

THE CRITERION

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Archbishop outlines 3 commitments

Won't abandon areas, will continue education excellence, meet human needs

by John F. Fink

"We will not abandon communities or neighborhoods simply because a majority of the Catholic population has moved away; or because economic pressures have changed the character of a town; or because the ethnic or racial make-up of a community has shifted." This was one of three commitments Archbishop Daniel M. Buechlein made

during a press conference Sept. 8 prior to the unveiling of the Archdiocesan Strategic Plan. He said that he was calling these to the attention of the media because they were "of special interest to the people of this region."

His second commitment was to "continue our quest for excellence in all of our education ministries for adults, youth and children."

The third commitment was "to continue

and strengthen our efforts to meet the religious, educational and social service needs of people throughout central and southern Indiana."

In regard to the first commitment, the archbishop went on to say that "it would be irresponsible for us to think that we can avoid changing the way we are present in certain areas. He said that changing populations, aging facilities, and serious financial challenges will

cause a re-examination of how to serve the people of any given region.

However, he stressed, "what's significant about our commitment to the future is our determination not to give in to social, economic or other pressures. We intend to remain a vital presence in the center city of Indianapolis and in the most economically distressed rural counties of this archdiocese."

(see ARCHBISHOP, page 2)

Pope preaches social doctrines to Baltic nations

by Agostino Bono
Catholic News Service

TALLINN, Estonia—Pope John Paul II's first visit to the former Soviet Union was a wide-ranging teaching mission in places where the church was shackled for decades.

Taking advantage of the new intellectual freedom, the pope went to former Marxist academic centers and preached Catholic social doctrine as the wave of the future.

On windy, often rain-drenched fields, he praised Catholic perseverance under persecution and said this strong faith must be an important ingredient in the region's future.

His speeches also ranged across some of the major social and economic challenges facing the newly freed republics.

Noting the persecution of all Christian churches under communism, the pope said that the shared suffering should stimulate ecumenism and joint efforts in rebuilding society.

The Sept. 4-10 papal trip was to the Baltic countries of Lithuania, Latvia and Estonia. All were part of the Soviet Union for 50 years.

Throughout the weeklong visit, the pope stressed the need to look ahead. The task now is to find the strength to create new societies, he said.

The pope summarized his overall message Sept. 10 as he left Riga, Latvia, for the Estonian capital of Tallinn.

"It serves little purpose to limit oneself to perpetuating the memories of a time when darkness fell," he said at the Riga airport farewell ceremony. "The hour of material and moral reconstruction" is at hand.

"What is good is not always comfortable," he said. "Its practice requires courage, generosity, even renunciation."

Earlier in the trip, the pope said that "it is not difficult to see the hand of God" in the fall of Soviet communism. But he urged that forgiveness and reconciliation rather than revenge should be the attitude toward the former communist masters.

The pope prayed that the Baltic countries would undergo a peaceful transition to a new society and that a smooth transformation would help unite Eastern and Western Europe.

(see POPE VISITS, page 8)



HILL OF CROSSES—Pope John Paul II walks by the Hill of Crosses on his way to celebrate an outdoor Mass in Siauliai, Lithuania Sept. 7. During communist occupation, Lithuanians would erect crosses on the hill during the night in defiance of the communist leadership, who would tear them down during the day. (CNS photo from Reuters)

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Enrollment up to 20,304 in archdiocesan schools

by Margaret Nelson

Unofficial first-day enrollment in the archdiocesan schools is up again this year—by 488 students—2.46 percent over last year, according to G. Joseph Peters, coordinator of school services.

That means the archdiocese will serve more than 20,000 students—20,304 to be more accurate—in the 70 Catholic schools during the 1993-94 year. Over the past five years, this enrollment has grown by 1,726 students, or over nine percent.

Elementary enrollment (kindergarten through grade eight) is up 2.82 percent or 433

students. The largest gains are in the schools outside Marion County, where the growth is 5.46 percent.

There are 10.35 percent more kindergartners and 2.81 percent more first graders than last year. The eighth grade is almost 12

(see SCHOOL, page 3)

Special religious education section starts on page 11

THE CRITERION

Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

The Star's coverage of the strategic plan

by Archbishop Daniel M. Buechlein, OSB

The other day I saw a copy of *The New York Times* and I read an article about attitudes of the media toward religion. Recall that a little over a year ago, an *Los Angeles* investigative report substantiated a bias in religious news reporting. While not generally true locally, in many instances the problem of media bias was apparent in the coverage of Pope John Paul II's visit to Denver and World Youth Day.

Apparently a recent study conducted at Vanderbilt University in Nashville investigates the attitude of journalists and news reporters toward religion. One conclusion of the study maintains that it is not so much a matter of bias against religion that causes reports on religious issues to be off the mark, rather it is a lack of information or knowledge in religious matters on the part of the writers or reporters.

In general, I am favorably impressed by the coverage of religious events and issues locally. We get good coverage in the media. And for the most part there has been fairness, balance and a general accuracy about our story. The media look for stories of interest to our local population. And we have a story to tell.

I would be less than honest if I did not say *The Indianapolis Star's* coverage of last week's promulgation of the Archdiocesan Strategic Plan and my accounting of my first year as archbishop was a disappointment. The



headline for the *Star's* religion writer's coverage of the occasion was untitled. The archbishop didn't fail to address church closings. Maybe he didn't address the topic the way the writer and some individuals might have preferred. The headline was at least misleading, although it reflected the spin the writer chose to put on the occasion. I presume this happened because it was more controversial and eye-catching.

Let me speak to the example the religion writer, Gregory Weaver, repeatedly uses concerning the neuralgic issue of future parish staffing. I am not sure that Assumption parish on the near westside should be closed now or in the near future or even the distant future. Nor at this point in time is it clear to me that the church should remain open forever. (By the way, it is not and never will be a question of whether or not Assumption parishioners will have a church or parish community to which they belong or a priest to provide for their sacramental needs.) For some reason it is not being reported that I have already indicated to the parish that we would celebrate their centennial. Immediate closure is not going to happen. The status of Assumption parish is only one example of recommendations originally made in the Future Parish Staffing Report of two years ago.

The very nature of the Future Parish Staffing report places it more in the category of a "contingency" report than a plan that can be implemented as a whole and in all its detail. Mr. Weaver does not grasp this point. Nor did he report that I have said that I accept the report "in principle," meaning that many of the realities it outlines are on the mark and require careful and measured response. That is why I have

asked Father Paul Koetter, vicar for ministry personnel, and the deans of our 11 deaneries who know their local circumstances, to provide me with a concrete three-year action plan to face the reality of today.

I would add that it is a fundamental misunderstanding of the nature of a strategic plan to expect the kind of detail *The Indianapolis Star* expects at this point. If it were that simple we wouldn't need to plan.

The large misunderstanding is to see parish closings as the centerpiece of archdiocesan planning. In fairness, at least in part, Mr. Weaver's misunderstanding reflects that of parishioners to whom he speaks which in turn reflects a difficulty of the original report. The study addresses demographics and numbers of priests on a straight-line projection with the presumption that the vocation picture cannot change over the next 10 years. The report also accepts a fixed attrition of clergy without asking why and without providing proposals for present clergy and their challenges in order to change attrition. From that perspective the Future Staffing Report can be misleading. The report needs the larger vision of all the priorities of the archdiocese. The strategic plan provides the context and the way to address all our needs and hopes.

The most telling misunderstanding of the *Star* reporter showed when he said I "dubbed" the new parish in Johnson County Saints Francis and Clare. In our tradition we don't "dub" parishes. The patronage of Francis is taken more seriously, yet I suspect Saints Francis and Clare chuckled!

EDITORIAL COMMENTARY

But what about the staffing of our parishes?

by John F. Fink
Editor, *The Criterion*

When Archbishop Buechlein unveiled the Archdiocesan Strategic Plan Sept. 8, the most common questions, not surprisingly, concerned the closing of parishes. The questions were asked by reporters during the press conference before the dinner at which the strategic plan was explained. They were the focus of the article the next day in *The Indianapolis Star*, and they are uppermost in the minds of many Catholics in central and southern Indiana.

Those who expected the strategic plan to get into the nitty-gritty of parish staffing were disappointed. But it has been stressed all along that this was a strategic plan, with long-range goals and action plans. The specifics have to come out of that plan. Anyone who followed the planning process and the published drafts of the plan should have known that.

Those who fear that their parish might be closed should, however, be happy about the commitment Archbishop Buechlein made during his press conference. He said that the archdiocese won't be given to social, economic or other pressures to abandon communities or neighborhoods. This includes the center city of Indianapolis and the economically distressed rural counties in southern Indiana, he said.

How this will be done must still be determined and the archbishop said that the vicar for ministry personnel, Father Paul Koetter, and the deans of the 11 deaneries will soon draw up specific and

concrete plans for staffing parishes for the next three years.

The archbishop tried to be clear that the commitment to be present in all neighborhoods of the archdiocese doesn't mean that changes won't be made. That would be a foolish promise. Changing demographics and available resources always have to be taken into consideration.

Archbishop outlines commitments

(continued from page 1)

He acknowledged that the strategic plan does not say specifically how this commitment would be carried out. However, he said, the vicar for ministry personnel, Father Paul Koetter, and the deans of the 11 deaneries have been asked to develop concrete plans for staffing parishes for the next three years.

In elaborating on his commitment for excellence in education, Archbishop Buechlein said that "the continued growth and vitality of Catholic schools in urban, rural and suburban neighborhoods is a high priority for us."

The archbishop attributed the Catholic schools' growth in enrollment to two factors: "First, all of the latest research confirms the experience of parents and educators in our Catholic schools that there is an essential connection between values and learning. . . . Catholic schools have retained this essential connection between learning and values, and the results speak for themselves."

Chief among those resources is the number of priests who will be available in the future. As the archbishop said in his speech last week, there are now 30 seminarians studying for the priesthood, including 16 who just entered the seminary. But no one can tell how many of them will continue all the way to ordination.

The second factor, he said, was that, "thanks to the support of some very generous people who are leaders in the civic and business communities, we have been able to make Catholic schools more accessible and affordable for families who otherwise could not afford them."

Archbishop Buechlein said that "the ability to make choices about children's education is critically important for families who want to break out of the cycle of poverty. The continued growth and vitality of Catholic schools in urban, rural and suburban neighborhoods is a high priority for us."

Regarding the third commitment, Archbishop Buechlein said that, "without regard for religious, economic or social background, the social ministries of our church provide a wide variety of programs and services to respond to the growing needs of our community." To strengthen these programs, he said, the strategic plan places strong emphasis on stewardship and development.

Meanwhile, as the archbishop said, the number of seminarians to be ordained priests is "thin" during the next three years. Perhaps, though, isn't the precise word. There are none next year, one scheduled for the following year, and none again the year after that.

On top of that, active priests are getting older. Within the next three years 12 of them will reach retirement age. And no one knows, of course, how many might leave the active ministry, die or suffer severe illness; it happens every year.

All this means, of course, that the Office for Ministry Personnel must find other qualified people to provide pastoral services for many, perhaps most, of the parishes in the archdiocese. The Office of Lay Ministry Personnel has been preparing religious and lay people to fill the holes that are bound to occur.

Most Catholics in the archdiocese are, by now, accustomed to lay people and religious filling positions once held only by the clergy. It's fortunate that there are so many qualified people to step in. The future of the church must depend upon lay people more than it did in the past.

For us lay, this should be cause for rejoicing. We should be willing to accept the roles in the church that should rightfully be the laity's so the clergy can perform the roles that should rightly be theirs without having to bother with administrative chores for which they have not been trained.

The commitment the archbishop made last week was that, no areas of the archdiocese will be abandoned and that the spiritual needs of all Catholics will be served. Exactly how that will be done in light of the realities mentioned has not yet been determined.



PLAN EXPLAINED—Archbishop Buechlein explains the new Archdiocesan Strategic Plan during a dinner meeting Sept. 8. (Photo by Margaret Nelson)

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Bereavement conference to focus on hope

by Mary Ann Wyard

"Restoration of Hope: Healing the Hurt of Grief and Loss" is the theme of the 12th annual bereavement conference sponsored by the archdiocesan Family Life Office on Oct. 16 at the Archbishop O'Meara Catholic Center in Indianapolis.

Members of the Catholic Widowed Organization and the Young Widowed Group also are co-sponsors.

Rev. James Gaynor, a Lutheran minister, pastoral counselor with Wellspring Counseling, and chaplain at Community Hospital East in Indianapolis, will discuss the conference topic of hope in his keynote address.

"Grief is the natural human reaction to the loss of anyone or anything important to us," he said. "As such, it needs to be understood as the healing adjustment by which we reorganize our own lives and find the courage to move ahead. The concept of 'internalizing our loved one' is most helpful in this process."

During the "Restoration of Hope" conference, Gaynor said, programming will include the presentation of a "whole-person model with which to both understand and treat the variety of reactions which we normally experience under these circumstances."

For registration information, telephone the archdiocesan Family Life Office at 317-236-1596. Registrations are \$25 a person and include lunch.

"The spiritual dimension is one of the most effective reasons that we can use to understand and heal the loss of a loved one and to affirm our own lives as we move ahead," Gaynor said. "When people deal with death and dying, they tend to become depressed, but they must deal with the loss in order to move through the healing process and be able to affirm the new life which is possible."

The loss of a loved one presents problems, difficulties and dangers, he said, as well as unique opportunities for learning and personal growth which evolve from new and different experiences.

"It is very important to overcome the sense of aloneness," Gaynor said. "That's the particular value of support groups or being together in community or in church. People who are going through a grief experience are the natural experts, and their level of understanding, sensitivity, and compassion for others who also are going through grief is very important."

Because death is an inevitable part of life, he said, "dealing with grief is something we all have to do. But learning how to do it effectively is the challenge. We can't just look in on death and dying as being pain and loss. There are new opportunities that can come through it for increased faith and hope in God for the days ahead."

Marilyn Hess, associate director of the archdiocesan Family Life Office, said the conference will be of interest to persons who

are widowed, parents who have experienced infant loss or the death of older children, grandparents who are grieving, and others who struggle with disenfranchised grief.

"Anyone who is dealing with the issue of grief is invited to come and take part in the workshops," Hess said. "There also is an opportunity for prayer."

The conference includes Mass at 11:30 a.m. celebrated by Father Larry Crawford, pastor of St. Simon Parish in Indianapolis, and a workshop on "Undertaking a Spiritual Pilgrimage" presented by Family Life Office director David Bethuram. During this workshop, Bethuram plans to offer participants a "unique pilgrimage" via a "hauntingly beautiful" Willowgreen Productions ministry video on dealing with grief. Rev. James Miller of Fort Wayne, the keynote speaker for the archdiocesan bereavement conference last October, produces a variety of ministry videos for Willowgreen Productions.

Another conference workshop, called "Our Hidden Sorrows," addresses disenfranchised grief, Hess said. "There are a lot of people who are grieving but don't feel comfortable sharing their grief with other people. Society doesn't really allow people to grieve over miscarriage, suicide, AIDS, or any other kind of grief where people tend to shy away rather than offer comfort. That's because people don't understand the real sorrow that goes along with a miscarriage, for example, and don't acknowledge the way a mother feels after this type of loss. People who have been divorced and then lose their spouse often suffer from disenfranchised grief. AIDS is another example."

The annual conference is offered during October as a prelude to the holidays, she said, and will help participants deal with the special difficulties of facing Thanksgiving and Christmas without loved ones.

"Holidays are difficult times for people who are grieving," Hess said. "It's good for people to get together with other people who are grieving to have an opportunity to share their stories. Sometimes they feel like they are going crazy, but when they hear other people tell their grief stories they realize that it's normal. That's comforting, and it gives them hope that they will get through it too."

In addition to the conference workshops on a variety of topics, participants will be able to purchase books and other grief ministry materials at a display from The Village Dove of Broadripple.

Conference workshop topics are: "Our Hidden Sorrows," presented by Marcia Gray, bereavement coordinator for Methodist Hospital, which examines how internalized grief can create a sense of isolation, profound loneliness, and low self-esteem.

"Loving and Leaving," offered by Karen Curtice, a marriage and family therapist who is a widow, which addresses

the inevitable feelings of guilt and sadness associated with loss.

"Undertaking a Spiritual Pilgrimage When You Feel Dislocated," David Bethuram's presentation on spirituality in the midst of grief.

"The Sexual Issue—One Hot Potato with a Lot of Eyes," discussed by Bradford Soaman, a marriage and family therapist, which explains this type of loss within a loss.

"Volunteering—the Benefits and Rewards," presented by Charles Schisla, director of the archdiocesan Catholic Communications Center, which examines how volunteer work gives meaning and substance to life and can be especially helpful following a loss.

"Your Children and Their Grief," offered by social worker David Siler, a partner in Nelson and Siler Associates, which addresses questions and concerns about how children handle grief.

"Tactics and Strategies for Self-Esteem Renovation," discussed by Michelle Kuntz Wood, coordinator of Women's Health Services for St. Francis Hospital Center in Beech Grove, which includes helpful advice on building confidence, finding happiness, and learning "how to be your own best friend and improve the way you feel about yourself."

"Dealing with Milestones—Red Letter Days," a panel discussion presented by members of the Young Widowed Group, who will talk about holidays, birthdays and anniversaries as times to relive experiences and grieve over broken dreams.

"One Is the Loneliest Number," offered by Marilyn Hess, who will explain how feelings of loneliness can overwhelm a person after a significant loss and how being alone can be used constructively to aid in the healing process.

School enrollment up more than 9 percent during last five years



READY—St. Philip Neer fourth-grader Loraine Calixta and fifth-graders Tabitha Trent and Ben Tewmeyer chat before classes begin. The Indianapolis school was one of many that experienced increased enrollment. (Photo by Margaret Nelson)

(continued from page 1)

percent larger than last year, but the seventh grade is one percent smaller. According to Peters, more students are staying in the Catholic school middle grades.

St. Philip Neer School in Indianapolis is one of the schools to experience increased enrollment. Yvonne Sheets, principal, credits a vital staff, parental involvement and a thorough cleanup of the school for the upturn. St. Philip has opened a new classroom. It offers after-school enrichment programs, as well.

Noting that the Catholic population in the school now overshadows non-parishioners, she said, "These parents value discipline. They like the fact that we stress Christian values."

The above enrollment figures do not include the 1,141 preschool students enrolled in 26 early-childhood programs. Preschools

have an added 207 students enrolled, making them 165 percent larger than the 1989 total.

This is the beginning of the sixth year of school marking, and the third year of the Advanced Marketing Program for Catholic schools in the archdiocese. Many schools are now at capacity.

For the second year, schools throughout the archdiocese received some \$60,000 in incentive grants from the Archbishop O'Meara Educational Fund to encourage opening of new classrooms. Schools applied to open 30 new class sections.

In Marion County, 703 students will receive half-tuition grants—up to \$800—from Educational Choice Charitable Trust. Since 1991, these awards have helped low-income center-city families to send their children to the schools of their choice.

Missionary sister in Tanzania to speak in her home parish

Maryknoll Sister Janet Sebalus, who has been working in Tanzania since 1966, will speak at her home parish, Christ the King, on Sept. 11 and 12. The missionary from Indianapolis will also attend a St. Agnes Academy class reunion on Oct. 2 before returning to Tanzania.

Sister Janet joined the Maryknoll Sisters in 1962 after obtaining a B.S. degree in home economics from St. Mary of the Woods College. In 1966 she was assigned to teach domestic science at Marian College in Morogoro, one of the few secondary schools for girls in Tanzania. Later she moved to Dar es Salaam, where she taught at a high school for boys.

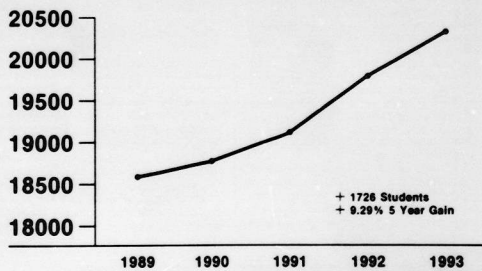
She returned to the United States to receive a master's degree in counseling from Loyola University in Baltimore. She then returned to Tanzania in 1986 to begin a development project for rural women in Tarime, a small town in northwest Tanzania near Lake Victoria.

When she returns to Tanzania, she will join a team that will offer retreats, seminars and spiritual direction to laity and religious in Musoma Diocese, on the shores of Lake Victoria.



IN AFRICA—Maryknoll Sister Janet Sebalus, from Indianapolis, works with a women's group in Tarime, Tanzania. (Photo by Maryknoll Sister Jeri Stokes)

5 YEAR ENROLLMENT GAIN 1989-93



FROM THE EDITOR

Office of Readings—storehouse of wisdom

by John F. Fink

This Sunday the church observes Catechetical Sunday, when it emphasizes the importance of religious education. That's why we have a special supplement in this issue devoted to religious education.

Unfortunately, too often we associate religious education with children. A lot of effort is put into providing instruction for children, either in Catholic schools or in what we have come to call CCD classes for the children who are not in Catholic schools. That we spend so much time, energy and money on teaching children the basics of their Catholic faith is evidence of the importance the church has always put on passing on that faith from generation to generation.

The problem is that our Catholic faith is not just for children. Christianity is for adults. It takes an adult's maturity to be able to thoroughly appreciate the mysteries of the divine—a God who becomes human, a God who dies on the cross, a God who makes demands of us that only an adult can respond to.

ADULTS, THEREFORE, ARE the ones who really need religious education. But too often Catholic adults haven't advanced in their knowledge of Catholicism past what they learned as children—if they recall that. Too often our study of our religion stops after confirmation.

Catholics are among the most highly educated people in this country. Although they comprise only 23 percent of the total population, a full 33 percent of the students in college claim to be Catholics—much different from the situation a couple generations ago. As their education level has progressed, so has their income, so that Catholics as a class

today are among the most affluent in the country—third, after Episcopalians and Jews.

For many Catholics, though, their knowledge of their faith has not kept pace with their education in secular subjects. That is where the church has failed them—failed them not because it hasn't provided enough adult religious education classes but because it hasn't done enough to inspire adults to want to learn more about their religion. Adults, after all, must be responsible for their own growth in their faith. That's what makes them adults.

THERE ARE PLENTY of resources available for those who want to improve their knowledge about their faith: adult study groups, Bible classes, correspondence courses, faith sharing groups, hundreds of Catholic periodicals, self-study texts, etc. However, I'd like to recommend just one book that is sure to increase your knowledge of Christianity as well as your devotion.

What I'm recommending is the Office of Readings. This is, of course, part of the Divine Office or the liturgy of the hours that priests and some others are obliged to pray every day. But the church has always encouraged others to do so. Canon 1174.2 of the Code of Canon Law says, "Other members of the Catholic faithful according to circumstances are also earnestly invited to participate in the liturgy of the hours inasmuch as it is the action of the church."

Today, though, I'm singling out the Office of Readings because it is such a storehouse of wisdom accumulated by the church through the centuries. At the heart of each day's readings are two passages, each about a page to a page-and-a-half in length (although some are longer). One of the readings is from the Bible while the other is usually from one of the early fathers of the church or from the saint whose feast is being celebrated that day.

One usually does not read all the readings contained in the book of the Office of Readings each year because of the way saints' feasts fall. For example, today (Sept. 17) is the feast of St. Robert Bellarmine. It is also Friday of the 24th

Week in Ordinary Time. Next year, though, those won't fall on the same day. In the Office of Readings for today, the biblical reading is from the prophet Ezekiel while the second reading for Friday of the 24th Week in Ordinary Time is from a sermon by St. Augustine. However, there is also a separate second reading for the feast of St. Robert Bellarmine. It's from a treatise "On the Ascent of the Mind to God," by St. Robert Bellarmine. You could read both or just one or the other.

In all, the Office of Readings includes passages from 37 of the 46 books of the Old Testament and 24 of the 27 books in the New Testament (all except the Second Letter to Timothy, the Letter to Philemon, and the Letter of James). For the non-biblical readings, it includes writings from 170 different authors.

St. Augustine's writings are used most frequently—82 times. Next in frequency are readings from the Second Vatican Council (28), followed closely by those from St. Ambrose and St. Leo the Great (both 26) and St. John Chrysostom (20). Others whose writings are used frequently are St. Bernard, Cyprian, Gregory of Nyssa, Gregory the Great, Ignatius of Antioch and Irenaeus.

BESIDES THE READINGS, the Office of Readings includes an opening hymn and three psalms before the readings, short responses after each reading, and a final prayer. These, of course, would be optional if you are interested just in the readings in order to increase your knowledge of the Bible and of the writings of fathers of the church and saints. However, since the objective of learning more about your faith is to become closer to God, and since the Office of Readings is part of the official liturgy of the church, it makes sense to pray these other parts, too. It takes only about 10 minutes a day, although you could spend more time meditating on the readings.

The Office of Readings can be purchased in any Catholic bookstore.

THE GOOD STEWARD

Pastoral focuses on church's long-range needs

by Dan Conway

When the bishops of the United States first decided to write a pastoral letter on stewardship, they were under considerable pressure to use this opportunity to address the church's growing financial problems.

According to Seattle Archbishop Thomas J. Murphy, who chaired the bishops' Ad Hoc Committee on Stewardship, "It was becoming increasingly obvious (to us) that the church is experiencing a crisis in its ability to generate the resources needed to be effective in its mission."

In light of this serious need, the question the bishops wanted to address when they wrote their pastoral letter was, "How do we develop among ourselves, our priests and our people a spirituality

of giving based on the biblical concept of stewardship?"

As is customary in the drafting of a pastoral letter, the bishops consulted a large number of people who have knowledge, experience and insights into the church's needs in this area. During this consultation process, there were those who thought that the bishops should focus on the immediate, pressing need to develop additional resources. In Archbishop Murphy's words, many people argued that the pastoral letter should "analyze Catholic giving patterns, offer an overview of Scripture and tradition on the need for stewardship, and present concrete suggestions to achieve the goal of generating much-needed funding."

But Archbishop Murphy notes that there were many others who described the challenge as more fundamental—and much longer-range. They argued that the church needs to begin a comprehensive educational process that can call the Catholic community to a new understanding of stewardship. Those who hold this longer-range view believe that, in

time, this radically new approach to funding the ministries of the church will transform current habits of giving. They believe that this will result in significant new resources to meet the growing needs of our church and our society.

After careful consideration, the bishops' Ad Hoc Committee on Stewardship decided to take the "more radical approach." In spite of the strong pressure they felt to address immediate financial needs, the bishops decided to avoid the temptation to try a quick fix. Instead, they chose to focus the letter on more fundamental issues. As Archbishop Murphy notes, this approach goes well beyond the need for better fund raising and fiscal accountability (as important as these are). This approach also involves "reflecting on stewardship as an essential element of the Christian life which calls each of us to conversion of heart and to the development of new lifestyles as disciples of Jesus."

Of course, the risk that the bishops are taking is that the church's immediate

financial needs will somehow get lost in the discussion. It is certainly important to challenge the Catholic community to develop a "spirituality of giving." But we still have to respond to the church's growing financial and human resource needs, including declining parish membership and school enrollments, the shortage of clergy, rising operating costs and the growing need to address deferred maintenance and capital improvement needs.

The bishops are aware of the need to be practical. Although they chose to focus the letter on spirituality of stewardship, their plan is to follow this pastoral letter with a series of publications, workshops and other resources that will provide practical insights into the principles discussed in the letter. According to Archbishop Murphy, the radical approach the bishops have chosen will make a long-term difference. It speaks not only to "what we do" (Catholic giving habits), but also to "who we are" as disciples of Jesus trying to live Christian lives in a pluralistic, consumer-oriented culture.

EVERYDAY FAITH

I just can't force myself to steal a motel towel

by Lou Jacquet

I've got my faults. I'm no angel. Like everyone else, I have done things in the course of my life that I am not proud of. But I know this about myself: I am as constitutionally incapable of stealing a motel towel as I am of hitting a Nolan Ryan fastball.

How do people do it? Steal a motel towel, I mean. I can understand how they can't touch a Nolan Ryan fastball.

Somewhere in my childhood, my parents and/or teachers must have branded into me the wrongness of stealing with such searing force that I am now, morally repelled—almost physically sickened—by the idea of walking off with property that does not belong to me. OK, maybe it's an idiosyncrasy.

Yet somehow, if I am to be believe the

statistics, millions of Americans grow up with no conscience about taking what is not theirs. "Socially acceptable" stealing has become epidemic in our society.

I suppose that sociologists could come up with reasons why one person feels ill at the thought of taking a motel towel, while another can make a living fencing stolen items and never break into a sweat, morally speaking. In their favor, I would have to say that those who lead a life of more serious crime do lead a more colorful life than yours truly, but then I get to go home at the end of the workday while they will be breaking big rocks into little ones for several decades to come.

Motel's to be fair, people who steal towels from Motel's are not, in my experience, likely to be the same folks who spend the summer planning a bank heist. It's your Aunt Carla and Uncle Fred with the house trailer, or perhaps Cousin Johnny with the four kids, who just taking taking motel property with the rationalization that "everyone does it, so it's really not stealing."

It really is stealing, of course, just as it "really" is stealing when you walk home with a pen from the office in your pocket that you don't think the corporation will miss. This kind of crime has become so widespread in our society that it costs Americans who use motel's, for example, millions of dollars per year in higher room costs. You didn't think the folks who own the motel's were going to absorb the costs of Cousin Johnny's inability to make correct moral judgments, did you?

Teachers I have interviewed who have been in the classroom for over 20 years tell me that it gets more difficult each year to teach moral decision-making to youngsters. I am sorry to hear that, if it is true, but at least part of the blame must go to the parents who provide the example of swiping towels from motel's and similar "victimless" crimes.

Today, stealing motel towels, tomorrow, deceiving employers and colleagues, in the future, justifying dangerously anti-social behavior with slippery moral arguments.

Better put that motel towel back on the rack, Mom and Dad. The kids might learn a lesson you hadn't intended.

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Point of View

Prejudice creeps into everyday life

by Shirley Vogler Meister

Early one Sunday morning, I awoke, sick. To distract myself from my misery, I flipped on a TV program already in progress. The incisive script—which the credits attributed to playwright William McGivern—featured deft dialogue between an American black, several Irish Catholics, and two activist-terrorist Irish Protestants in an Irish pub. The American mediated an explosive confrontation based on prejudice.

Some of what he said:
 "You believe in the same God, but all you can see are the differences"; and
 "Every time you kill, you crucify Jesus again and again and again"; and
 "Under all the hatred, you see a pain and fear like my own"; and
 "It's not that you can't love. You won't love"; and
 "Find God in the hearts of your bitterest enemies, or you won't find God at all."

When it was suggested that those who hate must let go of their arrogance and pride, one character asks, "Do you think it's that easy?" And the mediator—who ultimately sacrifices his life to save the others—responds: "No, it's that hard."

Because I didn't catch the beginning of the film, I don't know McGivern's title for the drama. The program, however, was Insight, a Paulist Production. Many of the excellent films produced by the Paulist Fathers through the years are available in videotapes. (For information, write 17575 Pacific Coast Highway, Pacific Palisades, CA 90270.)

In a strange way, watching that film made me feel better. It not only got me on my feet to write this column, but it had me pondering how prejudice creeps into so many areas of everyday life.

Prejudice doesn't always rear its venge-

mous head in dangerous situations such as that in the film. There are more subtle ways. Some I know about are:

➤ A man approaches the check-out at a discount store and stands in a long line rather than be helped by a cashier of different ethnic background, whose line is short.

➤ Committees for an organization are formed. Men purposely recruit more men for their groups and women ask more women—regardless of specific talents needed for the work at hand.

➤ In a Christian high school, racial slurs punctuate teen—and faculty—conversations in the cafeteria.

➤ At a church festival, a young boy asks some adults if he can help. One answers in a condescending manner, "No, you're only a kid." (Discrimination occurs more often at the other end of the age spectrum, however.)

➤ A woman refuses to shake the hand of a man next to her during the Sign of Peace at Mass, because she suspects he might carry HIV/AIDS.

➤ Hostesses are chosen for a social event, and, despite her volunteering for the job, an amiable wheelchair woman is purposely overlooked.

➤ A family attends a church social function regularly without ever inviting lonely neighbors to participate because they're of a different faith.

All of these are prejudicial incidents. Instead of accepting that all persons have individual worth, we too often tend to see them as different. That's when unwarranted fear or caution creeps in, preventing Christian kindness.

We need to take such situations seriously, even if they're not as dramatic as the one in the TV program. We can also try to find humor in a few of them.

One man, for instance, kept insisting that women are always indecisive, notably in traffic when they don't act quickly enough for him, such as when first in line at a traffic signal. He never faulted men the same way. One day, he leaned heavily on his horn behind a car

that didn't race forward when the light turned green; and he shouted out his open window as he whizzed by: "D... woman driver!" His face turned red, however, when he saw a long-haired man in a clerical collar at the wheel of the offending car.

If only other lessons about pre-conceived discriminations could be learned as easily. Unfortunately, such lessons are usually only learned when perpetrators of prejudice later find the tables have turned on themselves, that they are being slighted for unfair reasons.

Regrets are harder to deal with than seeing God's light in everyone in the first place.

'Catholic' words or jargon of the '90s

by Margaret Nelson

The Archdiocesan Strategic Plan has been promulgated. (That means it was "a little more than announced.") When that word came to print, the sound of the faithful flipping their dictionaries could be heard throughout central and southern Indiana.

Some pretty sharp readers have brought to the attention of the editorial staff of *The Criterion* that they don't understand all of this '90s church jargon. And those thousands of Catholics who don't go to meetings will probably agree. (Some even whisper when they confess that they don't go to any such gatherings.)

It's possible for a reporter to pass into the twilight-meeting zone without realizing it. There is no sign that says, "Overly-complicated words ahead."

One of the most important leadership things that has happened to the local church in the past few years has been the preparation of that Archdiocesan Strategic Plan. (It takes four chapters to explain that.)

The planning really makes sense, partly because the "people in the pew" were asked for input (their two cents worth). But the leaders still stuck in a lot of words like *inservice* (training), *proactive* (not waiting to react), *collaborative* (working together) and *recruitment* (find and hire, or find and enroll in school).

Even the computer thesaurus says "word not found" for some of those.

In last Sunday's *Indianapolis Star*, James Kilpatrick devoted most of his column to a critique of the OCE (Office of Catholic Education). He said that it dates back to 1933 in Webster's Dictionary and has recently been born again. He cites the *American Heritage Dictionary*. "To act proactively is to act in advance to deal with an expected difficulty."

For people who haven't considered such terms, OCE (Office of Catholic Education) uses "interparochial" to talk about the high schools that are run by the archdiocese and "formation" to mean spiritual training.

Now that the strategic plan is ready, the Archdiocesan Pastoral Council (it's like a parish council, but with folks from all over the archdiocese) will now start to serve as a "consultative body" during the "implementation phase." (That last part means that these people will offer advice while all those planned things are being done.)

Then they'll have "quarterly evaluations" of the plan (check every three months to find out if it is getting done). This is not even to mention such things as the "four pillars of quality programming" of OCE.

By the way, when the same OCE staff has meetings (in-services) to welcome new teachers and principals, it gives them a whole page of the acronyms (words made out of first letters of even more elaborate words) that they must begin to deal with.

When people with church connections mention development or stewardship these days, it usually means they're talking about money. (They can't really be blamed. If Catholics would give what they know they should give, all of their gifts like real Christians—these people could let "steward" go on meaning caretaker.)

Archbishop Buechlein seems to be going the other way. When he spoke to the couples who had been married 50 years or more at the Golden Wedding Anniversary Mass last month, he said such phrases as "the stuff of everyday life." In Catholic meeting-speak that locution could connote "the inherent substance of prosaic existence."

He also said, "It's OK." That could be convoluted to mean "the matter is sanctioned"—or in his case, maybe even "it's non-excommunicable."

To the Editor

Inclusive language in the liturgy

I was rather surprised to read Alice Dailey's column in the Aug. 6 *Criterion* criticizing the use of inclusive language in the liturgy. She asked, "Whatever happened to humility?" and called for "a halt to all of this silliness."

Surely she realizes that English is a living language, and that words change their meanings over years and centuries of usage. Even though some may wish it were not so, the word "man" simply does not have the same inclusive meaning that it had several generations ago—at least not in the United States.

The bishops of our country are not victims of the "disgruntled" in this matter. For quite some time, they have been committed to the gradual revision of our liturgical language to make it more inclusive. In November of 1990, they approved criteria for the evaluation of inclusive language translations of scriptural texts proposed for liturgical use. These criteria have been applied to the proposed revision of the lectionary for Mass, and similar ones are being used in the revision of the prayers of the sacramentary.

For some, such changes are difficult to accept. For others, they are long overdue. Some of them will seem awkward at first, and there will never be unanimous agreement on exactly how they should be done. But the principle of inclusiveness in the liturgy is much more than a matter of being "politically correct." Jesus excluded no one from his invitation to the banquet

of the kingdom. In the various words, symbols and ministries of the liturgy, we must attempt to do the same.

Charles Gardner
 Director, Office of Worship

Indianapolis

Demanding but exciting journey

I feel I must reply to the letter from Frances Leone in the Aug. 27th issue. As the mother of three sons, she said that a mother has a limited amount of energy and many can't take care of a large family. As the mother of a mid-size family, seven, I agree that she is right. But when there is more to do, we find that we need the Lord's help—and he does it wonderfully.

It is so faith building to see the power of God working, filling in the holes where you couldn't do the whole job. It does bring one to pray much more.

The children learn valuable lessons. In helping take care of the younger children, they grow to be more loving and responsible people. In having to help around the house and pack their own lunches, sew on their scout badges, they learn to be independent and mature.

Six of our children have graduated from college, earning scholarships, and working their way through. Three have master's degrees, one went to law school and passed the New York Bar. The youngest is still in college.

Looking back over the last 38 years,

being the mother of seven has been a demanding but exciting and faith building journey. I would highly recommend it to the young couples of today.

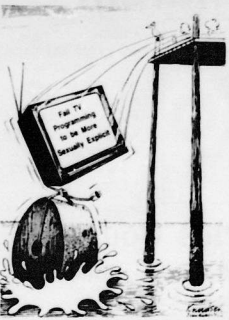
Margot Cain

Grammar

A standard to try to live up to

I would like to comment on the letter from Frances Leone that appeared in the Aug. 27th *Criterion*. The letter made good points in regard to the need for responsible parenting, but there were points that I take exception to.

I do not consider Archbishop Buechlein's views to be either naive or unrealistic or regressive. I do, however, consider them to be an ideal or a standard that we should attempt to live



The *Criterion* welcomes letters from its readers. Its policy is that letters will be free to express their opinions on a wide range of issues as long as these opinions are relevant, well-expressed, temperate in tone, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will retain demands that letters be published. The editor may also edit letters for length, grammar and style. Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46205.

up to. Just because the standard is difficult is no reason to reject it or to lower it. To the best of my knowledge, only Jesus Christ and his Blessed Mother were without sin, but that does not mean that we should stop trying to emulate their example, or that our church should stop teaching the standard.

Having three children of our own (two still with us, one with God), I certainly agree that children are an awesome responsibility requiring many sacrifices—financial, emotional and physical. I do not, however, consider my children to be a "burden" or a "drain." They do require a great deal of energy but I also find them to be emotionally and mentally stimulating, giving as much or more than they receive.

I do agree with the writer that it is irresponsible for parents to have more children than they can raise in a responsible manner. I also think that these are extremely difficult decisions and we can only pray that we have made the right ones. I also think that if someone has made a decision in good conscience that seems to contradict the teachings of the church, this decision should be between him or her and God, who ultimately is the only one who can judge any of us.

Martin Kico

Indianapolis

CORNUCOPIA

Kids ain't politically correct

by Cynthia Delves

Ryan is three-and-a-half and he aspires to be either a garbage man or a fire fighter. At present, garbage man is the occupation of choice, and Ryan likes to draw pictures of the garbage he intends to collect.

Sally, age four, wants only to stay home and be a mommy when she grows up. Never mind that she's already enrolled in the class of 2011 at Smith College and can lip her alphabet in French. Trendy ambitions are not for her.

Try as we may to make them politically correct, kids just ain't. While we're busy instilling values and teaching morality and



hoping children will espouse our cultural sensibilities and social aspirations, they're busy coming to their own conclusions.

Convincing as we grownups think we are, too much talking to kids simply ruins our attempts to proselytize. Ask the parent of any teenager. This is because kids come equipped with intuition sponges which absorb more of what we are than what we say.

The young pick up on our subtle struggles for control at home or at work, those complaints to friends over the phone, or the dinner-time tensions thicker than gravy. The success or failure of adult behavior is not lost on them.

Kids also start out neutral. That is, every person, situation or object they encounter for the first time is OK with them. They are the original "innocent until proven guilty" people.

Kids make no judgments about another

person being black or white, handsome or ugly, fat, bald, handicapped or whatever. That is, until some grownup thoughtfully points out how they should perceive these differences.

Kids are naturally honest. Ryan's garbage drawings look like failed Rorschach tests. "I used to scribble," he says. "And he still does," whispers Kelly in her big-sister voice. Unlike most grownups, kids say what they mean, and they say what they think the minute they think it. Remember the kids who first noticed the emperor's new clothes? Adults, on the other hand, tend to be scandalized and embarrassed by (uh) naked truth.

Only after they observe adults playing little mind tricks and making emotional deals do kids apply such techniques to their own behavior. The toddler who batters every bite of supper spinach for dessert or soda pop has mastered his parents' games.

While it's true that grownups must admit truth out of kindness now and then, or persuade gently rather than by confrontation as children tend to do, there are lessons to be learned in the innocent behavior of the very young.

After all, it was Jesus who said that the kingdom of God belongs to such as these. And he wasn't P.C., either.

vips...



Thomas and Mary Frances (Wirth) Griffin recently celebrated their 50th Wedding Anniversary with a Mass and reception at St. Philip Neri Church, Indianapolis. They were married Sept. 4, 1943 in St. Mary Church, San Antonio, Tex. They are the parents of nine children, including: Kathy Gries, Marilyn, Sharon Britton, Ann Brown, Barbara Hvidston, Mike, John, Gerry and Kevin. They also have 22 grandchildren.

Mercy Sister, Dr. Carmel McEnroy, professor of systematic theology at St. Meinrad School of Theology, has been awarded a \$2,500 grant from the Abigail Quigley McCarthy Center for Women at the College of St. Catherine in St. Paul, Minn. The Abigail Associates Grant is the only national research grant focused on women of the Catholic tradition. Dr. McEnroy will use the money to conduct research on her forthcoming book, "Guests in Their Own House: The Women of Vatican II."

Father Kenneth Taylor, pastor of Holy Trinity Parish in Indianapolis, will appear in the second part of a series on the Ku Klux Klan to be aired by "Faces of Faith" at 6:30 a.m. on Saturdays, Oct. 2 and 9 on Channel 6 WRTV. Father Taylor will take part in a panel discussion following an earlier interview with

BUSY STITCHERS—Betty Bauer (left) and Verena Haas work on one of the quilts which will be available at the annual Picnic and Turkey Shoot at St. Michael Parish, Bradford on Sunday, Sept. 26. Chicken and homemade dumplings will be served from 11 a.m. to 3 p.m., and the turkey shoot will be held from 11 a.m. until 5:30 p.m. Other entertainments at the event include games, bingo and raffles.

former KKK Imperial Wizard, Rev. Johnny Lee Clary.

Nationally known poet Yusef Komunyakaa will speak at a Marian College student convocation at 12 noon on Thursday, Oct. 7 in Marian Hall Auditorium, 3200 Cold Spring Road. He will also speak at 2:30 p.m. on Friday, Oct. 8 in Marian College Library Auditorium as part of the Indiana Humanities Council's literary festival, "Wordstruck."

check-it-out...

The Indianapolis Chapter of Pastoral Musicians begins its season with a concert by Holy Angels Gospel Choir on Friday, Sept. 24 at St. Monica Church. Future programs include "Care and Feeding of the Human Voice Part II" on Friday, Nov. 12 at St. Jude Parish; "Time Don't Run Away" seminar on Jan. 29, 1994 at St. Luke Parish, Indianapolis; "An Evening with Michael Joncas" in March, 1994 at St. Christopher Parish, Indianapolis; and BYOG (Bring Your Own Group) on April 29, 1994 at St. Lawrence Parish, Indianapolis. For more information call Paula and Mike Slinger at 317-895-8914 or Teresa Eckrich at 317-356-1868.

The Adult Catechetical Team of Christ the King Parish, 1827 E. Kessler Blvd. will sponsor Providence Sister Mary Catherine Kessie as she presents, "Reflections on the Life of Jesus and Our Daily Lives." The program begins at 9:15 a.m. with a break for continental breakfast at 10:45 a.m. The second segment will be given from 11:15 a.m. to 1 p.m. Everyone is invited to come for all or part of the program.

A five-part series on Strengthening Step-Families will be presented by Marilyn Hess, associate director of the archdiocesan Family Life Office, at Christ the King Parish. The sessions will be held from 7 to 9:30 p.m. on Tuesdays, Oct. 5 through Nov. 2 in the parish resource center, 5858 N. Crittenden Ave. Enrollment is limited and there is a \$15 per couple fee. Registration continues until Sept. 27 by calling 317-255-7415 during school hours. Free babysitting can be arranged at that time.

The Couple to Couple League has published "The Pill: How Does It Work? Is it Safe?", a pamphlet on the health risks of the birth control pill. Copies of the brochure are available for 35 cents each plus a self-addressed stamped envelope from: CCL, P.O. Box 111184, Cincinnati, OH 45211 or by calling David and Stephanie Luke at 317-846-4704. The Couple to Couple League is an international volunteer organization which teaches Natural Family Planning.

The First Annual CYO Golf Outing and Dinner is scheduled for Thursday, Sept. 23 at the Links Golf Club in New Palestine. Proceeds will be used to fund CYO activities, summer camping and educational programs. For more information call 317-632-9311.

A Discernment Retreat for single Catholic men and women between 18 and 40 who are interested in priesthood or religious life will be held on the weekend of Oct. 29-31 at Mount St. Joseph in Maple Mount, Ky. Topics include "The Inner Sanctuary: Encountering the Mystery of God," "Vows, Promises and Commitments: A Choice for Happiness," "Celibacy: The Untold Story," and "Against All Odds." For more details contact: Father Kevin Karl, SS, Joseph and Paul Church, 609 E. Fourth St., Owensboro, Ky. 42303, 502-683-5641.



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Still room for more U.S. seminarians in Rome

by Cindy Wooden
Catholic News Service

VATICAN CITY—Low, but holding steady or slightly increasing say the Vatican statistics on U.S. seminarians.

The same picture is in the forecast for the North American College, a U.S. seminary built on a hill overlooking St. Peter's Square.

Unpacking trunks, overcoming jet lag, visiting Assisi and beginning Italian lessons were on the agenda as back-to-school time came for the college's incoming class of 37 men.

As at many colleges, the new students started the term with orientation Sept. 1.

The other 88 seminarians enrolled at North American College are scheduled to arrive by Sept. 22. Their classes at the pontifical universities start in early October.

The Vatican's 1991 Statistical Yearbook published this summer, said the number of U.S. diocesan seminarians enrolled in philosophy and theology programs grew from 3,676 to 3,777 during 1991.

The increase of 101 seminarians, who are in the last six to eight years of their preparation for the priesthood, wasn't sounded as an all-clear signal, but it was welcomed after a decade of declining numbers.

At the North American College, where all of the students have finished their philosophy studies before enrolling, the increase is not evident yet, but it is expected.

"I think we have bottomed out," said Msgr. Edwin F. O'Brien, college rector. "The fact that we are holding steady is a hopeful sign."

The college had 127 students at the beginning of last year as opposed to this year's expected 125, an all-time low.

Part of the reason for this year's dip is that a big class left last year. North American College gave back to the United States 28

new priests last spring. Six seminarians left to spend a year doing required pastoral work prior to ordination.

The students themselves are the greatest sign of hope, Msgr. O'Brien said.

Changes in seminary education resulting from a study of U.S. seminarians in the late 1980s are now showing positive results in the North American College student body, he said.

The U.S. seminarians where the students are doing their philosophy and pre-theology studies are doing a better job of screening and educating the students, the monsignor said.

The average age of a seminarian at North American College is now 27, he said, and the students' abilities and vocations have been challenged and tested.

Since Msgr. O'Brien took over as rector in 1990, he said he has noticed "a greater respect for the traditions of the church" among those enrolled.

"They are open to new ideas, but are not so ready to cast off the old," he said, and they place a great emphasis on their spiritual lives.

"This generation has seen a lot of confusion," he said. It's not like the seminarians are fighting for a pre-Vatican II church, because they have had no experience of that, he said. But they do know that "a lot of what is pedaled as religion" isn't the real thing.

"They want the solid stuff," he said.

Two worrisome statistics reported by the Vatican in its annual report are the number of seminarians per 100,000 Catholics and the number of seminarians per 100 priests.

Europe, which is seen as having a vocations crisis every bit as severe as in the United States, shows a rate of 10 seminarians per 100,000 Catholics. In North America, the figure is just over nine, while in Africa it's almost 16.

The statistic is one indication of how well

Catholic communities are calling forth their future leaders.

Of even more concern to Msgr. O'Brien is the statistic on seminarians in relation to the number of priests.

Low numbers cause worry not just because they show that a local church will have trouble replacing priests who die or retire, but because it hints at the fact that priests are not encouraging young men to consider a vocation to the priesthood.

The Vatican statistics for the year ending Dec. 31, 1991, reported 9,49 seminarians in philosophy and theology studies for every 100 priests present in North America. The figure is 13.36 in Europe, 44.6 in South America and 70.54 in Africa.

Twenty years ago, Vatican statistics showed 18.8 seminarians per 100 priests in North America, 11.6 in Europe, 18.6 in South America and 69.4 in Africa.

The figures show that in North America

"priests don't push the product," Msgr. O'Brien said.

Often priests in the United States are unhappy with the tasks that take up most of their time, and so don't see their life as something others would be attracted to, he said.

But the rector said that from his experience with seminarians, he knows they don't shy away from the whole range of challenges. He said they're even anxious to try their hands at running schools and raising money to keep youth programs going.

For too many priests, he said, "their priority is not to replace themselves. They are too into their own projects."

"They don't realize that with just a word they can make a difference," he said. "They have to focus on finding vocations in their parishes."

Meanwhile, the quiet green campus on the Janiculum Hill has room for more students.



NOAH'S ARK—Forty-three children, pre-school through sixth grade, gather in front of the historic church during the first vacation Bible school for St. Boniface, Fulda. The theme for the end-of-summer religious education was "Noah's Ark." Faith Schaefer is director of religious education.

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Church officials applaud Israel-PLO agreement

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II and other church officials welcomed a breakthrough through accord between Israel and the Palestine Liberation Organization as the first step toward lasting peace in the region.

The pope asked those who remain "doubtful" about the historic agreement to give peace a chance to take root.

"It is the beginning of a difficult path, along which there will certainly be problems. This is the price of peace between peoples and also the price of peace among hearts," the pope said at an Angelus blessing Sept. 12 at his summer villa south of Rome.

On Sept. 9, Israel and the PLO agreed to end decades of hostility and recognize each other, paving the way for limited Palestinian self-rule in the Israeli-occupied Gaza Strip and the West Bank.

"We thank the Lord for having inspired courageous leaders to overcome mistrust,

fear and serious objective problems, and to begin—finally—a concrete and constructive process for the good of their peoples and the region," the pope said.

Vatican spokesman Joaquin Navarro-Valls called the signing of the accord Sept. 13 a "courageous and necessary act."

The Holy See is aware of the present and future difficulties. But it is also convinced that this signing is the opening that will allow progress on the road to the desired goal of peace," he said.

Archbishop John R. Roach, chairman of the U.S. bishops' International Policy Committee, said the bishops "applaud the courage, the imagination and the spirit of compromise that has been shown in negotiating this major advance toward peace on the Holy Land."

"We look forward to further steps to build on this progress and to insure greater peace and justice in the region, extending autonomy to all Palestinians of the West Bank, to a final agreement with commitment to Israel's survival and security and a true

homeland for Palestinians," Archbishop Roach said.

Latin-rite Patriarch Michel Sabbah of Jerusalem said the new agreement represents the birth of "a new era and a new hope" in a land torn by conflict. For peace to take hold, leaders on both sides must now educate their people away from violence toward a "total conversion of hearts," he said in an interview Sept. 10.

The patriarch said he was convinced that despite some opposition by groups of Israelis and Palestinians, the agreement would ultimately be accepted.

While the agreement does not touch upon the thorny question of Jerusalem, the patriarch said. "We have to be patient. Not everything could be solved together." But he predicted that given the current climate of good will, even the issue of Jerusalem will be resolved.

In a Sept. 10 commentary, Vatican Radio said. "The miracle continues."

"The enemies of yesterday, Israelis and Palestinians, are making a fundamental gesture together, causing to believe that their own life postulates the elimination of the other, accepting that the other exists and recognizing the reasons for it," said the editorial by the radio's director, Jesuit Father Pasquale Bergoglio.

It noted that there are still many obstacles to a complete Middle East settlement, but suggested that peace will be "contagious." Already people can see that peace brings with it new human, economic and political advantages for the region, the commentary said.

The Vatican newspaper, *L'Osservatore Romano*, said the PLO-Israeli agreement was "a great step toward a road that should lead toward peace."

"This ray of hope carries with it enough strength and fascination to signal the beginning of a new epoch—and not only for the tormented reality of the Middle East," said a commentary by one of the newspaper's editors, Angelo Scola.

The commentary cautioned that a "long and difficult" process of negotiation still lies ahead, but said this first concrete achievement was an "exceptional" event.

Other Vatican sources unanimously described the PLO-Israeli mutual recognition agreement as a crucial and positive step. They said that by improving overall peace prospects, it could also favor the work of the Vatican-Israeli commission that is studying bilateral problems with a view toward diplomatic relations.

"Any accord that facilitates peace facilitates these other agreements," said one Vatican official, who asked not to be named.

Another Vatican source emphasized that the Holy See "wants the negotiations to continue in order to resolve all the existing problems. This is an important point."

A Vatican diplomat echoed that view:

"This accord is an interesting, useful and positive step forward. There is no doubt about that. But other steps must still be taken—even if this represents a very important breaking of the ice."

He noted, for example, that the entire question of Jerusalem has been left to later negotiations. Israel's control over the entire city has never been accepted by Palestinians. The religious aspects of the status of Jerusalem have been a main Vatican concern over the years.

Israel's liaison to the Vatican at the Israeli Embassy in Rome, Miriam Ziv, said she hoped the PLO-Israeli accord would indirectly help accelerate the work of the Vatican-Israeli commission, of which she is a member.

"The talks with the Vatican have never had anything to do with the Palestinian issue or with other issues of the Middle East. They were strictly bilateral issues we were negotiating," she said Sept. 10.

"But of course the improved atmosphere could very much improve the (Vatican-Israeli) talks," she said. She noted that whenever Israel has brought up prospects for diplomatic relations, the Vatican has cited the continuing problems of the Middle East, including the situation of the Palestinians.

"At least now some of the problems are resolved," she said.

Ziv said the commission's sub-group of experts was expected to meet soon in Jerusalem to try to nail down a fundamental agreement in principle on church rights, which would be used as the basis for more specific negotiations.

Vatican spokesman Navarro-Valls, commenting on Israeli-Israeli talks Sept. 13, said the negotiations were "moving ahead" in regular meetings.

The talks are mainly geared toward solving problems related to the status of the church, its institutions and its properties in Israel and Israeli-administered territories, he said.

"We all hope that some day it can be announced that the problems have been overcome and therefore diplomatic relations can be established," he said.



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Pope visits three Baltic countries

(continued from page 1)

A peaceful change requires unselfish economic aid from the West and peaceful relations with Russia, the pope said.

Russia, the biggest and most powerful nation emerging from the ex-Soviet Union, is involved in a series of political and economic disputes with the tiny Baltic countries.

"We want to enter into a period of respect toward each other, the big toward the small. All must be respected," Pope John Paul said, speaking at the end of the Sept. 10 afternoon Mass in Tallinn.

Earlier, the pope warned Baltic leaders to be prudent in their acceptance of capitalism and democracy. Despite their strong points, the two systems are filled with defects which have caused moral, political and social havoc, he said.

In Riga, he urged academics to turn their "scholarly curiosity" to Catholic social thought as the criteria for judging capitalism. "Catholic social doctrine is not a surrogate for capitalism," he said Sept. 9.

"Marxism's kernel of truth" was its insights into the defects of the capitalist system, he added.

But he said the purpose of church thought "is not to draw up a system but to indicate the impossible limits of economics and politics."

The church is not critical of the "market economy" in itself, but "has always distanced itself from capitalist ideology, holding it responsible for grave social injustices," Pope John Paul said.

Capitalism as a strong juridical framework, which places it at the service of human freedom," he said.

A similar papal criticism of democracy was preached to Lithuanian academics on Sept. 5.

The pope criticized "unsound democracies" which become "a system of rules insufficiently rooted in those values which are undeniable."

He cited democracies which "do not adequately protect unborn human life."

In traditionally Lutheran Latvia and Estonia, the pope stressed ecumenism.

Lithuania is the only heavily Catholic republic of the ex-Soviet Union.

The shared experience of the cross has contributed decisively to reinforcing the shared pursuit of values," he said Sept. 8 in a Lutheran church in Riga.

Catholics and Lutherans account for about 20 percent each of Latvia's 2.7-million population. The other main religion is Orthodoxy.

At an ecumenical service in Tallinn, the pope said humanity is "before a veritable crossroads of civilization" that can lead to decadence or progress.

This should stimulate Christian unity because "when sanctity and the word of the Lord triumphed over human shortcomings, the world has known moments of grace," he said. "Crises and moments of doubt arise instead, when Christian unfaithfulness undermined the integrity of the Gospel," he added.

There are 3,000 Catholics in Estonia. In Tallinn, the pope reiterated his defense of the legal rights of ethnic Russians living in the Baltics. Granting them citizenship is highly controversial.

Of Estonia's 1.6 million inhabitants, 600,000 are ethnic Russians. A key issue is whether proficiency in the Estonian language should be required for citizenship.

Faith Alive!

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How parishes get people like you to volunteer

by Leif Kehrauld

"Wanted! Sixth-grade religious education teacher for next year. Call the parish office if you would like to volunteer."

That's the first installment in a series of notices in the parish Sunday bulletin. The following Sunday you read:

"We must have a sixth-grade religious education teacher soon! If interested, please call the parish office."

The third installment in the series reads like this:

"Well, our sixth-graders will just have to go without religious education this year because nobody has volunteered to teach."

Finally, just before the program starts up in the fall, the bulletin carries a message something like this: "Please! Please! Will someone show a kind heart to our sixth-graders and teach them religious education?"

At the last minute, someone feels conscience-stricken and steps forward. Who do you suppose it is? The parent of a sixth-grader. But it came down to the wire, with virtually no time for training the new teacher.

"Here's your classroom, Mrs. Hughes."

And here are your books. The craft supplies are in the closet down the hall. Good luck. I'm sure most of the kids will behave. You'll do fine."

Never mind that Mrs. Hughes never taught religion before. In fact, she's never taught children before.

Most parish programs and services are volunteer driven. That's good, because it gives us the chance to be involved and take ownership in our faith community.

But the parish bulletin method of recruiting volunteers is not personal, nor very specific, and often sounds a bit desperate.

Aside from the fact that nobody wants to join what seems like a sinking ship, who do we really want to teach our sixth-graders, or take Communion to the sick, or serve on the parish finance committee?

If you've come forward to volunteer in your parish, chances are the process is more structured and helpful than the one I've described.

Recently my wife and I were asked to serve on our parish liturgy committee. I was impressed with their simple strategy.

First, we were approached by a friend, not a stranger. She affirmed our gifts and mentioned how we would contribute to the

community. She also answered all of our questions—about meetings, time commitments, and length of service. She verbally described the work and finally she encouraged us to talk it over for a week or so before giving a reply.

A parish community can show it really cares about the services it provides by using effective, personal methods to invite folks to volunteer. Most parishes have a sufficient variety of jobs to match almost anyone's talents.

If you don't want to serve as a catechist, you can be a liturgical minister or help out in the office, or facilitate a small faith group, or visit the aged and shut-ins, or offer your vision and ideas on a council or board, or help in other ways.

More and more parishes also take steps to ensure that the volunteer understands the mission and goals of the particular service, as well as his or her specific role, and which all necessary resources and materials to do the job.

Finally, these parishes offer training to their volunteers, taking into consideration the volunteers' background and expertise, and filling in the areas of weakness. For example, a child psychologist who agrees to work with the junior high group doesn't need an introduction to early adolescent development, but might need to learn some teaching tips and strategies.

Depending on a volunteer's knowledge and skills and the job's specific requirements, some training may be done

in groups while other training is offered individually.

What if you'd like to volunteer in your parish but nobody has asked you? Unfortunately, this is all too common. But you don't have to stay on the sidelines.

Start by writing down the things you're good at and/or the activities you'd like to get involved with. Then jot down the times you have available: weekday evenings, Saturday mornings, ever other Tuesday afternoon. With this information in hand, check out the various programs, services and ministries in your parish. See if you find something that fits.

Then contact the coordinator of the program and offer to help. Start with something small and short-term. If it turns out to be a place where you have something to offer, make a longer commitment.

Be sure to request all necessary materials and resources. Likewise, you should receive appropriate training. Just because you're a volunteer doesn't mean you shouldn't be shown how to do your job.

On the other hand, volunteering doesn't give license to work half-heartedly. If you've made a commitment, follow through with integrity.

While most parishes have pastors and many have additional paid ministers, we all know the parish would come to a halt without its volunteers.

(Leif Kehrauld is director of Family Life for the Archdiocese of Portland, Ore.)



PERSONAL INVITATION—A parish community can demonstrate that it cares about the services it provides by using effective, personal methods to invite people to volunteer for church ministries. (CNS photo by Gene Plaisted from The Crosiers)

Many are called, many are needed

by David Gibson

Let's construct a list of people who approach today's parish for needed support. Current documentation on the church suggests that the list includes:

Battered women; refugees; new immigrants; the unemployed; disabled persons; the divorced; pregnant teen-agers and their families; the aged; people with AIDS; other terminally ill individuals.

Of course, parishes also serve youth, single adults, parents and families; those pursuing religious education and spiritual growth; and people needing pastoral counseling.

The contemporary parish is a setting

where people may well receive training of some sort for:

>Evangelization by reaching out to inactive Catholics or to others.

>Assisting refugee families attempting to survive in our "foreign" land.

>Organizing a variety of support groups.

>Fostering gifts of the aged.

Much is asked of parish communities. Thus, many are called and many are needed.

No wonder Pope John Paul II told a group of U.S. bishops this year that "the vitality of a parish depends on merging the diverse vocations and gifts of its members into a unity."

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Lay ministry enriches volunteers

This Week's Question
How did you happen to become a trained lay minister?

"Twenty years ago I was a patient in a hospital. I was visited daily and brought Communion. . . I realized how much this meant to me spiritually and physically. Since God let me recover from a nearly fatal accident, I promised to try to help in this ministry when I was able. I discovered I receive far more from the patients than I give. They . . . reinforce my faith life with their courageous attitudes." (Jeanette Mader Hall, Indianapolis, Ind.)

"I was an organist from the time of grammar school on. . . When the Vatican II changes came . . . I realized what I was doing was a ministry. I continued learning through workshops, being involved on a diocesan liturgical commission, and eventually being part of the diocesan Office of Worship. In a sense, I've learned on the job!" (Carmen Vintella, San Leandro, Calif.)

"I was living in a community of college students at Louisiana State University who were . . . praying together and participating in the college's campus ministry program. Through that I decided I wanted . . . to do social justice work. But I had no training. The I decided to get a graduate degree in theology and went on from there, moving from youth ministry to being a chaplain at a prison to my current job as director of

ministry and deacon formation for the Yakima Diocese." (Robert Fontana, Yakima, Wash.)

"First I went through two lay ministry training programs put on by our diocese. We met one weekend every six weeks. It lasted three years. . . Then I completed the masters in community leadership program at Regis College in Denver. Halfway through that program I got my present job as a pastoral assistant for adult ministry at the parish here." (Betty Jo Leved, Yakima, Wash.)

"I got called to lay ministry through volunteerism. I did a lot of work with Engaged Encounter and St. Vincent de Paul. I was a eucharistic minister. . . During this time I was in retail management and got burned out. When there was a need for a youth minister in our parish, my wife (who is in education) and I approached the parish and were hired as a youth ministry team. We jumped into a national youth ministry certification program sponsored by the diocese." (Frank Murray, Yakima, Wash.)

Lend Us Your Voice

An upcoming edition asks: Do you have a favorite Gospel or portion of a Gospel? Why is it your favorite?

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



'You reap the benefits'

by Linda Allison-Levis

Judy Colgate was told there was no catechist to teach fourth grade.

"If I wanted my child to be taught, I would have to do the teaching," she explained. "My years of lay ministry began then."

That was at St. Mary Parish, a Catholic faith community in Kentucky with fewer than 300 families. And so Colgate began what would eventually become 20 years of lay ministry out of her own need: a class for one of her children.

But her ministry did not end with her children. At one point, she moved out of St. Mary Parish in Bullitt County, Ky., but returned when another need arose.

"This time, grandchildren brought me back," she said. "St. Mary's needed CCD teachers once again. I realized at that point that my catalyst for volunteer work is the fact that I have to share my faith with someone I may not be good at sharing with adults openly, but I'm comfortable with children."

Many times she thought about quitting because of the stress of her full-time job.

"But I realized I would be lost without sharing my faith with those kids," she said, adding that she is fortunate to have "the support of my husband and best friend, Bob."

Colgate said she makes the 30-mile drive

to St. Mary Parish several times a week to volunteer as a catechist, attend picnics and meetings, or help the youth group dig out a new volleyball court because "St. Mary's is my family."

In addition to teaching religious education classes for children, Colgate also serves as the co-chairperson for the parish Respect Life Committee.

"For years I supported the American Life League in a monetary way," she said. "I would read their newsletters and send my check. I soon felt that I was using this as an excuse not to get actively involved. Thus began our Respect Life Committee. We hold teenage sexuality workshops once a year and invite speakers to share their expertise on issues of chastity, adoption, abortion, and other pro-life issues. If just one person responds to our workshop or to 100 flyers asking parishioners to write to their senators concerning a life issue, that's the incentive to keep going."

Occasionally, she said, Respect Life Committee members hear criticism. "At those times, my backbone and co-chair, Linda Neal, takes what I consider a setback and turns it into a reason to work harder. She helps me remember that small accomplishments are not really small."

People often are reluctant to volunteer for lay ministry, Colgate said, because they feel they have nothing to offer.

"They don't realize that one or two



LAY LEADERSHIP—Parishes depend on people willing to give their time and talent and get involved in church activities, people who care about their faith community. (CNS photo by Gene Plaisted from The Crosiers)

extra people on a committee can make all the difference," she said. "You may feel you can't be a leader. Just becoming involved can give others the incentive to help a parish community grow and become full of life."

Her efforts paid off in July when St. Mary Parish was recognized for having the "Outstanding Respect Life Committee" in the Archdiocese of Louisville. The honor was evidence that a parish doesn't have to be large to achieve great things.

"You just need people willing to give their time and talent and get involved, people who care about their community," she said. "As a volunteer, you reap all the benefits. You feel good about yourself knowing you help make the world a little bit better."

(Linda Allison-Levis writes for "Faith Alive!" and is the author of "Keeping Up Your Spirits Therapy" and other books published by Abbey Press, located at St. Meinrad Seminary in southern Indiana.)

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TWENTY-FIFTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Sept. 19, 1993

Isaiah 55:6-9 — Philippians 1:20, 24-27 — Matthew 20:1-16

by Fr. O'Leen F. Campion

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

Actually the Book of Isaiah is a collection of three distinct works, composed over a considerable span of years. This weekend's selection is from the second of the three parts of the Book of Isaiah.

These three parts were the works of different authors, and each addressed its own peculiar historical situation. Common to all the authors was a great skill in conveying thought and feeling, and also a sense of the books was the intense purpose among all the authors of bringing God's people to conversion.

This summons to conversion was written in varying circumstances. In the first section, God's people still, at least theoretically, were in contact of their own national destiny. The prophet who wrote the first section continually warned that the worst of fortunes awaited the nation if its leaders proceeded to stray from God by sin and if they entangled the nation in unholy alliances with foreign powers. The prophet's warnings were well taken. The nation fell to the invading Assyrians.

In due course, the Promised Land became merely an insignificant province of the Babylonian Empire and a considerable segment of the population was kidnapped and taken to Babylon, the imperial capital located in what today is Iraq.

This weekend's reading is from the second section of Isaiah, which was present when another political and military upheaval in the area brought down the Babylonians. The new masters, the Persians, had no need of the Hebrew hostages, so the exiles in Babylon were set free.

Returning to their forebears' homeland, however, was more glorious than easy. After all, most of the hostages had been born in Babylon. The Exile had lasted that long. They were returning to a land they knew only in fantasy. Discouragement and fear were all around. This section of Isaiah encouraged these people, calling upon them to remain true to their God, to keep God's commandments, to convert themselves to piety and genuine religion.

St. Paul's Epistle to the Philippians is the second reading. Philippi was an important military outpost and commercial center in the Eastern Mediterranean world of the Roman Empire. As the case with many other important cities of the time in that region, Philippi was home to a community of Christians.

Life was never comfortable or serene for Paul, the intrepid Apostle to the Gentiles. In this section of the epistle, he writes as a

prisoner. Often he was arrested as he moved through the Empire preaching the Gospel. Generally, his lofty status as a Citizen of Rome was enough to cause officials swiftly to release him. But there were exceptions. In each case there was some peril for Paul. He was privileged before the law, but he was not above the law. And Christianity flew into the face of the law which established the Roman emperor as himself a god.

In this reading, Paul insists that nothing matters to him except Jesus. He says that he judges life only in the context of life in Christ. Earthly life was fleeting, ultimately unimportant. Spiritual life endured forever. As these words were written, Paul surely knew that above him was a dark cloud. To deny the emperor's divinity very easily could provoke a judicial sentence of death.

St. Matthew's Gospel brings us its familiar story of the landowner and the workers, some of whom worked all day, others only parts of a day, yet all received the same pay. This parable has sparked many arguments about wages and rights. Its purpose, however, is to stress the fact that the workers came, and that the landowner was lavish in his payment. People of all ages everywhere are the workers in this allegory. God is the generous landowner.

Reflection

For weeks, the church has invited us through the liturgical readings to come to God. Weeks ago, it celebrated Jesus as the Risen Lord who sent the Holy Spirit to us. Then, it began to instruct us that turning to God will not always be simple and automatic. In fact, it rarely will be anything less than demanding. We must convert ourselves and voluntarily turn to God.

The Liturgy of the Word begins with a reading from the ancient Book of Isaiah through which we are invited to give ourselves totally to God. It is an eloquent message. The church gives us this message now, as always, acting as Jesus in the world. God loves us with an eternal, unlimited love. He yearns for our happiness. He yearns for us to be in union with God.

Having heard the invitation, we realistically must consider what Christian commitment means. The Epistle to the Philippians reminds us that life without God is only death waiting to happen. Only life in God is rewarding and permanent.

In the Gospel, the church reminds us that no matter how late in life we embrace God's love, no matter how brief our earthly life may be, if we truly turn our hearts to God, then we will possess an abundant heavenly reward. Even to the most recent convert to the kingdom, God lavishly extends the greatest and richest of welcomes, life everlasting, joy beyond any human expectation or imaginings.

MY JOURNEY TO GOD

The Coming of Winter

The winter winds have chilled the warmth we knew and whirled our unmet dreams like crumbling leaves around the barren trees; a rendezvous of weathered bones and somber dance which weaves despair with sparks of hope that summon spring. Beyond the wailing wind is sanguine sound—the vigor-voice that wakes all slumbering—the reassuring call of power more profound. We acquiesce to freezing winds and test our mettle against the spectral storms ahead, for there are forces that we can't arrest and states of nature that we need not dread. Beyond the winds lie gentler joys and peace that sanctify our fate and death's caprice.

by Shirley Vogler Meister



(Shirley Vogler Meister is a member of Christ the King Parish in Indianapolis. The first five lines of this poem were used in the opening segment of a "CNN Special Reports" program called "A Place to Live, A Place to Die," which was broadcast on Sept. 10 and Sept. 12. The program dealt with two segments of society who find it difficult to obtain housing: the elderly and persons with AIDS. The poem originally appeared in *Epiphany-Magazine's* "When I Am an Old Woman I Shall Wear Purple.")

Daily Readings

Monday, Sept. 20
Andrew Kim Taegwon,
priest and martyr
Paul Chong Hasang and
companions, martyrs
Ezra 1:1-6
Psalms 126:1-6
Luke 8:16-18

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

Wednesday, Sept. 22
Seasonal weekday
Ezra 9:5-9

(Response) Tobit 13:2-4, 6-8
Luke 9:1-6

Thursday, Sept. 23
Seasonal weekday
Haggai 1:1-8
Psalms 149:1-6, 9
Luke 9:7-19

Friday, Sept. 24
Seasonal weekday
Haggai 1:15-2:9
Psalms 43:1-4
Luke 9:18-22

Saturday, Sept. 25
Blessed Virgin Mary
Zechariah 2:5-9, 14-15
(Response) Jeremiah 31:10-13
Luke 9:43-45

Pope reflects on Marian shrines

by Cindy Wooden
Catholic News Service

Renewed prayer and outreach at Marian shrines can help the church prepare to celebrate the 2,000th anniversary of Christ's birth, Pope John Paul II said.

Meditating, on Mary as a model of grace and faith open to doing God's will helps people rediscover "the awe, the adoration, the necessary sacrifice" preceding the great mystery of God becoming human and dwelling on earth, he said. "Historically, Mary was the dawn which preceded the rising of the Son of Justice, Christ our God."

His Aug. 15 reflections on the importance of Marian shrines were included in a 13-page papal letter marking the 700th anniversary of the Holy House of the Blessed Virgin in

Loreto, Italy. As the church prepares to celebrate the new millennium, the pope said, the world's great Marian shrines should not become "marginal and accessory places" in the life of the church, but places where the faithful go to ponder God's will for their lives and where even the casual visitor can be touched by God's grace.

"In responding to the new challenges of secularization, of Europe, it is necessary that the shrines be places of evangelization, true citadels of faith in the global sense the word had on the lips of Jesus when he said: 'Repent and believe in the Gospel.'"

Just as many monasteries served as "base camps in the faith journey" during the first evangelization of Europe, he said, Marian shrines can be the starting point for the new evangelization of the world.

SAINT OF THE WEEK

St. Robert Bellarmine was the outstanding theologian of his era

by John F. Fink

Robert Francis Romulus Bellarmine, whose feast the church celebrates today, Sept. 17, was the most important theologian in the church of the late 16th and early 17th centuries. When Pope Clement VIII made him a cardinal in 1599, he said he did so because "the church of God has not his equal in learning."

Bellarmino was born Oct. 4, 1542, in Tuscany, Italy, the nephew of Pope Marcellus II. He became a Jesuit in Rome at the age of 17, and immediately showed his scholarly promise; so his superiors sent him to the University of Louvain in Belgium for his studies. He was ordained in 1570 and appointed professor of theology at Louvain, the first Jesuit to teach there. Soon he was acknowledged as one of Europe's leading theologians as well as a powerful preacher against the errors of Protestantism.

From 1576 to 1588 Bellarmine occupied the "Chair of Controversial Theology" at the Roman College of the Jesuits. During this time he produced a masterpiece, a three-volume work called "De Controversiis," a defense of Catholic doctrine.

After holding some important posts in the Society of Jesus, Bellarmine was appointed papal theologian in 1597, a post he held for five years during which he was named a cardinal.

During this time Bellarmine produced the most popular and influential of all of his works, his "Little Catechism" in 1597 and his "Larger Catechism" in 1598. The "Little Catechism" was reissued about 400 times through the centuries and translated into 56 different languages. It was especially useful in the foreign missions.

In 1602, though, Bellarmine had a falling out with Pope Clement VIII. For years theologians had debated what seemed a contradiction in Catholic doctrine—that, on the one hand, man has free will and can accept or reject God's grace; but, on the other hand, God's grace must necessarily achieve

its end. The pope wanted to have this question settled, but Bellarmine urged delay to allow theologians to find a solution. Because of the disagreement, the pope removed Bellarmine from his position in Rome and named him Archbishop of Capua. (The seeming contradiction in doctrine has never been officially resolved.)

Clement died in 1605 and was succeeded by Pope Leo XI, who reigned for only 27 days. Then his successor, Pope Paul V, recalled Bellarmine to head the Vatican's Holy Office.

Bellarmino was involved in the dispute over relations between church and state. He opposed the divine-right-of-kings theory, incuring the wrath of the kings of England and France. He developed the theory of the indirect power of the pope in temporal matters. His writings on the limited powers of royal rulers had a considerable influence on Thomas Jefferson in the composition of the American Declaration of Independence.

As head of the Holy Office, it also became Bellarmine's disagreeable task to admonish his good friend Galileo Galilei to be more prudent in advocating the heliocentric theory of Copernicus because it seemed to contradict Scripture. However, Bellarmine was dead before Galileo was formally condemned in 1623.

In addition to his brilliance, Bellarmine was also noted for his sanctity. He was known for his charity to the poor and for his practices of mortification.

Robert Bellarmine died Sept. 17, 1621. The process for his beatification was introduced in 1627 but was delayed for centuries because it was felt that approval of his life and works would offend the rulers of the so-called Christian states of Europe. Finally Pope Pius XI declared him blessed in 1923. The same pope canonized him in 1930 and in 1931 proclaimed him a doctor of the church.

Entertainment

VIEWING WITH ARNOLD

'The Secret Garden' is hypnotically beautiful

by James W. Arnold

Age and gender are no barrier to "The Secret Garden," which is the most hypnotically beautiful movie of the summer. This is the latest version of Frances Hodgson Burnett's popular 1911 children's tale—recently even a stage musical—about a little orphan girl who goes to live in the vast funeral English country home of her dour widowed uncle and brings everything back to life.

Veteran film buffs may recall the well-received 1949 movie with Margaret O'Brien and Herbert Marshall. (It was in black-and-white, with the blooming garden scenes in color.) From 1975 to 1987, three other creditable TV or film versions were made in England. All four are available on videotape.

But the current edition, produced by Francis Coppola and directed by Poland's remarkable Agnieszka Holland ("Europa, Europa"), is in a class by itself. Highly visual and intelligently provocative, it is—like Kate Maberly, its 11-year-old leading lady—irresistible.

Holland first came to American attention with "To Kill a Priest" (1989), a terse account of the murder of the Solidarity hero, Father Jerzy Popieluszko. Without diluting "Garden's" magical appeal to children, she and screenwriter Caroline Thompson ("Edward

Scissorhands") have added both beauty and sophistication.

Maberly's Mary Lennox is still the spoiled, self-centered child of Victorian-era aristocrats killed there, by a rather brilliantly suggested earthquake in India. Packed off to England to live with her mother's twin sister, she's already resentful and insecure. As she arrives in winter, Misselthwaite Manor, on the misty Yorkshire moors, is dark and forbidding.

The servants and the 100-room house, with its oversize furniture, circling stairways, endless corridors of paintings and tapestries, are under the command of a formidable housekeeper (Maggie Smith, snooty and icy as Mrs. Medlock), she seems to see only a nuisance in Mary, who learns that her aunt has been dead for a decade and that her seldom-seen uncle, Lord Craven (John Lynch), is in a permanent state of mourning and depression.

But feisty "Mary, Mary quite contrary" isn't easily cowed. She explores the house and soon forgets her own troubles as she discovers its secrets—Colin, a sickly boy cousin her own age, and her aunt's overgrown, neglected garden, closed off for 10 years.

Of course, all of these—house, boy, garden—are symbolic of the closing off of hope in the face of the tragic experience of death. "The house was dead," Mary says, "like a spell had been cast upon it." As she works to restore the garden, her own spirit is revived. Ultimately, house, garden, and people flourish and life triumphs.

"Garden" is especially powerful in visualizing all these themes: the gloomy claustrophobia of the manor, the chill of the winter giving way to spring, the extraordinary wild complexity of the garden itself. (It was laboriously constructed outside the Pinewood studio; no real garden-owner would let movie folks mess up his flower beds.)

The relationships and pseudo-adult dialogues among the children—Mary, Colin, and the almost mystical Dickson (Andrew Knott), the teen-age maid ser-



"SON OF PINK PANTHER"—Actor Robert Benigni, playing Jacques Clouseau Jr., stands next to the cartoon version of the Pink Panther. The U.S. Catholic Conference praises Benigni as a "worthy successor" to the late Peter Sellers' portrayal of Inspector Clouseau, but otherwise finds little of value in the film. The USCC classification is A-III for adults. (CNS photo from MGM)

vant's 13-ish brother, with his special closeness to animals and nature—are fresh and moving. The treatment suggests an innocent pre-sexual attraction that deepens and enriches the story.

"I wish I could marry you," says wide-eyed Colin (Heydon Prowse) to Mary, who has practically raised him from the dead. "We're cousins," sweet roundfaced little Mary replies in protest. "I don't care," he says, "we could always be together." But we are together," she responds in exasperation. (So close do we come to a perfect verbal expression of what love is.)

The reason for "Garden's" popularity is no secret: It's a fable of optimism. Hope works miracles.

In the context of movies, the spooky mansion is a cliché setting where (usually) all the secret places—when discovered—are locales of horror. Here,

space is benevolent, not scary. The hidden area that the heroine stumbles into is a garden—symbolic of beauty, rebirth. The bird that her friends Mary is not a raven but a robin.

In all the trendy criticism of movies and moviemakers, has anyone noticed that movies have always tended to be in favor of the characters and incorporate themes of hope over despair, wonder and magic over adult rationalism?

The unhappy uncle tells Mary, when she asks for a garden, "Don't be so foolish as to expect anything to come of it."

In movies, this kind of advice is nearly always wrong. On Judgment Day, that should count for something.

(Stunning, moody, delightful film of an all-time uplifting children's classic; recommended for all ages.)

USCC classification: A-I, general patronage.

Recent USCC Film Classifications

Calendar Girl	O
The Joy Luck Club	A-III
True Romance	O
The Wedding Banquet	A-IV

Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally off-ense. A high recommendation from the USCC is indicated by the O before the title.

Networks compete for viewers with new fall shows

by Gerri Pare
Catholic News Service

Prime-time television programs to be broadcast this week include a variety of new shows which executives from the three major networks hope will attract regular viewers and high ratings.

Sunday, Sept. 19, 8 p.m. to conclusion (ABC) "45th Annual Primetime Emmy Awards Presentation." The live telecast of the yearly honors for the best in television programming is hosted by Angela Lansbury with assistance from lots of celebrities.

Sunday, Sept. 19, 10-11 p.m. (PBS) "For the Living." This special hosted by Ed Asner documents the design and construction of the U.S. Holocaust Memorial Museum in Washington and includes vintage archival footage and interviews with Holocaust survivors.

Monday, Sept. 20, 8:30-9 p.m. (CBS) "Dave's World." This comedy series premiere stars Harry Anderson as a child of the 1960s trying to be a '90s husband and father in the face of life's absurdities. Based on humorist Dave Barry's syndicated columns, the first episode has Dave reluctantly agreeing to coach his 8-year-old son's soccer team to teach him the importance of teamwork.

Monday, Sept. 20, 9:30-10 p.m. (CBS) "Murphy Brown." In the sitcom's sixth-season premiere, Murphy (Candice Bergen) is irritated by the hiring of a cocky new field reporter (Scott Bakula) and her television colleagues have various insecurities as the BBC visits to record their newsgathering methods.

Monday, Sept. 20, 9:30-10 p.m. (CBS) "Love & War." In the second-season comedy series premiere, Annie Potts joins the

cast as a gourmet chef who locks horns with blue-collar journalist Jay Thomas in the film "Shamrock."

Tuesday, Sept. 20, 10-11 p.m. (PBS) "Beatrice Wood: Mama of Dada." This special features the 100-year-old artist, a core member of the renegade Dada movement begun in 1916 New York, who continues to produce sought-after ceramic works. Wood recalls her romantic involvement with Marcel Duchamp and Pierre Roche, whose book "Jules and Jim" is based on the relationship of the three.

Tuesday, Sept. 21, 10-11 p.m. (ABC) "NYPD Blue." The premiere of the controversial drama series and subsequent episodes will carry the advisory: "This police drama contains adult language and scenes with partial nudity. Viewer discretion is advised."

Tuesday, Sept. 21, 10-11 p.m. (PBS) "The Next Generation: Not Just Fun and Games." The final episode of the three-part "Innovation" series presents six young science enthusiasts from 8 to 21 years of age and diverse backgrounds who foreshadow the future of scientific discovery.

Wednesday, Sept. 22, 8-10 p.m. (PBS) "Philharmonic Opening Night: Masur and Perlman." The season premiere of "Live from Lincoln Center" features guest violinist Itzhak Perlman in Beethoven's Overture to "Fidelio" and "Violin Concerto," and Shostakovich's "Symphony No. 1 in F minor."

Wednesday, Sept. 22, 8:30-9 p.m. (ABC) "Joe's Life." This new sitcom premiere with a recession theme is about a laid-off manager (Peter Onorati), who goes back to working nights as a chef while being in charge of the household and kids during the day.

Wednesday, Sept. 22, 9:30-10 p.m. (ABC) "Grace Under Fire." The debut of a new sitcom stars Brett Butler as a Southern mother raising three children alone in a small Midwestern community.

Thursday, Sept. 23, 10-11:30 p.m. (PBS) "Campus Culture Wars: Five Stories about PC." This public broadcasting special examines five controversial incidents at American universities when political correctness came into conflict with the right to freedom of speech over such issues as racially insensitive language, radical feminism, and gay rights.

Friday, Sept. 24, 8:30-9 p.m. (ABC) "Boy Meets World." The debut of a new sitcom features an 11-year-old middle child (Ben Savage) who is trying to understand the process of growing up as he gets mixed messages from his teacher (William Daniels), family members, and friends.

Friday, Sept. 24, 8:30-9 p.m. (CBS) "Family Album." In this new comedy series premiere, Peter Scolari and Pamela Reed star as a married couple who are juggling being good parents to their three children while coping with their own parents.

TV Film Fare

Sunday, Sept. 19, 8:30-11:05 p.m. (CBS) "The Hunt for Red October." This Cold War thriller based on Tom Clancy's novel and released in 1990 tracks the near-sink of U.S. and USSR submarines in the Atlantic Ocean when a maverick Soviet sub captain (Sean Connery) plots to defect to America.

Director John McTiernan captivates viewers with the suspenseful story, fine ensemble cast, and masterful production design without resorting to gratuitous violence for thrills and chills.

The film contains some intense menace and climactic violence. The U.S. Catholic Conference classification of the theatrical version was A-II for adults and adolescents. The Motion Picture Association of America rating was PG, with parental guidance suggested.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Purgatory is a 'state' and not a 'time'

by Fr. John Dietzen

Q A priest in our parish told us in a recent bulletin that when Mass stipends are given to the family at the time of the funeral, they should be given to the pastor of the deceased so he can arrange to have Masses offered for him or her. He said, "Masses benefit the soul of the deceased by asking God to shorten his stay in purgatory." Mass stipends, he said, are not to be said at the discretion of the family, and "one wonders how many souls are suffering in purgatory because their families have kept the stipends instead of giving them to the church."



This is news to our family. I have favorite monasteries and missions that offer the Masses, and the donations are used for the education of priests or for the needy. Could you please inform us of the proper procedure? (Minnesota)

A At least two points need to be corrected in your priest's remarks. Especially during and after the Middle Ages, there arose graphic, often lurid, folk images about purgatory as a sort of mini-hell, the main difference being that it is temporary. The official teaching of the church is not, however, and never has been, that purgatory involves time of any sort, in our sense of that word.

Purgatory is described in Catholic doctrine as a "state" or condition of purification, or purifying fire, after death. The new Catholic catechism is careful not to go beyond that traditional terminology. (See especially Nos. 1031 and 1472.)

It could, in fact, possibly all take place in an "instant" in that first terrifying vision of the unveiled holiness and majesty and beauty of God.

This is nothing to be surprised at if we think about it.

FAMILY TALK

Record of family story is wonderful keepsake

by Dr. James and Mary Kenny

Dear Dr. Kenny: My parents are elderly, and they have some marvelous and funny stories to tell about growing up. I think they like to talk about their childhood and teenage years.

I have heard about "life reviews" and putting personal histories together in an organized fashion. How do I get started putting their past together? (New Jersey)

Answer: A life review can be a worthwhile and enjoyable project for all concerned. As you point out, the senior years can be a good time to review one's life and put it in perspective.

The integration they discover may, in fact, help them find new meaning. Erik Erikson named the major task of the senior years an "integration," and a life review is useful toward this end.

The traditional way to approach a life review is to give your parents a tape recorder and an outline of common developmental milestones. (If you wish an outline, I would be pleased to mail one to you if you send a self-addressed and stamped envelope.)

Encourage your parents to dictate stories from their past when they are in the mood. They aren't likely to do it without repeated reminders, so keep after them.

Have the tapes transcribed and reorganize the material in chronological or thematic fashion. Make copies for all of the following generations.

Family reunions are another form of life review. Use the occasion of a birthday or anniversary to invite friends and relatives. Have each person tell a story from the past about your parents or parent.

Use a camcorder to record the stories from the party. Or use a camcorder instead of a tape recorder to record your parents telling their life story.

Another way to use a camcorder is to make visits to places from the past and record the visits on video. Returning to the place where they were born, the neighborhood where they grew up, the high school they attended, etc., can all be an occasion for interesting reminiscences about the early years of their lives.

Taking out life treasures—articles and artifacts from the past—and telling about them is a good type of life review. And what a wonderful opportunity for your parents to pass some of these valued personal items on, each with a special story.

When seeking information, encourage free narration. If at all possible, don't ask questions. Instead, make statements like "tell me about" or "tell me more," and never interrupt a good story.

A life review is a fine idea, with benefits for all concerned. I hope you do it.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison St., Bensenville, Ind. 47078.)

What does "time" mean, if anything, on the other side of death, in the framework of eternity? We have no idea. In other words, Catholic teaching gives us no basis for believing that purgatory lasts one hour, or five years, or 5,000 years, and thus no basis for speaking of Masses to "shorten our stay in purgatory."

Christianity has an ancient and consoling tradition concerning the value and importance of prayer, including Masses, for those who have died. Those prayers, however, rise to a God who knows no past or future. For him, all "time," from beginning to end, is one present moment.

Our belief in immortality means that, in some mysterious way, all who have passed through death share in that timeless existence.

Second, in my experience families of Catholics who have died regularly exercise extreme care, as they should, in honoring memorial gifts from friends designated as Mass offerings. It is not required, however, that all such offerings be given to the local parish priest. The common practice of distributing them among priests, relatives and friends, or religious communities and parishes of other family members is perfectly appropriate.

Q My sister, a widow, married her present husband, who was almost 20 years older than she, out of the church. They have an 8-year-old son.

She talked to the priest who wanted to start annulment proceedings for her husband's first marriage. Her husband refused to sign anything or cooperate in any way.

She dearly wants to make things right and be able to receive Communion. Her son is being brought up Catholic and she is active in the church in every other way.

She asked me to write this letter for her and will be anxious for any advice you can give. (Ohio)

A Many people write to me with similar requests for assistance involving a previous marriage. Usually I can offer information that may be helpful and am always willing to speak with them.

But to pursue a personal case and find a spiritually profitable solution, they nearly always need to work with a priest where they live.

Please ask your sister do that. She should be able to receive the help she needs to return to the sacraments.

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

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by Zita Eward Rosner

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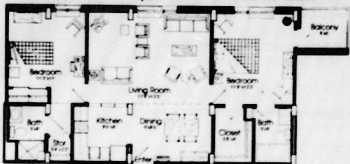
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Whatever happened to James & Loretta Keyt?

They've known each other since 8th grade and used to walk to Sunday School together in Belmore, Park County, Indiana. They graduated from High School together and sat side-by-side during the graduation ceremonies. They were married on October 23, 1941 in North Salem at the home of their High School principal, who was also a minister. After the navy, they had one son and two daughters. Now they have seven grandchildren and soon to be 3 great-grandchildren. James worked at Allison's in the Power House for 23 years before retiring. These days, James & Loretta call Westside Village home.

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The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 177, Indianapolis, Ind. 46206.

September 17

St. Lawrence Church, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

The Northside In-Betweens will meet at the Whirlgigs at the Radisson Hotel, Keystone at the Crossing at 5:30 p.m. For more information, call Carson Ray at 317-994-0415.

September 18-19

St. Malachy Country Fair and Hog Roast, 339 N. Green and Brownburg, Bingo, casino, car raffle. No admission. Andrew or Traci Hession, 317-892-4077.

September 18

The Emmaus Players will dramatize the Gospel at the Archbishop O'Meara Catholic Center from 9:30 a.m. to 3:30 p.m. Please bring a sack lunch. Admission is free.

☆☆☆

The Adult Catechetical Team of Christ the King Church, 1827 East Kessler Blvd., will sponsor a "Morning of Reflection" from 9:15 a.m. to 1 p.m. Providence Sister Mary Catherine Keene will speak on reflections on the life of Jesus in our daily lives. All are welcome.

☆☆☆

The Catholic Alumni Club of Indianapolis will play miniature golf at Putt-Putt, 10499 E. Wash-

ington St. Meet at 7 p.m. For more information, call Mary at 317-255-3841.

☆☆☆

St. Simon Parish Athletic Booster Club presents Las Vegas Night from 8 p.m. to 2 a.m. Adults only. Admission \$1.

☆☆☆

St. Bridget Parish, 801 Dr. Martin Luther King Jr. St. will hold its Fall Festival from 12 noon-9 p.m. Food, games, \$2,000 raffle.

September 18-19

St. Mary Parish Folk Festival, 212 Washington St., North Vernon. Volleyball and excite toursney, live music, dinner, 12 p.m. to 12 a.m. on Sat. 11 a.m. to 5:30 p.m. on Sun. No admission. Patrick Kirchner, 812-366-3604.

☆☆☆

St. Michael, Charlestown, will hold "Septembers" from 11 a.m. to 7 p.m. on Saturday and from 9:30 a.m. to 4 p.m. on Sunday. For more information, call 812-256-3290.

☆☆☆

Knights of St. John, Millhousen will hold its 8th Annual Arts and Crafts Fest from 11 a.m.-6 p.m. Sat and from 11 a.m.-5 p.m. Sun. Immaculate Conception Parish, Millhousen will sponsor a Snorgboard Supper from 4-8 p.m. Sat. in conjunction with the Fest.

September 19

St. Louis Parish Festival, 13 St. Louis Place, Batesville. Games, food, booths, 10:30 a.m. to 8 p.m. No admission. Father Ric Schneider, 812-934-3204.

☆☆☆

Holy Spirit Parish Picnic, 7243 E. 10th St., Indianapolis. Food, baseball game 1 p.m. to 6 p.m. \$2 admission. Jeri Spaulding, 317-353-9404.

☆☆☆

St. Joan of Arc French Market, 4217 Central Ave., Indianapolis. French cuisine, kids games, 12 p.m. to 6 p.m. No admission. Mary Carter, 317-841-3714.

☆☆☆

Holy Angels 90th Anniversary, 740 W. 28th, Indianapolis. Mass and reception at 11 a.m. Margaret Graves, 317-626-3324.

☆☆☆

St. Paul Parish Heritage Fest, 814 Jefferson St., Indianapolis. Mass, food, crafts, entertainment. Linda Krueger, 812-547-6614.

☆☆☆

The Women's Club of St. Patrick Church, 950 Prospect St. will hold a card party at 2 p.m. in the parish hall. Euchre and Bunco will be played. Admission is \$1.25.

☆☆☆

The Catholic Alumni Club of Indianapolis will hold a general meeting at 6:30 p.m. at the Archbishop O'Meara Catholic Center, room 206.

☆☆☆

St. Lawrence Church, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

St. Bridget Church, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆

The Young Widowed Group will have its first family picnic at Eagle Creek Park from 12 to 5 p.m. in shelter D.

☆☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome.

☆☆☆

St. Lawrence Church will hold an Octoberfest from 1 to 5 p.m. on the parish grounds.

September 20

A Parish Wills Seminar will be held at St. Christopher Parish, Indianapolis.

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☆☆☆

The Young Widowed Group will hold its monthly meeting from 7-9 p.m. at St. Matthew Parish, 4600 E. 56th St. Program on Dream Interpretations. Call 317-236-1586.

☆☆☆

The Adult Catechetical Team of St. Mary Parish, Greensburg, will sponsor a free talk on "Work-Family-Lessons/Crafting Balance in Chaos" at 7 p.m. in the gym.

September 21

A Parish Wills Seminar will be held at St. Joseph Parish, Terre Haute.

☆☆☆

The Prayer Group of St. Lawrence Parish, 46th and Shadeland will meet at 7:30 p.m. in chapel. Call 317-546-4065 for details.

September 22

The Senior Mass and Luncheon will begin at 10:30 a.m. at St. Peter and Paul Cathedral, 14th and Meridian Sts. Luncheon follows at Catholic Center. Contact parish for tickets, none sold at the door.

September 23

A Parish Wills Seminar will be held at St. Malachy Parish, Brownburg.

☆☆☆

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated

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September 24-26, 1993

Surrender: Pathway to Wholeness with Mary Hynes, Ph.D.
Program begins at 7:00 p.m. on Friday and concludes with optional Liturgy at 11:00 a.m.
Cost: Resident - \$85.00 Commuter - \$65.00

September 25, 1993

Intensive Centering Prayer Day
9:30 a.m. to 4:00 p.m.
Cost: \$25.00 includes lunch

October 22-23, 1993

The ENNEAGRAM: Journey to Self Discovery with Catherine M. Roderer, M.A.
Program begins at 7:00 p.m. on Friday and concludes at 8:30 p.m. on Saturday
Cost: Resident - \$80.00 Commuter - \$70.00

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Sunday, September 19

10:30 AM-7:00 PM

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Friday, Sept. 24, 1993

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☆☆☆
St. Roch Parish, 3600 S. Pennsylvania will hold a Family Eucharist: Holy Hour from 7-8 p.m. Every-one welcome.

September 24
Northside In-Believers will hold Fourth Friday Follies with bowling at Nora Bowl at 7 p.m. RSVP Jim Scott by 9/22. 317-726-0863.

☆☆☆
A Genuine Turtle Soup Supper and Fish Fry will begin at 5:30 p.m. EST at St. Nicholas Parish, Sunman. \$1,000 drawing, games.

☆☆☆
Catholic Pastoral Musicians of Indianapolis will sponsor a concert for all ages by Holy Angels Gospel Choir, directed by Faye Williams at 8 p.m. in St. Monica Church, 6131 N. Michigan Rd. Free will offering.

September 24-26
A Women's Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

☆☆☆
St. Thomas More Parish, Mooresville will hold Apple Fest 1993. Dinners, prizes, amusements.

September 25

Catholic Social Services will sponsor Archbishop Daniel's Walk-N-Run from 8 a.m. at Marian College. 3200 Goldspring Rd. Registration at door \$12.

September 25-26

St. Jude Parish, 5353 McFarland Rd. will hold a Ministry Fair after all Masses. 20 booths.

September 26

Catholic Golden Age Club will meet at 2 p.m. at the Catholic Center, 14th and Meridian Sts. New members welcome. Call 317-872-6047.

☆☆☆
Mother Theodore Circle #56, Daughters of Isabella will sponsor its annual Charity Card Party at 2 p.m. in Little Flower Parish hall, 14th and Bosart Sts. Admission \$21. Door prizes, refreshments.

☆☆☆
St. Lawrence Parish, 46th and Shadeland begins a Spiritual Renewal Mission on God's Word in Scripture and Doctrine, presented by Redemptorist Fathers Tom Senta and Paul Coury at 7:30 each evening through Thursday, Sept. 30. Call 317-543-4925 for more details.

☆☆☆

St. Michael Parish, Bradford will sponsor a Prime and Turkey Shoot beginning at 22 a.m. Chicken and dumplings, raffles, quilts.

☆☆☆
St. Mark Parish, Edgewood Ave. and U.S. 31 S. will hold a Open house follows from 1-4 p.m.

☆☆☆
St. Mark Parish, Tell City will hold

a Shooting Match for beef and pork from 10 a.m.-6 p.m.

☆☆☆
St. Paul Parish, Sellersburg will meet for prayer, praise and sharing from 7-8:15 p.m. in church. Everyone welcome.

☆☆☆
The Secular Franciscans will meet in Sacred Heart Parish chapel, 1530 Union St. at 3 p.m. Refresh-

ments afterward in parish meeting room. Call 317-637-7309.

☆☆☆
A Parish Walls Seminar will be held at St. Bridget Parish, Indianapolis.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.; Mt. St. Bernard K. of C Council 6138, Johnson Co., 7

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 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, 220 N. Country Club 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.

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FATIMA RETREAT HOUSE

Fatima Retreat House will again offer Leisure and Enrichment (formerly Over 50) Day programs this fall. A special offering of the 1993-94 year will be an 8-part series on the Beatitudes and how we can live them today. Each day starts with registration at 9 a.m. and closes at 2 p.m. and includes talks by the presenter, liturgy and lunch. Baby-sitting is available on Leisure Days. Cost for the day is \$10 per person, \$3 for one child and \$5 for two or more children. Advanced registration is strongly encouraged.

"Blessed are those who mourn"
October 6, Wednesday ENRICHMENT DAY
Fr. Rick Ginter, Associate Director of the Office of Worship, will discuss the Beatitude, "Blessed are those who mourn, for they will be comforted."

"Praying with Icons"
October 12, Tuesday LEISURE DAY
Fr. Al Ajame, pastor at St. Thomas parish in Fortville, will present a day on "Praying with Icons"

"Blessed are the clean of heart"
November 3, Wednesday LEISURE DAY
Fr. Al Bischoff, SJ, rector of Brebeuf Jesuit community, will discuss the Beatitude, "Blessed are the clean of heart, for they shall see God."

"Blessed are the merciful"
February 1, Tuesday ENRICHMENT DAY
Ms. Mary Pat Farnand, Director of Lay Ministry Personnel, will present a day on the Beatitude, "Blessed are the merciful, for they will be shown mercy."

"Blessed are those who hunger"
February 15, Tuesday LEISURE DAY
Fr. Raymond Schaler, pastor at Immaculate Conception in Aurora, will discuss the Beatitude, "Blessed are they who hunger and thirst for righteousness, for they will be satisfied."

"Blessed are the poor in spirit"
March 1, Tuesday LEISURE DAY
Mr. Kevin DePrey and Ms. Molly Marnane, Fatima staff members, present a day on the

Beatitude, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

"Blessed are the peacemakers"
March 16, Wednesday ENRICHMENT DAY
Fr. Clem Davis, pastor at St. Monica, will discuss the Beatitude, "Blessed are the peacemakers, for they will be called children of God."

"Blessed are the meek"
April 12, Tuesday ENRICHMENT DAY
Fr. Larry Votlker, pastor at Holy Name in Beech Grove, will present a day on the Beatitude, "Blessed are the meek, for they will inherit the land."

"Blessed are the persecuted"
April 25, Monday LEISURE DAY
Fr. Jim Farrell, pastor at Sacred Heart in Jeffersonville, will discuss the Beatitude, "Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven."

"The joys of Mary"
May 3, Tuesday ENRICHMENT DAY
Fr. Jim Byrne, pastor at Immaculate Heart of Mary, will present a day on "The Joys of Mary" and use the Joyful Mysteries of the Rosary.

"Building a Board of Directors"
May 17, Tuesday LEISURE DAY
Mr. Dan Eisner, Director of the Office of Catholic Education, will speak on "Building a Board of Directors for your Youth."



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Youth News/Views

Siberia teen-age artist carves a special niche with woodcrafting skills

by Peg Hall

At 16, Keith Fritz of Siberia already has carved a name for himself as a craftsman of fine furniture.

For the past two years, Keith has won state championship honors in competitions with other freshman and sophomore woodcrafters from throughout Indiana.

As a student at Perry Central High School in Perry County, Keith has entered pieces of furniture that he designed and built in contests sponsored by the Indiana Hardwood Lumbermen's Association.

His freshman project was a handsome cherry chifforobe, also called a chifforone. As a sophomore, he spent 1,241 hours creating a massive Bombay secretary.

More impressive, perhaps, is his talent as a carver, displayed not only on his large furniture pieces but also on smaller works of art such as chalices he has made as gifts.

Keith is a member of St. Martin of Tours Parish in Siberia, a faith community small in numbers but giant in Christian spirit.

The teen-age woodcarver said he loves to work with mentally handicapped persons. Because they do not have the same reasoning

abilities as most people, he said, they relate more emotionally and often more lovingly.

When the former rectory and convent at Siberia were remodeled into homes for disabled adults last year, Keith volunteered many hours to the building restoration projects.

He also gives his time and energy as a volunteer at Martin's Cloak Food Pantry in Siberia, and he regularly helps at nearby Anderson Woods, a camp for disabled adults.

Keith takes a lifetime view of his woodworking craftsmanship.

"I'm very good for my age," he said. "I'm not really all that good in my eyes because I'm not perfect, and that is where I want to be. The better you get, the more critical you get, so you never get perfect. It's just the thing you strive for."

Keith said he sees his woodcrafting mistakes in the intricate hand-carved projects and doesn't like them.

"After I look at a piece so long," the talented teen-age artist said, "I just grow to accept it and love it."



TALENTED WOODCRAFTER—Sixteen-year-old St. Martin of Tours parishioner Keith Fritz of Siberia excels in the fine art forms of woodcrafting and woodcarving and has won state awards for his beautiful furniture creations. He also enjoys making wooden bowls and chalices as gifts. Keith uses chisels (above) to carve details on a wood panel for one of his new furniture design projects. The Perry Central High School student spent 1,241 hours to build this massive walnut Bombay secretary (at right) from planks of wood (below) like those from a walnut tree which were cut and stored in a shed. Keith also finds time to volunteer for his church and likes to help with community service activities in the Tell City Deanery. (Photos by Peg Hall)



Seelyville Scout paves the way for his parish

by David Delaney

The people at Holy Rosary Church in Seelyville knew they had to do something about their deteriorating parking lot.

At the same time, parishioner Donald Schneider was looking around for a project that would allow him to achieve Boy Scout's highest honor—the rank of Eagle Scout.

The two scenarios were a perfect match.

"This is fantastic," Father Michael Zahorchak said after the 15-year-old Scout decided to help the Seelyville church by organizing the renovation project. "It's something that had to be done" and will save the parish about \$1,000.

Donald had to submit three proposals to the Eagle Scout committee. The parking lot project, which was chosen by committee members, consisted of spreading tons of white rock on the church's large lots and replacing the aging railroad ties with new

borders. A section of broken sidewalk also had to be replaced, and part of the project involved breaking up the crumbling concrete around a large tree.

"I had to plan what all the workers would be doing," Donald said, "and figure out how to get all the materials gathered we would need."

Another Eagle Scout requirement was earning a minimum of 21 merit badges. But that was no problem for Donald because he already had earned 30 before starting the parking lot project.

Planning for the project was done part-time over a two-month period. Before he could do the work, he had to assemble a booklet detailing steps in the project.

On the two Saturdays set aside for the work, some of the parishioners offered their support by providing lunches and cold drinks for the workers.

"This is for the church and is a good deed," Chris Gilbert, a 14-year-old volunteer, said after helping with Donald's Eagle Scout project. "Part of it has been hard work, but it had to be done."

Janet King, president of the Holy Rosary pastoral council, said Donald's project "has been good for us and good for the city of Seelyville."

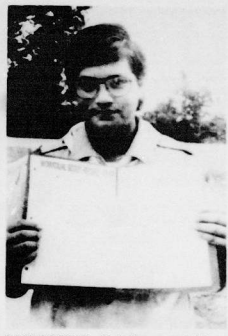
It also was an ecumenical effort since a number of the volunteer workers were from local Protestant churches.

Dave Bedford, Donald's Scout leader, said he is impressed with the teen's service project.

"I like to see my Scouts come up with a project that is worthwhile to the community," Bedford said. "Donald can come back here over the years and see this project that earned him the highest honor in Scouting."

Donald isn't the only Schneider to aspire to the rank of Eagle Scout. His brother, Daniel, now 21, earned the honor a few years back. They are the sons of James and Janet Schneider.

Now that he has achieved the rank of Eagle Scout, Donald also is in line to earn the Pope Pius XII Medal which honors outstanding Catholic Scouts.



EAGLE SCOUT—Holy Rosary parishioner Donald Schneider of Seelyville earns Scouting's top honor for his parish project.



Archbishop joins Scecina family to mark school's 40th anniversary

Archbishop Daniel M. Buehlein joined over 700 Scecina Memorial High School students, alumni, parents and other supporters on Aug. 21 to mark the start of the 1993-94 school year with a big birthday bash in honor of the Indianapolis East Deanery high school's 40th anniversary.

The festive open-air ceremony commemorated Scecina's four decades of educational excellence.

During the program, the archbishop congratulated Scecina on its many achievements and tire graduates over the past 40 years. In commemorating the city's oldest archdiocesan high school, he paid special tribute to Scecina's many friends, volunteers, and loyal alumni, whose dedication and enthusiasm are "among the most visible and appreciated."

Archbishop Buehlein rewarded this hard work with a \$5,000 contribution to Scecina's Godparent Program, which provides financial assistance to deserving eastside students.

During the ceremony, Scecina faculty member Angie Crumlin presented principal Larry Neddinger with a collection of memorabilia representing the Catholic school's rich history.

Adding further proof of the continuity of Scecina's 40 years of service were father and daughter Stan and Dina Blawick of Indianapolis. He was a member of Scecina's first freshman class and she is a member of the 1993 freshman class.

After dining on roasted pork, Scecina supporters gathered for a verbal roast of Scecina's board of directors. Wilhelm was subjected to a steady stream of good-natured teasing from roasters who bought a chunk of time for this purpose. Proceeds will benefit a Scecina scholarship established in the Wilhelm family name.

Neddinger said Scecina's enrollment increased about five percent this year, with 520 students in the four grades.

Holy Spirit Parish youth group members will sponsor an **East Deanery Junior High Back to School Dance** on Sept. 18 from 7:30 p.m. until 10:30 p.m. in the school gymnasium at 7241 E. 10th St.

Admission is \$3 for any seventh- or eighth-grade student from the Indianapolis East Deanery.

Campus Corner

Vincennes student lands part of dancer in movie

by Elizabeth Bruns

Libby Rodriguez, a sophomore at Vincennes University, is still overwhelmed by the events of the summer of 1993. Rodriguez was fortunate enough to land the part of a cheerleader in the movie "Blue Chips" of which segments were filmed in Frankfort, Ind., this summer.

Playing the part of a cheerleader and a dancer for the movie (which stars Nick Nolte and Mary McDonald) was not foreign to Rodriguez, who has been dancing since age four. She is also a "Blazerette" (the pep squad/dancers) at Vincennes. Filming for "Blue Chips" took place the week of July 5, with rehearsals for three days and actual footage taped for four days.

Rodriguez, 19, heard about the opportunity through her dance teacher, who thought she was ideal for the part. This is understandable, since the 5-foot-tall Rodriguez has a personality that epitomizes youth—full of spunk and zest.

"Her grandparents got her into dancing," said proud mother Terry Rodriguez. Libby takes ballet, tap, jazz, gymnastic, lyrical and modern dance. She has been in school plays and traveled with the Indianapolis Ballet

Theatre for three years while she was a junior high student. "Being in this movie was much bigger than anything I'd ever even imagined," said Rodriguez.

Rodriguez dreams of becoming an entertainer one day. "I'd love to be a Laker Girl, but I may have problems because I'm too short," said Rodriguez. She is still optimistic, however. "Our choreographer, Tony Gonzales, was great. He told us that if we ever wanted to come to Los Angeles to get into the entertainment business, he would try to help us out."

"Nick Nolte was really supportive," said Rodriguez. "He kept assuring us that we were doing a great job and if we were pursuing careers in the movie business that this experience would look good on our resumes."

Nolte wasn't the only celebrity she met. Ed O'Neal (Al Bundy on Fox network's "Married with Children"), Shaquille O'Neal, Calbert Cheaney and Matt Nover, former Indiana University basketball players, and Bobby Hurley, former Duke basketball player who has signed with the Sacramento Kings, were there.

Nolte threw a private party for the crew at a club he rented in Lafayette. At the party, he (Nolte) asked Rodriguez if she and



FRIENDS—At left, NBA giant Shaquille O'Neal is twice the size of Libby Rodriguez in photo taken during a break from filming the movie "Blue Chips." Above, Nick Nolte takes some time out from shooting "Blue Chips" to pose with Rodriguez. St. Rose of Lima parishioner, who played a cheerleader and a dancer in the movie. (Photos courtesy Libby Rodriguez)

Hurley "were a thing" because the two spent a lot of time together.

Rodriguez has a back-up plan if her dreams of a career in the entertainment business don't come true. "I'm studying to be a legal secretary or administrative assistant at Vincennes," said Rodriguez. She says that she went to Vincennes to get her grades up and see if she liked college. She might go on to a four-year college for a bachelor's degree.

Five years ago, Rodriguez went through the Rite of Christian Initiation of Adults (RCIA) process at St. Rose of Lima Parish in Franklin. She found the year-long process educational. "I learned a lot about Catholicism and the faith," Rodriguez said. "Our particular class got into many interesting discussions about things like satanism,

marriage and teenage problems—real life problems—and I learned that God is there through it all."

"I'm very proud of her because she has worked hard for it," said mom Terry. "All these years and all the competitions, dance contests, lessons and extra practices paid off for her the way she wanted."

Terry said, "When she got out of the car the day she got back from final cuts, she was screaming. Mom, I'm in the movie, I was very happy. I called everybody I knew."

Rodriguez says that she had a permanent smile on her face when she found out she made the final cuts. Combined with the talent and spirit she has, Rodriguez just might be giving us that million dollar smile from Los Angeles one day—as a Laker Girl.

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The Vatican and China: The timing's the thing

Bishop Fu, a ranking member of the "patriotic" church, said he had asked for a Vatican gesture to start the ball rolling. Several months later, in June, some saw this gesture in surprise statement by the pope, who praised China's

The difficulty in starting a dialogue was also illustrated by the fact that Cardinal Etchegaray did not celebrate public Mass or meet with local Catholics during his visit. That would have

At the Vatican, the answer is yes. It's not because of blind optimism, but because any hint of change in the world's largest country—to the benefit of the estimated 7 million Catholics there—cannot be ignored.

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White House environment aide credits her Catholic education

by *Christie L. Chicoine*
Catholic News Service

PHILADELPHIA—Philadelphia native Kathleen A. McGinty said her Catholic education played a significant role in her rise to an appointment at age 30 as a deputy assistant to the president.

President Clinton established the White House Office on Environmental Policy in January, with her as its first director, after abolishing the previous administration's Council on Environmental Quality.

"The important thing we are trying to demonstrate in having established this office . . . is that environmental considerations aren't, and therefore should not be, handled as separate matters," McGinty said.

Since 1990 she had been principal environmental adviser to Vice President Al Gore, then a senator from Tennessee. Gore's reputation for environmental expertise and concern was a plus in the Clinton-Gore campaign.

"My Catholic education was tremendously valuable to me," McGinty told *The Catholic Standard and Times*, Philadelphia archdiocesan newspaper, in an interview.

"I think it's a wonderful testament to the church," she added. "The education that's provided certainly doesn't stop at the textbook. Incredibly important to me was the personal touch. . . . There was a real hands-on, full-time commitment by the teachers, and I think this makes all the difference to kids."

McGinty, the ninth of 10 children of John and Alma McGinty of Resurrection of Our Lord Parish in Philadelphia,

attended the parish grade school and St. Hubert's Catholic High School for Girls, where she was valedictorian.

After graduating from St. Joseph's University in Philadelphia, where she majored in chemistry and was the top student in the department, she got her law degree from Columbia University in New York.

She said her task in the White House is to help identify and deal with the environmental dimension in domestic and foreign policy priorities.

Americans might assume that a White House office on environment would be preoccupied with domestic issues, but McGinty said foreign policy comprises a substantial part of her work. "I spend most of my time looking at matters of foreign policy and our international diplomatic relations."

When the administration proposed its economic package to Congress, McGinty was heavily involved in crafting the energy tax proposal.

"We are just dangerously reliant on imported oil and we really need to do something to begin to break away from this trend we are on right now of ever-increasing consumption of imported oil," she said. "Close to 50 percent of our trade deficit comes from our importation of oil."

To meet the environmental threat of carbon dioxide emissions, she said, the United States needs "a strategy that begins to move us toward using renewable energy (such as solar energy and alternative fuels—ethanol and methanol.)"

Clean water was another major environmental concern in the economic package. "There are a lot of cities that are struggling to provide safe drinking water for their citizens and communities," McGinty said.

Aging and crumbling infrastructures "diminish their ability to ensure the health of their citizens," she added. "There are literally cities around this country, in this day and age, that have wooden sewer systems. They have never been able to afford putting in concrete or any other more advanced sewer systems."

"What we have done," she said, "is try to prioritize initiatives—investing in clean water facilities that are not only good for the environment but also good for the economy by the number of jobs that can be created by getting out there, putting in new sewage systems."

Growing up in a large family brought "tremendous and endless benefits," McGinty said. "If anything could prepare me for the chaos that I face (in Washington), it's growing up with six brothers and three sisters."

She said she brings her religious formation to her job in the way she approaches colleagues and tasks. She relies on it, she said, to keep in mind "the real urgency of relating in an empathetic way to other individuals, to recognize in others the spirit, the goodness. Each of us has an opportunity to bring those out in other people."

"That's true life—walk of life," McGinty added, "but I see it very strongly here, as I am in a policy-making role, to have all



Kathleen A. McGinty

my actions guided by a very strong sense of obligation to community and to others and trying to do as best I can."

Alma McGinty recalled that when her daughter received the White House appointment, she reflected that same sense of obligation.

Her parents told her, "We're going to pray very hard that you'll do good," Mrs. McGinty said, and her daughter responded, "Just pray that I'll do what's right."

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