



The Criterion

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Indiana Since 1960

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Journey of Hope gets spirited response

Two advisory bodies hear
plans for celebration and
preparation for millennium

By John F. Fink

Inspiring, reasonable, visionary, achievable, honest and forthright.

These were some of the adjectives used to describe the "Journey of Hope 2001" after facilitator Susan Weber asked participants at a meeting what they thought about Archbishop Daniel M. Buechlein's plan for a five-year celebration of the 2,000th anniversary of the birth of Christ.

The occasion was a joint meeting of the Archdiocesan Pastoral Council and the board of trustees of the Catholic Community Foundation. It was held at the Benedictine Center in Beech Grove last Saturday.

It was the first joint meeting between the two groups. The council, composed of representatives from each of the archdiocese's 11 deaneries, is the chief planning advisory body while the CCF board is the chief advisory body for communications and development.

While obviously enthusiastic about the archbishop's vision for the "journey," the members of the two bodies emphasized the necessity of creating ownership on the part of local parishioners throughout the archdiocese.



Photo by Margaret Nelson

Archbishop Buechlein addresses members of the Archdiocesan Pastoral Council, board of trustees of the Catholic Community Foundation, and staff about the Journey of Hope 2001 which will begin on the First Sunday of Advent.

"The people must talk it up and enthusiasm must come from them" if the journey is to be a success, one of the participants said.

Archbishop Buechlein explained his idea for the Journey of Hope 2001 in the June 7 issue of *The Criterion*. He opened last Saturday's meeting by repeating his ideas, sharing his vision, and asking for help in communicating this vision and implementing it throughout the archdiocese.

The concept for the Journey of Hope came from listening sessions the archbishop had with priests and parish life coordinators. He said that he hoped that these new plans responded to what was said as well as the "unspoken thoughts, hopes and fears of our pastoral leaders."

The Journey of Hope will begin officially on the first Sunday of Advent, Dec. 1, and will continue until

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William R. Bruns named fourth editor of *Criterion*

William R. Bruns has been appointed the fourth editor of *The Criterion* by Archbishop Daniel M. Buechlein. The appointment will be effective Jan. 1, 1997.

At that time John F. Fink, present editor, will assume the honorary position of editor emeritus. Fink has been editor for the past 12 years.

Bruns will continue in his present position as executive director for communications, a position he has held since July 1, 1994.

The appointments were announced during a meeting of *The Criterion*'s board of directors Aug. 14. The board also adopted two proposals: one regarding the editorial structure of the paper and the other regarding paid political advertising. It heard a report on the newspaper's finances and elected new officers.

In making the announcement, Archbishop Buechlein said that Bruns will be following in the footsteps of Msgr. Ray Bosler, Father Thomas Widner and Fink. He said, "Bill brings to this assignment more than a quarter century of professional communications experience at Eli Lilly & Co. He also has masters degrees in business and theology, and many years of experience as a teacher

and lay volunteer at the parish and archdiocesan levels. Bill is also a former past president of *The Criterion*'s board of directors. And last, but not least, he is a lifelong resident of Indianapolis who is intimately acquainted with the history, traditions and distinctive characteristics of our archdiocese."

Bruns will have the title of executive editor under the new structure approved by the board of directors. The new structure will include the establishment of a working editorial committee that will plan features and other editorial content and will be responsible for writing editorials. The executive editor will work with the editorial committee and will exercise overall editorial direction of the paper.

The new editorial structure will also include the position of managing editor and a search for a person to fill that position has been started. He or she will be responsible for implementing the policies and plans developed by the editorial committee, coordinating writing assignments and final editing of material in each week's *Criterion*.

Archbishop Buechlein said that Bruns will continue to have responsibility for



William R. Bruns

all archdiocesan communications. He said, "This will allow us to provide new editorial leadership for *The Criterion* and, at the same time, further strengthen and unify all of our communications ministries."

He noted that the new organizational model will not increase the bureaucracy. "On the contrary," he said, "it will allow us to consolidate functions and keep the administration of our archdiocesan paper as simple as possible."

Bruns has an extensive background in both communications and church activi-

ties. He was in corporate communications at Eli Lilly & Co. from 1967 to 1993, including editor of corporate communications from 1984 to 1993.

Besides serving as president of *The Criterion*'s board in 1990-91, he was also president of the Archdiocesan Board of Education in 1979-80. He received a national award as "Board Member of the Year" in 1980. He was a member and secretary of the board of Fatima Retreat House and a member and vice chairman of the Archdiocesan Liturgical Commission. He is author of several books on the RCIA and has served as a catechist.

His degrees are a bachelor of science in English from Xavier University, a master of business administration from Indiana University and a master of arts in pastoral theology from St. Mary of the Woods College.

In announcing that Fink will assume the position of editor emeritus, the archbishop said that he hoped that he will continue to write columns and articles for *The*

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Unity Initiative

Cardinal Bernardin's unity statement has drawn support from some quarters but questions or criticisms from others, including two other American cardinals.

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Seniors Feted

During the luncheon after the Aug. 13 annual Mass for senior citizens, St. Andrew parish life coordinator Providence Sister Marilyn Herber serves Don Foral and Roger Perry.

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Seeking the Face of the Lord

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



Loyalty to the truth

I had to make a difficult choice recently. The Jasper High School Class of 1956 held its 40th reunion in early July. They still claim me as a classmate, though I was at Saint Meinrad at the time. Earlier this month the city of Jasper held its annual *Strassenfest*, a celebration of its German heritage. I was asked to be the grand marshal for the annual parade... not my favorite thing. Because of time constraints, I had to choose the reunion or the celebration. I feel I owe much to my German Catholic roots, so I agreed to attend the city fest. I am glad I did because it gave me the opportunity to publicly reaffirm my connection with friends and family. I celebrated Sunday Mass in each of the three parishes. It also gave me some time to spend at Saint Meinrad Archabbey.

Among other things, connecting with my roots in Jasper (and St. Meinrad) has to do with loyalty. Loyalty has something to do with my summer series of articles about the formal teaching ministry of the Catholic Church. Rather regularly I get mail from folks who don't like what "the church" or the pope or the archbishop or the pastor teaches or says. Usually the letter has to do with some church teaching or with some action taken by the church related to doctrine or some practice related to morality.

For some, the church is "too authoritarian" and hierarchical. I recall a past letter from a gentleman who objected to a statement of mine which supported a teaching by Pope John Paul II. He said that I was misleading Catholics by publicly supporting an action based on the pope's teaching. "Except for infallibly defined dogma, there is no 'party line' in the church," he wrote. He went on to say that Catholics are not obliged to believe the "pope's opinion" or to comply when the "hierarchy pronounces opinions."

As my previous articles in this series indicate, taken quite literally, what he says is true; but if matters are formal teaching and not "opinions," what he writes is false. We Catholics believe not only teachings formally declared infallible, but also teachings formally declared definitive by the pope. When the pope teaches it is not "the pope's opinion." When the hierarchy teaches formally, it does not "pronounce opinions."

As I have mentioned earlier, since the time of Christ's founding of the church, the pope and the college of bishops, as suc-

sors of Peter and the Twelve, are charged with the responsibility of being the authentic teachers. In his apostolic letters and encyclicals the pope only restates or clarifies or "fine tunes" what is already the received doctrine of the church. He does not make up new doctrine or teach his personal opinion. It is the church's constant teaching that when the pope speaks on matters of faith and morals and declares a teaching definitive, he does so with obliging authority.

Sometimes we may not like the teaching, but to dissent is something more than rejecting an opinion; one can jeopardize one's faith in the face of the church's formal teaching. Surely it is quite natural to have questions about certain areas of church teaching. That is not dissent. But to publicly advocate a change in the church's constant teaching is a matter of dissent. In our church it is not a matter of "pick and choose" among various teachings. If that had been the case, by the 20th century there would no longer be a Catholic Church.

True, one must act according to his or her conscience. But with that truth goes the responsibility of having a conscience informed by the teachings of the church. Still, one may disagree, but with such disagreement goes the responsibility for the consequences. To stand publicly against formal church teaching is a serious matter.

At root in all matters concerning the teachings of the church is theological truth. Recent letters of the pope emphasize two fundamental problems in evaluating matters of faith and morals in our day. The first is a tendency to separate the question of truth from the question of freedom. One cannot dismiss the received truth in favor of claiming one's individual rights, yet it happens frequently. The second tendency also happens with some frequency, namely to judge truths of faith from a "political" rather than a theological point of view. Theological alertness is sometimes eclipsed by personal bias.

To return to my beginning thought, let's remember that there is also a question of loyalty in favor of the church. As is true in the case of personal relationships, even in times of confusion and difficulty, loyalty is one of the distinctive characteristics of (religious) maturity.

Editorial Commentary/John F. Fink, Editor

Trying to keep a balance in this political campaign

The editor of another Catholic newspaper wrote recently that he hated political campaigns because Catholic newspapers are always caught in the middle. I know exactly what he meant. No matter how hard we try to keep a balance between informing Catholics about the political and moral issues without being partisan, people insist on reading things into our coverage that aren't there.

Earlier this year we were inundated with letters and phone calls taking us to task for accepting a Democratic advertisement that included President Clinton. Now, as the letters to the editor on page 5 indicate, we are being accused of favoring the Republican Party because we reported on the way that party catered to Catholics during its convention. When we report on the Democratic convention some readers will undoubtedly insist on reading partisanship into that, too.

We seem to have to repeat over and over again that neither the Catholic Church nor *The Criterion* is going to tell you how to vote. But we certainly intend to continue to tell you what both parties are doing to try to win Catholics' votes and we will tell you what the U.S. Catholic bishops have to say about the political and moral issues (as differentiated from candidates).

When we published the Aug. 9th issue, it was our judgment that the Republican convention was the top news of the week.

It certainly was considered such by all the other news media we saw and read. Therefore, Catholic News Service distributed the article on the "Catholic flavor" to the convention, and we published it. We could not give equal space to the Democrats at that time because its convention will come later.

This newspaper continues to report on the bishops' efforts and statements on all political matters that involve morality or ethics. Undoubtedly the abortion issue has long taken center stage because of the special emphasis always given it by the pope and bishops, but we have also covered euthanasia, assisted suicide, capital punishment, welfare reform, immigration, education, arms control, the economy, the environment, family policies, and many more issues.

We have pointed out that no one party today reflects all of the views of the U.S. bishops expressed in their "Political Responsibility" statement issued last November. It gave their views on 20 different issues. It also stressed the importance of Catholics participating intelligently in the political process.

The Criterion will continue to help our readers be informed about the issues as well as our limited space will permit. We will report on what both major parties are doing to try to win Catholics' votes. And, I suppose, we will continue to get letters from people who think we're partisan.

Seniors gather for Mass, luncheon

By Margaret Nelson

"We are going to celebrate a special Mass of thanksgiving—for your faith, for your witness, for all you have been and are now for our church," said Archbishop Daniel M. Buechlein as he welcomed 200 senior citizens to SS. Peter and Paul Cathedral on August 13.

Later they enjoyed a lunch at the assembly hall of the Archbishop O'Meara Catholic Center, served by priests, parish life coordinators and Catholic Social Services staffers.

In his homily the archbishop said, "God cares for all of us. All of us are his little ones." He asked that they offer thanksgiving for God's care for them.

"Remember God's care is a free gift," said the archbishop. "We don't have to earn it."

"Isn't it true that we need to be grateful even for the tough times of life?" He said that the tough times end up being the most grace-filled moments.

"I want to take this opportunity to thank you for being people of faith," said Archbishop Buechlein. "So much of what people do is taken for granted." He noted

that parents, grandparents, priests, sisters are always helping others.

"People get the idea that unless they are doing something, their lives are not worthwhile," he said. "They forget something very important. Being people of faith—being as good Christians as we can, being loving parents and families—is more important than what we do or what we make. When we come before the throne of God, the question will be, 'Were you as Christ-like as you could be?' not 'What did you accomplish?'"

"Your lives show us your faith; your love in Jesus is a great gift to us," the archbishop said.

"I have a favor to ask. Personal prayer is the most unsung, most powerful force. Sometime each day, I ask for you to pray for our archdiocese—for the priests, the sisters, for young people to consider serving God, and for their parents to encourage them."

"If you have trouble praying, you can offer up the times you have to sit and wait; you can offer the pain you have to endure," he said.

"You are a powerhouse in the mission of our church," Archbishop Buechlein told the older members of the archdiocese.



Photo by Margaret Nelson

Hundreds gathered at SS. Peter and Paul Cathedral on Aug. 13 as Archbishop Daniel M. Buechlein presided at a Mass and luncheon for senior members of the archdiocese.

The Criterion

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Pope's CAT scan results are normal

VATICAN CITY (CNS)—Pope John Paul II left his summer residence Aug. 14 to go to a nearby hospital for an abdominal CAT scan and "all results were normal," a Vatican spokesman said.

Passionist Father Ciro Benedettini, vice director of the Vatican press office, confirmed Aug. 15 that the pope went to Regina Apostolorum Hospital in Albano. "The situation is completely normal," the spokesman said. Officials at the hospital said the pope arrived about 5 p.m. and left less than an hour later after undergoing the test.

The pope did not celebrate his planned morning Mass Aug. 15 with the faithful of Castel Gandolfo because of a "slight indisposition," Vatican Radio reported.

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the solemnity of Christ the King in the year 2001.

The five-year celebration the archbishop proposed will focus on three areas: spiritual renewal, evangelization and stewardship. These, he said, will have top priority during the next five years and any activities that do not fit in those categories will not have priority. He expressed the hope that some existing programs might be eliminated.

The archbishop said that he was "deliberately using the language and imagery of a pilgrimage (a journey of hope) because I want to connect our shared vision for the future with the practical issues and concerns that all of us must face during the next five years as we 'cross over' into the new millennium. I also use the imagery of a journey to emphasize that we can get where we are going only one day (and one step) at a time."

He said that the journey "is also meant to be a symbol of unity and solidarity among all Catholics in central and southern Indiana as we join with our Holy Father, Pope John Paul II, and our sisters and brothers throughout the world who are joyfully anticipating the 2,000th anniversary of the birth of Jesus Christ and the

dawning of a new millennium."

After hearing from the archbishop and from Dan Conway, archdiocesan secretary for planning, communication and development, the members of the two bodies met in four small groups. They planned ways the leadership of the archdiocese can communicate the vision of the Journey of Hope and what can be done to actively involve the people of the archdiocese.

Members of the council discussed how the Archdiocesan Strategic Plan should be changed in order to group approved action plans under the Journey of Hope themes and which action steps might be set aside until 2002. Members of the CCF board discussed ways that ongoing programs in stewardship and development, planned giving, investment and communications can be reinforced by the Journey of Hope themes and how the themes can be integrated into the upcoming capital campaign.

After expressing their enthusiasm for the Journey of Hope concept, the small groups recommended that those action plans that are consistent with the Journey of Hope should be kept in the strategic plan, especially those concerned with recruitment and development of laity and clergy. An exception was the plan to revive discussion of the permanent diaconate. After considerable debate in one of the small groups, it was recommended that this particular action plan be set aside for the time being, "but not forever."

The CCF board members noted that the activities they are concerned with all fall under the stewardship dimension of the Journey of Hope. They warned, however, that steps must be taken to make sure that the Journey of Hope isn't perceived as only a ruse to have a capital campaign, something, one man said, that he had already heard expressed.

Archbishop Buechlein had already mentioned the upcoming capital campaign in his introductory remarks. He said that that campaign must go forward because it is so badly needed and because "it can actually help us in our celebration of the Journey of Hope." He said, "When we talk about the capital and endowment needs of our parishes, schools and archdiocesan agencies, we should always place our financial needs in their proper context—as necessary resources for building up the body of Christ and for carrying out our work of spiritual renewal."

St. Ann 'rescues' Sacred Heart

By David Delaney

When Sacred Heart Church in Terre Haute faced major renovation, the parish needed a home for Masses during the months it would take to complete the project.

St. Ann Church came to the rescue. "We're neighbors," said Providence Sister Constance Kramer, St. Ann's parish life coordinator. "And we already share the same priest, Father Tony Volz." He is priest minister and moderator for St. Ann and is pastor of Sacred Heart.

In fact, the churches have already shared the Easter Triduum each spring for several years, with a combined choir and the same pianist.

Local attorney Max Goodman was on the parish council when the decision was made to offer hospitality. "It was no problem at all," he said. "It was the obvious thing to do."

Sacred Heart's Steve Gretencord said that the hospitality has been great. "We have all been well received. We have a chance to interface with people we see on occasion."

There are approximately 386 households in Sacred Heart Parish and 164 in St. Ann. Sister Connie said that Sacred Heart uses its own ushers, servers, and eucharistic ministers for its liturgies.

"It's a wonderfully neat thing to be able to do to share the church," said Lorrie Scheidler, a member of St. Ann parish council.

al, evangelization and stewardship."

In his remarks about the capital campaign, Conway said that it would be an integral part of the Journey of Hope.

Conway said that it can't be emphasized enough that the capital campaign is for the parishes. It will be an archdiocesan-wide effort to increase the resources of parishes, deaneries and the archdiocese as a whole. Sixty percent of the endowments and money raised will go to the parishes, he said, and the rest will go into programs that will benefit the parishes.

He listed four major principles for the capital campaign: integration into the Journey of Hope as part of the stewardship dimension; subsidiarity, working with parish leaders to develop and imple-

ment plans; complementarity, in that it must complement what parishes and the archdiocese are already doing; and solidarity, or piggy backing on things that are already being done.

At the end of the meeting, Archbishop Buechlein tied in the Journey of Hope 2001 with the pilgrimage to shrines in Europe that he will lead the last week in September and the first week in October. He said that the pilgrimage will be a chance to pray for the success of the Journey of Hope. There will be a special intention for each day of the pilgrimage, he said, and this will be announced in advance so that those who are not physically on the pilgrimage will be able to join it through their prayers.



Photo by Jim Stevenson

Archbishop Daniel M. Buechlein presides at the Aug. 18 sesquicentennial celebration Mass for St. Andrew the Apostle Church in Richmond, joined by (from left) the pastor, Father Todd Riebo; Fathers John Ryan and Mark Svarczkopf; executive assistant Raymond Nahlen; Father Greg Bramlage, associate pastor; Fathers John O'Brien; Stanley Herber; Daniel Armstrong, and John Luerman.



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From the Editor/John E. Fink

St. Augustine's influence on today's church



Of all the ecclesiastical writers and theologians who ever lived, who do you think has had the greatest influence on the church? Some might immediately answer St. Thomas Aquinas because there was a period of time when his philosophy and theology were the only ones being taught. I think that a greater case can be made for St. Augustine. I think that all Catholics should have some knowledge about St. Augustine and his mother, St. Monica. Their feast days are observed next week, St. Monica's on Tuesday, Aug. 27, and St. Augustine's on Wednesday, Aug. 28.

The reason I think St. Augustine has been so influential is because no one else is quoted as frequently as he is. For example, in "The Office of Readings" that is part of the Liturgy of the Hours, excerpts from Augustine's writings appear 82 times, far more than anyone else's. The runner-up to Augustine is the Second Vatican Council, with excerpts from 28 of its documents. St. Ambrose (Augustine's mentor) and St. Leo the Great are excerpted 26 times; Thomas Aquinas only five.

"The Catechism of the Catholic Church" also quotes Augustine more than any other ecclesiastical writer—85 times. Thomas Aquinas, in second place, is quoted 58 times. Through the centuries, other writers were greatly influenced by Augustine including St. Thomas More, St. Francis de Sales and Cardinal John Henry Newman.

Here is a very quick outline of Augustine's life, most of it from his masterpiece "Confessions." He was born in 354 in North Africa, in what is now Algeria, to Patricius, a pagan, and Monica, a devout Christian. He went to Carthage, the center of Roman culture in North Africa, when he was only 17. He studied rhetoric and philosophy and soon came under the influence of the philosophy of Manichaeism, which was popular among the intellectuals of his day. He also had a large sexual appetite. He started living with a woman and fathered a son, Adeodatus (gift of God).

He taught rhetoric for seven years in Carthage and earned a reputation for being a powerful speaker. But he grew dissatisfied with Carthage and decided to go to Rome, taking his mistress and son with him but without telling his mother he was going. He opened a school of rhetoric in Rome but, finding that students there frequently changed their teachers in order to cheat them of their fees, he moved on to Milan.

Milan was the city of Ambrose, the man who had gone there as governor and was more or less forced by the people to become archbishop even before he had been baptized. But that's another story. When Augustine got to Milan he was attracted to Ambrose because of his preaching ability. Soon he was caught by the substance of what Ambrose said as well as by his technique.

Meanwhile, Monica had followed her son to Milan. She wanted Augustine to become a Christian and to marry, and she finally convinced him to send his mistress back to Africa, keeping his son with him.

Finally, at age 33, Augustine was baptized by St. Ambrose along with his son and a close friend. Then he decided to return to Africa, stopping in Ostia, Italy on the way. There Monica died after telling her son that all her hopes in life had been fulfilled when he became a Christian.

Back in Africa, Augustine started to live the life of a monk, studying and writing. His son died shortly after that. Then in 391 he was ordained a priest and four years later became an auxiliary bishop. In 396, at age 41, he became Bishop of Hippo, a position he held for 34 years. During those years he did his best to maintain his monastic lifestyle as much as possible. He also became embroiled in a series of controversies through which he helped to shape the church of his own time and through the centuries. Even the Protestant Reformers of the 16th century called themselves "Augustinians."

He wrote books against the Manicheans (the philosophy he once espoused) and against the Donatists. But his biggest battle was over Pelagianism which taught that humans can save themselves through their own efforts. Augustine knew from his own experience that they could not, that they required the grace of God.

The book for which he is most noted is his "Confessions," which chronicled his life and his conversion. But "The City of God" also exerted great influence. He wrote it after Rome fell to the Goths in 410, arguing that Rome's fall was due to its shortcomings while the city of God, built on the love of God, continued unfazed by the fall of empires.

This perspective undoubtedly comforted Augustine in his last days as the Vandals laid a siege on Hippo that was to last for 14 months. Three months into the siege, Augustine contracted a fever and he died on Aug. 28, 430, having lived 76 years.

The Human Side/Fr. Eugene Hemrick Should we have another church council?

Retired San Francisco Archbishop John R. Quinn's call for a new ecumenical council is right on target!



In an address at Oxford University, Archbishop Quinn called for a new council that would open up the third millennium and let the world's bishops discuss frankly and openly key issues facing the church.

Here is one pressing key issue I'd like to see addressed: our dependence on people we don't have, our reliance on human systems that no longer function as they once did, our expectation that

we can still do "business as usual."

No longer do we have the number of priests needed to serve our parishes. Presently 10.3 percent of parishes in the United States are without a resident pastor—and the number of such parishes is growing fast.

Nor do we have the sisters and religious brothers who ran our schools without concern for salary. We also have fewer Catholic schools.

Gone are the two- or three-priest parishes and the strong Catholic school system which supplied us with large numbers of vocations to the religious life and priesthood.

In the past, parishes had strict boundaries. But today significant numbers of the laity search for parishes of their own choice and disregard boundaries.

On a deeper level in the church system, religious orders whose mission was well-defined in the past are redefining their missions to better respond to modern challenges.

Furthermore, women who have always been the backbone of the system, but remained in the wings, now want to flex their decision-making abilities on center stage.

The homogeneous Latin liturgy, the heart of the church system, which was expected to appeal to everyone because of its universality, is no longer viewed as universal.

African-Americans, Hispanics and Asians are calling for liturgies that speak to their cultural uniqueness and spirit.

When we sum up the major issues facing the church, we learn that church business is no longer business as usual. We are in unusual times. Patterns of behavior or operation we were comfortable with have changed.

But not all people see it this way. One person recently told me: "Archbishop Quinn is wrong in suggesting another church council. Councils like Vatican II do more harm than good by the confusion they cause. If the church does anything, it should restore its past way of operating."

As we talked, it became apparent that he believed changing the church's way of operating is tantamount to changing its teachings. He refused to see the human operations and systems of the church as separate from its sacred doctrinal traditions.

The signs of the times tell us that this thinking needs to be reconsidered. If we act as though we can pass on the church's rich traditions simply by doing business as usual, they may not get passed on at all.

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A View from the Center/Dan Conway

Light summer reading triggers musical memories

Waiting in airports can be a tedious business—especially if you've forgotten to bring a book. My Aunt Mary, who was a world traveler, once told me, "Never go anywhere without a good book. You never know when you'll be stranded somewhere with no place to go and nothing to do." More often than I care to admit, I've kicked myself for not heeding her sound advice.

Most airports offer only a modest selection of reading materials, but a few of the larger ones now feature upscale, shopping mall-like bookstores. These offer a wider selection, but their prices can be really outrageous. A rare exception is the Milwaukee Airport which has a large bookstore filled to the brim with wonderful and often unusual new and used books. For book lovers, even a two-hour layover is barely enough time to browse through the Milwaukee airport's bookstore.

Early this summer I made a brief visit to this book over's paradise. (I had given a talk at Marquette University and was returning to Indianapolis for our archdiocese's Stewardship Day, so I had only about 20 minutes.) While I was there, I discovered two wonderful books—one about 20 years old (and well-used) for \$2.50, the other a new paperback for \$12.95. Both triggered musical memories for me when I first picked them up. And, now that I have read them, I can honestly say that both are worth immeasurably more to me than the \$15.45 plus tax that I paid for them. In this column, and the one that follows next week, I want to share with you some of my reflections on these two remarkable books.

The used book that I discovered at the Milwaukee Airport is titled "This for Remembrance," taken from a

line ("Here's rosemary; this for remembrance") from Shakespeare's "Hamlet." "This for Remembrance" is the autobiography of Rosemary Clooney, and it is an uncommonly sincere contribution to the literary genre known as "celebrity biography."

In her book, Clooney describes herself as an ordinary Catholic school girl from Maysville, Ky., who was swept into international fame and fortune by the post Second World War era's attempt to restore family values to the American scene. Her distinctive voice and natural talent, her wholesome good looks, and the unmistakable aura of Catholicity that surrounded her, became a rocket to stardom that peaked in 1951 when she was featured on the cover of *Time* magazine.

Married to the famous actor, Jose Ferrer, Clooney's singing career stalled while she gave birth to five children from 1955 to 1960, and then took a nosedive following her divorce from Ferrer and a traumatic nervous breakdown in the late 1960s. After a very painful period of recovery, Clooney set out on the road again to re-establish herself as a vocalist who specializes in one of the most distinctive forms of American music: popular jazz.

Although the book concludes in the late 1970s with what Clooney considers her "comeback event" (a command performance for Queen Elizabeth II at the London Palladium), "This for Remembrance" makes it very clear that Rosemary Clooney is here to stay. In fact, the singer recently celebrated 50 years as what she calls a professional "girl singer" with a new recording entitled "Demicecentennial."

Rosemary Clooney's voice happens to be one of the indelible memories of my childhood (like drinking a root beer float at a drive-in restaurant), and as I stood in the airport bookstore reading the worn jacket cover, I found myself wondering what she was like then (in the Golden Age of my

youthful remembrance), what happened to her in the chaos of the late 1960s, and what she's like now. I originally bought the book because it was cheap, and because I was curious. But I was surprised (and moved) by this simple, unpretentious book because it combines humor, tragedy and profound hope in ways that you don't ordinarily find in any book, let alone a celebrity autobiography.

I doubt whether the sober, self-aware Rosemary Clooney of the 1990s would describe herself as a model of family values. But she delights in her children and grandchildren (and her northern Kentucky roots), and I'd be willing to bet that at least something in her autobiography would sound very familiar to every Catholic family in America. I heartily recommend "This for Remembrance."

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The Criterion



To the Editor

Avoiding appearance of partisanship

As a trained print journalist, I was dismayed by the lead story in the Aug. 9 edition of *The Criterion*. The four-column headline informed Catholics of the archdiocese that the "Republican convention will have a Catholic flavor." The body of the story extolled the number of Catholics in leadership positions in the Republican Party and the fact that Sen. Bob Dole might choose a Catholic as a running mate.

Although I found the article to have some merit as a human interest story, it probably should have appeared on a back page. In fact, stories concerning the U.S. bishops' response to the welfare bill just passed by Congress [page 14] and the overwhelming numbers of Catholics who participated in the postcard campaign opposing partial-birth abortions [page 25] had more real "hard news" value than did the story chosen for the week's lead.

The story was positioned on the front page "above the fold." This is the space traditionally reserved for the most important story in a paper because ordinarily it will be seen and read first. A four-column head in a four-column wide newspaper also signals a story of prime importance.

The ethics of official Catholic journalism requires serious efforts to inform Catholics on the issues, including how incumbents have voted, while at the same time scrupulously avoiding even the appearance of partisanship. While it is gratifying to read that Catholics are now taking their rightful places in leadership positions in our political parties [the relative affluence and educational level of U.S. Catholics demands no less from us], I

find it disturbing to have only one party's Catholics given this publicity.

I have discussed this issue with several Catholics in the last two days. I am not alone in asserting that the placement given this story comes perilously close to an implied endorsement of the Republican Party. As the official newspaper of our archdiocese, *The Criterion* has a grave responsibility to avoid any hint of partisanship in reporting on political matters.

Diane M. Carver
Terre Haute

A political, not Catholic, flavor

I am outraged (as I have been on a couple other occasions this summer) and insulted that you used the lead article in the Aug. 9 issue to insinuate that to be a good Catholic you must vote Republican.

I know that you read and analyze the bishops' letters and the pope's utterances. I really cannot understand how you fail to see moral implications in such matters as violence, gun control, service to the poor (probably the most often mentioned moral imperative in the Bible), education and transportation for those who can't afford their own, job training, universal health care, and any number of other matters mentioned in the above sources. Your party with the Catholic-flavored convention has a dismal record not only in obstructing them but in loading those that do squeak through with provisions that doom them to failure.

While I would venture that the other major party has a far more Catholic record on all these matters, I do not suggest that its convention will have a Catholic flavor.

Even with a number of Catholic speakers (as usual), it will have no more a Catholic flavor than did the Republican convention. It will have simply a political flavor, and no place in our archdiocesan paper.

Just add two (my wife and me) to the number of letters and phone calls you got over this fiasco, and be glad—for the sake of the Catholic community—that we know a bit more about what it means to be a Catholic than you give us credit for.

John J. Maxwell
Indianapolis

(See editorial commentary on page 2 for a response to these two letters.—Editor)

Archbishop's role in Sr. Carmel's dismissal

I would like to address the matter of Archbishop Buechlein being accused of pressuring St. Meinrad's School of Theology to dismiss Mercy Sister Carmel McEnroy (Aug. 9 issue). What difference would it make? He would have full right to exercise his authority as archbishop.

AAUP, who are they and what are they? If this was happening in private industry, an employee or supervisor who speaks out against a company and its policies would be severely reprimanded, penalized or fired.

Sister Carmel's speaking against papal authority is dead wrong. Her pride is showing against Jesus Christ himself. Jesus set up the papacy and who would dare reprimand him.

The Baptist Seminary in Louisville returned to orthodox teaching a year or so ago and anyone who did not agree left. There were no suits. It takes a prideful person to sue her church. Pope John Paul II has stated, "I have no authority to change the word of God." Evidently, Sister Carmel thinks she has.

St. Paul wrote: "Let every person be subordinate to the higher authorities, for there is no authority except from God. Therefore, whoever resists authority opposes what God has appointed, and those who oppose it will bring judgment



upon themselves" (Rom 13:1-2). And, "How can any one of you with a case against another dare to bring it to the unjust for judgment instead of to the holy ones?" (1 Cor 6:1).

Rita L. Montgomery
Jeffersonville

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. Letters from frequent contributors will not be used. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206. If you have access to e-mail, you may send letters to archindy@iglou.com.

Point of View / Bro. Cyprian L. Rowe, FMS

We must live the values we espouse

To keep children from drowning in a sea of conflicting messages about important human values, parents need to provide the sort of witness that unrelentingly articulates mature notions of love, commitment and responsibility.

Values ennoble human life. But values must be articulated in the life lived, not just in the world of dreams and visions.

If we don't live the values we say we espouse, it is doubtful we can teach the same to children—to those who literally are taught by our actions.

I don't mean to say that even the most virtuous parenting guarantees that children will grow up with the values that parents want to pass on to them or that it is the parents' fault when this doesn't happen. Was it Jesus' fault when Judas went astray? But I think parents want and need to know that they have done their best. And doing our best with children means not only speaking with them, but giving them our example.

Values aren't taught if they exist only in spoken words. Values are taught by witness. Which is not to say that words never matter. Parents do have the task of being as clear as possible with their children, but without cruelty.

However, parents who restrict themselves only to the use of tongue or belt to teach values will find themselves frustrated. They will probably wind up one morning in the 13th or 14th year of their children's lives and discover that their children are "spiritually" far from them—that the values their teens hold are not those the parents say they hold and thought they had taught.

To their dismay these parents find that despite what has been said at the dinner table or what was read in some fine book, the children have gotten most of their moral education from their companions, from the street and, most of all, from the ever-present barrage of images projected by television, movies and teen magazines.

But even past mistakes can be used as

building blocks in family life. Whatever has existed in a family's past can be redeemed if everyone, parents especially, learns that values cannot be taught unless lived.

Here are some actions that articulate values more effectively than words—or that give credibility to our words:

- Charity to all in speech.
- Sharing earthly goods with those less fortunate.
- Participation in activities of faith.
- Prayer.
- Commitment to an uplifting homelife.
- Actions to better society.
- Personal integrity and faithfulness.
- Keeping our word.
- Expressions of love and respect between a husband and wife.

We articulate our values in action when we forgo some of the material values of culture so that we can be with children. If a parent is not there, he or she cannot teach.

Dr. Ben Carson, one of the great surgeons of our generation who serves at the Johns Hopkins Hospital, wrote in his autobiography that his mother would not allow him to watch television. His mother, a single parent, knew that she had to be the teacher of values, and knowing this she fostered the growth of a genius who has empowered a generation of followers.

If a major issue in life, such as sex and sexuality, is left to the "world out there," parents have to expect that the notions they hoped their teen-age offspring would espouse will not be espoused.

(Marist Brother Cyprian Rowe is a research associate in the Department of Psychiatry at Johns Hopkins School of Medicine and a dean of students at the Graduate School of Social Work at the University of Maryland in Baltimore. He also writes for *Catholic News Service*.)

(Brother Cyprian will conduct a retreat for African Americans at Fatima Retreat House Sept. 13-15. For information and to register call (317) 345-7681.)

Light One Candle / Fr. Thomas J. McSweeney

Fulton Sheen and ecumenism

The millennium. We are fast approaching this historic milestone. In fact, Pope John Paul II is proposing a three-year preparation leading to the year 2000 in his letter "On the Coming of the Third Millennium." He asks us to reflect on evangelization, the work of the Holy

Spirit, and social justice. But his main theme is ecumenism: How can the Catholic Church share its grace, its intelligence, its concern for the individual with the faithful of other religions?

Ecumenism is no stranger to the American church. Even before the emphasis of the Second Vatican Council, groundwork was laid by pioneers like James Keller and Fulton Sheen. I feel particularly close to both men. So you won't be surprised that I share their ecumenical concerns.

Father Keller founded The Christophers, addressing people of all faiths and no faith as well as his Catholic constituents with the message that "you can change the world." I am still getting used to being director of The Christophers. And Bishop Fulton J. Sheen, whose "Life Is Worth Living" television series ran from 1951-57 in prime-time, intrigued me so much he became the subject of my doctoral dissertation.

Bishop Sheen's show was a phenomenon and it made Sheen a star. His telecasts captured enormous audience approval. He enjoyed an almost equal respect and recognition among Jews, Protestants, and those without church affiliations as among Catholics. How did Sheen break the barriers of religious denominations to earn popular acceptance?

Essentially, Sheen told the Catholic story in terms of its own heritage while recognizing and respecting a connection with non-Catholics, particularly Jews. He asserted the Catholic presence within America both politically and socially, but with an ecumenical style.

Sheen's positive assessment of American culture, and his willingness to define Catholicism in relation to it, represented a movement away from the mentality of a set apart. Instead, others were invited to see Catholics as a group seeking religious and social collaboration on the American stage.

As a consequence, his forceful yet welcoming messages had the power to exert greater impact on the minds and hearts of his audience than many well-reasoned, but rarely read theological treatises.

"On television, I was no longer talking in the name of the church under the sponsorship of its bishops," wrote Sheen. "This new method had to be more ecumenical and directed to all people of good will. It was no longer a direct presentation of Christian doctrine but rather a reasoned approach to it with something common to the audience."

In a country brimming with religions and cultures from every corner of the planet, you would think that the value of an embracing ecumenical spirit would be so obvious it would hardly need mentioning. But you and I know better.

It's easy to talk about being brothers and sisters. It's hard to act like we're part of the same family.

The new millennium will be a lot like the old if we don't realize that life is worth living for all of us—or none of us.

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

Cornucopia / Alice Dailey

Better to pray than to fuss

Two by two we went inching through the bank's drive-in lanes. Though diversity in cars was great, all drivers were united in one single quest: to access that "Pot of Gold" window at the end of the lanes and then get out of there pronto.



Long drawn-out waiting at a drive-in is often a fact of life so

why do many of us opt for it? Laziness? Maybe. Who wouldn't rather sit a spell than stand? Maybe it's the wish for privacy.

Inside the bank transactions are so public. Standees in line, with nowhere else to look, focus on the wads of cash tellers are riffling through and shoving out the window. Business dealings at the drive-in are more private. Out there, too, unwitting entertainment often transpires.

On this beautifully breezy day, a car at my right kept clunking along in gait with mine.

The driver whiled away time by repeatedly brushing her long mane, then throwing loose hairs out the window. A few minutes of seeing a pudgy hand, rings on three fingers, flip hairs in my direction got a bit boring. Surely one of us would move ahead.

She did. So too, did a couple of other cars. The cars in my lane were seemingly mired in cement.

A rusting Cadillac pulled alongside. Its grizzled driver opened what appeared to be a Bible and, lips moving silently, used his enforced wait as a spiritual bonus. When his car moved on its bumper sticker proclaimed, "You've got a friend in Jesus."

That act of faith altered my perspective. Instead of chafing at the bit I should be singing canticles of praise

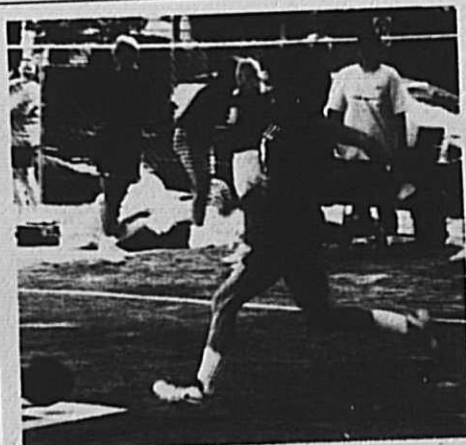
(silently, of course) for the blessed breeze, for a car that works, and the health and the ability to drive it.

Sadly, such nobility was short-lived when a voice blared out, "Lane 3 is opening now," and, trapped as I was by cars ahead and behind, I watched newcomers zoom into that lane and get prompt service.

To compound fury, a thundering car swooped beside me. The kid at the wheel, cap on backwards, was gyrating to that noise from hell and turning it up more. Each boom! Thud! Boom! Thud! shook his car and shattered nerves. I even started singing those canticles, not silently, but loudly to drown him out and keep my sanity.

Suddenly, he squealed out of the driveway. Instead of being grateful for the peace I began whining, "how long, O Lord? Will I get out of here before the third millennium?"

All at once, there I was, right up at the "Pot of Gold" window. To paraphrase a Christopher motto, "Better to pray than cuss and fuss."



It's been 30 years since Barbara Bone Grannis played Catholic Youth Organization kickball for Our Lady of Lourdes School in Indianapolis, but she still loves the game. Grannis was among 150 women who recently participated in the second annual Our Lady of Lourdes "Old-Timers" Kickball Classic. Proceeds from the event will help pay for computer equipment for the school.

VIPs...



Bro. Adrian



Bro. Moss

Benedictine Brother Adrian Burke and Benedictine Brother Brendan Moss, monks of Saint Meinrad Archabbey, recently took the final step into brotherhood in the Benedictine monastic community by pronouncing their solemn vows. Brother Adrian, a native of Indianapolis, is the son of John and Nancy Burke. He holds a Bachelor of Science degree in marketing from Indiana University. Brother Brendan Moss, a native of New York, is the son of Theodore and Mary Moss of Brooklyn, N.Y. Brother Brendan has a Bachelor of Arts degree in English from Saint Meinrad College. Both Brother Adrian and Brother Brendan are currently attending Saint Meinrad School of Theology. They professed temporary vows on Aug. 6, 1993. By making solemn vows, a Benedictine monk of Saint Meinrad becomes a permanent member of the Archabbey with the right to vote in the

Archabbey Chapter. In the presence of the archabbot and Benedictine community, he professes vows of stability, fidelity to the monastic way of life, and obedience.



Louis J. and Sophia C. Schumacher will celebrate their 50th anniversary with Mass and renewal of vows at 12 noon Aug. 31 at St. Michael Church in Indianapolis. A dinner reception will follow. The couple was married Aug. 31 in Blessed Sacrament Chapel at the Cathedral. Four of the original attendants will again participate in the ceremony.

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Correction

Fr. John Buckel was at the Village Dove, 722 E. 65th, August 22. He will not be there Sept. 22, 1996. Sorry for this error. 253-9552.

Partners in Planning to preserve our Catholic heritage

Edwin Gaynor talks about why he established an endowment

Ann Gaynor, who lost her husband Roger in Ireland, came to Dover in 1848 with four sons and one daughter. Ann Gaynor, the mother of all the Gaynors and my great grandmother, was buried in the Dover cemetery in 1884. All of her children are buried in the Dover cemetery with the exception of Mike, who is buried in Indianapolis.

I am interested in the Catholic cemetery where the Gaynors rest. In one corner in a plot three rods square are twenty Gaynor graves, surrounded by near relatives of the Gaynor family.

I, Edwin Gaynor, am ninety-four years old, and will be laid to rest with my wife, Alma Gaynor, in St. John's Cemetery.

We, the family of James Gaynor, thought it would be nice to leave an endowment to provide for the upkeep of the cemetery.

Edwin J. Gaynor

Edwin Gaynor
Endowment Donor

To find out more about bequest opportunities at the Catholic Community Foundation, contact Sandi Behringer at 317-236-1427 or toll free 1-800-382-9836 ext. 1427.



Check It Out...

"God's Gifts of Love: Inner Healing and Deliverance," a charismatic retreat for men and women, will be offered Sept. 20-22 at the Mount St. Francis Retreat Center in southern Indiana. The program will begin at 6 p.m. Sept. 20 with registration and will conclude at 1:30 p.m. Sept. 22. The resident cost, which includes meals and a private room, is \$80 for single and \$140 for couple. The commuter cost, which includes lunch and dinner on Saturday and lunch on Sunday, is \$55 for single and \$80 for double. A non-refundable \$25 registration deposit is required. For more information call 812-923-8817. The center is located off Hwy. 150 West in Floyds Knobs.

The Little Flower RCIA team invites those who have been alienated from the church or those who wish to know Jesus to its RCIA program. The program begins Aug. 27 and continues until Easter. For more information call Dave Burkhardt at 317-357-8352 or Paul Johnson at 317-357-3692.

The Blue Army of Our Lady of Fatima will sponsor an evening of recollection for the feast of the Queenship of Mary at 6 p.m. Aug. 29 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The evening will include dinner, a talk by Father John Maung, a rosary and Benediction. The cost is \$12 per person. For reservations, call Fatima

Retreat House at 317-545-7681. For more information contact Jim Wernsing, president of the Blue Army of Our Lady of Fatima, 5413 Burgess Ave., Indianapolis, IN, 46219-7107.

The annual Marquette Club of Indianapolis Indians Baseball Outing will be Aug. 26, at Victory Field in Indianapolis. The event will begin at 5:30 p.m. with a picnic in the picnic area. The game, versus the Nashville Sounds follows at 7 p.m. The cost is \$15.50 per person and includes game admission, dinner of all you can eat and drink. For more information call Carole M. Casto, Marquette University Club of Indianapolis, vice president, at 317-232-3940 or 317-257-6786.

Ladywood alumnae will meet for their annual reunion Sept. 21, at Cathedral High School in Indianapolis. The reunion will begin with Mass at 11 a.m. in the court east of Loretta Hall and will be offered for deceased Ladywood alumnae and faculty members. Lunch will be served at 12:30 p.m. in the school's cafeteria. Several special events will highlight the day. Members of the class of 1946 will be honored, and members of the anniversary classes of 1936, 1956, and 1966 will be recognized. For more information contact Sister Jane Bodine, 4214 Ruckle St., Indianapolis, IN, 46205-1814, or call 317-925-7021 or 317-283-6868. Registration deadline is Aug. 27.

Vocations-minded men, women dine with archbishop

By Margaret Nelson

Seventeen young men and women gathered at St. Luke's reception room for dinner with Archbishop Daniel M. Buechlein and members of the Archdiocesan Vocations Committee.

After the meal, Providence Sister Carolyn Bouchard and seminarian Russell Zint told what made them decide to pursue their vocations.

Sister Carolyn said she had been part of the Sisters of Providence community 12 years. "I know why God called me to be a Sister of Providence," she said. "I'm a Providence woman personality. I can look all the way back to my childhood."

Young Carolyn left the California Catholic church she grew up in the '60s. Later, ironically, some Methodist people "reached out to me when I really needed a friend," she said.

Bouchard did volunteer ministry in a "weird, off-the-wall church" and began to see herself as a life-long volunteer.

"God was moving me already when, as a Protestant, I did a church history paper on women's religious communities," she said. "When I returned to the Catholic Church, the thought of being a religious sister hit me right between the eyes."

"I wanted to do what God wanted me to do. I had already made the decision to be a single person so that I could dedicate my life to ministry."

A Protestant spiritual director asked what she was afraid of. "God loves you. You should move forward. If it's God, you will know. If it's not, you will know."

She returned a coupon from a national magazine and received pamphlets from hundreds of women's religious communities all over the country.

"I ran things up against my friends. I was looking for them to say, 'Don't do this,' but none of them did," which surprised Carolyn.

One Friday, when she planned to join a small religious community the next Monday, she happened to meet the archdiocesan vocations director shopping. She found herself saying, "Paula, how come you've never invited me to visit the Sisters of Providence."

The vocations leader replied that there was a gathering nearby the next morning. "I knew that day that I was going to be a Sister of Providence. I wanted to make a difference; I wanted to give back. I feel that my life is a miracle. I have received so much more."

Sister Carolyn wanted to live in community. "What I found in the Sisters of Providence was an extended family. 'I could have been a single person and do the work I do now, but we have support; we have other people to pray with,' said Sister Carolyn."

"You are wondering: Should I or shouldn't I? The most important thing is to be open to what God wants you to do. God's not going to ask you to do anything terrible." She stressed the importance of having a spiritual director.

Sister Carolyn told the group that when people hear the word vocation, they think of how the people take vows of poverty, chastity, and obedience.

"Those have not been limiting things for me," she said. "I have been asked to do some things that are hard, but when I look back, they have been the very best things that needed to happen at the time."

Explaining that women in her community have from six to nine years before they make their final vows, she said, "If you don't know in 12 years, you're never going to know."

"I have not given up a thing. I have made choices," said Sister Carolyn. "God wants you to have a happy life," she said.

Russell Zint is in his first year of theology school at St. Meinrad. He repeated an archdiocesan priest's story about a pastor talking to his eighth-grade class.

Afterwards the priest told the boy, "You're the one in your class who will make the best priest." It wasn't until he was ordained that he found that Father had told all the boys they were the best.

When he transferred from a small Catholic school to North Central High

School in Indianapolis, Zint realized the importance of Christian community.

He became active at his parish of St. Monica. "The community of men and women and peers . . . showed me Christ himself." He saw the importance of giving his gifts back to the parish. But he saw that what he gave was returned many times over.

As a high school senior, he heard Benedictine Sister Joan Marie Massura tell her vocation story at a retreat. She told the young people to pray as they work. And she said to pray for vision, to ask God to reveal his will in their lives each time they received the Eucharist.

As he studied engineering at Purdue, Zint became involved at the St. Thomas Aquinas Newman Center. "St. Thomas was a refuge from the difficult engineering classes. I enjoyed my ministry there."

During his sophomore year, he began to "let God move into my life." He contacted Father Joseph Schaedel, then vocations director, who told him to take his time.

But Zint quickly decided to go into the seminary. So that summer, between June 5 and July 31, he had transferred his records from Purdue to St. Meinrad, been accepted, and arranged financial aid.

He thoroughly enjoyed St. Meinrad. "After so many math and science classes, I enjoyed the philosophy." He found he was giving himself more and more to the formation process.

In his parish service, he began to learn to respect diversities in the faithful. During his senior year at St. Meinrad, he had some doubts and fears. So his spiritual director posed the question: "Where is it that you will grow closest to God next year?"

In a seminary retreat with Father Paul Etienne, "I saw that the same Holy Spirit that I had with me in my life had been instrumental in the lives of other seminarians in different ways." He was happy to go back to St. Meinrad in the fall.

"In many ways, my story is also your story," said Zint. "We are all called to minister; we are all called to serve one another."

"I hope you are able to see that the Spirit is the one who will guide you. I can only believe that prayer and patient listening" are the answer.

Those who attended the dinner asked if the two were getting support from their

families. Sister Carolyn said that, when she went back to the church, her mother pretty much expected her to become a sister. But her father had some problems with her decision at first. "He changed his mind and now he's a proud papa."

Zint said: "I encourage you to bring your family along with you as you go through it. They'll see you are happy and that is all they want."

The archbishop thanked those who came "to hear and give God a chance." He stressed the importance of interaction and communication "between us and God."

Archbishop Buechlein said, "I'd never be standing here tonight" if he had followed his own plan.

"It is clear, we need to go to God with this. God does have something to say to us," the archbishop said.

"We're not here simply because there is a need for religious and priests. We're here because God calls. We're here to help you discern."

He said that the church welcomes the young people's interest. "We are here to support you and to walk with you."

The archbishop said that all are called to participate in the church. "We all tend to question our worthiness. That is the biggest stumbling block."

Archbishop Buechlein said that it is only with God's grace that men and women can serve. When he became archbishop, his own spiritual director advised him to make a double act of faith each day: to recognize that God had called him to be archbishop of Indianapolis, and that, because he did that, "he will give me the help I need."

The archbishop said that, during that morning's Mass for senior citizens, he had asked the assembly to make it part of their special apostolate "to pray for priests and religious, to pray for people like yourselves, and people like your parents."

"One of my themes is personal prayer. It is largely unsung and unseen. It is one of the most powerful forces."

"There are two things you need to do. Pray in your own way. If you don't know how, don't be afraid to ask. And don't be afraid to seek guidance and direction."

"It's as simple as asking people to help," said Archbishop Buechlein.

A similar vocations dinner with the archbishop will be held on Oct. 8 in New Albany.

Museum's sculpture of a fetus in a frying pan is found offensive

By Mary Ann Wyand

A controversial new traveling exhibit by four contemporary American artists known collectively as "TODT" is generating a variety of responses among visitors to the Indianapolis Museum of Art's Gallery for Forefront Exhibitions.

The Criterion received a telephone call last week from a Catholic who visited the museum and was offended by the explicit mixed-media display, which includes a sculpture of a "fetus" shown inside a frying pan mounted on a used cookstove. The exhibit also features a painting illustrating an abortion procedure.

Two days after the exhibit opened on Aug. 3, museum officials acting on the advice of legal counsel censured the show by covering two graphic paintings depicting sexual coupling.

"Because public exhibition of the sexually explicit images covered by these boxes could expose the museum to legal action," a notation explains, "TODT" has agreed to have the images covered in this manner."

Artwork in the "TODT" exhibit is untitled and simply referred to as "products," but a museum disclaimer statement at the entrance to the display explains that the artists work collaboratively to address current social and political issues on topics like abortion, pornography, gun proliferation, and America's obsession with materialism. However, the disclaimer notes, the artists do not endorse any particular viewpoints on these inflammatory issues.

"The work can at times be uncomfort-

ably confrontational as they question governmental, religious and social issues," the museum display explains. "Please be advised images in this gallery may be objectionable to some people and not suitable for young people."

Scheduled through Oct. 13, the "TODT" exhibit seeks to express the artists' opinion that "technology is capable of being used both positively and negatively," according to the disclaimer. "The purpose of 'TODT' products is to engage the viewer in thinking about both sides of current political and social issues" and "to be ambiguous rather than take sides."

All products in the exhibit were created between 1978 and 1996 from military hardware, corporate graphics, medical and dental photographs, human teeth, large-scale light boxes, toilets, comics, animal and insect remains, hospital equipment, and household goods.

The products are not operational or functional, but nevertheless inspire viewer response due to their bluntness. Even the artists' mysterious collective name prompts controversy.

"The enigmatic name 'TODT,' seemingly an acronym and difficult to pronounce, derives from a medieval Germanic word meaning 'death,' " the museum disclaimer explains, "and was also the surname of Hitler's chief engineer."

The "TODT" traveling exhibit is located near a museum gallery featuring paintings by contemporary European masters Pablo Picasso of Spain, Marc Chagall of Russia, Henri Matisse of France, and others.

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Sponsored by the North Deanery Board of Total Catholic Education through its parish Administrators of Religious Education.

Parish Profile

Connersville Deanery

St. Bridget Parish in Liberty focuses its energy on future goals

By Susan Bierman

They are living out a request. A request from their beloved pastor who was with them through baptisms, marriages, and funerals for 37 years.

"Father told me, 'I want you to keep the parish going,'" said Patty Reuss, the pastoral associate at St. Bridget in Liberty. "This was the last thing Father Barton said to me before he died," she added.

And continuing on is what is happening at St. Bridget's. Father John P. O'Brien came to St. Bridget Parish last January. Parish council chair Dennis Reuss said Father O'Brien had "a big pair of shoes to fill."

"But I think he has done a very good job," Reuss said. Reuss said the people are accepting their new pastor very well. "And he has some good ideas," Reuss said.

Father O'Brien said he does indeed have some goals in mind for the parish and there are three things he is focusing on: RCIA, CCD, and the youth.

Father O'Brien explained that when he came to the parish there really wasn't an RCIA program. "I think an RCIA program is really important," he said.

The new program is scheduled to begin Sept. 4 and will be open to anyone who wants to become Catholic; those who have been away from the church and want to come back; and other parishioners who want to learn more about their faith. The new program will be held on Wednesday evenings and will be under the guidance of Father O'Brien and Pat Schulte.

Life-long parishioner Doti Barrett is in charge of the CCD program at the 125-household parish. The program

offers instructions to children in kindergarten through grade eight. Approximately 45 children meet for an hour each Sunday morning. Including Barrett, there are six catechists who volunteer for the program.

Father O'Brien himself will be teaching the seventh- and eighth-graders. "I really think this is something that I need to be involved in," he said.

The youth program is directed by parishioners Colleen Brandenburg and Mona Eversole. The plan is for the youth to meet each Sunday for a meeting and then, on the last Sunday of the month, to have a youth Mass or possibly a prayer service. Confirmation at the parish is a three-year program in which the youth begin instruction in the sixth grade and are confirmed during their freshman or sophomore years.



The late Father James O. Barton

Barrett, who has directed the CCD program for four years now, said a lot of the parents participate in the program. However, the program focus is more on the children than the parents.

"We are trying to make the children realize that their faith should come first instead of second," Barrett said. "That's what we need to get through to them now," she added.

Barrett explained that getting a strong program implemented now might entice the children to keep coming back and not quitting the religion program after they are confirmed.

Along with the religious education programs at St. Bridget, Father O'Brien said the parish has many goals set for the future. "As we get more people involved we'll get more of these things moving," he said.

In the fall, the parish will be conducting a time and talent survey. And with this, Father O'Brien believes more people will be volunteering to help make some of the goals of the parish a reality.

Even with the goals in mind, Father O'Brien said he did not come to St. Bridget Parish to change what Father Barton established. Patty Reuss explained that while the parish was awaiting a new pastor many visiting pastors made small changes such as moving altar candles from one side to another—different than how Father Barton had left them. She said when Father O'Brien came to the parish, people were upset about things being moved.

"Father O'Brien told us, 'We don't need to make these changes. You people are still mourning the loss of Father Barton. Let's don't come in and strip the church now that Father Barton is gone,'" Reuss said.

When he first came, Father O'Brien told the people, "Father Barton loved you for 37 years—all I am going to do is keep on doing that."

Father O'Brien said he has not made any changes. He said very few things needed to be done. Father Timothy Sweeney served at St. Bridget from September last year, until Father O'Brien's arrival. During his time at St. Bridget he revived the seven-member parish council.

After Father Barton died a year ago June, the parish council began to become less regular with meetings. However, this is not the case now. Father O'Brien hopes to raise the number of council members to nine. Dennis Reuss said there is currently a good mix of parishioners on the council. Each age group is well represented and the women to men ratio is good.



Photo by Susan Bierman

St. Bridget Parish in Liberty was established in 1854.

"We have a lot of good ideas and we have a lot of direction and ground to cover that have been unsolved for a long time," Reuss said.

He said the council is beginning to open up and hear viewpoints of the younger generation. "We try to get them a little more involved, because we are in a time of change," Reuss said.

Things are indeed going well at St. Bridget Parish. Father O'Brien anticipates growth with a new industrial plant opening in the fall. He believes there may have been fear in the hearts of the parishioners, when Father Barton died, that the parish would have closed. "I thought, that would be the wrong thing to do. This parish is a very viable community," Father O'Brien said.

So, it seems the parishioners as well as their pastor are working to fulfill the late Father Barton's wishes. At St. Bridget, Father Barton will always be remembered. Parishioners remember him as someone who always got things done because he loved the people.

The story behind the St. Anthony Center, which is built behind the church, continues to be a source of



Photo by Susan Bierman

Standing with Father John P. O'Brien are from left front Patty Reuss and Frances Barnard. In back are Dennis Reuss and Doti Barrett.

St. Bridget Parish

Address: 404 E. Vine St., Liberty, Ind., 47353
Phone: 317-458-5412
Year Established: 1854
Church Capacity: 500
Number of Households: 125
Pastor: Father John P. O'Brien
Pastoral Associate: Patty Reuss
Youth Ministry Coordinator: Pat Schulte
Music Director: Eileen Wooley
Parish Council Chair: Dennis Reuss
Parish Secretary: Patty Reuss
Masses: Saturday Anticipation—7 p.m.; Sunday—7, 9 a.m.; weekdays—8 a.m.

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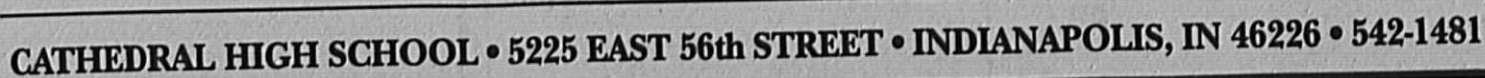
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Built in 1969 under the guidance of the late, Father James D. Barton, the St. Anthony Center houses a gym, kitchen, meeting, and classrooms. The center is named after St. Anthony, the saint who is believed to be responsible for the center becoming a reality.



Photo by Susan Bierman

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Missionary's sesquicentennial to be commemorated

St. Vincent Parish, Shelby County, will remember the first priest to minister regularly in central Indiana

By James J. Divita

Parishioners of St. Vincent Parish, Shelby County, will attend a memorial Mass for Father Vincent Bacquelin at 9 a.m. Monday, Sept. 2, in the parish church located at the first I-74 exit south of Shelbyville (at State Route 244). After Mass, parishioners will process to the priest's grave in the parish cemetery. The public is invited to join them to commemorate the sesquicentennial of the death of this early missionary, their founding pastor, and the first priest to minister regularly in Indianapolis and central Indiana.

Father Bacquelin was born at Clermont-Ferrand in southern France in 1811. Bishop Simon Gabriel Brute, first Bishop of Vincennes, recruited him for service in Indiana during the bishop's visit to France in 1835. The young Bacquelin was ordained a priest on April 25, 1837, at Emmitsburg, Md.

In August 1837, the new priest was appointed pastor of a farm settlement in southeastern Shelby County. Here several Catholic families from Scott County, Ky., had settled as early as 1826. Their ancestors had crossed the mountains from Maryland, the only one of the 13 colonies with an English Catholic population. Their former pastor in Kentucky sometimes ministered to them; otherwise, they had to depend on priests who promised to visit them regularly. Some years later, Alsatian Catholics also attended St. Vincent's; one of them was the ancestor of Father Paul E. Landwerlen, St.

Vincent's new pastor who will celebrate the upcoming Bacquelin Mass.

In November 1837, Bishop Brute asked St. Vincent's pastor to care for the small number of Catholics in the state capital 25 miles away. Thereafter, Father Bacquelin regularly celebrated Mass in private homes or Powers Tavern close to the Circle in Indianapolis. As the city grew to around 3,000, the priest decided that the capital should have a church, too. So with \$150 given him by the second bishop, Celestine de la Hailandiere, in late 1839 Father Bacquelin made a down payment on a lot on West Washington St. not far from the present Eiteljorg Museum; here he built a frame church and called it Holy Cross (later renamed St. John).

To be the first priest regularly assigned to central Indiana did not mean that Father Bacquelin served only Shelby and Marion counties. His baptismal register shows that he ministered in at least 12 other counties—from Delaware County on the north to Jennings County on the south. He visited Strawtown, Cumberland, Bridgeport, Franklin and Martinsville. Besides St. Vincent, his bases were Indianapolis and Columbus.

Horse saddles were the one true foundation of the church in Father Bacquelin's time. In this pre-railroad era, the priest traveled by horseback to all his missions. His meals were simple, but he had a strong aversion to eating cold food. In mid-winter he would arrive at late hours, wet, cold, hungry and weary, his little mare covered with frozen mud. Yet he frequently was the straight man for parish-



Father Vincent Bacquelin's grave

ioners' jokes, and some reported that they had "lots of fun" at his expense. They also remembered that "pettiness he seldom exhibited—ill temper or anger never."

Because Catholic homes were few, Father Bacquelin frequently roomed with Protestant families while making his rounds. They regarded him with awe and were always curious about the fabulous horns and cloven feet which some circuit rider had told them were common among Catholic clergy. Knowing this, the priest would eat supper and converse while purposely wearing his hat in his hosts' cabins to drive them mad with curiosity. They usually inquired about his wife and family. He always answered that his wife resided in his saddlebags—referring to the

vestments and altar supplies he carried there.

The perils of traveling by horseback cost the missionary his life. Returning to St. Vincent after visiting two sick Catholics in Rush County, Father Bacquelin's horse was spooked by a nest of yellow jackets. The horse violently threw its rider against a tree and, terror stricken, galloped away for several miles. The 14-year-old daughter of a nearby family found the priest unconscious in the woods. Removed to the cabin, he regained consciousness only long enough to explain what had happened. Relapsing overnight into a coma, the 35-year-old missionary died at 3 a.m. on Sept. 2, 1846.

St. Vincent parishioners were soon notified of the death of their pastor; and while some departed to carry his body home, word was sent to Indianapolis, and others notified the nearest priest, Father Franz Josef Rudolf, in Oldenburg.

The Alsatian-born Father Rudolf, who five years later co-founded the Sisters of St. Francis to teach the children of southeastern Indiana, celebrated Mass and laid Father Bacquelin to rest in the parish graveyard. St. Vincent and Holy Cross congregations shared the cost of the sarcophagus marker which remains today. They wrote his epitaph: "Having become perfect in a short while, he reached the fullness of a long career" (Wisdom 4:13). A Catholic wrote this tribute to the man who had been priest only nine years: "He was a very modest, unpretending and amiable man, zealous in his duties and a pious man, if one ever lived."

Today one of the stained glass windows in St. Vincent Church features Father Bacquelin. Created by R. Markert of Louisville, it shows the priest on horseback and the log church originally on the site.

CATHOLIC HIGH SCHOOL



FOOTBALL JAMBOREE

Help us "Kick-Off" the 96-97 school year by joining your classmates from all six Indianapolis Catholic High Schools, on Friday, August 23, 1996, at Roncalli High School. Kick-off is at 6:30 p.m.

Period One

Cardinal Ritter vs. Bishop Chatard

Period Two

Cardinal Ritter vs. Bishop Chatard

(Ten minute break)

Period Three

Seccina Memorial vs. Brebeuf Jesuit

Period Four

Seccina Memorial vs. Brebeuf Jesuit

(Ten minute break)

Period Five

Roncalli vs. Cathedral

Period Six

Roncalli vs. Cathedral

Entertainment

Viewing with Arnold/James W. Arnold

'Multiplicity' generates laughs with cloning jokes

"Multiplicity" is a provocative cinematic idea for a comedy, in that it deals with



the most common "what if" for hard-working people—if only I were two people, I could get my work done.

In this movie, Michael Keaton eventually is four people—himself, plus three "Xerox" copies of himself. Of course, his work still doesn't get done.

Having four lookalikes bumbling about in the same vicinity is a grand opening for silliness and comedy. The idea isn't all that new. It's basically a souped-up version of the "identical twin" farce that was rolling 'em in the aisles back in ancient Greece.

But since the premise here is cloning—science messing around once again with the creation of life and raising questions about what it means to be human—the concept is not only very old. It's also arguably on the cutting edge of 21st century ethical dilemmas. (In truth, human cloning doesn't appear to be an imminent crisis. But all modern conveniences are, in one way or another, extensions of the self.)

If "Multiplicity" doesn't rise to its opportunities, either for comedy or philosophy, the fault is mostly in the writing. Director Harold Ramis, long identified with the Saturday Night/Second City school of comedy, scored best with the 1993 film "Groundhog Day," working from his own script. It was a fresh idea, fully explored, about a man magically forced to live a single day over and over until he found the "right" way to live it.

Here, Ramis labors on an idea scripted by a committee from a story by somebody else (longtime associate Chris Miller). It's

also fantasy, even with its semi-scientific basis, but never gets much beyond the old "twin" routines, e.g., the confusion wrought on spouse, boss and work associates by mistaken identity.

Keaton and Andie MacDowell, as Doug and Laura McKinney, are a "typical" overworked dad and mom with two kids and two jobs, heavy guilt and "not enough time." (He's in construction and she sells real estate.) As in most movies, this L.A.-based couple are supposedly middle class but live in a million dollar house. It may be of some comfort to realize it doesn't help much.

Doug works on a project for a genetic research lab in Malibu, and the doc there says he can help. ("What do you do here?" Doug asks. "We make miracles," the doctor replies.) Without much "Frankenstein" movie fuss, Doug soon has a clone, an exact replica in all respects, who takes over at work, while Doug pays attention to house, kids and (he hopes) golf.

But Doug finds the "nurturing" tasks are soon consuming all his time. Thus, No. 3 soon arrives, a fussy Felix Unger type who delights in cooking and keeping the house in order, and finally No. 4, more or less an accidental "off" copy, sort of a Jim Carrey-Jerry Lewis goofball whose main interest is food, especially pizza.

Keaton keeps all these guys straight, which is not too tough since all but Doug are stereotypes (macho "take charge" guy, prissy perfectionist, immature slob). Yet he's deft and subtle. If multiple roles are still a challenge for an actor, the days when it was hard to do for movie technicians are long past. The images are seamless, even when all four Keatons are in the same shot.

The humor tends to be visual, although good lines surface now and then ("I trust him as I trust myself," etc.). My favorite line happens at the moment when Doug meets



CNS photo from Miramax

Actress Gwyneth Paltrow stars as Emma, the heroine of Jane Austen's 1816 novel, in a movie based on the book. The U.S. Catholic Conference classifies the film A-II for adults and adolescents.

his first clone, and he has to make small talk. "So," he says, "where are you from?"

MacDowell has the bewildered partner role down pat (she was also the girlfriend in "Groundhog Day"). But mostly, the laughs hang on the dubious premise that Doug does all this without telling anyone, including his wife. So it will be disastrous if they or she find out.

The major comic scenes are familiar classic bits.

One is the slapstick restaurant scene, where Doug is with Laura but spots No. 2 across the floor with a date, and despite frantic efforts to cover up, the guys are forced to switch tables without arousing suspicion. (Lots of food is spilled on the laps of nearby diners.)

The other is the predictable bedroom scene, or scenes, which in this case could confuse a moral ethicist as well as the unwitting wife. All the clones agree to avoid sex, but are trapped in situations where Laura is the aggressor. Is this bad taste? Of course. It has been for 2,500 years, which is why it's presumably funny.

Here, an innocence factor is involved, both in the way the scenes are presented and in the "resisting" attitudes of the characters. Are clones, unlike twins, morally or psychologically the same person? (We're talking mythological creatures here.) But in any case, sensitive parents probably aren't going to want their kids to contemplate the comic potential of clone copulation.

(Average use of high potential material; sex situations; OK for mature viewers.)
USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

The Fan A-IV
House Arrest A-III
Rendezvous in Paris A-III
Tales from the Crypt
Presents Bordello of Blood O

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

Cable to rebroadcast nuns' stories of 'A Different Path'

By Henry Herx and Gerri Pare
Catholic News Service

What makes a woman decide to become a nun is explored with appealing frankness in "A Different Path," to be rerun on Sunday, Aug. 25, from 6 p.m. until 7 p.m. on cable's Faith & Values Channel. (Check local cable listings to verify the program date and time.)

The program, produced by Seven Day Productions for the Catholic Communication Campaign, was written and directed by Marinella Nicolson.

The documentary visits two some-

what contrasting orders, the socially active Sisters of St. Joseph at their shelter in Brooklyn, N.Y., and the more contemplative Benedictine Sisters of Perpetual Adoration in their monastery at Clyde, Mo.

The first group of sisters takes such good care of their homeless and battered charges that one grateful woman found the shelter simply to be "a place where you can come to be loved."

The shelter's Sister Maryellen Kane is especially articulate in recalling what drew her to the religious life, including the social changes in the early 1960s with a Catholic president here and Pope

John XXIII's convocation of the Second Vatican Council abroad.

Her highly engaging personality seems typical of the several sisters profiled as they become actively involved with impoverished neighborhoods, in one instance leading the community's struggle for a long-needed traffic light at a dangerous intersection.

Feeling the need to be at the forefront of social justice issues, these Sisters of St. Joseph also make time for considerable contemplation and reflection as they examine their commitment to serve God through service to the poor and troubled.

The second half, focusing on Benedictines ranging from an elderly sister to a new postulant, spends more time on their personal stories of what motivated them to forego husbands and raising a family to spend a life in prayer.

They pull no punches in admitting that friends suggested they would be wasting their lives if they entered the convent. And among themselves, some questioned if praying would be "doing enough" in a world so full of suffering. In the monastery, these sisters have come to believe strongly in the power of prayer to bring down blessings upon the world.

It is interesting to hear the stories of three Benedictines who felt the call to religious life and even tried to resist it, but found the grace to embrace the life. Their stories are intercut with visuals of the sisters in communal meditation at 4 a.m., in garb ranging from habits to blue jeans.

Though people send letters and contributions to them from all over the world, they are self-supporting, especially thanks to their incredibly busy bakery.

The program succeeds in conveying the positive spiritual dimension that animates the lives of these women—and put human faces on what it means to be a nun.

As one sister happily explained, it is not about denial, but about choosing and commitment, which "allows me to find who I am."

The sisters convey an elegant simplicity. Nicely paced and edited, this is a fine program on a subject seldom explored.

TV Programs of Note

Monday, Aug. 26, 8-10 p.m. (CBS)
"Gail Sheehy's New Passages." Based on Sheehy's best seller, this special looks at the adult life cycle with particular attention paid to a "second adulthood" beginning at age 45 and continuing into one's 80s and beyond.
Monday-Thursday, Aug. 26-29, 8-11 p.m. each night (PBS)
"PBS/NBC Coverage of the 1996 Democratic National Convention." PBS and NBC News join forces to provide comprehensive convention coverage of the Democrats' national election-year political gathering.

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

Indiana PBS stations will broadcast 'GED on TV' for 10th annual year

The 10th season of "GED on TV" begins on Indiana public television stations in September. Adults who want to earn a general education degree through the televised program are invited to call 800-248-7999 for enrollment information.

Over 4,000 adults who couldn't complete high school when they were young have earned a GED diploma via "GED on TV" since the adult education series began as a pilot program on WIPB public television in Muncie in 1986. It was expanded to serve adults statewide in 1990.

The series of 42 half-hour programs cover the reading, science, social studies, writing and mathematics skills that an adult will need to study in order to

pass the GED test. Two lessons are broadcast each week.

The \$21 course fee covers the cost of three "GED on TV" workbooks, pre-tests, newsletters, post-tests, and use of the toll-free Helpline. By completing the series and studying the workbooks, the student will earn a voucher that will pay the cost of taking the GED test at any Indiana testing site.

Prospective students should register now to allow time to mail the pre-tests and workbooks before September.

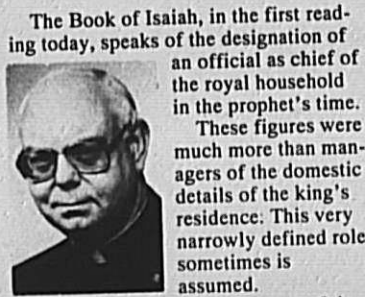
The program is a partnership of the Indiana Public Television stations, the Indiana Department of Education, and Muncie Community Schools.

Twenty-first Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Aug. 25, 1996

- Isaiah 22:15, 19-23
- Romans 11:33-36
- Matthew 16:13-20



The Book of Isaiah, in the first reading today, speaks of the designation of an official as chief of the royal household in the prophet's time. These figures were much more than managers of the domestic details of the king's residence. This very narrowly defined role sometimes is assumed.

To the contrary, these masters of the household, or chief stewards, were the king's representatives in all aspects of governance. It was not only that they possessed authority on their own. Instead, their authority rested in that of the king, and they were considered the mirror of the king's will. They reflected what the king thought and said.

Symbolic of their office were keys, decoratively crafted and worn as emblems of rank around the neck or prominently fashioned to the shoulder.

In this reading from Isaiah it is important to note that God commissions the master of the household. The master's task is to be the "father" of God's family—not its governor, not its servant, but its father. The choice of this term is important. All the values of fatherhood come to mind—love, care, and guidance.

St. Paul's Epistle to the Romans is the source of the second reading.

Paul was overwhelmed by the realization that God called Christians, as if by name, to life in Christ. Faith is God's free gift, a gift given in the most abundant of love.

How can such be so?, Paul would ask. Sinful humans are unworthy of such expansive divine love. Nevertheless, this love pours out upon them, bringing them the life-giving refreshment of divine grace.

In St. Matthew's Gospel, Jesus and the apostles visit Caesarea Philippi.

This area is part of a section of modern Syria, very near the Israeli

border, called the Golan Heights. As the name suggests, it is high ground. At one point, traditionally said to be the scene of the event mentioned in this Gospel, water comes upward from springs in a cave. Then in the Lord's time, as now, this area is a place for vacationing people.

Important in this reading is the exchange between Jesus and Peter. The Lord testifies to the fact that faith was God's gift to Peter. Peter will be the rock upon which the community of the Lord's believers will stand. Peter will wear the keys of the chief steward, the master of the household, the echo of Christ.

Reflection

The second reading sets the stage this weekend. In the marvelous love of God, each Christian finds access to eternal life. For each Christian, Jesus is the personal Savior, the channel of direct contact with God.

Finding Jesus is God's gift. Response to God's gift in baptism and a basic determination to be a disciple is essential. But life presents many varying circumstances. Knowledge of God is never complete nor perfect. Christians must repeat their basic dedication to God in each decision every day, and they must reflect upon God, seek to situate all that they are and all that they do in God, and bear the reality of God into their communities and contacts.

In this, guidance is needed. Once again this guidance must be more than human. Human abilities are limited. Also again, God in great love and mercy provides this guidance.

Centuries after Isaiah, Jesus stated that Peter would have the keys to the kingdom of God. Unaware that keys were symbolic of the chief steward's office, people have presumed that this meant that the apostle Peter somehow would participate with God in judging the good and the bad.

Actually, it meant that Peter would hold the king's supreme authority, or to be specific, the Lord's authority itself.

It is in Jesus, reflected in Peter, and Peter in the church, that exist this guidance and indeed the divine life itself.

Daily Readings

Monday, Aug. 26
2 Thessalonians 1:1-5, 11-12
Psalm 96:1-5
Matthew 23:13-22

Tuesday, Aug. 27
Monica, married woman
2 Thessalonians 2:1-3a, 14-17
Psalm 96:10-13
Matthew 23:23-26

Wednesday, Aug. 28
Augustine, bishop, doctor of the Church
2 Thessalonians 3:6-10, 16-18
Psalm 128:1-2, 4-5
Matthew 23:27-32

Thursday, Aug. 29
The Martyrdom of John the Baptist
1 Corinthians 1:1-9
Psalm 145:2-7
Mark 6:17-29

Friday, Aug. 30
1 Corinthians 1:17-25
Psalm 33:1-2, 4-5, 10-11
Matthew 25:1-13

Saturday, Aug. 31
1 Corinthians 1:26-31
Psalm 33:12-13, 18-21
Matthew 25:14-30

Pontiff's radio broadcast praises Mary's role in the life of Christ

By Cindy Wooden, Catholic News Service

VATICAN CITY—Hundreds of tourists converging on St. Peter's Square on Aug. 14 thought they would get to see Pope John Paul II by attending his weekly general audience.

Instead, they listened as Vatican Radio broadcast over loudspeakers the pope's short talk to those who showed up at his summer residence south of Rome.

Because of a three-day holiday, the pope skipped his weekly helicopter trip back to the Vatican for the Wednesday audience. Instead, he led the midday Angelus prayer with visitors in the courtyard of the villa at Castel Gandolfo.

The pope's voice booming in the square called attention to the Aug. 15 feast of Mary's assumption, a sign, he said, to all believers that they, too, could share in Christ's victory over death.

"Preserved from original sin in order to be the virginal temple of the incarnation of the Son of God, Mary became the great sign which shines light on the destiny of every human being," the pope said.

Mary raised Jesus, stayed with him during his public ministry, and was at the foot of the cross during his death, he said.

"The Christian people have understood in an ever clearer way that this almost total communion with the destiny of Jesus could not express itself except by also including participation in his final glory," Pope John Paul said.

That is why the Catholic Church proclaims that she was assumed, body and soul, into heaven, he said.

As he does at his general audiences, the pope summarized his remarks in several languages, including English. His remarks in Polish, however, were longer than his main talk in Italian.

"Tomorrow the church will celebrate the Assumption of the Blessed Virgin Mary into the glory of heaven," he said. "Just as Mary shared by faith in the earthly journey of Christ her Son, so now she shares, body and soul, in the fullness of his eternal glory. From her place in heaven, may she guide us, amid the trials and difficulties of our earthly pilgrimage, toward the glorious destiny which is ours in Christ."

My Journey to God

Translation

Words are kind
Words are good
Words bring joy
Words are food
... for the soul.

Words are sound
Words delight
Words do dance
Words give might
... to one's goal.

Words are power
Words can sing
Words can laugh
Words are healing
... I am whole.

Words relax
Words enchant
Words accomplish
What I can't
... like reaching God.

By Antoinette Lojkovic

(Antoinette Lojkovic is a member of St. Barnabas Parish in Indianapolis.)



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The Active List

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

August 23

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

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania will hold a natural family planning class taught by the Couple to Couple League at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

August 24

St. Christopher Parish,

Indianapolis, Singles and Friends will join the St. Lawrence Singles for a Brown County hike followed by dinner in Nashville. For time and carpool information, call Mike at 317-879-8018 or Will at 317-328-8186.

The Catholic Widowed Organization, Indianapolis, will hold a social at the Southside K of C beginning at 6 p.m. For more information, call Mary Koors at 317-887-9388.

The Little Sisters of the Poor will offer a video discussion on various human interest topics at 2:30 p.m. in the St. Augustine Home Auditorium, 2345 W. 86th St., Indianapolis. For more information, call 317-872-6420.

August 25

St. Anthony Parish, Clarks-

ville, and St. John Parish, Starlight, will hold the "Be Not Afraid Family Holy Hour" each Sunday at 6 p.m.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. in the parish chapel. Session will begin with Benediction and Franciscan service followed by a social and business meeting. For more information, call Ben Cerimele at 317-888-8833.

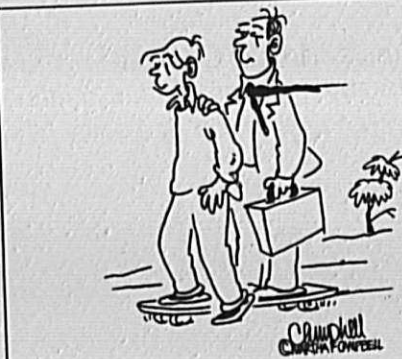
St. Simon the Apostle Parish, Indianapolis, will have a groundbreaking ceremony for its new campus at noon at 8155 Oaklawn Rd. The parish annual picnic will follow at the St. Joseph Council K of C, 4332 German Church Rd., Indianapolis.

August 27

St. Christopher Parish, Indianapolis, will hold a peer faith sharing evening in the annex of the church starting at 7:30 p.m. For more information, call Luise at 317-297-8008.

The prayer group of St. Lawrence Parish, Indianapolis, meets in the chapel each Tuesday at 7:30 p.m. For more information, call 317-546-4065.

Our Lady of the Greenwood



© 1996 CNS Graphics

Marian Prayer Group will meet in the chapel at 7 p.m. to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

The "Be Not Afraid Holy Hour" will be held at the Waiz's home in Jeffersonville at 7 p.m.

St. Malachy Parish, Brownsburg, will hold a country social bingo starting at 5:30 p.m. For more information, call Brenda King at 317-852-3195.

August 28

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

The "Be Not Afraid Family Holy Hour" will be held at 7 p.m. at Holy Family Church, New Albany. All are welcome.

August 29

St. Christopher's Singles and Friends, Indianapolis, will attend Animals and All That Jazz at the Indianapolis Zoo at 6 p.m. For more information, call Mike at 317-879-8018.

St. Lawrence Church, 4650 N. Shadeland Ave., will hold adoration of the Blessed

Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

August 30

St. Roch Parish, 3600 S. Pennsylvania will hold a natural family planning class taught by the Couple to Couple League at 7 p.m. For more information and registration, call David and Jan Caito at 317-862-3848.

August 31

Mount St. Francis Friary and Retreat Center will hold its annual picnic from 11 a.m. to 11 p.m. EDT. Chicken or ham dinners with dumplings, green beans and potatoes, garden salad, ice cream and drink will be sold for \$5.50 from 11:30 a.m. to 6:30 p.m. Booths and activities for the entire family. Mount St. Francis is located at the intersection of Hwy. 150 and Paoli Pike (off I-64) in southern Indiana.

September 1

St. John the Evangelist Parish, Greensburg, will have its parish picnic from 10 a.m.-5 p.m. For more information, call 812-934-2880.

St. Patrick Parish, Indianapolis, will hold a Latin (Tridentine) Mass at 1:30 p.m. All are welcome.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 p.m.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey Knights of Columbus Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.



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Cardinal's unity initiative draws support, questions

Two cardinals criticize Cardinal Bernardin's statement as an inadequate basis for resolving current divisions

By Jerry Filteau, Catholic News Service

WASHINGTON—A Catholic unity initiative by Cardinal Joseph L. Bernardin of Chicago has drawn strong support from some quarters but questions or criticisms from others.

Cardinal Bernardin announced his initiative, the Catholic Common Ground Project, at a news conference in Chicago Aug. 12. He said he is "troubled at an increasing polarization within the church and, at times, a mean-spiritedness have hindered the kind of dialogue that helps us address our mission and concerns."

"The unity of the church is threatened... and our witness to government, society and culture is compromised," he said.

He issued a 3,000-word framework statement for the project, titled "Called to be Catholic," which the National Pastoral Life Center in New York drew up in consultation with him and a number of other U.S. Catholic leaders.

The statement says, "American Catholics must reconstitute the conditions for addressing our differences constructively—a common ground centered on faith in Jesus, marked by accountability to the living Catholic tradition and ruled by a renewed spirit of civility, dialogue, generosity and broad and serious consultation."

It decries the "distrust, acrimony and deadlock" and "dynamic of fear and polarization" that it sees as diverting Catholic energy from such crucial tasks as revitalizing parish liturgies and educating the next generation of Catholics in the faith.

"Unless we examine our situation with fresh eyes, open minds and changed hearts," it says, "within a few decades a vital Catholic legacy may be squandered, to the loss of both the church and the nation."

Cardinal Bernardin announced an advisory committee of seven other bishops and 16 other Catholic leaders—priests, religious, lay men and women—that will assist him in the project. He said he hopes as a first step to convene a conference on the church and U.S. culture in 1997.

In separate statements Aug. 12 and 13, Cardinals Bernard F. Law of Boston and James A. Hickey of Washington criticized "Called to be Catholic," saying the statement is an inadequate basis for resolving the current divisions in the church.

They expressed concern that it gave insufficient attention to the need for any dialogue among Catholics to have as a starting point an acceptance of authentic church teaching and church teaching authority.

"Dissent from revealed truth or the authoritative teaching of the church cannot be 'dialogued' away," Cardinal Law said.

"We cannot achieve church unity by accommodating those who dissent from church teaching, whether on the left or on the right," said Cardinal Hickey.

Msgr. Philip J. Murnion, director of the National Pastoral Life Center, which is to staff the Catholic Common Ground Project, said, "Cardinal Bernardin and all those involved in the statement and the project share the concerns of Cardinals Law and Hickey that church teaching not be undermined and that the full authority of the magisterium be acknowledged in all they do."

Sister Doris Gottemoeller, president of the Sisters of Mercy of the Americas, said one of the chief concerns that prompted her to join the project's advisory committee was "ecclesial minimalism," or a tendency to reduce the church to just one aspect or viewpoint.

Bishop Anthony M. Pilla of Cleveland, president of the National Conference of Catholic Bishops, said Cardinal Bernardin "has indicated that this effort will be made in the context of church tradition and teaching."

"I pray for this effort and hope the cardinal's stated purpose and goal of better understanding and reconciliation can be achieved," he said.

Boston Auxiliary Bishop William F. Murphy, in a column in the Aug. 16 issue of *The Pilot*, Boston archdiocesan newspaper, said Cardinals Bernardin and Law "agree that the current crisis must be met by calling us all to accountability in the church."

He said Cardinal Law's criticisms addressed the issue of "some who will want to manipulate this or any effort to increase mutual understanding" in order to push an agenda "to change the authentic teaching of the church, to challenge the true faith or redefine the demands of moral life."

Archbishop Oscar H. Lipscomb of Mobile, Ala., a

member of the project's advisory committee, urged his people to read "Called to be Catholic," saying that "we cannot afford to ignore the many issues it raises."

In his column in the Aug. 16 issue of the paper, Archbishop Lipscomb said that in asking him to join the project, Cardinal Bernardin had expressed concern that the many faithful Catholics in the middle were overshadowed by all the attention given to "the extremes at either end of the spectrum" who "seem at times to go beyond the bounds of authentic church teaching."

The Mobile prelate said all Catholics should follow the advice of the "working principles" of dialogue cited in "Called to be Catholic."

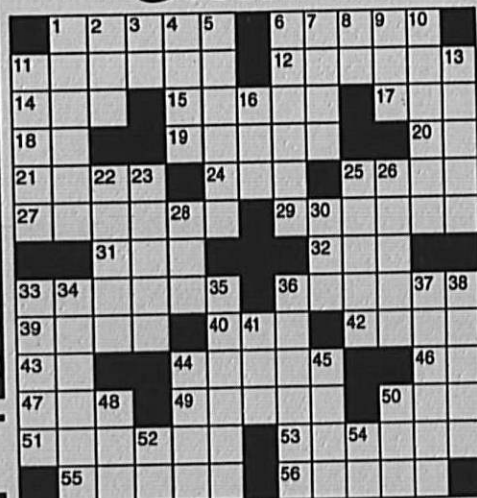
The statement says, for example, that in trying to deal with differences, Catholics should "presume that those with whom we differ are acting in good faith" and "put the best possible construction on" the other person's viewpoint.

At least three national groups widely known for their advocacy of the ordination of women in the Catholic Church—the Women's Ordination Conference, Call to Action and the We Are Church Coalition—expressed support for the idea of the Catholic Common Ground Project but argued that topics apparently off limits, such as women's ordination, ought to be part of any dialogue.

Bishops on the advisory committee include Cardinal Roger M. Mahony of Los Angeles, Archbishop Rembert G. Weakland of Milwaukee and Archbishop Daniel E. Pilarczyk of Cincinnati, who, like Cardinal Bernardin, is a former president of the bishops' conference. Also on it are Bishop Edward J. O'Donnell of Lafayette, La.; Bishop Ricardo Ramirez of Las Cruces, N.M.; and retired Bishop James W. Malone of Youngstown, Ohio, also a former NCCB president.

Among the clergy, religious and laity on the committee are former Pennsylvania Gov. Robert P. Casey of Pennsylvania, 9th U.S. Circuit Court of Appeals Judge John T. Noonan Jr., AFL-CIO President John J. Sweeney, American Enterprise Institute scholar Michael Novak, *Commonweal* Editor Margaret O'Brien Steinfels, Harvard Divinity School professor Father J. Bryan Hehir, Harvard law professor Mary Ann Glendon and Fordham University theology professor Sister Elizabeth A. Johnson, a Sister of St. Joseph.

Catholic Crossword



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ACROSS

- 1 Christian in Thessalonica (Acts 17:5)
- 6 Form
- 11 "Samaritan shall — desolate" (Hos 13:16)
- 12 "For, lo, thine enemies make a —" (Psa 83:2)
- 14 Baseballer Mel
- 15 "The righteous shall — be removed" (Psa 10:30)
- 17 Book after Ezra (Abbr.)
- 18 Exclamation from Ezekiel (Eze 4:14)
- 19 Perfect example
- 20 Clack numeral
- 21 Pitfall
- 24 "And I have — you forty years" (Deu 29:5)
- 25 Prayer ending
- 27 "Let us — ourselves with loaves" (Psa 7:18)
- 29 Attaching oar
- 31 Investment option (Abbr.)
- 32 Coffee server
- 33 Make over
- 36 Wears away

- 39 "But — the very hairs of your head are all numbered" (Luka 12:7)
- 40 Author Rand
- 42 Russian denial
- 43 "Peace, — still" (Mark 4:39)
- 44 Memorable saying
- 46 Musical syllable
- 47 First numero
- 49 Ordinary
- 50 " — them about the neck" (Psa 62:1)
- 51 Thwart, hinder
- 53 Jacob's new name (Gen 32:28)
- 55 Sharp attacks
- 56 Less strict

DOWN

- 1 Moses' father-in-law (Ex 3:1)
- 2 Make a move
- 3 "For God — loved the world" (John 3:16)
- 4 Atlanta arena
- 5 Item in Mark 10:25
- 6 Not jittery
- 7 Throw with force
- 8 "I — the way, the truth, and the life" (John 14:6)
- 9 Play on words
- 10 Number of remaining apostles (Luka 24:33)
- 11 They sail on the sea
- 13 Person, place or —
- 16 Flying formation
- 22 Full of spirit
- 23 Wilderness south of Canaan (Num 13:3)
- 25 City near Cleveland
- 26 Robin Williams sitcom "Mork and —"
- 28 Rotating cylinder
- 30 Start of the Lord's Prayer
- 33 Picture puzzle
- 34 Occurrences
- 35 Stops for a moment
- 36 Have to do with
- 37 More creepy
- 38 "The bow of — shall strike him through" (Job 20:24)
- 41 "I will see — again" (John 18:22)
- 44 Witly comment
- 45 Actress Lanchester
- 48 Popeye's girlfriend Olive
- 50 — known do
- 52 Ball or barber
- 54 Prescription

Answers on page 18.

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Youth News/Views

National study affirms Catholic youth ministry

By Jerry Filteau, Catholic News Service

WASHINGTON—Many teen-age participants in Catholic youth programs who have thought about church vocations or careers got no encouragement from parents to pursue them, said an in-depth study of Catholic youth ministry in America released on Aug. 7.

Those who participate in the youth programs "strongly value helping others," the study said, but "do not place a strong emphasis on community service."

It found that those in youth programs do well in many areas of religious values and practice, but tend to attach little importance to Bible reading.

Nearly three-fourths of the youth surveyed said they attend Mass once a week or more.

The study, conducted by the Center for Applied Research in the Apostolate (CARA) at Georgetown University, is titled "New Directions in Youth Ministry."

It was based on survey responses this spring by more than 6,000 youths participating in youth ministry programs in 37 dioceses across the country. Participants came from more than 600 parishes that were selected to represent a wide range of youth ministry programs and all types of parishes.

The study was co-sponsored by the National Federation for Catholic Youth Ministry and the Subcommittee on Youth of the Committee on the Laity of the National Conference of Catholic Bishops (NCCB).

It was the first national survey of attitudes, values, and religious views and practices of those involved in Catholic youth programs.

"Our young people are extraordinarily dedicated to the church, but we must do more to encourage and support them," said Msgr. Dennis Schnurr, NCCB general secretary. "As this report shows, youth ministry programs help Catholic youth develop healthy religious attitudes. It shows the effectiveness of organized and comprehensive youth ministry programs."

"This study must be taken seriously by church leaders," said Bishop Robert J. Carlson of Sioux Falls, S.D., chairman of the NCCB Subcommittee on Youth.

"It provides an outline for church leaders who seek to do more to involve youth in church life," he said.

Noting the relatively low values that participants placed on Bible reading and community service, the study said, "Catholic youth ministry needs to be more persuasive in helping participants understand that reading the Bible is important for growing in their faith and that helping others through community service is as significant as helping people individually."

It recommended more effective vocations work with parents so they will be more comfortable with encouraging their children to consider religious vocations or lay careers in church service.

Twenty-nine percent of the youths surveyed said they had considered a vocation to priesthood or religious life, and 51 percent said they had considered working for the

Teen-agers who participate in youth ministry programs "take their Catholic identity very seriously and exhibit a deep commitment to the Catholic Church."

Seventy-two percent of teens who are active in youth ministry programming report attending Mass at least once a week.

"New Directions in Youth Ministry"

National research study co-sponsored by the National Federation for Catholic Youth Ministry and the Subcommittee on Youth of the Committee of the Laity of the National Conference of Catholic Bishops.

church in some other capacity. But only 20 percent said their parents had ever encouraged them to consider a religious vocation.

The study said youth ministry should involve "comprehensive programs which address a range of needs and interests of young people" because single-dimension programs are not as helpful.

"Comprehensive programming should include catechetical, liturgical, social, developmental and spiritual elements," the report said.

When participants were asked what they looked for from youth ministry, among the lowest-ranked items were sports activities and youth meetings.

"They place a much higher value on a caring environment created within the program and on learning about God and the faith," the study said.

It recommended "more opportunities and training in evangelization" for youths and "more of a commitment to reach those youth who are unchurched or not participating in parish programs."

The study found that the longer youths have been active in youth ministry programs, the stronger the impact was on the development of moral and religious values and practices.

"Young people must be encouraged to participate over many years," it said.

The study said those in youth programs "take their Catholic identity very seriously and exhibit a deep commitment to the Catholic Church."

Seventy-two percent of the youth surveyed reported attending Mass at least once a week.

The report also said parental religious practice was also high. Seventy percent reported their mothers attended Mass at least once a week, and 55 percent said

their fathers did so.

A 1995 study sponsored by Purdue University reported that 41 percent of all adult Catholics said they attended Mass at least weekly.

Asked how frequently they receive the sacrament of reconciliation, 21 percent said more than twice a year; 43 percent listed about once or twice a year; 17 percent said less than yearly; and 19 percent responded "rarely or never."

Dioceses selected for the CARA survey ranged geographically from San Diego to Portland, Maine, and from Juneau, Alaska, to Palm Beach, Fla.

CARA also worked with four ethnically-based ministry associations to assure adequate representation of minorities in the survey.

Interestingly, minority youths—African-Americans, Hispanics, Asians and Native Americans—were all more likely than European-Americans to rate their youth ministry programs as strong on culturally sensitive activities.

Of 15 questions on what values are important to them, those surveyed attached the highest importance to not using drugs, helping others, attending Mass, having a strong family life, and learning about God and the faith.

Almost all—90 percent or more—said they were proud to be Catholic and feel welcome at church, and 86 percent said they thought young people should have a bigger role in parish decision-making.

CARA researcher Bryan Froehle, who directed the project, said that by surveying more than 6,000 youths the national study had established "one of the strongest statistical bases ever" for analyzing a major segment of the Catholic youth in the United States.

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Terre Haute West Vigo football coach dies unexpectedly after team practice

By David Delaney

Terre Haute West Vigo High School students, faculty and staff are among thousands of mourners shocked and saddened by the sudden death of a popular and well-known football coach last week.

West Vigo head football coach John Patrick "Jay" Barrett died unexpectedly on Aug. 14 after completing a morning practice with members of the football team.

Barrett was 59 and had been coaching for more than 30 years.

"He was a man of deep faith in God and family and had a passion for football," said his longtime friend, Father Larry Moran, who concelebrated the funeral liturgy on Aug. 17 with Father Joseph Kern, pastor of St. Joseph Parish in Rockville.

Barrett was a member of St. Joseph Parish in Rockville. The funeral Mass was held at St. Patrick Church in Terre Haute to accommodate the large crowd of mourners.

"Anyone who has eight children like he did is full of generosity," Father Moran said. "He will be greatly missed."

Barrett collapsed at West Vigo High School after a pre-season practice. His four sons were assisting him with coaching duties at the time. John and Chris Barrett administered cardiopulmonary resuscitation at the school.

The popular coach died at 12:17 p.m. at Union Hospital in Terre Haute.

Barrett had coached football at the former Schulte High School in Terre Haute before accepting the gridiron coaching position at West Vigo High School 11 years ago.

As a student, he played football at Gerstmeier High School and Indiana State University. His four sons—John, Chris, Kevin and Greg—all played football at Indiana State.

He also is survived by his wife, Nancy Moore Barrett, and daughters Jaymie, Christy, Jennifer and Katie.

Burial was Aug. 17 at Calvary Cemetery in Terre Haute.

Young Adult Scene

Catholic campus ministry offers a great deal to students

By Linda Furge

Each year thousands of parents join in one of the most bittersweet of all the traditions associated with the school year: the transplanting of last year's high school senior from the security of his/her bedroom kingdom into the anxious and unknown world of college.

And then parents go home wondering if and how their fledgling(s) will get along. Parents hope that at least some of what they have tried to teach will "stick." Their sons and daughters will be making many choices—personally, economically, vocationally, religiously—and all of which could affect their future profoundly. Most of these choices will be made solely by the young adult—

for parents, a rather nerve-racking proposition indeed!

The U.S. bishops join parents in offering support to college students during this decision-making time. In a 1996 letter to college students, the bishops tell them: "You have so many gifts to offer the church: your faith, your desire to serve, your spiritual hunger, your vitality, your optimism and idealism, your talents and skills." Their message encourages students to "... minister on campus to create a climate of hope and a community of welcome."

Involvement in Catholic Campus Ministry is an excellent choice of students to out the bishops' hopes. Catholic Campus Ministry does so much more than just have Mass on campus. In many ways, Catholic Campus Ministry helps students stay connected to their faith until they can return to parish life. Parents can encourage this

choice by helping their son or daughter locate Catholic Campus Ministry on campus.

Campus Ministry is usually listed as "student activity" group:

- On large university campuses, Catholic Campus Ministry is an actual university parish;
- On Catholic campuses, it's part of all campus life;
- On campuses run by other faiths, look for Catholic Fellowship groups or Newman Clubs;
- On commuter campuses, it's usually called the Catholic Newman Club or Catholic Campus Ministry group;

Wherever Catholic Campus Ministry is located, parents can be assured that students will have the chance to worship, to discuss and question, to serve with other Catholic young adults in an open and inviting atmosphere.

Indiana Newman Foundation releases campus ministry sites list

The following is part of a list of Catholic Campus Ministry in Indiana information. A second list of remaining colleges will be published in next week's issue.

Ball State University
St. Francis of Assisi Parish,
Newman Center
Father John Kiefer, pastor
Father Richard Doerr, associate pastor
317-288-6180
Masses: Sat.-5:30 p.m.
Sun.-9 a.m., 11 a.m., 6:30 p.m., 9:30 p.m.

Bethel College
Office of Catholic Campus Ministry
Holy Cross Sister Margaret Michael King
219-259-5754
Masses: St. Monica Parish, Sat.-5:30 p.m.; Sun.-7:30 a.m., 9:30 a.m., 11:30 a.m.

Butler University
Newman Center
Father Don Quinn
317-283-7651
Masses: Newman Center, Sat. 5 p.m.; Atherton Center, Room 326, Sun. 12:30 p.m.

Calumet College
Office of Campus Ministry
Father Ernest Krantz
219-473-4350
Masses: Mon.-Fri.-Campus Chapel, 8:30 a.m.

DePauw University
St. Paul the Apostle Parish
Father Michael Fritsch, pastor
317-653-5678
Masses: Sat.-5:15 p.m.; Sun.-8:30 a.m., 11 a.m., 4 p.m.

Earlham College
St. Andrew Parish
Father Todd Riebe, pastor
Vince and Diana Punzo, coordinators of campus ministry
317-962-3902
Masses: Sun.-9:30 a.m., 5 p.m.

Franklin College
St. Rose of Lima Parish
Father Paul Shikany, pastor
317-738-3929
Masses: Sat.-5 p.m.; Sun.-8 a.m., 11 a.m.; First Sunday—College Chapel, 6 p.m.

Goshen College
Office of Catholic Campus Ministry
Holy Cross Sister Margaret Michael King,

219-259-5734
Masses: St. John the Evangelist Parish, Sat. 5:30 p.m.; Sun. 8 a.m., 11 a.m.

Hanover College
Prince of Peace Parish
Father John Meyer
812-265-4166
Masses: Sat. 6 p.m.; Sun. 8 p.m., 11 a.m.; Brown Chapel-Sun. 7 p.m., semi-monthly

Huntington College
Office of Catholic Campus Ministry
Carol Merkel, campus minister
219-483-3661
Masses: St. Mary Parish, Sat.-5:15 p.m.; Sun.-8:30 a.m., 10:30 a.m.; SS. Peter and Paul Parish, Sat.-5 p.m.; Sun.-6:30 a.m., 8 a.m., 10:30 a.m.

Indiana Institute of Technology
Office of Catholic Campus Ministry
Poor Handmaid of Jesus Christ Sister Marybeth Martin, campus minister
219-422-5561, Ext. 288
Masses: St. Anne's Home, Sun.-8:15 p.m.

Indiana State University/Rose Hulman
St. Joseph University Parish Conventual Franciscan
Father Martin Day, pastor
Conventual Franciscan
Father Michael Goodavish, campus minister
812-232-8088
Masses: Sat.-5 p.m., 7 p.m.; Rose Hulman; Sun.-9 a.m., 11:15 a.m., 7 p.m.

Indiana University, Bloomington
St. Paul Catholic Center
Father Dan Atkins
Father Michael O'Mara
Sister Mary Montgomery, pastoral associate
812-339-5561
Masses: Sat.-5:30 p.m.; Sun.-8 a.m., 9:30 a.m., 11:15 a.m., 5:30 p.m.

Indiana University/Purdue University at Fort Wayne
Campus Ministry Office
Poor Handmaids of Jesus Christ Sister Marybeth Martin, campus minister
219-481-6994
Masses: St. Anne's Home, Sun.-8:15 p.m.

Indiana University/Purdue University at Indianapolis
Newman Center
Father Don Quinn
317-632-4368
Masses: Sun.-4 p.m.

Indiana University/Northwest
Cardinal Newman Catholic Center
Father Charles Niblick
219-884-1211
Masses: Call for schedule

Indiana University at South Bend
Office of Catholic Campus Ministry
Holy Cross Sister Margaret Michael King
219-259-5754

Masses: Check local parish for schedule

Indiana University/Southeast
St. Joseph Hill Parish
Dan Endris, Newman Center Ministry Coordinator
812-945-0354
Masses: Sat.-5:30 p.m.; Sun.-8 a.m., 11 a.m.

Manchester College
Campus Ministry Office
Carol Merkel
219-982-5057
Masses: St. Robert Bellarmine Parish, Sat.-6 p.m.; Sun.-8 a.m., 10:30 a.m.

Marian College
Office of Campus Ministry
Father Francis Bryan, chaplain
Sister Linda Bates, campus minister
317-929-0355
Masses: Mon.-Thurs.-4:30 p.m.; Fri.-11:30 a.m., Sun.-11 a.m., 8:30 p.m.

Oakland City College
Blessed Sacrament Church
812-749-4474
Masses: Sat.-6 p.m.; Sun.-9 a.m.

Purdue University
St. Thomas Aquinas Catholic Center
Father Patrick Click, pastor
317-743-4652

Masses: Sat.-7 p.m.; Sun.-9 a.m., 11 a.m., 4 p.m., 9 p.m.

St. Francis College
Office of Campus Ministry
Father Jeremiah Cullinane
219-434-3260
Masses: Sun.-9:30 a.m., 7 p.m.

St. Joseph's College
Campus Ministry Office
Holy Cross Sister Linda Kors
219-866-6302
Masses: Sat.-4:30 p.m.; Sun.-11 a.m., 9 p.m.

University of Evansville
Newman Center
Joe Cook, director
812-477-6446
Masses: Neu Chapel, Sun.-1 p.m.

Neighborhood Collaboration Fulfills Dream

The Eastside Retirement Housing, Inc., a not-for-profit group of Indianapolis East Side Churches, business and community leaders, is pleased to announce and introduce its collaboration with the Georgetown Healthcare Group, who will be the developer and operator of an exciting and much-needed new Senior living complex called "Autumn Glen."

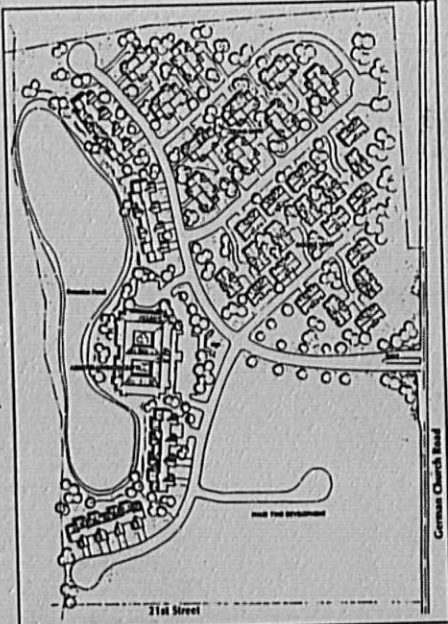
The project will consist of the "Autumn Glen House," 50 units of home-like apartments featuring Independent/Assisted living residences of studio, one- and two-room apartments.

The "Autumn Glen House" will be the centerpiece on a 50-acre tract of land which will include a campus of independently owned freestanding duplex, four-plex, and eight-plex homes. The campus-like environment is designed to create a community within a community atmosphere.

The "Autumn Glen House" and the Autumn Glen independently owned homes will be one-story constructed and will be located at 21st Street and German Church Road.

An open public forum will be held at the Warren Township Auditorium located at 501 North Post Road on Sunday, August 25, from 3:00 to 4:00 p.m., "An Insight Into The Autumn Glen Project."

Autumn Glen is a very much needed addition to our East side community. For information regarding Autumn Glen, contact Harry Monahan, 317-898-7707, or Rick Johnson, 317-297-5471.



Autumn Glen
A Planned Community for Senior Living



Question Corner/ Fr. John Dietzen

About holy days of obligation



Q A few years ago we were told that Aug. 15, the feast of the Assumption, was not a holy day of obligation. This year our pastor told us it is again. Why this change? Wouldn't it be possible to just make it one or the other? (Indiana)

A In November 1991, the National Conference of Catholic Bishops approved a proposal that affects the observance of three holy days.

They decided that whenever Jan. 1 (the Solemnity of the Mother of God), Aug. 15 (the Assumption of the Blessed Virgin) or Nov. 1 (All Saints) falls on Saturday or Monday, the obligation to attend Mass is canceled.

That decision resulted from the confusion formerly experienced by numerous Catholics about when the two Mass obligations, Sunday and the holy day, could be fulfilled. Could it be with two Masses in one day? Could the holy day Mass obligation be fulfilled at an anticipated Sunday Mass on Saturday evening? And so on.

Since Aug. 15 came on Thursday this year, the obligation to attend Mass remained.

In addition to Sundays, the three other holy days observed in the United States are the Ascension, the Immaculate Conception on Dec. 8, and the Nativity of Our Lord on Dec. 25. These are always holy days of obligation, even when they fall on a Saturday or Monday.

(Questions should be sent to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Kriech; father of Sandra S. Stout, Raymond E., James S., Richard P. Kriech; brother of Raymond Kriech Jr., Mary Lou Cave; grandfather of 11.

LEIMGRUBER, Wanda L., 81, St. Paul, Tell City, Aug. 9. Mother of John Jr., Larry Leimgruber, Linda Clark, Carol Risse, Sharon Blake; sister of Elmer Harpe, Virg Bohannan; grandmother of 20.

LINDQUIST, Edward, 87, St. Mary, New Albany, Aug. 13. Father of Ronald and Donald Lindquist, Joyce Ann Mathena, Charles Ang (foster son), Patricia Bierley (foster daughter); brother of Thomas Lindquist and Evelyn Boutelle; seven grandchildren; nine great-grandchildren.

LYNCH, Marie C., 87, St. Margaret Mary, Terre Haute, Aug. 10. Sister of Geraldine Gorman; aunt of Margaret Diteon.

NEWHART, Arthur, 86, St. John the Baptist, Osgood, Aug. 10. Father of Madeline Strubbe; brother of Chester Newhart.

O'CONNOR, John C., 81, St. Matthew, Indianapolis, Aug. 7. Husband of Elizabeth (Browne) O'Connor; father of John D., Kevin T., Gerald F., Carolyn O'Connor, Mary Elizabeth "Becky" Chandler, Nancy McCleary, Kathleen Pierce; brother of Michael J., Richard C., Patricia O'Connor, Elizabeth Gillespie; grandfather of 13.

PIERSON, Mary E. (Bickett), 67, St. Augustine, Jeffersonville, Aug. 10. Wife of Robert L. Pierson; mother of Diana Lynn Brown, Linda L. Ellis, Cindy L. Miller, Danny L. Pierson; sister of Margaret Ann Bard, Rose A. Shureck, Judy Orenduff, Faye Higgs, Jane Miller. Sister of James E. Jr., Edward V., Wallace, Charles L., Benjamin, Donald, Hugh Phillip, Aaron Bickett; Catherine Barker, a friend who cared for her; nine grandchildren; one great-grandson.

RISLEY, Mary C. (Schmidt), 75, St. Mary, New Albany, Aug. 7. Mother of Patricia A. Tucker, Deanna L. Krininger; sister of Dorothy Reader; grandmother of seven; great-grandmother of eight.

ROGIER, Lura Mae, 70, St. Augustine, Leopold, Aug. 13. Mother of Carolyn Harris, Darlene Harris, Kathy Zoglman,

WELSH, Bernadette E., 83, St. Mark, Indianapolis, June 21. Sister of Phyllis Moran; aunt of several nieces and nephews.

WHEATLEY, Melissa Dawn, 22, St. Paul, Tell City, Aug. 5. Wife of Nathan Wheatley; daughter of Brenda Hildebrandt, Melvin Hill; stepdaughter of Rick Pund; granddaughter of Eugene Hill, Anna Miller; great-granddaughter of Emma Rogier, Lydia Miller.

WOLFE, William F., 82, Our Lady of Lourdes, Indianapolis, Aug. 6. Brother of James Wolfe, Mary LaBan, Jane Gedig; uncle of several nieces and nephews.

RUSS, Martha Horlander, 67, Sacred Heart, Jeffersonville, Aug. 11. Wife of Ralph Russ; mother of Harvey and David Russ, Linda McGloster, Nancy Koopman, Debbie Smith, Becky Olivarez; sister of Mary Hutt; 11 grandchildren.

ROUSCH, George H., 85, Prince of Peace, Madison, Aug. 9. Husband of Estella (Davis) Rousch; brother of Leo Rousch, Freida Augustine, Anna Johnson.

SCHIERHOLZER, Starr, 73, St. Paul, Tell City, July 27. Mother of Edward J. Schierholzer, Kathy Mogen; sister of Clarence J., Al G. Dauby, Dolores James, Clara Stiles; grandmother of four; great-grandmother of one.

SCHNEIDER, Laurel Jean (Fitch), 77, Holy Name, Beech Grove, Aug. 2. Mother of Mary Alexander, Therese A. Moore, Sister Catherine L., Matthew J., Michael P., Thomas D. Schneider; sister of Paul, Howard Fitch, Marie Grove, Mary Wilson; grandmother of 16; great-grandmother of seven.

SOLLER, Mary Martha, 87, St. Joseph, Shelbyville, July 22. Mother of John, Stephen, Mary Jo, Margaret Ann Soller.

SWARTZ, Norma J. (Williams), 64, Holy Name, Beech Grove, Aug. 5. Wife of Roy Swartz; mother of Steven R., Pete Swartz, Mary Ann Hubbs, Sandra Clark; sister of Donald Williams, Mary Oaks, Fay Reeves, Thelma Norman, Virginia Church, Hazel Savage; grandmother of nine; great-grandmother of one.

WEIGEL, Robert M., 76, Holy Family, Oldenburg, Aug. 12. Husband of Edith (Suhe) Weigel; father of Doug, Dale, David, Daniel, Dick, Jenny Weigel, Jan Westerfield, Jill Kajouee, Jackie Wilhelm; brother of Anthony Weigel, Agnes Dietz; grandfather of 13.

WELSH, Bernadette E., 83, St. Mark, Indianapolis, June 21. Sister of Phyllis Moran; aunt of several nieces and nephews.

WHEATLEY, Melissa Dawn, 22, St. Paul, Tell City, Aug. 5. Wife of Nathan Wheatley; daughter of Brenda Hildebrandt, Melvin Hill; stepdaughter of Rick Pund; granddaughter of Eugene Hill, Anna Miller; great-granddaughter of Emma Rogier, Lydia Miller.

WOLFE, William F., 82, Our Lady of Lourdes, Indianapolis, Aug. 6. Brother of James Wolfe, Mary LaBan, Jane Gedig; uncle of several nieces and nephews.

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.

ADAMS, Mary T. Matthews, 80, St. Augustine, Jeffersonville, Aug. 13. Mother of Mary Emma Fiala, Norma Bieberdorf, Dorothy A. Zollman Burkart; sister of Gertrude Bennett, Sr. Earnestine Matthews; 10 grandchildren; eight great-grandchildren.

BATES, Mary M., 90, St. Gabriel, Connorsville, Aug. 10. Stepmother of Frances Lawrence; step-grandmother of four.

BOWRON, Sheridan W.

"Dan," 80, Little Flower, Indianapolis, Aug. 6. Husband of Catherine O. Bowron; father of Gregory, Carol, Patricia, Michael Bowron, Judy Good, Susan Bowron-White, Beverly Bowron-Staley; brother of Jeanne Snyder; grandfather of 10.

COURTNEY, Mary Ruby Patterson, 80, St. Rita, Indianapolis, Aug. 13. Mother of Betty J. Coleman, Gerald D. Paul C. Michael, David, Frank Jr., Ronald C. Courtney; sister of Rita "Brunetta" Fletcher, Armetta "Sister" Pacey, T. Collier, Charles J., "Choppy" Patterson; 15 grandchildren, 21 great-grandchildren; one great-great grandson.

CURLEE, LaJuana, 55, St. Rita, Indianapolis, Aug. 13. Mother of Tamiko Madden Grier; daughter of Juanita Sweat.

DARNELL, Frances Theresa, 80, St. Mary Rushville, Aug. 13. Mother of Phillip G. and David A. Darnell, Rebecca Jenkins,

Martha Knecht, Rosie Rummel, Mary M. Griffin; sister of Helen Bunch and Marjorie Emsweller; 16 grandchildren; 5 great-grandchildren.

DAVIS, Emilie H. (Harding), 74, Christ the King, Indianapolis, Aug. 9. Wife of John Davis; mother of Emilie Squire, Jody Davis; grandmother of four; great-grandmother of one.

DAY, Joyce M. (Greenwell), 56, St. Pius X, Indianapolis, Aug. 13. Wife of John E. Day; mother of Michael, David and Gregory Day; daughter of Mary (Blanford) Greenwell; sister of Brenda G. Day.

FERGUSON, Hildegard R. (Swartz), 61, Little Flower, Indianapolis, Aug. 10. Mother of Ellen Parker, Theresa Burrows, Annemarie Ferguson; sister of Charollet Gallegos; two grandchildren.

FUCHS, Clarence, 67, St. Paul, New Alsace, June 25. Brother of Leo Fuchs.

GREIWE, Edward R.J., 80, St. Mary, Greensburg, Aug. 8. Father of Sandra Siebe; stepfather of Shirley Blare, Deborah Wallace, Larry Nolte; brother of Leo,

Mary Griewe, Gertrude Pratt; grandfather of one.

HUBBUCH, Edward N. Jr., St. Mary, New Albany, Aug. 9. Husband of Shirley (Pirtle) Hubbuch; father of Edward J. Hubbuch, stepfather of Mark Byrd, Debbie Byerly; grandfather of five; great-grandfather of two.

INDIANO, Ignazio Michael, 64, St. Pius X, Indianapolis, Aug. 7. Husband of Dorothy E. (Clements) Indiano; father of Joseph, E. Victor, Michael, Frank Indiano, Anna Fox; grandfather of 10.

JACOBS, Charles Edwin Jr., 84, Little Flower, Indianapolis, Aug. 9. Father of Betty Jean Posey, Geraldine M. Cunningham, Charles Edwin Jacobs; brother of Alice McKinney; four grandchildren; nine great-grandchildren.

JARBOE, Herbert A., 63, St. Pius X, Indianapolis, Aug. 9. Husband of Kathryn A. (Hagan) Jarboe; father of Bruce A. Jarboe; stepfather of Mark, Chris, Tom, Brian Larry Figg; brother of Mary E. Carney; grandfather of 12.

KRIECH, Arthur P., 67, Holy Name, Beech Grove, Aug. 3. Husband of Alice J. (Windle)

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September 20, 1996

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Miscellaneous

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Dedication will be September 5, 1996



Open House September 15, 1 to 5:00 p.m.

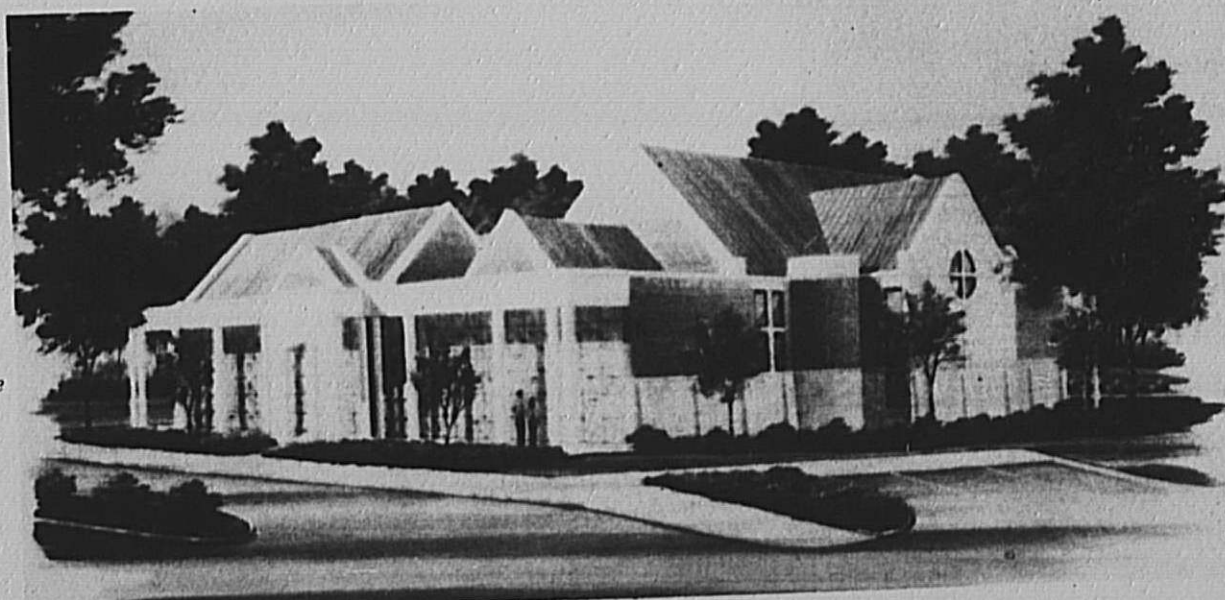
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