



The Criterion

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September 20, 1996

U.S. bishops' largest public protest ever

More than 60 bishops, including all eight cardinals, stand vigil at U.S. Capitol to urge override of partial-birth abortion ban

By Jerry Filteau, Catholic News Service

WASHINGTON—Nothing—not war, slavery, civil rights, the Great Depression—had ever brought such a large assemblage of U.S. Catholic bishops together in a public demonstration on federal property.

More than 60 bishops stood vigil and prayed on the West Terrace of the Capitol Sept. 12.

The group included all eight of the nation's cardinals and at least 10 other archbishops.

It included the current president of the National Conference of Catholic Bishops, Bishop Anthony M. Pilla of Cleveland, and all three former NCCB presidents who

are not retired: Cardinals William H. Keeler of Baltimore and Joseph L. Bernardin of Chicago and Archbishop Daniel E. Pilarczyk of Cincinnati.

Their aim: a congressional override of President Clinton's veto of the Partial-Birth Abortion Ban Act. The vigil took place just a week before the House was due to take a veto override vote.

Their reason: In bluntest terms, in partial-birth abortion the bishops see the nation moving from abortion to infanticide. And they think most of the nation's print and electronic media have failed to report the story clearly.

On no other U.S. policy debate in memory has the U.S. Catholic hierarchy taken such a high public profile.

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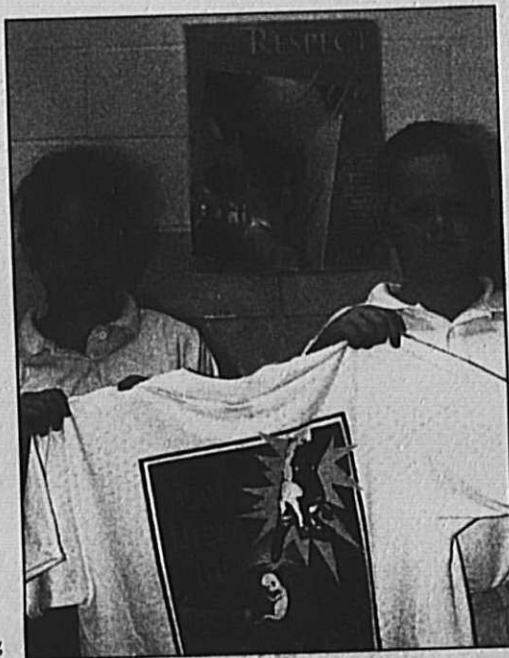


Photo by Mary Ann Wyand

St. Matthew School fifth-graders Kathleen Huser and Tom Alford of Indianapolis hold a 1996 Central Indiana Life Chain T-shirt. This year's design depicts the hand of God touching a unborn baby in the womb and proclaims "Let there be life!"

Plans set for Respect Life Sunday observances

By Mary Ann Wyand

Respect Life Sunday observances in the Archdiocese of Indianapolis and Central Indiana Life Chain vigils on Oct. 6 will focus on reverence for life and tributes to the sanctity and

dignity of all people.

Archbishop Daniel M. Buechlein will preside at the Archdiocesan Pro-life Vesper Service at St. Peter and Paul Cathedral in Indianapolis at 4 p.m. that Sunday.

During the prayer service, the archbishop will

present the Archbishop Edward T. O'Meara Respect Life Award to an archdiocesan Catholic who has excelled in a variety of pro-life ministries. He also will commission members of the archdiocesan Pro-Life Activities Advisory Committee and parish pro-

life activities chairpersons.

Father Vince Lampert, the new director of the archdiocesan Office of Pro-Life Activities, will discuss "Using the Gospel of Jesus to Breathe New Life in Us" during the ecumenical service.

"It would be easier—so much easier—to simply accept things the way they are headed in our society by denouncing popular culture and bemoaning the moral decay that is all around us," Father Lampert said. "But what is required of us is that we consider the Christian alternatives and be a people of hope and action. We must become aware that the Church offers more than just a merely human wisdom.

She offers Jesus Christ, which means we have the power to reshape the world based not on hatred and violence, but on a love that respects all human life."

Archdiocesan Respect Life Sunday events coincide with the sixth annual Central Indiana Life Chain in Indianapolis, which is

scheduled from 2:30 p.m. until 3:30 p.m. along Meridian Street from Ninth Street north to Kessler Boulevard and east and west on 38th Street.

Over 10,000 pro-life supporters of all ages who represent a number of religious denominations will

See RESPECT LIFE, page 2



Photo by Mary Ann Wyand

Roncalli High School seniors David Himes of St. Jude Parish and Susan Lane from Our Lady of the Greenwood Parish present the offertory gifts to Archbishop Daniel M. Buechlein during the Archdiocesan Youth Mass on Sept. 12 at the Indiana Convention Center in Indianapolis. About 8,000 teen-agers from central and southern Indiana attended the youth liturgy. (See story on page 26.)

Archbishop adds to his message

Last week The Criterion published Archbishop Buechlein's "state of the archdiocese" message, which he delivered to archdiocesan and parish leaders on Sept. 11. When he gave the talk, he added these remarks:

I hope it's clear that I would like our Journey of Hope 2001 to become an overarching theme that affects the very basics of our archdiocesan mission during the next five years. I hope this "thematic umbrella" will lead us

- to more personal prayer in homes;
- to much larger attendance at Sunday Mass;
- to more frequent confession;
- to larger participation in our religious education programs;

- to more folks returning home to the church;
- to more generous support for our church's mission;
- to a successful capital and endowment campaign;
- to fewer meetings and more pastoral ministry.

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Pope's Health

Last Saturday's disclosure that the pope will have to have his appendix removed some time this fall has left questions among the press and doctors.

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Religious Education

"Call to Forgiveness" is the national theme for Catechetical Week. Our annual Religious Education supplement is in this issue.

Pages 13-20

Seeking the Face of the Lord

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



We begin our pilgrimage

Pilgrimages are an age-old tradition in our church. As you read this, some 90 of us are beginning our archdiocesan pilgrimage to major Marian shrines in southern Europe. As I emphasized with fellow-pilgrims, this is not just a tour of Southern Europe. It is first and foremost a pilgrimage of prayer for our archdiocese and our Journey of Hope 2001. For that reason, thanks to the help of generous people, we have a representation of pilgrims of all ages, walks of life and financial means. We are also able to have our pilgrimage recorded on video so that we can share the experience widely in our archdiocese.

Pilgrims are fellow travelers in a strange land. We are like Abraham, a *paroikos* (in Greek)—one who dwelt alongside and did not really belong in the land in which he journeyed in response to the Lord's call. In a sense Abraham and Sarah, our ancestors in the faith, were the first aliens in the land of the future.

Our word parish derives from *paroikos*. We are pilgrims on the journey of life. Yes, we are united by faith and so the concept of "community of faith" is very popular. Yet we must not forget that we are travelers to another destination, we are on our way to the real kingdom. However beautiful this world can be, "Here we have no lasting city." We must not let ourselves live in slavery to the secular lure of this world. The future of a full life in the Kingdom of God is open to those who resist subjection and live as pilgrims. For pilgrims of faith the future is full of hope.

Pilgrims are bonded together by common faith, and our faith is expressed in prayer. I have proposed a special prayer intention for each day of the pilgrimage, especially as we celebrate the Eucharist. I have asked that we place our pilgrimage in the care of the Blessed Mother and St. Francis Xavier, the missionary patron of our archdiocese.

From the first greeting of Mary by the Archangel Gabriel, "Hail, full of grace, the Lord is with thee," and Elizabeth's greeting, "Blessed are you among women and blessed is the fruit of thy womb," our church has felt a special closeness and regard for the Virgin Mother of Jesus. If anyone knows what it is like to be a pilgrim in a strange land it is the Blessed Mother. Her roots in ancient Judaism, and ours, already foretold that we are pilgrims in this world

which we consider to be but the vestibule to the kingdom that will never end.

It was in the Benedictine shrine of Our Lady of Montserrat in Spain that the young St. Ignatius consecrated his life to God. He would be joined shortly after by another young man, St. Francis Xavier, who became one of the great Jesuit missionaries of the world. Francis Xavier is a fine patron for our Journey of Hope 2001 because the threefold path of that journey—spiritual renewal, new evangelization and authentic stewardship—are the very fiber of a missionary spirit.

Please join us traveling pilgrims in prayer each day. Here are our intentions: Sept. 21 at the Barcelona cathedral: For God's blessing on the archdiocesan Journey of Hope 2001. Sept. 22 at Our Lady of Montserrat Shrine: For all the religious who live and serve in the archdiocese. Sept. 23 at the Barcelona cathedral: For God's blessing on archdiocesan multi-cultural ministry. Sept. 24 at the Shrine of Our Lady of Lourdes: For the sick and elderly of the archdiocese. Sept. 25 at Lourdes: For the spiritual health and renewal of the archdiocese. Sept. 26 at the Shrine of St. John Vianney, Ars: For the priests and seminarians of the archdiocese; for an increase of priestly vocations. Sept. 27 at the Shrine of Our Lady of Einsiedeln Abbey: For an increase of vocations for religious communities in the archdiocese. Sept. 28 at Lake Como: For the youth of the archdiocese. Sept. 29 at the cathedral in Florence: For a renewed sense of Christian stewardship in the archdiocese. Sept. 30 at the tomb of St. Francis, Assisi: For the lonely and the poor (material and spiritual) of the archdiocese. Oct. 1 at the tomb of St. Peter, Rome: For a renewed love of the church and a commitment to prayer in the archdiocese. Oct. 2 at the tomb of St. Paul: For teachers and lay ministers; for a renewed spirit of evangelization in the archdiocese. Oct. 3 at St. Mary Major: For God's blessings on parents and families; for a renewed commitment to the treasure of married life.

(The daily intentions are listed on page 3 if you would like to clip them.)

May the Mother of God and St. Francis Xavier lead us in hope!

Editorial Commentary/John F. Fink, Editor

Efforts to overcome ignorance about our faith

"On every side there are reports that many Catholics are reaching adulthood with barely a rudimentary knowledge of their faith, with an attenuated sense of sacrament and with a highly individualistic view of the church. Some of us are tempted to minimize the seriousness of this situation out of an attachment to young people and an appreciation of their generosity—or out of loyalty to those who work, often with insufficient resources and scant rewards, to provide religious education. Others among us rush to reduce complex questions of pedagogy, theology, limited time, turnover in teachers and the pressures of an aggressive and pervasive youth culture to some single factor—and some simple solution."

As we at *The Criterion* publish our annual religious education supplement in

RESPECT LIFE

continued from page 1

form a human cross that is expected to stretch about five miles along both sides of North Meridian Street. Participants will stand in silent prayer for one hour and hold signs proclaiming "Abortion Kills Children," "Adoption: The Loving Option," "Abortion Hurts Women," "Lord, Forgive Us and Our Nation," and "Jesus Heals and Forgives."

St. Gabriel parishioner Paul Clark of Indianapolis is the chairperson of the 1996 Central Indiana Life Chain in Indiana's capital city. St. Anthony parishioner Pat DeVault of Indianapolis is assisting Clark with publicity and arrangements, and St. Luke parishioner Jim Schmitz from Indianapolis is coordinating Catholic parish participation in the ecumenical pro-life prayer vigil.

"The Life Chain provides an opportunity for people from all churches in the community to unite in an effort to promote the sanctity of life," DeVault said. "It will be a silent, prayerful and peaceful demonstration. On this day, 750 Life Chains will be conducted throughout the country."

Pro-life supporters from other central and southern Indiana cities are invited to participate in the Indianapolis Life Chain and attend the pro-life vespers service. A number of parishes will mark Respect Life Sunday with special prayer services, and several other communities located within the archdiocesan boundaries also are expected to organize Life Chain vigils.

For additional information about the Central Indiana Life Chain in Indianapolis or to order Life Chain T-shirts, telephone 317-592-1450. The T-shirts are \$6. The design shows the hand of God touching a preborn baby in the womb. It is printed with the message "Let there be life!"

"The only way we can eradicate the terrible injustice of abortion is by a show of hands," DeVault said. "We must not waver in our effort to protect the preborn. After this peaceful demonstration, we urge everyone to come together again on this special day by joining Archbishop Buechlein in the ecumenical pro-life prayer service at the cathedral."

Catholics from 40 Indianapolis-area parishes and also from Brownstown and Martinsville will participate in the Indianapolis Life Chain, Schmitz said, in a peaceful demonstration of their opposition to abortion.

"It's exciting when you can see over 10,000 people lining both sides of the street for a five-mile stretch who are joined in unity proclaiming the pro-life message," he said. "It certainly revitalizes those in the pro-life movement, and it will send a clear message to those who do not share our pro-life conviction. The Life Chain message and impact is overpowering."

this week's issue, we would do well to think about the quotation above, taken from the statement released by Cardinal Joseph Bernardin when he announced his Catholic Common Ground Project. In one paragraph, it points out the ignorance of Catholic doctrine and practice among so many Catholics today and the diverse attitudes people take about that problem.

It also alludes to the importance of those who are doing their best to provide religious education. They have a tough job trying to counteract the pressures of our American culture. Our youth are immersed in that culture most of the time and can't help but be affected by the values preached by the media. I don't think it's minimizing the seriousness of the situation to praise those dedicated catechists who are giving their time and talent to try to educate our children in what it means to be a Catholic.

As the Catholic Common Ground statement points out, we do have a serious situation. Catholics are reaching adulthood without knowing basic doctrines and, perhaps even worse, without practicing basic devotions. Many do not even know basic Catholic prayers—Acts of Faith, Hope and Charity; the Memorare, the Angelus and Hail, Holy Queen; or how to say the rosary. Many have never even heard of the Litany of Loreto.

The church now has the "Catechism of the Catholic Church." Its division into four parts—the profession of faith (the creed), the celebration of the Christian mystery (the liturgy and sacraments), life in Christ (morality), and Christian prayer—indicate what all Catholics should know and put into practice.

But educated Catholics should not stop there. Just as we learn American and world history, so should we learn the history of the Catholic Church. Just as we study biographies of historical figures, so we should know the lives of our saints. Sadly, that is not as true today as it has been in the past.

The Common Ground statement implies that there is no simple solution to this situation. We must first recognize its existence and then devote our energies to correcting it.

Official Appointment

Effective September 11, 1996

Rev. Ronald Ashmore, returning from a sabbatical and a year of teaching at a Jesuit school in Egypt, appointed in residence at St. Simon, Indianapolis while serving in special ministries for the archdiocese.

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

Vatican relying on bishops to invite golden jubilarians

VATICAN CITY (CNS)—The Vatican has had to rely on local bishops to do the inviting to a four-day celebration of the 50th anniversary of Pope John Paul II's priestly ordination.

The plan is that every diocesan or religious-order priest ordained in 1946 would be invited to participate in a Nov. 7-10 jubilee program of talks and sharing, Masses and prayer services, celebrations and sightseeing.

But the Vatican does not have a mailing list for all the jubilarians, nor is it sure of how many men were ordained to the priesthood the same year as the then-26-year-old Karol Wojtyla, the current pope.

Father Anthony Spicuzza is the only living priest in the Archdiocese of Indianapolis who was ordained in 1946.

The Criterion

09/20/96

Moving?

We'll be there waiting if you give us two weeks' advance notice!

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Effective Date _____

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Evangelization program scheduled in Bloomington

"Witnesses and Storytellers: The Call to Discipleship" will be the theme of a three-session program about growing in faith and sharing the mission of Jesus, to be held at St. John the Apostle Parish in Bloomington Oct. 21-23 from 7 to 9 p.m.

Jesuit Father Joseph Folzenlogen, archdiocesan evangelization coordinator, will lead the program.

Father Folzenlogen plans to devote one evening on each of the three goals of the U.S. bishops' evangelization plan. He said that he has designed each session to include input, time for reflection and prayer, and opportunity to learn from the experiences of others.

Pre-registration is requested. To register or request more information, call the parish at (812) 339-6006.

Religious education strategic plan is in the works

By Margaret Nelson

A task force is working on a Religious Education Strategic Plan for the archdiocese. The fourth draft was printed in *The Criterion* on Aug. 2.

Now the team has written a fifth draft. The task force hopes the plan will be promulgated early next year—with the archbishop's approval—after further input from members of the archdiocese.

Tom Walters, of St. Meinrad School of Theology, was on the writing committee. "We put a lot of time into this. We hope it comes out again in a draft form, so that the people can add their ideas."

"I do hope that people realize that it's a strategic plan to focus on certain things to be worked on in the next few years," he said.

Walters said that only a few issues are highlighted and that certain issues might not be included. "But this will make people aware that, the next time they do a plan, they should give their input."

He praised the task force: "I have never worked with a stronger group of people. It is one of the best teams I've been on. The group did good work."

"My hope is that we will use it now," said Walters. "It is an expression of a nice vision for the diocese. The key thing with a strategic plan is that it gets done."

Kevin DePrey, director of the Office for Retreat and Renewal Ministries, said he is the only one on the committee not directly involved in education. "I was simply amazed at the hard work of the people on the committee. A lot of impressive research went on before we

even met. They made every effort to be inclusive and get as much information as possible."

"I was amazed at the dedication of the people involved in religious education," DePrey said. "Watching the strategic plan evolve in form was fascinating."

"From my own perspective, I felt the presence of the Spirit and saw the people's delight" when an idea was right, he said. "It was not without its frustrations and difficulties."

"I saw the people's passion for religious education," DePrey said. "Man, the dedication was so apparent!"

Providence Sister Marilyn Herber, is the parish life coordinator at St. Andrew the Apostle in Indianapolis. Several years ago, as a DRE, she was on the

original education committee that requested a strategic plan for parish religious education, as well as for Catholic schools. At the same time she was on a team that focused on life-long faith formation of adults.

Sister Marilyn thought that the strategic plan committee "left no idea unthought and no word unspoken. I just hope that those who will work with the plan will somehow see their hopes and dreams reflected in it."

"We worked hard to keep the list short, but to keep those values that are taken for granted," she said.

Sister Marilyn said, "As this plan begins to unfold, I hope that every man, woman and child in this archdiocese will experience a spiritual renewal that will prepare us for the new millennium."



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein presides for a packed church at the Sept. 15 100th anniversary Mass of Holy Cross Church in Indianapolis, with the pastor, Father Lawrence Voolker. Former pastors, Fathers Patrick Doyle and James Byrne, and son of the parish, Father John O'Brien concelebrated.

United Catholic Appeal to stress greater participation in 1997 drive

By John F. Fink

The number one goal of next year's United Catholic Appeal will be to increase participation.

That was the primary emphasis during a meeting of the United Catholic Appeal Steering Committee Sept. 11. The Steering Committee is composed of 25 people—eight priests and 17 laypeople—from all parts of the archdiocese.

The committee approved a financial goal of \$1.7 million. This year's goal was \$1.6 million. Parish goals, however, will not be increased.

The committee also learned that the leadership of the 1997 campaign will be Dale L. Gettelfinger of New Albany, general chair with his wife Donna; Mary Young of Indianapolis, lead gifts chair; and Annette (Mickey) Lentz, associate director for schools in the Office of Catholic Education, Family Division chair. Lentz had the same position during the 1996 campaign.

A summary of the 1996 campaign given to the committee members showed that, as of Sept. 9, \$3,812,267 had been raised, compared to \$3,571,149 the previous year. During both years, there was 41 percent participation but the number of gifts increased during 1996 by 1,539 because the number of households in the archdiocese increased by 3,682 between 1995 and 1996.

The committee heard an overview of plans for the 1997 campaign from Michael Halloran, archdiocesan director of stewardship and development, and members of his staff.

Parish education and awareness weekends will be April 20 and 27. Halloran said that the Appeal's video is now being prepared. Commitment Sundays will be May 4, 11 and 18.

The Family Division (composed of archdiocesan employees, pastors, parish life coordinators and associate pastors) will, as usual, kick off the 1997 drive. It will start its campaign on Jan. 16 and conclude with a final report on Feb. 13.

Seven regional dinners were scheduled for the lead gift phase of the campaign: Feb. 26, Connorsville and Richmond; March 4, Bloomington and Seymour deaneries; March 5, Batesville Deanery; April 6, Terre Haute Deanery; April 9, New Albany and Tell City deaneries; April 15, Indianapolis South and West deaneries; and April 16, Indianapolis North and East deaneries.

PILGRIMAGE ITINERARY

Pilgrimage of Hope

Archdiocese of Indianapolis

September 20 - October 3, 1996

Please join Archbishop Daniel Buechlein and the pilgrims from the Archdiocese of Indianapolis as they pray for the various needs of our Church.

Daily Intentions

- | | |
|--------------|--|
| September 21 | Barcelona Cathedral
Feast of Saint Matthew
Intention: for God's blessing on the archdiocesan "Journey of Hope 2001" |
| September 22 | Our Lady of Montserrat Shrine at the Abbey of Montserrat
25th Sunday in Ordinary Time
Intention: for all the Religious who live and serve in the archdiocese. |
| September 23 | Barcelona Cathedral
Weekday
Intention: For God's blessing on archdiocesan Multicultural Ministry. |
| September 24 | Shrine of Our Lady of Lourdes, France
Votive Mass: Our Lady of Lourdes
Intention: the sick and the elderly of the archdiocese. |
| September 25 | Shrine of Our Lady of Lourdes
Votive Mass: Our Lady of Lourdes
Intention: the spiritual health and renewal of the archdiocese. |
| September 26 | Lyons, Shrine of Saint John Vianney, Ars, France
Votive Mass: Saint John Vianney
Intention: for the priests and seminarians of the archdiocese, for an increase of priestly vocations. |
| September 27 | Shrine of Our Lady of Einsiedeln Abbey, Switzerland
Votive Mass: Our Lady of Einsiedeln
Intention: An increase of vocations for Religious communities in the archdiocese. |
| September 28 | Lake Como, Northern Italy
Mass of the Blessed Virgin Mary for Saturday
Intention: for the youth of the archdiocese. |
| September 29 | The Cathedral, Florence, Italy
26th Sunday in Ordinary Time
Intention: for a renewed sense of Christian stewardship in the archdiocese. |
| September 30 | The Tomb of Saint Francis, Assisi
Votive Mass of Saint Francis
Intention: for the lonely and the poor, material and spiritual needs of the archdiocese. |
| October 1 | The Tomb of Saint Peter, Rome
Votive Mass of Saint Peter
Intention: for a renewed love of the church and a commitment to prayer in the archdiocese. |
| October 2 | The Tomb of Saint Paul, Rome
Votive Mass of Saint Paul
Intention: for teachers and lay ministers, for a renewed spirit of evangelization in the archdiocese. |
| October 3 | Saint Mary Major, Rome
Votive Mass of the Blessed Virgin Mary
Intention: for God's blessings on parents and families, for a renewed commitment to the treasure of married life. |

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From the Editor/John F. Fink

Tensions that exist between science and religion



For about the past 350 years there has been a certain amount of tension between the Catholic Church and science. This tension became most pronounced when the scientist Galileo Galilei was tried by the Holy Office in 1633 for teaching the Copernican theory that the earth revolves around the sun. There was also opposition to the theories of Charles Darwin on evolution in the 19th century, opposition that stretched to include the suppression of the views of Teilhard de Chardin in the first half of this century. The church's condemnation of Modernism put the church at odds with scientists. Tension between theologians and scientists did not always exist. Some of the church's greatest saints were the most learned men of their day, notably St. Albert the Great, who lived in the 13th century. He wrote extensively on the natural sciences and metaphysics as well as logic, ethics and Scripture. He is the patron saint of natural scientists.

Pope John Paul II has tried to make the church open to science. In 1988 he issued a major statement in which he sought harmony between religion and science and a search for "areas of common ground." He wrote: "It is crucial that this common search based on critical openness and interchange should not only continue but also grow and deepen in its quality and scope. For the impact [science and religion have] and will continue to have, on the course of civilization and on the world itself, cannot be overestimated, and there is so much that each can offer the other."

The pope wants to make it clear that religion has nothing to fear from science. Toward that end, on Oct. 31, 1992, he declared that the church had erred in its condemnation of Galileo's writings. The commission that investigated the matter said: "Certain theologians, Galileo's contemporaries, being heirs of a unitarian concept of the world universally accepted until the dawn of the 1600s, failed to grasp the profound, nonliteral meaning of the Scriptures when they describe the physical structure of the created universe."

During this pope's pontificate, the Holy See has participated in numerous scientific conferences. Although there does not exist a Pontifical Council for Science, the mission statement for the Pontifical Council for

Culture includes the hope that it will "show faith as the inspiration of science, literature and the arts."

The Council for Culture also coordinates the activities of Pontifical Academies, one of which is the Pontifical Academy of Sciences. The purposes of this academy are "to honor pure science and its practitioners, to promote the freedom of pure science and to foster research."

Not that there are no longer tensions between religion and science. It's precisely to face those tensions that the U.S. bishops' conference has as one of its standing committees the Committee on Science and Human Values. For the past nine years this committee has been conducting a dialogue between its bishop members and a group of scientists invited for their expertise in particular fields.

Last October this committee published a brochure that says that the tensions which have divided the religious and scientific communities belong to the past. It says: "The historical tension between religion and science is unnecessary and harmful. It should end, for our two communities' mutual benefit. We honor science for revealing in exquisite detail the wonders of God's creation, and we seek dialogue and collaboration with the scientific community."

This committee plans to offer a workshop to all the U.S. bishops on religion and science just prior to the bishops' annual meeting this November. According to the information report made by the committee at last November's bishops' meeting, the workshop will have two parts. The first will focus on "A Modern Scientist's View of Creation" while the second will be a presentation on human genetics, the topic that has been taking most of the committee's attention recently.

The committee says about the first part of the workshop, "This presentation will show, as the Holy Father has often insisted, that religious and scientific truth are complementary, not adversarial. The talk will be followed by a choice of break-out sessions on subjects like cosmology, evolution and creationism, the Galileo myth, and so on."

The second part will explore where the science of genetics is headed and will include subtopics like genetic testing and screening, the medical applications of genetic technology, and the temptation to eugenics. What can be done is not always what should be done. These topics are becoming ever more important and it's imperative that the bishops understand their moral and pastoral ramifications.

The Human Side/Fr. Eugene Hemrick

Why parents don't promote priesthood and religious vocations

How should we interpret the recent finding by researchers that only 20 percent of parents of adolescents involved in church activities have encouraged them to consider the priesthood or religious life? Why are the other 80 percent of these parents silent on this topic?



The statistic comes from "New Directions in Catholic Youth Ministry: A National Study of Catholic Youth Ministry Program Participants," co-sponsored by the subcommittee on youth of the

National Conference of Catholic Bishops and the National Federation for Catholic Youth Ministry, and conducted by the Center for Applied Research in the Apostolate.

Though further research is needed to explain more fully why parents don't encourage priestly and religious vocations, I see four reasons for this development:

1. Many respected professions in modern times have been severely tarnished in the public mind.
2. Parents are unsure about their own vocations, let alone a vocation to religious life.
3. The difference between the role of a priest or religious order member and a layperson is blurred.
4. Spiritual needs are going unmet, which makes it more difficult to envision a priestly or religious vocation.

Thirty years ago sociologists taught that doctors, lawyers and the clergy were the most-respected professions in society. Parents considered themselves successful if they had a boy or girl enter one of these professions.

In recent times, these exalted professions have been tarnished by scandals, and the high respect they once had has been replaced by cautious skepticism. I believe this is one reason parents are reluctant to promote any vocation, let alone one to the priesthood and religious life.

A strong family life always has been a key factor behind these vocations. But recent studies show that parents struggling with their own marriages are less sold on a lifelong commitment. Unfortunately, their own struggles are spawning an unhealthy uncertainty about lasting vocations.

At one time priests and religious-order members were the source of special services that only they could provide. Today many outstanding laypersons not only are providing the same services, but are being recognized for their outstanding spirituality. The laity no longer are overshadowed by priests and religious, but stand side by side with them. Though this is good, it causes confusion. Why speak of a religious vocation when a son or daughter can still fulfill the desire to serve the church well?

Finally, we have to wonder whether an unmet need for a deeper spirituality causes some parents to remain silent on these vocations. Studies repeatedly have shown that a strong community, one whose members worship and pray together well, is more likely to produce vocations to the priesthood and religious life. Could it be that poor liturgies and homilies are depriving parents of the inspiration they need to inspire their children?

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A View from the Center/Dan Conway

Can diocesan newspapers really be objective?

Last week I printed the text of a letter I received from Tom Roberts, senior news editor of the *National Catholic Reporter*.



In his letter, Mr. Roberts defended his newspaper's coverage of the dispute between Mercy Sister Carmel McEnroy and St. Meinrad Seminary. (Sister Carmel was dismissed from her teaching position last year for engaging in public dissent from the teaching of Pope John Paul II on the ordination of women. She believes that the seminary violated her academic freedom and denied her due process.)

My criticism of the *National Catholic Reporter* was based on the fact that the newspaper gave more prominence to a letter to the editor from the American Provincial of the Sisters of Mercy than it did to a formal statement by the Archbishop of St. Meinrad. I argued that newspapers which report about this kind of dispute should give their readers equal access to both sides of the story.

In his letter to me, Mr. Roberts cited his newspaper's extensive coverage of the dispute which he believes has provided *NCR*'s readers with a balanced account of both sides of the story. He also said, "It is reasonable to expect that an independent newspaper 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 a report recently published by the American Association of University Professors, Archbishop Daniel M. Buechlein, *The Criterion*'s publisher, was accused of being primarily responsible for Sister Carmel's dismissal. The archbishop has said that this accusation is "completely false," and St. Meinrad officials have repeatedly

maintained that the decision to dismiss Sister Carmel was made solely by Father Timothy Sweeney, who was arch-abbot of St. Meinrad at the time.)

What about Mr. Robert's notion that an independent paper like *NCR* might cover this story differently than a diocesan paper like *The Criterion*? As I said last week, I think this is hogwash. Mr. Roberts apparently thinks that there is (or should be) a different standard of journalistic objectivity for diocesan newspapers and independents. I strongly disagree. It's true that every newspaper, like every individual, has its biases. But the true test of any newspaper is its ability to set aside its own biases in the interests of balanced and accurate reporting.

The Criterion makes no apology for the fact that its editorial voice (and its editorial judgment) reflect the doctrinal and pastoral points of view of its publisher, the Archbishop of Indianapolis. Our bias is exposed to plain view: as the weekly newspaper of the Archdiocese of Indianapolis, we represent the official teaching and practice of the Catholic Church. But this does not mean we are unable to maintain our integrity and, yes, our objectivity as professional journalists. On the contrary, we work hard to make sure that our reporting is accurate, balanced and fair to all concerned.

What is the *NCR*'s bias? A cursory glance at any issue shows that the newspaper's bias is equally transparent: *The National Catholic Reporter* represents those who dissent from the official teaching and practice of the church. I do not quarrel with any newspaper's right to reflect its own point of view. That's what "freedom of the press" is all about. But I disagree that an independent newspaper is somehow capable of maintaining a different standard of objectivity than a diocesan newspaper can. In fact, given its track record of sensationalism and one-sided coverage of issues, I question whether *NCR* can be objective at all.

when it comes to issues involving a dispute between "the institutional church" and dissenting individuals or groups.

Because all of us have our biases, the struggle to maintain objectivity is always difficult. But readers of both diocesan and independent newspapers have a right to expect fair, balanced coverage of issues that are of concern to them and to our church. *The Criterion* will continue to work at achieving this balance—precisely because we are an objective, professional diocesan newspaper!

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The Criterion



Viewpoints

Welfare reform: Where do we go from here?

What is the next step for concerned Catholics now that President Clinton has signed the welfare-reform package Congress approved? "We should monitor this risky national experiment's human impact, joining others in measuring the strengths and weaknesses of state and local programs," writes John Carr, secretary of the U.S. Catholic Conference Department of Social Development and World Peace. Among its features, the new law replaces the federal guarantee of cash assistance to the poor with block grants to states. Sister Connie Driscoll, a Missionary Sister of the Poor, believes public welfare has been "absolute nonsense"; the next step is to promote greater involvement of individuals, institutions and charities on the neighborhood level. Sister Connie, who founded the St. Martin de Porres House of Hope in Chicago, tells how her center aids the poor.

Take our efforts to the neighborhood level

By Sr. Connie Driscoll, MSP

The next stage in reforming welfare is to take our efforts to help people down to the neighborhood level. I personally think everything has to be community based.



Why the neighborhood? Because that's where people know each other. When you're looking at a large metropolitan area, someone is going to get lost in the shuffle. But when you look at a local neighborhood, people know who needs help.

When I'm talking about helping people, the object is to help everyone become as independent as possible and to feel good about themselves.

Public welfare is absolute nonsense. It was the wrong way to go, for it locked people into poverty with no way out and lowered their self-esteem by making them dependent.

The new welfare-reform legislation may not have gone far enough, but I'm glad President Clinton signed it. Now I'd like to see how it plays out.

If it's going to do what it says it will, I think more charities, churches, institutions and individuals are going to have to get

involved on the local, neighborhood level.

That's where we have to get people to buy into the program. If the neighborhood isn't where things start, then we'll just move from one level of government bureaucracy to another with this new legislation.

The churches have a major responsibility here. Local churches could do after-school programs for children, for example—caring for the children of parents who have gone to work, providing tutoring, perhaps.

We have such enormous resources in our communities that we can take care of our children. There are foundations too that deal with children and will fund organizations that help children.

Any nonprofit social-service organizations must step forward too. And community leaders themselves must get involved—teachers, for example.

What should they do? Spread the message that they are available—that when people need help they should come to somebody. Suppose someone is having a rent problem. Let's see, then, if the rent is too high or if the people are managing their money wrongly, or whatever, before it becomes a crisis.

Four priests and brothers from nearby Brother Rice High School come as volunteers to our St. Martin de Porres House of Hope in Chicago to conduct classes preparing women without a high school diploma for their graduate equivalency diploma exam. In a given year, 30 to 35 women we serve complete their GED.

Our center is a shelter for homeless

women and their children. Ninety-five percent of our clients are substance addicted. This is a substance-abuse recovery home, with a recovery program, though we accept some other homeless people.

One thing we know is that once these women start working, the smiles come. We get regular lists of employment opportunities, and we've placed many people in jobs out of this house! We operate our own computer training center. A group comes in and does job skills. We have security-guard training, teacher-aide training and a training program for chefs, as well as the GED program.

Is ours a compassionate approach to people in poverty? Yes, but to me compassion does not mean living others' lives for them. Compassion means standing with people and helping them do the best they can.

Encourage states in their responsibilities

By John Carr

As the welfare debate and decisions now move to the states, the Catholic community cannot abandon our principles or commitment to poor children and families.

We must continue to share our convictions on human life and dignity, work and family, and the responsibilities and limitations of government and other structures. We must share our broad experience in serving those in need.

The U.S. Catholic bishops' conference has called welfare reform "an urgent national priority." Why then did the bishops' conference oppose legislation the Congress passed and the president signed? Because, tragically, it fell short of real reform.

Despite some significant advances, the final bill was more about reducing resources and re-allocating roles than rebuilding lives and helping families overcome poverty.

New rules and massive budget reductions are no substitute for the jobs and concrete help needed to move from welfare to work. Sadly, the act targeted hungry families and legal immigrants rather than poverty. Most seriously, it abandoned the national safety net.

Among tasks the church now faces are these:

First, we must reach out to those in need

Spirituality for Today/Fr. John Catoir

What the saints do best

Act as if everything depended on you, and pray as if everything depended on God. You probably have heard that truism before, but

some problems are so severe you may feel powerless to act as though everything depended on you. It is then that you have to turn it all over to God and trust him.

With God's grace, all things are possible. Ask for a miracle, and expect one.

If your trust is weak, don't be discouraged. One day he will give you the precious gift of a childlike spirit. "Ask and you will receive." When Jesus challenged us to put on a childlike spirit, he was encouraging us to be childlike, not childish. A childish person can be arrogant, demanding and inconsiderate.

When you approach God, do not be childish. The childlike spirit is full of trust. Even the most unruly children do not worry about how their next meal will appear on the table. They trust their parents to take care of their basic needs, and in the same way God will take care of your needs. Trust him and be patient.

In discerning the meaning of a childlike spirit, the key word is "trust." Trust is the

only thing that is uniquely ours to give. God gave us everything else we have. When Jesus asked us to become childlike, he wanted us to have absolute confidence in his love. This means we have to learn "to let go and let God."

Personally I find this difficult to do. I pray, but I often tend to carry the full weight of my burdens until I realize what I'm doing. Then I stop in my tracks and turn the problem over to him. I put my trust in his power and love.

Imagine giving a trustworthy friend a task to do for you and then worrying all night about whether or not it will be done. It just doesn't make sense.

Do you have to contend with a rebellious child or a difficult aging parent? Stop trying to engineer a solution. It is beyond your strength to change the personality of another human being. Only the other person can do that, and then only with the help of God's grace. The role of grace is the mysterious element in this process.

Once you turn the responsibility over to the Lord, all you can do is thank him for the graces he will send. Try not to demand immediate results. Wait and trust.

Patient endurance is what the saints do best.

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Light One Candle/Fr. Thomas J. McSweeney

The duty of the season of autumn

"The melancholy days are here, the saddest of the year." William Cullen Bryant's poetic lament over the departure of summer and the advance of autumn strikes a sympathetic chord with those of us who experience the radical shift of seasons.

To us northerners especially, the look, the feel, the sounds and smells of autumn invite a certain sensitivity to the wonders of God's creation. When the white hot light of summer mellows to gold, we know that ahead of us is the cold silver of winter. Enjoy change or dread it, one way or another, it comes.

Each tree, each branch, each leaf, each blade of grass in its individual splendor is a living monument to the bottomless depths of God's creative genius.

What can we learn from the ordinary, commonplace wonder of God's ongoing creation? Indeed, sympathy with nature is part of a good person's religion. Tyrone Edwards, a descendant of the Calvinist theologian Jonathan Edwards, observed: "Nature and Revelation are alike God's books; each may have mysteries, but in each there are plain practical lessons for every-day duty."

Duty. One lesson I have gleaned from autumn's past is that the laws of nature are the rules which mirror our own lives. Leaves fall when the fruit is ripened and

the work is done. The summer of abundance has ended.

So the flurry of the last few leaves teaches this: Do your work well, while your health and spirit sustain you, and then be ready to depart when God calls.

Is that all? The relentlessness of time and duty?

Dwelling on nature's moral lessons shouldn't bring on an attack of melancholy. Nature overawes our little anxieties and doubts, and gives quiet to the soul. Nature is an effect whose cause is God and a friend to his truth.

The real miracle of each single moment is the beauty of both the fullness and surrender of life. Not one instant can be duplicated. Yet from dawn to dark to dawn again, the mysterious life of nature is often ignored by human beings intent on our own concerns and worries.

Jesus had an answer to that. In the Sermon on the Mount, he gave a reassuring argument for confidence in God based on the beauty of a flower. In the lilies of the field, the mustard seed, the reed blowing in the wind, Jesus let nature illuminate faith.

The heart that contemplates all that is sacred welcomes the lessons and loveliness of nature.

Every miracle of nature has sheathed within it a spiritual truth. Trees shake off acorns, shade for a blazing distant summer. For the person of faith, what is duty but hope alive?

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



Cornucopia / Cynthia Dewes

Hopefully fighting a losing battle

Some folks seek immortality through the art works they produce, the international peace they achieve single-handed, or even by displaying the most outrageous social behavior of their century. Personally, I'd like to be immortalized by getting the lead out.

Not the usual kind. Well, maybe that too. But the lead I speak of is the word often misused to mean "led," as in, "He led the band down the street."

To read "lead" when the writer meant "led" is, as a puny friend pointed out, a drag. He was referring to the weight of lead, but it's still an appropriate remark.

It's irritating and, yes, a drag, to read missives from university professors, articles in respectable magazines and newspapers, and even published books which have presumably been scoured by proof-readers, with "lead" boldly going where no "lead" has gone before (or should

have gone). It's downright embarrassing. But don't get me started. There's still the word "presently" out there trying hard to mean "at present." And it's aided and abetted by actual teachers and editors!! We can only hope that presently this too shall pass.

And there's "hopefully," used not as the adverb that it is but as a verb. A verb!! Talk about a parts-of-speech identity crisis, what with people indiscriminately yammering that "hopefully he'll get the job," or "hopefully we'll be home in an hour." No wonder our culture is in peril. I hope we change before it's too late.

The 100-year apostrophe wars are still on, too. We're continually treated to shameless renditions of error such as, "It's fur was silky," or "Its not my problem." No, it's *our* problem. At least, until these guys figure out the difference between possessive pronouns and the correct forms of the verb "to be," a matter most of us should have mastered by seventh grade.

Now, we don't have to be "Jeopardy"

contestants in order to speak or write correctly in the English language. And it's not necessary to go as far as the French, who are fighting a losing and ridiculous battle against change in their language.

But in a culture where failures in communication are blamed for everything from the divorce rate to murder in the streets, you'd think we'd be paying more attention to what we say and how we say it. It's not only in other languages and cultures that certain words can be insulting, cruel or inflammatory when used in all innocence by a careless/ignorant speaker.

Think of "gay," which used to mean cheerful and lighthearted. At one time we might even have applied it to Arnold Schwarzenegger or John Wayne, but I don't think we'd try that today.

Back in WWII (a favorite reference point for some of us), we knew about the power of words, their correct and incorrect uses. There were "Zip your lip or you'll sink a ship" posters all over the place to prove it, although good grammar was not exactly the intended message.

Of course, language changes constantly. Presently we may just give up and agree that "presently we use the word this way." It's just that I don't want confusion when accuracy counts.

For example, when the end comes will heaven be available presently, or at present (if at all)? I'm waiting hopefully to find out and I hope you are, too.

VIPs . . .

John and Marjorie Naylor of Brookville celebrated their 50th anniversary Sept. 7. The couple was married Sept. 7, 1946 at St. Michael Parish. They have six children, Kelly, Wendy, Bob, and Dale Naylor, and Bryan and Sheila Miller. They also have four grandchildren.

At the annual celebration of the feast of their patron, the Knights and Ladies of Peter Claver honored Barbara Smith, Mary A. Strange, and Vivian Hill-Thomas with the Hall of Fame award. Divine Word Father Anthony Clark was given a plaque in appreciation for dedicated service by Christ the King Court #97. Father Clarence Waldon

was given a picture in appreciation for dedicated service by St. Catherine of Siena Court #109. Brother Thomas S. Douglas and Vivian Hill-Thomas received the President's Award. The Claver Day celebration was sponsored by the Indianapolis Central Committee and St. Andrew the Apostle Council. Court #201 hosted the event.

Brother Christopher (David) Lambert O.F.M., will celebrate his 25th jubilee as a Franciscan Friar with a Mass of Thanksgiving at Holy Trinity Church, 2618 W. St. Clair Ave., in Indianapolis at 9 a.m. Oct. 6. A reception will follow in the church hall after the liturgy.

Check It Out . . .

The School Sisters of Notre Dame are offering a "Come and See Weekend" for single women ages 17 and older, to consider the option of religious lifestyle, Oct. 25-26 at the Providence House at St. John the Baptist Parish, 4501 Arlington Ave., in Fort Wayne. For more information, call Sister Karen Walther at 219-980-2693 (days) or 219-980-3478 (evenings).

"Escape From The Ordinary!" a Reflection Monday for men and women, will be held from 9 a.m. to 2 p.m. Oct. 14 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Suzanne Magnant, archdiocesan chancellor, is the presenter. The fee is \$20 payable by Oct. 4. For more information or to register, call 317-545-7681.

Physicians, nurses, administrators and youth health workers are invited to participate in the 1996 Health Care for the Homeless and Poor Conference on Sept. 28 at the Indiana State Government Conference Center in Indianapolis. The day of workshops begins at 8 a.m. and is sponsored by the Gennesaret Free Clinic, Methodist Hospital, and the Indiana Department of

Health. For registration information, call the Gennesaret office at 317-262-5645.

Gennesaret Free Clinic volunteers provide free health care and prescription medicine to the homeless and poor at a number of urban sites in Indianapolis. Dr. James Trippi, a St. Thomas Aquinas parishioner who founded the health care ministry in 1988, needs volunteer physicians to help staff the GFC mobile medical van site at Holy Cross Parish for one afternoon a month. Call the GFC office at 317-262-5645 for volunteer information.

Mercy Father Bill Casey will conduct a mission at St. Lawrence Church, 4650 N. Shadeland Ave., in Indianapolis Sept. 22-26. Father Casey will deliver the homily at each weekend Mass on Sept. 22-23. Presentations will be nightly from 7:30 p.m. to 8:30 p.m. Father Casey is a native of Philadelphia, Pa. He is a 1979 graduate of Temple University in Philadelphia and a former officer in the U.S. Army. He has been a member of his congregation since 1986. For more information, contact Kathy Barlow at 317-543-4825.

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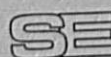
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Photo by Charles J. Schisla

Several community volunteers sew dolls for a Catholic Social Services project during United Way of Central Indiana's Day of Caring, Sept. 7 and 8. The occasion is an annual all-volunteer campaign kick-off event.

Catholic teachers not paid for ordered mentoring

Teachers, parents join bid to get payments for mandated services

By Maragret Nelson

The state of Indiana owes Catholic and other non-public school teachers more than a million dollars!

The state attorney general agrees that these teachers are being discriminated against.

For eight years, after the state legislature mandated that all new teachers be mentored, the state has withheld the money to pay mentors of new non-public school teachers.

Public school mentors have always received the stipends.

In 1989, the state legislature passed the Beginning Teacher Internship Program. Non-public schools have been required to participate, just as public schools are. The law also requires that all mentor teachers receive \$600 from the state for helping the beginning teachers.

But the Indiana (teacher) Professional Standards Board (IPSB) passed a rule that excludes Catholic and other non-public mentor teachers from receiving payment. This past winter and spring, the attorney general reviewed the rule and recommended a change. The IPSB agreed to work on the change.

"This is a long-standing issue that has been aggravating to non-public school

educators," said Glenn Tebbe, director of the Indiana Non-Public Educational Association (INPEA). "We really thought we had this turned around this year. We had support from the governor's office, and the attorney general's office. The IPSB itself agreed to propose and advertise the rule-changing process. There was no opposition."

But by June, the public school lobbies orchestrated an effort to oppose it. Tebbe said they used "strong-arm tactics on board members. They had all kinds of excuses to change their minds."

"This is not a question of church and state issues," he said. "The mentor teachers fulfill their responsibilities as part of state licensing. They are really working for the state agency."

"For the Beginning Teacher Internship Program, the teachers are required to be mentored. It's part of the way state teachers are licensed now," he said.

Tebbe wants people to be aware of the things that are being done to address the problem.

First, the teachers are writing to the standards board.

Next, the INPEA and the Indiana Federation of Catholic School Families (IFCSF) are asking parents to request the intervention of Governor Evan Bayh. A postcard campaign is being started at parents' and back-to-school events at the schools. They will be mailed to the governor on Sept. 25.

Tebbe said that the problem affects all non-public schools.

"During any given year, since the state

began the teacher internship program, about 12 percent of the students—and teachers—have been in non-public schools," said Tebbe.

He said that most Catholic and other non-public schools have compensated the teachers, though sometimes at a lower rate. Over the eight years, 1,750 mentors have been used in these schools.

"This money could have been used for other school needs," Tebbe said.

A former principal at St. Mary School in Greensburg, he believes that at least half of that million dollars is due the Catholic schools.

Though it has been expensive and time-consuming, the INPEA is trying to resolve this matter administratively, Tebbe said. "We'd rather not be confrontational."

"It is a fairness issue—a professional equity issue. It affects the credibility of the standards board," Tebbe said.

No. Deanery sponsors Scripture study

Those interested in in-depth Catholic Bible study are welcome to attend the Denver Bible Study program sponsored by the Indianapolis North Deanery Board of Total Catholic Education.

Mary Russell, St. Thomas Aquinas said, "The people in the Bible have been brought to life as real people." And Debbie Becher of St. Lawrence said, "The fruits of labor from the Denver Bible Study seem to flourish and become apparent many times during Sunday Mass."

Joe and Jane Ritter of St. Matthew said that studying Scripture together has meant much to them as a couple. "We have grown together and have a new appreciation of the Bible."

A fourth, first-year program will start next week. Tuesday evening sessions are held from 7 to 9 at St. Pius X. Thursday morning classes are from 9 to 11 at St. Luke. Orientation was this week, but classes are held open for a month.

Those who are in the second year of the program meet at St. Lawrence on Wednesday mornings. (Each year of the program builds on the previous year.)

Third year classes are at Immaculate Heart of Mary on Thursday evenings or at St. Matthew on Tuesday afternoons.

There are 30 two-hour sessions each year, and about two hours of homework is needed to prepare for each class. The first hour consists of small group discussions of the assignment. The second hour is a lecture by the instructor.

All instructors have teaching backgrounds and have extensive training in Scripture. First year instructors are Shirley Gibson and Lois Jansen; second year, Andy Hohman and Donna Proctor; and third year: Jay Southwick and Shirley Gilson.

Materials used include workbooks from the Denver Catholic Biblical School Program, as well as other resource books.

Site for Schoenstatt Shrine near Versailles to be blessed Oct. 6

A rosary procession will lead to the future site of a "Tabor" Shrine for an outdoor Marian Day Mass at Mary's Rexville Schoenstatt at 10 a.m. EST. Oct. 6. The proposed site for the Schoenstatt daughter shrine will be blessed and a picnic lunch will follow at 12 noon.

Over 130 "Tabor" Shrines, places for Mary's presence with Christ and grace and pilgrimage, are located throughout the country.

Oct. 18, 1914, the late Father Joseph Kantenich, founder of the international Schoenstatt Movement, followed God's wishes entering into a "covenant of love with Our Lady," along with a group of students, in the chapel at Schoenstatt. And so the foundation of the worldwide development of the Schoenstatt movement began.

Today Schoenstatt is a movement of religious and moral renewal. The chapel is a place for pilgrimage, a shrine where numerous pilgrims experience Mary as a

mother and educator, receive the grace of a spiritual home, and inner transformation and of apostolate.

Father Gerald Langsch, a Schoenstatt father from the International Center in Waukesha, Wis., will be the main celebrant. Father Joseph Schaedel, vicar general, will represent the archdiocese of Indianapolis, along with other priests who will concelebrate. Schoenstatt Sister Anna Astel, who currently teaches at Purdue University, will lead the rosary devotion. Bill and Doris Nolan, a Schoenstatt couple from MTA Rosary Campaign Headquarters at Madison, Wis., will also be present during the rosary and ceremony.

Mary's Rexville Schoenstatt is located .8 miles east of U.S. 421, south of Versailles).

Participants should bring along folding chairs and picnic lunches. Drinks and desserts will be provided. For more information call Father Elmer J. Burwinkel at 812-689-3551.

Jan Marten to chair Star of Hope

Jan Schaedel Marten, president of J.S. Marten Jewelers in Carmel, will serve as general chair for the 1996 Star of Hope, A Festival of Trees. Star of Hope events are scheduled for Nov. 21-25 in the Sagamore Ballroom of the Indiana Convention Center in Indianapolis.

Now in its fourth year, Star of Hope benefits Catholic Social Services, Holy Family Shelter, St. Elizabeth's and The Ryan White Foundation. The event showcases 40,000 square feet of holiday extravaganza, featuring more than 200 creatively decorated wreaths and Christmas trees. Creators include local designers, businesses and other personalities. Other activities will include a Parisian Children's Fashion Show, Breakfast With Santa and various entertainment events.


Marten, a native of Beech Grove, is the sister of Father Joseph Schaedel, vicar general and moderator of the curia of the Archdiocese of Indianapolis.



Jan Schaedel Marten


Archbishop Daniel M. Buechlein serves as honorary chairman of Star of Hope.

Those wishing ticket information can call the St. Francis Healthcare Foundation at (317) 783-8949.



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Parish Profile

Terre Haute Deanery

St. Leonard and St. Mary of the Woods share pastor and ministries

By Cynthia Dewes

For a study in contrasts between two neighboring parishes which share a pastor and several ministries, you can't beat St. Mary of the Woods Parish in St. Mary of the Woods village, and St. Leonard of Port Maurice Parish in West Terre Haute.

One, St. Mary of the Woods, is the oldest parish in the Terre Haute Deanery. It was founded in 1837 less than three years after the formation of the new diocese of Vincennes, and its patroness is Mary, the most popular saint in Christendom. Its congregation is a "good mix" of age groups.

The other parish, St. Leonard, was founded in 1912 well into the 20th century and dedicated to a relatively obscure Franciscan missionary who was born in 1676 in Imperia, Italy. Its members are "mostly older people," according to parishioners Selena and Jim Weir.

St. Mary's Church is a charming stone building built in 1867, with a simple but dignified interior which seats 200 people. "It's definitely an old church, very intimate," said Franciscan Father Maurice Hayes, pastor of the two parishes. Its simplicity "adds to its character," he said.

By contrast, St. Leonard has been housed since 1959 in one of the most contemporary church structures in the Archdiocese of Indianapolis. The building, which has the capacity for 250 worshipers, boasts colorful mosaic murals which were created by students at nearby St. Mary of the Woods College.

"St. Leonard reminds me of my home parish, American Martyrs in Scottsburg, because of its large front window-wall," Father Maurice said. He's also delighted that the parish patron, St. Leonard, was a Franciscan like himself.

Despite their contrasts, the two parishes are alike in one important characteristic: both are small. St. Mary's congregation numbers about 140 households and St. Leonard's is officially 36 families, although Selena Weir thinks it might be down to 27.

Both parishes lost members after their schools closed in the 1960s, when many families with children left to attend parishes with grade schools in Terre Haute. The decline of mining and the railroad industries in the area also contributed to their shrinking numbers.

Nevertheless, "I like a small church. You get to know everyone," said Diana Bird, vice president of St. Mary's Parish Council.

"It's a big plus," Father Maurice said. "There's a lot of life in these parishes, and they're very friendly."

Bob Curley, a member of St. Mary's parish council, added, "We have lots of lifelong members."

"Ours is a friendly parish, too," said Selena Weir, a 43-year member of St. Leonard Parish. Her husband Jim agreed, "I've been going there since World War II, so it's home to me."

The Weirs regret that their parish numbers are declining, but are proud of the ministries St. Leonard parishioners continue to support. Their food pantry is open every Thursday morning in conjunction with WIC to help the local community of Catholics and non-Catholics alike. And the Knights of Columbus plan to use the top floor of their unused school building as a council chamber.

"We have to have some of these old people," said Selena Weir with a smile, citing Mary Theresa Edwards as a particularly good example of one who has "done a lot" for the parish over the years. "She was born and grew up behind the church," and has cleaned, done priests' laundry, and been faithful in every way, she said.

"Volunteering is not bad," considering the small size of the parishes, said Bob Kane, a parishioner at St. Mary's. Like parish council members Curley and Roger Umphries, who also serve as parish maintenance men, parishioners often do double duty.

Kane commented that people in small communities help each other out, giving the example that St. Mary's "has a close relationship to the Sugar Creek Township Fire Department" located next door to the parish. And Sisters of Providence from their motherhouse nearby at St. Mary of the Woods often help out with parish music.

Living in a small community is not all Christian sweetness and light, however, said Jim Weir with a grin. It



Photos by Cynthia Dewes

Parish leaders at St. Mary of the Woods Parish in St. Mary of the Woods village and St. Leonard of Port Maurice Parish in West Terre Haute do double duty. Shown above are (from left) front row: Bob Kane, Diana Bird and Selena Weir; back row: Roger Umphries, Father Maurice Hayes, Bob Curley and Jim Weir.

seems that Jim won a live Thanksgiving turkey at the church bingo one evening many years ago. He tied it on his back porch overnight, and next morning he discovered that someone had stolen it!

Social events at St. Mary's now include an annual parish picnic, coffee and doughnuts after Masses once a month and a women's Christmas dinner shared with St. Leonard. Mary Helen Klueh and Maxine Maher organize funeral meals for both parishes, when needed.

Rhonda Maher conducts religious education programs for approximately 78 pre-school through high school students from both parishes. The teens enjoy swimming parties and other social events, and hold an annual Easter egg hunt for toddlers. Every summer a community vacation Bible school is held at St. Mary's, to which "not only Catholic kids come," said Bird.

Father Maurice believes that the two neighboring parishes are "doing great. These people are not only faithful, but faith-filled," he said.

"And we're going to do better now," said Selena Weir, indicating the pastor. "We're real blessed to have him," Curley added.

Father Maurice came to St. Mary's and St. Leonard last July. For the previous one-and-a-half years he served as chaplain at Terre Haute Regional Hospital and Union Hospital in Terre Haute, a job he still holds.

But, "Parish work is my first love," Father said. "It makes me feel whole again on the weekends."



The altar in St. Leonard Church, West Terre Haute

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Gibault School to celebrate its 75 years

The school has been home to more than 7,000 delinquent, neglected and abused boys since its founding

Gibault School for Boys, which is sponsored by the Indiana Knights of Columbus, will celebrate 75 years of helping young boys on Oct. 5. The school is located on U.S. Highway 41 south of Terre Haute.

The celebration, which is open to the public, will begin with tours of the school from 1 to 3 p.m. The program will begin at 3 p.m. with former Gibault student Mike Putoff, chief operating officer of Behavioral Health Services, Yuma, Ariz., as the main speaker. Mass will be celebrated at 4:30 by Evansville Bishop Gerald Gettelfinger and a dinner will follow the Eucharist.

The school has been home to more than 7,000 delinquent, neglected and abused boys since its founding by the Indiana Knights in 1921. The opening of the school saw 25 "wayward" Catholic Indiana boys taken under the wing of priests from the then-Diocese of Indianapolis, who operated the school.

Today, the school has a placement capacity of 147 boys. It takes boys of all races and creeds from every county in Indiana and occasionally from other states. Since its founding, it has been a place of refuge for more than 1,700 boys from the Archdiocese of Indianapolis. Currently, 31 of the boys are from the archdiocese.

Serving on the school's board of trustees from the archdiocese are immediate past Indiana K of C State Deputy Eugene W. Hendrix of Seymour, president; present K of C State Deputy Charles Maurer Jr. of Richmond, vice president; John F. Holloran of Indianapolis, immediate past president and president of the Gibault Foundation; John E. Abel of Bedford; Ralph C. Bruns of Greensburg; Paul J. Pfister of Terre Haute; and George D. Buennagel, Gerald Erlenbaugh, Annette (Mickey) Lentz and Robert Riegel, all of Indianapolis.

The boys who go to Gibault are assigned there by the juvenile court system, the divisions of family and children, or the State Department of Education. They often come from broken homes and dysfunctional families.

They typically are far behind in school and have had their share of trouble with the law or in the classroom. Gibault takes these boys and gives them the academic, social and moral guidance that will enable them to return to their home communities and become productive members of society. Boys generally stay about 14 to 18 months at the school.

Daniel P. McGinley, Gibault's executive director, said, "Because our boys haven't had much success in their home classrooms, we try to provide them with frequent rewards for success, both academic and attitude, in the classroom." Class size is small, usually no more than 10 to 12 in a classroom. The individual attention the boys get from the 20 teachers is particularly important.

Besides the education program, Gibault School provides individual and group counseling. Groups, conducted by 22 social service counselors, deal with such issues as chemical dependency, sexual victimization, physical abuse, sex offenses, personal hygiene and family and peer relations. Family therapy and parenting classes are used to help the family overcome problems of communication and parenting skills.

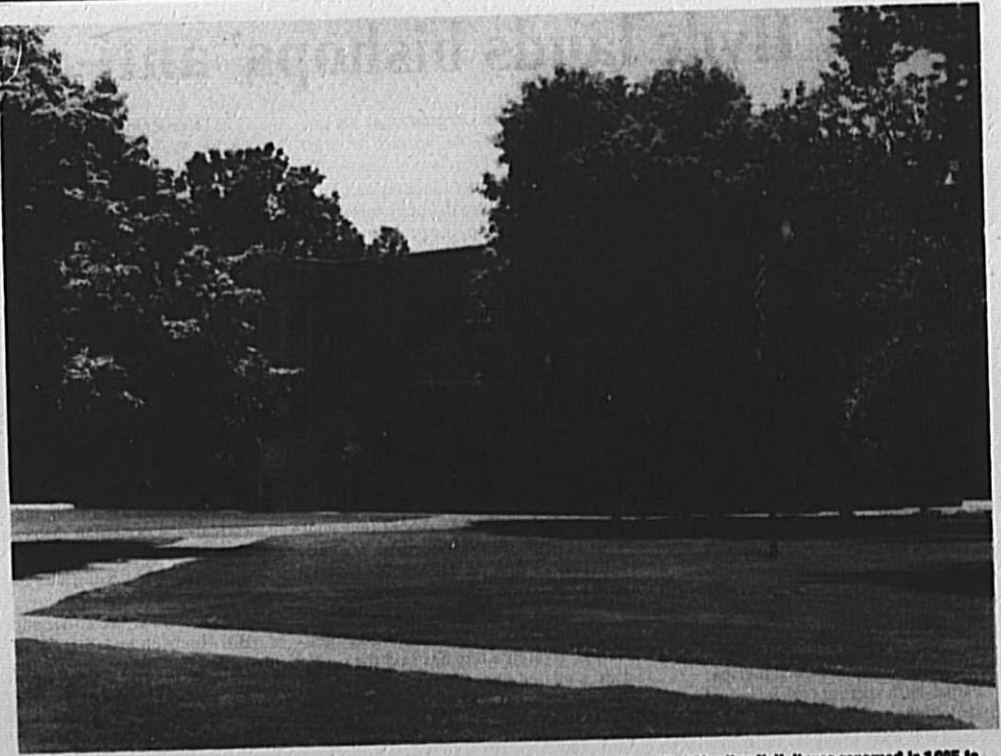
The school operates a transition program that prepares students for living on their own by helping them with budgeting, applying for jobs, interviewing, work ethics, grocery shopping and other skills necessary for a successful life.

A unique aspect of the school is the ISIS unit. ISIS stands for Intensive Sexual Intervention Systems and is the school's program for sex offenders. Intense counseling and group therapy help the boys overcome their problems. Therapy is based on a moral theme which focuses on the development of remorse, empathy, responsibility, communication and social skills.

The school's 13 buildings sit on 50 of 357 acres owned by the school. The remaining acreage is leased farmland that surrounds the school, making the school seem quiet and tranquil.

Gibault School is named for Father Pierre Gibault, whose 1770s parish comprised the territories north of the Ohio River and east of the Mississippi. Father Gibault is known as the "Patriot Priest" because of his help in George Rogers Clark's fight against the British during the Revolutionary War.

(This article was written from information supplied by Judy G. Buchholz, supervisor of marketing at Gibault School.)



Gibault School's Holy Cross Hall was built in 1920 and renovated in 1985. Originally called Alerding Hall, it was renamed in 1985 to honor the Brothers of Holy Cross who administered the school from 1834 until the early 1980s. Holy Cross is the main administration building and it includes school classrooms and residential services staff.



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Henry Hyde lauds bishops' anti-abortion efforts

By Mary Ann Wyand

Expressing his gratitude for courageous pro-life support from the U.S. bishops, Illinois Congressman Henry Hyde told *The Criterion* on Sept. 16 he appreciates the bishops' extensive efforts to educate Americans about the barbaric partial-birth abortion procedure.

"The bishops held a prayer vigil last Thursday on the west front of the Capitol," he said, "and it was remarkable to see all of the cardinals and so many bishops and children. I think the bishops have shown great sensitivity and great moral courage in giving this issue the primacy it deserves. They have been just wonderful."

Hyde spoke to a *Criterion* reporter last Monday about the bishops' pro-life advocacy after a speech in Indianapolis sponsored by Citizens Concerned for the Constitution. Some of the proceeds from the pro-life luncheon will benefit the work of crisis pregnancy centers in Indiana.

Partial-birth abortions are infanticide, Hyde told the gathering, and the horrific procedure is done solely for the convenience of the abortionist.

The congressman has tried without success to gain passage of a human life amendment to the Constitution.

"One of the lies that Mr. Clinton has announced, without apparent penalty, and that's the scary part, is that he wants to make abortion safe, legal and rare," Hyde said. "But the president has done more to advance abortion than any other single human being in this century. His veto of the Partial-birth Abortion Ban Act is incomprehensible. It's a surgical and moral monstrosity, it's barbarism, to perform a partial-birth abortion."

By vetoing the congressional ban on partial-birth abortions, he said, the president has "given his stamp of approval" to this gruesome form of infanticide.

When an abortionist performs a partial-birth abortion, the preborn baby is four-fifths born, Hyde said. "Only the head remains in the birth canal. That is for the convenience of the abortionist. He doesn't have to reach in and perform the evil act of killing an unborn child under more difficult circumstances" inside the womb.

"We talk about how ethnic cleansing is a terrible thing," he said. "What about infant cleansing? We talk about assault weapons. The scissors that goes in the back of the baby's neck is an assault weapon, worse than an AK 47 (automatic rifle)."

President Clinton has said the partial birth abortion procedure is necessary for the health of the woman, Hyde said.

"That's ludicrous. (Former surgeon general) C. Everett Koop has said the president is misled, that it's never necessary."

God is mentioned four times in the Declaration of Independence, Hyde said, and America's founding fathers repeatedly affirmed human rights in that document.

"The right to life, the right to liberty, is an endowment from the Creator," he said, "not from a court, not from a law book, not from a jury."

The congressional vote to override the president's veto of the Partial-birth Abortion Ban Act is scheduled before adjournment next week, he said. "We will see if justice for all, the promise of America, gets vindicated or not. We're going to move to override that veto. We can do it in the House. We need a two-thirds majority, and we need Democratic support. We got

72 Democrats (to vote against it) the last time. We're 12 votes short in the Senate of the two-thirds majority. We've got a majority, but not two-thirds yet."

After his speech, the congressman said he believes youth will help end the tragedy of abortion in America.

"We need a spiritual uprising," he said, "and our children are where it's going to happen. What we all can do in a practical way is educate youngsters (to be pro-life) to help spread the word so nobody will want to have an abortion whether the law permits it or not."

State DRE convention begins Oct. 1

This year, the convention for all directors of Catholic religious education will have as its theme "Longing for the Harvest of God."

The event will be held on Oct. 1-3 at the Holiday Inn Select, just north of Indianapolis. There is a pre-convention retreat—"Loosening the Soil"—sponsored by the newly-formed Association of Directors of Religious Education in Indiana (ADREI).

Speakers at the convention will be Bill Huebsch and Kim Duty. Huebsch is a Minneapolis-based theologian, lecturer and author. He will lead general sessions Tuesday night and Wednesday morning on "Making (more) Room for God in Your Life."

Duty, a veteran religious educator who works in the religion division of Silver Burdett Ginn, will lead a Thursday morning general session on "Motivating Others to Learn."

The convention will also feature a "cracker barrel" session on "Sacraments and Sacramentality."

And there will be breakout sessions on "Focusing on the DRE" and "Motivating Others to Learn." Wednesday afternoon leaders will be Dede Stomoff, St. Joseph Sister Caroline Cerveny, Benedictine Sister Mary Emma Jochum and Bob Meaney.

On Thursday morning, Carol Cone and Lori Neuman; Matt Hayes, Michelle Artusi, and Julie Szolek-Van Valkenburgh will lead the breakout sessions.

The convention will conclude with Eucharistic liturgy Thursday afternoon, with Father Raymond Schafer as celebrant.

Julie Niec, president of the ADREI, said the new group started meeting, with two from each diocese, at the last state DRE convention—in 1994. "We've tried to do it for over 10 years. We adopted a constitution in January, 1996."

Each diocese has one officer and two members on the executive committee. Diane Burnes, St. Malachy, is the other member representing the Indianapolis archdiocese.

"Everyone who belongs to the state diocesan association automatically belongs. Others may join as individuals," said Niec.

The purposes of ADREI, as outlined in the constitution are: spiritual formation, mutual support, and professional growth.

"Anyone can come to the retreat, from 2 to 4 p.m. on Oct. 1," Niec said. "It's free."

Though it is past the Sept. 6 deadline, those interested in the convention may call Carol Cone at 219-255-0392.

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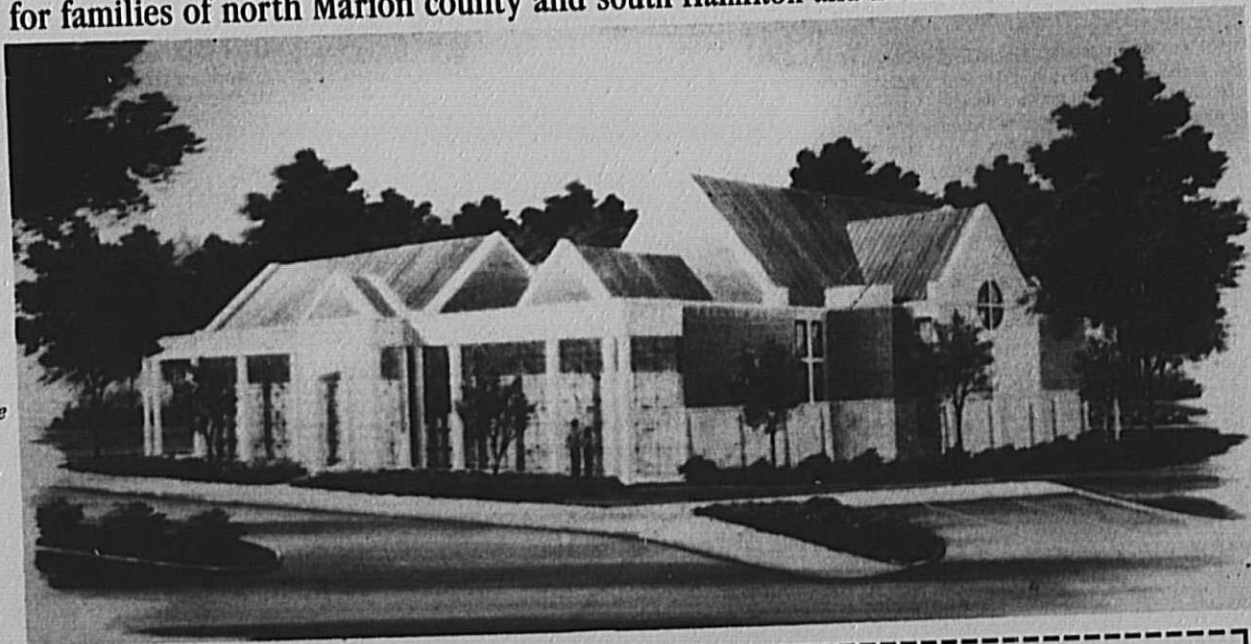
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Faith Alive!

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Women strengthen parish and diocesan ministries

By Dolores R. Leckey

The church looks different than it did when I was growing up.

Women are not only offering prayers in the pews and teaching in the Catholic school classrooms. They also are ministering to God's people via religious and lay positions in the sanctuary, the seminary, and the chancery.

In the parish, women are responsible for Bible study groups and prayer groups, religious education and pastoral counseling, and often the works of justice. In the area of liturgy, women are lectors, altar servers, cantors, and eucharistic ministers.

Women's leadership in parishes seems to develop naturally from their "at home" work, where they not only exercised executive functions but were constantly striving for cooperation among members of the household.

In their new parish roles, women strive for consensus and commitment, and for a sense of belonging on the part of all.

Rose is a good example. She is a wife, a mother, and now a grandmother. Her spiritual ministry began in the 1960s when she and a few other women formed an experimental prayer group. None of the women

in the group had any experience with free-form, lay-led prayer, but it became over time a means of their continuing growth.

Rose's own spiritual path led her to the spiritual exercises of St. Ignatius of Loyola, the Jesuits' founder, and finally to a Jesuit parish. Eventually others sought her help, recognizing in her a woman knowledgeable about God's ways.

Today Rose is spiritual director to about 20 people. Some are men, a few are priests. Her directees include religious leaders with national responsibilities.

The giftedness of women like Rose was affirmed by the U.S. bishops in a 1994 pastoral reflection when they said, "Countless men and women . . . seek to be in touch with God in the depths of their souls. We see so many women engaged in meeting these spiritual needs, and we thank God."

In the space of a generation since the end of Vatican Council II, women have joined the ranks of church leaders. Some see this as the feminization of ministry, not only in reference to the numbers of women in the ministerial pool but in terms of a style in ministry.

What is this style?

It is a highly relational form of ministry. The emphasis is on nurturing person-centered relationships by caring for children, teen-agers and the elderly, home visitation, bereavement counseling, and community building.

Women leaders have introduced relationships and community as high priorities at every level of the church.

My work has introduced me to the richness of parish life in America. From coast to coast, and from urban centers to rural areas, I have seen the presence of women in what the bishops called servant leadership.

"Leadership involves servanthood," the bishops noted. "We learn this from the example of the head of the church, Jesus Christ."

The bishops added that servant leadership means rejecting authoritarian conduct (which is not the same thing as rejecting authority). Also, they say, it means expending time and energy on community building.

Not only parishes, but dioceses too are drawing on women's experiences to build stronger, more caring communities. For example, Sister Ann Rehauer was the chancellor of a Midwest diocese for a number of years.



CNS photo by Les Fetchko

Women offer a highly relational form of ministry to the Catholic Church. Their emphasis is on nurturing person-centered relationships by caring for children, teen-agers and the elderly, home visitation, bereavement counseling, and community building.

Previously, the Sister of St. Francis of the Holy Cross taught music, earned degrees in liturgy and canon law, and served as director of a diocesan office of worship. Currently she is associate director of liturgy at the National Conference of Catholic Bishops in Washington.

As she sees it, much of the work that liturgists do is centered on encouraging participation by the people in the church's central act: worship.

Too often, though, the participation has been in external terms. Now she sees the emphasis moving toward what she calls "internal participation," that is, the totality of keeping Sunday holy and, by implication, living a holy life.

The focus of Sister Rehauer's work has been to deepen relationships: between clergy and laity, among disparate groups of lay people, and ultimately between people and God.

Perhaps Pope John Paul II has this in mind when he urges us to ponder the "genius of women," namely, the capacity to balance efficiency and competence with an understanding of human needs.

Webster's dictionary links the word

"genius" with spirit; in particular, the attentive spirit. That definition certainly seems to fit women in leadership positions who seek to create the qualities of home in their various spheres of ministry.

In the home, one finds acceptance and understanding, as well as order. In the home, there is no need to be overly productive; simply "being" is sufficient.

Still, the home also prepares and restores people for engagement with the world. Today, with communities fragmented and more and more people displaced, it seems to me that home is a much needed balance to the life of competition and achievement that characterizes so much of society's life—and even church life.

Perhaps the new evangelization that church leaders everywhere are calling for today will need the respite of home to enable Christians to cross the threshold of the new millennium with energy and hope. Women of the church can point the way.

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

Pontiff affirms the roles of women in the church

By David Gibson

"The life of the church in the third millennium will certainly not be lacking in new and surprising manifestations of the feminine genius," Pope John Paul II said in his 1995 "Letter to Women" prior to the United Nations World Conference on Women in Beijing.

On another occasion during 1995, the pope appealed "to the women of the church today to assume new forms of leadership in service, and to all the institutions of the church to welcome this contribution of women. Who can imagine the great advantages to pastoral care and the new beauty that the church's face will assume when the feminine genius is fully involved in the various areas of the church's life?"

(David Gibson edits "Faith Alive!")

Discussion Point

Women coordinate varied ministries

This Week's Question

As a woman and a leader in your parish, what do you do?

"I'm the director of religious education. I like to see myself as the go-between for the teachers and the parents or the parents and the students. Because I'm available and ready to listen, I hope I can make religious education a positive experience and not just an obligation." (Cindy Hobgood, Pensacola, Fla.)

"I became involved with coordinating activities for the youth. I want teens to develop a sense of connectedness to the parish beyond the parental connectedness. I help the teens plan activities that they can relate to on their own level, sacramentally and socially." (Cathy Cueni, Willoughby, Ohio)

"I coordinate the bereavement ministry program. It's a one-on-one ministry program. We contact recently bereaved people and see how they're doing. Some people need a lot of help; some won't accept

any help. This ministry is meant to help them understand these kinds of difficult losses in the light of our faith." (Rita Matuszak, Toledo, Ohio)

"I am involved as a parish pro-life coordinator. I try to share with the parish the issues of the pro-life movement, encouraging action through phone chains and letter and postcard campaigns." (Sherry LeBlanc, Plattsmouth, Neb.)

"I am president of the Sanctuary Society, which is the women's group. We clean the altar, take care of the linens, help sponsor an annual baby shower for unwed mothers, and help support a summer camp for underprivileged children." (Mary Jo Pfeiffer, Pensacola, Fla.)

Lend Us Your Voice

An upcoming edition asks: Do you find it consoling or frightening to think of God as all-powerful?

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 Father Gene Plaisted

Entertainment

Viewing with Arnold/James W. Arnold

'The Spitfire Grill' is a moral parable of healing

In "The Spitfire Grill," a well-meaning movie if ever there was one, a young female ex-convict comes to a small town in Maine to repair her life, and she ends up restoring the life of the town.



"Spitfire" was one of the major hits of last January's Sundance Film Festival, where the industry big shots came to a cold, snowy town in Utah, under the auspices of Robert Redford's Sundance Institute, to explore the work of independent filmmakers.

After it earned the "audience favorite" award and the most money (\$10 million) for distribution rights, it was revealed that "Spitfire's" original company, Gregory Productions, was formed by a Catholic charity, Mississippi's Sacred Heart League, to raise money by making films that "present Judeo-Christian values." Obviously, helping make quality movies

beats sitting around complaining about moral decline and sending off snide letters to newspaper editors.

This is not an explicitly religious movie, but a kind of moral parable about damaged people and how compassion heals and brings them together. Conversely, jealousy and suspicion are a source of tragedy. The lesson may not be new, but it's always welcome.

But while "Spitfire" is earnest and moving at times—and indeed, a worthy prospect for couples looking for something both benign and challenging at the local multiplex—it's got too many flaws to be considered an unforgettable experience.

Writer-director Lee David Slotoff also created the TV series "MacGyver," which aired from 1985 until 1992. Slotoff's story unfolds slowly and leans heavily on the myth of the small town—that is, the idea that such places are morally better and conducive to healing broken souls. At least that's the hope of Percy (26-year-old newcomer Allison Elliott), a mystery woman from Ohio who goes from prison to rural Gilead after serving five years for manslaughter.

In Maine, apparently, some prisoners are put to work answering phone calls for the tourist bureau, and Percy liked the pictures of the mountains and streams. The warden gets her a job and board at the Spitfire Grill, which is the town's only restaurant and also its nurturing center of community life. Her boss is the elderly Hannah (gifted veteran Ellen Burstyn), a widow who lost her son in Vietnam. She appears crotchety, but is a source of maternal strength.

The locals are curious about Percy, but

only one, Hannah's nephew Nahum (Will Patton), is hostile and suspicious. Both women have secrets, and neither is especially friendly, but their relationship grows. When Hannah falls and breaks a leg, Percy takes over the grill, despite her total lack of cooking skills and Nahum's misgivings. His belittled and dominated wife, Shelby (Marcia Gay Harden), a kind, almost madonna-like young mother, offers to help out at the restaurant.

The essence of the story is really the friendship that develops among the three women, and the symbolism of the grill their work sustains. When it must be sold, Percy suggests an essay contest, and thanks to her prison connections, national publicity spurs letters and donations from all over the country.

Some of the essays are crazy and funny, but many are poignant letters of longing that reveal how many people out there are hurting and need the hope that the small-town grill presumably provides.

The contest uplifts not only the women but the town itself, since the essays are passed around and everybody gets to decide who deserves to win ownership of the grill. Incidentally, they also get to understand the meaning and value of their town and its heritage. But all the inflowing cash only convinces Nahum that ex-con Percy is planning to run off with the money. Is Percy a god-send or a crook?

The suspense also hangs on two major, if not very baffling, mysteries. Why Percy killed someone is kept from the audience until nearly the end of the film. (And we wonder why she fends off a nice young man from the area who tries to woo her.) There is also a shadowy stranger—Percy calls him "Johnny B."—who lives in the woods and picks up a sack of supplies that Hannah leaves out for him each night.

Percy feels a special bond with this hermit, who never talks and runs from human contact. Her concern for him is misunderstood and leads to a melodramatic disaster in the woods—at a waterfall that Percy



CNS photo from Castle Rock Entertainment

Veteran actress Ellen Burstyn stars as Hannah Fergusson, proprietor of a small-town restaurant, in "The Spitfire Grill." The drama, written and directed by Lee David Slotoff, won the Audience Award at this year's Sundance Film Festival.

always loved—which ultimately brings the community together.

The film is uplifting: the good guys win, the bad guy learns his lesson, and all the loose ends are tied up. However, the story devices are not only pat but literary and forced, including the town's abandoned, white clapboard church, where Shelby takes Percy to escape and meditate. The old church is filled again only at her funeral.

This is an actor's movie, character-driven, with a lot of talk and, until the final moments, only glimpses of the marvelous Vermont hills and forests used as backdrop. (A tale of healing and compassion, somewhat overwrought, satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

Film Classifications

Recently reviewed by the USCC

American Buffalo	A-III
Feeling Minnesota	O
Fly Away Home	A-II
Grace of My Heart	A-IV
Sweet Nothing	A-III

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

PBS series 'The West' ends with 'One Sky Above Us'

By Gerri Pare, Catholic News Service

"One Sky Above Us" is the colorful concluding episode of the eight-part documentary series "The West," airing Tuesday, Sept. 24, from 8 p.m. until 9:30 p.m. on PBS.

Dealing with the years 1887-1914, the program presents a young republic transformed, by that time, from an Eastern seaboard country into a truly continental nation.

Where endless herds of buffalo once roamed, now cities like Butte, Mont., thrived, with opportunities for workers from many lands. However, the natural landscape suffered as a result, and, to cite just one problem, concerted efforts had to be made to save the buffalo from extinction.

Another segment deals with the influx of Mexican immigrants and how Los Angeles' population quadrupled

between 1890 and 1904. Although a satisfactory water delivery system was established for the once-desert town, an expert wonders if such naturally arid cities as L.A. and Phoenix will still be viable in the centuries ahead.

Among the personal stories of interest is that of Lakota Indian Albert White Hat. When sent to a boarding school, he became ashamed of his Native American heritage. Eventually he returned to the reservation, where his spiritual five-year vision quest produced anger, hatred and finally the forgiveness necessary for him to go on and be happy in spite of what his people were forced to endure.

His experience stands in stark contrast to Hollywood's simplistic vision of the West, with tales of good guys and bad guys, usually as in cowboys and Indians.

Buffalo Bird Woman and her brother, Wolf Chief, are also profiled for their determination to keep their culture

alive despite inroads made by those who would have their language and ways abandoned.

The grit of the pioneer spirit is evident in the hard-times saga of the sheep-ranching Love family, who survived drought, raging floods, and grinding poverty to remain on their land and give their children good educations.

These personal stories, mostly of social injustice, give an idea of how the land and the times shaped its hardy inhabitants. Not everyone may find that these profiles pinpoint the essential character of the Western experience, but by presenting a broad spectrum of people, "The West" gives viewers some of the scope the area takes in, an awesome landscape that remains a powerful American symbol.

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

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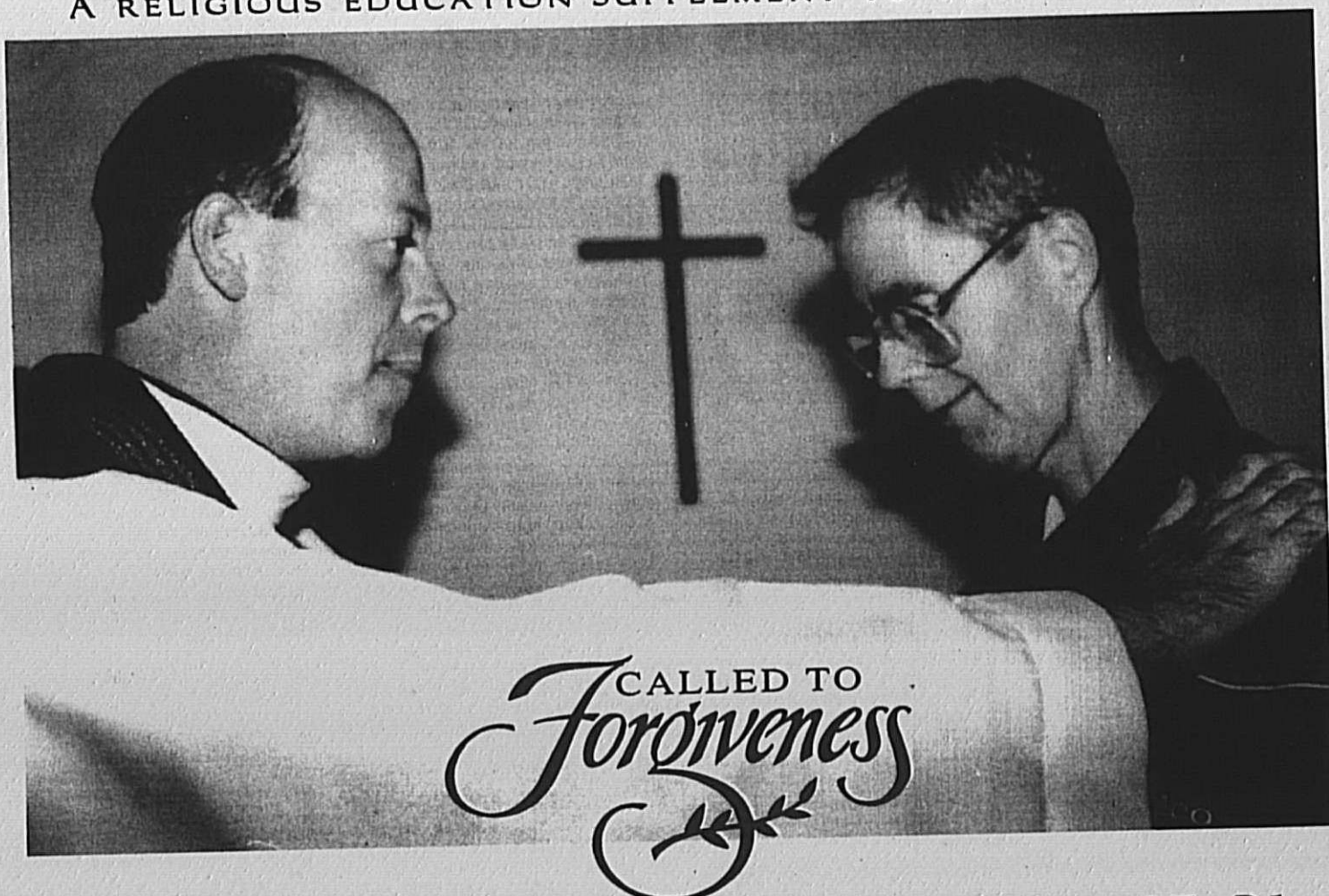


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CATECHETICAL WEEK, SEPTEMBER 15-21

Does 'catechesis' summon a cheerful reaction?

By Joseph Kappel

The word "catechesis" may evoke any number of images in the minds of Catholics.



Some may recall positive—even joyous—experiences in their own faith formation. Others may remember—perhaps less fondly—the rules, memorized doctrine, and mandated participation in

Catholic devotions and practices.

Some people, often our young adult Catholics, may have few images to draw upon when considering what catechesis means to them.

However, all of these Catholics do have one thing in common. Whether they know it or not, they have a role in the ministry of catechesis within the Catholic faith community.

Our annual celebration of Catechetical Sunday—and the affirmation it brings to faith formation work throughout the United States—provides the chance for us to reflect on the richness of the past, the state of the present, and the hope for the future. They inform and energize our call to echo the Good News of Jesus Christ.

If I were to define catechesis, I would say it is the way that the Christian community shares its values, traditions, beliefs, and heritage with others.

Even from that short definition, two things are immediately evident. First that catechesis involves more than classroom teaching of religion. This is a vital part and one that we need to focus on more systematically.

However, catechesis also includes: sharing and fostering community, leading others to worship and prayer, and

motivating them to service. All of these need to be addressed in order for catechesis to be effective.

Second, one can also see from the definition I have given that catechesis is not the job of any one person or group of people. It is not the job of the pastor, or religious sisters, or parents, or teachers alone. Each one of us in the Christian community plays a role in forming others in the faith.

If the community is not living out the faith it professes then formal catechesis does not have a chance. It is the community which catechizes.

Over the past several months, many of us have spent time examining the state of catechesis in the Archdiocese of Indianapolis and in the nation. We come from a variety of levels of involvement. There are DREs (directors of religious education), principals, staff of OCE (the Office of Catholic Education) and other archdiocesan agencies, parents, and others in this group.

We face a challenging and exciting task. Yes, there are challenges which we must face. The faith formation strategic plan attempts to address some of the challenges.

For a moment, I would like to reflect with you on the most pressing challenges that I see at this point.

We and our children are being bombarded by media and peer messages which often contradict the basic values which the Catholic faith and religion generally hold. Mass communication and technology have offered us marvelous means to make the teaching of religion interesting and fun.

On the down side, it has also put us at a tremendous disadvantage. We simply cannot compete with the quantity and quality of the messages our children are receiving. I believe that we as a church need to look at these new technologies and mediums and make use of them. I

fear that, if we don't, the situation can only get worse for us as a church.

Gone are many of the past support systems that were in place to reinforce our religious message. Parents are the primary educators. But some children live in abusive situations. Many of our students come from single-parent households or broken homes.

These situations in themselves are not always bad, but they leave the role of sharing faith to one person, unless the faith community takes its catechetical role seriously.

Gone are the neighborhood communities of the past which were often homogeneous with regards to values and beliefs. Today we may live next to people who don't believe in God at all or who don't share the same values that we do. Even within families there is often a difference in the values we base our lives on.

Church attendance, sacraments and devotions were always part of formation in the past. Today, over 50 percent of our parents and families do not attend church regularly. For time, we are constantly competing with sports, entertainment, and recreational activities.

The generation of parents and teachers that is teaching our children the faith comes from the most illiterate generation of Catholics that we have ever had. Many of them grew up during the time right after Vatican II when it was difficult to find the content of faith in our textbooks. They come to relationships with God, but never really knew God.

The same is true of our leaders and principals. Many of them had no formal religious education since their own high school days. How do we get them up to date with regard to theology and church teaching?

We have already begun to "get our act together" with regard to the content. The "Catechism of the Catholic Church" and

our own archdiocesan religion guide, which is based on the catechism, have been a tremendous help in teaching the content of our faith.

I believe that we did ourselves a disservice by implying that, once we had completed high school—or are confirmed—that our faith formation was complete. How do we undo this message?

Professionals in the field of religious education realize that the journey of faith is lifelong. We never quite "get it." There will always be room for more growth and learning.

We don't have a lot of research to indicate how successful our religious education has been. My hunch is that, although we have come a long way, we have much further to go.

Once we get adults to accept and live the Gospel message, it will be much easier to work with our youth. Each of us has a job in catechesis, whether formally or informally.

I affirm the strategic plan which challenges adults, not only to know their faith, but to live their faith in accord with the Gospel and church teaching. The archdiocese will do all in its power to address the issues which affect our success. But ultimately, our attempts will only be as good as those who share faith with our youth—namely you.

We expect to devise a plan which will assess our success in this area. How much of the content of the faith do our youth and adults know? How well do they live out their relationships with Jesus?

As you can see, we are in the midst of asking some really important questions in catechetics. I am glad to be living at a time when we can grapple with the questions. It will remain a challenge for us to explore.

How do we share our faith with the current generation—and the next generation?

Who is today's religious educator?

By Cynthia Dewes

The profile of the religious educator has changed considerably since the days when kindly parishioners offered to "teach CCD" when Father asked for volunteers.

Today, most religious educators in the Archdiocese of Indianapolis are paid professionals or trained, certified volunteers.

"We expect two results from religious education," said Bob Meaney, associate director of religious education, adminis-

trative personnel and catechists for the archdiocesan Office of Catholic Education: "1) religious identity as Catholics, with an understanding of theology and catechism; and 2) growth in faith, both as individuals and as families."

"We need content and structure so that people can grow," he said. Professional religious educators help structure the content of the faith so that people can learn it. They "are more clearly able to see what standards we're upholding," said Meaney.

Previously, there was "no clarity on 'what did we want from religious ed?'" he said, but now, "the 'Catechism of the Catholic Church' is our source book, stressing the four pillars of our faith: creed, sacraments, moral life and prayer."

Janet Mazzoni, director of religious education at St. Paul the Apostle Parish in Greencastle, agrees with the need for professional religious training.

As a religious educator, "I need to be an educated person, i.e. aware of different policies, formulas and ways to do things," she said. "My job is multi-faceted. I have to be many different people: a team worker, supporter, challenger. Sometimes I need to put my foot down, sometimes say to do this and not that, or sometimes just go with the flow."

Mazzoni, who attended Catholic schools exclusively and holds degrees in theology, described religious education as "lifelong faith formation. The question the religious educator needs to ask is, 'How

are the students living their religious life? Where are they headed?'"

She said pre-Vatican II Catholics tend to stress ritual and tradition, while post-Vatican II folks stress peace and justice. "Many grandparents complain of the kids, 'They don't know any prayers,' while the parents claim, 'They don't need prayers.' For Generation Xers we need to balance the two," Mazzoni said.

"That's why we need to be educated in the faith. There are so many different theories and someone must be in charge. There are lots of people who make sense, but are they speaking the truth? We need to know the theology behind tradition and ritual as well as its applications to social theory, etc."

Mazzoni said she always knew she wanted to teach something, but didn't know what. When she studied theology in college, the two perspectives suddenly came together and led her to a career in religious education.

"We're fortunate this year to have 89 contracted professional religious educators, most of whom (60) are full timers," Meaney said.

"We have two groups of educators in the archdiocese now," he explained. One group comprises professionals with degrees mainly in theology or education. "We like to see them come from these two professional tracks," he said, because they know the faith and they know how to teach. Those with educa-

tion credentials have come both from Catholic and public school backgrounds.

Meaney said the second group of religious educators is composed of level coordinators, most of whom have come to the work through parish religious education programs. "Many have been catechists themselves," he said. "Their faith lives are moving them toward this ministry."

"We're also experiencing some people whom parishes hire from within," he added. Most have never been religious educators and they may or may not hold degrees.

Level coordinators serve as staff to DREs, coordinating programs and assisting in many other ways. Their positions have been emphasized in archdiocesan religious education since 1990, and a majority of the urban and suburban parishes in the archdiocese now have them.

"The thrust with this group is to help them get their academic theology," Meaney continued. "The Association for Parish Administrators of Religious Education (APARE) wants to professionalize this field as much as possible."

This year the Total Catholic Education Endowment which was initiated by Archbishop Edward T. O'Meara will provide \$100,000 in grants and loans to educate level coordinators in formation programs offering master's degrees and certification.

Professionalism "is an important movement in the teaching ministry," Meaney said, and its emphasis on clear standards encourages archdiocesan catechists. "There is growth here," he said.



Janet Mazzoni

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Religious education is tailored country-style

By Peg Hall

St. Boniface Parish isn't very large in population—about 450 parishioners in 160 families in the town of Fulda and surrounding countryside. Kindergarten through 12th-grade students meet in the parish hall on Wednesday nights during the school year for religious education.

Now in her fourth year as director of religious education, Faith Schaefer continues to fashion her program out of "a little piece of this and a little piece of that" taken from materials approved by the archdiocese, but tailored more for the city.

A lectionary-based program didn't hold the attention of teachers or pupils. Programs designed for daily religion classes or every Sunday had too many lessons.

"Material was being thrown away, or it was being sent home with the kids and thrown away. It wasn't cost-effective on our shoestring budget," she said.

Schaefer has high hopes for the Silver-

Burdette "This is Our Faith" series, which is going to be used in grades K-8 this year. The pupils will go through half of the textbook in a year.

About the activity pages that are included, Schaefer said, "This is what they want. They don't want to sit there for an hour reading that book. Give them things to play with. I don't care what grade it is. Those 9-10 and 11-12 like it, too. I don't care what they tell you."

She said, "Religious ed isn't cool right now to 50 percent of the kids. One of the things I impress upon them, even though they don't want to attend, is that they are here as part of the parish and community."

There are 105 students and the attendance rate at religious ed classes is about 90 percent, a sign of the importance parents place on it.

Schaefer said, "We got used to the idea of prayer services last year. As a German parish, change isn't easy. They like the Masses, all right?" She is German, too.

"Last year at the closing prayer, I recognized the seniors and eighth-graders," said Schaefer. "I was fortunate in knowing these kids. I've been with them for a long time. That's unique about a small, rural parish. I recognized each of them by saying something like 'You were in the youth group so many years. I remember this about you.' That went over well."

She said, "Another thing you have to understand is tradition and transition. The parishioners are not used to lay people being in control."

Lay people have conducted the high school religion classes for the past 17-18 years. Before that, the priests did it. "The grade school program came to us in 1990. Before that, they had taken their program at the St. Meinrad grade school."

"On the parish religious ed team that I have for this fall, I have 12 parish people and I have seven from St. Meinrad coming," Schaefer said that the small size of the parish allows her to recognize who is best fitted for which group of pupils. The concept of team teaching, with at least one parishioner on each team, was started three years ago.

Vacation Bible School was started in 1993. This summer there were 27 pupils, pre-school through fifth grade, and 16 volunteers. "It was one of my first programs, and I was determined to have it for the kids. If it's going to benefit the kids, that's what I'm here for."

"They (the kids) don't always like it—like the discipline is for the kids, I don't care if they think I'm a hag or not. I want them to respect me as well as like me, and I think I got that," Schaefer said.

"My theory is, I want the team members to trick the kids into learning. By that I mean not necessarily sit them down for an hour and preach to them," She said, "We

have the basics, like starting with prayer and learning the reading of the week."

Prayer services, will be expanded this year, she said, "A prayer service doesn't have to be as structured as a Mass."

Students K-6 have separate classes; 7-8, 9-10, and 11-12 are together. She said, "We ran out of room. It was a great thing to run out of room and we had enough team members last year. I really love doing this and enjoy it. You have to love it or it's going to be a chore."

This year Schaefer plans to put out a newsletter once a month for teachers and another for parents. She said, "It's a trap in a small parish to think everybody knows everything that's going on, and the communication isn't always there."

To high-schoolers who say they don't want to attend religious ed classes, she says, "Let's look at the club thing," because they don't see some of their friends all week except Wednesday night. A firm believer that they are learning whether or not they think they are, she related an instance from her family.

When her oldest son, Derrick, complained, telling her everything the teacher said about Socrates, "I stood in my kitchen with my arms folded and laughed." Her son wanted to know what was so funny. "You are listening," she said.

Schaefer and her husband, David, have three children, Kendra in first grade, Brock, a sophomore, and Derrick, a senior. Derrick said, "I've learned a lot. Religious ed makes you know what's going on at Mass."

Kendra, who would rather stay home and play with dolls than attend Mass, likes religious ed and Vacation Bible School. The theme this summer was "Camping with Jesus."

"I wish we really could camp with him," she said.



Photo by Peg Hall

Derrick and Kendra and their mother, Faith Schaefer, check the religious ed posters at St. Boniface Church in Fulda.

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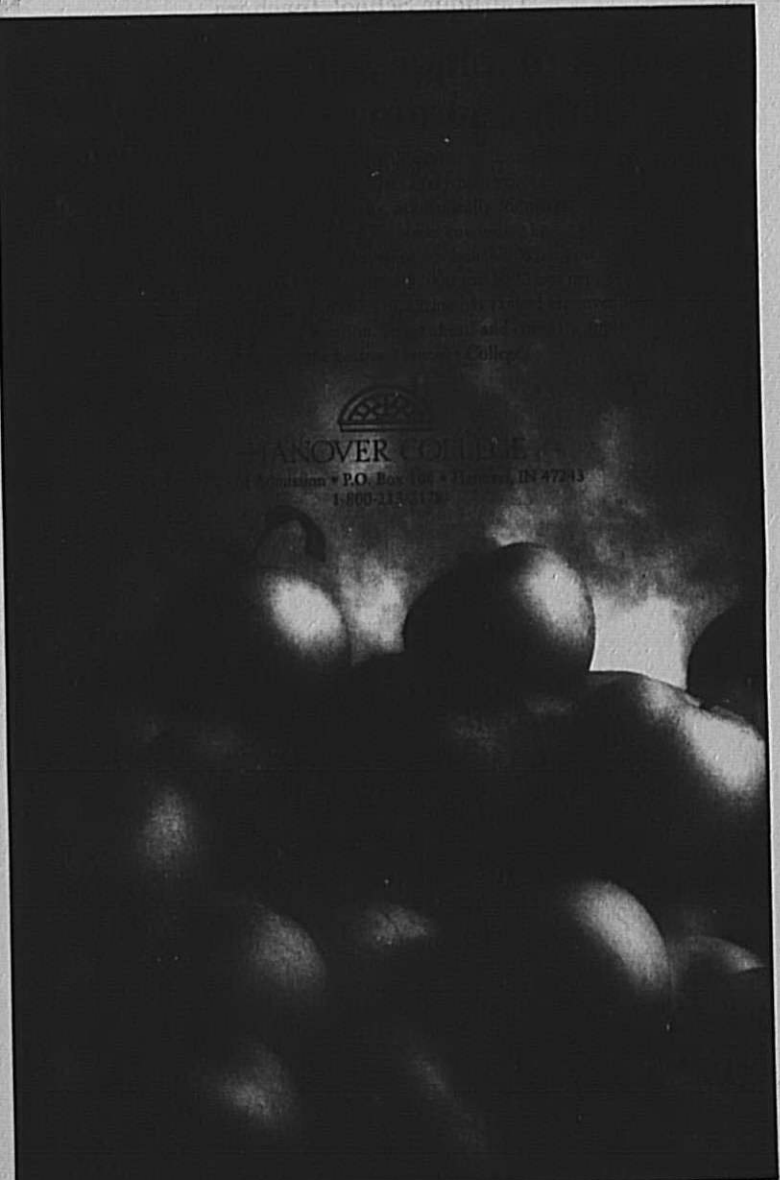
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Karen Oddi hopes to make a difference

By Margaret Nelson

Karen Oddi, like many who minister in the Office of Catholic Education, has a long title. She's the new associate director of religious education for sacramental, childhood and family catechesis.

Born in Bristol, Connecticut, Oddi went to Catholic schools there and did her undergraduate work at St. Joseph College, West Hartford.

She ended up in Indiana because her husband Tony, who was working for a national grocery chain, took a transfer to Fort Wayne in 1974. The couple has five daughters who were young when they moved to Indiana.

Less than two years later, her husband was asked to relocate to Indianapolis.

Karen Oddi said the new neighbors were very friendly. One of them mentioned that the St. Barnabas director of religious education was looking for catechists.

Since she had been a catechist briefly in Connecticut, she was interested.

The neighbors gave her name to Benedictine Sister Anita Eberle and soon Oddi was an eighth-grade catechist.

Two years later another DRE—Don Donlan—came. "I began to see the administrative effort behind being a DRE," said Oddi. She worked part-time as a coordinator of a small elementary program.

When Franciscan Sister Diane Jamison

came, she said, "My role became larger. By 1980, I was a full-time coordinator. It was one of the first parishes to have two full-time administrators of religious education. I became really involved in adult religious education.

"Then the RCIA (Rite of Christian Initiation for Adults) came along. I got in on the beginning when the archdiocese implemented that and became thoroughly engrossed in adult education and RCIA and loved every minute of it!" said Oddi.

She was hired as DRE at St. Barnabas when Sister left. Oddi stayed there until 1992, when she decided to take a year off.

During that time, she became involved with Franciscan Communications, and did workshops and exhibits for them for a couple of years.

When Father Dan Mahan arrived at St. Rose of Lima in Franklin, he needed someone to help him at St. Rose of Lima for a "couple of weeks. What started as a part-time job bloomed into a very full position as pastoral associate."

At the same time, Oddi did consultation work with Nativity and Our Lady of the Greenwood parishes. But she said, "It is hard for a family person to be a consultant. Actually, being a pastoral associate was hard on the family time.

"While I loved the ministry, I hoped to refocus on religious education because I had had so many rewarding experiences," she said. She realized that she was learning and growing as she was watching others grow in religious education.

Of her present OCE position, Oddi said, "I want to continue to support religious education ministry. So here I am refocused.

"This position encompasses three areas: sacramental, elementary religious education and family-focused programs.

"Since I've been here, most of my focus has been working toward the publication this fall of parish penance and reconciliation guidelines worked out with the Office of Worship," she said.

"In the areas of education and liturgy, it includes policies for sacramental preparation. Then, we will reform the guidelines for the sacrament of the Eucharist.

Second, she will work on elementary religious education for both parish and school programs. "The main thrust of that is implementation of the religious education curriculum guide in the context of the strategic plan.

"All of these areas involve consultation with various parish administrators. I enjoy talking with so many people," she said.

Third is the family perspective in religious education, which she sees as raising consciousness of the need to wrap all other religious education areas together.

Also, Oddi believes it's important to let families know that they are respected and cherished as the primary religious educators of their children—and to assist them in realizing that.

"I would view my family role, not so much to provide programs and guidelines (though there are some wonderful programs out there) as to take what we have going on in parishes and see how what we do does or doesn't affect families," she said.

"I work with everybody in the Office of Catholic Education," said Oddi. "They have been a wonderful welcome for me. I work with Bob Meaney and Joe Kappel on the religious education team." She is a

member of the ACEE (curriculum) team with Christian Community Sister Michelle Faltus.

"I like the way the office is divided into teams. I found it really helpful to blend all of the areas," she said. "When we talk about sacraments, we talk about everybody's sacraments, or everybody's curriculum.

"I'm looking forward to going out with Bob Meaney, Joe Peters, Jesuit Father Joe Folzenlogen, to do 'road shows' (when Catholic Center staffers go to the parishes to give presentations). We do one topical area. This year, the focus will be on the catechesis for the third millennium. Each presentation has always been on a cutting edge topic.

"I've been on the receiving end of that," she said. "I hope I am as effective as people have been in the past with me.

I'm one of two staff people working with Charlie Gardner for the archdiocesan initiation committee—a standing committee of the Archdiocesan Liturgical Commission.

"I am very happy to be where I am right now," said Oddi. "My family is happy to see me on weekends. Like many pastoral ministers, I was working seven days a week. Last month, my husband retired after working 45 years.

"I know there is a lot to be done in the future, particularly with the strategic plan," she said.

Oddi hopes to assist new people—there are 16 new DREs. "A lot of them came up through the ranks like I have," she said. "I want to help them feel as good about it as I do, after 20 years.

Because of her work on the St. Mary of the Woods' masters of arts and pastoral theology program, Karen Oddi said, "I feel very close to the Sisters of Providence at St. Mary of Woods who helped me to realize I can make a difference in my work in religious education and pastoral ministry."

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New religious education curriculum guide

By Cynthia Dewes

The "Religion Curriculum Guide" produced by the archdiocesan Office of Catholic Education in late 1995 is "extremely comprehensive," said Providence Sister Adele Beacham. And at the same time it clearly supports "the four pillars of the Catholic faith: creed, sacraments, Christian life, and prayer."

Sister Adele uses the guide in her posi-

tion as administrator of religious education at Sacred Heart of Jesus Parish in Terre Haute. "It's not something you teach from," she said, "but it sets standards of what religious education should touch on."

"Some people may have thought we threw the baby out with the bath water," Sister Adele said of the period following Vatican II when emphasis on the Baltimore Catechism type of learning seemed to wane in Catholic education.

But the guide follows the new "Catechism of the Catholic Church" in combining tradition with the concepts of modern Christian living.

The guide, which was produced by a committee of 22 educators and parish members from across the Archdiocese of Indianapolis, stresses the partnership of family and parish in the religious education of children. Each section, from pre-school through eighth grade, focuses on how and what families and

parish catechists should be teaching kids about the Catholic faith at that level.

The theological concepts of creed, sacraments, Christian life and prayer are translated into practical applications for learning and living which can "carry through every grade level and through adulthood," Sister Adele said.

Parishes can monitor what their children are learning through periodic assessments furnished by the National Catholic Education Association. At Sacred Heart, these assessments are given in the fifth and the eighth grades.

Sister Adele said, "The guide lets us know what the archdiocese expects children to learn at each level, and that we can make sure it's found in their textbooks. That's the major thing: it gives catechists something concrete to look to."

It's not only useful in selecting textbooks for religious education programs, but also in planning, and in offering a rationale for the learning tasks the educators require children to do, she added.

"We only have 28 weeks of religious education, and even less if you count special events like Christmas programs," Sister said, so it's helpful to have the support and direction which the guide can provide. "It's even more valuable for non-professional catechists."

Retaining catechists over the years encourages consistency in religious education programs as well, because familiarity with textbooks and curriculum shortens the time required for teachers to prepare lessons.

"I've been blessed and am very lucky," Sister Adele said. "I've had very little turnover of catechists and I value them."

Sister said her dream for the future using the guide would be improvement in faith formation: "Over a period of years, a child coming up with it from the beginning will have a firmer foundation of Catholic teaching and learning."

Children's initiation includes family involvement

By Carol Schreiner

Parish Administrator of Religious Education,
St. Barnabas, Indianapolis

At St. Barnabas, we adapt the adult Order of Christian Initiation process for children of catechetical age. This order is the process we use to initiate new members.

The building blocks of initiation are: personal conversion, community, liturgical catechesis, lectionary catechesis, prayer, and service/mission.

In the adaptation of the order for children, the family is another vital building block.

At St. Barnabas, children experience each of the four periods of initiation. The children and their families have an initial contact with the director of the catechumenate. Then they meet with the children's team for four to six sessions.

The sessions are built around finding God in everyday experiences, images of God, and prayer. At this time, children should be introduced to peer companions from the parish. These companions may be close to the ages of the children, since they usually do not serve as sponsors.

This period leads to the Rite of Acceptance or Welcome. This Rite of Welcome is usually celebrated within the liturgical assembly of the parish. If this is not feasible, the rite can be celebrated with the religious education students as assembly, since the children's initiation group should meet on Sunday (when the Catholic community gathers).

The period of the catechumenate introduces the children to "breaking open the word" using the lectionary, participating in the life of the community (perhaps in family activities), serving others, celebrating certain rituals. It is probably wise to have some age division during this period: adults, teens, and young people ages 8 to 12. Families need to participate once a month. This period flows into the Rite of Election.

Children are included in the Rite of Election with the adults. During the period of purification and enlightenment, the weekly sessions emphasize the traditional Lenten practices of prayer, fasting, and almsgiving as well as the Gospels of Cycle A.

At St. Barnabas, we do not celebrate three scrutinies with children, nor are they

celebrated with adults in the assembly on Sunday. We feel it is better to adapt one scrutiny and celebrate as a ritual within one of the sessions, with the team and perhaps the sponsors.

A penitential rite and a mini-retreat should happen during this period, which always leads to baptism, confirmation, Eucharist.

The period of mystagogy should include several sessions which explore the meaning of the sacraments received. Mystagogy is also celebrated by those participating in religious education classes with the children's appropriate age and grade level.

The best resources we have found come from Living the Good News in Denver, Colorado (1-800-824-1813). They have five practical guide books—an overview and one for each of the four periods. They also have a children's guide for Liturgy of the Word, and an intermediate lectionary-based guide. We find that intermediate works best for ages 8 through 12.

In their conversation, children, who are so "fresh from God," have more to offer the catechetical team, the director, and the adult community than we offer them!

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Catechists volunteer at St. Anthony

By Susan Bierman

Their commitment to the religious education program at St. Anthony Parish in Indianapolis offers many rewards to its dedicated catechists.

Most of the nine catechists have been teaching the children at St. Anthony for several years. And there are reasons why these catechists continue teaching at St. Anthony year after year.

"I think it's because they are real genuine faith-filled people," said Benedictine Sister Lucia Betz, the pastoral associate at St. Anthony.

"Their faith means a lot to them and they want to share this faith with others."



Photo Susan Bierman

St. Anthony Parish in Indianapolis catechists (from left) Barbara Phung, Patty Casey, Marjorie McHugh, with pastoral associate Benedictine Sister Lucia Betz.

A few of the catechist's children went through and graduated from the religious education program at St. Anthony, while even fewer catechists still have children enrolled. And there are some catechists who have never had children enrolled in the program.

"One woman couldn't have children of her own, so she said she would teach God's children," Sister Lucia said.

Barbara Phung, who has taught religious education at St. Anthony for eight years, initially got involved with the program when enrolling her daughter. Like Phung, most of the catechists find such strong reward in being involved with the program at St. Anthony, not teaching the children is somewhat unimaginable. Phung realized this one year when she had to drop out.

"It nearly broke my heart," she said. Phung said she wants to follow her students through their spiritual development. "I want to see these kids in the parish as they grow," she said.

For Marjorie McHugh, teaching religious education has been part of her life off and on since 1974, and then constantly for the last 12 years. She teaches seventh and eighth grade children at St. Anthony.

McHugh refuses to let anything get in the way of her making it into the classroom on Sunday mornings. She often experiences extreme back pain resulting from chronic deterioration. McHugh is another catechist who simply cannot give up her role teaching religion.

"I have tried to walk away from it, and I'd say I certainly had legitimate excuses. But it keeps calling me back," McHugh said.

Casey added, "Everybody has tried giving it up. I don't think I could actually feel good unless I am doing it."

McHugh believes seventh and eighth grade students need extra special attention. "I think for so many of them, it's the last chance that you'll have with them," she said.

McHugh said many of the junior high students will not receive further religious education guidance for a few

years after the eighth grade. So it is important that she leaves them with something that they can connect with later, so they will stay with the church and those who leave may possibly return.

"Give them prayer, give them God, give them the parish, give them a home that is theirs and let them know it is theirs, because even if they go away they will come back," McHugh said.

Patty Casey, who has been a catechist at St. Anthony for 14 years became the religious education coordinator last year. She got involved with the program when her daughter, who is now a junior in college, was in the first grade. She has remained faithful to the program because she believes she "makes a difference with the children" and that she is doing more than teaching.

"I don't see it as teaching, I see it as sharing what is in my heart and my faith," she said. "It's a long-term commitment to the church and to God."

McHugh added that she finds rewards in just seeing the kids sitting in her classroom.

"Just the pure joy of the fact that they show up, that they are interested and that they care about their faith—just the whole idea that they show up" is rewarding, McHugh said.

The catechists got a big surprise last winter during one of the coldest, snowiest days of the year. "We thought no one would come, but they were all here," she said.

Sister Lucia finds reward through seeing the catechists develop spiritually as well as the children.

"To see the adults grow—that's a real joy for me, too," Sister Lucia said.

She is happy "just to see faith life growing and to see the joy that they are bringing to the students."

New booklet gives teachers summary of confirmation guidelines

By Susan Bierman

More than two years ago, an archdiocesan committee was formed to establish new confirmation preparation and celebration guidelines. The confirmation guidelines committee, consisting of directors of religious education, youth ministry coordinators, and archdiocesan religious education administration leadership, met at least once a month in Columbus.

The committee's goal was to update the confirmation guidelines, which were originally created in 1980. The final draft will be in completed form in October.

The Confirmation Guideline's booklet basically "gives the nutshell on what confirmation ought to be," said Gary Taylor, director of religious education at St. Mary Parish in North Vernon.

Taylor said changes in the guidelines were made to meet the patterns, the systems, and the habits of this time period.

"I think what we did was just simply enhance it, or make it more contemporary," he said.

Monica Graf, director of religious education at Sacred Heart in Jeffersonville, explained the guidelines will offer support to those who are doing confirmation for the first time.

"I think we have given some concrete help to people who are inexperienced in this area," she said.

Upon their conclusion of updating the guidelines, the 10-member committee included four parish confirmation models.

"I hope people understand that they are just models and we don't expect any parish to take one of these and do it verbatim as presented in the guidelines," Graf said.

Each model offers the catechetical components: message, community, worship, and service. For each model, the components differ, because each parish model is unique. Parish size, type of parish, program length, age and average number of confirmands, are all included in the description of the model parishes. Models depict parishes in the archdiocese which are in urban, rural, suburban, and town locations.

Graf said the guideline models will best serve the parishes if elements are taken from different models to best fit a particular parish. She explained that an urban parish with 900 households will have different needs than a rural parish with 125 households.

"I don't think there is one perfect model, because each parish is so different. That's the beauty of this, that it gives lots of opportunities, and gives enough structured help for those who need that, but then it allows for enough creativity to adapt that for your own parish profile," Graf said.

The new confirmation guidelines defines confirmation and mission, the Archdiocese of Indianapolis mission statement, and the catechetical leaders' mission. Readiness for the sacrament is also outlined in the guidelines as defined in the "Catechism of the Catholic Church."

The catechetical components: message, community, worship, and service are explained in depth within the guidelines. Roles of candidates, parents, sponsors, coordinator and team, catechists, pastors, parish life coordinators, associate pastors, pastoral associates, parish staff, and community are also established.

Confirmation celebration instructions, including scheduling, deanery celebrations, and music are also outlined within the guidelines.

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Students with special needs teach teachers well

By Peg Hall

A rainy day at Anderson Woods Camp for mentally-handicapped adults calls for a change in plans. Instead of swimming in the Anderson River, director Anna Clark decides they'll plan a game of kickball.

Andrew Rodenberg, a college student like Clark, gently guides three women who move haltingly down the lane. As the rain comes harder, the teams take their positions at the edge of a cornfield for a misty scene reminiscent of "Field of Dreams."

It's a fitting image. This is the best week of the year for most of the campers, who spend the rest of their time in group homes in Indiana and neighboring states.

Sitting on the porch before supper, a camper interprets a friend's sounds of discomfort: "She's saying she's cold." Steve Clayton goes to his cabin for a dry jacket to wrap around her shoulders. Along with several others, Clayton is enrolled in a four-week residential skills program in Siberia and comes to the camp in the afternoons.

Turning to teacher Samantha Dayer, Clayton said, "This is like you taught me—that we should take care of others, isn't it?"

Judy Colby, founder and president of Anderson Woods, Inc., discussed religious education at the not-for-profit, non-denominational corporation that benefits children and adults with mental and physical handicaps. She has worked for adults with special needs since 1964, beginning with the Special Program of Religious Education, SPRED.

In 1976, Anderson Woods Camp for adults was established on the Colbys' farm between Siberia and St. Meinrad in the Tell City Deanery.

During the 1990s, four homes have been opened: Lark Community House and Martin House in Siberia, and Rave House and Owl House in Bloomington.

Also in Siberia are the Dove House, a training center for houseparents. And Martin's Cloak food pantry has opened. Residents of the Siberia homes volunteer at the food pantry—the only local one that delivers to recipients' vehicles.

"With the campers and in the homes, we teach by living," said Colby. "The philosophy in our homes is family. Religion is taught in the same sense that a parent would teach their children. You teach them how to live; you teach them how to treat each other. We pray at every meal."

"Every night, every home has prayer at 8 o'clock, and we talk about what upset the campers and what hasn't upset them, and what they did for strength when they needed help. We pray for relatives and things that they want to pray for. A lot of learning goes on here, but—if you think of classroom teaching—no, we're not teaching in that sense."

Colby said, "We have meditation every night at camp. And if there's a new animal born, certainly that's a very spiritual thing. Or if something's died and we've buried it. Prayer is just a constant, daily thing. It's not something that you stop and do."

"Religious ed is just a part of living, by far the best way to do it. And you know, if we had that kind of thing in every home, there wouldn't be a need for programs in the parishes."

Colby said that there is a need for programs like SPRED, but it does take a commitment. There are some space and financial requirements, but the biggest need is to train catechists.

"SPRED is a very difficult discipline on the part of the teachers," she said.

There are two SPRED groups located in the Tell City Deanery. "As consciousness levels are raised about special needs that are out there, they are coming, but it's so, so slow," said Colby.

"The whole thing with spiritual education with the mentally-handicapped is that it is more experiential. And we really don't teach them; they teach us," she said.

"There's a lot of silence involved—a lot of just being together and letting them feel," said Colby.

Meetings are divided into different periods, beginning with one-to-one quiet activities between teacher and student. Next comes a time of silence, broken only by an invitation to each person to come to the altar.

"There's something very powerful about being called individually," she said.

The lesson follows. It begins with the natural—things like plants and water—and leads into the supernatural. The meeting ends with agape—a special sharing of food.

Colby said, "It is really preparation for First Communion. Under canon law, all they have to know is how to share food respectfully together and to realize that the Body of Christ is different than ordinary food—that it's Jesus."

And that is so easily taught in their sharing of food.

"The process of living through something with someone and relating it to the mystical is so much more important than their learning the Baltimore Catechism. I can still spout the answers, but I never felt anything giving the answers. I really think the handicapped have taught me more about my relationship with God than I knew in all the other years."

"The catechists who have stuck out SPRED for years say it's just the most relaxing thing they have ever done—the most spirit-filled thing in their lives," she said.

"My personal philosophy is that we're all born in the heart of our God, and we're fine until we're 5 or 6 years old. Then

we start developing veneers," said Colby. "The mentally handicapped don't have the pretenses that lead us away from our God. We go away and we come back. I think they travel a parallel line with God all of their lives. And I think that puts them much closer to God than we are."

At Anderson Woods Camp, camper Susan Rideout said, "I've been here before and I still like it. So I'm going to keep coming." She laughed as she added, "It's fun here and quiet as a mouse."

A kickball game near the cornfield at Anderson Woods Camp involves (from left) Angie VanNess, Andrew Rodenberg, Susan Rideout, Anna Clark, and Chris Huff. The camp offers special religious education as part of the camp program.



Photo by Peg Hall

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Creative youth catechesis programs are growing

By Mary Ann Wyand

Religious education opportunities for Catholic teen-agers are plentiful in the Archdiocese of Indianapolis.

In addition to parish sacramental preparation programs for confirmation, youth in central and southern Indiana are able to grow in faith via religious education classes at their churches, retreat programming offered by parishes and religion departments of Catholic high schools, and other youth ministry activities on the parish, deanery and diocesan levels.

"In the 15 years that I've worked full-time in youth ministry, I've seen a tremendous growth in youth catechetics," said Tony Cooper, associate director for the archdiocesan Office for Youth, Young Adult and Campus Ministries.

"The catechetical component is an important part of holistic youth ministry programming today," he said. "Years ago, parishes traditionally separated Catholic Youth Organization social, athletic and service activities from Confraternity of Christian Doctrine (CCD) instruction. Now parishes are integrating catechetical, scriptural, prayer and worship, social, ser-

vice, and leadership development activities into a total youth ministry."

During the 1980s, Cooper served St. Mary Parish in New Albany as the coordinator of youth ministry. His archdiocesan ministry focuses on the larger church experience for youth, and he is encouraged by the variety of creative and spirit-filled religious education and other youth ministry opportunities.

The annual Archdiocesan Youth Conference and youth liturgy with Archbishop Daniel M. Buechlein and the Christian Leadership Institute enable teen-agers to celebrate their faith with peers from other deaneries, Cooper said, while the biennial National Catholic Youth Conference and World Youth Day pilgrimage acquaint them with the diversity of the universal church.

Locally, he said, retreats help connect teens with Christ's presence in their daily life experiences. "Retreat programming combines catechetical elements and Scripture with faith sharing. Youth receive the tenets of their faith from religious education classes to give them a solid foundation in their faith, then during retreats they have opportunities to integrate that foundation and share their faith experiences with others."

Parish and deanery youth liturgies and

youth participation in Sunday Masses also are "especially powerful ways to let teen-agers celebrate the gifts of the young church with adults," Cooper said. "The beauty of youth ministry is that it offers a structure for teen-agers to celebrate their faith and to celebrate community."

Effective parish youth ministry programs stress the importance of catechesis, he said, and encourage teamwork by the youth ministry coordinator and director of religious education.

"Religious educators want to give youth the hunger to learn more about the Catholic faith," Cooper said, "and encourage young people to continue to grow in their faith."

At St. Louis Parish in Batesville, youth ministry coordinator Rita Fritsch and director of religious education Peggy Neth introduced the national Life Teen program to parish youth two years ago. The program combines catechetical instruction with social and service activities.

"Life Teen is a new vision in youth ministry geared toward bringing teen-agers alive in their faith and into a relationship with God through Jesus Christ and his church by the holy Mass," Fritsch said. "It was founded in 1985 by Father Dale Fushek, the pastor of St. Timothy Parish in Mesa, Ari., and is now used by

more than 350 parishes in the United States, Canada and Germany."

Pope John Paul II has given his blessing to the Life Teen program, she said. "It is centered around the Eucharist. We gather for Mass on Sunday evenings, then afterward have Life Nights. We participate in two religious education nights each month as well as an issues night and a social night. It encompasses the physical, emotional, spiritual, and social aspects of a teen's life."

St. Louis Parish implemented Life Teen in October of 1994, Fritsch said, and added a Sunday Mass for youth to the weekend schedule.

"We have made a serious commitment to this youth program," she said. "We now have seven liturgies every weekend. The 6 p.m. Sunday liturgy is our youth Mass, and the ministries are all done by the teens. They work with adults to plan the liturgy and serve as greeters, ushers, lectors, gift bearers, music ministers and eucharistic ministers."

Neth coordinates the sacramental preparation for Confirmation on Wednesday nights.

"Two of the Life Teen core team members are also on the confirmation retreat team, so they work closely with the confirmation program," Fritsch said, "and more

than 60 adults have volunteered to help with the five Life Teen committees."

Life Teen participants recently presented a concert for St. Louis parishioners, she said, as a way of sharing the good news of this program.

"Any ministry in the parish affects and involves the entire parish," Fritsch said. "The Life Teen ministry is supported by prayers as well as volunteers. It is all of our jobs to minister to the youth of our parish and make them feel welcome and vital to parish life."

In the New Albany Deanery, southern Indiana youth have been gathering for monthly deanery youth Masses for years.

Ray Lucas, deanery director of Catholic Youth Ministries, said helping teen-agers grow physically and emotionally as well as spiritually is an important aspect of youth ministry.

"Youth ministry needs to be a very broad pastoral ministry to young people to help them develop a strong and active faith," Lucas said. "To do that, it's necessary to be involved in all aspects of their life. In our deanery, a lot of parishes do great work on the parish level which is supported by deanery faith formation activities."

Monthly youth Masses planned and presented by teen-agers give them opportunities to worship together with their friends from other parishes, he said. "Through worshipping together, they are building a real sense of community."

Service activities also prepare youth to live faith-filled Christian lives, he said. "Our first annual deanery Faith In Action service week in July helped the youth grow in their faith. The kids went into the community and did meaningful work for people in need. I think the education we were able to do before their service experiences, coupled with the time spent helping people in real-life situations, was a wonderful way to foster their faith. It's important to continually invite youth into a deeper faith experience."

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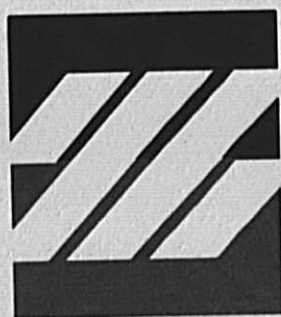
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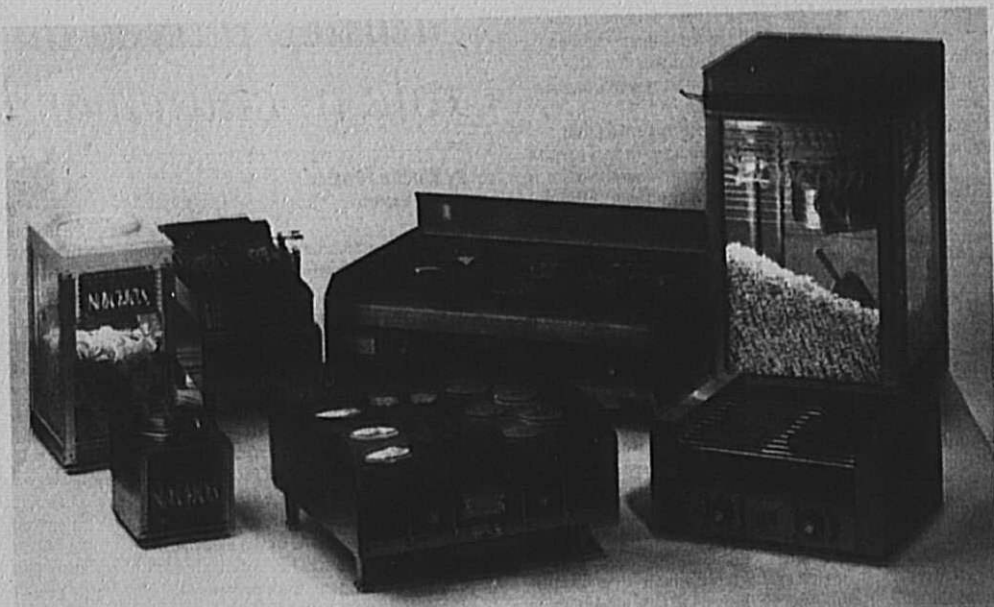


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- Matthew 20:1-16

This weekend's first reading is from the third section of the Book of Isaiah.



Prophets were highly important in the ancient times of God's chosen people. As a group, they were greatly revered because the role of prophet was so much admired.

However, individually they often were the objects of scorn, since people resented what they said. Evil was all around, in the estimation of the prophets, and to be true to God meant that people would have to recognize evil and battle against it.

Then as now, it was a demand not always realized. People sinned. People turned away from God. People chose their own earthly self-interests over their true interests as found in God and rewarded by God.

The scene would be gloomy indeed were it not for the fact that the prophets also called the people to take heart in God's mercy. Even if they fell into sin, God's mercy would draw them back from the edge of the abyss.

This reading from the third part of Isaiah offers such consolation. The wicked should trust in the mercy of God, if only they will forsake their evil ways.

Here the prophet also reminds readers that human reasoning and perceptions are imperfect and limited. Those who would rely solely upon human instincts or purely human insights doom themselves.

Rather, all must listen to God, for God alone is the source of wisdom and of direction in life.

St. Paul's Epistle to the Philippians provides this Liturgy of the Word with its second reading.

The traditional thought is that Paul wrote this epistle well aware of the likelihood of his death. He knew that in all probability his death would not be from natural causes. Rather, he had

been accused of disloyalty to the emperor. His fate was very uncertain, if not sealed.

To the Philippians, he wrote that for him life was not earthly existence, but rather to be truly in Christ and of Christ. It was a great testament of faith, and it was a lesson in the meaning of genuine Christianity.

St. Matthew's Gospel presents for this liturgy a parable that often has puzzled people. Indeed, some people have found this parable to be irritating. They ask what fairness is there in an arrangement in which workers, conscientious and hard-working for a long time, receive no more compensation than workers who come to the effort at the last minute.

This parable is one of the many statements of the Lord in the Gospel with agricultural imagery. After all, those who gathered to hear Jesus in most cases were involved in farming, herding or vine-dressing.

Reflection

The central point in the reading is not that the workers who devoted themselves to diligence all day long were short-changed, but rather that all received the fullest of reward. No one was short-changed.

Christ's great teaching was that God's love is unending. In this love is God's unlimited forgiveness. No sin is too great for this magnificent forgiveness if only the sinner is contrite.

For weeks the church has spoken of discipleship through these weekend Scriptural readings. It has defined discipleship. It has explained discipleship. And it has been frank and straightforward in saying that discipleship has its costs. The world, and the nature of humans, often make discipleship a challenge, to say the least.

However, the church has never presented discipleship as impossible, as a goal brilliant in its attraction but beyond the grasp of ordinary people.

Rather, as in the lessons this weekend, the church reminds us that the very power of God awaits those who wish to be faithful. And, the lessons tell us, the key to obtaining this power is to turn directly and completely to God, as did Paul, for whom Christ was life itself.

My Journey to God

Prayer for a New School Year

How much like pens we are.
We can write a beautiful book or poem.
We can be full or empty.
We can write clearly or poorly.
We can run dry.
We can inspire or discourage.
We can bring a message of hope or despair.
A message of love or hate.
We can tell of Jesus and his ways.
We can bring happiness or sorrow.
We can be the bearer of good news or bad.
We can give glory or we can blaspheme.
We can praise or criticize.
We can bring peace or war.
We can calm or frighten.
We can be truthful or we can lie.
We can build up or we can tear down.
But we must proclaim the Good News.
We must tell all that the He, who suffered and died, is Risen.
We must bring hope.

We must tell of his love for us.
We must not run dry.
Yes, we can be likened to a pen,
One that is mightier than the sword.
The responsibility we have is truly an awesome one.
For our children pay attention to each word that we write into their lives,
And depend upon us to learn about Jesus and his will for us.
Children are like blotters,
Swallowing up each word that comes forth from us.
Learning, growing, changing, forming values for a lifetime.
Indeed, our words truly are mightier than the sword.
Let us sharpen our edges and ready our points,
As we begin at the beginning.
In Jesus' name we pray. Amen.

By Donald Burkhart

(Donald Burkhart is the principal of St. Mary School in Rushville. He wrote this prayer last year in the hope that it will inspire "all of those beautiful people out there who have the wonderful opportunity of working with our youth.")

Daily Readings

Monday, Sept. 23
Proverbs 3:27-34
Psalm 15:2-5
Luke 8:16-18

Tuesday, Sept. 24
Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Luke 8:19-21

Wednesday, Sept. 25
Proverbs 30:5-9
Psalm 119:29, 72, 89, 101, 104, 163
Luke 9:1-6

Thursday, Sept. 26
Cosmas and Damian, martyrs
Ecclesiastes 1:2-11
Psalm 90:3-6, 12-14, 17
Luke 9:7-9

Friday, Sept. 27
Vincent de Paul, presbyter and religious founder
Ecclesiastes 3:1-11
Psalm 144:1-4
Luke 9:18-22

Saturday, Sept. 28
Wenceslaus, martyr
Lawrence Ruiz, married man and martyr,
and companions, martyrs
Ecclesiastes 11:9 - 12:8
Psalm 90:3-6, 12-14, 17
Luke 9:43b-45

The Catholic World of Yesterday

Statues played an important role in church and at home

By Winifred Pushor
Third in a series

Statues, which have played a prominent role in the decor of Catholic churches for centuries, have had a less prominent place in modern churches.

This reflects, in part, the de-emphasis of the veneration of the Virgin Mary, St. Joseph, and all of the saints that played an important role in Catholic culture, belief and lore prior to Vatican II.

Up until the Second Vatican Council, not only in church, but in my home and in school, statues of St. Joseph, the Blessed Mother, the Sacred Heart of Jesus, various angels, and depictions of the Baby Jesus held places of honor. In Catholic homes, a picture of "The Last Supper" was displayed in almost every dining room and various portraits of Christ and Biblical scenes were hung on many walls.

The Blessed Mother was often accorded a special shelf for a shrine where flowers could be placed. Outdoor Marian shrines were constructed by burying half of a bathtub in the ground and using the upper half to serve as a backdrop for the statue of the Blessed Virgin, dressed in flowing blue robes.

Our home had the usual array of stat-

ues, but we also had a statue of the Infant of Prague, who stood on my mother's dresser for as long as I could remember. Neither my mother or the rest of the family knew why the Infant Jesus was dressed in royal robes and had a big jeweled crown on his head, but the statue was accorded the utmost respect.

It wasn't until, as an adult, when I traveled in Czechoslovakia, that I came upon a shrine in a Prague church, picked up a pamphlet, and learned about the history of the statue. The people had been saved from being invaded and conquered, and the legend of how their prayers were answered became identified with the Infant of Prague. I have no idea how our family came to have the statue since we knew little about the Czech culture.

Years later, when we closed the family home and had a sale, we had to procure a long table to display all of the religious artifacts, statues, rosaries, candles, and missals that family members had accumulated in the house.

All of these religious items were sold because statues would no longer find a place in the next generation's homes, and the missals with Latin on one side of the page and English on the other were no longer needed when the Mass was said in English.

The Pope Teaches

The handmaid of the Lord embraced role of servant

By Pope John Paul II
Remarks at general audience Sept. 4

Our catechesis today deals with Mary's response to the angel at the Annunciation, an act of free submission to God and a conscious giving of herself to his will.

In this, she shows her complete willingness and readiness to be "the handmaid of the Lord."

By calling herself the handmaid of the Lord, Mary, the one full of grace, commits herself to personally realize in a perfect way the service which God awaits from all his people.

In fact, her words anticipate those of

Christ himself, who later declared, "The Son of Man has come not to be served, but to serve" (chiefly Matthew 20:28 and Mark 10:45).

Thus, from the outset, there is a marvelous correlation between Mother and Son in their interior disposition to serve and give themselves totally to God's will.

Indeed, it is as Christ himself said, "My food is to do the will of him who sent me, and to accomplish his work" (John 4:34).

In total and loving obedience to the divine will, Mary had an intimate share in her son's passion and death, so much so that "a sword pierced her own soul also" (chiefly Luke 2:35).

BISHOPS

continued from page 1

Over the years the bishops have pressed strongly and persistently on many U.S. policy issues—including, recently, their sharp criticisms of changes in U.S. welfare policy—but rarely if ever have their efforts taken on such a tone of moral urgency and personal involvement by so many high-ranking prelates.

"I don't recall anything even remotely like it," said Msgr. George G. Higgins of The Catholic University of America, a first-hand observer of church affairs in Washington for more than half a century.

At a press briefing just before the prayer vigil, Cardinal Keeler, immediate past NCCB president, said the high profile the bishops have taken is "extraordinary" and "unprecedented."

He later told Catholic News Service that he has closely followed the general media coverage of the issue and "the media have simply not got the message out about the horror of what is involved here."

Cardinal Bernard F. Law of Boston, who as chairman of

the NCCB Committee on Pro-Life Activities has spearheaded the campaign, told CNS he believed the vigil at the Capitol was the first such demonstration for which an NCCB committee was chief organizer or sponsor.

"We hope that our presence here together in such a unique way will demonstrate the importance of this issue," he said.

He said the bishops were provoked to extraordinary action by "the extraordinary circumstances in which we find ourselves, where an act which is practical infanticide runs the risk of becoming legal in this country. It's about as far as we've gone in this nation in adopting a culture of death."

The media, he said, have maintained "a very impenetrable curtain" of silence on the issue.

The prayer vigil—an hourlong afternoon event under steely gray skies—was the culmination of a long NCCB campaign to outlaw partial-birth abortions.

It was an ecumenical service that also featured Protestant and Orthodox leaders in prominent roles. About 1,000 lay people, including several contingents from area Catholic high schools, joined the vigil.

"This is not a Catholic issue. This is a moral and human issue," said the Rev. George Anderson, pastor of Mount Oak United Methodist Church in Mitchellville,

Md., at the pre-vigil press briefing. But he acknowledged the Catholic bishops' leadership on the issue, saying, "You have borne the brunt of this."

Twice the bishops have issued calls for national days of fast and prayer for a veto override. This summer they launched a massive grass-roots postcard campaign in which millions of people have written their senators and representatives urging a veto override.

Before Clinton vetoed the legislation last April, Cardinal Law and Washington Cardinal James A. Hickey led a candlelight prayer vigil in a rainstorm in front of the White House. After the veto, all eight cardinals joined Bishop Pilla in a blistering letter to Clinton condemning his action.

Two days before the Sept. 12 vigil at the Capitol, the eight cardinals and the NCCB president wrote every member of Congress urging an override before the "lethal logic" of partial-birth abortion leads to "killing newborn children."

Helen Alvare, public information director of Cardinal Law's committee, said it is the shift toward infanticide which has led the bishops to draw such a clear line in the sand on partial-birth abortion.

"This (type of abortion) is different on its face," she said. "The child is mostly born when it's killed," crossing the line "to the next step after abortion, infanticide."

Partial-birth abortions are performed by some doctors—the exact number is not known—as their preferred method to end pregnancies late in the second trimester or in the third.

The abortionist rotates the child in the womb into position for a breech delivery and delivers the feet and body. Before the head is brought through the birth canal, it is pierced with a surgical scissors and the brain tissue and fluids are suctioned out.

This kills the child and collapses the head, making it easier for it to pass through the birth canal.

Alvare described it as "the cruel destruction of infants only seconds away from taking their first breath."

Coats praises bishops for anti-abortion effort

WASHINGTON—U.S. Sen. Dan Coats of Indiana praised the U.S. Catholic cardinals and bishops who came to Capitol Hill to bring pressure on members of Congress to ban partial-birth abortions. He said that he strongly supports banning the controversial procedure.

He also reported that he has received more than 25,000 letters and cards from Hoosier constituents in support of the ban and the bill that was vetoed by President Clinton.

"I believe President Clinton's veto is indefensible and unconscionable," Sen. Coats said. "Let us hope some fellow members of Congress can be persuaded to do the right thing and vote to override this veto." He has spoken out strongly on the floor of the U.S. Senate in opposition to the president's veto.

The senator said that the U.S. bishops provided both a necessary push and moral courage in their efforts to ban "this heinous procedure."

Cardinal Bernardin receives Medal of Freedom

By Patricia Zapor, Catholic News Service

WASHINGTON—Chicago Cardinal Joseph L. Bernardin received the nation's highest civilian honor, the Presidential Medal of Freedom, Sept. 9.

President Clinton called Cardinal Bernardin "one of our nation's most beloved men and one of Catholicism's great leaders." The presentation ceremony was in the East Room of the White House.

In a statement he read to reporters after the medal ceremony, Cardinal Bernardin said he believes the tribute paid to him symbolizes the importance of religion in civil society. "The value that religious vision and discourse have for the development of a public morality... should be the hallmark of a healthy society," he said.

The president praised Cardinal Bernardin for fighting against social injustice, poverty and ignorance as well as for uniting people.

"When others have pulled people apart, Cardinal Bernardin has sought common ground," Clinton said. "In a time of transition in his church, his community, his nation and the world, he has held fast to his mission to bring out the best in humanity and to bring people together."

"Without question, he is both a remarkable man of God and a man of the people," Clinton continued.

The Medal of Freedom was established by President Harry Truman to honor those who helped fight for democracy in World War II. President John F. Kennedy elevated the honor to recognize contributions in all aspects of American life.

In his statement after the ceremony, Cardinal Bernardin said receiving such an honor "is both humbling and challenging." He said the motivation to work "even harder to contribute to the justice, compassion, civility and peace that should mark our society" has special meaning "because of the limited time I have left."

Cardinal Bernardin announced Aug. 30 that the pancreatic cancer with which he was diagnosed in 1995 had spread and that doctors predict he has less than a year to live. Cardinal Bernardin appeared to feel strong as he spoke in sweltering heat on the White House lawn Sept. 9.

Drawing from a speech he was to deliver later the same day at Georgetown University, Cardinal Bernardin told reporters he honors "the essential contribution made by religious institutions to ensure that our society is one of compassion, care and justice."

Whether inspired by Thomas Jefferson or the Rev. Martin Luther King Jr., "our society, our nation, is well-served by its engagement with religiously motivated women and men and with both the intellectual analysis and thematic vision that emerge from the various religious traditions."

He said Catholics are firmly committed to a vision of the dignity of human life "that promotes all that enhances and nurtures life and rejects all that diminishes or destroys it. In particular, this ethic rejects the killing of the unborn and the legalization of euthanasia or assisted suicide."

The cardinal had been criticized by some Catholics for accepting the medal from a president who supports legal abortion. Several protesters carried signs in front of the White House taking Cardinal Bernardin to task.

Acknowledging that he had heard the criticism, the cardinal said there are often issues on which he disagrees with the president, just as there are subjects on which they agree. But the medal is a national honor, not something peculiar to one presidential administration, the cardinal said. And accepting it is a matter of respect for the office of the president, no matter who holds it, he added.

"I consider it a great honor, not only for me personally, but for the church, in the country and locally," he said.

Cardinal Bernardin is the first living U.S. prelate to receive the medal. Cardinal Terence J. Cooke of New York received the honor from Reagan posthumously in 1984. Pope John XXIII also received the medal posthumously, from President Lyndon B. Johnson.

Holy Cross Father Theodore M. Hesburgh received the medal from President Johnson while Father Hesburgh was president of the University of Notre Dame.



CNS photo by Bob Roller

Cardinal Joseph L. Bernardin of Chicago stresses the need to establish a "consistent ethic of life" and to bring religious values into the nation's public life and culture during a talk Sept. 9 at Georgetown University. On that day he also received the nation's highest civilian honor, the Presidential Medal of Freedom. He was in Washington to attend a meeting of the bishops' conference's Administration Committee and to participate in a vigil in the U.S. Capitol urging Congress to override President Clinton's veto of a ban on partial-birth abortion.

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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 20

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., Indianapolis. Everyone is welcome.

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.

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 Yvanovich 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 21 and 22

St. Malachy Parish, 326 N. Green St., Brownsburg, will hold its annual Country Fair and Hog Roast from 5-11 p.m. on Saturday and from 11 a.m.-11 p.m. on Sunday. The fair will feature casino games, children's games, rides, and raffle.

September 22

St. Mary Parish, Greensburg, will hold "Homecoming" from 10:30 a.m.-5 p.m. Chicken or roast beef 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. east of U.S. 421 south of Versailles. For more information, call Fr. Berwinkle at 812-689-3551.

St. Michael Parish, Bradford, will hold a picnic starting at 10:30 a.m. featuring chicken dinner, silent auction, bingo, raffles, and more. The church is located 15 miles west of New Albany on St. Rd. 150.

St. Mark Parish, U.S. 31 south and Edgewood Ave., Indianapolis, will present an organ blessing and dedication concert at 4 p.m. featuring the newly installed Allen organ. All are welcome.

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 Coraggi at 317-849-1002.



September 23

Fatima Retreat House, Indianapolis, will hold Autumn Desert Day, a reflection for men and women. Fee is \$15. Child care is available. For more information, call 317-545-7681.

September 24

Marian College, Indianapolis, will hold a Mature Living Seminar "Appreciating Diversity: Views of Health and Healing" with Sister Mary Moster from 10 a.m.-noon in Room 251 of Marian Hall. For more information, call 317-929-0123. Fee is \$3 per session or \$20 for the series.

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.

The "Be Not Afraid Holy Hour"

will be held at the Waizes' home in Jeffersonville at 7 p.m.

September 25

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 26

The Benedict Inn and Conference Center, 1402 Southern Ave., Beech Grove, will hold its second session in the fall program series "God as Jesus the Christ" presented by Sr. Patricia Benson from 7-9 p.m. For registration information, call 317-788-7581.

—See ACTIVE LIST, page 25

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Saturday, Sept. 21

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Sunday, Sept. 22

Chicken & Noodles, 11:30 a.m.
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The public is invited to

St. Mary's Homecoming Picnic

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10:30 a.m. - 5:00 p.m.

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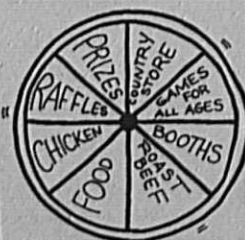
10:30 a.m. - 2:30 p.m. in gym (carry outs until 3:30 p.m.)

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Congress seen as place to stop assisted suicide

By Mark Pattison, Catholic News Service

WASHINGTON—If Congress rather than the courts is the proper place to deal with assisted suicide, as speakers asserted at a Sept. 4 forum in Washington on the topic, then what Sen. John Ashcroft, R-Mo., has planned would dovetail nicely.

Ashcroft was lining up co-sponsors to a bill he plans to introduce that would ban Medicare or Medicaid payments for assisted suicides. It is patterned after the Hyde Amendment, which forbids using federal funds for most abortions.

The bill would rebut the contention in a recent federal court decision that it is unjust to deny Medicare or Medicaid

payments for assisted suicide.

Based on the experiences in U.S. and Dutch courts, lawmakers are more likely to come closer to the needs of the American people than the courts on the issue, according to Robert Destro, a law professor at The Catholic University of America, Washington.

In rulings that have thrown out statewide bans on assisted suicide, the courts have focused on compassion, Destro said.

"Compassion is important," he added, but not the only ingredient to be considered in making law. Others, Destro said, would include justice, mercy and honesty.

Courts, he reminded, "gave us 'all deliberate speed,' 'separate but equal' and Dred Scott," all of which limited the civil rights of American blacks.

Still, it is the court system that has given guidance on the issue. The Supreme Court in June let Washington state's ban on assisted suicide stand

when it said it would consider the 9th U.S. Circuit Court of Appeals' ruling in March throwing out the ban.

Destro said Justices Sandra Day O'Connor and Anthony Kennedy would be the most likely swing votes on such a decision, and that John Paul Stevens would be the only justice likely to be firmly in agreement with the circuit court.

Justices Ruth Bader Ginsburg and Stephen Breyer are "wild cards" on the court, as is David Souter, whom Destro said would "base his conclusion on what the AMA says."

Dr. Thomas Reardon, chairman of the American Medical Association's task force on quality care at the end of life, said after the 9th Circuit decision that if physicians and patients were better educated on pain management, hospice, counseling and advanced care planning, "there would be virtually no need to resort to physician-assisted suicide."

The Active List, continued from page 24

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, 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 27

The Knights of Columbus #437, 1305 N. Delaware St.,

Indianapolis, will hold Octoberfest from 5-11 p.m.

The Ave Maria Guild will hold a rummage sale from 8:30 a.m.-2:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

September 28

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., Indianapolis, will

hold a seminar titled "A Call to Our Children" to address the spiritual and educational needs of children from 10 a.m.-1 p.m. Child care will be available at no charge.

St. Christopher Parish, Indianapolis, Singles and Friends will volunteer at St. Vincent de Paul warehouse with the St. Gabriel friends. They will meet at 8 a.m. in the church parking lot. For more information, call Mike at 317-879-8018.

A "Celebration of Life" concert will be held from 5-8:30 p.m. at the Knights of Columbus in Corydon. Free refreshments, games, teen skits, clowns, face painting, and prayer through music will be featured. For more information, call June at 812-945-1302.

Holy Cross Parish, Indianapolis, will hold its Harvest Festival starting at 11 a.m. Music, food, craft booths, and games will be featured. Everyone is welcome. For more information, call John Bahret at 317-687-8941.

September 29

St. Mary's Rexville Schoenstatt Center, Madison, will hold a Schoenstatt Holy Hour including Mass at 2:30 p.m.

St. Augustine Home and the Little Sister of the Poor, 2345 W. 86th St., Indianapolis, will hold a video discussion on the topics of euthanasia, assisted suicide, and living wills at 2:30 p.m. All are welcome.

Faye E. Williams will present her musical stage production "Rhythms In The Key of Ebony" at 6 p.m. at the Mme. C. J. Walker Theater in Indianapolis. Tickets at \$15 can be obtained by calling 317-236-2099 or 317-239-5151.

HOLY FAMILY FALL SOCIAL

Sunday, September 29th

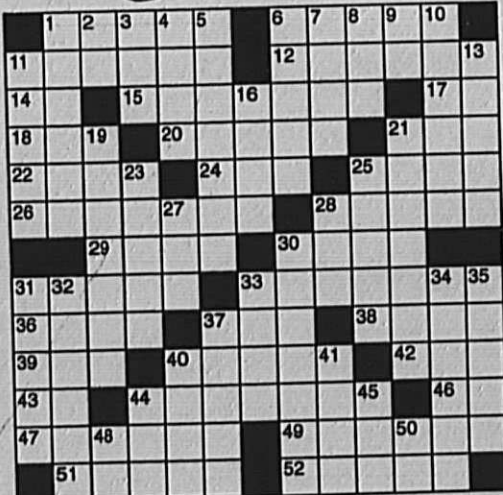
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Home Parish of Archbishop Daniel Buechlein

Catholic Crossword



ACROSS

- 1 States of mind
- 6 "I was in a deep —" (Dan 8:18)
- 11 "Ye — serve God and mammon" (Luke 16:13)
- 12 Looked sideways at
- 14 Common article
- 15 Book after Lamentations
- 17 " — Kill a Mockingbird"
- 18 Disenumber
- 20 Olympic weapons
- 21 Cambridge sch.
- 22 Bread spread
- 24 That woman
- 25 Judge movies or books
- 26 Letter carriers
- 28 Works on one's muscles
- 29 Tribe
- 30 " — this, I pray thee" (Isa 29:11)
- 31 Group of three
- 33 "They be blind — of the land" (Mat 15:14)
- 36 — Christian Andersen
- 37 "One — or one title" (Mat 5:18)
- 38 Strip of wood

- 39 It may be scrambled
- 40 They're on your head (Luke 12:7)
- 42 Santa —, California
- 43 Providence's loc.
- 44 They played with timbrels (Psa 68:25)
- 46 Juanita's yes
- 47 "His seed shall — for ever" (Psa 89:36)
- 49 "For God is not the — of confusion" (1Co 14:33)
- 51 Belongings
- 52 Joseph was warned in one (Mat 2:22)

DOWN

- 1 Capital of the Philippines
- 2 Capital of lower Egypt (Gen 41:50)
- 3 "I and my Father are —" (John 10:30)
- 4 Slumber lightly
- 5 Early Christian martyr (Acts 7:59)
- 6 More cunning
- 7 "Men that are settled on their —" (Zep 1:12)
- 8 Slippery swimmer
- 9 Elmdon's father (Luke 3:28)
- 10 Short clothing size
- 11 Picocet
- 13 Lavishes affection on
- 16 Enthusiastic
- 19 Preparing to fly, perhaps
- 21 Nelson in South Africa
- 23 Pots with wide mouths
- 25 Highways
- 27 "Have I need of — meat" (1Sam 21:15)
- 28 English drink
- 30 Ramake
- 31 "Let — be light" (Gen 1:3)
- 32 Type of bull
- 33 Timothy's grandmother (2Tim 1:5)
- 34 "Who gave himself a — for all" (1Tim 2:6)
- 35 Alternative to the elevator
- 37 A son of Zebedee (Mat 4:21)
- 40 "Is any thing too — for the Lord?" (Gen 18:14)
- 41 Mumble
- 44 Twosome
- 45 Saul — Marie
- 48 " — all interpret?" (1Co 12:30)
- 50 Funny sound

Answers on page 30.

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Tournament

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Youth News/Views

Archbishop commissions youth to serve others

By Mary Ann Wyand
First of two parts

Nearly 8,000 teen-agers from central and southern Indiana celebrated their love for God during an energized Archdiocesan Youth Mass with Archbishop Daniel M. Buechlein and dozens of diocesan priests on Sept. 12 at the Indiana Convention Center in Indianapolis.

The Mass was the archbishop's second archdiocesan youth liturgy held at the convention center. The first was shortly after his installation on Sept. 9, 1992.

Teen-agers assisted with the Mass as greeters, lectors, acolytes, eucharistic ministers, and liturgical dancers.

Father Lawrence Voelker, pastor of Holy Cross Parish, proclaimed the Gospel reading, Matthew 5:1-16, the Sermon on the Mount, by sharing the Beatitudes from memory.

The youth were respectful and prayerful throughout the Mass and enjoyed dancing to contemporary Christian music by Just Friends.

During the recessional, the junior high and high school students danced and clapped their hands to the beat of "Lean On Me."

"It was a very uplifting experience," a principal said after the Mass. "The kids came back to school all revved up."

Archbishop Buechlein's homily inspired the youth, who listened attentively as he talked with them about God's place in their

lives and encouraged them to pray every day.

"God sends a message to every one of us to be part of his mission in our world," the archbishop said. "So often we don't hear God's call because there are so many other voices in this noisy world."

Citing a recent national survey of 6,000 Catholic teen-agers, Archbishop Buechlein told the students that 94 percent of the youth surveyed said they are proud to be Catholic, 90 percent said they feel welcome at church, 51 percent said they are considering service to the church, and 36 percent of the boys and 24 percent of the girls indicated they are giving some thought to a religious vocation.

"I want all of you to know that I support and encourage you as you listen for God's message in your life," he said. "It sounds to me like many of you are trying to hear God's message. Today is a good time to renew your desire. Your teachers, your youth ministers, your priests are here to show you we care."

Sometimes teen-agers don't feel close to God, he said, because they haven't taken time to pray and reflect on a personal image of God.

"Somebody said we are the products of the images that affect us," he said. "What are the images that affect you? Does the image of God touch your life?"

Christ is "our brother," the archbishop emphasized. "Jesus died a horrible death for us. He took the cross for us. His mother, our Blessed Mother, held his bloody body in her arms. Do you need an image of God? Jesus is our brother. Ah, we say, but I'm not wor-



Photos by Mary Ann Wyand

Archbishop Daniel M. Buechlein dispenses Holy Communion during the Archdiocesan Youth Mass on Sept. 12 at the Indiana Convention Center in Indianapolis. The liturgy was sponsored by the archdiocesan Office of Catholic Education.

thy of such a brother. And so we ignore Jesus and his call to us. My young friends, God doesn't have a problem with unworthiness. God has a problem with unwillingness. God is compassionate and merciful."

As the teens listened in hushed silence, Archbishop Buechlein invited them to welcome God into their lives every day.

"Are you willing to listen to God's message in your life?" he asked. "Are you willing to attend Sunday Mass? My friends, nobody can guarantee you much about your future, but I can guarantee you this. If you pray, in your own way, every day, everything will be OK. You will find peace in your heart because you hear God's message. Think about that."

Before the closing prayer, the archbishop commissioned the thousands of students to lives of service.

"Go into your schools, and into the streets, and reveal God's saving Spirit through the quality of your life," he said. "The Lord is waiting. Whom shall I send?"

"Preach the Good News by your actions: heal, help, teach, give good example, be of good spirit in good times and bad times, and live for the glory of God," he said. "The world is hungry. Whom shall I send?"

"Believe that you are good and that you can do good," he emphasized. "Use your energy to bring peace and love into your schools, your family, and your community. The vineyard is ready. Whom shall I send?"

The students responded, "Send me, O God, I am ready to work for you, all the days of my life."

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Other Catholic organizations on "Joe Cares" are: St. Andrew, Sacred Heart, Bishop Chatard, Our Lady of Grace (Noblesville), St. Lawrence, Secca, St. Roch Catholic School, Fatima Retreat House, St. Michael, and Cardinal Ritter.

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Roncalli High School senior Lucas Schroeder of St. Barnabas Parish and St. Roch School eighth-grader Lisa Feltman, both of Indianapolis, present the first reading during the Archdiocesan Youth Mass last week. Teen-agers served as greeters, lectors, acolytes, eucharistic ministers, and liturgical dancers for the liturgy with Archbishop Daniel M. Buechlein and dozens of diocesan priests.



Bishop Chatard High School students from Indianapolis dance to the song "Lean On Me" by Just Friends at the conclusion of the Archdiocesan Youth Mass on Sept. 12 at the Indiana Convention Center. The high-energy liturgy celebrated by the archbishop brought together nearly 8,000 junior high and high school students from throughout central and southern Indiana.

Young Adult Scene

Young Adult Forum/Tom Ehart

Don't be a loner



Being a loner seems to come naturally when you're single. You work, you come home alone, eat alone, watch the tube alone, and even spend your dreams alone. Being single almost begs you to exist as if you're trapped in an isolation chamber. It's not like married people or religious where there's this ready-made community welcoming you with open arms when you walk through the front door. Singles are really the ones who invented the term "home alone."

So are we just supposed to sit around and feel sorry for ourselves? That is an option. But in the Christian scheme of things, I've found that to be pretty dangerous. It just seems that when we're isolated from others, our minds get the best of us. We become closed off, anti-social and more prone to sin.

That's because when we're alone, we feel like we're not accountable to anyone. "I do what I want, when I want to, and nobody's going to tell me otherwise." We start to rationalize our behavior because no one else is around to point out our error in thinking and acting, and we make excuses to ourselves and give in to all sorts of temptations simply because we're alone.

God knew that "it is not good that man be alone" (Gen. 2:18), which is why he created woman, so that we could have companionship and fellowship, and receive that kick in the duffs we need to keep us mentally, physically and spiritually on our toes. God also realized that we all need someone to whom we can be accountable.

Husbands have their wives to nag them, and wives have their husbands. Religious have their bishops and superiors. And single people have absolutely no one to be accountable to! We're our own boss, our own spiritual guidance, our own moral sounding boards and probably our own worst enemy. Isolation makes it *really* easy to get on the wrong path, be deceived, make lousy judgement calls, and basically screw up big time, all because we didn't take the time to run our moves by the coach or one of his assistants.

So what do we do? I've found that I can't live without a spiritual director. The big "S.D." (as I call him or her), is essential to keep my head screwed on as far as my faith and moral life are concerned. And I've had some good ones and some flops, but they've always been there for me to help me make everything from major life changing decisions to helping me with theological questions.

What I'm finding now is that I need to have others, too; people who during the week are holding me accountable to living a chaste and holy life. These are the ones who literally call me up and leave messages on my answering machine saying, "For sure, dude, this is the voice callin' to bug ya. Just checkin' to see if you got thick with the word today. Did ya lay some thick raps on the man, dude? Did you say some radical prayers on the cruise to work? Give me a holler when you get home so I know you're OK. Later."

Not your ordinary phone message. But necessary? Absolutely. Because I know there's someone who's thinking about my spiritual and bodily welfare; someone who's willing to check to see if I've been praying, reading the Bible and other spiritual books, spending real time with God, and keeping out of trouble. They're also not afraid to tell me to cut out things that I'm doing that are leading me away from God.

The bottom line is, as singles, we *need* to be accountable to someone other than ourselves if we want to live a Christian life. There has to be someone else who can help us discern whether or not we're really doing what God wants. There need to be others to keep us on the right track, to lift us up and support us in our struggles and share our triumphs as well. Accountability is like banking on a successful future. The more accountable we are to other Christians, the greater the long-term benefits.

World Youth Day '97

Young adults are being given the opportunity to join more than a half million young adults from all over the world in Paris, France to celebrate their faith with the Holy Father at World Youth Day '97, Aug. 18-26.

The archdiocesan Office for Youth, Young Adult and Campus Ministries is inviting youth ages 18 through 39 from all over the state. The group will be traveling with UniTours, a company which is located in Greenwich, Conn. The cost is \$1,640. A deposit of \$200 is due Oct. 30.

For more information contact Beth Ann Newton at the archdiocesan Office for Youth, Young Adult, and Campus Ministries at 317-236-1439.

From left Elsie Fornfeldt, the Newman Guild of Butler University newly elected president, and Anne Hobbs, last year's president.



Photo by Susan Bierman

Past and present presidents of the Newman Guild of Butler University share their goals

By Susan Bierman

Both incoming and outgoing presidents of the Newman Guild of Butler University in Indianapolis believe strongly in the opportunities a campus Newman Center offers students while they are away at college.

"With that house there, the students know they have some place to go where their peers are and it makes it very easy and encouraging for the Catholic students to continue religious practice," said Elsie Fornfeldt, the newly-installed president of the Newman Guild of Butler University.

Both Fornfeldt and Anne Hobbs, last year's president, realized the importance of campus Newman centers when their daughters were in college.

"This is a vulnerable time when they first leave home and they are on their own," Fornfeldt said.

With her new position as president of the guild,

Fornfeldt plans to carry on some of the same tasks as the outgoing president. One of Hobbs' major goals was to expand the guild's circle to allow for growth.

Bringing new members to the group continues to be a goal for Fornfeldt. Along with a few others.

"I would like to encourage the continuing upkeep and maintenance of the house itself," Fornfeldt said.

The Newman Guild of Butler University was established in 1933. Fornfeldt said that, through the years, the group has been instrumental not only with monetary donations, but also offering physical labor. Ladies of the guild have brought their husbands to the house to do such tasks as installing new flooring and painting.

Fornfeldt, a parishioner at St. Luke in Indianapolis, said the guild gave the center \$2,500 to use towards enhancing the property last year.

"We give them some extras. The archdiocese supports them, but we give them the opportunity to do some of the extras," Hobbs, a parishioner at St. Simon the Apostle, said.

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News of papal health problems prompts questions

People wonder why, if the pope has to have his appendix removed, surgeons would wait several weeks to remove it

By John Thavis, Catholic News Service

VATICAN CITY (CNS) — The disclosure that Pope John Paul II will need his appendix removed some time this fall left lingering questions among the press,

the public and even outside doctors.

The Vatican announcement Sept. 14 came after the pope suffered several bouts of nausea and fever in recent months. Unlike previous papal ailments, this one was apparently difficult to diagnose.

The pope's doctors now feel certain they've pinned down the cause, but not everyone was completely reassured.

Many people wondered why, if the pope had a periodically inflamed appendix, surgeons would wait several weeks to remove it. It was to allow the pontiff to make a four-day trip to France in September and preside over a beautification ceremony Oct. 6 before bringing him into Rome's Gemelli Hospital.

Wasn't that taking unnecessary risks with the 76-year-old pope's health?

No, said Dr. Giorgio Ribotta, one of the surgeons who will perform the operation. Most people are familiar with acute appendicitis, which requires urgent intervention. But the pope has a milder, recurring form of inflammation that provokes only nausea and a light fever, treatable with antibiotics. The operation can therefore be put off, Ribotta said.

Still, there seemed to be some room for doubt in the Vatican's own statement, which spoke of a "diagnostic orientation" toward inflamed appendix. Could the problem be more serious, such as another intestinal tumor?

A team of doctors assembled Sept. 12 unanimously ruled that out, and periodic CT scans since his 1992 surgery have turned up no signs of cancer, the Vatican said.

Curiously, the Vatican statement said the pope's episodes of abdominal pain and nausea, which became known last Christmas during a televised blessing, were "quickly diagnosed." The statement was written by the pope's personal physician, Dr. Renato Buzzonetti.

In fact, by the Vatican's own accounts, it was eight months before the pope's problem was diagnosed as an inflamed appendix.

Last Christmas the Vatican described his ailment as a bout of "the flu or something similar," perhaps linked to a combination of diet and a heavy schedule.

Three months later, when the pope was sidelined for 10 days by a recurrence of the problem, Vatican spokesman Joaquin Navarro-Valls said it was an unspecified digestive problem.

In mid-August, another recurrence forced the pope to undergo a CT scan that apparently ruled out more serious disease. A Vatican statement described the test as a routine periodic check-up, but officials later admitted that the pope had the examination because he was again unwell.

During the pontiff's Sept. 6-7 visit to Hungary, Navarro-Valls told reporters that the pope was suffering from a digestive infection whose cause was unknown. He

mentioned possibilities of a bacterium and of post-surgical adhesions and said further diagnostic tests were likely.

Navarro-Valls also indicated a separate and potentially more serious medical problem, symptomized by the tremors affecting the pope's left arm. The spokesman used the term "extrapyramidal" disturbances, which can include Parkinson's disease.

Since that time, Italian newspapers have appeared to test that hypothesis by running headlines like: "The pope has Parkinson's." Navarro-Valls has said nothing further, and the latest Vatican statement mentioned only that the pope was undergoing "periodic multidisciplinary checks" to deal with his other health aspects.

Complicating the disclosure picture were reported differences of opinion between Navarro-Valls and other top papal aides on how much the public should be told. Sources say the papal spokesman has pressed for divulging accurate medical information during papal illnesses as the best antidote to wild speculation about the pope's health.

But that bucks tradition: Over the centuries papal maladies have been considered a private matter. And some Vatican officials inevitably see speculation on the pope's health as a subtle way to attack his authority.

These differences have recently been played out in the Italian press, with newspapers chastising each other for their treatment of Pope John Paul's medical travails.

The Catholic daily *Avvenire* has termed the preoccupation with papal health morbid and unseemly, while other journalists have accused the Vatican of returning to the practice of concealing papal illness.

The respected newspaper *Corriere della Sera* said even the Vatican's most recent disclosure "hides too many mysteries."

Some doctors expressed outright skepticism about the pope's medical team. Dr. Carlo Caruso, an Italian surgeon, said the appendicitis diagnosis was a "giant lie to hide something more serious." He said he made his judgment on the basis of the pope's medical past.

Several other doctors, however, said it was impossible to second-guess a diagnosis like this without having examined the pope. That role continued to fall primarily to Buzzonetti, a reserved man who has rarely, if ever, spoken to the press about his most famous patient.

The surgery this year will be the pope's sixth visit to the operating room since he was elected in 1978.

U.S. parishes offered free Web sites

By Catholic News Service

BAKERSFIELD, Calif.—Catholic Online in Bakersfield and The Catholic Catalog Co. in Milwaukee have announced a joint-venture agreement to provide free Web sites on the Internet to the 19,500 Catholic parishes in the United States.

According to a statement issued Sept. 12, the agreement is designed to provide every parish a free opportunity to share its information on line with parishioners as well as with the entire community.

Normally, there are costs for the design, production, and maintenance of Web pages. Besides providing Web sites, the two organizations also plan to provide each parish with free access to the Internet along with e-mail.

The financing will be subsidized in part by Catholic Online and The Catholic Catalog Company, a new venture launched by Liturgical Publications, a publisher and distributor of parish bulletins.

Other funding will come at the local level through online advertisements or paid sponsorships.

"Creating a Web site for every church in

the entire U.S. Catholic community is a tremendously large task, but also one of enormous importance," said Michael Galloway, president of Catholic Online.

"By establishing a home page on the Internet, each local church will have the ability to instantly communicate with their local parishioners, other churches in their diocese and churches across the country," he said.

Catholic Online was launched in 1995. The company's core business is electronic communications and networking as well as Internet systems design and construction.

The Milwaukee-based catalog company was founded to offer gifts and collectibles, including objects that are authorized reproductions of holdings of the Vatican Library.

Also under development is a database of all U.S. Catholic churches, including Mass schedules. The database will be searchable by location, allowing travelers to put in their destination and receive in return information about the closest Catholic churches.

Parishes can reach Catholic Online by calling (805) 833-9061, or by accessing <http://www.catholic.org> on the Internet.

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Gene Harris, Executive Director

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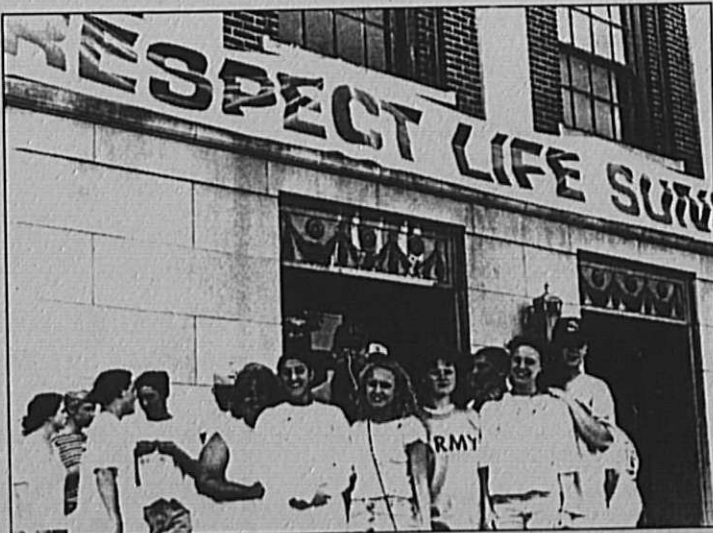
SEE, UPON THE
PALMS OF MY HANDS

I
HAVE
WRITTEN
YOUR
NAME (Is 49:16)

T. Bates

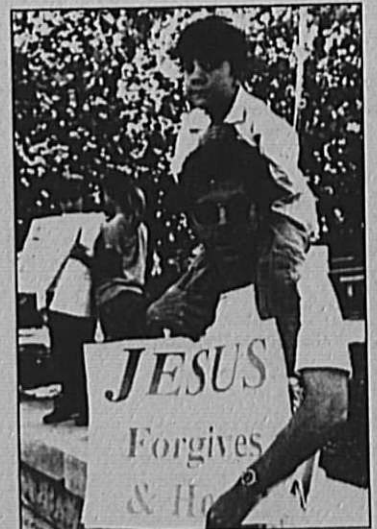
Amen, I say to you, as long as you did it to one of
these, my least brethren, you did it to Me . . .

Matthew 25:40



Archbishop
Daniel Buechlein
Respect Life
Prayer Service
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4:00 p.m.

For information,
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Question Corner/Fr. John Dietzen

When does impotence make a marriage invalid?



Q A recent column concerned reversing a vasectomy. In your answer was the statement, "Physical or emotional inability to have sexual relations with one's partner invalidates a marriage union between them."

That disturbs me. After 46 years of marriage, a physical impediment of that kind is not one to end a marriage.

Sometimes these conditions occur later in life. Or medication might have some effect. I would like some clarification. (Massachusetts)

A Since you're one of several who were bothered, I probably should have been more clear.

When we speak of a marriage being invalid, that always means it was invalid from the beginning; it was never a real, true marriage.

As I have explained more fully a number of times in past years, the reason for a marriage being invalid may only be discovered some years later. But whatever the reason, it means that some circumstance existed from the start of the marriage that made a genuine community of life, which we believe marriage to be, impossible for that couple.

In other words, according to our Catholic understanding of marriage, a true, valid marriage, once it exists, does not "become invalid" later on.

This seems clearly to be the situation of your marriage, and of countless others in which, for one reason or another, partial or total impotence becomes a problem.

As you correctly indicate, if and when that happens, it certainly does not end the marriage.

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

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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.

BERENYI, Katalin (Hajts), 85, St. Luke, Indianapolis, Sept. 13. Mother of Steven G., Tibor A. Berenyi, Katalin Steinborn; grandmother of three.

BOMERSBACH, Grace, 86, St. Mary of the Knobs, Floyds Knobs, Sept. 9. Mother of Doris Buechler, Hoyte T. Bomersbach; grandmother of nine; great-grandmother of seven.

BURKE, Betty (McLaughlin), 93, Christ the King, Indianapolis, Sept. 9.

BUTLER, Christina M. (Burke), 90, St. Philip Neri, Indianapolis, July 26. Mother of Richard Butler, Jacqueline D. Richardson, LaVonne M. Jacob, Patricia A. Richey; sister of Laura Schitter; grandmother of 26; great-grandmother of 55.

CATTON, William T., 90, Holy Spirit, Indianapolis, Sept. 5. Father of James W., Thomas J. Catton; grandfather of 11; great-grandfather of 19.

CHAMBERLAIN, Anna Frances (Hampton), 84, Holy Name, Beech Grove, Sept. 7. Mother of Beverly Ann Dickinson, Jessica Ellen Kenney, Howard "Rusty" Chamberlain Jr.

DOYLE, Mary A., 85, St. Christopher, Indianapolis, Sept. 10. Sister of Margaret C. Doyle.

FLUDDER, Mary L., 70, St. Louis, Batesville, Sept. 14. Sister of Jim Walsh; aunt of several nieces and nephews.

GRINSLADE, Charles O., 72, St. Matthew, Indianapolis, Sept. 9. Husband of Mary (Massa) Grinslade; father of Kathleen L. Davis, Christine Grinslade; brother of Jeannine Stokes; grandfather of five.

HENDERSON, Mae H., 94, Christ the King, Indianapolis,

Sept. 5. Grandmother of one; great-grandmother of two.

HOEGEMAN, Philomena I., 79, St. Louis, Batesville, Sept. 13. Wife of Anthony "Tony" Hoegeman Sr.; mother of Anthony Jr., Albert, Philip Hoegeman, Mary Moorehouse; sister of Roy, Gilbert Wagner; grandmother of 11; great-grandmother of 13; great-great-grandmother of one.

HOPPE, Elizabeth S., 72, St. Augustine, Jeffersonville, Sept. 5. Wife of John F. Hoppe; mother of James E. Hoppe, Brenda Anderson, Wanda Pruett, Karen Carden, Mary Hauber, Betsy LaBruzza, Lea Sharp, Jackie McClure, Patricia Schultz; sister of Joe Harned, Mary Huff, Anna Applegate, Frances Young, Rita Reeves, Christina Miller; grandmother of 18; great-grandmother of six.

JOHNSON, Margaret L. (Ehalt), 97, St. Mary, New Albany, Sept. 9. Friend of Donna Klem.

KEMMA, Phyllis S., 73, Sacred Heart, Jeffersonville, Sept. 7. Wife of William H. Kemma; mother of William R., Richard W. Kemma, Joanne L. Kietur; sister of H. Gordon Schultz.

KENNARD, John Austin, 73, Little Flower, Indianapolis, Sept. 1. Husband of MaryAnn Kennard; father of William A., Timothy J. Kennard, Donna M. Wadford; brother of James H. Kennard, Mary M. Morris, Jean T. Wise; grandfather of eight; great-grandfather of three.

KLAUSER, Pauline, 82, St. Mary, Richmond, Sept. 1. Mother of Beverly Kelly, Nelson Bousman, Fred Klauser, Jr.; sister of Janet Sinns, Angeline Paddock, Virginia

Cain, Elizabeth Grosscoff; grandmother of ten; great-grandmother of nine.

LAKER, Jesse Lodge, 20, St. Philip Neri, Indianapolis, Sept. 2. Daughter of Jerome, Tina Laker; granddaughter of Ray and Rosalie Laker, Roberta and Peggy Snapp; great-granddaughter of Minnie Snapp; sister of Jill, Jodi Laker.

MANGOLD, Dorothy, 79, St. Mark, Indianapolis, Aug. 31. Mother of Michael L., David L. Mangold, Judy Linthorp, Mary Jo Brodnik; sister of Dolores Teipen Sr., Mary Maxine Teipen, Joann Murphy, Mary Lou Dunlop, Clarence Teipen; grandmother of six; great-grandmother of two.

MORRISSEY, Adeline, 87, St. Matthews, Indianapolis, Sept. 4. Aunt of Julie Fowler.

MURER, Julia (Seprod), 84, St. Margaret Mary, Terre Haute, Sept. 10. Mother of Jeannine Yeggy, Susan Verdeyen; sister of Louis, Paul Seprod, Mary Sproule; grandmother of eight; great-grandmother of five.

MURPHY, John D. Sr., 87, St. Gabriel, Connersville, Sept. 7. Husband of Virginia Murphy; father of John D. Murphy Jr., Judith Calhoun; brother of Anna Beckner; grandfather of three; great-grandfather of two.

NEWHOUSE, Mary, 85, Holy Family, Richmond, Sept. 8. Mother of Jean Newhouse; grandmother of three.

NUNGESTER, Jeremy Nicholas, infant, Sept. 10. Son of Darrell, Debbie Nungester; brother of Jim, John, Anna Nungester; grandson of Herman and Doris Buechler, Clarence and Nancy Nungester Jr.; great-grandson of Martha Wiggan.

O'HARA, Sharon Louise, 60, Christ the King, Indianapolis, Sept. 6. Wife of John O'Hara; mother of Maureen Riner, Sean, Kevin, Patrick O'Hara. daughter of Naomi Gutsell; sister of Charles Gutsell, Nancy Hines, Deborah Rogers; grandmother of five.

PECK, Florence "Rose" (Romanchuk), 80, Holy Spirit, Indianapolis, Sept. 5. Mother of Phyllis Nieske, Diana Cebra, Daniel Peck; grandmother of nine; great-grandmother of two.

PRITCHARD, Mary L., 62, Our Lady of Lourdes, Indianapolis, Aug. 31. Mother of Paul, James Hambrick; sister of William, Fred, Paul, Diane Wilhelm, Lucille Canner; grandmother of four.

RAGER, Dwight Wayne, 78, St. Barnabas, Indianapolis, Aug. 31. Husband of Marguerite (Bryan) Rager; father of Josephine Shelton; grandfather of five.

REED, Helen (Blair), 96, St. Matthew, Indianapolis, Sept. 7. Friend of Janet McNamara, Bechy McCurdy, Margaret White.

RUSSELL, T. Austin, 64, St. Bartholomew, Columbus, Aug. 30. Husband of Ruth E. Russell; father of Karen R. Turner, Kimberly A. Gore, Kevin A. Russell; brother of Ross, Richmond, Mitchell, Gary Russell, Otella Pulliam, Marilyn Ooten; grandfather of five.

RUTHERFORD, Kathryn (Damm), 66, St. John the Baptist, Osgood, Aug. 30. Wife of James Rutherford; mother of Kathy Caplinger, Tena Crews, John R., Chris Braley; sister of John Damm; grandmother of eight.

STARKEY, Geraldine M. (Denhart), 72, St. Mary, New Albany, Sept. 10. Mother of Donna Clem; grandmother of two.

THORNTON, James M., 76, Holy Family, New Albany, Sept. 4. Husband of Miriam Thornton; father of James J. Thornton, Mary Anne Thornton; brother of Helen Weber; grandfather of one; step grandfather of one.

WEBB, Olivia C. (Neuhausel), 77, St. Jude, Indianapolis, Sept. 8. Wife of Chester Webb; father of Charles L., James D. Webb; sister of Alphonse Neuhausel; grandmother of seven; great-grandmother of nine.

Loretta Moran, mother of Father Larry, dies

Loretta Moran, mother of Father Larry Moran, died on Sept. 14 at the age of 90.

Father Moran is pastor of St. Patrick Parish in Terre Haute. The funeral Mass was on Sept. 17 at Our Lady of Lourdes Church in Indianapolis, where Mrs. Moran was a member.

She was a member of the Guardian Angel Guild.

Mrs. Moran is survived by her husband Lawrence J. Besides Father Moran, sons David E. and James P. Moran and a daughter, Patricia Carter, survive. She had 11 grandchildren and 10 great-grandchildren.

Father Francis Suttmeier came from Batesville

Benedictine Father Francis Suttmeier, a monk of the Blue Cloud Abbey in Marvin, South Dakota, died on Sept. 7.

Born in Batesville in 1927, Father Francis attended high school and college at St. Meinrad Seminary. He entered the Benedictine community there in 1948 and made monastic profession a year later. He was ordained to the priesthood at Blue Cloud Abbey in 1954.

Father Francis worked on Indian reservations and taught and served as principal in high schools in South Dakota. He was also pastor of Annunciation Church in Revillo.

Funeral Mass and burial were at the abbey on Sept. 10.

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Managing Editor

The Roman Catholic Archdiocese of Indianapolis is seeking a managing editor for *The Criterion*. Responsibilities include performing the day-to-day editorial functions necessary to publish a weekly newspaper within deadlines and within the established budget as well as working closely with the executive editor in planning the direction, content and design of the paper.

A bachelor's degree in journalism, public relations, communications, English or telecommunications is required. Candidate should have at least two years of experience in professional journalism or communications experience in corporate, not-for-profit, or Church organizations. A good, practical understanding of the teachings, values and history of the Catholic Church is also essential.

We offer a family-like atmosphere and the opportunity to develop your talents as a member of an organization that meets the spiritual and material needs of many people each day. Please send your resume and salary history, in confidence, to: Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. *An Equal Opportunity Employer*

Part-time Coordinator of Adult Education

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To apply, call Fr. Eder at St. Louis de Montfort parish in Fishers.

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Custodian

St. Jude School/Parish has an immediate need for a full-time custodian, hours 10:00 a.m. to 6:30 p.m. Good wages and benefits. Some experience and references required.

Contact Jeff Buckley at 317-882-6123 or Gary Dant at 317-788-0971, evenings.

Director of Music Ministry

SS. Francis and Clare parish, a new parish in Greenwood with 300 families, is seeking a part-time director of music ministries. This minister will provide musical and pastoral leadership through the planning, preparation and coordination of music, as well as providing music for parish liturgical celebrations. Other responsibilities include supervision, formation, and recruitment of musical groups and individual ministers, administration of the music program as an active member of the pastoral staff and active leadership in liturgical planning. Experience as a pastoral musician, strong knowledge of Roman Catholic liturgy, and proficiency in keyboard and vocal/choral direction are required. Preference will be given to candidates with strong interpersonal skills and who are willing to continue this position as it grows into a full-time position.

Send resume by Oct. 7 to: Search Committee, 5058 Travis Rd., Greenwood, IN 46143, 317-422-5058.

Social Worker

St. Elizabeth's has a position available for an MSW in our Maternity Residence to act in the capacity of Coordinator. This is a full-time position that requires therapeutic skills, as well as supervisory skills. Indiana licensure in Clinical Social Work (CSW or CCSW) is a requirement. Must have a properly insured automobile, as some transporting of clients will be necessary. Please send resume to: Noel Evans Honor, St. Elizabeth's, 2500 Churchman Avenue, Indpls., IN 46203.

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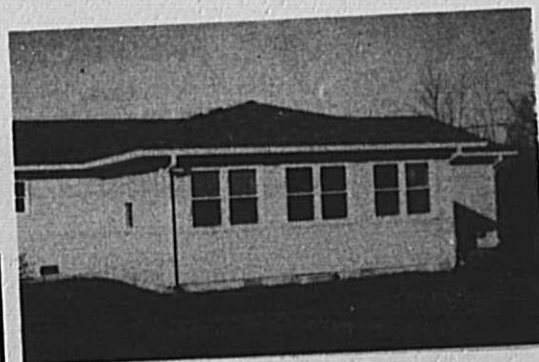


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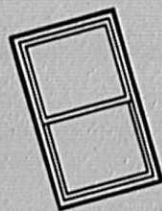
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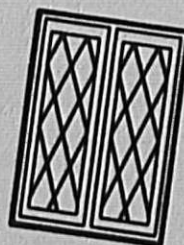
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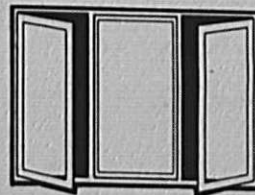
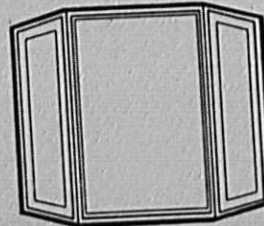
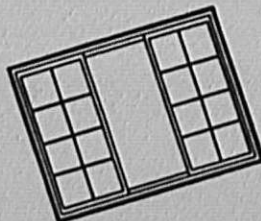
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