

U.N. conference struggles with abortion

Vatican successful in getting conference to reject abortion as method of family planning

by John Thavis
Catholic News Service
CAIRO, Egypt—Goaded by a persistent Vatican delegation, the International Conference on Population and Development spent a week struggling with the issue of abortion and its relation to demographic policies over the coming decades.

The Vatican claimed a big victory when participants agreed to reject abortion as a method of family planning. But it remained deeply disappointed that a reference to legal abortion remained in the text of the 113-page "Program of Action."

See related stories and comment on pages 2, 28 and 31.

Delegates to the U.N.-sponsored conference in Cairo, Egypt, went on to face new disagreements over the definition of the family, the term "reproductive health" and a proposed right of migrants to reunite with their families.

On another crucial issue, the Vatican criticized the conference's plans for future funding, saying most of the money will go toward population control and relatively little to development.

The verbal battles overshadowed the fact that 90 percent of

the "Program of Action" has drawn widespread support—including the Vatican's—for its promotion of women's health, improved education, reduction of child and maternal mortality, and greater international economic balance.

Abortion quickly moved to center stage of the Sept. 5-13 conference in opening-day speeches by two women. Prime Minister Gro Harlem Brundtland of Norway called for a general legalization of abortion, saying the alternative was suffering for women.

But Pakistani Prime Minister Benazir Bhutto, reflecting Muslim sentiments, said the draft document tries to "impose adultery, sex education . . . and abortion" on all countries. "The Holy book (Koran) tells us, 'Kill not your children on a plea of want. We provide sustenance,'" she said.

(See U.N. CONFERENCE, page 28)

THE CRITERION

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Respect Life Sunday events reorganized

Those participating in Indianapolis Life Chain are invited to new Pro-Life Information Fair

by Mary Ann Wyand
In response to the widespread participation expected for the fourth annual Life Chain scheduled Oct. 2 in Indianapolis, the archdiocesan Office of Pro-Life Activities has reorganized Respect Life Sunday events that day to include the thousands of emanical pro-life supporters who pray during the one-hour anti-abortion vigil on downtown streets.
Before and after the Life Chain, pro-life supporters from many faith traditions are invited to visit a new Pro-Life Information Fair at the Archbishop O'Meara Catholic Center Assembly Hall located at the northwest corner of 14th and Meridian streets.
The Pro-Life Information Fair will be open from 1 p.m. until 3:30 p.m. and from 5

p.m. to 7 p.m. on Oct. 2, according to Father Larry Crawford, director of the archdiocesan Office of Pro-Life Activities.

Both the pro-life fair and a 4 p.m. vespers service at St. Peter and Paul Cathedral are free and open to the public.

Archbishop Daniel M. Buechlein will preside at the Respect Life Sunday vespers service at the cathedral. During the service, the archbishop will present the 1994 Archbishop Edward T. O'Meara Respect Life Award and also will commission members of the archdiocesan Office of Pro-Life Activities Advisory Committee and parish pro-life activities chairpersons from throughout central and southern Indiana.

Following vespers, the archbishop and the Respect Life Award recipients will greet people at the Assembly Hall.

(See RESPECT LIFE, page 3)



NOT JUST CLOWNING AROUND—Marianne Downey (right), director of development for Catholic Social Services, admires a T-shirt for one of three clowns at the United Way of Central Indiana's "Day of Caring," Sept. 10. During the day volunteers signed up to work for United Way agencies. Catholic agencies that benefit from the United Way include Catholic Social Services' Holy Family Shelter, the Christmas Store, and two adult day care centers, as well as St. Elizabeth's and St. Mary's Child Center. The clowns volunteered to visit shelters, including Holy Family Shelter. (Photo by Charles Schisla)

CCF to oversee archdiocese's growth, development

Responsibilities expanded to include archdiocese's communications, stewardship, development activities

by John F. Fink
The board of trustees of the Catholic Community Foundation (CCF) has approved a change in its role. In the words of Archbishop Daniel M. Buechlein, it has become a "board of overseers for the growth and development of the Archdiocese of Indianapolis."
Looking Inside
Seeking the Face of the Lord: The media's misunderstanding of the church. Pg. 2.
Editorial: The Vatican is not meddling in U.S. politics. Pg. 2.
From the Editor: Twenty years of a Bible study program. Pg. 4.
Viewpoints: Do the movies still offer good entertainment? Two views. Pg. 5.
Parish profile: Beech Grove parish keeps Christ at the center. Pg. 8.
Pope and peace: He visits Croatia. Pg. 10. He speaks to Sarajevo when he couldn't go. Pg. 32.
Faith Alive: Catechism offers advice on how to handle stress. Pg. 11.
Campaign for Human Development: Program begins 25th year. Pg. 29.

At a meeting in Indianapolis on Sept. 7, the board approved a new mission statement, a set of goals, a chart of organization, and changes in the CCF by-laws that give the CCF and its board broader authority. The meeting was chaired by CCF board president Eugene R. Temple.

The CCF board is composed of 29 business, academic, and professional leaders from throughout the archdiocese, including two representatives from each of the 11 deaneries. Until now, the board's function has been to supervise the solicitation and management of endowment funds that were entrusted to the CCF.

The new mission statement says: "The Catholic Community Foundation, Inc., exists to promote the growth and development of the Catholic Church by helping parishes, schools and other charitable organizations directly responsible to the Archbishop of Indianapolis acquire, manage and invest endowment funds; and overseeing the stewardship, communications and development activities of the Archdiocese of Indianapolis."

The statement continues: "The board's primary responsibility is to exercise responsible stewardship of the assets entrusted to its care. At the invitation of the archbishop, members of the CCF board of trustees also serve as advocates and advisors for all of the communications, stewardship and development activities of the archdiocese."

In his remarks at the beginning of the

meeting, Archbishop Buechlein said that he would like the CCF board to be responsible for four areas:

1. Endowment growth: He said that the board must continue to make endowment development a priority for the CCF. He said that long-term success requires better development for the parishes, schools and institutions of the archdiocese.

2. Stewardship: He said that the archdiocese has made a major commitment to the theology and practice of stewardship. As part of that, a new parish stewardship education program has been started, at the request of pastoral leaders.

3. Communications: He said that a standing committee of the CCF would be established to advise on the full range of communications in the archdiocese, and he thanked the CCF board for taking on this additional responsibility.

4. Preparation for a capital campaign: He said that a study last year showed that \$180 million is needed to provide for the long-term mission of the archdiocese, and a capital campaign will be required in the near future.

As part of his comments on communications, Archbishop Buechlein told the board that a new logo for the archdiocese has been developed. He said that it would be unveiled during a meeting on Oct. 5.

Dan Conway, head of the archdiocesan Secretariat for Planning, Development and Communications, presented the proposed mission statement and goals. After discussion the board voted unanimously to accept and to implement them.

The five goals are:

1. To promote the value of planned giving and endowments as essential to the financial

well-being of the church and to provide assistance to Catholic organizations in the acquisition, management, investment and growth of endowment funds.

2. The teach stewardship as a way of life

(See CCF, page 3)

Special religious education session starts on page 13

THE CRITERION

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SEEKING THE FACE OF THE LORD

The media's misunderstanding of the church

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

An anonymous non-Catholic called to say that he and others are grateful for our church's stand against abortion and sterilization and other forms of birth control at the U.N. Conference on Population and Development. The editorial on moral leadership in the September 7th *Indianapolis Star* was also encouraging, but I was dismayed at the banner headline of the Sept. 7 *Indianapolis News*. John Krull's feature in the same edition really got things mixed up.

It is not surprising that people who depend on the secular media for impressions of the Catholic Church have difficulty understanding it. The misunderstanding is complex and, for the most part, the imbalance in reporting and interpreting church news is not intentional. One could caricature the general image of the church as projected in the media like this: "Americans are free, but Catholics are not... (because of the pope and the hierarchy)." It is beyond the comprehension of many reporters that any organization would determine its belief system by anything other than a democratic process. The "sense of the faithful" is often thus misinterpreted. ("Sense of the faithful" includes consensus of teaching hierarchy and faithful together.) The matter is further complicated because much of Catholic doctrine cannot be understood in mini sound bites or one-liners.

The international conference in Cairo and the issue of overpopulation is a classic example of misunderstanding.



Conclusions are drawn variously: either the Vatican (Catholic Church) doesn't care about a population explosion; or it is hypocritical about the issue; or church leadership is anti-woman and simply "out of it." In fact our church believes that standard living and all forms of poverty are not caused by overpopulation but by other widespread problems such as exaggerated military budgets, control of production by a privileged elite, discrimination against minorities, the staggering weight of the foreign debt, the flight of capital and other related problems that are not being addressed because of the United Nations singular focus on birth prevention.

Our church proposes that the answer to poverty (and health issues and oppression of women and others) should be sought in international relations which presuppose a change in policies by developed nations. In fact, developed countries like the United States are defining what poorer countries must do and, not surprisingly, we are accused of "biological colonialism."

If abortion and sterilization and condoms are the solution, consider this quotation from *The Star*'s editorial: "Though access to contraceptive devices and medications is unlimited in this country, the United States still has more than 1.5 million abortions a year; the highest illegitimacy rate among industrial nations; the highest rate of teenage pregnancies and near epidemics in AIDS and other venereal diseases." And our leaders want to impose a U.S. solution?

Our Catholic position is twofold: first, let's seek the real solution by defining the problem more accurately; and, second, let's not settle for a superficial quick fix. Secondly, let's get away from the matter of trying to take God's place in the determination of human life.

More than ever before, the question of morality has

become a question of our survival as a human family. With the advent of technological civilization reliable moral certainties have almost disappeared because the technological view of the world ignores spiritual and moral values. The search is for what is good (not just pleasure), rather than what we ought to do. Nor is there any longer a common moral certainty, so each individual is on his or her own, which is how people slip into the "me and God" syndrome. And when technology and self-interest become our god we are in trouble.

There are natural interventions for responsible parenthood which are real alternatives to artificial means. There is evidence that natural methods of family planning are teachable and have been effective in Third World countries. The woman friend of John Krull had it right. Her mention of having sex when chances of conception were least likely in the fertility cycle does not violate the spirit of church teaching as Krull suggested. This method of family planning is acceptable because it does not artificially intervene in an act of marital love.

Nor does he (and other people like the "Catholics Speak Out" signers) understand the significance of the difference between natural family planning and artificial contraception. Admittedly, because artificial methods of family planning seem more convenient and easier, many may not want to understand the difference.

The separation of the meaning of sex from responsible marital love and from mutual personal respect in our culture is a major issue. Natural law family planning offers a holistic program for responsible parenthood as well as mutual and generous respect. It also recognizes that God is a necessary third partner in marriage. Children are God's blessed gift, not a burden to be avoided unless convenient.

EDITORIAL COMMENTARY

The Vatican is not meddling in U.S. politics

by John F. Fink
Editor, *The Criterion*

While the debate over abortion rights was going on last week at the U.N. Conference on Population and Development in Cairo, the Vatican was criticized in this country for meddling in U.S. politics. There were two specific examples.

First, Vatican spokesman Joaquin Navarro-Valls mentioned U.S. Vice President Al Gore by name when he disputed Gore's assertion that the Clinton administration was not trying to establish an international right to abortion. Even conservative columnist William Safire said that "the Vatican went too far not only did Pope John Paul II's spokesman condescendingly refer to the U.S. government as 'this administration,' but he publicly attacked Vice President Al Gore by name." Safire said that, "unless corrected, it will stand as unprecedented papal meddling in U.S. politics."

The second example concerned a discussion on NBC's "Meet the Press" between Vice President Gore and Bishop James McHugh of Camden, who has long been a member of Vatican delegations to U.N. meetings on population issues. At one point Bishop McHugh said that the U.S. government's advocacy of abortion "would be a powerful incentive to American Catholics to walk away from the Democratic Party as well as the Clinton administration."

Both the vice president and Bishop McHugh were on ABC's "Nightline" a couple days later and Ted Koppel asked Bishop McHugh if he would like to revise this comment. The bishop responded that he

didn't realize how it "would play over there" but that he thought it was a simple statement of fact.

On the first point: If Navarro-Valls was going to respond to the vice president's assertions, how could he not refer to him by name? There is no doubt that the United States was the leader in attempting to get abortion declared a right throughout the world. Last March the State Department sent cables to U.S. ambassadors saying, "The United States believes that access to safe, legal and voluntary abortion is a fundamental right of all women."

The Vatican spokesman was not meddling in U.S. politics. He was debating a moral issue at the international level and it

happened that the United States was the leader of the opposition. That wasn't the Vatican's choosing, and it certainly didn't want to be in opposition to the United States. But when it concerned a moral issue as important as abortion, it had no choice but to oppose efforts to make it legalized worldwide and to include abortion as a method of family planning.

And the Vatican was successful. At its insistence, language was added to the document that "in no case should abortion be promoted as a method of family planning."

There is no doubt that the United States changed its position at Cairo when Vice President Gore stated that it was not trying

Sisters of Providence sponsor food pantry in W. Terre Haute

Catholic, Protestant churches work together to feed the hungry

by Penny Blaker Mitchell

Sisters of Providence and members of Catholic and Protestant churches in West Terre Haute are working together to feed the poor and elderly of western Vigo County.

Providence Food Pantry opened on Sept. 8 in the basement of the former St. Leonard's School in West Terre Haute. Food is distributed each Thursday morning.

Sister of Providence Brendan Harvey is directing the operation of the pantry, which is sponsored by the Sisters of Providence.

There is real support for the endeavor from the congregation's general officers, because it is a ministry of outreach in our own backyard—where we work and minister," said Sister Marie McCarthy, one of the general officers.

The Sisters of Providence are funding a three-year pilot program for the pantry with up to \$10,000 from the congregation's operating budget.

"A study of poverty shows there is a great need for working with the elderly and the poor in Vigo County," Sister Brendan said. She believes the Providence Food Pantry is another way for the Sisters of Providence to continue their dedication to works of love, mercy and justice.

"Our foundress, Mother Theodore Guerin, left us an example of concern for our neighbors, especially those most deprived of this world's goods," Sister

Brendan said. "I believe Mother Theodore would have done the same thing, knowing that people are hungry."

Sister Marilyn Kolfer, director of the congregation's Office of Mission Development, views the pantry as "an opportunity to impact the lives of those in our midst who look to us for hope."

Sister Brendan anticipates food boxes equivalent to 100,000 meals will be distributed through the Providence Food Pantry each year.

People who receive food from the pantry are referred to it by churches, schools, township trustees, the Vigo County Division of Family and Children and local social service agencies, including Lifeline, a 24-hour crisis intervention, information and referral service.

The pantry is stocked with food purchased from the food bank operated by Catholic Charities of Terre Haute, and with donations of food. Donations of money are used to purchase high protein food items such as eggs, peanut butter and cheese. Sister Brendan said, and to pay for utilities, a telephone, and maintenance.

The pantry is staffed by volunteers, including retired Providence sisters who live and minister at the motherhouse at St. Mary of the Woods.

"We were very anxious to get started before winter set in," Sister Brendan said. "Winters are hard, especially for the elderly and the poor."

She believes the project's strength rests in the fact that it is a collaboration between people of many churches and many faiths. "Little churches can't start a pantry on their own," she said, "but with a concerted effort we can all help."

to establish an international right to abortion and that it did not consider abortion as just another form of family planning. That wasn't its original position.

As for "condescendingly" referring to the U.S. government as "this administration," Navarro-Valls is simply telling it like it is. After all, the previous administration had international abortion policies that were the exact opposite of those of the present administration; it refused to fund international organizations that promoted or performed abortions. The Vatican spokesman was correct in emphasizing that the abortion policies are those of the present administration and not of all the American people.

As for Bishop McHugh's remark about Catholics leaving the Democratic Party over the abortion issue, it's surprising that he allowed himself to make such a political remark. But it too, was just a matter of telling it like it is. Don't we all know Catholics who were Democrats but who have switched parties over the abortion issue? Besides, this could not be construed as a case of the Vatican meddling in American politics since Bishop McHugh is an American.

The Vatican found itself in a minority position at the conference on the abortion issue, although it had a lot of support when it tried to get agreement that more money should be spent on education and child and maternal health. It continued to try to find a consensus without compromising its basic teaching that human life is sacred. It could not compromise on the abortion issue and most people around the world probably respect the pope for adhering to that position.

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Respect Life Sunday events have been reorganized

(Continued from page 1)

This year marks the 13th year that the archdiocese of Indianapolis has celebrated Respect Life Sunday with special events, Father Crawford said. In previous years, the archdiocese also sponsored afternoon workshops and an evening dinner.

Because the Life Chain brings thousands of pro-life supporters downtown each year, he said, Respect Life Sunday organizers decided to open the Catholic Center Assembly Hall for hospitality and information sharing.

Representatives of pro-life organizations, groups and agencies from all parts of central and southern Indiana have been invited to participate in the information fair. Father Crawford said. "The fair will feature booths representing church agencies, state offices, and private organizations. Exhibitors will represent all phases of the Consistent Ethic of Life, including abortion and post-abortion reconciliation, civil rights, economic justice, social justice, the environment, health, hunger, capital punishment, housing, peace, and persons with disabilities."

Free snack foods will be served during the fair, he said, and restroom facilities will be available. After the vendors service, participants may purchase complete meals at the Catholic Center without prior reservations.

"The fair is a visual and experiential way for the general public to understand the Consistent Ethic of Life," Father Crawford explained. "The cooperation between the Pro-Life Activities Office and the people who are responsible for Life Chain has been wonderful. They are trying to ensure that people who are involved in Life Chain know they are invited to both the information fair and the vendors service."

Because the Life Chain has attracted family as well as individual participation, he said, the new information fair has been organized to interest people of all ages.

Last year members of 35 Catholic parishes



LIFE CHAIN ORGANIZERS—Sharing the organization of the fourth annual Life Chain in Indianapolis this year are (from left) Ben Hughes, Laurie Seeber and Michael Bothwell, all of Indianapolis. They met recently to discuss preparations for the ecumenical one-hour prayer vigil scheduled on Oct. 2 on three downtown streets. Each year Life Chain attracts thousands of pro-life supporters who speak out against abortion in a peaceful way with signs and prayers.

participated in the third annual Life Chain in Indianapolis, according to Jim Schmitz, a St. Luke parishioner who is coordinating Catholic participation in the ecumenical pro-life event in Indiana's capital city.

They were among an estimated 10,000 people who participated in the anti-abortion prayer vigil by lining Meridian, 38th and Pennsylvania streets downtown to form a huge cross. During the one-hour vigil, participants prayed and held signs which read, "Abortion kills children," "Jesus forgives and heals," "Adoption—the loving option," "Abortion hurts women" and "Lord, forgive us and our nation."

Life Chains also are planned at 12 other sites in Indiana on Oct. 12, Schmitz said. Pro-life supporters are expected to gather in Connersville, Richmond, Spencer, Muncie,

Evansville, Kokomo, Crawfordsville, Crown Point, Lake County, Plymouth, South Bend, and Randolph County.

When Indianapolis Life Chain organizer Jean Elmore decided not to coordinate the event for the fourth year, volunteers Ben Hughes, Laurie Seeber and Michael Bothwell of Indianapolis offered to chair the peaceful anti-abortion demonstration.

Hughes, Seeber and Bothwell all are members of Right to Life of Indianapolis.

Pastoral musicians open season with presentation on chants

On Sept. 30, Benedictine Father Columba Kelly of St. Meinrad will show members of the Indianapolis chapter of the National Pastoral Ministers how chanting can enliven worship.

The presentation will be given at St. Pius X Church at 7:30 p.m., following a 6:15 dinner for the members. Santo Domingo de Silos, solos, and Tazze will be among the styles of chant expressed.

Paula Slinger, music minister at Holy Spirit said, "We're really excited about the program by Father Kelly. We want people to know about it. It will help people who work in music ministry. Chant has been part of our tradition since the fourth century. We want to let people know we can use it in our liturgies today."

NPM will offer "Tales of Wonder" on Nov. 18 at 8 p.m. at Little Flower. Local musicians and their families will perform dance to the music of Marty Haugen. Moments in the history of salvation, "From Eden to the cross, from Job to the angel Gabriel" will be enacted. Admission will be \$5 with light refreshments after the program.

Slinger said that groups from several parishes have already started practicing for this second program.

On Jan. 27, 1995, the NPM will sponsor a BYOG (Bring Your Own Group) night. It's a chance for fellow musicians to share what they are doing—how they've grown. Parish choirs and ensembles are invited to join others for dinner at 6:15 p.m. and music at 7:30.



Father Columba Kelly, OSB

On March 10 at 7 p.m., there will be an evening of prayer and reflection with Francis Huttmacher, at St. Luke Church. The program is designed to prepare musicians spiritually for Holy Week and Easter. Father Huttmacher is a recording artist. A free will offering will be accepted to defray the cost of the event.

The final NPM program for the year will be on April 28 at St. Barnabas. "Journesongs" will be a music recording session led by Scott Roper. The local composer and NPM member will use the Oregon Catholic Press hymnal by the same name. Dinner is at 6:15 p.m., and the reading session at 7:30. Admission to the songfest is \$3, free to local chapter members.

The local chapter meets "to deepen the spiritual life and social interaction among members; to provide musicians and clergy with an ongoing education forum on current issues and practices; and to improve the musical and liturgical skills of the pastoral musicians."

Dues are \$20 per parish (\$10 if the parish is a member of the national organization).

The discussion for the September meeting will be \$3 to non-members. Both dinners are \$7.50 (\$7 to members) and must be reserved the Monday before the meeting by calling Slinger at 317-895-8914 or Teresa Eckrich at 317-356-1868.

Slinger said that NPM is working to get more members. It is open to anyone who wants to improve music for their liturgies. One non-Catholic church participates, as do several members of other churches.

The local group will host the national pastoral musicians gathering in 1997. "We want as many parishes and clergy to be involved as possible. We can help each other to better participate in the liturgy."

New administrators meet with Catholic education office staff

On Aug. 29, staff members of the Office of Catholic Education met with new administrators of Catholic schools and of religious education programs throughout the archdiocese.

New school principals include Barbara Annus, Annunciation, Brad Chaffin, St. Nazareth Sister Rose Riley, St. Joseph, Corydon; Emily Lemming, St. Michael, Greenfield; Martha Hartman, St. Mary, Greensburg; Gerald Hartsberger, Holy Family, New Albany; and Donna Mahoney, St. Ambrose, Seymour.

Also, Dr. David Armstrong, Cardinal Ritter High School; William Herman, St. Ann, Kankakee; and St. Philip, Nev. in all Indianapolis.

New administrators include: Susan Rollings, St. John, Starlight; and Stephanie Sakes, St. Rose of Lima, Franklin.

Anne White, the new development director at Cardinal Ritter, also attended. Jesuit Father Walter DeVe is the new president of Brebeuf Preparatory School. And Franciscan Sister Helen Echnich is the new president of the Oldenburg Academy of the Immaculate Conception. (Both are private Catholic high schools.)

Newly-assigned parish administrators of religious education are: Joe Fey, St. Vincent DePaul, Bedford; Janis Dopp, St. Charles Borromeo, Bloomington; Jean Dostater Welp, St. John the Apostle, Bloomington; Teresa Kolb, St. Michael, Brookville; and Vicki Young, St. Malachy, Brownsburg.

Other religious education administrators include Marilyn Rhodes, St. Michael, Cannelton; Heather McMonagle, Sacred Heart, Clinton; Janet Mazzoni, St. Paul, Greencastle; Judy Brothers, St. Michael, Greenfield; Kathy Westrick, Immaculate Conception, Milhouse; Susan Yanos, St. Anne, New Castle; Mary Lou Kinker, St. Maurice, St. Maurice; Presentation Sister Corine Murray, St. Benedict, Terre Haute; and Christina Zimmerman, St. Pius, Troy.

Other new PARs are: Franciscan Sister Paulette Schroeder, Holy Cross, Carol Schreiner, St. Gabriel, Lillian Hughes, SS. Peter and Paul Cathedral; Franciscan Sister Michael Marie Burns, St. Pius X; Angela Sprunger, St. Thomas Aquinas; Christina Tebbe, SS. Francis and Clare; all in Indianapolis.

They will report to the board through the Executive Committee.

Attorney Bill Wood presented proposed changes in the by-laws to reflect the changes in the responsibilities of the CCF. After several amendments, they were approved.

During the meeting, Sandra Behringer, archdiocesan director of endowment development, reported that 14 new endowments had been accepted by the CCF during the last six months, including six Catholic school accounts. She said that the CCF is now overseeing 123 endowment accounts valued at \$15.6 million.

John Whalen, CCF vice president and chairman of the Investment Committee, reviewed the investment policy with the board members and gave a detailed report on how the endowment funds are currently being invested.

A new marketing program for the CCF was introduced by Bill Weimann, chairman

of the Marketing Committee. It describes various ways that Catholics can provide for the future of the church through planned giving programs. These programs include:

- Giving a gift through your will (bequests);
- Giving a sizable gift at a small cost (life insurance gifts);
- Giving gifts that pay an income (charitable remainder trusts);
- Giving a gift temporarily (charitable lead trusts);
- Giving a home but continuing to live there (life estate arrangements); and
- Giving a gift that pays a steady income (lifetime giving).

Information about all of these plans is available from Sandra Behringer, CCF, 1400 N. Meridian St., Indianapolis, IN 46202-2367, tel. 236-1427 in Indianapolis or 800-382-9836, ext. 1427.

CCF to oversee archdiocese's growth, development

(Continued from page 1)

for all individuals, families and communities in the Archdiocese of Indianapolis and to assist parishes, schools and other Catholic organizations to develop the resources to carry out their missions.

3. To promote the unity and solidarity of the church in central and southern Indiana through excellence in communications.

4. To support the immediate and long-range financial objectives of the church in central and southern Indiana through participation in the United Catholic Appeal and other archdiocese-sponsored fundraising programs.

5. To maximize return on investments consistent with Catholic values and sound investment practices.

The CCF board will have five committees, corresponding to the five goals: Investment, Stewardship, Development, Communications, and Planned Giving.

FROM THE EDITOR

Twenty years of a Bible study program

by John F. Fink

Twenty years ago this month a Scripture study program was begun in Little Rock, Ark. that has gone on to become the largest such program in the Catholic Church. The impetus for the program began with the initiative of a lay couple, Fred and Tammy Woell, and it is an example of how individual lay people can make important contributions to the church and its members.

The program is called the Little Rock Scripture Study (LRSS) and it has been used by many parishes in the Archdiocese of Indianapolis. It also has been used by more than 8,000 other parishes in the United States—more than one of every three parishes—as well as by parishes in Belize, Canada, England, Germany, Italy, Japan, Oman, South Africa, Turkey and the West Indies.

The program has earned the endorsements of many bishops. For example, Cardinal Joseph Bernardin of Chicago said of it: "Little Rock Scripture Study is a fine program for developing Bible study as a foundation for evangelization. In an age when fundamentalism can actually distort the meaning of Scripture, the Little Rock program teaches participants to do sound exegesis and hermeneutics, but in an easy, pastoral style."

And Cardinal Roger Mahony of Los Angeles said: "The beauty of this program is that the study materials and methods are so thorough that one can lead a Scripture Study group with little prior education in Scripture."

BACK IN 1974 THE Catholic Church had very few resources for teaching the Bible to lay people, despite the emphasis on the Bible placed by the Second Vatican Council. The Constitution on Divine Revelation and the Constitution on the Church were the two most fundamental

documents produced by the council. The Constitution on Divine Revelation stated: "Easy access to sacred Scripture should be provided for all the Christian faithful." Since the word of God should be available at all times, the church with maternal concern sees to it that suitable and correct translations are made into different languages, especially from the original texts of the sacred books" (No. 22).

It also said: "This sacred synod earnestly and specifically urges all the Christian faithful to learn by frequent reading of the divine Scriptures the 'excellent knowledge of Jesus Christ' (Phil. 3:8). For ignorance of the Scriptures is ignorance of Christ' (St. Jerome). Therefore, they should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy, rich in the divine word, or through devotional reading, or through instructions suitable for the purpose and other aids which, in our time, are commendably available everywhere, thanks to the approval and active support of the shepherds of the church" (No. 25).

DESPITE WHAT THIS document said, such instructions were not available everywhere. Prior to Vatican II the Bible did not receive the emphasis it has today. My copy of "The Documents of Vatican II" has a footnote after the document's Statement, "Easy access to sacred Scripture should be provided for all the Christian faithful." The footnote says, "This is perhaps the most novel section of the Constitution. Not since the early centuries of the church has an official document urged the availability of the Scriptures for all."

It was not that the church discouraged Bible study. It just did not emphasize it as much as it does today, nor as much as the Protestant churches did. It was quite common to find that the average Protestant was much more familiar with the Bible than was the average Catholic. Indeed, in the heated atmosphere of the 16th and 17th centuries, Protestants used the Bible to defend their doctrines. Later, the church encouraged Scripture study among monks and religious, but not among lay people.

Biblical scholarship was also set back at the beginning of

this century by Pope Pius X's battles against modernism, including biblical scholarship that showed that not all of the Bible should be taken literally. But all that changed with Vatican II. The Constitution on Divine Revelation was promulgated by Pope Paul VI on Nov. 18, 1965, and Catholics began to take more of an interest in the Bible than they ever had before.

SO BY 1974 FRED and Tammy Woell had been attending an evangelical Bible program for several years. They often asked themselves, "Why can't we have Bible study in the Catholic Church?" They knew that the church encouraged such study, but not enough was being done. The Woells' perseverance led to the development of a simple Bible study method based on Catholic scholarship, prayer, and application to daily life. They worked closely with Benedictine Abbot Jerome Kodell, who was the founding author of the LRSS, and Father Albert Schneider, director of communications for the Diocese of Little Rock, who actually founded the LRSS.

Today the LRSS is staffed by five diocesan employees with offices in the Catholic Center in Little Rock.

Four essential elements make up the program: daily personal reading and reflection on the Bible; weekly small group faith sharing, a wrap-up lecture which clarifies and expands the themes studied; and prayer, both personal and conversational in small group. Each participant receives a commentary and study guide with questions for study, reflection, and practical application.

The LRSS now has adult study programs for 20 of the books of the Bible, both the Old and New Testaments, of course. As of last month, the program is now also available in Spanish. Programs have also been published for children and for young adults.

Parishes can get more information about the LRSS by writing to Rev. Stephen J. Binz, Little Rock Scripture Study, P.O. Box 7565, Little Rock, AR 72217-7565. The phone number is 501-664-0340.

A VIEW FROM THE CENTER

Stewardship and the state of religious giving

by Dan Conway

In 1992, more than half of all the money contributed to nonprofit organizations in the United States (nearly \$130 billion) was given to religious organizations.

In addition, recent research clearly shows that religious people who attend the church or synagogue of their choice on a regular basis give away far more money (and a much larger percent of their income) than those who have no religious affiliation or who do not attend regularly. Finally, people who give out of a sense of their personal religious convictions are the most consistently generous givers in the country.

Does this mean that religious organizations have an easier time raising money than other nonprofits? Not according to those responsible for religious fund-raising! In fact, most major religious organizations in the United States today

consider themselves to be in serious financial trouble and unable to generate the resources they need to successfully carry out their missions.

In general, the older, more established religious organizations (especially mainline Protestant and Catholic churches) are having the hardest time. Protestant churches saw an overall decline in giving of about 3 percent in 1992, but significant differences were noted between mainline churches (which experienced declines) and evangelicals (which experienced some growth). Church leaders cite political and theological tensions, declining memberships, and a decrease in local support for national church organizations among the significant reasons for the changes in giving patterns.

Catholics in the United States are experiencing phenomenal growth in membership (which nearly doubled in the period 1950-1990) at the same time that the number of active priests and religious has declined dramatically. This has had an enormous impact on the operating budgets of Catholic organizations. Forty years ago, the extensive

national network of Catholic churches, schools and social service agencies was underwritten by the contributed services of priests and religious sisters and brothers who received little or no financial remuneration for their work. As a result, most Catholic fund-raising and financial management practices were not set up to generate the kind of financial resources that are now needed to provide just compensation for the lay women and men who today hold the majority of jobs in Catholic organizations.

Both Protestants and Catholics agree that a more active commitment to the biblical concept of "stewardship" (giving and volunteering as a "faith response" in gratitude for God's blessings) is needed to increase religious giving. Unfortunately, stewardship is not always understood in proper context—as a way of bridging the gap between material things (like buildings and salaries and endowment funds) and the spiritual principles that religious organizations represent. Too often, stewardship becomes simply a "religiously correct" way to talk about the unpleasant, earthy things

that the leaders of religious organizations would just as soon not discuss. When this happens, stewardship becomes merely a euphemism for money or fund raising instead of a personal (or organizational) response to God's abundant generosity.

The commitment to stewardship, as a profound source of motivation for taking care of and sharing all God's gifts (spiritual and material), can help to change the negative attitudes that churches have traditionally held concerning the administrative and financial aspects of their ministries. Many church leaders have been taught to treat the administrative and financial dimensions of church ministry as source of embarrassment, and their attitudes are often reflected in the methods they choose to raise, manage and invest their churches' financial resources. That's one reason why churches have been slower than other nonprofit organizations to professionalize their management practices. It's also why religious organizations are more reluctant to engage in "state of the art" fund-raising practices.

Church leaders' attitudes towards administration and money strongly influence their ability to generate the human, physical and financial resources needed to carry out the church's mission. When pastoral leaders see fund raising, personnel administration, facilities management, and other business affairs as "necessary evils" (instead of as stewardship responsibilities), it is difficult for them to encourage others to give their time, talent and money for these purposes. But when pastoral leaders recognize administrative and financial affairs as ministries that are integral to the pastoral mission of the church, it becomes much easier for them to promote stewardship of the church's human, physical and financial resources as a shared responsibility for all.

LIGHT ONE CANDLE

Life is precious because it comes from God

by Fr. John Catoir
Director, The Christophers

Young Alexander Vasquez was the pitching star of his baseball team at Memorial High School in West New York, N.J., when cancer struck. He died on April 26 and thousands of his friends and fellow students tearfully attended his funeral. Their grief and affection for Alex was genuine for he had become an inspiration to everyone he met. He was a champion both on the playing field and in the art of dying, never complaining.

How sad it is to see life drain away from one so young. Nearly every one of us remembers a former classmate who died before making it to graduation. How lucky we were to have survived. Life is such a precious gift.

Thomas Jefferson, author of the Declaration of Independence, once penned these profound words: "It is the government's business to protect life. The care of human life, and not its destruction is the first and only legitimate object of good government." I wonder if Jefferson turned over in his grave when the Supreme Court in *Roe v. Wade* established abortion as a constitutional right.

Charles Eliot, the legendary former president of Harvard University, once visited a neighboring family where there was a new baby in the household. Eliot, who was in his 90s at the time, asked the mother if he might hold the baby for a minute or so. She agreed. Upon returning the child to its mother, he observed: "I have been looking at the end of life for so long that I wanted to look for a few moments at its beginning."

To reverence life at any stage is to reverence the Creator who gave us life. Whether the life in question is that of an 18-year-old baseball hero, a newborn infant or an unborn baby, that life is precious because it comes from God and because it has an eternal destiny.

The newest statistics on the number of abortions performed in the U.S. each year indicate a drop from 1.6 million to approximately 1.5 million, the lowest level since 1979, according to the Alan Guttmacher Institute, a non-profit group that studies reproductive issues.

Why are fewer women choosing to have abortions? Perhaps one reason is that many more women are courageously choosing to have their child for moral reasons. The pro-life movement has made many converts over the years. Their message is simply this: all life is precious.

There is a greater sensitivity to the unborn baby as a real person. May God bless all those women who have found the courage to invite their babies to the banquet of life. More of them it is an act of heroic sacrifice. God bless them.

(For a free copy of the *Christophers' News Notes*, "To Save a Life," send a stamped, self-addressed envelope to the *Christophers*, 12 E. 48th St., New York, NY 10017.)

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VIEWPOINTS VIEWPOINTS

Do the movies still offer good entertainment as they once did?

The basic reason that movies "are not as entertaining as they once were" is that they leave little or nothing to the imagination," writes novelist William X. Kienzle, author of *"The Rosary Murders"* and other mysteries. He and journalist Patricia Treece discuss the movies as entertainment at a time when taking in a movie can mean "taking in" more than viewers bargain for: graphic scenes of sex or violence; heroes espousing doubtful values. But good reasons remain to patronize movies, says Ms. Treece. A good film can even be a spiritual event, she believes. A film reviewer, she is a member of Catholics in Media and wrote "A Man for Others: Maximilian Kolbe, Saint of Auschwitz by Those Who Knew Him" (Paperback, 1994, Our Sunday Visitor).

There's good stuff out there to see

by Patricia Treece

The situation in film is one of "buyer beware." But there are still fine films—even a trend toward stories espousing moral or spiritual values.

The trick is to find them. Should one bother? Absolutely!

By patronizing movies that uphold spiritual, moral and ethical values we'll get more of these films—just as by staying away from the opposite kind we hasten their demise.

Giving up film would also mean losing the pleasure of stories better told with images or that gain from gorgeous locations. Shakespeare's golden words shine even brighter under the golden light of Italy in Kenneth Branagh's 1993 *"Much Ado About Nothing."*

The good film can even be a spiritual event. I think of a relative whose Franciscan spirit was born when he saw *"Brother Sun, Sister Moon"* as a child. *"The Mission," "Romeo"* and this year's soul-stretching *"Schindler's List"* are such films.

Of course one should never underest-



mate the cumulative power of films also to warp values. To mine the riches of film requires more than casually leafing through the paper.

I "research" films by comparing reviews in my two secular and three Catholic newspapers. Catholic reviews and classifications are by far the most helpful. And during past years when finding a film to support with my ticket money was more difficult, I discovered VCR film catalogues from church sources.

I also listen to all filmmakers. As they enthuse, I may know a film isn't for me.

What other recent films can I point to as worthwhile? *"The Age of Innocence"* is a visual feast with a moving adult love story showing that true eroticism does not need displays of flesh or thrashing bodies.

"Forrest Gump" not only continues to give me flashes of laughter but is about true—even redemptive—love in many guises: parent-child, man-woman, best friends and military buddies. Yes, the film has a scene or two that some may find offensive, such as a child listening to adults fornicate, but the overall effect of such scenes is not titillation but repugnance.

In *"Forrest Gump"* sin looks unappealing, virtue appealing! If that isn't enough, this is also a film where, as his hero says at one point, "God shows up."

In that sense, *"Forrest Gump"* is a more spiritual film than the also-recommended 1993 *"Shadowlands."* This true-life love story of C.S. Lewis and his wife is married by

director Richard Attenborough's own anti-faith view, resulting in an ending that implies Lewis outgrew faith.

All three of these last-mentioned films speak to the hunger of a nation where many are fatherless and where political "fathers" have let us down. The heroes of each are the fathers all long for: nurturing, self-sacrificing, kind and good.

Even the young hero of *"Benny and Joon"* (winner of the '93 Catholics in Media film award) is selfless, with a purity of intention long missing from movie heroes.

Such films, if enough are made, help society shape the kind of men they model.

In theaters currently for children is the G-rated, visually gorgeous *"Black Beauty."* Just released on video is 1993's *"Hedi."* Directed by Michael Rhodes, *Hedi* entertains even as it teaches about redemptive love and forgiveness against the breathtaking backdrop of the Austrian Alps.

There is good stuff out there to see!

They leave nothing for our imagination

by William X. Kienzle

Have movies deteriorated? Was there a "golden age" for movies? Were there "good old days"?

In his review of the new film *"Lassie,"* critic Roger Ebert says this is so. "Lassie," Ebert writes, "is a movie that's old-fashioned in a lot of the right ways. It's somehow reassuring these days to see a movie where there's no problem. Lassie can't solve."

Additionally, Lassie can't talk. We have to imagine what she's thinking. "Shall I jump into this frigid stream with its swift current and save this brat who feeds me? Well... why not?"

Because this canine star can't talk, we are invited to enter the world of imagination, the theater of the mind—the most wonderful theater of all.

The special problem with movies today, and the basic reason they are not as entertaining as they once were, is that they leave little to the imagination.

In *"Little Caesar"* (1930), Edward G. Robinson lies shot at the bottom of some steps. He murmurs, "Mother of Mercy, is this the end of Rico?" There's a little



violence as possible—and no blood. Filmed today, Robinson's body would bounce around like a crazed marionette being riddled by bullets from automatic weapons.

In perhaps the quintessential Western, *"Shane"* (1953), something is going on between Jean Arthur and Alan Ladd. Van Heflin, the farmer (and Arthur's husband), will never be the dashing hero that Ladd, the gunfighter, is.

When Arthur and Ladd are alone together, there is something in their eyes, their expression, a spark that enters our imagination. Filmed today, eventually they would be nude, thrashing about in bed, digesting each other.

In *"It Happened One Night"* (1934), Clark Gable and Claudette Colbert spend a night together in the same room, separated by nothing more than a hanging sheet. While nothing happened, what could have happened, what everything was leading up to, lay in the viewers' active imagination.

Filmed today, Colbert and Gable would be all over each other to the sounds of synthetic moaning and rough sighs.

In the same movie, C. Colbert hitchhikes a ride by exposing an inch or two of calf. Today she'd try a string bikini.

It has been suggested that the sexiest scene in movies happened in *"Gone With the Wind"* (1939). Clark Gable swoops Vivien Leigh up in his arms and carries her up the stairs to the bedroom. The next scene is a curtain fluttering in an open window. What happened is left to our imagination.

In a review of the current movie, *"Color of Night,"* a critic writes, "Their sex scenes are so overwrought it's not clear if they're meant to be steamy or silly."

That in the real world violence, sex and profanity do happen is a frivolous argument. Lots of things take place in the bathroom. Most of us don't care to witness them. The silence that greets explicit sex scenes in movies is more from embarrassment than fascination.

Other things are wrong with movies today. Screenplays are poorly written (Hollywood joke: At a story conference a movie executive exclaims, "This is a great script! Who can we get to rewrite it?"). Greed motivates everything, including astronomical production costs and incredible ticket prices.

But basically, with exceptions, movies today are graphic and explicit in the very areas where they should be fueling our imagination.

Voltaire said it: "The best way to be boring is to leave nothing out."

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To the Editor

Wisdom of backing health legislation

Suppose Congress, in its infinite wisdom, decrees that, in order to help pay for universal health care coverage, all church property should be taxed for this one purpose? Since we are now calling for a tax on one group of people to support another group, how could we then claim separation of church and state? Calling for or supporting any piece of legislation might turn out to be the proverbial double-edged sword.

Charles A. Pechette

Indianapolis

Media contribute to society's ills

I think the liberal media, and the way we have allowed them to influence our thinking, are big contributing factors to the problems of society.

If media had little to no influence, advertisements wouldn't work.

Homosexuality is now socially just "an alternative lifestyle" instead of one of many sexual perversions our fallen human nature tends to draw some people to. Where did we hear the phrase "an alternative lifestyle"

promulgated? I've seen numerous programs targeted at convincing us that homosexuality is normal acceptable behavior for some people in an attempt to curb homophobia. No one should be treated unfairly or unkindly regardless of his or her behavior (that's being judgmental), but trying to convince people that a sexual perversion isn't one could be misleading.

In the media I've seen many other ideas promulgated that are contrary to Christian beliefs. Sex outside of marriage is portrayed as socially acceptable in many songs, movies and programs. Could that be part of the reason so many more young people are having sex today?

Blowing people away is the usual way to defeat those we consider enemies on TV or in the movies these days. Maybe that is partially why inner cities are more like a battlefield. Many heroes in the movies now not only kill for revenge, they lie, cheat and steal. Does that have anything to do with the rising crime rate? Maybe one of the reasons children are less respectful of adults is the way many programs, movies and even commercials now depict children as smarter than adults.

If you believe that abortion should be up to the individual, are you absolutely certain it's your belief? How much have the media influenced that belief? If you believe, as most religions teach, that a fetus is another human being, why would you allow it to be killed before it is born any more than you would after it is born? If we wouldn't think of allowing a woman to put a gun to the head of her newborn baby, why allow her to kill it

just because it isn't born yet? A human being isn't a possession to do with as we see fit either before or after he or she is born. I've seen those who try to stop the killing of unborn human beings often portrayed as radical by the news media.

A few years ago William J. Bennett, through the auspices of the Heritage Foundation, released the Index of Leading Cultural Indicators. It showed that since 1960 there has been a 560 percent increase in violent crime, a 400 percent increase in illegitimate births, a quadrupling in divorce, a 200 percent increase in teen suicide, and a 75 percent drop in the average high school SAT scores.

Of course, we can't blame all our social problems on the media, but how much of a factor is it in the way we think and behave? We need to be more skeptical of what we see, hear and read in the media. They are no more the authors of truth than we are. For Christians, God, not the media, should be the author of truth.

Sandra Dudly

Sunman

Anger over cartoon about immigrants

I felt anger when I saw the cartoon (Sept. 2 issue) depicting the Statue of Liberty holding in one hand "Notice to the tired, poor, huddled masses yearning to be free," pointing with the other toward Guantanamo and saying, "Castro made me do it!"

The article on the last page more aptly states the situation: "The Statue of Liberty, symbol of traditional U.S. welcome to immigrants, has been badly tarnished by recent response to Haitians and Cubans



seeking refuge, according to Cardinal Bernard F. Law of Boston. ... Our refusal to admit in any significant number those Haitians seeking refuge here was always difficult to understand in the face of our welcoming policy for Cubans."

Perhaps the current Cuban-Haitian immigration crisis will lead us to examine how much of our motivation for refugee policy is based on economic advantage and even racism.

Sister Nancy Brosnan, S.P.

Jasper

(We thought the cartoon was making the same point as Cardinal Law—that the Cuban and Haitian refugees being denied entry into the United States did violence to the principles symbolized by the Statue of Liberty.—Editor)

CORNUCOPIA

The Peaceable Kingdom Come

by Cynthia Deves

The lion may lie down with the lamb some day, but how about the barn cat with the chipmunk? I seriously doubt it.

My first hand studies of the Peaceable Kingdom factor have led me to believe that it simply does not exist in nature. At least not among animals other than those we've been told rode on Noah's ark. And it probably never will, short of the Second Coming.

Take Blackie, the sweet young momcat who has adopted us as her foster masters. She's a conscientious mother (I am hereby establishing the fact that she is of good character). But she's so dedicated to her vocation that she has little empathy for other critters.

Every day she hunts fresh meat for her babies, in spite of the fact that they are still unable to chew. Every day she presents the little tykes, who cuddle together in terror at the sight, with a

warm meal such as a still-quivering chipmunk, mouse or bird.

Of course this is instinct at work. The chipmunk moms in their turn are no doubt dining on some tender plant's parents even as Blackie is on the prowl. The mice are eating the seeds of future grain crops and the birds are laying waste to an entire generation of worms.

We might be able to forgive or at least understand the need to eat, the intricate balances of the food chain. But how about other behavior?

Tigger, a.k.a. The King, the aging male house cat of our establishment, does not subscribe to the Peaceable Kingdom idea either. It's not a matter of food with him, it's the territorial imperative.

Until Blackie squatted on land under Tigger's front porch and then compounded her error by producing kittens there, he kept his cool. He disliked her visits from her neighboring home but he could tolerate them. He would stride around looking intimidating and run Blackie off just by sheer menace. He may be neutered but still maintained an Attitude.

Now that the rollicking new family has taken over, Tigger is stumped. His neat front porch is littered with bowls of kitten chow,

spilled milk, water, and food scattered around by the ungrateful Blackie. His favorite doormat is now a playground, his sunny nap spots overtaken by fur balls committing non-stop mischief.

So he goes on red alert. On the few occasions when he is let out the front door by mistake, he quickly hisses his way through the mole and heads for his new resting spot in the back yard. Although he acts nonchalant, we recognize signs of depression. Tigger no longer feels that he is Top Cat.

We humans are animals too, as we are reminded constantly by the events of daily life. But we're way past innocently hunting for food or defending our own patch of sunlight. We've been given superior intelligence with which we can produce all kinds of creative meanness, including blaming our behavior on genes, environment, bad parenting and the (indisputable) Original Sin.

The other animals can't really decide to eat fairly or share their comforts, but we can because we've also been given a major tool with which to combat our own evil proclivities.

It's called Free Will.

check it out...

The Christophers of St. Christopher Parish in Speedway are planning a one-day pilgrimage to Our Lady of Mount Carmel Shrine at St. Meinrad on Oct. 2. Lunch will be served at St. Meinrad. Included will be tour Our Lady of Grace Monastery and St. Paul Hermitage in Beech Grove. For more information, call Hermina at 317-247-7312.

St. Paul's Episcopal Church, 10 West 61st St., will have auditions for boy and girl chorists for St. Paul's Choir (ages 8-13). The choral program is affiliated with the Royal School of Church Music, specializing in personal instruction in music theory and in singing. These trained singers perform with adults, presenting quality choral music. St. Paul's Choir participates in weekly services, concerts with orchestra and opportunities for touring. For more information, call 317-253-1277.

Birthingline needs two volunteers to manage the Birthingline clothing store. This involves tasks such as sorting, labeling, pricing and tabulating. For more information, call Grace at 317-236-1559.

Charles Gardner, director of the Office of Worship, will present a workshop entitled, "The Role of the Organist at Catholic Worship," on Oct. 1 from 9:11-30 a.m. at St. Pius X Church, 8200 Sarto Drive, Indianapolis. Sponsored by the Indianapolis Chapter of the American Guild of Organists, the workshop will focus on basic knowledge and information needed by organists who occasionally substitute at Catholic Church, but all are welcome. Registration fee is \$10 payable at the door. Other workshops in the series will deal with the role of the organist at Lutheran and Episcopalian services. Call the Office of Worship at 317-236-1483.

The St. Mary of the Woods College Art Gallery will feature "Walls," a series of

mixed medium sculptures by Terre Haute resident Elizabeth Petrulis, for the season's first exhibit. The series will run through Sept. 29. The exhibit was founded on the idea or need of self-preservation with walls representing physical visualizations of psychological boundaries. Petrulis has worked as a preparator for the Sheldon Swope Art Museum since 1992. She received a master's of fine arts degree in art (mixed media, painting and sculpture) from Indiana State University in 1991 and a bachelor of science degree in theatre (costume design) with a minor in art in 1983. The gallery, located in room 132 of Hulman Hall is open to the public Monday through Thursday from 10 a.m. to 2 p.m. For more information, call Donna Dene Foy at 812-535-5141.

The Holy Trinity 8th grade class of 1954 will be celebrating its 40th graduation anniversary on October 15. Festivities begin with 5:30 p.m. Eucharist at Holy Trinity Church followed by dinner and social at Bockhold Hall. If anyone has any information on the following classmates, please call Kay Urbanese DeHart at 317-738-2891. James Collette, Nora Mae Thompson, John Benick, Donald Robinson, John Seavy, Josephine Goebel, Harry McKenna, Deloris Hidalgo, Victor Scherer and Thomas Selig.

Bread for the World, Indianapolis, will hold a Community Election Forum on Sept. 25 from 2-4 p.m. for the U.S. Representatives to Congress and their opponents to discuss hunger issues and legislation on particular issues of concern to Bread for the World members. The meeting will take place at Southport Baptist Church, 2901 E. Banta. For more information call Larry Lindley at 317-637-3776.

St. Michael Church, 3354 W. 30th St., will hold its annual Michael Fest on Oct. 1. A German dinner, Oktoberfest-style, will be served from 5:30-8 p.m. along with music from Monte Carlo under a tent from 5:30-11 p.m. Games for the kids from 6-9 p.m. and a German band for entertainment.

The theatre department of Butler University's Jordan College of Fine Arts will open its 1994-95 season with the Rodgers and Hart musical *The Boys from Syracuse* on Oct. 6 and continuing through Oct. 15 for a total of eight performances in Lilly Hall Studio Theatre 160 on the Butler campus. Butler Theatre's production of *The Boys from Syracuse* celebrates the 400 anniversary of the Shakespeare's *Comedy of Errors*, on which playwright George Abbott based the book for this musical. For more information, call 317-921-6444.

Holy Cross Brother Joseph Umile will present "God Laughs—Do You?" on Sept. 18 at 7 p.m. in Christ the King conference room, 5558 Crittenden Ave. For more information, call the church office.

Association of Parish Administrators of Religious Education (APARE) will hold its APARE Fall Day on Oct. 18 from 10 a.m.-2 p.m. at St. Agnes, Nashville. Christian Instruction Brother Joseph Martin of Fatima Retreat House will speak on "Wholistic Spirituality." The cost is \$10 per person, and \$12.50 for non-APARE members. The day is part of several APARE meetings, in conjunction with the 25 years of DRE ministry in the Archdiocese of Indianapolis. Anyone who has previously served in a director or coordinator of religious education capacity is welcome to the program. If you have any questions, call Julie Nee at 317-253-1461.



CONCERT—On Sept. 24 at 7 p.m., this Soca Slovenian Folklore Dance Company from Canada will perform with the Hamilton Wentworth Slovenian Cultural Society Choir at Holy Trinity Church. Admission is \$15 per person and \$25 per couple. Proceeds of the concert will benefit Holy Trinity Parish. Those wishing further information may call Paul Barbarich at 317-244-4816.

Individual/Marital/Family

David J. Burkhard, M.A., CMFT, CCSW 357-8352
Patricia A. Ley, M.A., CMFT 784-8655
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REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

Bible scholars back inclusive language in liturgy

Say criteria bishops adopted represent the authors' intentions

by Jerry Filleau
Catholic News Service

WASHINGTON—The Executive Board of the Catholic Biblical Association of America has backed the U.S. bishops' criteria for inclusive language versions of Scripture in the liturgy.

The Scripture scholars said the criteria the bishops adopted in 1990 for evaluating Scripture translations used in liturgy promote "legitimate representation of the original authors' intentions."

They urged the bishops "to continue to instruct all Catholics in the appropriateness of inclusive language."

Inclusive language means using alterna-

tive phrasing to avoid terms like "mankind," "man" or "he" for references intended to include women as well as men.

The statement was sent to Pope John Paul II, heads of Vatican congregations for doctrine and divine worship and the nation's active cardinals.

Board members at the Catholic Biblical Association board's annual meeting Aug. 13 in San Diego adopted the statement unanimously. Its public release from the association's offices in Washington was delayed until Sept. 8 to allow time for the pope and other church officials to receive their copies first.

The board statement comes at a time when some U.S. Catholic groups are trying to get the U.S. bishops to move away from their endorsement of inclusive language in the liturgy and back to more traditional Bible translations and more literal English translations of the Latin prayers in the Roman Missal.

The 1990 principles adopted by the U.S.

bishops endorse "horizontal inclusiveness"—references to both women and men.

As for "vertical inclusiveness," involving references to God, the principles note that "while it would be inappropriate to attribute gender to God as such, the revealed word of God consistently uses masculine references for God." The principles call for a modified approach, utilizing the traditional masculine language for God found in Scripture but using various translation techniques to avoid overly repetitious use of masculine pronouns referring to God.

The bishops have been dealing with questions of exclusive and inclusive language in the liturgy since the late 1970s. The 1990 criteria they adopted were developed jointly by their doctrine and liturgy committees.

One of the main current questions concerning inclusive translations of Scripture in liturgy is that of a revised Lectionary, the book of readings used for the Liturgy of the Word at Mass.

All current authorized editions of the Lectionary available in the United States are still based on the first edition, issued by the Holy See about five years after the Second Vatican Council, although the Holy See issued a second, revised edition in 1981.

In their efforts to produce a revised English Lectionary based on Rome's second edition, the U.S. bishops:

- Have given their approval, and received confirmation from the Holy See, for liturgical use of the inclusive-language New Revised Standard Version of Scripture.

- Have approved and received similar confirmation for liturgical use of the inclusive-language version of the Psalms in the New American Bible.

- Approved but are still awaiting the

Holy See's confirmation of a revised New American Bible Lectionary using inclusive language.

- Have been delaying publication of the New Revised Standard Version Lectionary in order to give it and the pending revised New American Bible Lectionary equal footing in the market by simultaneous release.

Members of the Catholic Biblical Association Executive Board who attended the Aug. 13 meeting and approved the statement on inclusive language principles were:

- Jesuit Father John R. Donahue of the Jesuit School of Theology at Berkeley, Calif., president.

- Benedictine Father Joseph Jensen of The Catholic University of America, Washington, executive secretary.

- Benedictine Father Aelred Cody of St. Meinrad Archabbey, St. Meinrad, Ind., general editor of *Catholic Biblical Quarterly*.

- Father Michael L. Barre of St. Mary's Seminary and University in Baltimore, general editor of CBQ-Monograph Series.

- Auxiliary Bishop N. A. Weala of Rockville Centre, N.Y., the association's past president and chairman of the board of trustees.

- Gale A. Yee of St. Thomas University in St. Paul, Minn., consultant.

- Father John P. Heil of St. Louis (Mo.) Roman Catholic Theological Seminary, consultant.

- Jesuit Father William S. Kurtz of Marquette University in Milwaukee, consultant.

- Father Frank J. Matera of The Catholic University of America, consultant.

St. Joan of Arc to have fifth annual French Market Sunday

St. Joan of Arc Parish will hold its French Market on Sept. 18, from 12-6 p.m. This fifth annual event, originally the parish's picnic, has grown in popularity since 1989. The French Market features an abundance of French cuisine including homemade desserts, quiche, fresh baked bread, chicken, crepes, wine and cheese. It's main attraction, however, is authentic French stew (ratatouille) cooking in an cauldron over an open fire. There will be live entertainment and artisan exhibits.

Molly Seidel and Lori Anderson are the chairwomen for the event. "An ethnic-based, eclectic, open-air celebration to St. Joan of Arc and the French way of life," is how Seidel explains the market.

"The people who visit the French

Market blend together in celebration of a culture and religion," Seidel said.

This year, the French Market will give away the grand prize of a round trip flight for two on Delta Air Lines, to the city on the Seine in Paris, France. A quilt and matching pillows crafted by parishioners will be included in the raffle. A group of two started the project that spread to over thirty women. Each woman has stitched her name into her section of the quilt.

There is no admission cost for the event. St. Joan of Arc is located at 42nd Street and Central Avenue. Raffle tickets may be purchased in advance by calling the St. Joan of Arc rectory at 317-283-5508 or by stopping at Hamaker Pharmacy located at 49th and N. Pennsylvania streets.



CELEBRATION A LA FRANCE—St. Joan of Arc parishioners man a bread, wine and cheese booth at the 1993 French Market. This year the event will be held on Sept. 18 on the church grounds, 4217 Central Ave.

DREs from throughout state to convene Oct. 4-6 in Indy

Directors of religious education from all over the state will gather in Indianapolis Oct. 4-6. The theme will be "Families of Faith: Spirit-Filled Church."

Father Jack Rathschildt and Gaynell Cronin will lead general sessions on "Red Beans and Rice: Blessings from the Domestic Church" and "The Patchwork Quilt: Healing Prayers and Rituals for our Families and Parishes."

John Roberto will lead a third session titled: "Sharing the Catholic Faith Story Today and Tomorrow: The Challenge for Parish and Family." And Dr. James Moudry will discuss "The Spiritual Life of Children and the Church's Sacramental Ministry."

Breakout sessions will include: "Faith Formation in the Family," led by Lisa Provost; "The Touch of Jesus: Healing for the

DRE Wounded in Ministry," by Notre Dame Sister Mary Barbara Ostheimer.

Janice Redie and Trish Speer will cover "Family Friendly Parish: Is It Possible?" and Joseph C. Hager, Jr. will talk about "Who's in the House: Spirituality of People of Color."

The convention will conclude on Thursday with a eucharistic liturgy, with the archbishop and bishops of Indiana presiding.

After lunch, the two-day Institute for the Christian Initiation of Children will begin. A full description of the speakers' credentials and the program is available by contacting the OCE: Peggy Crawford; P.O. Box 1410, Indianapolis, IN 46206; 317-236-1400, ext. 1432, or (outside Indianapolis) 1-800-382-9836, ext. 1432.



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SPOTLIGHT ON INDIANAPOLIS SOUTH DEANERY

Beech Grove parish keeps Christ at the center of parish

Holy Name staff is
developing new programs
and ministries

by Peter Agostinelli

Father Larry Voelker grew up in Beech Grove. He can tell you a lot about the area, including its reputation as a sleepy Indianapolis suburb.

Actually, when Father Voelker was a child, it wasn't a suburb as much as it was its own town.

But times have changed and so has Beech Grove. The Indianapolis metro area now swells into most of Marion County. Beech Grove isn't so sleepy these days, and neither is Holy Name Parish.

"When I was in the seminary, I'd be home on vacation and I'd come over here to do work," recalls Father Voelker. Holy Name's pastor since 1987. "The pastor would be upstairs, the associates would be out, there was no secretary and no housekeeper. I would be paying the bills and the phone never rang and the doorbell never rang."

"These days you've got offices, a full-time secretary, the phone is ringing and there are a lot more people coming and going."

The Indianapolis South Deanery parish is one of many located on the city's southside. But Holy Name is home to about 1,400 families. Parish secretary Rosie Sylvester said about 800 of these families live in Beech Grove. She said many others come from other parts of the city, including Greenwood and Carmel.

Father Voelker said many Holy Name families technically belong to St. Jude or Nativity parishes.

"But we would be hurting if it were not for the people who come here who don't really live in the parish boundaries," he said.

Jeanette Colburn, principal of Holy Name School, said that diversity shows in the school's enrollment. She said students come from as many as five different school corporations, the majority being from Indi-

anapolis and Beech Grove public school systems. Others come from Franklin Township and Perry Township.

While there has been much growth at Holy Name and throughout Beech Grove, there's still a large population of people whose families have lived in the community for many years.

"I think we have a very stable base of a lot of people who have been here long term—older people who raised their kids here, and now they're here and their grandchildren are here," Father Voelker said. "When we have something like Grandparents' Day, you see multi-generations of families still here."

Holy Trinity Father Tom Stepanski came to Holy Name this summer as the new associate pastor. He said he has received lots of support in coming to the community.

"I found a certain spirit when I came over," Father Stepanski said. "It wasn't like walking into a stranger's house, but a friend's."

Father Stepanski got to know a good share of parishioners from his previous job. For 11 years he was chaplain at St. Francis Hospital across the street.

Father Voelker talks about the 1950s housing boom that produced the hundreds of little homes that fill Beech Grove's neighborhoods. The priest, who celebrated his first Mass at Holy Name, moved into the area with his family when he was in high school.

"You ride through the neighborhood today and think, 'They raised ten kids in that house.' It's ironic, because I watched a lot of the neighborhoods being built," Father Voelker recalled.

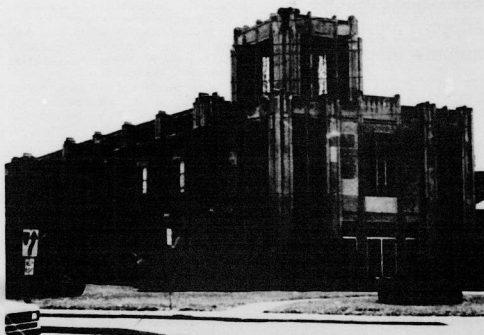
"There are more rental properties here, so in terms of the influx of people in Beech Grove, it's becoming more and more like the adjacent parts of Indianapolis and less and less like a suburb."

Colburn said a lot of the parishioners are the third or fourth generation in their family to live in Beech Grove. She said she has noticed that many students' parents at Holy Name were students themselves at Holy Name School.

Recent additions to the parish include Holy Cross Sister Eileen Flavin. Sister Eileen joined Holy Name last year as coordinator of lay ministry. And Father Stepanski joined the team just a few weeks ago.

The parish staff has been working hard to develop new programs and ministries for all these families.

Some of the active parish groups include Rosary Life, a chapter of St. Vincent De Paul, the altar society (a women's organization)



SOUTHSIDE PARISH—Holy Name Parish in Beech Grove serves 1,400 families from the small southside community and other parts of Indianapolis. The parish and school are located at the intersection of 17th Avenue, Churchman Avenue and Albany Street. (Photo by Peter Agostinelli)

and a men's club. Father Voelker said the men's club is fairly low-key but is planning more activities. The Over-50 group is an active organization too.

Also, there are many Catholic Youth Organization (CYO) activities for parish youth.

The parish council, board of education and liturgy committee are some of the parish organizations that help steer parish matters.

Holy Name benefits greatly from its many "wonderful volunteers," Sylvester said. "Most of our volunteers are older, though, so we need to tap into that group between 20 and 45."

The parish festival, held last weekend in June, is a big fundraiser for the parish. It's also a good community builder, Sylvester said.

One developing project at Holy Name is the communal prayer night. Father Voelker said the program was developed last year and should be fine-tuned this year. Its purpose is to encourage parish groups to meet on the same night of the month and gather for communal prayer first. Then they disperse to individual meetings.

There are some limitations with this communal night, one being the fact that some groups have cross-membership and can't meet on the same night.

The parish is considering developing a spiritual life committee to focus more attention on spiritual life activities. The parish also is developing more in communication matters with its newsletter.

Father Voelker thinks parishioners at Holy Name tend to be "more content with the traditional Catholic things."

"There isn't a heavy market for adult education or spiritual life opportunities. We're really trying to create that market and stimulate it," the pastor said.

"It's hard. When you try to schedule opportunities for just spiritual enrichment

on the parish calendar, you find how many things you're competing with. People are so busy."

A new project at Holy Name School is the Value of the Month concept. Colburn said teachers take a different value each month—September focuses on the value of honesty, for example—and concentrate on it in lessons. The staff also may plan weekend liturgies that deal with the particular value.

Colburn said the concept is something children can take home. Parents can discuss the value at home and away from the school environment, she said.

The school has just over 330 students in kindergarten through grade 8. Colburn said the enrollment is growing, having increased from 307 students when she came to the school in 1987.

One current construction project at the school is the installation of a new intercom.

Other possible plans at Holy Name include starting a children's liturgy that would be open to grade school students and students in religious education courses. It would encourage kids to participate in liturgies.

Sister Eileen, who coordinates lay ministry, said the parish held a ministry fair for the first time in May. Parishioners could sign up for ministries at the fair, which was held after Mass under a big tent outside.

Father Voelker said many parishes, including Holy Name, have a big challenge recruiting people to run for their parish council, board of education and other groups. This year Holy Name hopes to hold a monthly leadership institute. Parishioners will be invited to learn about concepts like shared responsibility and what's going on in the parish. Father Voelker said this will help to cultivate a pool of people for parish organizations.

Holy Name houses the Horizons
(continued on page 9)



Fr. Larry Voelker

lies. Parish secretary Rosie Sylvester said about 800 of these families live in Beech Grove. She said many others come from other parts of the city, including Greenwood and Carmel.

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Parishioner

Music ministry a cornerstone at Holy Name

by Peter Agostinelli

Holy Name's music ministry is a big part of parish life. And for more than 30 years, Jerry Craney has taught music at Holy Name School and directed the parish's music ministry.

While Craney is quite modest about the music tradition he has helped build in the parish community, other staff members speak clearly about it.

"I think if you asked anyone around the surrounding area what Holy Name is known for, they'd say the choirs and Jerry Craney," said Holy Trinity Father Tom Stepanski, the parish's associate pastor.

Father Larry Voelker, pastor, said: "If you were to do a poll of the parish about what's unique at Holy Name, the music would be right at the top in terms of what people have a great deal of pride in."

Rosie Sylvester, parish secretary at Holy Name, said music is "a lot of the life and spirit of the parish."

Craney attributes much of the music's success to good timing. He was hired in 1959 by a pastor who wanted the school kids to learn a little about music. Craney took the part-time job when he was still in college at Butler University.

The pastor then, Father Robert Hartman, was simply interested in developing music at the parish. Craney said that's where it started for Holy Name.

"This man just loved music," Craney remembered.

Craney said it wasn't long before parishioners started hearing the music that the students were singing and playing. They enjoyed it so much that he developed music programs for the parish.

Craney teaches band classes and instructs the boys' and girls' choirs at the

school. He directs the men's and women's choirs, which sometimes come together for performances. He also directs a high school group and a young adult group.

Holy Name's traditional Christmas concert will be held this year for the 33rd consecutive year. It's held at the church the Sunday before Christmas.

Craney said everyone who plays in the Christmas concert is a parishioner, except for hired musicians who make up a string section.

The concerts have become so successful that the parish started scheduling two shows on that Sunday due to demand. Patrons can buy advance tickets for \$5, which helps to fund music programs.

Another concert, "Musical," is held in the spring. Craney describes it as "an evening of varied musical entertainment."

The music has helped unify the school and the parish, two parts of a parish community that can develop far apart from each other. Craney said that's what a strong music program has brought to Holy Name.

A number of former students maintain contact with the school because of the positive effects of the music program. Craney recalls a letter from one former Holy Name student who is now a surgeon. The man described the discipline he learned from being a part of the school's music programs.

But ultimately the liturgy is the most important thing at Holy Name Parish, Craney said. The music is just something that complements it.

"I have had moments, and we have had bad moments... but we strive to make it a vital part," Craney said.

Craney will retire from the school at the end of this year. He will continue to direct the parish music programs.



RECESS TIME—Students at Holy Name School spill out onto the playground during the recess period after lunch. The playground sits behind the school and the church, seen in the background. The school, which has seen a growing enrollment the last few years, serves students whose families live on Indianapolis' southside. Many students' parents attended Holy Name School. (Photo by Peter Agostinelli)

Support your parish's businesses

Holy Name changes with community

(continued from page 8)

Counseling Center, a family, individual and marriage counseling office. The center, staffed by three people in private practice in counseling, is located upstairs in the parish office/rectory building. It is not connected to the parish.

"Our only relationship with them is landlord/tenant, so we don't have any control or responsibility for what they do," Father Voelker said. "But at the same time they're three people who definitely are value-based and oriented toward pastoral counseling and want to do it in a church setting."

Holy Name was founded in 1908 in a village without electric lights or paved roads. The founder, Father Peter Killian, was appointed pastor in June 1908. 1908 was a big year for Beech Grove in other ways. That was the same year the New York Central Railroad opened shops in the newly-incorporated town. About 50 families lived in Beech Grove at the time.

Grounds for the new parish had been purchased in 1907. The original church, a small chapel on the second floor of the pastor's house, was built in 1908.

The parish was named Blessed Sacrament Church during its first ten years. A parish history describes Sunday mornings as "an all-morning affair for many parishioners, some of whom walked or drove horse-and-buggy style from a distance of five miles or

more. One interesting note about Holy Name is its previous staff of pastors. Father Voelker said there were three pastors in the parish's history from 1908-1977. In the 17 years since then, the parish has had three different pastors.

"One of the things we need to help parishes do is, especially in the day and age when they go through rapid changes in personnel," Father Voelker said. "We spend so much energy planning and trying to explain why change is for good, but we just don't honor the fact that they need to be able to grieve the change. When we don't honor that a lot of people get stuck in anger, and it becomes harder to move on."

Holy Name is a neighbor to many other Catholic institutions in Beech Grove. This includes St. Francis Hospital, Our Lady of Grace Monastery (a Benedictine monastery), St. Paul Hermitage and the Beech Grove Benedictine Center.

The parish has no official relationship with these organizations, although there are some connections.

"We have close working relationships with them, although no structural ties," Father Voelker said. "But as communities go, Beech Grove has a highly visible Catholic profile, and the Catholic presence is very strong."

A theme Holy Name's staff has focused on is keeping Christ at the center of the parish. Building a stronger sense of community is another priority.

"We've done parish planning things, and people say what has changed over the last several years... is the parish is friendlier," Father Voelker said.

Colburn said: "I think the mindset we all came in with is that all of us are fairly open and warm people. That was the thing we had to work on. We were all beginning anew, and those were personalities we had."

Weekly profiles will include all parishes

One of the newest projects at *The Criterion* is an ongoing series of parish profiles. Every week a different parish is profiled. Several parishes from a deanery are profiled every month.

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Holy Name Parish

Year founded: 1908
Address: 89 N. 17th Avenue, Beech Grove, IN 46107
Telephone: (317) 784-5454
Pastor: Father Larry Voelker
Associate pastor: Holy Trinity Father Tom Stepanski
In residence: Father Joseph Rutenberg
Coordinator of Lay Ministry: Holy Cross Sister Eileen Flavin
Coordinator of Sun Religious Education Programs: Rita Rogers
Parish secretary: Rosie Sylvester
School: Holy Name School (K-8)
Principal: Jeannette Colburn
Number of students: 332
Church capacity: 600
Number of households: 1,430
Masses: Saturday 5:30 p.m.; Sunday 7:30 a.m., 9 a.m., 11:30 a.m.

Pope pleads for peace during trip to Croatia

He rejects blaming religious difference as a cause for war and said religious belief must be a unifying force

by Agostino Bono
Catholic News Service

ZAGREB, Croatia—Pope John Paul II walked with a limp during his Balkan visit, but he talked about bold strides for peace as he preached in the former Yugoslavia.

During a Sept. 10-11 trip to Zagreb, the pope advocated forgiveness and tolerance among the region's warring ethnic factions.

The pope said he came as "the pilgrim of reconciliation" to emphasize the common ties of language and Slavic origins that should unite Serbian Orthodox, Croatian Catholics and Bosnian Muslims.

It was the pope's first trip to the ex-Yugoslavia, and he told Croatian Catholics to take the lead in peace efforts.

The visit lasted slightly more than 24 hours, and the 74-year-old pope showed fatigue throughout, a sign that he has not fully recovered after a fall last April resulted in reconstructive surgery to repair a broken right thigh bone.

While his voice was firm, his steps were small and shuffling.

The pope continued walking with the limp and black cane that have become common sights in his public appearances.

His traditional kneeling on the airport tarmac to kiss the ground upon arrival was replaced by two young people holding a bowl of Croatian soil for the pope to kiss.

The overnight visit was the pope's first trip outside Italy in a year and a much shorter version of what the pope wanted. He had hoped to make a symbolically unifying trip to Croatia, Bosnia-Herzegovina and Serbia.

Security risks made the pope give up his Sept. 8 trip to the Bosnian capital of Sarajevo, and Serbian Orthodox Church objections blocked a visit to Belgrade, the Serbian capital.

The pope showed frustration that the ethnic and religious hatreds sparking the conflict in the former Yugoslavia obstructed his desire to be a catalyst for peace.

Sarajevo is "the martyred city that I ardently wanted to visit," he said in his airport arrival speech.

"For too long war has been raging in a land where the inhabitants for centuries were accustomed to reciprocal tolerance and exemplary collaboration," he said.

"To stop the bloody fratricidal war I tried every means, I have knocked at every door," he added. "The Holy See is continuing to adopt every means to overcome the existing tensions."

Without a spirit of reciprocal forgiveness and tolerance, war "smolders under the ashes of fragile treaties," he said.

At a Sept. 11 outdoor Mass, the pope rejected blaming religious differences as a cause for war and stressed common denominators.

"It is not legitimate to attribute to religion the phenomenon of nationalistic intolerance which is raging in this region," he said at his only Mass during the trip.

Religious belief "must return to be a unifying and beneficial force," he said to more than 750,000 people gathered to hear him. Many were Bosnian refugees and Croats displaced from Serb-occupied Croatian territories.

The region's languages have only slight variations "so as to be able to speak and understand them more than is possible among other peoples and other regions of Europe," he said. The languages are Slavic in origin, and the warring factions are all Slavs, as is the Polish pope.

But the pope said that peace should not sacrifice the independence of the republics that broke away from the former Yugoslavia. The breakup started in 1991, igniting the fighting that is now concentrated in Bosnia.

Republics "have the right to their own sovereignty, and this cannot be denied by international law," he said. The Vatican was the first country to recognize Croatian independence.

If sovereignty had been respected, war might not have broken out, Pope John Paul added.

Nor should peace be at the expense of forgetting war crimes, he said.



KISSES SOIL—Pope John Paul II kisses a bowl of soil upon arriving in Zagreb Sept. 10. His usual practice when arriving in a country he has not visited before is to kiss the ground. The trip to Croatia was his first to former Yugoslavia. (CNS photo from Reuters)

"To forgive does not mean to deny the instruments of justice that are the right of the state, which has the duty to prosecute the perpetrators of crimes," he said.

In several speeches, the pope also praised the late Cardinal Aloysius Stepinac of Zagreb, convicted in 1946 by the Yugoslavian communist government on charges he was a Nazi supporter. He died in 1960 while under house arrest. Those charges have been consistently denied by Croatian Catholics.

The pope said the cardinal was persecuted because he refused to break the Yugoslavian church's allegiance to the Vatican by setting up a national Catholic Church.

When the cardinal understood the intention of political leaders to "separate the people of God from the church of Rome, he did not hesitate to oppose them with all his might, paying for his courage with imprisonment," the pope said.

The pope's Croatian trip was a shorter version of what the Croatian bishops initially proposed. They suggested a visit that would have included stops at several cities where churches have been gutted by the fighting.

Croatian organizers said concern for the pope's health was an important factor in shortening the pope's stay.

Special measures were taken to reduce papal fatigue. The pope rode in a specially built elevator to reach the 30-foot high altar platform to celebrate the outdoor Mass at Zagreb's racetrack. The ride saved him from climbing 32 steps. Many speeches that the pope would normally give standing up, such as the airport arrival speech and the Mass homily, were given seated.

At the Mass, the pope did not walk over to the section for the sick as he regularly does during huge public Masses. Several dozen war wounded were among the handicapped.

Protestant extremists won't match cease-fire

BELFAST, Northern Ireland (CNS)—Protestant extremists said they would not match an IRA cease-fire until they were convinced Britain has not hatched a secret plot to give Northern Ireland to the Irish Republic.

"We have yet to ascertain the bona-fides of the permanence of the IRA cease-fire," the Combined Loyalist Military Command said in the statement Sept. 8. It said no decision would be made on a cease-fire until Britain and Ireland reach a plan, due out in October, on the future of Northern Ireland.

The command, which includes the Ulster Volunteer Force and the Ulster Freedom Fighters, demanded guarantees of Northern Ireland's position within the United Kingdom.

Protestant unionists are worried the IRA cease-fire is at best a tactic being used by the guerrillas to crack the British government into concessions, and at worst a conspiracy between London and the IRA. The IRA's longstanding goal has been to push Britain off the island of Ireland.

Archbishop Robin Eames, head of Ireland's Anglican Church, said Sept. 9 that British Prime Minister John Major had assured him there were no secret deals on Northern Ireland's future.

Archbishop Eames told a news conference Major asked him to spread that message to the people of Northern Ireland, where Protestants fear the cease-fire will ultimately dilute their British status.

The Ulster Volunteer Force and the Ulster Freedom Fighters struck at Catholics three times in the first week since the cease-fire was announced, killing one man, shooting at another and car-bombing the Sinn Féin press office in Belfast.

Security sources say the loyalist extremists are a worse threat than the IRA. They have killed more people than the IRA has in the past two years and, unless they match the cease-fire, there is no chance that security forces can be scaled back significantly.

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What is a family to do about the stresses in life?

by Br. Cyprian L. Rowe, FMS

Stress is pressure that a person feels. It comes both from the inside and the outside: People put pressure on themselves, and the outside world puts pressure on them.

When these pressures are in balance, most people pay no attention to them.

People are less likely to use the word "stress" in positive situations than in negative ones. There is a tendency to ignore the stress in happy situations like getting married, or witnessing the birth of a first child, or moving into a much-coveted house.

But there always are stresses:

- Families have to get to work.
- Parents have to care for the children.
- Children have to take tests.
- Fathers and mothers lose jobs, and look for jobs, and spend hours obsessing over how to balance the job and the family.

This is the stuff of daily living.

When everything is under control and people have a sense of equilibrium, they do not speak so much about stress. But when they perceive their stress in negative terms, they may feel like they're about to explode.

As a psychotherapist, I find that what makes family work so difficult is that there are "family ways" of handling stress, and all too often these ways reflect unequal demands. There may be the expectation that the father has the right to blow his top, while the children should respect a little piece of his "insanity."

Again, an expectation that parents "owe everything to their children" may mean, in practice, that no effort is made to find a balance of responsibilities at home.

When people come to me, they hear: "Deal with reality, the world you're in."

Whatever the problem might be, they must begin with what they hold to be their reality. Then they need to discover why their hold on that reality is bringing breakdown rather than growth.

In a family there are the stresses of the individual "parts" and the stresses of the whole.

(I don't deny, of course, that in order to keep the whole together it sometimes becomes wise for people to make the hard decision of—perhaps temporarily—separating someone from the whole.)

What families need is to realize that the way to preserve the whole is to help their members understand that, in a given place and time, it is better for everyone to respond to the need of the whole family, even when that requires a reorganization of the individual's life.

• Parents must learn that just because their day has been filled with things they couldn't control, it is not their right to spew violent words all over their spouse and offspring.

• The blessed offspring must learn that despite the endless indulgence of MTV and sitcoms, children feel fewer pressures when they begin to learn life's lesson that a person gains life only by giving and sharing. They must share in the burdens of the family's strivings to be family in a world where families are praised from the rooftops and given little help on the ground.

• All family members must practice forbearance at times. All must learn to think of the others—regardless of what a person is feeling at the moment. All must learn a way of being with others that can express the

"individual self" without destroying the peace of the "family self."

At some level, all human beings must learn how to let out whatever is "too much to bear"—to share their burdens with friends or spiritual directors.

And people must learn to pray. In the fullness of their prayer, they must let go of pressures that are destructive.

Seek silence, and let Jesus pray in, for and through the "I'm about to explode" times. Listen to what the Spirit says.

Through it all, remember that stress is not necessarily negative, just because it is there, any more than sensible exercise is harmful to

a muscle. Not only is the sensible exercise good, it is necessary to good health.

If adversity is dealt with, its effect is good. It is even necessary to the building of character.

Not only are suffering and pain and other negative stresses not bad, they actually are good when they are used to refine the human person and the family.

(*Most Rev. Cyprian Rowe is a research associate in the Department of Paediatrics at Johns Hopkins School of Medicine in Baltimore. He also is the dean of students at the Graduate School of Social Work at the University of Maryland in Baltimore.*)

Prayer and community can help relieve stress

by Steve and Christine Botos

"What did I do about stress? Well, I'll tell you. I just rolled up my sleeves and had it."

The old man rocked back in his chair, hardening his eyes.

"Look," he said, "when I was going through it, nobody talked about stress. Nobody knew what that was. We just had hard times; that's all there was to it. No fancy names, no psychologists. Everybody had hard times, everybody knew it. They'd pull for you, help you out. Those times were good."

There didn't seem to be any way I could sell this gentleman on a stress management course. His answer to stress was to get involved in the task at hand and with the community around him.

I met a young man at church recently who was visiting from out of state. He seemed well situated in his work as a lawyer in the federal government.

When our talk turned to family, he centered on his 4-year-old daughter who has been hearing impaired since birth. It was a long process of discoveries, for her birthing complications caused damage uncovered only over a long period of time.

"How do you cope with it?" I asked. "You just do," was his reply. "It's too important to run from even if I could. And the rewards are there for the taking."

The ongoing stress of the impairment not only brings his family into a closer bond, it also has pushed him into very active community involvement.

This lawyer and his family helped form a committee to make hearing aids available to other children, finding great personal support in their efforts. His is an active response to stress: a day-to-day approach which keeps his daughter's difficulties in a more manageable context.

"Small bites," the old man explained. "You'll choke on the whole thing. But if you nibble away at it, gnaw at the corners, you'll wear it down."

It appears from the comments of the old man and the young lawyer that community involvement is of great consequence. Not only is it productive, it is holy. A family's strengths reside within the circle of the family, but are often activated and enhanced with the help of a few good friends.

"Yup, I know about good neighbors," the elderly man said. "We'd have our disagreements. But when bad times came, the neighbors would hitch their team to your wagon and help you pull it along. We'd do it for them too. It would get the work done quicker and make us feel good at the same time."

There is an important relationship between families and community, vital to the health and well-being of both.

• The community will stretch the family, providing the larger perspective that is so necessary to problem-solving.

• Communities offer support as well, for problem-solving itself does little good if it does not bring us closer together.

Is the young lawyer whose daughter suffers a hearing impairment free of stress? No, far from it. But as a small-town fellow living in the big city, he has found a church that he calls his own and a community that supports him. More than that, he's found that he's not a liability, but an asset.

The young father smiled a lot and proudly showed me a picture of a beautiful 4-year-old girl.

"She'll do all right," he said. "She loves her school and we love her. What more could you ask?"

What more, indeed?

(Steve Botos is coordinator for Family Life in the Diocese of Wheeling-Charleston, W.Va.)

Catechism offers advice on how to handle stress

by David Gibson

What the new Catechism of the Catholic Church says about prayer can be applied to families experiencing a heavy dose of stress.

First, families should consider the possibility that their current difficulties may provide an opportunity to know God better. God is encountered in the present, "not yesterday or tomorrow, but today," says the catechism (No. 2659).

This is not to suggest, however, that prayer provides an escape route to God.

Prayer is not a "flight from the world," according to the catechism. It is neither "an escape from reality nor a divorce from life," the catechism observes (No. 2277).

So homelife's difficulties ought to be considered the stuff of prayer.

After all, God's "Spirit is offered . . . in the events of each day," says the catechism (No. 2659).

Nonetheless, families struggling with difficulties may be tempted to give up on prayer. They may ask, "What good does it do to pray?" (No. 2728)

Maybe their frustration evolves from the reality that God isn't following their proposed (and immediate) solution to a problem!

Remember, then, that God "desires our well-being," says the catechism (No. 2737). God wants to ask God "for what is good for us" (No. 2736).

Pray "to be able truly to know" what God wants, the catechism urges (No. 2736).

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Faith helps ease inevitable stress

This Week's Question

What insight does faith give for handling stress?

"That there's someplace to put it until you're able to handle it. That there is a superior power who understands what is going on and who will help you deal with it." (Margaret McAlpin, Newark, Del.)

"Faith . . . reminds you that you have a call. This helps you prioritize your responsibilities—to sort through the clutter in terms of how you can best fulfill your Christian calling." (Mary Ann Schaub, San Francisco, Calif.)

"My faith has helped me to even be grateful for the hard times because they teach me patience." (Cynthia Milles, Graham, Wash.)

"My faith tells me that instead of focusing on the stress I should focus on the peace of Christ. For me that

comes through a prayer of listening." (Jim Robinson, Moscow, Idaho)

"Faith gives a deep-rooted sense of peace so that when stresses come up we can keep them in perspective. . . . We know Christ . . . will give us the grace to handle whatever comes with dignity." (Margaret Stiles, Lincoln, Neb.)

"It gives you someone to share the stress with—namely Christ. You can share it with Him. And by talking about it, the stress seems less severe." (Tom Orr, Rock Hill, S.C.)

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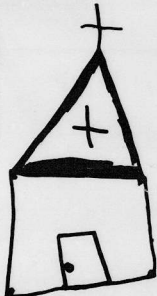


Kids' Views

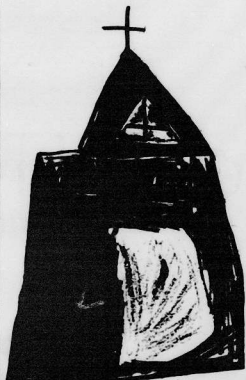
St. Bridget preschoolers share drawings of love

St. Bridget Preschool students from Indianapolis created drawings to represent their love of God for the "Kids' Views" page this week.

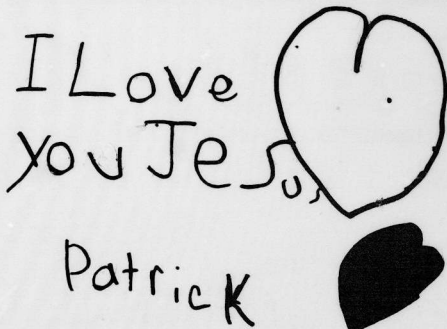
A sampling of their drawings features church buildings, hearts, and people.



Drawing by Morgan McDowell



Drawing by Kristaney Davis



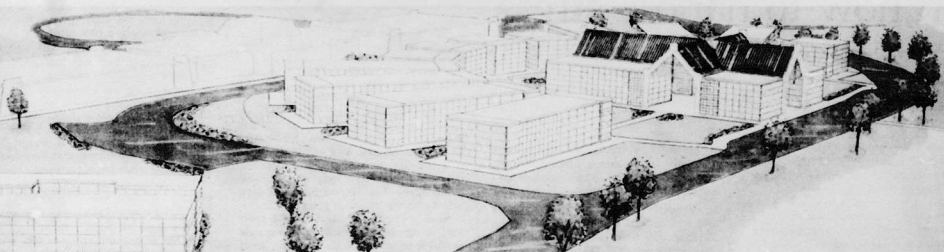
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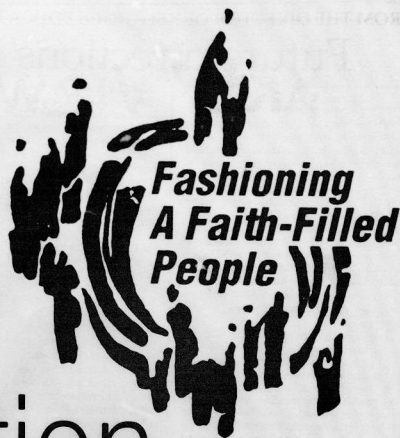
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to grow,
to become Eucharist.*

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*to care,
to listen and be listened to,
to give and be given,
to love and be loved,
to become the bearer of the dream.*

Be with us on the journey . . .

*Gift us with
Wise and open minds,
Compassionate hearts,
Hopeful spirits,
Faith-filled lives.*

Gentle Potter . . .

May we always trust.

Amen.

FROM THE DIRECTOR OF RELIGIOUS EDUCATION

Future directions for catechesis

by Father Jeff Godecker

After a year of "wrestling" with the "Catechism of the Catholic Church" and a variety of other books and documents, and after considering my own experience as pastor and catechist and archdiocesan director of religious education, I have begun to draw some conclusions about future directions for catechesis.

They are not all new. In fact, some of my conclusions are that we should continue to develop areas that we have been working on for years. Other conclusions suggest some modification of what we are now doing.

The following are conclusions that call for continued development of what we are already doing.

1. We need to continue the renewal of the liturgy in order that the symbols of faith may speak in ways that are powerful, compelling, and mysterious; developing liturgical practices that provoke awe and hope and strengthen Catholic identity. An old saying in Latin—*lex credendi, lex orandi*—suggests to us better liturgy enables better belief. Liturgy is the primary way people are catechized in the church.

2. The Rite of Christian Initiation of Adults is the primary model of catechesis in the church. We need to pay attention to what

the RCIA has to say for all other levels of catechesis. One of our biggest needs is the development of catechetical teams who could use more theological background.

3. Sacramental preparation programs are rapidly becoming one of the most common ways we do catechesis. Continued strengthening of all sacramental preparation programs will improve religious education. Family and parish involvement is an area of priority.

4. Renewal Programs have probably been the most effective form of adult formation for over 30 years now. We need to continue to invite people into these programs. Some of the best seem to be Marriage Encounter, Cursillo, and Christ Renews His Parish. The development of small faith sharing groups is also an area of good adult growth.

The conclusions that follow are ones that would suggest some shift of direction:

1. Baptismal faith should be an emphasis in our catechesis. The faith we have is not generic Christian faith but rather baptized faith. Homilies should put some emphasis on the meaning of the baptismal and eucharistic symbols. The baptismal creed should be restored as a centerpiece of church teaching but rooted in the liturgy. The celebrant might take a little more time in developing short, concise introductions to

the Creed that help people to recognize its place in Christian life. Lent needs further development as a time for recommitment to baptismal identity. Parish volunteer leadership should have a thorough understanding of this identity.

2. The ministry of catechist is one of the most important in the ministry of the church. It should be thought of as a vocation with great dignity which requires more attention to the selection process, training, and retention of volunteers. In our schools the ministry of catechist should be regarded as unique and not just as one more thing to do in a day of teaching.

3. For the past several years attendance at Sunday liturgy has ceased to be regular for many people—along with prayer and religious practice at home. Pastoral ministers need to assist people to rediscover or deepen the importance of these two essentials of Christianity.

4. We need to develop strong intentional programs of catechesis for young adults. We need to be more inviting and pro-active with young adults.

5. We need to strengthen the role of content at all levels by being more deliberate and systematic about teaching the beliefs of the church. Curriculum improvement is a priority. Without returning to rote answers, tactics based on fear, or sectarian arrogance, we can use memory as a tool within the larger formational process, first within the family, second within liturgical contexts, and occasionally within the classroom setting.

6. Rather than divide catechetical programming or curriculum into the fourfold division of creed, sacrament, moral life and prayer, each program should have four dimensions: creed, sacrament, moral life and prayer. The task is to assist their organic nature.

7. We need to strive to lessen the either/or, liberal or conservative approach to religious education. "Catholicism is characterized by a both/and approach rather than an either/or approach. It is not nature or grace but graced nature; not reason or faith but reason illumined by faith; not law or Gospel but law inspired by the Gospel; not Scripture or tradition, but normative tradition within Scripture; not faith or works, but faith issuing in works and works as expression of faith; not authority or freedom, but authority in the service of freedom; not

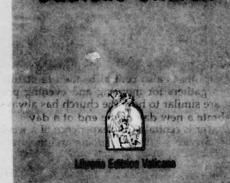


Father Jeff Godecker

unity or diversity, but unity in diversity. In a word, Catholicism is catholic." (Richard McBrien, "Catholicism").

To this we may add: not content or process but both; not memorized prayer or interiorized meaning of prayer but both; not just experience or information but both; not just conscience or commandment but both. Sadly, we have wasted a lot of time battling for one side or the other when in fact both sides have one half of the truth.

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'Knobs' offers post-confirmation program

by Cynthia Schultz

When Greg Welch stepped into the role of youth ministry coordinator at St. Mary of the Knobs Parish, there wasn't much for teens after confirmation.

"We just didn't have anything," the 29-year-old Indianapolis native remembered of his 1990 arrival in the New Albany Deaneys parish.

Then the archdiocesan Youth Ministry Commission decided to lower the age required for confirmation from high school junior to sophomore. They also developed a post-confirmation program—and things began to look up.

"It's been very successful," said Welch. He credits the program's volunteer facilitator, Dennis Cooper, with its popularity. "We have something good because of Dennis."

Welch said that the creative and open approach of the 30-year-old facilitator has been a key ingredient for

success of the program. Dividing the teen students into small, sharing groups has been beneficial, too.

Cooper's students, ranging in age from 16 to 18, meet twice a month. Cooper encourages the class to freely select its own topics for discussion. One theme, for example, was "Sex, Drugs and Rock and Roll."

There are 12 to 15 teens in the program, but as many as 20 have attended. Cooper said that's enough to keep him busy. Once a subject is chosen for an upcoming meeting, he sets to work.

"I do research," Cooper said. He checks to see if current events are timely and will blend with the topics. In addition, he teaches a third-grade Communion class.

Cooper said that the youth enjoy the sessions so much that they asked if they could meet during the summer. He agreed.

"I get attuned to the kids," Cooper said. "I get to know

them real well." When possible, he also attends their other activities.

"Develop future relationships," he said. Since working with the teens, his own faith has grown. Cooper said. His rewards come in the satisfaction of being able to express his faith and belief in Christ.

St. Mary is developing a group beyond the teens, for young adults who have been confirmed. Currently, several young men regularly play basketball and share pizza and conversation.

It's not always easy to entice teens to attend meetings, Welch said.

"We're competing with so many things," said Welch. Even though the students meet only a few hours a month, he is hopeful that it will give them a "foundation in which they can be good Christians."

Welch tells the teens, "Confirmation is like a marriage, rather than a graduation, because you commit to a life-long relationship to Jesus."

When he shares his optimism about young people, Welch smiles. "Youth are not the future, but the present of the church," he said.

Kids are taking charge. They are saying, 'Maybe this faith thing is what I need.'"

Welch said. "I get attuned to the kids," Cooper said. "I get to know them real well." When possible, he also attends their other activities.



YOUTH MINISTRY—Greg Welch is youth ministry coordinator at St. Mary of the Knobs. (Photo by Paul Schellenberger)

Nazareth farm offers youth catechesis

by Father Jeff Godecker

For several years, hundreds of young people from throughout the archdiocese have spent a week at Nazareth Farm in the hills of West Virginia. Nazareth Farm consists of a group of adult volunteers who maintain a farm and work with the poor in the area.

High school and college students are invited to come to the farm to assist in the work of the farm and helping the poor. Work sometimes includes maintaining the farm, working the land, visiting people in the area, and housing rehabilitation.

Each day is long and well-structured, beginning with morning prayer and followed by breakfast together. Teams are assigned various projects for the day. Supper is around 6 p.m. followed by Eucharist or a paralytic, with time for reflection and sharing.

This is one of the best experiences young people today can have. It is catechesis at its best, because it blends together all dimensions of church life in very practical ways. A wonderful integration of prayer, learning, community, faith and service is present.

Church is taught by way of the direct experience of living together and then reflecting on what that experience is all about. Prayer is taught by doing prayer together and by involving the participants in the planning of prayer.

Scripture is also central to the life of this community which gathers for morning and evening prayer in ways that are similar to how the church has always gathered to celebrate a new day or the end of a day.

Prayer is central in the experience of a week at Nazareth Farm. Service is taught by doing and then reflecting on the

gifts that service brings to the lives of those served as well as the lives of the participants. It is often said that participants receive more than they give. There is time to share faith, a faith that is often questioning, a faith that sometimes has been dormant for years.

A lot of the catechesis that takes place during this week is informal, as questions arise in the minds and hearts of the participants. Adult advisors, as well as committed long-term volunteers, have lots of opportunity to engage the participants in conversation.

Certainly, this experience does not do away with the need for religion classes and for youth ministry at the parish level. But it is an experience that may serve as a good "ground-breaking" experience or one that is often the "icing on the cake" for someone who has had a good experience in religion class.

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DREs like to share faith with others

by Mary Ann Wyand

Do you have an intentional prayer life? Do you have a love of Catholicism and religious education? Do you like to talk about faith? Do you enjoy adventure? Do you like to help enable others? Do you have a sense of responsibility?

"Yes," answers to those questions may indicate that a person has gifts and talents in religious education and would be a good director of religious education (DRE) in an archdiocesan parish.

"The director of religious education is called to advance the educational mission of the parish in conjunction with the pastor and the Board of Total Catholic Education," Bob Meany explained. "The best DREs like to talk religion and take heavy-duty concepts of God and grace and salvation and put them into popular language so people understand them." Meany is the associate director of religious education in the archdiocesan Office of Catholic Education. In that position, he facilitates the training and hiring of parish directors, coordinators and administrators of religious education.

"There's a lot of joy in religious education," he said. "There are a lot of opportunities to pray and to talk about religion, and DREs like to do that."

Catholics come to the ministry of parish religious education in a variety of ways, Meany said, but most religious educators have training and experience in catechism or teaching before they assume a more administrative role.

Janet Mazzoni, the new coordinator of religious education at St. Paul Parish in Greencastle, felt called to parish ministry as a teen-ager so she enrolled at Marian College in Indianapolis to earn a degree in theology.

Barbara Black, the director of religious education at St. Patrick Parish in Terre Haute, moved from teaching into religious education.

Rita Rogers, the coordinator of religious education at Holy Name Parish in Beech Grove, also teaches first grade at Holy Name School and wants to pursue a master's degree in theology with the intention of becoming a full-time parish religious educator.

Longtime public school teacher Carol Shreiner also left teaching to work in a parish. Now she is the coordinator of religious education at St. Gabriel Parish in Indianapolis.

Paul and Linda Weckenbrock became involved in parish religious education as volunteer catechists because they wanted to help children learn about the Catholic faith. Now they serve St. Paul Parish in New

Alsace and St. Martin Parish in Yorkville as the part-time parish administrators of religious education.

Former seminarian Joe Fey is continuing his theology studies at St. Meinrad College to acquire a master's degree so he has the necessary training to serve St. Vincent de Paul Parish in Bedford as the director of religious education.

Longtime youth ministry coordinator Kathy Davis-Shanks of St. Bartholomew Parish in Columbus now serves her parish in a broader role as the coordinator of religious education.

And when Father Stephen Jarrell began working with parishioners to organize the new St. Francis & Clare Parish in Greenwood, the planning team determined that hiring a director of religious education was a priority. Christina Tobbe now serves the newest archdiocesan parish in that capacity.

"DREs are a very viable, very needed ministry in the church," Meany said. "The educational mission today is huge. The educational enterprises that take place in any given parish include the Rite of Christian Initiation of Adults, adult catechetical teams, sacramental preparation for baptism, first Communion, first reconciliation and confirmation, as well as elementary, junior high and senior high religious education programs, vacation Bible school, and children's Liturgy of the Word."

These varied parish religious education ministries for infants through adults require the director of religious education to be an enabler of others, Meany said, as well as a skilled catechist and administrator.

In addition to coordinating all of these religious education programs, he said, "the DRE trains the people to facilitate them. The DRE must be able to work well with others to help them understand the vision and mission of religious education."

If all these responsibilities sound a bit challenging, Meany said, the director of religious education can look to the parish, deanery and archdiocese for assistance and support.

Director positions require a master's degree in theology or religious education, he said, while coordinator positions require a bachelor's degree in religious education or a related field. Qualified candidates who need additional training may apply for financial assistance from the Total Catholic Education Endowment.

"DREs are needed now," Meany said. "This year alone we had 17 openings for DREs in the archdiocese. We need to encourage people who show this gift of religious education, and facilitate their advancement from catechists to a more administrative role so we can nurture and train them as future directors of religious education. The archdiocesan Office of Catholic Education has a formal process to help people determine if they are gifted in parish religious education. We are very pro-active in helping people get the credentials and theology background they need to serve in our archdiocesan parishes."

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RARE DAY—Religious education administrative assistant Ann McQuire checks the schedule with Bob Meany, associate director of religious education for the Office of Catholic Education, during one of his infrequent days in the office. (Photo by Margaret Nelson)

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OCE's Bob Meaney is Chicago native

by Margaret Nelson

Bob Meaney is associate director of religious education in the Office of Catholic Education.

"My primary responsibilities are, first, with personnel—the selection and placement and training for parish administrators of religious education," he said.

Meaney explained that some administrators are DREs, who are responsible for all religious education in the parish, from child to adult.

Coordinators of religious education (CREs) have two or three levels. "A lot of our CREs do elementary, and junior and senior high, and confirmation, but they don't work to adult."

"And then we have PAREs, parish administrators of religious education. Those are people who work with one level, mostly elementary. They are usually volunteers."

"We have 70 contracted administrators in the archdiocese," Meaney said. "In terms of formation of personnel, we have our first year training program called Ad-ministry. Regardless of their educational background or how many times they've been religious educators in other dioceses, we orient them to our diocese and show them how we do religious education here in Indianapolis." The 30-hour program takes a year to complete.

The archdiocese also sponsors the Loyola University of New C leans program, in which 26 graduate students are enrolled in religious education or pastoral theology programs. Meaney is the archdiocesan liaison.

Within the OCE, Meaney is the lead team member for the personnel team. It deals with the issues of full-time

educational administrators: the principals of the schools, PAREs, teachers from Catholic schools, and volunteer catechists. Team members include representatives of the school department and coordinators of boards of education, OCE administrative assistants, and the director of the archdiocesan human resources office.

A second part of Meaney's work for the OCE is providing resources for junior and senior high religious education. "I help the youth ministry coordinators, the DREs, and the religion department chairpersons in our Catholic high schools to keep on top of junior high and senior high religious education." He works with the Office of Youth and Young Adult Ministries in these matters.

For example, last year, we revised Roncalli's religion program to focus more

specifically on what behaviors and what knowledge we wanted students at Roncalli to have and to be able to demonstrate when they reached their 12th grade. It was a year-long process in defining what we want to happen in four years of religion at Roncalli High School," Meaney said.

"We shared that information with Socena, Immaculate Conception Academy at Olenburg, and Shaw Memorial High School in Madison. So where one facility did a lot of the work, the resources were shared."

"For a couple of years I'll be working on implementing the new catechism," Meaney said. The archdiocese is offering a 10-hour program, "Confidence in the Message." Twenty-nine are teachers trained to teach the program and other workshops. "Over the next two years, we will go to any parish or school," he said.

"I'm a Chicago Catholic," said Meaney. "When I say that I mean I grew up back of the Chicago stockyards in an old Irish neighborhood." He lived near both sets of grandparents. Taught by the Sisters of Mercy he said, "I was in the seventh grade before I learned that there were public schools." He said it was very much a ghetto, but the family life was rich.

Meaney did his undergraduate work at Loyola University in Chicago and received his religious studies masters' degree at DePaul. He spent four years in the Navy at San Diego and Philadelphia. He has since earned a second masters in adult education at Regis University in Denver.

That was the beginning of his "wanderlust." He taught in Lisle, Illinois; Springfield, Missouri and Traverse City, Michigan.

Then he began four years as director of religious education for the Diocese of Gaylord, Michigan. "I enjoy diocesan ministry," he said.

Now in his eighth year in the religious education department for the Archdiocese of Indianapolis, Meaney said, "I'm kind of settled now for a time."

"Here, I live in Holy Cross neighborhood and am a member of St. Mary Church downtown," he said. He intentionally chose a home in an inner city Catholic parish neighborhood.

"What has helped me is that I became an Oblate of St. Benedict with Our Lady of Grace Monastery in Beech Grove after a nine-day centering prayer retreat," he said. "The oblates follow, in lay state, the Rule of St. Benedict. It talks about staying put."

"People have broken in my house a couple of times. There is gang activity in my

neighborhood," he said. "But I'm a stabilizer on my block."

"I've established little family ties. I tend to reach out to the people in the neighborhood, which tends to be poor, elderly, and Hispanic," said Meaney.

"Even though there are gangs and break-ins, I'm not going to let that make me flee the neighborhood," he said. Many of the people rent and live transient lifestyles. "I can be stable; I can be a connector for the people in my block," he said.

"I enjoy the presence of the Hispanic population at St. Mary. I'm the lector at the 10 o'clock Mass, because I'm not proficient enough in Spanish (to do the 1:15 Mass)," Meaney said.

He has taught religious education to the youth there. The Hispanic culture "brings physical beauty, a wonderful sense of family, and a profound devotion to Mary. I find all three of these wonderful in my life," he said.

"In my work, what energizes me the most are relationships I have with the DREs and principals," Meaney said. "I spend three of the five weekdays out of the building in parishes and schools."

"I don't consider my work taking place here at the O'Meara Catholic Center," he said. "Almost all of it takes place in the field. Those relationships I find very sustaining in my work."

"I'm attracted to families," Meaney said. "I like children and their parents. I can send

the children back when the kids get tired and cranky," he said, smiling.

"I establish ties with other single people I know who do not have families. Kathy Griffin formerly of Holy Cross has no mom or dad, but a great brother. It's important to have her in my life and me in hers. I always bring her to the 500 Parade, and we go shopping and to church," he said.

"I also enjoy hosting people for the holidays in my house. I ask a number of people—single people, families—to come by." Meaney said. "Everyone thinks I'm lonely so they invite me, but I have eight to 12 people coming."

"It sometimes bothers me during this Year of the Family that the definition of families is so narrow. Single people also are family. I have been fortunate to have that kind of family as I move from place to place," he said.

"One of my favorite learning experiences was offered by Archbishop (Edward T.) O'Meara," he said. "In 1989-91, I was able to be on the United States Catholic Conference committee that decided guidelines for doctrinal soundness for catechetical materials."

"I went to Washington eight times and worked with bishops and academics in religious education," he said. "I was a very positive growth experience. I felt like I was at a doctoral seminar. I was learning much more than I contributed."

"It helped me with the whole implementation of the catechism. It rooted me in a good sense in understanding the doctrine and dogma of the catechism," said Bob Meaney.

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Principal and religious educator collaborate

by Margaret Nelson

The strength of a religious education program depends on the cooperation of parish staff members, especially between the director of religious education and the school principal, where there is a school.

At Holy Spirit Parish in Indianapolis, Benedictine Sister Joann Hunt has been the

parish administrator of religious education for four years. Kent Schwartz has been principal for five.

Schwartz said, "We've talked many times about how blessed we are."

"We respect each other as professionals in our fields. I would have the highest recommendation for Kent as a principal and I feel he would for me as religious educator," said Sister Joann.



EDUCATION TEAM—Benedictine Sister Joann Hunt, administrator of religious education, and Kent Schwartz, principal, chat over a French copy of the new catechism in the religious library at Holy Spirit Church in Indianapolis. (Photo by Margaret Nelson)

"We each have strong expertise in our own areas," said Schwartz. "From my job perspective, it is good to have the religious education library as a resource for all our catechists, whether they need them for teaching, working on liturgies, or preparing for the sacraments."

Sister Joann: "We have a blend of skills. One of our best qualities is that we can disagree, get over it, and go on working together well. You can't expect to have any two people agree on everything."

"We agree to disagree," said Schwartz. As they talk, the two seem to build on each other's thoughts without interrupting.

"Our Parent Teacher Organization has helped find resources to add tapes, Bibles, and other materials to the religious ed library," said Schwartz.

"Everything is used by both groups," said Sister Joann. "Things are available to everyone. It's not, 'This is mine. No, you can't have that.' It's more, 'It's mine, it's yours.'"

"The two of us have very high expectations about caring for materials and property," said the Benedictine sister. "I expect that of everyone, and so does Kent. What we borrow from each other, we return. If we don't, we bug the other person until we get it back. If one cared and the other didn't, that wouldn't work."

Schwartz said, "It's the mind set that everything is shared. It belongs to the parish, not the school or the religious ed department."

"One of our blessings is that—because of the cooperative spirit—we don't have to spend much time dealing with complaints or griping of others," said Sister Joann.

The two are experts in their own fields. Sister Joann has been a teacher and principal at Catholic schools. And Schwartz kids her that she is "older and wiser."

This is his first assignment as principal. Before coming to Holy Spirit, Schwartz taught 17 years in Catholic schools.

He said, "It is very important that we can laugh together."

"We do some things outside of work together," Sister Joann said. "We have many common problems, we deal with the same people and the same issues. We have the same things to try to resolve."

"People of the parish perceive us as working together. They don't even try to pit us against each other. They know that we work together and have agreed on common positions," said Sister Joann.

"They know we won't sabotage one another's programs or positions," said Schwartz.

"I do a lot of overtime above and beyond the call of duty and so does Kent," said Sister Joann. "I don't have to think, 'Now where are they?' In fact, they are over there (in the school) doing above and beyond the call of duty, etc."

Both credit their "strictly German" backgrounds for much of their dedication.

Schwartz looked around the library and said of Sister Joann, "She's very resourceful. She got those cabinets through a garage sale."

"We have improved the whole picture of office practices," Sister said. "We have a computer data base for religious education and the school. Efficiency and precision are real assets for the rest of the program. Good environment and good organization are important. We both work at that, too."

"We have all new desks in the school," said Schwartz. "Environment does have some influence on the way you're able to present and effect the outcome of programs."

Said Sister Joann, "People know that we have high expectations of ourselves. We

have high expectations of other people, but first of ourselves."

"One of the difficult things is budgeting," Sister Joann said. "The parish only has so many resources. Everyone wants his or her ministry to be the best it can be. When resources are limited, it's the stress of who is going to be able to advance."

Schwartz said, "We both consider Catholic education, in school and religious education, as a personal outreach ministry. We both serve on the Archdiocesan Council of Educational Excellence (ACEE). We are the only DRE and principal from the same parish to be on it."

"Other parishes have one or the other," said Sister Joann. "When we got to the first meeting, we were surprised to see each other there."

Schwartz said that both of them have ministries that extend beyond the parish level. "Sister serves as DRE representative on the East Deaconry Board of Education, and I am the East Deaconry representative at the Archdiocesan Principals' Association."

The parish is challenged with new priests now, both the pastor (Father Joseph Riedman) who came a year ago and the assistant (Father Peter Gallagher) who just left and has been replaced by Father Harry Tully," said Schwartz. "Really, Sister and I are the senior staff members."

"Parishioners have said they are grateful we're not changing, that we give some stability, that they have adjusted to our strengths," said Sister Joann. "At least in these two areas, the parish is pretty stable."

"We both have high priorities about presenting the best religious education program we can and making the best resources available," she said. "It's not an afterthought. It's not whatever is left. That's why we're here."

"To do that you can't have the best strengths and be solo performances," Schwartz said. "It requires teamwork. As administrators, we are part of that team. I agree with Sister that quality is important for us and it's what we're about."

"I just think our youth are extremely important," said the Holy Spirit principal.

"We don't take them lightly at all. It is important to educate our youth to our beliefs, practices, and traditions."

"Holy Spirit has a tinge of traditionalism, in a good sense," said Sister Joann. "It is in the heart of the people here to hand on what has been part of their lives, so that their children have the same assets to hand on."

"They want the assurance that we're transmitting their values and priorities," said the parish religious educator. "We have committed our lives to that. We have no families. We are dedicated to the work of the church in the ministry of teacher/educator."


"We have two points of view in this regard," he was raised and educated Catholic, taught by the Benedictines," said Sister Joann. "Kent has brought the point of view of a convert from the United Methodist Church."

Schwartz said, "All my teaching experience has been in Catholic schools. I started in 1972 at St. Mark. I became a convert in the Rite of Christian Initiation of Adults program there in 1983."

Both of us perceive youth as the future church," he said. "We must educate them to their roles in faith, whatever they may be."

"It is an awesome task, when you think of preparing young people to take leadership roles to continue our Catholic faith," said Kent Schwartz.

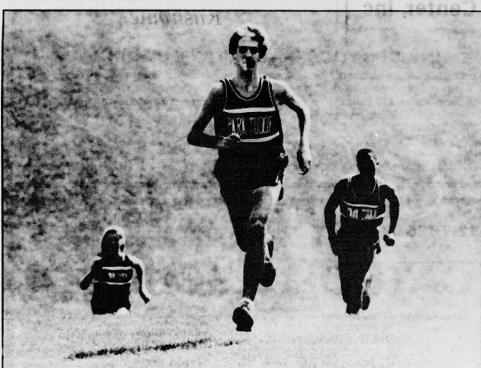
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RCIA—Lawrence William is baptized at St. Monica Church during the Easter Vigil Mass, 1994. He is one of nearly 1,000 adults throughout the archdiocese who participated in the Rite of Christian Initiation of Adults during the past year. (Photo by Margaret Nelson)



Bible reflections offered in St. Rita

by Margaret Nelson

Divine Word Father Bill Kane leads the Bible reflection program each week at St. Rita chapel.

It's a give and take discussion, with the participants showing their love of God and the Scriptures by their comments and questions. They do their "homework" by reading selected chapters in the Bible.

For his part, Father Kane seems rooted in the meaning. But that doesn't mean he thinks he knows all about the Scriptures. During his recent vacation he took a Gospel retreat lead by Father John Shea, a Chicago archdiocesan priest who "tells the Gospel story creatively."

Father Kane distributes a Bible reflection sheet that his students can use to review their readings. It sums up the message and gives some observations and conclusions.

Last week, the St. Rita parishioners talked about the 21st chapter of John. They learned that this chapter is believed to be an addition to the Gospel before publication, not by the evangelist, but by one who followed his tradition.

The miraculous catch of fish is seen as an apostolic commissioning of the Christian community by Jesus. The sharing of the bread and fish is explained as a eucharistic event. "He took the bread and gave it to them, and so with the fish"—the same words as used in the feeding of the multitude.

The students examined many of the actions and words for their meaning. Father Kane posed interesting questions.

"Why was Jesus not recognized?" A woman answered that, after the Resurrection, his body was different—it was glorified. But they remembered other readings that indicated that he looked like other people and was not surrounded by light, etc. The group concluded that loving faith opened the people's eyes to Jesus' presence. Father Kane suggested that the purity of their faith might have been the reason Jesus called them children.

The group quickly nodded when Father Kane said, "It's interesting that you never see the 12 (apostles) catch anything unless Jesus is there. He's a carpenter. They are fishermen."

Peter's authority is shown in the verse. And the number of fish seems to indicate that Jesus' commissioning was universal, the students agreed.

For this week, Father Kane told members of the group to go through the book of John and select one verse that helps them to pray. "Say it. Repeat it. Then tell how it leads us to prayer," he said. The next week would be Bible sharing of the Gospel for the following Sunday, he said.



SCRIPTURE—Bill Guess, Rhonda Lipton, Mecca Maxey, and Evelyn Jones meet with Divine Word Father Bill Kane at St.

Rita for the weekly Scripture study. Those who attend participate in the discussion. (Photo by Margaret Nelson)

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St. Augustine ministry has community base

by Peter Agostinelli

For religious educators, creating a sense of community is one way to make their ministry successful.

Ann Northam, administrator of religious education at St. Augustine Parish in Jeffersonville, thinks community is central to the ministry.

It must be working. Ten years ago when Northam started working in religious education at St. Augustine, the parish had about 65 people in religious education programs. Now there are about 200, Northam said.

"One of the biggest challenges is to build up people's self-esteem," said Northam. "They need to know that they are lovable and capable and that God loves them."

Northam has a background in elementary education. She also holds a degree in religious studies, something she has drawn from in her work in the ministry.

St. Augustine, a New Albany Deanery parish, offers religious education opportunities for all ages. That includes toddlers through adults. Northam said she has developed the ministry with great support from St. Augustine's volunteers and board of education.

Northam thinks one of the secrets in building community for religious education is simply creating the right environment for it. For example, the traditional religious education program for elementary ages had been held on Monday afternoons. But the program was growing, so she used a parish survey to determine whether Sunday mornings would be a better time for the classes. The parish was divided, so Northam decided to make the class available for both days and give parishioners an option.

Other programs include Children's Day Out, a program on Wednesdays for toddlers.

Also, a nursery program called Toddler Time is offered during the 11 a.m. liturgies on Sundays.

Adult religious education includes Little Rock Scripture Study. The program focuses on small group study as well as daily personal study of Scripture readings and prayer.

This year, observed as the International Year of the Family, brought a game show style program. Northam said it's sometimes hard to get adults to religious education classes, so she designed something fun. The Family Face Off features a communication-based concept, with categories that include things like parish history and basic faith facts. Participating families can win prizes.

Northam has some groups of children in religious education classes hold hands at the end of a session and count to three. Then they yell, "Yay, St. Augustine!"

"It's a way to bond them," Northam said. Also, members of a class are designated each week as "super people" for the week. They also win religious-oriented items through prize drawings.

Northam talks about a family she knew in which one of the children committed suicide. She said the tragedy deeply moved her and reminded her that people need spiritual reinforcement from an early age.

"It's been a strong focus for me for the kids to be able to feel that no matter what happens in their lives, they can find some peace here in the parish whether it be in the programs or in just visiting the church," she said.

"It really struck me because I wondered what someone could have done for that child to let them know that there's always hope. That's one of my focuses in my ministry. Hopefully people can see that we care here at St. Augustine and that there's always somebody here who cares."

Northam remembers asking her own children about their classmates in religious education classes. When she sensed that her children didn't seem to know each other very well, she realized the programs needed some community development.

"I'd ask my children 'Are those children in your CCD class?' And they'd say, 'Gosh, Mom, I don't know.'" Northam recalls.

"When I got the job I felt that was one of the reasons it needed to be done. The three focuses of catechetics are message, community and service. I felt I needed to build on community when I came to the position."

Growing within a community is an important theme in St. Augustine's religious education program. But Northam thinks it's also important for people to develop independent identities.

"We come together as a community, but we need that identity of who we are," she said.

"Like I tell my own girls, when all else fails you've still got your religion. And that's what's going to get you through the rough times."

That shows in Open Line, another program Northam has started at St. Augustine. It is designed to bring inactive Catholics back to the church. The parish has done it twice as a tri-parish community with Sacred Heart Parish in Jeffersonville and St. Anthony Parish in Clarksville.

"The numbers are small, but I feel like it's knocking on the door," Northam said. She gave the example that some people fall away from their faith after a divorce, thinking the church doesn't want them anymore.

"A lot of times it's just a matter of communication," she said.

Authority of catechism cited

1. "It is a sure norm for teaching the faith and thus a valid and legitimate instrument for ecclesial communion." (Pope John Paul II)

2. It is a "sure and authentic reference text." (Pope John Paul II)

There are no new teachings in the catechism. All that was defined before remains defined. All that was not defined before is still not defined. Not everything in the catechism is a dogma of the Catholic Church. The catechism does not give much help in determining the difference between dogmatic definition and other areas of church teaching that have been handed down with less formal authority. Not everything is of equal weight. The catechism does not rule out further development and new understandings.

3. The catechism has apostolic authority through the approval of the Bishop of Rome and collaboration by bishops from throughout the world.

4. "This does not mean that the catechism is a sort of super-dogma, as its opponents would like to insinuate in order to cast suspicion on it as a danger to the liberty of theology. . . . The individual doctrines which the catechism presents receive no other weight than that which they already possess. The weight of the catechism itself lies with the whole." (Cardinal Ratzinger)

5. One would like to hope, then, that in discussing the doctrinal authority of the new "Catechism of the Catholic Church," we will be able to go beyond the tendency of those who might wish to turn the 2,865 paragraphs in this catechism into so many binding propositions and of those who might approach it distrustfully—wondering what's wrong with it—and therefore ask only what legal weight lies behind individual sections or statements." (Joseph A. Komonchak)

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TWENTY-FIFTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Sept. 18, 1994

Wisdom 2:12, 17-20 — James 3:16 - 4:3 — Mark 9:30-37

by Owen F. Campion

The Book of Wisdom provides this weekend with its first scriptural reading. This text is unsettling.

There is an atmosphere of threat and intrigue around it. The "just one" is in danger. Enemies plot against him. These enemies wonder if this "just one" is the son of God. If so, and if they conspire against him to his peril, then God will protect him. If they sentence him to torture and death, and if he reacts with "patience" and with "gentleness," then they will know that he is the "just one."

As far as the ancient writing is concerned, there was no precise link drawn in these verses between the "just one" and the person of Jesus the Lord. Wisdom was written in a circumstance of great distress for faithful Jews. Scorn and hostility were all around. Roman overlords ruled the day. Wisdom was composed to equip the faithful.

In this setting, there were many "just ones." Perhaps one—a leader, religious scholar or devout person—was seen as the "just one" who somehow was enduring the direct hostility of the pagans. In this Liturgy of the Word, the Church is drawing a link between the "just one" and Christ.

For the second reading, the church offers a selection from the Epistle of James. The reading is an admonition to lead faithful, unyielding Christian lives. It says that wisdom builds upon humility, upon "innocence." Wisdom is the inspiration for peace, docility, sympathy, and kindness. By contrast, selfishness skews personal perceptions.



St. Mark's Gospel furnishes us with the Gospel reading, which occurs as Jesus leaves the mountaintop. There three of the apostles had seen Jesus as indeed the Son of God. Along the way, after descending from the mountain, Jesus had healed a boy possessed by an evil spirit. This power over evil beings confirmed the Lord's identity as the Son of God.

In the Gospel of Mark, Jesus warns the disciples that one day unholly persons will conspire to kill him. However, in a power obvious on the mountaintop, in the moment now called the Transfiguration, the Lord, the Son of God, will triumphantly rise to life after death.

Next, Jesus rebukes the apostles for quarreling about their status. He shows them a child. In those days, children were weak, often spurned. Accepting the least of these is to accept Christ.

Reflection

For a few weeks, the church has led us to glance ahead to the Crucifixion. It was the Lord's moment of agony, the momentary victory of the Lord's enemies. None of us literally will walk the steps up Calvary, but all of us will experience pain in life and ultimately death itself. For most of us, part of the pain will be in living the Christian life in spite of contrary influences and wishes.

The church realizes that we struggle. This struggle is reasonable, is worthwhile, only when we see it in the wisdom that comes from God. It is the wisdom to see God in others, especially in the least. It is the wisdom to know that goodness, compassion, patience before adversaries, and unceasing dedication of Gospel principle alone produce peace in our hearts. Selfishness, by contrast, leaves us alone, and in this loneliness, this estrangement from God, we die. Instead, the church calls us to life and to joy.

Pope cites elders' roles in family

by Pope John Paul II
Remarks at audience Sept. 7

The church has always understood the commandment, "Honor your father and your mother," to mean that great respect is due to the elderly.

Old people play a vital role in families, in society and in the Christian community. Their experience and wisdom which they have accumulated with the passing years can be of extraordinary benefit to others.

Even when it is difficult for older people to keep pace with the many changes taking

place in society, they ought not to give in to the temptation to seek refuge in the past. They should continue to be involved, enriching those around them with their prayer and realistic counsel.

Older people can be active in their parishes and communities, in the liturgy, visiting the sick, serving the poor and the needy. When sickness and trials come their way, they should join these sufferings to the Lord's redemptive sacrifice, thus giving a hidden but powerful impulse to the church's supernatural efficacy. May the Lord keep all our elderly brothers and sisters in his love and protection!

MY JOURNEY TO GOD

My Friend Slavoljub

While having dinner at a Greek restaurant in Indianapolis, I noticed a man of tan complexion sitting alone. As time passed, I continued to see him there and realized that he, too, was a frequent diner at this restaurant.

One evening I said hello to him as I walked by his table. He responded with a pleasant greeting in broken English. As the restaurant was nearly empty, he asked me to join him and talk and eat. He told me his name—Slavoljub—and how to pronounce it. (It is spoken "Slavol-u-be" because the "j" is silent.) With unusual ease, we talked for some time and exchanged backgrounds. He told me he was born in Belgrade, the capital of the former country of Yugoslavia. Then he related the story of his first visit to America followed by other interesting stories.

Many months have passed since our first meeting. Hours of conversation with him have opened up a whole new world to me. Harsh realities of his life were mixed with pleasant memories of a home so far away.

Compassion for a lonely man, long

(John Williams is a member of Little Flower Parish in Indianapolis.)

by John R. Williams

since removed from a comfortable lifestyle, prompted me to count my blessings.

Once, while I was traveling with Slavoljub, he turned on his car stereo and, to my amazement, I heard a female vocalist singing in Yugoslavian. I asked Slavoljub what the song meant.

"It is hard to translate into English," he replied, "but, briefly, she is saying that she will always love her man, no matter what."

In time, Slavoljub and I became good friends. As we got to know one another, I noticed some marked differences between him and other people I know. He possesses a keen sense of humility, almost a childlike innocence, a rare love of family, and patriotism. Along with this is a bold arrogance and a genuine pride.

Had we met by accident? Possibly. And yet, recalling my friendship with Slavoljub, I wonder if I am humble, and if my life radiates a real respect for life, family and country.

Daily Readings

Monday, Sept. 19
Januarius, bishop and martyr
Proverbs 3:27-34
Psalm 152:5
Luke 8:16-18

Tuesday, Sept. 20
Andrew Kim Taegon,
priest and martyr
Paul Chong Hasang and
companions, martyrs
Proverbs 21:1-6, 10-13
Psalm 119:1, 27, 30, 34-35, 44
Luke 8:19-21

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

Thursday, Sept. 22
Seasonal week-day
Ecclesiastes 12:1-11
Psalm 90:3-6, 12-14, 17
Luke 9:7-9

Friday, Sept. 23
Seasonal week-day
Ecclesiastes 31:1-11
Psalm 144:1-4
Luke 9:18-22

Saturday, Sept. 24
Blessed Virgin Mary
Ecclesiastes 11:9-12:8
Psalm 90:3-6, 12-14, 17
Luke 9:43-45

SAINT OF THE WEEK

Korean martyrs died for their faith during the 19th century

by John F. Fink

Christianity was late in coming to Korea because it was the policy of that country's rulers—just as it still is today in North Korea—to remain isolated from foreign influences.

Although it is believed that Korea's first Christians date from the late 16th century, when the country was invaded by the Japanese in 1592, the Catholic Church really was started in the late 18th century. And when it finally was started, it was a persecuted church that had as many as 10,000 martyrs.

When he was in Seoul, South Korea, in 1884, Pope John Paul II canonized 100 of those martyrs by name as representatives of the rest. Ninety-two of those martyrs were laypeople—47 women and 45 men. The last of those Korean martyrs is observed next Tuesday, Sept. 20.

During the canonization ceremony, Pope John Paul noted: "The Korean church is unique because it was founded entirely by laypeople. This fledgling church, so young and yet so strong in faith, withstood wave after wave of fierce persecution. Thus, in less than a century, it could boast of 10,000 martyrs. The death of these martyrs became the leaven of the church and led to today's splendid flowering of the church in Korea. Even today their undying spirit sustains the Christians in the church of silence in the north of this tragically divided land."

How did this church come to be founded by laypeople?

It seems that Christian literature obtained from Jesuits in China found its way into Korea around 1777, and educated Koreans began to study it. When a Chinese priest entered Korea secretly in 1789, he found 4,000 Catholics, none of whom had ever seen a priest. By 1800 there were 10,000 Catholics.

The first Korean to be received into the church was Pietro Yi, baptized in 1784. However, he was also the first to renounce the church when persecution

broke out in 1791. He is not one of the martyrs honored by the church.

The persecution during the last years of the 18th century was localized, but by 1801 it was extended to the whole country. The Chinese priest who entered Korea in 1789 offered himself for martyrdom in the hope that his death would end the sufferings of his fellow Christians. He was beheaded on May 31, 1801.

The Korean martyrs canonized in 1984, though, were not the earliest martyrs. They were killed during two persecutions, between 1839 and 1846 and again between 1861 and 1866.

One of those killed in 1839 was Ignatius Kim. His son, Andrew Kim, left Korea and traveled to China where he studied in a seminary in Macao and was ordained a priest in Shanghai, the first native Korean priest. He returned to Korea and helped smuggle missionaries into Korea. He was arrested, tortured and finally beheaded on September 16, 1846.

Columbia Kim was a 26-year-old woman when she was martyred in 1839. She was first tortured by being seared with burning coils. Then she and her sister Agnes were put naked in a cell with condemned criminals for two days, but they were not molested. The two sisters were then beheaded.

Peter Ryou was only 13. He had his flesh torn from his body so much that it is said that he could pull off pieces and throw them at the judges. He was finally killed by strangulation.

Protase Chong, a 41-year-old nobleman, renounced his faith under torture and was freed. Regaining his courage, he repented, returned to the authorities, confessed his faith, and was tortured to death.

When the pope canonized the 100 Korean martyrs, he also canonized three French missionaries—two priests and a bishop—who were beheaded in 1839.

Today there are about 1.7 million Catholics in Korea.

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QUESTION CORNER

Death penalty can have unjust application

by Fr. John Dietzen

Q A few days after reading your article about the church and the U.S. bishops opposing the death penalty, I recalled an article from another paper.

It relates to your statement that the death penalty is applied very unevenly. I believe your statement, and the position of the bishops, is far too broad to be printed without supporting data.

This may be the bishops' personal thoughts, but they should say things that are in conformity with the truth (Indiana)



A It's been a long time since any column of mine engendered the volume of correspondence, much of it quite emotional, that followed the one to which you refer concerning the death penalty.

Most of those who wrote, like you, complained that we need to kill people who commit violent crimes. The few injustices, they said, do not make the death penalty wrong.

FAMILY TALK

Children need parents' unconditional love

by Dr. James and Mary Kenny

Dear Dr. Kenny: A local storekeeper and the probation officer accused my 12-year-old son of taking some items from the grocery store.

My son insists he didn't do it. Unfortunately, he has been guilty of shoplifting on two occasions in the past. I want to believe my son, but I don't know whether I should. What can I do? (Chicago)

Answer: "I didn't do it," is a common refrain, sometimes true and sometimes not. Surprisingly, getting to the truth of the matter may not be your most important objective.

One problem is that the literal truth can be elusive. Like other parents, I have interrogated at great length to try to determine the truth. One time after obtaining a confession I found out later that my child had not done the deed. Asked why he confessed, he told me, "Dad, it was the only way to get you to stop the third degree."

A second problem is that truth does not guarantee a positive change in behavior. That's your first goal: to stop or prevent shoplifting. A long inquisition may miss the point.

You have a third alternative, one that neither accuses your son nor totally believes in his innocence. You can support him as he is.

Why not consider his denial a "not guilty" plea? After all, our Constitution allows adults that latitude. If we are charged with a crime we did commit, we are not obligated to incriminate ourselves.

You don't have to join in the accusations against your son. Nor do you have to believe him. You can suspend your own judgment and be supportive of him.

How do you support him? You might say things like, "It's hard to be accused of stealing." Or, "It's frustrating when somebody believes you." These are neutral statements which accept the person.

Love comes in two varieties. Conditional love is just that: "I love you if you behave, if you deserve it." Unconditional love says, "I love you no matter what."

God loves us both ways, but mostly without question or limit. Sometimes the only persons who offer unconditional love are parents. What a beautiful possibility, to have one place to go where you always are welcome, to have at least one person who always believes in you, even when that person suspects you may not be telling the truth.

The key issue in changing behavior (preventing or stopping shoplifting) is to start where the child is. Accept your child where and as he is. If he is denying wrongdoing you can accept that, even if for the moment you have to suspend belief.

The logic here is simple: As a parent, you are more likely to get growth if you begin where the child is, rather than with directions about where he ought to be. You want your child to be truthful. Presenting good ideas in the form of a verbal lecture is not necessarily a good strategy for obtaining the desired result.

Supporting your son in his "not guilty" plea does not mean you should blind yourself to the possibility that he may have done wrong. Assess the facts. But don't require that your son incriminate himself.

Indicating to an accused youngster that you support him, even in the face of charges of wrongdoing, indicates that you believe in him as a person. He may try to be the kind of person who is worthy of your love.

A variety of books about effective parenting, child development and improving communications are available at bookstores and public libraries. Parents can learn a lot about their child's patterns of behavior by reading these types of books. Consulting with a school counselor also might help improve the parent and child relationship. Good luck!

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

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Interestingly, on the same day I received your letter many papers in the country reported a study that death row rarely holds people who are rich, or even relatively affluent.

This is one major argument of our bishops. The death penalty is applied with gross inequality, and is therefore unjust.

In other words, it depends on who you are and how much money you have whether or not you are sentenced to death in the United States.

The study was announced, by the way, while prosecutors still were deciding if they should seek the death penalty for O.J. Simpson. Whatever the result of his trial, most assumed that, with the high powered and handsomely paid attorneys, he would never be sentenced to death.

(During a press conference after this column was written, it was announced that California prosecutors would not seek the death penalty for Simpson.)

In California, every single one of the 384 men and women awaiting execution as of July 1, 1994, were reported poor enough to qualify for a lawyer at state expense.

That pattern appears to be nationwide. One of the nation's authorities on criminal punishment said not long ago, "I don't know of any affluent people who have been sentenced to death" in the United States.

Another attorney, who has worked with capital offense cases for 15 years, claims outright, "The death penalty is for poor people."

A primary requirement for good and just laws is that they can be, and are, applied fairly and equitably to everyone. Using this criterion—if no other—it's no wonder our bishops

have embraced the position they have on the subject, the position I explained in more detail previously.

It's simply more evidence that whether one speaks of abortion, assisted suicide, or the death penalty, killing people is no civilized or effective solution to society's problems.

Q I am newly active in our parish and have a question asked by one of my friends. She says priests were formerly required to offer a Mass each week for their parishioners.

Is this still true? When is it done? (Wisconsin)

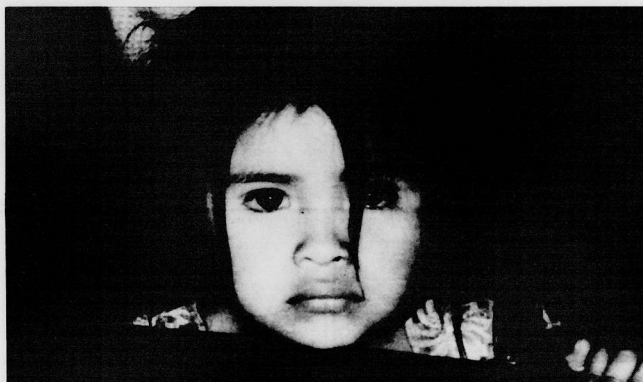
A Pastors of parishes, and bishops as well, are obliged by church law to offer Mass for all the people entrusted to their care every Sunday and holy day of obligation (Canons 388 and 534).

If your parish has a list of Mass intentions for the week, these intentions would be listed as "for the people" or something similar. Your pastor could give you more information if you ask him.

(A free brochure answering questions Catholics ask about cremation and other funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen in care of Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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

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The Active List

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

September 16

The Hispanic focus group of the Urban and Multi-cultural ministry will meet at 7 p.m. in Batesville. For more information, call 317-236-1405.

Secunia High School will hold an "All Sports Monte Carlo" at 7 p.m. in the school cafeteria, 5000 Nowland Ave. Cost is \$3.

Positively Singles will gather for happy hour at Keystone Kaddison at 5:30 p.m. Call Tim Smith at 317-353-0423.

September 16-17

The Pastoral Care Associates Fall 1994 Conference, "Healing in the Community: A Sacred Journey Toward our Future," will be held at the Adams Mark Hotel, 2544 Executive Dr. For more information, call 317-926-5371.

Fatima Retreat House will hold a Women's Serenity Retreat. It is designed for women who have

been affected by alcoholism. For details, call 317-841-3061.

St. Malachy Parish, Brownsburg, will hold "Country Fair" on Friday and Saturday. For more information, call the parish office at 317-852-3195.

The Little Sisters of the Poor and St. Augustine's Home will hold a rummage sale from 10 a.m. to 4 p.m.

September 17

The Hispanic focus group of the Urban and Multi-cultural ministry will meet at 7 p.m. in Siberia. For more information, call 317-236-1405.

The Beech Grove Benedictine Center will hold a Spiritual Companioning workshop from 9 a.m. to 4 p.m. Develop the skills of companioning people in need or crisis. Call the Benedictine center at 317-788-7581 for more information.

Holy Cross Parish, 125 N. Oriental, will hold a "Hall Way to St. Patrick's Day" party in Kelly Gym at 7 p.m. Admission is \$5. Adults only.

The Catholic Widowed Organization will have a cookout at Angie Baar's house. Cost is \$5. For more information, call Angie at 317-784-2755.

September 17-18

St. Gabriel Church, Connersville, will hold its Fall Festival from 6-10 p.m. on Saturday, and from 11 a.m. to 6 p.m. on Sunday. Call the parish office for more information.

St. Michael Parish, Charlestown will hold its annual Septemberfest beginning at 11 a.m. on both days. For more information, call 812-256-3200 or 812-256-3503.

September 18

The Hispanic focus group of the Urban and Multi-cultural ministry will meet at 7 p.m. in New Albany. For more information, call 317-236-1405.

The 35th annual St. John Academy Alumnae Branch Buffet will be held after 11 a.m. Mass at St. John, 126 W. Georgia. The brunch will be held at Union Station, Holiday Inn. The cost is \$15. Deadline for reservation is Sept. 14. For further information, contact Jean Hahn Gates at 317-887-2502.

St. Patrick Women's Club will hold its monthly card party at 2 p.m. in the parish hall, 936 Prospect St. Admission is \$125.

St. Joan of Arc, 4217 Central Ave., will hold its fifth annual "Frenzy Market" from 12-4 p.m. Raffle of round trip tickets for two to Paris, France. Admission is free. For more information, call 317-283-5508.

St. Paul Parish, Tell City, will celebrate its annual Heritage Fest Festival from 10 a.m. to 4:30 p.m. in City Hall Park across from the church. Activities will include ham and chicken dinners, bingo,

crafts, children and adult games, entertainment and more. All are invited to attend. For more information call 812-547-6617.

The Little Sisters of the Poor and the residents of St. Augustine Home of Aged invite anyone interested to pray a holy hour at St. Augustine's, 2345 W. 86th St., at 4:15 p.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., will hold a gospel concert at 3:30 p.m. For more information, call 317-632-9349.

St. Lawrence Church, E. 46th St. and Shadeland Ave., will hold an Octoberfest on the church grounds from 1-8 p.m. Everyone is invited. For more information, call 317-578-0886.

Sacred Heart Church, 1530 Union St., will begin its children's religious education classes at 9:15 a.m. For more information, call 317-638-5551.

Christ the King's Singles will attend the Octoberfest at St. Lawrence Parish today. Meet in the Christ the King parking lot, 5884 N. Crittenden Ave. at 1:30 p.m.

September 19

Little Flower Church, 4720 E. 13th St., will host a evening of Hospitality for Separated and Divorced Catholics. Topic is rebuilding relationships after divorce. For more information, call the Family Life Office at 317-236-1586.

St. Lawrence Church, 4650 N. Shadeland Ave., will hold STEP (Systematic Training for Effective Training) classes in the adult education library in the church from 7-9 p.m.



Catholic Social Services will hold a STEP (Systematic Training for Effective Parenting) class in the Catholic Center, room 217, from 7-9 p.m. For more information, call 317-236-1500.

The Hispanic focus group of the Urban and Multi-cultural ministry will meet at 7 p.m. at the Assembly Hall of the Catholic Center, 1400 N. Meridian St. For more information, call 317-236-1405.

September 21

Holy Angels Church will hold a 10th annual revival, "We are Family," at 7 p.m. each night. Father Edward Muller from Maryland will be the revival preacher.

September 20

Good Shepherd Parish, 1155 Cameron, will host a seminar from 7-8:15 in the Catechism. This is the first program in a series

of 12 on the Catechism. For more information, call the Sacred Heart parish office at 317-638-5551.

The prayer group of St. Lawrence, 46th and Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065.

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7512.

Fatima Retreat House, 5353 E. 56th St., will hold "Around the Family Table," with Jesus Father Al Bischoff. From 9 a.m. to 2 p.m. Cost is \$15. For more information, call Fatima at 317-545-7681.

Fatima Retreat House, 5353 E. 56th St., will hold "raising Your Children Catholic," with David (Continued on page 25)

ST. MARK PARISH
PERRY CO.
TELL CITY, INDIANA

FALL FESTIVAL AND SHOOTING MATCH
SUNDAY, SEPTEMBER 25, 1994
11:00 AM - 6:00 PM

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FROM THE NORTH, TAKE HWY. 37
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St. Thomas More, Mooresville

Apple Fest 1994

September 24th and 25th

✓ Euchre ✓ Raffle ✓ Craft Booths in gym
✓ Children's Games ✓ Entertainment ✓ and much more!

Raffle Tickets - \$50.00 Each
Only 500 Being Sold
Top Prize - Winner's Choice
New Chevrolet Cavalier
or
New Chevrolet S-10 Pick-Up Truck
or
\$10,000.00 In Cash
Drawing 4:00 P.M.
Sunday, Sept. 25th

Bed Race Challenge Sat. - 4:30 p.m.
Village children's style show Sun. - 2:30 p.m.

Family Entertainment

★ Special Daily Dinners ★
Sandwiches and more available each night!

Saturday Pig Roast 11:00 a.m. - 8:00 p.m.
Sunday Homemade
Chicken & Noodles 11:00 a.m. - 4:00 p.m.

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Saturday,
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7:30 pm - 12:00 am
\$10.00 Cover

Includes Beer, Wine,
Soft Drinks and
Continuous
Hot Hors d'oeuvre Buffet

• CRAPS
• OVER/UNDER
• BLACK JACK
• TEXAS POKER
• CHUCK-A-LUCK
• INSTANT GAMES
• STAKES POKER

For more information Call
251-7085 or 253-1067

St. Luke Catholic Church
7575 Holliday Drive
1 Block West of Meridian

**Mount Saint Francis
Retreat Center**

(located in beautiful Southern Indiana, on Highway 150 West, minutes from I-64 and Louisville)

Men's Charismatic Retreat
Back to the Future - Forgiveness and Healing
September 23-25, 1994

Friends of Francis Retreat: Stories of St. Francis
September 30-October 2, 1994

Music and Healing: Toning and Chanting
Presented by Dr. Alice Cash of the University of Louisville
9:30 a.m. EDT - Registration • 10:00 a.m. - Program Begins • 4:00 p.m. - Day Concludes
October 8, 1994

Women's Retreat
Movements of the Heart and Spirit
October 14-16, 1994

FOR MORE INFORMATION & A COMPLETE SCHEDULE OF RETREATS:
CALL: (812) 923-8817 OR WRITE: Director of Retreats,
Mount Saint Francis Retreat Center
101 St. Anthony Drive, Mount Saint Francis, Indiana 47146
Mount Saint Francis Retreat Center is an apostolate of the Conventual Franciscans

(continued from page 24)
Arthurum. From 7:30 p.m. Cost is \$10. For more information, call 317-545-7681.

Marian College Mature Living Seminars will hold "Pilgrimage to Assisi with Francis and Clare" from 10 a.m. to 2 p.m. in Marian Hall, room 251. An audiovisual presentation of the saints' spiritual journey with Franciscan Sister Norma Rocklage. For more information, call 317-929-0123.

St. Anthony, Clarksville will hold scripture study classes from 1-3 p.m. in the parish building, call Loy Purcell 812-282-9143.

The Archdiocesan Office of Catholic Education will present, "Go and Make Disciples: A National Plan and Strategy for Catholic Evangelization in the United States," with Father Bruce Nield of the National Conference of Catholic Bishops (NCCB), from 7:30-9:30 p.m. For more information, call 317-236-1483.

September 21
Christ the King's Singles will meet at the church for 5:30 p.m. Mass, followed by dinner.

September 22
Our Lady of Perpetual Help, New Albany, will hold a educational series, "Listening to Families," A Catholic Families Outreach Project, beginning tonight and consecutive Thursdays until Nov. 17. Our groups will gather, single and pre-married, divorced and widowed, married and parent. All gatherings will meet at 7 p.m. in the rectory basement. Tonight's seminar will be for the divorced and widowed group. For more information, call 812-944-1184.

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

St. Roch Parish, 3603S Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is

welcome. For more information, call 317-784-1763.

Catholic Social Services will hold a STEP (Systematic Training for Effective Parenting) class in the Catholic Center, room 217, from 7-9 p.m. For more information, call 317-236-1500.

The Connersville Diocese Board of Total Catholic Education will present "Enabling Caregivers: Supportive Insight In Presentation Caring for the Elderly," with Sue Detsch. The presentation will be at St. Gabriel School music room, Connersville. From 7-9 p.m. For more information, call Kathleen Rhodes at 317-825-2161.

September 22-25

St. Lawrence Parish, 4650 N. Shadeland Ave., will hold a parish mission entitled, "What is the Parish," from 7:30-9 p.m. every evening. Free-will offering. For more information, call Mary Lynn Cavanaugh at 317-543-4925.

September 23

St. Lawrence Parish, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m.

The Roncalli High School class of 1989 will hold its five-year reunion at 7:30 p.m. at Primo Banquet Hall. Tickets are \$20 in advance or \$23 at the door. For more information, call Chip Hubbs at 317-783-6001.

September 23-25

Mt. St. Francis Retreat Center will hold a Men's Charismatic Retreat. For more information, call 812-923-8817.

September 24

Holy Name Church, Beech Grove, will hold a reverse raffle and Monte Carlo beginning at 6 p.m. For more information, call 317-787-5623.

St. Simon Church, 8400 Roy Road, will hold a Las Vegas Night from 8 p.m. to 2 a.m. Admission is \$1. Adults only.

A pro-life rosary will be prayed at

9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

Christ the King's Singles will volunteer to St. Vincent DePaul Society. Meet in the Christ the King Church parking lot, 5884 N. Crittenden Ave. at 9 a.m.

St. Aloysius Lodge #52, KSKJ and the Slovenian Cultural Society will present an evening of entertainment at Holy Trinity at 7 p.m. in Rockhold Hall. Proceeds will go to benefit the parish. Tickets are \$15 each, \$30 per couple. For more information, call Paul Barbach at 317-244-4816.

Catechetical Leadership Day will be held at Marian College from 9 a.m. to 2 p.m. For more information, call 317-236-1433.

Positively Singles will gather for Darts Bowling (near Fountain Square on Shelby) at 6 p.m. Dinner after. Call Cheryl Wright at 317-578-4254 for reservations.

The Young Widowed Group will gather for dinner at Dan Pablos at 3824 E. 82nd St. at 7 p.m. For more information, call Melanie at 317-465-9916.

St. Philip Neri, 550 N. Rural, will hold its annual rummage sale from 8 a.m. to 3:30 p.m. in the school community rooms. For more information, call the school office.

September 25

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

The Richmond Catholic Community will hold a Hubbard Presentation, "Evening of Song and Praise with Scott Super," from 7-9:30. The Hubbard Presentations are free seminars by noted authorities in various

fields that are open to everyone in the archdiocese. For further information or reservations call 317-962-3902.

St. Michael Parish, Bradford, will hold a picnic and chicken dinner beginning at 10:30 a.m. For more information, call the parish office.

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the Rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

The Secular Franciscans will meet in Sacred Heart Parish Chapel, 1530 Union St., beginning at 1 p.m. with ongoing formation classes. At 2 p.m. formation classes for new members will be held, followed by a Benediction and service at 3 p.m. A business and counsel

meeting will follow. For more information, call 317-637-7309.

SS. Peter and Paul Cathedral will host the Archdiocesan Golden Wedding Jubilee Mass for couples married 50-years or more. Send names and addresses to Family Life Office or call 317-236-1596.

The Knights of St. John and St. Lawrence Auxiliary, 312 S. Wilder St., Greensburg, will hold their fall festival from 10:30 a.m. to 4 p.m. Adults: \$5.50, children \$2.50. For more information, call the parish office.

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Center, 1400 N. Meridian St. For more information, call 317-872-6047.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: St. Michael, 6 p.m.; St. Malachi, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council #138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; PRI DAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m.; SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council #138, Johnson Co., First Sunday each month, 1:15 p.m.

Rebuilding church in Eastern Europe starts with libraries

WASHINGTON (CNS)—Rebuilding the church in Eastern Europe takes more than construction equipment. It requires lots of books, according to a church official.

"We (in the United States) have so much printed material that we take for granted. But in Eastern Europe, they have a great need for books, especially religious material which has often been destroyed," said Msgr. R. George Saraukas, executive director of the U.S. bishops' Office to Aid the Catholic Church in Central and Eastern Europe.

So over the past four years his office, funded by a yearly national collection, has sent about \$100,000 worth of books to seminaries and institutes.

Mark Cunningham, who coordinates the theological library project, told Catholic

News Service that the bulk of religious resources in Eastern Europe date from 1917 or earlier.

"We send seminaries books as soon as they open, and they immediately write and tell us how grateful they are," he said.

The books, approved by Catholic theologians, include material on bioethics, medical and moral texts and works on Catholic teaching, theology and philosophy.

To date, books sent to the seminaries have only been in English, because they are only available in that language. The best material on subjects such as medical ethics and pastoral theology is written in English, said Msgr. Saraukas. And since English is the second language in these countries, it is not a problem, he added.

REVERSE RAFFLE
AND
MONTE CARLO
Saturday - September 24, 1994
RAFFLE and DINNER \$20.00
DINNER only \$10.00
Serving from 6:00 p.m. - 7:30 p.m.
Dinner by Edwards Catering
For more information, call 317-787-5623
Sponsored by Holy Name Men's Club and Athletic Association
21 North 17th Avenue - Beech Grove, Indiana

SEPTEMBER FEST
St. Michael
Charlestown, Indiana
Saturday September 17, 1994, 11:00 a.m. till ???
Sunday September 18, 1994, 10:00 a.m. till ???
YARD SALE - UNDER A TENT
Thurs., Sept. 15 thru Sun., Sept. 18 - 9:00 a.m. till ???
812-256-3200
-Sunday-
CHICKEN & DUMPLINGS
\$5.50, Adults \$3.00, Children
\$5.00, Seniors
DINNER 11:00 a.m. till 4:30 p.m.
PONY RACES 2:00 pm
-Both Days-
Family Fun, Games, Cake Booth, Country Crafts
Supervised Child Play, Life-Size Man
Prizes, Showdown, Beer Garden, Raffles
LA #94721300601

Don't Forget . . .
St. Louis Church
FESTIVAL
BATESVILLE, INDIANA
(I-74 & SR 229 - One Hour from Indianapolis)
Sunday, September 18
10:30 AM - ???
Fun for Everyone!!
We're Fighting For Your Life. American Heart Association
REST
RENEWAL
REFLECTION

Fatima
THE SPIRITUALITY
OF THE FAMILY
A Day of Reflection
with
Archbishop Daniel Buechlein, OSB
at
Fatima Retreat House
October 12, 1994
9 a.m. to 2 p.m. \$20 per person
No phone registrations accepted.
Written reservations must be accompanied by payment.
Limited Registration. Child care available.
 Call 545-7681
5353 East 56th St.
Indianapolis, IN 46226

St. Paul Heritage Fest
Sunday September 18, 1994
City Hall Park • Main St., Tell City, Indiana
10:00 a.m.-4:00 p.m.
Fun and activities for the whole family
Fried Chicken or Ham Dinners
in air conditioned Parish Hall
10:00 a.m.-3:00 p.m.
• Entertainment • Games & Activities
MEGA RAFFLE ✓ Glide Rocker
INCLUDES ✓ Crafts ✓ \$2,000 Cash

St. Michael's Picnic
and Chicken Dinner
Bradford, Indiana
Sunday, September 25, 1994
Beginning 10:30 a.m.
Dinner includes
Chicken or Ham
Homemade Dumplings
and all the Trimmings
Adults - \$6.00
Child discount
Silent Auction • Bingo • Booths
Raffles • Quilts
and much more!
15 MILES WEST OF NEW ALBANY ON ST. RD. 150
WATCH FOR SIGNS

Youth News Views

Holy Spirit cousins all go to school together

by Rena Becher
and Mary Ann Wyand

Catholic education is a family affair at Holy Spirit School in the Indianapolis East Deanery.

Since one of the main purposes of a Catholic school education is to reinforce family values begun at home, many Catholics think of school as an extended family.

This is certainly true for Holy Spirit seventh-graders, who have lots of family connections. No less than 22 students are related to each other in some way.

•Joe Helfrich and Emily Adrian are cousins. Joe's mom and Emily's dad are brother and sister.

•Also brother and sister are Niki Adamson's dad and Andrea Schilling's mom.

•Another set of cousins is Jackie Van Velsie and Brian Landwer. Their mothers are identical twins.

•Christie Sego and Emily Adrian also are cousins because their mothers are sisters.

•Chris Matthews's father and Joni McClellan's mother are brother and sister.

•Brian Kelly and Jay Fowley also are cousins.

•Two classmates are cousins by marriage. Cindy Becher's aunt is married to Lindsay Sage's uncle.

•Confused? Wait! There's more!

•Shannon Branson is related to four other students in the seventh grade. She is Erik

Forestal's cousin. Shannon's mom and Erik's mom are sisters. Shannon's dad and Katie Beltrame's mother are brother and sister. Shannon's mom is the cousin of Heather Tennell's mother. Shannon's mom also is the niece of Chris Hess' mother.

•Caretful study will show that Heather Tennell is the niece of Chris Hess, who are both classmates. Heather's mother also is a cousin to Erik's mother. Erik's mom is the cousin of Marilyn Hess, Chris' mother, and she also is a second cousin to Heather Tennell's mother.

Still confused?

•The class also boasts two sets of second cousins. Matt Myers is second cousin to Adam Gallo. Both mothers are cousins. Maria Gallo and Lindsay Sage are also second cousins. Maria's dad and Lindsay's mom are cousins.

•There are even step-cousins in this class, because Maria's grandfather married the grandmother of Shannon Branson and Erik Forestal.

Classmates can truthfully say they are one big family. They see each other at school every weekday and often visit during family gatherings on evenings and weekends and during the summer.

It's a complicated relationship on paper, but in reality everyone gets along great together so the fact that friends and classmates are also cousins isn't such a big deal to the students.

Chris Hess, who is both an uncle and a



COUSINS—Holy Spirit seventh-graders from Indianapolis have lots of family connections in addition to their friendships as classmates. Many members of this junior high class are related to each other. (Photo by Mary Ann Wyand)

cousin to some of his classmates, takes the complicated relationship in stride.

Matt Myers thinks "it's kind of weird" to be related to so many of his classmates, but it's fun too because "we get to see each other a lot."

Chris Matthews likes living near his classmates' cousins/friends. "We live right around here so we ride our bikes and play sports together," Chris said. "It's pretty fun having cousins in your same grade."

Christie Sego likes sharing her classroom with her cousins.

"I like it because you know them before you came to school," she said, "and it's neat that you are in the same class with them and you are related to them."

Holidays are fun, Christie said, but "it's weird that we see each other at school and when we go to family things we see each other then too. We know more about them than if they went to a different school."

Cindy Becher thinks "it's kind of fun

having somebody related to you that goes to school with you."

Lindsay Sage, Cindy's cousin by marriage, moved from Little Flower Parish to Holy Spirit Parish when she was in the fourth grade, so the girls are now classmates. However, Cindy explained, "we weren't related until this year."

Maria Gallo also is Lindsay's cousin, and she just transferred to Holy Spirit School in the sixth grade.

"It's strange because at family things you can talk to them about school and stuff," Lindsay said, "and there's a friend there, not just people you don't know. You know everybody's parents too. It's fun to go to school with cousins."

Lindsay said their teachers were surprised to find out about all of the sets of cousins/classmates/friends.

Preparing a family tree together might be a fun class project this year, if the seventh-grade students start out with a very large piece of drawing paper.

Bishop Chatard students help United Way agencies

For the second year, Bishop Chatard High School students took part in the United Way "Day of Caring" Sept. 12 in the Indianapolis area.

As part of their junior religion class, 61 Bishop Chatard students spent the day serving the church and the community by giving their services to 15 United Way agencies all over Marion County.

Students helped with service projects at the Damien Center, St. Elizabeth's, the American Red Cross, the Wheeler Mission, First Step, the Boys' and Girls' Clubs, the Indianapolis Speech and Hearing Center, and other United Way agencies.

Religion instructor Nancy Clapp said the students will share their service experiences in the classroom and write reports on how the United Way agencies serve the community.

These students are also fulfilling part of their school requirements for 10 hours of community service per semester.

Clapp said all Bishop Chatard students

are required to serve the church and community throughout the year.

Catholic high school students from the Indianapolis area who recently qualified as semifinalists in the National Merit Scholarship Program for 1995 included the following seniors listed by school:

Bishop Chatard High School—John Krug, Brebeuf Preparatory School—Jim Balovich, Laura Blythe, Matt Coffman, Dara Custance, Michael Daly, Laura Eilar, Natalie Goss, Kelly Hartley, Matthew Herring, Andrew Jenkins, Jeffrey Macey, Barrett Mallos, Christine Potter, Leslie Roberts, Sara Spalding, John Wolfe, and Andrew Worth.

Cathedral High School—Jason Briggeman, Mary Martin, Sarah Martin, and Johanna Newcomb.

The students are among 15,000 national semifinalists who represent about one-half of 1 percent of each state's high school graduating classes.

They have the opportunity to continue in the competition for approximately

6,700 National Merit Scholarships, worth more than \$26 million, which will be awarded next spring.

Roncagli High School art and industrial arts students are helping with decorations for the 1994 Respect Life Sunday observances on Oct. 2 at the Archbishop Edward T. O'Meara Catholic Center Assembly Hall in Indianapolis.

Art students are preparing paper designs to decorate the stage curtain in the Assembly Hall, while the industrial arts students are making cut-out designs for use as decorations around the floor area.

Their artwork will be part of the new Pro-Life Information Fair which will be open before and after the fourth annual Life Chain.

Bishop Chatard High School students also plan to participate in the Pro-Life Information Fair by staffing a booth.

A number of Catholic students from area schools and parishes also plan to participate in the Life Chain prayer vigil

along Meridian, 38th and Pennsylvania streets during 38th.

For more information about Respect Life Sunday events for youth, telephone the archdiocesan Office of Pro-Life Activities at 317-236-1569 or 800-382-9836, extension 1569.

Youth As Resources has project funds available this fall for volunteer community service projects involving youth.

Monies are available for non-profit youth groups to develop volunteer community service projects. Teen-agers plan, develop and implement the projects, which must address a community need.

Grants may range up to \$5,000. A 25-member advisory board reviews grant applications and selects service projects which demonstrate creative solutions to critical community needs. Youth work with adult facilitators to complete the projects.

For information about applying for a Youth As Resources grant, telephone Anne Smith at 317-920-2565 by Oct. 21.



REGISTRATION—Bishop Chatard High School juniors line up at the United Way "Day of Caring" registration tables at the Indiana State Fairgrounds on Sept. 12 in preparation for community service projects at 15 United Way agencies in the Indianapolis area. More than 60 Bishop Chatard students helped with service projects. (Photos by Charles J. Schisla)



CONFERENCE—Bishop Chatard High School juniors Jenny Papesh (left) and Kyle Zinkan conferring with teacher Nancy Clapp about their community service assignments during registration for the United Way "Day of Caring" on Sept. 12 in Indianapolis. Bishop Chatard students helped 15 different United Way agencies with a variety of projects that day.

Young Adult Scene

New formation program helps youth ministers

by Mary Ann Wyand

New youth ministry coordinators in the archdiocese of Indianapolis can improve their ministry skills by participating in a New Administrators Program developed and sponsored by the archdiocesan Office for Youth and Young Adult Ministries.

Currently 16 new youth ministry coordinators are participating in this in-depth orientation process, according to Tony Cooper, associate director for Youth and Young Adult Ministries.

The nine-month program is designed to provide opportunities for people new to parish and campus youth ministry to gather monthly for prayer, reflection, networking and education. Varied youth ministry formation activities are tailored to the needs of participants.

"Any time someone is new in a ministry, he or she has all of the typical questions," Cooper said. "Most of the parishes have big expectations for youth ministry programming. This program gives the new administrators opportunities to work with veteran youth ministry coordinators. What they can get from the veterans is a clearer picture of the vision of youth ministry and ideas on how to carry out various components, such as recruiting and training volunteers, time management, or conducting youth retreats."

Prayer time is an important part of each gathering, he said, as are opportunities for

the youth ministry coordinators to reflect on their ministries.

"The New Administrators Program includes both formation and support," Cooper said. "They can share whatever is going on in their lives—their joys, their successes, their frustrations, their failures—with people who understand."

Youth ministry coordinators are expected to be parish leaders, he said, and new youth ministers appreciate this opportunity to strengthen their ministry skills by interacting with more experienced youth ministers from other parishes.

"They're leaders of youth and they're leaders of the adults who work with youth," Cooper explained. "People look to them for leadership, but they're rookies too. So they need to look to veteran youth ministry coordinators for support and guidance."

The New Administrators Program dates back to August of 1992, when Julie Szolek-Van Valkenburgh, director of the Office for Youth and Young Adult Ministries, developed curriculum for this enablement process.

Indianapolis area youth ministry coordinators Valerie Sperka and Dede Stomoff also helped implement the educational and spirituality components of the program during its first two years. Jan Halliday is assisting Sperka with programming this year.

Six new administrators participated in the formation program the first year, Cooper



COMMISSIONING CEREMONY—New youth ministry coordinator James Waldron of St. Luke Parish in Indianapolis (center) receives a staff of wheat from Tony Cooper (right) and Valerie Sperka during a recent orientation session for the New Administrators Program.

said, at a participation has grown steadily since that time.

This year's participants include Taine Abdullah, Holy Angels Parish, Indianapolis; Carla Aton, St. Jude Parish, Indianapolis; Marc Bergin, Immaculate Heart of Mary Parish, Indianapolis; Ray Bessenbach, Our Lady of the Greenwood Parish, Greenwood; Susie Binns, St. Mary Parish, Navilleton; Mike Chew, St. Anthony of Padua Parish, Clarksville; Bill Edwards, St. Patrick Parish, Terre Haute; Shannon Gaughan, St. Christopher Parish, Indianapolis; Ellen Grant, St. Margaret Mary Parish and St. Joseph Parish, Terre Haute; Paul Jefferson, St. Matthew Parish, Indianapolis; Michael Lewis, St. Agnes Parish, Nashville; Debbie Lindauer, St. Barnabas Parish, Indianapolis; Judy Smith, St. Lawrence Parish, Lawrenceburg; Chris Ueding, St. Augustine Parish, Jeffersonville; James Waldron, St. Luke Parish, Indianapolis; and Paula Wright, St. John the Apostle Parish, Bloomington.

Szolek-Van Valkenburgh said she developed the New Administrators Pro-

gram because many parishes have varying job descriptions for the youth ministry position, and many youth ministry coordinators come to this ministry with a variety of educational backgrounds.

"This program was done as a support for the new persons in youth ministry," Szolek-Van Valkenburgh said. "Statistically, and this is a national statistic, over the years the life span of a parish youth ministry coordinator has been a year and a half to two years. This is the crucial time when they need the most support."

The archdiocese has a strong history of youth ministry, she said, and this tradition will continue if new administrators have opportunities to participate in theological reflection, prayer, and practical programming on a monthly basis so they can develop more tools to be effective parish leaders.

(For registration information for the New Administrators Program, telephone the archdiocesan Office for Youth and Young Adult Ministries at 317-236-1439 or 800-382-9836, extension 1439.)

Marian College honors the Hulman-George's

Marian College will hold the second annual "Opportunities of Excellence Dinner/Auction" on Oct. 18 at 6 p.m. in the Physical Education Center on campus. Archbishop Daniel Buechlein was honored at the dinner last year. This year the "Opportunities of Excellence" committee will honor three generations of the Hulman-George family.

What makes this dinner and auction so special, however, is that all proceeds (a goal of \$75,000) will go to the Marian College Scholarship Fund. And the items for the auction, food for the dinner and various other needed materials for the event are all being donated.

The event committee members include John Short, chair; Mrs. Howard Young, board of trustees coordinator; Jack Snyder, corporate sponsors; Mrs. G. Christopher Duffy, reservations; Eileen Lilly and Della Pacheco, publicity; Bob Desautels, arrangements; William T. Brady and Rose Houk, silent auction and Claudia Prosser, IMA liaison; Vicki Welch, decorating.

The Hulman-George's are being honored because of their generous support to the community. "There has always been a connection between the Indianapolis Motor Speedway and Marian College," said Della Pacheco, director of communications at the college. "The campus of Marian College is made up of the former Indianapolis Motor Speedway owners."

Card Fisher, James Allison and Frank Wheeler) estimates "Tony George is currently the president of IMA."

The Hulman-George family, consisting of Anton H. (Tony) George, Mrs. Anton Hulman, Mari Hulman George, Kathi George, Josie George and Nancy George, will be honored.

Marian College President Daniel A. Felicitelli explained how the Hulman-George family was chosen to be honored this year. "While members of the Hulman-George family have been recognized individually for their many contributions to the state of Indiana, Marian College wished to collectively acknowledge the family's remarkable achievements in the business of motor sports and for their philanthropic support on behalf of education, youth and those in need."



Archbishop Daniel Buechlein and Anton (Tony) George.

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Population conference has clash between politics and morality

Unlike political entities, Vatican delegates said, they had no negotiating room on abortion

by John Thavis
Catholic News Service

CAIRO, Egypt—The International Conference on Population and Development witnessed a dramatic clash between the "consensus" politics of the United Nations and the moral certitude of the Vatican.

At times during the Sept. 5-13 meeting in Cairo, Egypt, it seemed like two worlds colliding.

In the view of a number of delegates, the Vatican's non-negotiable stand against abortion and its persistent questioning of what lay behind terms like "fertility regulation" made it the bully of the conference.

"Does the Vatican rule the world?" asked Egypt's population minister, Maher Mahran, after three days of debate on abortion. "If they are not going to negotiate, why did they come?" Others complained that the Vatican was single-handedly "holding the conference hostage" and keeping it from moving on to other issues.

But Vatican delegates were amazed at the expectation that they were in Cairo to dicker or compromise on principles involving human life or other fundamental teachings. Unlike political entities, they pointed out, the Vatican has no negotiating room on abortion—for the church, abortion is always wrong.

The question in Cairo was whether access to abortion should be promoted under the banner of "reproductive health." That's a very controversial issue worldwide, church officials insisted.

The idea that the Holy See is blocking the consensus or we're the party pooper, that is a propaganda line manipulated and organized since the beginning of this conference," said Msgr. Peter Elliott, a member of the Vatican delegation.

He said the Vatican never wanted abortion to claim so much attention at the conference, which was supposed to have dealt more with development issues.

"The people who drafted the first text, they caused all this,

we didn't. When firemen come to put out the fire, do you blame them for the house burning down?" he said.

What gave the Vatican's position so much weight was the United Nation's unique style of operation. Organizers knew that without near-unanimous support for the 113-page "Program of Action," the conference risked being a giant waste of time and energy.

The program's recommendations are nonbinding but are expected to be used by most states as a model for national legislation. Even a small number of "no" votes could wreck these prospects, however. The goal, therefore, was "consensus," a word pronounced in almost sacred tones. The expectation was that you made your criticisms but, in the end, you got on board. True dissent was taboo.

Under these ground rules, no wonder some viewed the Vatican as a poor sport. Yet the Holy See did not fluster or use technicalities to hold up debate; it simply stuck to its positions, which were often minority ones, and lobbied other

countries. It also postponed announcing whether it was formally signing off the consensus until the end of debate on the entire text—an astute move that gave it more leverage with other participants, delegates said.

The reaction to Vatican tactics was mixed, and not as monolithically negative as some claimed. "They tried to obstruct the discussion. I don't think they had anything to contribute," said Charito Basa from the Philippines, who runs a women's development organization in Europe.

Wanda Nowicka, a Polish representative of the Federation for Women and Family Planning, said she was shocked at the Vatican's role. "They are unable to make any compromise. Everything is being done to hinder the process," she said.

Yet others said the Vatican was effectively raising issues that might otherwise be passed over.

"I think the Vatican is trying to keep moral values alive, which is not a bad thing," said Senegalese delegate Adal Thiam.

Josephine Balboa, Chile's minister for women and family affairs, also viewed the Vatican's contribution to the debate as "positive, not negative."

New Zealand delegate Marilyn Pryor credited the Vatican with voicing concerns shared by many Third World delegations, especially on the large amount of money being spent for population control versus that allocated for elimination of poverty. "It's much more than a Vatican position," she said.

Abortion issue dominates U.N. conference

(Continued from page 1)

According to one delegate, Marilyn Pryor of New Zealand, Bibito's remarks "swung the conference on the first day. It was a very good speech and it reflected the mainstream position."

The Vatican, however, was often portrayed as the lone conference holdout to consensus on the abortion language. Vatican officials dismissed this as propaganda and pointed to more than a dozen countries that backed reform of the text.

"We didn't want to come here and make abortion the center of the conference," said Vatican spokesman Joaquin Navarro-Valls. But because it was not dealt with adequately by drafters of the "Program of Action," the abortion issue exploded, he said.

After a full week of wrangling, the result was a paragraph whose first line read: "In no case should abortion be promoted as a method of family planning." That effectively restored language adopted at a similar conference in Mexico in 1984. The Vatican had lobbied hard to reinstate the phrase, against the opposition of many Western delegations.

Archbishop Renato R. Martino, head of the Vatican delegation, called it a "great victory." Msgr. Peter Elliott,

another Vatican delegate, said the decision was "a great gain, a great success" that had "made the feminists angry."

But enthusiasm was tempered because the same paragraph stated that "in circumstances in which abortion is not against the law, abortion should be safe." The Vatican has opposed any wording that could imply a legal right to abortion and had warned that this was a goal of some groups at the Cairo conference.

Msgr. Diarmuid Martin, the Vatican's chief negotiator in Cairo, emphasized to delegates that "for moral reasons, shared by citizens of many nations, (the Holy See) does not endorse legal abortion."

Bishop James T. McHugh of Camden, N.J., a member of the Vatican delegation, said he was happy over the restored language excluding abortion as a method of family planning, but was worried about the "negative aspects" that remain.

Other important elements of the paragraph were fully supported by the Vatican. They included the need to provide quality medical care for complications arising from abortion, educational and counseling services aimed at preventing abortion, and support for women with difficult pregnancies.

The final abortion language left some population control organizations less than happy, too. Asked about the discontent, Fred Sai of Ghana, a doctor who chaired the main committee, said there was "frustration, anger and concern about the extent to which we bent over backward" to satisfy the objections of the Vatican and other countries.

With the abortion debate put aside, the conference hit a potentially bigger snag Sept. 10 on the question of allowing the families of migrant workers to come to countries where the workers are employed. Western countries, including the United States, supported reunifying migrant families but did not want it enshrined as a right in the final document.

Many Third World countries, supported by the Vatican, objected. They said the debate revealed a split in the conference between the richer nations, where many migrants go, and poorer ones where many come from. Vatican spokesman Navarro-Valls said the issue, which surfaced in the final hours of debate on the text, showed that abortion was clearly not the only contested issue at the conference.

Other issues under debate drew praise and warnings from Archbishop Martino, who addressed the conference Sept. 7. In a speech interrupted several times by applause, he criticized sections of the document concerning sterilization, the definition of the family and providing confidential reproductive health care to teen-agers.

He praised the document for rejecting population policies that use coercion and for emphasizing the education and care of women.

He described the Vatican's approach to reproductive health as "holistic" and oriented toward "a mature and responsible exercise" of sexuality. Alluding to the church's teaching against contraceptive birth control, he said some may consider its position too demanding.

"But no way of fostering the deepest respect for human life and the processes of its transmission is going to be an easy one," he said.

Archbishop Martino said men in particular need to be educated to more responsibility in sexual behavior and procreation.

"It is women and children who are most often the principal victims" of irresponsible sexuality, he said.

Focusing on a controversial point in the "Program of Action," the archbishop said the Vatican "strongly rejects any attempts to weaken the family or to propose a radical redefining of its structure, such as assigning the status of family to other lifestyle forms."

Other delegations, particularly from Muslim countries such as Iran, objected that the proposed text ignored the traditional definition of the family and thus promotes immorality.

In a brief intervention to delegates, Msgr. Martino addressed a point largely ignored in the debate: the funding foreseen in order to carry out the Cairo "Program of Action." The Vatican delegate said that when it came to allocating money, the text "only pays lip service to issues like reduction of maternal mortality and increases in education." Meanwhile, tens of billions of dollars are expected to go toward family planning and reproductive health services.

Msgr. Martino said this was an alarming imbalance, and "an unwise and ineffective use of resources."

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CHD starts 25th year, awards \$7.2 million

Cardinal Bernardin calls CHD one of the premier success stories in the U.S. Catholic Church

by Catholic News Service

CHICAGO—The Campaign for Human Development announced \$7.2 million in new grants and kicked off a curling observance of its 25th anniversary as the chief anti-poverty program of the U.S. Catholic Church.

Bishop James H. Garland of Marquette, Mich., chairman of the bishops' CHD committee, and Cardinal Joseph Bernardin of Chicago, honorary chairman of the 25th anniversary celebration, held a joint press conference in Chicago Sept. 7 to announce the grants and jubilee plans.

Anniversary observances will culminate in a national justice convocation in Chicago next Aug. 25-28, Cardinal Bernardin said. He expects at least 2,500 participants at the Chicago meeting, many of them members of low-income groups that have benefited from CHD grants over the years.

Cardinal Bernardin called the campaign "one of the premier success stories in the U.S. Catholic Church" over the past quarter-century. He urged U.S. Catholics to plan and participate in local celebrations of CHD's work.

"The Campaign for Human Development is the nation's largest funder of projects controlled by the poor themselves," Bishop Garland said.

"Since 1970," he added, "CHD has raised \$237 million and used it for the benefit of more than 3,000 self-help projects that have improved the lives of the poor in communities across our country."

He said the new grants, funded by last year's CHD collection in parishes, will benefit 241 projects of low-income organizations in 44 states, the District of Columbia and Puerto Rico. (None of the grants went to organizations in the Archdiocese of Indianapolis.)

The average size of this year's grants is \$32,000.

Bishop Garland said last year's collection brought in \$13 million, the largest amount in the campaign's history. One-quarter of that, about \$3.3 million, remained in the dioceses for local distribution.

Jesuit Father Joseph Haca, CHD executive director, said the remainder of last year's collection has been allocated to promotional and educational activities, staffing and administrative expenses, and about \$500,000 in other grants that are to be given out later this year.

The largest grant this year, \$80,000, was given to Network of Texas Organizations in Austin, a federation of 12 community-based organizations across the state, for their Immigrant Leadership Project to give community leadership training to thousands of new and future citizens.

There were four other grants of \$70,000 or more. They are:

- Vision Project in Los Angeles, \$75,000 for Hope in Youth, a coalition of religious, social service and community groups working to reduce violence and gang membership in Los Angeles by strengthening families and nonviolent community leadership.
 - The Northern California Project in San Jose, \$70,000 to develop a statewide confederation of 10 regional groups that are helping poor families gain a voice in regional and state structures.
 - Worker Ownership Resource Center in Geneva, N.Y., a \$75,000 capacity building grant for its work of developing small businesses.
 - Farm Labor Organizing Committee in Toledo, Ohio, \$70,000 for its Partners for Justice project to improve the lives of impoverished migrant and tenant farm workers in the tomato industry.
- Fifteen other projects received grants of \$50,000 or more. The smallest grant this year, \$5,000, went to a Michigan group to study the feasibility of starting a child-care facility.
- Cardinal Bernardin said Chicago archdiocesan grants of \$155,000, from the local share of its CHD collection, would be given to eight local projects. Six other Chicago groups received \$209,000 in grants from the national fund.
- The cardinal said Chicago Catholics last year "continued their record of contributing more than any other diocese in the country. Chicago sent more than \$484,000 to the national CHD."

Adults more leery of TV sex, violence

Poll shows they are more worried about TV's effect on children than they were last year

by Catholic News Service

WASHINGTON—Adults who watch television say they believe the tube offers more sex, violence and bad language this year than last, according to a Gallup poll commissioned by the Family Channel.

The poll also showed that adults believe TV shows more negative values than positive ones. They are also more worried about TV's effects on children.

Results of the poll, released in late August, also indicate that disclaimers about televised violence, sex and adult language are not effective.

The Family Channel, a cable station controlled by the Rev. Pat Robertson, said in a preface to the poll results that its findings about increased TV violence are supported by studies by the Center for Media and Public Affairs and the Harry Frank Guggenheim Foundation.

The poll was conducted using a random nationwide sample of 1,010 adults ages 18-up. The margin for error was plus or minus 3 percentage points.

According to the poll, 52 percent of respondents said violent content on TV had either "significantly increased" or "moderately increased," while 39 percent said violent content was unchanged from last year.

Meanwhile, 74 percent said TV violence "strongly contributes" or "somewhat contributes" to violence elsewhere, and 83 percent said it contributes to violence by children under 18. Those numbers are slightly down from the Family Channel's 1993 survey.

Asked about sexual content on TV, 65 percent said they believed it had increased either "moderately" or "significantly" from the year before, and 68 percent said the current level of sex on TV contributes to sexual activity among children under 18.

Similarly, 66 percent said they believed the amount of profanity on TV had increased either "significantly" or "moderately."

Asked about TV's effect on children, 53 percent said it had a "somewhat negative" or "very negative" effect, while 41 percent said a "somewhat positive" or "very positive" effect.

Almost half of the parents surveyed—47 percent—said they "frequently" restrict their children's viewing due to offensive program content. Another 28 percent said they do so "seldom" or "never."

Disclaimers, started last year by all commercial broadcast networks and many major cable channels as well, have not won over TV viewers, according to the poll; 65 percent said the disclaimers were "not too effective" or "not at all effective."

The poll said 64 percent of respondents believe TV portrays negative values, and that 69 percent said TV represents their own personal values either "not too well" or "not at all well."

Respondents said they are offended "frequently" or "occasionally" by something on TV by a 59 percent-to-39 percent margin over those offended "seldom" or "never."

Sexual suggestiveness was the leading culprit, cited by 25 percent of the respondents, followed by violent behavior (21 percent), foul language (19 percent), racism (11 percent) and vulgarity (2 percent). Another 15 percent cited unspecified "other" offensive content.

Respondents indicated they are more frequently offended by something on TV compared to a year ago.

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BOOK REVIEWS

The spirituality of Dorothy Day

SEARCHING FOR CHRIST: THE SPIRITUALITY OF DOROTHY DAY, by Sister Brigid O'Shea Merriman, OSP. University of Notre Dame Press (Notre Dame, Ind., 1994). 333 pp., \$29.95.

Reviewed by Nancy L. Roberts
Catholic News Service

In the years since her death in 1980 at the age of 83, Dorothy Day's life continues to stimulate book-length analysis and interpretation. And justifiably so. She is one of the most significant and interesting Catholics of the 20th century. A pioneer in American social Catholicism, she co-founded the Catholic Worker movement and its newspaper by the same name and profoundly influenced the consciences of several generations.

Now, Franciscan Sister Brigid O'Shea Merriman, in "Searching for Christ: The Spirituality of Dorothy Day," provides a detailed look at the many spiritual and intellectual influences on Dorothy Day. Well written, with many engaging anecdotes and quotations from Day and her associates, the book is not a biography but the first in-depth analysis of Day's intellectual and spiritual history, interpreted against the backdrop of 20th-century history.

A promising early chapter covers the literary influences alone. While Day's debt to Russian writers such as Fyodor Dostoevsky ("The Brothers Karamazov," "Crime and Punishment," "The Possessed," "The Idiot") and Leo Tolstoy ("War and Peace," "Resurrection") is well known, Sister Merriman gives the most cogent and analytical account of this debt. She also discusses the Bible as "Dorothy's constant companion throughout life" and notes that Day's "predilection for the

Psalms dates from (the) Episcopalian period" of her youth. Other key spiritual texts for Day include the "Imitation of Christ" and St. Augustine's "Confessions."

In a fascinating chapter, Sister Merriman discusses the impact of monasticism on Miss Day's spirituality, particularly through her long relationship with St. John's Abbey in Collegeville, Minn., and her association with the American liturgical movement leader, Benedictine Father Virgil Michel. Her friendship with the Trappist monk, Thomas Merton, also powerfully shaped her spirituality. Tracing the evolution of their friendship, she demonstrates considerable reciprocal influence between the monk and the Catholic lay leader. "I am touched deeply by your witness for peace," Merton wrote to Day in 1959, affirming her vision of nonviolent resistance. "... you are right before God as far as you can go and you are fighting for a truth that is clear enough and important enough. What more can anybody do?"

Sister Merriman analyzes Day's other influential friendships, with individuals such as her co-founder, Peter Maurin, and Nina Polcyn Moore and Helen Iwolsky. Sister Merriman points out that "just as real" to Day as her "visible friends" were the saints. She found great inspiration in their capacity to love, and in their integrity. The author shows that Miss Day was most inspired by "pacifists, socially active saints, and great mystics." Her litany included Mary, St. Joseph, Martin of Tours, Augustine, Benedict, Dominic, Clare of Assisi, Philip Neri, John of the Cross, Francis de Sales, Vincent de Paul, and John Bosco. Direct spiritual influences can be traced to Francis of Assisi, Juliana of Norwich, Catherine of Siena, Teresa of Avila, and Therese of Lisieux.

"Searching for Christ" was carefully researched in the

appropriate collections and archives, including the Dorothy Day Catholic Worker collection at Marquette University, the archives of Collegeville and the Thomas Merton Study Center at Bellarmine College. The book's scope and comprehensiveness make it a significant addition to literature on Dorothy Day. At the same time, nonscholars will find it compelling because of the light it sheds on one of the most profoundly spiritual Catholics of this century.

(Nancy Roberts is an associate professor in the School of Journalism and Mass Communication, University of Minnesota, and the author of "Dorothy Day and Catholic Worker" (State University of New York Press, 1984).

For your bookstore or order prepaid from the University of Notre Dame Press, P.O. Box L, Notre Dame, Ind. 46556. Add \$2 for shipping and handling.)

† Rest In Peace

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

† **BARBARICH, Stanley J.**, Sr., 87, Holy Trinity, Indianapolis, Aug. 31. Father of Shirley Haering and Stanley Jr.; brother of Pete Barbach; grandfather of five; great-grandfather of six.

† **BEAR, Dorothy H.** Ringwald, 74, Prince of Peace, Madison, Sept. 2. Wife of Louis H.; mother of Anita Butler, Janet Glesing and John A.; sister of Monsignor Leo H. Bernard H. Winfield and Leota Myhal; grandmother of nine; great-grandmother of eight.

† **CAMFIELD, Mary Delores**, 82, St. Matthew, Indianapolis, Aug. 29. Wife of Eugene J.; mother of William, Stephen, Thomas and Michelle Browning; sister of Emily Kavanaugh; grandmother of four.

† **CARR, Dorothy**, 75, Holy Angels and St. Bridget, Indianapolis Sept. 5. Mother of Barbara Grove Howard; grandmother of three; great-grandmother of three.

† **CAVATAIO, Antonette**, 99, Holy Family, New Albany, Aug. 18. Mother of Pauline Talluto and Antonette Lafata; grandmother of four; great-grandmother of eight; great-great-grandmother of three.

† **DAVIS, Lillian Jeannette** Durett, 66, St. Rita, Indianapolis, Aug. 3. Mother of Tanya and Kenneth E. Jr.; sister of Dorothy Hathaway and Betty Terry; grandmother of three; great-grandmother of four.

† **GRISWOLD, Scott L.**, 84, Our Lady of Lourdes, Indianapolis, Aug. 16. Uncle of three.

† **HEITZ, Richard J.**, 65, Prince of Peace, Madison, Aug. 25. Husband of Mary Lou; father of Tammy Crafton and Linda Konings; brother of Wilbur, Bernard, Carl and Mary Henry.

† **HELBIG, John P.**, 91, St. Joseph Hill, Sellersburg, Aug. 25. Father of John W., Robert, Doris, Melvin, Linda and Ronald; brother of Rose Craig; grandfather of 18; great-grandfather of 20.

† **HENDRIX, Carl L.**, 40, St. Margaret Mary, Terre Haute, Aug. 30. Husband of Jennifer; father of Matthew and Melissa; son of Jane Hendrix; brother of Carl, Les, Mike and Greg.

† **HOWE, Clarence "Curly"**, 67, Holy Name, Beech Grove, Aug. 20. Father of C. Robert Jr., Scott L., Greg, Bonnie Merritt, Debbie Ivy and Terrie L. Wilson; brother of Edward and Neil; grandfather of one; great-grandfather of 10.

† **JOYCE, Patricia**, 68, St. Joan of Arc, Indianapolis, Sept. 4. Sister of James, John, Joseph and Monica "Peggy" Roberts; aunt of nieces and nephews.

† **KERNEL, Alberta E.**, 72, St. Roch, Indianapolis, Aug. 23. Mother of Larry, Nancy Zaring and Emil "Bud" Jr.; grandmother of seven; great-grandmother of one.

† **KRUTHAUP, Hilda M.**, 87, Holy Family, Oldenburg, Aug. 26. Mother of Betty Lou Eckstein and Nancy K. Kneuer; sister of Elva E.; grandmother of three; great-grandmother of three.

† **LISZKAL, Stephen**, 74, St. Christopher, Speedway, Aug. 26. Husband of Pam Gatter Liszkal; father of Zoltan, Steven and Mary Ann Martin; grandfather of two.

† **MORRISSEY, Joan C.**, 74, St. Daniel, Indianapolis, Sept. 4. Sister of Aveline.

† **MURPHY, Mary Elizabeth**, 85, St. Pius X, Indianapolis, Aug. 27. Aunt of several nephews and nieces.

† **RAKE, Audrey**, 58, Our Lady of Perpetual Help, New Albany, Sept. 2. Wife of Melvin; mother of Tim; daughter of John E. Rake; sister of David Diane Smelser; Ruby Smith and Lotie Foster; grandmother of two.

† **SANDERS, Donald Albert** Joseph, 71, St. Monica, Indianapolis, Aug. 29. Father of Donna Livingston and Virginia Phelps; brother of Elmer Miller; grandfather of five.

† **SCHANK, Michael J.**, Jr., 51, St. Paul, Tell City, Aug. 12. Son of Diana, Tim and David; son of Vivian; brother of Paul, Judy and Pauline; grandson of Conny; grandfather of one.

† **SCHAUM, James F.**, 70, Prince of Peace, Madison, Sept. 2. Husband of Margaret; father of Michael and Patrick; brother of Robert and Rosalie Ralston; grandfather of six.

† **SCHWEGMAN, Albert**, 71, St. John the Evangelist, Ellettsburg, Sept. 2. Husband of Dolores; father of Dave and Don; brother of Marie Schweigman and Alma Bruns; grandfather of two.

† **SKUFKA, Gladys**, 73, St. Joseph, Indianapolis, Aug. 30. Wife of Frank; mother of Patricia and Michael; grandmother of five.

† **SOMES, John S.**, Jr., 72, St. Pius X, Indianapolis, Sept. 2. Husband of Marian Somes; father of Charles and John V. Somes.

† **STUMPE, Cecilia J.**, 89, St. Michael, Brookville, Sept. 3. Prince of Peace, Madison, Aug. 28. Wife of Billy J.; mother of M. Scott Tullis, Deborah Miller, Diana Cole and Margarete Bacherns; sister of Russel Craig, Virgil Craig, Bennie Craig, Nora Kuhl, Geneva Hambrick, Crystal Cluts and Louise Humphrey; grandmother of eight; great-grandmother of four.

† **SUNNER, Nancy Kay**, 45, Sacred Heart, Jeffersonville, Sept. 2. Mother of Lonn A. Sumner; sister of Sherry Ann Hurlburt; grandmother of two.

† **TOM, William W.**, 80, St. Andrew the Apostle, Appleton, Sept. 6. Husband of I. den Kirchner Tom; father of Adam Tom and Norma Shaw; grandfather of two; great-grandfather of two.


† **VOZL, Rita Gowan**, 88, Prince of Peace, Madison, Sept. 3. Mother of Margaret "Peggy" Stein; grandmother of three; great-grandmother of eight; great-great-grandmother of four.

† **WIDMER, Emma Evelyn**, 80, St. Paul, Tell City, Aug. 25. Sister of Elmada; aunt of Alvin Widmer.

† **ZOOK, Carol**, 66, St. Agnes, Nashville, Sept. 1. Wife of Michael; mother of David and Chelle Richards; grandmother of one.

† **ZORE, Victor J.**, Sr., 87, Holy Trinity, Indianapolis, Sept. 3. Husband of Dorothy M.; father of Victor J. Jr., Gerald S., Nancy L., Holmes, Francis and Sister Monica; brother of Elva E. Hendricks; brother of Louis and Victoria; grandmother of six.

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Leaders condemn funding of population control

Representatives of Christian churches criticize the \$17 billion the U.N. conference wants to spend on plans for family planning

by Carol Zimmermann
Catholic News Service

WASHINGTON—Representatives from Catholic, Southern Baptist, Christian and conservative organizations condemned the U.N. population conference for saying that governments will need to spend billions to fund population control.

"Americans do not want abortion used as population control. And they do not want to see their tax dollars used to export the failed policies of the sexual revolution," said Thomas Wykes, executive director of the Catholic Campaign for America, which sponsored a Sept. 9 press conference in Washington.

Wykes and other representatives were particularly critical of the \$17 billion deemed necessary by delegates at the U.N. International Conference on Population and Development in Cairo, Egypt, to implement plans for family planning and related health care by the end of the decade.

"Southern Baptists, like a large majority of the American people, are strongly opposed to the use of abortion as a means of birth control and are especially opposed to paying for abortion with our tax dollars," said

James Smith, director of government relations for the Southern Baptist Convention Christian Life Commission. Likewise, Family Research Council spokeswoman Kristi Hamrick said her organization, a public-interest group, "stands firmly in opposition to U.S. taxpayer-funded abortions worldwide under the guise of a helping hand."

The speakers also faulted the Clinton administration for supporting the conference's emphasis on reproductive health services.

"Despite its denials, the Clinton administration is using the United Nations' conference on population and development as a forum to export abortion as a means of birth control and family planning," said Ralph Reed, executive director of the Christian Coalition, a pro-family grass-roots organization. "It's sad that a conference which could have produced real progress for global population issues has become a Trojan horse for the abortion lobby, the only special interest group to which the Clinton administration has remained true," he added.

Hamrick also accused the administration of taking "an

unprecedented step of using the United States' prestige to force a social agenda which is repugnant to millions."

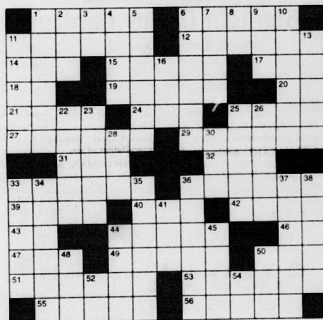
The speakers came to the defense of Pope John Paul II, whom they say was unfairly criticized by the media for raising objections to the conference document's focus on population control.

"The liberal press and liberal Catholics are painting the pope as the obstructionist," said Mary Ellen Bork, a board member of Catholic Campaign for America.

She said the Vatican's disagreement with some issues at the Cairo conference was not parochial, but instead represented "an uncompromising stand on behalf of all human beings." Smith characterized the attacks on the Vatican's participation in the Cairo conference as "nothing less than religious bigotry."

"Here is one Southern Baptist who thanks God for what the Vatican is doing in Cairo to oppose the Clinton administration," he said. "What the Cairo conference needs is a lot more Pope John Paul II and Mother Teresa and a lot less Madonna and the sexual revolution."

Catholic Crossword



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ACROSS

- 1 He slew Goliath
- 5 Fathered biblically
- 11 Jesus' role for mankind
- 12 "And Adam knew..." (Ge 4:1)
- 14 Number of lepers who thanked Jesus (Lu 17:15)
- 15 Ruth's mother-in-law
- 17 Doctors group (Abbr.)
- 18 Nickel symbol
- 19 Terrible
- 20 Bushel (Abbr.)
- 21 Jewels
- 24 Latin word for "Satan by Cain"
- 25 More small-like
- 29 Early church leaders
- 32 Auto group (Abbr.)
- 33 Priests, abbots, etc.
- 36 Henry and Jane
- 37 "...take up thy bed, and walk" (John 5:8)
- 40 Wage and price agency (Abbr.)
- 41 New York capital
- 42 All night
- 44 Bel in God
- 46 Thallium symbol

DOWN

- 1 Old Testament book
- 2 "Mania"
- 3 Roman G
- 4 Monks' group
- 5 Saint Columba
- 6 The "...of thy water" (De 29:11)
- 6 Fudge
- 7 Deliver us from...
- 8 Germanium symbol
- 9 Exclamation
- 10 "...the stones of it, and the ... thereof" (Lev 14:45)
- 11 Canicle of John 5:8
- 12 Exclamation
- 13 Old Testament book
- 14 Fantasy island star initials
- 15 Frequently
- 22 Exorbitant leader

- 23 The oath which he - to our father Abraham" (Lu 17:3)
- 25 "A Ball for..."
- 26 Rosary components
- 28 Potential chicken
- 30 Indo-Chinese language
- 33 Where Christ died
- 34 "I am ... of the desert" (Ps 102:3)
- 35 There is a sacrifice there for all" (1 Sim 20:6)
- 36 The Virgin Mary appeared here in 1917
- 37 Star in Aquila
- 38 Wave swinger
- 41 Transgression of divine law
- 44 I pray thee, that I may ... thee" (Ge 27:21)
- 45 "...that the people may ... when I speak with thee..." (Ex 19:3)
- 48 Wooden core
- 50 Mediterranean theater of operations (Abbr.)
- 52 Underwriter (Abbr.)
- 54 Fantasy island star initials

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Pope preaches forgiveness to Sarajevans

Unable to go to Sarajevo, pope's special Mass from Castel Gandolfo is broadcast to the besieged city

by Agostino Bono
Catholic News Service

ROME—As Pope John Paul II preached forgiveness in a broadcast to Sarajevo, many people in the Serb-besieged capital expressed frustration that the pope's visit was called off.

Residents expressed fears that the cancellation was another sign of growing world indifference to their plight.

"The spiral of 'wrongs' and 'punishments' will never stop, if forgiveness does not come at a certain point," the pope said at a special peace Mass at Castel Gandolfo, 15 miles south of Rome, on Sept. 8, the day of the postponed trip.

The conflict has hardened attitudes "insensitive to the appeal for forgiveness and agreement," he said, reading the homily prepared for delivery before an expected 25,000 people at Sarajevo's Olympic ice skating rink.

The pope was rebuffed in his efforts to reach Sarajevo by intensified fighting in the days preceding his scheduled arrival, which caused fear for his safety and that of the people who would have attended his public events.

The special Mass was broadcast to Sarajevo, and the pope spoke in Serbo-Croat, the local language, as his way of showing closeness to the suffering population.

Meanwhile, many Sarajevo residents expressed disappointment and disillusionment over the cancellation of the papal trip.

"This symbolizes the further isolation of the people," said Philip Oldham, Catholic Relief Services representative in



DANCE FOR PEACE—Peace activists and local Catholics dance in a circle outside the main Catholic cathedral in Sarajevo after listening to a homily from Pope John Paul II Sept. 8. The pope was due to visit Sarajevo Sept. 8 but canceled because of security concerns. (CNS photo from Reuters)

Sarajevo. "The pope's trip would have given them a lift," he said in a telephone interview with Catholic News Service.

"The general feeling in Sarajevo is that the UN is more to blame than the Serbs" for the failure to adequately guarantee safety during the pope's visit, he said.

News reports from Sarajevo quoted many residents as saying UN military commanders—responsible for protecting the airport where the pope's plane was to have landed and for helping Bosnian security forces at papal sites in the city—did not do enough to guarantee protection.

The UN position on the high security risk was instrumental in the Vatican's Sept. 6 decision to postpone the trip.

"As a Bosnian Catholic I feel real pain in my heart over this," said Tomislav Sandrk, 54, an economist. "This shows the UN's impotence and reveals how unwilling the international community is to confront Serb aggression," he said.

Archbishop Vinko Puljic of Sarajevo said the postponement "is another sorrow in an infinite series of sorrows."

If the pope cannot come to Sarajevo, "what can we do, we who count nothing for the world?" the archbishop said.

Mustafa Cerić, Sarajevo's Muslim religious leader, also voiced disappointment. "I hope that the pope does not become discouraged," he said.

"The presence of the pope in Sarajevo might have been a challenge to certain policies of the United Nations. I fear that we see in action the remains of a paganism hostile to the rights of God. The papal visit could have been a defense of these rights," Cerić said.

Also criticizing the United Nations was Alija Izetbegovic, president of the Muslim-led Bosnian government. He said UN officials exaggerated the security dangers. Izetbegovic had invited the pope and had said that the Bosnian government would guarantee the safety of the papal visit.

UN officials put most of the blame for security

problems on the Serbs. The Serbs said the main danger would come from Muslim-led troops who would try to blame the Serbs for the attacks.

At Castel Gandolfo, the pope asked for an end to "exaggerated nationalisms, that lead to the bullying of one's neighbor and to crave revenge."

"God" is beside the parents who cry for their murdered children" and "is in solidarity with women humiliatingly violated," said the pope.

"Enough of war! Enough of destructive rage!" he said, calling for a "just peace" as soon as possible.

The pope also asked for an easing of UN economic sanctions imposed on the Serbia-led new Yugoslavian government because of its past support of Bosnian Serb rebels.

"We pray that sanctions, considered necessary to stop the conflict, not be the cause of inhuman suffering for the defenseless population," he said.

In a short talk after the Mass the pope said he wanted "to embrace spiritually the entire Serbian people of Bosnia-Herzegovina." He offered "the kiss of peace" to Patriarch Pavle of Belgrade, Serbian Orthodox leader.

Serbian Orthodox opposition blocked efforts for a papal trip to Belgrade.

The pope also praised Catholic priests who have remained in Sarajevo despite the war to share "the sufferings and hopes" of the people. This "heroic testimony" is a "brave example" for the world, he said.

The pope issued a special greeting to Bishop Franjo Komarica of Banja Luka, a Serb-controlled city in northern Bosnia. The bishop is a "fearless defender of Catholics and of the local population, whose number unfortunately has now been decimated by the inhuman policy of ethnic cleansing," said the pope.

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