

SEEKING THE FACE OF THE LORD

The church is my life and I love it

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

On my second anniversary as archbishop a couple people asked, "Well, how do you feel after two years?"

Several thanked me for accepting leadership in our church. I am always surprised by those words and I struggle with that kindness because for me it is not really a choice. I accept the call to leadership in the church because of my faith. For 30 or more years now the church has been my life and I love it. The church is my spouse and that is a very personal and deep conviction. When the Holy Father as head of the church asks me to accept responsibility as a bishop of the church, it is a matter of doing what I am asked, much as when a spouse or family member asks for help. Of course, living for the church is the flesh and blood way in which I live for Christ. They are the same: the church is, after all, head and members of Christ.

Living for the church in a special vocation of leadership as priest and as Archbishop is a wonderful blessing and it is an unearned blessing. Blessings from God in any walk of life are unearned. And so being a priest or an archbishop does not mean one is better than anyone else or closer to God. The act of faith required



in accepting one's call to priesthood is the belief that God will give the grace to live the promise into the unknown future. My spiritual director once said, "You should make a double act of faith every morning: first that God called you to be who and what you are; and secondly, that God gives you the grace to be and do what you are." It is sound advice for all of us.

I say that my life is the church, that the church is like a spouse to me and that this is a deep and personal conviction. I can't imagine a more meaningful and enriching way to live. And, incredibly, despite the escalated responsibilities and the inevitable pain of leadership, I can't imagine a more fulfilling life. Last weekend a religious superior remarked to me, "I don't understand why more guys don't want to be priests. What other vocation is there that allows one to stand at the crossroads of life and meet so many wonderful people?" Priestly ministry is a matter of being with folks at the important crossroads and intersections of life. And yes, one of the greatest joys of ministry at the crossroads is being with so many wonderful people in good times and in bad. In a sense, we priests are privileged to live at the crossroads of life. In that sense it is a privilege to live alone so that we can be free to be there so that others don't have to negotiate the journey of life alone.

I don't misunderstand me. I don't mean to imply that it is easy for a priest to live alone. Yet the grace to do so is there.

And often enough one receives a very real affirmation of love from those whom we try to serve. Most important of all, Christ is present in our hearts and his love is always with us. My daily prayer helps me remember I am not alone at all. When I was installed as archbishop two years ago I remarked that moving from Memphis, like moving from St. Meinrad five years earlier, was disorienting and painful. But as soon as I placed the Blessed Sacrament in the tabernacle of my residence chapel I felt rooted once more. After two years that rootedness once again feels like home.

The church is my life. And when it seems to me that the church is being attacked, or that someone is disloyal to the church and to the Holy Father, I feel it personally. Sometimes this causes me to be defensive of the church, perhaps too defensive, but for me to be disloyal to the church is like being disloyal to family. To harm the church or to criticize the church unfairly is to do so to family. And by church I include all of us who are the body of Christ, head and members: laity, religious and clergy. I also confess that love for God and the church make me sorry for my weakness and shortcomings.

So how do I feel on this second anniversary? After 30 years of priesthood and five years as bishop and two as archbishop I am thrilled to say I have never been happier and amazingly I have never known greater peace. I'm sure this is true because so many of you pray for me. I pray for you, too.

EDITORIAL COMMENTARY

The pope knew what he was doing at Cairo

by John F. Fink
Editor, The Criterion

Don't think that the Vatican is finished with its efforts to curb the widespread use of abortion to control population. The international Conference on Population and Development is over (a final analysis is on the back page), but Pope John Paul II will get another shot at the United Nations next month. He is scheduled to give a speech to the U.N. on Friday, Oct. 21, on the International Year of the Family and it is expected that he will again emphasize to the world community the sacredness of life, the importance of marriage, and the need for responsibility in sexual behavior.

The pope knew what he was doing when he purposely put his prestige on the line during the discussion both prior to the U.N. conference and during it. To hear many of the secular columnists, the Vatican was a disruptive force during the conference, but the Vatican was speaking over the heads of the delegates in Cairo to people throughout the world.

For nine days the Vatican held the media spotlight and got its message across that there is no such thing as safe abortion for the unborn, that abortion must not be considered simply a method of birth control, and that sexual activity outside of marriage is wrong.

The pope knew full well that the Vatican would take a beating among some at the conference and in the media. But, as Msgr. Diarmuid Martin, the Vatican's chief negotiator at the conference, said, "Millions of people, not just Catholics, share these beliefs and are glad the Vatican is here expressing them."

Along the way, the Vatican had some clear victories, although that wasn't

always clear from newspaper reports. For example, *The Indianapolis Star* on Sept. 10 reported in a headline, "Vatican drops its 'family planning' objection." What actually happened was that the conference document should be implemented "with full respect for the various religious and ethical values" of local cultures. That achievement was accomplished with the help of some of the Muslim delegations.

The secular media again seemed to be taken by surprise when the Vatican joined the consensus over most of the document that came out of the conference. But that shouldn't have been surprising at all. The Vatican consistently praised the document's sections regard-

ing the family, empowerment of women, health care, migrants and sustained Third World development. In fact, it complained that not enough money was being earmarked for those things while \$17 billion was deemed necessary for population control.

We Catholics should be proud of the role the Vatican played at this conference in upholding the sacredness of life. We Americans should also feel ashamed that it was the United States that was trying to force legalized abortion on the rest of the world until it was forced by the Vatican to back down.

Pope John Paul knows that the war isn't over, even if it won a couple battles. That's why you can be sure that he will continue his campaign next month when he speaks to the United Nations.

OFFICIAL
APPOINTMENTS

EFFECTIVE September 7, 1994

REV. JAMES CANTWELL, OFM Conv., appointed pastor, St. Benedict, Terre Haute.

REV. DAVID LENZ, OFM Conv., appointed pastor, St. Anthony, Clarksville.

REV. DISMAS VEENEMAN, OFM Conv., appointed associate pastor, St. Anthony, Clarksville.

REV. RICHARD KALEY, OFM Conv., from pastor of St. Anthony, Clarksville, appointed administrator of St. Joseph, St. Joseph Hill.

Above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Father Conrad A. Gohmann
dies at age 83 in New Albany

Father Conrad A. Gohmann, 83, died on Sept. 12 in New Albany.

Father Gohmann was a native of New Albany. He was ordained a priest at St. Meinrad on June 2, 1936.

Father Gohmann's first assignment was at St. Wendel Parish, Posey County and St. Michael Parish, Cannelton as assistant pastor. He served there until 1939 when he was assigned as assistant pastor at St. Boniface Parish in Evansville. In 1942 he was transferred to St. Therese of the Infant Jesus, Indianapolis, where he also served as assistant pastor.

Later that same year Father Gohmann retired because of ill health. At the time of his death he was a resident of Providence Retirement Home in New Albany. The funeral was held at St. Mary Church in New Albany on Sept. 16.

Father Gohmann was survived by a brother, David Gohmann, and a sister, Martha Sanders, both of New Albany.



Father Conrad Gohmann (1964 photo)

Assumption to celebrate Oct. 2

Assumption Church, Indianapolis, will celebrate its 100th anniversary Sunday, Oct. 2, with an 11 a.m. Mass. Archbishop Daniel M. Buechlein will preside.

Among those celebrating will be Father John T. Ryan, administrator at Assumption and pastor of St. Anthony; and Father Francis E. Bryan, chaplain at Marian College who grew up in the parish and celebrates Saturday anticipation Masses there.

Former and present parishioners, former students and staff, friends and neighbors are invited to the eucharistic celebration and a reception that will follow in the parish hall.

Assumption's year-long centennial celebration began Jan. 2, 1994, with a special Mass. In February, another Assumption

native, Benedictine Father Bede S. Peay conducted a three-day mission.

Other parish events were the annual May mother and daughter breakfast and the August fish fry.

The June 12 school alumni dinner and Mass brought people from all over the country.

Dr. James Dvita, Marian College professor, wrote "The Workman's Church," the 100-year history of Assumption Parish.

The parish will host a homecoming Thanksgiving dinner on Sunday, Nov. 13, and the women's annual Christmas party on Monday, Dec. 6.

The closing Mass for the parish will be Jan. 2. Assumption will remain open as a chapel.

09/23/94

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Trippi family to receive 1994 Respect Life Award

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work helping the homeless and indigent will make our archdiocesan celebration on Oct. 2 very special."

In recognition of the International Year of the Family, he said, Archbishop Buechlein decided to honor a Catholic family for involvement in pro-life work.

The Trippi family is one of many families in the archdiocese who exemplify Christian values. Father Crawford said, by putting their faith in action for the betterment of society.

Jim Trippi, who is a cardiologist, said he will accept the archdiocesan award on behalf of the 500 Gennareset Free Clinic volunteers who have done so much to help people in need in the Indianapolis community.

"Gennareset volunteers are very selfless people who are already involved in most of the important activities in the community," Trippi said. "These are the kind of people who have done so much and have even one more little bit to give, but do it very humbly and selflessly and faithfully year after year. They're just wonderful people. We will accept the

award on their behalf and also for the people who work at Catholic Social Services."

Linda Trippi said she will accept the Respect Life Award in recognition of the 75th anniversary of Catholic Social Services in the archdiocese and the dedicated work of CSS staff members, who provide a wide range of services that address a whole spectrum of human needs.

"There are so many good CSS programs," she said, "and I've really been impressed with the professionalism and devotion of all the staff members. It's obvious they care deeply about the people they work with" in various ministries.

"The work I'm involved in with Catholic Social Services certainly addresses all phases of family life, beginning with the Birthline program all the way through the many needs that arise in people's lives. We have crisis counseling and school social work programs, and adult day care for the elderly. I feel that what we (at CSS) do really serves all phases of family life. It impacts on everything that affects families."

Jim and Linda Trippi serve St. Thomas

Aquinas Parish as eucharistic ministers and they also coordinate the weekly "Between the Masses" educational and spirituality programming for parishioners.

The Trippis decided to start a volunteer health care ministry for the homeless and poor seven years ago after helping serve food at a center-city soup kitchen. While assisting with food service, they noticed that many of the people who came in for meals also were in need of medical care.

The Gennareset Free Clinic ministry, which began with a handful of medical volunteers and a trunk filled with donated medicines, has grown into a 500-member volunteer organization serving 5,000 indigent people each year on an annual operating budget of \$50,000 which comes from private donations.

The name Gennareset was chosen because Jesus walked through Gennareset, a fertile plain along the lake of the same name, often called the Sea of Galilee, where many people were brought to be healed, Jim Trippi said. So great was their faith that many believed if they merely touched the fringe of Christ's garments they would be healed.

The clinic ministry is based on the New Testament passage Mark 6:56, which reads, "And all those who touched him were healed."

In addition to the medical clinics at Holy Family Shelter and six other homeless shelters in the city, the clinic also operates a mobile medical van which stops at the

Cathedral Soup Kitchen, University Park, and the Holy Cross Food Pantry so Gennareset volunteers can provide health care for people on the streets.

As the number of volunteers grew, he said, the clinic was able to expand its ministry from family practice medicine to include dentistry, podiatry and a variety of other specialty services provided free to people in need.

Gennareset volunteers also organize an annual Shelter Health Fair in early December at the clinic sites to test people for communicable diseases and high blood pressure, offer free immunizations, and provide free eyeglasses and winter clothing.

The Trippis also work with Gennareset board members to organize a regional "Health Care Conference for the Homeless and Poor" each year so volunteer health care providers in other cities can have access to specialized educational seminars.

"We're in the process of trying to do more," he said. "We're trying to provide a better and more effective ministry to those we serve. Our volunteers are incredibly giving, selfless, wonderful human beings."

Jim and Linda Trippi's children are among those "wonderful" volunteers. "The children are involved in all of our volunteer activities," he said. "They know the insides of all the different homeless shelters, as well as the mobile medical van. They have been very much a part of the Gennareset ministry."

Bloomington to host information day about religious vocations

by Mary Ann Wyand

"What Is My Vocation in the Church?" is the theme for an information day about religious and priestly vocations scheduled Oct. 8 at St. Charles Borromeo Church in Bloomington.

Sponsored by the Vocation Committee of the Archdiocese of Indianapolis, the information session about religious vocations is open to single men and women who are 18 years of age and older. The free program also includes lunch.

"The day is meant to provide for information sharing," Father Joseph Schaefer, director of vocations for the Archdiocese of Indianapolis, explained. "There is no obligation."

To register for the vocation discernment program, telephone the archdiocesan Vocation Office at 317-236-1491 or 800-382-9836, extension 1491.

Workshops will address "Vocation in the 1990s," presented by Benedictine Sister Nicolette Etienne, principal of Our Lady of Lourdes School in Indianapolis; "The Life of a Diocesan Priest," discussed by Father Vincent Lampert, associate pastor of Our Lady of the Greenwood Parish; and "Discernment of God's Will in Our Lives," offered by Providence Sister Phyllis Sheppard, a psychotherapist who serves her religious order as a member of the vocation ministry coordinating team.

Other workshop presenters include seminarian Jay Harpring, who will dis-

cuss "The Life of a Seminarian," and Franciscan Sister Felicity Dorsett, continuing formation coordinator for the Sisters of St. Francis of Perpetual Adoration in Mishawaka, who will describe "Postulancy and Novitiate: Steps in Religious Formation."

The day begins at 10 a.m. with registration followed by an opening prayer offered by Daughter of Charity Sister Louise Busby, a Cardinal Ritter High School faculty member. Participants will attend a eucharistic liturgy with the St. Charles Borromeo Parish community at the conclusion of the day's events.

"It's not uncommon today to hear the criticism that we priests and religious are not doing enough to actually invite men and women to consider priesthood or religious life," Father Schaefer said. "The vocation day program at Bloomington on Oct. 8 is an attempt to get the word out that religious life and priesthood are alive and well as viable options for people today. The day is designed for men and women who have an inkling that God may be calling them. It's a chance for them to explore the possibilities."

Throughout the day, participants will have opportunities to meet and mingle with other single adults who are considering religious vocations.

"The day is specifically listed as requiring no obligation," Father Schaefer said. "We want those who attend to feel free to make their own decisions without any pressure, but with gentle encouragement and prayerful discernment at their own pace."

West Deanery pastoral council plans mission for Oct. 16-20



PLANNERS—Organizing the Oct. 16-20 West Deanery Mission at Marian College are (seated, from left): Mary Williams, Mary Queen of Peace, Mary Ann Kurt and Jim Jensen of St. Joseph; Kathy Johnson, St. Susanna; Maria Blake, Holy Angels; and Jim Kern, St. Michael; (standing) Nancy Swinford, St. Joseph; Father James Wilmoth, St. Michael; Father John Ryan, St. Anthony; Father Paul Landwerlen, St. Gabriel; Mary Stumpf, St. Anthony; Paula Corpuz and Providence Sister Catherine Marie Qualters, St. Anthony; Mary Ann Schuman, St. Monica; Joe Luzer, Holy Trinity; Don Bramlage, St. Anthony; and John Smith, St. Monica. (Photo by Emma Bramlage)

The West Deanery of Indianapolis will have a mission at Marian College on Oct. 16-20. The theme is "United in a Journey of Faith and Growth," to be presented by the Redemptorist Fathers Ed Gastaldi and John Dowd.

Like most, this mission will be a preaching event, with proclamation of God's Word and Catholic doctrine, reflected through the experience and education of the preacher. The West Deanery Pastoral Council considers it a way of offering a retreat-like experience to the entire deanery community.

The services will last about an hour, beginning at 7:30 on Sunday through Thursday evenings.

On Sunday, the topic will be "Salvation: God's Dream for Our Happiness... and Our Response." The symbol will be the Bible, representing God's communication to all people. The day's goal will be to deepen participants' acceptance of God's love for them.

On Monday, "Jesus as Savior: Who Is Jesus for Us?" is the topic. The crucifix will be used to symbolize Jesus' way of life through death. And the goal is to renew personal faith in Jesus as savior.

On Tuesday, the Easter Candle will represent the Risen Jesus, Lord of light and healing. The topic will be "Sin, Reconciliation, and Healing: Living the Life of Conversion." The goal will be to free those who attend of the burden of their sinfulness and of past grudges and pains.

Bread will be the symbol for Wednesday

night, representing Jesus, the bread of life.

"The Eucharist: Nourishment for the Journey to be Eucharist" will be the topic. The goal will be to grow in appreciation of the Eucharist and learn how to be Eucharist to the world.

The final Thursday night topic will be "Your Mission: Our Baptismal Vocation and Share in the Work of Jesus Christ and the Church." The symbol of the altar will represent Jesus pouring himself out for us. The goal will be to make participants more aware of how they need to go forth and proclaim the Good News.

Planning the event are representatives from Assumption, Holy Angels, Holy Trinity, St. Anthony, St. Christopher, St. Gabriel, St. Joseph, St. Michael, St. Monica parishes in Indianapolis, as well as St. Joseph in Brownsburg; Mary Queen of Peace in Danville; St. Thomas More in Mooresville; and St. Susanna in Plainfield.

The West Deanery is one of 11 archdiocesan deaneries that has a pastoral council to communicate and collaborate the planning of a group of parishes within the same area.

Other Catholic facilities included in the West Deanery mission are Cardinal Ritter Junior and Senior High School, Brebeuf Preparatory School, Carmelite Monastery, Divine Mercy Perpetual Adoration Chapel, Holy Trinity Adult Day Care Center, Knights of Columbus, Marian College, St. Augustine Home, St. Maur Monastery, and St. Vincent Hospital.

Schools' enrollment increases

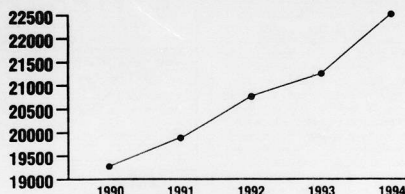
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individuals who wanted to see the schools grow.

School expansions were completed last year at St. Mary in Greensburg and at Holy Name in New Albany. Several other

parishes and high schools are doing preliminary planning for future expansion. An Archdiocesan Strategic Plan for Catholic Schools—to be completed in the next few months—will address these needs in a broader sense.

Five Year Enrollment Gain 1990-94



STEADY GROWTH—Enrollment in the Catholic schools of the archdiocese has gained steadily during the past five years.

FROM THE EDITOR

Jerry Coniker's apostolate for families

by John F. Fink

St. Anthony's Church in Clarksville has a holy hour each Sunday evening from 6 to 7. But this isn't an ordinary holy hour. It's called the "Be Not Afraid Family Hour" and it's on videotape. Each video includes messages from Pope John Paul II, Mother Teresa, and Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue. It also includes the rosary with pictures for each Hail Mary, and a conversation with a prominent Catholic on the specific topic being considered that day.

These videotapes are produced and distributed by the Apostolate for Family Consecration, an organization founded by Jerry Coniker about 15 years ago. Jerry is a persuasive man who has managed to get a distinguished "faculty" for his videos. Besides the pope and Mother Teresa, those who appear on his videos include Cardinals John O'Connor of New York, Bernard Law of Boston, Anthony Bevilacqua of Philadelphia, Pio Laghi (prefect of the Vatican's Congregation for Catholic Education), Jose Sanchez (prefect of the Vatican's Congregation for the Clergy), and Mario Luigi Ciampi (the pope's personal theologian), as well as well-known bishops, priests and laymen.

I KNOW FROM PERSONAL experience that Jerry Coniker is persuasive. While I was president of Our Sunday Visitor, he visited me one day. I learned that he was a strong Catholic, father of 13 children, and a business executive who wanted to quit his job and start an organization that would encourage parents to consecrate their families to the Holy Family. He further wanted to use a multi-media approach to evangelize and catechize families of our media culture today.



I have to admit that I had my doubts, but I agreed that Our Sunday Visitor would help him get started by printing his literature and by being patient while he raised the money to pay for it. I never expected the Apostolate to become as large as it is today.

There are now six nine-week programs in the "Be Not Afraid Family Hours"—54 videos in all. They are on St. Joseph, a Model for Husbands, Fathers, and Workers; the Immaculate Conception and Our Lady of Guadalupe; the Living Eucharist; Our Mission is Mercy (the Divine Mercy message); the Holy Rosary; and Healing Through Consecration According to St. Louis de Montfort. Cardinal Arinze's role on the videos is to teach from the "Apostolate's Family Catechism."

The Apostolate is also one of the U.S. publishers of the new "Catechism of the Catholic Church." Last October the Apostolate sponsored a special conference on the new catechism that attracted a large audience that heard Cardinal Arinze, Pro-Nuncio Archbishop Agostino Cacciavillani, Pittsburgh Bishop Donald Wuerl, and others.

This year, from Nov. 18 to Nov. 20 in Philadelphia, the Apostolate will sponsor another conference, called "Consecrate Them in Truth." It will be part of the celebration of the Year of the Family and will feature talks by four cardinals—Arinze, Bevilacqua, Sanchez and Alfonso Lopez Trujillo, president of the Pontifical Council for the Family. Archbishop Cacciavillani will also speak, as will Father Michael Scanlon, president of Franciscan University of Steubenville, and others.

FROM THE NAME OF the people Jerry Coniker has been able to involve in the Apostolate, it's obvious that his movement is not only approved but encouraged by the top leadership of the Catholic Church. How did a Catholic layman then living in Wisconsin manage to accomplish all this?

The first thing Jerry did was recruit an advisory council composed of many of the most important leaders of the

church in the United States. Then he went international. His biggest coup by far was in getting Mother Teresa to agree to be a member of the advisory council. She proved to be an active member. It was she who first inspired the "Be Not Afraid Family Hours" and agreed to be part of them.

At the time, Jerry would invite advisory council members to Wisconsin for weekend retreats and planning meetings. Later he found 850 acres of land in Bloomington, Ohio where he established the John Paul II Holy Family Center and began to conduct marriage and family life retreats, including seven-day "Holy Family Fests" for families.

THE APOSTOLATE HAS A great deal more than the Family Hour videos. There is the Divine Mercy Novena set, 10 one-hour programs on videotape to be used between Good Friday through Mercy Sunday (the first Sunday after Easter). There are First Saturday Cenacles on video, a series of one-hour programs for the first Saturdays of each month that feature the pope, Mother Teresa and one other guest speaker. There are also videotapes of music to use prior to the Family Hours.

From the beginning Jerry has distributed full-color portraits of the Holy Family featuring the Sacred Heart of the boy Jesus and the Immaculate Heart of Mary. The Holy Family is encircled by a rosary and above it is a dove representing the Holy Spirit. This is the picture that is used for enlightenment in homes. Now there is a Sacred Heart Family Consecration video featuring Mother Teresa.

Jerry has also started the Apostolate's Catholic Corps, dedicated single men and women who make up most of the full-time staff.

I like to be able to tell the story of how lay people can serve their church. Jerry shows what one dedicated person can do—with God's help.

For more information about the Apostolate, or about its conference in November, write to Apostolate for Family Consecration, Senary Ed., Rt. 2, Box 780, Bloomington, OH 43901-9606. The telephone number is 1-800-FOR-MARY.

A VIEW FROM THE CENTER

Stewardship and religious giving (Part II)

by Dan Conway

One of the surprising characteristics of religious giving is the fact that, unlike giving to education or the arts, most of the money that is contributed to religious organizations comes from relatively small donors. In professional fund-raising, it is axiomatic that today's ambitious fund raising goals can only be met when "a lot of people give a little and a few people give a lot." And with increasing competition, all nonprofit organizations must rely on major gifts for a greater portion of their annual, capital or endowment needs. Unfortunately, this is where religious fund raising is weakest—in "making the case" for major gifts of time, talent and treasure.

Today, professional fund raising is characterized by the time, attention and



effort which is given to the dynamic process of "cultivation" and "solicitation" of substantial gifts. In ordinary language, this means taking time to build relationships with people who have the ability (and the potential interest) to make significant gifts of time, talent and money. It also means personally asking people who are committed to the organization to make "gifts of substance" or "significant gifts" that will truly make a difference.

Increasing the number of major gifts to religious organizations will require more professional fund-raising practices, such as major gift development and planned giving. But I believe that increasing the number of large gifts to religious organizations will require more than professionalizing fund raising—as important as this is to the future success of religious giving. More major gifts will also require a commitment to the theology and practice of stewardship.

Based on research that has recently

been conducted on the attitudes of major donors to nonprofit organizations, the following are characteristics of people who make large gifts:

- They are actively involved in the organizations they support.
- They want simple, straightforward communication that is both informative and inspirational.
- They give because it feels good and because they believe their giving "makes a difference."
- They demand accountability and evidence of good fiscal management and organizational effectiveness.
- They resent being asked too often for small donations and prefer being invited to make a substantial contribution to organizations for which they feel a high degree of personal ownership and involvement.

Research also shows that although America's wealthiest donors give out of a variety of personal motivations, most major donors today expect the organizations they support to demonstrate strong leadership

(with a clear sense of mission and purpose) and a high degree of accountability for their investment and use of financial resources. In religious language, this means that large donors want to invest in organizations that are good stewards.

To meet the increasing expectations of individuals who can make large financial contributions, religious organizations will need to change some of their management and fund raising practices. They will also need to spend much more time than ever before in cultivation and solicitation of major gift prospects. But most of all, to meet the requirement for strong leadership and a clear sense of mission, religious organizations need to make stewardship much more than a "religiously correct" way to talk about the taboo subject of money.

True stewardship involves a change of heart—a conversion from self-centered (or organization-centered) behavior to a way of living and of doing business that is characterized by gratitude, generosity, accountability, and a genuine desire to "give back to God" a proportionate share of all our blessings. Today, all nonprofits are being challenged to be good stewards of the gifts they receive from donors (large and small). To survive and grow in an increasingly competitive climate for giving, religious organizations will need to practice stewardship, and then preach it as a way of life for people who truly want to make a difference.

EVERYDAY FAITH

What is this bond between brothers?

by Lou Jacquet

I can't help it. *Mea culpa*. I love the birthday card I sent my brother recently.

The front shows a muscular guy lifting weights. "Another birthday, and you're still as solid as a rock," reads the caption. Inside: "Now let's get to work on the part from the neck down."

With a touching sentiment like that, how could my brother not be pleased that I remembered his 60th birthday? As I drove the 70 miles to his celebration, I reflected on what it is about brothers that transcends the miles and the years.

A scriptwriter, looking at the broad outlines of our lives, would not have figured us to be close. As the oldest of five brothers, Ed was 16 when I was born. He spent most of the first years of my life away from the Navy

We hardly knew one another, truth to tell, although I remember the sailor suit I wore at age 5 made me feel as if we looked alike. My earliest memories of him were of his visits home on leave, bringing presents bought in various ports around the world. Later, I recall a vocal young man testing the limits of my father's patience before moving out to start his own life and marriage.

So it was something of a surprise that Ed and I would come to genuinely enjoy each other's company through the years. Watching him on this milestone birthday, my mind flashed back to various scenes of our shared brotherhood: playing catch with him on the front sidewalk; seeing him come home almost every Sunday in the years following his marriage to spend time with my folks, admiring a father who attended every soccer, football, and baseball game imaginable.

Looking back, it was Ed who was there to answer my earliest questions about dating and sports and growing up. Still, I would not have expected him to be the architect of family unity (alone with my sister) that has become. It is Ed who writes the letters

filled with details of what family members are up to. Ed who calls often to ask what's new. Ed who compiled a book of family stories and memories.

The real world has intruded at times into this brotherly camaraderie. Coming from a military background, he saw good in the Vietnam and Persian Gulf wars where I saw moral debates of the first order. We don't share the same viewpoints on religion or politics in many cases. But these are incidentals. They cannot and do not change the bond between us. When I pick up the phone and call a month or two or more after the last time we have spoken, the renewed link is instantaneous. Ed's humor, his commitment to family, and his enthusiasm for life are a kind of "glue" that helps keep the brothers intact across time and space.

So happy 60th, big brother. I thank a good and gracious God for the gift of you in my life. OK, enough sentiment. Time to get to work on that part from the neck down.



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To the Editor

On taking children to Sunday Mass

I have never written to a publication before, but an incident occurred has prompted me to write this letter.

I am married to a man who is not Catholic. However, my husband has been supportive regarding the fact that our children are to be raised in the Catholic faith. Since he does not practice our religion, I am responsible for taking the children to Mass. We have 5-year-old, 3-year-old, and 20-month-old children. I am unable to take all three children to Mass by myself due to the young age of the children. However, I do commit to taking one child with me at a time.

I often see families together in church and I am bothered by the fact that I am unable to share this time as one family unit. However, I am doing the best I can on my own.

Our church has a Bible school class in which I enrolled my 3- and 5-year-olds. This enables me to go to Mass and also helps with a religious study program for my little ones. One Sunday I took both boys to church with me because I was under the impression that the Bible school program began that particular day. After I arrived at church, I learned that I was mistaken (the date was actually two weeks in the future). I decided to attend Mass with both boys.

During the Mass, my 5-year-old son was speaking in a whisper, but my 3-year-old son was speaking in his normal voice. I am a mother who tries to manage my children's behavior, and I was not oblivious to the fact that my 3-year-old should be quiet. I took out a photo album and was explaining to my child that he should speak in a whisper.

At this point, the woman sitting directly in front of me turned and said, "I'm having trouble hearing. Can you ask them to be quiet?"

This comment upset me greatly and I decided that, due to the opinion of this person, I should not be present with my

children. I left Mass immediately and cried while I drove home, wondering how I can possibly keep my children quiet so other parishioners are not disturbed.

I have since come to the conclusion that neither I nor my children have done anything wrong in this situation. I would have taken them to the "cry room," but it was full at the time. Besides, how are children to learn how to behave in church if they are never taken?

I feel that this woman was very intolerant and did not behave in a Christian-like manner. I could have been a single mother striving to do the best job I could with my children and their spiritual education. Actually, when it comes to their religion, I am a single mother.

I would just like everyone to try to be more tolerant regarding this matter and make everyone feel welcome and comfortable in the house of the Lord.

I would also like to state again that there are extremes to every situation and in no way were my children behaving in a manner that was excessive or unusually loud.

I would just like to know the opinion of your other readers and I am wondering if this is considered acceptable treatment of a fellow parishioner.

Leann Kearley

Indianapolis

Religious services available in Spanish

The number of Hispanics in the archdiocese seems to be increasing day by day. Many of your readers might come into contact with Spanish-speaking people through work or through other encounters. Those readers who wish to welcome our Catholic brothers and sisters may want to direct them to some of the religious services available in Spanish in Indianapolis.

Many readers already know of the Mass in Spanish at 1:15 p.m. at St. Mary's Church in Indianapolis (317 N. New Jersey St.). Father Mauro Rodas is the pastor and the director of Hispanic Ministry in the archdiocese. Delia Diaz at the Marian Center at St. Mary's is also pastoral minister of the Hispanic community. The Marian Center offers sacramental preparation, catechism, adult education, and prayer groups.

Since the beginning of this year, a second regular Sunday Mass in Spanish is being offered at 6:15 p.m. at St. Patrick's Church (950 Prospect St.). The community members and I offer preparation for the sacraments of baptism and marriage. Also, several Bible study groups are beginning.

The Hispanic community of Indianapolis will gather this year again with Archbishop Buechlein in the cathedral on the eve of the feast of Our Lady of Guadalupe. The Mass will begin at 1:15 p.m. on Dec. 11.

The Hispanic community of Indianapolis eagerly welcomes anyone interested in taking part of the Eucharist in Spanish—at St. Mary's or at St. Pat's.

Father Tom Fox, O.F.M.

Indianapolis

Many Catholics are evangelizing

Regarding the article about the formation of an Evangelization Commission (Sept. 9 issue, page 2): I find that very encouraging.

Many Catholics already are evangelizing in their own ways, and making an impact. I once had a friend, of short acquaintance, who was not a Catholic. But she told me that whenever she really needed help, it was most often a Catholic who came to the front and helped her.



She didn't tell me that once, but several times. She was pretty much alone in the world, and had learned how to survive on her own, a very gifted lady actually, and she could be tough or ruthless if she thought it was necessary.

Like this friend, we all need healing. Love and caring bring healing and with those two things in place, forgiveness comes automatically.

But we need love and caring in so many areas. And with many sundry "evangelization teams," that should come.

It's so exciting to think about, the evangelization process. I have several ideas for implementation, according to my own life experiences. If I can be of any help, please let me know.

Thanks for your wonderful newspaper.

Martha Wennen

New Whiteland

INTERNATIONAL YEAR OF THE FAMILY Some golden advice for enduring love

The Diners

A couple slides over leather, matrix d suggesting they sit side by side. "We're married four decades; we don't have to sit so close." "Enough's enough!" laughs goren, and they laugh, too, brushing fingertips across the vast table to dwindle distance. Sentient eyes and smiles embrace their space and contagious warmth remains as they depart.

Another couple chills a booth with bogus smiles, sarcastic sugar-coos: "It's our 10th anniversary; of course, we'll sit together." Eyes avoid touch, dead elbow bumps dead elbow, parsimonious talk and honeyed criticisms hit marks across a snug abyss. They hurry off, alien hand in alien hand, and garcon sighs. "Enough's enough!"

Here's a case where the less demonstrative couple was the more loving. The couple insisting on sitting together created a "snug abyss," whereas the previous couple had a sense of humor and behaviors that "embrace their space."

Public displays of affection don't always reflect reality any more than a reserved deportment means lessened love. However, we can observe, but we cannot judge.

Yet, usually, especially within the privacy of one's home, the kissing/hugging advice practically guarantees a loving atmosphere. It brings easier solutions to problems through honesty and communications.

Following the Italian couple's example is certainly more positive, more enjoyable, and more promising than anger or apathy.

It's a matter of choice.

(This first appeared in the June 1994 Village Sampler, an Indianapolis North Side/Broad Ripple area monthly publication and edited by Lillian Barco. She and the author are both members of Christ the King Parish, Indianapolis.)

LIGHT ONE CANDLE

What it means to light a candle

by John Catwir

Director, The Christophers

On June 6, 1994 I was asked to preach the homily at St. Cecilia's grammar school graduation in Rockaway, N.J. The pastor, Msgr. Charles Powers, is a good friend and he also asked me to judge the winning entry of a class essay contest based on the Christopher motto, "It is Better to Light One Candle Than to Curse the Darkness."

I chose Taryn Macones' essay about all the others. Here are some excerpts from her winning essay.

"To light a candle means to make every effort count. Many people make every effort count in their lives. Such people are Martin Luther King Jr., Mother Teresa and me."

Martin Luther King Jr. led the revolution for "segregation. Mother Teresa cares for the poor and the sick. I can help brighten up someone's day with a compliment, a good deed or a smile. These people and many others are making a difference in the world each day."

Martin Luther King Jr. made every effort count by leading the civil rights movement. He participated in nonviolent tactics such as bus boycotts, lectures, the March on Washington, other protest marches, and sit-ins. What made him such a great leader was that he fought for civil rights in a nonviolent manner.

Mother Teresa moved the civil rights effort count in many ways. She works in one of the poorest places in the world, Calcutta, India. There she serves the untouchables,

providing them with the food, aid, care and love they need. Not only did Mother Teresa open a home for the poor, but she also founded an orphanage. This remarkable woman helps in such poor and unhealthy areas that it is possible she could catch a disease and die. Yet she continues to work in such badly kept parts of the country, trusting fully in God. Her entire life has been devoted to God and to helping his people.

"I also can try to make every effort count by way Martin Luther King Jr. and Mother Teresa have. It is not necessary for me to lead a civil rights movement or work with the poor in Calcutta, but in my own way, I can always try to be the best person I possibly can be. I can do good deeds, lend a hand, or even smile at someone who is having a bad day. If I notice someone with their arms filled with packages or pushing a stroller, I can open the door for them. I can also give to the missions instead of buying something for myself. When someone is going through some hard time, I can brighten up by saying something friendly and comforting them. I can pray for them so that God can help them as well."

"Although the candle I can light is not as big as the ones lit by Martin Luther King Jr. and Mother Teresa, I can light many small ones with these acts of kindness."

"It does not matter how big the impact of your effort is, but that you seized the opportunity to make a difference. Take a tip from billboards on the highway: 'Commit a random act of kindness.'"

It's a pleasure to see an inspirational idea captured so succinctly. I hope you enjoyed Taryn's essay as much as I did. (For a free copy of the Christopher News Note, "Put It In Writing," send a stamped, self-addressed envelope to: The Christophers, 12 E. 48th St., New York, NY 10017.)

by Shirley Vogler Meister

(In honor of this Sunday's Golden Wedding Anniversary celebration in SS. Peter & Paul Cathedral, for couples married 50 years or more, we offer this reflection.—Editor)

"Never go to bed without kissing good-night. Never pass each other without a hug."

These imperatives lifted themselves from a page in Philadelphia's *The Catholic Standard and Times*. The words highlighted an article about golden wedding anniversary couples written by Christie L. Chicoine. She quoted Rita DiNapoli, Scarcelle from an interview with Rita and her husband, Clarence.

"Never go to bed without kissing goodnight. Never pass each other without a hug." Such advice ensures an enduring relationship.

How many couples go to sleep without—or withholding—affection? What causes this? Usually, either apathy or anger. Unfortunately, neither tend to go away during the night.

Instead, unresolved apathy or anger or both grow like tumors in a marriage. They sap energy and stifle creativity. They cause depression and encourage hatred, meanness, and revenge. Through stress-related illnesses, they can even kill.

It's difficult to be apathetic or angry, however, when showing affection, so "never go to bed without kissing; never pass each other without a hug" are wise words.

"But I can't show affection when I'm angry," says a friend who declares this a Catch-22 scenario.

"Sure you can," says another. "It's your choice. You can either nurture your anger or nurture your love. Which do you think is the easier to do? Which brings the better results?"

Reading the kissing/hugging idea triggered a memory more than a decade old. In a restaurant with a relative, I became aware of the comings and goings in an area across from us. The situations prompted a poem about two very different couples that I observed.



CORNUCOPIA

In pursuit of true romance

by Cynthia Dewes

What ever happened to romance? This is the current Eternal Question, as explored extensively by Danielle Steel, Oprah Winfrey, many parents of older children, and armchair psychologists everywhere.

You remember romance? It involved anguished looks, shared (or more often) unspoken longings, hopeful waiting, and temporary misunderstandings followed by absolutely thrilling reconciliations.

There wasn't a whole lot of prolonged touching to it, but what there was seemed electrifying. Kisses were tender encounters rather than face devouring, and embraces were displays of passionate affection as opposed to feats of agility. (That's small "p" but big emotion, by the way.)

In the movies, romance used to include an impressive amount of cigarette smoking, but that's not really necessary to it. Nor is the



sumptuous setting, the foreign accent of the string orchestra in the background which usually accompanied it on film.

What was essential to romance was, at least ultimately, marriage. Marriage was the desired goal, the happy ending, the culmination of true romance.

This is not to say that romance was more powerful as the marriage progressed. Marriage is in essence a sharing relationship in which two people practice both self-interest and promotion of the other's interest and, eventually, the interests of children they are given to nurture. It's called loving.

This is considerably different from the pure self-interest that seems to drive many seekers of romance today. Somewhere along the line, individual "rights" came to replace natural privilege and responsibility in the popular mind. The right to a nebulous physical and emotional fulfillment was proclaimed and even documented by references to Eastern religions, trendy experts, and even a creative reading of the U.S. Constitution.

"Love" suddenly meant sexual intercourse, not a sustained relationship. And "lover" came to mean sexual partner, rather than best friend in every way that matters.

That's what happened to romance. When its goal, its culmination in marriage was deemed unnecessary, it became unnecessary as well.

Defenders of the modern view say romance died when the hypocrisy of old-style marriage was finally recognized. They point to the systematic expression of women's and children's rights in marriages of earlier times. They deplore the rigid role-playing and personal constrictions and misconduct that went on in the name of married love.

And they are correct. Those who misused and corrupted the idea of marriage in the old days were as guilty as those who try to deny its primacy today.

It's better to marry than to burn. St. Paul said. But let me tell you it should be a lot better than that!

check it out...

Kordes Enrichment Center in Ferdinand will present a seminar, "Mary: Model for Christians," on Sept. 24 beginning at 9 a.m. EST. Participants will discover the roles that Mary plays in personal life, family life and the life of the church. Participants will then develop a lifestyle model for living a Christian life based on Mary's virtues. Oblate of Mary Immaculate Father Lon Knold, will conduct the workshop. He holds a master's of divinity specializing in Christology and sacramental theology, liturgy from Oblate School of Theology in San Antonio, Texas. Father Knold will be using the Gospel of Luke as a basis for the majority of his discussions of the life of Mary. Cost is \$15. The fee includes the workshop program and materials, socials and meals. Lunch will be available for a fee of \$5. For further information, call 812-367-2777 or 800-880-2777.

"Claiming Confidence in the Message," five 2-hour sessions on the Catechism of the Catholic Church, will be presented on Oct. 3, 10, 17, 24 and Nov. 7 from 7:30 p.m. each evening in the St. Gabriel Parish School Gym, 224 W. 9th, Connersville. The program sets four goals for the participants: to locate specific doctrines of the Catholic Church; to relate the doctrines to everyday life; to develop the skill of practical usage of the catechism; and to apply the doctrines to specific catechetical settings. The cost is \$10 per person. The participants are to obtain copies of the catechism on their own as required text. The program is being sponsored by the Connersville Diocese Board of Total Catholic Education and Archdiocese of Indianapolis Office of Catholic Education. Catechists, Catholic school teachers, youth ministry workers, principals, parish administrator of religious education and all interested adults are invited. Registration deadline is Sept. 26. Call 317-825-2161.

A new Bible study program to give an in-depth knowledge of the Bible will be offered soon in northern Indianapolis. Time and location will suit members of the class. The method uses a self-study method, not lecture. If interested or for more information, call Warren Lincoln at 317-849-2084.

On Sept. 25, the Providence Center at St. Mary of the Woods will host an "Environmental Walk" on the grounds. The event strives to present families with meaningful opportunities for quality time together. A puppet show for kids of all ages will be presented at 11 a.m., 12 p.m. and 1 p.m. Other special activities for children will be going on in the Providence Center Conference room from 10:30 a.m. to 1:30 p.m. The environmental walk is a self-guided tour designed by Providence Sister Georgiana Terstege. For more information, call Linda Edwards, at 812-535-3131, ext. 140.

St. Francis and Clare Parish, Greenwood, will hold its first parish picnic on Sept. 25 at Center Grove Resort. The picnic will begin with Mass at 12 p.m. At 4:30 p.m., Father Stephen Jarrell and parishioners will dedicate their new parish house. The parish purchased and remodeled a house this summer to serve as the parish rectory and offices. The house is located at the corner of Travis and Morgantown roads in White River Township. For more information, call 317-422-5058.

St. Thomas Aquinas Church, W. 46th and Illinois, will hold a prayer service for the people of Haiti on Sept. 29 at 7:30 p.m. The prayer service celebrates the third anniversary of the military coup in Haiti.

The Pastoral Missions of the Indianapolis Area will sponsor a workshop on chant Sept. 30 at 7:30 p.m. at St. Pius X Church. Father Columba Kelly of St. Meinrad will share the history of chant and lead participants in singing chants that can be used today in our liturgies. The workshop fee is \$3. For more information, call Paula Slinger at 317-895-8144.

"Teaching our Children Values," a program initiated recently by the Peace and Justice Commission and the Religious Education Program of St. John the Apostle Parish, Bloomington. The program is based on a book by Linda and Richard Eyre which focuses on 12 values of human living. The children of the parish will be provided brochures each month that give ideas, methods and games for teaching the 12 values. The program, which began in September, will continue until April 1995. If interested in learning more about the program, call Donna at 812-332-8766.

Single Catholic women, ages 20 to 45, who are interested in religious life are invited to attend a "Benedictine Life Weekend" Oct. 14-16, at the Monastery Immaculate Conception in Ferdinand, Ind. The weekend will focus in the theme "The Prayer of Benedictines." Participants will share in the monastic prayer and common life of the sisters, will meet other women interested in the religious life, and will be able to reflect on their own calls without the pressures of commitment. To register or to obtain further information, call Benedictine Sister Rose Mary Rexing, 802 E. 10th St., Ferdinand, IN, 47532-9239 or call 1-800-738-9999. There is no charge for attending this program.

Central Catholic School, 1115 E. Tabor, will host the professional acting group Freetown Village for four days Oct. 10-13. The educational visit, in which all grades will participate, has been made possible through a grant by the Indiana Arts Commission. Freetown Village offers dramatic presentations and workshops dealing with African-American historical events in Indiana circa 1870. The residency planned for Central Catholic will include vignettes, classroom visits and arts and crafts appropriate to the grade levels. For more information, call Central Catholic School at 317-783-7759.



FRENCH MARKET '94—St. Joan of Arc parishioners Janet and Don Orth, stirred ratatouille (French stew) over an open caldron on Sept. 18. This was St. Joan of Arc's fifth annual French Market. (Photo by Elizabeth Bruns)



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Post-Abortion Reconciliation Workshop is held

'In order to have an abortion, a woman must deny that there is a baby,' speaker says

by Mary Ann Wyand

"Abortion always affects people, in some way or another," Sister of Social Service Paula Vandegaer of Los Angeles told 35 participants during a Post-Abortion Reconciliation Workshop for counselors Sept. 14 at the Archbishop O'Meara Catholic Center in Indianapolis.

The workshop, which was sponsored by the archdiocesan Office of Pro-Life Activities, included participants from five dioceses. Sister Paula is the president and executive director of International Life Services in Los Angeles and the editor of *Living World* magazine.

"In order to have an abortion, a woman has to deny that there is a baby," the nationally-known speaker and Project Rachel advocate explained. "She also has to deny that she has any feelings about that child. That's the basis of post-abortion syndrome. The woman struggles with a lot of repressed feelings."

Women who have had abortions may have immediate and acute reactions to the loss, she said, or later experience chronic emotional and physical problems which continue for years.

Statistics indicate that about 50 million American women have had abortions since the procedure was legalized in three states during November of 1967 and throughout the United States in 1973, Sister Paula said. That means at least another 100 million people who know these women also have been personally affected by abortion.

"Abortion is an act of desperation for women who can't see another solution," she said, "but eventually they have to confront the reality of the abortion. And when they get past the desperation, they find despair."

Unfortunately, she said, currently there aren't enough trained counselors who are aware of the devastating effects of abortion or understand the importance of incorporating spiritual healing into post-abortion reconciliation.

"That's what this workshop is about," Sister Paula said, training people to



Sister Paula Vandegaer, SSS

understand the problem and teaching them how to help women acknowledge feelings of grief and realize that it is normal to feel sadness and guilt."

While some women deny any emotional problems related to the abortion, she said, other women readily acknowledge that they "haven't been well" since the abortion experience.

Symptoms of abortion-related trauma range from depression, alcohol or drug dependency, sexual promiscuity, and anxiety to marital problems and parenting difficulties with other children, Sister Paula said. Women also may feel alienated from other family members, friends, and their faith community.

"Fortunately," she said, "the Catholic Church is reaching out to women with an invitation to return to the church and a reminder that Jesus forgives and heals. Counseling in post-abortion reconciliation must include words filled with love so there can be healing after the abortion."

The pro-life movement faces a tremendous challenge today, she told workshop participants, because "we are faced with

the obligation of educating the general public about abortion, but some members of the audiences we address will have experienced abortion."

To turn alienation into reconciliation, she said, counselors have to understand the dynamics of post-abortion syndrome.

"There is a lot of reconciliation that has to happen after an abortion," she explained. "A woman has to be reconciled with herself, she has to be reconciled with the people she is angry with about the abortion, she has to be reconciled with God, and finally she has to be reconciled with the baby. There has to be some kind of rebonding with the child, some kind of forgiveness. These are easy things to say, but they don't happen easily. They usually happen with help from another person, who can lead the woman back to health and help her grow spiritually."

Life Chain signs featuring the messages

"Abortion kills children" and "Jesus forgives and heals" illustrate the complexity of post-abortion reconciliation, Sister Paula said. "There has to be a balance between the two. We have to walk between the two lines of 'Yes, we are sinners' and 'Yes, God forgives' in order to find healing."

People make mistakes in life, she said, and as a result they suffer consequences and grieve over losses.

"Mistakes we make in our past can be devastating, but they're also the source of wisdom," Sister Paula said. "Mistakes that are not mediated on become terrible things, but when they're mediated on—and they're open to the healing light of the Spirit—they become wisdom."

(For information about post-abortion reconciliation assistance, telephone Pro-Life Activities Office at 317-236-1569 or 800-382-9836, extension 1569.)

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The Tomb of the Unborn is dedicated at parish in Carmel

It memorializes innocent victims of abortion

by Laurie Chen

The Tomb of the Unborn at Our Lady of Mount Carmel Parish in Carmel was dedicated on Sept. 10 by Lafayette Bishop William Higi.

The tomb, which contains the remains of an aborted baby, is designed to memorialize the innocent victims of abortion.

About 150 parishioners, Knights of Columbus, priests and religious attended the dedication.

"Abortion is wrong," Bishop Higi said during the ceremony. "Abortion is killing. What else could it possibly be?"

The bishop said he joins "those innocents in praying that people around this world will come to understand that the culture of death is part of the violent, self-serving and manipulative mind-set which generates the very evils proponents insist will be alleviated by abortion. I do not propose that God is punishing us because there are so many abortions. Rather, I propose that when a society embraces the culture of death, that society self-destructs."

After Bishop Higi blessed the tomb with holy water, participants prayed the rosary. During recitation of the Glorious Mysteries, several Our Lady of Mount Carmel parishioners read reflections. After the rosary, children came forward and placed carnations on the tomb.

Janine Bishara, who read the reflection during the fourth mystery, said later, "Latan life means a lot to me. When the children were bringing flowers and laying them on the tomb it hit me. That mother could have had a beautiful experience.

There's so many people who could love and raise these children (through adoption)."

Other parishioners also commented on the tomb. John Rihm, grand knight for the M. Joseph McDonnell Council 11044 of the Knights of Columbus in Carmel, said he was happy the tomb was erected and felt it would have an impact.

"I think people will start to see a message," Rihm said, "and as with all good advertising, a message repeated gets through." Rihm and his wife, Bonnie, have adopted two sons.

"There's so much hurt involved for all members of the family when abortion is experienced," parishioner Denise Smythe said. "We want people to experience a feeling of peacefulness and forgiveness (from the tomb). It is a place where people can pray, heal, and experience love."

Knights of Columbus member Ray Haller said, "We need more attention on this issue. It is murder. Perhaps this tomb will bring it more attention and change the mind of the average voter."

Msgr. John Duncan, pastor of Our Lady of Mount Carmel Parish, presented the idea for a tomb to the parish council after seeing a similar tomb on the campus of Franciscan University at Steubenville, Ohio.

Already, Msgr. Duncan said, he has seen a lot of adults and children praying at the tomb site and he noticed that some of the people are not parishioners.

Asked what message he thought the tomb would send, Msgr. Duncan said, "Others refer to them (aborted babies) as material or waste, but fetuses are human beings. They're people, and we bury people (after they die)."

Parishioner Denny Woelfel said the body of the aborted infant was obtained from the refuse at an abortion clinic on the east coast.

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SPOTLIGHT
ONINDIANAPOLIS
SOUTH DEANERYSt. John Parish serves
a special congregation

The oldest Indianapolis parish has only a handful of members, but it's a place of worship for crowds of downtown visitors and workers

by Peter Agostinelli

For most Catholic visitors to downtown Indianapolis, St. John Parish is the place for worship and Mass. It sits across the street from the RCA Dome and within walking distance of many hotels, the Indiana Convention Center and other facilities.

St. John is the same thing for people who work downtown. The church, which is convenient to many office buildings, offers daily Mass around lunchtime. There are Holy Day services as well.

But for Estelle Mayer and a handful of other Indianapolis residents, St. John is more like home.

"To me it's the only church," said Mayer. A life-long member of St. John Parish, Mayer grew up just south of downtown on Meridian Street near Shapiro's Delicatessen. She has retired from a downtown accounting firm, and her home these days is miles north of the center city. But she keeps an office just blocks from St. John where she does tax work on her own schedule.



Father Thomas Murphy

"I've worked all my life. I'm not one of these women who likes to go shopping and that sort of thing," Mayer said.

Work keeps Mayer coming downtown. And though her home is a good drive away, she keeps coming to St. John too.

The St. John of today is different from the one in which Mayer grew up. Few Catholic families live downtown now, so the parish serves a mostly transient congregation.

As a result, St. John has few things in

common with other parishes. For example, the parish council is the only real parish organization. Mayer, the council's finance officer, said there's really no reason to have other groups.

"That just doesn't work for St. John's because you don't have the people there," she said. "I think of it as the church that serves the downtown area when people come into downtown."

"We're just not like a regular parish," Mayer added.

Jim McNulty would agree. The eastside resident has been coming to St. John since the 1970s when he was still working for a downtown insurance agency.

McNulty started attending St. John's 12:10 p.m. Mass at the invitation of a friend, who happened to be Mayer's uncle. Now McNulty is a member.

McNulty is also retired now, so he has more time for his volunteer work at St. John. Besides his work as parish council president and eucharistic minister, he goes to the parish several days a week to help with things like taking communion to the sick and homebound.

It's this dedication that creates a warmth within St. John. Father Thomas Murphy, the pastor since 1993, thinks it embraces one of the main parish missions. He said parishioners and parish staff strive to build a hospitable and welcoming parish community, for other members and also for the visitors.

"It's important that people feel comfortable in worship," Father Murphy said.

McNulty said one of the most popular offerings at St. John is the sacrament of reconciliation. It is offered before the weekday Masses.

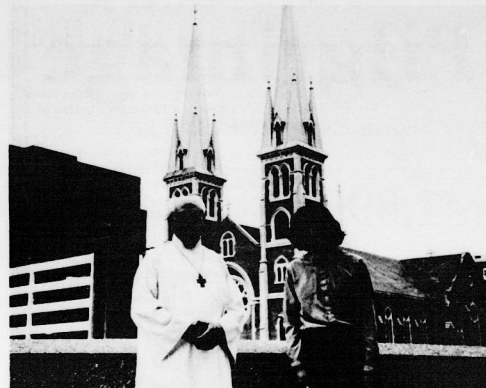
One of the plans at St. John is to develop the distribution of information about Mass and other services to the many surrounding homes. McNulty said this would help to better inform visitors of Mass schedules.

Father Murphy said a lunch hour "brown bag" discussion on the Catechism and Scripture is one parish project in the planning stages. Another project is developing a lecture series on contemporary topics, such as the church and ecumenism.

A continuing recital series at the church is another future project. The new music director at St. John, John Sitarid, will coordinate the concert series.

Also, the parish will inaugurate eve-

(Continued on page 9)



EAGER TO WORK—Jim McNulty (left), St. John's parish council president, also volunteers as a eucharistic minister. Pat Lieber, another eucharistic minister, works at the parish during the week. (Photo by Peter Agostinelli)



DAILY MASS—St. John Parish serves Catholics who are visiting downtown Indianapolis or work in the downtown area. The church's location at 126 W. Georgia Street places it within walking distance of the RCA Dome, the Convention Center and many downtown hotels. (Photo by Peter Agostinelli)

St. John's beginnings were the
Catholic beginnings in Indianapolis

by Peter Agostinelli

St. John is the original Catholic parish of Indianapolis. Although it never had the title of "cathedral," it was the site of many episcopal functions before 1900.

Bishop Francis Silas Marean Chateau made his residence at St. John when he became bishop in 1878. Because it was his parish of residence, some thought of it as St. John's Cathedral.

But the diocese was organized as the Diocese of Vincennes until 1898, so St. Francis Xavier Cathedral in Vincennes was the official cathedral. St. Peter and Paul Cathedral was completed in 1906.

The archdiocesan chancery was located at St. John until 1968. And until 1982, the Catholic Communications Center, the Office of Catholic Education and the Society for the Propagation of Faith were housed in a building on St. John's property.

The parish school operated until the departure of the Brothers of the Sacred Heart in 1929. Sisters of Providence taught at St. John Academy, which became coeducational, until it was closed in 1959.

The present St. John Church, the parish's third, was built in 1871 and renovated in 1971. The building is considered a good example of both French-Gothic and Roman architecture. It is listed in the National Register of Historic Places.

Mass was offered in Indianapolis as early as 1835. St. John Parish was officially created in 1837 when Bishop Simon Brute appointed

Father Vincent Bacquelin to care for the growing number of Catholics in Indianapolis and Columbus. The Catholics in Indianapolis formed the beginning of what would become St. John Parish.

Mass was celebrated the first three years in rented rooms. The first church, the Chapel of the Holy Cross, was completed and open for services in 1840.

There were some 200 Catholics in Indianapolis when the Holy Cross chapel opened. But increasing numbers of people came to work on the national road, the canal and other jobs. By 1850 St. John had about 1,000 members. That year a new brick building was erected and the pastor, Father John Gueguen, changed the parish name to St. John the Evangelist.

The Indianapolis population—and the Catholic population—grew dramatically with the building of the city's railroads. Many of these new people were European immigrants who fled the famine and strife in their native countries.

St. John became a center of activity early on. It sat just a couple blocks from busy Union Station.

The parish plays an important role today, even with the flight of most Catholics from downtown. It serves a number of people visiting or working in the downtown area. It's also the site for a good number of weddings every year.

St. John's future looks good with the continued development downtown. The Circle Center Mall, scheduled to open next year, and a revived interest in the city's professional sports teams will be just two things that could continue to attract people to the city's center.

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.

After every deanery has been covered, the series will start over again. Then the process will repeat until every parish has been profiled.

St. John Parish

Year founded: 1837

Address: 126 W. Georgia Street, Indianapolis, IN 46225

Telephone: (317) 635-2021

Pastor: Father Thomas Murphy

Parish secretary: Theresa Flannagan

Church capacity: 725

Masses: Saturday Anticipation 5:30 p.m.;

Sunday 8 a.m. and 11 a.m. (11 a.m. Latin

Mass on 2nd Sunday); Weekday-Mon-

day, Communion or Mass, 11:30 a.m.;

Tuesday through Friday-12:10 p.m.; Sat-

urday-11:30 a.m.

IHM parishioners hear of HIV AIDS

by Shirley Vogler Meister

"If you can't rely on your church when you need them, then I don't know what good it is," said the young man on the speaker's panel at a Sept. 15 program about HIV/AIDS at Immaculate Heart of Mary Parish, Indianapolis. The meeting was the first of its kind in the archdiocese North Deanery.

The man, identified here only as "Todd," spoke from personal pain experienced after learning he was HIV-positive more than a half dozen years ago. Available for pro-

grams, Todd represented the Speakers Bureau at the Damien Center, a coordinating site for services related to HIV/AIDS. He can now talk warmly about a supportive church that accepts him.

Rich Vane, chairman of the IHM Peace and Justice Committee, which sponsored the session, hoped that the panel discussion would "start a conversation within the parish, the North Deanery, and the archdiocese." Vane was the panel moderator.

Providence Sister Ann Michele Kiefer, a panelist who is one of two pastoral care associates at the Damien Center, revealed

that the center "averages one new client every working day."

The greatest need in education, she believes, is that it must "address attitude... We need to educate Christians to be Christians." Prejudice against HIV/AIDS persons is strong, she said. Added Todd, "Even lots of parents want to distance themselves from the problem."

This will be harder and harder to do as statistics rise. Currently, one of every 250 persons is infected. Few families will be left unaffected. By the turn of the century, Sister Ann predicted, "we'll have 100,000 orphans from this disease." Locally, the youngest AIDS victim associated with the Damien Center is 11 months old, but there are many other young children.

Sister Ann, who visits hospitals and care centers, also ministers within the prison system. She is "proud of the Catholic Church's involvement," but would "like to see more churches involved," as well as more prayers for those with HIV/AIDS said at Masses and more spiritual and practical participation.

Jean Feeney, an IHM parishioner and an avid volunteer with the Damien Center, was also a panelist. A self-described "professional volunteer," Feeney lives what her mother taught: "God gives, so I must give back." She emphasized the satisfaction derived from her work, the important role that volunteers play, and the significance of promoting good humor and fun at the center.

"People like this make the Damien

Center," smiled Todd in compliment to Feeney.

The stress at the Damien Center is placed on living with the disease rather than the dying; however, deaths are commemorated with special services.

Fear is the biggest problem to surmount, according to Vane, who challenged the audience to discuss HIV/AIDS issues with friends and to encourage education and involvement.

(Churches, schools and organizations that want information about panel discussions regarding HIV/AIDS issues can contact the Damien Center Speakers Bureau, 317/632-0123.)

It's a worker, traveler's church

(Continued from page 8)

ning prayer services for Wednesdays during Advent and Lent. Father Murphy doesn't expect it to draw huge crowds but hopes to build a tradition of downtown prayer in the evenings.

The parish recently added a wheelchair-accessible entrance ramp on the south side of the church. Despite significant modification to the area, the original look of the church was preserved. Parishioner John Nelson, an engineer by trade, helped design the ramp. It has helped update an old building that was constructed long before such modern conveniences became common, McNulty said.

A lot of couples get married at St. John every year. Sometimes it's a family connection, sometimes it's the majesty of the church. Father Murphy said sometimes it's simply the church's long aisle.

"Brides like long center aisles," Father Murphy said. He added that St. John's policy is to suggest marriage preparation in the couple's home parish.

Marriage ceremonies may seem odd for a parish like St. John. But couples are welcome there.

"I see marriage preparation as a period when couples many times are returning to church, from a period when maybe they were not too active in any particular parish and the prospect of marriage brings them back to the Lord," Father Murphy said. "So I think they are to be welcomed and not turned away. But we have to have certain conditions in keeping with the archdiocese guidelines for marriage preparation."

The parish council is interested in attracting more young people to St. John. McNulty said Father Murphy supports this kind of change.

"Father Tom is so open to this idea of welcoming people, and all kinds of people, which I think is really good," McNulty said. "People need to feel that

they're wanted, and people need to feel that they have something to offer."

Amid changing times and new developments, McNulty said he and other parishioners continue to be drawn to the "traditional quality" of St. John. He points to the spiritual feeling that the church evokes. And there are other things, such as the Latin Mass offered every month.

McNulty described the congregation as "a conglomerate of all the Catholic people from any part of the city... who like to come here and attend Mass or be a part of a particular service."

The church's location may be one of its biggest future issues. Being a good neighbor—which at the corner of Georgia Street and Capitol Avenue can mean just holding on to its property—is one battle Father Murphy said the church is always fighting. The pastor has had talks with city and traffic control officials to insure that people have easy access to services.

"St. John wants to be a good neighbor in the downtown area," Father Murphy said. "At the same time we have to be positive in protecting our property and the access to it."

Father Murphy said he remains positive that the parish will remain an important part of the fabric of center city parishes.

McNulty said: "There are people coming in here from all over the world. A lot of people don't realize—I know I never did—how many people from other parts of the world show up here for something. They're here for some reason, maybe business, or a convention... we have a great deal of that."

Dozens of visitors drift into the church every day. And the people of St. John are constantly stopping to welcome them.

"Our doors are open, our parking lots are open and our hearts are open," Father Murphy said.



SCHOOL BENEFIT—Showing items from St. Roch's Sept. 24 Gigantic Garage Sale are Daniel Feltman (from left, front), Ben Ancelet (back, left) Lisa Feltman and first grade teacher Teresa Feltman. Proceeds from the event, sponsored by the parish home school organization, will be used to buy school fairs. Hours are 9 a.m. to 2 p.m.



SCHOOL CHUMS—Cornelia Sweet Badger and Edith Myers Sprinkle, parishioners of St. Paul in Tell City, are honored as the oldest graduates of Perry County high schools at a recent reunion. Sprinkle was born May 31, 1904, and Badger, on Aug. 31 the same year. They were members of Sacred Heart at Magnet during their school days. Both women became elementary school teachers. (Photo by Peg Hall)

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Rebuilding Haiti: learning from past mistakes and healing rifts

International community hasn't developed a system for settling conflicts outside Cold War mode

by Patricia Zapor
Catholic News Service

WASHINGTON—Poor understanding of Haiti's political system, its history and its internal hostilities may have led the United States to the point where military intervention seemed the only way to help.

But even before U.S. forces landed in Haiti Sept. 19 to return its elected president to office, discussion in Washington turned to learning from those misadventures to help heal the rifts that divide the country's people and its Catholic Church.

"We got here by being unprepared for the post-Cold War era," said Jesuit Father Drew Christiansen, director of the Office of International Justice and Peace of the U.S. Catholic Conference.

The 1991 coup that ousted Haiti's president, Father Jean-Bertrand Aristide, was one of the first post-Cold War crises for an international community that still has not developed a system for settling conflicts that don't fit into Cold War modes of operation, he said.

Attempts by the United Nations to handle struggles like those of Haiti, Bosnia and Somalia on a regional basis have been unsuccessful, partly because there's no system of quick response by neighboring countries, he said.

It was the lack of a clear, international approach to restoring Father Aristide to office and evicting the coup leaders that led to a three-year series of attempts to lure, negotiate or intimidate the de facto rulers from power, Father Christiansen said.

Lawrence Pezzullo, who until April was the U.S. special envoy to Haiti, said military intervention—either invading or having U.S. troops step in as the de facto rulers stepped out—was the only option left. Other alternatives were gradually whittled away after the breakdown a year ago of the U.N.-brokered Governor's Island accord, which called for

Gen. Raoul Cedras to resign in October 1993 and Father Aristide to return to office.

Now, as the United States leads a multinational force in trying to restore Haiti's first democratically elected government, care needs to be taken to understand the history and attitudes that complicate Haitian politics, business and even the country's Catholic Church.

For instance, Father Christiansen noted that few Americans understand the difference between Haiti's constitution and that of the United States. Consequently it is sometimes assumed that Father Aristide exceeded his presidential authority when he took actions that were within the bounds of his office under Haitian law.

The situation of the Catholic Church in Haiti is also quite different from that of the church in other countries, explained Pezzullo, who was president of Catholic Relief Services before accepting the special envoy post.

Haiti's Catholic bishops have not supported Father Aristide's political endeavors. When the priest got involved in politics in 1988, he was expelled from the Salesian Fathers and has not served publicly as a priest since his election as president.

Another conflict between Father Aristide and the Haitian bishops arose over the destruction of Catholic Church buildings in Port-au-Prince and attacks on the papal nuncio and a priest who served as an archbishop's secretary by supporters of Father Aristide in January 1991 following an unsuccessful coup attempt. And supporters of Father Aristide complain that the bishops, while decrying violence against Haitian people, make no distinction between Father Aristide's government and the military leaders who forced him from office.

"The fissure in the church is just as wide as it's always been," said Pezzullo, explaining that internal Haitian church disputes are tied to rich-vs.-poor splits that have dominated the country's history. "That division is one problem that will have to be dealt with" no matter what shape a democratic government takes, he said.

Pezzullo said that while he was working on a solution to Haiti's problems, he tried to persuade Father Aristide and the Catholic hierarchy to work together in smoothing tensions. "He would voice agreement but never do anything about it," he said. "The same with the bishops. All they could do is talk about the terrible things Aristide did to them."

The U.S. bishops have generally been more effective in



NEW RECRUITS—A member of the Haitian army shows a new recruit how to fire his gun during a training session in Port-au-Prince, Haiti, Sept. 13, before the peaceful solution that took place over the weekend. (CNS photo from Reuters)

attempting to bridge the gaps between the Haitian bishops and the *législatif*, the country's poor churches, according to Pezzullo. But the Vatican's approach toward Haiti has been to follow the lead of the Haitian bishops' conference, which has done little to smooth tensions within the church.

A key to healing the rifts within the Haitian church will be for Father Aristide upon his return to be open and cooperative, which Pezzullo believes will be difficult in a culture where all the parties "think compromise is evil."

But in addressing a White House gathering of government leaders and foreign dignitaries Sept. 16, Father Aristide pledged to reject vengeance and retaliation against his opponents upon his return to Haiti. "We say no to vengeance, we say no to retaliation," Father Aristide said. "Again and again, day after day, we will continue saying no to vengeance, no to retaliation. Let us embrace peace."

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Saturday 10/15:

Archbishop Daniel Buechlein, O.S.B., will officiate.

- | | |
|-------------------|--|
| 8:00 to 8:30 a.m. | Arrival, registration and packet pick-up. |
| 9:00 a.m. | Pre-Race announcements and Prayer at starting line. |
| 9:30 a.m. | Events begin: Runners followed by Walkers. |
| 10:30 a.m. | Finish Line Refreshments. |
| 11:00 a.m. | Closing ceremonies and prizes awarded to several lucky participants. |

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(Parent or Guardian to sign if participant is under 18 years of age.)

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Detach completed form and return to:
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Form must be sent by October 1 by mail, or please bring with you for walk-in registration, October 13, 14 or 15.

Faith Alive!

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Family predicaments provide fuel for prayer

by Neil A. Parent

Immediately upon opening the front door, I knew something was wrong.

A friend named Katherine stood solemnly on our porch, her usual broad smile replaced by a face drawn tight. Her eyes were filled with anxiety.

She said that her 16-year-old daughter, Stephanie, had been missing for several days and that she was enlisting the help of friends to find her.

Katherine said the police thought that Stephanie had gotten mixed up with a local gang of youths known for the use of drugs and the involvement of some teenage members in prostitution.

After some weeks, Stephanie was located and returned home.

However, the wrenching anxiety of that period is stamped indelibly on Katherine's soul. She speaks of it as a time when she found it virtually impossible to pray at times.

To help get through the most difficult periods, especially when words of prayer failed her, Katherine would imagine herself standing with her head back, arms outstretched in a posture of imploring supplication to heaven.

At other times she resorted to a brief prayer she learned as a girl: "Lord, Jesus, come in glory."

She would say these words over and over again until a feeling of calmness came to her.

During this period a friend gave Katherine a rosary. She had long given up the rosary, and—although she did not return to saying it—found that fingering the beads while uttering "little prayers" was comforting to her.

She also discovered that participating in the church's rituals, especially Mass, brought similar comforting effects and she realized that music was a way for her to connect with God.

Another parent, Bill, found that when he and his wife were experiencing significant problems with their teen-age girl he could not easily, in his anxiety, participate in the church's public liturgy on weekdays.

Solace came with private prayer and meditation.

Bill would dwell intently on a religious image that bore the word "behold."

This word beckoned him to behold how God was active even in the midst of those difficult circumstances.

Bill said he came to understand through his prayer that although the family's difficulties appeared larger than his abilities to cope with them, God was asking him to continue to do his best as a father—to serve as a channel of God's graces.

No single approach to prayer seems to work best in times of stress for all families. So much depends upon the circumstances and spiritual make-up.

Still, what seems clear from people who have navigated crisis situations is that prayer plays an essential role.

The people I spoke with discovered, in each one's own way, the truth of Jesus' words that their prayers would be answered.

Prayer bonded them all more closely with both God and the ones for whom they prayed.

Their prayers did not always come easily, but they helped instill comfort and support in the face of seemingly overwhelming difficulties.

David is a single parent who needed support in order to cope during a period when his parents were hospitalized for serious reasons.

So, in addition to the half hour he normally tried to devote to prayer each morning, David made an effort to participate in daily Mass and he visited the chapel whenever possible.

"Prayer begins with some recognition of what you are not in control of," he said. "Then you open your heart to God."

David also benefited from not trying to go it alone. He shared his concerns with others and sought their prayers.

"If I'm struggling alone," he said, "it's going to be that much more difficult."

Kathy and her husband discovered that their daughter was sexually active shortly before the girl turned 15.

That discovery brought to light other aspects of their daughter's life that caused them to fear for her well-being.

During this time, Kathy desperately clung to prayer as she searched for solace and direction.

Later she explained that prayer was something positive and constructive she could do when everything else fell out of control.

Kathy noted that during this time she found it particularly helpful to pray to God as a "parent."

"I saw God as my parent and my daughter's parent," she said, "and I wanted to appeal to God from that perspective."

However, her prayer life during that time of crisis was not very creative, she noted. Rather, she found repetition in prayer helpful.

As a child she used repetitive prayer as a calming influence, and now in this time of need she returned to the comfort of that familiar form.

Her daughter has "turned out fine," filling Kathy with a sense of deep gratitude to God.

"Even 10 years after all this happened," Kathy said, "my prayers still are filled with expressions of gratitude."

(Neil Parent is executive director of the National Conference of Catechetical Leaders.)



CONNECTIONS—Prayer in the home creates an atmosphere, a spiritual presence borne of all the prayers of gratitude, pleading and repentance. This is not to say that trouble is absent from such homes. However, trouble is engaged, not denied. (CNS photo above from Cleo Freelance Photo and CNS illustration below by Caele Lowry)

Prayer at home base eases troubles

by Dolores R. Leckey

A young couple, married and expecting their first child, stopped by to see the young man's parents one spring evening. The young man, headed to Moscow for three months of research, had come to say goodbye.

The small church group to which his parents belonged was meeting at their home when he came for the farewell. Suddenly a man in the group said: "Wait a minute! We can't let him go without a prayer."

A circle formed, and each person prayed for the young man, his wife, his child, and his travel. The young man then expressed words of thanksgiving for this extended family who had known him since childhood and remained interested in his life.

I was reminded of St. Paul's words: "We pray that you may bear fruit in active goodness of every kind, and grow in the knowledge of God" (Colossians 1:10).

Paul's letters are a springboard into prayer. They are filled with the writer's heartfelt prayer for his readers, not unlike the heartfelt prayers of parents.

Mothers and fathers beseech God for their children of all ages. "That you may

receive from him all wisdom and spiritual understanding" (Colossians 1:9-10).

Evelyn Underhill, a 20th century English writer on the spiritual and mystical "life," suggested that shrines dotting the pilgrimage route to Canterbury evoke a palpable sense of faith, love and hope borne of centuries of people stopping to pray there.

The same can be said about a home. Prayer creates an atmosphere, a spiritual presence borne of all the prayers of gratitude, pleading and repentance. Trouble may not be absent from such homes, but it is engaged rather than denied.

As prayer at home deepens, it spills over into other areas of human need. These days I turn from newscasts about Haiti or Rwanda toward the prayer of Paul once again: "I kneel in prayer to the Father, from whom every family in heaven and on earth takes its name" (Ephesians 3:14).

Prayer and action meet in that attitude, and we can step from our own families into the family of God.

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

DISCUSSION POINT

Prayer strengthens family life

This Week's Question

What words of prayer would you like to share with other families?

"We say the standard grace but we add a time for special intentions—for their friends, a favorite pet, or people in the hospital. It's so good because everyone in our family—one at a time—has the opportunity to ask for prayer, and that's rare in our day." (Mary Ann Gilbert, Winter Park, Fla.)

"Families should learn the importance of praying together using simple, everyday words. . . . I would suggest that they pray from their hearts. What they feel in their hearts is often the best prayer for a family." (Richard Sokierka, Bloomington, N.J.)

"I would pray for understanding, especially among traditional two-parent families, that non-traditional families can be strong Christian families too." (Francine O'Connor, House Springs, Mo.)

"My advice would be to start with some traditional prayers—ones we learned in childhood—and the rosary.

They are the ones that will carry your family through its darkest moments. We use the 'Family Book of Blessings' on occasion. It is a great prayer resource for families." (Rita Renner, Freeburg, Ill.)

"Families so often pray for things or about problems. That's fine, but afterward, when those prayers are answered, families need to offer prayers of thanksgiving or gratitude. . . . show their love for God." (Jo Ann Schramm, Fortville, Ind.)

"We start off with a rote prayer and go off into personal communication with God. We pray in thanksgiving for the many gifts received, praise God, and ask for his continued guidance." (Lesta Fries, O'Fallon, Ill.)

Lend Us Your Voice

As a teacher of liturgy, what sign or symbol in church life would you call to people's attention?

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



Kids' Views

Letters to God reflect concerns, thankfulness

St. Michael School sixth-grade students from Greenfield share their letters to God this week's "Kids' Views" page.

Their prayers reflect a variety of concerns and petitions, as well as expressions of thanks. Here is a sampling of their letters.

Dear God,

How are you doing? Will you please put a stop to the fighting and wars?

Here's a prayer I say at night: Now I lay me down to sleep. I pray the Lord my soul to keep. Guard God's people in the night so everybody will be happy and nice.

Justen Hands

Dear God,

How are you? I hope you are fine. Tell Jesus "hi" please and thank him for dying for our sins.

How come there isn't peace? Is it because of Satan? Please let there be peace. Why do we disobey others and talk back? Is it Satan again? I bet it is. Please show me and others the correct way to go.

Elizabeth Campbell

Dear Lord,

I have a few questions for you. Why isn't there world peace? Why don't people live forever?

Lord, please help all the sick people in the world. Now for sports. Lord, please help the Colts have a good season.

Terry Kinnett

Dear God,

Why are so many people odd and different? Why am I deaf?

God, you heal our hearts, and we are very thankful (to you) for sending us your son. He taught us to love and care for others and to live with you in our hearts.

God, thank you for making me very special. Thank you for my family and friends.

Amber Riffey

Dear God,

Thanks for creating me. I hope I don't die for at least another 106 years. I hope I can see the next eclipse.

Joey Reeves

Dear God,

I am so confused. I can't figure out why so many people are fighting in the world.

Thank you for giving me a wonderful family and a wonderful life. Could you pray for my cousin, David, who was killed in a car accident? Thank you.

Charlotte Jones

Dear God,

Thank you for my friends, my mom and

dad, my grandparents, all my relatives, my school, for the pope, for the bishop, and for Father Stan (Herber, St. Michael's pastor). Thank you for putting us on earth.

Kathy Schweizer

Dear God,

Lord, I would first like to thank you for sending your son. I would also like to thank you for allowing me to represent Greenfield in baseball.

Lord, thank you for everything!

Greg Schroeder

Dear God,

Thank you for making the world the way it is, but I have some questions. Why is there so much violence? Why can't countries work out problems instead of starting wars?

Please help the world to be a better place for everyone. Please help the poor and starving. Please help everyone to love one another.

Rachel Rumely

Dear God,

Thank you for making me nice, thankful, loving, caring and thoughtful. And thank you for all the gifts you have given me.

Jacobi Cavaleiro

Dear God,

Thank you for all the things I have. Please help all the people who are dying or very sick. Please let there be world peace too. Please let everyone be blessed and loved in heaven and on earth.

Andrew Metello

Dear God,

I wish that everyone had what they needed. I hope that someday everyone will be treated as equals, and that no one lives in poverty.

Please bring peace to everyone, and stop all violence. Please guide me in the right direction to save our environment and make a difference in the world.

Mary Rihm

Dear Lord,

Why are there so many guns being used the wrong way? Why is there violence and fighting?

Lord, I think there is too much violence. I think if people are against violence they should say a short prayer to you.

Justin Neuwelt

Dear Lord,

Thank you for all of my belongings. Lord, watch over the sick, the poor, and the dying.

P.J. Malm

Dear God,

Thank you for the love and generosity that you have given and shared with us.

Please let us live in peace and harmony, not in violence and killing. Let us share the Good News with others who are in need. And pray for those people who are lonely so they have someone to talk to, have fun with, and share the love of Christ.

Shelly Gumm

Dear God,

God, you are great! Could you please stop hate?

Why do we need air to breathe? Why are there no Martians in outer space? Who took charge before presidents? Why couldn't we all be one big country?

These are all my questions for now, but I will have more.

Joey Copeland

Dear God,

Why is there violence? Why are there killings? Why are there abortions? Why can't we stop it?

Ryan Hoy

Dear God,

Thank you for coming to earth. Why do so many people kill each other?

Nathan Ott

Dear Lord,

Thank you for all that you have done for us. Thank you for nature.

Help us to be safe, healthy and happy at all times. Comfort and shelter the poor. Give us prosperity and faith in ourselves. Please bless and protect us.

Kelly Wootton

Dear Lord,

Thank you for putting my parents, relatives, brothers, and my sister on this world.

Brian Burns

Dear God,

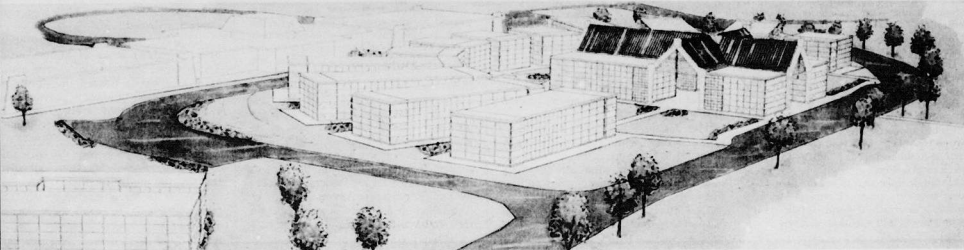
Thank you for my family and friends. When I pray, I turn to you. I love you.

Thank you for all you have given me.

Emily Newberg

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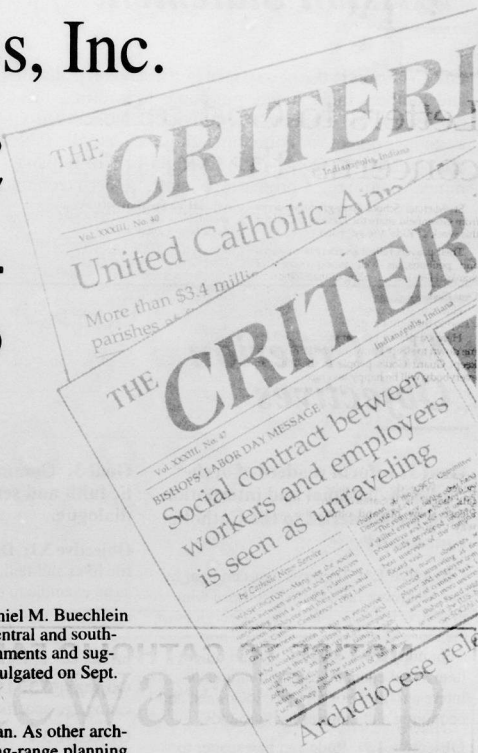
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435 WEST TROY AVE.
INDIANAPOLIS, IN 46205
784-4439

Archdiocese of Indianapolis

The Criterion Press, Inc.

Strategic Planning Process



Dear Reader:

During his first year as Archbishop of Indianapolis, Archbishop Daniel M. Buechlein spearheaded the development of a strategic plan for the church in central and southern Indiana. After numerous consultations and drafts, including comments and suggestions from people throughout the archdiocese, that plan was promulgated on Sept. 8, 1993.

Now, one year later, it's *The Criterion's* turn to join that strategic plan. As other archdiocesan agencies have been doing, *The Criterion* began its own long-range planning early this year. It began with an internal study, a comprehensive questionnaire among the members of the staff and of *The Criterion's* board of directors, to arrive at a situation analysis. This was then followed up in March with a special planning conference that included the board members, the staff, and a few other interested persons.

That meeting resulted in a proposed mission statement, a statement of values, and a list of goals. Then the editor-in-chief appointed task forces to propose objectives and action steps for each of the goals. The task forces reported their recommendations during a board meeting last month.

Now it is your turn to give your input. All those elements of *The Criterion's* strategic plan are included in this insert — the proposed mission statement, the list of values, the goals, objectives and recommended action plans. We would now like to have your comments and suggestions. You are invited and encouraged to send them to either the editor-in-chief or to the associate publisher.

Sincerely,

Daniel Conway
Daniel Conway
Associate Publisher

John F. Fink
John F. Fink
Editor-in-Chief

Draft: 9/8/94

The Criterion *Mission Statement*

The Criterion is the newspaper of the Roman Catholic people of central and southern Indiana. Our mission is to inform, educate and evangelize our readers to help them live fully as Catholics. *The Criterion* also serves as an instrument for communicating the Catholic faith and as a forum for dialogue. As an agency of the Archdiocese of Indianapolis, we are committed to utilizing a professional staff, modern technology and available financial resources in a responsible manner.

The Criterion *Statement of Values*

As a Catholic newspaper, we value:

- the word of God
- the sanctity and dignity of all people
- truth, integrity, objectivity and accuracy
- unity in diversity
- stewardship

The Criterion *Objectives*

Goal 1: Inform readers of archdiocesan, national and international news of interest to the Catholic community

Objective 1.1: Improve news content by running more faith stories of those who minister, volunteer and receive services of the church; increase number of short (roundup) newswire articles and other items; and educate through features of interest to those of all ages, locations, and economic and cultural backgrounds.

Objective 1.2: Redesign newspaper to draw reader's interest to editorial content by creative use of photos, headlines and decks, type design and faces, stock heads, graphics and color.

Objective 1.3: Establish a program for ongoing training for staff in all areas, particularly writing, photo and design. Conduct regular in-house evaluations.

Objective 1.4: Obtain services of a professional photographer on a full- or part-time basis, perhaps sharing with other archdiocesan offices.

Goal 2: Provide opportunities for evangelization, faith formation and spiritual growth.

Objective 2.1: Foster personal conversion and invitations to membership in the Catholic Church by expanding *The Criterion's* circulation.

Objective 2.2: Expand the faith formation and spiritual content of *The Criterion* to meet the diverse needs of all subscribers.

Goal 3: Communicate the Catholic faith and serve as a forum for dialogue.

Objective 3.1: Develop a means to profile lives and faith stories of new Catholics as an example to others.

Objective 3.2: Develop a forum for dialogue with the Archbishop and/or appropriate secretariat as educator.

Objective 3.3: Develop a means of educating age-specific groups.

Objective 3.4: Maintain existing faith-formation columns and articles.

Goal 4: Encourage and affirm our unity within diversity.

Objective 4.1: Develop means to ensure balanced editorial and news coverage of all legitimate diversity within the Church.

Objective 4.2: Develop staff awareness and appreciation of the diverse groups in the archdiocese and the larger Church.

Goal 5: Exercise responsible stewardship of our human, physical and financial resources.

Objective 5.1: Conduct a thorough review of *The Criterion's* business affairs.

Objective 5.2: Make the most effective use of *The Criterion's* Board of Directors.

Objective 5.3: Fully implement *The Criterion's* "full coverage policy."

Objective 5.4: Update professional services and technology.

The Criterion *Action Steps*

Goal 2: Provide opportunities for evangelization, faith formation, and spiritual growth.

Objective 2.1: Foster personal conversion and invitations to membership in the Catholic Church by expanding *The Criterion's* circulation.

Action Steps 2.1.1: Provide gift subscriptions to RCIA candidates.

Action Steps 2.1.2: Promote the sale of *The Criterion* to hospitals, nursing homes and other appropriate places.

Action Steps 2.1.3: Market *The Criterion* in parishes and schools as a tool of evangelization.

Action Steps 2.1.4: Create opportunities to reach new people during conventions, etc., via special supplements.

Objective 2.2: Expand the faith formation and spiritual content of *The Criterion* to meet the diverse needs of all subscribers.

Action Steps 2.2.1: Identify target audiences in need of faith formation materials.

Action Steps 2.2.2: Increase the multi-cultural faith formation content of the paper.

Action Steps 2.2.3: Address inter-generational faith formation needs.

Action Steps 2.2.4: Increase personal stories of lived faith experiences.

Goal 3: Communicate the Catholic faith and serve as a forum for dialogue.

Objective 3.1: Develop a means to profile lives and faith stories of new Catholics as an example to others.

Action Steps 3.1.1: Create a monthly or bimonthly column (especially from

The Criterion Goals

- the mission of the Church
- spiritual growth
- evangelization
- religious education
- Christian dialogue

1. Inform readers of archdiocesan, national and international news of interest to the Catholic community
2. Provide opportunities for evangelization, faith formation and spiritual growth
3. Communicate the Catholic faith and serve as a forum for dialogue
4. Encourage and affirm our unity within diversity
5. Exercise responsible stewardship of our human, physical and financial resources

February to April) to spotlight a specific new Catholic or soon-to-be new Catholic. This column would encompass all ages. Directors of religious education or Rite of Christian Initiation of Adults leaders would be asked to choose unique individuals from their respective parishes.

Objective 3.2: Develop a forum for dialogue with the Archbishop and/or appropriate secretariat as educator.

Action Steps 3.2.1: Create a biweekly or monthly local question-and-answer section. Questions are to be about faith or religious education. Answers should come from the Archbishop or appropriate secretariat heads.

Objective 3.3: Develop a means of educating age-specific groups.

Action Steps 3.3.1: Produce an annual youth supplement, written by area high school journalism students.

Action Steps 3.3.2: Faith profiles. Publish accounts of parishioners' faith stories from their point of view; focus on real people in real parishes.

Objective 3.4: Maintain existing faith-information columns and articles.

Action Steps 3.4.1: Stress the importance of the current articles that educate readers: the Archbishop's column, Faith Alive! and Saint of the Week.

Goal 4: Encourage and affirm our unity within diversity.

Objective 4.1: Develop means to ensure balanced editorial and news coverage of all legitimate diversity within the Church.

Action Steps 4.1.1: Create a column devoted to various "expressions of our faith" that are positive and informa-

tive/educational (e.g., "This [belief, practice, custom, et al.], too, is part of being Catholic.")

Action Steps 4.1.2: Identify appropriate and specific persons and groups to inform staff of news events and activities.

Action Steps 4.1.3: Recruit these persons to serve as contacts for sources of information.

Action Steps 4.1.4: Instruct these persons on how to best serve as contacts for sources of information.

Action Steps 4.1.5: Develop a way to review and evaluate annually the content of *The Criterion* for balanced coverage.

Objective 4.2: Develop staff awareness and appreciation of the diverse groups in the archdiocese and the larger Church.

Action Steps 4.2.1: Sponsor a workshop for staff on diversity in general and diversity in the Church in particular.

Action Steps 4.2.2: Regularly invite spokespersons for various groups in the Church to speak to the staff about their particular group.

Goal 5: Exercise responsible stewardship of our human, physical and financial resources.

Objective 5.1: Conduct a thorough review of *The Criterion's* business affairs.

Action Steps 5.1.1: Obtain the services of an individual or team of experts who can conduct a review of *The Criterion's* business affairs.

Action Steps 5.1.2: Review policies and procedures in the advertising department, including training, assignments and compensation.

Action Steps 5.1.3: Conduct regular staff

meetings and establish policies for performance reviews and continuing education of staff.

Action Steps 5.1.4: Involve board members and staff in the budget process.

Objective 5.2: Make the most effective use of *The Criterion's* Board of Directors.

Action Steps 5.2.1: Develop new procedures for the selection and training of members of the Board of Directors in accordance with archdiocesan governance policies.

Action Steps 5.2.2: Increase interaction between board members and staff by involving department heads in occasional board meetings and by including staff members on board committees.

Objective 5.3: Fully implement *The Criterion's* "full coverage policy."

Action Steps 5.3.1: Develop a marketing plan for *The Criterion* and its related enterprises.

Action Steps 5.3.2: Increase the percentage of newspaper costs that are covered by advertising revenues.

Action Steps 5.3.3: Review and revise subscription policies and billing practices.

Objective 5.4: Update professional services and technology.

Action Steps 5.4.1: Develop a plan for regular updating of computer equipment.

Action Steps 5.4.2: Review photography and photo-journalism needs.

Action Steps 5.4.3: Utilize a central database for *The Criterion* and archdiocesan purposes.

The Criterion Action Steps, Continued

Your comments:

1997

Please mail to:

The Criterion Press, Inc.
P.O. Box 1717
Indianapolis, Indiana 46206

TWENTY-SIXTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Sept. 25, 1994

Numbers 11:25-29 — James 5:1-6 — Mark 9:38-43, 47-48

by Fr. Owen F. Campion

The Book of Numbers supplies this weekend's Liturgy of the Word with its first scriptural lesson.

Numbers rarely appears in the liturgy. It is a book about the wanderings of God's people after they escaped, in God's providence, from slavery in Egypt, across the Sinai peninsula, ultimately to arrive in the land God had given them.

The name of this book derives from the facts that twice within its chapter the Israelites are numbered.

Perhaps one reason that Numbers only occasionally is read in the liturgy is that unfortunately few readers find it inspirational. Their judgment reflects a burden that biblical fundamentalism, and an absence of a clear understanding of the Scriptures, press upon biblical reading.

Numbers tell the story of the passage through the desert, and readers easily are captured by the details, most of which are not especially interesting. However, Numbers so devoutly displays as the central theme the idea that God guided the people.

Numbers is very ancient in the Hebrew holy writing. It is the third book of the Pentateuch, the collection of the first five books of the Bible honored as containing the basic law of Moses, who was recognized as the greatest of the prophets.

This weekend's lesson reports that God spoke to Moses, this greatest of prophets. However, God also bestowed prophetic powers upon disciples of Moses, two of whom were not even in the gathering over which Moses was then presiding.

The Epistle of James is the source for the second reading. This epistle gives no clue as to its author's identity. Tradition historically has maintained that "James," the author of the epistle, was the Lord's close relative, his cousin or foster brother, Joseph the Carpenter's son by an earlier marriage. This close

relative was the first leader of the Christian community in Jerusalem.

The epistle is frank but wise. Wealth rots, it warns in a very straightforward simple statement. The oppressed will celebrate one day, for the Lords hears their cries.

St. Mark's Gospel gives this liturgy its third reading. The story is simple enough: A man, described as being not of the Lord's company, is using the name of Jesus to drive demons away. The disciples are puzzled, probably irritated. How could a person, whom at least they imply is an imposter, exercise the Lord's authority?

Jesus responds to their concerns by saying that anyone who speaks well of the Gospel is a friend. Then he offers very demanding advice: If a hand is a problem, cut it off!

Mark apparently uses two moments from the ministry of Jesus to teach a lesson as one unit. The message is stark. If we love God, we will obey God. Whatever distracts us in the process should be dispelled quickly and decisively.

Reflection

For several weeks, the church has been teaching us about discipleship. It is as if a teacher in a classroom has made a point and then entertains questions. The questions are not uncommon: Does the Lord bless those who turn to God perhaps late in life? Or perhaps turn again after sin? Have they not made themselves strangers?

There are no strangers to God, and God never becomes a stranger to anyone who at some point earnestly has accepted the Lord and the revelations of God. God and divine mercy always await the humble and the sincere.

This liturgy teaches us about God's forgiveness and about our union with God. It also reminds us of the breadth and the everlasting variety of occasions for good in the world.

Good can come to us—inspiration, compassion and love—through the words and acts of an untold number. And we can provide these great Christian qualities in our words and actions to others.

people of good will, to promote reconciliation and peace among the Balkan peoples.

In Zagreb, I proclaimed the peace of Christ, a peace which calls us to forgive others and seek forgiveness from them. Such forgiveness is demanded by the fact that we are sons and daughters of one heavenly Father who loves everyone, regardless of race, culture, or nationality.

May Mary, Queen of Peace, bring about a conversion of hearts and hasten the dawn of peace in the Balkans.

Papal visit meant to offer hope

by Pope John Paul II

Remarks at audience Sept. 14

My recent pastoral visit to Croatia, although originally planned as part of a larger pilgrimage to Sarajevo and Belgrade, was meant to offer hope and encouragement to all those working for a just and lasting peace in the former Yugoslavia.

The noblest Christian traditions of Croatia are today reflected in the efforts made by the church, in union with other believers and

MY JOURNEY TO GOD
Daybreaker

First light.
Dawn's storm has
Moved on.
Earth, fresh and clean.
Tranquility.
Gentle breeze.
Raindrops burden
Leaves as they bow
With the wind.
Noises, man-made,
Break the stillness.
Then quickly diminish.
Quiet is restored.
Reflection time.

Yes! Here comes
Today, grace-filled,
Beautiful in all
It's realm. Accept.
Be a faith-filled part.

by Paul A. Jackson

(Paul Jackson is a member of St. Benedict Parish in Terre Haute.)



Daily Readings

Monday, Sept. 26
Cosmas and Damian, martyrs
Job 1:6-22
Psalm 17:1-3, 6-7
Luke 9:46-50

Tuesday, Sept. 27
Vincent de Paul, priest
Job 3:1-3, 11-17, 20-23
Psalm 88:2-8
Luke 9:51-56

Wednesday, Sept. 28
Wenceslaus, martyr
Lawrence Ruiz and
companions, martyrs
Job 9:1-12, 14-16
Psalm 88:10-15
Luke 9:57-62

Thursday, Sept. 29

Michael, Gabriel and
Raphael, archangels
Daniel 7:9-10, 13-14
or Revelation 12:7-12
Psalm 183:1-5
John 1:47-51

Friday, Sept. 30
Jerome, priest and doctor
Job 38:1, 12-21, 40:3-5
Psalm 139:1-3, 7-10, 13-14
Luke 10:13-16

Saturday, Oct. 1
Theresa of the Child Jesus, virgin
Job 42:1-3, 5-6, 12-16
Psalm 119:66, 71, 75, 91, 125, 130
Luke 10:17-24

SAINT OF THE WEEK

Jerome, translator of the Bible,
was known for his bad temper

by John F. Fink

St. Jerome, whose feast is celebrated next Friday, Sept. 30, was one of the most complicated men in the history of the church.

He was a brilliant man; indeed, St. Augustine said of him, "What Jerome is ignorant of, no mortal has ever known."

But he also had a fierce temper and was very hard to get along with; even Augustine felt his wrath when the two had a long quarrel over the teachings of St. Paul in the second chapter of his Epistle to the Galatians.

Jerome (his full name was Eusebius Hieronymus Sophronius) is the father of the church most learned in the Sacred Scriptures.

His translation of the Bible was called the Vulgate because it was in Latin, considered at the time the vulgar language of the common people (*vulgus* in Latin); the nobility of the day spoke Greek, the language in which the New Testament was written. The Council of Trent declared Jerome's Vulgate to be the authentic text of the Bible to be used in the church.

Jerome was born in 342 in Dalmatia and was educated in Rome and then Trier, Germany. It was in Trier that his religious spirit was awakened and he dedicated himself to God. He settled for a while at Aquileia where the bishop there, St. Valerian, had attracted some top scholars, and he began to make a name for himself with his writings—and also some enemies.

The group at Trier broke up after a few years and Jerome turned to the East. He went to Antioch in 374 and then withdrew to the wilderness of Chalcis, a barren land to the southeast of Antioch, where for four years he lived alone and gave himself up to prayer, penance and study. Here, too, according to his writings, he fought temptations against purity. "I tamed my flesh by fasting whole weeks," he wrote.

When Jerome left the desert he was ordained a priest, but, strangely, he never celebrated the Eucharist. He apparently

didn't want to be ordained but consented as long as he didn't have to serve in a church; he considered his vocation to be a monk and a recluse.

Jerome then moved on to Constantinople where he studied the Scriptures under St. Gregory Nazianzen (feast Jan. 2). Then in 382 he went to Rome to attend a council called by Pope Damasus to settle a schism at Antioch.

After the council, Damasus (one of the most important popes in the early church; his feast is Dec. 11) asked Jerome to stay in Rome and become his secretary. Pope Damasus also asked him to translate the Bible. Jerome began with the Gospels and the psalms.

Damasus died, though, in 384. During the two years he was in Rome, Jerome managed to get himself widely disliked because of his outspokenness and sarcastic wit. He never did learn how to be diplomatic. So he returned to Antioch in the company of some Roman religious women who had resolved to exile themselves in the Holy Land.

Eventually, they went to Bethlehem where a monastery for men was built near the Basilica of the Nativity together with buildings for women.

Jerome himself moved into a cave next to where Jesus was born—a cave that visitors to Bethlehem still visit today. There he translated the books of the Old Testament from the original Hebrew, completing the Vulgate begun in Rome.

He also wrote books and numerous letters. He defended Christian doctrine in his characteristically strong language. He defended the perpetual virginity of Mary against those who claimed she had other children besides Jesus, and he defended the excellence of virginity embraced for the sake of virtue.

Jerome died in Bethlehem on Sept. 30, 420 and was buried under the Basilica of the Nativity. Later, though, his body was removed and was reburied in the Basilica of St. Mary Major in Rome.

Director of Religious Education

Holy Family, St. Andrew, St. Mary
Richmond, Indiana

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Entertainment

VIEWING WITH ARNOLD

'Natural Born Killers' defeats its own purpose

by James W. Arnold

The idea that serial murderers may somehow provide a clue to the malaise at the core of modern society is not new. So it's not surprising that Oliver Stone should take up the theme again in his stormy social satire, "Natural Born Killers."

The culture is definitely non-tilt with celebrity serial killers, whether fictional, like Hannibal Lecter or novelist Brett Easton Ellis's "American Psychopath," or real ones, like Son of Sam, Gacy, Manson and Dahmer.

The obvious reason to make a movie about them is to exploit the widespread morbid interest in them. But "Natural Born Killers" is nothing anyone would want to see for fun. Filmmaker Stone, writer-director of such films as "Platoon," "Wall Street," and "JFK," uses movies like an angry radical prophet, venting his rage at perceived decadence, injustice and hypocrisy. Most of his heroes are dedicated to making plain the hidden moral truth—so much so they become rebels and outcasts. They share this trait with religious visionaries.

Not so in "Killers." The fictional protagonists are a matched pair of trashy "Bonnie and Clyde"-ish psychopaths, Mickey and Mallory (Woody Harrelson and Juliette Lewis). They're sexy and romantic (toward each other mostly, but not exclusively), as they roam about the



Southwest, killing people at apparent whimsical random, for pleasure.

Of course, this makes them a focus of media attention and myth making, and a prize catch for the authorities once they're captured, beaten up (a la Rodney King), and sent (oddly) to the same hellish prison. The climactic sequence begins when a riot-breakout interrupts a live TV interview in a cellblock between Mickey and a sleazy Australian tabloid show host, Wayne Gale (Robert Downey Jr.), who is obsessed with the couple, but it's seen only dimly through a fantastic display of disorienting cinematic techniques.

As before, Stone's purpose is to attack a corroded and corruptive society and its sick values. Mickey and Mallory are merely the means for exposing a nation corrupted by media, greed and a frenzy for sex and violence. Less clearly, Stone wants audiences to ponder the true philosophical meanings of murder, criminality and justice.

The America of the film is a fantasyland, and all the characters are grotesque exaggerations. This idea is built into the bizarre style, which is certainly the wildest ever attempted in a big budget film by a mainstream director. In "Psychopath," Ellis made the mistake of describing lurid violence in bland prose. Stone's style matches—even over-matches—his content.

The restless camera is as crazy as the characters, constantly stumbling and rolling off its axis. Color shifts to black and white, cartoons mix with garish images from drive-in movies and horror shows, and intersect with grainy shots of rapid TV series, commercials and celebrity news (from the Menendezes to O.J.). The



'TWIST OF FATE'—Cabinet-maker Michael McCann, portrayed by actor and comedian Steve Martin, becomes a single parent dedicated to raising an abandoned girl, a role shared by twins Victoria and Elizabeth Evans, in "A Simple Twist of Fate." The U.S. Catholic Conference classifies the film A-II for adults and adolescents. (CNS photo from Touchstone)

explosive pop music soundtrack shreds the eardrums like a mortar attack.

(One advantage of the style is, although lots of violence and outrageous sex are presumably going on, nobody can see and digest enough of it to get much of a thrill. Thus the mild R rating.)

Amid the nihilism and this crudely landscape of cheap thrills and sentiment, vulgarity and emptiness, Mickey and Mallory become almost rational and admirable. Not "natural born" but creatures of this culture, they have at least, in their own sappy way, come to reject hypocrisy and discover love. Another hero is an old Indian (Russell Means) who seems in touch with moral reality. But Mickey murders him during a nightmare about his father.

There is nothing worth calling character development, but clearly M & M's parents and pop TV are among the villains. Mallory's home life, portrayed in gross TV sitcom style, with comic Rodney Dangerfield as an abusive slob of a dad, is among the ugliest images of family ever shown in movies. (Laughs catch in the throat.)

Other bad guys, played in satirical over-the-top mode, are a screwy "famous" detective-sex maniac (Tom Sizemore), an obnoxious prison warden (Tommy Lee Jones), and of course, Downey's smarmy

journalist. They're all funny in very dark ways. As Mickey finally blows Gale away, he says it all: "Killing you and what you represent is a statement."

"Killers" is a difficult, disturbing movie, a personal statement by its creator, who is (still) fed up with a moral wasteland he seems to perceive as beyond redemption. It's a tirade that probably defeats its own purpose. If Mickey and Mallory saw it, they'd probably think it was cool.

(Satire-fantasy of crime-and-media culture scores but with heavy fists, excessive, exhausting and creative; satisfactory for art film adult audiences.)

USCC classification: O—morally objectionable.

Recent USCC

Film Classifications

A Good Man in Africa.....	A-III
The Next Karate Kid.....	A-II
Quiz Show.....	A-II
Trial by Jury.....	A-III

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

PBS show examines 'Ethics in the Marketplace'

by Henry Herx
Catholic News Service

"Ethics in the Marketplace: A Business Challenge" will air on CBS Sunday, Sept. 25, 11-11:30 a.m. Some CBS affiliates may show it at different times.

The special, which shows how good business ethics can also be good for the corporate bottom line, is a production of the Interfaith Broadcast Commission, of which the U.S. Catholic Conference is a member.

Among religious leaders interviewed are Father John Hurley of St. Mary Parish in San Francisco, who works with executives to encourage ethical decision making in the workplace.

The special also looks at Catholic Healthcare West, a large hospital network that invests in minority businesses and low-income housing and also supports socially beneficial stockholder resolutions in major companies. It also visits the California Institute of Integral Studies, which offers a master's degree in business to students interested in starting and managing businesses that are socially and environmentally responsible.

"Masters of Illusion"

How the Italian Renaissance gave artists a new way of representing what the eye sees is demonstrated in

"Masters of Illusion," to be rerun on Wednesday, Sept. 28, from 10:30 p.m. to 11 p.m. on PBS.

This short excursion into art history explores the quantum leap made when the painting of flat, two-dimensional pictures was replaced by the rounded, three-dimensional works of the Renaissance masters.

It was the discovery of linear perspective by the 15th-century architect Filippo Brunelleschi which showed how to relate size to distance on a line to the horizon's vanishing point.

Tuned to the technique of perspective was the illusion of depth provided by the play of light and shade on an object.

Explaining these and other techniques of Renaissance art is British educator James Burke, who is no stranger to public television viewers of such series as "Connections" and "The Day the Universe Changed."

In discussing the optical illusion of depth on flat surfaces, Burke gets a lot of help from modern computer-generated graphics and special effects.

But one doesn't have to be interested in optics and visual perception to enjoy the program's perusal of Michelangelo's masterworks in the Sistine Chapel, Leonardo da Vinci's sketch books, and other prime examples of Renaissance art.

Produced and directed by Rick Harper, "Masters of Illusion" was originally shown in 1991 as part of an exhibit at the National Gallery in Art.

"The Valley of the Kings"

A prominent Egyptologist exposes the ongoing deterioration of ancient sites in "The Valley of the Kings," to be rerun on Friday, Sept. 30, from 10 p.m. until 11 p.m. on PBS.

The program focuses primarily on Luxor, a 40-acre area where between 1500 and 1000 B.C. ancient Egypt's rulers were buried, surrounded by priceless cultural treasures.

Rediscovered in the 18th century, the Valley of the Kings has suffered both at the hands of uncontrolled archaeological excavations and nowadays under the strain of mass tourism.

Author and Egyptologist John Romer takes viewers on a tour of the famous monuments, but not the traditional sense of simply extolling the glories of a fabulous civilization.

He decries how on-site scholars have limited their efforts to "document, record and publish," without regard to preservation. Angriously claiming that one day there will only be books left about Luxor, "they threaten the monuments they come to study," he points to the 25 tombs in the valley that are shifting and cracking as well as the endangered Temple of Luxor.

"A little bit of our humanity will die," he asserts as archaeologists admit entry of hot dry air that crumbles stones while underground waters expand limestone and dissolve shale.

Romer's solution is an international effort to preserve the ancient artifacts. He claims the technology is readily available. One might ask, indeed, whether sufficient funds are available to undertake costly attempts at preservation. His goal to protect the antiquities as "a rainforest of the human mind" is admirable, but the narrative may disappoint armchair travelers expecting a fascinating, upbeat tour of the Valley of the Kings.

TV Programs of Note

Tuesday, Sept. 27, 10-11 p.m. (HBO cable) "Arthur Ashe: Citizen of the World." This special celebrates the life of the tennis great who practiced humanitarian ideals, with interviews featuring the late Ashe and many who knew him.

Wednesday, Sept. 28, 8-8:30 p.m. (Learning Channel cable) "Taleworld." The first of a 13-part series explores the evolution of creatures great and small—from birds and humans to tigers and whales, using three-dimensional computer animation and robotic life-size creatures to illustrate the series.

(Check local listings to verify program dates and times. Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

Documentary profiles Evans Woollen's designs

by Veda Backman

Indiana residents are surrounded by his work. Many buildings across the state are shaped by his designs. From the modern style of The Children's Museum in Indianapolis to the grandeur of Clowes Hall, the designs of Indiana architect Evans Woollen have become Hoosier landmarks.

On Sunday, Oct. 2, at 8 p.m., WFTV Channel 20 viewers will have the opportunity to see Woollen's impressive work in a new documentary entitled "Building for Meaning."

The film, co-produced by WFTV and Terrence L. Black of Spellbound Productions, explores the range of expression and meaning in the designs of this talented Indianapolis architect who is known as the "Dean of Indiana architecture."

Woollen's varying themes are represented in the seven Indiana works featured in the program:

- The Children's Museum in Indianapolis.

- Clowes Hall, located on the campus of Butler University in Indianapolis.

- Indiana University's Musical Arts Center in Bloomington.

- Leihman House in Indianapolis.

- St. Meinrad Monastery on the grounds of St. Meinrad College and Seminary in southern Indiana.

- New Harmony Inn in historic New Harmony.

- Cushman-Leighton Library, located on the campus of St. Mary College in Notre Dame.

Among Woollen's other works are St. Monica Church and St. Thomas Aquinas Church, both in Indianapolis.

A first in documenting the career of an Indiana architect, the film makes an important contribution to the state's architectural history as it examines the nearly 40-year career of Evans Woollen and features some of the most exceptional architecture in Indiana.

(Veda Backman is on the staff of WFTV Channel 20.)

QUESTION CORNER

Gospels are not meant to be biographical

by Fr. John Dietzen

Q I've been searching for information on the life of Jesus from age 12 to 30. Now that the Dead Sea scrolls are found, is it possible they tell us something? I don't want fiction.

I hear there is a Gospel of Thomas, which is my confirmation name. Is it possible that that would give some information?

A Many archeological and literary discoveries, including to some degree the Dead Sea scrolls, reveal a significant amount of information about what life was like around the time of Jesus.

Major works by two Jewish historians, Philo and Flavius Josephus, who wrote in the same century that Jesus lived, and some other ancient authors add more to the picture we have of the years during Christ's early life.

The Bible, of course, both the New Testament and the later books of the Old Testament, is another place we can look for information.

All these sources tell us a great deal about how people lived in those days, what they ate and believed, how they



grew up and what they learned, and what were the troubles and pursuits of their daily existence.

However, they tell us little if anything specific about the adolescent and adult life of Jesus before he appears as a disciple of John the Baptist.

As far as the four Gospels are concerned, this should not be surprising. They are not intended as a biography of Jesus or any other biblical figure.

The Gospels, as they themselves tell us, have one purpose: to convey how God's love and presence with us are revealed by and in Jesus, and how we are to respond to that revelation in our hearts and in our lives.

As the fourth Gospel puts it, "These (signs) are written that you may come to believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name" (20:31).

Thus, many details of our Lord's life might satisfy our curiosity, but they're not relevant for our faith.

The so-called Gospel of Thomas, one of several that surfaced in the early Christian centuries, is a collection of more than 100 sayings of the "living" Jesus. They are interesting to read, but where they do not parallel the canonical Gospels they often reflect some first-century and second-century gnostic departures from beliefs of the main body of Christians.

As far as I know, Thomas was never considered a generally accepted Gospel, even among Christians of those decades.

Q My friend and I were discussing the size of churches. My recollection was that the largest church is St. Peter's Basilica in Rome. But she said there's one larger than that. Who is right? (Texas)

A Your friend is right. For the last five years the largest Christian church in the world is the cathedral of Our Lady of Peace at Yamoussoukro, Ivory Coast, in western Africa. Designed by French and Israeli architects, it was built in three years by President Houphouët-Boigny in his native village, at a cost of \$130 million. He claims to have accomplished the job with his own money, but was criticized for such extravagance in a nearly bankrupt nation.

Pope John Paul II declined the invitation to consecrate the new cathedral in April 1989.

Q My granddaughter was divorced recently and was told after she started the proceedings that she could not receive Communion.

She understands that her ex-husband can receive because he did not file for the divorce. Is that correct? Neither of them are remarried. (New York)

A No, it is not correct. Both of them are entirely free to receive the Eucharist.

The only requirement for either of them before Communion is the same that applies to anyone else: to repent of any sins committed and, if a serious sin is involved, to receive the sacrament of penance.

(A free brochure answering questions Catholics ask about baptism practices and baptismal sponsors is available by sending a stamped and self-addressed envelope to Father John Dietzen, 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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FAMILY TALK

Foster parenting requires lots of loving, giving

by Dr. James and Mary Kenny

Dear Dr. Kenny: What does it take to be a foster parent? My wife and I are considering applying at our local welfare department, but we wonder if we are qualified? Any ideas? (Chicago)

Answer: Foster parenting requires a lot of love and giving. Many of the children who need foster care today are older and have some problems. Love isn't always easy.

You have a good heart even to consider it. I welcome your question because it gives me a chance to think through some qualities that we learned as foster parents.

• **You need experience.**

Having had other children is a big help. If your first adventure in parenting is with an older and troubled child, you may have more than you can handle. Unfortunately, such "virgin" parents often end up blaming the child.

• **You need to suspend judgment.**

Threatening and blaming are not good discipline techniques. You must rather insist on the desired outcome without judging the person. If homework needs to be done by bedtime, then find some effective way without putting down the child. Remember, your foster child comes to you with considerable emotional baggage, of which you know little. You don't know why he reacts the way he does, so don't blame or judge.

• **You need patience.**

Foster children often have much to unlearn. Lessons of discipline may need to be taught over and over. Perseverance is important. Don't be discouraged.

• **You need to have modest expectations.**

You are not going to change the world overnight. No matter how much love you have to give he may still lie about his homework, and she may still procrastinate on her chores.

• **You need to be detached from your possessions.**

Kids break things, like lamps and windows. They "borrow" your clothes without permission. And if something can be spilled, it will be. The situation may eventually improve, but in the meantime some of your favorite items may suffer. Kids come first, but it's hard to see your treasures trashed.

• **You need to have a child-focus.**

If you are to be a good foster parent, your life should center around children and their events: ball games, school events, vacations with kids, Disney and adventure videos, family meals, family prayer. Taking on emotionally needy youngsters as a sideline is a mistake.

• **You need unselfish love.**

Don't expect gratitude. Don't expect good behavior just because you give them a lot of time and love. Instead you may be disappointed, "chewed out," even called names because you insist on setting proper limits. Love is something you give, whether you receive it back or not.

What's in it for you? There is the inner satisfaction that you have tackled a hard job, one that few other people are willing to try today.

Foster parenting will make you real. Foster parents have a rare opportunity to make a critical difference in the life of a youngster, but it's hard. To borrow the motto of the Peace Corps, it may be "the toughest job you'll ever love."

One parochial school recently gave students ornamental buttons printed with the message "Be patient. God isn't finished with me yet." It's a good reminder that children are far from perfect. Good luck!

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

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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 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 Roncagli High School class of 1989 will hold its five-year reunion at 7:30 p.m. at Primo Banquet Hall. Tickets are \$25 in advance or \$25 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.

Sept. 23 - Oct. 2

A shrine honoring St. Therese of the Infant Jesus will be open for adoration in Little Flower Church. Novena services will be held each evening at 5:30 p.m. beginning Sept. 23 and ending with a solemn closing on Oct. 2. Everyone is invited. For more information, call Clara at 317-356-5058.

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 at the St. Vincent DePaul Society. Meet in the Christ the King Church parking lot, 5884 N. Crittenden Ave. at 9 a.m.

St. Alloysius Lodge #52, KSKJ and the Slovenian Cultural Society will present an evening of entertainment at Holy Trinity at 7 p.m. in Bookhold 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 Duck Pin Bowling (near Fountain Square on Shelby) at 6 p.m. Dinner after. Call Cheryl Wright at 317-738-4254 for reservations.

The Young Widowed Group will gather for dinner at Don Faber's at 824 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.

The Beech Grove Benedictine Center will hold a Centering

Prayer Retreat Day from 9:30 a.m. to 4 p.m. For more information, call 317-788-7581.

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 Prayer 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 317-657-7309.

St. 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; chil-

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dren \$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.

St. Francis & Clare Parish will hold its parish picnic after a noon Mass at Center Grove Resort, located at the corner of Travis and Morgantown roads. Following an afternoon of food, games and socializing, tours of the new parish house (across the street from the resort) will be taken at 4:30 p.m.

Broad for the World, an interdenominational Christian groups group concerned with hunger in

the U.S. and abroad, will sponsor a community election forum from 2-4 p.m. at Southport Baptist Church, 2401 E. Banta. The forum will consist of congressional candidates. They will be asked to answer questions on hunger issues. For more information, call Jim Douglas at 317-685-8241.

September 26

Catholic Social Services will hold a Children of Divorce program from 6:30-8:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., room 217. For more information, call Diana Doss at 317-236-1526 or Mary Anne Schaefer at 317-236-1522.

St. Lawrence Church, 4650 N. Shadeland Ave., will hold STEP (Continued on page 21)

DON'T FORGET!!! 11th Annual APPLE FEST & PIG ROAST

Saturday, Sept. 24 • Sunday, Sept. 25

FUN FOR EVERYONE

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1200 North Indiana • Mooresville, Indiana

Holy Family Church, Oldenburg, Indiana

Fall Festival

Sunday, October 2, 1994

CAFETERIA STYLE DINNERS

Country Fried Chicken
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Serving from 10:00 AM - 3:00 PM (Slow time)

Supper in Cafeteria

Beginning at 4:00 PM

Plate Lunches &
Homemade Turtle Soup

SERVED OUTSIDE ALL DAY

Sandwich and Snack Stand • Carry Outs Available

Raffles and Games
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St. Mary's-of-the-Rock
— ANNUAL —
TURKEY FESTIVAL
Sunday, October 9, 1994
(7:00 AM - 5:00 PM EST)
— Carry Outs Available —
Adults \$6.00
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**BEEF, HOG & TURKEY
RAFFLE**
Games and Country Store
BETWEEN OLDENBURG AND BROOKVILLE
17440 St. Mary's Road, Batesville, Indiana
or I-75 — Sunman, Milan Exit 156

St. Nicholas Festival Turtle Soup & Fish Fry

Genuine Turtle Soup

Serving begins at 5:30 PM (EST)

Friday, Sept. 30, 1994

St. Nicholas Church (3 Miles West of Sunman) in Ripley County
Take I-74 to Sunman-Milan exit and turn south on SR 101
and follow signs

★ Cloggers

(6:30 PM EST)

★ \$1,000 Raffle

★ Games

★ Amusements

Everyone Come
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27th & Home Avenue - Columbus, Indiana

September 30th } 5:00 p.m. - 10:00 p.m. Both Days
October 1st

• Irish Sweepstakes • Raffles • Games • White Elephant Sale
• Hot Dogs • Brats • Ice Cream

FRIDAY
FISH FRY
5:00 - 8:00 p.m.

SATURDAY
HOG ROAST
5:00 - 8:00 p.m.



ST. JOHN'S

TURKEY SOUT CHICKEN DINNER & FALL FESTIVAL

Sunday, October 2nd (11:00 a.m. till ?)

FEATURING:

• Chicken Dinner with Homemade Dumplings
ADULTS - \$5.50 6-12 YRS - \$3.00 UNDER 5 - FREE w/purchase of an adult meal

• Carry Outs Available
• Special Benefit 50/50 Booth (Drawing every hour)
• Games For Everyone • Bingo

DRAWINGS FOR:

• Cash prizes totaling \$5,000 (ONLY 3,500 CHANCES WILL BE SOLD)
• Special Quilt • Barrels of Groceries • and much, much more!

DIRECTIONS: From Sellersburg go west on Hwy. 60 to St. Joe Road West, then follow the signs.
Approximately 4 miles north of I-265 on Hwy. 111.

The Life Chain will be held in Terre Haute for the first time from 2:30-3:30 p.m. Call Rick Macari at 812-466-6807 for more information.

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Youth News/Views

Turn to prayer to ease 'Super Teen Syndrome'

by Linda L. Rome
Catholic News Service

Are you a victim of the Super Teen Syndrome?

If so, you are overscheduled, overwhelmed and overstressed, and your life seems out of balance and out of control.

Maybe it's time for you to slow down and take stock of what you may be doing to yourself.

It may be that your "candle burns at both ends," as the poet Edna St. Vincent Millay once wrote in describing her own hectic life.

See how many of the following 10 scenarios describe your daily life. Mark each statement either "true" or "false" and tally the results.

• You volunteer to be on every committee or in many extracurricular activities your school offers.

— True

— False

• You sign up for extra courses so that you have no time to study hall or lunch, and there still isn't enough time to take other courses you want.

— True

— False

• At least once a month you're supposed to be in three places at the same time, and you can reschedule only one of your commitments.

— True

— False

• You have to do your homework

between 11 p.m. and 1 a.m., and you must get up at 5:30 a.m. to catch your bus.

— True

— False

• Between the demands of your homework, church group and two part-time jobs, you don't have time for friends.

— True

— False

• You're so tired that you fall asleep while you're waiting at the dentist's office.

— True

— False

• You're at band practice or some other activity five or six nights a week.

— True

— False

• Despite your busy schedule, if you don't get an A in almost all classes you feel like you're a failure.

— True

— False

• As soon as you complete or drop an activity, you add another one.

— True

— False

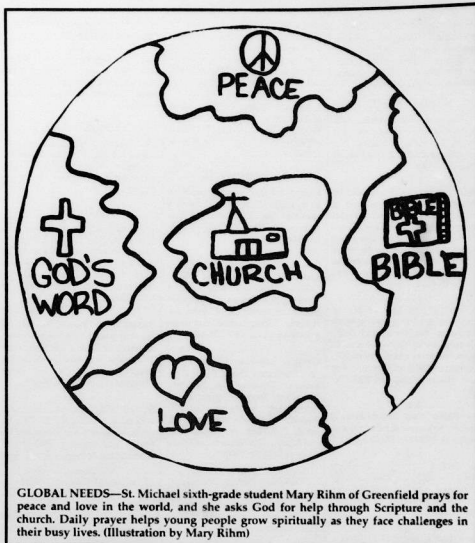
• You never seem to have enough time, and you're always running late.

— True

— False

Now count up your "true" and "false" answers. If you marked one or three of the situations "true," you might think about reassessing how you spend your time. You have a low-grade case of Super Teen Syndrome.

If your answers were "true" in four to seven situations, you're suffering from a moderate case of Super Teen Syndrome.



GLOBAL NEEDS—St. Michael sixth-grade student Mary Rihm of Greenfield prays for peace and love in the world, and she asks God for help through Scripture and the church. Daily prayer helps young people grow spiritually as they face challenges in their busy lives. (Illustration by Mary Rihm)

If you answered "true" to eight or more of the situations, watch out! You have a raging case of Super Teen Syndrome.

Remember that God wants you to use your talents, but you don't need to get obsessive about it.

Here are a few guidelines that should help you keep things in perspective:

• Do all things in moderation.

• Know your limitations.

• Learn how to say no.

• Cherish your health.

• Listen to your body's messages.

• Just because you can do something, doesn't mean that you have to do it by yourself. Let someone else help with projects or activities.

• Know when you've done enough.

• Know that God loves you even though you're not perfect.

• Take time to read the Bible.

• Remember to pray daily for God's help in your busy teenage life.

• Thank God for your many gifts and talents, and remind yourself to use them wisely.

To nurture self-esteem, think about loved ones

by Michael Warren
Catholic News Service

I am surprised to learn of the many young people now looking to plastic surgery to change the way they look. They don't like their noses or chins or ears and want their parents to pay thousands of dollars to have them changed.

I don't intend to make fun of the anxieties that lead to this phenomenon. Such anxieties have been around, and not just in young people, for a long time. What I want to comment on is self-esteem.

Why is it that some people don't worry about their "image," the idea other people have about them, while others are nagged by a fear they are not "right"? They don't look right, don't walk right, don't talk right, don't laugh right.

The first group of people realize they

aren't perfect, but they are OK. Basically they accept themselves as they are, because they have a kind of basic self-esteem lacking in the second group.

Is self-esteem a bigger problem to young men today than 20 or 40 years ago? Someone told me recently that as teens, he and his friends were all concerned with physical fitness. They played sports and sought to excel, but never lifted weights. He asked why today so many young men lift weights and seem concerned with their body-image.

I told him I had no idea. Do they want to look like actors they see in movies and television, with bulging biceps? Do the images they see in movies and television make them self-conscious?

Today, he said, it is not enough to be physically fit. Teens have to have the right look and the right measurements.

The irony is that you can't find what other people love in you by looking in a

mirror. All the time you spend examining yourself in a mirror you are self-conscious. Anyone's real beauty comes out in moments of unself-consciousness.

What may attract a woman to a man may not be his muscles at all, but the hint of vulnerability, of questioning she finds in his eyes when he is quietly thinking. His love for his grandmother may mean far more to this young woman than how many pounds he can press.

Plastic surgeons haven't yet mastered how to graft on love for grandmothers.

So what do you do if there is something about your appearance that you don't like and it bugs you? One solution is to have the nose job done. Another solution is to sit down and count the gifts God has showered on you. Name them. List them all up.

Surely some of these gifts are specific to you: some talent you have, some gift

you prize, some friend or relationship that has lit up your life.

What do you enjoy most in the world? What gives you the most pleasure and joy? The word "esteem" means to value or count up. Name what gives value to your life and embrace those things. Thank God for them.

There is one other thing a person unsure of his or her value can do. This is what I call the gentling exercise. Sit somewhere comfortable and bring before your imagination the faces of people who have enriched your life. These are the people who have loved us.

In your imagination, look at each person, say a word of greeting, and give a hug. Let these people come before you—family members and friends who have esteemed you, these you know who have loved you when you didn't love yourself—and see if anxiety about body-image doesn't evaporate a little.

Eating disorders cause health problems and also death

by Christopher Carstens
Catholic News Service

There was a sad story on the sports pages not too long ago. It was about Christy Henrich, a gymnast who competed in the 1989 World Championships while still in high school. Just this summer she died at age 22 of starvation.

She literally starved herself to death. There was never any lack of food. Toward the end, her world was filled with people begging her to eat. Although she sometimes weighed less than 60 pounds, she died thinking she was fat.

Henrich suffered from the eating disorder anorexia nervosa, a condition that is tragically common among teen-age girls. It affects boys too, but much less often. Anorexia is sometimes deadly, but it can be treated. The sooner treatment is begun, the better the chances for full recovery.

Worrying about body weight is common

for American teen-age girls, because every model shown on television and featured in magazines is 5-foot-8 and a size 4.

Wherever the American ideal of "thin is beautiful" spreads, so does anorexia. This year separate articles by Israeli and Egyptian doctors have shown that as teens in their countries start identifying with western ideal, cases of anorexia show up—where it was rarely found before.

Having anorexia isn't the same as going on a diet. People on diets fight urges to eat. People with anorexia often dread food altogether.

Henrich was quoted as saying, "In the back of my mind, food is still a poison."

How do you tell if you are developing anorexia? The main clue is how you think about your weight. When you develop anorexia as a teen, you find yourself burdened with an intense fear of gaining weight. It isn't something you talk about, even with best friends, because it feels shameful and humiliating.

You feel like you've lost control of your eating. Dieting becomes a compulsion—something you must do, no something you want to do.

People around you start noticing that you are getting "too thin." They mention their worry, but instead of really eating more to regain some weight, you make a show of eating, and then secretly throw your food away when nobody is looking.

Sometimes kids go on a binge, eating eight hamburgers or a whole loaf of bread, and then throw up or use laxatives to keep from gaining. That is really dangerous behavior. It's medical name is bulimia, and it causes multiple health complications.

Parents worry. Friends worry. They tell you about their concerns. "You are getting so skinny," they say. But when you look in the mirror, you see a pudgy girl looking back at you—no matter how thin your real face may be.

Girls with anorexia often miss their periods, sometimes going for months

without menstruating. The body doesn't know anything about the emotional situation—it just knows that it is slowly starving to death, and the mechanisms of reproduction simply shut down.

If you recognize yourself in this picture, you need the help of a physician who treats eating disorders. Anorexia and bulimia are complicated problems, and a major component of those eating disorders appears to be biological. There are new medications that can help control the fears and compulsions that drive teens to self-starvation.

Recently medical scientists developed a new class of anti-depressant medications that affect how the brain uses a chemical called serotonin. These drugs have been particularly effective in treating anorexia. They don't make you gain weight—they just help you clear up your thinking about food so you can make healthier decisions.

Everybody wants to look good. But there's no figure worth dying for.

Young Adult Scene

According to God's plan, young adults want love

by Tom Ehart

A few days ago I was really tempted to go out and find somebody someone and sleep with her. I know that sounds awful, but I know I'm not alone in this respect. The temptation just wouldn't leave. Everywhere I went, it was as if I had sex plastered on a billboard on my brain.

I said some prayers. I went to Mass. I did everything I could to distract myself, but the temptations and thoughts



just kept getting stronger and stronger. I got to the point where I was getting really anxious and was ripe to just give in, go out, sin, and chalk it up for another loss.

And then something happened. I made one last attempt at asking God for help. And I believe he honored my effort. Because I started thinking about what I was really feeling, and how I had dealt with them in the past and what I had learned. Into my head popped this little saying that support groups call, "Affirmations." They're often said at the end of meetings to challenge, inspire and give us hope. And the one that popped into my head that night was, "I forgive myself for accepting sex when I wanted love."

Boy, did that ever shock me back into

reality. Did I want to get AIDS? No. Did I want to get some other sexually transmitted disease? No. Did I want to be bothered with birth control? No. Did I want to find out two months later that I had gotten someone pregnant? No. Did I want to miss Communion, be tormented by guilt and be embarrassed when I went to Confession? No. Did I want some empty encounter with another human being that I would be using as some object of lust? No. No. No.

So what did I want? Love! It was plain and simple. I had confused my longings for love, affirmation, affection, and companionship with sex. I had bought into the lie of instant self-gratification that we've all been continuously exposed to for years that tells us that if you feel the urge, go for it.

And I laughed. I just sat in my room and laughed and said, "Is that all it is?" It was so simple. And I knew then that God in his infinite wisdom still had his eye on me. He isn't trying to torture me by letting me know that sex at this time in my life isn't part of his plan. He's trying to show me that there are many other physical and emotional needs waiting to be filled, needs we often confuse with sex. That's not to say that our sexuality isn't intricately enmeshed in these needs, because it certainly is. We can express love, affirmation, companion-

ship and affection through our sexuality and through sexual contact.

But all too often we use sex as a means to get these needs met, when sex isn't what we need. This is true whether we're single or married. And I believe this is a greater problem for guys, since we've grown up in a culture that has taught us that sex is the only way to be intimate and loving.

As young adult Catholics, being aware of the Church's teaching and God's law on sexual expression is one thing. Integrating these into our lives is another. As a faith community, we need to support each other in our needs to be loved and affirmed. As the Body of Christ we can support one another in our striving to be virtuous by helping each other meet our physical and emotional needs in healthy, life-affirming, non-genital ways. And we need to be loving, encouraging, and non-condemning when we fail.

As I found out that night, turning to God first pays off in the long run. Temptations will always come. But if we allow him to, God can direct us to the best ways to have our needs for love met in those times when we're ready to trade sex for love. It's love we're seeking, let's seek real love and leave sex for the appropriate time, according to God's plan.

"Searching for Intimacy," for young adults, scheduled Oct. 14-16

"Searching for Intimacy" is the theme of a weekend conference for young adults Oct. 14-16 in Minneapolis sponsored by the National Catholic Young Adult Ministry Association.

Intimacy with self, others and the world will be the focus of workshops for young adults hosted by the Archdiocese of St. Paul and Minneapolis.

Keynote speakers include Father John Forliti, who is nationally known for his research, seminars and publications in the areas of family life, adolescence and sexuality; Andrew and Terri Lyke, who specialize in marriage ministry; and Donna Pena, a Hispanic musician and composer.

The archdiocesan Office for Youth and Young Adult Ministries coordinated registrations for young adults in central and southern Indiana for the Minneapolis conference.

Butler University will present a special benefit concert on Oct. 16 at 2 p.m. The concert will feature world-renowned pianists performing with the Butler Symphony Orchestra at Clowes Memorial Hall. Special guest Andre Watts along with Panayis Lyras, artist-in-residence at Butler, will perform together for the first time under the direction of BSO conductor Stanley DeKusha. The artists will combine their acclaimed talent at the keyboard with a decade-long friendship in a performance that will ultimately create a new scholarship at Butler University—the Jordan College of Fine Arts Watts Music Scholarship. Tickets for the concert are priced at \$15, \$20 and \$25. They are available at the Clowes Hall Box Office or by Telecharge at 317-921-6444 or 1-800-732-0804.

Congratulations go out to the Marian College Cycling Team. The team competed in the National Collegiate Track Cycling Championships in Pennsylvania Sept. 9-11 placing second overall. The Indiana University Cycling Team placed first overall. In individual competitions, the Marian team took home five national championships. Gold medal winners are Derek Witte, points race; Laura Reed, individual pursuit for women; Bill Clay, 200 meter sprint; Declan Doyle, Bill Clay, Emond, Derek Witte, Bryan Zimmerman, team pursuit; Bill Clay, Vic Emond, Laura Reed, Derek Witte, Bryan Zimmerman, Italian pursuit.

Resident enrollment at St. Mary of the Woods College (SMWC) is on the rise due to an influx of freshmen and transfer students, according to a report recently released. Form the registrar's office, the college is experiencing a 25 percent increase from last year's freshmen and transfer student enrollment. St. Mary of the Woods College, located 4.5 miles northwest of Terre Haute, Ind., is the oldest Catholic liberal arts college for women in the United States.

Indiana University/Purdue University at Indianapolis Newman Center and Butler University Newman Center students will spend the weekend at St. Meinrad Sept. 30-Oct. 1 for a retreat. The cost will be \$20 per person for the weekend. Please sign up at Mass or call the Newman Center to register at 317-632-4378 or 317-283-7651.

University of Indianapolis students are invited to join Christian Life for a get-away at Riverdale. Sign up after Mass or in the Student Life Office.

Join Father Don Quinn for a round of golf at Orchard Golf Course on Sept. 23. The group will meet at 4 p.m. at University of Indianapolis Student Life Office. For more information, call Father Don at 317-632-4378.

St. Mary of the Woods College will host a Geography Educators' Network of Indiana (GENI) weekend workshop focusing on Mexico for teachers working with kindergarten students through 12th graders, Sept. 23-25. The workshop, "Mexico in the 20th Century," is designed to boost teachers' knowledge and comprehension of Mexico's politics, ethnicity, language and arts applications, climate, topography and population. Sessions include roundtable discussion on Latin or Mexican issues and methods for changing false ideas or

impression about Mexico. For more information, call Kathy Lamb at SMWC at 317-274-8879.

Marian College's Continuing Education Division is a variety of non-credit courses which can be used in career or enrichment. Courses include Self-Defense for Women, Wine Tasting and Appreciation, Ballroom Dancing, CPR, First Aid and a variety of financial planning and computer courses. Registration is required prior to the first class meeting. Courses are held on campus in room 011C of the Administration Building (Marian Hall). Schedule is subject to

change. For more information on Marian's Continuing Education offerings, call Franciscan Sister Rosina Emery, program coordinator at 317-929-0126.

The biannual meeting of the National Federation of Catholic Youth Ministry will be held in Colorado Springs, Colo., on Nov. 30-Dec. 3. The registration deadline is Oct. 13. This conference is for young adults involved in youth ministry. The cost of the program is \$165. A group from the New Albany Deaconry will be attending. If you're interested, contact Dan Endris at the New Albany Deaconry Youth Ministries Office at 812-945-0354.

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Preview of new television programs this fall

At CBS, is there more concern over the quality of its programs or sale of the network?

by Henry Herz
Catholic News Service

NEW YORK—The network with the most to lose this fall is CBS, which goes into the new season a fraction of a point ahead of ABC.

CBS management, however, seems less concerned about retaining the ratings lead than finding a buyer for the network while it still can get top dollar.

Consequently, the programming department is standing fairly pat with its present winning schedule, though it's trying to fill the weak spots with seven new entries.

The new CBS Wednesday night line-up begins with "The Boys Are Back" (8-8:30 p.m.), a sitcom about empty-nesters (Suzanne Pleshette and Hal Linden) making room for two grown sons to move back in while dealing with the loss of a job and a divorce.

The situation is real enough with plenty of humorous complications, but it's written for adults, some of whom will not be amused by the upfront sexual humor.

Ditto for the sitcom following it, "Daddy's Girls" (Wednesdays, 8:30-9 p.m.).

The slim premise revolves around a recently divorced clothing manufacturer (blustery Dudley Moore) and his three grown daughters, whose main mission in life apparently is trying to jolly their dyspeptic old man.

Even if the humor were less nasty and the characters a little more human, there is nothing going on here that would interest, let alone tickle, the funny bone of an adult.

"Touched by an Angel" (Wednesdays, 9-10 p.m.) is about

a guardian angel (Roma Downey) who helps people under the guidance of a seasoned superior (Della Reese).

This little piece of whimsy was not available for preview but one suspects something on the order of "Highway to Heaven" with a laugh track.

One might also presume that it is not destined for a long stay.

If the Wednesday schedule looks like a washout, Thursday gives some reason for optimism.

"Due South" (Thursdays, 10-11 p.m.) is the series follow-up to last spring's pleasant TV movie about a Mountie from the Yukon (Paul Gross) assigned to the Canadian consulate in Chicago, where he teams up with a tough city detective (David Marciano) to find a killer.

What made the movie enjoyable were the cross-border cultural contrasts between the law enforcement styles of the courteous, unarmed Mountie and his big-city counterpart.

This relationship has been sustained in the series pilot with enough good-natured humor to lighten the show's urban landscape of crime and violence.

It's refreshing entertainment that's likely to find a sizable audience.

The series CBS is touting most, however, is "Chicago Hope" (Thursdays, 10-11 p.m.), a medical drama created by David E. Kelley, who's also responsible for the eccentric, sometimes controversial "Picket Fences."

This time Kelley has come up with a glossy soap-opera format set in an expensive, state-of-the-art high-tech hospital anchored by a brilliant but abrasive heart surgeon (Mandy Patinkin) who has an unfortunate God-complex.

It's got a big-name cast (Hector Elizondo, Adam Arkin and E.G. Marshall), intimidating medical jargon, close-ups of life-and-death surgical interventions, mind-boggling medical moral decisions—such as separating Siamese twins sharing a single liver—and plenty of romantic complications for the less serious-minded.

The only thing it lacks is an emoti-ant all the traumatic situations and their manipulative emotions.

But it is very dramatic, seems high-minded, and is likely to be a hit with adults able to afford the kind of medical care offered here.

"Under Suspicion" (Fridays, 9-10 p.m.) is a series about the only woman (Karen Sillas) in a squad of big-city detectives, who's as good a detective as any of them, doesn't see the job as having anything to do with gender, and prefers to go by her nickname, Phil. The pilot movie played well with an intriguing story involving a corrupt cop. Less interesting were the sexist remarks and tensions arising from the mini-skirted Phil and her fellow cops. What's good is its picture of a smart, tough woman detective doing a good job. The series will work well if the writers can come up with similarly interesting crime material and put the issue of sexism to rest.

Feminists will be less happy with "The Five Mrs. Buchanans" (Saturdays, 9-9:30 p.m.), a noxious sitcom about four women (Judith Ivey, Beth Broderick, Harriet Sansom Harris and Charlotte Ross) and their unhappy relationship with their ogre of a mother-in-law (Eileen Heckart). It is an insult comedy show in which the five women vie with each other over which one of them is the dumbest. Whoever CBS imagines will find this series amusing, it won't be the audience watching "Dr. Quinn, Medicine Woman."

Out of its seven new series, CBS has come up with two potential winners, two borderline series, and three clunkers. Whether this is enough to keep its lead over ABC is what the fall season is all about.

ABC's fall schedule seems to have more winners than losers and should gain ratings lead

ABC seems ready to nudge CBS out of the ratings lead this fall, especially after Fox's raid on some CBS affiliates. Last season, ABC had 12 shows in the top 25, CBS had nine, and NBC limped along with only four. This season, ABC has a couple new shows likely to break into the top 25 ranks.

Among them is "On Our Own" (Sundays, 7:30-8 p.m.), a sitcom about an orphaned African-American family of seven siblings whom the eldest tries to keep together by masquerading as an "aunt," who has come to take responsibility as the children's adult guardian. Though there is nothing very original about the premise, including the silly female impersonation turn, the young actors—six of them real-life brothers and sisters, with the 20-year-old eldest played by Ralph Louis Harris—make a quite likable family. The humor is warm and congenial, rather than loud and abrasive, which alone is something to recommend it for families.

"Blue Skies" (Mondays, 8:30-9 p.m.) offers a sitcom about a pair of college chums (Corey Parker and Matt Roth) who start a mail-order company; then take in a savvy woman partner (Julia Campbell), who knows more about business than both of them put together. In setting up the premise, the pilot badly fumbled its attempts at bright humor and the male characters came across as immature airheads. The addition of an intelligent woman into the pilot mix never got beyond the men's rivalry over their attractive new partner. Surely they have much to learn if the series is going to draw grown-up viewers, especially women.

"Me and the Boys" (Tuesdays, 8:30-9 p.m.) is a sitcom about an African-American widower (Steve Harvey) trying to raise three young sons with the help of his sage mother-in-law (Madge Sinclair). The situation is overly familiar, yet the adult characters are not played as fools but come across winningly as loving, concerned-if-fallible authority figures. The pilot concerned a common-enough problem of a parent trying to keep his 13-year-old from seeing an R-rated horror movie. Handled with humor and some insight, it demonstrated that the series has real potential for family audiences.

"All-American Girl" (Wednesdays, 8:30-9 p.m.) is a sitcom about a Korean-American family whose college-educated daughter (Margaret Cho) is hopelessly confused in trying to integrate the values of the old country with those of the new. Instead of being a richly comedic ethnic stew, the pilot was a humorless mess with the mixed-up young woman fretting about her narrow-minded family, then showing her independence by announcing that she is moving in with an American auto mechanic. The series has plenty of potential if it redefines the central character with some common sense, if not intelligence, in dealing with cultural tensions common to an immigrant nation.

ABC has great expectations for "My So-Called Life" (Thursdays, 8-9 p.m.), a drama series about a 15-year-old girl (Claire Danes) and her angst-filled passage through adolescence. The production values of the pilot were top flight, with sharp characterizations but developed on a level of self-conscious more appropriate to adults than teenagers. Where this coming-of-age series is headed makes it unlikely family fare.

Following is another drama series, "McKenna" (Thursdays, 9-10 p.m.), where the title character (Chad Everett) runs a family enterprise for tourists seeking adventurous vacations in the Pacific Northwest. In the pilot, McKenna's embitterment at the death of his elder son is confronted by the return of his younger son (Eric Close), who wants to resolve his estrangement from his father. The family dimensions here are murky at best, but what the series offers are the natural vistas of the Northwest and the excitement of adventures along the trail.

"The ABC Family Movie" (Saturdays, 8-10 p.m.) is a good idea, but what's scheduled is a mixed bag of entertainment from Disney theatrical movies to made-for-television productions. The result is likely to become a weekly choice rather than a habit for family viewers.

ABC's fall schedule seems to have more winners than losers and gives added likelihood to the network's ambition to replace CBS as the ratings winner by the season's end.

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NBC seems to be placing little confidence in its line-up of new shows to improve its ratings

When General Electric bought NBC in 1985, it was the nation's top-ranked network. Now it ranks a dismal third with the worst ratings in network history. Like CBS, NBC seems more interested in finding a buyer than in embarking on a long-term process of rebuilding eroded ratings.

NBC's new fall entries start with "Earth 2" (Sundays, 7-8 p.m.), a series about space colonists set so far in the future that it won't air until November.

Then there is a sitcom descriptively titled "The Martin Short Show" (Tuesdays, 8:30-9 p.m.) with the comedian playing a TV comedian with a complicated family life. Since NBC hasn't provided a pilot to preview, one presumes the show has run into some complications of its own.

Next up is "The Cosby Mysteries" (Wednesdays, 8-9 p.m.) with Bill Cosby as a retired New York police pathologist who can't refrain from helping his cop thumbs solve murders. Derived from a TV movie that aired last season, the mystery portion of the show was less than satisfying and the Cosby character suffered from a terminal case of whys. Without a pilot episode to review, one can only presume that the new series will have made the required adjustments necessary to showcase Cosby's considerable talents.

"Friends" (Thursdays, 8:30-9 p.m.) is a labored sitcom about six young adults (with Courteney Cox in the lead) who spend almost all their time together sharing sound bites about life, love and jobs. In the pilot, unfortunately, the characters are determinedly eccentric, the situations uninteresting, and the comic intentions little more than elemental.

"Madman of the People" (Thursdays, 9:30-10 p.m.) is a sitcom showcasing the misanthropic wit of Dabney Coleman as a magazine columnist whose new boss happens to be his daughter (Cynthia Gibb). Though the situation is forced and Coleman's hyperbolic style of acerbic humor is not for everyone, the show makes a determined effort to find some likable qualities in his new character. They may not be enough, however, to win an audience beyond Coleman's existing pool of fans.

NBC's best new entry is "ER" (Thursdays, 10-11 p.m.), a medical drama series set in the emergency room of a Chicago public hospital. It's a busy place with a large staff (led by Anthony Edwards) who do their best keeping up with one crisis after another. The pilot had the look and feel of the reality of such a medical setting, and means it's not always easy to look at but has the satisfying sense that patients are more important than the problems of the medical staff. Created by Michael Crichton, the series may not be as slick as its CBS rival in the time slot, "Chicago Hope," but it certainly seems more authentic and potentially interesting.

"Something Wilder" (Sundays, 8-8:30 p.m.) is a sitcom with Gene Wilder as a new dad who takes his wife (Hillary B. Smith) from the big city to the burbs in order to raise their fraternal twins. With no pilot for preview, one can only conclude that the new series is having some problems figuring out what to do with the concept.

NBC's final entry, "Sweet Justice" (Saturdays, 9-10 p.m.), is a drama series teaming a Wall Street lawyer (Melissa Gilbert) with a Southern lawyer (Cicely Tyson) specializing in cases defending the rights of the poor and disadvantaged. The pilot setting up the premise wasn't especially compelling, but the subject matter—a rich but abusive father—was worth examining, and the two leads are both talented enough to carry the series.

Given the number of miniseries, TV movies and specials NBC has lined up for the fall, it appears that its attempt to better its standing in the ratings places little confidence in its line-up of new shows.

If Fox wants to be a major network, it will have to come up with more substantive fare

The big news about the Fox network's fall season is the expansion of its potential audience, not the shows themselves. Fox spent the summer replacing some of its harder-to-receive UHF-band affiliates with mainstream VHF stations long affiliated with the three older networks. With its new line-up of affiliates, Fox stands to boost its share in the ratings game, while its rivals face potential losses. It's an opportunity for Fox to position itself on a par with the other networks.

It also helps explain why Fox outbid CBS for the broadcast rights to National Football League games, which attract an older, more mainstream crowd till now virtually ignored by Fox programmers. Fox seems determined to build an older, more broad-based—if not more mature—audience and is spending a heap of money trying to upgrade its image as the home of quirky, youth-oriented shows.

If the new fall series are any indication of what money buys these days, Fox has a long way to go.

"Fortune Hunter" (Sundays, 7-8 p.m.) is strictly tried formula fare of the James Bond variety updated only in outlandish gimmicks. Super-agent hero Carlton Dial (Mark Frankel) works for a hush-hush U.S. spy group which sends him on missions linked to home base by a device monitoring his every move and able to give advice if he runs into trouble. The best advice here is to give it a rest because there's nothing original—let alone interesting—in the series' British-nurtured spy nor in the cliché-ridden assortment of his troubles with villainous baddies and strange women, at least in the pilot.

The situation comedy "Hardball" (Sundays, 8:30-9 p.m.) at least has a promising premise with a new no-nonsense manager (Dann Florek) taking charge of a losing baseball team with an aging star pitcher (Bruce Greenwood). While featuring some solid, big league humor about front-office foibles and player foibles, it also has a heavy-handed sexual situation involving the older pitcher and the daughter of the new manager. The way this is handled clearly indicates that

GUIDE TO NEW SHOWS			
GOOD BETS	On Our Own	Sun. 7-8:08	ABC
	Party of Five	Mon. 9-10	Fox
	Me and the Boys	Tue. 8-9:09	ABC
HOLDS PROMISE	E.R.	Thu. 10-11	NBC
	The ABC Family Movie	Sat. 8-10	ABC
	Due South	Thu. 8-9	CBS
SOME INTEREST	Hardball	Sun. 8:30-9	Fox
	Blue Skies	Mon. 8:30-9	ABC
	The Boys Are Back	Wed. 8:40-30	CBS
DONT BOTHER	The Cosby Mysteries	Wed. 8-9	NBC
	Ad American Girl	Wed. 8:30-9	ABC
	My So-Called Life	Thu. 8-9	ABC
	New York Undercover	Thu. 9-10	Fox
	McKenzie	Thu. 9-10	ABC
	Madman of the People	Thu. 9:30-10	ABC
	Chicago Hope	Thu. 10-11	CBS
	Under Suspicion	Fri. 9-10	CBS
	Something Wilder	Sat. 8-8:30	NBC
	Sweet Justice	Sat. 9-10	NBC
	Fortune Hunter	Sun. 7-8	Fox
	Wild Oats	Sun. 9:30-10	Fox
	The Martin Short Show	Tue. 8-9:09	ABC
	Daddy's Girls	Wed. 8:30-9	CBS
	Touched by an Angel	Wed. 9-10	CBS
	Models Inc.	Wed. 9-10	NBC
	Friends	Thu. 8-9	Fox
	M.A.N.T.I.S.	Fri. 8-9	Fox
	The Five Mrs. Buchanans	Sat. 9-9:30	CBS

VIEWER'S GUIDE—Three new network shows in television's fall line-up are good bets for viewers, according to Henry Herz, director of the U.S. Catholic Conference Office for Film and Broadcasting. Three other new fall programs hold promise, but the USCC lists nine of the new shows as not worth watching.

The writers of "Hardball" are not at all interested in developing a family audience for their series.

Strictly in the sleaze category is "Wild Oats" (Sundays, 9:30-10 p.m.), a sex comedy without a sense of humor. It's about young singles (Paul Rudd, Tim Conlan, Paula Marshall and Jana Marie Hupp) who are singularly

preoccupied with either talking about sex or actively pursuing it. The result is a series that demonstrates an embarrassing lack of judgment on the part of Fox's programming department.

The most promising prospect among the new Fox shows is "Party of Five" (Mondays, 9-10 p.m.), the story of a family trying to stay together after a tragic car accident kills their parents. The orphaned family ranges in age from 24 (Matthew Fox) to a year-old baby. Because the eldest is an impractical dreamer, it's the second eldest (Scott Wolf) who takes the initiative in running the household. Rounding out the family are a teen-age sister with romantic problems and a musically gifted 11-year-old who tries to contribute to the family finances by pawing her violin. "Party of Five" is an intelligent dramatic series with plenty of heart and enough realism to win a large audience, provided it can maintain the quality of the pilot episode.

On the other hand, "Models Inc." (Wednesdays, 9-10 p.m.) is a slick, mindless series about a sleek, empty-headed profession and the "beautiful" people who are involved in it. It's pulp escapism entertainment for adults with nothing better to do with their time.

Much more challenging—and certainly more interesting—fare is to be found in "New York Undercover" (Thursdays, 9-10 p.m.). Filmed in New York, much of it on the streets of Harlem, the pilot had a realistic edge lacking in similar crime series. In pairing an African-American cop (Malik Yoba) with a Hispanic officer (Michael DeLorenzo) as the title undercover team, the series also has a strong ethnic perspective unique among its competitors. How it develops these distinctive dynamics of character and place will be seen as the series unfolds over the fall, but the potential for a worthwhile series is certainly there.

Which can hardly be said for the comic-book adventure series "M.A.N.T.I.S." (Fridays, 8-9 p.m.). The concept of a paraplegic scientist (Carl Lumbly) inventing a contraption giving him superhuman strength which he uses to combat crime is on the same level of silliness at that of other pulp superhero fantasies. What makes this one a nonstarter is that the concept is given such pretentious, heavy-handed treatment that it seems to take itself seriously at the expense of fantasy. The series could certainly be salvaged, but if Fox wants to realize its ambition to be a major network it will have to try to come up with more original, more substantive fare than this.

The Fox box score for fall '94 totals no real hits, a couple of iffy runs, and one odorous error.

(Henry Herz is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

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BOOK REVIEWS

Understanding your Catholic rights

UNDERSTANDING YOUR RIGHTS: YOUR RIGHTS AND RESPONSIBILITIES IN THE CATHOLIC CHURCH, by Russell Shaw. Servant Publications (Ann Arbor, Mich., 1994). 226 pp., \$8.99.

Reviewed by Rosemary Anton
Catholic News Service

Using two sections of the 1983 Code of Canon Law as the foundation for his book, Russell Shaw begins "Understanding Your Rights" by offering a quick background on the history of canon law and its relationship to church documents. He outlines several ways of understanding the nature of the church and the relationships among its members (body of Christ, people of God), and

concludes the introductory chapters with a discussion of how, especially church law, should be understood.

After two chapters in which he goes through the code canon by canon, he spends the second half of the book expanding upon applications of the code and various church documents to numerous problems that he sees in contemporary American Catholicism.

Although the subject is ponderous, Shaw's style is conversational, bringing the material well within the grasp of the nonexpert. His message has two main themes. The first will be readily received by all who want their faith to shape their lives. All Christians, not just the clergy, receive a personal, vocational call from God, and all are called to become saints by responding to that call and doing God's

will in their everyday lives. Shaw offers some very practical advice about how to achieve this integration.

His second theme, however, will bolster and affirm some, while highly irritating others. He argues strongly against clericalism, which he defines as a belief that the priestly life is the ideal or norm for Catholics, and which leads Catholics to allow too much priestly influence in matters that are appropriately lay, while also causing many lay Catholics to try to be too much like priests.

He argues vigorously and well for the importance of lay persons bringing their faith as well to the work and life of the everyday world. But his corollary that church ministries and decisions should be left largely to the clergy, with lay people being allowed to voice their views and to advise those who actually do the ministering and make the decisions, will strike many as a dichotomous split between spirit and flesh, between faith and life, that is the antithesis of the Gospel. Indeed, his suggestion (attributed to a female lawyer) that women who experience anger with church authorities over these issues are "really angry at themselves for not accomplishing more" and are "delitantes" is a cheap shot.

† Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of

archdiocesan priests and religious sisters serving our archdiocese are listed exclusively in *The Criterion*. Order priests and bro-

thers are included here unless they are natives of the archdiocese or have other connections to it.

† BAILEY, Charles Sr., 74, St. Rita, Indianapolis, Sept. 13. Husband of Dolores, father of Charles Henry Jr., Peggy Horne and

Felecia Bailey Manning; step-father of Stanley F. Ferguson; brother of Grant E. Bailey; grandfather of six.

† BANSBACH, Joseph A., 73, St. Joseph, Shelbyville, Sept. 7. Husband of Mildred; brother of

Maurice, James, Martha Schick and Helen Riemenschneider.

† CASEY, Anna Dorothy Hyman, 73, Sacred Heart of Jesus, Jeffersonville, June 8. Mother of Rosalie, Sreelinda and Patricia Louise Heber; sister of Joseph Hyman, Elvira Bridgewater, Rita Manna and Toby Pangburn; grandmother of six; great-grandmother of ten.

† DENKLER, Patricia Bledsoe, 41, St. Mary, New Albany, Sept. 8. Wife of Gerald; mother of Bryan J. and Emily N.; daughter of Thelma A. Phelps; step-daughter of Paul G. Phelps; sister of George L. Bledsoe, Tom E. Bledsoe, Mark K. Hulp, Theresa L. Simmons and Jennifer S. Akers.

† DUNKLE, John J., 75, St. Mary, Richmond, Aug. 28. Father of Irene Payne; uncle of two nieces and one nephew.

† FITZGIBBONS, Myrtle M., 81, Our Lady of Lourdes, Indianapolis, Sept. 8. Sister of Lucille and Alice; grandmother of three; great-grandmother of three.

† HARDIN, Jeremy Todd, 19, Sacred Heart of Jesus, Jeffersonville, Sept. 5. Son of Paula Atkins and Warren Gilbert Hardin; step-son of David Atkins; brother of Nathan Hardin and Carrie Hardin; grandson of Laura Smith, Bill Weir and Sarah Weir.

† HUNTON, William C., 79, St. Mary, Rushville, Sept. 8. Father of William E., Gerald, Catherine Duncan, Sandra Blandin and Carol Garland; brother of Mary Ann and Dorothy Patmore; grandfather of six.

† KEAL, Charles Jr., 68, St. Gabriel, Connersville, Sept. 5. Husband of Catherine; father of Roger, LuAnn Lakes, Jennifer Noah and Sandra Sue Atkins; brother of John B., Joseph and Louise Bageat; grandfather of ten.

† KIEFFER, Thomas L., 44, St. Magdalen, New Marion, Sept. 7. Brother of Mary Ann Johnson.

† LUGLIS, Margaret Blackwell, St. Matthew, Indianapolis, Sept. 12. Mother of Patricia Wisler, Robert J. Lewis Jr., Mary Ann Smith, Barbara Cole, Margery Peterson, Brenda Broadway, Debra Gunday and Thomas M. Lewis; grandmother of 25.

† LYTLE, Harold Gene, 67, St. Joseph, Shelbyville, Sept. 9. Husband of Dolores; father of David, William, Mark and James; brother of Herman and Judy Cottodum; grandfather of eight.

† MACDAMS, Bessie, 82, St. Andrew, Richmond, Sept. 9. Wife of Vince; mother of Elizabeth Pritchett and Joe MacDams; sister of Paul Houseman, Fern Forbes, Marie Smith and Mabel Toedte; grandmother of four.

† MEDVESKEC, Claudia, 73, Holy Trinity, Indianapolis, Sept. 11. Sister of Ludmilla Albin and Ella Freitag.

† MIERVAY, Albert, 83, Holy Trinity, Indianapolis, Sept. 12. Husband of Josephine; father of Thomas, Larry and Michael Kuehn; brother of Stanley, Joe, Pauline Turk and Theresa Finn; grandfather of five; great-grandfather of one.

† MILLER, Leonard J., 68, St. Christopher, Speedway, Sept. 8. Husband of Betty L.; father of Glen L. and Darlene Miller; grandfather of Henry L. Miller.

† PICKETT, Phyllis Ann, 39, St. Mary, Indianapolis, Sept. 12.

Wife of Frank Pickett; mother of Raychel Easley and Saynee Easley; daughter of Clarence Grant Sr. and Nancy Grant sister of Clarence Grant Jr., Lydia Arnold Woods, Cynthia Price, Clara Rogers and Christina Watson; grandmother of four.

† SCHAEFER, Genevieve Ann, 78, St. John the Baptist, Osgood, Sept. 8. Mother of Appie Thompson and Anthony G. Schaefer; grandmother of four.

† SCHROEDER, Ruth, 37, Holy Family, Richmond, Sept. 3. Wife of Thomas; daughter of Waudene Bookwalter; sister of Arthur Bookwalter; granddaughter of Floyd and Ida Bookwalter.

† SMITH, Bernard Leo, 81, St. Pius, Troy, Sept. 5. Husband of Jeanette; father of Bernard W. and Jim Smith; grandfather of six; great-grandfather of two.

† TEANEY, Charles W., "Bud," 68, St. Mary, Aurora, Sept. 3. Father of Floyd Thalheimer, Robert W. III and John; brother of Robert.

† TUGGLE, Floyd L., 82, St. Pius, Troy, Sept. 3. Father of Donald, Floyd Lee, Bob Jack, Pat, Maran Schultisse and Carolyn Snyder; brother of Bertha Snowden, Allen Newell and Lara Lewis; grandfather of 28; great-grandfather of 25.

† VAUGHN, Elizabeth June, 71, St. Anthony, Indianapolis, Sept. 10. Husband of James E.; mother of James I. and Steve; sister of Lawrence Bernhardt and Patricia Snow; grandmother of three.

† WEINGARTNER, Haley Therese, infant, St. Monica, Indianapolis, Sept. 3. Daughter of Stephen and Kathleen; sister of Sacha and Cara; granddaughter of Joseph and Phyllis Weingartner and James and Gail Shook.

† WILLIAMS, Lillie "Pat," 82, St. Michael, Indianapolis, Sept. 8. Wife of J.R.

† WILLIAMS, Susan, 38, St. Monica, Indianapolis, Sept. 4. Mother of Marc A. Penn; daughter of Roberta Penn; sister of Doris Cagg.

† WISEMAN, Rowena M., 83, St. Malachy, Brownsburg, Sept. 10. Wife of John; mother of Thomas, Kenneth and Ellen J. Ray; grandmother of six; great-grandmother of five.

Providence Sister Marie Agnese Lippis dies Sept. 10

Providence Sister Marie Agnese Lippis, 89, died Sept. 10 at St. Mary of the Woods. The former Marie Lippis was a native of Indianapolis.

Sister Marie entered the congregation of the Sisters of Providence in 1924. She professed First Vows in 1927 and Final Vows in 1932.

Sister taught in schools staffed by the Sisters of Providence in Indiana, Illinois and Massachusetts. In the Archdiocese of Indianapolis, she taught at St. Margaret, Terre Haute and St. Joan of Arc, Indianapolis.

Sister Marie is survived by two sisters: Providence Sister Marie Therese Lippis of St. Mary of the Woods and Frances Lippis of Indianapolis.

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Bishops head for Rome to go back to school

They take advantage of empty classrooms and living quarters

by Cindy Wooden
Catholic News Service

VATICAN CITY—While the pontifical universities in Rome were still on summer break, 42 U.S. bishops—like the younger members of their flock—went back to school.

Taking advantage of the empty classrooms at Rome's Gregorian University and the still-vacant living quarters at Casa Santa Maria, the nearby residence for U.S. priest-students, the bishops hit the books.

As the universal church places more and more emphasis on the need for the continuing education of its clergy, the prelates set aside their pastoral duties for a month of concentrated academics.

The Aug. 28-Sept. 23 Theological Consultation of Bishops

was sponsored by the National Conference of Catholic Bishops' Committee on Doctrine and hosted by the North American College, the U.S. seminary in Rome. (Indianapolis Archbishop Daniel Buechlein could not get away for the full month, but did attend the school for about 10 days.—Editor.)

Although the three dozen scheduled lectures were serious scholarship and the reading list was long, the participating bishops were not subjected to tests or assigned papers.

Dressing like students in short-sleeved and casual slacks, they gathered for two hours every morning and afternoon to listen to an international array of theologians and philosophers, and a few cardinals as well.

Very few skipped class; most took copious notes, and they fully used the hour set aside for discussion and questions after each lecture.

Members of the NCCB are asked to suggest topics for the consultations, held about every five years, well before busy individual bishops have decided if they can break away from their dioceses for a whole month.

The 1994 consultation had three components: church, culture and evangelization; Scripture and spirituality; and moral theology.

"The program we have been involved in has been very

challenging intellectually," said Bishop Alfred C. Hughes of Baton Rouge, La., chairman of the Doctrine Committee.

Finding practical ways to confront various issues posed by U.S. culture is not the primary focus of the lectures, he said. The bishops' study is aimed at getting behind the issues to examine the philosophical and theological ideas underpinning the problems and possible solutions.

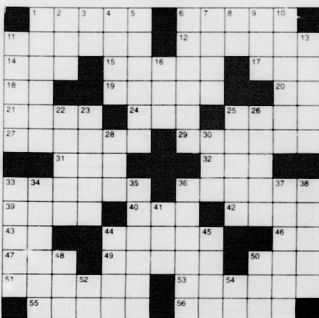
"In our culture there is a tendency to look for superficial answers," Bishop Hughes said. "As bishops, we must look deeper to be faithful."

Father Francis Martin, a Scripture professor in Washington and theological moderator of the consultation, said one of the bishops' goals "is to greater exercise the intellectual dimension of their leadership."

The bishops who choose to attend not only are the ones who can make the time to get away—a task more daunting than getting through the reading list—"but they also have a sense that this can help them be better bishops," Father Martin said.

Coming from a more academic, lay environment, Father Martin said he was struck by how the bishops "have an immediate instinct for the pastoral applications" of what they are studying.

Catholic Crossword



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- ACROSS**
- 1 Hymn
 - 6 A clean —
 - 10 Insignificant miscellany
 - 12 Crowd commotion
 - 14 Bend
 - 15 Famous Earl
 - 17 Give (Scott)
 - 18 That is (Lat)
 - 19 Hackneyed
 - 20 California
 - 21 Jacob's brother
 - 24 Shade provider
 - 25 Six (Sp)
 - 27 Daze
 - 29 Dedicated lay person
 - 31 — and in the morning the — lay round about the host (Ex 16:13)
 - 32 "Give — O ye heavens, and I will speak" (De 32:1)
 - 33 Think
 - 35 Upright
 - 40 Garden helper
 - 42 Before now
 - 43 Angel greeting
 - 44 Eagle feature
 - 46 North Dakota
 - 47 Do they not — that device evil?
 - 51 Stabilize
 - 52 "Phantom of the —"
 - 53 Lemon or orange
 - 54 Talented
 - 55 Hollow stalks
 - 56 Church officer
- DOWN**
- 1 — and he was — of the most high God (Isa 14:13)
 - 2 Daily drink
 - 3 Authorized Version
 - 4 — Thou has mocked me, and told me —" (Jud 16:10)
 - 5 Christ to Christians
 - 6 Painful saint of sailors (2 wds)
 - 7 Elegance (Fr)
 - 8 "I — the way"
 - 9 Pull
 - 10 Evolve
 - 11 Attempts
 - 13 Mock
 - 16 Salt (Lat)
 - 22 Visual companion
 - 23 Overthrows
 - 25 Tilt
 - 26 Under heaven
 - 28 — no man anything, but to love one another — (Ro 13:8)
 - 30 Busy worker
 - 31 Slaves
 - 34 Richer opposite
 - 35 Mobs
 - 36 Patron saint of England
 - 37 The borrower is servant to the — (Pr 22:7)
 - 38 Stopped
 - 41 Cheer
 - 44 Tatted
 - 45 Crucifixion torture tool
 - 46 Route (Abbr)
 - 50 "I — no pleasant bread" (Da 10:3)
 - 52 — "Daum"
 - 54 Defender of the Faith (Abbr)

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Vatican partially endorses population, development plan

But it withholds approval of chapters on abortion, contraception and condom distribution

by John Thavis
Catholic News Service

CAIRO, Egypt—After eight days of intense negotiations, the Vatican gave selective approval to a controversial U.N. plan aimed at limiting population growth and spurring development around the world.

At a closing session of the International Conference on Population and Development in Cairo Sept. 13, the Vatican said it supported the document's basic call for improved health care, economic development programs, empowerment of women and support for the family. It said its own lobbying efforts had helped improve the proposed text on several key points.

But the Holy See, joined by several other countries, registered reservations on the 98-page "Program of Action" because it presents abortion as an element in population policy and even, a Vatican delegate said, as part of primary health care.

The Vatican also withheld its approval of chapters promoting contraception and condom distribution in AIDS-prevention programs. It voiced "grave concerns" about wording that could be interpreted as accepting extramarital sex, especially among adolescents.

The Vatican's partial endorsement of the final text was an unusual procedural move that surprised many observers. Most had expected the Holy See to opt out of the consensus agreement after debate was completed, as it did during similar conferences in 1974 and 1984.

Bishop James T. McHugh of Camden, N.J., a member of the Vatican delegation, explained that the Vatican did not want to reject the many valuable aspects of the program.

"We think it's been a rewarding and successful process. We have learned from it, we believe we have contributed to it and now we hope the more positive aspects of the plan will be put into effect," Bishop McHugh said at a press conference.

Archbishop Renato Martino, the head of the Vatican delegation, said one of the positive results was a clearer sense that the "Program of Action" was not calling for a new, internationally recognized right to abortion. But other chapters seemed to present abortion as acceptable, he said.

"Together with so many people around the world, the Holy See affirms that human life begins at the moment of conception. That life must be defended and protected," he told the assembly.

"The Holy See can therefore never condone abortion or policies which favor abortion," he said. Similar observations were made by delegations from several Latin American and Muslim countries.

The Vatican's chief negotiator, Msgr. Damián Martin, said this "litany of reservations" presented at the final session indicated that many participating countries, like the Vatican, do not completely share the document's objectives, or have gone along with "very different interpretations."

On the other hand, he said, "the document has improved" during negotiations and "we can identify with it in many ways."

Vatican officials said there were several specific improvements in the text, along with some disappointments.

A section on abortion now begins: "In no case should abortion be promoted as a method of family planning." In what the Vatican called a major victory, this reinstated a key concept present in earlier U.N. population documents but missing in the proposed draft for Cairo.

A reference to safe and legal abortion was weakened but remains in the text—in the Vatican's view, probably the most dangerous outcome of the conference.

The term "fertility regulation," which as defined by the World Health Organization includes access to abortion, was replaced by "regulation of fertility." The change may appear minor, but according to Vatican and U.N. officials the term, which was central to the Cairo document, removes the presumption of abortion as a standard option.

In sections urging reproductive health services for

adolescents, "pregnancy termination" was removed as one of the listed services. The document still recommends information for adolescents on family planning, but the term "including contraceptive services" was stricken. Those sections now stress the role of parents in guiding the sexual behavior of their children, something the Vatican pushed hard for.

The final text dropped references to "sexual rights," which the Vatican had assailed as a vague and unprecedented concept.

It some places, the document retained the phrase "couples and individuals" in asserting basic family planning rights. This greatly bothered the Vatican and at least 15 other countries, which felt the term undermined the value of marriage.

The conference dropped reference to "other unions" as deserving of state support, wording that had appeared to the Vatican and Islamic states to challenge the traditional definition of the family.

The document retained its promotion of family planning, including contraceptive birth control. The Vatican did not contest this at the conference, but in the end expressed its disagreement. The church teaches that artificial contraception is morally wrong.

Likewise, the Vatican, citing its teaching on contraception, declined to endorse "expanded distribution of condoms" to combat AIDS.

The Vatican's role in the conference was a controversial issue for some delegations, which suggested the Holy See was unnecessarily tying up debate. But in the end, almost everyone had good words for the Vatican's input.

Nafis Sadik, secretary-general of the conference, said the Vatican contributed greatly. The controversy "has helped flesh out views, both pro and con," on the final document, she said.

Bishop McHugh said he thought the confluence of Catholic-Muslim opinion on these important issues "sets the stage for a more concerted dialogue" between the two religions.

As for criticism that the Vatican had pushed its agenda too hard at the conference, Bishop McHugh said that's not something he has heard from other delegates.

"We don't think we were inflexible. We did as much as we could through tolerance, cooperation and understanding, and we honestly felt that that paid off," he said.

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