What is most important for you in life?

You can do that kind of thinking while commuting to work by bus or subway, where everyone gets lost in his or her thoughts, or while taking a walk or working out. Perhaps what you consider most important is family, your spouse, your children, your own parents, your brothers and sisters.

- Then it is a matter of talking! This is the second point.

Talk with close friends about what you think is most important in your life. You can do that over lunch or over a cup of coffee. You may be surprised at their reaction.

A lot of people are very grateful for an opportunity to share the things that are important for them. Sooner or later, the topic turns to faith, the place of God and Jesus Christ in your life.

- The third suggestion is to read. Do you have a Bible? Perhaps you have an old one



You are an evangelizer if you are baptized, if Christ makes a difference in your life, if you are Catholic, if you belong to a parish, if Sunday Mass is important to you, and if you care about people.



CNS photos by Michael Hoyt of The Crosiers and James Baca

tucked away someplace. Take it out. Turn to one of the Gospels.

After "thinking" about what is most important to you, and "talking" about that to close friends, the Bible—like Jesus' teaching in the New Testament—will provide words and images for those things closest to you.

Very likely you will be surprised at what you find, and you will want to tell people.

Consider, for example, Jesus calming a storm on the Sea of Galilee: "Quiet! Be still!" The wind ceased and there followed a great calm (Mark 4:39).

Two thousand years later, you can still

feel the great calm. Jesus' presence brings peace to the heart.

Or consider these words from St. Paul to the Philippians (1:6), "I am confident of this, that the one who began a good work in you will continue to complete it until the day of Christ Jesus."

Those are words for the times when your spirits are low, or when you're a little down on yourself and it is good to recall your reasons for hope.

With that, you are on your way to being a pretty articulate evangelizer!

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

## Discussion Point

### Faith supports us in daily living

#### This Week's Question

Tell of a time you felt you did your best to pass faith on. What did you do?

"Most recently, it's when I work with my kids at CYO. When you talk with them about free will, and when you can see in a kid's eye that he understands making the choices Jesus wants us to make is the right thing to do, then you know you've passed on faith in an important way." (Frank Kontor, Crown Point, Ind.)

"When my eldest son was confirmed last year, I wrote him a personal letter encouraging him to keep his faith. I passed along what my faith means to me and how I hope his faith would be important in his life too, (not as) an end but a beginning." (Kathy Long, Eau Claire, Wis.)

"As a social worker, I recently answered a call from a young woman who was seeking healing in an abortion situation. She needed someone to listen. I hope that I can help her through this difficult situation, to know that God doesn't condemn her, that she can heal." (Kate Hanson, Fargo, N.D.)

"The last time it happened was with a friend who was going through a period of terrific family stress: the death of his father from cancer, and just six months later the death of his mother. As a friend, I tried to help him see that God always gives us the strength to handle whatever we have to, if we rely on him." (Tom Stoeckle, Topeka, Kan.)

"I think mostly of the times I was teaching religious education to young deaf people. I think the struggles I had communicating with young deaf children, trying to pass on the complexities of faith in a language not my own, unexpectedly prepared (me) to accept the totally unexpected deafness of my own first child." (Mary Siegle, Minneapolis, Minn.)

#### Lend Us Your Voice

An upcoming edition asks: What could you tell your children about what makes marriage work?

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



CNS photo by Joel LaVallee



Entertainment

Viewing with Arnold/James W. Arnold

# 'Tin Cup' is a fantasy tale filled with romance

Ron Shelton's 1994 baseball masterpiece, "Cobb," got little response from either critics or audiences. But now his next film, "Tin Cup," a slight romantic comedy set in the world of golf, gets some of the best reviews of the summer. Go figure.

All this suggests you should never trust critics or box-office receipts. But the films fit together nicely as tragic and comic explorations of the meaning of "success" in sports (and perhaps life).

Baseball great Ty Cobb was a "winner," a man who had everything and achieved everything and enjoyed none of it. A mean man, he was hated and died alone.

Kevin Costner's Roy McAvoy, the fictional hero of "Tin Cup," is the flip side of the coin. Despite his great talent, he's a "loser" whose daredevil instincts cost him his big chances. But he's true to himself, enjoys the sporting challenge, and although he's not a champion, makes do in life being surrounded by friends and love.

Writer-director Shelton, of course, is one of the few filmmakers who specializes in adult takes on sports ("Bull Durham" and "White Men Can't Jump"). He has some major qualifications, having been both a college basketball star in the 1960s and a serious second baseman in the Baltimore Orioles farm system.

While his sports philosophy has appeal, especially as an effective counterpunch in a culture that is obsessed with winning, Shelton's movies require a tolerance for a tone of cheerful amorality, an easygoing hedonism that reflects—gently—the standards of the times.

In the end, the movie is about, as

one of Shelton's lines puts it, "sex and golf... the only two things you don't have to be good at to enjoy." But it's not selling raunchiness.

"Tin Cup" is basically an updated Tracy-Hepburn comedy, in which boy meets girl, but he's an unkempt, lovable loser and she's already committed to a stiff who happens to be successful and rich.

Costner's Roy scratches out a living as an instructor on west Texas's seediest driving range. Beautiful and brainy Molly (Rene Russo) comes for lessons because she's in the area with boyfriend David (Don Johnson), a top golf pro and Roy's former college teammate.

It's the classic triangle, since the guys dislike each other with some intensity. David is the winner without a heart. For him, the game is a game, not an adventure or a passion. Neither is love. As Roy puts it, he "hates old people, children and dogs."

But the key motive is Molly's impact on Roy, who until now appears content to slacker along wasting his talent, making outrageous bets, drinking beer with his buddies, and sharing a dusty Winnebago with Romeo (Cheech Marin's best part ever), his pal, caddy and "counselor" on all aspects of life.

Why is Roy like this, when he's capable of so much more? Molly, who's a psychological therapist, asks the same question. Roy says, "Maybe I'm shot full of demons." For some reason, he thinks he can win the girl if he wins the U.S. Open, which may seem far-fetched. The only thing in his way, as it turns out, are "the demons."

Roy's problem is not satanic or even psychological. It's golf-related. He can't resist "going for it" by trying to make the difficult shot he knows he's capable of,



Actor Ed Burns (standing), actress Cameron Diaz, and actor Mike McGlone star in the young adult romantic comedy "She's the One," which is rated A-III for adults only by the United States Catholic Conference.

even when a more conservative approach would be smarter and probably lead to victory.

In the end, Shelton wants to say, this makes him a better human being, and an inspiration to the rest of us, if not quite a "winner."

Like most lightweight movies, this is a fantasy. Sure, this gorgeous educated lady is going to settle down with this boyish, 40-going-on-16 charmer who lives in an RV in the Tex-Mex wilderness. Sure, this guy is good enough, after a hard day or so of practice, to qualify for the Open and make a run for the title.

The best you can say is that this is the dropout's sports dream, and Costner and Russo have a lot of funny dialogue that you haven't heard before.

Another reason the movie seems fresh is that Shelton exploits the golf, which is, after all, the sport of choice for much of the world's adult middle class. Some well-known pros appear in bit parts.

Among the major moments in the film are memorable scenes when Roy has to hock his clubs, and to get them back he wins a round playing only with garden

tools, or when he wants to gamble and shoot over some trees with his "big dog" driver, but Romeo argues, and the two end up breaking nearly every club in the bag. (Roy finally pars the hole using the only survivor, a seven iron.)

The Open finale is the best, when Roy faces his defining moment, and we all discover that winning (this time anyhow) isn't everything.

(Some slices and squibs, but mostly likeable people score par for the course; flawed by unnecessary adult situations; OK for adults, but not recommended.)

USCC classification: A-III, adults.

## Film Classifications

Recently reviewed by the USCC

Bogus .....	A-II
Bulletproof .....	O
First Kid .....	A-II
The Crow: City of Angels .....	O
The Stupids .....	A-II

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

## PBS documentary on 'The West' covers epic territory

By Gerri Pare, Catholic News Service

Covering the epic territory comprising the American West is the 12-and-a-half-hour documentary "The West," airing over eight nights beginning on Sunday, Sept. 15, from 8 p.m. to 9:30 p.m. on PBS. (Check local listings to verify the program dates and times.)

The miniseries is from executive producer Ken Burns, whose previous documentary efforts include "The Civil War" and "Baseball."

The opening episode previewed, "The People," recalls the vast landscape from centuries ago when Native Americans linked their creation stories to the majestic mountains, immense deserts, bountiful forests, and pristine rivers.

To the Europeans, however, the West was a "wilderness" to be conquered, with treasures for the taking, souls to save, and new territories to claim for their mother countries.

What makes this program thoughtful viewing is how director Stephen Ives strives for a balance between presenting the history of the West as wholly inspirational, in which greed and cruelty are dressed up as enterprise and courage, or the other extreme, in which Native Americans, having suffered conquest and unjust dispossession, are summarily sanctified.

Emerging from the individual stories is a perspective that sees the West as a mixture of pride and shame. By tracing the lives of such diverse characters as Indian warriors, explorers, settlers, and railroad builders from their own words in letters and diaries, we get a glimpse into the past of a young and expanding nation.

Highlighted in the opening episode are the differing approaches used by Cabeza de Vaca, the first white man to wander the West, and the ruthless conquistador Coronado, as well as a dramatic account of the Lewis and Clark expeditions in which Indians played a crucial part in their survival.

Although the stories of these explorers may be familiar, the high quality of the visuals, employing vintage materials and exquisitely scenic cinematography, keeps the telling of the tale absorbing.

The miniseries runs over two weeks and is scheduled from 8 p.m. to 9:30 p.m. Sunday through Thursday, Sept. 15-19, and Sunday through Tuesday, Sept. 22-24. All of the episodes also repeat immediately afterward on PBS each evening from 9:30 p.m. until 11 p.m.

### "Moby-Dick"

Herman Melville's life and his most famous novel are presented for examination in "Moby-Dick," airing Sunday, Sept. 15, from 4 p.m. until 5 p.m. on cable's Learning Channel. The program is part of the "Great Books" series entering its third season on TLC.

For devotees of Melville or those who have not read his 1851 masterpiece, the program is an engrossing trip back to the mid-19th century, when whaling was a major industry.

As a young man, Melville had sailed the South Pacific on a whaler and later became a successful writer before embarking in middle age on his epic tale of Captain Ahab's obsession with vengeance against the great white whale that left him walking on an ivory stump.

As narrated by Donald Sutherland, the program weaves together re-enactments, vintage sketches and numerous scenes from the 1956 movie version starring Gregory Peck to tell of the doomed ocean-faring voyage of the Pequod.

Described as the most mysterious "character" in American literature, the great white whale is seen as a symbol for the entire cosmos by Ray Bradbury, its 1956 screenplay author. The giant mammal seems to represent different things to different characters: sheer evil to Ahab, a source of profit to Starbuck, and the awesome power of nature to Ishmael, the novel's narrator.

In fact, Melville experts point to the plenitude of metaphors and symbols in the novel as why "Moby-Dick" transcends mere adventure in favor of a multidimensional tale that incorporates themes of racial tolerance, good vs. evil, man's relationship to nature, and the existence of God.

These scholarly asides are deftly edited into the program in between profiling Melville's life and times and gradually unfolding the narrative of "Moby-Dick."

The question of whether Melville's mentor, Nathaniel Hawthorne, was more than a friend is also raised. In any event, Melville told him that he had what turned out to be a correct premonition that his whale of a tale would be a failure and that he would die in obscurity.

It wasn't until 70 years later, when Hollywood churned out two romanticized versions of his novel, both starring John Barrymore, that the book returned to the American consciousness and subsequent acclaim.

A commentator remarks that there have been new interpretations of Melville's themes in each decade of the 20th century, with current thinking stressing an environmental message warning against capitalists destroying nature.

As written and produced by Judith Hallett, the program does have the desired effect of whetting viewers' appetites to read—or re-read—the original work.

### TV Programs of Note

Sunday, Sept. 15, 9-11 p.m. (NBC) "Neil Simon's London Suite." In the tradition of Simon's "Plaza Suite" and "California Suite," this program features a comic series of interwoven vignettes that take place in a London hotel on the same day.

Tuesday, Sept. 17, 10-11 p.m. (HBO) "Back from Madness: The Struggle for Sanity." An "American Undercover" documentary reports on mental illness from the perspectives of four psychiatric patients receiving treatment.

Friday, Sept. 20, 9-10 p.m. (PBS) "Jobs: The Class of 2000." Hosted by Cokie Roberts, this special examines a program that addresses the issue of why the U.S. is the only industrialized country that does not have a system for offering its students career preparation and training.

Saturday, Sept. 21, 10 p.m.-midnight (HBO) "Gloria Estefan: The Evolution Concept." This summer concert starring Grammy-winning singer Gloria Estefan is the last U.S. stop on her world tour.

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



Twenty-fourth Sunday In Ordinary Time/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Sept. 15, 1996

- Sirach 27:30 - 28:7
- Romans 14:7-9
- Matthew 18:21-35

This weekend the Book of Sirach provides the first reading for the Liturgy of the Word.



A great gift to those who wish to live according to God's will is the collection of biblical writings called the Wisdom Literature. Beyond this religious advantage, these books offer readers a most useful insight in harmonious living strictly from the standpoint of logic.

Indeed, such was the purpose of these writings. They deliberately sought to blend theology with human reason.

They aspired to teach people how to live, but more specifically how to live with God in their lives.

The reading for this weekend can be pursued to a call for forgiveness of others. It asks people to turn from anger, and it asks people to think about their responses to the Commandments.

The second reading this weekend is from St. Paul's Epistle to the Romans.

It is very brief, but it is very practical. The reading reminds us that none of us is the ultimate governor of all that occurs. God is supreme.

Accordingly, the reading proceeds, all are responsible to God. All people are God's servants.

St. Matthew's Gospel furnishes this Liturgy of the Word with its Gospel reading.

The reading is very familiar. To understand the reading better, it is helpful to know something of the symbolism of numbers which so often appears in the New Testament.

In the time of Jesus, people used the same techniques of communication as people use today, with the same objective. They wished to convey their thoughts to others in a better way.

The parables are exercises in simile, for example. People read the parables and learn of their lessons about events or individuals in another place at another time. Yet they realize that these literary figures revealed in the biblical stories are very

much like themselves, or like others with whom they can relate.

The age of Jesus was a time generally of poor formal education, if any schooling at all. Most people could not calculate in any sense of modern mathematics, so numbers had a symbolic quality which would certainly not be the case today.

In this symbolism, seven was much more than six plus one. It was symbolic of the ultimate.

Therefore, when Jesus counseled the apostles to forgive 70 times seven, the message was that forgiveness of others should be inexhaustible. It should be lavish and vast.

As the reading continues, Jesus underscores this message by revealing that God's forgiveness is so abundant. However, human forgiveness, sadly, is not always so forthcoming.

## Reflection

The purpose of the Wisdom writings was to give people a guide for life, a guide for living life constructively with others, as well as for life with God.

These readings serve the same purpose, instructing people and inspiring them to live with each other as God would require.

A virtually universal experience among humans is that they disagree, and not uncommonly that they hurt each other.

Very practically, the readings this weekend call God's people to forgive each other. Forgiveness is a quality everyone admires, but it more easily is discussed than extended to others.

Hurts and slights and abuses can be very traumatic. However, the Lord summons us to forgive others despite the pain and the trauma of what may have been the affront.

But, in these readings, the church also reminds us that we ourselves are at times at fault. We hurt others. We offend.

The example we must follow is that of the Lord Jesus. God is supreme in our lives, and God's law is our pattern for living and for action.

God will judge us, as God judges all. None of us follows God in every instance to every degree. We fail. We sin. However, God has forgiven us much, and God will continue to respond to our contrition with forgiveness. In response, as the Gospel clearly says, we must forgive others.

## Daily Readings

Monday, Sept. 16

Cornelius, pope and martyr  
Cyprian, bishop and martyr  
1 Corinthians 11:17-26, 33  
Psalm 40:7-10, 17  
Luke 7:1-10

Tuesday, Sept. 17

Robert Bellarmine, bishop,  
religious and doctor of the  
church  
1 Corinthians 12:12-14, 27-31a  
Psalm 100:1-5  
Luke 7:11-17

Wednesday, Sept. 18

1 Corinthians 12:31-13:13  
Psalm 33:2-5, 12, 22  
Luke 7:31-35

Thursday, Sept. 19

Januarius, bishop and martyr  
1 Corinthians 15:1-11  
Psalm 118:1-2, 16-17, 28  
Luke 7:36-50

Friday, Sept. 20

Andrew Kim Taegon, presbyter  
and martyr  
Paul Chong Hasang, catechist  
and martyr  
and companions, martyrs  
1 Corinthians 15:12-20  
Psalm 17:1, 6-8, 15  
Luke 8:1-3

Saturday, Sept. 21

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

## The Catholic World of Yesterday

# Blessing of sacramentals expresses love for faith

By Winifred Pushor  
Second in a series

Religious artifacts, relics, medals, scapulars, and holy water were sacramentals that contributed to Catholic culture and distinguished us in a special way from people of other faiths.

Medals and relics that were blessed by a priest, the bishop, or the pope were especially treasured and protected.

I recall, for instance, how my father braided the leaves of the palms given out on Palm Sunday into flowerlike bunches. They were then hung by the holy pictures and stayed there for the entire year until new palms were given out on the next Palm Sunday. It was considered almost sinful to throw them in the trash. They had to be destroyed by fire because they had been blessed.

Many young girls, of which I was one, consecrated themselves to the Blessed Virgin by wearing a scapular, a small square piece of felt with a picture of the Blessed Mother on one side which was attached to strings that could be worn around the neck, with a square resting on both the back and front. The scapular was the insignia for the sodalities for young women, social groups that also had a spiritual program.

The sodality was founded by the General of the Order of Carmelites, who saw a vision of the Blessed Mother holding the scapular in her hand. Needless to say, there were no out-of-wedlock pregnancies among sodality girls who pledged themselves to emulate the pure Virgin.

Holy water fills the fonts at entrances to Catholic churches and is used in some rituals, but holy water plays a less important role today than it did for my mother and family.

My mother got very upset if we ran out of holy water in our home, and quickly arranged a trip to the church to refill the holy water jar. It was especially important to get the new holy water blessed during the Easter Vigil.

Each of us children had a holy water font by the door of our bedrooms, from which we blessed ourselves first thing in the morning and before we said our prayers at night.

Mother had a somewhat irrational fear of the fierce thunderstorms that are prevalent in the northern states in the summer-

time. I don't think my mother could have survived those storms without blessed candles and holy water. The blessed candles were lit at the first sign of a storm, and holy water was sprinkled around along with the prayers asking God's protection. As the lightning cracked and the thunder shook the house, the light shed by the blessed candle and the power of the prayers reinforced by holy water were very comforting.

Blessed candles were an essential for every Catholic home. In a time when more people died in their homes than in hospitals, Catholics kept blessed candles ready so they could greet the priest who came to bring communion to the sick or to perform the last rites. A family member would light a blessed candle and meet anyone carrying the Blessed Sacrament at the front door of the home, then escort that person throughout the house.

An important milestone for a young boy or girl was the sacrament of confirmation, which signaled the child's coming of age as a Catholic. This important event called for a photograph of the confirmand, dressed in his or her best clothes, and holding a candle, a rosary, and a prayer book.

The confirmation candle was kept as a keepsake for years. I still have the candle, decorated and embossed with religious symbols, that my father received at his confirmation.

In the church, candle-light and Catholic seemed to go together. Many of the Catholic churches, including my own, had elaborate high altars with many niches for candles. Candles profusely lit the altar for feast days and for special devotions such as Benediction, which called for big candleabras on each side of the Blessed Sacrament.

The smell of burning candles and the scent of incense pervaded the Catholic Church of my childhood.

## Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Send material for consideration to The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206.

## My Journey to God

# When on a Deserted Island

The students had left for the day when I met my son, Jonathan, in his classroom. On his desk was a stack of papers, and I started thumbing through them.

Jonathan had asked his fifth- and sixth-graders to name the three things they would need if they were stranded on a deserted island and also to explain why they chose those items.

Most of the students said they would choose a Swiss Army knife because "you can do anything with it." Many mentioned a boat. One student wanted a condominium.

The item mentioned most often was family. Some students said their family would keep them from being lonely, but I think "lonely" covered many feelings of their need for family.

What better place to go for comfort, to renew your spirit for the task of dealing with life on a deserted island?

What better place to go for guidance and wisdom than from those who have lived longer and are more experienced?



And what better place to be reminded of love, because if you cannot find love in your family it is extremely difficult to see it in the world.

By Mary Rubeck Benson

(Mary Rubeck Benson is a member of St. Simon Parish in Indianapolis.)



## The Active List

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

### September 13

St. Christopher Parish, Indianapolis, Singles and Friends will carpool to the Octoberfest at German Park on the southside. For more information, call Sandy at 317-383-9701.

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

St. Lawrence Church, Indianapolis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania will hold a Natural Family Planning class taught by the Couple to Couple League at 7 p.m. For

more information and registration, call David and Jan Caito at 317-862-3848.

St. Anne Parish, Hamburg, will hold its Annual Turkey Supper from 4:30-7:30 p.m. in the church hall. Raffle, bakery items, country store, door prize, and face painting will be featured.

The Catholic Charismatic Renewal of Central Indiana will hold a bilingual Mass and healing service at 7 p.m. at St. Mary Church, 317 N. New Jersey St., Indianapolis. Fr. Noel Mueller will be the celebrant. For more information, call 317-927-6900.

The Divine Mercy Chapel will celebrate its 7th anniversary of Eucharistic Adoration with an anticipation liturgy of the Triumph of the Cross at 7:30 p.m. in the chapel at Marian College, 3200 Cold Springs Rd., Indianapolis. Refreshments afterwards. For more information, call Mary Ann Schuman at 317-926-1963.

### September 13 & 14

St. Philip Neri Parish, Indianapolis, will hold its

Parish Festival starting at 5 p.m. on Friday and 3 p.m. on Saturday, featuring dinners, Monte Carlo, and children's games. No admission.

### September 14

St. Joan of Arc Parish, 4217 Central Ave., Indianapolis, will hold seventh annual "French Market" from noon to 9 p.m. A French menu, entertainment, games, artisans, silent auction, and raffle will be featured.

### September 14 & 15

St. Gabriel Parish, 232 W. 9th St., Connorsville, will hold its Fall Festival from 6-10 p.m. on Saturday and from 11 a.m.-6 p.m. on Sunday. Dinners, games, and raffle.

### September 15

St. Anthony Parish, Clarksburg, and St. John Parish, Starlight, will hold the "Be Not Afraid Family Holy Hour" each Sunday at 6 p.m.

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

St. Patrick Church, Indianapolis, will have Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

Our Lady of Peace Cemetery, 9001 Haverstick Road, Indianapolis, will hold an open house from 1-5 p.m. For more information, call Ann at 317-574-9989.

As part of its Centennial Celebration, Mt. St. Francis Friary and Retreat Center will hold a centennial celebration and open house from 2-5 p.m. with guided tours of the facility and a Centennial Exhibit. Refreshments will be served. For more information, call 812-923-8817.

St. Patrick Parish, Indianapolis, Women's Club will hold its monthly card party at 2 p.m. in the Parish Hall. Admission is \$1. Door prizes and refreshments.

Holy Cross Parish, Indianapolis, will celebrate its centennial year closing liturgy at 10:15 a.m. followed by a reception in Kelley gymnasium. Anyone with a past or present connection to Holy Cross is asked to attend. For more information and reservations, call 317-637-2620.

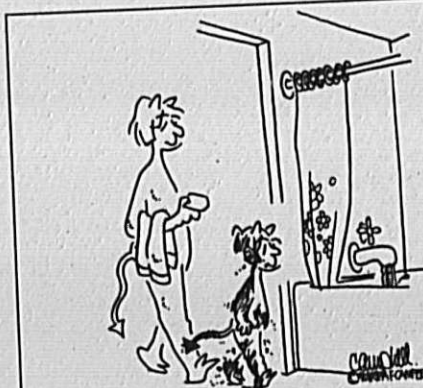
St. Lawrence Parish, Indianapolis, will hold an Octoberfest from 1-5 p.m. Dinner, booths, Moon Walk, and music have been planned. Everyone is welcome.

The Little Sister of the Poor and residents of St. Augustine Home for the Aged will hold a Holy Hour to pray for vocations in the chapel, beginning at 4:15 p.m. Everyone is welcome.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis, will hold a Euchre Party in the Ryan Hall gymnasium at 2:30 p.m. Admission is \$3 per person and is sponsored by the Altar Society.

### September 15-20

The Benedictine Inn and Conference Center, Beech Grove, will hold a guided retreat "Harvesting Justice" starting at 6:30 p.m. on Sunday through 1:00 p.m. on Friday. For fee information and registration, please call 317-788-7581.



"I thought cleanliness was next to godliness."

© 1996 CNS Graphics

### September 16-18

Holy Angels Parish, 28th and Dr. Martin Luther King Jr. Sts., Indianapolis, will hold "Revival '96" at 7 p.m. Rev. Donald Sterling of Baltimore, Maryland, will present "Order My Steps" a time for prayer, preaching and praise. Everyone is welcome.

### September 17

St. Christopher Parish, Indianapolis, Singles and Friends will gather in the parking lot of the Children's Museum at 7 p.m. to attend the Cinedome Theater. For more information, call Sandy at 317-383-9701 or Will at 317-328-8186.

Marian College, Indianapolis, will hold a Mature Living

Seminar "Appreciating Diversity" titled "Contemplative Life: A Visit to the Carmelite Monastery" presented by Sister Jean Alice McGoff from 10 a.m. to noon. For more information, call 317-929-0123.

The St. Gerard Guild will hold its annual membership luncheon at 11 a.m. at the Crystal Yacht Club, 6729 Westfield Blvd., Indianapolis. Tickets are \$18. For more information and reservations, call 317-849-3544.

Our Lady of the Greenwood Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

—See ACTIVE LIST, page 15



## The public is invited to St. Mary's Homecoming Picnic

302 E. McKee Street, Greensburg, Indiana  
(Just off Hwy. 421 South)

Sunday, September 22, 1996  
10:30 a.m. - 5:00 p.m.

Fried Chicken or Roast Beef Dinners



10:30 a.m. - 2:30 p.m. In gym (carry outs until 3:30 p.m.)  
Adults \$6 • Children (3-10) \$3 • 2 and under FREE

Raffle - 5:00 p.m.

\$1,000 cash, \$500 cash, Many other prizes

Bingo • Prizes • Games • Country Store

## Eucharistic Renewal at St. Thomas the Apostle

523 South Merrill St., Fortville, Indiana

The first Friday of each month beginning in September, there will be an evening of Eucharistic renewal in our parish.

On October 4, we will begin as usual with Mass, followed by Exposition of the Blessed Sacrament, followed by the Rosary. After the recitation of the Rosary, following the talk on the Eucharist, we will end with Benediction.

Please mark your calendar to attend the first Friday each month, and come join us and be renewed in the TRUE PRESENCE OF JESUS CHRIST IN THE BLESSED SACRAMENT OF THE EUCHARIST.

If there are any questions, please call 317-485-5102.

## ST. PHILIP NERI

550 North Rural Street, Indianapolis, Indiana

Friday, September 13  
7:00 p.m. - Midnight

Saturday, September 14  
3:00 p.m. - Midnight

Featuring Monte Carlo  
Fun and Games for the Children

Saturday, 3:00 p.m.

All Star Celebrity SOCKS Auction  
with the Raffle following

Roast Beef Dinner 5:00 - 8:00 p.m.  
Adults \$6.00 Children \$3.00

Secured Parking Lot

PARISH FESTIVAL



## The Active List, continued from page 14

The "Be Not Afraid Holy Hour" will be held at the Waiz's home in Jeffersonville at 7 p.m.

The Family Life Office of the Archdiocese of Indianapolis will hold a six-week session "Divorce and Beyond" series for separated and divorced Catholics from 7-9 p.m. each Tuesday at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Fee is \$20 for the six week series. Pre-registration is required. For more information, call 317-236-1586.

### September 18

The Catholic Widowed Organization will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, from 7-9 p.m.

Calvary Cemetery Chapel, Indianapolis, will hold a Mass at 2 p.m. All are welcome.

At Immaculate Heart of Mary Church, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The "Be Not Afraid Family Holy Hour" will be held at 7 p.m. at Holy Family Church, New Albany. All are welcome.

### September 19

Sacred Heart Parish, Indianapolis, will hold a family rosary night at 7 p.m. All are welcome.

The Benedictine Inn and Conference Center, 1402 Southern Ave., Beech Grove, will hold its second session in the fall program series "God as Source of Life" presented by Rev. Hilary Ottensmeyer from 7-9 p.m. For registration information, please call 317-788-7581.

St. Lawrence Church, 4650 N. Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

### September 20

St. Christopher Parish, Indianapolis, Singles and Friends will attend Game Night hosted by the King's Singles in the youth house behind Christ the King Church. For more information, call Mike at 317-879-8018.

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

St. Lawrence Church, Indianapolis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

The Catholic Charismatic Renewal of Central Indiana will hold a Mass and healing service at 7 p.m. at the Marian College Chapel, 3200 Cold Springs Road, Indianapolis. For more information, call 317-927-6900.

### September 20-22

St. Thomas More Parish, 1200 N. Indiana St., Mooresville, will hold Apple Fest featuring dinners, Monte Carlo, fashion show and crafts. For time and more information, call 317-831-1431.

### September 21

St. John Parish, Starlight, will host Dr. Margaret Ralph from the Diocese of Lexington, Ky. for a presentation on a Catholic approach to the Bible from 8:30 a.m.-12:45 p.m. Fee is \$5. For more information, call 812-923-7659.

A Catholic Family and Home Schooling Conference will be held at St. Augustine Home for the Aged at 2345 W. 86th St., Indianapolis, beginning with 8 a.m. Mass. Sponsored by Seton Home Study School.

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 1 p.m. to attend the Eiteljorg Museum Western Fest and Chili Cook-Off. For more information, call Sandy at 317-383-9701.

Holy Trinity Church, 902 N. Holmes Ave., Indianapolis, will sponsor Armchair Horse Racing starting at 6:30 p.m. Admission is \$4 at the door. Price includes sandwiches, snacks and soft drinks. For more information, call Sue Ann Yavanovich at 317-638-9509.

St. Matthew Parish, 4100 E.

56th St., Indianapolis, will hold Fun Fest '96 featuring food, prizes, children and adult games from 3-10 p.m.

### September 22

St. Mary Parish, Greensburg, will hold "Homecoming" from 11 a.m.-4 p.m. Chicken dinners, games for children and adults will be featured.

The Sacred Heart secular Franciscan fraternity will meet at Sacred Heart Chapel, 1530 Union St., Indianapolis at 3 p.m. starting with Franciscan service and Benediction followed by a business meeting. For more information, call Ben Cerimele at 317-888-8833.

St. Anthony Parish, Clarksville, and St. John Parish, Starlight, will hold the "Be Not Afraid Family Holy Hour" each Sunday at 6 p.m.

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

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey, St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

St. Mary's Rexville Schoenstatt Center, Madison, will hold a Schoenstatt Holy Hour including Mass at 2:30 p.m. The center is located .8 mi. E. of U.S. 421 S. of Versailles. For more information, call Fr. Burwinkle at 812-689-3551.

### September 22-26

The Parish Mission of St. Lawrence Parish, 4650 N. Shadeland Ave., Indianapolis, will hold sessions starting on Sunday from 7:30-9 p.m. and from 7:30-8:30 p.m. Monday through

Thursday. Benediction and confession will follow each session and a papal blessing will be given at the conclusion of the mission. For more information, call Rosemary Coraggio at 317-849-1002.

### 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. Plus X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Dela-

ware, 5:45 p.m. THURSDAY: Msgr. Downey Knights of Columbus Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m. by the Couple to Couple League at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

## Advertise in The Criterion! Indiana's Largest Weekly Newspaper

### Oldenburg Academy Lucky Buck Weekly Drawing

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Phone \_\_\_\_\_  
Seller \_\_\_\_\_

### Oldenburg Academy 1996 - 1997 Lucky Buck Weekly Drawing (All proceeds benefit the students.)

52 Weekly Drawings ..... \$ 100.00 each week  
12 Monthly Drawings ..... \$ 500.00 end of month  
2 Grand Prize Drawings ..... \$1000.00 Dec. 20, 1996  
\$1000.00 Aug. 15, 1997

### DONATION: \$20.00

Mail check to: Oldenburg Academy, 1 Twister Circle,  
Oldenburg, IN 47036  
(812) 934-4440 or (812) 933-0737



### St. Thomas More APPLEFEST & PIG ROAST

Friday, Sept. 20  
Chili Supper, 5:00 p.m.  
Adults Only Night, Monte Carlo,  
Silent Auction 8:00 p.m.  
Saturday, Sept. 21  
Pig Roast, 11:00 a.m.  
Crafts, Show Choirs,  
Tea & Fashion Show  
Sunday, Sept. 22  
Chicken & Noodles, 11:30 a.m.  
Raffles and more

1200 N. Indiana St., Mooresville  
For more info 831-1431

Don't Forget...

## St. Louis Church FESTIVAL

BATESVILLE, INDIANA  
(I-74 & SR 229 - One Hour from Indianapolis)

Sunday, September 15  
10:30 AM - ????

Fun for Everyone!!



## First Annual Irish Fest Presented by George Killian's Irish Red



Indiana State Fairgrounds  
Saturday, September 14, 1996 10 am-10 pm

Join the Irish Community for a day of  
celebrating Irish culture!

- Notre Dame/Purdue Football Game-1:30 pm
- (Big Screen TV in Natural Resources Building)
- Irish Marketplace
- Wee Folk Area
- Irish Music & Entertainers
- Traditional Irish Mass-4 pm
- Crafts & Workshops
- Cultural Area
- Ethnic Food & Drink

Children 5 & Under Free!  
\$5 Day of Event



## St. Bartholomew School 16th Annual Fall Festival

27th & Home Ave., Columbus, Indiana

Sept. 13th and 14th  
(5:00 PM-10:00 PM Both Days)

Fun for the entire family

Fri. - Fish Fry 5 PM-8 PM

Sat. - Barbecue Chicken 5 PM-8 PM



## Youth News/Views

# 'Cousin Willie' and wife lead New Albany's Work of Angels Campaign

St. Bernard, Frenchtown parishioners Doris and Wilfred "Cousin Willie" Sieg of Ramsey invited people from southern Indiana to be a "Guardian Angel" for youth at a fund-raising dinner on Aug. 27 at the Huber's Family Farm in Starlight.

The event benefited Catholic Youth Ministries in the New Albany Deanery, and raised nearly \$20,000 through pledges made by the 150 people in attendance.

The Siegs have built a thriving popcorn business which includes their popular "Cousin Willie" brand popcorn featuring a picture of Wilfred, also known as "Cousin Willie," on the box.

The Siegs are the honorary chairpersons of the New Albany Deanery's 1996 Work of Angels Campaign, and have been long-time supporters of youth ministry in southern Indiana. Many of their 13 children have been involved in deanery youth ministry activities.

"Over the years, our own kids have attended many retreats," Wilfred Sieg said, "and several were involved in youth ministry leadership. We've

always encouraged them to participate in youth ministry activities because they get to meet so many other wonderful young people."

The dinner was a kick-off to the deanery's annual fall youth ministry campaign.

Ray Lucas, deanery director of Catholic Youth Ministries, said the Work of Angels Campaign will invite the support of other southern Indiana residents through a fund-raising letter mailed to Catholics in the New Albany Deanery.

Lucas said all proceeds from the campaign will help support youth ministry programs in Harrison, Clark and Floyd counties.

"We're fortunate to have a community here in southern Indiana that is so committed to young people and making sure there are opportunities for them to grow in the Catholic faith," Lucas said.

"We're able to provide a wide variety of programs for our teen-agers and young adults because of the generous nature of folks like Wilfred and Doris Sieg, and the many others who already have made



Work of Angels Campaign chairpersons Wilfred and Doris Sieg from St. Bernard Parish in Frenchtown celebrate the start of the New Albany Deanery's 1996 fund-raising effort with southern Indiana teen-agers during an Aug. 27 dinner at Starlight. The campaign will benefit deanery Catholic Youth Ministries programs and activities.

commitments to youth ministry through this campaign."

Catholic Youth Ministries in the New Albany Deanery provides athletics, retreats, leadership, training, youth conferences, social and service activities, and youth Masses, in addition to other services for teen-agers in southern Indiana.

During an address at the Aug. 27 campaign dinner, Wilfred and Doris Sieg

praised the New Albany Deanery Catholic Youth Ministries' long tradition of excellence in its youth programming and advocacy for teen-agers.

"The experiences our kids get today through youth ministry helps to align them towards the goal of being good Christian adults," he said.

"This youth ministry is a wonderful thing for our young people," she said, "and I truly believe it is the work of angels."

## Catholic Relief Services teaches hunger awareness

A pilot program of Catholic Relief Services to teach Catholic youths about world hunger and poverty is being expanded nationwide, according to Catholic News Service.

"Food Fast," used in nine states last year, teaches youths about world hunger, its causes, and the work of CRS, the U.S. bishops' overseas relief and development agency. It also informs youth about moral responsibility and how to act on it.

"When young people gather together to discuss global issues relevant to their local communities, they learn that they can do something to live in solidarity with their brothers and sisters in other countries," said Louise Wilmot, deputy executive director of CRS, in a statement to CNS about the expansion.

"Food Fast" is a tangible way for our young people to demonstrate Christian commitment to care for the dignity of each human being," she said.

The program is designed for Catholic high schools, parish religious education classes, and youth groups. It encourages youth to get involved in social action, and revolves around a 24-hour fast, usually conducted at a school gym or a parish center.

Students participate in discussion groups and sessions on critical thinking, communication, and letter-writing on global issues.

As a follow-up, the teens are encouraged to participate in the CRS Lenten program "Operation Rice Bowl" or a local hunger walk. Youth also are invited to support the sale of handicrafts through Work of Human Hands, a nationwide catalogue available through CRS.

Materials for "Food Fast" include a coordinator's manual with work sheets to photocopy, as well as buttons and folders for participants.

For more information about this new CRS educational program, telephone the Catholic Relief Services headquarters in Baltimore, Md., at 800-222-0025.

Greenwood Park Mall is the site of the third annual Greater Indianapolis Southside College Fair on Tuesday, Oct. 1, from 6 p.m. until 8:30 p.m.

The fair is sanctioned by the Indiana Association of College Admissions Coun-

selors and is sponsored by the University of Indianapolis and 16 southside high schools in Marion and Johnson counties.

Students in grades nine through 12 and their parents will register at their high school table in the center stage area of the mall. Fair displays located throughout the mall will enable students to meet with representatives from 100 colleges and learn about admissions, scholarships, financial aid, athletics, SAT and ACT information, and other helpful advice.

Additional information is available from guidance counselors at area high schools and from the Admissions Office at the University of Indianapolis. For more information, contact Ron Wilks, associate director of admissions for the University of Indianapolis, at 317-788-3216.

Participants include Roncalli, Scaccia Memorial, Arsenal Technical, Beech Grove, Center Grove, Edinburgh, Lutheran, Emmerich Manual, Franklin Community, Franklin Central, Greenwood, Indian Creek, Perry Meridian, Southport, Warren Central, and Whiteland Community high schools.

St. Gabriel School fourth-grader Michelle Fosy of Indianapolis recently was named a winner in the 1996 Kid's Hall of Fame.

The Kid's Hall of Fame search was for young people who are making a difference in the world today. All of the winners have made significant contributions to their family, school and community.

The United States Achievement Academy recently announced that St. Augustine parishioner Andrew Molnar Jr. of Jeffersonville has been named a United States National Award winner in foreign language, honor roll, leadership and service, speech and drama, and student council. He attends Parkview Middle School in Jeffersonville.

The academy recognizes less than 10 percent of all American high school students. Andrew's biographical information will appear in the United States Achievement Academy's official Collegiate Yearbook, which is published nationally.

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## Young Adult Scene

Young Adult Forum/Tom Ehart

## Young adults: What we really want and really need

We're the last half of the Baby Boomers, the 20 and 30 somethings you read about and see on TV. And we've inherited a wounded church; a church divided, rife with scandal and internal warring. We've seen many of our heroes and heroines in the church fall and lose heart, abandoning us to the world, leaving behind the faith and the church they gave us. We've watched as bizarre and laughable trends have been introduced into our times of worship, causing us to question whether or not those who were supposed to be learned had progressed beyond a grade school mentality. We've listened to meaningless talks which are full of the same Orwellian Newspeak we read about in "1984"—lots of buzz words which meant nothing to us because they were just empty words.

It's time for us to claim what is rightfully ours! We want God—not Mother Earth. If we want yoga we'll go to the YMCA and if we want New Age we'll go to our local health food stores.

We want Jesus, the rock—not Rock and Roll stars. If

we wanted to see a live show, we'd go to our local stadiums and concert halls, not Mass.

We want the Holy Spirit—not crystals, witchcraft and TM (which often come disguised in packages labeled "catholic"). We can get that stuff in novelty stores or the movies.

We want Mary, a model of purity and faith—a true feminist—not rebellion, anger and vanity.

We want a church of Christ—not a church of men. A church where love is the central means of support, not money. A church where we know we are Christians by the love we sing out loud about, not by our frantic flights from the church parking lot the minute Mass is over.

We want a church on fire with the truth which Christ gave us; that same fire that filled the apostles at Pentecost and burned in their souls on the road to Emmaus—not a church full of man-made agendas.

We want a church where holiness, godliness and peace are the things we strive after, not titles, positions and fame.

We want real leaders; positive role models who are ready to lead us to God, not playboys and playgirls entertaining cocktail parties.

And here's what we need.

We need God to be the center of our lives, especially our sacramental lives, and we need to hear again that,

yes, it is truly, 100 percent Jesus miraculously present in the Eucharist.

We need the Holy Spirit to help us conquer the Spirit of Darkness who pervades our society like the fires of hell itself. And we need those who are willing to help us discern the gifts that the Holy Spirit has given us so we can use them for God's greater glory.

We need to reclaim Mary not only the Mother of God but as our mother also, and we need to re-awaken the importance of her life on the outcome of salvation history.

We need a church unafraid to stand up for the faith and morals which have been handed down to us by Christ and his successors under the guidance of the Holy Spirit, a church unafraid to call sin by its very name, a church that is unwavering in its commitment to stand by the truths of Christ which are continually attacked by the world.

And we need leaders who are willing to sacrifice themselves for us so that we can find the truth, keep the truth, and nurture so that we and those who follow us will be assured a chance to see God face to face. We need leaders willing to be holy, humble and full of love at the risk of being betrayed, slandered and even put to death so that others may see by their witness that they believe in what they preach. And we need leaders who are willing to be Christ for us so that we can learn to be Christ for those who are yet to come.

Wouldn't Christ want and need this too?

## Major study to cover Anglo, Latino Catholic young adults

By Jerry Filteau, Catholic News Service

WASHINGTON—A team of researchers headed by sociologist Dean R. Hoge is launching a major study of young adult U.S. Catholics with a \$494,905 grant from the Lilly Endowment.

They will research the spiritual needs and values, the religious training and the sense and character of Catholic identity among Anglo and Latino Catholics in the 20-29 and 30-39 age groups.

The researchers are starting from an assumption that "a strong Catholic identity probably will be harder to achieve in the future," Hoge said. "There is strong debate in Catholic circles about religious education, Catholic identity and the best approach in the future," he added.

Hoge is chairman of the sociology department of The Catholic University of America and has long been a leading figure in research of U.S. Catholics.

Also on the research team are William Dinges, an associate professor of religion and religious education at Catholic University; Juan Gonzalez Jr., a professor of sociology at the California State University Hayward; and Notre Dame Sister Mary Johnson, a professor of sociology at Emmanuel College, Boston.

The team has been developing the study for the past year and a half with a \$49,000 planning grant from Lilly.

It parallels a study of Presbyterian young adults Hoge conducted in 1990, which resulted in the book "Vanishing Boundaries."

That study analyzed religious beliefs, attitudes and practices of some 500 baby boomers and 125 pre-boomers who in their teen years had been confirmed in the Presbyterian Church. It was designed to assess reasons behind the substantial membership losses of the mainline and liberal U.S. Protestant churches from the late 1960s through the '80s.

In the Catholic study, researchers plan to seek responses to an extensive questionnaire from 800 people—200 Latinos aged 20-29 and 200 aged 30-39, and 200 Anglos in each of those age groups.

In addition, there will be 12 focus-group sessions and more in-depth personal interviews with 80 of the 800 questionnaire respondents, Hoge said.

He said the study participants will be sought out through scientific random sampling from confirmation lists of 40 parishes in nine dioceses, chosen to be representative of the nine U.S. census regions and of the Latino and non-Latino Catholic populations in those regions.

He said the research team is including Latinos as a distinct component "because the Latino Catholic community is growing rapidly and it is important to keep in touch with the issue."

## Elderhostel planned

The Saint Mary of the Woods College Office of Continuing Education will host an elderhostel entitled "China: Mystery and Majesty" Sept. 22 through Sept. 28. The cost of the program is \$340 per person and includes all meals, lodging, and activities. For more information call 812-535-5148.

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## Question Corner/Fr. John Dietzen

# About literal and literalist Bible interpretations



**Q** This is a follow-up question to your column of several weeks ago on literal interpretation of Scripture.

You say the church documents have a problem with fundamentalist literal ways of understanding the Bible. But isn't it rather selective in applying literal and non-literal solutions?

A Protestant friend agrees that God often speaks symbolically or metaphorically in the Bible, as in the story of Jonah and the large fish.

But he is puzzled then by our insistence on a literal interpretation of the words of transubstantiation spoken by Jesus at the Last Supper.

Our response has been that this literal interpretation is the core of our faith and is not a matter about which we're inclined to speculate or seek a rational explanation.

Can you help him, and us, over this seemingly uneven application of literal and non-literal understandings of the Bible? (Indiana)

Thus, a predominant purpose of biblical scholarship today is to discover that literal meaning with every available scientific and historical method.

If you think about what I've said, it is clear that the genuine literal sense of a passage may very well be the plain, self-evident meaning. It is not necessarily one that changes significantly under scholarly scrutiny.

When the Gospels say Jesus "breathed his last" and died, for example, they mean just that, he died, even though scholars continue to uncover further profound messages underneath these and other parts of the Passion story.

In the same way, our tradition has accepted the words of the Lord at the Last Supper "literally" because massive evidence supports that interpretation.

The earliest Christians, including St. Paul himself, obviously took these words at face value. For them, the bread and cup shared in the celebration of the Lord's Supper were, with no ambiguity or shaded meaning, truly the body and blood of Jesus.

Christians will forget that fact, says Paul, only at great spiritual peril (1 Corinthians 11:23-34).

This belief of the first Christian generations is highly significant for us Catholics and many other Christians. The final interpreter of the Bible, especially the Christian Scriptures, is the living church, the assembly of believers in Jesus who produced those Scriptures in the first place under the inspiration of the Spirit.

As the above-mentioned document reminds us, it is the believing community that provides the truly adequate context for interpreting the words of Scripture.

Faith and the Holy Spirit enrich this study. And "church authority, exercised as a service of the community, must see to it that this interpretation remains faithful to the great tradition which has produced the texts" (I-C-1).

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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**A** The whole matter comes down to what one means by literal.

You may recall that, in the column to which you refer, I distinguished between what are often called literal and literalist understandings of Scripture.

Literalist interpretation means translating and understanding a passage simply word for word, generally seeing in it the meaning those words would have if they were written today. Historical context, changes in language and so on are considered irrelevant.

It is this "fundamentalist" approach to the Bible that contrasts with the major thrust of Catholic and most other exegesis today.

The literal sense of a Bible passage, on the other hand, is the meaning expressed directly by the inspired human authors, the meaning that the author of each passage intended when he wrote it.

As a major Catholic document puts it, this literal sense is the fruit of inspiration, the meaning intended by God as principal author ("Interpretation of the Bible in the Church," Pontifical Biblical Commission 1993; section II-B).

## 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.

**BARTH, Eugene Sr.**, 99, St. Andrew, Richmond, August 30. Father of Joan, Bernadette, Joseph, Eugene Jr., John Barth, Imelda Ramsey, Elizabeth Morton; grandfather of 23; great-grandfather of 38.

**BRADY, Mary Josephine** (Wells), 78, Holy Name, Beech Grove, August 27.

Mother of Patricia Overman, William T., David A. Brady; grandmother of 15; great-grandmother of 20.

**FAENZI, Alex F.**, Sr., 68, Little Flower, Indianapolis, August 24. Father of Alex Jr., David L. Faenzi; son of Otto Faenzi; brother of Louis Sr., George Faenzi, Mary Whalin, Joan Wilson; grandfather of two; step-grandfather of two; step-great-grandfather of four.

**GRAF, James P.**, 67, St. Joseph Hill, Sellersburg, September 2. Husband of Evelyn Graf; father of Paula, Stephen Graf, Debbie Stumler, Carla Popp, Nancy Lynch; brother of Ralph, Elmer, Cletus, Sr. Mary Mark, Sr. Dorothy, Alice Graf; grandfather of seven.

**HEEB, Albert P.**, 93, St. Gabriel, Connersville, September 2. Uncle of Louis J. Heeb, Ellen Anne Doubet.

**HERBERT, Florine M.**, 87, St. Mary, Rushville, September 5. Mother of Angela Godar, Becky Stewart, Mary Hoening, Carolyn Risk, Jeanie Hawley, Ruth Carr, Louise Hayes, Patsy McVey, Lloyd J., Virgil W., Jerry B., Walter H. Herbert; grandmother of 51; great-grandmother of 56.

**HILBERT, Irwin J. Jr.**, 79, St. Joseph, St. Leon, August 26. Husband of Mary Hilbert; father of Anthony Hilbert; stepfather of Cornelius Feller, Margaret Weldshofer; brother Hilda Donovan; grandfather of four; great-grandfather of 10.

**KANE, Lucina A.**, 90, St. Anthony of Padua, Clarksville, August 22. Mother of James J., Thomas L. Kane, Josephine Farry, Patricia A. Morgan; grandmother of 19; great-grandmother of five; great-great-grandmother of 10.

**KELLEY, Margaret E.**, "Peg," 81, St. Margaret Mary, Terre Haute, August 30. Mother of Paul II, William Kelley; sister of Veve Schesler; grandmother of five.

**KELLEY, Stephen P.**, 41, St. Anthony of Padua, Clarksville, August 21. Husband of Janet G. (Lamb) Kelley; stepfather of Misty S., Samantha M. Lamb; son of Paul C., Geneva C. Kelley; brother of Joseph L., Thomas E. Kelley, Felecia A. Nichols, Patricia S. Fehribach, Teresa L. Taylor.

**KLINSTIVER, Kathleen**, 78, Our Lady of Perpetual Help, New Albany, August 28. Mother of Ellen K. Seabrook, Karen Dick; sister of Mildred Heuser; grandmother of one.

**LILLY, Raymond J.**, 86, St. Mary, New Albany, August 27. Father of Thomas E., Steve Lilly, Mary Ann Flatt, Martha Jane Combs; brother of Bernard, Ralph, Edward Lilly, Viola Montague, Evelyn Bostock; grandfather of 14; great-grandfather of 25.

**MESCALL, Frances A.** (Slayman), 89, Little Flower, Indianapolis, September 1. Mother of James M., Daniel F., John J., Patrick D., Gerald T. Mescall, Rita Carl Krauth; grandmother of 28; great-grandmother of 27.

**METZLER, Frank**, 94, Holy Guardian Angels, Cedar Grove, August 29.

**MIDDENDORF, Martha**, 87, St. Joseph, St. Leon, August 29. Mother of Ann Bernzotti, Mary Rath, Joseph Jr., Jack Middendorf; grandmother of 14; great-grandmother of 17.

**MOOS, Bernard L.**, 75, Holy Trinity, Indianapolis, August 28. Father of Debra Champ, Sandra Steffi; brother of Albert, Philip, Robert Moos, Dorothy Marliotto; grandfather of three.

**STULL, James**, 60, St. Joseph, Shelbyville, August

31. Husband of Brenda Stull; father of Kevin, Laurie, Jason Stull.

**SULLIVAN, Kathryn T.** (Terhune), 88, St. Christopher, Indianapolis, August 31. Mother of Donna Weiler, Diana Chenoweth; grandmother of 12; great-grandmother of 23; great-great-grandmother of two.

**TAUBE, Hilda E.**, 92, St. Andrew, Richmond, September 1. Aunt of several nieces and nephews.

**WARNER, Rosa M.**, 77, Little Flower, Indianapolis, August 26. Wife of Jack Warner; mother of Jack S. Warner Jr., Marilyn Stratmeier, Helen Heckman; grandmother of eight.

**WEBSTER, Charles Jr.**, 75, St. Augustine, Jeffersonville, August 29. Uncle of Anthony D. Smithers, Bryon G. Ellis.

**WINKEL, Theodore A.**, 68, Prince of Peace, Madison, September 3. Brother of Joseph P., Rose Mary, Dorothea, Catherine F., Mary Margaret Winkel, Betty Ann McCord, Dolores Spoonmore, Carolyn Smith, Martha Torline.

## Providence Sister Mary Gonzaga was teacher

Providence Sister Mary Gonzaga Lufkin died on Sept. 3 at St. Mary of the Woods. She was 79.

The Mass of Christian Burial was celebrated on Sept. 5 at the Church of the Immaculate Conception at St. Mary of the Woods.

The former Catherine Elizabeth Lufkin was born in Chelsea, Mass., and entered the Sisters of Providence in 1935. She professed final vows in 1944.

Sister Mary Gonzaga served at St. Philip Neri, St. Joan of Arc, and Immaculate Heart of Mary schools in Indianapolis, as well as schools in Illinois, Maryland, and Massachusetts.

## Franciscan Sister Rita Jane Moers dies at age 92

A Mass of Christian Burial was celebrated for Franciscan Sister Rita Jane Moers at the motherhouse in Oldenburg Sept. 10. She died on Sept. 8 at 92.

Born in Evansville, she entered the Oldenburg Franciscan community in 1925 and professed her final vows in 1930.

Sister Rita Jane taught at St. Joseph, Shelbyville; St. Christopher, Indianapolis and at schools in the Evansville Diocese, in Ohio, Missouri and Kentucky. She retired in 1979.

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**Deadline:** Thursday, 4:30 p.m., 8 days in advance of Friday publication date.

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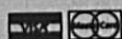
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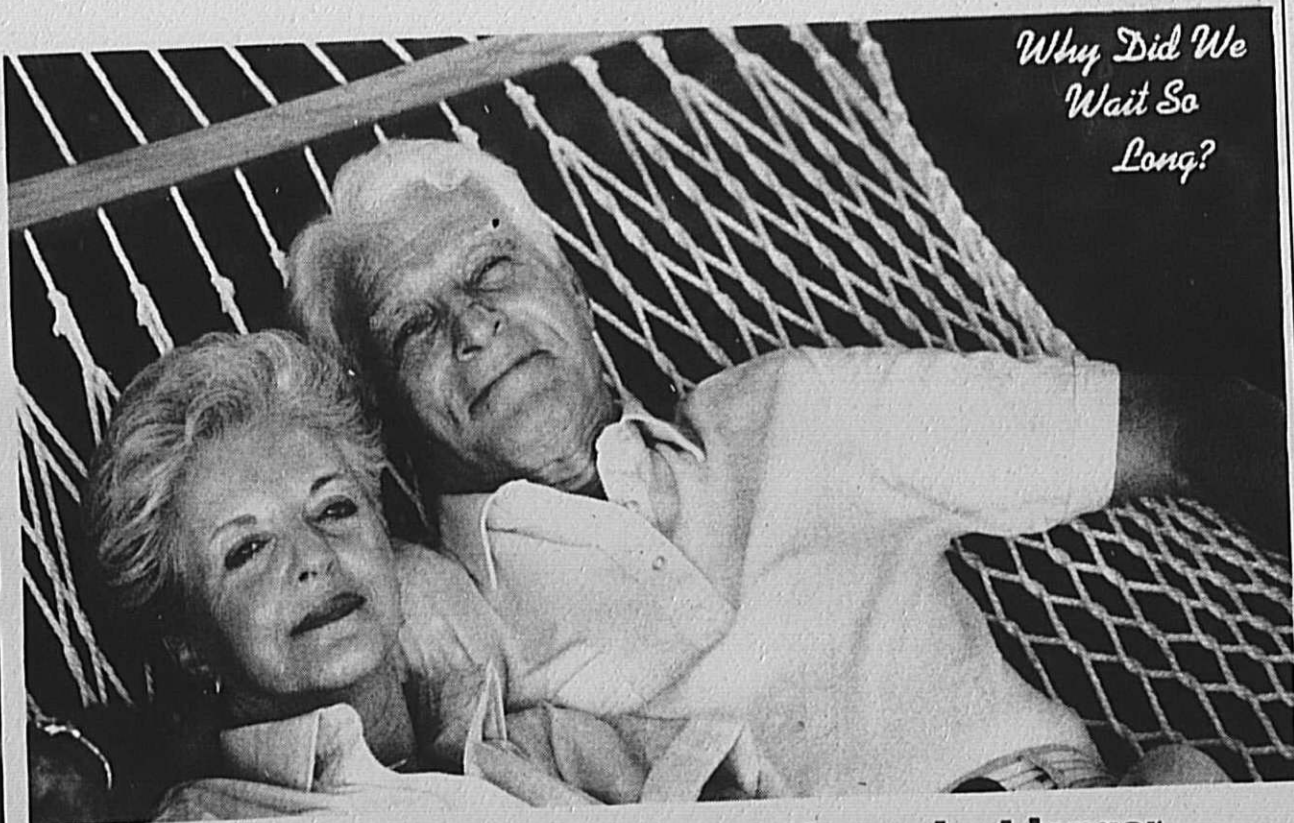
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