



The Criterion

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Pope returns to Vatican after operation



Photo by Chris Funk, Bishop Chatard High School
Bishop Chatard High School junior Lindsey Lehner of Christ the King Parish in Indianapolis puts the finishing touches on a mural along Westfield Boulevard in nearby Broad Ripple Village on Oct. 1 as part of an Indianapolis Clean City community service project to cover graffiti on concrete walls and bridges.

He jokes that he has been
in hospital so much it could
be called 'Vatican No. 3'

By John Thavis, Catholic News Service

ROME—Pope John Paul II left the hospital Tuesday and returned to the Vatican, where he will continue to recuperate from his appendectomy.

The pope, looking fit and sounding animated, made his first public appearance after the surgery on Sunday. He blessed thousands of well-wishers from his hospital room five days after he had his appendix removed.

"I would call this 'Vatican No. 3,'" the pope joked Oct. 13 from his 10th-floor window above a plaza crowded with fellow Poles, Italian faithful and hospital workers.

He said "Vatican No. 1" was at St. Peter's Square, No. 2 was at his summer residence in Castel Gandolfo and No. 3 has become the Gemelli hospital.

"Let's hope next Sunday we'll have the Angelus blessing from Vatican No. 1," he said.

Doctors said the 76-year-old pope was making an excellent recovery from the 50-minute operation Oct. 8, a "text-book" appendectomy in which adhesions or scar tissues from previous surgery were also removed.

Chief surgeon Dr. Francesco Crucitti ruled out any more serious intestinal disease, and took the opportunity to tell

See POPE, page 20

Annual collection for world missions to be conducted this weekend

By Catholic News Service

NEW YORK—World Mission Sunday, to be observed Oct. 20, is "critical to the daily work of the church in close to 1,000 mission dioceses," said the head of the Society for the Propagation of the Faith for the United States.

Auxiliary Bishop William J. McCormack of New York, national director of the missionary agency, said in a statement that the celebration is "equally important to the people in parishes throughout this country who pray and sacrifice, contributing to the vitality of the faith here at home."

In his message for World Mission Sunday, Pope John Paul II noted that "every Christian is called to be a missionary and witness."

"Faith and mission go hand in hand," the pope's message said, "the stronger and deeper the faith, the more we will feel the need to communicate, share and witness to it."

The "universal character" of the annual collection, taken up worldwide on the next-to-last Sunday of October, can be illustrated by an \$81 contribution from a Rwanda parish for the church's missionary work, said Bishop McCormack.

According to the Propagation of the Faith, the needs of mission churches supported by the World Mission Sunday collection continue to grow. In 1995, 17 new

dioceses, 14 of them in Africa, were established in the missions, and 19 new seminaries were opened in mission territories. There also is an urgent need to assist

churches in Sudan, Liberia and Bosnia that have been devastated by war, according to a statement from the society. In addition, it said, missionary efforts are critical to such places as Mongolia, Albania, Vietnam and Cambodia, where church life is beginning or undergoing renewal, and the republics of the former Soviet Union.

The society said this year's collection will be divided as follows: 57 percent for pastoral and evangelizing programs in the poorest areas of Asia, Africa, parts of Latin America, and the Pacific Islands through the Propagation of the Faith; 34 percent for U.S. home missions through the American Board of Catholic Missions; and 9 percent for the work of the Catholic Near East Welfare Association.

The Propagation of the Faith is one of four pontifical missionary agencies that are under the jurisdiction of the Vatican Congregation for the Evangelization of Peoples.



Photo by Margaret Nelson

At Ars, France, the priests on the archdiocesan pilgrimage—Father John Beltans (from left), Benedictine Father Gregory Chamberlain, Father Gregory Bramlage, and Archbishop Daniel M. Buechlein—celebrate Mass at an altar that holds the incorrupt body of St. John Vianney, patron of priests who do parish work. (See story on page 10.)

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Ecumenism

Participants in Catholic-Methodist Dialogue say they are pained by eucharistic separation at meeting.

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Walk and Run

Last Saturday's 5K Walk and Run for the benefit of Catholic Social Services had the theme "Rebuild the Family."

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Seeking the Face of the Lord

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



Celibacy and priesthood

Recently somebody asked me to write about celibacy. I looked back over a booklet entitled "Celibacy for the Kingdom" which two priest friends and I wrote a few years ago and thought "why not?"

Celibacy is not ordinary in any age; these days, living as a celibate and chaste person is counted even more extraordinary. It is often ridiculed in the media and most often only tales of sinful abuse are told. Granted, sin and weakness do not stop at the church door, yet there are thousands of heroic stories of celibate and chaste commitment among priests and religious.

Why do priests make the promise of celibate chastity? There is a root answer to the question. At ordination a priest is configured to the person of Christ as head of the church. He is to serve in the place of Christ the teacher, the priest, the pastor and the bridegroom of the church. Christ lived the simple life of the Gospel. Part of his detachment was that of celibate chastity. Priests of the Western Latin Church are asked to be celibate and chaste because Christ was celibate and chaste.

There appears to be a further inherent rationale which holds the celibate life together. Celibacy has something to do with family. You may not think of it, but the words "father," "mother," "sister" and "brother" are central to our religious beliefs. The animal world knows nothing of these terms. Animals wander off after a season and the memory of paternity and maternity dissolves quickly.

Being a father means that respect and love, not lust, will govern a man's relation to his wife and daughter. Being a wife and mother means that respect and love will govern a woman's feelings toward her husband and son. Celibacy, then, is built into the restraint and "disinterested" or selfless love which form the very essence of the family circle.

I speak of priestly celibacy, but notice that all married men and women are also called to be celibate within and beyond the family. These commitments to respectful chastity, so threatened in our contemporary society, are the backbone of a civilized society. When human sexuality reverts to instinct, celibacy and marriage lose meaning.

The preaching of Jesus builds on and transforms natural relationships. He teaches us to pray to God as *Abba*, Father, and so to see ourselves as sisters and brothers in a new light. The

family remains the paradigm of the kingdom of God but now it expands. Even the stranger becomes a sister or brother and so the haven of love and peace which is the family is expanded. In fact, the kingdom claims first priority now. Jesus says, "Whoever does the will of God is my brother and sister and mother."

Even the highest and most cherished natural good—a family—becomes relative in light of God's kingdom. From a Christian point of view, there is no dearer possession, no more radical sacrifice and no stronger witness to the kingdom than, in imitation of Jesus himself, to give up wife and family. Commitment to celibacy remains the most radical and comprehensive translation of Jesus' call to give up everything for the sake of the kingdom.

At ordination, a celibate priest pledges that the time, love, energy and attention which a man would devote to wife and family will be given over to the service of God's people. In the light of the kingdom, they will become father and mother, sister and brother to him and their needs will press on him in ways he cannot control, just as family needs press on a husband or wife.

Not just celibacy is asked of the priest. Detachment by means of a more simple way of life, obedience and prayer are all complementary if one is to serve an extended family. Celibacy together with prayer, ministry and obedience becomes a way of managing and transforming the basic human passions for power, possession and esteem. Renunciation and sacrifice become a new way of satisfying basic human needs which at the same time witness to the Kingdom.

For the celibate priest, the selfless love, also part of the natural family, is heightened and extended. A good priest loves people with a broad affection, based on his renunciation of sexual relations and marriage. As he lives his commitment, he is trustworthy in a special way.

Celibacy is a way of loving "the many," not an exclusive few or one. It is pastoral love which is a real, beautiful way of loving and there is a lot of love in return! An undeniable kind of loneliness is part of priestly life, but an equally undeniable loneliness is part of marriage too. We'll all find perfect happiness in the kingdom.

Editorial Commentary/John F. Fink, Editor

When will there be peace in the Holy Land?

It apparently will be a while before things quiet down in the Holy Land.

It was just a matter of time, after Benjamin Netanyahu was elected prime minister, for violence to happen. His hard-line stance was bound to frustrate the aspirations of Palestinians. The opening of an archaeological tunnel along the Temple Mount in Jerusalem was a minor pretext that should not have caused such an uproar. The tunnel, which has been a tourist attraction for about five years now, is a full one-fifth of a mile away from the Dome of the Rock and even farther from the Al Aqsa Mosque, the sacred Muslim shrines on the Temple Mount (the site of the Jewish Temple at the time of Christ).

I believe Netanyahu when he says that he wants peace. But he is determined that peace will be on Israel's terms. He was elected on the strength of the Orthodox Jews in Israel and he knows that he dare not antagonize them.

Latin-rite Patriarch Michel Sabbah of Jerusalem has said that the only way to diffuse the growing tensions between Israelis and Palestinians is to bring the question of Jerusalem to the bargaining table. Both the Israelis and the Palestinians claim Jerusalem as their capital. Patriarch Sabbah is right about that and peace could come if both sides could agree that Jerusalem could serve as the

capital for both Israel and Palestine. Jerusalem is a unique city since it belongs to two peoples—the Israelis and the Palestinians—and three religions—Christians, Jews and Muslims.

Indeed, as you walk along the wall of the Old City, right about where the Vatican-owned Notre Dame Center is located, you see the complex of the city change from Israeli to Arab. That's the dividing line between West Jerusalem, where the Jews live, and East Jerusalem, where the Arabs live.

Having Jerusalem as the capital of both peoples is the obvious solution. But it can't happen in today's atmosphere. For political reasons, Netanyahu wouldn't dare propose dividing Jerusalem, or intimate that he would accept a divided Jerusalem.

That's why it's going to take a long time for things to settle down. Eventually, given enough time, Netanyahu should be able to find a solution. And what will force a solution? The Israeli economy.

Right now tourism in Israel, after setting records last year, is hurting badly, and the Israeli economy depends heavily on tourism. And it's hurting the Palestinian economy in cities like Bethlehem as much as it's hurting the Israelis. Eventually the business interests in Israel are going to demand that serious efforts for peace be made. That's when there will be a more peaceful atmosphere.

Vincentians gather for annual meeting

By Margaret Nelson

"It's great to be with the Vincentian family," said Archbishop Daniel M. Buechlein as he presided at the Mass during the annual meeting of the Indianapolis Council of the St. Vincent de Paul Society Sunday.

He said that those on the Pilgrimage of Hope had prayed for the poor in the archdiocese during their Mass at Assisi.

The archbishop said that his late father, who was "very much involved" in St. Vincent de Paul, would be very glad that he was there. The archbishop's father was a regular visitor of the sick, helped bring food to those who needed it, and served as treasurer of the Jasper council.

He said that "all of us are poor in one way or another," even if not financially insecure. "If we place our confidence in God, we can move mountains."

The archbishop asked the Vincentians to pause to renew their conviction that when they serve the poor, they serve Jesus. "We can keep all of this in perspective if we are faithful in daily prayer."

"We will find peace in our hearts, minds

and souls," he said. "Isn't that what we seek—peace with God?"

Don Herman, Indianapolis Council vice president, introduced Jim Butler and Tony Staub from Dayton, Ohio. The two men are involved in St. Vincent Hotel for the homeless, the DePaul job training center in Dayton and a Pioneer House, as well as projects planned for the future.

The men also told about the operations of four thrift stores.

The Cincinnati Council has 31 conferences and 240 members. The warehouse employs about 25 people—offering them counseling and job training.

The shelter, made from a renovated firehouse, accommodates 50 men upstairs and about 25 women (and children) downstairs every night. Though there is very little violence, the shelter has a uniformed security person.

Some of the shelter's 200 volunteers prepare the nightly meals. They also get food from community sources.

The members of the Indianapolis St. Vincent de Paul Council had lunch and a business meeting. Then they heard a motivational talk by Kay Schrader of St. Vincent Stress Center.

We are called to be witnesses for our faith to the very ends of the earth

Dear Sisters and Brothers in Christ,

When Pope John Paul II last visited the United States, he spoke again and again of the evangelizing mission of the church and, in particular, of the call of each one of us to be missionaries. He said, "The church is alive in you! You have received the gift of new life. You have been charged with spreading the good news to all creation."

Day after day each of us is called to be a witness for our faith in Jesus Christ to our families; in our workplaces, parishes, and archdiocese; and even to the very ends of the earth. On World Mission Sunday, Oct. 20, we unite with Catholics throughout the world in a special commitment to this missionary task. We are called upon to share our prayers and our money with the poor. The Propagation of the Faith will direct our gifts to those most in need.

Today Jesus asks each one of us, "Will you be my witness?" I urge you to respond with great generosity to that question. As your response affects the lives and faith of our sisters and brothers in mission dioceses, it will also be a source of blessing for our own archdiocese as we place the worldwide mission of Jesus at the heart of our lives in the church.

Sincerely yours in Christ,

+Daniel M. Buechlein, O.S.B.
Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Churches asked to toll bells for abortion issue

Father Vince Lampert, director of the archdiocesan Pro-Life Activities Office, has encouraged parishes in the archdiocese to toll their bells for 15 minutes this Friday, Oct. 18, beginning either after the noon Angelus or noon Mass.

This is in response to the request by Cardinal Bernard Law, chairman of the U.S. bishops' Committee on Pro-Life Activities. He has written to all bishops, asked them to support a National Day of Awareness and Reparation on that day, focusing on President Clinton's veto of the partial-birth abortion ban and of Congress's failure to override the veto.

This is part of an effort to keep the issue of partial-birth abortion before the public.

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10/18/96

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Richmond parishioner enthusiastic about stewardship

By Susan Bierman

He believes faith and giving patterns go hand-in-hand.

"I think the stronger the faith in your life the more prone you are to give more," David Rheinhardt, a parishioner at St. Mary Church in Richmond, said.

At a recent "Couple to Couple League" meeting Rheinhardt, 42, found a brochure on financial matters. A particular quote on this brochure got his attention. It said, "God gives us tithes to strengthen our relationship with him."

This made a lot of sense to Rheinhardt. He believes maybe a lot of people don't see stewardship from the vantage point that "our relationship with God is strengthened through the process of giving."

With most salaries not keeping up with inflation, he believes giving is one of the hardest things for some people to do these days "because money is the key that yields power in your life, in terms of buying power," he said.

Giving to the church has always made Rheinhardt feel better about himself. He looks to the Scripture reading that refers to building treasures in heaven versus building treasures on earth.

"Because we live in a materialistic society it is a lot easier for people to buy things that they want, not necessarily what they need, versus giving to organizations or giving more to the church."

Rheinhardt recalls that this brochure offered information about what Catholics are giving to the church. He said it encouraged Catholics to give at

least 5 percent of their income to the church and another 5 percent to another organization each year. The brochure also outlined what the "Catechism of the Catholic Church" teaches in terms of people giving up their time, talent, and treasure.

Rheinhardt chooses to look to the Bible for answers on how much to give.

"The Bible talks about 10 percent. Whether you should take that to heart literally, I don't know, but I kind of do," he said.

Giving generously of time, talent, and treasure is not always easy for Rheinhardt and family. He and his wife Jayne have eight children. The oldest child is a 20-year-old college student and the youngest is an infant.

"It's been hard at times, but we have never gone without," Rheinhardt, who is a master scheduler at Belden Wire and Cable in Richmond, said.

"I think faith wise, we still have the obligation to give."

He remembers a particular time when a woman whom he knew from a prayer group offered to give him and his family \$100 a month for a year to help out.

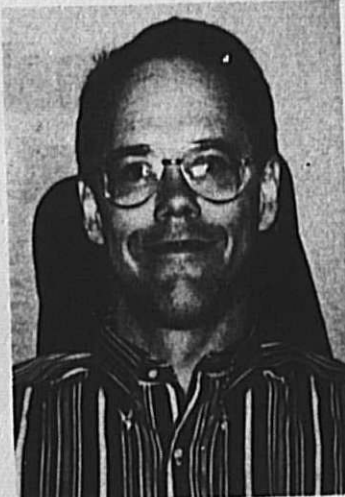
"I think it comes back to you like that. It's like if you sow sparingly, you'll reap much," he said.

As Catholics, Rheinhardt believes it is each individual's responsibility to concern himself or herself with stewardship.

The obligations of time and talent are just as important when living out faith as the treasure aspect of stewardship.

"I think you have to do all three of them. I don't think you can just concentrate on one area and forget the other two," he said.

Stewardship as a process, Rheinhardt believes, should be taught to children at



David Rheinhardt

an early age. "As you grow older you learn its importance and you maintain those principles of giving."

Rheinhardt said the greatest obstacle to good stewardship today is a lack of faith in the power of God working in people's lives. He said as people grow in their faith they become more evangelistic and more generous with their treasures and essentially better stewards.

He listed seven steps to good stewardship: Pray daily, read the Scriptures daily, become more than a Sunday Catholic, surround yourself with others who are strong in their faith, get involved in church ministries, read stories on the lives of the saints, and ask yourself what is the purpose of stewardship or why should you become a better steward.

Private house of prayer dedicated on Fatima Retreat House property



Photo by Mary Ann Wyand

Archbishop Daniel M. Buechlein dedicates Sabbath House on the grounds of Fatima Retreat House in Indianapolis during a Sept. 16 ceremony. Fatima staff member Donald Baker (left) and Charles Gardner, archdiocesan Secretary for Spiritual and Sacramental Life, assist the archbishop and Father Albert Ajamie with music for the blessing and dedication.

By Mary Ann Wyand

Fatima Retreat House in Indianapolis has expanded its ministry as the archdiocesan retreat center with the recent dedication of a house of prayer on its scenic East 56th Street grounds.

Archbishop Daniel M. Buechlein dedicated Sabbath House, a three-bedroom home renovated for use as a place of reflection and prayer for individuals and small groups, during a Sept. 16 ceremony attended by Fatima staff, board members, corporate sponsors, and guests.

Fatima director Kevin DePrey said it is the only private house of prayer in the Indianapolis area.

"Sabbath means 'a holy repose' or 'a sacred stillness,'" he said. "The house is intended to serve the spiritual needs of people for solitude and silence as part of spiritual development."

DePrey said the house and surrounding wooded property are ideal for prayer, reflection, creative planning, and spiritual renewal as an alternative setting adjacent to but apart from the large retreat center.

The house can accommodate 10 to 12 people for group conferences, family gatherings, parish staff meetings, or support groups. Guests can prepare meals in the kitchen or dine at the retreat center.

During the blessing and dedication, Archbishop Buechlein asked the people present to "pray that those who will spend time here will grow ever closer to God, that with Jesus they will see the glory of God without ceasing, that in their prayer there will be a sign that the church is a praying community, and that led by the Spirit they will be faithful to the call of Christ so that he may always dwell in us."

He asked God to "grant to your servants who will grow in this house these blessings: to listen to you in faith, speak to you in prayer, find you in all they do, and become witnesses to the Gospel."

After the blessing, Archbishop Buechlein expressed his gratitude to two corporate sponsors, Wieland Furniture of Grabbill and American of Martinsville through ABS Manufacturers Representatives, for their generous donations of furniture. He also thanked Fatima staff members and volunteers for their dedicated service as well as Stephen James, director of the archdiocesan Purchasing Department, for his assistance in acquiring furnishings.

"Fatima's spiritual director, Father Albert Ajamie, is delighted about the future of this house," the archbishop said. "The possibilities this house of prayer may hold are countless."

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From the Editor/John E. Fink

Do we really understand what occurs at Mass?



I recently re-read the Vatican II document "*Sacrosanctum Concilium*," (the Constitution on the Sacred Liturgy) and I was struck by the emphasis the council's fathers put on the active participation of the faithful in the liturgy. We tend to forget over the years that the main purpose of this document was to reform the liturgy in such a way as to get more active participation by everybody because, as it said, "Such participation by the Christian people as a chosen race, a royal priesthood, a holy nation, a purchased people" (1 Pet 2:9; cf. 2:4-5), is their right and duty by reason of their baptism" (No. 14). So this point is repeated frequently.

This was the first document approved by Vatican II. It was signed by Pope Paul VI on Dec. 4, 1963. That means it's more than 32 years old now. Most of today's Catholics grew up after the document was approved and after the liturgical reforms were made—theoretically. But I think we still have a way to go to actually achieve full participation of the faithful in the Mass.

"*Sacrosanctum Concilium*" stressed that "liturgical services are not private functions, but are celebrations of the church, which is the 'sacrament of unity,' namely, a holy people united and organized under their bishops" (No. 26). And it said further, "By way of promoting active participation, the people should be encouraged to take part by means of acclamations, responses, psalms, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence" (No. 30).

When we participate in the eucharistic liturgy, we should remember that it is both a sacrifice and a sacred meal. Sometimes too much emphasis is placed on one or the other of these to the exclusion of the other. At the Last Supper Christ instituted the eucharistic sacrifice of his body and blood in order to perpetuate the sacrifice of the cross. The Mass is, therefore, "a paschal banquet in which Christ is consumed" (No. 47).

It is not only Christ who is sacrificed at the Mass. We, too, are called upon to offer our spiritual sacrifices, symbolized in the bread and wine. That is why these elements are brought through the congregation to the altar. They are offered to God by the priest and then they are changed into the body and blood of

Christ. We then receive spiritual nourishment when we receive Christ in Communion.

Since this is what happens during Mass, "*Sacrosanctum Concilium*" says that "the church earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators. On the contrary, through a proper appreciation of the rites and prayers they should participate knowingly, devoutly, and actively. They should be instructed by God's word and be refreshed at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn to offer themselves too" (No. 48).

Those of us who are old enough should remember why the bishops at the council saw the need for reforming the Mass. They recognized that in far too many cases only the priest was actually saying the Mass—in a language most people didn't understand. Sometimes the people would follow along in missals, but often, too, they would be praying their private devotions. Communion became simply another private devotion instead of a communal celebration of the paschal banquet.

It seems to me that it has taken a long time to get the changes mandated by the Second Vatican Council across to the Catholic people. After all, the changes were made as a way to get the people to understand what was happening during Mass and to make it possible for them to pray the Mass better. This is undoubtedly at least partially because people generally just don't like changes—not just in religion but in every facet of their lives.

But what about those who are too young to remember the pre-Vatican II Mass—those who didn't have to change? They grew up taking active participation in the liturgy for granted. Why do so many of them now say that the Mass is boring and they don't get anything out of it?

Because rote participation by itself can't give one an appreciation of what the Mass is all about. I think that many young people grew up going through the motions during Mass without a real understanding of the dynamics of the Eucharist as both sacrifice and as the paschal banquet.

Despite the efforts of the council fathers to make it possible to pray the Mass better, I'm not sure they have been successful. We need better catechesis so people will understand what is happening at Mass.

A View from the Center/Dan Conway

A pilgrimage of hope: Counting our blessings

I was privileged to accompany Archbishop Daniel and 89 others on the archdiocese's pilgrimage to the shrines of southern Europe, Sept. 20-Oct. 4. It was an incredible spiritual journey lasting two weeks and covering more than 2,000 miles in Spain, France, Switzerland and Italy.

Because there will be other archdiocesan pilgrimages in future years, on the return flight from Rome to New York I made a list of the pilgrimage's positive and negative aspects. Here is one pilgrim's view of the blessings we experienced during this very special journey to some of Europe's holiest places. (In my next column I'll discuss some of the "blemishes.")

Without any hesitation, I can say that the greatest blessing of our pilgrimage was the opportunity to worship with Archbishop Daniel in so many prayerful places. We were privileged to celebrate the Eucharist at our Lady's shrines at Montserrat, Lourdes and Einsiedeln; at the basilicas of St. John Vianney, St. Francis of Assisi and St. Peter's in Rome; and at many other beautiful churches (some very ornate, others remarkably simple).

I believe there was a spiritual vitality in our pilgrimage that expressed itself in prayer but also in the patience and charity that were consistently shown by members of our group in the face of many inconveniences and frustrations along the way. This very powerful religious experience made me a firm believer in the benefits of this kind of pilgrimage—provided that the spiritual dimension remains clearly present.

A second blessing of our pilgrimage was the people who assisted us at shrines, hotels, restaurants, gas stations, and many other places along the way. Two busloads of

American tourists can easily overwhelm people, but during our two weeks of almost continual movement we encountered hundreds of people who were friendly, efficient and willing to put up with our foibles (and our constant confusion over foreign currencies and cuisines). I owe a personal debt of gratitude to the management and staff of the Hotel Mercure Gerland in Lyon, France, who went out of their way to help me respond to the needs of 40 tired, hungry and anxious pilgrims when we were temporarily separated from our tour guide (who had the vouchers that guaranteed the hotel would be paid!). The hospitality we were shown in Lyon was especially welcome, but I'm happy to say that I found this to be characteristic of most of the people we met during our journey.

A third blessing was the places we visited. I would recommend these remarkable sites for their natural beauty alone, but when you add the historical and religious significance of all of the shrines (and many of the cities) we visited, the cumulative effect is simply overwhelming. In fact, any one of the shrines we visited would have been worth the trip all by itself.

The final blessing I will mention was the pilgrims themselves. By design, we were a mixed group of folks (old and young, rich and poor, city dwellers and residents of small towns), but we quickly formed the strong bond of spiritual fellow travelers. And there were many times when I was genuinely moved by our group's patience, understanding, and willingness to look out for one another. I believe that we were inspired by the tone set by Archbishop Daniel, and by our prayerful experiences everywhere along the way, but I also believe that the fine people who made this pilgrimage of hope possible contributed immensely to the trip's overall success.

Next week I'll discuss some of the problems that we

The Human Side/Fr. Eugene Hemrick Rediscovering the story of Catholic schools

Catholic schools are getting great press these days. In September, *Newsweek* carried an article titled "Parochial Concerns," which questioned why President Clinton, who went to a Catholic school, hadn't visited one while in office. Actually he did visit a Catholic grade school in Union City, N.J., earlier this year to speak about technology in education.



The point of the *Newsweek* article was that "the Catholic schools are doing everything close to the president's heart. They are achieving notable successes in educating the poorest black and Hispanic students from the worst neighborhoods."

Statistics show that poor minority children are less likely to drop out of parochial than public high schools, and more likely to go to college; they score higher on SATs and go on to earn 27 percent higher salaries.

In September another article appeared in the Sunday *New York Times* titled "Parochial School Mystique." It said that Catholic schools set high standards for students and engender a close community feeling. It extolled them for not just promoting academic gains, but for forming well-rounded students who have been taught to respect religious values and a sense of mission.

It can't be stressed enough that Catholic school classrooms are treated as Christian communities. Acts of kindness are encouraged, neighborliness is cherished and religious values arise in discussions of almost any topic.

Is it significant that crucifixes are on Catholic classroom walls? I think so. It reminds students that the standards and values they are learning begin and end with Christ. Instead of totally fixing their sights on earthly gains, they are encouraged to judge earthly gains by a higher standard.

During the school year students experience the liturgical cycle of Advent, Lent, Christmas and Easter, reminding them to make spiritual as well as academic progress. Students also are taught to respect each other and their teachers because Christ so respected us that he came and lived among us.

I marveled at how well the two articles captured the essence of Catholic education. And I was pleasantly reminded that the schools succeed because they have been the recipients of a tradition handed down by sisters, brothers and priests who dedicated their lives to making the Catholic school system a sacred tradition.

It also occurred to me that many of our retired religious teachers are still alive and could teach us many beneficial lessons about the real essence of our schools. I think we should call upon them to do so.

Recently, I was part of a study that captured the inner spirit of the priesthood. It produced a book titled "Grace Under Pressure: What Gives Life to Priests" (Washington, D.C., National Catholic Educational Association, 1995). The book is filled with inspirational stories about what keeps priests committed to their vocation, and the means they use to shore up that commitment.

I would love to see someone interview retired religious teachers who devoted their lives to Catholic schooling. This would be a way to dig much more deeply into the riches these schools offer. I believe our Catholic schools are filled with potential we have yet to unearth.

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encountered along the way, but none of the trip's "blemishes" was able to overshadow the powerful, spiritual benefits that we received. This was truly a pilgrimage of hope, and none of the twists and turns we experienced along the way prevented us from reaching our journey's final destination.

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The Criterion



Viewpoints

Will urban Catholic schools' mission to the poor survive?

If non-Catholics can walk into urban Catholic schools and see that they are excellent—precisely what is happening—then there is every reason to hope that, with broad-based commitment and much effort, the schools' mission to the poor in cities will survive, says Michael Guerra, director of the Secondary Schools Department at the National Catholic Educational Association. Theodore Wallace, who thinks a solution to keeping this mission alive is through privately funded vouchers, stresses that taking the future of these particular schools for granted won't work. He urges increased efforts to make the case for investing in inner-city Catholic school students. Wallace is director of the Center for Catholic Education at the University of Dayton in Dayton, Ohio.

Taking these schools for granted won't work

By Theodore J. Wallace

We need to do more than take the church's mission to educate the poor for granted. Between 1983 and 1993, more than 500 urban Catholic elementary schools closed ("The Cost of Catholic Parishes and Schools," Joseph Harris).

Research has shown that Catholic schools have succeeded in educating the poorest black and Hispanic students from the worst urban neighborhoods. Nonetheless, school closings have occurred—and primarily for financial reasons.

How can we stem the dwindling of this presence in neighborhoods that need quality educational opportunities? Should we expect the church alone to reach deeper?

For many years parishes, dioceses and religious orders have staffed and funded schools that have educated the poor, leading many Catholics to believe that a presence in the inner cities was guaranteed. The reality is that religious orders can no longer staff these schools, and many dioceses have reached the limit of how much assistance can be offered to the inner-city schools.

What is the solution? Private "vouchers." Instead of waiting for governmental sup-

port to families in the form of vouchers or standing by and watching the present trend of closings continue, the Catholic Church and the laity must create and communicate an immediate case for investment in Catholic urban schools and parishes by community-minded individuals with means.

Charles Benenson, a wealthy non-Catholic, created his "I Have a Dream" program offering college scholarships as incentives to urban youth in both public and private schools. At this writing, two of 38 public school students have qualified, while 20 of 22 of his parochial students have earned the incentive.

Many dioceses and individual schools have established endowments that provide tuition assistance for needy students. When the case for investment in students in inner-city Catholic schools has been made effectively, that is, when the bishop and key community leaders have led the initiative, the response has been quite positive. Why, then, are schools still closing?

It seems the church must make clear that it wishes to have the education of the poor as a priority. The only way to make this a reality is to call on individuals and wealthier parishes to create a vision and plan that will marshal the resources to be invested in urban Catholic schools.

David Gergen, *U.S. News and World Report* editor at large, said in an article titled "The Competitive Inner City" (Oct. 7, 1996) that "we can still discover an urban strategy that will lick America's

toughest social challenge. . . . With so many lives at stake, it would be immoral to surrender now."

Recent articles in other publications such as *Time* and *Newsweek* have documented the successes of Catholic schools in the inner cities. The case for the Catholic Church's presence in urban areas is being made time and again as the voucher argument gains momentum.

Investors like winners. Let's put this proven mission that gives young people their only hope to develop their ability to have choices in life at the forefront of the church's efforts. We cannot be overwhelmed.

As the little girl says when asked by an adult why she is throwing one starfish back in the ocean when so many are still washed up on the beach, "You have to start somewhere, and it would be terrible not to do our best!"

Pessimists don't have a good track record

By Michael Guerra

There's a consensus among leaders in the church that Catholic schools serving children of families of modest means—especially in inner cities—are particularly important. But having said that, I also believe there is limited understanding of what a heroic effort it takes to sustain these institutions.

The effort to preserve these schools will require a real commitment from the broader community. But I'm not pessimistic. We are people of hope, and the church's commitment to our schools is strong.

Of course, the pessimists we always will have with us. But they don't have a good track record when it comes to Catholic schools.

Those who said a generation ago that Catholic schools would die without religious-order members to staff them as in the past were overly pessimistic. The facts prove them wrong. Lay people can be as committed and effective in their ministry in the schools as religious.

It would be hard to be unaware of the church's educational mission to the poor with all the public attention it receives. In contrast to national reports about educa-

tional mediocrity, our schools have been discovered as islands of excellence. My hope is that as we build awareness of the heroism that goes into sustaining these schools, it will serve as a catalyst for generosity. The support the schools require has to be seen as a particular example of Christian love.

This must be an act of faith for those who support the schools, particularly those of us with children beyond school age. Remember, a relatively small percentage of parents have children that age. But these are still our schools.

Any school serving children from poor families will need support going further than the local community. Tuition is always going to cover only part of the costs. The needed support must begin with the Catholic community, but go beyond it to the civic community, business community, political arena.

First the schools need to mobilize their resources. Increasingly the schools have to become involved in development programs that go beyond candy sales. Some of the most successful programs created broad bases of support, including annual funds and endowments.

Stability in the professional staff is also essential. That means paying a living wage. And teachers and administrators need support and encouragement.

The school's climate, how students and teachers work together, the faith atmosphere—all must be nurtured. Connections with earlier graduates should be nurtured too. We need to draw people back into more intimate relations with Catholic schools in general and with particular schools they were once a part of.

In the end, it becomes a question of leadership. There is reason to be hopeful.

Recent stories on Catholic schools in *Time*, *Newsweek*, the *New York Times* and *U.S. News and World Report* were success stories. When non-Catholics walk into these schools and report they are excellent, we are reminded that Catholic schools are a national asset.

With the support of civic and business leaders for privately funded voucher programs in two dozen cities, we have powerful evidence that, given a choice, many poor people look to Catholic schools to educate their children.

Tremendous struggles will go on to build the support needed to continue these schools. It means convincing civic leaders and ordinary citizens that these schools are gifts to the nation as well as the church.

But I believe the Holy Spirit is with us. These schools will continue as signs of the church's wisdom and generosity. They'll be thriving in 20 years.

Spirituality for Today/Fr. John Catoir

Have confidence in God's love

If I could summarize the message that God has for you today, it would be, "Have confidence in my love."

God's love is faithful and unconditional. For those who defy him, it is a sorrowing love. For those who stumble, it is a merciful love. For those who strive to love him in return, it is a joyful love.

Some time ago I wrote a book and called it "God Delights in You" (Alba House). I found the title in Isaiah: "You shall be called my 'delight' . . . for the Lord takes delight in his people. . . . As the bridegroom rejoices in his bride so shall your God rejoice in you" (Isaiah 62:4,5).

Other Scripture quotes supported the same idea.

• "For the Lord delights in his people" (Psalm 149).

• "As the Father has loved me, so I have loved you" (John 15:9).

Our claim to God's love does not rest in our feeble virtue, rather it is due to something more profound and mysterious. We have Jesus living in us. "This is my beloved Son in whom I take delight." The favor of God rests upon us because we have allowed Jesus into our lives. We are loved for ourselves, but cherished because of Jesus living in us.

It is not as though God is blind to our faults or has special favorites. We read in the Acts of the Apostles (10:34-36, 43) these words of St. Peter: "The truth I have come to realize is that God does not have

favorites, but that anybody of any nationality who fears God and does what is right is acceptable to him.

"It is true, God sent his Word to the people of Israel, and it was to them that the good news of peace was brought by Jesus, but Jesus is the Lord of all. . . . It is to him that all the prophets bear witness and that all who believe in him will have their sins forgiven through his name."

At the Last Supper Jesus said: "I pray that the world might believe that you, Father, sent me . . . and that you loved them as you loved me" (John 17:3).

Shouldn't we be more confident about God's personal love for us? Confidence is the exact opposite of discouragement. A spiritual master once wrote, "All discouragement is from the devil." We should strive to banish any sign of discouragement as soon as it comes. Temptations may be severe, sins of weakness may be frequent, human problems may abound, but Jesus said: "Be of good cheer. In the world you will have many troubles, but I have overcome the world" (John 16:33).

True humility is not found in feeling discouraged about your foolishness. It rests in the awareness that you are nothing and that God is everything. What else can you expect from fallen human nature? Expect nothing from yourself, but have a vibrant confidence in God's love.

When Jesus reaches out to the discouraged soul, he says: "Be not afraid. . . . I have not come to condemn, but to save" (John 12:47). Have confidence in his love.

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To the Editor

The church as it was then, and now

Nostalgia is defined as a fond remembering of the past. However, the word "nostalgia" is a combination of two Greek words, *nostros*, return, and *algos*, pain. Literally, it means remembering the pain. And the "Church of Yesteryear" series now running in *The Criterion* seems to be big on pain: the pain of sin, the pain of death, and the pain of penance.

I know that some are offended by the writer's attitude toward the church of the past, but I agree that there were misinterpretations by the laity that the religious and clergy failed to correct. Sometimes this resulted in scrupulosity or even superstition. I have heard that people use good devotions for the wrong reasons: to get "cheap grace" or for "magic."

If one were to examine the time in the church's history when these devotions originated, one would probably note that it evolved out of a need to correct an abuse. I remember one young man telling me that he was to avoid the sin of fornication but he did not know until later that that meant sex outside of marriage.

We were so afraid of sin in those days that we overlooked the glory of God in all of creation. We needed then and we need now a "healthy sense of sin" and to remember that sin is an offense against God and our neigh-

bor, particularly against our neighbor.

To me, Vatican II was a grace-filled moment of the church because it recognized the apostolate of the laity or the call of the people of God to holiness by their lives in the church and in the world. The decree "*Apostolicam Actuositatem*" said that the laity were no longer to be "passive members" but active members of the people of God living the way of Jesus in the world and to further God's plan of salvation for all people.

The central focus of our Catholic identity is the Mass. Without this, we are simply Christians; with it we are the one, holy, catholic and apostolic church. This is where we draw our life and grace to go out to serve others and to which we return to be renewed. Statues and buildings do not matter; the Eucharistic Banquet, the Mass, does matter.

But I wonder how much the clergy realize how dependent they are on the people of God? Are they ignoring the *sensus fidelium*, "the sense of the faithful"?

I think that Cardinal Bernardin's "Common Ground Project" is a worthwhile cause because there is a deep rift between liberals and conservatives in this church that cannot be papered over. As far as I see it, this division results more on how to celebrate liturgy and how to view the people of God. Doctrine does not enter into it. It seems to be an attitude or idea of superiority versus the call of service.

Charles J. Waltermann
Richmond

Cornucopia / Cynthia Dewes

Ye shall know them by what?

Coming to the church as a convert sets all your antennae quivering. It's the little things you notice.



The smell of incense, the ashes signed reverently upon the forehead, the powerful music and chanted prayer may have attracted you in the first place. But it is the presence of God awaiting in

the sacrament that truly holds you.

The spiritual unrest which leads someone to "shop" religions is always present in our human world. There are true believers, zealots, free thinkers and apathetics in every age, including this New Age we find ourselves in today.

We may sneer at the guys who are

reading crystals and spending big bucks to get in touch with their feelings, but they are seekers of truth as surely as St. Augustine was. Somehow, the absolutes of any age are up for grabs by the time a couple of generations pass.

We can report from personal experience that hypocrisy and unchristian behavior by "Christians" drives many seekers from one religion to another, or to none. How many "fallen-aways" have not shared horror stories that are enough to shake anyone's confidence in anything?

We've all heard of someone like the single mother with two kids and parents to support, abandoned by her husband, and unable to afford parochial school during the Great Depression. Instead of offering help, the local priest berated her and implied excommunication so effectively that today

the entire family is unchurched and hostile to religion in general.

Or witness the '60s kids who rejected what they perceived as smug insincerity on the part of supposedly-faithful adults. They saw regular church-goers regularly gouging their employees or their employers, cheating on their income tax, or cheating on their spouses.

As a result, the kids rejected many mainline Christian and Jewish religions in favor of "exotics" such as Zen Buddhism and pantheism and even hallucinogenic drugs. It was equal-opportunity time for everything from Satanism to transcendental meditation to pseudo-monastic community life and worship.

Then there are the creationists versus the evolutionists. Both have theories about the origins of deity and life on earth, and both are determined to prove the other wrong.

Just in case some bright-eyes out there believes that civilization is progressing, let them consider these two factions.

One theory is religious and the other is scientific. If the religionists really believe in an omnipotent and omniscient God, why is evolution impossible? And if cause and effect is basic to evolutionist theory, why is the original cause suggested by religion impossible?

Is it any wonder, then, that Catholics who subscribe to the same body of belief sometimes seem at odds with each other in defining what is true?

There are religious women who are ready to bolt the church because they're addressed generically as "men" during the liturgies, and faithful men who refuse to receive Holy Communion from female lay ministers. There are some who dismiss the sacramentality of marriage or confession, and others who worry about tallying First Fridays, First Saturdays, novenas and decades of the rosary with one eye on the afterlife.

Perhaps it's time to hear the Good News and convert again. And this time let's keep our eyes on the prize.

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The greatest among you will be the one who serves the rest.

— Matthew 23:11

Each year at tax time, we conscientiously give "to Caesar what belongs to Caesar." Does my stewardship indicate that I am as faithful about giving "to God what belongs to God?"

VIPs . . .



John W. Jr. and Kathleen Rapp of Indianapolis will celebrate their 50th anniversary Oct. 19 with an open house hosted by their children. The couple was married Oct. 19, 1946. They have four children: Rita Courtney, Anita Hohmann, Stephen and John W. III. They also have nine grandchildren and one great-grandchild. Mr. and Mrs. Rapp are parishioners at St. Mark in Indianapolis.



Joe and Mary Ellen Doyle will celebrate their 50th anniversary Oct. 19 with a 5:30 p.m. Mass at St. Matthew Church in Indianapolis. A reception will follow. The couple was married at St. Philip Neri Church in Indianapolis and are currently parishioners at St. Matthew's. The couple has six children: Donna Davis, Rita O'Malia, Jo Ellen Dascoli, Mary Ann Kuhn, Jeannie Doyle, and Kelly Decker. They also have 14 grandchildren.

Check It Out . . .

St. Thomas Aquinas and St. Barnabas Parishes will present their production of "Agape" at 6 p.m. Oct. 20 at St. Thomas Aquinas Church, 4600 N. Illinois St., in Indianapolis. For more information call St. Thomas Aquinas at 317-253-1461 or St. Barnabas at 317-882-0724.

Benedictine Father Conrad Louis will conduct a Scripture study weekend Oct. 25-27 at Fatima Retreat House, 5353 E. 56th St. in Indianapolis. The program, titled "A Tale of Two Covenants" will offer keys to understanding and appreciating the Bible. The cost for the weekend is \$105. For more information or to register call 317-545-7681.

John Michael Talbot will be in concert at 7:30 p.m. Oct. 25 at SS. Peter and Paul Cathedral in Indianapolis. Tickets are \$12.75 in advance. Tickets for groups of 15 or more are \$10.75. Tickets can be charged by phone at 800-521-0290. For more information call 317-839-1092.

"The Gospel in Everyday Life," a men's retreat, will be held Oct. 25-27 at Mount St. Francis Retreat Center in southern Indiana. The retreat will begin with registration at 7 p.m. EDT Oct. 25 and conclude after lunch Oct. 27. For more information call the retreat center at 812-923-8817. The retreat center is located off Hwy. 150 just 15 minutes from Louisville.



From left, Joan Livingston, principal; Sister Jonette Scheldier, librarian; Father John Maung, pastor; and Bill Meyer, president of the Board of Total Catholic Education cut the ribbon to officially open the doors of the newly-remodeled school library at St. Joseph School in Shelbyville. The library is in the process of adding books for the new middle school for next year's eighth grade curriculum.



Photo by Mary Ann Wyand

Nativity School students from Indianapolis celebrate after Olympic track star Bob Kennedy presented their participation trophy at the Catholic Social Services "Rebuild the Family" 5K Walk and Run on Oct. 12 at the Indianapolis Velodrome.

5K Walk and Run earns \$7,500 for CSS work

By Mary Ann Wyand

Two-time Olympic track star Bob Kennedy and Archbishop Daniel M. Buechlein greeted participants at the start and finish of the Catholic Social Services "Rebuild the Family" 5K Walk and Run on Oct. 12 at the Indianapolis Velodrome.

Archbishop Buechlein thanked the 168 participants for supporting the fund raiser which earned \$7,500 for CSS ministries.

Former Marian College cross country runner Vincent Corbin of Indianapolis was the first-place finisher in the 5K race. Barbara Marendt of Indianapolis was the first woman to finish, and St. Monica parishioner Rob Einterz, a seventh-grader from Zionsville, was the first child to cross the finish line. Top male and female walkers were Bishop Chatard High School physics teacher Mike Bird and Christ the King parishioner Phyllis McNamara, both from Indianapolis.

Participation trophies went to Nativity School and Bishop Chatard High School for most students in attendance.

"On behalf of the volunteers and employees of the 16 programs of Catholic Social Services, I would like to thank the participants and corporate sponsors for supporting such an important event," said Lisa Sussemichel, associate director of stewardship and development for the archdiocese.

Award recipients accepted medallions from the Olympic runner who now lives in Indianapolis.

Kennedy holds the American record for 5,000 meters with a time of 12 minutes, 58 seconds. At the 1996 Olympics, he finished that race in sixth place.

"The roles are reversed," he told the participants before the start of the 5K race. "Usually I'm the one who is warming up to race. Today I'm standing here and can enjoy watching you run. It's a great sport, and it's for a great cause today. Enjoy yourself and good luck."

Archbishop Buechlein offered a pre-race blessing and thanked the participants for "turning out and running or walking today in the name of all those who are helped by this cause, all of those whom Catholic Social Services assists. Thousands of people will benefit from this."

While the archbishop waited to greet runners and walkers after the race, he talked about the importance of the event.

"Anything we can do to help families experiencing difficulties and challenges is worth every effort we make," he said. "It's great to be able to do this and have fun at the same time."

Members of Indy Runners helped archdiocesan employees coordinate arrangements for the event and asked Kennedy to serve as the honorary awards chairman.

"I like to help out around town with any good cause that is going to assist less fortunate people," Kennedy said. "This is a great cause—helping to rebuild families—and it's related to running so it's fun for me to come out here and help."

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James P. McLinn

*Cathedral High School
Class of 1970*

*Guidance Counselor,
Cathedral High School*

Friday, September 9, 1958, a five-year-old first grader from Our Lady of Lourdes grade school stands at the fence at the CYO stadium. As he enjoys the popcorn he shares with his grandpa, a thunderous roar comes from behind him. As he turns to see the commotion, 40-some warriors dressed in gold pants, navy blue jerseys, and donning yellow leather helmets pass by him, through the gate and onto the playing field. He turns to his grandpa and asks, "Who is that, Grandpa?" "That, my boy, is **THE FIGHTING IRISH**, the best high school football team you'll ever see," Grandpa fondly replied. Since birth, I had heard the stories about my dad, Jeke McHugh, Bill Sylvester, Bill Kuntz and the other "legends" of the class of '46. But this was my first personal encounter with this mystique called "**Cathedral**," and the love affair began.

As I look back at my own involvement with Cathedral High School, the memories that surface are of the people. That, I think, is the main entity that makes the "Home of the Fighting Irish" unique: the people. I have memories of running down the hall on 14th Street with Bill Hurtle, Jr. after finishing our "entrance exam"; early morning visits in the courtyard at St. Agnes; the Brothers of the Holy Cross and coaches who were the most influential people in my life. Along the way, I met and married a former Cathedral cheerleader (Peggy O'Hara, SMA '75). And finally, as a teacher, coach, and counselor, I have met some of the greatest "kids" in the world. These people are the cornerstone of what makes our school special.

Down through the years, it has especially been these "kids" that I have encountered, who remain the most vivid memories for me. So as not to sound like a litany of the student body (and because I might accidentally leave out one of the O'Haras), I'll leave the individual names etched in my memory. More importantly, it is the sharing of the highlights and lowlights, the laughter and tears of the young people's lives that is so special. These "kids" grow up to be productive adults, have families of their own and send their kids to our school, and I know why.

The future of Cathedral High School is exciting with the completion of the Robert V. Welch Student Activities Center scheduled for early next year. This expansion is a long-awaited addition that will serve to enhance the lives of both present and future students coming to Cathedral. To complete the "trifecta," I am looking forward to my own sons attending Cathedral in a few years as I become a "Cathedral Parent."

And so, September, 1996, some thirty-eight years after that first encounter with Grandpa, I feel fortunate to have been able to experience Cathedral both as a student and as a faculty member. Everyday, I can see the roots of the Holy Cross Brothers continue to grow as we follow the spiritual, academic and extra-curricular standards they set forth nearly eighty years ago. I would invite our graduates from yesteryear to come and visit with us and speak with the most dedicated professional educators on today's staff. I think you will find that the more things change, the more they remain the same.

By the way, that night in '58, Cathedral beat Crispus Attucks, 21 to 13...

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Photo by Margaret Nelson

Archbishop Daniel M. Buechlein blesses the new Central Catholic School, Indianapolis, Oct. 9. The school draws from Good Shepherd, Holy Rosary, Sacred Heart, and St. Patrick parishes.

Parish Profile

Indianapolis West Deanery

Plainfield parish thrives on prayer and volunteers

Text and photos By Cynthia Dewes

When asked what his official position is at St. Susanna Parish, volunteer Jim May says, "Prisoner." He's kidding, of course, but visitors to the Plainfield parish soon learn that the outstanding number of volunteers there are indeed "prisoners of love."

The pastor, Father Richard Zore, calls St. Susanna's volunteer phenomenon "stewardship in action."

"Our new parish life center is a prime example of this," he said.

"It happened so fast," agreed May, who was in charge of the planning and feasibility task force for the project. In a little more than a year, the parish had a new parish center/gymnasium which holds 500 chairs, added classrooms, offices, storage space and a kitchen, a vestibule expansion of the church, and a cleaned exterior overall.

In July 1994, Father Zore told the parish they had permission from the archdiocese to begin expansion of their facilities. By October of that year the feasibility study was completed and a fund drive began.

"We decided to do the fund drive in-house," May said, rather than hire professional fundraisers which would cost the parish more money. This was typical, he said. "It sets the whole tone: if we want it done we can get it done by asking people."

Father Zore said proudly, "We raised more than \$800,000 and broke ground on April 23, 1995! We were ready for occupancy for the new school year in August, and had the dedication of the new facilities on October 1, 1995."

A surprise involving "a game we played on Father" occurred during the dedication, May said. Unknown to Father Zore, the parish had decided to dedicate the new gymnasium/cafe/tertia as "Zore Hall" in honor of his 22 years as pastor at St. Susanna's.

"There was a plaque and everything," smiled Mary Matarazzo, the parish secretary.

"I was got!," said Father Zore. "It was a beautiful experience."

"I do not think that any project was ever completed in such record time. It shows the dedication of the people who pitched in with time, talent and treasure," he said. "But that's not new to us. It's ongoing in all of our programs."

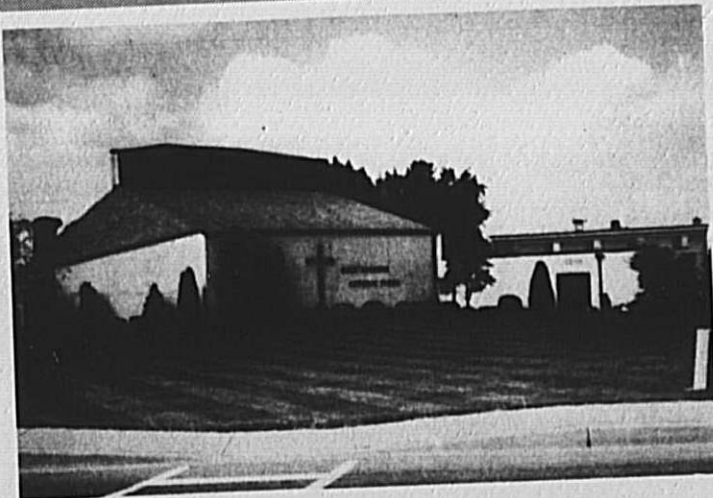
He referred to faithful maintenance volunteers Joe Gude and Wally Carr, who "have a group who goes and looks" over the parish plant almost daily.

"We have to get permission for both of us to be gone at the same time," Carr grinned. "We do it because we like it, and Joe and I have a good time, too."

A charter member of St. Susanna's, Carr has seen the parish grow from a humble beginning with 25 families to the present number of more than 600 families. But parish growth has been reflected not only in numbers but also in rising prosperity and enthusiasm, he said.

When the parish and school were founded in 1953, "The first group was so enthusiastic, I couldn't believe we were trying to put a church together," Carr joked. He said that one charter parishioner was so generous in donating stone for the church building that the parish was named for his granddaughter.

The granddaughter's name was



St. Susanna Church, Plainfield

"Suzanne," and the closest they could come was St. Susanna, Carr said. The namesake saint was a virgin who was martyred during the reign of the Roman emperor Diocletian. The American Church in Rome is also dedicated to St. Susanna.

The parishioners had their ups and downs as the years passed. At one point they thought they might even have to close the school when it was down to 50 pupils.

"It was always hand to mouth, but we

did it," Carr said. "The (parish center) building project really improved enthusiasm. Growth helps growth."

Michelle Wiegand, who shares the job of youth coordinator with her husband Terry, agreed. "Growth encourages enthusiasm," she said. She is proud that St. Susanna parishioners, unlike those in many parishes, volunteer even when they have no children in the school.

St. Susanna's Youth Group meets throughout the year, beginning with the annual Kickoff Cookout in the fall when



St. Susanna's leadership includes (front row, from left) Michelle Wiegand, Virginia Kappner, Father Richard Zore, Teri McGraw, (back row) Mary Matarazzo, Joe Gude, Jim May and Wally Carr.

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ninth-graders are welcomed into the group. Wiegand said, "We like to serve all age groups, both within the parish and the community at large."

Their outreach includes annual community events such as a Haunted House with safe treats at Halloween and an Easter egg hunt. They help with parish events, sing in the youth choir, and host the West Deanery ice skating party. They also coordinate the Baccalaureate Mass and serve breakfast, as well as organize monthly youth Masses followed by dinners out.

CYO sports programs have revived and are growing under the leadership of the newly-formed athletic committee, Father Zore said. Because of the expanded facilities and growing enthusiasm, more and more young people are getting involved.

"We have a beautiful mix of ages in this parish," Father continued. He said there are oldsters who continue to be active, plus more and more young families moving in.

The parish "is a partnership," said Teri McGraw, St. Susanna's director of religious education.

"Our volunteer catechists range from high school students to grandparents. They develop a kinship together, supporting each other and their ministry." She said more and more parents are becoming catechists in the Sunday classes for three-year-olds through eighth-graders.

McGraw listed the assortment of St. Susanna's religious education programs, including a junior youth group for grades 6 through 8 which holds social and service events, and an adult catechetical team which sponsors a variety of adult programs. Also, "There's a children's choir in development," she said.

Parish activities and ministries are not confined to youth at St. Susanna, but are many and varied. Most often these things are suggested and organized by the parishioners themselves, Carr said.

McGraw agreed, giving the example that "Some moms of toddlers have joined together" recently for prayer and support. And there is a Bible study group whose members have met weekly since 1953.

"The Women's Club is the backbone of the parish," Wiegand added.

The parish chapter of St. Vincent de Paul is three years old, while the Christmas "A Toy for A Child" collection co-sponsored by the Hendricks County Sheriff's Department has been going on for more than 16 years.

Every May the parish holds a "Derborama" which Father Zore initiated but which now "practically runs itself," he said. And in February, the parish/school organization called PIC (People Interested in Children) sponsors a popular car raffle and auction.

"The school is a big thing to help bring people together," Carr said. Wiegand agreed, describing the intimate feeling there as "he bigger it's getting, the smaller it's getting."

Virginia Kappner, principal of St. Susanna School, boasted of the cooperation she experiences in the school and parish. "You don't have to say 'Can someone take this over?'," she said. "You don't have to specify needs" before someone volunteers to help.

The school extends its cooperation to the Plainfield community, joining in "Young Authors" projects with other elementary schools and visiting local nursing homes. For three years in a row, St. Susanna students have won first place as a walking and marching unit in the town's annual Quaker Day parade, Kappner said.

Besides all its other activity, St. Susanna Parish remains fixed on prayer. A group of about 30 people attends daily Mass, and an adoration service is held each Friday. During October and May parishioners pray the rosary for Respect for Life before weekend Masses.

St. Susanna kids learn about prayer early. Following Communion during the children's Mass on Christmas Eve, Santa Claus appears at the back of church. Reverently he walks down the aisle, hat in hand, finally kneeling to pray before the creche near the altar. The children are spellbound, said McGraw.

"We do work wonders with our prayers," said Matarazzo. She mentioned "miracles" which parishioners credit to

prayer, including the recovery of a sick baby in Riley Hospital and people who came through heart and kidney transplants. One prayer recipient who was near death was "the talk of St. Francis Hospital" when she improved, she said.

St. Susanna is also proud of the religious vocation of one of its parish sons.

Brother Steven Batchelor is now a Trappist monk studying at the Abbey of Gethsemani in Kentucky.

The cornerstone of the new facilities at St. Susanna reads: "By the grace of God, with the help of Mary." To that, St. Susanna folks would probably respond, "Say Amen, somebody. Say Amen!"



Father Zore and fifth and sixth graders enjoy using the new Father Zore Hall at St. Susanna.

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Islamic-Catholic dialogue Oct. 22-23

On Oct. 22-23, the Secretariat for Ecumenical and Interreligious Affairs (SEIA) and the Islamic Society of North America will sponsor a dialogue at the Fatima Retreat House in Indianapolis.

Islamic and Catholic representatives will come from Chicago, Cleveland, Louisville, Buffalo and St. Louis to attend the talks.

Local hosts are Father Thomas J. Murphy and Dr. Shahid Ather. Dr. Sayyid M. Syeed will represent the Islamic

Society of North America and Dr. John Borelli will represent the U.S. bishops' office.

Two papers will be discussed during the dialogue: "How Mary Holds Muslims and Christians in Conversation," by Cardinal William Keeler, and "Using the First Amendment to Maintain Muslim Identity in North America," by Professor Sulayman Nyang.

The public is invited to the 4:30 p.m. discussion on Oct. 22 at Fatima.



Photo by Margaret Nelson

On Oct. 13, Archbishop Daniel M. Buechlein presides at a crowded final Mass at St. Catherine Church, with native son, Bishop Thomas J. O'Brien of Phoenix. At left is Good Shepherd pastor, Father Thomas Clegg. In 1993, St. Catherine and St. James combined to form Good Shepherd Parish. A new Good Shepherd Church will be dedicated on Nov. 17. At right is John Gonzalez, the archbishop's assistant.

Pilgrimage of Hope progresses from Ars to Assisi

By Margaret Nelson
Second in a series

After praying in Barcelona and Montserrat in Spain, and going to Lourdes in France, the 90 pilgrims on the archdiocesan Pilgrimage of Hope began their longest travel day.

It started with Archbishop Daniel M. Buechlein presiding as hundreds gathered for Mass at the Lourdes grotto where St. Bernadette saw the Blessed Mother. The travelers spent Wednesday night (Sept. 25) at Lyon.

The next morning, at the nearby village of Ars, Father Gregory Bramlage presided at a Mass at an altar before the uncorrupted body of St. John Vianney. In his homily Father Bramlage—ordained June 1 of this year—told the story of this humble and widely-loved priest, who is now known as the patron of priests who work in parishes.

That day—in the rosary, the intention of the Mass, and during the petitions—the pilgrims and people at home were praying for the priests and seminarians of the archdiocese and for an increase in priestly vocations.

Several of the pilgrims said that St. John Vianney Church in the tiny town of Ars was a place where they felt most close to God. There seemed to be no tourists and the people of the village displayed a quiet devotion when joining the visitors at Mass.

The next day, at the Benedictine church in Einsiedeln, the pilgrims attended Mass at the Chapel of Mercy (Gnadenkapelle). Every chair and stool was filled—with townspeople, religious and the visitors—as Archbishop Buechlein presided at the Mass in front of the figure of the Black Madonna.

This chapel is built over the site of the hut where St. Meinrad lived as a hermit. The wooden figure of the Black

Madonna holding the Infant Jesus is widely venerated. (The archdiocese now has a similar statue in the reception area of the Archbishop O'Meara Catholic Center.)

The prayer theme for the day was for an increase of vocations for religious communities in the archdiocese.

The abbot at Einsiedeln told the history of the church and took the pilgrims into the library of the school, which was full of rare books preserved for centuries—one from the tenth century.

Most of the travelers said they wished they could spend more time at Einsiedeln. The words, "simple, peaceful, serene, beautiful" were the way the pilgrims expressed their feelings during the visit to the Swiss Alpine village near Zurich. There were flowers growing everywhere—and they were quite large and healthy.

The pilgrimage was at the half-way mark. And the way a church of these proportions—as the one in Montserrat—could have been built so high in the mountains was the topic of conversation. Alma Worthington looked around and said, "I look at all these things and think, can this really be?"

Einsiedeln is the place St. Meinrad, a distinguished Benedictine student and professor, started a hermitage in the early ninth century. It was from this monastery that St. Meinrad Archabbey

in Indiana was started in 1854, with monks from Einsiedeln.

Afterwards, the buses went through Altdorf, where a statue of the legendary Swiss hero William Tell graces the town square.

The next—a Friday night—stop was at Tremezzo on Lake Como, in northern Italy. St. Lawrence (Lorenzo) Church there was brilliant—with the altar covered with flowers for a wedding that Saturday afternoon. (And the florist had another truckload to arrange after Mass.) Outside, the mountain rose from the back of the church. And beautiful Lake Como and its far off mountains could be seen across the street from the front door.

At the Mass there the archbishop, following the prayer theme for the day, said the youth of the archdiocese are "our treasure—we value them."

Father John Beitans, in his homily, said that youth are known for their idealism. But he said that older Catholics "should stop ourselves from our cynicism. That idealism of youth is itself an expression of the Holy Spirit. Perhaps it is the idealism of youth that has built the church."

He said, "If we are looking to the youth to do something in the future, we should encourage legitimate expression of faith." He said the young in the church can offer "a lifetime of service, a lifetime of prayer, a lifetime of holiness, a lifetime of joy."

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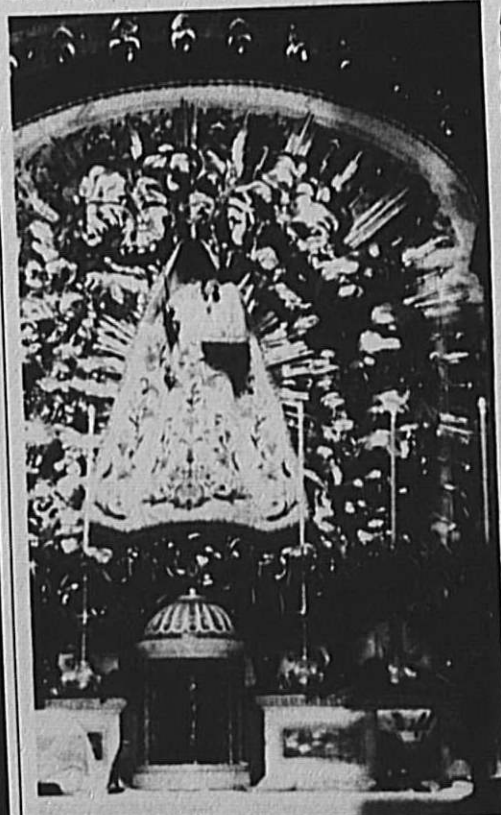
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At the Benedictine abbey at Einsiedeln, Switzerland, the Mass was in the chapel built on the site of the hut St. Meinrad used as a hermit in the ninth century. The wooden statue of the Black Madonna, at left, has been venerated over the years.

Below, the archdiocesan Pilgrimage of Hope members join townspeople and religious for Mass at the Chapel of Mercy at the Benedictine church in Einsiedeln. Archbishop Daniel M. Buechlein presided, with Fathers Gregory Bramlage and John Beitans, and Benedictine Father Gregory Chamberlain concelebrating.

Photos by Margaret Nelson



After Mass, the pilgrims left to spend some time in Milan before going on to Tirrenia, near Florence. At Milan, the group visited the duomo, the largest Gothic cathedral in Italy.

By this time, the pilgrims had thanked people in three languages: *gracias, merci, and grazie*. And they had purchased food, water, and souvenirs with Spanish pesetas, French francs, Swiss francs, and (thousands of) Italian lira.

In Florence, a guide led the pilgrims through the Galleria dell'Accademia (Gallery of the Academy)—the location of Michelangelo's 1404 statue of David; and the Santa del Fiore (Florence Cathedral) with Giotto's bell tower—across the street from the well-known octagonal Baptistery (cathedral until 1128)—with a copy of Ghiberti's famed "Gates of Paradise."

At 3 p.m. that Sunday (Sept. 29), the pilgrims attended Mass at the 13th cen-

tury Santa Croce Church, which has a statue of Dante outside and monuments and tombs inside of Michelangelo, Machiavelli, Galileo many other famous Italians.

The archbishop presided at a Mass in the Capella Castellani at Santa Croce—to a standing-room only crowd. The day's prayer theme was for a renewed sense of Christian stewardship in the archdiocese.

An "unadvertised" side trip was to Pisa. Many pilgrims were surprised that the 180-foot high Leaning Tower of Pisa, built in 1174, is the bell tower of a church. The striking baptistry is also separate from the body of the church.

After the long day at Florence, it seemed like a long walk from the buses to the tower, but everyone was glad for the experience. At this stop, the sidewalk merchants were "in the faces" of visitors, almost blocking their exit

from the buses. The travelers relaxed at their hotel in the woods at Tirrenia near the Ligurian Sea.

As the buses approached Assisi Monday, it was inspiring just to see the churches built on the hill. After walking up from the buses, the pilgrims were ushered right into a beautiful chapel, which is reported to be have been one of the first used for worship in St. Francis Basilica.

At the Mass that morning in Assisi, Archbishop Buechlein talked about poverty. The prayer intention for the day was for the lonely and the poor—the material and spiritual needs of the archdiocese. He said that sometimes "owning things causes us to forget our dependence on God." But, the archbishop said that everyone experiences some kind of poverty: physical limitations, illness, depression, or being spiritually or morally poor.

He asked, "Does our poverty cause us to be resentful or cause us to get on our knees? If it causes us to get on our knees and say we need God, it is a grace."

"Most of our suffering—our inconvenience—is caused by other people," the archbishop added. "God gives us the grace to join our poverty to that of the cross."

Later, an English-speaking guide told the pilgrims that Francis asked to be buried outside of town in the place called the House of Hell, where criminals were kept. Like Christ, he wanted to die among thieves. Later, the seventh largest church in the world was built above his tomb.

St. Francis Basilica, from 1253, is two churches over a crypt with the tomb of St. Francis. In the upper basilica the pilgrim's saw Cimabue's famous painting of the crucifixion, from which the saint is said to have heard Christ tell him to build the church—which Francis understood to mean the universal church.

In the 13th century, the Basilica Santa Clara was built on top of the tomb of St. Clare—who was influenced by St. Francis to help the poor. Later, the Poor Clares gave the church to the town of Assisi for a hospital. The frescoes were covered with plaster. In the 14th century, the church became a fortress to protect the people, according to the guide. He said that all Franciscan churches are built outside the town, though some towns have grown after the churches were built.

At lunch in Assisi, the pilgrims met some American men taking a trip there before their ordinations to the diaconate on Thursday. Some knew the archdiocesan candidate from Terre Haute—Joseph Villa.

The "Angels" and "Saints" buses then proceeded to "lower Assisi," where they went into the St. Mary of the Angels Basilica, site of the Portiuncula, the thornless rose bush, and the cave where St. Francis retired for prayer.

As the Pilgrimage of Hope traveled to Rome, there was a sense of awe about what they had seen—from the humblest to the most ambitious works of humankind.

At Assisi—as in Lourdes—the message was "poverty, prayer, and penance," yet memorable man-made monuments mark what happened there. Pat Snyder called those two sites "the most profound places."

The pilgrims' viewpoint seemed to be described in a booklet distributed to "Pilgrims on Montserrat":

"The most important thing you must take on your pilgrimage is a sincere attitude of seeking God. Along your path, free yourselves of prejudices, open yourself out to God and to your traveling companions, for any moment and situation can be a step God is taking to meet you."

(Next week: Rome)



Photos by Margaret Nelson

Archdiocesan pilgrims leave the chapel at the basilica of St. Francis at Assisi after a morning Mass on Sept. 30.

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People Who Live Their Faith

Doctor Ellen Einterz serves Cameroon's poor

Native of Indianapolis tells what it's like to serve the poor families of Africa

By Margaret Nelson

Dr. Ellen Einterz is the only doctor serving a 25-bed hospital and four clinics in Cameroon. A native of Indianapolis from St. Matthew, she loves the work, even though the pay is low and she gets to come back to the U.S. only once every two years.

The hospital has a maternity area, an X-ray suite, and an ophthalmic suite with an operating room.

The four clinics are apart from the hospital—out in the bush villages. She travels in her Land Rover to get to them—the most distant one being about 10-and-a-half miles away.

Dr. Einterz said, "The clinics are for outpatient consulting, with a few beds in case someone needs to stay overnight." Staffed by nurses, they also have delivery rooms.

Though she is the only physician to serve the area full-time, Dr. Einterz has help from doctors who come from France for short periods of time.

The government in Cameroon is stable. "There is a multi-party democracy; they are trying to invent their own kind of democracy," she said. Her work is plugged into the government health system so it does help her.

After college, Dr. Einterz began her work in Africa with the Peace Corps in Nigeria. Later she went back to work

there, and decided to become a doctor. She returned to help build a 50-bed hospital in Nigeria. But the International Christian Service sent her to Cameroon two years ago—after her house in Nigeria was riddled with bullets.

The people are exceedingly poor, living in extended family groups—for two or three generations. It is a very family-oriented culture, she said.

"Modern" medicine is quite new in Cameroon. "There is a very strong belief in traditional healing that goes back for generations," the doctor said.

"The people hesitate to come to the hospital or the clinics. They try the traditional healing first and, if that doesn't work, they come to the hospital.

"We see a lot of malaria, a lot of respiratory diseases, gastro-intestinal problems—dysentery, tuberculosis, and leprosy," said Dr. Einterz. "Of course, AIDS is starting to become a problem now. And there is a lot of malnutrition among the children."

The hospital staff treats a wide range of ages. "It's a fair reflection of the distribution of the population. Fifty percent of the patients are under 15," she said.

There is high infant mortality there. She said that it is not like the U.S., where they count extremely premature babies and other situations that wouldn't even happen in Africa.

High infant mortality is a problem in Cameroon partly because people choose not to bring sick babies to the hospital. "They think it's 'not worth it,'" Dr. Einterz said. "They love them; they cherish them. But they seem to figure that if babies don't have the strength to survive



Dr. Ellen Einterz

early in life, how will they have the strength to survive later?"

Dr. Einterz meets regularly with others who work in hospitals in the area. One of the nearby clinics is run by a Franciscan nun. And every three months the doctors (all natives of Cameroon) get together to compare notes about what's happening in their work.

"Every situation is unique. In that part of Africa, we deal with so many different ethnic groups. There are different ecologies—part of the area is mountainous and part of it is on the plain. There are 10 or so different ethnic groups. The problems and their solutions are specific to specific areas," she said.

"The people are mostly Muslim. I don't know whether it's because they are Muslim or because they are poor, but they have a way of accepting God's will and accepting what's happening to them without letting it destroy their lives.

"That doesn't mean they grieve any less when a child dies or that they don't suffer when they are hungry. But they seem to quite readily see God's will in what happens," said Dr. Einterz.

"I think it's clear to people there that I love my work. It's clear that I really enjoy being with them and doing what I do. I hope that's enough for them.

"I don't try to convert them. I do try to reinforce the values I find, which are very valuable in their society," she said.

St. Matthew Parish in Indianapolis takes up a collection every year to help Dr. Einterz in her work.

"A lot of people have a tendency to figure, 'That's there. They have the problem and they'll find ways of solving the problem. Just let them be.'

"That's where we lose out in the global picture," said Dr. Einterz. She believes that, if Americans could see what happens there, they would realize: "This child is sick. This mother is crying. I've got everything I need to make it better. I have no reason not to say, 'Hey, can I help you out?'"

Because of the expense of shipping and the "customs nuisance," financial contributions go farther than supplies that people could send from the U.S. There are many supplies available in Cameroon. And once a year, they put in an order with a non-profit European supplier that supplies many African missionary hospitals.

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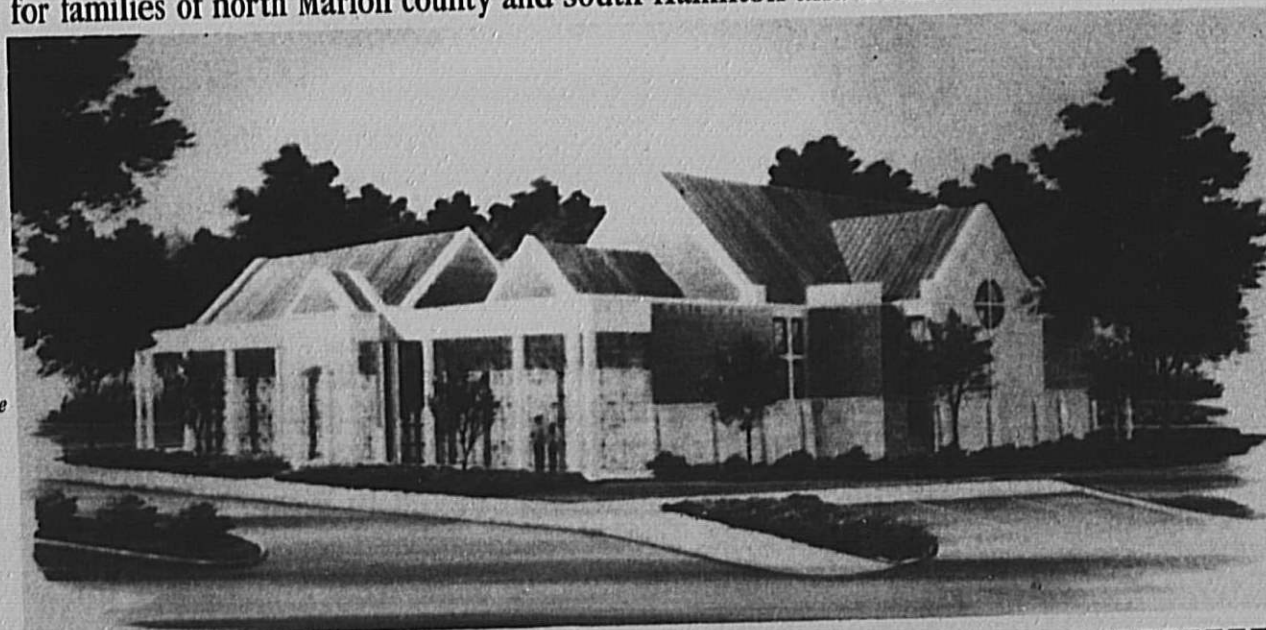
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Religious vocations enable varied life experiences

By Carole Garibaldi Rogers

When Sister Frances Tobin looks back on her religious life, she sees a winding path that began when she was a young and spirited girl growing up in Texas.

People laughed when they heard she was entering the convent.

"I was not your church person," she said. "I preferred parties and sports."

But there was always another deeper side to Sister Frances.

She remembers going on a ski weekend in Vermont.

"There was something about the beauty of the mountains that said 'God' to me," she recalled. "I had had boyfriends, and I just thought, one person isn't going to be enough for me."

After graduating from college, Sister Frances entered the Society of the Sacred Heart, struggled through a difficult novitiate, and became a middle school teacher.

She then earned a master's in divinity degree, and after working for seven years in seminary training in Michigan, she became involved in counseling poor women in jail.

That led her, at age 49, to law school. More than a decade later, this warm, energetic woman is a lawyer with Catholic Charities in San Diego. Her clients are almost exclusively poor immigrant women and children.

Sister Frances is one of 94 women I interviewed for my book, "Poverty, Chastity and Change: Lives of Contemporary American Nuns," published by Twayne/Simon & Schuster Macmillan this year.

Others also spoke eloquently about their religious vocations.

Sister Marlene Brown and Sister Ancilla Maloney, both high school teachers, have found that students often ask questions like, "Are you really happy?" and "If you had boyfriends, why did you join the convent?"

Both women try to explain the passion for God that led them to choose religious life.

Sister Ancilla said she tells her students how, as a teen-ager, she built up a relationship with God by going to morning Mass, by spending time in a quiet, candlelit chapel, by praying. Pursuing that relationship with God,

she said, has been a priority all her life.

Ursuline Sister Jeanne Cashman runs Sojourners' Place, a shelter for homeless men and women in Wilmington, Del.

"What happened to me—and it happened so gradually that I didn't notice it myself until much later—was that I discovered I had a great desire to get to know the Lord, which is why people enter religious orders," she said. "It surprised me, and naturally that is what has kept me here."

Sister Florence Vales entered the Sisters of Charity at the age of 14 and spent 23 years as a teacher. But always there was a tension in her life between the teaching and prayer.

She knew she wanted more time for prayer. Finally, in 1974, she became a cloistered Poor Clare nun at the Monastery of St. Clare, in Bordentown, N.J., where she would be called to prayer seven times a day.

Even after she entered the monastery, however, her religious life continued to unfold. During a difficult time in her life, she made a pilgrimage to the Holy Land.

There, Sister Florence said, "it seemed like my whole life came together."

When she returned, she embarked on a study of Hebrew.

"I felt that if I knew Judaism I would know Jesus," she said. She has been studying now for 10 years and uses Hebrew each day during prayer.

Sister Noreen Ellison, like almost all the women interviewed, began religious life as a teacher. But gradually an early love of the missions drew her to work with the poor in the rural South.

When I interviewed Sister Noreen in 1991, in Nashville, Tenn., she had been "on the road" for 12 years, visiting mission parishes in six states.

"People offer us the Gospel kind of hospitality, and we accept the hospitality of that place," Sister Noreen said. "Even though you may have a room in a house, where you might go, you just don't do that in somebody's house."

Often, Sister Noreen said, people she meets ask her to visit a sick friend who is a member of another faith tradition. They tell her, "You know, they're Baptists, and they've never met a sister. They would like to meet you."

When she visits with them, Sister Noreen



CNS photo from the Catholic Communication Campaign

St. Joseph Sister Maryellen Kane (center) is among several women profiled in "A Different Path," a recent documentary about women religious and their communities. Statistics do not reveal how dynamically women religious are living their lives, author Carole Garibaldi Rogers found after conducting a national vocation survey. Often active well into their 60s and 70s, many sisters continue to study and deepen their spirituality. Many even begin new ministries.

said, "it's maybe just the beginning—helping people to know that we have much more in common than we have that separates us."

Sister Noreen describes her vocation as a daily choice.

"I can't say every morning I think of poverty, chastity and obedience," she said, "but every day I think of who I'm called to be and the life I'm called to live."

That theme, of trying to live ever more faithfully the life they had chosen, recurred over and over throughout the interviews.

Statistics show that the average age of

women religious in the United States is rapidly increasing. However, statistics do not reveal how dynamically these women are living their religious lives. Well into their 60s and 70s, many sisters continue to study and deepen their spirituality. Many even begin new ministries.

From the sisters who spoke with me, I learned a great deal about the meaning of vocation—not only about early choices, but also about how God continues to call each of us throughout our lives and how we respond.

(Carole Rogers is a writer, editor and oral historian in Morristown, N.J.)

Discussion Point

Religious vocation is a relationship

This Week's Question

How has your understanding of the term "religious vocation" grown over time?

"I have moved from seeing my own vocation as a sense of obligation to a sense of invitation. In the beginning, I almost resisted my vocation because I was afraid it was a command, but in the intervening years I've realized a religious vocation is an invitation to relationship with God and the people of God." (Sister Katie Eiffe, CSJ, New Hartford, N.Y.)

"It has grown in making me appreciate the Gospel message of service and love. Since I've been in religious life, I've had the chance to study Scripture, and that has deepened my understanding of my vocation." (Sister Theresa Madden, SL, Denver, Colo.)

"My vocation has grown through the support of my community of brothers and through the encouragement of my parents and family. It's important to be affirmed by the people in your life. I went into missionary work. It was a challenge. No regrets: 60 years and still going strong." (Brother Richard Duerr, FSC, Lincroft, N.J.)

"The lifestyle I'm called to is simple: to live close to nature and to trust the Lord, to continue to give service to God's people and the church. My sense of religious vocation has grown to include a desire to be one with God's universe, not caught up in the consumerism of our society. And my love for Jesus has grown and deepened." (Sister Joanne Fedewa, SLW, Flint, Mich.)

"Initially I saw religious life as a life with the sisters living in the convent, going to work—school or whatever—and coming back to the convent. It was a life self-contained within the convent. But now I see that our ministry is not just in the school or hospital, it's more in society as a whole." (Sister Casimira Benbenek, Tomahawk, Wis.)

Lend Us Your Voice

An upcoming edition asks: This Advent, how can you adjust your focus in order to improve your preparations for Christmas?

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 of Sister Alice Talone, a Sister of Bon Secours, providing nursing care by Denise Walker

Entertainment

Viewing with Arnold/James W. Arnold

'Extreme Measures' is eerie medical conspiracy

The nature of movies in 1996 is such that if significant moral issues are going to be discussed they'll be disguised. Or they'll turn up as the sub-plot of a thriller that is presumably about something else.

Consider that "Jack," while ostensibly a broad comedy, is really about the tragedy of a short life, and how to deal with it. Or "The Rock," with a plot based on varied political messages involving government chicanery and failure to justly honor Americans killed in secret wars. Or even "Independence Day," with its obvious effort to stir up the unity and patriotic emotions associated with World War II.

So also with "Extreme Measures," which is basically a mad scientist horror film (like "Island of Dr. Moreau"), modernized and dressed up to pass as a vehicle for high-tone actors like Hugh Grant and Gene Hackman, playing medics in contemporary Manhattan.

It looks like one of those gutsy-hero-battles-a-conspiracy thrillers. Young ER doctor (Grant) stumbles onto a sinister plan to use the city's homeless in medical experiments, but everybody thinks he's overworked and suffering delusions. His career in ruins, he faces insurmountable odds and death as the bad guys close in. Somehow, with luck, he wins the last fight and vindicates himself.

That's all fun and lively, up to a point. Director Michael Apted (last film: "Neil") is among the top 10 percent in reliability, and just as a suspense potboiler, "Extreme Measures" is eerie and unnerving.

But the script (taken from Michael Palmer's novel by Tony Gilroy, who also adapted "Dolores Claiborne") is very

much focused on real world, 21st century ethical problems that don't come up in movies every day: speeding up medical research, the deployment of scarce resources, the nagging question of the "right" both to live and to die.

"Mad doctor" movies give easy opportunities to consider this stuff, even the "Frankenstein" classics, to which Gilroy pays homage in a patient's comic complaint about a doctor's hasty suturing. But moral choice in medicine is the main theme here.

We learn that Grant's Guy Luthan has a physician-father who was involved in a mercy killing of a close friend dying of cancer. Early on, during a chaotic moment in the ER, Guy has to decide, in 10 seconds or so, which of two wounded patients—a cop or a drug addict—will go first to the only operating room available.

Later, a nurse (Sarah Jessica Parker) criticizes his choice, arguing that it was "a moral choice; not a medical choice." Guy admits he isn't sure he was right. But the obvious plus is that we have lead characters functioning at this level of awareness.

It turns out that a prestigious neurologist, Lawrence Myrick (Hackman), has worked out a system to use homeless men checked into the hospital as subjects in experiments intended to find a cure for paralyzing spinal cord injuries. He makes the judgment that these are wasted lives, and worth sacrificing to save millions of others. When Guy is dubious, Myrick asks, "Wouldn't you cure cancer if it meant killing just one person?"

Of course, we've always said no, and so have the vast majority of movies, and so does this hero. In their melodramatic confrontation (Myrick is really pleading for Guy to come over to his side), Guy responds in effect that only God can choose who should live and who should die, and that Myrick is a disgrace to his



CNS photo from Castle Rock Entertainment

Actor Hugh Grant stars as Dr. Guy Luthan and actress Sarah Jessica Parker portrays a hospital nurse in the medical thriller "Extreme Measures." The U.S. Catholic Conference classifies the suspense film A-III for adults.

profession and should go to jail. This time, he has no doubts.

But this is the sort of question society at large is already grappling with on many levels. Another factor raising the IQ score of this movie is that all of Myrick's underlings, instead of being the usual collection of thugs, are motivated by devotion to a loved one. Each had an immediate family member who is paralyzed, and whatever they do they're doing it for them and not for money.

Thus, the usual "chill" in horror films, when you identify an apparent good person as a hidden member of the cabal, comes in unusual fashion—when you see they have a "handicapped" relative. Apted and Gilroy achieve this with special skill in revealing the motives of Myrick's two tough "enforcers."

An FBI agent (David Morse), en route reluctantly to commit a murder, fingers a portrait of the Sacred Heart, and says goodbye to his paraplegic wife, hooked up to a breathing apparatus. An NYPD detective (Bill Nunn), about to join him, waves goodbye to a small boy in a window, who is then seen to be in a wheelchair.

Locations in Manhattan and Toronto are used effectively, but the most memorable sequence comes when Grant follows a guide into the bowels of the city underground to talk to the homeless who have settled there in the damp darkness. It's *deja-Dante* all over again.

(Usual chiller violence, but lots to chew on, satisfactory for adults.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

The Chamber	A-III
D3: The Mighty Ducks	A-II
Get on the Bus	A-III
The Ghost and the Darkness	A-III
The Glimmer Man	O
The Long Kiss Goodnight	O
Michael Collins	A-III
That Thing You Do!	A-II

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

Catholics in Media will honor actor Carroll O'Connor

By Catholic News Service

LOS ANGELES—Television actor Carroll O'Connor, the television show "Touched by an Angel," and the movies "Dead Man Walking" and "Fly Away Home" will receive Catholics in Media Awards for 1996 later this month.

Catholics in Media will honor actor Carroll O'Connor with the organization's lifetime achievement award.

"Touched by an Angel" won the group's television award. Now in its third season on CBS, the hour-long drama deals with an individual or family overcoming a major crisis with some angelic intervention.

According to an announcement from Catholics in Media, the show is "bringing God back to television through his

messengers, the angels, and doing it at a time when God's presence on the small screen had dwindled to a cuss word."

The announcement lauded its creator, Martha Williamson, "for creating theologically correct, spiritually sound angels—not dead humans, but separate spiritual beings created by God to serve him."

"Dead Man Walking" won the movie award "for its depictions of forgiveness and reconciliation which were such that the most hardened heart could understand," the group said.

The movie, about a nun's work with a man on death row, was "not a polemic but a testimony to God's grace in our world, a recognition of the difficulty we all face to forgive the unforgivable, to love the unlovable, and to welcome the dark stranger in our midst."

"Fly Away Home" was the family film award winner. It is the story of an estranged father and adolescent daughter who come together to save a flock of imperiled young geese.

"In this time of an overabundance of sex and violence on the screen," the media organization said, "this film is one with a positive message that the entire family can enjoy."

O'Connor shot to stardom as Archie Bunker on "All in the Family" and its successor, "Archie Bunker's Place," and most recently enjoyed a long run as Sparta, Miss., police chief Bill Gillespie in "In the Heat of the Night."

Off screen, O'Connor and his wife, Nancy, were among the original founders of the John Wayne Cancer Clinic. They also have funded numerous scholarships for American Indians at the University of Montana and, after their son Hugh's suicide in 1995, have been in the forefront of the fight against drug and alcohol addiction.

Catholics in Media called O'Connor "an actor, producer, industry leader, a citizen and a remarkable human being who has not only embodied, in his life and work, the highest ethical standards, but has expressed them with magnificent artistry."

The awards are scheduled to be conferred at an Oct. 27 breakfast ceremony which will include a Mass celebrated by Cardinal Roger M. Mahony of Los Angeles.

TV host Joe Garagiola earns Gabriel Award

By Catholic News Service

DAYTON, Ohio—Veteran sportscaster and raconteur Joe Garagiola will receive the annual personal achievement award in the 31st annual Gabriel Award honors scheduled on Nov. 8 at the Wyndham Northwest Chicago Hotel in Itasca, Ill.

The CBS drama "Touched by an Angel" won a Gabriel Award for best entertainment program in national release, and Boston television station WCVB won the Station of the Year award for the third time in four years.

In all, 40 Gabriel awards were announced in several categories for both radio and television production. Twelve certificates of merit also were awarded for quality production in either radio or TV.

St. Pius X parishioner Anne Ryder, a news anchor and reporter for WTHR Channel 13 in Indianapolis, earned a regional Gabriel Award for that NBC affiliate station for her documentary called "In the Arms of Mother Teresa."

The Gabriels are a service of Unda-USA, the U.S. organization for Catholic communicators. They are given to productions for their "ability to uplift and nourish the human spirit." Unda is the Latin word for "wave."

Garagiola is known for his work as a co-host of NBC's "Today" show and as a color commentator for NBC's "Game of the Week" major league baseball broadcasts.

The winning "Touched by an Angel" episode, "In the Name of God," was written by the show's executive producer, Martha Williamson, who is also the executive producer of CBS' new series "Promised Land."

Other national winners in television include:

- Informational—"Healing the Hate," Weller-Grossman Productions of Calabasas, Calif.
- Religious—"Red Boots for Christmas," Envoy Productions and Lutheran Hour Ministries, St. Louis.
- Children's—"Nightjohn," Sarabande Productions for cable's Disney Channel.
- Arts—"Signature: Contemporary Southern Writers—Marsha Norman," Kentucky Educational Television.
- News Story—"The Sounds of Silence," NBC.
- Short Feature—"Golden Venture," appeared on cable's "CNN Presents."

National radio programming awarded Gabriels include:

- Arts and Entertainment—"Black Radio: Telling It Like It Was," Radio Smithsonian in Washington.
- News and Information—"Kevin's Sentence," CBC English Radio in Toronto.
- Religious—"At Peace With Myself," Jesuit Productions' Sacred Heart Program.
- News Story—"Reclaiming Oklahoma City: Oklahoma City Families," Monitor Radio of Boston.
- Station of the year—KNOM in Nome, Alaska, which is owned by the Diocese of Fairbanks.

Twenty-ninth Sunday in Ordinary Time/Msg. Owen F. Campion

The Sunday Readings

Sunday, Oct 20, 1996

- Isaiah 45:1, 4-6
- 1 Thessalonians 1:1-5
- Matthew 22:15-21

The Book of Isaiah is the source of the first scriptural reading for this weekend's Liturgy of the Word.



God's people were confined in Babylon, the capital of the great Babylonian Empire, roughly from 598 to 538 B.C. The experience was not as terrible as the long years that the ancestors of the people had spent in Egypt as slaves, but nonetheless it was a wearying and sad time for them.

Understandably, the people longed to return to their own country. They struggled to impress upon their children their religious, ethnic, and social heritage, and even after most of those originally captured in Jerusalem and its surroundings by the invading Babylonians had died, the people still yearned to return to the land God had given them.

This yearning was satisfied when Babylon itself fell before an even greater power, Persia, which was governed by King Cyrus I.

Cyrus announced that the Jewish hostages would be allowed to leave Babylon and return home.

The Jewish response was of the utmost joy and relief. As would be expected, the exiles hailed Cyrus as their savior and advocate.

This weekend's reading is a celebration of the Persian ruler.

In this reading is a most extraordinary detail. It should not be overlooked. Cyrus was a pagan. Never before, nor rarely afterward, did any prophet look upon a pagan, however gracious or lofty the pagan might be, as a representative of God. In this case, however, the prophet salutes Cyrus, the pagan monarch, as God's select:

"I have called you by name, giving you a title, though you knew me not" (Isaiah 45:4).

The First Epistle to the Thessalonians provides the second reading.

Several cities mentioned in the New Testament still exist, such as Rome and Jerusalem. Many do not survive as living communities, such as Ephesus and Cor-

inth. Thessalonica still is a city, and today is called Saloniki. It is located in Greece.

Writing to the Thessalonian Christians, Paul was encouraging and challenging. He reminded them that they were the instruments of God in their surroundings and should live accordingly.

St. Matthew's Gospel furnishes this Liturgy of the Word with its Gospel reading. The reading about the Lord's answer, when confronted with the question about taxation, is famous.

Often this lesson is used to support public authority, almost as if public authority were the equal of divine authority. This is not altogether a correct interpretation.

The inscription saluted Tiberius not just as the emperor of Rome, but as a god. No Jew, and certainly not Jesus, could have acknowledged such a claim.

In this statement, the Lord proclaimed the supremacy of God, while admitting the fact that humans live in imperfect societies and under governments not necessarily founded upon the divine law.

Reflection

For weeks the church has been teaching us about discipleship. It began the process by presenting to us Jesus, the risen Son of God. Then it proceeded to tell us that the Lord lives now in the church. We are invited to turn to God, through Jesus, just as the first Christians were invited to accept faith and become disciples.

Never to lure us down the primrose path, the church told us during liturgies in weeks past that being a disciple is not easy because temptations are many and our human instincts and emotions are strong.

Now this weekend, the church reminds us that indeed we do not yet live in the City of God, however congenial and free our society may be. We live in the human society, and all around us are gods such as the Caesars of the first century. Rarely are they not other human beings, but hedonism, greed, violence, and all the enticements of the world stand today against God.

Christians must realize that in modern society we are afloat on a sea filled with predators, but we are not adrift. As disciples, we sail with Jesus and have divine help. In Jesus we always must give to God everything, for everything is of God.

Daily Readings

Monday, Oct. 21
Ephesians 2:1-10
Psalm 100:2-5
Luke 12:13-21

Tuesday, Oct. 22
Ephesians 2:12-22
Psalm 85:9-14
Luke 12:35-38

Wednesday, Oct. 23
John of Capestrano, presbyter,
religious and missionary
Ephesians 3:2-12
(Response) Isaiah 12:2-6
Luke 12:39-48

Thursday, Oct. 24
Anthony Mary Claret, bishop
and religious founder

Ephesians 3:14-21
Psalm 33:1-2, 4-5, 11-12, 18-19
Luke 12:49-53

Friday, Oct. 25
Ephesians 4:1-6
Psalm 24:1-6
Luke 12:54-59

Saturday, Oct. 26
Ephesians 4:7-16
Psalm 122:1-5
Luke 13:1-9

Sunday, Oct. 27
Exodus 22:20-26
Psalm 18:2-4, 47, 51
1 Thessalonians 1:5c-10
Matthew 22:34-40

The Catholic World of Yesterday

Marian prayers were a daily practice, and people even formed Living Rosary

By Winifred Pushor
Seventh in a series

Of all the prayers we learned as children, those directed to the Mother of God as individual prayers or as part of the rosary offered special comfort.

The "Hail Mary," a short, ardent plea to the Blessed Mother to pray for us, stood us in good stead.

There were other beloved Marian petitions as well. I can still recite the "Memorare," a beautiful prayer to the Virgin Mary, from memory:

"Remember, O most gracious Virgin Mary, that never was it known that anyone who fled to thy protection, implored thy help or sought thy intercession, was left unaided. Inspired by this confidence, I fly unto thee, O Virgin of virgins, my Mother. To thee I come, before thee I stand, sinful and sorrowful. O Mother of the Word Incarnate, despise not my petitions but in thy mercy hear and answer me. Amen."

What a comfort it was to fly spiritually to the arms of a mother, a mother who is close to the throne of God, with words such as these: "Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ."

Millions of Catholics around the world have prayed the rosary. "Catholicism" and "the rosary" were once synonymous, especially for those of us who experienced the admonition of our Blessed Lady at Fatima to pray the rosary for the conversion of Russia.

Because of this, during the Cold War scare of the '50s, people experienced a heightened devotion to the rosary. Who can say that the prayers were not answered as communism collapsed under its own weight and did not require another war to destroy it?

In my small town, the message of Fatima called for imaginative ways to pray the rosary, one of which was the Living Rosary. Night after night, people gathered in the park to form a rosary made up not of beads but of people. Standing in formation, each person represented a "Hail Mary" or "Our Father," and a group of parishioners stood together in the shape of a cross. The appropriate prayer was recited by each person who represented a bead.

A priest, whose mission it was to further the practice of praying the rosary, traveled the country in a truck with a statue of the Blessed Mother. Wherever he stopped, people gathered to pray the

rosary. I still have a picture of the truck taken when he visited our town.

October was the month dedicated to the recitation of the rosary, and rosary devotions were held almost every evening.

The month of May was also a month for special devotion to the Blessed Mother. A highlight of the month was the crowning of the Blessed Virgin statue with a wreath of flowers. The girl chosen as the May Queen had the honor of placing the flowers on the Virgin's head, after a procession down the aisle accompanied by the hymn:

"On this day, oh beautiful Mother! On this day, we give thee our love. Near thee Madonna, fondly we hover, Trusting thy gentle care to prove." Another favorite hymn of mine was "Mother dear, O pray for me, whilst far from heaven and thee."

But most of all, the rosary was the salvation of all those worshipers who knelt through Latin Masses and didn't understand a word, until the advent of the Missal with the Latin and English translations made participation in the Mass possible.

My childhood associations with the rosary summons memories of wakes. In the days when the body was laid out in the home, a vigil was kept through the night and the rosary was prayed at intervals by the friends and relatives even into the early hours of dawn.

I can still hear the echoes of the men's voices at a wake at my grandmother's house as they intoned the Our Father in German. "Vater Unser, der du bist in Himmel!" rang through the house in mournful tones interspersed after each decade with the refrain, "Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May he rest in peace."

When visitation was moved to the mortuary, the rosary still played a big part for the mourners who prayed for the departed souls. Rosaries were scheduled to be said throughout the wake, and special arrangements were made for members of sodalities and the societies to gather for a rosary for the deceased member. This practice continues in some communities.

My mother belonged to the St. Elizabeth's Society and paid dues for more than 50 years to ensure that the rosary would be said at her wake. She rightly suspected that the upcoming generation, who no longer had the devotion to the rosary that she did, could not be counted on to gather for the rosary at her wake. Now recitation of the rosary has largely been replaced with a memorial service.

My Journey to God

A Roadside Stand in Indiana

The air tastes like cider and bees weave through drunkenly before the screen door slams shut and you stand surrounded by crates of apples waist high labeled "best to eat" or "better for pie."

Shafts of afternoon light are caught in honey jars like insects in amber, and an Amish boy, not more than two, stares through cornsilk hair at an apple on a stick being dipped in warm caramel.

It's fall in Indiana and the Indian corn is hung from rafters, the pumpkins piled like golden suns. Cider cooling in jugs tastes better than wine when the sky is cornflower blue and dry leaves rustle where you step.

Braid a wreath of bittersweet with these hours in a ring.

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



Photo by Sandra Marek Behringer

the day plays cat-like with a sharp string of breeze, overhead a wedge is calling, and October, like the wild geese, is on the wing.

By Sandra Marek Behringer

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.

October 18

St. Vincent de Paul Society, Indianapolis, will hold its annual "Estate Sale" from 8 a.m.-5 p.m. featuring antiques, glassware, and collectibles. The center is located at 1201 E. Maryland St.

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

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

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

St. Christopher Parish, Indianapolis, Singles and Friends will join the King's Singles for a live theatrical production "Visit to a Small Planet" at the Edyvean Repertory Theatre at CTS, 1000 W. 42nd. Reserve tickets by calling Linda at 317-297-7172.

The Catholic Charismatic Renewal of Central Indiana will hold a Mass and healing service starting at 7 p.m. with a teaching by Father Al Ajamie. Father Glenn O'Connor will be celebrant. The service will be held at Marian College, 3200 Cold Spring Rd., Indianapolis. For more information, call 317-927-6900.

Schoenstatt Mass and Holy Hour at 7 p.m. at Mary's Rexville Schoenstatt located on 4255 .8 mile east of 421 S, 10 miles south of US 50 in Versailles. For more information, call 812-689-3551.

October 18 and 19

Cardinal Ritter High School, Indianapolis, Alumni Association

will hold a homecoming chili supper on Friday at 6 p.m. followed by pep rally and bon fire on the Raider football field with the introduction of the homecoming court. On Saturday, pre-game festivities will start at 4:30 p.m. with a tailgate party sponsored by the Booster Club then caravan to Northwest High School to attend the Ritter/Tech varsity football game at 6 p.m. Game admission is \$3.

Sacred Heart, St. Ann, and St. Benedict Youth Ministries, Terre Haute, will hold a "Fright Night" haunted house from 7 p.m.-midnight at St. Benedict Parish Center, 9th and Walnut. Proceeds to benefit youth ministry programs. Admission is \$3.

October 18-20

Fatima Retreat House, Indianapolis, will hold a Tobit Weekend designed to prepare engaged couples for a successful Christian marriage. For more information on schedule and fee, call 317-545-7681.

October 19

The Young Widowed Group and the archdiocesan Family Life Office will sponsor the 15th annual conference on bereavement to be held at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis from 8 a.m.-4:30 p.m. Cost for the day is \$30 which includes a continental breakfast, lunch, and a wine and cheese social at the end of the day. For more information, call 317-236-1596.

Little Flower Church, 4720 E. 13th St., Indianapolis, will present "Jesus Christ Superstar," by Voices in the Desert at 8 p.m. in the church. For more information, call David J.

Burkhard at 317-357-8352. No admission fee but a free will offering will be taken.

The Catholic Widowed Organization will hold an information meeting for all those interested in joining the organization at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 6:30 p.m. All are welcome.

Father Anthony Spicuzza, pastor of Annunciation Parish, Brazil, will be honored along with Mr. and Mrs. Daniel Corsaro and the Honorable William Mercuri, Judge of Marion County Superior Court, at the annual Italian Heritage Society dinner at Primo Banquet Hall, 5649 Lee Rd., Indianapolis, starting at 6:30 p.m. Tickets are \$40 for adults, \$20 for children under 10 years of age. For more information, call Judy Cannovo at 317-638-0062.

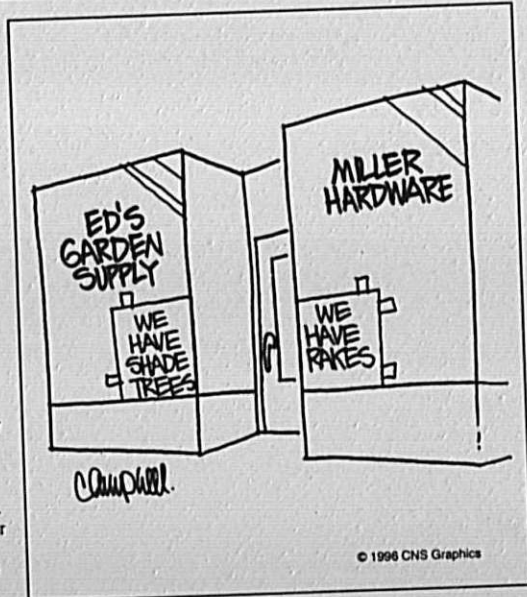
St. Barnabas Parish, 8300 Rahke Rd., Indianapolis, Men's Club will hold a Monte Carlo Night starting at 7 p.m. Admission is \$4.

October 20

St. Isidore Church, Bristow, will hold its annual shooting match/fall festival starting at 11 a.m. Food, games, and raffle will be featured.

The Little Sisters of the Poor and St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, will hold a Holy Hour of prayer for vocations in the chapel at 4:15 p.m. All are welcome.

St. Patrick Parish, Indianapolis, Women's Club will hold its monthly card party at 2 p.m. in



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the parish hall. Admission is \$1.75. Door prizes and refreshments will be featured.

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. Athanasius Byzantine Catholic Church (formerly Assumption Church), 1117 Blaine, Indianapolis will hold a Mass in Spanish at 4 p.m.

October 20-24

Holy Guardian Angels' Church, 203 U.S. Hwy. 52, Cedar Grove, will hold a parish mission given by Father Bill Casey. Sunday-Wednesday there will be a Holy Hour from 7-8 p.m. On Thursday, the Mass of the Holy Spirit will be celebrated at 7 p.m. and a papal blessing will be given. Rosary and confessions will precede each evening. For more information, call Agnes Ertel at 317-647-4634.

October 21

Beech Grove Benedictine Center will hold the third session of a four-week introductory workshop on centering prayer from 7-9 p.m. using Trappist

Father Thomas Keating's "Open Mind, Open Heart." Fee is \$15 at the door. For more information, call 317-788-7581.

October 22

St. Christopher Parish, Indianapolis, Singles and Friends will hold a peer faith sharing evening starting at 7:30 p.m. in the annex. For more information, call Andrew at 317-297-2257.

Marian College, Indianapolis, will hold a Mature Living Seminar titled "The Universe Beyond," with Dr. Joseph Dell'Aquila from 10:00 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 entire series.

—See ACTIVE LIST, page 17

ST. BARNABAS MEN'S CLUB
MONTE CARLO NIGHT
SATURDAY
OCTOBER 19TH
7:00pm to 1:00am
WITH SEPARATE POKER AREA

\$4.00 ADMISSION Bring This Ad For \$1.00 Off Admittance
INCLUDES BEER, WINE AND POP

Grilled Sandwiches Sold Until Midnight

ST. BARNABAS • 8300 S. RAHKE RD.
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LICENSE #96CH71326700

Fatima
RETREAT HOUSE

Nov. 19
Prayer is Survival!

Reflection Day
Fr. William Munshower
Child Care Available

Nov. 22-24
All Grown Up and No Place to "Be"

Young Adult Retreat
Fr. Dan Atkins
Mrs. Mary Ann Stomoff

Dec. 9
Mary: A Model Disciple
Reflection Day
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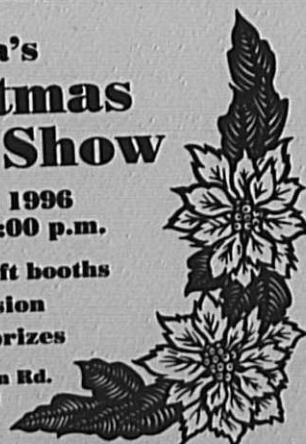
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The Active List, continued from page 17

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.

October 23

St. Christopher Parish, Indianapolis, Singles and Friends, will meet at church by 6:30 p.m. to carpool to the Conner Prairie Halloween and join the St. Lawrence Singles. For more information, call 317-271-5639.

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.

October 24

St. Lawrence Church 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament

in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

October 25

The Catholic Charismatic Renewal of Central Indiana will present John Michael Talbot in concert at St. Peter and Paul Cathedral, Indianapolis, at 7:30 p.m. For ticket information, call Mike Clark at 317-839-1092.

October 25 and 26

Sacred Heart, St. Ann, and St. Benedict Youth Ministries, Terre Haute, will hold a "Fright Night" haunted house from 7 p.m.-midnight at St. Benedict Parish Center, 9th and Walnut. Proceeds to benefit youth ministry programs. Admission is \$3.

October 26

Benedict Inn Retreat and Conference Center, Beech Grove, will hold its fall/Christmas craft fair from 9 a.m.-4 p.m. Exhibitor

space available. For more information, call Benedictine Sister Carol Falkner at 317-788-7581.

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville, will hold its annual holiday bazaar from 9 a.m.-3 p.m. Crafts, bakery items, raffles, door prizes and food will be featured.

Cathedral High School, Indianapolis, Alumni Association will hold a reverse raffle/Monte Carlo from 7 p.m.-midnight in the school cafeteria. For more information and ticket prices, call Susan Lord at 317-543-4940 Ext. 310.

Marquette University Club of Indianapolis will hold its third annual Marquette Alumni Fall Hayride and Bonfire at the home of Tom and Ellen Schemmel, 5302 Turkey Foot Rd., Zionsville. Fee is \$10 per person or \$20 per family. For more information, call Carole Casto at 317-232-3940 or 317-257-6786.

October 27

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a Halloween Party starting at 6:30 p.m. in the parking lot. Haunted maze, bonfire, refreshments, crafts will be featured.

Little Flower Parish, 13th and Bosart, Indianapolis, will hold

its fall luncheon and card party from 12:30-4:30 p.m. sponsored by the Ladies Club. For admission prices and more information, call Charlotte Shackelton at 317-357-4225.

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. in the chapel at Sacred Heart Church, 1530 Union St., Indianapolis, for Franciscan service and Benediction followed by a business meeting and social. For more information, call Ben Cerimele, 317-888-8833.

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. Athanasius Byzantine Catholic Church (formerly Assumption Church, 1117 Blaine, Indianapolis) will hold a Mass in Spanish at 4 p.m.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY:

Msgr. Downey Knights of Columbus Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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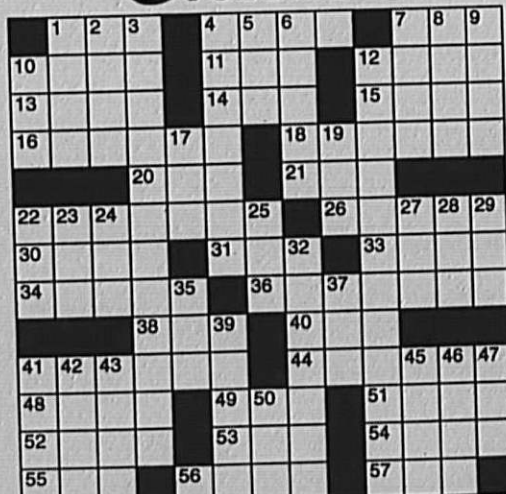
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Catholic Crossword



ACROSS

- 1 Tree fluid
- 4 Summit
- 7 Flow out
- 10 "Then shall the — man leap" (Isa 35:6)
- 11 Joshua's father (Ex 33:11)
- 12 "For every — is known by his own fruit" (Luke 6:44)
- 13 Zone
- 14 Busy creature of Proverbs 6:6
- 15 Posterior part
- 16 French dance
- 18 Votes in
- 20 High priest (1 Sam 1:9)
- 21 Cheer for the team
- 22 Gashem, for one (Neh 6:1)
- 26 Skeletal remains
- 30 Used to be
- 31 — Lanka
- 33 "God is —" (1 John 4:16)
- 34 Live, be
- 36 Kingdom of Pul (2 Ki 15:19)
- 38 — Mahal
- 40 Manipulate

DOWN

- 41 Like Jesus (2 Pet 1:3)
- 44 Philistine city (1 Sam 5:1)
- 48 Dareddevil Knievel
- 49 "Come and — the works of God" (Psa 66:5)
- 51 Chaplin's wife
- 52 Send away, in a way
- 53 Actor Mineo
- 54 Remain behind
- 55 There was no room in this (Luke 2:7)
- 56 Fast planes
- 57 Number of Commandments
- 1 Actress Gilbert
- 2 Last word in the Bible
- 3 What Jesus said in Mark 4:39
- 4 Sapphira's husband (Acts 5:1)
- 5 Play on words
- 6 Go in
- 7 — the Red
- 8 "He hath — his bow" (Lam 2:4)
- 9 Places to sing from (Psa 149:5)
- 10 Fond du —, Wisconsin
- 12 Third part of the Trinity (3 words)
- 17 — Baba
- 19 Scientist's workplace
- 22 "Stand in — of him" (Psa 33:8)
- 23 Tyrannosaurus —
- 24 Mr. Onassis, for short
- 25 Gun grp.
- 27 Neither's partner
- 28 Median prince (Jos 13:21)
- 29 Galilee or Red
- 32 "Reuben, — eldest son" (Num 1:20)
- 35 Beige color
- 37 Family member
- 39 David's father (Ruth 4:22)
- 41 Moore of movies
- 42 Tennis star Lend
- 43 Blood carrier
- 45 Give much attention to
- 46 Judah's son (Gen 46:12)
- 47 Twenty-four hours
- 50 Take in nourishment

Answers on page 22.



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Youth News/Views

Olympic decathlete Chris Huffins urges youth to set ambitious goals

By Mary Ann Wyand

Cathedral High School graduate and Olympic decathlete Chris Huffins returned to his alma mater in Indianapolis for Homecoming activities on Oct. 11 and talked to students about the importance of setting goals throughout life.

Huffins said he went to Atlanta last summer to win a gold medal in the decathlon competition of the 26th Olympiad, the Centennial Olympic Games of the modern era. He finished 10th in the rigorous 10-event track and field contest, and immediately resumed his intense training regimen so he can "go for the gold" again in four years.

Huffins ran the 100 meters in 10.22 seconds, which qualifies him as the world's fastest decathlete. He told the students he works out six days a week between four to nine hours a day to perfect his skills at running, jumping, and throwing to compete in 100-meter, 400-meter and 1,500-meter runs, the 110-meter high hurdle, discus and javelin throws, the shot put, pole vault, high jump, and long jump.

"Goals are the blueprint for the house you're going to build, which is you as a person," he told a special assembly for Cathedral track and cross country team members. "If you don't have directed goals, it's like driving a car with no hands. You swerve back and forth and eventually you wreck. I don't want to see any of you wreck your lives."

Huffins said he has "a strong belief in Christ and a strong belief in family values, based solely on my mom."

Accomplishing life goals requires learning how to overcome obstacles and deal with adversity, he explained. "There are always going to be things in your way. Most things in life are not smooth sailing."

Always set ambitious goals, he said. "You may not always get there, but the things you will get will be a lot better than if you had set your goals short. I think that's the way you'll progress through life."

Urging the students to be "progressive thinkers," Huffins said that philosophy will help them achieve goals to the best of their abilities.

"Life is a journey," he said. "You don't necessarily want to get someplace, because if you get there, then what? Once you've arrived, what's left? It's like, 'Been there, done that.' You've got to move on to new goals."

Huffins admitted feeling disappointed by his Olympic performance last summer, but said he isn't discouraged because he knows he can do better the next time.

"My goal going in was to win," he said. "Now I have something to shoot for in another four years. I plan on focusing my life even further. I expect to make the 2000 team, but I don't think that should be a goal anymore. I expect to medal, but I don't think that's the only goal for me. I want to win. And by the time I get to the year 1999, I know my goal is going to be to set a world record."

Students must set high academic goals to succeed in life, he said, because few athletes who dream of the Olympics, National Football League, or National Basketball Association make it to the level of professional sports.

"I wish every single one of you could be Rhodes Scho-

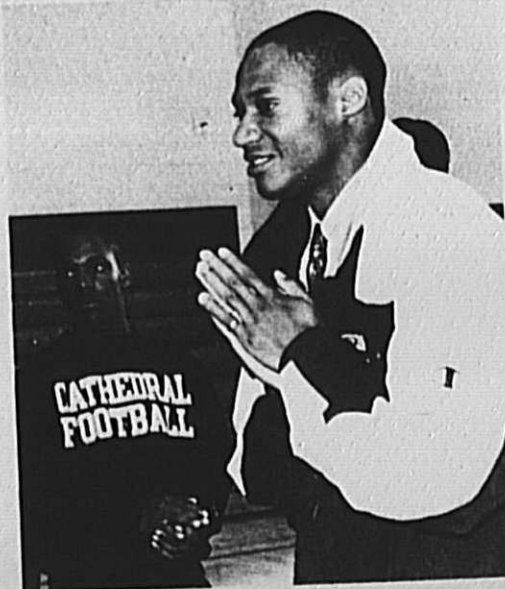


Photo by Mary Ann Wyand

Olympic decathlete Chris Huffins talks with Cathedral High School students on Oct. 11 about his years at the school.

lars, NFL football players, NBA basketball players, the president, or the mayor," he said. "But statistics say there's no way that is going to happen, so I want you to prepare for the rest of your life. None of you know your destiny. So many people start out to do one thing and end up doing another. I believe everyone has got to make a mark somewhere sometime. You may not be the best person on the planet, but you want people to know you were here."

Pro-life office announces contests and youth bus trip

The March for Life Education and Defense Fund, based in Washington, D.C., will sponsor **national essay, poetry and poster competitions** for junior high and high school students.

"No One Can Serve Two Masters" is the theme for the 24th annual March for Life, a solemn observance of the Jan. 22 anniversary of legalized abortion.

First-prize winners in each competition will receive \$100, a trip with a parent to Washington, D.C. on Jan. 21-22, a certificate presented at the March for Life Rose Dinner on Jan. 22, and a \$500 donation to a local pro-life organization selected by the winner.

For additional contest information and an application, contact the March for Life Education and Defense Fund at 202-LIFE-377 or the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, extension 1569. Essay, poetry and poster contest entries must be mailed with a first class postmark by Nov. 11.

Catholic University of America on Tuesday night.

Requests for reservations with signed application forms and payment must be received in the Office of Pro-Life Activities by Dec. 1. For application forms or additional information, contact Tom Pottratz at 317-842-3287 or the archdiocesan pro-life office at 317-236-1569 or 800-382-9836, extension 1569.

Nationally-known Christian musician David Kauffman will bring his **Larger Heart Concert Tour** to St. Monica Parish in Indianapolis on Oct. 28.

Sponsored by the archdiocesan Office for Youth, Young Adult and Campus Ministries, the Monday night concert for high school students and young adults begins at 7:30 p.m. and lasts until 9 p.m. Admission is \$2. Half of the proceeds will benefit the archdiocese's new Generation of Hope Endowment Fund for youth.

Oldenburg Academy in Oldenburg will sponsor a **fall open house** from 1 p.m. until 3 p.m. on Sunday, Nov. 3.

The open house includes tours of the Franciscan girls' school campus, visits with faculty and students, music performances, drama presentations, computer demonstrations, and other activities to promote academic and extracurricular programs offered by the day school and five-day boarding student program.

Visitors also may enter drawings for prizes and tuition rebates. For more information, contact Connie Deardorff, director of admissions, at 812-934-4440.

Roncalli High School's boys' varsity cross country team captured the **city cross country title** on Oct. 8 at Riverside Park in Indianapolis.

Cathedral High School's Lady Irish earned the girls' cross country city tournament crown at the same meet. Bishop Chatard High School's soccer team recently earned their first city soccer championship with a victory over the Cathedral Irish.



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*VITY

Young Adult Scene

St. Gabriel teachers to run in marathon for leukemia

By Susan Blerman

Two St. Gabriel in Indianapolis teachers will be traveling to Honolulu, Hawaii. But they won't be vacationing.

Monica Moss, who teaches second-grade and Shelly Linton, who teaches third-grade will be leaving Indianapolis Dec. 6 for Honolulu, where they will run in a 26.2 mile marathon Dec. 8 to benefit the Leukemia Society in honor of Logan Rollin. Logan is a 6-year-old Mooresville boy who has been fighting leukemia for two years. The teachers will return home from Hawaii Dec. 9.

The two teachers have been collecting money and pledges for the trip. They must collect \$3,300 each, which is a total of \$6,600 for the Leukemia Society in order to run in the marathon. Their deadline for collecting money and pledges is just two weeks away on Nov. 1.

Since June, Moss and Linton have been collecting money and pledges from their family and friends. And collecting this amount of money hasn't been easy.

"It's been tough," Moss said.

Moss said she and Linton have sent letters to everyone they know, set canisters on the counters in local stores, and have held road blocks at intersections around town.

The students, teachers, and staff at St. Gabriel have all been very supportive of the two teacher's endeavor. Canisters have been placed in all the classrooms, a Hop-a-Thon has been scheduled Oct. 21 for the pre-school, kindergarten, and first-grade students. Moss said one of her second-grade students gives her \$.30 each Friday.

"He gives me his ice cream money and tells me he is going to do this until I am done running," Moss said.

Another second-grader and his sister brought in a bag of pennies they had been collecting.

"Nine dollars of pennies a piece," Moss said.

Moss's class rolls the coins as they come in.

Moss and Linton have both participated in races together in the past.

However, this race is a little different from the rest.

"Usually we pay a fee to run in races, so we thought why not run and

raise money for a good cause instead of paying \$20 to \$30 to run for fun," Linton said.

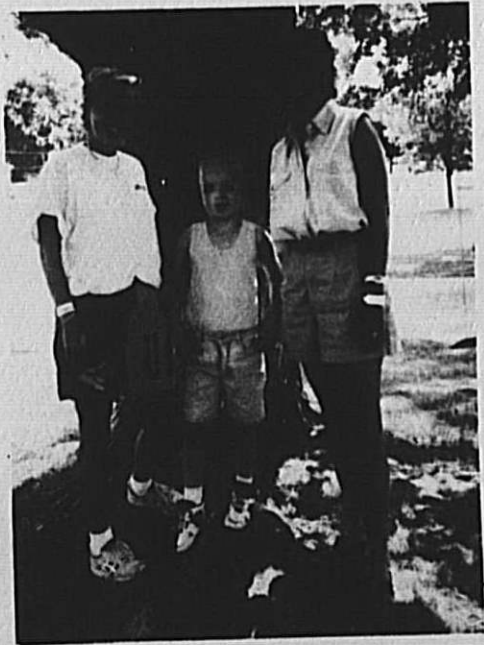
Along with collecting money and pledges, Moss and Linton have found training just as challenging. They have been training at least 16 hours a week. However, Linton and Moss have found that the hard work is well worth their time and energy. They realized this when they traveled to Mooresville to meet with Logan and his mother.

"She (Logan's mother) made it seem like we are really going to make a difference," Moss said.

"She told us with all the money the Leukemia Society has raised, they are now able to do treatment that would have taken five years in three years," Linton added.

Anyone wishing to make pledges or donations toward Moss's and Linton's effort in the fight against leukemia can write a check payable to the Leukemia Society and mail it to: St. Gabriel, 6000 W. 34th St., Indianapolis, IN, 46224. The deadline for donations is Nov. 1.

St. Gabriel teachers (from left) Monica Moss and Shelly Linton stand with Logan Rollin (center). Moss and Linton will run in a 26.2 mile marathon Dec. 8 in Honolulu, Hawaii to benefit the Leukemia Society.



We've Made Room for New Arrivals



A new era of care has begun at the new St. Francis Women and Children's Center

We've relocated the St. Francis Women and Children's Center from Beech Grove to our new South Campus.

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All St. Francis women and children's services are now provided only at South Campus. Call us anytime at 865-5541 to arrange for a personal tour of our spacious, brand-new facilities. For more information about our full range of prenatal classes, call 865-5554.



A TRADITION FOR TOMORROW

Youth Day '97 deadline Oct. 30

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 317-236-1439.

Openness at the Vatican:

There was more information about the pope's intestines than about recent developments in the heart of the church

By John Thavis, Catholic News Service

VATICAN CITY—In some ways, Pope John Paul II's appendectomy marked the finest hour for Vatican forthrightness.

Medical reports not only described the surgical procedure and the patient's reaction in detail, but confirmed previous Vatican statements that ruled out a worse illness like cancer. Such candor would have been unthinkable earlier this century.

It was ironic that at a time of such disclosure, there was more information about the pope's intestines than about recent important developments in the heart of the church.

The same week the 76-year-old pontiff went under the knife and into the world's spotlight, Vatican offices were claiming confidentiality on several key documents or events:

- The International Theological Commission convened a meeting to discuss two important documents, one on salvation and other religions, and the other on the importance of God for modern people. Would they be released? No, it's up to

the head of the doctrinal congregation, Cardinal Joseph Ratzinger, to decide whether they'll be published at this time—or ever.

- The council organizing the Synod of Bishops for America held a planning session Oct. 2-4. A one-page statement listed the names of participants and divulged that they had discussed "principle questions regarding the synod's preparation." When asked for details, officials invoked synod secrecy.

- At the same meeting, Cardinal Edward I. Cassidy delivered what must have been an interesting speech on the ecumenical implications of the upcoming synod. The usually accommodating cardinal said he couldn't make a copy public, because these synod preparatory meetings are considered confidential and "I'm bound by their rules."

- A strong rumor making the rounds in Rome was that the world's cardinals would be assembled in a special meeting this fall to discuss several important church issues. What better person to ask than Archbishop Jorge Mejia, secretary of the College of Cardinals?

"I don't know anything—but of course it's not obligatory that I know. I

don't think it's likely at this point, but then again the Holy Father can always call one," he said.

Wouldn't he know, if he's the secretary of the College of Cardinals? "Yes, I'm the secretary, but they don't always tell me everything," he said.

The attitude of secrecy is as old as the Vatican itself, and journalists soon learn that it still permeates the Holy See like a thick fog.

Some Americans at the Vatican are among the few exceptions to the rule. For example, Archbishop John P. Foley, president of the Pontifical Commission for Social Communications, routinely sends advance copies of his talks to journalists.

Cardinal Edmund C. Szoka, head of the Vatican's budget office, holds a press conference twice a year to explain in detail the Vatican's financial picture. This revolutionary practice is viewed with amazement, even by reporters.

Some in the Curia consider Americans naive in their willingness to share information and promote greater openness. Such

changes are not made overnight, they say.

The fate of the Vatican's World Wide Web site might offer a lesson here.

Early in 1996, U.S. Sister Judith Zobelein, who is helping set up the Internet site, spoke of big plans to put every Vatican department online, in a way that would furnish the general public with news, reference information and the possibility of direct communication. It was to be a breakthrough in Vatican openness.

The site was unveiled last Christmas, with full start-up predicted for the spring. But somewhere along the way, the Vatican's ride on the information superhighway took a detour. Collecting the documentation from Vatican Curia offices has proved more difficult and time-consuming than planned, Sister Zobelein said in October. Next January now looks like the earliest date that <http://www.vatican.va> will be fully operational.

Those who ventured into the Internet site on Oct. 8 found that only one piece of information had been deposited there that day: the medical bulletin on the pope's appendectomy.

POPE

continued from page 1

journalists he was tired of media speculation about possible papal cancer.

"It's time to put an end to all these fantasies we've read," he said. Microscopic tissue examination confirmed the doctors' diagnosis of recurrent inflammation of the appendix, he said.

However, when asked about a separate papal health problem, a nervous system disorder which many believe may be Parkinson's Disease, Crucitti simply said that other specialists were following it. A Vatican spokesman refused to elaborate, saying more information would be provided later.

Doctors said that just four days after the surgery, the pope was walking, eating solid foods and discussing church affairs with top aides. He was sleeping well and showed no sign of fever or abdominal pain.

"We are all very happy that things have gone well," said Dr. Corrado Manni, chief anesthesiologist on the pope's surgical team. "His recovery is progressing, and we are content with his overall condition."

But Manni said he had been asked by several colleagues to suggest to the patient that he ease his pace a bit during recovery in the interest of maintaining his good health. The pope responded with a brief laugh, he said.

Vatican officials and others expressed relief and gratification at the operation's success.

The pope entered the hospital Oct. 6 following a full day of public ceremonies. He underwent routine pre-surgery tests the next day.

He awoke at 3 a.m. the morning of surgery and spent some two hours alone in prayer in a private chapel next to his hospital room. At 5 a.m., he celebrated Mass with his personal secretary.

The pope went through the operation well, and all his vital signs were normal throughout the procedure, doctors said. He regained consciousness almost immediately afterward and thanked everyone on the medical staff. Then he asked to see the medical report doctors were preparing to release to the hundreds of reporters who waited outside.

It was his sixth operation, and the third in the intestinal area. He was shot in the intestines in 1981 and had a benign colon tumor removed in 1992.

Fatima's 'third secret' is not apocalyptic, says Cardinal Ratzinger

By Catholic News Service

FATIMA, Portugal—The much-discussed "third secret of Fatima" is not sensational or apocalyptic, said Cardinal Joseph Ratzinger, one of the few people in the world who has actually read it.

Cardinal Ratzinger, prefect of the Congregation for the Doctrine of the Faith, was at the Shrine of Our Lady of Fatima for the 79th anniversary of the final Marian apparition to three Portuguese children, Oct. 13, 1917.

He was asked about the so-called third secret Oct. 12 by Radio Renascença, Portugal's Catholic radio station.

"To all the curious I would say I am certain that the Virgin does not engage in sensationalism; she does not create fear. She does not present apocalyptic visions, but guides people to her Son. And this is what is essential," said the cardinal, who was shown the third secret by Pope John Paul II.

After a lengthy investigation of the alleged apparitions, the Catholic Church in 1930 said the visions were worthy of belief and authorized devotion to Mary under the title of Our Lady of Fatima.

In the late 1930s and early 1940s, Lucia dos Santos, the last surviving visionary, was asked by her bishop to write down her recollections of the apparitions and the messages. The first two segments of her writings have been published.

The published segments urge prayer, repentance, recitation of the rosary and reception of the sacraments. They contain specific references to war and to the conversion of Russia, and are popularly referred to as the first two secrets.

Vatican officials throughout the past 50 years have said the third part of the recollection written by Lucia, now a Carmelite nun, contains nothing that is not already part of revealed truth, so it is unnecessary to publish it.

Cardinal Ratzinger, in the Radio Renascença interview, said preoccupation with the message and its presumed predictions of catastrophe are not part of a healthy Marian devotion.

The church, he said, "is opposed to sensationalism and this expectation of unheard of things."

"It would be a perversion to give in to such pressures" by publishing the third segment, he said.

"Instead, the intention and the centrality of the mission of the church is to guide people toward those things that are truly important," he said. "Only in that way are we truly obedient to Mary."

"The Madonna did not appear to children, to the small, to the simple, to those unknown in the world in order to create a sensation," Cardinal Ratzinger said.

Mary's purpose "is, through these simple ones, to call the world back to simplicity, that is to the essentials: conversion, prayer and the sacraments," he said.

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Methodists, Catholics pained by eucharistic separation

By Jerry Filteau, Catholic News Service

WASHINGTON—It's a recently developed tradition in some ecumenical circles that seems simple enough.

When you are attending another church's liturgy, if either church's discipline prohibits eucharistic sharing with the other, at Communion time you step up—by prior agreement—to receive a blessing.

It symbolizes the partial unity you already share and your longing for the day when you will be in full communion.

But when members of the U.S. United Methodist-Roman Catholic Dialogue followed the practice during their Oct. 3-5 meeting in Washington, the pain it caused was too great.

"After much discussion, it was decided that this practice of the dialogue was too painful for some participants and would not be continued at the next meeting," said Christian Brother Jeffrey Gros in a communique following the meeting.

"In the February meeting a renewal of baptism and a love feast (a noneucharistic meal and prayer service) will be celebrated in the dialogue," he said.

Brother Gros is associate director of the Catholic bishops' Secretariat for Ecumenical and Interreligious Affairs and Catholic staff aide to the dialogue.

"In this meeting, again, there were two Eucharists at which the disciplines of the churches were observed, Methodists receiving at the Methodist Lord's Supper, Catholics receiving at the Catholic Mass," he said.

In each case members of the other faith joined in worship but received only a blessing from the celebrant at Communion time.

Brother Gros said the Catholic-Methodist dialogue, which meets twice a year, inaugurated the practice last February, when the group discussed Pope John Paul II's 1995 encyclical on Christian unity, "*Ut Unum Sint*."

In the encyclical, the pope wrote that the act of Lutheran bishops coming up to receive a blessing from him at Masses he celebrated in Finland and Sweden during his 1989 visit to those countries "made a profound impression on me."

Following that event, the practice gained popularity. During the Washington meeting, United Methodist Bishop William Boyd Grove told Catholic News Service that one of the first questions Methodists would probably ask Catholics is why Catholics won't go to Communion with Methodists or allow Methodists to receive at Catholic services.

The reason they would ask that, he said, is that Methodists practice "open Communion," admitting Christians of other faiths to the table and allowing their own members to receive wherever else they are welcome.

Bishop Grove, who is Methodist co-chairman of the dialogue, said the Methodists' approach is guided by the view of their founder, John Wesley, who considered Communion "a 'converting ordinance' that would bring people of some faith to deeper faith."

In Wesley's view, "withholding Communion from the unworthy is like keeping medicine from the sick," he said.

The Catholic Church, on the other hand, regards Communion as an expression of a unity already achieved. While the churches remain divided it permits others to receive in a Catholic Mass or Catholics to receive in another church only when certain conditions are met, and even then only for pastoral reasons.

The contrast between the Catholic and Methodist rules on eucharistic sharing was made more striking by the fact that one topic of study in the October dialogue was the virtually identical eucharistic prayer texts that Catholics and Methodists use.

The three-day session was devoted to developing ideas and resources to promote parish-level Catholic-Methodist dialogues across the country.

One of the main issues discussed was the spirituality of dialogue that needs to be promoted to set parish-level dialogues off on the right foot.

Brother Gros said participants agreed that a true spirituality of dialogue involves:

- A willingness to be transformed.

- A willingness to let others define themselves.

- Clarity about one's own faith.

- Respect for the integrity of the other.

- An understanding that dialogue is between people as well as churches.

- A concern with present as well as past issues.

- A distinction between essentials and nonessentials.

- Willingness to accept as much diver-

sity between churches as within one's own church.

- Willingness to interpret the other in the best light.

- Openness to discussing hard issues.

- A realization that increased understanding should serve both renewal and prayer.

Co-chairing the national dialogue on the Catholic side was Bishop William J. Skylstad of Spokane, Wash.

Pope sends thanks to religious leaders at end of peace meeting

ROME (CNS)—Ten years ago Pope John Paul II planted a seed by inviting hundreds of religious leaders to the birthplace of St. Francis of Assisi to pray for peace.

In the heart of Rome Oct. 10, an estimated 400 religious leaders gathered to conclude the 10th-anniversary followup meeting on religions and peace, and received a message from the pope thanking all those who have worked to make sure "the seed sown 10 years ago in Assisi continues to sprout."

The San Egidio Community, a

Rome-based lay group, has sponsored the annual follow-up meetings, bringing together Christians, Jews, Muslims, Hindus, Buddhists, Sikhs and other believers.

"In this decade-long journey, many believers have come to know each other better, to use a language of solidarity and to spread the message of peace in their environments," the pope said in a letter.

The Vatican secretary of state, Cardinal Angelo Sodano, read the message written by the pope, who was in the hospital recovering from an Oct. 8 appendectomy.



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Question Corner/ Fr. John Dietzen

How to discuss Mass attendance with youths



Q We are a small group of school parents who get together often to talk about our lives and our children. One matter we are all dealing with is going to Mass. The children don't seem to think about the Mass in the way we think we did.

"Praying is something you should do on your own, so we should not be obligated to go to Mass," is one comment. Another is, "It's better to go a few times a year and get something out of it than to go every week and have it boring."

Most of them go to Mass regularly, so we think it is more looking for answers than rebelling. And some of their comments make at least a little sense. Do you have any suggestions as to how to approach them? (Wisconsin)

A You're fortunate to have other parents like yourselves with whom to share and address concerns like these.

I'm sure that you agree that your own faith and example and patience will be more influential than anything else in the long run. But a few thoughts may help.

We can begin by recalling that Mass is not just another prayer service, and that the requirement of sharing the eucharistic sacrifice with our fellow Christians (or "going to Mass") is not something new.

In the early years of Christianity, centuries before any laws as we know them existed about it, the communities of believers in Jesus expected participation in the Sunday Eucharist each week, in some ways more urgently than today.

Certain documents of those times reflect an early Christian policy. If one of their number failed to be present at the Eucharist for some weeks, with no serious reason, there could only be two explanations. Either that member had withdrawn from the community, or further instruction in the faith and the meaning of the eucharistic celebration was needed.

Maybe that sounds strange and severe to us. If so, it is obvious they believed something about the Mass that we have lost through the centuries. For them it wasn't a matter of "committing a mortal sin" by disobeying a church rule. It was simply a conviction that one could not really understand and believe what Mass is all

about, and then fail to be there regularly.

Today the church is trying hard to help us reclaim that conviction.

The sacrifice and table of the Eucharist—sharing the offering of Christ to the Father, uniting ourselves and our lives to his death and resurrection, and confirming that union and commitment by together receiving his body and blood in Communion—is an essential way Jesus unites us with himself and forms us into his family, until the end.

In other words, the Mass is uniquely where we learn and experience the spirit and message of Jesus. Through the Scriptures and through the language and actions in the liturgy of the Eucharist is where we identify ourselves as his body, acknowledge who are our brothers and sisters because of him, and offer each other encouragement and support.

In an individual-centered age like ours, it is particularly difficult to grasp that in this larger sense, even at a Mass with 500 people, the presence or absence of anyone affects everyone, not least of all the individual himself or herself. Young people, and all of us adults for that matter, need encouragement to recognize and appreciate this experience with our Lord.

If such a way of speaking about the Eucharist sounds unfamiliar to many Catholics, it is unfortunate. Perhaps it is one of the prices we have paid for coming to see missing Mass as a mortal sin because it is against the law of the church. Even were there no such law, participation in the Sunday Eucharist would still be "required" simply because one is a member of the family of Christ, and the word and body of Christ are the life breath and food of this family.

Q Father Dietzen: I am writing from the American Embassy in Dhaka, Bangladesh, (city of 700 mosques) about your column on possible Catholic unity with Muslims. One paragraph in your response was unfortunate. You remarked that a major obstacle to

unity is Islam's "official emphasis on killing and violence against those who oppose them."

To a hasty reader, it may confirm the stereotype that Muslims are terrorists bent on a crimson jihad. Most Muslims are shocked at the use of terrorism and violence by some—a small minority—of their co-religionists.

The Muslims I meet in Bangladesh are definitely open to dialogue with Christianity. Their doctrine that Muslims, Christians and Jews are all people of the book" lays a foundation for interfaith conversation.

I have found that one prerequisite for a conversation is for the Muslim interlocutor to perceive that the Christian's worldview is actually founded on faith, rather than on secular politics.

The lesson I have drawn from my conversations is that the path to fruitful Muslim-Christian dialogue is not theology or doctrine. After all, either Mohammed was a prophet or he wasn't. The doctrine of the Trinity is true, or not. These doctrines cannot be bridged.

The path to dialogue, rather, is through discussion of morals. Talk to a Muslim about MTV first. Let him realize you are commonly appalled.

A common issue begins the conversation, and a more accurate understanding follows. Then it is possible to see that more unites than divides our two faiths.

A I noted in the column that certain aggressive commands in Islamic tradition are being taken literally by an increasing number of Muslim fundamentalists. That is true, I believe.

You point out the fact, however, that these groups constitute a small minority of world Muslims, so many of whom are as anxious as we are to find a peaceable way of living together.

Thank you for writing from your experience and drawing this hopeful truth to our attention.

(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.

CAMPBELL, James R., 73, St. Andrew, Indianapolis, Sept. 26. Husband of Jean

(Herd) Campbell; father of James, Jerry, Jack, Jeffrey, Judy Campbell; brother of Walter Campbell, Juanita Lynch; grandfather of two.

CASSIDY, Anna Cristine, 90, St. Paul, Tell City, Oct. 7. Mother of Evelyn Lasley, Alice Baur, James E. George, Sr. Eulalie Cassidy; grandmother of nine; great-grandmother of seven.

ECKERT, August I. Jr., 67, St. Joe Hill, Sellersburg, Oct. 3. Brother of Wilfred, Matthew, John, Fr. Carl Eckert, Mary Evelyn Hankins.

KUNKLER, Muriel (Burns), 73, St. Patrick, Terre Haute, Oct. 6. Wife of

Dr. Arnold W. Kunkler; mother of Arnie, Carolyn, Phillip, Kevin Kunkler, Lisa McClure, Christine Hull; grandmother of five.

NEWHOUSE, Mary, 85, Holy Family, Richmond, Sept. 8. Mother of Jean Newhouse; grandmother of three.

POPP, Raymond J., 86, St. Joseph Hill, Sellersburg, Sept. 29. Father of John, Donald Popp, Nancy Barnett, Emma Haas; brother of Clarence Popp; grandfather of 14; great-grandfather of 15.

RIX, Constance, 73, St. Anne, New Castle, Oct. 10. Mother of Sondra Sullivan, Deborah, Michael Rix; sister of Vivian Deslandes, Theresa Lowery, Georgette Harding, Geraldine Logan, Nelson, Paul, Richard Rousseau; grandmother of three.

SCHMALZ, Mary Ann (Eberle), 80, Sacred Heart, Indianapolis, Oct. 6. Mother of Marc C., Charles J. Jr., Jardi

Schmalz, Susan Boarman; grandmother of nine; great-grandmother of eight.

STRACK, Joseph C., 59, St. Jude, Indianapolis, Oct. 4. Brother of John E., Ted, Ray, Frank, Theresa M. Strack.

TIERNEY, Lucille P., 77, St. Matthew, Indianapolis, Oct. 1. Wife of Herman F. Tierney; sister of Lena Shafer, Carmel Alderson.

VANLUE, Elden Jr., 68, St. Mary, Rushville, Oct. 2. Husband of Martha M. VanLue; father of Vicki VanLue, Diane Nutty, Sandra Beall; brother of James VanLue; grandfather of one.

WOODWARD, Cecilia, 100, St. Gabriel, Connerville, Oct. 8. Aunt of several nieces and nephews.

Providence Sister Ellen Mulhern, 90, dies at Woods

Providence Sister Ellen Mulhern died on Oct. 7 at St. Mary of the Woods. She was 90.

The Mass of Christian Burial was celebrated in the Church of the Immaculate Conception on Oct. 9.

The former Lucille Agnes Mulhern entered the congregation in 1928, professed first vows in 1930 and final vows in 1936.

Sister Ellen taught in St. Margaret Mary School in Terre Haute, St. John and St. Agnes academies and Ladywood High School in Indianapolis as well as schools in the Evansville and Fort Wayne diocese and some in Illinois.

She served in the Sisters of Providence alumnae relations program for several years.

She is survived by as sister, Mrs. Frank Murphy.

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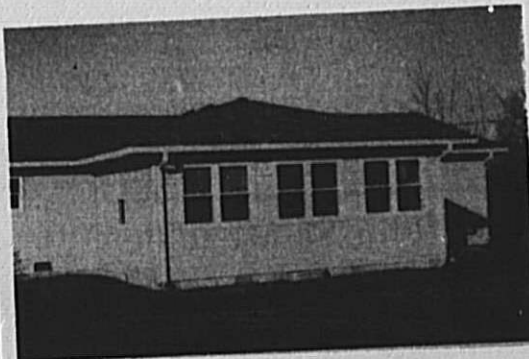


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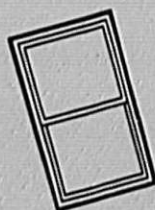
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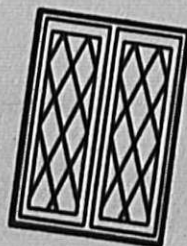
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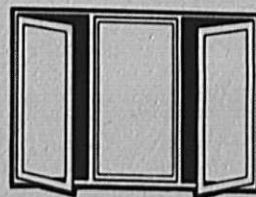
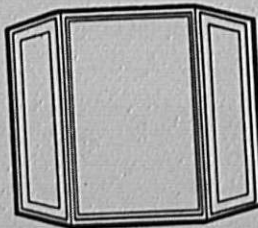
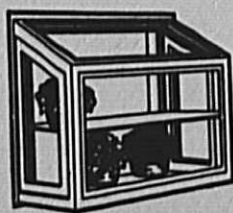
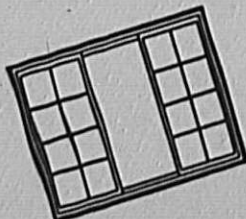
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