

SEEKING THE FACE OF THE LORD

Why do we have Catholic cemeteries?

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

A couple of weeks ago I consecrated an old cemetery in the Martinsville area in "Little Ireland," actually, it was the most folks and located pretty well out in the country. The cemetery had been virtually abandoned until present family descendants of the original parish founders decided to reclaim it and to restore it to a respectful condition.

When I arrived for the brief ceremony of blessing, on a beautiful Saturday afternoon I was surprised to see that a large number of family descendants had gathered for the occasion. The gentleman who headed the reclaiming project, joined by other family members, was proud to recount stories of their ancestors in the faith whose resting place we blessed. I noticed that there were young people present and they listened very intently to the stories which taught them something about their roots. I was pleased to be part of a tradition of respect for the deceased which is as old as our Catholic Church.

Next week, Nov. 2, is All Souls Day for our church. We remember all our ancestors who have gone before us. As I have the last two years, I will celebrate a noon Mass at Calvary Cemetery in southern Indianapolis. Hopefully next year, I can do the same at the new Our Lady of Peace Cemetery



on the north side of Indianapolis. For many of us Catholics it is customary to decorate the graves of family and friends for All Souls Day, much as it is a general custom in the United States to do so on Memorial Day.

Why is it that since the earliest days of the Christian community in Rome, we have buried our loved ones in Catholic cemeteries? From the very beginning Christians wanted to bury the members of the faith in common and consecrated ground and they did so. The catacombs are evidence of this Christian burial practice.

Part of the inspiration was the desire of the early Christians to keep alive the memory of those who had been so courageous in the faith, especially those who gave their very lives because of their faith in Jesus Christ. But it wasn't only the martyrs the first Christians wanted to remember, it was all of their sisters and brothers in the faith, including those who may well still need the prayers of the faith community.

Respect for the deceased person called for respectful burial. Respect for the deceased is a recognition of the dignity of the human person rooted in the understanding that every person is created in God's image. The idea of holy ground for people of faith is rooted in a threefold understanding about our Christian faith.

First of all, we believe in the resurrection of the body on the last day; we believe that Christ's resurrection won for us our own victory over death.

Secondly, we believe in the Communion of Saints. Like the first Christians we want to keep the members of our Christian community together even in death because we want to

remember them as models of faith and we acknowledge their spiritual presence to us even now. Their graves in our cemeteries remind us that the saints pray for us.

Thirdly, we keep our loved ones together because we want to be reminded to pray for them. We want to remember to pray for them in case they need our intercessory prayer in order to enter the kingdom of heaven, a journey delayed in purgatory because of a need for a more purified love of God, a love perhaps muddled by past sins.

We living mortals need Catholic cemeteries to remind us that this world is not the kingdom for which we are finally destined. Our Catholic cemeteries with their Christian symbols are at once a sobering reminder that all of us will one day die and at the same time they are a reminder that when we die "life is changed, not ended."

We need to visit our cemeteries. We need to visit the graves of our ancestors in the faith to remember our roots and to be inspired by their lives and to pray gratefully for those who handed the faith on to us. We need to visit the graves of our ancestors in the faith with our children and our youth who need to hear the stories which they themselves will hand on to the generations to come. We need to pray at the graves of family and friends who may yet need the support of our prayer. We need to pray at their graves with our children and youth so that they will some day stand at our graves and continue to pray for us in our need.

EDITORIAL COMMENTARY

Making sure our priests are not overworked

by John F. Fink
Editor, The Criterion

I had a conversation recently with a woman who was very concerned that the priests she has observed seem to be overworked. She thought that this is one of the reasons why many young men don't want to be priests and why some priests leave the active ministry. "What can we do about this?" she asked.

The obvious answer, of course, is that we can cure overwork by getting more priests. So we're in a catch-22: We don't attract more priests because of the perception that priests are overworked, and the fewer priests we have the more those that we do have are overworked.

As I point out in my column on page 4, though, most priests don't consider themselves overworked. According to a study reported there, only 15 percent of priests surveyed said that overwork was a problem, ranking behind the way authority is exercised in the church (27 percent) and unrealistic demands and expectations of lay people (18 percent).

It could be, of course, that demands and expectations of the laity are the cause of overwork and the same priests who complain about one also consider the other to be a problem.

So what can we do about this?

One thing the laity can do to assure their rightful responsibilities as spelled out in the church's various documents on the laity. These include the "Decree on the Apostolate of the Laity" of the Second Vatican Council, the 1983 revision of the Code of Canon Law, and Pope John Paul II's document "Christi-fidelis Laici" (on the vocation and mission of the laity in the church and in the world).

issued after the 1987 Synod of Bishops that discussed the role of the laity.

Too many lay people (and also some priests, unfortunately) still have the idea that the mission of the church is primarily the business of priests. With the shortage of priests now being felt more and more, we are being forced to get rid of that idea, which, as those documents try to make clear, was never a correct idea in the first place.

There is no doubt that lay people are now performing much larger roles in the church than they ever did in the past. The modern parish has a great many committees being run by lay people. I'm hard pressed to know where this shows up more—in large urban parishes with a plethora of activities going on all the time or in rural areas where lay people have to do the work because one priest is serving several parishes.

With all this lay participation, though, there's the danger of falling into another problem. The multitude of committees and ceaseless activities can throw even more work on the shoulders of some priests who haven't learned how to delegate authority

and think they have to be a part of all those committees and activities. Priests don't, unfortunately, learn management techniques in the seminary. The result can easily contribute to more work for priests instead of relieving them of some of their responsibilities.

The ideal, of course, is for priests to do what they were educated to do and for lay people to assume the duties that they can best do because of their educations. Since today's laity are—can better educated than ever before, this should result in less work, not more work, for our priests.

This does not mean, though, that lay people should take over administration of the parish. Canon law wisely requires the pastor, or the parish life coordinator duly appointed by the bishop, to be the ultimate authority in a parish. The church already fought that battle when our first American bishop, John Carroll, successfully resisted what was then called trusteeship.

Nor must we require our priests to become nothing but circuit riders, driving from parish to parish to say Mass and,

perhaps, to administer the sacrament of reconciliation. They must be able to be real pastors, which includes such things as visiting the sick, counseling those who have problems, and otherwise caring for the spiritual needs of parishioners.

Most of our parishes, fortunately, have learned how priests and lay people can work together, and they are doing it most successfully.

Council of Priests defines its role

(Continued from page 1)

archdiocesan policies and decisions on parish life.

Priests' Council members have now been asked to discuss these draft statements of mission and strategic issues with all of the priests of the archdiocese in deanery meetings. Final changes will be made by the Council of Priests at a subsequent meeting (following this general consultation).

Readers are invited to address comments or questions concerning the mission and responsibilities of the Council of Priests to Rev. Stanley J. Herber, chairman, or any of the following other members: Msgrs. Richard Kavanagh and Francis Tuohy, and Fathers Thomas Amodeo, Wilfred Day, J. Peter Gallagher, Robert Gilday, Patrick Kelly, Herman Lutz, Robert Mazzola, John Meyer, Hilary Ottensmeyer, Joseph Schaefer, Donald Schmidlin, Myles Smith, Daniel Staublin, Lawrence Voelker, and Anthony Volz. Suzanne Magnan, chancellor, is also a member of the council.

Archbishop visits child center

(Continued from page 1)

for students in grades one through eight, offers classes in study skills and reading.

The Early Childhood Program operates in partnership with the family. Family services include: Systematic Training for Effective Parenting (STEP), home visits by teachers, child care and transportation for meetings, parent volunteer program, consultant available for individual sessions on behavior management, support group for parents of children with autism, and referral to other service agencies.

Bob Thompson, board member and developer, and Alan Vander Meer, president of the board, discussed how they hope to expand the services of St. Mary's in the future. Thompson told of things that occurred in construction of the present building that "couldn't happen" in the usual business world.

The board members told the archbishop that on about Nov. 15, 32 more children will be served by St. Mary's Child Center, making the total 112.

In the future, St. Mary's board hopes to offer services to younger children. "We're getting the children at three. We've were getting them too late," said Welch.

Several walks at St. Mary's are covered with awards and honors, not only for the child center's contributions to the community, but for those individuals and companies that have served as volunteers, contributors, suppliers, construction companies, board members, and "godfathers."

St. Mary's was founded in 1961, using a building at St. Mary Church in Indianapolis. The present building on Dr. Martin Luther King, Jr. St. was dedicated by Archbishop Edward T. O'Meara in Dec., 1986.

Petition rumor strikes again

Every now and then it becomes necessary to tell people that there is no petition from Madalyn Murray O'Hair before the Federal Communications Commission (FCC) to ban religious programs on radio and television.

The rumor that such a petition exists has been around for 20 years, despite FCC assurances that there has never been such a petition. It is estimated that the American public has spent more than \$1.5 million since 1975 sending more than

20 million cards and letters to the FCC over something that doesn't exist.

According to Charles Schisla, director of media relations in the archdiocesan Catholic Communications Center, that office has received phone calls during the past month from people throughout the archdiocese regarding the bogus petition. He asked for help in the continuing effort to quiet the fear that there is a petition to remove religious programs from the air. There isn't.

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INDIANAPOLIS, IN 46206

THE **CRITERION**
Official Weekly Newspaper of the
Archdiocese of Indianapolis

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A priest's funeral involves three 'families'

Preparation for a priest's funeral involves more collaboration than the liturgy for a lay Catholic

by Margaret Nelson

What makes the funeral of a priest seem so mysterious—so different from other Masses?

When a priest dies, he usually leaves three families: his blood relatives, the parishioners he served, and his fellow priests.

So preparation for a priest's funeral involves more collaboration than the liturgy for a lay Catholic.

Father Rick Ginter, assistant director for the Office of Worship, said that the major priority is bringing these three "family" groups together in the planning.

"Typically a priest has been or is in a parish. He has his own blood family, his parish family, and his family of priests. Each has a bond and needs to remember and mourn and celebrate," said Father Ginter.

"But the number one group is the whole assembly. My official role is to be of assistance in bringing this together."

"I put that out in front of them, especially the blood families," he said. "This is the only funeral they've experienced that they don't call off of shots in the planning."

Father Ginter said, "I try to represent the priests and I attempt to get representative people from all three groups together to plan all the details."

When a priest dies, Father Paul Koetter, vicar for ministry personnel, officially prepares a letter to all the priests, parishes and agencies. The deans are notified by telephone. They in turn call all the parishes in their dioceses. In most cases, the priests are aware that their brother priest has died before they receive the letter from Father Koetter.

"Basically, a priest's burial involves four liturgies," Father Ginter said. "They are all part of the Order of Christian Funerals: reception of the body at church and the vigil service or wake. Then there is the funeral liturgy itself and the rite of committal."

These are the four basic times of gathering for prayer. Each is a distinct liturgy and yet the period of time for reception of the body and the vigil are tied together because the blessing is given after a vigil service of Scripture-based prayer or the rosary. And the funeral and the committal are tied together, because blessing of the assembly does not take place until burial," he said.

Christina Blake, executive assistant at the Office of Worship, coordinates the details for funerals of priests.

"She makes and keeps contact with the 'family' members involved. She makes copies of the readings and texts to be used in the liturgies, including any liturgical text Father Ginter needs. Music for the liturgies is typically done by the parish, with the guidance and assistance of Charles Gardner, director of music for the archdiocese."

Blake is responsible for preparing the program, using a basic form in her computer to which the details are added. Then she sees that the programs are back from the printer by the time the priests leave for the funeral—especially when it is out of town.

"I try to have it ready for someone who's the priest," Blake likes to have at least 24 hours of "lead time." But she has to wait until decisions are made about who the presider and homilist will be, and what music and readings have been selected.

"Usually those are the last things the planners know," said Blake.

In the computer, she also has the texts presiders use for funeral liturgies. Father Rick sometimes modifies the one to be used, or she can modify it according to the presider's instructions.

Blake is often the person who calls priests' classmates to ask them to take part in the funeral liturgy. "I just do what needs to be done. Sometimes, it's not what I did before, and I may never do the same thing again."

"Sometimes I have to work with the parish staff if the pastor is gone and the dean isn't there. At least we try to get the proper people together," Blake said.

"The main thing is the time element. We have to wait for the pieces to come

together. Sometimes, I have to leave the name of the homilist or presider off the program, because I don't have it in time."

Everything that is planned. Sometimes, the office fills unforeseen needs. For a pastor's funeral this spring, Blake had to make a last-minute shopping trip when the parish didn't have enough plates for communion.

For the funerals that take place at St. Peter and Paul Cathedral, like those of Msgrs. Raymond Bosler and Joseph Brokhage earlier this year, Blake coordinates the hospitality. That means finding people to serve as greeters at the cathedral, and others to assist with refreshments for the families during the wake. Most of the time the parishes take care of these details.

"People don't realize this. In our office, when there is a priest's funeral, everything else is secondary. We start the plans and wait for people's decisions."

"We may have to wait several hours to go on with the funeral planning. But when we get the information, we stop whatever we are doing and finish the program," said Christina Blake.

Father Ginter said, "My role is planning and preparation for each of the liturgies—from the responses and vessels to actual texts of the rites. I plan for all the ministries other than music."

He coordinates details with the funeral home director. "I contact priests to be involved in special roles, I talk with the family and parish."

"Among those who take active roles in the liturgy are classmates, priests who have served with the deceased priest, close priest friends, or sons of the parish which he was serving at the time of his death," said Father Ginter.

Usually he chooses an associate master of ceremonies to help with the details, but especially with the funeral liturgy itself.

Typically (but not necessarily) the dean presides at the reception of the body. Family members or parishioners might serve as lectors and musicians, or bring Christian symbols—such as the priests' Liturgy of the Hours or rosary—to be placed in the casket. The priest at the vigil can be any priest chosen by the family or Father Ginter. Servers, musicians, and lectors can be family members or parishioners.

"Because this is the time for the after the readings and then designate parishioners or family members to say something," said Father Ginter. "Sometimes I've seen it opened up. Father Paul Koetter did it for Father Paul Sweeney's vigil. What happened was marvelous."

For the priest's funeral itself, the parish and family provide most of the ministers other than the roles proper to priests, he said. The Gospel reader is usually the homilist.

The pall is placed on the casket by a representative of the family and/or priest classmates.

"Prayers of the faithful and presentation of gifts are typically done by a family member or parishioner. Sometimes there is another eulogy after Communion."

Archbishop Daniel M. Buechlein "is there as presider if he is able to be," said Father Ginter. "He very much likes to be part of these liturgies. The archbishop has a few remarks for the family prior to the sending."

The family provides honorary pallbearers for the recessional. And some of the younger priests usually serve as pallbearers, carrying the casket from the church to the hearse.

At the rite of committal the presider priest is chosen by the family or the Office of Worship.

"Typically a priest's funeral is overwhelming for a parish," said Father Ginter. "First of all, if it is the pastor, they are in mourning. And most parishes have never been involved in a liturgy that involves so many different people."

"The Office of Worship involvement helps minimize some of the shock so that those involved can participate in the liturgy in a somewhat prayerful and comfortable manner."

"We help them see that the funeral involves the same basic liturgical principles and practices. A eucharistic liturgy is a eucharistic liturgy," he said.

"At a funeral eucharistic liturgy, the

differences are the gathering and the closing, final commendation, and the farewell. The rest of the liturgy looks very much the same as they would celebrate on Sunday," Father Ginter said.

"The funeral home directors usually want a priest to prepare the body so that it is properly done," said Father Koetter. "Sometimes the priest will include the name of someone he wishes to do it in his funeral arrangements."

"The priest who is chosen to dress the body depends on where the funeral is. We usually invite the dean to do the vesting. There is no rule. A priest who is a good friend could do it," said Father Koetter.

The priest is dressed in the Roman collar, and the white vestments for the Mass, including the alb, chasuble and stole, he said.

"I've only been involved in one vesting and that was Archbishop (Edward T.) O'Meara. Of course, that meant we added the miter and pallium to what the ordinary priest would have," said Father Koetter.

A deceased priest's chalice is given to the parish or to a recipient, such as a

priest in his family, specified in the priest's will, Father Ginter said.

"Each priest has to have a will on file at the chancery. He also should have an information sheet so we know his preferences as to the homilist and other participants in the liturgy." He said that some priests' instructions are "wide open," and some specify every detail.

Father Ginter has four handbooks to help with planning for priests' funerals. There's one with all the planning sheets, another for the readings, one with the music directors' instructions, and one for the associate master of ceremonies. They're all copies of material he has in his computer files.

"Because I have been a pastor of a parish and know all the other duties involved, I know it helps to keep these details in this kind of framework," he said. "There are so many people involved and so many things that need to be attended to, this helps to remember."

"I want to be very much present as a pastoral minister to the family, priests, and brother priests so that they can pray and worship well," said Father Ginter.

How the James Scheidler family encouraged children's vocations

'Families encourage vocations' is theme of Vocations Week

by Mary Ann Wyand

"Families encourage vocations" is the theme of the 1994 archdiocesan Vocations Awareness Week and the annual Religious Vocations Supplement included in this issue of *The Criterion*.

The theme pays tribute to the International Year of the Family and reminds archdiocesan Catholics that faith is nurtured in both the church and the home.

The special week and supplement also recognize the many Catholic parents in the Archdiocese of Indianapolis who are raising their children with a strong sense of faith and a devotion to God.

St. Michael parishioners James and Maria Scheidler of Indianapolis raised their eight children in a home environment which emphasized faith every day.

"We made a special effort," Maria Scheidler said, "to have everyone together for the evening meal. Discussions often turned to religion or morals."

Catechism offered opportunities to pray the rosary together, and the children also spent time with priests who are members of the Scheidler and Leon families.

"We have priests in both of our families," she said, "and they have been very much a part of our lives. I come from a family of nine, from Mexico City, and my aunt is a nun. She was a big influence in my life. One of my brothers, Julio, became a priest after he became an architect. We sent our children, when they were 11 years old, to Mexico to spend a month with my mother and father. They also would go for a week or two to Father Julio's mission to help there. He had them praying and helping with work at the mission."

The children also spent time with Bishop Leo Purnley, she said, their father's uncle, the retired Bishop of Fort Wayne-South Bend. There are a number of priests in the Scheidler family.

This year James and Maria Scheidler's son David was ordained a Holy Cross priest. (See a related story on page 22.) Last year their daughter Alicia joined *Regnum Christi*, a lay institute with houses in the United States, Latin America and Rome.

"It's a thrill because of the opportunity for them to give their lives to God," Dr. Scheidler said. "It's certainly something that we've always thought about in the backs of our minds from time to time when we talked about vocations and what our kids could do in the future, when they might do with their lives. We always mentioned that they should keep in mind the priesthood or the religious life, but to actually have them go ahead and make that choice has been a thrill."

"As parents, we saw it developing. I remember we had a 'Called by Name' Sunday in our parish, and Father asked if there was anybody that we could think of who we thought might have a vocation. My wife was sitting on one side of the pew and I was sitting on the other, and we weren't in a position to talk to each other. I wrote down David's name, passed it across, and my wife took a look at it. She told me afterward we had both written down David's name."

David's friends at Cathedral High School always described him as "a good listener," his father said. "The kids said, 'You just felt better when you talk to him.' That's what got me thinking that maybe he had a vocation." After graduating from the University of Notre Dame with a degree in theater, David went to New York to work but became disillusioned and decided to come home again six months later.

"I asked him what he would like to do, and he said, 'I'd like to be a teacher,'" Dr. Scheidler said. "I replied, 'That's good. You'll be a good teacher, but have you ever thought about being a priest and a teacher?' David answered, 'Well, as a matter of fact, I have. I've been thinking about it off and on for four or five years.' And I said, 'Your mother and I both think you have a vocation.' Then David said, 'I've been thinking about it, and I'd like to give it a try.' He came back to Indiana and went to Notre Dame to the seminary."

Their daughter Alicia also gravitated toward religious life while attending the University of Notre Dame.

"Alicia is a very thoughtful kid," her father said. "She always probes beneath the surface of what's going on and why people do what they do. She's a sensitive person. When we went to a Medjugorje conference at Notre Dame, Father Ken Roberts asked, 'Would anybody who thinks they might have a vocation come down in front?' About 300 kids crowded into the stadium. Alicia got up out of her chair and went down. Afterward she said, 'Don't think that means I've got a vocation!'"

At the Medjugorje conference, he said, Alicia met some young women from *Regnum Christi*, "the Kingdom of Christ," an offshoot of the Legionaries of Christ.

"They're a consecrated lay group," he said, "and they're the neatest. They're smart, polished, happy, and terribly in love with Christ. They invited her to go on a discernment retreat."

Alicia spent a month in Rhode Island with *Regnum Christi* members, he said, then went to Denver in August of 1993 to sing with the Notre Dame Folk Choir at the papal Mass for World Youth Day.

She later told her parents that she had decided to join *Regnum Christi*, Maria Scheidler said, and she would be going to Rome. "She said that God calls you when he wants to, so she went to Rome."

Since then, her father said, "She hasn't looked back."

FROM THE EDITOR

Most priests are happy in their vocations

by John F. Fink

When we consider the reasons for the decline in the numbers of priests, we should start by admitting that, fairly or unfairly, the priesthood has a bad image. This is evident when a young man in high school or college is thinking about becoming a priest, but he keeps it to himself. He doesn't even tell his best friends or his family. If he were planning to become a doctor, lawyer, accountant (or even a journalist), he would talk about it. Not so if he's thinking of being a priest. (The same thing is true of a girl who is considering becoming a sister, but this column is going to be about the priesthood.)

Why is this? Why wouldn't a young man be proud to say that he believes he is being called to serve God and his fellow men and women through the priesthood? Why has our society somehow decided that live priesthood is not a worthy profession?

DIFFERENT PEOPLE GIVE different answers: our materialistic age that puts so much importance on earning a large income, the problem of celibacy in our sex-saturated society, the desire for children on the part of the young man (or grandchildren on the part of his parents), or the fact that a priest's job is considered to be difficult. All these factors seem to play a part in giving the impression that the priesthood is not a desirable profession.

My priest friends won't appreciate this comment, but I put a lot of the blame for the bad image that priests have squarely on their shoulders. Rather than stand up in the pulpit and proclaim what a wonderful and satisfying life the priesthood really is and encourage other men to join them in it, too many priests hesitate about trying to recruit seminarians. For some reason, they seem convinced that most priests are unhappy.



I don't mean to paint all priests with this criticism. Many priests do tell young men that the priesthood is a wonderful life and you can usually pick them out by the number of seminarians who come from their parishes. And it seems clear that one of the reasons there are now 40 men from this archdiocese in the seminary, compared with 16 a couple years ago, is because of the way Archbishop Buechlein continues to rave about the life of a priest.

AND THE THING IS, most priests aren't unhappy with the priesthood. That is clearly shown by the results of two surveys taken this year, one for the National Federation of Priests Councils (NFPC) by the Life Cycle Institute of The Catholic University of America and funded by The Lilly Endowment, and the other by *The Los Angeles Times*. Neither of these groups has any reason to pad the results of their surveys and both show similar results.

In general, the NFPC study showed that today's priests reported "few problems that are greatly troublesome to their life or ministry. The two problems felt most intensely were the way authority is exercised in the church (27 percent) and the unrealistic demands and expectations of lay people (18 percent)." The numbers referred to the percentages of priests surveyed who identified a particular issue as "a great problem."

Next in frequency on the list of issues that respondents considered serious problems for priests to live with were divorce (15 percent), loneliness (15 percent), celibacy (14 percent) and being expected to represent church teachings a priest personally has difficulty with (14 percent).

All of those are extremely low percentages, especially the number of those who regard celibacy as a problem—contrary to what we usually hear. The surveys found that most priests have no desire to marry and wouldn't do so if the church permitted it. According to *The Times* survey, only 4 percent of the priests would certainly marry if the church allowed a married clergy and 13 percent more said they

would probably marry. More than half said they would not marry.

Obviously, some priests are unhappy since every year there are cases of priests leaving the active ministry. But, according to *The Times* survey, 54 percent of the priests who responded said that their life as a priest is better than they expected and 36 percent said it is as expected, with only 10 percent saying it was worse than expected. Seventy percent said they would definitely choose to be a priest again and 20 percent more said they probably would so choose, leaving only 10 percent who wouldn't. I can't help but wonder what the percentages would be if a survey were taken of doctors, lawyers, engineers, teachers, etc.

THE SEPT. 10 ISSUE of *America* magazine published a long article by Father Andrew Greeley, in which he analyzed the responses in these two surveys to the question regarding celibacy. With the use of graphs and statistics, he shows that it is only the small percentage of priests who say that they dislike being a priest and who would marry if they could. For most priests, celibacy is not a serious problem.

Then Father Greeley asks the obvious question: "Why, if priests are so happy and so satisfied in the priesthood, if celibacy is not a serious problem for them, and if even those who like it to marry remain in the priesthood because they like it even more than they think they would like marriage, are priests so reluctant to engage in vocational recruiting?" His answer is, "Most priests as individuals are happy as priests but they do not think others are happy."

Why would priests not be happy? It has always seemed to me that they should find great emotional satisfaction in knowing how much they are helping people with the most important part of their lives—their relationship with God and their eternal salvation. They become mediators between God and humans, actually bringing God to humans during the Eucharist and the other sacraments and bringing humans to God through instruction and advice. How could there be a more noble and rewarding career?

A VIEW FROM THE CENTER

A time of transition for the Catholic Center and the archdiocese

by Dan Contway

This is a time of transition for the Archbishop O'Meara Catholic Center (the building on Indianapolis' North Meridian St. that houses most archdiocesan offices and agencies) and for the whole archdiocese.

Two weeks ago, we learned of Father David Coats' painful decision to resign as vicar general and to request leave of absence from priestly ministry. Father Coats is a man who is greatly respected here (and throughout the archdiocese), and he has made a significant contribution to the work of the church in central and southern Indiana. Those who worked closely with him did not always agree with him (Father Coats is a man of strong opinions who never hesitates to say



what's on his mind), but his forthright style and his firm commitment to the church have always won him respect. We will miss him.

Two weeks ago, we also welcomed our new vicar general, Father Joseph Schaefer. Just three months ago, Archbishop Buechlein appointed Father Schaefer moderator of the curia (director of all the offices and agencies) after several years as president of Cardinal Ritter High School and archdiocesan director of vocations. Now, Father Schaefer assumes the additional responsibilities of vicar general (the one who represents the archbishop in all areas).

I think it's safe to say, paraphrasing W. S. Gilbert, that Father Schaefer is the very model of a modern vicar general. He is an intelligent man who takes his responsibilities seriously but who also has a marvelous sense of humor. (Several times I have heard him say, "If you can't laugh, your only choice is to cry.") Combined with this tremendous gift of humor is a genuine devotion to prayer, the Eucharist, and the priesthood

that, in Father Schaefer, seems to be perfectly normal and natural.

Other gifts that Father Schaefer brings to his important new job include the ability to listen and learn, pastoral sensitivity, a firm commitment to Catholic education, the ability to think for himself (while always remaining loyal to the church and to the archbishop) and the ability to say "No" when the demands on his time and talent become overwhelming.

In news stories announcing Father Coats' resignation and Father Schaefer's appointment, the secular media kept referring to the position of vicar general as "second in command to the archbishop." There is no doubt that Father Schaefer will fight some battles on behalf of the church—and he clearly has the courage and commitment that this will require! But when all is said and done, our church's victories are won by faith and by genuine spiritual and moral leadership. We are fortunate that our

archdiocese has such a faith-filled, compassionate and humorous person serving as the archbishop's "second in command."

This is also a time of physical transition for the Catholic Center and for many parishes, schools and institutions throughout the archdiocese which are in the midst of various forms of renovation and construction. At the Catholic Center, old walls are coming down and new ones are going up to make better use of former classroom, cafeteria and library building space for more meeting rooms and better facilities for Catholic Social Services, the Resource Center, and for archdiocesan agencies.

The same kind of physical growth and renewal is taking place at many parishes and schools throughout the archdiocese. As Archbishop Buechlein said in his recent "State of the Archdiocese" message, the church in central and southern Indiana is "alive and well and growing."

Times of transition cause people of faith to take the long view of things. The buildings clustered around 14th and Meridian Sts. are once again experiencing change. (This includes St. Peter Paul Cathedral Parish which continues to welcome former St. Bridget parishioners quietly but warmly into its family of faith.) This is as it should be in a church that always changes but always stays the same. Many thanks to Father Dave Coats for his years of service to this archdiocesan church. And a warm welcome to Father Joe Schaefer.

THE HUMAN SIDE

The benefits of learning a foreign language

by Fr. Eugene Hemrick

No one disputes that learning a foreign language is part of a good liberal education. Nor would you think anyone would object to learning a language, especially if he or she planned to spend time in another nation. Not true!

While preparing to cycle through Europe I had a cycling companion who felt that knowing a foreign language was a waste of time. He argued it took too long to master one and that there is not much use for it in America. He could use his time better learning something more practical. I have heard other people express the same sentiment.

Some people apparently believe that if their neighbors don't speak English, it's their responsibility to learn it if they intend to live in America. Others simply fall back on the argument that they have no facility for languages.

Before dismissing foreign languages let's



consider the benefits of having at least some facility with one. I am not talking about mastering a language, but rather having a grasp of some common foreign phrases and words.

One immediate benefit that comes from exchanging simple greetings in the language of the person you are addressing is that it communicates a message of respect. "It says: I respect and am interested in the country of your birth; I respect you and want to communicate with you."

One simple phrase like "good morning" overcomes the walls that are raised when two people look upon each other principally as "foreigners."

Presently I am learning Spanish and have found that the use of simple phrases in the language creates relationships I never had before. One interesting aspect of this is how it puts me in the position of a learner and my friends in the position of a teacher. I am seeing how much my Hispanic friends can teach me: patience, correction with a gentle touch, humor as a way to dispel fear of making a mistake or embarrassment. No longer do we simply wave to each other and go our separate ways, but we stop

and enjoy each other. Language has become a new vehicle for getting to know each other better.

Another benefit in learning a foreign language is that it helps us to understand better our own language, which overflows with terms and phrases derived from European languages. And the study of any language provides insights into the very workings of language. So it improves our talents as communicators in all areas of speaking and writing.

Most important of all, interest and respect for foreign languages benefits the nation at a time when increased anti-foreign sentiment is developing in so many areas.

A daily war is being waged between those who believe immigrants rob U.S. citizens of their jobs or security and those who believe that "E pluribus unum" still states a worthy ideal and goal. Emotions are running so high that violence could be a result.

Every means available needs to be used to break down the walls which separate people into two camps, "them" and "us."

© 1994 by Catholic News Service

THE CRITERION
Official Weekly Newspaper of the
Archdiocese of Indianapolis

Price: \$20.00 per year
\$0.60 per copy

Second-Class Postage Paid at
Indianapolis, IN ISSN 0574-4350

Published weekly except last week in July
and December.

1400 North Meridian Street
P.O. Box 1717
Indianapolis, IN 46206
317-236-1570



Postmaster: Send address changes to The Criterion
P.O. Box 1717, Indianapolis, IN 46206

Point of View

Non-traditional religious vocations

by Shirley Vogler Meister

Something exciting happened in my hometown, Belleville, Ill., this summer: A woman of 57—Rita Winkelmann—became a nun.

Not only is her age significant, but her children and grandchildren were present for the ceremony. Sister Rita committed the rest of her life to prayer and work within an Ursuline community of fewer than 20 nuns. She is also a nurse at Southern Illinois Hospice.

As a mother and grandmother myself, I fully appreciate Rita Winkelmann's accomplishment, and I view it with joy.

How often have I heard devout



women with circumstances changed through death or divorce say, "What do I do with my life now?" Some of them have shared their formerly youthful yearnings to be nuns, common for Catholic girls of another era. If these women knew their talents could still be used in the religious life, how many would gladly dedicate themselves to God's work in this way?

In a column in the Aug. 19 issue of the Belleville diocesan paper, *The Messenger*, Editor Rafe Middecke noted: "The religious communities . . . are, in human terms, a dying breed. Their numbers are decimated, their houses and institutions overbuilt, their commitments overextended. Retirements are bountiful; new workers, almost non-existent."

Yet Middecke also said that we seldom hear "poor us" stories. "The words I hear are usually hopeful, eyeing on mission—hope handling the bars."

Later-aged entries to the religious life are not common, but it's happening here and there, without much fanfare and with more hope than trepidation on the part of the communities.

Healthy women without encumbrances are welcomed for their services to the older nuns. They are also treasured for their service to the wider community—as with Sister Rita's nursing profession.

The newer-older nuns will themselves be ranked among the elders in a decade or less. If late-date vocations catch on, however, this should prove no problem. There could be a steady stream of ready workers as women discover this option—long available for men requesting late religious careers, and also available to both men and women in such areas as the Peace Corps or other missions.

The process of developing one's calling, however, takes time. Rita Winkelmann quietly petitioned the order in 1988. When she professed her vows this year, she did so in the presence of Bishop Wilton Gregory of the Belleville Diocese and Father Roger Karban (the homilist), as well as before family and friends.

According to an article by Liz Quirin in the Aug. 12 *Messenger*:

Father Karban, noting how Rita's call

to the sisterhood didn't come in the usual manner, said, "Our first call comes from our baptism and all other calls are simply ways of living our baptism. To have you experience calls others have experienced in different situations with different backgrounds is a clear sign of the Lord working in your life."

Ursuline Sister Mary Ellen Backes, the community's leader, said, "Her calling is very much in sync with the charisma of our community."

Sister Rita said of the Ursulines, "They opened their arms to me." And they did

so despite Rita's divorce, annulment, and her mother-and-grandmotherhood.

God opens his arms to such pioneer women—and to religious communities that see the blessings and potential in those led to vocations in non-traditional ways and at non-traditional ages. Perhaps many older women in the future will write their vows, as Rita Winkelmann did: "I choose to enter this community of co-disciples who share a common vision of a Gospel response to the needs of all, supporting one another in our diversity with prayer and affirmations. I make this commitment for life."

INTERNATIONAL YEAR OF THE FAMILY

The family: God's revelation of his love

by Daniel Avila
Third in a series of articles

Pope John Paul II divides his letter to families into two general themes: God reveals himself through the family as a "civilization of love" and he relates to the family as its "bridgehead" whose presence enables all families to fulfill their divine vocation. This week I will take up the first theme.

The pope writes that "fatherhood and motherhood . . . contain in an essential and unique way a 'likeness' to God which is the basis of the family as a community of humankind, as a community of persons united in love."

The contours of family life exhibit this divine "likeness" in at least three ways. First, the marriage covenant between husband and wife is indissoluble just as God's love for us is forever.

Second, the unity between spouses and between family generations "opens them towards a new life, towards [begetting] a new person," just as God is a trinity of life-giving persons.

Third, God's likeness is revealed in "the particular closeness and intensity of the bonds which come to be between persons and generations within the family," just as God is "near to all who call upon him," and is not a distant deity.

The pope illustrates these points in sometimes surprising ways. First, he writes that true love, as expressed in the marriage covenant, is a "demanding love." It is more than "anti-selfishness" because it involves the total giving of self. This reminds me of something my mother used to say when I was young: Marriage is not a 50/50 agreement between husband and wife but calls each one to give 100 percent.

Second, the pope comments on the life-giving nature of families by observing that "the times in which we are living tend to restrict family units to two generations." As a result, "Families have

today too little 'human' life. There is a shortage [in households] of people with whom to create and share the common good [of being together]."

Moreover, each family is challenged to accept every member as a good in him or herself because "God 'wills' [each] individual for his [or her] sake." . . . This is true for absolutely everyone, including the chronically ill and the disabled."

Third, the pope relates that family bonds which promote "the good of 'being together'" are safeguarded through the mutual exercise of "honor." According to the pope, the command to honor your father and your mother not only binds children to honor their parents but also calls parents to honor their children.

"You parents, the divine precept seems to say, should act in such a way that your life will merit the honor (and the love) of your children!" he says. To honor each other is to exercise the virtue of justice, which itself "cannot be explained fully without reference to love: the love of God and of one's neighbor. And who is more of a neighbor than one's own family members, parents and children?"

According to the pope, unity between generations best occurs through families, and when this unity erodes society itself will disintegrate. As a community where mutual honor is exercised, "the family is in many ways the first school of how to be human." The practice of mutual honor, combined with "a constant and ready reference to the Father from whom all fatherhood (and motherhood) on earth is named" (cf. Eph 3:14), thus makes "the civilization of love possible; it is not a utopia."

(Copies of the pope's letter to families are available from the Family Life Office, Archdiocese of Indianapolis, P.O. Box 1400, Indianapolis, IN 46202. Tel. 317-236-1410, ext. 1596.)

LIGHT ONE CANDLE

Thoughts for All Saints Day

by Fr. John Catoir
Director, The Christophers

A teacher once asked a child, "What do you think a saint is?" The child, remembering the figures in the stained glass windows at church, answered, "A saint is someone the light shines through."

It's true—the Light of Christ does shine through the saints. They live ordinary lives in extraordinary ways. They pray, they love, and they serve, but they are also prone to discouragement, wear and even sin. The saints had to go to confession, too.

Who are called to be saints? "All the faithful of Christ, whatever their rank and status, are called to the fullness of Christian life and to the perfection of charity" (*Lumen Gentium*, The Dogmatic Constitution on the Church).

Throughout history, the church has publicly declared some people to be heroic. These are the canonized saints. Among them you have young, old, beggars, kings, scholars, soldiers, popes, peasants, priests, mothers of families, single lay women, missionaries, teachers, nurses and doctors. In other words, people of every race, culture and creed; people who have dedicated themselves to the task of loving God and their whole heart, mind and soul.

The saints are holy, but not necessarily pious; they are just, but not harsh; they are forgiving, but not naive; faithful to their commitments, but not inflexible; and above all the saints are full of God's joy, though not

necessarily happy all the time. Saints have their dark moments, just as Jesus did.

Some of the qualities that saints share in common are as follows:

A strong sense of justice. Saints do not restrict their justice to private concerns. They care about the welfare of the whole community. They have a broader vision than most. When Pope John Paul II called us to a "decisive commitment to justice, and respect for human rights," he denounced "all that harms peaceful coexistence," he was challenging us to be saints.

A prayerful spirit. The saints are people of prayer. They don't have to strain to put God in their lives, because they know he is already there. Their whole life is a prayer.

A spirit of love. John the Apostle wrote: "Let us love, not in words or speech, but in truth and action" (1 John 3:18). A saint knows how to translate faith into loving service.

Readiness to forgive. Saints are quick to forgive injuries and hurts. Even if their feelings have not yet caught up, they forgive anyway, because Jesus asked us to do them.

Fidelity to commitment. Theresé of Lisieux was a saint who lived with a generous spirit trying always to do "the tiniest thing right and doing it for love."

A spirit of peace and joy. Dom Joseph Marmion wrote, "Love, peace and joy are the echo of God's life in us." All the saints possess a joy the world cannot give. Every human being is called to be a saint, including you.

(For a free copy of the *Christopher News Note* "Saints: Past, Present, Future," send a stamped, self-addressed envelope to The Christophers, 12 E. 48th St., New York, NY 10017.)

To the Editor

Our goal is total Catholic education

Dan Conway's article on Catholic school planning (Oct. 14 issue) reflects a harmful bias which is frequently represented in your newspaper. He states that an "unusually high percentage of Catholic children" are attending Catholic schools. Then in parentheses he reports that this percentage is approximately one-third. I fail to understand how this is interpreted as strong support for Catholic schools among the people of the archdiocese.

If only one-third of the people of the Archdiocese of Indianapolis supported the United Catholic Appeal, would we call that strong support for that program? If only one-third of the parishioners contributed to the Sunday collection, would the pastor of that parish write a thank-you letter in the next Sunday's bulletin?

I thought that our goal was total Catholic education. What planning team is working on developing the goals for the total Catholic education of the other two-thirds of the children of the Archdiocese of Indianapolis?

Those of us who have made other educational choices for our children look to the Office of Catholic Education for leadership, training, and resources to help us to witness as disciples of Jesus Christ.

I am grateful to Archbishop Daniel M. Buechlein who asked for unity between those involved in Catholic school education and those in parish-based religious education programs at the state religious education meeting. I would hope that *The Criterion* would follow the message of Archbishop Buechlein, "I ask all of us to help look for what unites us in our teaching mission." We need planning and resources for total Catholic education, not just the minority who attend the Catholic schools.

Patrick Murphy

Indianapolis

(Strong plans are also being prepared for parish-based religious education programs. It just happened that we were reporting on the plans made for Catholic schools. That issue, however, also contained a Page One color picture and an article about the religious education convention. As for the percentage of students in Catholic schools, it must be remembered that there are no Catholic schools in many of the rural areas of the archdiocese.—Editor)

CORNUCOPIA

On the road again

by Cynthia Deves

Been in any good jousts with the Knights of the Road lately? Although most big trucking drivers are undoubtedly peers of the moral realm, we've tangled with some who must've squirmed at the court of Larih Vader Exalted. The Force was with them, no contest.

We will carry to the grave, not due to premature death by truck we hope, the recollection of one particularly scary encounter. Basically, this involved being a Chevy sandwich wedged between two "slices" of semi-trailers, plus background "dinner music": the roar of huge engines punctuated with nasty little squeals of air brakes, lengthy pulls on the horn, and the shifting of gears too numerous to mention.

Not every road menace is behind the wheel of an 18-wheeler, however. Some are timid folks who drive in the passing lane at

a speed calculated to aggravate even Mother Teresa, should she be foolish enough to venture onto an American highway. The urge to do dangerous things in response can turn to truly magnificent obsession.

Other menaces are those righteous drivers who wish to maintain the posted speed limit as a matter of high principle. They also operate in the passing lane, serving as moral deterrents to the majority of others who want to speed. What they don't understand, of course, is the genetic imperative of most speedsters to avoid, outwit and ultimately prevail over the efforts of the highway patrol and anyone in their path.

While courtesy would thus seem to be a wonderful virtue to encounter along the road, it too can be a problem. There is the Courtesy Dance, for example, engaged in by two drivers who meet at an intersection. After a series of smiling, hesitant starts and wavings-on, miscommunication can become total and end in a crash in the middle of the road.

The Speedy Gonzalez school of highway driving produces graduates in the hundreds. Maybe millions. These are the twerps who dodge in and out of lanes, causing the rest of

us to brake, use bad language and yell at the kids in the back seat.

What is even more fascinating is that after two or three hours of playing highway dodge-em with these guys, we are only one car behind them at the next town. For these people, I guess it's the chase that counts and not the prize.

Mergers are as important on the highway as they are in business, and apparently just as hard for some people to understand. Is there anything so unnerving as coming up behind a driver who is ignorant of the elements of merging into traffic? Does the heart not drop and the pulse race when we are forced to screech to a halt to escape hitting a chain of cars backed up on the entry ramp?

Citizens who are permitted to become licensed drivers at age 16 are not allowed to vote and serve in the military until age 18, drink alcohol until age 18 or 21, or become president of the United States until they're 35. Considering the exigencies of highway driving, we might be better off electing them president instead.

Some drivers say they use their time driving on the highway to pray. In the light of most drivers' experience, this is probably a good idea.

choirs from around the region travel to Butler to participate in a day of workshops and performances. The day culminates in Butler Chorale's performance that evening. The Butler Chorale members performed *Miss Gloria* at the 1994 Medjugorje Convention in Pittsburgh, Pa. recently. For more information, call the Office of Public Affairs at 317-283-9351.

St. Jude Parish, 5353 McFarland Rd., will hold its **Holiday Craft Bazaar and Pancake Breakfast** on Nov. 5 beginning at 7:30 a.m. St. Jude School teachers will prepare the breakfast. Hand-prepared crafts, floral arrangements and homemade goodies will be available for sale. For more information, call Virginia Cook at 317-780-1032.

vips...

Congratulations to **Father Fred Easton**, vicar judicial for the Archdiocese of Indianapolis, who was elected secretary of the Canon Law Society of America at its annual convention in Atlanta earlier in the month. He will serve a two-year term and be a member of the society's board of governors.

Francis Father Stephen McKinley was ordained on Sept. 3 at Our Lady of Perpetual Help Church in New Albany by his cousin, Evansville Bishop Gerald A. Gettlefinger. He has been a life-long parishioner of Our Lady of Perpetual Help Church. Father McKinley celebrated his first Mass on Sept. 4.

Sherie Berg joined the staff of the Office of Worship as associate director for liturgical formation. She will serve as a worship consultant to parishes and administer all archdiocesan programs of liturgical formation. She will also provide staff assistance to the Archdiocese and Architecture Committee. Berg has served as coordinator of liturgy at St. Joan of Arc and Nativity parishes and as director of religious education at Sacred Heart in Indianapolis. This past spring, she received her master's degree in theological studies from St. Meinrad School of Theology.

Mr. and Mrs. Donald C. Anderson, Sr., parishioners of St. Rita Church in Indianapolis, celebrated their 50th wedding anniversary on Oct. 7 with a family dinner. Donald Anderson and the former Valerie Mitchell were married in 1944 in Bainbridge, Ga. He are the parents of two sons, Donald C., Jr. and Maurice. They have three grandchildren.

Bishop Thomas J. O'Brien of Phoenix, publisher of *The Catholic Sun* diocesan newspaper, is the 1994 recipient of the Bishop Arthur J. O'Neill Award. Bishop O'Brien is a native of Indianapolis and attended St. Meinrad Seminary. The award, presented Oct. 14 at the Catholic Press Association's Midwest regional convention in Belleville, Ill., recognizes exemplary support of Catholic bishops, archbishops and cardinals for the Catholic press and for editors of Catholic publications. Christopher Gunty, editor of *The Catholic Sun*, nominated Bishop O'Brien and praised the selection. Gunty noted that Bishop O'Brien founded the newspaper and continues to support its circulation to 80,000 homes in the Phoenix diocese, but also that he chairs its advisory board and writes a column for each issue. The award is named for Bishop Arthur J. O'Neill, who was bishop of the Diocese of Rockford, Ill., from 1968 until his recent retirement. Bishop O'Neill served as editor or publisher of Rockford's diocesan newspaper *The Observer*, for 40 years.



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check it out...

The membership team for the Sisters of St. Francis, Oldenburg, will sponsor a day of reflection "Celebrate and Pray with Women of the Advent and Christmas Season" with Francis, Sister Barbara Piller. The day will be held on Nov. 19 from 9:30 a.m. to 3:30 p.m. in Olivia Hall. Cost is \$20 per person. The day is open to anyone. For more information, call 812-933-6462.

St. Mary of the Woods College will host a **sneak preview campus visit** day for high school junior and senior women and their families and friends on Nov. 5 at 1 p.m. (EST) in the Le Fer Hall Ballroom. Students will have an opportunity to meet current Woods students, talk with faculty about academic programs, learn about students organizations and activities, tour residence hall rooms, see the campus and enjoy a performance by the Madrigal singers. Financial aid information will also be available during the visit. For more information, call the Office of Admissions at 800-926-SMWC or 812-535-5106.

Holy Family Theatre Group will present its first live sync performance "Love will be Our Home" on Nov. 4-5 in Marchion Hall, 129 W. Day Lane, New Albany. Friday's show is "Family Night" and children are invited if accompanied by adults. Doors open at 6:45 p.m. with live entertainment provided by "Thursday Night" from 7-7:40 p.m. Refreshments will be available. A donation of \$3 will be accepted at the door. For reservations call 812-288-9585 or 812-945-7022.

The Butler Chorale will give a **special concert** on Nov. 5 at 8 p.m. featuring Franz Liszt's *Mass Choralis* at St. Joan of Arc Church, located at 42nd St. and Central Ave. The concert follows Butler's annual Choralists which is held at Clowes Memorial Hall on the Butler campus from 1-6 p.m. High school



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HELPERs—Eighth-grade students at Christ the King School in Indianapolis unload the food donated by parishioners in a cart in the church vestibule. Each Friday, the young people load the non-perishables into the trunk of the parish's St. Vincent de Paul conference president Bill Quigley, who delivers it for distribution to the poor. (Photo by Margaret Nelson)

Hulman-George family honored at Marian College

Dinner raises about \$100,000 for the college's scholarship fund; Jug Eckert also honored

by John F. Fink

Marian College honored three generations of the Hulman-George family, while also benefiting the Marian College Scholarship Fund, at a dinner at the Indianapolis college on Oct. 18.

More than 750 people attended the second annual "Opportunities for Excellence" dinner. According to Marian College president Daniel Felicetti, it was expected that more than \$100,000 would be raised for the scholarship fund, matching the amount raised last year.

Besides the cost of the dinner, those present also had a chance to participate in a "silent auction" of donated items.

Among the Hulman family honored were Mary Hulman, the widow of Anton (Tony) Hulman, who bought the Indianapolis Speedway in 1945; her daughter, Mary Hulman George; and her grandson, Anton (Tony) George, the present president of the Indianapolis Speedway.

Also at the dinner, a special Knight of Service Award was presented to Charles (Jug) Eckert "for exemplifying standards of stewardship." Eckert has catered meals for numerous organizations through the years. The award was presented by Mary Young, co-chairman of the dinner with John Short. Short served as master of ceremonies.

The dinner last year honored Indianapolis Archbishop Daniel M. Buechlein. This year Archbishop Buechlein said the invocation and also contributed the framing of a picture for the auction.

Among those who paid tribute to the Hulman family were Indiana First Lady Susan Bayh, Felicetti, Judge Gerald S. Zore, chairman of the Marian board; and Thomas Binford. In his remarks, Zore said plans for the Indianapolis Speedway were made at Marian College and the college's Allison Mansion is the former home of one of the Speedway's founders.

A new video about the numerous philanthropies of the Hulman-George family was shown on six television sets situated around the college's gymnasium, where the dinner was held. Prepared under the supervision of Chris Duffy, the video related Tony Hulman's business successes in Terre Haute as well as at the Indianapolis Speedway.

Among the Hulman philanthropies are Rose-Hulman Institute of Technology and St. Mary of the Woods College, both near Terre Haute. The video also showed some of Mary George's philanthropies, including Riley Hospital, Methodist Hospital, Special Olympics, the Indianapolis Museum of Art, and the Indianapolis Zoo.

In accepting the accolades on behalf of the family, Tony George said that it was an honor to follow in the footsteps of Archbishop Buechlein.

During his remarks about Marian College, Felicetti assured those at the dinner that "what the (Franciscan) Sisters began 143 years ago is alive and well today." He then gave them a "pop quiz"

with 13 true and false questions, telling them in advance that 12 of the questions were true and one was false.

Here are the true or false statements in the quiz:

"1. Marian's nursing and education programs received unusually glowing re-creditation reports this year.

"2. Our accounting students finished in the top 15 percent of the country on their ETS exams, and our finance students scored once again among the top one percent.

"3. The chair of our psychology department was nationally acknowledged by the American Psychology Association as 'outstanding psychology teacher of the year in a four-year college or university.'

"4. The number of computers on this campus has quadrupled to 200 in just four years as the library, writing and language laboratories have also moved technologically into the 21st century.

"5. This fall, as the academic quality of entering freshmen has continued to edge upward, total enrollment reached 1,352, for a seventh straight record-breaker and 12 straight years of increases. The size of the freshman class and full-time enrollment also broke college records.

"6. The Indianapolis Department of Parks presented Marian College with one of its prestigious 'Leisure Leader Awards.'

"7. Three of the college's coaches (in golf, tennis and cross country) were named 'coach of the year' in their respective sports.

"8. The varsity cycling team took fourth place in the United States for road cycling, and second place for track cycling in competition against national cycling leaders like Stanford, Berkeley,



KNIGHT OF SERVICE—Charles (Jug) Eckert holds the special Knight of Service Award he was presented by Marian College "for exemplifying standards of stewardship."



MARIAN HONOR—First Lady Susan Bayh presents a quilt to Mary Hulman during the dinner honoring the Hulman-George family at Marian College Oct. 18. The quilt, made by Marian alumna Debra Baylock-Hanes, depicts the stained-glass window in the Allison Mansion. In the center of the picture is Doris Jones, Hulman's nurse and companion.

Indiana, Purdue, Penn State, Colorado, Virginia, UCLA, and Harvard. Marian College is likely to rank about second in the nation overall this year.

"9. Highly competitive grants and gifts were awarded to the college from the National Science Foundation, Council for Independent Colleges, Lilly Endowment, Indianapolis Foundation and Eh Lilly & Co., as total foundation and corporation giving rose by 22 percent over last year.

"10. Three hundred brand new donors contributed to Marian for the first time last year. Alumni giving rose by 21 percent; faculty and staff donations were up by 63 percent; trustee contributions multiplied by 10-fold over 1989; and the college successfully completed its three-year "Challenge Campaign," raising over a half-million dollars last year.

"11. Despite its annual struggle to

balance income and expenditures on a meager endowment base, Marian College has now enjoyed 14 straight years of black ink.

"12. What the college gives back to this community in service is illustrated by outreach efforts which include: its award-winning Mentoring in the City program, the National Youth Sports Program, Project Earth, Caulk of the Town, the Wheeler Soup Kitchen, the Archbishop's Walk 'N' Run, various Appalachian rebuilding programs, and too many other projects to enumerate.

"13. The very highest aspiration of each and every Marian student is to come to school every day with the sole objective of making the faculty as happy as humanly possible, and to anticipate their every whim."

Felicetti said that the first 12 statements were true and the 13th false.



Willie A. Gholston II

**Cathedral High School
Class of 1993**

**Indiana University
Class of 1997**

Life is a journey and we all know that there are many pathways which one can take. I am truly elated that I experienced an education at Cathedral High School while on my journey. I know for a fact that a journey through Cathedral is an unforgettable experience. Through the acquisition of a wonderful education at Cathedral, I was completely refreshed.

In order to get to any destination while traveling life's journey, one needs wisdom and direction. Students at Cathedral High School have been blessed with some of the wisest and finest navigators in the world - her faculty. The Cathedral family is full of committed Christian adults, and their dedication is evident through their countless hours spent helping students maximize their potential academically, spiritually, and athletically. While I was at Cathedral, the faculty challenged me and my classmates to grow into leaders, not followers. The faculty's devotion to their students is one of the main reasons Cathedral is known as a "School of Excellence."

Throughout life's journey one has a tendency to run into people who take similar pathways. At Cathedral these people share a common bond to become part of a tradition of diversified, gifted, and talented students and athletes. If one's journey takes him to Cathedral, he may enter as a number; however, he will leave the "Home of the Irish" as a member of one of the largest and most extraordinary families in America. To paraphrase Dr. Martin Luther King, Cathedral High School is where students learn to accept, respect, and love each other, not for the color of their skin but for the content of their characters.

My journey through Cathedral did not end when I graduated. In a way it had only just begun. As my journey continues, I am prepared to face any obstacles in the future. I would not be where I am today if it were not for the sacrifices made by my parents and teachers at Cathedral High School. I have acquired the wisdom, knowledge, and fortitude to excel at anything I choose thanks to the support and prayers of my parents and teachers. I would be remiss if I did not thank God for giving me the opportunity to have a safe and successful journey through Cathedral High School. It was truly an unforgettable experience while on my journey through life.

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SPOTLIGHT ON BLOOMINGTON DEANERY

Bedford and Mitchell parishes minister to Lawrence Co. Catholics

One pastor serves St. Vincent De Paul and St. Mary, but they remain independent parishes serving Catholics from each town

by Peter Agostinelli

St. Vincent de Paul Parish in Bedford serves about 625 Catholic families in this Lawrence County town.

Many people know the Bedford area for its rich supply of limestone. The rock has been used in the construction of many local buildings—including St. Vincent de Paul Church—as well as some structures in Washington, D.C.

"I can't believe I got this parish," said Father Bernie Cox, pastor of St. Vincent de Paul since February. It's the second assignment for the priest, who was ordained in 1991.

Father Cox is referring to the active parish life at St. Vincent. It enjoys strong liturgies, a growing parish school and active religious education programs.

A roof replacement on the church is underway. Besides being a necessary project, Father Cox said it prompted parishioners and staff to look at the parish master plan and opportunities for future growth.

The plan includes a survey that asked for needs and suggestions for parish life. Some of the conclusions it drew included the need for expanded school facilities and more parish meeting space. Also cited was the interest in building a narthex onto the church.

Speaking of construction projects, Father

Cox brings interior design skills to the parish. He worked in the field before entering the priesthood. The priest also is director of the archdiocesan deaf ministry.

St. Vincent has a new administrator of religious education, Joseph Fey, who joined the staff earlier this year. He has helped develop something called the Parish School of Religion, an alternative to the traditional CCD-type instruction.

The Parish School of Religion emphasizes the parish family. Fey is the principal of the "school," which has an enrollment of about 140 students.

"We're kind of on the cutting edge with that whole program," Father Cox said.

St. Vincent de Paul School (preschool through eighth grade) has grown considerably, with enrollment increasing from 114 to 170 students in the last seven years. Principal Kathy Sleva said the school has added improved services along with new students.

Sleva said the growth has been manageable. There are new people and programs, she said, but it's not moving too quickly.

Father Cox is especially excited about the school. He thinks it has been a genuine source of vitality for the parish. An Adopt-A-Student community plan has helped by subsidizing student tuitions. The parish also subsidizes tuitions, although at a smaller percentage than it used to.

"There's a lot more confidence in the

(Continued on page 9)



MITCHELL AND BEDFORD—St. Mary Parish in Mitchell (above) and St. Vincent de Paul Parish in Bedford (left) together serve Catholics in Lawrence County. The Bloomington Deanery parishes are not grouped together, but they are served by the same pastor, Father Bernie Cox. Sister of Providence Mary Lee Mettler is pastoral associate at St. Mary.



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Parish information

Parish: St. Vincent de Paul (Bedford)

Year founded: 1864

Address: 1711 "I" Street, Bedford, IN 47421

Telephone: 812-275-6539

Pastor: Father Bernie Cox

Pastoral associate: Franciscan Sister Joan Luerman

Parish administrator of religious education: Joseph Fey

Parish secretary: Kathryn Reising

School: St. Vincent de Paul School (preschool-8)

Principal: Kathy Sleva

Number of students: 170

Convent: 906 18th Street

Number of households: 625

Church capacity: 375

Masses: Saturday-6:30 p.m.; Sunday-10:30 a.m.

Parish: St. Mary (Mitchell)

Year founded: 1869

Address: 777 South 11th Street, Mitchell, IN 47446

Telephone: (812)849-3570

Pastor: Father Bernie Cox

Pastoral associate: Providence Sister Mary Lee Mettler

Number of households: 125

Church capacity: 300

Masses: Saturday-4:30 p.m.; Sunday-8:30 a.m.; Weekday-

5:30 p.m.

Weekly parish profiles will
include all parishes in archdiocese

One of the newest projects at *The Criterion* is an ongoing series of parish profiles. Every week a different parish is featured. 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.

(Continued from page 8)

school these days," Sleva said. She mentioned a development committee that has helped identify an effective formula for school support. Volunteer parents are another key, she said.

This year a school enrichment program was initiated to help develop the overall education plan. It focuses on resources that promote learning experiences outside the regular textbook and classroom format. Activities include field trips and special speakers, as well as a "Great Books" program for fourth and fifth graders that promotes important literature. An overnight camping excursion featuring science projects was held this fall.

St. Vincent's music ministry is to be a strong point of liturgies. Also, Sleva said the school has a great music teacher who has contributed to a good band program for fifth through eighth grades.

Another thing that brings energy to the parish is the Rite of Christian Initiation of Adults (RCIA) program. Almost 40 people are enrolled this year, the highest number since the parish has had.

RCIA courses are administered by a team effort including Franciscan Sister Joan Luernan, St. Mary's pastoral associate, and Fey and Father Cox.

Sister Joan said one thing that's helping RCIA is the renewal of new people by previous participants. They're going out and spreading the good news about their experiences, Sister Joan said.

The parish plans to get involved with Christ Renew His Parish. It's a spiritual renewal program held in retreat format. Father Cox hopes it will bring a sense of renewal for all parishioners.

Sleva attributes some of the parish's good standing in the community to Sister Joan, who evangelizes through her work in the hospital. Sister Joan said her biggest work is bringing comfort and spiritual help to people, especially the dying. The Franciscan also ministers to residents of a nursing home.

Father Cox said there's always need for growth and development in such outreach ministries. For example, the pastor said he would like to begin a new video project for homebound Catholics in the area. It would involve the videotaping of Mass services for distribution to these people. One outreach effort that has

existed for some time is the parish's St. Vincent de Paul chapter, which has a store on the parish property. The Knights of Columbus also are active and helpful. For example, members of the organization were quick to supply their hall for a funeral meal after a recent parishioner's death.

One evangelization project is a new parish publication that includes current events and meeting information.

Other active groups include an altar society and a bereavement committee. The parish choir, both contemporary and traditional, serve up good music at liturgies and also at funerals.

Ecumenical activities are held with other churches in Bedford and northern Lawrence County. They include joint worship services and other activities.

Stewardship will be emphasized this fall as the parish prepares to renew itself in that area. Father Cox said St. Vincent has been strong in sharing time, talent and treasure.

Mass was celebrated occasionally this summer at parishioners' homes, including a few in backyards and also poolside. One was celebrated in a parishioner's stone groto.

St. Vincent has roots in French and German Catholics who migrated to the Bedford area. The first church was a brick building purchased in 1865 from local Methodists.

The parish grew quickly, so a new church—the present one—was designed in 1877 by the pastor, Father M.H. Bogeman. The parish bought huge stained-glass windows at the 1893 World's Fair in Chicago. The congregation included stonecutters and carvers who came to work the area's limestone industry. They donated material and labor to finish the job in 1894.

St. Mary Parish in Mitchell is located about 10 miles south of St. Vincent de Paul Parish. Also, the two parishes share Father Bernie Cox as their pastor.

But that's essentially as far as their relationship goes. The parishes are distinct congregations of Catholics. But Providence Sister Mary Lee Mettler, St. Mary's pastoral associate, said she notices quite a few Bedford people coming to Mass at Mitchell.

A lot of people from Bedford come to St. Mary because they like the Mass schedule," Sister Mary Lee said. The parish has a 4:30

p.m. Saturday Mass and an 8:30 a.m. Mass on Sunday.

St. Mary will celebrate its 125th anniversary on Sunday, Oct. 30. Archbishop Daniel M. Buechlein will preside at a noon liturgy. Food and refreshments will follow.

Sister Mary Lee came to the parish last year from work at an urban parish in Memphis, Tenn. The environment in Mitchell is a contrast, being a small town in southern Lawrence County. The congregation of 125 families—about 300 people in total—includes a good number of farmers.

Sister Mary Lee said most parishioners live within 15 minutes or so of the parish. Catholics from Orleans—an Orange County town to the south—come to St. Mary too.

St. Mary has an active pastoral council and altar society. The pastoral council is divided into subcommittees such as the anniversary committee and liturgy committee.

Some parishioners also serve on a local group called the Lawrence Interfaith Endeavor (LIFE). The organization works on social issues, such as supplying food to the needy.

LIFE occasionally holds meetings at St. Mary. Sister said the group was about to rent a room at the local hospital for a meeting, so she offered them meeting space at the church.

An ecumenical relationship has grown between St. Mary and a local Presbyterian church. A fire destroyed the Presbyterian church almost two years ago, so St. Mary people have opened their doors for worship services and other events. The two congregations have held Bible studies together. They've also donated storage facilities. It's turned into a good friendship.

"We've become one big family in a sense," Sister Mary Lee said. "It's been very good for both of us and for the community."

"It's little inconvenience for what we get out of it."

The Presbyterians have invited St. Mary people to a groundbreaking for their new church. Also, the choir from both churches will perform during St. Mary's 125th anniversary celebration Oct. 30.

Sister Mary Lee said the people of St. Vincent de Paul Parish will donate flowers for the celebration.

The Knights of Columbus, Father William P. Garrity Chapter, will be at the celebration.

The anniversary planning has taken quite a bit of time and work. Sister Mary Lee said she spent a good part of the summer researching and writing a parish history, which proved to be difficult because information was hard to find.

St. Mary Church is getting a new roof, a project Sister Mary Lee thinks will be finished soon. Also, the parish organ has been repaired. A new speaker was installed to replace the old malfunctioning speaker.

The parish residence has been renovated in the past year. The entire St. Mary facility, including the church, is 27 years old.

Catholic activity in Mitchell dates back to around 1864, the year the railroad came to town. One story holds that Masses were celebrated in a room over a drugstore.

But following the organization of a parish in 1869, a church was constructed in 1871. A local Presbyterian landowner donated some land to the Catholics, who used it for the new church. Cost of the church was \$3,500.

The young parish was growing. By the early 1900s cement mills and other industry had come to the area.

A rectory was constructed in 1906, so a priest named Father Augustine Springle moved to Mitchell from the town of Shoals. But Mitchell took some hits a few years later when the mills began to fail. The resident pastor, Father Donald Manning, was transferred in 1915 and the parish became a mission of St. Vincent de Paul Parish in Bedford.

A priest named Father Meinrad Rouck became resident pastor in 1950. He led a drive to build a new church and rectory, which were completed in 1967.

For a time St. Mary was served by a pastoral team based in Salem and Scottsburg. Today the rectory serves as residence for the pastoral associate.

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The members of the Indianapolis Chapter, Knights of Columbus, invite all members of the faith to join them in a mass for all families. The mass will be celebrated by His Excellency Daniel M. Buechlein, Archbishop of Indianapolis, November 6th, at 2:00 p.m., in Sts. Peter and Paul Cathedral, 1400 North Meridian Street.

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Bishop calls for dialogue over Communion issue

Flap is over Vatican letter prohibiting Communion for remarried

by Agostino Bono
Catholic News Service

ROME—The controversy over the prohibition of Communion for Catholics in second marriages not approved by the church shows the need for continued dialogue, said Bishop Karl Lehmann of Mainz, Germany.

"The echoes produced show that the theme is very necessary and inevitable," he said.

The Vatican's October reaffirmation that such Catholics are barred from Communion "cannot be the last word," he said. "We must continue dialogue."

Before the Vatican reaffirmation, Bishop Lehmann and two other German bishops allowed Communion on a case-by-case basis if the Catholic in an unapproved marriage believed in his or her conscience that the first marriage was invalid. The three bishops dropped the policy after the Vatican statement, but asked that the question remain open.

Bishop Lehmann, president of the German bishops' conference, was interviewed while in Rome for the Synod of Bishops on religious and consecrated life.

"The situation is so grave that we must talk with other hierarchies," he said. "We must also see if there are possibilities better than our position," he added.

Progress in the church involves sharp contrasts of ideas, he added. "New ideas produce a conflict and then we go forward."

In Germany, one-third of all adult Catholics are in second marriages, and many Germans do not want to go through the annulment process," he said.

In 1992, the last year for which statistics are available, 584 annulments were granted in Germany and an additional 1,428 cases were pending. The Catholic population in 1992 was 28.4 million.

Meanwhile, a French bishop supported the German call for dialogue.

A "vast consultation" is needed so that the feelings of all the bishops are known, said Bishop Henri Drouot of Arras, France.

"For a long time, this was the custom in

the church. Rome indicated the direction to follow after having listened to the entire church," he said in a bylined article in the Oct. 22 French Catholic newspaper, *La Croix*.

Bishop Drouot said he agreed with the "essential truths" of the Vatican's letter to the world hierarchy reaffirming the prohibition of Communion to Catholics in invalid second marriages. But he criticized the tone and approach of the letter.

"The tone appears to be above all a call to

order," he said. It gives little encouragement to priests "who have their hearts torn to pieces by the human and spiritual drama which divorce represents."

"The priority of the norm sweeps away the attitude of understanding," he said.

"I suffer for the church. Once again its face is disfigured," he added. "The press and the media want to represent it as something whose interventions are outdated."

Is candor on tough issues welcome at Vatican?

by John Thavis
Catholic News Service

VATICAN CITY—Is dialogue a dirty word at the Vatican?

You wouldn't think so, listening to Pope John Paul II. He has called for dialogue to resolve virtually every kind of conflict, ranging from civil wars to ecumenical disagreements. But events in mid-October left some wondering the extent to which candid exchanges are welcome in sensitive areas of church debate.

At the Synod of Bishops on religious life, the Vatican secretary of state, Cardinal Angelo Sodano, delivered a speech that ruled out criticism of the hierarchy.

"One who loves does not criticize," the cardinal told the synod Oct. 13. "One who loves prays, works and collaborates with the bishop and with the pope."

He referred to "painful cases" in which criticism has been aimed at leading church officials. He said it was the duty of all Catholics—and especially religious—to be united with the pastors of the church.

His comments echoed those of Cardinal Joseph Ratzinger, the Vatican's top doctrinal official, who said in a 1989 interview that "the right to criticize ends when faced with

the duty to love the church and to respect its teaching authority."

Does dialogue, then, include criticism?

Pope John Paul appears to believe it does. At a general audience more than a year ago, he said constructive criticism was good for the church, as long as it was not made with bitterness or disrespect.

He even cited "prophetic" figures from the past, including saints who had leveled criticism at the hierarchy and eventually helped the church.

This demonstrates the possibility and the usefulness of freedom of speech in the church: freedom that can also be manifested in the form of constructive criticism," the pope said.

But how does all this translate in real ecclesial life, where dialogue runs into questions of doctrine and authority?

Even as the synod was in progress, Cardinal Ratzinger's Congregation for the Doctrine of the Faith was issuing a letter to the world's bishops insisting that divorced and remarried Catholics in unapproved second marriages cannot receive Communion.

It came after months of dialogue between the congregation and three German bishops. The bishops, including the president of the German bishops' conference, Bishop Karl Lehmann, had

adopted a policy that relied largely on the judgment of the individual conscience. Cardinal Ratzinger's nine-page letter delivered an emphatic "No" to such a policy, and the German bishops reversed it the same day.

Was dialogue in this case give-and-take?

"Certainly it was difficult," Bishop Lehmann said afterward. But he said the German prelates, in three two-hour meetings with Cardinal Ratzinger, were able to "speak frankly and present our arguments."

"Clearly Cardinal Ratzinger was not in agreement, but there was a certain fairness in the relationship," he said.

Frequently it is the public aspect of criticism that bothers church officials the most. In his talk defending the freedom to criticize, Pope John Paul warned that inappropriate forms of publicity can destroy the respectful climate needed for dialogue.

As an example of positive criticism, the pope has cited St. Catherine of Siena, whose sometimes blunt criticism of papal policies in the 14th century influenced the course of church history. She operated in the medium of her age, the private letter; today's criticism is more likely to reach the pope when he opens the newspaper or turns on the TV.

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CHRIST LEADS US TO LOVE AND SERVE

Communion helps faithful nourish peace of heart

by Fr. John Crossin, OSFS

Peace of heart is elusive yet much desired. A perceptive friend once remarked to me, "Most people are seeking a little peace of mind."

Communion nourishes this peace.

At times I encounter people who have an inner tranquility. It radiates from them gently. Though they often seem unaware of its presence, when I leave them I am conscious that it remains with me for a day. Perhaps it is no accident that my peace-filled friends are pursuing the spiritual life intensely. Prayer is a daily reality of their lives; the Mass is a frequent and loved event for them.

What does their inner equilibrium rest on? A continuing dialogue with Christ. Frequent listening to him and speaking with him are active parts of the process of this dialogue. It reaches a high point at the Eucharist.

First, the listening. Opportunities to listen fill the eucharistic celebration.

We listen to prayers and intercessions. Most obviously, the Scripture readings speak God's inspired word to us.

The readings call for attention and even prior preparation. They are at times obscure and confusing, but many times we hear them in a way that is clear, compelling and challenging.

The Gospel presents the image of Jesus as our leader and exemplar. Peace comes in learning from him, and in ordering our lives after his example.

Next in this dialogue is the speaking. Prayerful opportunities to speak fill the Eucharist.

Reciting the creed, for example, calls us to proclaim and embrace the faith of the whole church. In affirming the great events of our salvation, the creed reminds us that our peace rests in objective realities and not merely in personal feelings.

Our dialogue at the Eucharist also embraces a community.

We offer one another the sign of peace. Often it seems like a mere formality, and some even avoid or eliminate it if they can. Yet the reality expressed in this small sign is that of relationship.

We will not be at peace in isolation.

We come to spiritual maturity both in prayer and through our relationships with others. Jesus often speaks to us through the words and deeds of others.

A friend once remarked to me that "the Lord often speaks to me through the others at the 8:30 Mass."

We come to peace when we are part of a community. At its best the community

pulls us out of ourselves and mitigates our egocentricism.

Involvement, not isolation, brings spiritual maturity. Paradoxically, we are most at peace when we focus more on others and less on ourselves. Inner tranquility, nourished in prayer, is expressed in deeds of generous service.

The central relationship grounding us and our communal relationships is the relationship to Christ. Love for him forges our diversity of ability, education, upbringing and culture into a community. He makes us one. So he is the source of peace, the prince of peace.

In Communion, Christ brings us a moment of respite from the storms of life. His love suffuses our hearts. He is really present with us, though in mystery, and he speaks to us if we are able to listen. Nothing surpasses this presence.

Yes, the noise in church may be loud and the singing may be too long. We may be distracted and distressed. Or, we may be preoccupied with pressing requests. Yet in a true relationship we need some quiet time—some time just to be present to each other.

In our silent dialogue with Christ after Communion, Jesus speaks to our hearts. He offers strength for living the present day.

He may underline one or another of the day's Scripture readings for our action or reflection. He may call us to do something special later that day. Or he may just offer us an understanding glance in our trials.

The knowledge of his love and concern urges us to listen and to speak with him from our hearts. He is most intimately present with us, and we are free to speak with him of our anxieties and fears, our tasks and troubles, our joys and successes.

Our communion dialogue with Christ is shaped by our daily lives and flows also from the celebration which precedes it. It nourishes us and disposes us to inner tranquility.

Our Communion with Christ leads us to love and serve, and to do so in peace. At its best, this Communion shows itself in a certain joy and confidence which accompany our inner tranquility.

Our strife-torn world and many of our acquaintances seek this kind of peace. Perhaps others will sense this inner peace in us, at least on occasion, and feel the call to friendship with Christ.

(Father John Crossin is president of De Sales School of Theology in Washington, D.C.)



PEACE OF HEART—Communion nourishes the peace of heart that is elusive yet much desired. We will not be at peace in isolation. We come to spiritual maturity both in prayer and through our relationships with others. Jesus often speaks to us through the words and deeds of others. (CNS illustrations by Caele Lowry)

Eucharist is a celebration of thanks and community

by Dan Luby

The same cluster of families and friends has been celebrating Thanksgiving together for almost 20 years, but not just for a few hours on the day itself.

For this group, the celebration begins the Wednesday night before the big day. Each year a few guests join the party.

The quiet retreat center where this ritual of friendship and gratitude takes place echoes with happy noise and rattles with purposeful activity. The kitchen becomes "Thanksgiving Central."

Children play in the big meeting rooms or outside, delighting in each other's company. Adults and older kids talk late into the night, catching up on family news, laughing at new jokes and old stories, swapping memories of Thanksgivings past.

This feast of thanks and community provides a good metaphor for Eucharist.

It too is a celebration of gratitude ("eucharist" means "thanksgiving") and communion. It too is an event centered on a

ritual meal with people who share our lives. And like a wonderful community celebration of Thanksgiving, it is a meal that nourishes in a rich variety of ways.

Every aspect of the community's celebration of the Eucharist offers nourishment. It feeds our hunger for community. We hunger for the bread of God's word.

Meals with family and friends become occasions for feeding each other with stories of God's work in our lives. Those stories enrich our bonds, and make more evident the power and presence of the God who comes to us as food and drink.

Nourishing food strengthens us physically, but in community it does more. When we share a meal with people we love, it brings power to weary souls, lightness to burdened hearts, courage to fearful and timid lives. When we leave that celebration, we return to the world more generous, more faithful, more ready to be food for our day-to-day world.

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.)

DISCUSSION POINT

Christians offer kindness, forgiveness

This Week's Question

Describe two ways a Christian, following Christ's model, can "nourish" others.

"You can try to treat each person as if he/she were Jesus. You can also forgive. And forgive again." (Josephine Bell, Columbus, Ind.)

"A Christian, as a parent, can nourish his/her child by having opportunities for praying and sharing faith. A Christian can nourish others by helping create small Christian communities in parishes where people are fed through prayer, word, communal life and service." (Bryan Reising, Wheeling, W. Va.)

"We need to build others up and feed them in whatever way they need to be fed. . . . I was visiting a psychiatric hospital. I was wearing a little Christian lapel pin. One (patient) . . . had tried to commit suicide. He asked me if God would ever forgive him. It was an

opportunity to tell him about God's love and forgiveness." (John Boreen, Rockford, Ill.)

"Listening sympathetically to people when they have a problem, and trying to be nonjudgmental, and showing that you share their pain." (Margot Hayward, Grammer, Ind.)

"First of all by being consciously available to my friends. . . . Also I've been a musician at Mass since I was 14. . . . If I can touch one person at Mass, then I feel like I'm returning the full touch that I've been given through the Eucharist." (Amy Krak, Bysterville, Ohio)

Lend Us Your Voice

An upcoming edition asks: What signs of genuine spiritual concern have you witnessed in children or teens?

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



Goodbye, Garden!



Find the 8 hidden animals in the Garden of Eden

Adam had it made! When God created him, the first human being ever, God wanted to give him everything that would make him happy. So Adam began life in a place called the **Garden of Eden** or **Paradise**.

And, boy, was it ever a paradise! It was the most beautiful place we could ever imagine. It was filled with lovely plants from which Adam could easily get delicious food. The garden also had many kinds of animals. God put Adam in charge of all of them! Adam even got to give them names like **tiger** or **bird**.

None of the animals would hurt Adam. They were all his friends.

The temperature in the garden was perfect, too. It was never too hot or too cold. Adam didn't even get tired when he worked. He learned things very quickly. He never got sick. Everything was just great!

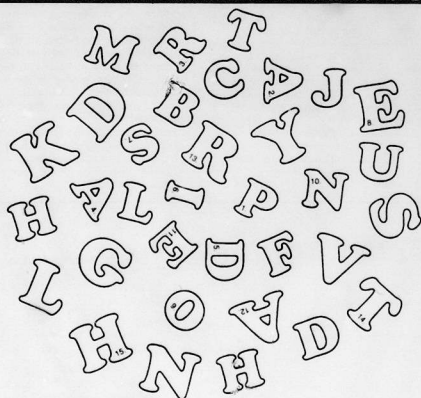
But after a while, Adam became lonely. Sure, the animals were fun, but they couldn't talk to him. Adam spoke to God, and God created a woman named Eve. Adam and Eve became friends, and then they became husband and wife.

Like the angels God had created, Adam and Eve could have been happy on earth until it was time to join God in heaven. They would never have to suffer or die. All they had to do was to pass one test. God told them one thing that he didn't want them to do. Not a bad deal, right? But it didn't work out.

The leader of the bad angels—the ones who didn't want God to tell them what to do—was Lucifer (now we call him **Satan**). It drove him nuts to see Adam and Eve being happy and getting along with God. Lucifer appeared to Eve looking like a snake that could talk. He tricked Eve into thinking that God was keeping a big secret from her and Adam. If they disobeyed the one rule God had made, Lucifer said that they would be as smart as God. Yeah, right!

Anyway, Eve fell for it, and she talked Adam into breaking the rule, too.

And that was the end of paradise on earth. God had tried to give people everything they needed to be happy on earth and then happy with him in heaven. Adam and Eve proved that people can sometimes be ungrateful no matter how good someone is to them.



1	2	3	4	5	6	7	8
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9	10
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11	12	13	14	15
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Figure out the special message by finding the numbered letters and writing them in order in the blank spaces.

An experiment

Your parents do a lot for you, don't they? They give you food and clothing, a place to live, and lots of other good things. Walk through the rooms of your home and notice all the things your parents have given you. Think of the times they've helped you when you felt afraid or sick or lonely. Do you usually appreciate what they do for you? Or do you sometimes say no to them? Are you hard to get along with for no reason? That's human nature—but not the good part!

For just one week, try this experiment: Think a little more about the good things your parents have given you. Do everything they ask you to do. Don't argue about it. Do whatever it is as well as you possibly can. See how long it takes them to notice this change in you. It might just take 10 minutes!

Adam and Eve "messed up." But each of us can be smarter than they were!

ANSWER KEY

PARADISE ON EARTH

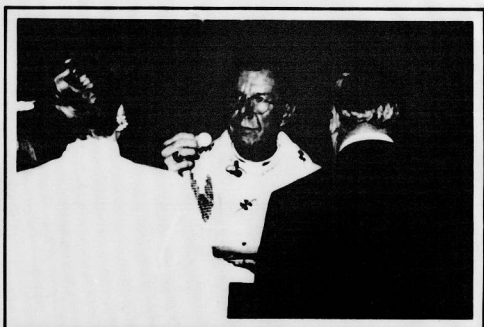
Special Message:

Hidden animals answer:
Rabbit, Snake, Sheep,
Bird, Butterfly, Deer, Fish, Lady Bug.

**A Supplement
to The Criterion**

Religious Vocations

**Families
Encourage
Religious
Vocations**



(Top left photo by Margaret Nelson, top right photo by Charles J. Schisla)

My religious vocation dates back to childhood

'My love for the Church and admiration for priests and religious found its beginning in my home'

by Fr. Joseph F. Schaedel
Vocations Director

"Families encourage religious vocations."

In this International Year of the Family, that's the theme chosen for our archdiocesan observance of Vocation Awareness Week. The family is where it all begins.

As I reflect on my own vocation, I realize it all began at home. That is where my love for the church and admiration for priests and religious found its beginning.

My fondest memories are of accompanying mother and dad to a 6 a.m. Communion service every day before dad went to work.

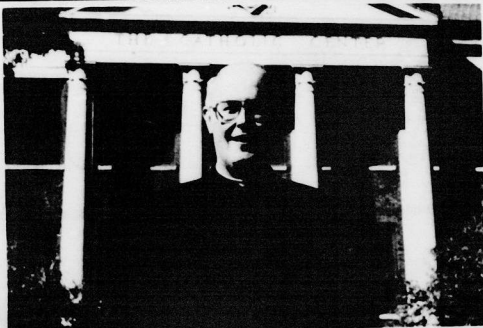
When I grew older, my best memories of serving Mass are those early morning hours. I knew then that those three priests who took

their turns at early morning duty were doing something mysteriously wonderful that nurtured peoples' faith in a way nothing else could.

Faith and prayer were simply a part of family life. Although an excellent public school is almost right outside our back gate, my parents made whatever sacrifices it took to make sure we kids had 12 years of Catholic school education.

It was there, at Holy Name School in Beech Grove and P. hop Chartrand (now Roncalli) High School in Indianapolis, that a deepening Catholic faith and respect for the priests and religious continued to grow.

All parents and families want to see children head toward a happy, fulfilling future. Although they never expressed it in



ARCHDIOCESAN LEADER—In addition to serving the Catholic Church in the Archdiocese of Indianapolis as vocation director, Father Joseph Schaedel is the vicar general and the moderator of the curia. He formerly served as president of Cardinal Ritter High School and Junior High School in Indianapolis. (Photo by Charles J. Schisla)

so many words, I know my parents and family were concerned when I announced a decision to study for the priesthood, then went to the seminary. I am sure their concern continues to this day.

Am I happy?

Like most Catholics, my parents are aware of priests who are unhappy. Each time they hear of a priest leaving the active ministry or dealing with inevitable frustrations in unhealthy ways, they cannot help worrying about me. On the other hand, each time families read about the alarming divorce rate, or learn of a friend or relative who is in the midst of marital problems, the same concerns can surface concerning lifestyles which don't involve celibate chastity.

The classic definition of what we mean by "family" has certainly changed since my growing up days. Whatever form "family" takes, it can be rooted in a loving faith in God and involvement in the church.

The stained glass window in our vocation poster this year depicts the Holy Family: Jesus, Mary, and Joseph. The window is from the west wall of St. Michael Church in Indianapolis.

St. Michael is the parish where I spent my first five years of priesthood. It reminds me of how important the family of the church is in the life of the priest. Families make up the vast majority of what is "church," not priests or religious. Husband and wife, mother and father, gain support and love from their family. The same is true for the priest, "Father" in the parish family.

The highlight of my day or week is the celebration of Mass with my parish family. I cannot imagine being more affirmed or fulfilled than I have been as a parish priest, a high school chaplain and teacher, a team member on senior retreats, or assisting young men in vocational discernment.

At a recent reunion of some of my former

pupils, one of the girls beamed at me, saying, "Oh, Father. When I was a senior, you were my soul mate."

I remembered too. Through her high school years I had been a sympathetic ear, a close confidant through many ups and downs. Not even her own parents knew of her many struggles.

And since then I have shared in her happiness on her wedding day and the birth of her first child, as well as the sorrow of the loss of another child through miscarriage.

No one receives greater affirmation than priests can from their parishioners at Eucharist, in times of need or distress, or at celebrations of all sorts of events.

Not only do families nurture vocations from the very beginning, but families continue to enrich our lives as priests and religious.

My own birth family along with my parish family does this for me.

Sixteen years ago, when I went to the seminary, one of the monks at St. Meinrad gave me a prayer card containing a quotation from a French theologian named Lacordaire.

It reads:

"To live in the midst of the world without wishing its pleasures; to be a member of each family, yet belonging to none, to share all sufferings; to penetrate all secrets; to heal all wounds, to go from men to God and offer Him their prayers; to return from God to men to bring pardon and hope; to have a heart of fire for charity and a heart of bronze for chastity; to teach and to pardon, console and bless always. My God, what a life! And it is yours, O Priest of Jesus Christ!"

When he gave me the card, I shoved it away in a box somewhere. I thought it was a bit much, bordering on corny. About five years ago, I found it again. Now I keep it in my breviary because I have found it to be true.

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LONGTIME CYO BOOSTER—Father Joseph Schaedel, vicar general of the archdiocese, congratulates St. John Bosco Award winner Patrick Fitzgerald (left) of Nativity Parish during the Catholic Youth Organization's 42nd annual Indianapolis Deaconess Awards Banquet on Oct. 11 at Secunia Memorial High School. Father Schaedel has attended the annual awards banquet as a youth active in his parish CYO group at Holy Name Parish in Beech Grove, then later as a lay principal at St. Roch School, as a priest, as president of Cardinal Ritter High School, and this year representing the archdiocese in a leadership role as vicar general. (Photo by Mary Ann Wyand)

Strong family support guides Sister Amy Kistner

by Elizabeth Bruns

Franciscan Sister Amy Kistner, the congregational minister for the Sisters of St. Francis in Oldenburg, has always wanted to be a Franciscan sister since childhood.

"When I was in grade school, I thought it would be neat to be a sister," said Sister Amy. She had been taught by Franciscan sisters in grade school in St. Bernard (Ohio). "They always seemed to be happy and as though they had good times together. It was that kind of spirit that attracted me to the lifestyle. I never really thought much about what I would do, but there was a sense that I felt there could be happiness and peace in that life."

She remembers asking her parents if she could go to the aspirancy during her eighth-grade year. An aspirancy would prepare her for entering the convent and require her to live on campus in Oldenburg. Her father told her to try out her freshman year at Our Lady of Angels Catholic High School and if she still had the idea to go to the aspirancy, the family would discuss it at that time. "My father said I was too young to go away."

At the end of her freshman year in high school, Sister Amy still wanted to go away to school in the aspirancy. "My father, knowing how homesick I got, was sure that I would go down (to Oldenburg) one day and he would come back for me the next day," said Sister Amy. "I really did miss my family but there were so many others there that I adjusted to the peer group and they became the focal point of my life."

Sister Amy was pleased that there were a few others from St. Clement School who went to Oldenburg with her. "My sophomore year there were three of us from St. Clement's School. The following year another classmate joined us. . . four of us from the same grade school."

"Every year was a further affirmation that it was the right place for me. It just did seem so right," said Sister Amy. "I also think my family sparked my call to religious life."

Sister Amy grew up in a devout family atmosphere. Her mother often mentioned that she prayed every day for a son to be a priest. Her prayers were answered in 1955 when her son Hilmar was ordained a priest. Franciscan Father Hilmar Kistner serves in Ohio as a director of Friarhurst Retreat House. He also edits a newsletter, "Homily Helps," for St. Anthony Messenger Press in Cincinnati.

"Hilmar was in the seminary when I was starting grade school. . . He is eight years older than me. I think his vocation to religious life did have an influence on me," said Sister Amy. "I remember asking my mother, 'You always said that you prayed every day for a son to be a priest. Have you ever prayed for a daughter to be a nun?' She said no. But when I told her that I wanted to be a nun, she was supportive."

About twice a year, she shares the retreat stage with her brother. "It is a joy for me to share that weekend with him and a group in giving a retreat," said Sister Amy. "It's a way in which we can share our stories and intertwine with what we share with the group. There are many opportunities to talk spiritually with him because we have chosen the same lifestyle."

"He's very scholarly, he tries to keep me on the straight and narrow," said Sister Amy. "I would say that we have some good

arguments, especially on women's issues because he leans more to the conservative side and I'm more progressive."

Sister Amy fondly remembers the presence of clergy and religious at her family home for dinner. "There was a close association in that way. My mother was very pious in the good sense of the word. She believed in going to church and praying. She would go every day when she could," said Sister Amy.

"My dad's faith was more how he lived with others. He thought if you were good to other people, particularly the poor and the needy, that will be pleasing to God," said Sister Amy. "He had a kind of lived faith. They had a good balance and contrast. Mom was more externally faithful and dad lived life out with his good relationships with others. That's how he felt he was going to save his soul."

Sister Amy has been teaching since she took her final vows in 1980. In the Archdiocese of Indianapolis, she taught at St. Louis School in Batesville and St. Monica School in Indianapolis. She has ventured to Missouri and Ohio to teach, served as principal in Michigan, went back to school herself to prepare for the position of novice director at Oldenburg, and ministered to the Appalachian community in Kentucky. In July of 1994, she began serving a six-year appointment as congregational minister for the Sisters of St. Francis in Oldenburg.

Sister Amy doesn't want to take sole charge of the community of sisters. She is adamant about the support of the team of five executive administrators who make up her support staff. "We operate as a collaborative ministry. All of the women are very talented. . . their wisdom is certainly as important as my own," said Sister Amy. "We kind of feel like we're still on our honeymoon, but we know that there will be trying times, but thus far, it's been OK."

Sister Amy views her congregation as a family. "The force that will drive us into the future is realizing that it is not just the individual, but what is best for the greater common good."

"Parents had to let go of a lot of individual desires to create a family and try to make what was for the common good work. It wasn't just good for them, but for the entire family. Congregational living parallels the family. . . to be called out of our own individualism into what is for the common good—the greater picture—is this how we will transform the world."

Sister Amy has some advice for young women who are thinking about the possibility of religious life. "Keep in mind, it is a difficult time because we are moving as a church and as religious institutions through a deeper understanding of who we're called to be. . . so it's not real clear-cut," said Sister Amy. "You're going to come when our new young numbers are low and our elders are high."

"It's a big risk to come today, but I do believe that the call is still there and if you can let go of fears and of material things the hundred-fold will be there with a lot of peace and joy. I feel that there is a great future ahead and you could forge it today if you're willing to take the risk. I do think that there are a lot of generous young people."

Sister Amy agrees that she has had a very eventful religious life thus far. "When I stop and think of all of the things I've done, I'm overwhelmed. It's easier to realize it as it happens. It's my journey in life. I have never regretted where I am."



CALLED TO BE A LEADER—At the Franciscan residence at Marian College in Indianapolis, Sister Amy Kistner relaxes after a board meeting. She lives at the motherhouse in Oldenburg. Sister Amy began serving a six-year stint as congregational minister for the Franciscan sisters in July of 1994. (Photo by Elizabeth Bruns)

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THE KISTNER FAMILY—Taken at Sister Amy's installation as congregational minister in July of 1994, the Kistner siblings pose for a photograph. From left to right are Franciscan Father Hilmar Kistner, Eileen Massarella, Sister Amy, Anthony Kistner and Edward Kistner. Mary Nimeskern, Sister Amy's sister, was unable to attend the installation.

Archabbot Timothy guides St. Meinrad Benedictines

by Peter Agostinelli

Archabbot Timothy Sweeney of St. Meinrad Archabbey will turn over the reins next June as leader of the 140-year-old Benedictine institution.

The archabbot will resign from the position and begin a new job. After 25 years of working in various administrative positions, he's looking forward to returning to the life of a monk.

It will be a change for Archabbot Timothy, who was elected in 1978. The next archabbot will assign him to a new position. It's normal fare in a religious community where individual members work together for the whole.

Archabbot Timothy grew up on the eastside of Indianapolis. His home parish of St. Philip Neri was one early source of influence and spiritual direction.

Among these people were his teachers, Sisters of Providence, and three assistant pastors.

Father James Barton, Father Hilary Meny and the late Father Raymond Moll were three priests Archabbot Timothy remembers. They all left a deep impression.

"Anybody who knows those three

men knows that their personalities are entirely different one from another," the archabbot said. "You probably couldn't find a person as crusty as Father Ray Moll. When we were kids in grade school and out in the school yard, two guys would get into a fight and Father Moll would go in and get boxing gloves."

They were impressive in other ways. They offered the sacraments. They took care of people. They worked for the parish and neighborhood.

Also, Archabbot Timothy recalls, his family held the priesthood in honor. His parents had the good fortune of having another son pursue the priesthood—Father James Sweeney, former pastor of St. Pius X Parish in Indianapolis, who died in 1990.

Archabbot Timothy left St. Philip after the eighth grade to attend St. Meinrad's former high school seminary. His plans at the time were to enroll as a student for the archdiocese. By then he had a sense of what the priesthood would be like.

"As well as you can when you're 13 years old," he said. "You come to the seminary, and as you go through it you begin to see all the things that are involved. A lot of people used to think you spend 12 years learning how to say



BENEDICTINE MONK—Archabbot Timothy Sweeney has served as St. Meinrad's leader since 1978. He will resign from that position effective next June and will begin a new assignment at the Benedictine monastery in southern Indiana. (Photo by McDonald Photography)

Mass. Well, you only spend the last semester of your last year doing that. You have the philosophy and theology to study... there are so many other things to do.

"Also, the main thing besides the academics was learning what was involved in being a priest and what the demands would be. As those years moved on, I personally began to feel called to become a Benedictine priest."

The Benedictine way of life follows a dedication to prayer and work, a focus the archabbot grew to enjoy more and more. By his senior year he changed to pursue studies to become a Benedictine. "I liked the regularity of the prayer life," Archabbot Timothy said. "I thought the work they were doing was interesting and important."

He entered the monastery in 1955, with a novitiate year following. He professed solemn (final) vows in 1959 and was ordained to the priesthood in 1961.

Archabbot Timothy then travelled to St. Anselm University in Rome to study for a Licentiate of Sacred Theology. His next stop was the Catholic Institute in Paris to study for his philosophy degree.

He returned to St. Meinrad in 1968. He taught philosophy classes in the college from 1968 to 1978. He was elected archabbot in 1978.

During that time, he also served as novice junior master. He then served as prior—the abbot's right-hand man—for three years.

Looking back, the archabbot said, there definitely are a number of important people and concrete things he can pinpoint as important in his discernment.

His family and the people at St. Philip Neri were the beginning.

"But you have to leave the element of mystery in there too, because the reason you join and the reason you stay (in the monastery) are sometimes different," he said. "The reasons are much deeper... they're much more pertinent to you. You can ask a young person why they want to do it, and the reasons they give may not seem terribly convincing. But there is an element of mystery there. Each person takes a slightly different path. No path is exactly the same."

Archabbot Timothy also talked about the importance of leadership positions in the abbey. The archabbot acknowledged the popular image of a monk—someone who's retired from the world and set apart from "normal" life.

While there's some truth to that, he said, there's tremendous interaction with people in a monastery. There's also great demand for good leadership.

Also, the archabbot said, it's a life, not just a career. He offered these thoughts for young men and women considering religious life:

- Consider how much you want to be challenged;
 - Realize you can't approach a decision about religious vocations without talking with other people;
 - Bounce your ideas off other people—a priest, a sister, friends or family members.
- His thoughts on religious life some 40 years after entering the monastery?
- "It's great," Archabbot Timothy said, beaming his big smile.

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SCENIC—St. Meinrad Archabbey is located in Spencer County.

Seminarians fee right at home at St. Meinrad

by Elizabeth Bruns

It is curious how two people can be similar on paper, but not in person. Both young men are from Richmond, both attended the same high school, and both followed their call to a vocation encouraged by Father Robert Mazzola. Are these young men brothers? Well, yes—sort of.

Matt Weberg, 17, and Jason Gibson, 21, are fellow seminarians at St. Meinrad in southern Indiana. Weberg is a wide-eyed and enthusiastic freshman, enjoying every bit of his three months (thus far) living at St. Meinrad. Gibson is a junior. He's more comfortable and polished—seasoned, if you will—at the life he's still discerning.

They both hail from Richmond; Weberg is a parishioner at St. Mary and Gibson is a member of St. Andrew's Parish. Although they are different in their ideas, their vocation to religious life, in whatever capacity, bonds them together.

"The idea of being a priest has always been in the back of my mind," said Weberg. He was always interested in church activities at St. Mary, especially with the youth events, CYO and church choir. Weberg was the representative for St. Mary for the Christ Mass last year.

"Mike Pappin, who was here (at St. Meinrad) for six years, asked me if I would like to visit St. Meinrad," said Weberg. "At the time, I wasn't interested because I was sick of school. I came down for a weekend anyway. As soon as I got here, I felt as if I had passed through this aura of spirituality."

"I asked God about my true vocation and to show me my path and life," said Weberg. "After noon prayer, we were going back to the guest house for lunch and I heard a voice in the back of my head saying, 'It would be a good idea for you to come to school here.' As soon as I heard the words, I decided that I would enter the seminary. I knew there was a certain purpose for my being there (at St. Meinrad)."

For Gibson, his decision to attend St. Meinrad was to examine the opportunities of the priesthood. "For most of my life it's a religious vocation) always been something that I've looked at and I decided I'd pursue it after I left high school."

"I don't want to paint a picture that I've always been focused on a priestly vocation, but it has been something that I've been interested in," said Gibson. "I still haven't decided what my future is going to be. I'm focusing on growing as a person—a continuance of my growth since high school. My frame of mind hasn't been changed that much as to how I look on the vocation."

Gibson said he's still trying to find out who he is and what God is calling him to do. "I do think this (St. Meinrad) is the place to figure it out. I'm very happy where I am right now, and the present day is just a step. "I'm really in love with St. Meinrad. I'm thankful that I did feel some calling to the priesthood that was able to bring me here. I wouldn't want to go to school anywhere else. I really feel that St. Meinrad, besides having an excellent academic formation, has helped me grow a lot," said Gibson. "They seem so concerned with the entire individual, spiritually and academically."

Before going to St. Meinrad, Gibson was active behind the scenes at St. Andrew Parish. He helped Father Mazzola with many administrative duties and other odds and ends for the parish. He also served as an acolyte for several years.

On the subject of family, both seminarians said their parents were pleased with their decisions. "My brother was a little shocked," said Weberg. "He thought I would want to have kids someday."

Gibson said, "My parents would like to see me pushed a little farther and see me ordained. I got a lot of pats on the back when I announced that I was coming to St. Meinrad. I didn't expect that."

Weberg is not surprised about the large group of religious vocations that come from Richmond. "Susan Dickey just entered a convent when I left for St. Meinrad. Mark Endrey is a lay ministry student here (Benedictine) Brother James (Johnson), who was a pastoral assistant in Richmond for a couple years, is now a monk at St. Meinrad; Jason Gibson and me."

Religious vocations are highly encour-

aged at St. Mary Parish, "almost too strongly, sometimes," said Weberg. "I have people who are willing to sew my vestments already."

Weberg tells a story about receiving encouragement for a religious vocation in a slightly odd way. "I was on a date once and the girl told me that I was really nice and easy to talk to. Then she told me that I should become a priest. At the time, it seemed like an immediate way of ending the date... I guess it was a hidden compliment."

For both young men, spirituality is an enjoyable key element to life at St. Meinrad. "The spirituality is the main reason why I'm here. It is very important to me," said Weberg. He is also on the spiritual formation committee organizing all church activities for the freshman class.

Liturgy and music are important to Weberg. "The more I go (to Mass and prayer services), the more energized I get. I feel lucky that I was brought up in a good Catholic environment. I thank my mom and dad for that."

St. Meinrad organizes the seminarians into spiritual formation groups to address their concerns, fears and questions. "We are able to talk about anything we want in there. It's confidential, and if there's anything on your mind it's good to vent frustrations about concerns," said Weberg. "It's a way of growth and discerning the vocation."

Gibson is also happy with the liturgy and prayer life at St. Meinrad. "Even as a prospective seminarian I saw a new way of looking at Mass and prayer liturgies because of my education at St. Meinrad... they took on a greater meaning and I am able to draw more from liturgies. Liturgy is a big part of my day. It is very important to me." He said his prayer life has grown by leaps and bounds at St. Meinrad.

Weberg is enthusiastic about sharing the story of his call to others. He wants to encourage others to welcome God into their lives. "If you are a young person who has thought about a vocation but shrugged it away, don't be afraid to express your faith," said Weberg. "When you express your faith, God smiles upon you. Through prayer and reflection, you will get the answers you need."

Initially, Gibson was shy about sharing the fact that he was considering religious life. For those considering religious life, he said, "Go with it."

"I expected to come to a college seminary and everyone would have tunnel vision and be very holy, and then there's the doubting. Jason who has all these questions. It wasn't like that at all. It is a much more comfortable environment than I expected," said Gibson. "You need to realize that you aren't throwing your life away because you're entering a seminary. There's no pressure to make you feel like you're stuck in something you don't want to be."

Gibson spoke at an eighth-grade retreat and was amazed at the attention that the students gave him. "I realized that I was sharing my journey with them and I could tell by the look in their eyes that they were really interested," said Gibson. "That says something because when I was their age, I had little patience for talks like that."

Weberg appreciates the helpfulness of the staff at St. Meinrad. "They know where you're aiming towards in your discernment; they know where you're coming from because they went through the same thing you are; they know the struggles and what's easier and what's harder to get through."

Classes are very challenging for both students. Weberg is a philosophy major with a minor in theology. As a freshman student, however, he'll have to wade through the basic core curriculum before he really gets to attack his specific areas of study. "My favorite class is Oral Interpretation of Biblical Literature," said Weberg. He also takes a freshman seminar class that introduces the student to the five formations taught at St. Meinrad Seminary: academics, spirituality, character, wellness and service.

Gibson is a history major. "History is my first love, but you can't just focus on that thing," he said. He finds it very rewarding to see how history ties into many other subjects which he didn't care for before. "Now I see their value."

Gibson credits many of his role models—often clergy at St. Meinrad—for



RICHLAND SEMINARIANS—Matt Weberg (left) and Jason Gibson sit on the steps of the Archabbey Church at St. Meinrad. Weberg is a member of St. Mary Parish and Gibson is a parishioner at St. Andrew in Richmond. Both parishes are in the Connorsville Diocese. (Photo by Elizabeth Bruns)

his personal growth and enriched spiritual life. "Benedictine Father Eugene Hensell, president-rector at St. Meinrad, is someone who I would like to model myself after as far as the way he looks at life, the kind of person that he is, the intellect he has."

Benedictine Father Isaac Daniel—who many say Gibson resembles—is a product of the St. Meinrad formation. Gibson says that he can see that formation in his own education thus far.

"I know this is right, I have no regrets"

said Weberg. "My decision is a process that grows stronger each day and is reinforced. I am perfectly happy here. It was the best decision I've ever made."

Weberg once heard a slogan he finds helpful. "My life is God's gift to me, and what I do with my life is my gift to God."

"The friends that I have made here are like a surrogate family—an extended family," said Gibson. "I have more than just two little brothers. I have a whole community of them called St. Meinrad."

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Family inspires Etienne siblings to religious life

by Peter Agostinelli

Father Paul Etienne remembers his dad making the sign of the cross on his forehead every night at bedtime.

It sounds like a common memory. A parent tucks in a child and makes sure everything is all right.

But it was his family's extraordinary love and encouragement, Father Etienne remembers, that pulled him from the dream of being a businessman to becoming a priest. And it started at home.

"Mom never hesitated to bring up the option of priesthood from the time we were little, all the way up until the time I was a teenager and in my early 20s and still looking for what I was supposed to be doing with my life," Father Etienne said. "In fact, she brought it up to the point where it aggravated me sometimes."

"But I think more than anything, what my family offered me was a real sense of acceptance. And that's something that I think all of my brothers and sisters felt from Mom and Dad—that no matter what we did, they were going to love us and support us."

"We were all loved . . . and that did a lot to build our self-esteem and self-confidence, to the point where I think God could speak to us and present these different options to us, and we would feel up to the call, because we knew we were loved already. And that's so important in any vocation."

Father Etienne, 35, is a Tell City native who grew up in St. Paul Parish. In August, a few weeks before leaving Indiana to continue studies in Rome, he talked about the experience of finding his religious vocation.

After his ordination in 1992, Father Etienne served as associate pastor of St. Barnabas Parish in Indianapolis. He spent this past summer at St. Anthony of Padua Parish in Morris, helping Father Bernard Schmitz with pastoral work and preparing for his return to school. He has begun work on a Licentiate of Sacred Theology.

Father Etienne also has served as part-time associate director of vocations for the archdiocese.

Religious vocations run in the family. His sister is a sister, Benedictine Sister Mary Nicolette Etienne is principal of Our Lady of Lourdes School in Indianapolis. Also, Father Bernard Etienne, the brother of Father Paul and Sister Nicolette, is a diocesan priest. He serves at St. Joseph Parish in Jasper, a parish in the Evansville Diocese.

Father Paul Etienne didn't go to the seminary immediately after high school. In fact, he didn't go to college either. He wasn't interested in any of that. His plan was to become a "self-made businessman."

He managed a store in Tell City and loved it. He enjoyed sales work and the interaction with customers. The job also enabled him to stay in Tell City near friends and family.



ORDINATION—The family of Father Paul Etienne as a priest for the Archdiocese of Indianapolis, Bishop Gerald A. Gettelfinger of the Evansville Diocese performed the ordination at St. Paul Parish in Tell City, the Etienne family's hometown parish. Benedictine Sister Mary Nicolette Etienne, Father Paul's sister, participated in the ceremony. Also participating was their older brother, Father Bernie Etienne, a seminarian at the time, who now is a priest in the older Evansville Diocese. (Criterion file photo by Margaret Nelson)

Father Etienne said he thought about priesthood occasionally during his youth. Starting in the sixth grade, he got to be good friends with St. Paul's pastor, Father Sam Curry.

"Father Sam and I developed a good relationship and a good friendship," he said. "He never asked me to consider becoming a priest, but he's the first priest I ever got to know on a personal basis and I was interested in what he was doing."

He surfaced at other times in youth. He remembers Father David Coats, St. Paul's pastor from 1975 until 1982 and former vicar general of the archdiocese, asking him during a retreat if he had considered priesthood.

"That was the first formal invitation to consider priesthood," Father Etienne recalled. "But at that time in my life I wasn't interested at all. I was already thinking about becoming a businessman and having my own family. In fact, in those days I think I was considering flying jets for the Navy."

But his family influenced his decision more than anyone. His uncle was a priest and his aunt was a nun. Both set good examples for him.

"I grew up with priests and religious being around," Father Etienne said. "I had that role model of priesthood on a regular basis. And I guess there wasn't a lot of the mystique about priesthood to me, because Bernie (his uncle) was such a down-to-earth guy. Plus I was with them on such an informal basis at the family gatherings and picnics and parties . . . I saw those people let their hair down and play softball with us and just be part of the family."

It also came from his father and mother, Paul and Kay Etienne. Father Etienne said his parents, brothers and sisters went to church and prayed together as a family.

"They had a real gift for making God's love present in our lives," he said. "It's one of the greatest gifts parents can give their children, and it's one of the greatest ways parents can promote vocations."

Their family emphasized generosity. Father Etienne said he learned to live less for himself and more for others. He said his parents "lived for their kids."

Father Etienne also talked about both sets of his grandparents, who encouraged the faith lives of their grandchildren. Holidays were important times for both sides of the family to get together.

He was 19 when he bought a house in Tell City. "I was all ready to fill it with a wife and a family," he said, laughing. "If God would have left me alone, I could have had all kinds of things different than they are now. But I'm glad he didn't."

Father Etienne eventually decided to go to college. He attended Bellarmine College in Louisville and later switched to St. Thomas Academy in St. Paul, Minn., where he earned a business administration degree. But he left the seminary to take a job in the National Conference of Catholic Bishops' office in

Washington, D.C. He later finished that job and moved back to Indiana.

He called Father Paul Koetter, archdiocesan vocations director at the time, who before had told Father Etienne that he didn't think he was ready for the priesthood. This time Father Koetter asked him to come back to the seminary. After more prayer and spiritual direction, Father Etienne started to think that was a good idea.

He finished studies at North American College in Rome. During the summers he worked at parishes in the archdiocese, including Sacred Heart Parish in Jeffersonville and Little Flower Parish in Indianapolis. Working with Father Jim Farrell, pastor of Sacred Heart, helped him solidify the decision.

Father Etienne says some of the great joys in religious life are celebrating Mass and offering the sacraments. He also enjoys simply being with the people.

He offered this advice for men and women considering a religious vocation:

"At least ask yourself the question—'What does God want me to do with my life?' If we can get young people today to at least ask that question in a prayerful manner, in an honest manner, and to somehow give God the time and space to work and move them in a direction he'd be willing to move them in, that's the key."

Also, Father Etienne said, take as much time as you need, because the process will take as much time as God needs.

His sister is a sister

Sister Mary Nicolette Etienne belongs to the Sisters of St. Benedict community at Our Lady of Grace Monastery in Beech Grove.

If the name seems like a coincidence, it's not. She's Father Paul Etienne's sister. And Father Bernard Etienne's too.

Sister Nicolette, 32, is principal of Our Lady of Lourdes School in Indianapolis. She taught in Catholic schools before coming to her current administrative position. She taught in Catholic schools before she entered the religious community as well.

Growing up in a small town, Sister Nicolette said, she and her brothers and sisters tried to be extra good kids. And it wasn't because they were perfect. She said, but rather because they feared the newspaper and wind up embarrassing their parents and grandparents.

A spirit hit Sister Nicolette in the third grade—and it wasn't the spirit to enter the monastery. It was the spirit to teach. After high school she attended Brescia College, a small school in Owensboro, Ky. During those years she really wasn't interested in a religious vocation.

After graduation from Brescia, she taught at St. Anthony School in Clarksville. Benedictine Sister Rachel Best, who now is prioress at Our Lady of Grace Monastery in Beech Grove, was principal of St. Anthony School at the time.

"I see her as a wise sage. She's a very loving, caring person," Sister Nicolette said of the woman who's her boss again. Sister

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Rachel was installed as prioress for the Benedictine community last year.

During her time in Clarksville, Sister Nicolette started looking for some spiritual enrichment. She found out about some retreat-type weekends for women offered at the monastery in Beech Grove. The retreats seemed interesting, so she attended some of them.

"After I started teaching, I wanted to find something that would be as significant to me as something like a silent retreat," Sister Nicolette said. "I wanted to keep nurturing my religion."

"I would write and say, 'I don't want to be a nun. I just want to come and get away for the weekend and be in a reflective environment. I just want to be in that atmosphere.' So for a year and a half I would go to these weekends."

But then her feelings changed.

"One particular weekend it just hit me like a ton of bricks," she said. "This was what God was calling me to do. I asked them for all the papers just in case I wanted to do this. I took them home, and I couldn't sleep for days. I sat down and filled them out. I really didn't discuss it with anyone."

"Then I called my Mom and Dad, and they were just thrilled. My dad just said, 'Well, Grandpa and I were wondering how long it would take you. We knew you were going to do it.' It wasn't a surprise to anybody who really knew me."

Like her brother Paul, Sister Nicolette points to her parents and the family environment as a major influence on her decision to join a religious community. She said her grandparents on both sides were another big influence. Her aunt and uncle played a part too.

As with her brother Paul, Sister Nicolette was influenced by Father David Coats, former vicar general of the archdiocese. Father Coats came to St. Paul Parish in Tell City in 1975 as co-pastor.

Sister Nicolette was the first to enter religious life of the three Etienne siblings who did so. She entered the Benedictine community in July of 1986 and took final vows in July of 1991.

Before coming to Our Lady of Lourdes, she taught at St. Gabriel and St. Matthew schools, both in Indianapolis.

One of the hardest things for Sister Nicolette was quitting her teaching job. That was something she had to do to complete the novitiate period required of new women in the community. She had, after all, always wanted to be a teacher. But she knew she would return to the profession.

"Once I decided, that was it. The hard part was getting there," Sister Nicolette said. "Once I entered I couldn't wait to get through the whole process."

And she did get through it. Sister Nicolette displays a great affection for the

kids, as they do for her. It's normal for one of the students to run down a hallway at Our Lady of Lourdes School, just to grab her and give her a big kiss.

"Kids need to feel like this is a safe environment where people are going to love them and teach them about building up the kingdom of God," Sister Nicolette said. "That is what I'm famous for. You can ask any student I've ever taught what they remember about Sister Nicolette, and they're going to say 'Indiana basketball and building the kingdom of God.'"

The support of her community at Our Lady of Grace is now a cornerstone in her life. The sisters are there when she goes home after school, in times of joy and in times of stress.

The Benedictine community is a monastic one, so the community is a sister's first priority. The ministry or job is the second priority.

Sister Nicolette said she likes the fact that it's such a family-oriented environment. About 90 Benedictines live at the Beech Grove motherhouse.

Speaking of family, every six weeks or so she returns to Tell City and also to Evansville to visit her parents, other family members and friends.

Sister Nicolette tells a story about her mother going on a trip to a shrine. On this trip her mother had been asked by another family member to pray for her own religious vocation. What she really did was pray for her children's vocations. She told Sister Nicolette the story after she decided to enter the community in Beech Grove.

If you're considering a religious vocation, Sister Nicolette suggests getting out and talking with different people. That includes seeking advice from people who have been important in your life. And it's also important to take it to God through prayer.

"You have to be faithful to the call from within," Sister Nicolette said. "It's important to be open to that. And don't feel goofy because you feel called to do something that's a little bit different in today's world."

One thing both Sister Nicolette and Father Etienne are quick to mention is that things weren't always so perfect in their lives.

Both said they had their share of fights and difficult times with family while growing up. Later, during college and after, both endured breakups of personal relationships that only brought confusion at the time. And both, Father Etienne possibly more so, had a terrific battle in coming to a final decision to live a life serving God.

Throw in a few additional things, like the daily struggle to honor the vow of celibacy, and it's even harder.

But the struggles seem to have paid off for Father Paul Etienne and Sister Mary Nicolette Etienne.



BROTHERS AND SISTER—Three members of the Etienne family posed for this photograph in 1991. Benedictine Sister Mary Nicolette Etienne, who entered Our Lady of Grace Monastery at Beech Grove in 1986, is flanked by her brothers Bernie (left) and Paul (right). Father Bernie Etienne was ordained to the priesthood in 1993, and Father Paul Etienne was ordained in 1992. (Photo courtesy Sister Mary Nicolette Etienne)



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Pointers for Parents on Vocations

All vocations are important for the inner life of the church and for its service to society. However, some parents feel that they do not know how to encourage their youngsters to consider the vocations of priesthood and religious life. They aren't sure how much encouragement to give—saying nothing might show a lack of support, while saying too much might seem to be pushing. How to handle this is important to the development of your child and his/her vocation. Here are a few ideas:

Pray

Jesus asks that we pray to the Lord of the Harvest to send laborers into the harvest. Pray too that those whom he calls will respond generously. Pray that your children will seek and find their own way of responding to God's love in whatever vocation they are called to. The example of parents praying for vocations speaks powerfully to children of their importance.

Support

All of us need encouragement in our first fumbling attempts to exercise our newly-discovered talents. Parents have a privileged position in fostering their children's gifts. A small word goes a long way in boosting a child's self-confidence and interest in a particular vocation.

Involve

Beginning at home, the young need to learn to give of themselves in service to others. This experience of generosity is a sound basis for being generous with God in whatever way he calls. Sensitivity to those in need sharpens our sensitivity to God. Being actively involved in the life of the parish will give your children opportunities to get to know some priests and religious.

Invite

Bring up the topic of Church vocations with your children. Don't be afraid to ask, "Have you ever thought about being a priest (brother/sister)?" Your asking lets your child know that those vocations are acceptable and within reach. It might also plant a seed.

Search

Young people need to see that you, too, are searching for God's will in your life. By living your life as a response to God's call, you will pass on to your children the habit of being attentive to God. Your sense of the importance of your vocation will make it seem less extraordinary for your child to follow a priestly or religious vocation.

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Karier sisters share a love for Providence order

by Penny Blaker Mitchell

Sisters of Providence Jean Karier, Margaret Jean Karier, Dorothy Karier and Margaret Karier are sisters—united by bonds forged of faith and of blood.

Providence sisters for a combined total of more than 200 years, the Karier sisters do not falter in their devotion to Providence and to one another. In separate voices, but as one, the four sisters proclaim, "It's been a good life."

The sisters attribute their personal decisions to enter the congregation to the influence of their parents, John and Margaret Karier, and to the kindness and guidance of the Sisters of Providence who were their teachers at St. Mel School and Providence High School, both in Chicago.

The influences of the family of birth and the religious family are entwined.

"We grew up with Sisters of Providence," Sister Jean explained. "We lived on the westside of Chicago in St. Mel Parish. It was a busy growing parish at the time, with 1,400 children in the school and four rooms for every grade. We were influenced to become sisters both by our parents and by the Sisters of Providence who taught at the school."

Sister Margaret added, "I had Sisters of Providence as teachers for my education all the way. I do believe I chose to become a sister because of their influence. I loved to be around them and help them after school."

As the school years passed, the Karier sisters' respect for the Sisters of Providence grew. Sister Dorothy said the sisters were a powerful influence in her life.

"The Sisters of Providence were always very good to us," she said. "Their educa-

tional system was so good. I had a lot of respect for the Sisters of Providence."

Sisters Jean and Margaret graduated from Providence High School in Chicago. Sisters Margaret Jean and Dorothy attended high school at St. Mary of the Woods and then entered the novitiate. Sister Jean became a Providence novice in 1932, Sister Margaret Jean in 1937, Sister Dorothy in 1939, and Sister Margaret in 1941.

Today, Sisters Jean and Margaret Jean both minister at the Providence motherhouse at St. Mary of the Woods west of Terre Haute. Sister Jean is coordinator of the Blessed Sacrament Association. Sister Margaret Jean is a licensed practical nurse with the congregation's health care services.

Sisters Dorothy and Margaret minister as pastoral associates for St. Joseph and Assumption parishes in Cresco, Iowa.

All four sisters formerly ministered as educators. And all four taught in Catholic schools in the Archdiocese of Indianapolis.

Sister Jean's teaching ministry started in Indianapolis, where she taught third grade at St. Philip Neri School from 1934 until 1937. She was a first-grade teacher in Indianapolis at St. Anthony School during 1944 and 1945, and at Immaculate Heart of Mary School from 1953 until 1957. She ministered with the Archdiocese Special Education in Indianapolis from 1957 until 1966 at St. John School, Holy Cross School, and St. Mary's Child Center. She also taught in Evansville, Loogoosie and Chicago before returning to St. Mary of the Woods in 1977.

Sister Margaret Jean taught second and third grades at St. Philip Neri School from 1941 to 1944. She taught first and second, then fifth and sixth, grades at St. Ann School in Terre Haute from 1964 until 1966. Her teaching also took her to Fort Wayne in northeastern Indiana and to Joliet, Galesburg, Norwood Park, Downers Grove and



SISTERS AND SISTERS—The Karier sisters, who also are Sisters of Providence, are (from left) Sister Margaret Jean, Sister Margaret, Sister Dorothy and Sister Jean. The sisters gathered for this photograph on the occasion of Sister Margaret's jubilee in 1991.

Chicago in Illinois, as well as to Washington, D.C., Maryland and Massachusetts. She received a degree in licensed practical nursing from the Indiana Vocational Technical College at Terre Haute in 1978 and returned to St. Mary of the Woods to minister in health care services.

Sister Dorothy taught fourth grade at St. Catherine School in Indianapolis from 1945 until 1947. She also taught in Aurora, Galesburg, Palos Heights and Chicago in Illinois, in Massachusetts, and in California. After attending classes at the Mexican American Cultural Center in San Antonio, Texas, she served as parish minister and co-administrator for West Texas Ministry from 1983 to 1991.

Sister Dorothy and Sister Margaret have been ministering as pastoral associates in Cresco, Iowa, since 1991.

Sister Margaret taught fifth and sixth grades at St. Ann School in Indianapolis during the 1943-44 school year. She also taught in Vincennes and Evansville, in Joliet, Downers Grove and Chicago, in Maryland, and in California.

The Karier sisters' parents, John and Margaret, had five sons and five daughters. Two sons died in infancy. One son, Ray, was ordained a priest in 1952. After many years of full-time ministry, he is now semi-retired and lives in Florida.

The youngest of the five daughters, Rosemary, "had an inkling to be a Sister of Providence," Sister Jean said. "We all knew one daughter should stay home, and Rosemary's eighth-grade teacher encouraged her to stay near our parents. God rewarded Rosemary with six lovely children and a blessed marriage."

In a span of less than 10 years, John and Margaret Karier gave their blessing to four daughters seeking lifelong journeys with the Sisters of Providence. The church was always an integral part of their lives.

John and Margaret Karier were born in Luxembourg and attended Catholic schools there. "Mother told us beautiful stories about the religious processions through the fields of Luxembourg," Sister Jean recalled. She was the first of the four sisters to journey to St. Mary of the Woods.

Sister Margaret Jean remembers that it was very difficult for the family to accept Jean's departure. The nation was in the midst of the Great Depression and John and Margaret Karier assumed their eldest daughter would work close to home and contribute to the family's income. What's more, everyone wanted her to be nearby.

"After Jean left, our father stopped

whistling," Sister Margaret Jean said. "He was a beautiful whistler. We missed that whistling."

John Karier grieved for his daughter until her reception into the Sisters of Providence congregation. His mourning ended when he saw she was happy, content and safe.

"When his other daughters wanted to come to St. Mary of the Woods, it wasn't so difficult for him," Sister Margaret Jean said. "It wasn't too hard to let go, because he knew we would be happy."

Sister Jean remembers her father as being a very giving person.

"Our parents sacrificed everything for us," she said, her voice soft with memory.

"That was something we saw, something that influenced us. Honesty was another value we learned at home. Mother insisted we had to be honest. Mother was always home. Always. We knew she would be there."

Sister Margaret Jean remembers her father as "a man of strong convictions" who "believed in certain values" and "would do anything for us."

Her eyes sparkled when she told a story about an old Hudson automobile her father bought from a friend for \$50.

"We had that car for years," she said. The family would pile into it and come to St. Mary's. It was fun to have so many in the family. We'd all pile into the car, eight or nine at a time. It was a happy, happy time. We were a happy family."

Today, Sister Margaret and Sister Dorothy are busy with their shared ministry in Iowa. As pastoral associates for two small parishes, they travel to homes, hospitals and nursing homes to visit people who are ill. They offer counsel and plan special days of celebration and reconciliation.

Sister Jean and Sister Margaret Jean devote their mornings to their ministries. They give their afternoon hours to volunteer activities, assisting in the clothing cooperative at St. Mary of the Woods and lending a hand during nap time at The Woods Day Care and Pre-School.

"Volunteering is especially nice because it allows you to do the things you want to do, just because you like to do them," Sister Jean said. When the sisters aren't busy, they enjoy playing canasta, crocheting, doing needlepoint, and working puzzles.

"We set aside a lot of time for visiting, too," Sister Jean added. "And for meetings once in a while. We don't like to miss out on anything."

Their devotion continues.



FAMILY GATHERING—The Karier siblings are devoted to religious life.

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Holy Cross priest enjoys assignment in the Southwest

by Mary Ann Wyand

When Holy Cross Father David Scheidler was a student at Cathedral High School in Indianapolis, he was looking forward to pursuing a career in theater.

Occasionally he also would think about studying for the priesthood, but pushed those thoughts aside. However, this call to ministry continued to interest him during his high school years, and he enjoyed helping the religion teachers with retreats and days of recollection.

Now he is serving God, the church, and his religious order as an associate pastor at St. John Vianney Parish in Goodyear, Ariz., where he enjoys ministering to Hispanic Americans.

His parents, Dr. James and Maria Scheidler, members of St. Michael Parish, taught all eight Scheidler children a great devotion to God, Mary and the church.

"I have a talkative family," he said. "I think mom and dad's influence played a part in my vocation. Mom always insisted that we eat together as a family. We had to be home for dinner, and we had to share in the conversation. It was not unusual for us to talk about theology, religious issues and current issues with a Catholic perspective."

James Scheidler had attended minor seminary, and combined religious instruction with parenting.

"It was hard for us to realize that in most circumstances religion is not a common topic of conversation," Father



THE SCHEIDLER FAMILY—Holy Cross Father David Scheidler (back row, center) poses for a family portrait following his ordination at the Basilica of the Sacred Heart at the University of Notre Dame. Family members are (from row, from left) his nieces, Brittany and Nicole Scheidler; (second row, left to right) Anne Marie Hartman, his brother's fiancée; Rita Scheidler, his sister; Maria O'Rourke, his sister, holding newborn Daniel, his nephew; Alicia Scheidler, his sister; and Elsa, his sister; (third row, from left) John Andrew O'Rourke, his nephew, held by Michael O'Rourke, his brother-in-law; Maria and James Scheidler, his parents; and James F. Scheidler, his brother; (back row, from left) Edward Scheidler, his brother; and (at right) Alexander Scheidler, his brother.

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Scheidler said. "We also played together. I didn't know it at the time, but our family was influenced by the Family Rosary Movement organized by Father Patrick Peyton, who was a Holy Cross priest. The motto was 'The family that prays together stays together.' We even had one of his books. We prayed the rosary every time we got into a car. We'd get in, and dad would say, 'Kids, how about saying the rosary?' We'd all pretend like we were asleep, but this didn't deter him. Dad would make each of us take a decade, and before each decade we would have to take a mystery and say something about that mystery. My first experience of praying was sitting in a car and having to talk about the mysteries."

The Scheidler children didn't like reciting the rosary during trips in the car, he said. "Now I look back on those times, and I treasure those moments. It really did bond us together."

His first thoughts of priesthood date back to grade school, he said. "The first time I remember having any thoughts of becoming a priest was in the fourth grade. We didn't celebrate Halloween at St. Michael School. We celebrated All Saints Day. Franciscan Sister Angela Benedict, my fourth-grade teacher, would provide costumes for us. She brought in costumes of different saints, and I remember there was a priest's costume with a chasuble, stole, the whole works. I remember thinking how cool that costume was, and how I wanted to be a priest."

Young David didn't get to wear the costume, but two decades later he did become a priest.

The students in Sister Angela's class all thought they had vocations then," he recalled. "Everybody was going to be a priest or a nun."

Years later, at Cathedral, "I started getting more involved with retreats and days of recollection," he said. "In religion classes I was always aware that I had a certain ability or knack for having spiritual insight. I was able to grasp and articulate my opinions. Back then, that would make me nervous because by that time the last thing I wanted to do was to be a priest. I wanted to major in theater and have a family."

After graduating from Cathedral in 1983, the St. Michael parishioner began undergraduate studies in theater at the University of Notre Dame, where he got to know Holy Cross priests and brothers. Holy Cross Father Arthur Harvey, professor emeritus of the theater department at Notre Dame, became a friend.

"He would sit in the back row during rehearsals," Father Scheidler recalled. "A couple of the theater students took advantage of his wisdom and artistic insight and developed friendships."

After college, David Scheidler went to New York City to work but decided not to stay. When he returned home, his father asked him if he had considered a vocation in the church.

"My dad always asked all the kids that at every turning point, every time of transition in our lives, on occasions like eighth-grade graduation, confirmation and entering college," Father Scheidler said. "He would ask us, 'Do you think you might have a vocation?' I want you to pray over the possibility of a vocation.' He never really wanted an answer. He just asked the question. When he asked me that last time, I said yes, and I knew that's what I really wanted to do. I was aware of a profound sense of relief that I finally began to say yes. I had guarded it in my heart, and if my dad had never asked me I might never have said 'yes.'"

Parents should ask their children about the possibility that they might have vocations, he said. "As a family, ask the question. Deep in their hearts they may be saying, 'Someone else knows.' If parents just ask the question, they may find the strength and the courage to say 'yes.'"

Shortly after his ordination at South Bend in June of 1993 as a member of the Congregation of the Holy Cross, Father Scheidler celebrated Mass at Cathedral High School and was reunited with his former teachers.

His first assignment, as associate pastor at St. John Vianney Parish in Goodyear, Ariz., has been a homecoming of sorts too. He is ministering in a parish which is 80 percent Hispanic, and about 20 percent of the parishioners speak Spanish. The assignment has put him in touch with his mother's roots in Mexico, and given him a chance to share the joys of two cultures.

Sister Ann Patrice enjoys God-centered lifestyle

by Mary Ann Wynn

With the wisdom of a first-grader, little Judy Papesh proudly told her teacher, Providence Sister Ann Patrice McGovern, that her mother was going to have a baby and her parents were going to name the baby after Sister Ann Patrice. The nun was delighted, and each time she saw St. Catherine parishioners Steve and Mary Jo Papesh of Indianapolis she inquired about the pending arrival of "little Ann Patrice."

Although her parents tried to explain that the baby might be a boy, Judy remained convinced she would have a new sister.

And true to 7-year-old Judy's prediction, in August of 1960 Mary Jo Papesh delivered an infant girl. After the birth, Steve Papesh looked at his new daughter and announced, "Well, we have our little Ann Patrice."

When school resumed in the fall, Judy proudly told her teacher about her namesake.

"Over the years, I've been credited by my family with getting my sister Judy through the first grade," Benedictine Sister Ann Patrice Papesh explained. "I was (Providence) Sister Ann Patrice's pride and joy for a long time."

After her friendship continued through the years with correspondence and gifts and occasional visits when the Providence sister lived at St. Mary of the Woods and later resided at the Providence Retirement Home in New Albany.

"Sister Ann Patrice had a scrapbook about me," she said. "My mother would have me send her my class picture every year and write a little note. She always sent her a Christmas gift. We kept in touch for years. She died several years ago."

Ann Papesh grew up in St. Catherine Parish on the southside, where she developed a love for theater and the Catholic Youth Organization.

She attended St. Mary Academy until it was closed her junior year, then completed her high school education at the former Our Lady of Grace school in nearby Beech Grove. As a high school senior there, she never dreamed that she would someday walk through the doors of the monastery as a Sister of St. Benedict.

Her older sister Judy, after surviving the first grade, completed the remainder of her Catholic school education and joined the Sisters of St. Benedict for a decade.

"I never dreamed that I would be a Benedictine someday," Sister Ann Patrice said. "I wanted to go to New York and be on Broadway. That was my big dream."

Instead, she accepted a job offer from the late William F. Kuntz, former director of the archdiocesan Catholic Youth Organization, and started working at the CYO Youth Center office in Indianapolis.

"Next to my father, Bill Kuntz was one of the greatest men I ever knew," Sister Ann Patrice said. "I knew him well because I was very active in CYO in high school, in the play contests and other aspects of CYO. From the time I was a freshman until the time I was a senior, I was very active on the parish and deanery levels too. CYO was pretty much my life."

Working for the youth organization gave her lots of opportunities to serve children and teenagers, Sister Ann Patrice said, and the 14 years she spent working there were filled with wonderful experiences.

"We for CYO had a need for a lot of opportunities to meet some tremendous people," she said. "People like me and me say, 'You can't go anywhere without knowing someone.' I do know a lot of people. I used to umpire kickball games, and I had a lot of kids doing that. High school students will come up to me and say, 'You used to umpire fifth-grade kickball games.' I hear a lot of 'I remember you' stories. It was a good time for me. I met some great people through CYO who have had a huge effect on my life in one way or another, and I'll always be grateful for that. I feel very fortunate to know the number of people I do and to be able to call them friends. I think it is a tremendous gift from God."

While working for the Catholic Youth Organization, she met Benedictine Sister Joan Marie Massura, the former archdiocesan coordinator of youth ministry and now the Benedictine vocation director.

"The best part of my job was when I worked with Sister Joan Marie on retreats," she said. "That was by far my favorite aspect of CYO. I miss the high school youth

ministry programming. We did the Christian Awakening, Search and Quest retreats."

Helping coordinate the National Catholic Youth Conference held in Indianapolis in 1991 was a wonderful opportunity to touch many people's lives, she said. "There were 7,000 teen-agers there from all over the United States. It was good to know that people I had never met enjoyed the conference."

Sister Joan Marie was "a big influence in my life," Sister Ann Patrice said. "I got to know other Benedictine sisters."

During that time, she said, "I became drawn to the monastery for some reason. I think it kind of frightened me. I started thinking, 'Am I being called here?' That feeling continued, and I realized it was fine. I would come and visit and go out with the sisters, and we'd have a good time. I started spending more and more time here, and feeling more comfortable and really feeling drawn here. It wasn't a great revelation, and I think that's the beauty of it because it was so natural for me to be here. I think that's what makes it so easy. It was just a natural process. It was on my mind. I knew the invitation was there, and I knew I was welcome if I made the decision."

After joining the Benedictine order, Sister Ann Patrice was asked to speak to a group of young people during a vocation awareness session last fall at St. Luke Parish in Indianapolis.

"I was fairly content with my life," she told the gathering, "but I had a void. I couldn't seem to fill it. I knew I wanted to serve God in a good way, more completely. Although I was actively involved in my parish, it just didn't seem to be enough. I wanted to do more. The more I visited the monastery and began to get to know the community, the more comfortable I became with the thoughts of entering, but I still was not convinced that this is what God wanted me to do."

About this time, she received a special invitation. Benedictine Sister Mary Luke Jones, development director for the Beech Grove Benedictines, needed an assistant and offered her the position.

"It was at that moment I knew this was my opportunity to make my decision," Sister Ann Patrice said. "I took the job and liked what I saw. Several months later I decided to enter the order. I truly believe the offer of a position was God's way of calling me to the Benedictines. It was the best decision I have ever made, and one which I have not regretted."

Serving God and the Catholic Church as a member of a woman's religious order in the '90s offers many diverse opportunities, Sister Ann Patrice told the young people. "We are women who hold responsible positions inside and outside of the church. We are professionals who are making a difference in society and touching the lives of people in positive and life-giving ways. We live out the Gospels through our actions and ministries. We praise God in such a vibrant way we are energized to live our lives to the fullest."

As a member of a monastic community, Sister Ann Patrice explained, she discovered the joys of sisterhood with women who live exciting and resourceful lives.

"There may be obvious differences between religious life than married life or single life," she told the young people, "but these differences only help to enhance this lifestyle. I don't believe living this way is any different than being married or single. Shouldn't our goal in life be to live a good life and one which is God-centered? If it is, then we must choose the lifestyle that best suits our goals. It is quite possible this means religious life is the best choice for you."

Although she didn't feel ready to enter religious life until last year, Sister Ann Patrice said, "at the age of 33 I made the decision, and it was my decision. It wasn't easy, but I have never felt so sure about anything in my entire life. That is a remarkable gift of grace from God."

Since joining the Benedictine order, she said, "I have been as happy as I have ever been. Each day I take is a new venture for me, and it's done with much discernment and prayer. But it is also done with a group of caring women who support me and help me immensely in my daily conversion. I knew to serve God better. I wanted to be with people who shared the same values and possessed the same desires. I have found that living in community."



BENEDICTINES—Benedictine Sister Rachel Best (left), prioress of the Sisters of St. Benedict at Our Lady of Grace Monastery in Beech Grove, poses for a photograph with Sister Ann Patrice Papesh after her entrance into the novitiate. Before joining the Beech Grove Benedictines, Sister Ann Patrice served archdiocesan youth as a Catholic Youth Organization staff member. The mural is a picture of St. Benedict. (Photo by Benedictine Sister Mary Luke Jones)

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Carmelite Sister Marie found joy in prayer, work

by Carmel of Terre Haute
 Edited by Mary Ann Wyzal

"Life in the heart of Christ, live always in my heart... Love in the heart of Christ, inflame my heart... Prayer in the heart of Christ, pray always in my heart... Peace of the heart of Christ, fill my heart with your peace."

These few invocations from a longer litany composed by Mother Marie Marcin of the Sacred Heart in November of 1993, a few months before her death, reveal her tender devotion to the heart of Christ, the strong cornerstone on which she built the edifice of her Carmelite life.

The former prioress, with her usual thoughtfulness and efficiency, prepared a biographical sketch during the final months of her illness. It illustrates a life of joy in service to the Lord.

Rita Jean Marcin was born on Sept. 3, 1926, in Chicago. Her parents, Dr. Andrew and Mathilda Marcin, settled in St. Ignace Parish near Loyola University. Family tragedy struck during Rita's fifth year, when her 6-year-old brother Daniel fell through the ice on Lake Michigan and drowned on St. Patrick's Day.

Rita and her younger brother, Richard, attended St. Ignace School. Her teachers were Holy Child sisters. It was during these years that her devotion to Christ, under the special title of the Sacred Heart, began to nourish her childhood. After grade school graduation, she received a scholarship to St. Scholastica High School, staffed by the Benedictine sisters.

Tragedy again struck the Marcin family in October of 1940,

when Dr. Marcin died of lung cancer. She felt the loss of her father very much, and often mentioned how hard it had been during her teen-age years to be deprived of the support, guidance, love and companionship of her father.

In June of 1944, Rita earned her high school diploma and was awarded a boarding scholarship at Barat College of the Sacred Heart in Lake Forest, Ill. This daughter of the Sacred Heart, who had been born on a First Friday, looked upon the event as another special sign of Christ's love. The final two years of her education were completed at Mundelein College. She graduated with a major in economics, and was among the top students in her class.

She entered the world of business, and in the years before her entrance into Carmel, she was secretary to the national director of the American Dental Association. The work was challenging and interesting, but she felt within her heart and spirit a slow but steady impulse drawing her more deeply into the heart of Christ and his mission for the church.

"Surrender of the heart of Christ, offer my heart to the father."

The death of her 28-year-old brother from liver cancer seemed to be an ever stronger motivation for Rita to question life, its purpose, and her own place in the plan of God.

In 1960, at the age of 33, she was accepted by Carmel of Terre Haute. It was a difficult decision for her because it involved leaving her mother to live alone. But silently through the years Christ had been strengthening Rita's devotion and consecration to him, and there was only one pathway to follow!

Her apostolic years as a generous volunteer with the Young Christian Workers had also played a part in her

decision to live a fully consecrated life of deep prayer and sacrifice.

Rita entered as a postulant on the Feast of the Annunciation. She received the habit of Our Lady of Mount Carmel on Dec. 3, 1960, rejoicing in her new name, Sister Marie of the Sacred Heart. She always admitted candidly that as a new novice she had a daily struggle in her formation to be a gentle and docile daughter of St. Teresa rather than an efficient and responsible secretary.

However, the Lord can work wonders of love and her litany invocation of 1994, "Gentleness in the heart of Christ, soften my heart," is a true expression of her determination both as a novice and as a professed Carmelite to be transformed into Jesus.

On Jan. 6, 1962, the Solemnity of the Epiphany, Sister Marie experienced the great joy of becoming, by her vows, the spouse of Christ, a permanent dwelling in his Heart of Peace and the handmaid of the Lord, seeking his will in all things.

During the ensuing years, she was involved in the making of altar breads, vestment sewing, duties as portress—answering the telephone and door bell—and her service as sacristan. She enjoyed decorating the chapel for Easter and Christmas and often helped decorate the community rectory.

When the sisters were given a computer, she conquered its intricacies with resolution and diligence and mastered some of its helpful programs for community use.

Later entrusted with the responsible position of novice mistress, she loved helping with formation of the young sisters, filling their hearts with the love of God, introducing them to the doctrine and life of St. Teresa of Avila, and especially encouraging them to study the writings of St. John of the Cross, who was her preferred counselor and guide up the path of Mount Carmel.

In late July of 1992, Mother Marie, now prioress, was diagnosed with cancer. Enduring surgeries and chemotherapy treatments, she continued her ministry as novice mistress.

In November of 1993, a complete body scan was suggested for Sister Marie by the Carmel physician. The tests revealed cancer of the bone marrow in an advanced condition. Sister Rita was moved to an infirmary room at the monastery. She had initiated the renovation and efficient modernization of that whole wing during her term as prioress in 1991.

Sister Marie said she wanted "no extraordinary treatments," and she intended to spend her last days in her beloved Carmel of St. Joseph.

"Zeal in the heart of Christ, consume my heart with thirst for souls."

This seemed to be an unwritten motto in her infirmary room, where the sisters arranged a small shrine of the Sacred Heart in one corner, using a beautiful wooden statue which had been in her office while she was prioress.

With hospice care provided by nurses from Hospice of Wabash Valley, the sisters cared for Sister Marie during her final days. From her bed, Sister Marie began work on her burial liturgy. As a former sacristan, she had preferences for the readings and hymns and even selected her pallbearers.

In late November, Benedictine Father Lambert Reilly, her spiritual guide, came to the monastery to anoint her. It was a very moving ceremony as the community assembled in the infirmary room and prayed with and for Sister Marie.

Several days before the great feast of the Nativity, she rallied and even walked the corridors of the monastery with the assistance of the hospice aide. Soon after, she was walking behind a wheelchair by herself and went to her office to train and assist the two sisters who were taking over her work.

She began to attend the Liturgy of the Eucharist and parts of the Liturgy of the Hours, and she came to the refectory for her meals. It was such a joyful gift from God to have her in our



FUN TIMES—Childhood was a joyous time for Rita Marcin, who enjoyed playing with her brother. She grew up in St. Ignace Parish near Loyola University in Chicago.

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recreation room once again during the Christmas season and to receive her approval for our decorated tree.

During January and February, Sister Marie surprised the hospice staff with her energy. She helped with the labeling and sorting of St. Joseph Novena envelopes, and her usual efficiency was quite obvious to the sister who worked with her.

About March 10, her health worsened and her medication was increased to relieve intense pain. On Rose Sunday, March 13, Sister Marie asked the community to come after the Office of Readings to pray with her. The sisters assembled in the infirmary and recited the prayers. She spent the night peacefully, and was quite alert in the morning. That night the sisters gathered in her room for evening recreation.

Several days later, Sister Marie requested an informal prayer session. One of the sisters read a section from a book about St. John of the Cross and also the litany of the Sacred Heart.

The sisters shared special prayers and thoughts about death and dying, and some thanked her for the witness of her faithfulness to prayer, for her openness of spirit, and for all she had done for the community.

"No one grieves over everything," she responded. "She just continues in a life of continuity and often she begins a certain plan or project, but another completes it."

Then she apologized for any failings in her attempts to serve her sisters and to care for their needs. Even in illness, her spirit of faith and her simplicity were evident to her Carmelite sisters.

On March 21, the hospice nurse spoke to the community and explained that Sister Marie's weakened physical condition would gradually result in a "shutting down" according to the Lord's plan for every person in the final journey to eternity.

The next day, Sister Marie began to refuse the medication to relieve her pain. She said she wished to be wide awake and alert when she met the Lord. The hospice nurse reminded her that, "Her spirit would be alert, as it always is, when she met the Lord, no matter what the condition of her body."

This satisfied Sister Marie and thereafter she accepted medications. On March 24, Mother Joseph called the community to pray with Sister Marie during Lauds as the end seemed near. She was weak and pale and her voice was but a whisper. However, she continued to be alert during the rest of that day.

On March 25, the Annunciation, the sisters celebrated her 34th entrance day. During the next few days, she was quite alert and recognized the sisters as they came to pray with her. She always responded with, "Sacred Heart of Jesus, I place my trust in you."

At times, she preferred to have the same prayer repeated over and over while she held her profession cross, which she wore on a cord around her neck.

Father Lambert arrived at the monastery on the Monday of Holy Week, and Sister Marie was very alert as she greeted him. He blessed her before he departed, and the sisters felt she was very near to the threshold of heaven.

On March 30, the sisters said the customary prayers for the dying, sang some of Sister Marie's favorite hymns, and prayed Lauds around her bedside. Later that day the community was summoned to her bedside to pray for her again. Mother Joseph whispered in her ear, "Go to Jesus, Sister Marie! Go! The father is calling you home."

Within minutes, Sister Marie's breathing stopped very gently, and the sisters knew that she, alert and wide awake, had answered the Lord's summons and was at peace.

"Mercy on the heart of Christ, have pity on my heart."

The sisters tearfully sang the Salve while the monastery bells tolled melodiously and almost triumphantly across a countryside beginning to show the promise of nature's awakening from the death of winter. Sister Marie's face was truly tranquil. She had closed her eyes to earth and had opened them in the glory of eternity!

On Easter Sunday, Sister Marie's body, bare-footed as a Discalced Carmelite, and dressed in her habit and white mantle with a wreath of yellow tea roses on the black veil, was placed in a plain wooden coffin and placed in the choir before the open gates.

Many faithful Terre Haute friends came to the monastery to express their sympathy to the community and also their gratitude for Sister Marie's years spent in the Carmel of Terre Haute, for her prayers and sacrifices for the city and for the archdiocese, and for the needs of the church and the world.



DEDICATED—As prioress of the Monastery of St. Joseph of the Discalced Carmelites, Mother Marie joyfully shared her efficiency and business skills for the good of the community.

Many commented on how peaceful her body looked in the simple wood coffin. The written formula of her vows and her profession crucifix were placed in her hands.

The invocation of her litany, "Peace of the heart of Christ, fill my heart with your peace," was now actualized for her.

Sister Marie's coffin was flanked by Easter lilies. Conventual Franciscan Father Terry Rassmussen, pastor of St. Joseph Parish in Terre Haute, led the Scripture Vigil Service.

Easter Monday dawned bright and clear, a most welcome gift from the Lord. The afternoon funeral liturgy brought together 10 priests among the mourners. Father Lambert was the principal celebrant with Conventual Franciscan Fathers Arnold Dearing and Ken Gering assisting with the concelebrants.

The first reading, offered by Father Jerome Lanser, Sister Marie's cousin from Milwaukee, was taken from Chapter 2 of Hosea: "I will bring her into the wilderness and speak tenderly to her... I will betroth you to me in faithfulness and you shall know that I am the Lord."

Mother Joseph read the second reading from Romans, the well-known passages from Chapter 8, "Who shall separate us from the love of Christ?"

Father Lambert's moving homily touched on the reality of death and the life of Carmel.

"Who is this Carmelite, Sister Marie?" he asked. "One who doesn't run away from life, but who climbs the Mount of Carmel and takes the world and especially the church with her! Sister Marie now goes home, and we wait! We beg her through her prayer to help us live a life of meaning. For her we pray, and we beg her to pray for us."

The liturgy was a time of consolation for those present as the joy and hope of Paschal tide mingled with the faith and trust of the Mass of Christian Burial.

As the mourners walked down the garden pathway to the Carmel's cemetery, they were reminded of another garden, where the victorious Risen Lord had shown himself to Mary Magdalene.

The sisters asked that now he reveal his presence fully to Sister Marie, his spouse and handmaid, gone to her eternal rest in "The joy of the heart of Christ."



DEVOTED—Sister Marie of the Sacred Heart was devoted to her life as a member of the Discalced Carmelites at the Monastery of St. Joseph near Terre Haute.

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Reaching out to the people in central and southern Indiana

Brother Joseph Martin enjoys varied ministries

by Mary Ann Wyand

Joining a religious order has opened many doors—and windows—for Christian Instruction Brother Joseph Martin. And sometimes those opportunities have given him a chance to clown around for a while.

As associate director of program development for Fatima Retreat House in Indianapolis, Brother Joseph brings a wealth of ministry experiences to his position at the archdiocesan retreat center. He is a versatile retreat director, an author, an educator, and a skillful speaker.

After graduating from high school in Detroit, Brother Joseph investigated religious life. He read about the Brothers of Christian Instruction in *Sight* magazine and decided to join the teaching order.

"My parents and my family have been very supportive of my decision," he said. "They attended my investiture ceremony in Maine, my first vows ceremony in New York, and my final vows ceremony in Maine. They were there as a family every time. When I was growing up, we said the family rosary every week and gathered in a neighbor's home one night a week to pray the black rosary. I attended daily Mass at school, and we dressed up for Sunday Mass. It was a big part of my life."

After joining the teaching order, which was founded in France during the early 1800s, Brother Joseph earned a degree in English at Walsh University in Canton, Ohio. He taught English and religion on the high school level for 12 years at Mount Assumption High School in Plattsburgh, N.Y., then served his order as placement director for the U.S. province.

Next came a two-year administrative assignment as director of public relations at Walsh University, followed by nine years of

campus ministry at three colleges in the Buckeye state. He ministered to students at Youngstown State University, the University of Cincinnati, and Xavier University during that time.

"I enjoy working with young people," Brother Joseph said. "I worked with young people for almost 25 years. A couple years ago I decided to start working with adults in ministry."

Before moving to the Archdiocese of Indianapolis, Brother Joseph worked in programming and marketing for the National Association of Church Personnel Administrators based in Cincinnati. He later decided he felt called to retreat ministry, at about the same time Fatima director Kevin DelPrey was searching for a program director with a strong background in spirituality and theology.

It was a match, as the saying goes, made in heaven. At the archdiocesan retreat center, Brother Joseph is able to combine his considerable experience in religious education, programming, public relations, and marketing.

"Another interesting sideline I've had, especially while working in campus ministry, was clown ministry," he said. "I was a clown for 10 years, on a part-time basis, and went to hospitals, nursing homes, orphanages, and senior centers to visit people who couldn't get out. We brought our clowns to visit them, and had a wonderful time doing it."

Clown ministry was "an awful lot of fun," Brother Joseph said. "My first clown was Mr. McSmiley, a hobo clown who spoke with a British accent and was a story-telling clown. I had Mr. McSmiley for about four years, and taught other people the fine art of putting on make-up, how to create balloon animals, and how to do what I called klutz magic, or magic that did not work, and how to just generally make fools of ourselves."



After attending a variety of clown ministry training workshops, Brother Joseph said he decided to create a new clown.

"My new clown was Nito," he said. "On formal occasions, he was Nito the Nificent. He was a silent clown, a white-faced clown, and he did balloons and bubbles, and mimicry. Both of my clowns were happy clowns, but Nito offered me an opportunity to experience the world of silence and understand what it's like not to talk and to have to relate to people in other ways by communicating using hand motions, mime and eye contact."

During a decade of clowning around, Brother Joseph trained more than a thousand people in the art of clown ministry and "left clowns all around the country."

While clowning as Mr. McSmiley, Brother Joseph said, he entertained at the National Assembly of Religious Brothers conference in Chicago one year by handing out free tickets to people outside a hotel elevator.

"That was one of the best times I had as a clown," he recalled. "I had a big roll of tickets, and when the elevator doors opened I yelled, 'Free ticket, free ticket, free ticket' and I gave them all tickets. Nobody knew what the tickets were for. Finally one woman asked, 'What are they good for?' And I said, 'They're not good for anything, but they're free.' Actually, they were good for a smile and a laugh."

When he wasn't clowning around, teaching classes, or working in public relations or marketing, Brother Joseph found time to write a variety of books and magazine articles.

"In 1979 I co-authored a teacher's text on how to teach British literature in an American high school," he said. "Brown and Co. still publishes it. My second book was 'Foolish Wisdom,' which was published in 1990 by Resource Publications and was based on the life and work of Ken Felt, a clown, fool, storyteller and mime who went around the country doing programs at churches and schools and in city parks. Felt made a lot of connections between religion and humor, and clowning and spirituality."

Brother Joseph also enjoys writing for magazines, and has had about 15 articles published over the years.

"I traced my family tree and did an article about how to do that for *The Journal of Genealogy*," he said. "I also wrote an article about 'My Clown as Spiritual Director,' which was published in the *Review for Religious*. And I published an article on funeral rites in *Modern Liturgy* magazine."

Brother Joseph also enjoys writing about and speaking about holistic spirituality and the environment.

"I see all of these activities as being a part of my service as a Brother of Christian Instruction, with our dedication to education," he said. "The articles I wrote were hopefully educating people, and with the clown ministry I taught other people how to clown, so there was an educational component to that. Now with the workshops, retreats and days of reflection I present for Fatima, I also have that educational component. It's all part of being a brother for me. I've been able to work in education and build relationships with others and with God through a variety of avenues."

After settling in at the archdiocesan retreat center, Brother Joseph began organizing programs, coordinating a speaker's bureau, and taking the Fatima ministry on the road by visiting parishes to talk with priests and pastoral staff members about spirituality needs in the archdiocese.

Retreats are a necessary way to stay connected with God, he said, in a quiet environment conducive to prayer and reflection.

"People have rediscovered the soul, which is that deepest indwelling part of us where we find God inside of us," Brother Joseph said. "We need to nourish our souls by spending time with ourselves, by appreciating beauty, by delving into the heart of things, and taking time for prayer, for meditation, and for developing our relationship with God."

Mr. McSmiley would no doubt agree with that philosophy, and probably would have a funny story or two to tell others.

Nito the Nificent, on the other hand, would simply offer a quiet smile, secure in the knowledge that words aren't always necessary in matters relating to God.

"The single most important apostolate in the church today is to pray for vocations."

Pope John Paul II



CANTOR—Christian Instruction Brother Joseph Martin enjoys cantoring at Fatima Retreat House in Indianapolis, where he coordinates programs. (Photo by Mary Ann Wyand)

Jesuit educator values different gifts of others

by Margaret Nelson

Jesuit Father Walter C. Deye is from Cincinnati. But he's very familiar with Indianapolis and Brebeuf Preparatory School, where he's just become the seventh president.

That's because three members of Brebeuf's first graduating class were his classmates when he entered the Jesuit community—right after his graduation from Xavier High School in Cincinnati. So he spent some time here. Two of the Brebeuf grads are still with the Jesuits: Bernie Knoth, associate dean at Georgetown University, is a good friend with whom Father Deye lived when he worked in Washington, D.C. And Terry Charlton now lives and works in Nairobi, Kenya, as a teacher at the theologate for African Jesuits there.

Father Deye also remembers his month of novice experience at Brebeuf in 1967. He served as prefect of the halls. "I wore a long, black cassock that had a lot of power then. I was just one year older than the seniors, but when I put the cassock on, I looked 10 years older."

He said, "I love being a priest and yet, if you want to know what my overall vocation is—my vocation is to be a Jesuit. Within the context of being a Jesuit—it is my calling to be a priest. There is a distinction there."

Why did he become a priest? "I come from a fairly religious background. Our family had the daily rosary from grade school through high school," Father Deye said. "We had daily Mass in the parish and all through high school. My father's sister was a nun. The whole family structure was very influential in my decision to be a priest."

About the parental influence, Father Deye said that he and his three brothers and two sisters fought about saying the rosary. "But it was an important part of the family structure."

There was a big gap between the four older children and the two youngest in the Deye family. Walter was the second oldest. And when he entered the Jesuits, his younger brother and sister were 3 and 1. He and his older sister are godparents for the youngest.

"I looked at the Glenmartyrs, the Dominicans, and the diocesan priesthood. I was interested in the Jesuits. My father and all my brothers were influenced by the Jesuits in Cincinnati," he said.

"I never imagined myself doing anything but being somehow or other in the church as a priest," said Father Deye.

"When I got to high school, I felt the influence of the Jesuits and how well they worked with their lay colleagues. I thought, 'This is a place where people value the different gifts of others. I think it's still true,' he said.

"There are all kinds of reasons" why he stayed in the priesthood. "I find in the context of religious life in the Jesuits wonderful care and support of one another, though we are very independent. We have a deep, abiding love for one another as brothers through a broad spectrum of ages."

"From a man who is 88 to one who has just entered, there is a real sharing of humanity with priests, brothers, and scholastics (Jesuits studying to be priests). We really do all basically treat one another as full members of the Society of Jesus," he said.

"I love the fact that, individually and corporately, we really do desire to be of service to the church in all of its aspects—to the institutional church, to the prophetic nature of the church, to the service aspect of the church; to the communal aspect of the church. That I love!"

"I feel that the Society of Jesus, in collaboration with diocesan clergy, religious, and laity in the church, helps to achieve an adult faith experience which includes a faithfulness to the church and a healthy questioning of our faith," Father Deye said.

"It is an exciting time to be in the church. Some people can be discouraged because the numbers of priests are diminishing. I am not. I don't think everything is going to get lost. This is a time when we are asked to be people of hope and faith—to be Gospel-creators for one another."

"When brothers and sisters, or mothers and fathers, have difficulty believing, it is time that I and others support the faith for them, just as we do for an infant at the time of baptism," said Father Deye.

"Nobody believes all the time. I don't believe all the time. My parents don't believe all the time. Even some bishops and church leaders don't believe all the time," he said.

"That's what the communion of faith is for. That's why I stay—for all of those kinds of reasons."

"While in this life, there are moments of being lonely. I have never felt abandoned," said Father Deye. "I believe parents get lonely, too. Spouses get lonely, and bishops and even archbishops get lonely. Why should I think that my life as a priest should be exempt?"

"For myself, I do not believe I have the wonderful gifts to live the life of a diocesan priest. Some of my best friends are diocesan priests in Chicago. They taught me so much about the priesthood," he said.

"Some of the toughest work could be in city parishes. While the numbers of priests are down, the expectations grow. Things are expected to be more professional," said Father Deye.

Father Deye knows about parishes. He got his doctorate in church administration—development of laity, development of parishes. He lived and worked in diocesan parishes—three years in Boston and four years in Jesuit parishes in Chicago.

He spent 10 years in the internal administration of the Jesuits and six years as assistant to the Chicago provincial—like a personnel director. For the past four years, Father Deye worked in the national office as executive director, as chief of staff and treasurer for the Jesuits of the U.S.

Father Deye considers Brebeuf a great and strong Jesuit, Catholic, and Interfaith school. "It is very much Catholic. It would not have been here if the archbishop (Paul Schulte) hadn't invited us."

"In this day and age, we cannot be Catholic without honoring Vatican II and its call for ecumenism and interfaith

relations," he said. "At Brebeuf, we are very Catholic in that sense, because we are in daily dialogue with other faiths. We are not unlike the other 45 Jesuit high schools in the U.S. in that we have a fairly large number of non-Roman Catholics enrolled. We reflect that. We need to help all people come to experience their faith."

"I love doing that here in this school. The faith is seen through a prism of Catholicism and the great spirituality of our faith has to offer. I find many non-Catholics desiring that component. I find that some Catholics are happy about sharing their faith because they fear they are imposing. The sons and daughters of God, I hope, want to relate to one another and are not embarrassed to speak out of their faith traditions."

"Brebeuf—being Jesuit and Catholic and Interfaith—is like a three-legged milking stool. There is the Catholic 'leg' and there's the 'leg' of Interfaith."

"The Jesuit and Catholic legs have a runner between them. They are internally connected. The legs do not compete with one another. But if any one of those legs is taken away, the stool will fall over. In this case, the school will fall over," said Father Deye.

"We want to create a place of hope and a model of the world in which we live. A lot of these things, the school wonderfully backed into. In the early years of shaky economic times, we backed into the idea of becoming a co-educational institution (1975-76). It was so successful that people wondered why they didn't do it before."

"I suspect the school also backed into becoming interfaith. It is a wonderful reality at Brebeuf because of the unique faith dimension it brought," he said.

"Interfaith does not mean 'no faith.' It reflects the fact that we all have a faith life," Father Deye said. "At Brebeuf, we are about the endeavor of calling all of us to own and integrate faith into our daily living."

"When we claim our faith and profess it, then we come to know more fully who we are. We are loved sons and daughters of God. If we have no faith, no one knows what we are. We are called to be men and women for others," said Father Deye, president of Brebeuf Preparatory School.



JESUIT—Brebeuf president Father Walter C. Deye likes the Jesuit, Catholic, and Interfaith components of the northside Indianapolis preparatory school. The new leader sees Brebeuf as a "model of the world in which we live." (Photo by Margaret Nelson)

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Father Michael Fritsch feels at home in priesthood

by Cynthia Dewes

The only time Father Michael Fritsch needed courage to pursue his vocation to priesthood was when he finally had to ask himself two questions: "Am I called to this?" and "Am I good enough to do this?"

Becoming a priest didn't scare him, he explained, but being worthy enough to be one did.

Nevertheless, "the idea of priesthood was always there," he said. "It was always in the back of my mind."

Father Fritsch's family, while supportive and encouraging, did not pressure him to become a priest, he said. His father, who came from Batesville, had fond memories of the Franciscans there, and the general attitude toward priesthood in his home was respectful and admiring.

Another of Father Fritsch's spiritual mentors was an aunt, Providence Sister Dorothy Deal of St. Mary of the Woods, who has been a teacher and principal during her 57 years in religious life.

Yet another spiritual mentor was his Grandma Deal who, according to Sister Dorothy, was "a great inspiration, a very holy woman."

Sister Dorothy, admittedly a prejudiced witness, remembers Father Fritsch as a "very darling, pious little boy."

When his family would come to visit her at The Woods, she recalled, Michael would always take her chaplet of rosary beads from the waist of her long habit and carry them around with him until he went home. Today those rosary beads hang on the wall of his office.

It took courage for Father Fritsch to go away to the seminary, first to St. Meinrad for pre-theology, and later to Mount St. Mary in Cincinnati for a theology degree and a master's in divinity. "He was homesick at first," said Sister Dorothy.

As the new pastor of St. Paul the Apostle Parish in Greencastle, Father Fritsch is no longer far from home. He grew up in nearby Brazil, where his family belonged to Annunciation Parish.

He attended Annunciation Grade School, graduated from Brazil High School, and completed a bachelor's degree in social science education at Indiana State University.

For two years Father Fritsch taught social science in the Clay Community School Corporation. "I thought I'd go down that road for a while," he said.

Father Anthony Spiccuza, pastor of Annunciation since 1961, was not surprised when Father Fritsch decided to become a priest. He told the young man that the Hound of Heaven had finally tracked him down.

According to Father Spiccuza, who knew him from first grade on, Michael Fritsch was always conscientious and willing to help out around the church.

In his remarks at Father Fritsch's first Mass after ordination, Father Spiccuza described him when he was an altar boy, doing out water during the Mass, carefully diluting the wine or pouring just the right amount of water over the celebrant's hands.

Father Fritsch credits Father Spiccuza with being a major influence in the development of his vocation.

"That's where vocations are made," Father Fritsch said, referring to the grade school in which priests and religious are a constant presence. "The one-on-one influence and example of the priest, just his person, are so important."

Motivated by this perception of priesthood, Father Fritsch predicted that in years to come, "I see myself doing what I'm doing right now—pastoral work."

He noted the essential "connection between priesthood and the sacraments," and the priest's "ability and privilege to touch people's lives in those sacramental moments."

Ultimately, he said, the joy of being a priest is "sharing pivotal moments (with others) where you can really make a difference."

Father Fritsch finds his new pastorate at St. Paul's to be a unique assignment, since it includes ministries to inmates of the Indiana State Farm at Putnamville and students at DePauw University, as well as to the parishioners.

"The people (at St. Paul's) have been extremely generous in their support, in giving of their time and talent," he said. St. Paul parishioners are assisting in the restoration of the rectory as living quarters for the pastor, and the renovation of the parish center for offices and classrooms.

In the fall of 1995, Father Fritsch hopes to initiate a parish festival to foster an even greater sense of community, and to aid in fund-raising for future parish projects.

His favorite task as a priest is celebrating the liturgy, he said, followed by hearing confessions and counseling. The latter two are especially important in prison ministry.

"It's an eerie experience to drive into the prison," Father Fritsch said. "We take our freedom so casually that it's hard to relate to a place where there are so many rules and regulations."

And "it's a relief to leave," he said, although he found the prisoners to be receptive to his presence and to the message he bears.

He said the prisoners were particularly enthusiastic when Archbishop Daniel M. Buechlein came to the Indiana State Farm to celebrate Mass with them.

Serving college students is equally challenging, Father



NEW PASTOR—Father Michael Fritsch enjoys the varied ministries at St. Paul the Apostle Parish in Greencastle, which includes chaplaincies at nearby DePauw University as well as the Indiana State Farm in Putnamville. (Photo by Cynthia Dewes)

Fritsch said. He was surprised to learn that the majority of students who declare a religion at DePauw are Catholic.

Two young men have expressed interest in priesthood, he said, and a gratifying number of students attend weekend Masses and the student suppers supported by the parish.

Father Fritsch was ordained in 1985. His previous assignments include associate pastorates at St. Barnabas Parish in Indianapolis, St. Simon Parish in Washington, St. Joseph Parish in Jasper, and St. Jude Parish in Indianapolis.

And now he is serving God and the Catholic Church in his first assignment as a pastor, living and ministering at the Greencastle parish which is not so very far from home.

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QUESTION CORNER

Parishioners are upset about new pastor's rules

by Fr. John Dietzen

Q For years we have had a wonderful parish, with lots of participation, Masses that meant a great deal, and many people helping with the liturgies.

Recently a new priest came to our parish, and he has hurt a lot of people. We can never receive Communion under both forms anymore. No women are allowed to read, and Communion must be received in the mouth, not the hand. He stopped us from giving the Sign of Peace.

We realize, as he says, "the Mass is the Mass." But parts of the liturgy he does not allow us to share have come to mean much to us. Why would a priest do this? Has there been a change in church rules on these things? We don't know where to turn. Don't our feelings and faith count?

I am sending this from another city because I don't want to make the situation worse. (Ohio)

A It may be no consolation, but you are not alone. We sometimes lose touch with the truth that the Mass and the sacraments are the "property" of Jesus Christ and his body, the church, and not of individuals.

Thus Christ and the church, not each priest or other minister on his or her own, are to determine who is to share these mysteries and under what conditions.

Documents of the church explain carefully and fully the ways of sharing and participating in the Mass and sacraments, and how they are part of history and of Catholic liturgical and sacramental tradition.

Obviously, decent order and dignity must be preserved. Granting that, it accords with liturgical statements of the church that people have a right to attend Mass and celebrate the sacraments in a "Catholic manner" which includes those opportunities for participation and sharing faith that the church provides.

It is a priest's responsibility, of course, to be knowledgeable and competent in the range of ways the church tries to make the sacraments of salvation available to all believers.

FAMILY TALK

Cooperative adoption benefits all the parties

by Dr. James and Mary Kenny

Dear Dr. Kenny: We would like to adopt an older boy who is already living with us as a foster son. Billy is 7, and we have been together for almost a year.

Our only hesitation is that we know his birth mother. She visits with him every month or two, but has made it known that she cannot care for him permanently.

We get along with her, but my wife and I are worried that having two mothers may be a problem for Billy later on. Shouldn't we make a clean break? Won't it confuse Billy?

Answer: No, you need not make a clean break, and no, it does not have to confuse him. With divorce so prevalent, many children today have more than one mother and seem able to handle it. Losing touch completely with a mother he already knows would probably be more traumatic.

What good people you are to open your hearts and home to an older child and to consider a relationship with the child's mother as well. Knowing the birth parent is a real advantage.

Adoptions may be "open" or "cooperative." Open adoption means that birth parents and biological children who have been adopted should later on be granted access to private information so that they can find one another. Cooperative adoption refers to mutually voluntary arrangements made beforehand between birth parent(s) and adopting parents. The two sets of parents are already known to each other.

In cooperative adoption some amount of post-adoption visitation is agreed upon before the adoption takes place. This can be especially beneficial for older children who already have a relationship with their birth mother. The U.S. government proposed a model adoption act in 1980. Since then Oregon, Washington and Indiana have enacted this provision into law.

A roadblock to permanent placement of many children has been the requirement that adoption terminate all parental rights of birth parents. Where a bond exists between mother and child, the mother may be reluctant to abandon her child completely.

Experience indicates that most post-adoption agreements allow for relatively infrequent visitation. What is important is that both birth parent and child know that contact is possible.

The cooperative adoption law does not affect children already eligible for adoption. However, according to one estimate, the law could make an additional 500 children available for adoption annually in Indiana alone. By eliminating the necessity for total abandonment, it allows birth parents to accept voluntary termination without saying goodbye forever.

Adopting families benefit because more children become available for adoption. The child benefits because permanence replaces foster care. For more information, send a self-addressed, stamped envelope (52 cents) to the Kennys.

(Address questions on family living and child care to the Kennys, 219 W. Harrison; Rensselaer, Ind. 47978.)

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Thus, while some pastoral judgments and policies need to be established in every parish, the question of who owns the liturgical mysteries, and therefore who lays down the major conditions, is a vital one.

The new "Catechism of the Catholic Church," for one, abounds with that theme:

• "When anybody baptizes it is really Christ himself who baptizes" (1088).

• Christ "always associates the church with himself in this great work (the liturgy) in which God is perfectly glorified and men are sanctified" (1189).

• "Even the supreme authority (pope) may not change the liturgy arbitrarily, but only in obedience of faith and with religious respect for the mystery of the liturgy" (1125).

• The sacraments are effective signs, "instituted by Christ and entrusted to the church" (1131).

• Liturgical rituals are therefore not private functions, but celebrations of the church, "the holy people united and organized under the authority of the bishops," manifesting and pertaining to "the whole body of Christ" (1140).

In addition, a whole host of statements indicate specifically the controlling role of Jesus Christ and his church in establishing conditions for celebrating and receiving the Eucharist.

My own bishop in the times of change during and shortly after Vatican II could not by any stretch of imagination be called a liberal. Yet, as soon as Rome said something could be done (briefly in English, lay lectors and so on) he was among the first local bishops to make it official for the diocese.

His principle was that if the church says it can be done, we say it can be done. Most bishops, at least most bishops I know, were and are like that.

Admittedly, the church does not say everyone must do everything that is allowed. But it surely assumes that pastoral leaders will give a decent explainable pastoral reason before telling people: "That is not going to be done here."

What can you do? I'm not sure I have a real answer. When problems reach that point, there is generally a serious breakdown of caring somewhere.

Every parish at all spiritually alive becomes such because the priest, other ministers, and lay people are sincerely sensitive to each others' spiritual insights and needs. Sometimes that just doesn't happen.

It sounds as if you have already talked with your pastor. You can always, of course, write to your bishop and explain the feelings you and others in your parish have about the changes in liturgical practices.

You can also investigate the possibility of attending another parish where your sacramental and liturgical hungers might be better filled during eucharistic liturgies.

And you also need to pray a lot for the well-being of your whole parish, including your pastor.

(A free brochure outlining basic Catholic prayers, beliefs and practices is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701. Send questions for this column to Father Dietzen at the same address.)

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Entertainment

VIEWING WITH ARNOLD

'Shawshank Redemption' exposes cruelty, violence

by James W. Arnold

Realistic prison movies are always grim, no matter what era they're set in, and "The Shawshank Redemption," based on a Stephen King novella, is no exception. But if it's partly nightmare, it's also partly a parable of hope, with the kind of ending that redeems two hours and 20 minutes of cruelty and apparent despair.

Shawshank is the name of the fictional prison, a dreary-dark Victorian place (the locale is an actual Ohio prison, said to say). In 1947 in Maine, Andy Dufresne (Tim Robbins), vice-president of a Portland bank, is sentenced to life for the murder of his wife and her lover. He happens to be innocent, although he thought about killing them. A stranger did the crime at random, an absurd and very unlikely coincidence, and the murder weapon was never found.

So the movie is of the innocent-man-in-a-hellhole genre, but first-time director Frank Darabont (who adapted the story from a Stephen King novella) clearly wants to extend compassion also to the other trapped inmates, regardless of guilt. The central theme is that Andy, his life reduced to a horror show, somehow survives and rebuilds. In fact, he elevates the lives he touches, and brings a glimmer of hope and dignity to wasted lives.

But it's a tough battle. The chief nemesis is the dapper little bespectacled warden (Bob Gunton), whose rule is discipline and the

Bible (read brutality and hypocrisy). His enforcer, the head guard, (Capt Hadley, played by Clancy Brown), is huge and powerful, a sadistic martinet who enjoys his work.

The other guards are nearly as bad, and a shade worse are the sodomite inmate group, who brutalize Andy relentlessly during his first two years. When he's not being assaulted, he's serving long sentences in the dungeon of solitary.

On his side, almost from the start, is a small group, including Red Redding (Morgan Freeman), a life-murderer who runs an informal "supply service" for inmates on the sly. Red, who's been inside for 20 years but seems in no danger of parole, is clearly over whatever it was that caused his crime. He looks at Andy objectively, and serves as the film's narrative voice. (It's a treat: having Freeman narrate is like getting Pavlov to be cantor.)

Andy's intelligence and finance expertise eventually gain him influence with both Hadley and the warden. As the years pass, he becomes prison librarian—upgrading the holdings through a one-man letter-writing campaign to the stingy state legislature—and the warden's bookkeeper. Red and the others become his aides.

The time frame (1947-66) is before drugs, overcrowding and the violent racism now prevalent in prisons. We want to believe in the "hope" the film promises—"something inside they can't get to," as Andy says. Symbolic of this, perhaps naively, is the sound of a Mozart opera, which Andy illicitly puts on the loudspeaker, stopping and touching these lost men, guards and prisoners alike, where they are.

Shawshank at such times is not really a



'THE SHAWSHANK REDEMPTION'—Actor Morgan Freeman plays Red (left) and actor Tim Robbins is Andy in "The Shawshank Redemption," a grim tale of survival and hope set inside a prison. The United States Catholic Conference classifies the film A-IV for adults, with reservations. (CNS photo from Castle Rock Entertainment)

prison, but a metaphor for human life, and these are the moments that relieve the overbearing greed, lust and despair.

The warden is a crook, as well as a killer. Andy becomes aware of his skimming big money off the top of contracts using convict labor. It takes nearly 20 years before there is a showdown, but Andy knows too much. The warden will never let him out, even after he learns of his innocence. Exactly how Andy outwits him is the film's joy and surprise.

"Shawshank" is in the tradition of prison movies like "Cool Hand Luke," in the sense that the brutal setting is emphasized and the hero appears almost as a deliverer, defeating cruelty with reason and courage. Like Luke, Andy is innocent in spirit, and refuses to give up. "Shawshank" is less likely to be taken for a Christian parable, but without doubt, it represents the triumph of life over death, even if it has to be "in the long run."

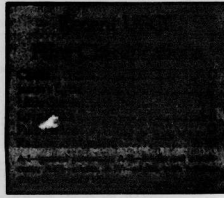
As a forceful argument for reform and humanity in our prisons, it shows up at an odd time. The crime-weary public is being prodded to return to the punishment philosophy the Shawshank prison represents. Some are calling for even the abolition of parole—in short, to abandon as public

policy the motive for hope and rehabilitation.

The movie is for viewers of sensitivity, willing to endure much unpleasantness for the satisfaction of a huge payoff. But its major impact is to remind us where our prisons have gone, where only fools would want to go again.

(Arduous but rewarding prison story, and a bit more, language, violence, brutality; intended for mature audiences.)

Classifications: A-IV, adults, with reservations.



'A Time to Build' profiles the church in Eastern Europe

by Henry Herx and Gerri Pare
Catholic News Service

The re-emergence of the church in Eastern Europe is the subject of "A Time to Build," a religious special to be shown Friday, Nov. 4, from 9 p.m. to 10 p.m. on the Faith & Values cable channel.

The four countries visited in the documentary are Poland, Lithuania, Hungary and the former Czechoslovakia. The emphasis is on how Catholic life survived more than 40 years of repression under communism.

Once the bulwark against communist excesses, the church in Poland today seeks to find its role in a new democratic society.

Poland's Bishop Jozef Zycinski of Tarnow comments, "Many changes must be introduced in the church because the way in which we were active was not normal for a long time."

Time of abnormality began with the communist takeover in the late 1940s and continued until martial law ended with the victory of the Solidarity movement in the late 1980s.

Under the leadership of Cardinal Stefan Wyszyński, the church resisted and became a symbol of the Polish people's long struggle for independence.

With this achieved, Catholic editor Zbigniew Nosowski points out that "the church doesn't have to be so much an important element of political life and the task of the church should be more religious."

The experience in Lithuania was different. Occupied by the Soviet Union at the start of World War II, the country was annexed and the church ruthlessly suppressed.

Among those profiled is Sister Nijole Sadunaitė, who makes light of her six years in Siberia for her part in documenting human rights violations.

"There was a time when the KGB considered me the most dangerous person in Lithuania," she said, "and that makes me very optimistic." Today she works with Caritas, a Catholic social services network.

A symbol of the link between Lithuanian nationalism and Catholicism is to be seen in the 19th-century Hill of Crosses commemorating those who felt fighting for the nation's independence from czarist Russia.

The 1940 Soviet occupation gave the site a more immediate significance. Each time it was leveled by Soviet tanks, Lithuanians returned by night to erect new crosses that stand in mute testimony to the nation and its faith.

The segment ends with ailing 71-year-old Cardinal Vincentas Sladkevicius, who, after being held more than 20 years in Soviet detention, can still say, "Forgiveness must be our first word in our life of independence."

Catholics in communist Czechoslovakia lived in a much more ambiguous situation. There were two churches—one licensed but severely restricted by the state and the other forced to operate underground because its ties with Rome were illegal.

The program profiles Cardinal Jan Korec, the former underground bishop of Bratislava, now the capital of Slovakia. Secretly ordained as a priest in 1950 and the next year as a bishop at the age of 28, Cardinal Korec worked at various secular jobs while training applicants for the priesthood and writing over 60 religious tracts, most of which were published clandestinely.

Cardinal Korec's story of his activities, including an eight-year stint in prison as an underground priest, is dramatic.

The documentary's final destination is Hungary, whose population is two-thirds Catholic, but where only 13 percent actively practice their faith.

Under the communist regime, the church was severely restricted to only administering the sacraments.

During this time, lay Catholics formed underground groups of believers, the largest being Regnum Marianum, a movement founded at the turn of the century.

A Hungarian priest, Father Laszlo Lukacs, citing the present shortage of clergy and vocations, sees base communities as important in achieving the church's renewal in Hungary.

"A Time to Build" ends with Pope John Paul II addressing the participants in the Sixth World Youth Day at the monastery of Jasna Gora, Poland.

Received enthusiastically are the pope's words: "You are the church of tomorrow, the church of hope."

This optimism is appropriate. Though viewers have seen the harsh realities facing Catholics in Eastern Europe, they have also witnessed the strength that sustained them through long years of persecution.

It also shows the difficulties facing Catholics in Eastern Europe as they struggle to replace the communist economic system while renewing the life of their church.

"A Time to Build" is a production of the U.S. Catholic Conference, with partial funding from the U.S. Catholic Communication Campaign. Its executive producer was Ellen

McCloskey of the Catholic Communication Campaign. Martin Dobmeier of Journey Communications was its producer and writer.

TV Programs of Note

Sunday, Oct. 30, noon-1 p.m. (Discovery cable) "From Fury to Forgiveness." This special, narrated by Susan Sarandon, explores how some of the relatives of murder victims not only come to grips with the senseless killings of their loved ones, but forgive and sometimes actually become activists against capital punishment.

Sunday, Oct. 30, 7-9 p.m. (NBC) "Angels II: Beyond the Light." In this special, hosted by Stefanie Powers, celebrities George Harrison, Carlos Santana and Evander Holyfield discuss the influence of angels in their lives as well as first-person accounts of people who say they have experienced guardian angels.

Sunday, Oct. 30, 7-9 p.m. (PBS) "Lamb Chop in the Haunted Studio." This Halloween special features Shari Lewis and her puppet friends, who venture out to an old film studio and discover the scary monsters from old horror movies are still lurking about to frighten them.

Sunday, Oct. 30, 11 p.m. (CBS) "Without Warning." This science fiction drama simulates a live news broadcast that takes place after three pieces of an enormous asteroid suddenly split and land in Wyoming, France and China.

Wednesday, Nov. 2, 8-9 p.m. (PBS) "About All You Can Eat." A "Scientific American Frontiers" episode hosted by Alan Alda explores the strange, paradoxical and often amusing world of food, including a segment on an infallible way to track how much people actually consume.

Wednesday, Nov. 2, 9-10:30 p.m. (PBS) "Frederick Douglass: When the Lion Wrote History." This documentary profiles the former slave and leader in the abolitionist movement in pre-Civil War America and his work as a journalist, author and social critic.

Thursday, Nov. 3, 8-9 p.m. (PBS) "Derry to Kerry." From the "Great Railway Journeys II" series, host Michael Palin makes a rail tour around the Emerald Isle in search of his family roots, visiting the only nobleman who operates a private steam train, and chaffing with U2 guitarist Dave "The Edge" Evans en route between Dublin and Rosslare.

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

THIRTY-FIRST SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Oct. 30, 1994

Deuteronomy 6:2-6 — Hebrews 7:23-28 — Mark 12:28-34

by Fr. Owen F. Campion

The Book of Deuteronomy is the source of this weekend's original reading.

Although its first version was in Hebrew, and for hundreds of years this book has been one of the keystones of Jewish belief, the name of the work as it now appears actually is in Greek. It derives from the Greek word for "second," while in fact Deuteronomy now stands fifth in the sequence of the Old Testament.

All these incidentals simply illustrate the antiquity of these writings, and the effects of cultures and of editors upon them through the long years.

Deuteronomy is among the first five books of the Bible of the Old Testament, and its ideals and norms are attributed to Moses. As such, it contains the basis of Jewish religious tradition from which Christianity sprang.

A decade ago, NBC-TV produced a mini-series about two fictional German families, one Jewish, the other Christian. The drama followed their respective paths through the terrifying years of Adolf Hitler's control over the German nation.

In the play, the German Christian becomes a military officer. At one point he oversees the merciless killing of several dozen Jews in the conquered Ukraine. These unfortunate people were locked in their synagogue, and then the soldiers set the synagogue afire.

As the flames enveloped the building, the people inside it—facing their doom—began to chant as a group the verse from Deuteronomy heard in this weekend's reading: "The Lord is God, the Lord alone."

The story, although not the circumstance, was fictional. Even so, it would not be surprising if pious Jews died with this sentence from Deuteronomy on their lips. It is the essence of Jewish belief.

This weekend, two readings, the first from Deuteronomy and the second from Mark's Gospel, present us with this acclamation to God.

In a word, devotion to God was everything for God's people in those ancient times. So, in response, they kept

as their greatest value the service of God, a service of love and honor.

Second among this liturgy's readings is the splendid Epistle to the Hebrews. No other writings of the Christian tradition capture so magnificently a believer's concept of Jesus as do the books of the New Testament, and certainly Hebrews is among these books in its majestic perception of the Savior.

A taste of this grandeur is quite obvious in this reading.

St. Mark's Gospel provides the third reading. Jesus repeats for the audience the salute so familiar to those among them who were of Jewish background, "The Lord is God, the Lord alone!"

However, as in Deuteronomy, the Lord insists that this is no mere exercise of speech. Rather, if sincere, it means that a person's entire life, everything, is given to God. God is God. Nothing else matters.

Reflection

The starkness and terror of that monumental television series some years ago now underscores how men and women of genuine wisdom so often and so long have confronted death.

They have turned to God. It is understandable, since the moment of dying makes quite clear that nothing else matters except God. So people of humility and faith approach death in the thought of meeting God in friendship and love.

In these readings the church calls us to this solemn realization. It also calls us to love God, and to be consoled in God's unending love for us.

Tribute to God as one and supreme does not come from good Christians with an overcast of fear and anxiety, despite the earthly surroundings of death, despite however dreadful they may be.

Rather they rise from a knowledge of God's eternal, and unlimited, mercy. It is a mercy extended to us in, and by, the Lord Jesus.

The Lord Jesus, the great high priest so eloquently portrayed by Hebrews, reconciles us completely with God, regardless of the ugliness of our sins, if only we seek such reconciliation in honesty and love.

Daily Readings

Monday, Oct. 31
Seasonal weekday
Philippians 2:1-4
Psalm 131:1-3
Luke 14:12-14
Tuesday, Nov. 1
All Saints Day
Revelation 7:2-4, 9-14
Psalm 24:1-6
1 John 3:1-3
Matthew 5:1-12
Wednesday, Nov. 2
All Souls Day
Daniel 12:1-3
Psalm 23:1-6
Romans 6:3-9 or

Romans 6:3-4, 8-9
John 6:37-40
Thursday, Nov. 3
Martin de Porres, religious
Philippians 3:3-8
Psalm 105:2-7
Luke 15:1-10
Friday, Nov. 4
Charles Borromeo, bishop
Philippians 3:17-4:1
Psalm 122:1-5
Luke 16:1-8
Saturday, Nov. 5
Philippians 4:10-19
Psalm 112:1-2, 5-6, 8-9
Luke 16:9-15

THE POPE TEACHES

Pray for and promote vocations

by Pope John Paul II
Remarks at audience Oct. 19

The call of the Lord is the foundation of all consecrated life in the church.

History is filled with examples of men and women, who have followed Jesus Christ in consecrated life, helping the church to grow in holiness and love, and bringing the Gospel to the ends of the earth.

Today, in many parts of the world, there is a shortage of vocations to the consecrated life, and this diminishes the church's presence and active witness in society.

Nevertheless, the Lord continues to take the initiative of calling some to follow him

more closely. But he also insists on our cooperation and responsibility in fostering vocations. He tells us: "Pray to the Lord of the harvest to send out laborers into his harvest" (Matthew 9:38).

Our duty, then, especially toward the young, is to pray for and promote vocations. This is done by the example of the consecrated persons themselves, by the witness of their faith, and by their perseverance and joy in the practice of the evangelical counsels.

It is also done in the family, where Christian values are nurtured, honored and lived. In this way, the whole church cooperates with the Lord of the harvest, who wishes us to be committed to sending new workers into his harvest.

SAINT OF THE WEEK

St. Martin de Porres was known for his humility and his charity

by John F. Fink

Lima, Peru at the end of the 16th century and the beginning of the 17th century was the home of no less than four canonized saints. The first three to be canonized were St. Rose of Lima (canonized in 1671; the first native-born saint of the New World; her feast is Aug. 23), St. Turibius of Mogrovejo (canonized in 1726, feast March 23), and St. Francis Solanus (also canonized in 1726, feast July 14).

The fourth canonized saint, who lived at the same time as the other three but wasn't canonized until 1962, was St. Martin de Porres, whose feast is next Thursday, Nov. 3.

Martin de Porres was born in Lima in 1579, the illegitimate son of John de Porres, a Spanish grandee, and a black freedwoman of Panama who was given the name Anna at her baptism. Much to his father's chagrin, Martin had the black complexion and features of his mother, so the father refused to acknowledge his son until Martin was 5 years old. Shortly after that, John and Anna had a girl, after which John completely abandoned his family. Martin was reared in the poverty one still sees among the lowest levels of Lima's society.

When he was 12, his mother was able to apprentice Martin to a barber-surgeon. He learned how to cut hair and also how to treat wounds, prepare and administer medicines, and to draw blood—a standard medical treatment in those days.

When he was 15, Martin applied for admission to the Dominican Order of Friars Preachers. He didn't feel himself worthy to be a priest or a brother, so asked to be admitted as a lay helper. He was accepted on that basis and so served for nine years. By that time, his brother Dominicans were so impressed by his spirituality, charity and humility that they asked him to become a fully professed brother.

Martin's nights were usually spent in prayer and penitential practices, while his days were filled with the care of the sick and the poor. He treated all people equally, without regard for their color, race or status in society. He was instrumental in establishing an orphanage and a hospital for children and he took upon himself the task of caring for the slaves who were brought to Peru from Africa.

Martin also was given the task of managing the daily alms distributed by the priory, which he sometimes miraculously increased. He was a fund raiser and used the money he collected carefully. He raised dowries for poor girls in Lima's slums so they could marry. It is said that his charity embraced all animals as well as humans; he kept stray cats and dogs at his sister's home and excused raids by mice and rats on the grounds that they were underfed.

He also was favored by God with some extraordinary gifts: ecstasies, during which he was lifted into the air; bilocation (the ability to be two places at the same time); miraculous knowledge of things he could not possibly have known otherwise; light filling the room while he prayed; and instantaneous cures.

He became the spiritual adviser for many of his fellow Dominicans, although he always referred to himself as a "poor slave." Once when the priory was in debt, he suggested, "Sell me. I am only a poor mulatto. I am the property of the order. Sell me."

Martin was a close friend of St. Rose and it is believed that St. Turibius confirmed him. He undoubtedly knew St. Francis Solanus, who was a missionary in Lima from 1590 to 1610.

Martin died at his priory on Nov. 3, 1639 at the age of 60. He was carried to his grave by both prelates and noblemen of the city. After long delays he was beatified in 1837 and Pope John XXIII canonized him in 1962. He is the patron of Christian social justice.

MY JOURNEY TO GOD

Meditation for the Feast of All Souls

Their calloused hands
and knees knew prayer,
Their frugal lives
coped with despair.
They knew in whom
to place their trust,
Remembered too
that "thou art dust."
They envied not
but were content
And when their days
on earth were spent
The heritage
they left in faith,
Walks now beside me
as a wraith
Whose hand rests gently
on my own—
Their legacy,
my chaperone.

by Dorothy Colgan

(Dorothy Colgan is a member of St. Meinrad Parish.)



(Photo by Charles J. Schiold)

The Active List

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

October 28

St. Lawrence Parish, 4650 Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

St. Vincent Hospital Guild, Inc., will hold its annual bazaar in the St. Vincent Indianapolis Hospital cafeteria. For more information, call Pat Cronin at 317-253-0500.

The Little Flower Ladies Club will sponsor its Harvest Time Card Party in the social hall, 14th and Bosart. Lunch will begin at 11:30 a.m. for \$3. Chances, door prizes, dessert, and candy. All games played. For more information, call Clara at 317-356-5058.

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

Reservations are required for participation at the Spirit of Indy Award dinner and celebration at 7 p.m. on Nov. 18 at the Children's Museum. Tickets are \$75 per couple. For more information, call Marianne Downey at 317-236-1516.

October 28-30

Fatima Retreat House, 5353 East 56th St., will hold a retreat, "Recognizing Dream Messages as the Word of God." For more information, call Fatima at 317-545-7681.

Fatima Retreat House, 5353 East 56th St., will hold a retreat, "Family Virtues in the Letters of Peter and Paul," with Benedictine Father Conrad Louis. For more information, call Fatima at 317-545-7681.

Mt. St. Francis Retreat Center will hold a men's retreat, "Men Among Men." The retreat will examine the

varying levels of relationships among men. For more information, call 812-923-8817.

October 29

The Office of Worship will hold a cantor workshop at St. Matthew Church, 56th St. and State Road 37. The first session will be held today from 9 a.m. to 3 p.m. The second session will be held Nov. 5. For more information, call 317-236-1483.

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a Christmas Craft Fair, from 9 a.m. to 4 p.m. For more information, call the center at 317-788-7581.

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

The Young Widowed Group will hold its fourth annual Halloween party at 8 p.m. at Carol Hult's house. For more information, call Carol at 317-577-9764.

Positively Singles will meet at Shapiro's, 86th and Township Line Rd., at 6 p.m. Movie after. Call Jennifer at 317-578-4673.

Nativity Church, 7300 Southern

Ave., will hold a huge rummage sale from 8 a.m. to 3 p.m.

St. Meinrad Seminary will feature Lola Tuerbert, a storyteller who will tell tales from around the world at 8:30 p.m. with a bonfire outdoors by the archabey's Lake Placid. For more information, call Barbara Crawford at 812-337-6501.

Christ the King Parish Singles will gather at Joan Phipp's house for a Halloween party at 7:30 p.m. Costumes are encouraged but not required. Bring a covered dish or chips. RSVP to Joan at 317-253-1753 or Greg Thatcher at 317-254-8929.

October 30

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 317-336-5511.

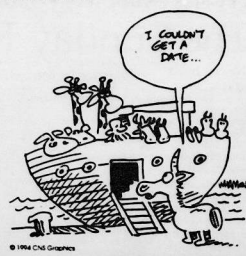
St. Lawrence Parish, 4650 Shadeland Ave., will hold an adoration of the Blessed Sacrament in the chapel from 1:15 p.m. Everyone is welcome.

St. Paul, Selburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

Holy Guardian Angels Church, Cedar Grove, will hold "Be Not Afraid Family Hours," at 7 p.m. This is a video series designed to heal families, build parish community life and stop abortion. For more information, call 317-647-6765.

"The Living Eucharist" video series will be shown at the Rev. Sister Schenstatt at 2:30 p.m. Located 0.8 miles east of Reville on County Rd. 9255 from State Rd. 421. The series is endorsed by Mother Teresa and approved by the Vatican. Call Father Burwinkel at 812-623-3670 for more information.

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November 1

Sacred Heart Church, 1530 Union St., will hold the first of four seminars, "Healing our Grief Through Sharing," at the parish house from 9:10-10:30 a.m. For more information, call 317-638-5551.

St. Patrick Church, 950 Prospect, will host the near southside parishes seminar, "On the Catholicism," from 7-8:15 p.m. This is the fourth of a twelve part series. This week's session is on church.

The Beech Grove Benedictine Center's centering prayer group will meet from 7-8:30 p.m. For more information, call 317-788-7581.

The East Deanery Perpetual Adoration Chapel will celebrate its one-year anniversary at Little Flower Church, 13th and Bosart, with Mass at 6 p.m. For more information, call Elaine Avila at 317-322-9357.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

St. Mary Church, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-766-7517.

The Mitre Society will gather for a Eucharistic Liturgy at 5:30 p.m. with dinner to follow. Location to be announced.

The Richmond Catholic Community will present a Hubbard presentation, "The Saints Go Marching In," with Clayton Barbeau from 7-9 p.m. For more information, call 317-962-3902.

Marian College Mature Living seminars will present, "The Nevada Desert Nuclear Test Site: Yesterday and Today," with Franciscan Sister Rachel West, director of the office of Justice and Peace for the Sisters of St. Francis in Oldenburg. The workshop will be held from 10 a.m. to 2 p.m. For more information, call Franciscan Sister Miriam Clare at 317-929-0123.

(Continued on page 33)



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November & December 1994 TV Mass Schedule:

Date	Celebrant	Congregation
Nov. 6	Rev. Thomas Clegg	Members of Good Shepherd Parish, Indianapolis
Nov. 13	Rev. Glenn O'Connor	Members of St. Joseph Parish, Indianapolis
Nov. 20	Rev. Kenny Sweeney	Members of Christ the King Parish, Indianapolis
Nov. 27	Rev. Robert Sieg, OFM	Members of Sacred Heart Parish, Indianapolis
Dec. 4	Rev. Charles Chesebrough	Members of Mary, Queen of Peace Parish, Danville
Dec. 11	Rev. Hilary Ottensmeyer, OSB	Members of Religious Community
Dec. 18	Rev. Steven Schwab	Members of Nativity of Our Lord Jesus Christ Parish, Indianapolis
Dec. 25	Most Rev. Daniel Buechlein, OSB	Staff of Archbishop O'Meara Catholic Center

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"A Family, A Fair"

Youth News/Views

Bishops invite youth to follow Jesus Christ in love and service

This is the complete text provided by Catholic News Service of the "Message to Youth" issued by the U.S. bishops' Committee on the Laity and Subcommittee on Youth.

The letter to youth was issued for the U.S. observances of World Youth Day 1994 on Oct. 23.

"As the Father has sent me, so am I sending you" (John 20:21).

Dear young people,

In you we see the face of God. You are the young church of today and our hope for the future. You are a mosaic of life reflecting the diversity of our nation and church. You are truly a gift, and we praise and thank God for you. You are a special gift to the church and to the world!

We bishops write to you as teachers and pastors because of the one faith which we share with you. We have great confidence in you because of who you are today and what you can become tomorrow. We see and hear how you put your beliefs into action by standing up for the sacredness of human life and the dignity of the individual; by working with the poor and reaching out to those who struggle through life. We see you as leaders among both your peers and the parish community. From the times we have been together, we vividly recall your enthusiasm and energy and your support for us and the priests, deacons, religious and lay people who work with you.

In this letter we want to talk about three aspects of life:

- Who you are.
- Where you belong.
- The challenges and opportunities you will face.

Who Am I? Gifted and Loved, Made in the Image and Likeness of God

You are made in the image and likeness of God. You are loved by God and others! Listen to the words of the psalmist: "Truly you have formed my inmost being; you knit me in my mother's womb. I give you thanks that I am fearfully, wonderfully made; wonderful are your works" (Psalm 139:13-14).

The teen-agers present many chal-

lenges—you know this well. At times you can feel pressure from parents and school to be the perfect athlete, the perfect student, the perfect son or daughter, the perfect musician. Some of you feel the pressure from peers to wear the right clothes, buy the right things, or join the right group. Others face challenges such as alcohol, drugs, loneliness, despair, or physical/sexual abuse. Racism and prejudice can close the door and harden the hearts of many. Poverty and inadequate education can dim the light of your future.

We know, too, that many of you work hard to keep your priorities in order. We commit ourselves to helping you meet the difficult challenges and ask you to look to Jesus Christ to give meaning to the struggles and pain in your life. The good news of the Gospel is that God loves you unconditionally. You don't need to be anyone other than yourself. Those who truly love you accept you for who you are and will challenge you to be a better person.

We also realize that adolescence is a time for examining your moral and religious beliefs and for the reaffirmation of your baptismal commitment. Many of you have grown stronger in faith through this searching, while some of you continue to grapple with your faith. Know that we support you through the many youth activities sponsored by dioceses, parishes and schools, and pray for you daily at liturgy as you struggle to grow in faith and to embrace a Christian lifestyle.

God, our Father, invites you to discover the meaning of life centered in Jesus Christ. This conviction provides a foundation for your life. It gives you values and beliefs which can keep your dreams alive as you face the many challenges of life. Look to Jesus and his values: honesty, generosity, compassion, chastity, kindness, tolerance, justice, respect for all life, and peacemaking. These are the Gospel values which will bring you true happiness and manifest God's love for the world.

Where Do I Belong? Your Family and the Catholic Community

Two communities which can help you through life are your family and your parish. They are two ways of being part of the body of Christ. Friends also play a significant role in your life. Friends provide affirmation, companionship and a listening ear. A true



MUSIC MINISTERS—St. Lawrence Parish youth group members Carlye Petro (left) and Anita Zaccetti of Indianapolis help lead a song during the parish youth Mass on Oct. 23 in observance of World Youth Day 1994. Father Mark Swarczko, pastor of the Indianapolis North Deane parish, celebrated the Mass for a large group of teen-agers. (Photos by Mary Ann Wyand)

friend is willing to challenge you to be a person of integrity.

Your family is an important relationship in your life when you should find nourishment and unconditional love. Enjoy the time with your family as you do with your friends. Get to know your parents, brothers and sisters as "friends," not just as family. Invite your friends to be part of your family.

Sadly, for some people, the family is not what it should be. There are many hurting families that need our love, support and prayers. We know that your relationship to your family can be difficult at times. Many adolescents desire some independence from their families, while others do not receive the guidance and support that they need from their parents. While you seek independence, please don't cut yourself off from the love and care of your family.

Your parish community can also be a place where you find wisdom, direction and support. The parish reaffirms the values taught by your family and instills other values. Your parish should be a place where you are welcomed, grow in Jesus Christ, and minister side by side with the adults of the community. You know the truth when you hear it. You know God's love when you experience it. In your parish community you will hear God's word and sense God's presence. We encourage you to invite other young people to hear God's word and sense God's presence in our Catholic communities. Through you they can meet Jesus, their brother.

We invite you to experience parish life by celebrating the Eucharist and the other sacraments, especially the sacrament of reconciliation; by being active participants in the liturgy as lectors, eucharistic ministers, acolytes and liturgical musicians; by working with parish service and social outreach programs; by attending religious education sessions; and by participating in parish youth ministry activities, especially retreats. Teen-age years can be filled with questions and doubts. Participating in these parish programs and activities can help you cope with these questions and concerns.

A most important aspect of your faith development is the knowledge you will gain by reading the Bible and studying the teachings and tradition of the church. Read the Bible—it is the story of God's love for us and our response to that love.

Your parish should have programs for you that recognize your special talents and role in the life of the church. You bring to the parish community youthfulness, energy, vitality, hopefulness and vision. Don't be afraid to share these wonderful traits and talents, and don't be discouraged if you don't always get the welcome you'd like. Sadly, we must admit that not all of our parishes make young people feel welcome, but this is part of your mission—to help parish leaders see how you can be a wonderful presence and resource for the parish.

If you live in an area touched by violence or similar problems, your parish should be a safe haven for you and advocate for your needs, assuring a measure of hope. In all parishes you can find excellent role models and mentors—they can walk the journey with you, listen to you and give you guidance.

What Am I to Do with My Life? Be Disciples of Jesus Christ!

Jesus Christ calls you as a baptized member of the church, to follow in his footsteps and make a difference in the world today. You can make a difference! See how God's grace has worked in people like Mother Teresa, Pope John Paul II, Archbishop Oscar Romero, Martin Luther King, Elizabeth Ann Seton and people in your own family or community, and how it has inspired them to do great things by living the Christian life. In the words of our Holy Father, "Offer your youthful energies and your talents to building a civilization of Christian love... commit yourself to the struggle for justice, solidarity and peace" (Homily, Denver, 1993).

You can make a difference now, and some of you already do—at home, in school, with your friends and at after-school jobs. You can do this by treating all people justly and with respect; by being a voice for the voiceless, especially the unborn; by being a peaceful person in your language and actions; by sharing your time, talent and money with your family and those in need; by being a friend to those who are lonely or shunned; by being a healer and reconciler when conflicts arise; by helping friends do the right thing; and by valuing people who are different from you—people of different cultures, people who are disabled, people who think differently from you. When you do these things you will make the world—your family, school, community—a better place, a place where Jesus Christ dwells. We're not saying it will be easy. You may be misunderstood and ridiculed at times, but you will never be alone. Christ and the Christian community walk with you.

We invite you to know Jesus Christ as a companion and friend, teacher and savior, and to discover what he has to offer as you live your life today. See in Jesus Christ the one God-man whose life gives meaning to the joys and sufferings of millions of people over thousands of years. See in Jesus Christ the one who can help you live your life to the fullest!

"I have come to you so you may have life and have it more abundantly" (John 10:10).

Remember, you can make the world a better place. As the Lord told Jeremiah, "You are not too young" (Jeremiah 1:7). Take up the Holy Father's challenge to go out into the streets and, like the apostles, preach the Gospel message of Christ. We promise that we will walk with you as Jesus does. We will work with you for justice and peace in your schools, in your families, and with your friends. We will stand by you in the future in carrying out your vocations as parents, priests and religious, teachers, homemakers, factory and construction workers, managers, nurses or whatever God calls you to be in this world.

We end our message with the words of our Holy Father. "For me, I'll make my own the words of St. Paul: I have great confidence in you, I have great pride in you, I am filled with encouragement, I am overflowing with joy" (2 Corinthians 7:4). So much depends on you" (John Paul II, Aug. 15, 1993).



PRAYERFUL—During the St. Lawrence Parish youth Mass on World Youth Day last Sunday, Phil Seton (from left), Matt Orcutt, Chris Salton, and Adrian Brinkers of Indianapolis kneel during the liturgy of the Eucharist. They were among several hundred teen-agers who attended the youth Mass. Eva Consaro is the parish youth ministry coordinator.

Young Adult Scene

Young adult conference explores intimacy with God

by Julie Szolek-Van Valkenburgh
Director of the Archdiocesan Office for
Youth, Young Adult, Campus Ministries

(Szolek-Van Valkenburgh attended the National Conference for Youth and Young Adult Ministers Oct. 14-16. The following is her account of the conference.)

With the Mall of America as a backdrop, some 250 young adults and young adult leaders from across the nation gathered to explore the topic of intimacy. The weekend was an opportunity to relax, learn and meet other young adults from all across the country.

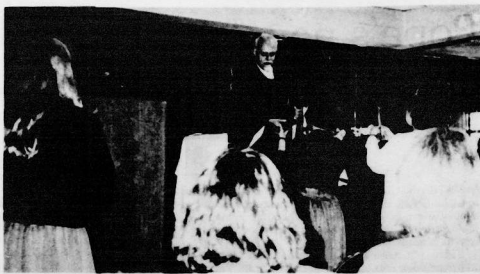
Through keynote speakers and workshop presenters, the group explored intimacy with self, intimacy with others and intimacy in the world. Terri and Andre Lyke, an African-American married couple, shared reflections on intimacy with self. Through their words and actions, it was obvious that they were very much in love with each other. They explained though, that it wasn't always that way.

In the beginning, they had some difficulties, and through a Marriage Encounter weekend they were both challenged to look deep inside themselves and look at some of their own personal flaws. Terri and Andrew taught that intimacy with another person is impossible unless you first develop intimacy with yourself.

Although the other two keynote speakers, Father John Forliti and Donna Pena focused on different aspects of intimacy, one point was clear through each keynote presentation during this weekend: an intimate relationship with God must come first and be part of any other intimate relationship that exists.

There was a variety of workshops which were offered during the conference in addition to the keynote presentations. Workshop topics ranged from spirituality to relationships to stewardship to personal growth. There was also a separate two-day workshop track for those in professional ministry with young adults.

All of this learning was interspersed with reflection, prayer and fun! Each young adult



YOUNG ADULT CONFERENCE—Participants of the National Youth and Young Adult Conference celebrate Mass during the Oct. 14-16 meeting. Julie Szolek-Van Valkenburgh represented the Archdiocese of Indianapolis at the conference held in Minneapolis, Minn. (Photo by Julie Szolek-Van Valkenburgh)

participant was seated at a round table with eight young adult ministers. After each keynote presentation and at the end of the day, they rejoined their eight tablemates and shared their learning of the day with one another.

Every morning the participants joined in prayer, including a group liturgy on Sunday. The music that was part of the prayer services was very appropriate. The group enjoyed wine and cheese receptions, a banquet dinner, a dance, and sightseeing in the Twin Cities!

There was also a special session during the conference with Paul Hender-

son, chairperson for the bishops' Committee on the Pastoral Plan for Young Adult Ministry. More information on this national plan for young adult ministry will be given as it develops.

The Office for Youth, Young Adult, and Campus Ministries in the Archdiocese of Indianapolis has started planning for an Archdiocesan Conference for Young Adults for the fall of 1995 or winter of 1996. Plans are just beginning to take shape. If you are interested in being on the mailing list for this conference, please contact Beth Ann Newton at 317-236-1439 or 800-382-9836.

Jesuit named to work on church norms for Catholic universities

By Jerry Filleau
Catholic News Service

WASHINGTON—A veteran Jesuit theologian and educator has been appointed to help develop proposed church norms for U.S. Catholic colleges and universities.

Jesuit Father Terrence Toland, 71, received a two-year appointment as project director for the U.S. Catholic Conference "Ex Corde Ecclesiae" Implementation Committee.

"Ex Corde Ecclesiae"—a Latin phrase meaning "from the heart of the church"—is the title of Pope John Paul II's 1990 Apostolic Constitution on Catholic Universities. The constitution established general norms governing all Catholic institutions of higher learning and called for bishops' conferences to develop local legislation adapting the general norms to conditions in their countries.

The USCC committee to implement the Vatican document is headed by Bishop John J. Leibrecht of Springfield-Cape Girardeau, Mo. It is composed of seven bishops and the presidents of eight Catholic colleges and universities who serve as consultant members.

In their efforts so far to implement the norms, bishops and educators have not yet been able to find an agreed method of applying, in the framework of U.S. understandings of academic freedom and institutional autonomy, the Vatican requirement that Catholic theology teachers must have a mandate from the local bishop to teach.

Behind the debate over the norms is a 30-year struggle over how Catholic colleges and universities should be structured to assure both their full Catholic identity and their nature as institutions of higher learning. Half of such institutions in the world are located in the United States.

Draft norms proposed by the committee in 1993 met strong resistance from the country's Catholic academic community. Their comments in a national consultation indicated that the committee should hire a staff aide for two years to listen to concerns, research pertinent issues and help draft documentation for the committee.

Mercy Sister Lourdes Sheehan, head of the USCC Education Department, announced Father Toland's appointment Sept. 16. His office will be in the Education Department.

A Jesuit since 1939 and a priest since 1952, Father Toland received a doctorate in theology from the Gregorian

University in Rome in 1956. He has spent most of his life since then as a theology teacher and educational administrator.

From 1958 to 1966 he was prefect of studies and dean of the theology faculty of Woodstock College in Maryland, a Jesuit theological seminary.

Father Toland was president of St. Joseph's University in Philadelphia 1968-76 and lecturer and campus minister at Loyola College in Baltimore 1976-81.

He was provincial assistant for higher education of the Jesuits' Maryland province 1981-89, overseeing Jesuit colleges or universities in Washington, Baltimore and Philadelphia and in Scranton, Pa., and Wheeling, W.Va.

Last school year he was interim vice president for academic affairs and dean of Carroll College in Helena, Mont.

Before that he was director of the Jesuit Retreat Center, Manresa on Severn, in Annapolis, Md., and Jesuit community administrator at St. Joseph's University and at Loyola College.

In an interview Father Toland said his first job would be to listen, and it would be "premature and ill-advised to formulate expectations" about the eventual result of his work.

"It's not my job to be an advocate for any side," he said, "but I can be an advocate of enlarging the conversation."

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Pope's new book is published

More than a million copies went on sale in the United States

by John Thavis
Catholic News Service

VATICAN CITY—In the first papal book aimed at a mass audience, Pope John Paul II makes a heartfelt plea against abortion, shares memories about growing up with Jewish friends and expresses optimism about the church's role in modern society.

Titled, "Crossing the Threshold of Hope," the 244-page book was unveiled in Italy Oct. 19. Vatican and U.S. church leaders said it offered an unprecedented and fascinating window on the pope's thinking.

(A review of the book is on page 38.)

"This is a book that goes to the basic questions. I think it's going to be hard reading for many, but it's going to be well worthwhile," Archbishop William H. Keeler, president of the

National Conference of Catholic Bishops, said at a pre-publication briefing at the Vatican Oct. 18.

"It ought to be a best seller," he added. The U.S. publisher, Alfred A. Knopf, said more than a million copies went on sale in the United States Oct. 20.

Written in response to questions from an Italian journalist over the last year, the volume was expected to be published in 21 languages in 35 countries, said Vatican spokesman Joaquin Navarro-Valls. The pope has earmarked royalties from the book, expecting to total in the millions of dollars, for a special charity yet to be named.

The papal reflections are philosophical and personal. Topics range from arguments for the existence of hell to the pontiff's attachment to a book of prayers his father once gave him. He discusses the values and shortcomings of other major religions, the mistakes of communism and the church's duty to preach tough moral lessons in a skeptical age.

The pope's remarks on abortion cover only seven pages, but they are among the most impassioned and emphatic words in the book. He says it is "difficult to imagine a more unjust situation" than taking the lives of unborn children.

He explains that in opposing abortion, the church is

CROSSING THE
THRESHOLD OF
HOPE



BY
HIS HOLINESS
JOHN PAUL II

defending women against what is frequently an act of male selfishness. Often the man does not want to be burdened with a baby and leaves responsibility to the woman, "as if it were 'her fault' alone."

"In firmly rejecting 'pro-choice' it is necessary to become courageously 'pro-woman,' promoting a choice that is truly in favor of women," he says. The woman always pays the highest price, whether the result is motherhood or the suppression of the life of the conceived child, he says.

"The only honest stance, in these cases, is that of a radical solidarity with the woman. It is not right to leave her alone," he writes.

The pope rejects the suggestion that he is obsessed with the issue of abortion, saying it is a problem of tremendous importance that demands strong papal statements. He also notes that the church's position is not one of "irresponsible global population growth" but of responsible parenthood.

The pope ends the chapter wondering how governments around the world can "sanction executions with such ease," and then cuts off his reflections abruptly: "Perhaps it is better to say no more than this about such a painful subject."

New York Cardinal John J. O'Connor, speaking to reporters Oct. 18, said the pope's comments on abortion reveal the depth of his convictions but in sensitive language that could win over some converts to the church's position.

The pope's recollections of his boyhood focus on his friendship with Jerzy Kluger, a Jew from the pope's hometown, and on his many other Jewish acquaintances in pre-Holocaust Poland. The Nazis' attempted extermination of the Jews left an impression that has remained with him always, the pope relates.

Death camps like those at Auschwitz still remind us that "anti-Semitism is a great sin against humanity," he says.

Much of the book deals with basic questions about religion, and the pope repeatedly stresses the importance of ecumenical and interreligious dialogue. At the same time, however, he underlines what he sees as a basic difference between the salvation offered by Christianity and the more detached God of other religions.

He describes Buddhism as "in large measure an atheistic system" in which enlightenment "comes down to the conviction that the world is bad."

In Islam, he writes, God is ultimately "outside of the world, a God who is only majesty, never Emmanuel." Nevertheless, he adds, Muslim religiosity is impressive. He contrasts the millions of Muslims who fall to their knees in prayer every day with Christians who "having deserted their magnificent cathedrals, pray only in little or not at all."

Some of the pope's most pointed comments come in response to the accusation that the church is out of touch with modern thinking on moral issues, especially sexual ethics.

"This opinion is widespread, but I am convinced that it is quite wrong," he writes.

Part of the problem, according to the pope, is that "the media have conditioned society to listen to what it wants to hear." Even worse, he says, is when moral theologians "ally themselves with the media" in opposing church doctrine.

The pope says he sees many hopeful signs in the search for religious values, especially among young people. He points to a revival of popular piety and prayer, modern pilgrimages like the one that occurred in Denver for World Youth Day in 1993, and a prevalent idealism among the young.

At the same time, he says that increasing secularism and a widely accepted consumer mentality have made people more insensitive to the ultimate questions about life and salvation. In this context, he examines the question of hell's existence and says that while it remains a great mystery, the human conscience instinctively feels that God will judge.

"Isn't final punishment in some way necessary in order to reestablish moral equilibrium in the complex history of humanity? Is not hell in a certain sense the ultimate safeguard of man's moral conscience?" he says.

The pope reviews church developments in the 30 years since the Second Vatican Council and says we are witnessing a "primary qualitative renewal." While noting the scarcity of priests and vocations, he points to new and flourishing religious movements. People may be leaving the church, but others are coming back, he says. And church problems in doctrine and discipline "are not serious enough to present a real threat of new divisions."

Moreover, the church today is recognized as a great force in a divided world—even by its enemies, he says. He points out the thriving church communities in former missionary areas like Africa and says that when it comes to church vitality, "truly there are no grounds for losing hope."

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Lay people urged to answer call of Vatican II

(continued from page 1)

intention of imposing our beliefs but we want and expect to promote our positions on moral issues." He said that the CCA resolved to work with fellow citizens of all religions.

Thomas V. Wykes Jr., CCA's executive director, spoke on the "principles of public Catholicism" (which are listed at the bottom end of this column). He said that now is the time for Catholics to offer a more visible witness of their faith. It is time to usher in a new era of public Catholicism.

During his talk, Gov. Casey emphasized the obligation of all public officials have to follow their consciences. "You can't have two consciences, one private and one public," he said. Catholic public officials, he said, should not put aside their consciences when it comes to the public issue of abortion.

"For the first time in history, we have abandoned an entire social class—the unborn child," Casey said. "That's un-American. We've never done that before. . . . Abortion is un-American."

The Pennsylvania Democrat known for his opposition to abortion told his audience, "This is the time for Catholics to stand up for what they believe in, and the issue is respect for life." He said that most Americans oppose abortion and noted progress being made. Few countries were performing abortions, he said, noting that when President Clinton lifted the ban on abortions in the military every single doctor refused to perform them. Only 13 percent of the hospitals in the country now permit abortions to be performed, he said.

Casey also chided conservatives for sometimes falling down on an obligation toward the less fortunate. He said that the church has consistently stressed the obligation to strive for the common good.

Bennett, former secretary of education and former "drug czar," told those assembled, "If all of the 60 million Catholics in the United States would profess their faith, live their faith, and vote their faith, we would transform this country."

He said that, going around the country, he has found that people are quite concerned about where American society is going. They are concerned about values, he said, and "if any institution has anything to contribute to changing the value system," it is the Catholic Church. The author of the best-selling book, "The Book of Values," said that he is more proud of that book than anything else he has done.

About American society, Bennett said, "We are becoming a society that, in former times, civilized countries would perform abhorrent acts to."

However, he said, the public debate is shifting. More people, he said, recognize that men, women and children are moral and spiritual beings.

In his remarks, Father Neuhaus, president of the Institute on Religion and Public Life, said that "every generation is the Catholic moment." He said that the world is newly open and hungry for a word of truth and hope, which is best spoken by the Catholic Church.

He said that it is not true that the church's teachings on sex, marriage and family life have been rejected. Rather, he said, the church's teachings, which must first be taught if and understood it. The church's teachings, he said, are not being taught and are not understood.

Saying that "the church imposes nothing; it only proposes," Father Neuhaus urged the Catholic lay people

present to cultivate the courage to be counter-cultural. "The progress of Catholics during the last half century is a failure if it means only that Catholics are now like everyone else," he said. "There must be a distinctive Catholic way of being American."

He also said that Catholics must "more fully appropriate the gift of Peter among us." He said that "the teaching of the present pontificate has hardly permeated our church." However, he said, the younger generation of Catholics will settle for nothing less than true teachings. He called the new "Catechism of the Catholic Church" a "divine guide to how to be truly Catholic."

Novak, a theologian, author, editor and former U.S. ambassador, said that Catholics in the United States have always supported the ideals of religious freedom, even when they were victims of anti-Catholicism. He said that a congress of Catholic lay people was held in Baltimore in 1889, 105 years ago. At the time, he said, Pope Leo XIII wrote that the complete freedom of religion that existed in the United States is what enabled the Catholic Church to grow.

The greatest names in American Catholic history prized freedom of religion, Novak said, mentioning Archbishop John Carroll, Cardinal James Gibbons, Archbishop John Ireland, Bishop John England, Archbishop John Hughes, Orestes Brownson, and Father Isaac Hecker. He said that Father Hecker told the Third Council of Baltimore that nowhere else was there a greater chance of growth for the Catholic Church than in the United States.

Today, though, Novak said, "we do not have the optimism of our forebears of 1889." He noted that our moral life today is worse, our Judeo-Christian principles are being challenged, and "the moral air we breathe is foul."

Other speakers at the conference included Dr. John M. Haas, moral theologian at St. Charles Borromeo Seminary in Philadelphia; George Weigel, president of the Ethics and Public Policy Center; Douglas W. Kmiec, law professor at the University of Notre Dame; Robert P. George, a professor of legal philosophy and civil liberties at Princeton University; Thomas S. Monaghan, founder and chairman of Domino's Pizza and founder of Legatus, an organization of Catholic chief executive officers; and Mary Cunningham Agee, founder and executive director of the Nurturing Network that provides services to women faced with unplanned pregnancies.

Haas spoke on "The Call of Vatican II." He said that the documents of Vatican II state that sanctification of our culture can come only through the laity. And, he said, the formation of the laity must begin in the family, the basic cell of society.

"Laity do not just belong to the church; we are the church," Haas said. "Pope Paul VI told us that it belongs to the laity to take the lead in evangelizing secular affairs." Too often, he said, the laity wait for the "red hats" (cardinals) to take the lead, but "it is our vocation to work in the temporal order."

George spoke on "Conscience and the Law." He said that the 19th-century theologian Cardinal John Henry Newman identified self-will as a counterfeit conscience. In today's society, he said, people rationalize the doing of wrong by saying that it is not against their consciences.

"We are all obliged to combat injustices, not just refrain from being unjust ourselves," George said. "We cannot just refrain from having an abortion. If abortion is wrong, we must take steps to stop all abortions."

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- II. Public Catholicism calls us to be knowledgeable, always growing in our understanding of what the church teaches.
- III. Public Catholicism calls us to engage the present culture with the liberating power of our faith. It calls us to offer substantive contributions to the public debate.
- IV. Public Catholicism calls us to be humble when interacting our perspective into the public conversation and to work with a collaborative spirit with those of other faiths. It calls us to affirm what Catholics stand for, not just what we stand against.
- V. Public Catholicism calls us to be charitable, remembering in essentials unity, in non-essentials diversity and in all things charity—especially toward those who disagree with us.
- VI. Public Catholicism calls us to be responsible, always sensitive to the appropriate role of the hierarchy.
- VII. Public Catholicism calls us to be consistent, integrating our faith into every aspect of our lives. It means seeing our faith as the foundational element of our professions, family and public lives.
- VIII. Public Catholicism calls us to be proud of our Catholic heritage, celebrating the richness and beauty of our faith and the historic, monumental contributions that Catholic Americans have made to the cultural, spiritual and moral life of our country.
- IX. Public Catholicism calls us to be courageous in articulating the church's teaching in the face of potential criticism.
- X. Public Catholicism calls us to be optimistic, confident that our faith is capable of transforming ourselves and the contemporary culture.

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BOOK REVIEWS

Book of Pope's personal essays

CROSSING THE THRESHOLD OF HOPE, by Pope John Paul II. Alfred A. Knopf (New York, 1994). 244 pp. \$20.

Reviewed by Jerry Filleau
Catholic News Service

In light of Pope John Paul II's well-known propensity for dense, difficult prose, I was happily surprised that much of his unprecedented book of personal essays, "Crossing the Threshold of Hope," is quite readable.

This is especially true in the later chapters, where he more often slips in personal anecdotes and talks about experiences that shaped him—his lifelong friendship with a Jewish schoolmate, a prayer to the Holy Spirit that he has recited since childhood, how the challenge of postwar Marxism in Poland turned his attention to central ethical questions of human rights and dignity.

Apart from the content of the book, its appearance itself is a story. First, there is no precedent in modern church history for a reigning pope to publish a book of personal writings—writings that stand strictly on their own ground with no official status as church teaching or policy. Second, the book itself is a major publishing event. It was released Oct. 20 in 21 languages in 35 countries. Knopf says it shipped over 1 million copies to U.S. bookstores before the release date. Papal royalties, which the Vatican says will all go to charity, are expected to exceed \$10 million.

The text has its origins in a series of written questions posed to the pope by Italian journalist Vittorio Messori. They were meant for an interview on Italian radio and TV to mark Pope John Paul's 15th anniversary as pope in October 1993. The broadcast special fell through because of the pope's busy schedule. But a few months later a Vatican official gave Messori a handwritten manuscript in Polish, the pope's answers to the questions posed.

Those who want a better understanding of Pope John Paul's agenda for the church should read carefully his comments on the continuing importance of the Second Vatican Council, his hopeful views on the future of ecumenism, and what many consider a surprisingly positive assessment from him of the

quality of church renewal since the council in many places, including America.

His moral passion almost flares off the page when he is asked if he isn't too "obsessed" with the issue of abortion: "The legalization of the termination of pregnancy is none other than the authorization given to an adult, with the approval of an established law, to take the lives of children yet unborn and thus incapable of defending themselves. It is difficult to imagine a more unjust situation, and it is very difficult to speak of obsession in a matter such as this, where we are dealing with a fundamental imperative."

In an interesting juxtaposition he says that Islam "completely reduces divine revelation" and "is not a religion of redemption"—but adds that Muslims, with their "fidelity to prayer," put most Christians to shame. When asked how he as pope prays, Pope John Paul begins his answer: "You would have to ask the Holy Spirit! The pope prays as the Holy Spirit permits him to pray." Few could dare make such a claim, but to millions who have seen this pope entirely absorbed in intense prayer, it is a ring of conviction.

In some passages he expresses an exalted concept of the papacy, but then he adds—as every Catholic should know, but few do—that his title as "vicar of Christ" is one that properly belongs not just to the pope but to every bishop. And he comments, "On further reflection, 'Christianus' (Christian) has far more significance than 'episcopus' (bishop), even if the subject is the bishop of Rome."

The potential reader should be warned that parts of the book—especially chapters on great human questions about God, salvation, human destiny, evil in the world—are heavily philosophical, reflecting the background of the man who regularly taught philosophy courses at the University of Lublin right up to his election as pope.

Few readers without some background in the field will easily get through papal comments such as: "Cognitive realism, both so-called naive realism and critical realism, agrees that 'nihil est in intellectu, quod prius non fuerit in sensu' (nothing is in the intellect that was not first in the senses)." Or, "We are witnesses of a symptomatic return to metaphysics (the philosophy of being) through an integral anthropology."

But those who are willing to plow through some ponderous thought in order to understand better Pope John Paul II's vision of the church and the world will find "Crossing the Threshold of Hope" a book worth reading.

Random House, owner of the Knopf imprint, is also issuing the book in Spanish for \$20, in compact disk for \$45, in a large-print edition for \$22, and in Random House AudioBook, English or Spanish, for \$20.

(Filleau has spent more than 20 years reporting on religion for Catholic News Service, including three years in Rome during Pope John Paul's papacy.)

(At your bookstore or order prepaid from Alfred A. Knopf, 201 East 50th St., New York, NY 10022. Add \$2 for shipping and handling.)

+ Rest In Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication, be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

† ALMA, Ann C., 61. St. Anthony, Clarksville, Oct. 15. Mother of Clark A. Jr., David M., Dennis F. and Douglas A., daughter of Samuel C. Ryan Frederick, sister of Samuel R. Frederick, Joseph H. Frederick, Edward T. Frederick, Lawrence J. Frederick, John J. Frederick, Therese R. Wheatley, Francis M. Schwartz and Mary C. Frederick, grandmother of five.

† BRÉTINOU, John L., 82. Little Flower, Indianapolis, Sept. 24. Father of Susie Spicer, Mary Edgington, John, step-father of Marilyn J. Murray; grandfather of six, great-grandfather of five.

† CRAWFORD, Mary J., 74. Holy Family, Richmond, Oct. 11. Aunt of several nieces and nephews.

† DALY, Kevin, 41. St. Lawrence, Indianapolis, Oct. 15. Father of Kevin Alan, son of Michael and Geraldine; brother of Daniel J. and Teresa A. Rosella.

† DOYLE, Rosella E., 62. Little Flower, Indianapolis, Oct. 12. Mother of Shirley Wendling; sister of Marie Klave; grandmother of five, great-grandmother of two.

† DUFFY, George H., 87. St. John of Arc, Indianapolis, Oct. 12. Father of Frank, Matt and Kate Boyd; grandfather of 12, great-grandfather of one.

† FAGAN, James Joseph, 72. St. Mark, Indianapolis, Oct. 16. Husband of Betty Merriam Fagan; father of Bruce, James A. and Amanda Burdette; brother of Theresa Ribar; grandfather of four.

† FIDDLER, Geneva, 90. Little Flower, Indianapolis, Oct. 5. Mother of Donald; grandmother of 13, great-grandmother of ten.

† GOSS, Mary Fauniel Schmalz, 73. St. Jude, Indianapolis, Oct. 12. Wife of Lloyd Druce; mother of Kay Feazel, Mike, Richard E., Morris, Jerry, James and Daniel; sister of Bob Schmalz, Helen Schmalz and Florence Klein; grandmother of 17, great-grandmother of three.

† HARDEBECK, Clara J., 86. St. Louis, Batesville, Oct. 17. Mother of Theodore M., Paul C., Mark D. and Marilyn Ferris; grandmother of 11.

† HUNTER, Doris Evans, 49. Holy Angels, Indianapolis, Oct. 13. Mother of Edward Evans, Mark Evans, Robyn Evans and Michelle Evans; daughter of Andrew and Anna Ruth Waters; sister of Andrew Waters III, Otto Waters, Ruth Swims, Iola Pyane and Carolyn Ware; grandmother of eight.

† KLEPTZ, Pamela Rose Miller, 37. St. Mary's Mary, Terre Haute, Oct. 16. Wife of David, mother of Ryan Aaron and Jarred James; daughter of William and Beverly Miller; sister of William Miller III.

† KUHN, Lloyd M., 65. St. Vincent of Paul, Shelbyville, Oct. 11. Husband of Maxine Wall Kuhn; father of Gregg, Linda, Brenda, Soshnick and Sheryl; step-father of Deda Whitaker, Margo Muller and Lisa Winskip; brother of Bernard and Beverly Miller; grandfather of seven; step-grandfather of nine; step-great-grandfather of one.

† LAMBERT, Mary Lee, 79. St. Mary, Tell City, Oct. 12. Mother of Walter, John, Jane Jarboe; grandmother of eight; great-grandmother of ten.

† MILLER, Robert E., 62. St. Louis, Batesville, Oct. 16. Husband of Martha; father of Phillip R., Robert E., Michelle, Regisade, Christine Quigley, Laura Martin and Amy Hicks; grandfather of nine.

† MOORE, Doris Kathryn Schmalz, 83. St. Mark, Indianapolis, Oct. 16. Mother of John M., Joseph D., David J. and Dan T.; grandmother of 16, great-grandmother of three.

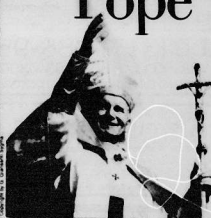
† RAMSEY, William H., 93. St. Matthew, Indianapolis, Oct. 13. Father of Mary Ellen Doyle and James E.; grandfather of 11; great-grandfather of 24.

† SCHNEIDER, Edwin F., Sr., 76. Sacred Heart, Jeffersonville, Oct. 15. Father of Edwin F. Jr., Gary L. and Sharon M. Shofner; brother of Irene T. Green; grandfather of seven; great-grandfather of one.

† TERRE, Cleophas W., 76. St. Louis, Batesville, Oct. 19. Husband of Mary; father of Francis, father of Francis S., Ray, Carol Davis and Janet Mays; brother of Bernadine Bueening and Rita Gartman; grandfather of seven.

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Cardinal at U.N. urges defense of the family

by Tracy Early
Catholic News Service

UNITED NATIONS—The president of the Pontifical Council for the Family appealed in a United Nations address for governing authorities to recognize "the rights of the family" and enact "positive family legislation."

"I would like to express the hope for a decisive, enthusiastic and universal defense of the family on the part of those who govern," said Cardinal Alfonso Lopez Trujillo, speaking in Spanish.

Officials who act in accordance with those principles, he said, will aid not only the family but society as a whole and "all humanity."

Cardinal Lopez spoke Oct. 19 at a special session of the U.N. General Assembly devoted to the 1994 International Year of the Family.

The cardinal spoke the same week that Pope John Paul II was originally scheduled to address the General Assembly on the family. He said he had been designated by the pope to make the address, and he extended to General Assembly delegates greetings from "Pope John Paul II, the pope of the family, the pope of life."

In the address, Cardinal Lopez recalled that Pope John Paul expressed concern about treatment of the family in the preparations for the U.N. Conference on Population and Development in Cairo, Egypt. But the Vatican was pleased to see that one principle of the document finally adopted at Cairo declared that "the family is the basic unit of society and as such should be strengthened," the cardinal said.

He emphasized that the family was a natural institution "based on marriage."

He described marriage as "a community of life and love, characterized by the reciprocal self-giving of a man and a woman, a husband and wife, in a free, stable—until death—responsible way that is open to life."

Children are "God's most precious gift to marriage," and the first victims of family instability and erosion, Cardinal Lopez said.

He said it would be illogical to acknowledge the importance of the family but then weaken it or deny its "sovereignty, rights and duties."

He said society was paying high costs today because millions of children either lack families or, quoting Pope John Paul's letter to families, have become "orphans with living parents."

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Women at the center of attention at the synod and other meetings

Each of the synod's 14 small working groups has called for greater involvement of women in decision-making positions in the church

by Catholic News Service

VATICAN CITY—Advancing the role of women in the church was one of the hot discussion topics at the world Synod of Bishops in Rome this October.

Each of the synod's 14 small working groups, where the groundwork is laid for the meeting's final propositions, called for greater involvement of women in decision-making positions in the church.

The same issue will confront the U.S. bishops when they meet in Washington Nov. 14-17. They are scheduled to debate and vote on a statement on women drafted by their Committee on Women in Society and in the Church.

In the wake of the recent papal declaration that women cannot be priests, the proposed U.S. statement says, "we need to look at alternative ways in which women can exercise leadership in the church."

The issue of women and the church came up at other meetings as well:

- At a national convention of U.S. canon lawyers in Atlanta, one of the topics of discussion was the increasing role of lay people, mainly women, in parish leadership.
- In the Chicago suburb of Schaumburg, the Theresians, an organization of Catholic women devoted to deeper spiritual life, held an international meeting on the theme of "Women of Wisdom, Wisdom and Wit: The Challenge of Christian Women in the '90s."
- In Vienna, Austria, a Vatican official attending a planning session for next year's U.N.-sponsored Fourth World Conference on Women said he saw "signs of a positive change, of greater realism" among the conference's planners.

with renewed attention being given to the issues of family values and women's role as mother.

The official, Bishop Paul Cordes of the Pontifical Council for the Laity, said the change of atmosphere reflected a diminishing influence the "ideological feminism" that he considered prevalent in earlier world conferences on women.

At the bishops' synod in Rome—a monthlong meeting held about every three years to discuss a major concern in church life—this year's topic was consecrated life with emphasis on religious orders of both men and women.

But women religious outnumber men religious by more than 4-to-1 worldwide and sisters are central figures in the whole question of how women serve the church. So it was no surprise that questions of women's roles and nuns' roles converged at the synod.

African Bishop Ernest Kombo of Owando, Congo, made the biggest news splash during the first two weeks of the meeting when he proposed Oct. 10 that women should be made lay cardinals.

Bishop Kombo said he hoped the Synod of Bishops would be inspired with "a prophetic attitude, which could lead to the nomination of women . . . to positions of responsibility, including to the highest posts in the hierarchy, as lay cardinals if possible."

Current church law requires cardinals to be ordained, but in past centuries lay men have occasionally been installed as cardinals.

British Cardinal George Basil Hume of Westminster, the synod's recording secretary, told reporters at a press conference Oct. 14 that women have always played important roles in the church but there is a need to involve them more completely, especially in decision-making positions.

"The criticism is that we are a masculinized church," he said, "so the real question is 'how do we share power?' It's power we're talking about."

In the synod hall Archbishop Maurice Couture of Quebec, Canada struck a similar note. The Catholic Church teaches the equality of men and women, the archbishop said, and "one can rightly expect the deeds of the church to be consonant with its discourse."

It is fidelity to church teaching, not a concession to secular values, to "give women a status (in the church) which will witness to a healthy equality of persons in the eyes of the people of God," he said.

Cardinal James A. Hickey of Washington, leader of one of

the smaller language groups whose sessions occupied the third week of synod proceedings, echoed that view in his report on his group's conclusions. "Whatever is to be done in the church, except when it involves jurisdiction and holy orders, should be done by the most competent person regardless of gender," he said.

He said his group believed that in a culture marked by discrimination and the treatment of women as objects, the church must make clear its teaching on the equal dignity of men and women and promote collaboration between men and women.

Archbishop William H. Keeler of Baltimore, leader of the U.S. delegation to the synod, called the women's movement a significant factor in development in U.S. religious life in recent decades.

In a synod speech Oct. 14 he said that "tensions continue over the understanding of the role of women in the church and in society and of how best to foster collaboration in planning and action in the particular church."

Despite those tensions, he added, U.S. men and women religious "continue to make magnificent, generous contributions of leadership and service in education, health care, parish and diocesan ministries across our country."

The proposed statement of the U.S. bishops on women in the church, to be debated when the bishops meet Nov. 14-17, calls for a churchwide dialogue on women's "leadership in the church, equality of women and men, and diversity of gifts."

"We commit ourselves to enhancing the participation of women at all levels of the church," it says.

Several U.S. women religious from the National Coalition of American Nuns, in Rome for the synod, set up an electronic information exchange network on synod developments for nuns around the world and hosted discussion sessions on the synod and the church and women.

Three U.S. nuns with NCAN walked across St. Peter's Square Oct. 22 carrying banners protesting the exclusion of women as voting members of the synod.

There were 59 women at the synod as observer or experts, but synod rules restrict voting membership to ordained persons—selected bishops from around the world, top Roman Curia officials and a few heads of male religious orders.

(Contributing to this story were Cindy Wooden in Rome, Jerry Filteau in Washington and Sue O'Brien in Chicago.)

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