



The

Criterion

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Holy Family Supportive Housing blessed

It will provide long-term housing for homeless families after they leave the Holy Family Shelter

By Margaret Nelson

"Peace be in this house and with all who will live here" becomes a powerful blessing when those who will occupy the "house" are homeless families.

On Oct. 10, Archbishop Daniel M. Buechlein blessed the former St. Patrick School, which has been renovated to hold nine transitional apartments for families that can live there after they leave Holy Family Shelter until they get back on their feet—for up to two years.

Known as Holy Family Supportive Housing, it is a new transitional facility that is part of the Holy Family Shelter program.

(See editorial commentary on this subject on page 2.)

"May he (Christ) live in the love shown to those who will live here, sharing in their joys, comforting them in their sorrows. May he be in the care given to the children who daily will come here," said the archbishop.

"Inspired by his teachings and example, may those who serve and those who are served by this house seek to make this home before all else a dwelling place of love, diffusing far and wide the goodness of Christ."

The archbishop said, "Ours is the mission to extend hope, especially to those who feel alienated and uncared for." Noting that this shelter was a refuge, he asked those who attended the open house to remember: "when we touch

people who are uncared for, or refugees, we touch Christ himself."

Daughters of Charity Sister Nancy Crowder, program director of Holy Family Shelter, cut the ribbon to the new facility. She said, "It's an opportunity for people to become strong and independent." It's especially good that it offers the staff a chance to work with the children.

The facility will have a state-licensed child care center for infants through 5-year-old children. Children, ages 6 to 12 will be cared for after school and in the summer afternoons. Besides children of housing program families, the day care will be open to neighborhood children, as well.

"We hope to at least interrupt the cycle of poverty," she said. The good quality of the apartments should eventually help the families build self-esteem, said Sister Nancy. She explained that they will pay to live there, with rents set according to their means.

"I'm particularly joyful after five years of trying to find a building and seeking resources," said Sister Nancy. "I'm grateful especially to the private donors and many parishes, as well as the city and state, who provided funds."

Franciscan Sister Jean Marie Cleveland, parish life coordinator at St. Patrick, said, "We're so excited to have it here. We welcome all of these families."

Dick Kramer, associate director of fami-

See HOUSING, page 2



Photo by Margaret Nelson

Preparing to cut the ribbon at the new Holy Family Supportive Housing in the former St. Patrick School in Indianapolis on Oct. 10 are (from left) Franciscan Sister Jean Marie Cleveland, parish life coordinator at the parish; Daughters of Charity Sister Nancy Crowder, program director for Holy Family Shelter; and Dick Kramer, associate director of family and children's services for Catholic Social Services of Central Indiana. Archbishop Daniel M. Buechlein later blessed the transitional housing facility, which has nine apartments for families that need extended time and services to return to an independent working environment.

Annual collection for the missions to be conducted this weekend

By John F. Fink

The annual Mission Sunday collection will be taken up in parishes throughout the United States this weekend. The collection supports the church's missionary activities throughout the world.

Fifty-one percent of the money collected goes to the Society for the Propagation of the Faith to be distributed for pastoral and evangelizing programs of the church in Asia, Africa, parts of Latin America and the islands of the Pacific.

Forty percent of the collection goes to the American Board of Catholic Missions to be given to U.S. missions.

Nine percent goes to the work of the Catholic Near East Welfare Association to support its work to preserve the faith in the Middle East.

The Propagation of the Faith gives basic support to local churches, which includes giving money for seminarians and local religious communities; for formation of the laity, including catechists; and for construction of churches, schools and clinics. It also distributes emergency aid and disaster relief when needed.

A letter from Archbishop Buechlein about Mission Sunday is on page 2.



Photo by Susan Bierman

Runners take off in the Catholic Social Services-sponsored 5K Walk-Run last Saturday, Oct. 14, at the Velodrome in Indianapolis. Results will be published in a future issue.

Texts of the pope's speeches available

Readers who want the full texts of the speeches and homilies given by Pope John Paul II during his October U.S. visit may obtain them from *Origins*, CNS Documentary Service. The texts appear in *Origins*, Vol. 25, No. 18. The price of one copy is \$5 (multiple-copy rates also are available). The price includes postage and handling. Payment must accompany order. Write: *Origins*, CNS, 3211 Fourth St. N.E., Washington, D.C. 20017-1100. Telephone: (202) 541-3290.

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For Black Men

Father George Clements outlines a four-point plan that, he says, deserves "immediate personal attention" from black men.



Medal Winner

Alric Stagger, 6, receives his medal for coming in first in the 9 and under category in the "Rebuild the Family" 5K race sponsored by Catholic Social Services.

Seeking the Face of the Lord

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



God's healing love is freely given

A new spiritual director introduced himself to a neighbor. The elderly man said, "I don't know what you do, but I know God works slow. He works slow, but he always finishes on time."

The story of Naaman the Syrian whom we heard about along with the 10 lepers last weekend is something like that. Naaman was commander of King Aram's army; successful, famous, in fact a hero among his people. But after all his success, he was struck down by leprosy; which means he became a total outcast.

From a servant, he heard of the prophet Elisha in Samaria and went to seek a cure. He carried precious gifts to buy such a favor. When Naaman arrived, Elisha refused the gifts and sent a messenger to greet him with the instruction: "Do the ritual washing in the River Jordan (with all the other lepers) and you will be cleansed."

Naaman's pride was stung. The famous and popular commander, now tragically ill, had come a great distance and Elisha didn't even come out to greet him. He refused the gifts and sent a delegate. And the instructions for the cure? Do the usual, the ritual washing, in the River Jordan (a totally unimpressive river compared to some Naaman knew in his homeland).

"Doesn't the foreign prophet know who I am?" Doesn't he know that I have been brought low with the worst of diseases? A common cure by way of a second-hand messenger? No Way!" Naaman is indignant and demands to see the healer or else he will do so by force. He wants more than the common ritual. He deserves more than ordinary care.

Naaman had some wise companions on the journey. "What have you got to lose? If you were willing to do something more dramatic and costly for the cure, why not do what Elisha asked? Do you want the cure? Must it be complicated and on your terms?"

Naaman swallowed his pride and followed Elisha's instructions. He had the courage to admit he needed healing and to look for it. He traveled to a foreigner to ask for healing. With help, finally, he also had the humility to accept the "second-hand" cleansing. With struggle, he had the humility to do the commonplace, the ordinary rit-

ual of everyone.

Naaman learned a lot and he received a lot with the help of his servant companions. Not only was he cured of leprosy, he discovered that gifts are free and the best gifts are not always those we are looking for and they are not always where we want to find them. He was cured of a false sense of self-importance. Naaman learned what the great prophet Elisha already knew: healing comes from God, on God's terms. God may be slow, but he finishes on time. Naaman was grateful and he learned to believe in the Lord who cures in common ways, and without payment. Naaman is everyone. He is you and he is me.

The story of the 10 lepers is of the same pattern. The one leper from Samaria who came back to say thanks adds the note that his healing is mediated through Jesus. But there is another note: Isn't it consoling to know that even though the other nine lepers did not return to say thanks, God did not take back his gift to them? God's healing love is freely given even to the ungrateful and the unworthy.

We don't really know what happened to the other nine. All we know from the Gospel text is that the grateful leper realized that he was cured. Maybe the other nine didn't realize they had been healed. Cannot we understand how hard it is to accept healing? We know how hard it is to believe it can happen to us unworthy lepers. Maybe the other nine didn't have the faith and the courage to recognize and accept their healing. Maybe they were afraid to even look.

Next to pride, fear is a terrible enemy of faith. Courage of our faith is a primary virtue. So much healing and so much good remains unrecognized and undone because of fear.

Most of us become humble only when we are brought low by sin or some other human weakness. The courage of faith that overcomes fear is born only in prayer. And for most of us the resolve to seek healing in ordinary ritual, like confession, happens with the trusting help of neighbors who walk with us on the journey of life. It has been awhile since I emphasized our need to pray often. Let's pray to strengthen the courage of our faith to help us seek the healing that comes only from God.

Editorial Commentary/John E. Fink, Editor, The Criterion

Our church's latest project to help families

Since 1984 the Holy Family Shelter in Indianapolis has been meeting a serious need in the community—giving emergency shelter to homeless families. More than 5,600 families and 15,000 people have stayed at the shelter, which was founded because other shelters separated families.

But through the years, Richard Kramer, associate director of Indianapolis Catholic Social Services, and Daughter of Charity Sister Nancy Crowder, who manages Holy Family Shelter, have seen the need for transitional housing for families who are trying to make a go of it. The shelter is meant for emergency use and requires that families leave after 45 days. But that often isn't enough time for families to get back on their feet. Families at Holy Family Shelter often have suffered complete financial loss, with parents out of work and with no immediate prospects of employment.

Another serious need has been a daycare center for the children of parents who are searching for work, who are in training for jobs, or who have just begun new jobs.

Finally Sister Nancy's dream is coming true with the dedication last week of Holy Family Supportive Housing and Daycare Center in the former St. Patrick School in the Fountain Square area of Indianapolis. (See story on Page One.) This new program will help homeless families move to

independent living conditions.

The school building was very solidly built. It has been completely renovated to create nine apartments—seven with two bedrooms and one each with three and four bedrooms for larger families. Closet space is plentiful and there are laundry facilities for the families that will live there.

The families will pay reduced rates, determined by the ability to pay, and will be allowed to live in the apartments up to two years. During this time they will search for jobs or undertake training that will lead to jobs. Counseling, employment assistance and transportation will be made available to them.

Sister Nancy seems even more thrilled with the new daycare center. It has modern equipment and will be a fully state-licensed facility. It will be able to handle up to about 35 children, including infants through 5-year-olds throughout the day and children 6 to 12 after school and in afternoons during the summer.

The new facility will help families in the neighborhood as well as the residents of the renovated building. It will be a good neighbor.

This newest project demonstrates the church's determination to carry out Christ's mandate for us to help those who need our help. We congratulate Catholic Social Services, and Dick Kramer and Sister Nancy in particular, for spearheading this housing project.



Photo by Margaret Nelson

Admiring a plaque with the figure of St. Francis to be placed in the entrance to the new St. Francis Hospital South Campus are (from left) Franciscan Sister Rose Agnes Plautsch, provincial; Archbishop Daniel M. Buechlein; Sister Jane Marie Klein, president of the Sisters of St. Francis Health Services, Inc. (back to camera); Kevin Leahy, president and chief executive officer of the hospital; and Dr. Clayton Atkins, president of the medical staff. During the Oct. 11 dedication of the \$80 million facility, the archbishop said, "The most important thing we can give the sick is prayer." Mayors of Indianapolis, Beech Grove, Greenwood also congratulated the Sisters of St. Francis for adding the five-building facility, which will focus on outpatient and short-stay services. The Roncalli High School choir sang during the dedication.

We are reminded of our call to participate in missionary work

Dear Sisters and Brothers in Christ,

On World Mission Sunday, Oct. 22, we are reminded of our call as individuals and as the church in central and southern Indiana to participate in the missionary work of the church.

Together we pray for the peoples of the world: for all those who live in loneliness or fear; for those suffering in war, for those who hunger and thirst for food and justice. We ask that they be given the gift of faith and come to live in Christ's peace. We sacrifice that they may receive their daily bread and their dignity as God's children.

As we strive to increase the missionary spirit in our parishes and in our own hearts, let us pray for missionary vocations. May young men and women respond to the call of Christ to take his message of love to the ends of the earth!

On Mission Sunday, let us renew our commitment to carry on the work of Jesus as we reach across the world with our prayers, our sacrifices, and our generous giving.

Sincerely yours in Christ,

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

The Criterion

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HOUSING

(continued from page 1)

ly and children's services for Catholic Social Services of Central Indiana, said, "We have been working at this for a long time. We are breaking new ground. We don't know what we will get next, but we will find out soon."

By the end of October, the first families will move in.

"It's an exciting challenge. It's neat to be part of a program that supports the efforts of helping families," said Kramer.

In its 11 years, the Holy Family Shelter near Sacred Heart, has offered short-term (30 to 45 days) shelter for more than 5,600 homeless families, as well as meals, counseling, job assistance, and child care.

Who Really Cares? You Do, And So Do We



You want to share your blessings with those most in need. But you also want to know that your charitable gift is indeed used to help the poor, the oppressed, the hungry, and the homeless people of the world.

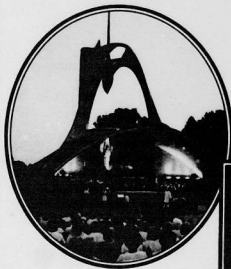
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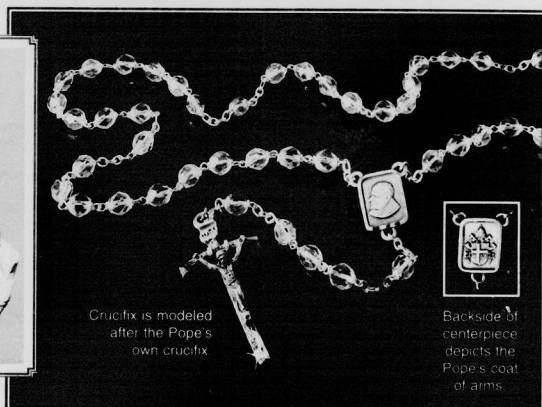
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Marian College honors Susan Bayh, Char Lugar

Third annual 'Opportunities for Excellence' dinner raises about \$145,000 for college's general scholarship fund



Susan Bayh and Charlene Lugar talk during the dinner at which they were honored by Marian College Oct. 10.

By John F. Fink

Marian College honored Indiana First Lady Susan Bayh and Charlene Lugar, wife of Indiana Senator Richard Lugar, at the third annual "Opportunities for Excellence" dinner Oct. 10.

The annual dinner raises funds for the Marian College general scholarship fund. It was estimated that this year's dinner raised \$145,000 from the sale of \$100 tickets, corporate-sponsored tables, and the sale of 69 unique donated items at a silent auction.

The Indianapolis college, owned and operated by the Sisters of St. Francis of Oldenburg, honored Susan Bayh and Char Lugar for their work on behalf of adult literacy, women's health, and children's issues.

Also honored at the dinner, with a corporate award, was Wabash Valley Broadcasting. Chris Duffy, president of the company, and his wife Bobbi, who served on the dinner committee, accepted the award. An individual award was presented to Jack Snyder, a member of the Marian board of trustees.

Previous honorees at the dinner are Indianapolis Archbishop Daniel M. Buechlein in 1993, and the Hulman-George family in 1994. This year the archbishop gave the invocation at the beginning of the dinner and said a few words about the visit of Pope John Paul II to the United States.

John Short, a trustee at Marian College, was master of ceremonies. As the dinner began, Father Joseph Schaefer, vicar general of the archdiocese, paid tribute to the Franciscan Order, which founded Marian in 1851 in Oldenburg. The college was moved to the Allison Mansion in Indianapolis in 1936 and became Indiana's first Catholic coed college in 1954.

Judge Gerald S. Zore, chairman of the Marian board, introduced Dr. Daniel A. Felicetti, Marian's president, who spoke about some of the college's achievements during the past year. The college has continued to grow, he said, with 12 years of increasing enrollment. Present enrollment is 1,352 students. The students' SAT scores, he said, have also gone up each year.

Felicetti also spoke about the college's successful athletic programs, including its cycling team that won the national championship this year, beating Stanford University for that honor.

Tributes to Susan Bayh and Char Lugar were given by Jose Argiz, senior class president; Sue Anne Gilroy, Indiana secretary of state; Pamela Carter, Indiana attorney general; Fred Heckman of WIBC Radio; and William E. Bindley, a Marian trustee. These were followed by a video tribute to the two women produced by Telix Sports & Entertainment, a division of Wabash Valley Broadcasting.

After receiving their award, both Bayh and Lugar spoke about the importance they place in working for their various causes, especially for children's issues. Lugar presented a check to Felicetti in the name of Jim and Rita Sweeney, friends of the Lugas when, as young couples, they both lived in the Marian College neighborhood.

The evening closed with a word of appreciation from Mary Young, a Marian College trustee, to the dinner committee headed by Laura George and Tom McNulty. Sister Amy Kistner, congregational minister of the Sisters of St. Francis at Oldenburg, gave the benediction.



Molly T. Davis
Cathedral High School
Class of 1992
University
of
Notre Dame
Class of 1996

In the spring of 1988, I faced one of the most important decisions of my life. At that time, at least a dozen of my family members had already graduated from Cathedral High School with the promise of at least a dozen more to come. Yet, I was still uncertain whether attending Cathedral was a wise decision for me. How could I justify driving over forty miles a day, leaving the security of my hometown friends, and requiring my parents to pay a tuition thousands of dollars beyond public schools? Finally, after much deliberation, I made a decision with the full support of my parents that I have never regretted. At first, I was timid and overwhelmed by the task I had undertaken. Somehow that year I overcame my shyness through the competitive and welcoming environment of Cathedral with positive results: I was elected the class vice president and I made both the volleyball and tennis teams. I found an invigorating spirit in myself that has led me to higher horizons in academics, leadership, and spiritual direction as well as a sense of family with my classmates.

Academically, my teachers and peers at Cathedral encouraged me to aspire for the best—not necessarily a 4.0, but my individual best. Most of all, no matter what the results of my attempts were, my teachers always supported me as a friend would and worked with me to improve the next time. I was challenged not just to memorize the facts, but to learn their implications in my life. Because of this encouragement I continue to strive for my personal best in academics at Notre Dame, and I am proud to say I have been a member of the Dean's list while focusing on that goal.

I recently completed a student leadership retreat which involved suspending myself from ropes 35 feet in the air. Though I found the activity challenging and exciting, I realized two important facts. The first was that the experience had only kindled a fire in me for future tests of my abilities as a leader and a follower. Secondly, I realized I would not have had the courage to climb those ropes had I not had early encouragement to enter positions of leadership. My mix of emotions reminded me of a saying on the back of the girl's basketball practice shirts while I attended Cathedral: "Never Satisfied." It somehow meant that the achievements so far, while appreciated, were only building blocks for the greatness to come in the future. Just as I challenged myself on the ropes to reach for higher goals, so was I challenged at Cathedral to express my individuality in solving problems while supporting the team or group in which I participated.

Because of the support of teachers and friends, there is another aspect of my life in which I am "never satisfied." Spiritually, I have been taught never to accept the injustices and exclusion in this world. I remember well a certain religion teacher who broadcasted in his room a message from Pope Paul VI, "If you want peace, work for justice." By living in a homeless shelter this summer, I learned a little more about those less fortunate than I. However, I know that I must continue to spread the teachings of Jesus regarding solidarity and community. Cathedral instilled this spiritual depth through classes and retreats, and Notre Dame has given me a chance to develop it in service.

I would be negligent if I did not mention the final way that every member of the class of 1992 has grown since we began our journey. I know that each of them can say, just as I can, that the personal relationships formed while at Cathedral were some of the most valuable and memorable of our lives. What made my experience so great, more than any position of leadership or team membership, was my chance to develop true friendships with peers and teachers who will always support me. The Cathedral family now signifies for me hundreds of people who touched me while I was at Cathedral and not just my blood relatives.

I simply cannot imagine life without Cathedral High School. She has allowed me to grow in nearly all areas of my life, whether it involves academics, leadership, spirituality, or just social interaction. Instilling the desire to explore the unexplored in young people while developing individual achievements makes Cathedral a great institution, and it makes me proud to own a diploma with her name.

*This letter was written in honor of classmate and friend Bobby Hill '92. He was killed in an automobile accident only a few months after our graduation from Cathedral High School.

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From the Editor/John E. Fink

The World Congress of the Catholic Press



About 750 Catholic journalists from 105 countries were in Graz, Austria from Sept. 13 through 16 for the World Congress of the Catholic Press sponsored by the International Catholic Union of the Press—called UCIP, its acronym in French. These congresses are held every three years and they provide an excellent opportunity to learn more about the work of Catholic journalists throughout the world.

It was my 10th such congress, the first being 30 years ago in New York. I missed the 1968 congress in Berlin but attended those in Luxembourg in 1971, Buenos Aires in 1974, Vienna in 1977, Rome in 1980, Ireland in 1983, India in 1986, Bavaria in 1989 and Brazil in 1992. Since I've now been in Indianapolis since 1984, I've written about the last three congresses.

UCIP is composed of seven federations and seven regions. From 1974 to 1980 I was vice president and from 1980 to 1986 president of the International Federation of Catholic Press Associations. In 1989 I received the rare honor of being named an honorary member of UCIP. The other six federations in UCIP are for individual Catholic journalists, for periodicals, for Catholic dailies that exist in Europe, for Catholic news services, for teachers and researchers, and for Catholic book publishers.

The opening session of the congress included a very distinguished group of speakers. It was topped by the president of Austria, Thomas Klestil, and also included the governor of Styria, the mayor of Graz, the president of the Austrian Bishops Conference, and my good friend Archbishop John Foley, president of the Pontifical Council for Social Communication (this was the best talk although a couple others were also good). The 92-year-old retired Cardinal Franz Konig of Vienna was present but didn't speak since he was scheduled to speak during the Mass that evening. I had a chance during a break to talk with Cardinal Konig; he is sharp mentally and seems vigorous physically.

There were two keynote addresses on the topic "The Ethics of Peace in a World of Violence." The first was by Cardinal Carlo Maria Martini, Archbishop of Milan, and the second was by former Prime Minister Tadeusz Mazowiecki of Poland, who was also U.N. Commissioner for the Investigation of Offenses Against Human Rights in the former Yugoslavia.

Cardinal Martini gave an excellent talk but, since it lasted for about an hour, I can't possibly summarize it here. But one of the points he made, which was echoed by Mazowiecki, was that the more we see pictures of war and atrocities shown by the media, the more we tend to view them as spectacles and the more accustomed to them we become. This might be true, but if the media didn't show these pictures we wouldn't see how horrible the violence is in the world.

The panelists on the panel discussions throughout the congress were invariably distinguished journalists. Usually they didn't have nearly enough time to deliver the entire talk they brought with them, but copies of the talks were made available. For example, a talk about the nature and causes of all the violence in India was 30 pages single-spaced, but the speaker got only to page nine. The complete paper included a most interesting history of Christianity in India.

He was on a panel with a priest who is a member of the South African parliament. The same morning there were talks about the situation of violence in Australia, Bangladesh and Mexico. A woman from Bangladesh came to the congress from the U.N. Conference on Women in Beijing.

During the conference we learned more about the situation in various Eastern European countries, about the Ecuador-Peru conflict and the effects of that war on 30,000 indigenous people on both sides of the border. About the church-state tensions that still exist in former Soviet Bloc nations, about the Rwandan massacres, and so much more.

And there was also time to carry on the work of the federations and regions, with elections of boards and officers and other matters. Our North American Region planned meetings between Catholic journalists in the United States and those in Canada.

A quick word about the opening liturgy: The music was supplied by a small orchestra that included a powerful organ and various string and wind instruments. The large choir included several soloists with operatic quality voices. The Mass was said mainly in Latin, with readings in English and German, and the Prayers of the Faithful in six languages. For the Eucharistic Prayer, everyone knelt on unpadded kneelers from the end of the "Sanctus" to the elevation. Then the Germans and Austrians sat (I think it's because of those unpadded kneelers) while everyone else stood.

The Human Side/Fr Eugene Hemrick

Exploring the success of the book 'Grace Under Pressure'

Bishops are ordering it for all their priests, and some have used it in the columns they write in their newspapers. Seminary rectors are giving a copy to their seminarians. One non-Catholic said he couldn't put it down once he started reading it.

A parishioner said it was the most credible thing she has read. The editor of The Criterion said it was the most positive thing written about the priesthood in a long time (Sept. 18 issue). Another Catholic editor said it was the best commentary he has come across as a journalist.

What is "it"? It is a book titled "Grace Under Pressure: What Gives Life to American Priests," published by the National Catholic Education Association. Of course, I'm doubly happy at the reaction to the book since, in my role as a researcher, I collaborated in the book's planning. The book is the result of a study of priests around the country who are considered to be wholesome and effective.

It would be nice to just sit back and enjoy the reaction to the book. I would do that, except that I feel this praise in itself is communicating several urgent messages. The first message is that people, and bishops in particular, are tired of the negativity surrounding the priesthood and welcome "Grace Under Pressure" because it is positive. The book is timely in that people now want to hear something good about priests.

For these people, the book serves as a balancing agent to all the grim predictions about the future of the priesthood and demonstrates that we have a corps of solid priests, despite widely reported scandals that involve some.

A second message is that people still see the priesthood as something mysterious and are drawn to explore why this is so. "Grace Under Pressure" in many ways helps them to better understand the mystery.

A few weeks before he died, Cardinal Emmanuel Suhard of Paris wrote: "What a priest unites in himself is what wars him apart. At every moment of his life he must answer two callings and entirely satisfy each of them without ever sacrificing the other. . . .

"Transcendent yet incarnate, here is that same fundamental dualism which . . . constitutes the mystery of the church and the paradox of Christian humanity."

Several stories in "Grace Under Pressure" beautifully exemplify the humanity of priests, showing that they face the same struggles a layperson faces. And the book portrays priests' efforts to make sense of their calling to a life that reflects God and the transcendent, a calling like that of St. Andrew the apostle, who presented people to Christ.

The book has the story of a priest who sees himself in terms of the exodus; unlike most people who want to settle down, he fulfills his role by continuously moving on in search of the Promised Land for those he serves.

Of all the messages communicated by the reaction to this book, one in particular stands out: People love and want a priesthood. They don't want Father Bill or Jim, they want Father, a person who symbolizes their need for God.

Moreover, they aren't yearning for a day when the priesthood is no longer respected or esteemed. For them, "Grace Under Pressure" is a symbol of hope.

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ask each of us, "What did you do with the time I gave you?" As someone who is struggling to be a good steward of time, I hope that I'll be able to answer honestly, "I used it wisely and then gave it back to you—with increase."

A View from the Center/Dan Conway

Personal reflections on stewardship of time

I believe that a true understanding of stewardship must begin with taking care of, and sharing, the gift of time. As

I get older I become increasingly aware of how the sands of time slip through my fingers—never to be recaptured. For me personally, stewardship begins with a renewed awareness of how much precious time has passed and how important the remaining years really are.

I am now a middle-aged man. My youth slipped past me before I realized it was gone, and my old age is

approaching much more rapidly than I care to admit. Like most people my age, I sometimes fear that I am caught in a vortex that demands all of my time and energy for the many obligations that fill my life. When I look at my parents who are now in their 70s, I find myself wanting to be with them as much as possible because no one knows how many years are left. And as my children grow up (almost overnight), I realize that the time with them is limited also. And my wife and I. When will we have time for each other? We spent a long weekend together this summer—just the two of us—and it was wonderful, but it was incredibly difficult to arrange, and it will be a long time before it happens again.

Taking care of, and sharing, the precious gift of time is probably the greatest stewardship challenge that I face. Like all stewardship opportunities, taking care of, and sharing, the gift of time begins with the realization that I don't own it, and I certainly can't control it. The 46 years that I have lived on this earth were given to me as a gift by a loving God and by parents who cared about me. I did not earn this time, and I have no way of knowing how much time is left. Like everyone, the time I have is "pure gift" and my responsibility is to

use it wisely and to share it generously with others.

What does it mean to be a good steward of time? For me the key is balance. To use my time wisely and well, I need to balance family and work exercise and rest prayer and leisure. I don't want to waste time, but I also don't want to be so compulsive about making every moment count that I lose precious moments of quiet, unfocused time. Most of all, to be a good steward of my time, I need to learn how to share my time generously with other people without feeling like I am under a grave obligation to spend every moment of my life in some kind of pre-programmed activity!

Like every other form of stewardship, the key to responsible use of my time is found in the choices that I freely make every day. When I was younger, I thought I had an unlimited reservoir of time that would allow me to do whatever I wanted to do. Growing older has forced me to recognize and accept that my available supply of time is much more limited than it once was, and so I have to make better choices about how I use my time.

What does it mean to be a good steward of time? I'm not sure that I agree with the concept of "time management." It suggests that we have a degree of control over time that does not match my experience. Instead, I would rather apply the concept of "accountability" to my use of time. As a grateful steward of this marvelous gift, I must be willing to render an account of my use of time. This does not mean that I have to show that every minute of the day has been used productively. Rather, accountability for time suggests a willingness to be responsible for the choices I make and a desire to achieve a healthy balance between using time and simply letting it pass.

On judgment day, one of the questions the Lord will

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The Criterion



Viewpoints

Are Catholic colleges poised for a breakthrough in their identity?

Newsmaking speeches over the past two months suggested that the climate is right on U.S. campuses for a new discussion of the Catholic identity of Catholic colleges and universities. Here, two well-known authors and Catholic university professors ask whether these institutions are poised for a breakthrough in understanding how being Catholic influences what they do. Monika Hellwig, Landegger Professor of Theology at Georgetown University, says that much already has been done to assure the Catholic character of colleges and universities. But given the new context in which the issue must be approached, she says "the broader question concerns the challenge of a new situation." Jesuit Father John Haughey, however, cautions against expecting breakthroughs in the Catholic identity area. While rejecting pessimism, he explains that the issue must be approached in an atmosphere of "plural allegiances and disparate loyalties" on the part of faculties. There is a failure to give the schools the necessary degree of definition, he believes. Father Haughey is professor of religious ethics at Loyola University in Chicago.

Mission statements aren't successful

By Fr. John Haughey, SJ

Don't expect any breakthroughs in this matter of the Catholic identity of Catholic colleges of universities. These institutions are increasingly like tents that shelter many different acts, each with its own allegiances. The acts I refer to in colleges and universities are their

many disciplines and departments, each of which has its own area of competence to contribute to students. Each discipline also has its own peculiar ethos, heroes, methods, history, even distinct "schools" within the one field.

Catholic schools, like all schools, have to face the plural allegiances and disparate loyalties of their faculties.

One of the more obvious ways of winning loyalty to the school's Catholic mission or character is by the school standing for and explicitly stating how it sees itself in relationship to the Catholic Church. But in trying to be as inclusive as possible, Catholic mission statements at most Catholic institutions of higher learning are not notably successful in defining their Catholic character. They are intentionally vague.

These un compelling, broad mission statements are why I think the tent metaphor is not inaccurate. By trying to be all things to all people, we fail to give our schools the degree of definition they need. We have calculated that a politically correct pluralism will suffice. I think it won't.

Some of us are thinking that maybe the founding religious order of the institution (or the diocese in a few cases) ought to articulate its own understanding of its mission in these schools so that the school can see itself in light of this and respond accordingly.

What becoming more Catholic should mean is where the issue is joined in the conversations being held on Catholic campuses today. The new thing that is happening is a heightened institutional consciousness about the Catholic heritage that has attached itself to these institutions from the beginning.

"*Ex Corde Ecclesiae*," Pope John Paul II's 1990 apostolic constitution on Catholic institutions of higher learning, is partly responsible for this new degree of attention. But attention is no guarantee that these institutions will become more Catholic, only that they will be what they are in a more self-conscious way than they were before the challenge was issued.

These conversations are surfacing deep differences about what would be necessary to be more Catholic. But generally such conversations have helped faculties to become more explicit in connecting what they are doing in their particular discipline and other disciplines. Being concerned

with a more integrated education has always been a centerpiece in the Catholic understanding of education.

I am not pessimistic about the Catholic character of these institutions, though there are many different expectations about how this character should manifest itself. One of the reasons I am not pessimistic is as ha-headed as the market itself. Increasingly, there is a market for education that is rooted in "communities of memory."

This doesn't mean more traditional as much as it means there are roots that get down below the rapid culture whose whims change hourly and whose questions are "how to" ones, and whose interest is not in learning but in being employed.

Much already is being accomplished

By Monika Hellwig

We have had to find new ways of assuring the Catholic character and Catholic intellectual presence in our colleges and universities. Much already has been done.

Discussion of Catholic identity has gone on in Catholic colleges and universities since shortly after Vatican Council II.

This discussion recently intensified with the demands of the new Code of Canon Law and the pope's apostolic constitution on Catholic higher educational institutions.

These documents call for new patterns of institutional links with the hierarchy, and there is legal work to do on this. But the broader question concerns the challenge of a new situation.

The Second Vatican Council opened the way to a more thorough ecumenism. For the universities and some of the colleges this has meant not only having non-Catholics among students and faculty (which most always had), but providing campus ministry for them in their own traditions; including their traditions in courses taught in theology departments; having more open discussion of controversial questions in all fields.

Vatican II—by its return to Scripture, its document on revelation, its constitu-

tions on the church and on the church in the modern world—also introduced a critical element into the understanding and practice of the faith.

With the council's document on the laity, we began to teach future lay leaders not as people who should be passively obedient to rules, but as people who must be able to discern what they should do as Christians to transform society.

At the same time, U.S. Catholic colleges and universities became academically more competitive. In increasing numbers our graduates obtained doctorates from the most prestigious schools, and these were not Catholic institutions.

We hired faculty competitively from such graduate schools and became in some sense victims of our own success by diminution of Catholic presence and intellectual life. Moreover, the pressure of professional associations in various research fields had a secularizing impact.

But the presence of Catholic worship and piety, spiritual guidance, catechesis, retreats—provided by campus ministries—has not been lacking or in question.

Campus ministry activities greatly increased and improved during the last several decades. These activities are more professional, more thorough, more sensitive to changing student and faculty needs.

However, an institution's Catholic character cannot be carried solely by campus ministry and the theology department.

So what has been done? Today there are clearer statements of the institution's goals, along with review of programs and courses to see whether goals are being met. Gatherings of faculty and administrators reflect on contemporary ways of maintaining and expressing Catholic identity. We see new interdisciplinary primary programs in Catholic studies; public lecture series and faculty seminars; review of research projects.

Side by side with these internal efforts have been very productive regional meetings of teams from the colleges and universities with their local bishops.

The Association of Catholic Colleges and Universities has been addressing Catholic identity, aided by competent sociological research and analysis.

Jesuit colleges and universities are reviewing particularly whether they are implementing church social teaching as fully as they are able, and some others are reflecting on how their sponsoring religious order's charism may best be expressed in the contemporary setting.

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To the Editor

Mass for extroverts and introverts alike

I offer the following comments concerning your editorial commentary of Sept. 8 entitled "The Mass Is Not a Time for Private Prayer" and the various letters that have appeared in *The Criterion* dealing with this topic.

Of course, you are correct to state that "the Mass is meant to be a communal celebration and not a private one." The 1963 "Constitution on the Sacred Liturgy" of the Second Vatican Council referred to the "full and active participation by all the people" as the "aim to be considered before all else" in the reform and promotion of the liturgy (No. 14).

But I am also sensitive to people like a friend of mine who once told me that "since Vatican II, it has been hard for us introverts!" If we carefully prepare our liturgical rites with faithfulness to the forms that have been given to us, I believe that we will find something for extroverts and introverts alike.

1. Active participation in the liturgy means that we are all challenged to move beyond "being present at" Mass to "celebrating" Mass as active members of the assembly. But it is not the same as vocal participation. Singing out and speaking up are very important, but careful listening and attentiveness to what is going on around us and inside of us are also important components of active participation.

2. A *Communion song* in which all can participate is an important sign of unity as "the body of Christ receives the body of Christ." But I do not believe that the assembly should be asked to sing constantly during the Communion procession. Music leaders need to make use of the "responsorial" song form during this time. Specifically, cantors or choirs should sing the verses of the Communion song, and all should be invited to sing only a refrain that can be memorized. The addition of musical interludes can give further variety and "relief." This arrangement provides for different kinds of active participation including singing (during the refrain), listening (during the verses), and reflection (during the musical interludes).

3. Finally, the "General Instruction on the Roman Missal" (No. 23) calls for silence to be observed at designated times during the Mass such as after the readings and the homily, after invitations to prayer, and after Communion. In practice, these times are often ignored or greatly minimized. The time after Communion is especially susceptible to being filled up with "meditation songs" or announcements. After Communion, there should be at least a minute or two when all the music and movement have stopped, and in the words of the "General Instruction," we "all praise God in silent prayer."

Charles Gardner
Director, Office of Worship
Archdiocese of Indianapolis

Light One Candle/ Fr John Catoir, Director, The Christophers

We must learn to love ourselves

The Trinity is first and foremost about self-love.



We live in a culture which wants us to love and serve others, and to do this we are told to be unselfish; which, for some, means to be free of self-love. But it is impossible for us to offer radiant love to others unless we love ourselves—

are content within, like God. After all, we are made in his image and likeness.

The first step in loving anyone is to be as whole as you can be in yourself. If you do not love yourself or feel good about who you are, you will spend your life looking for others to supply the love you need even though they deny it yourself. You will want others to tell you that you are lovely when you refuse to see yourself as lovable. You will require the approval of everyone you meet because you have not adequately approved of yourself. Your hunger for affirmation will drive you to great ambition but in the end, after you've attained success, you will hunger still. Even if you are in a reasonably good marriage you will sabotage the relationship by constantly demanding proof of your partner's love. You will tend to blame all your problems on others when you yourself are most to blame.

If, on the other hand, you discover the Lover within, you will have the feeling of being loved, and the look of contentment.

You will draw healing waters from a limitless well within and you will no longer require signs of love from others because you will know you are loved completely, independently of what anyone might say or think about you. You will love others well, without requiring excessive affirmation yourself.

This strength will come from the Spirit within. You will emerge from the relationship with your Lover within, not as a small, jealous person but as one who radiates an abundance of love. You will go about encouraging others, lifting them up, making their day brighter because you yourself are filled with a special light. Each of us is designed to be a light. God supplies the fuel, all we have to do is ask.

The word happiness comes from the Greek word meaning "without pining." God pines for nothing because he is whole and complete in himself. He wants this for each of us. He made us in his image so that we would know true happiness. We do well to imitate our Maker by loving the Lover within. This is the first step to a life of happiness and service.

(For a free copy of the *Christophers* News Note, "Love Joyfully," write to The Christophers, 12 E. 48th St., New York, NY 10017.)

Cornucopia/Cynthia Dewes

It's deja vu with a vengeance

Been there, did that. Saw it, tried it, left it behind.



Sometimes we feel this way when we find people reinventing the wheels we've already ridden so many times they're worn out. It's an experience that usually comes with age but it may happen to anyone at any time.

Take parish committees (please!). We participate in a renewal weekend, or attend an adult education series, or read a devotional book, and suddenly we're all fired up to rush out into the trenches (pews?) and create Christian community singlehandedly. So we join the parish finance committee or the building and grounds committee or some other needy organization.

The next thing we know we've been elected chairperson of the committee because we're so full of zip. We're bubbling over with ideas to solve everything from poor attendance to fixing the leaks in the restroom. And we're secretly miffed with

the longtime committee members who look so dubious when we're rattling them off.

Sure enough, we make some progress. And after we've chaired every committee and risen to every new challenge we tire or burn out and let some new Turk take over. That's when we become the longtime committee members with the sour pussies.

Any parent knows that the same thing happens in schools. It might be called the Rise and Fall of the PTO, according to the current level of enthusiasm.

Mrs. Jones volunteers to be room mother in Junior's kindergarten or first grade, when interest is high, the experience is new, and the truth is she may be unwilling to let go of her baby. She even prods Mr. Jones into helping build equipment for the school playground, or running for election to the school board.

Working their way up the grades, Mr. and Mrs. Jones finally dominate the place, with everyone from Father Vortex to the principal to the janitor heaping them with gratitude and praise. When the Jones' last child is finally in high school somewhere, Mr. and Mrs. Smith are now on hand to take over.

Then there's the workplace. A man once said that he knew it was time to retire from

his job when all the younger guys in the office were coming up with "new" old ideas he'd tried before when he was their age.

He admitted that the times and circumstances might be different now, allowing the "new" solutions to work, but he just couldn't whomp up any enthusiasm for trying to use them. Better to retire and devote himself to dreaming up new ways to clean house or fix dinner, just in case his wife hadn't thought of them herself during the past 30 or 40 years.

VIPs...



Academic Dean at St. Meinrad School of Theology, **Benedictine Father Mark O'Keefe** is the author of the recently released book "Becoming Good, Becoming Holy: On the

Relationship of Christian Ethics and Spirituality."

A native of Shirley, Mass., Father O'Keefe professed vows as a Benedictine monk of St. Meinrad in 1982 and was

Check It Out...

The St. Thomas More Society of Indianapolis, a Catholic lawyers society, will host its annual meeting Thurs., Oct. 26, at Fatima Retreat House, 5553 E. 56th St., in Indianapolis. Mass will begin at 6 p.m., dinner and a short program will follow. For more information write Patricia Marshall c/o Johnson, Smith, Pence, Densborn, Wright and Heath, One Indiana Square, Suite 1800, Indianapolis, Ind., 46204. Or call 686-4258.

Catholic Social Services will offer **family growth programs** Oct. 23. "Parenting for day care providers of pre-school children" and "Parenting for all ages" will be presented. Each of the programs will meet at the Catholic Center, 1400 N. Meridian St., in Room 217. The programs begin at 7 p.m. and conclude at 9:30 p.m.

Oil and water color painting artwork created by Nativity of Our Lord Jesus Christ parishioner, Jan Schmidlin Gill, will be on exhibit during the month of October in the Community Room at the Shelby Branch Library, 2502 Shelby St. Library hours are Mon.-Thurs., 10 a.m. to 8 p.m.; Fri. 10 a.m. to 6 p.m.; and Sat. 10 a.m. to 5 p.m.

"Introduction to Centering Prayer Weekend Retreat" is scheduled Oct. 20-22, at the Beech Grove Benedictine Center, 1402 Southern Ave. in Beech Grove. The retreat is designed to teach the traditional form of meditative prayer that increases one's openness to God's presence within. The weekend begins at 7 p.m. Friday, and concludes Sunday noon. Registration is \$85 for resident and \$65 for commuter. For more information call (317)788-7581.

Spiritual singer, Kristin Taylor will be performing in concert, at 7 p.m., Oct. 20, at St. Patrick Church, located at on the corner of 19th and Poplar Streets in Indianapolis. There also will be a pre-concert performance by local artist Tina French Wauetelet. Admission is free, however a love offering will be taken.

The archdiocesan Office of Worship will sponsor a **Pastoral Care Ministry Day** for those who minister to the sick and shut-ins; in hospitals, nursing homes,

We might believe that parenting is the one area which positively demands fresh ideas. We like to say that kids are always coming up with something new, and that their needs change constantly. Experts eagerly furnish new theories of childrearing to meet such challenges, and some we haven't even imagined.

But all grandparents know that children's needs, to the contrary, never change. All kids long for love, affection, security and some kind of spiritual constancy in their lives. Parents are often just too busy being conscientious, guilty, and well, busy, to realize that they already know how to be good parents.

But cheer up! Wisdom is from God, and since we're not God, I guess we'll just have to keep trying the same ol', same ol'.

ordained a priest in 1983.

Two have been newly appointed and four have been reappointed to the **Board of Overseers of St. Meinrad College** for a three-year term. Board members advise the President-Rector of the Schools on policies dealing with education, finance, development and public relations, student life, spiritual formation, and enrollment. Those who have been reappointed are: Valerie Dillon, Indianapolis; William Borders, Tell City; Jon Ditts, Bloomington; and Dr. Fred Smith, Bloomington. Those who have been newly appointed are: J. Robert Shine, New Albany; and William Shaw, Indianapolis.

hospice or their homes, Oct. 28, at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St. Registration will begin at 8:30 a.m., and the program will start at 9 a.m. and conclude at noon. Registration deadline is Oct. 25. For more information call (317)236-1483 or 1-800-382-9836 ext. 1483.

Those wanting to help pregnant women in need can become a **Birthline volunteer** by attending a two-day training session from 9 a.m. to 3 p.m., Oct. 31 and Nov. 2, at the Catholic Center, 1400 N. Meridian St. For more information call 236-1550 or 236-1559.

A weekend retreat for caregivers will be offered Nov. 3-5 at the Beech Grove Benedictine Center, 1402 Southern Ave. in Beech Grove. **"Care for the caregiver: Healing for the healer,"** will be presented by writer, storyteller, and expressive therapist, Liza Hyatt. The program begins Friday at 6 p.m. and concludes Sunday noon. The cost is \$100 for resident and \$80 for commuter. A \$20 non-refundable deposit is due by Oct. 20. For more information call (317)788-7581.

The Catholic Social Services Crisis Office is seeking **volunteers to be receptionists, interviewers, or clothing room workers**. Located at the Catholic Center Indianapolis annex building, the Crisis Office provides food, clothing, and various other services to the needy in crisis situations. For more information call Peggy Magee or Marge Hittle at 236-1556.

The arts and issues committee at Saint Mary of the Woods College is hosting a **free performance by stand-up comic Wendell Fox**, at 7:30 p.m., Oct. 24, in the Sullivan Parlor of Le Fer Hall. During her act, Fox will share her thoughts, experiences, and personal opinions on what it's like growing-up in an alcoholic environment.

Native American novelists will be featured in the Caedmon Series for the 1995-96 school year at St. Meinrad. A video on N. Scott Momaday will be featured at 8 p.m., Oct. 26 in the Newman Conference Center. There is no charge. For more information call (812)357-6501.

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Catholics in Madison are studying stewardship

Parishioners of Our Lady of Peace feel that they are blessed and want to show signs of that to the church

By Margaret Nelson

Our Lady of Peace Parish in Madison has been able to broaden its ministries because its parishioners have learned how to be good stewards.

The parish uses the "A Disciple's Way" program of the archdiocese. The parishioners will be asked to make commitments in time, talent and treasure on Oct. 26 this year.

Louis Knobke, chairman of the stewardship committee for the first program—in 1994—said, "Initially it was a big increase. We had witness talks. For parishioners to hear people they know talk about it is a shot in the arm to the program."

"We saw some people talking about things we hadn't thought about before. In one year, we made the jump . . . to having several thousand dollars ahead," said Knobke.

"Then we were looking at this year against last year. It was slow through this summer, especially when we realized that we had to raise the budget because the schools cost more. We need the funds now, because based on last year's figures, we gave money to the schools to increase teachers' salaries."

"We've been up several thousand. We've met our goal off and on during the summer," he said.

"The first time around, I was a treasure victim. Some students do that, too. They talk about their mission trip to Mexico," said Knobke.

"Last week, Father talked at all the Masses. Next week, we will have parishioners talk. I've got new lay people to talk next week and I'm going to do a treasure talk. It is very important to personally relate to people. That's key to the thing," he said.

"It's important that people see that it's not just one group of people. A lot of people do different things and can talk about them," Knobke said. "It just worked."

Father John Meyer, pastor at Prince of Peace said of the first stewardship campaign, "We felt parishioners' desire to recommit their time and talent through ministries was pretty overwhelming. This year, since we have gone through the process, it should be even more successful."

"Last year, we felt that people really did come around when the idea of ste-

wardship was impressed on them. They realize they are blessed and want to show signs of that to the church," he said.

"It has had a positive effect. We have better resources now that people have offered to become involved," said Father Meyer. When people volunteer their time, it allows the church to be more tuned in to parishioners' needs, he said.

"We were pretty excited when the collection started to meet the budget," said the pastor, concerning the treasure aspect of the stewardship program.

This year the stewardship committee has kind of a tri-chairmanship, according to parish council chairman Andy Craig. Besides Knobke, Jack Dalgleish and Barbara Dwyer attend all the meetings.

They put inserts in the bulletins for the past two weeks. "They explain what a good steward is—or rather the way of life of a steward—like helping the poor, tithing, caring about the environment," said Craig.

"It shows a person being aware of everything around him and treating them with respect and dignity," he said. "It helps set what a steward is in the parishioners' minds."

The parish sent a letter to the homes about stewardship. "And we customized the standard stewardship form to our parish—to our ministries and the things that people want that come out in parish assemblies." Because of those ideas, the parish now has elderly outings and more youth group activities.

The stewardship brochure asks parishioners to fill out cards with their "treasures," or financial commitments. Members are asked to tithe, half going to the parish and half to other charitable causes. And they are asked to indicate (with 76 suggestions to check) their present "time and talent" activities, along with any new ones for which they wish to volunteer.

The administration activities include the parish council and its committees, as well as the board of Catholic education, and the United Catholic Appeal campaign.

Worship can be any of 11 ministries from art and environment to lector to eucharistic minister. Formation involves religious education teachers, Bible study, youth ministry, etc. Service has 20 activities, including homebound visitors, marriage preparation, and St. Vincent de Paul.

"Other" covers the scouts, the local

soup kitchen and Habitat for Humanity. And the resource pool has 22 opportunities from babysitting to helping with the bulletins to driving the bus.

The pamphlet has 34 "criteria for being a good steward," with everything from sharing produce from their gardens with a neighbor to "listening to people who are talking with them."

"What will help a lot is that, in the next few weeks, people will tell how they've been affected—how it's helped them," said Craig.

Of last year's mailings, 30 percent were returned. "We're shooting to double that this year," said Craig. "We want to beat the (archdiocesan) average."

A stewardship prayer was in the pews last week, to be read aloud after the homily and taken home.

There is a lot more emphasis on stewardship by the parish council and its committees, Craig said. They have seen and used the system and have seen the increase in collections.

"We set this year's budget based on the extra brought in by tithing. We hope to gain this year," he said.

Craig said the program is also used by the schools. Last week, a letter from the principals—Rita King of Shawe Memorial, and Tami Krueer of Pope John XXIII—was sent to the parishioners, thanking them for their past support.

The administrators' letter asks the parish members to remember the schools when they consider their other gifts. Prayers are also requested to "help our teachers do what some say is impossible: To teach as Jesus did."



Photo by Margaret Nelson

About 30 Hispanic Catholics from the archdiocese (five from the youth group) meet on Oct. 14 with 120 other Indiana Catholic leaders at St. Joan of Arc Church in Kokomo. During sessions that included prayers, storytelling, song and worship, the Hispanics talked about their challenges and goals after 50 years of ministry in the U.S.



A Disciple's Way
Living Christian Stewardship

1995

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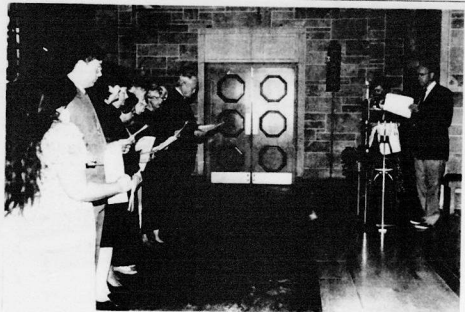


Photo by Margaret Nelson

Being invested as secular Franciscans at an Oct. 8 ceremony at Marian College are Tammy (from left) and Don Slaughter, Liz Ruder, Ann Hall, Alicia Deogracias, Joyce Cecil, Mary Jane Baxter, and Tom Atkins. Father Francis Bryan, chaplain at the college, presided at the Mass; Franciscan Sister Norma Rockledge, greeted the new members of the Third Order; and Larry McGervey, president of the local People of Peace chapter of the Third Order of St. Francis, officiated. Sister Norma called the new members to "dare to venture more closely to God as secular Franciscans." Three members of one family were invested; Cecil is Tammy Slaughter's mother. Tammy is holding baby Mary, who was born during the formation period.

Parish Profile

Bloomington Deanery

St. Agnes is a welcoming parish

Brown County parish is a model for parishes that rely on pastoral associates to fulfill daily needs

By Millie Harmon

The biblical tradition of Abraham and Sarah welcoming visitors of the Lord flourishes in Nashville, Ind.

It is present in the people of St. Agnes Parish who live Jesus' words, "I was a stranger and you welcomed me." "We see it as our particular mission, to be a welcoming community, based on Jesus' teachings," said the parish's administrator, Father Paul Koetter. "We are blessed. These are people of the earth; you can't help but love them."

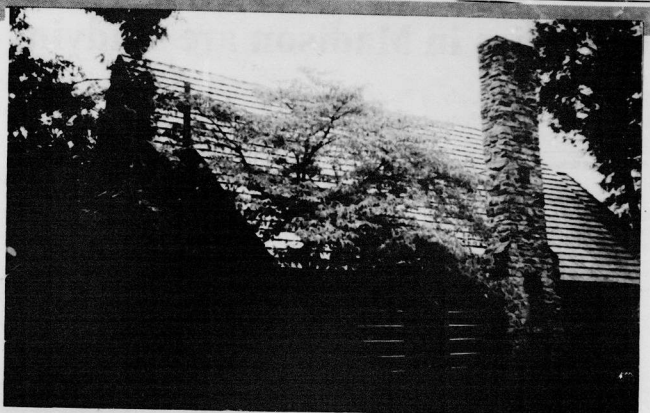
Nashville is located in one of Indiana's most fascinating counties, Brown, which enchants people nationwide with its rustic charm. Brown County has Indiana's largest and busiest state park, attracting more than 1.5 million visitors annually. It is famous as an artists' colony and is a favorite retirement location for people who fall prey to its beauty.

Not surprisingly, many of St. Agnes' parishioners were tourists at one time and have chosen to stay in Brown County. These people remember how they were welcomed.

Father Koetter says tourists are a witness to the faith community. They are an example of the "faithful remnant" who seek God while they are on vacation," he said. St. Agnes was dedicated in 1940. Joseph and Agnes Nurre, parishioners of St. Charles, Bloomington, originally wanted to build a chapel there, in thanksgiving for their children. But Indianapolis Bishop (later Archbishop) Joseph Ritter saw a greater need for a chapel to serve Catholic families and tourists in Nashville. The family agreed to Bishop Ritter's proposal.

The chapel was constructed in log-cabin style, out of stained, native oak and white mortar. Its foundation, steps and chimney are made of limestone. Set in the chimney is a limestone crucifix.

The walls, floor, pews and other furniture are oak. A



The log-cabin style St. Agnes Church in Nashville was dedicated in 1940.

Photos by Millie Harmon

large wooden crucifix hangs behind the limestone altar. The church seats 108.

Fifty-five years ago, St. Agnes served six Catholic households; today, it serves 350 families plus tourists, and remains the county's only Catholic church.

To accommodate parishioners and visitors, St. Agnes added a two-story annex in 1972 for religious education, parish meetings, office and priest's quarters.

In 1981, an addition was built above this annex and adjacent to the chapel to handle overflow crowds at weekend Masses during the tourist season. This annex, which seats 170, also functions as a hall. Offices, rest rooms, classrooms and a kitchen were added to the south side of the original annex.

The hillside grotto (capacity 200), featuring the Blessed Virgin Shrine, was dedicated by Archbishop Edward T. O'Meara in 1982 and Mass is conducted there May through October, weather permitting.

About 2,000 plants are donated annually by parishioners who generously give time and talent to care for surrounding land. This summer a parishioner designed, installed and donated an irrigation system for the parish.

Following the grotto's dedication, Archbishop O'Meara suggested St. Agnes offer a Saturday evening Mass in Brown County State Park. The tradition continues from Memorial Day through October.

St. Agnes has never had a resident pastor. The parish has been administered by priests who were pastors at other parishes, teachers, chaplains and even the chancellor of the archdiocese. Father Koetter, a native of Floyd's Knobs, who is vicar for ministry personnel for the archdiocese, has been administrator of St. Agnes since 1985.

"It's what keeps me OK," said Father Koetter, of his parish experience. "I pray with the same people every weekend and community develops. Certain experiences of the priesthood are more life-giving and for me they

include celebrating Mass for anniversaries, marriages, funerals and baptisms."

Father Koetter attends pastoral council, board of education and liturgy meetings.

During the week St. Agnes is served by a pastoral associate. In 1979 Providence Sister Marsha Speth became the first pastoral associate. Today this role is filled by Benedictine Sister Mildred Wannenmehler, an Evansville native with 10 years experience in formation work. She also served as prioress of Our Lady of Grace Convent in Beech Grove, and as a religion and math teacher.

Father Koetter calls Sister Mildred "the best known woman in the county," and credits her leadership ability as the reason for his successful parish. Sister Mildred sees Father Koetter as the spiritual leader of the parish.

"We are like a pitcher and catcher in a ballgame," said Sister Mildred. "It's my job to handle daily things, consulting with Father on major decisions, letting him know what is going on in the people's lives. I am signaling him, just like a catcher, and he picks up my signals!"

Each weekend Sister Mildred prepares a report updating Father Koetter on what has happened during the week. "I keep him present to the people," explained Sister Mildred. "I visit shut-ins, and tell them what is going on and they know how Father is doing." Sister gives them tapes of the Sunday homily.

It is a unique dual-leadership role and solid relationship based on trust, and shared between dynamic leaders with a great sense of humor.

Commenting on Sister Mildred's knowledge, involvement and respect in the parish and community, Father Koetter jokingly said, "I hold my own."

Today St. Agnes is a model for parishes that are experiencing priestly shortage and rely on pastoral associates to fulfill their daily needs. On its golden anniversary in 1990, Archbishop O'Meara wrote that the cooperative effort of clergy, religious and laity had made St. Agnes an example for everyone.

St. Agnes' greatest challenge is space on all levels: socially, educationally and spiritually—plus parking. This summer Father Koetter vacated his apartment so that senior high youth could have a meeting site. Sister Mildred moved a half-mile from St. Agnes so that Father Koetter could live in her former apartment. A parishioner



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created a sign, "Millie's Monastic Hostel," for her new home.

Last month the building committee met with the pastoral council to discuss this space issue. Possibilities include expanding on current property, which is limited, or moving to another location.

This September the pastoral council supported the necessity to resolve the space problems and in November will conduct a parish-wide assembly to obtain input before any decisions are made.

Encircling this challenge are activities for youth and adults.

Theresa Chamblee is part-time director of religious education; Mike Lewis is part-time youth minister.

About 120 children and youth attend Sunday religious education classes between Sunday Masses, drawing students from a 25-mile radius.

Religious education leaders know the importance of encouraging Catholic identity among youth.

One of the scheduled activities promoting this identity will occur the last Sunday of October when religious education sponsors its annual "All Saints Party." Each classroom will pick a theme such as Noah's Ark, Moses at Sinai or Jonah and the Whale. All children will dress as saints. Before the party, the children will have studied the saints and will choose one to emulate. Adults will visit the rooms and question the student "saints."

Kateri Tekakwitha, Francis of Assisi, Cecilia (patroness of musicians) and the Apostles have been popular choices for the children in the past. Father Koetter and Sister Mildred dressed one year as SS. Benedictine and Scholastica, the brother-sister duo who founded the Benedictine orders for men and women.

A "Hospitality Room," with Sarah and Abraham, is set up to welcome all "saints" and a "Red Sea Cake Walk" with Moses is part of the fun.

This summer teen-agers participated in the Indiana Nazareth Farm project which helped local families and agencies. Teens painted at Community Action, cleaned a house for the Brown County Affordable Housing Task Force and helped two elderly residents with painting and cleanup work. One youth attended Youth Leader, a new Christian leadership program at DePauw University.

The Adult Discussion Group, facilitated by archdiocesan Chancellor Suzanne Magnant and husband Peter, parishioners of St. Agnes, meets monthly between Sunday Masses.



Benedictine Sister Mildred Wannemuehler and Father Paul Koetter stand next to the Blessed Virgin Shrine in the hillside grotto. Mass is celebrated here May through October, weather permitting.

"I hesitate to call myself a teacher, because adults educate themselves," said Suzanne Magnant, who provides materials and generates discussion.

The Magnants joined St. Agnes because they found it a welcoming place. "It's small and notices you when you start returning regularly," Suzanne said. "It enfolds people very quickly."

She attributes this characteristic warmth as part of the parish's original mission that has never been forgotten.

Sister Mildred conducts a daily Liturgy of the Hours at 8 a.m. Retired people, those on their way to work, housewives and tourists spend 20 to 30 minutes in prayer that ends with a Communion service.

The Adult Catechetical Team sponsors an enrichment program every first Thursday with speakers discussing topics such as centering prayer, church history, living

with loss, spirit of retirement, or one of the Gospels. This year ACT will present a session on annulments.

RCIA classes are conducted on Wednesday evenings, complete with educational discussions.

The St. Vincent de Paul Society is a vibrant presence, composed of people from all walks of life, many of them retired. "We are blessed with retirees who come here with energy, resources and ability," said Father Koetter. "They are a treasure to St. Agnes."

Sister Mildred believes St. Vincent's proactive presence is one of the reasons St. Agnes is recognized as a great influence in the county.

"This is what I am most proud of," added Father Koetter, "that we are a worshipping community and we are active in our community, ministering to those in need."

St. Agnes people are very involved in Habitat for Humanity, a project that addresses the problem of low-income housing.

"What makes us special is the strong ownership of parish," said Father Koetter. "Have we affected the non-Catholic tourists? I don't know. Some stop and sit at the grotto; some light a candle in church to pray."

Frequently, St. Agnes receives letters from Catholics who compliment the parish for its welcoming people. One such letter arrived post-Labor Day weekend, thanking Father Koetter for the uplifting service and particularly noted the greeters who welcomed them "with open arms" and took the visiting family on a brief tour before Mass.

Sister Mildred, who is writing a book, "The Real Color of Brown County," remembers the story of a non-Catholic man, who hated Catholics. She had met him through his dying wife and visited him when he developed cancer. Out of thanksgiving, he presented her with a gift of money and insisted she buy a much needed carpet. It arrived the day he died. Sister helped with funeral arrangements, placing the crucifix she had once given him in his casket.

As winter approaches, the apparent beauty of Brown County will fade as will the number of tourists. But everyone knows this is only temporary. God's gifts of plants and people will return en masse come spring.

Father Koetter knows, however, that the real beauty of his parish never fades. St. Agnes generates kindness and warmth year-round.

Summarized Father Koetter: "We are never more proud than when we see signs of this beauty among us."

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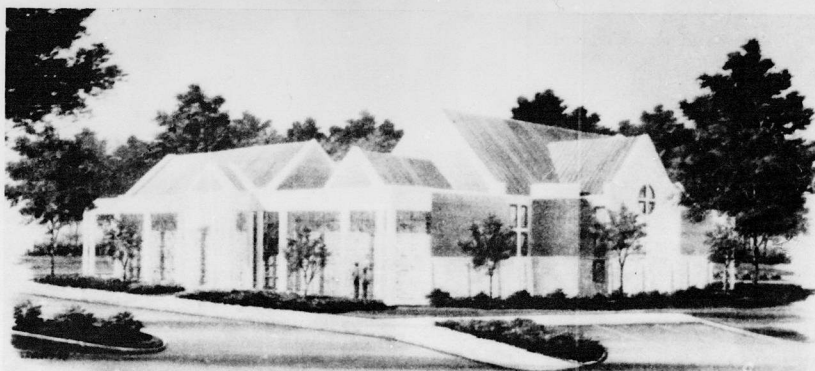
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People must have time to grieve, counselor says

In order to heal, Deabel says, a grief-stricken person must find a new identity and a new purpose in life

By Mary Ann Wyand

Each person grieves in a different way and for a different length of time, grief counselor Ray Deabel told participants at the 14th annual archdiocesan Conference on Bereavement Oct. 14 at the Archbishop O'Meara Catholic Center in Indianapolis.

For these reasons, he said, it is important to allow people permission to grieve and give them the necessary time to grieve following the death of a loved one.

"Never do you forget what has happened,"

Deabel said. "However, I have found over the years that one of the biggest turning points in the grief process is when you reach a point that you feel the person who has died is OK and is in good hands, whatever that means to you. The religious aspect of death has to come out in the grief process. Whatever you believe about heaven, at some point you realize that he or she is going to be OK. But now that your loved one is gone, you feel that you have lost your purpose in life because a piece of you has been taken away."

In order to heal, he said, a grief-

stricken person must find a new identity and a new purpose in life.

"People who are grieving say they want to be normal again," Deabel said. "They want to be just like they used to be (before the death of their loved one). The bad news is that, after experiencing a loss, you aren't ever going to go back to being the way you used to be because your life isn't going to be the same ever again."

Eventually, people who are grieving find a "new normal" in life, he said, but this requires considerable work.

"You have to find out what makes you happy by yourself," Deabel said. "You have to find out what makes you exist by yourself and determine your new purpose in life. Since the person you love has died, you have to figure out what you are thankful for now. What have you learned about yourself? What have you discovered about yourself that you can be proud of?"

To begin life again, he said, grieving people have to find new ways to "better themselves" after they have lost a loved one who made their lives special.

"The one thing that truly helps, the one thing that truly heals, is opening your mouth and talking about your feelings," he said. "There are no wrong feelings. Anger is one of the most common emotions that follows the death of a loved one, but grieving people often feel they can't express their anger. It's OK to feel mad. The love in a relationship will last forever. The anger can be resolved. If you just let it out to begin with, you will work it out."

Deabel is a deacon at St. Agnes Parish in Chicago Heights, Ill., a bereavement



Photo by Mary Ann Wyand

Ray Deabel discusses the grief process.

counselor, and a hospital chaplain at St. James Hospital in Chicago Heights.

"To Comfort All Who Mourn" was the theme of the conference, which was sponsored by the archdiocesan Family Life Office, the Young Widowed Group, and the Catholic Widowed Organization.

In addition to his keynote address, Deabel presented workshops on "The Manly Experience of Grief," "Visits With Angels and Spirits," and "Death: A Teachable Moment—Understanding the Child's View of Grief."

Two Retrovaille weekends planned for couples in hurting marriages

By Mary Ann Wyand

Couples in hurting marriages will have two opportunities to experience Retrovaille weekends in coming months.

Retrovaille, a French word meaning "rediscovery," is a peer ministry program which helps couples begin to reconcile marital difficulties and rebuild the marriage in new and different ways.

St. Joseph parishioners Joe and Kathy Ferrielli of Corydon are helping coordinate a Nov. 10-12 Retrovaille weekend at Mount St. Francis Retreat Center in southern Indiana.

That weekend is sponsored by the Archdiocese of Louisville's Center for Family Ministries. Couples who would like registration information may call that diocesan office in Louisville at 502-636-0296, extension 105, or contact Mike and Sandy Combs at 502-368-2731 before Nov. 6.

The Family Life Offices of the Archdiocese of Indianapolis and the Diocese of Lafayette will collaborate as sponsors of a Retrovaille weekend tentatively scheduled on Feb. 2-4, 1996 at an as yet undetermined location, according to Marilyn Hess, associate director of the archdiocesan Family Life Office.

For registration information about the February weekend, contact Hess at 317-236-1586 or 1-800-382-9836, extension 1586, or call Barbara Kirkhoff at the Family Life Office in the Lafayette Diocese at 317-474-8072.

Retrovaille weekends are presented twice a year at Mount St. Francis, the Ferriellis said, and are led by specially-trained couples who successfully completed earlier Retrovaille programs.

The marriage renewal program was started by the Catholic Church in Quebec, Canada, in 1977 to fulfill the need to minister to couples experiencing pain and disillusionment in their marriage. It was first offered in the United States in 1982, and has grown to include over 114 communities in the U.S. and 11 other countries.

Retrovaille is Catholic based and weekend ends are facilitated in part by a priest and team members, but the program is open to couples of all faith traditions. Confidentiality is an important part of the initial weekend and six post-weekend sessions.

Although the Retrovaille program does not replace marriage counseling, the weekend and follow-up sessions can complement counseling efforts by helping hurting couples develop skills for rebuilding relationships.

USCC to fund environmental projects

The U.S. Catholic Conference Department of Social Development and World Peace is requesting proposals for funding of environmental projects.

Through its Environmental Justice Program, the department will award one year grants of \$500 to \$1,500 for new Catholic initiatives for the environment and/or environmental justice.

Applicants are encouraged to apply for grants that will be part of the total funding for larger projects sponsored by parishes, dioceses, or organizations and that can be replicated throughout the country.

Projects should promote goals outlined by the U.S. bishops' 1991 statement on the environment called "Renewing the Earth: An Invitation to Reflection and Action on the Environment in Light of Catholic Social Teaching."

Proposals must be postmarked no later than Jan. 1, 1996.


To obtain a grant application, contact Jill Ortman-Fouse in care of the United States Catholic Conference, Environmental Justice Program, 3211 Fourth St., N.E., Washington, D.C., 20017, or call her at 202-541-3160.

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Religious ed goes from birth to death in Tell City

St. Paul's Parish is one of four in the archdiocese trying out the commission model of parish governance

By Peg Hall

At St. Paul Parish in Tell City, religious education is being seen in ever broader terms.

Director of religious education, Benedictine Sister Mary Emma Jochum, sees it as faith formation. It is total Catholic education, and it goes on from birth to death, she said.

Co-pastor Father Daniel Staublin describes the parish community as a house of faith, with life as the foundation, faith formation as the walls, stewardship as the roof, and family life and social concerns as the furniture.

Father Staublin said, "Sister Mary Emma is the person that I, as pastor, have delegated to be the primary day-to-day administrator of the religious education program for the parish. And then she, as DRE, has a commission of faith formation ministry that assists her in implementing it."

Sister Mary Emma said, "As a commission they set policy and goals that they want me to be about in order to fulfill the responsibility for religious education in the parish."

St. Paul is one of four parishes in the archdiocese trying out the new commission model of parish governance, Father Staublin said.

Lay members of St. Paul's commission for faith formation ministry are chairwoman Carol Smith, Cindy Cain, Sheila Ferguson, Dan Goble, Laura Hauser, Sharon Kleiman, Linda Krueger, Mary Phillips and Katie Rothgerber.

Marjorie Roberts, coordinator of religious education, is Sister Mary Emma's administrative assistant and Joyce Hanba is part-time clerical assistant.

Sister Mary Emma pursues her responsibilities in a parish of nearly 1,300 families with gusto. She isn't stopped by the effects of an automobile accident that left her paralyzed in her right hip 25 years ago.

St. Paul's religious education is open to all, whether or not they are members of the parish. A good example is SPRED, Special Religious Education for adults. Sister Mary Emma said, "We have 15 or 16 adults with special needs here in the community that we do religious education with one-on-one."

"One week the catechists meet to develop a theme, then the following week they meet with their friends one-to-one. I'm most moved by being with them."

She said, "We take full responsibility for preparation, design and providing a place for it to happen, but we open our doors to whoever wants to come from anywhere in the county."

In the telephone directory for St. Paul School, attended by most Catholic grade-schoolers in the city, you'll find it under the public school listing.

The building is owned by the parish but leased to the public school system between 9 a.m. and 5:30 p.m., Monday through Friday. This arrangement permits religion classes of up to 120 minutes each week in the classrooms from the 8:30 to 9 a.m. slot under release-time legislation, Father Staublin said.



Photo by Peg Hall

Father Daniel Staublin, pastor, and Benedictine Sister Mary Emma Jochum, director of religious education, discuss the ministry of St. Paul Parish in Tell City.

St. Paul Parish uses 90 minutes of classroom instruction and 30 minutes for a children's liturgy in church.

Enrichment activities are provided in a different room for students not participating in religious education, Sister Mary Emma said.

"Tuesdays and Thursdays are our liturgy mornings for children. Tuesday is for grades 4 and 5, and Thursday is for grades 2 and 3. Then we bring in grade 1 in the second semester, after they have adjusted," she said.

Weekend Masses include a Liturgy of the Word for children ages 4-10.

Another opportunity for religious education is Vacation Bible School in the park across the street. Students in grades 6-8 have religious education on Wednesday nights.

The Sunday night program for freshmen and sophomores is preparation for the sacrament of confirmation.

"On one Sunday of the first year, students are called forth because we accept their desire for confirmation. And then we have a rite of enrollment later when

we can tell that this is what they want. They enroll themselves into the confirmation process at the altar during a Sunday liturgy," Sister Mary Emma said.

St. Michael parish in Cannelton and St. Pius parish in Troy join with St. Paul in offering adult programs in faith formation under co-pastors Fathers Staublin and Anthony Hubler.

Father Staublin said, "Father Tony is primarily responsible for the administration of St. Michael and St. Pius, and I'm primarily responsible for the administration of St. Paul."

In spring and fall, Theology Night Out features a speaker, preceded by a social hour and dinner. Throughout the year, the church calendar is marked by reflective talks and family-oriented seasonal activities, such as making Easter candles and advent wreaths.

Sister Mary Emma said, "For RCIA, candidates from St. Michael and St. Pius go through the program here but go back to their parishes for the sacraments of baptism and confirmation."

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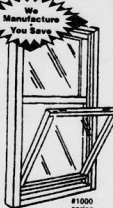
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Mother Teresa honored by the Noel Foundation

LOS ANGELES (CNS)—Mother Teresa will be honored—along with political leaders, an athlete and a medical doctor—by the Noel Foundation and the U.N. Development Fund for Women.

The Noel Foundation, an international organization dedicated to worldwide peace, will conduct its awards ceremony and fund-raiser Oct. 20 in Los Angeles in conjunction with the United Nations' 50th anniversary celebration.

Mother Teresa will receive the "lifetime commitment award."

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How justice system works for people without money

People are going to assume that everyone goes through a process like the Simpson case. They don't

By Patricia Zapor, Catholic News Service

WASHINGTON—The O.J. Simpson verdict wasn't even known yet when an attorney at a Washington press conference lamented that the result would only cloud the public's understanding of how the justice system works for people without Simpson's money.

"I wish the public were as concerned about the innocent people who are found guilty as they are about those who seem guilty based on sound bites and get off," said Stephen B. Bright, director of the Atlanta-based Southern Center for Human Rights.

Congress this fall eliminated the \$20 million funding for a network of 20 death penalty resource centers, created by Congress in 1988 to recruit and train attorneys to support the defense of people on death row in appealing their convictions. A House budget report argued that the resource centers were a significant factor in the delay between convictions and executions of criminals.

But Bright contended at an Oct. 2 press conference sponsored by the Death Penalty Information Center that many of the more than 3,000 people on death row

would not be there if they had even marginally better defense counsel. Let alone the "dream team" Simpson hired at an estimated cost of \$10 million or more.

Without an understanding of what most people experience in the criminal justice system, "people are going to assume that everyone went through a process like the Simpson case," Bright said.

To illustrate more typical experiences, two one-time death-row inmates told reporters how they came to be sentenced to death and ultimately were released.

With no previous criminal record, a stable career and two children, former schoolteacher Andrew Golden was atypical of most convicts on Florida's death row.

In deep depression after his wife killed herself, Golden told reporters, he was barely aware of what was happening when he was arrested several months after her death and charged with murder. His attorney assured Golden again and again that the prosecution had no case. But the attorney also did nothing to prove there was no case.

Although police investigators and medical examiners testified no sign of foul play was evident in Ardele Golden's death, jurors were never told

about her depression and evidence pointing to suicide. Golden was convicted and sentenced to death.

"I wasn't even at the trial," Golden said, because his attorney was so convinced there was no case. "Two days later I was on death row."

His 18-year-old son stepped in and found a new lawyer who eventually proved the prosecutor lied and withheld evidence of innocence. The Florida Supreme Court ruled no crime had occurred and Golden was freed, but the process took more than two years.

Shabaka Waglini spent 14 and a half years on Florida's death row, once coming within 15 hours of execution. He'd already been measured for a burial suit and had his head shaved before a stay was granted.

After 11 courts considered his case, the 11th U.S. Circuit Court of Appeals overturned his murder conviction when previously undisclosed evidence about the time of death exonerated him. It also turned out that the one "witness" was in jail at the time of the crime and had actually only been shown photos and taken to the crime scene by police, Waglini said.

"People want to believe that if someone is charged with a crime they must have done something," Waglini said. "They say, 'It's the law.' Well, not too long ago slavery was the law. Twelve people said I was guilty. I wasn't."

Sister of St. Joseph Helen Prejean, who chairs the board of the National Coalition to Abolish the Death Penalty, said while most people realize that Simpson received an unusually strong defense, "awareness about what kind of defense people who are poor get is very bad."

She contrasted Simpson's defense to

that of Patrick Sommer, the first death-row inmate she got to know as a counselor. "He met with his lawyer only twice, once on the morning of his trial."

In the days following the Simpson verdict, newspapers around the country reported that the lengthy televised trial distorted how most cases go.

The fact that most murder trials take a few hours or at most a few days is lost on people who heard about Simpson's trial for nearly a year. Expert witnesses and DNA testing are simply too costly for most criminal defendants, attorneys say.

According to Bright, what is more typical—especially in capital murder cases—are situations such as those outlined in "With Justice for Few," a report by the Death Penalty Information Center about court-appointed attorneys who are under-funded, inexperienced, overworked or, sometimes, incompetent.

Among dozens of examples of problems, the report tells the Kentucky Department of Public Advocacy found a quarter of the state's death-row inmates were represented by attorneys who had since been disbarred or resigned rather than face disbarment. In California, half of the 249 people on death row and awaiting appeals had no lawyers, it said.

With strong sentiment in the country that enforcing the death penalty is a way to be tough on crime, Sister Prejean said, it's hard to convince the public that the appeals they hear about may have to undo terrible injustices from poorly handled trials.

"All they hear about is endless appeals, so they assume people are getting a good defense," she said. "There's just no awareness of the problems with the cases at the trial level."

Both progress and increasing needs are seen on World Mission Sunday

Propagation of the Faith director says help is needed today more than ever because of increasing demands

By Catholic News Service

NEW YORK—As Catholic parishes observe World Mission Sunday Oct. 22, the national director of the Society for the Propagation of the Faith sees hope-filled signs and great growth in mission churches.

At the same time, the president of Glenmary Home Missioners said the Catholic Church in America may have lost its missionary spirit because it is failing to evangelize within the country.

"We need to ask ourselves if now is the time to take on more responsibility from our baptism," said Father Jerry Dorn, president of the society that ministers in areas where less than 1 percent of the population is Catholic. "If we do not become more aware of being missionary than what we are today, we run the risk of losing the very spirit of our church."

In a statement prepared for Mission Sunday, New York Auxiliary Bishop

Document on priests to get huge celebration

VATICAN CITY (CNS)—The Vatican plans to celebrate the 30th anniversary of the Vatican II document on the priesthood with a six-day symposium and a prime-time television extravaganza.

The Oct. 27 television program, to be broadcast live on Italy's state-owned RAI 1 and beamed by satellite to other countries, will feature music, the testimony of a variety of priests and reflections from famous lay people on how priests have helped them.

William J. McCormack, director of the Society for the Propagation of the Faith, cited what he called signs of hope among the missions.

Among them he mentioned the opening of the first Catholic seminary in Albania since before World War II; the dedication of the first parish church in Kathmandu, Nepal; the ordination of the first four diocesan priests there; and the ordination of the first Cambodian priest since 1973.

Help is needed more than ever because of increasing demands, said Bishop McCormack. Last year, 13 new dioceses were established in areas served by the missions and 21 mission seminaries and the church in the former Soviet republics received help from the society.

"The continued extraordinary generosity of American Catholics on World Mission Sunday is most needed for the church in the missions, as it proclaims the Gospel day after day, as it grows and rebuilds, and, particularly, as it suffers," said Bishop McCormack.

This year's collection will be divided as follows: 54 percent for pastoral and evangelization programs of poor faith communities in Asia, Africa, parts of Latin America and the Pacific islands to be distributed through the Society for the Propagation of the Faith; 37 percent for missionary work in the United States through the American Board of Catholic Missions; and 9 percent for the Catholic Near East Welfare Association.

Father Dorn urged American Catholics to take more personal responsibility toward "the forgotten folks—the unchurched," the nearly 45 percent of the U.S. population that has no affiliation with any Christian or Jewish denomination.

"If we take this responsibility seriously, it will have direct effects on our decisions about funds and personnel," he said. "It will ask us, as church leaders and church members, whether we can still be comfortable with spending most of our time, money and personnel on nurturing those who are already Catholic, and whether we should not point more of these gifts, and talents and energies toward evangelical outreach."

WORLD MISSION SUNDAY

October 22, 1995



PROPAGATION OF THE FAITH



Priest urges plan for black male responsibility

Summit for Black Catholic Men held to coincide with the Million Man March in Washington

By Mark Pattison, Catholic News Service

WASHINGTON—Father George Clements, one of America's foremost black Catholic priests, outlined a four-point plan that deserves "immediate personal attention" from black men.

Areas needing attention include homelessness of black children, addiction, men in prison, and the growing incidence of out-of-wedlock births by teen-agers.

"Immediate (attention). I said immediate, immediate," Father Clements remarked Oct. 14 at a Summit for Black

Catholic Men, held to coincide with the Oct. 16 Million Man March in Washington. "None of this paralysis of analysis."

Father Clements' talk was punctuated repeatedly by applause from the 150 men in attendance.

"We African-American men must break the stranglehold that the white bureaucrats have on our own homeless children," Father Clements said. "We can blame 'em for everything (else), but you can't blame them for these homeless little black boys and girls. They belong to us."

Father Clements adopted four boys during his 22 years as pastor of Holy Angels Parish in Chicago. He founded "One Church One Child," which claims credit for 40,000 adoptions in 39 states. The program urges church communities to take responsibility for adopting a child in need of a home.

"Our African-American ancestors must be twirling in their graves" at the incidence of homelessness among black children, he said.

When African tribalism evolved under slavery into the extended-family concept, "everybody belonged to somebody. Even when we didn't have a pot to urinate in, we would still take in our children," he said.

"The only reason black folks don't take in homeless children is because they're selfish and they don't want to share what they got. . . . Brothers, we have an obligation to take care of our own kind."

He cited "massive denial" over drug and alcohol addiction as a major problem confronting black men.

Father Clements told of how he lectured his first adopted son, Joey, on his first day at Holy Angels about there being no alcohol allowed in the rectory. That night, priest friends of Father Clements came over for a standard fare of drinks before dinner, wine with dinner and after-dinner drinks.

Later that night, after Father Clements had gone to bed, Joey approached him and said, "I thought you said, 'No alcohol in the house.' " Father Clements said he chewed the boy out, but "from that night to this night, Clements has not taken a drink because the kid was right."

The church, he stressed, is "the biggest enemy" because so many clergy are in denial over their own substance addictions. "The first drug-free zone ought to be the sacred temple of God," Father Clements said.

"I'm talking about the bingo. I'm talking about the beer. Every church in the country ought to have AA meetings, NA meetings." AA is Alcoholics Anonymous; NA is Narcotics Anonymous.

Black men must "challenge the insanity" of the "babies having babies" syndrome, Father Clements said. "We ought never have these words pass through our lips: 'Boys will be boys.' "

One of Father Clements' adopted sons fathered a child out of wedlock. "I said, 'Son, now you're out of my house.' " Father Clements said.

Before the baby arrived everything used to be a joke for that young man, but "the child has turned him around," Father Clements said. "The only reason he's not here tonight is because he's taking care of that baby."

With more black men in prison than in college, "we are the only ones who can bring our boys out of these jails and make something out of them," Father Clements said. "Make them know there is somebody else out there who cares about him besides those crazy-ass gangs."

Father Clements said respect should be given to Nation of Islam leader Louis Farrakhan as the only American today who could stage the Million Man March. But he alluded to criticisms of Farrakhan that he is anti-Catholic and anti-Semitic.

"I'm proud to be a Catholic. I'm proud to be a Catholic," Father Clements said. "I got a problem with any of y'all apologizing to be a Catholic."

He added, "I don't want anybody telling me my church is racist when they know full well theirs is just as racist. At least we've tried," he said, while in other churches some believers have splintered off into race-exclusive denominations. The priest said that includes—"and I told this to Minister Farrakhan"—the Nation of Islam.

"I know the Catholic Church is racist. Show me one that isn't," Father Clements said. "All of them are guilty—guilty beyond a reasonable doubt."

But he added, "Say it loud: I'm black, I'm Catholic, and I'm proud."

Cardinal urges Catholics to model racial harmony

LOS ANGELES (CNS)—In the wake of the racial divisions that have returned to the surface after O.J. Simpson's acquittal on murder charges, Catholics must present a model of racial and ethnic harmony, said Cardinal Roger M. Mahony of Los Angeles.

Simpson was acquitted Oct. 4 after a nearly yearlong trial in Los Angeles on charges of murdering his ex-wife, Nicole Brown Smith, and her friend, Ron Goldman.

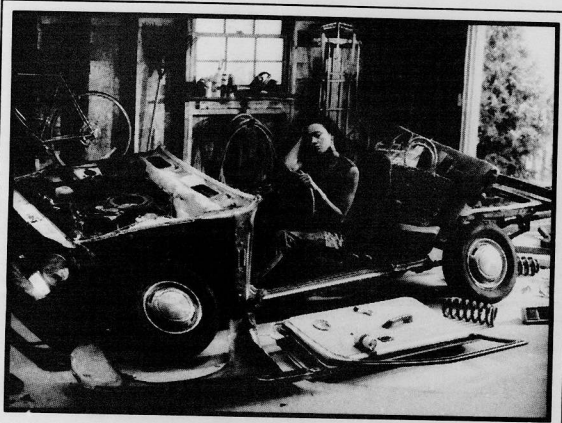
"No other major group in Southern California has a greater opportunity—and responsibility—to demonstrate vividly and clearly how to live together in harmony, unity, and with a deeper sense of the common good for all of us," Cardinal Mahony said.

He also issued a five-point plan of action in his pastoral reflection, "As Catholics in the Post-Simpson Trial Era, Where Do We Go From Here?" It was issued Oct. 12.

"Do not think that we can sit back and wait for government or someone else to deal with the tensions and difficulties in our midst," Cardinal Mahony said.

"The answers we long for so desperately are without our reach if we would only realize it and accept the graces of this moment. Our compelling mission is a spiritual and pastoral one, one another sociological study."

He said Catholics have the best opportunity to model racial and ethnic harmony because of the wide diversity of the 4 million Catholics in the archdiocese.



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Faith Alive!

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Catechism focuses on four core experiences of Roman Catholicism

By Fr. Robert L. Kinast

I participated in several workshops and conferences in different parts of the country during the past summer, and I was struck by how often questions and conversations touched on the new "Catechism of the Catholic Church."

Three points came up repeatedly. First, the size of the book was mentioned often by many people who indicated how surprised they were at the size of the catechism.

"I thought it would be a handy, pocket-sized version of the old 'Baltimore Catechism,'" they said. "Even the paperback edition is a hefty volume."

I agreed and reminded them that the catechism is only an outline of the church's essential beliefs and practices. Compared to Catholic encyclopedias published in the last year and recent theological dictionaries, the catechism is rather compact.

It is also important to remember that the catechism is first of all for bishops, to guide them in their teaching responsibility. It is also for the writers and publishers of catechetical materials, and for the clergy and laity who use the materials in their catechetical ministry.

It is not primarily for busy parish-ioners who want a shirt-pocket synopsis of the Catholic faith.

The biggest mistake would be to shrink the size of the catechism. Some people may be tempted to do this by concentrating on just one section of the catechism, usually on doctrine or morality, and disregarding the rest.

The catechism's goal is not to reduce the faith to its least common denominator, but to provide a starting point for exploring the fullness of the Catholic experience.

Repetition was the second point. Some people noted that the same topic reappears in different sections of the catechism. I was impressed that readers were paying close enough attention to notice this. It showed they had already covered several of the sections.

One strength of the way the catechism is organized is that it presents major themes from different vantage points.

The catechism's four parts represent four core experiences of Catholicism:

- Doctrine.
- Worship.
- Morality.
- Spirituality.

All four are interconnected and shed light on each other.

For example, the goodness of creation is a doctrine (Nos. 279-301), but it also plays a role in the liturgy (Nos. 1146-1148) and exercises a moral claim on human beings (Nos. 2415-2418).

Likewise, the eucharistic meaning of Jesus' death and resurrection is presented in Nos. 1362-1405, but it cannot be fully understood unless related to the doctrinal treatment in Nos. 595-655.

Forgiveness of sin is part of the creed (Nos. 976-983), but what sin means is treated under morality (Nos. 1846-1869), and how sin is forgiven is discussed in the sacrament of penance (Nos. 1422-1470).

The catechism is not so much repetitious as respectful of the diversity or dimensions of Catholic life:

- A point of doctrine is enriched when also viewed as a stimulus for prayer or a basis for moral action.

• Moral precepts are grounded in the creed and expressed in worship.

Each perspective contributes something, gradually building up a more complete appreciation of the faith as a whole.

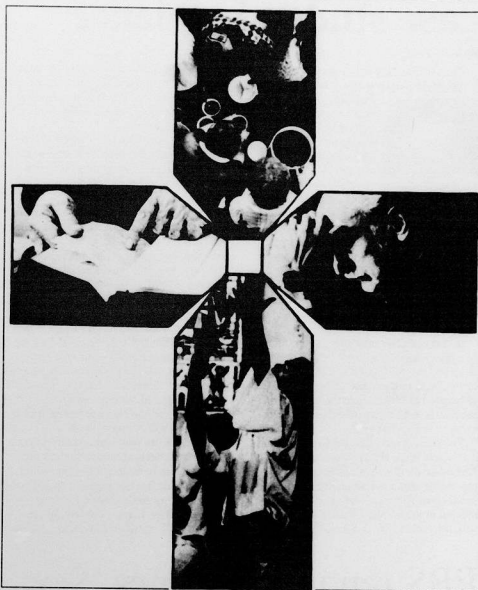
Viewing everything from only one perspective isn't enough for understanding the Catholic faith.

Third, a few people expressed frustration at trying to read the catechism straight through. Their frustration is understandable because the catechism wasn't written to be read that way.

It is more like a reference work to consult as topics naturally arise. In this regard, the table of contents and subject index are valuable. They direct a reader to all the sections where a given topic is discussed.

For example, someone may have a question about the hierarchy. In the subject index, the person would find that the word "hierarchy" refers not only to the bishops but also to the hierarchy of truths.

Checking the references under this latter



CNS photos clockwise from top by J. Michael Fitzgerald, Barry Pehlman, David Perry, Tom Salzer

This cross symbolizes the four interconnected parts of "The Catechism of the Catholic Church" which are the core experiences of Catholicism: doctrine/creed (left), worship/liturgy (bottom), morality/social action (top), and spirituality/prayer (right).

heading, he would find that not all the church's teachings are equal in importance (No. 90) and that the Trinity is "the most fundamental and essential teaching in the 'hierarchy of the truths of faith'" (No. 234).

With this in mind, a person scanning the table of contents might recognize how the profession of faith (Part I) is structured according to belief in the three persons of the Trinity.

Recalling the priority of the Trinity, a person might be struck by the comparable claim for the Lord's Prayer as "the summary of the whole Gospel" (No. 2761).

In fact, the Lord's Prayer is also a good summary of the whole catechism, representing all four of its main sections.

• It is both a prayer and a formula for praying (Part 4).

• It occurs in the liturgy and expresses what the liturgy does, to hallow God's name (Part 2).

• It begins with the primacy of God and ends with the primacy of God's kingdom (Part 1), which is lived out in our daily lives (Part 3).

The full meaning of the Lord's Prayer is best understood by referring its separate parts to the sections of the catechism where they are treated more fully. This is how the catechism works.

(Father Robert Kinast is director of the Center for Theological Reflection at Indian Rocks Beach, Fla.)

Discussion Point

Prayer unites faith life with daily life

This Week's Question

To what aspect of the faith do you direct your greatest energy—prayer, Bible study, service, ecumenism, liturgy, family life? Why?

"Prayer. Without open communication with God there can be no knowledge in Bible study, no compassion in service, no understanding in ecumenism, no communion in liturgy, no life in family. Prayer is the thread that weaves our lives and actions into love in action." (Eva Pearce, Nassau, N.Y.)

"My greatest energy probably goes to bereavement and grief issues. I gravitated to the bereavement end of (my hospice work), and started a bereavement group in my parish." (Mary O'Brien, Aurora, Ill.)

"Being a college student 19 years old, the easiest and most rewarding way to find strength is through meditation. Because my life is so busy, it is all the more important that I take the time to be quiet and talk

out loud to God about my life. It helps with the stress." (A.J. Mantini, Niceville, Fla.)

"Mostly it is prayer and family life. My mother-in-law is in a nursing home. The doctors can do only so much. Right now is when we really need our faith." (Frankie Ruder, Yukon, Okla.)

"I direct my greatest energy to the teaching of children. I have a youth choir at church, and I teach piano and horseback riding. Children of today are bombarded with materialism, and having them use their talents in a Christian way will help them receive the peace of Jesus." (Barbara Berlin, Idaho Falls, Ida.)

Send Us Your Voice

An upcoming edition asks: What is "humility" as you see it?

To respond for possible publication, write to "Faith Alive!" at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



CNS photo by Karen Callaway

Entertainment

Viewing with Arnold/James W. Arnold

'To Die For' presents case study of violence

"To Die For" is a delicious and often surprisingly poignant case study of the dark side of contemporary TV culture.

It exploits its subject up to a point—how can you deal with sex and violence, dramatically, without somehow exploiting them?—but ultimately its insights and moral perspective outscore its incidental enticements and temptations.

"Die For" is that difficult and often misunderstood beast, the black comedy, which treats a dreadful subject with mockery and a wry twinkle—mainly to keep us from lapsing into depression.

In this case, the subject is the ambition of a pretty woman who has completely absorbed the values of a visual commercial culture. In short, the ultimate good is to be good to look at, and the ultimate success is to be big on television, where everybody looks at you.

The filmmakers, director Gus Van Sant and writer Buck Henry, working from Joyce Maynard's novel, have combined this theme with a weird reality trend in small-town America, already much documented in the tabloids. That's the one in which female high school teachers have

somehow seduced or manipulated male students to set up and execute murders of their unwanted husbands. One case (Pamela Smart) was in New England, and another in Wisconsin.

In "Die For," set in the aptly named Little Hope, N.H., Nicole Kidman plays Suzanne Stone, a drop-dead gorgeous and sincere young college electronic journalism graduate.

"I always knew who I was and who I wanted to be," she tells us, meaning Diane Sawyer or Connie Chung. We're not too shocked, because that attitude is normally basic to the North American dream of success. But Suzy focuses on the goal like a laser. Somewhere, she's learned that nothing else matters.

She's obviously a trophy wife for Larry Maretto (Matt Dillon), the good-looking but no-rocket scientist scion of a restaurant family. All the guys fantasize Suzy as "pure" and "innocent," but it's clear she's not interested in raising bunnies.

(Childbirth would ruin her figure, which hasn't an extra pound of flesh.)

She talks her way into an entry job at a cheap local cable station, and works relentlessly up to midnight closing as the weather girl. But her negative epiphany occurs during the honeymoon trip to Florida. While Larry's out fishing, she goes to a TV network convention, where

she catches the leering eye of a veteran exec (George Segal). He tells her about a famous female anchor who used kinky sex the way others use letters of reference. Suzy's shocked, but learns the lesson.

At the local high school, she easily awes several oddball kids into working on a documentary about their dull lives. This trio are the marginal, unloved, spacey kids Van Sant has filmed before ("Drugstore Cowboy," among others). They have no frame of reference aside from rock, drugs, and dreams of running around on beaches with strikers or working on TV sports or talk shows. Treated with humor and compassion, these kids take both movie and theme to a deeper level.

Lidia (Alison Folland) is chubby, shy, unkempt and endearing. To her, Suzy is a goddess who makes life exciting. "Like in a really great movie," James (Joachim Phoenix) is hare-lipped, barely functional, and simply falls in love. Russell (Casey Affleck) is an abused delinquent, mocking, angry, lusty, reaching for all he can get.

Suzy exploits all their weaknesses. (She may be a bit too much of a knockout for this backwater town, and when she works her charms on James there's an uneasy sense of overkill.) When the time comes "to get rid of" her husband (a moving, harrowing scene), she gets them to do it, and leaves them holding the bag. Her single-mindedness is "funny" but despicable. Eventually, she pays the price.

Part of the movie's pleasure is in the working-out of the ultimate justice of things, and part is in the insight into the kids. Lidia has many fine moments, but maybe the most heart-cracking scene occurs when James inarticulately tries to tell cynical cops that (for him) his affair with Suzy was "real love" and "not what you think."

The lead roll is a likely career-maker for Kidman, the 28-year-old Australian, who finds all the required nuances and more, and also for Illeana Douglas, delightful as Larry's ice-skating sister, who sees through Suzy from the start.

Van Sant's dazzling cinematic style matches his humanity, adding depth and originality to every effect. The story is told in a complex mix of video and TV interviews and cuts from a trash TV talk show on which Larry's and Suzy's parents discuss their children. Plenty of viewers will simply enjoy the send-up of the many dimensions of "TV idiocy" by Henry, the long-time literary wit and comedy writer.

The attack on media recalls not only "Network" but (more recently) "Natural Born Killers" (the blunt spoof of the interaction of capitalism, media, sex, violence and family), on a much cooler, more accessible level.

(Over-heated at times, but deft satire of a generation adrift amid values they scarcely comprehend; carefully controlled violence and sexual content; satisfactory for adults.)

USCC classification: A-IV, adults, with reservations.

Film Classifications

Recently reviewed by the USCC

Assassins	O
Canadian Bacon	A-II
Gospa	A-II
Jade	O
The Run of the Country	A-IV
The Scarlet Letter	A-III

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

PBS report examines 'Sex, Teens and Public Schools'

By Henry Herz and Gerri Pare, Catholic News Service

Examining the growing controversy over sex education and school health clinics is "Sex, Teens and Public Schools," airing Monday, Oct. 23, from 10 p.m. until 11 p.m. on PBS. (Check local PBS listings to verify the program date and time.)

Hosted by broadcast journalist Jane Pauley, the program furnishes a multiplicity of statistics on the rising rate of teenage pregnancies—over 1 million a year.

Half that number become teen moms, and 70 percent of those young mothers remain single parents.

Welfare payments to families begun by teen mothers amount to \$34 billion a year.

That last statistic has caught the attention of Congress as it seeks to cut various welfare programs.

The documentary, however, is not about the political debate over aid to dependent children but what schools can do to lower the rate of teen pregnancies.

Visiting public schools in California, Colorado and Arkansas, the program listens to students, teachers, experts of all kinds, and a parent or two.

All are agreed that teen-age pregnancies are not a good thing, but differ on what schools should do about it.

Some insist that schools should only teach the reasons for sexual abstinence.

Others are equally insistent that because most teen-agers are sexually active, they need to know about contraception.

One supposes that abortion, though never mentioned, is part of what this group calls a "comprehensive" curriculum.

Those proposing sex education be limited to teaching the values of abstinence are Christian fundamentalists characterized as members of the so-called religious right.

Those advocating contraception as a necessary part of the solution to the problem dismiss the rights of parents in teaching moral values to their youngsters.

The result is a program which clearly states the problem of teen sex and its consequences, but in discussing the role

of schools in dealing with it minimizes the primary role of parents in raising their youngsters.

What's missing here is a larger frame of reference to help focus on the essential causes of the problem.

Children today grow up in a hothouse media environment clogged with sexual innuendo.

Adolescents have been preconditioned to think about sex long before they are ready for its responsibilities.

One might conclude that school sex education programs are only a Band-Aid approach to the social and moral problems created by a media culture that is largely uncaring, if not directly detrimental to young people.

TV Programs of Note

Sunday, Oct. 22, 9-11 p.m. (CBS) "A Dream Is a Wish Your Heart Makes: The Annette Funicello Story." The life story of the former child Mousketeer, teen movie star and singer reports on her entertainment career up to her ongoing struggle with multiple sclerosis. Annette Funicello, Linda Lavin, and Eva LaRue star in the documentary.

Monday, Oct. 23, 8:05-9:05 p.m. (PBS cable) "In Search of Peace: 50 Years of the U.S. in the U.N." This program is an account of America's role in the United Nations from its founding through formative years to its current role as world peacekeeper.

Monday, Oct. 23, 9-10 p.m. (PBS) "Edison's Miracle of Light." From "The American Experience" series, the story of the electrification of America chronicles Thomas Edison's efforts to perfect the electric light bulb and also reports on the strategies of competitors George Westinghouse and Nikola Tesla.

Tuesday, Oct. 24, 3-4 p.m. (CBS) "My Indian Summer." In this "CBS Schoolbreak Special," a teen-age girl (Tallish Prado) learns to embrace her Native American heritage after spending her summer vacation on the Indian reservation where her mother was born.

Wednesday, Oct. 25, 8-9:30 p.m. (PBS) "Julie Andrews: Back on Broadway." This profile of the musical star, who returns to the Great White Way in "Victor/Victoria," examines her long career and interviews her director-husband Blake Edwards and other colleagues.

Friday, Oct. 27, 9-10 p.m. (PBS) "The Challengers '96." Veteran journalist Ken Korte interviews Republican presidential hopefuls Sen. Phil Gramm of Texas and Sen. Arlen Specter from Pennsylvania.

Friday, Oct. 27, 10-11 p.m. (PBS) "Talking with David Frost." In this special, Frost presents an in-depth conversation with former Beagle Paul McCartney.

(Henry Herz is the director and Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

Catholics in Media honors Gregory Peck, others

Catholics in Media Associates (CIMA) will honor actor Gregory Peck with the CIMA Lifetime Achievement Award and recognize New Line Cinema's "Mi Familia (My Family)," the CBS television series "Dr. Quinn, Medicine Woman," and the PBS children's television program "Mister Rogers' Neighborhood" with 1995 CIMA Awards.

The awards will be presented by Los Angeles Cardinal Roger Mahony at a ceremony following a 10 a.m. Mass on Oct. 29 at the Beverly Hilton Hotel.

The primary focus of CIMA is "to recognize projects and people in our industry who have, by their work, made clearer the Word of God and affirmed the highest ethical standards of the Judeo-Christian tradition," reflects writer/director team Pat and Jack Shea, who are also co-founders of Catholics in Media Associates.

This is the third year that the newly-founded Hollywood-based group has designed awards "to motion pictures, television programs, and other projects of artistry and integrity which affirm life and recognize the sacredness of the human person."

The 1994 CIMA award recipients were Steven Spielberg's cinematic masterpiece "Schindler's List," the NBC television series "Frasier," and the musical album "Chant."

CIMA's 1995 Motion Picture Award salutes New Line Cinema's "Mi Familia (My Family)," written by husband and wife director and producing team Gregory Nava and

Anna Thomas. Transcending ethnic and cultural boundaries, the film travels the three generations of the Sanchez family, a Hispanic family in Los Angeles.

The writer-producer team is honored for "their reverent depiction of the human condition, with all its flaws and weakness, with all its energy and heart, with all its rejection and acceptance of God's grace, as a life-affirming film about God's people."

The television program award honors the 30-year-old "Mister Rogers' Neighborhood" because "its leisurely pace and relaxed format gently affirms the unique value of each human being as it encourages creativity through make-believe and explores the world of feelings for young audiences."

Fred Rogers is called a "gifted educator and all-children's faithful friend... (who provides) children with one-to-one human affirmation of their self-worth and a place where they feel accepted, safe, and understood."

"Dr. Quinn, Medicine Woman" was chosen "for its portrayal of an independent, caring feminist role model, for its courage to make the chaste relationship between the two lead characters compelling and exciting, and its creation of a town where God is a part of the community's everyday life."

CIMA cited Gregory Peck as "an actor, a producer, an industry leader, a citizen and a remarkable human being, who has embodied in his life and work the highest ethical standards (and) expressed them with magnificent artistry."

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

The Sunday Readings

Sunday, Oct. 22, 1995

- Exodus 17:8-13
- 2 Timothy 3:14-4:2
- Luke 18:1-8

The Book of Exodus is the source of this weekend's first scriptural reading. Nations often trace their defined national identity to a given date in history. For example, Americans celebrate July 4 as the date of their nation's birth because it was on this date in 1776 that the Declaration of Independence was adopted in Philadelphia by the representatives of the 13 North American British colonies as a result of discontentment with governance from London.

France regards July 14 as the date of its national birthday, since on this date just a little more than two centuries ago a Parisian mob stormed the Bastille, the political prison in the French capital, freed its inmates, and declared an end to the old order.

The Hebrew race does not return to such a revolutionary event to mark its beginning as a cohesive unit in the human race. Rather it finds this beginning in the Exodus, the long journey of Hebrew slaves, fleeing from Egyptian bondage, as they wandered across the Sinai peninsula ultimately to find the homeland God had promised them.

In the classic Jewish understanding of this journey, neither human skill nor luck brought a happy end to the story of the Exodus. Rather the story had a happy end because the power of God provided it. The Hebrews in flight found rest in their homeland because God allowed them the way.

God was visible and active in all this through Moses, who features prominently in this weekend's reading.

The Book of Exodus is not as old as the event of the Exodus itself. However, this book is the repository of very ancient religious teachings and stories.

Again this weekend, as so often already in this season, the church presents a reading from the Second Epistle to Timothy. An important companion and associate of Paul, Timothy at last was sent by the Apostle to oversee a particular Christian community. It was appar-

ently a daunting undertaking. Much threatened the well-being of any Christian community at the time. Furthermore, Timothy was evidently in bad health.

These epistles challenge him and encourage him. In this reading, Timothy is told to teach the truth of Jesus, relying upon the Scriptures, come what may.

St. Luke's Gospel, with its customary directness and clear imagery, provides this Liturgy of the Word with its third reading.

It quotes Jesus, recalling one of the Lord's parables. The problem with the judge is stated and obvious. He is corrupt. The widow is in great need, and here she represents an especially vulnerable class in that society long ago. Finally, she secures her rights from the unfit judge. In befriending the faithful, God even subjects to the divine will forces as bad as this unworthy judge. Even through this judge, God's mercy prevails.

Reflection

The Book of Exodus has a powerful lesson for us Christians in the last decade of the 20th century, indeed as it had for pious Jews through the ages. The message is that God will protect us. God will never abandon us. God's will is mighty. It blooms amid the sinfulness of humans, such as that depicted by the judge in Luke, as it lives in the worthy such as Moses.

This Liturgy of the Word calls us to faith, and it defines the office of faith. Although developments often challenge Christians to hold the contrary, the genuine Christian belief is that God lives in human affairs, and that God's law of love and justice is supreme in the human experience even in the face of difficulty, even when evil seems to prevail as in the case of this corrupt person who achieves the office of judgeship.

In the end, God will triumph, as will those who love God and obey God.

This victory will occur in the next life, if not in this life as was the experience of the widow mentioned in Luke. It will happen when all those who love God, by their identity with Jesus, will come to live with Jesus to the eternity of God's kingdom.

Believing in this eternal achievement, in this eternal life, is the final act of Christian faith, the ultimate Christian vision of existence and of human purpose.

Daily Readings

Monday, Oct. 23
John of Capistrano, presbyter,
religious
Romans 4:20-25
(Response) Luke 1:69-75
Luke 12:13-21

Psalms 124:1-8
Luke 12:39-48

Thursday, Oct. 26
Romans 6:19-23
Psalm 1:1-4, 6
Luke 12:49-53

Tuesday, Oct. 24
Anthony Mary Claret, bishop,
religious founder
Romans 5:12, 15b, 17-19,
20b-21
Psalm 40:7-10, 17
Luke 12:35-38

Friday, Oct. 27
Romans 7:18-25a
Psalm 119:60, 68, 76-77, 93, 94
Luke 12:54-59

Wednesday, Oct. 25
Romans 6:12-18

Saturday, Oct. 28
Simon and Jude, apostles
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-19

The Shaping of the Papacy/John F. Fink

Gregory V was first German pope, Silvester II the first French pope

Pope Gregory V was the first German pope. He owed his election as pope to Otto III, who was emperor of the Holy Roman Empire from 966 to 1002.

Pope Gregory, whose original name was Bruno, was the son of Otto's cousin, Duke Otto of Carinthia. Upon the death of Pope John XV in 966, Otto chose Bruno, then only 24 years old, to succeed to the papacy. Bruno went to Rome, accompanied by Archbishop Willigis of Mainz and Bishop Hildibald of Worms, and was formally elected pope. He took the name Gregory in honor of Pope Gregory the Great.

This was an era when there was still great conflict between the German emperor and the Crescentian family in Rome. When Otto came to Rome, he managed to arrest Crescentius II Nomentanus, who had been Rome's dictator and the persecutor of Pope John XV. Otto sentenced Crescentius II Nomentanus to banishment, but Pope Gregory urged his pardon—probably a mistake.

It wasn't long, though, before Gregory started to assert his independence from Otto. He declared Bishop Gerbert, a friend of Otto whom John XV had suspended, an intruder on the See of Rheims. On his part, Otto refused to renew the agreement made by Emperor Otto I to restore part of the Donation of Pepin to the Holy See.

Matters came to a head in June 996 when Otto left Rome for a cooler climate in Germany. Gregory was suddenly alone among the Italians, who resented his election to the papacy. Sure enough, Crescentius II Nomentanus organized a revolt against the pope and drove him out of Rome. He fled to Spoleto where he organized two armed attempts to return to Rome, but both failed. He then moved to Lombardy.

Crescentius then declared the Chair of Peter to be vacant and proceeded to elect a Greek named John Philagathos as pope. John Philagathos had been abbot of Nonantola, archbishop of Piacenza, chancellor for Italy and a special envoy to Constantinople. In February 997, pressured by Crescentius and by the Byzantine ambassador, he allowed himself to be elected pope. Upon his installation he took the name Pope John XVI.

But John was not able to enjoy the papacy for long. Gregory appealed to the emperor, and Otto and the pope together formally replaced John as abbot of Nonantola and archbishop of Piacenza. Then the western episcopacy excommunicated him for usurping the papacy. But Otto was unable to return to Rome until February 998. Meanwhile,

Crescentius kept John XVI on the papal throne. He knew, though, that his days were numbered.

When Otto finally did return to Rome with his troops, John tried to flee, but he was discovered hiding in a fortified castle. He was arrested and horribly mutilated: his nose, ears and tongue were cut off, his eyes were put out, and he was forced to ride backwards on a donkey as it was paraded through the streets of Rome. Pope Gregory presided over a synod that formally deposed John and imprisoned him in a monastery, where he died on Aug. 26, 1001. Crescentius II Nomentanus was beheaded in Castel Sant'Angelo.

The rest of Gregory's pontificate was fairly peaceful. But, of course, he had to obey the emperor. When Otto decided that his friend Bishop Gerbert should be archbishop of Ravenna, Gregory acquiesced and sent him his pallium.

However, Gregory's pontificate proved to be quite short. He contracted malaria and died on February 999, only 26 years old and pope for less than three years.

Gregory's successor was Otto's friend, Archbishop Gerbert of Ravenna, who took the name Pope Silvester II, after Silvester I who was considered the model of papal partnership with the emperor. The first French pope, Silvester and Otto worked closely together and Silvester turned out to be an active reformer and a good pope, despite being overshadowed by the emperor.

Silvester was a reformer. He denounced simony and nepotism, two of the evils of the times, and advocated celibacy for the clergy and the free election of abbots by monks. He and Otto are credited with organizing the church in Poland and Hungary. In 1001, Pope Silvester sent the crown to King Stephen I of Hungary, who is honored as a saint.

Pope Silvester II, though, is known mainly for his encouragement of schools and scholars. A brilliant man himself, he was considered the greatest scholar of his day, excelling in the fields of science, music, mathematics and literature. He pioneered the abacus, globes and the organ, such was his versatility. His friendship with Emperor Otto III began when Gerbert became the young Otto's tutor.

Days of peace, though, didn't last. By the year 1001 the Romans were strong enough to revolt against the emperor and he and the pope were forced out of Rome. Otto died of malaria on Jan. 23, 1002. The new ruler of Rome was John II Crescentius, who allowed Silvester to return to Rome. Silvester died on May 12, 1003.

My Journey to God

Autumn

Early autumn,
beautiful day following
beautiful day,
with breeze and it's
color and serene
unfolding before our very eyes.

Even the night is ablaze
under the light of the
harvest moon,
sky bright from early
evening through the new
dawn.

This new season,
right on time,
ushering in changes
in the heavens above,
firmament below,
the handiwork of God.

By Paul A. Jackson

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



The Active List

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

October 20

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

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass.

The Ave Maria Guild will hold a Rummage Sale from 8:30 a.m.-2:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

St. Patrick Parish High School Youth Group, Terre Haute, will hold a Jonah Style Fish Fry from 4:30-7 p.m. in the school. Proceeds will help send youth to the National Youth Conference. Adults: \$5, children: \$3. For more information, call Bill

Edwards at 812-235-9460 or 812-232-2827.

Marian College, 3200 Cold Springs Rd., Indianapolis, will hold a healing Mass starting with praise and worship at 7 p.m. Fr. Tom Stapiansky will be the celebrant. For more information, call 317-927-6900.

October 20-22

Fatima Retreat House, Indianapolis, will hold a Tobit weekend for engaged couples. Fee is \$195 per couple. For more information, call 317-545-7681.

October 21

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker.

The Positively Singles, Indianapolis, will meet for a hayride at Conner Prairie. For time and more information, call Ken at 317-844-2523.

St. Christopher Parish, Singles and Friends, will meet with friends from other parishes to carpool to the International Festival at 2 p.m. For more information, call Tony at 317-293-0429 or Mike at 317-879-8018.

Our Lady of Perpetual Help Parish, West Albany, will hold its "Harvest of Crafts" from 9 a.m.-2 p.m. in Wagner Hall. Craft, baked goods, and a luncheon will be featured.

October 22

St. Mary Reviville Schoenstatt Center will hold an information session titled "God and His Perfection" for those interested in learning more about the Catholic faith at 2:30 p.m. presented by Jerry Conker. Mass will follow at 3:30 p.m. The center is located 0.8 miles east of 421 south on 925 south between Madison and Versailles.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. For information, call Dorothy at 317-356-5110.

The Family Life Office will host a special free session series "Personal Growth Topics for Single and Single Again Catholics" from 4-5:30 p.m. at the Archbishop O'Meara Catholic Center, Indianapolis. Topic: "Self-Esteem Enhancement for Singles." Cost is \$5 per person. For more information, call 1-800-382-9836 or 317-236-1586.

Roncalli High School, Indianapolis, will hold its "Sacred Sounds" concert at 3 p.m. at the St. Peter and Paul Cathedral, directed by Ms. Lynn Starkey. Admission is free.

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, Indianapolis. New members are most welcome. For information, call 317-872-6047.

Holy Rosary Parish, Seelyville, will serve a steak dinner in Schelly Hall from 11:30 a.m.-5:30 p.m. Adults: \$5.50, children: \$3.00. Hall is located one

block east of Seelyville light on Hwy. 40.

Oldenburg Academy, Oldenburg, will hold its Fall Open House from 1-3 p.m. Tours, demonstrations, performances and other activities will be featured. For more information, call 812-934-4440.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7:8:15 p.m. in the church. Come worship and share in fellowship. For information, call 812-246-4555.

The Apostolate for Family Consecration will hold to a Holy Hour at 6 p.m. at St. Anthony Parish in Clarksville. Novena title: "The Miraculous Medal."

St. Lawrence Church 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m.

October 23

St. Christopher Parish, Singles and Friends will meet at Claude and Annies on 16th St. across from the Speedway track at 8:30 p.m. For more information, call Mike Elliott at 317-232-8721.

October 24

The Family Life Office will hold session five of the Devotion and Beyond series from 7 p.m.-9 p.m. at the Archbishop Edward T. O'Meara Catholic Center, Indianapolis. The topic is "Loneliness." For more information and registration, call 317-236-1586 or 1-800-382-9836.

The Fall 1995 series of the Mature Living Seminars dealing with "Looking Back-Looking Forward" will be presented at Marian College, Indianapolis, from 10 a.m.-2 p.m. Topic is "Changes in Foreign Countries." For more information, call 317-929-0123.

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. For more information, call 317-546-4065 or 317-842-8805.



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Our Lady of the Greenwood Marian Prayer Group will meet in the chapel to pray the rosary at 7 p.m.

October 25

Cardinal Ritter Junior/Senior High School, Indianapolis, will hold its Fall Open House from 7-9 p.m. Classroom tours and enrollment information will be available. For more information, call 317-924-4333.

St. Mary of the Knobs Church, Floyd's Knobs will hold its Dessert Card Party at 7 p.m. Admission is \$3. For more information, call Ann Gettel-finger at 812-923-7964 or Sharon Didat at 812-923-3025.

Beech Grove Benedictine Center will hold a one day seminar "Journeying with Those Who are Dying: Creating a New

—See Active List, page 19

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The Active List, continued from page 18

Paradigm for Ministry," from 9 a.m.-4 p.m. Cost is \$55.

Immaculate Heart of Mary Parish, 57th and Central, will meet to pray the rosary every Wednesday from 2:15 p.m.

St. Francis Hospice Office, 438 S. Emerson Ave., Greenwood, will hold a bereavement support group for any adult who has lost a loved one. Afternoon session from 3-4:30 p.m. and evening session from 6:30-8 p.m. For more information and registration, call 317-865-2092.

The Archdiocese Office of Worship and the Department of Indianapolis Hospitals will hold a Pastoral Care Ministry Day presented by Daughter of Charity of St. Vincent DePaul Sr. Sharon Richardson from 8:30 a.m.-noon. The program will be held at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. \$5 optional donation. For more information, call 317-236-1483.

October 26

Fatima Retreat House, Indianapolis, will hold "Vatican II and Its Spirit," presented by Fr. Marty Peter. Fee: \$15. Child care provided. For more information, call 317-545-7681.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. For information, call 317-784-1763.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass.

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Sacred Heart Church, Indianapolis, will hold Family Rosary Night at 7 p.m.

October 27

Sacred Heart Parish, Indianapolis, will host the first of four sessions "Healing Grief Through Sharing" at 10 a.m. in the Parish House, 1430 Union St. For more information, call 317-638-5551.

Little Flower Parish, 4720 E. 13th St., Indianapolis, will hold its Ladies Club Fall Card Party and Luncheon from 11:30 a.m.-4:00 p.m. Lunch is \$4, cards are \$3. For more

information, call Sandra Luckett at 317-359-4096.

October 28

St. Joseph Parish, 1375 S. Mickey, Indianapolis, will hold Armchair Horse Races in Elford Hall at 7 p.m. Admission is \$3. Adults only.

The Positively Singles will meet to carpool to the Anderson Race Track to watch thoroughbred racing. For directions and more information, call Sharon at 317-577-8291.

Sacred Heart School, Terre Haute, will hold a Chili Supper and Cake Auction from 4-8 p.m. Adults, \$3.50, children under 12, \$1.50.

The Young Widowed Group will hold a Halloween Party at 7 p.m. Costume or mask is required. Admission is \$2. Please call Cherie Sinkovic at 317-821-4894 or Mike Ford at 317-872-8426 for location and information.

St. Martin of Tours Church, Martinsville, will hold its Annual Holiday Bazaar from 9 a.m.-3:30 p.m. Crafts, food, raffles, and prizes will be featured.

October 29

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For information, call 812-246-4555.

The Apostolate for Family Consecration will hold a Holy Hour at 6 p.m. at St. Anthony Parish in Clarksville. Novena title: "Living Our Consecration."

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. For information, call Dorothy at 317-356-5110.

The Family Life Office will host a special three session series "Personal Growth Topics for Single and Single Again Catholics" from 4-5:30 p.m. at the Archbishop O'Meara Catholic Center, Indianapolis. Topic: "Assertiveness Skills for Singles." Cost is \$5 per person.

For more information, call 1-800-382-9836 or 317-236-1586.

All Saints Catholic School Alumni, Indianapolis, will celebrate their 25th Anniversary beginning with 11 a.m. Mass followed by tours of the school. Refreshments will be served. For more information, call Mary Pat Sharpe at 317-636-3739.

St. Elizabeth's Home, Indianapolis, will hold its 80th Anniversary Open House Celebration from 2-4 p.m. Refreshments, tours of the facility and residences, memorabilia sale, and reunions with friends will be featured. For more information, call Diana Anderson at 317-787-3412.

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Catholic Crossword

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ACROSS

- President Lincoln, informally
- Hits
- "God is —" (1 John 1:16)
- The hills melted like — (Psa 97:5)
- Region
- One who mimics
- And so forth (Abbr)
- Item in the name of the Father
- Hebrew unit of measure
- "Some — fell by the way." (Mat 13:4)
- Moray
- Fermented honey beverage
- "I beseech thee, —" (2 John 1:5)
- Female opera singer
- Crow's cry
- Summer drink
- Purple flower
- Brazilian city
- The Creator
- A son of Judah (Num 26:19)
- Hereditarily unit
- Small songbird
- Dead or fixed
- "Thou art but — man" (Gen 20:3)
- Hostile military encounter
- "He hath — the heavens" (Job 28:13)
- Island east (Ezra 10:34)
- "Begin to — him vehemently" (Luke 11:53)
- Bel's ring
- Acres symbol
- Seth's son (Luke 3:36)
- Off course
- Sullivan and Ames
- Down
- Fills with wine
- Shower alternative
- "Solomon — all the kings" (1 Ki 10:23)
- Infamous tower site (Gen 11:9)
- Type of exam
- Energy
- "I am — on the throne" (Rev 4:9)
- Lounged up
- Ron Howard role
- Sell
- Units of work
- Father of Jacob and Esau (Gen 25:26)
- "The — of the house of David" (Isa 22:22)
- Italian city
- Design house, — Ploone
- Fall behind
- Fuss
- "Come and —" (John 21:16)
- "Is me!" (John 21:12)
- "Every — which is under heaven" (Col 1:23)
- Levitical city (Job 21:16)
- "Is me!" (John 21:12)
- "I am the — change not" (Mat 3:9)
- " — behind me, Satan" (Mark 8:33)
- Diminished
- Fortnity
- Chills and fever
- Mend socks
- Therefore
- "Thou shalt not — false witness" (Ex 20:16)
- " — me, O Lord." (Psa 5:8)
- Large shade trees
- Health club
- down the tree." (Dan 4:14)

Answers on page 22

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Youth News/Views

Parents want and need to know all your friends

By Christopher Carstens,
Catholic News Service

Why is it, teens ask me, that parents are so sure they can't trust somebody they never even met?

"Why do they think every teen-ager in the world is into drugs and stealing stuff?" teens complain.

Here's the teen's point of view: You have some friends, kids you met at the fast-food place down the street. You drink Cokes, make jokes, and talk about music and sports. No big deal, and certainly nothing dangerous.

Your parents turn all paranoid just because you're spending time with some kids they don't know. It's like they're still telling you to stay out of strangers' cars. But these kids aren't strangers. They're your pals.

You know your pals are OK. You know they don't smoke pot in the parking lot or steal stuff out of stores. But your parents still think the worst.

The problem is that parents read the newspapers and watch the television news reports, and they take bad news very seriously. They remember the stories about teens who got addicted to drugs, involved with some sort of deviants, or were killed in a drive-by shooting.

Kids think they're immune to every sort of problem, but parents hear stories about addiction and murder and all manner of frightening things happening to teens.

Here's the bottom line. These really are dangerous times for kids. Trouble can happen five minutes from home, anytime, day or night.

Parents have an obligation to know what

their teen-age sons and daughters are doing and who they're doing it with.

If your parents don't know what you're up to every day, they have given up a critical part of their role in your life.

The responsible parent has to keep checking on what's up in your life, day after day after day.

What can a teen-ager do to make it easier for everybody? Easy. Introduce your parents to your friends. Bring your friends around the house, and stay long enough for your parents to get a good look at them, hear how they talk, see how they act. Do it again a few days later.

The simple process of getting to know each other turns suspicious strangers into familiar human beings. Then your parents can start to relax a little bit.

It's amazing how much better life can go when your parents get a little more comfortable with your friends.



Photo courtesy of Glenmary Home Missioners
St. Lawrence parishioner Dave Dushney of Lawrenceburg poses for a photograph while participating in the annual Glenmary Home Missioners' Summer Volunteer Program this year at the Glenmary Farm in Vanceburg, Ky. The program is an opportunity for young men to serve the disadvantaged and experience firsthand an active mission life by working with the poor.

The Woods hosts Terre Haute youth Mass and dance

By David Delaney

St. Mary of the Woods College and the Motherhouse of the Sisters of Providence was the site of a youth Mass and dance on Sept. 24 which was the first event in the Terre Haute Deanery fall youth schedule.

Deanery officials sent out 500 invitations to Terre Haute area youth from 18 parishes.

"It's A Whole New World" was the theme for the youth Mass and dance.

"We were thrilled to be able to share with the youth ministers and all those people who were at the Mass," said Providence Sister Margaret Kern, associate director of the Providence Center. "To

really feel they were enjoying a new start to their youth ministry (year) was rewarding. The kids were very grateful and appreciative."

Throughout the year, Terre Haute Deanery youth will be invited to attend a monthly Mass for teen-agers scheduled at different parishes.

During the 7 p.m. Mass, teen-agers assisted with the readings and performed other liturgical duties.

Father Todd Riebe, a Terre Haute native and diocesan priest now serving in Richmond, was the celebrant for the youth Mass. He encouraged each teen to "look inside yourself and ask God what needs to change."

He also spoke of the gift of healing.

"It was a wonderful gift for them to give us," youth ministry coordinator Janet Roth, who serves St. Ann, St. Benedict, and Sacred Heart parishes in Terre Haute, said of the setting at The Woods. "Having Mass at the motherhouse church and a dance in O'Shaughnessy Hall on this beautiful campus was special."

Roth said she was pleased that so many high school freshmen attended the deanery youth Mass and dance.

"Our kids really enjoyed themselves," she said, "and they're very grateful."

Linda Edwards, director of the Providence Center, said the gathering was an occasion for area youths to seek a relationship with the Lord. "Youth are our most precious resource."

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These teen-agers (above) were among about 200 people who participated in the third annual "Rebuild the Family 5K Walk-a-Run" on Oct. 14 at the Major Taylor Velodrome in Indianapolis. SS. Francis and Clare parishioner Wilson Adams III (left) and his son, Wilson Adams IV, of Greenwood stopped to have a fruit snack following the race. Proceeds from the event will benefit Catholic Social Services, an archdiocese-san agency that offers family support, eldercare, and crisis relief/shelter to those in need regardless of race, religion, or handicapping condition.

Photos by Susan Bierman

Young Adult Scene

Tennis star combines her faith and forehand during pro competitions

By John Kneibels, Catholic News Service

PHILADELPHIA—One might figure Gabriela Sabatini would wish to be ranked No. 1 in the world, be the richest woman in professional tennis, and be recognized as one of the all-time greats. Think again.

Sabatini, a 25-year-old native of Buenos Aires, Argentina, who was seeded ninth in this year's U.S. Open in Flushing Meadows, N.Y., and lost to eventual women's champion Steffi Graf, would rather talk about her prayer life than her tennis journey.

"I pray a lot," Sabatini said. "I depend on God all the time. I'm grateful for what I have done in the past and for what I'm doing now."

What she hasn't been doing much of is winning. Her ranking has slid slowly but noticeably.

Sports commentators often contend that Sabatini lacks the desire she had as recently as January of 1993, when she was ranked third in the world in women's tennis.

Perhaps this is true, Sabatini acknowledged. She began playing at age 7, and says her current challenges on the court aren't due to a lack of effort.

"I've been playing tennis all my life, and I worked hard to use my talents to their (fullest) level," Sabatini said. She is \$8 million richer because of her tennis endeavors along with personal endorsements that include perfume, a doll, sports apparel, milk drinking, and Pepsi chugging.

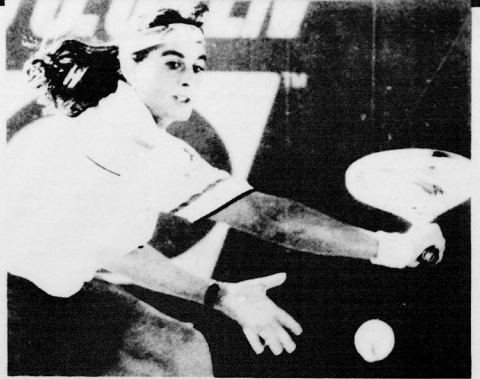
"If some people don't think my desire is what it should be, that's fine," she told *The Catholic Standard and Times*, Philadelphia's archdiocesan newspaper. "But I have desire. I want to win every time I go out (on the court)."

When she doesn't win, she refuses to dwell on it, instead choosing to look ahead to the next competition.

"I've learned that it doesn't do me any good to cry about losses, although some are tougher to take than others," she said. "I'm lucky because I have other matches to play. If you think about past mistakes or past matches, they won't be concentrating" on what lies ahead.

Sabatini said she tries to incorporate her faith into every match. A practicing Catholic with a devotion to Mary, she admitted that, as she prepares for on-court battle, she often relies on her faith to get her through a rough case of nerves.

"Yeah, I pray during matches," she said. "It's so important to me. I don't pray



CNS photo from Reuters

Tennis star Gabriela Sabatini of Argentina reaches for a backhand return during competition on Aug. 28 at the U.S. Open in Flushing Meadows, N.Y. Sabatini says her faith on and off the court is an important part of her life.

to win, although if that happens, it's fine with me. But I just try to pray that I'll do my best, no matter what the situation is. If I do my best, then I really can't get upset with myself."

Gabriela Sabatini has a deep love for children.

In 1986, one year after turning professional, she opened the first McDonald's restaurant in Argentina with a fund raiser to benefit a children's hospital.

In 1993, she was named honorary chairwoman of Special Olympics.

Last year, she wrote a motivational book for youngsters.

"It's important that children be happy,"

Sabatini said. "I feel very fortunate to be allowed the opportunities I've had, and it's nice to be able to give some of that back."

Looking ahead to future matches in the fast-paced world of competitive tennis, Sabatini said she already knows what she'll be doing on the court.

"I'll keep going out there and trying my best," she said, "and relying on my faith to keep trying no matter what."

Archdiocese will relocate IUPUI Newman Center to St. Bridget rectory

By Mary Ann Wyand

The Archdiocese of Indianapolis will relocate its Newman Center for Indiana University/Purdue University at Indianapolis (IUPUI) to the rectory of the former St. Bridget Parish at 801 Dr. Martin Luther King Jr. St. east of the campus later this year.

The IUPUI Newman Center is currently located adjacent to the campus at 1309 W. Michigan St. It is operated by the archdiocese to care for the spiritual needs of Catholic students and faculty members of the university.

This action was recommended in "Commitment 2000," the archdiocese's strategic plan for its center-city ministries, which was announced in January of 1994.

Father Don Quinn, chaplain of the Newman Centers at IUPUI, Butler University, and the University of Indianapolis, said the relocation will not affect the staff or programs.

"We expect to do the same kind of programming in the new location," Father Quinn said. "What we do in regards to Sunday Mass, weekday Mass, social and service projects, and religious education will all remain the same."

IUPUI students were told of the move during a liturgy at the Newman Center on Oct. 15.

"This (relocation) is something that has been expected

for some time," he said. "The discussion has been going on for several years."

Sherry Ballard, administrative assistant for the three Newman Centers in Indianapolis, said plans are underway to move the IUPUI Newman Center between semesters while the students are on Christmas break.

"We'll be a little further off campus, but we're going to be as good as ever," she said. "I want the students to know that we're still going to be there for them. Our mission here is to serve the students, staff and faculty of IUPUI."

The current Newman Center property has been sold to IUPUI to accommodate the university's expansion plans for the west side of its campus. The relocation of the Newman Center to the former St. Bridget Parish rectory allows the church to continue its presence in the neighborhood while making use of an existing facility.

Approximately one-half of the proceeds from the sale of the current Newman Center will be used to renovate the former rectory building, and the other half will be held in reserve for future use by the Newman Center.

Renovation of the former rectory will take place this fall, and the archdiocese expects the IUPUI Newman Center to be relocated by the end of the year.

Under church law, the relocation of the Newman Center to the former St. Bridget rectory is permissible

and does not affect the appeal that some former members of St. Bridget Parish have made to revoke the 1994 decision to close the parish. This appeal is pending at the Apostolic Signatura in Rome, the supreme court of the church.

Archdiocesan officials said "Commitment 2000" has redoubled the Catholic Church's commitment to the center city of Indianapolis. While part of the plan called for some consolidation of facilities and services, including the closing of St. Bridget and Assumption parishes, it also established initiatives to ensure the growth and vitality of the remaining 16 center-city parishes; affirm, strengthen and promote the church's eight center-city elementary schools; attract, train and retain leaders for center-city ministries; promote the effective and efficient use of physical resources; raise awareness of the importance of center-city ministry; and develop the financial resources to carry out center-city ministries.

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Book Review/By Frank Allen, Catholic News Service

First of seven Thomas Merton journals is published

RUN TO THE MOUNTAIN: A STORY OF A VOCATION, edited by Trappist Brother Patrick Hart. Harper San Francisco (New York, 1995). 478 pp., \$27.50.

Novelist, poet, Trappist monk—Thomas Merton is a man of contradictions. Despite voluminous writings, it is difficult to know how to categorize this pilgrim of the spirit.

When Merton died in 1968 in Bangkok, Thailand, he left behind more than 800,000 words of unpublished journals and letters. They have not been published previously because, under the stipulation of his trust, 25 years had to elapse before they could be published.

The first of these journals, "Run to the Mountain: A Story of a Vocation," edited and introduced by Brother Patrick Hart, Merton's last secretary and general editor of the journals, covers three years, 1939-1941, just before Merton entered a monastery where he was to spend the rest of his life.

It is the first of seven volumes of journals that are to be published in chronological order. They will have very little editing.

Thomas Merton (1915-1968), born in France, converted to Catholicism, earned a master's in English at Columbia, taught at St. Bonaventure's in Olean, N.Y., then entered the Cistercian Abbey of Our Lady of Gethsemani in Kentucky.

From the isolation of a monastery and later as a hermit, he became a leading social voice in the '60s for ecumenical and liturgical revival, intra-racial justice and peace.

His 1948 autobiography, "Seven Storey Mountain," depicting how he found spiritual calm in the midst of Cold War and nuclear anxiety, became a best seller. In 1959, "The Secular Journey," revised selections from his journals, gave an overview of his movement toward a contemplative life.

Studying in New York (the journal begins on May 2, 1939), living in Greenwich Village, Merton was trying to get novels published. (This first part is sometimes called "The Perry Street Journal.")

After a trip to Cuba and work as a staff volunteer at the Friendship House in Harlem, the narrative dramatically breaks off on Dec. 5, 1941, two days before Pearl Harbor, with Merton having received a 1-A notice from the draft board.

Ironically about to be drafted, this eloquent poet, choosing the austere Trappist life, became one of the century's great advocates of peace.

"There's a huge gap between the monastery and the world," Merton says after his first visit to Gethsemani at Easter 1941.

The 460 pages of this pre-monastic journal: against a backdrop of political turmoil and impending world war, is as precise as a guide book and Lebensgefohl (full of life), as Merton refers to it. It combines the texture of a Thomas Wolfe novel and mystical desire of a prophet to find "some perfect city."

One day he's visiting Dylan Thomas, the next the Feast of the Holy Family. To this inveterate reader, maker

of lists and lover of words, Walt Whitman and Emily Dickinson combined, rebel and man of the cloister, everything has sacredness.

The inner dialogue between intellectual assertiveness and moral self-surrender, the need to embrace the world versus the need to seek grace, is idealistic and deeply felt.

One enjoys the company of this worldly humanitarian who sought to heal conflict between the secular and the spiritual.

"I am beginning to know," says Merton in 1941, "more surely now that there is nothing for me but to pray and do penance and belong to Christ in poverty, in my whole life and without compromise."

This journal may not make a case for those who wish to make a saint of Merton, but it does reveal a man for whom life was a gift to be cherished.

"Perhaps his best writing" is contained in his journal, asserts Brother Hart, "where he was expressing what was deepest in his heart."

When all the journals are published, it is likely that they will take their place with the famous journals of Henry David Thoreau, G.M. Hopkins, Edmund Wilson, and perhaps be seen as an American version of St. Augustine's "Confessions."

(Allen, a long-time English professor, now is a college administrator.)

(At your bookstore or order prepaid from HarperCollins Publishers, 1000 Keystone Industrial Park, Scranton, PA 18512-0588. 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. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BOUGHNER, Thomas O., 77, St. Gabriel, Connersville, Ind. 4. Husband of Mary M. Boughner; father of Deborah Andrews, Dennis W. Boughner, brother of William.

Francis Boughner, Olive Cummins, Mary Margaret Gill; grandfather of one, great-grandfather of one.

BREACH, Catherine L., 87, Sacred Heart, Jeffersonville, Oct. 6. Sister of Virginia Braun; aunt of Mary Kaye Vega.

BRECH, Patricia, 71, St. Matthew, Indianapolis, Oct. 3. Mother of David, James Brech, Catherine Klapper; grandmother of seven.

CONLEY, Geraldine F. (Dewald), 87, St. Joan of Arc, Indianapolis, Oct. 9. Mother of Karen, Mary Nell,

Thomas Conley, John W. Conley III, Jean Byrne; grandmother of six; great-grandmother of three.

CROSSEN, Howard H., 67, Holy Name, Beech Grove, Oct. 3. Husband of Elise C. (Curry) Crossen; father of Scott M., Stephen P. Crossen; brother of Cecilia Cross, Mary Ann Seyfried; grandfather of five.

DELISE, Charlotte, 50, Sacred Heart, Jeffersonville, Oct. 8. Mother of James Michael DeLise; friend of Joe DeSpain; sister of Donald, Jeffrey, Stanley, Raymond, Thomas, Schulz, Jennifer O'Brien.

FEIGERT, Fidelis, 91, St. Gabriel, Connersville, Oct. 4. Uncle of several nieces and nephews.

HASBROOK, Thomas C.,

75, St. Luke, Indianapolis, Oct. 5. Deputy Mayor from June 1975-January 1978. Father of Daniel T., William A., Dr. Charles F., David T.

HASBROOK, Carol L., Holmes, Nancy E. Bennett; brother of Margery Hindman; grandfather of 17.

HOUK, James M., 86, St. Christopher, Indianapolis, Oct. 10. Husband of Helen L. (Breen) Houk; father of Michael D. Houk; grandfather of two.

JOHNSON, Albert Henry Coleman, 21, Holy Angels, Indianapolis, Oct. 4. Son of Gary and Judy Johnson; father of Cameron McCants Johnson; grandson of Myrtle Rush, Patsy Thomas.

JOHNSON, Ernestine Harris, Joseph Patterson; brother of Damon, Michael, Gary Jr., Benjamin, Alton Johnson, Gail Johnson, Synetra Taylor.

KRUMB, Mary Louise (Singer), 64, St. Christopher, Indianapolis, Oct. 8. Wife of Robert E. Krumb; mother of Kevin E. Krumb, Kathy R. Krumb-Rawlings; sister of Joseph Singer, Mildred Holiday; grandmother of two.

LOPEZ, Maria C., 79, St. Patrick, Indianapolis, Oct. 4. Mother of Gilbert Guerra Jr.; sister of Rafael, Ernesto, Adela Lopez, Senida Cantu; grandmother of seven; great-grandmother of 19.

MARTEL, David J., 57, Holy Family, New Albany, Oct. 8. Son of Margaret C. Martel;

brother of Thomas O. Mariel, Merrily Habernel.

METZLER, Raymond C., 81, Holy Guardian Angels, Cedar Grove, Oct. 6. Husband of Martha; father of Francis, Larry, Bruce Metzler, Karen

Doran; step-father of George Shepherd; brother of Mildred Nell; grandfather of 10.

NELIS, Robert Thomas, 76, Holy Name, Beech Grove, Oct. 2. Husband of Louise (Durack) Nelis; father of Thomas J., Wayne R., David M., Mark A. Nelis; brother of Donald Nelis, Helen Goebes; grandfather of eight.

PERKINS, Eugene Vernon, 45, St. Matthew, Indianapolis, Oct. 4. Husband of Athena Perkins; father of Stacey and Sarah Perkins; brother of Michael, Ben, Pat, Chris, Nick, Matt Perkins, Ann Payne, Sheila Poole, Brenda Bly.

SMITH, Mary Evelyn, 88, Christ the King, Indianapolis, Oct. 2. Mother of Janet Abner.

STEMLER, Clara F., 89, St. Augustine, Jeffersonville, Oct. 4. Aunt of Shirley M. Reed.

WERGLAND, Delores Jeanne, 55, St. Joseph, Indianapolis, Oct. 5. Mother of Kevin, Keith, Craig Wermland.

WOLFORD, Earl G., 71, St. Christopher, Indianapolis, Oct. 8. Husband of Marjorie (Willacker) Wolford; father of Michael, Allen, Thomas

Wolford, Natalie Davis; brother of James Wolford, Marian Cichon, Rita Lucas, Joanne Humberger, Helen Watson; grandfather of six.

Benedictine Sr. Lauretta Wolf dies at 96



Benedictine Sister Lauretta Wolf died on Oct. 10. She was 96.

A Mass was held for Sister Lauretta on Oct. 12 at the chapel at Our Lady of Grace Monastery in Beech Grove.

A founding member of Our Lady of Grace Monastery, Sister Lauretta celebrated her diamond jubilee in 1994.

She served as a domestic worker for Catholic missions, mostly in Ferdinand and Beech Grove. Memorial contributions may be made to the Senior Sisters' Retirement Fund.

Sister Lauretta is survived by 16 nieces and nephews.

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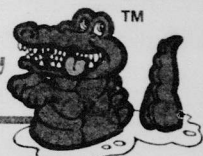
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