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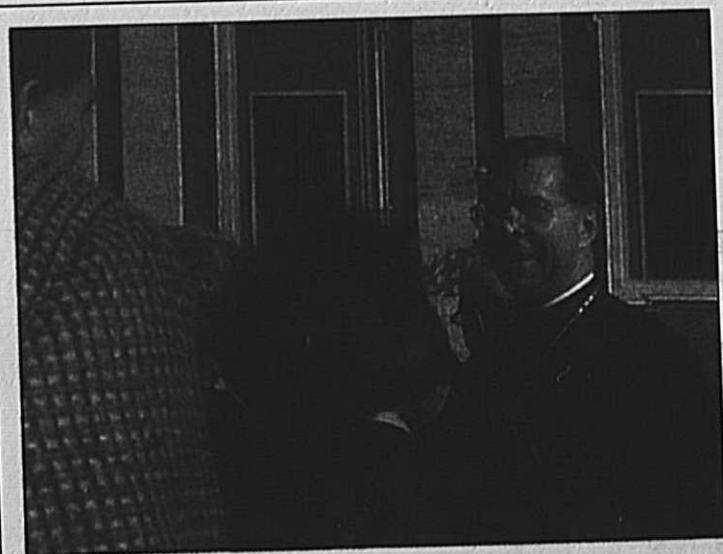


Photo by Margaret Nelson

Archbishop Daniel M. Buechlein greets members of the Sept. 20-Oct. 4 pilgrimage he led to Eastern Europe shrines and churches. They are entering the seating area for the Oct. 2 audience in St. Peter's Square with Pope John Paul II. (See story on page 10.)

Father Mark O'Keefe installed at St. Meinrad

In a time-honored tradition of higher education, the formal inauguration of Benedictine Father Mark O'Keefe as president-rector of Saint Meinrad College and Saint Meinrad School of Theology was held Friday, Oct. 18.

More than 400 people, including the faculties and student bodies of both schools, members of the Benedictine monastic community of Saint Meinrad Archabbey, local dignitaries and bishops, and representatives from more than 40 institutions of higher learning from across the country, participated.

The inaugural festivities began with an Inaugural Mass at the parish church of St. Meinrad. Archbishop Daniel M. Buechlein of Indianapolis presided and preached. In assuming the responsibilities of rector of a Roman Catholic seminary, Father Mark followed tradition by publicly stating his Profession of Faith and taking an Oath of Fidelity.

The Inaugural Ceremony was held in St. Bede Theatre on the Saint Meinrad campus. The investiture, in which Father Mark received the medal of office, was conducted by Benedictine Archabbot Lambert Reilly, chairman of the board of trustees.

Father Mark was elected president-rector of the two schools by the board of trustees on April 26 and actually assumed his duties on May 19. He succeeded Benedictine Father Eugene Hensell, who

had served for nearly 10 years.

In his inaugural address, Father Mark reviewed the many unique and important qualities that each of the schools has brought to the Catholic Church and communities across the United States, and specifically to its students, in the more than 140 years Saint Meinrad has been educating priests, religious and lay leaders. He said, "Saint Meinrad College and School of Theology stand at a threshold—on the firm foundation of a long tradition—looking ahead into a future whose shape is only beginning to be revealed. Our identity is rooted in a critical way in our history, in our tradition. Our future depends on our ability to meet the challenges that lie ahead—and, while remaining true to what we have been, on our ability to adapt as situations, opportunities and challenges demand."

Regarding the college, he said, "The Catholic identity of Saint Meinrad College is not simply a few classes in theology and philosophy, not simply a few external trappings of Catholicism, not a narrow view of Catholic doctrine. Rather, our college offers a broad Catholic vision, a Catholic identity, a Catholic culture built on theology and philosophy, on a broadly humanistic liberal arts education, on a vibrant and ongoing life of communal worship."

About the school of theology, he said, "What is distinctive about Saint Meinrad

See ST. MEINRAD, page 3

'Mission and Millennium' evangelization talk theme

Talk by Paulist priest was part of efforts to prepare archdiocesan employees for the Journey of Hope 2001

By Margaret Nelson

Paulist Father Bruce Nieli, liaison for the U.S. bishops' evangelization committee, talked with employees of archdiocesan agencies on Tuesday, Oct. 15.

The purpose was to prepare those who work for the church for the archdiocesan Journey of Hope 2001—Archbishop Daniel M. Buechlein's plan for the five-year celebration of the 2,000th anniversary of the birth of Christ.

The Journey of Hope plan focuses on the three ministries of spiritual renewal, evangelization and stewardship.

Jesuit Father Joe Folzenlogen said that Father Nieli was chosen because of "his own deep, personal relationship with Christ and his passion for the Gospel."

Father Nieli said that "before one becomes a follower of Christ, one has to go through the process of conversion."

He called evangelization—"a mysterious word we define so many ways"—a process leading to conversion.

"The church evangelizes when she seeks to convert the personal conscience or the collective conscience," said Father Nieli.

According to "Go and Make Disciples," evangelization means converting individuals or society by the power of the Good News, the Gospel of our Lord Jesus Christ, he explained.

He said that the archdiocese should tie together its effort at evangelization with the Journey of Hope and the pope's efforts to greet the third millennium.

Father Nieli said that this must be done "through a new evangelization, a new call of holiness and service, a new outlook." He gave the example of the universal appeal of music at the ending ceremonies of the Olympic Games. He told how American music comes from the spiritual, "which takes pain and changes it into hope, just as the world takes the cross and changes it to the joy of Pentecost."

He said that evangelization "has to begin in the heart of the individual believer, extend to the believing community, and move out to all of humanity."

Father Nieli said, "True evangelization begins with me. I share my story and invite you to journey with me."

"How are you going to evangelize?" he asked. "You have to be attentive to where people are hurting."

"The first thing we must do to evangelize, is to pray," said the Paulist

priest. He gave examples of how most people are looking for unity, truth, goodness and beauty.

"I think they'll find it in his church," said Father Nieli. "May they find Jesus Christ in us."

The program was part of a prayer service. After Father Nieli's talk, four people who work for the archdiocese gave their personal faith stories: Ann Williams, Glenn Tebbe, Lula Baxter, and the archbishop.

Archbishop Buechlein said that his fourth-grade teacher-sister asked to talk with him one lunch hour. She asked him to think about becoming a priest. "I said OK and I took off."

The archbishop told how his parents and grandparents contributed to the prayer emphasis in his life, read a faith-filled letter left by his mother's mother.

Each person who ministers in the archdiocese was given a copy the Paulist's summary of "Go and Make Disciples"—a national plan and strategy for Catholic evangelization in the United States. The program was offered by the archdiocesan Evangelization Commission and its planning committee.



Paulist Father Bruce Nieli

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Dialogue and Unity

The president of the U.S. bishops conference urges dialogue as a way to Catholic unity at a national meeting of nearly 200 lay Catholic leaders.

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Today's Sisters

Sisters representing nearly 100 religious communities meet in Beech Grove to discuss ways of communicating the story of what modern religious life is really like.

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Seeking the Face of the Lord

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



The loss of the sense of sin in society

Last Sunday we heard Christ's words "Give to Caesar what is Caesar's and to God what is God's." We are obliged to give civil government our respect, our taxes and our obedience as long as the laws and taxation are just. We judge the justice of government acts on the basis of what is good for all, the principle of the common good. The government merits nothing more and nothing less. All else belongs to God.

It is difficult to judge these days. We live in a country where the President and the Senate choose to allow the killing of a child in the process of being born! Our executive leader and a significant number of our senators approve of partial-birth abortion, a clear violation of the natural right of a child being born. United States citizens who know what partial-birth abortion is do not approve. A large majority of the House of Representatives voted accordingly.

What is most disturbing is the large number of people who admit that they don't know what the partial-birth abortion "fuss" is about and that they don't want to know. I find that frightening; in fact, haunting. Since 1964 I have had the acquaintance of German people who lived during the Holocaust. They speak of their remorse because they "didn't want to know" what was going on. To this day the Catholic Church is accused of being silent during the Holocaust. It is easy to make the accusation with hindsight.

However that may be, we do know what is going on and our church is not silent. It is wrong to remain intentionally ignorant and passive. How can it be right for Catholic Christians to want to be ignorant about serious moral evil? How can it be right for Catholic civic leaders to say that personally they believe abortion is wrong and yet vote for legislation that permits, even promotes, that wrong?

How is it possible for people to say that moral character is an important criterion for leadership and also say they really don't care about character when it comes to leaders of government? If that is a common attitude no wonder we have a country that is becoming more and more devastated by violence. When truth and integrity are bartered for individual financial good we have the for-

mula for slipping into a culture of death.

Pope John Paul speaks of his worry about the "loss of the sense of sin" in our society. I think he is on target. The Holy Father has said that a person who claims he or she has a right to persist in evil—in any sin at all—by implication rejects redemption. If we choose to close ourselves up in sin, we make our conversion impossible; we reject the remission of sins which we choose to consider not essential or important for our lives. Another word for this is "hardness of heart."

This, by the way, is the essence of the only unforgivable sin, namely the sin against the Holy Spirit. It is the only unforgivable sin, not because of its seriousness, rather because it puts one outside of the possibility of God's pardon. If I refuse to own sin, I cannot ask for and receive forgiveness. Arrogance is another word for hardness of heart and it is enslaving. Sincerity, courage and humility are the antidote.

There is another contributor to the loss of a sense of sin. If and when we choose not to inform our consciences according to the tenets of our Catholic faith, we put our salvation in jeopardy. We know in our hearts that we are obliged to live by an informed conscience. We know that we must live by our own conscience, yet it must be a sincerely informed conscience. In that sense our conscience is not absolute.

When we face the Lord in death it will be just God and us, God who is the truth and me. Formation of conscience is an individual responsibility. These days there is a tendency to form one's conscience on the basis of opinion polls and what the media tell us as individuals have a right to do or not do. What about the truth of things? John Paul II is right when he says these days there is a tendency to separate one's "rights" from the truth.

It has never been easy to be a person of integrity and yes, all of us fail. Sin does not stop at the door of the church because all of us are human. But that is not to say that we should become comfortable with sin, serious or not, our own or that of others. God is merciful to truthful people.

Editorial Commentary/John F. Fink, Editor

Too many Catholics still don't practice stewardship

October has been "stewardship month" in some of the parishes of our archdiocese. It seems appropriate that Independent Sector's most recent report on U.S. giving should be released this month.

Independent Sector is a national coalition of nearly 800 voluntary and philanthropic organizations. Every other year it commissions the Gallup Organization to conduct an in-depth survey of giving practices and volunteer activities of Americans.

Catholics aren't going to like the results of this year's survey. Once again, among Americans with religious affiliation, Catholics are at the bottom when it comes to giving—less than half the rate of the other groups. Catholics reported giving an average of 1.4 percent of household income to charities last year while Protestants reported giving 2.9 percent and members of other religions 3.0 percent.

Every time we report results like this we hear from Catholics, who obviously are generous themselves, who protest that these surveys must not include all the things Catholics contribute to besides their parishes. But this survey *does* include contributions to all charities.

The real answer to the reason Catholics are so far behind others might be found in the statistic that, according to this survey, 32 percent of Americans made *no* charitable contributions last year, up from 27 percent two years ago. Unfortunately, as pastors and those who count collections in our parishes know, many of those are Catholics. The survey reports what the average person gave and people who don't contribute anything pull the average percentage way down.

The survey concerned time and talent as well as treasure. It found that volunteers to charities donated an estimated 20.3 billion hours of time in 1995, up 1

billion hours from 1993. It also found that giving and doing go together: People who volunteer their time and talent give an average of three times as much of their household income as do nonvolunteers.

The survey asked people why they give or volunteer and the top answer, among both contributors and volunteers, was that they do so because someone they know well asks them to do so. However, the survey also learned that more than half of those surveyed said they have never been asked to do volunteer work by someone they knew. Of that group, only one in five took the initiative to volunteer. Hardly surprising.

And this, too, might account for the smaller contributions among Catholics. I have the feeling that more Protestants and those of other religions are asked to volunteer by someone they know than are Catholics. Sometimes it's because Catholic parishes tend to be larger but it seems to me that there are a great number of Catholics who have never been asked to volunteer their time and talent.

The survey shows that we Catholics still have a long way to go in the practice of stewardship.

Official Appointments

Effective October 16, 1996

Rev. John Beitans appointed dean of the New Albany Deanery while retaining his appointment as pastor of St. John the Baptist, Starlight.

Rev. John Ryan appointed dean of the Indianapolis West Deanery while retaining his appointment as pastor of St. Anthony, Indianapolis.

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

Benedictine Center changes name

The Sisters of St. Benedict of Our Lady of Grace Monastery have renamed the Beech Grove Benedictine Center. The facility is now known as the Benedict Inn Retreat & Conference Center.

It has also expanded its services to include assistance with program planning, a speakers bureau and complete food service in addition to offering conference rooms able to accommodate one to 100 people and fitness/swimming opportunities.

In announcing the facility's new name, Benedictine Prioress Sister Rachel Best said, "The center's new name better explains the work of this important ministry. Individuals and organizations need time to step back to review and reflect upon their lives and their work. The Benedict Inn permits us to offer that space

whether for spiritual growth, personal fulfillment or corporate reorganization."

Begun in 1981, the Benedict Inn is an extension of the Benedictine Sisters' education and spirituality mission. It is an ecumenical facility dedicated to lifelong learning and wholistic growth with a particular emphasis on programs for families, women and spirituality. Annually, thousands of people utilize the Benedict Inn for private or directed retreats, wellness activities, conferences and meetings.

"The center's name change signals the desire of the sisters to better reflect the retreat and conference center's identity and programming capabilities," said Benedictine Sister Carol Falkner, the Benedict Inn's administrator. "Although the name has changed, the commitment to services and hospitality has not."



Workers install the new name sign in front of the Benedict Inn Retreat & Conference Center during a blessing by the religious community, friends and supporters.

Photo courtesy Sisters of St. Benedict

The Criterion

10/25/96

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Contents of former church to be auctioned

Many furnishings from the former St. Catherine church and school in Indianapolis will be sold at auction on Nov. 1 and 2 at 2200 S. Shelby.

In 1993, St. Catherine and St. James parishes united to become Good Shepherd Parish. On Oct. 13, the last Mass was held at the former St. Catherine Church. The buildings will be razed.

The school surplus sale will be on Friday, Nov. 1, beginning at 9:30 a.m.. Items such as desks, computer components, lockers, chalkboards and water coolers will be available.

Contents of the church and rectory will be auctioned, beginning at 9:30 on Nov. 2. This will include everything from church pews to statues to stained-glass windows.

Dr. Gloria Durka talks to archdiocesan DREs

By Margaret Nelson

Dr. Gloria Durka talked to 300 archdiocesan directors of religious education at the annual Fall Catechetical Day, Oct. 19.

Speaking on the theme "Keeping Heart, Keeping Faith," Durka said "Teaching is difficult because sometimes our words seem to fall on stony ground."

"In teaching, we confront our own vulnerability," she said. "We meet the limits of our own energy and creativity."

Durka told the educators, "Joy is not a constant condition. Most people manage a settled cheerfulness."

She said that teachers give their student roots—grounding in that inheritance of who they are spiritually.

"If someone gives us a different idea, then the world is transformed," Durka said. "Often the student who seems least receptive will write and exam or paper that is so compelling, you realize this is one who most understood. Something was happening at a deeper level."

The professor of graduate-level reli-

gious education and theology at Fordham University said that catechists face a special challenge as we face the third millennium.

"We have to look at where we come from. We must be recommitted to (intentionally) teach virtue and value," she said. Noting that some say that should be taught in the family, she said that it should be taught there—but not only there.

"Today, families need an awful lot of help," Durka said.

She said that "we require human decent behavior of the children and youth we work with and the adults. In a Christian, Catholic context, we are preparing and modeling an environment that is different that the toxic environment."

"This is a gift we can give children, to show they are capable of doing it."

Durka said, "We should reward teachers and catechists for insisting on this civility." And she said, "We can teach values by teaching children compelling stories of people who have lived virtuous lives."



Photo by Margaret Nelson

Dr. Gloria Durka (left) talks with Franciscan Sister Norma Rockliffe of Marian College during the Fall Catechetical Day at which Durka was the principal speaker.

Women religious communicators discuss ways of challenging myths

By Sister Mary Luke Jones, OSB

"Don't give up on a good story," encouraged Charles Schisla, director of public policy information for the Archdiocese of Indianapolis, responding to questions addressed to a media panel at the 1996 conference of the National Communicators Network for Women Religious (NCNWR) Oct. 9-11 at the Benedict Inn in Beech Grove.

Because the communicators for women religious feel they have a good story to tell, they gathered for three days to hone their skills as communication professionals serving nearly 100 communities of Catholic sisters in the United States.

"Challenging Myths—Focusing the Future" was the theme of the conference which gathered participants to hear keynote speakers on the public image of sisters, to network professionally, and to dialogue with media representatives on how to get stories published about today's women religious.

School Sister of Notre Dame Catherine Bertrand, executive director of the National Religious Vocation Conference, told the communicators that young people today would be more interested in religious life if sisters, brothers and priests talked about their own faith and struggles and about what it means to be a follower of Jesus.

"In communicating their image, religious need to tell the public about vowed

life, corporate sense, and community," said Sister Catherine. Her organization invited 175 young adults to its national conference in September to hear what youth think about religious life.

Addressing the question of who religious of the future will be, Sister Catherine Harmer, psychologist, organizational consultant and author, challenged her listeners to communicate to the public the changed reality of Catholic sisters today: their lifestyle and commitment to community; their new ministries to a broader world mission; their function in public life; and their call to be prophetic in a world wrought with injustice.

"Who we used to be is who a lot of people think we ought to be," said Sister Catherine. "I believe religious life has a future. I believe the religious life I joined died about 30 years ago. We need to invite people into the reality of our world through the communications media. Whatever you do, don't give up. In this information age, we need people like you."

Members of the Indianapolis media shared their views on what is of interest to the public and how to get media attention for stories on sisters. Each panelist emphasized the need for communicators to get to know media personnel and have a sense of their organization as news. Joining Schisla were Judith Cebula, religion writer for *The Indianapolis Star/News*; Ann Craig, morning show co-host of WENS radio; and John F. Fink, editor of *The Criterion*.



Photo by Charles Schisla

Communicators for communities of women religious discuss ways of changing the public image of Catholic sisters during a conference at the Benedict Inn in Beech Grove Oct. 9-11.



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein blesses the assembly as Immaculate Heart of Mary Parish in Indianapolis celebrates its 50th anniversary during an evening Mass on Oct. 18. Father Jeffrey Godecker, pastor; former pastors, Father David Lawler and Father James Byrne; and former associate Father Stephen Banet, concelebrated.

ST. MEINRAD

continued from page 1

School of Theology is not the fact that it has priesthood, lay degree, and continuing education programs. Certainly I could point to the distinctive quality of our faculty, of our library, of many of our facili-

ties, of a strong academic program and more. But, more deeply, what makes Saint Meinrad School of Theology distinct is its Benedictine spirit."

Before being elected president-rector, Father Mark served one year as academic dean and five years as associate academic dean in the School of Theology. He teaches moral theology in the School of Theology.

The son of Tomiyo Nakajima and the late William O'Keefe of Ferdinand, Father Mark was born in Shirley, Mass., on Aug. 2, 1956. He professed vows as a Benedictine monk of Saint Meinrad in 1979 and was ordained a priest in 1983. He holds a doctorate in sacred theology from the Catholic University of America and is author of two books: "Becoming Good, Becoming Holy" and "What Are They Saying About Social Sin?"

Correction

Two Mike Birds from Indianapolis participated in the Catholic Social Services "Rebuild the Family" 5K Walk and Run on Oct. 12 at the Indianapolis Velodrome. In a story published Oct. 18, *The Criterion* reported that Bishop Chatard High School physics teacher Mike Bird won the 5K Walk. However, he finished the walk in fourth place. His father, St. Gabriel parishioner Mike Bird, won the first-place prize in the walk. The fund raiser benefits Catholic Social Services ministries.

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From the Editor/John E. Fink

Society is right to expect more from Catholics



Society seems to expect more of us Catholics than it does of Americans in general. Why then do we so often fail to act in accordance with those expectations?

Protestants and others who are not Catholic might not understand why we believe what we do, and they often are wrong in what they think we believe (but, then, so are many Catholics), but they do realize that our religion calls us to live good moral lives. They tend to respect us if we live up to our beliefs, but they are also quick to feel some glee when we don't.

In an earlier generation, Americans simply took it for granted that Catholics would always go to church on Sunday, that they would not eat meat on Fridays (and restaurants planned accordingly), that they would always dress modestly, that they wouldn't attend certain movies, and they would abstain from sex until marriage. A pregnant Catholic girl was a real scandal. Society at large knew that Catholics seldom got divorces and they had large families because they didn't practice birth control. Large families were assumed to be Catholic.

Today Catholics are still expected to hold to higher standards than others in our society. When they do not, it is news.

I thought about that this past August when the Alan Guttmacher Institute published a survey of women who get abortions. Since it claimed that 31 percent of these women are Catholics, it was newsworthy and was widely reported.

Now I realize that Guttmacher is the research arm of Planned Parenthood and was determined to show that many Catholics get abortions despite the church's teaching about the sacredness of life. And I also realize that that survey's figures were badly skewed (they claimed that half of American women will get an abortion at some point in their lives but, based on the number of abortions and the American population, the figure would be less than a quarter). Further, I realize that most of those women who said they were Catholics hadn't been to church in a long time and were not practicing their religion. Nevertheless, what made the whole story newsworthy for the media was that it purported to report something that was unexpected. It would be expected that only a small percentage of women who get abortions are Catholics. But that wouldn't have been news.

More should be expected of Catholics. I don't say in a triumphalistic sense that Catholics are better than others, but we do have the help of the church to make us better Christians. The Catholic Church has always emphasized that we must imitate Christ himself and we have the good example of the saints to help us do that. We have such a rich heritage of spiritual books to help us be better Christians. And most of all, we have the graces of the sacraments, especially the Eucharist.

Unfortunately, we don't always live up to society's expectations. While it has always been true that ours is a church of sinners as well as saints (and we can depend on God's forgiveness through the sacrament of reconciliation), too many of us have succumbed to our American culture. That culture seems to have become more pagan and secular values dominate over Gospel values. Catholics should be countercultural but too often we are not.

We know, for example, that the divorce rate among Catholics is about the same as for the rest of society, that the number of Catholic young people who are living together before marriage has skyrocketed, and that many young Catholics have rejected the church's teachings about sexual matters. Television and movies have influenced family life for Catholics to the same extent it has for others.

Are Catholics doing more positive things? There's no evidence that we are. Quite the opposite is true. Although many Catholics are extraordinarily generous with their time, talent and treasure, every survey taken shows that others are more generous. Here at *The Criterion* we continue to feature Catholics who live their faith by doing for the least of their brothers and sisters but there's no evidence that Catholics are better in this regard than others.

A generation ago, the beloved Pope John XXIII said, "If you are rich in resources and material possessions, your first duty is to remember that whatever you do not need and have left over, you must, according to the noble Gospel doctrine, give to others who need your help." How many Catholics take that command to heart?

Society is correct to expect more from Catholics. Our failure today is that we have tried so hard to be in the mainstream of society that we are indistinguishable from the rest of that society. We should instead try to influence society with the Christian values that so often are missing in today's culture.

Matters Liturgical/Sherie Berg

Eucharist/Communion: What's the difference?

At dinner my family is smaller these days. The kids are away at college or have their own home. Most nights it is just my husband and me. And so on many nights we find ourselves eating out, bringing home take out, or eating leftovers. Easier for me, certainly, but something has been lost. Something more than just the presence of our children.



I am a cook. I love transforming flour into bread, meat and cream into stroganoff. From the kitchen I feed my family, I give them life. Cooking

for me has always been more than just putting food on the table, it has been a way for me to show love, a way to put what I feel into action. Take out and restaurants can nourish us, but they leave the *me* part out.

One way I might describe the difference between Eucharist (the Mass) and a Communion Service is something like the difference between a dinner I prepare lovingly and a dinner at a restaurant. The dinner at the restaurant is good. It feeds us; it nourishes us. Don't get the idea I don't like to eat out, I do. But it has left the *me* part out. It has left the *family* part out.

When the Church gathers for Eucharist, it gathers to do something *together*. To join with Christ to do something. To offer a sacrifice. To prepare a meal, and to share it. To give God thanks and praise. To take bread, bless God, break and share the bread become Christ's body. This is an action of all the people together with the priest leading the assembly. It is the action we do in imitation of Christ. Communion is only part of this action.

When Communion is received apart from the Mass it is a good thing. It is the real presence of Jesus Christ, the complete presence of Jesus Christ. It is a great mystery, a marvel. But it is not the completeness of the Eucharist. It is not the completeness of our tradition. The *me* part is left out. The part we played in bringing about the mystery is missing.

When I say that a meal at a restaurant is not the same as a home-cooked meal, I do not mean that only the cook has changed. In my family, like most I suspect, many hands go into preparing the family meal. The ones who worked to earn the food, the one who shopped, the one who set the table, and did the dishes, and swept the floor, peeled the potatoes, the one who kissed the cook.

And likewise the actions of many go into making Eucharist. The difference between a Communion Service and the Mass involves more than the absence of a priest. Lacking also is the part all of us have in offering ourselves with the sacrifice of Jesus. Lacking also is God's action of transforming the bread and wine into the body and blood of Christ. Lacking also is the prayer in which we ask that we also be transformed into "one body, one spirit in Christ."

Communion apart from the Eucharist is nourishment, it is the real presence of Jesus, but it lacks the completeness of our Catholic eucharistic tradition. The celebration of the Eucharist, especially on Sunday, is an action that our baptism into Christ's body, the church, *compels* us to do, a sacrifice and a meal, both of which we share.

pilgrims had to stand in line all over again an hour or two later. After that experience (and a few others like it), we quickly learned not to follow our guides blindly.

"All's well that ends well," Shakespeare said. And that was certainly the case with our pilgrimage. It was not perfect by any stretch of the imagination, but it was a wonderful experience to be with our archbishop in so many holy places. As many of the 90 pilgrims told me personally, the spiritual blessings made the temporal blemishes seem insignificant. So I guess we could say, in the spirit of Chesterton, that because our pilgrimage was worth doing, we didn't mind doing it badly.

A View from the Center/Dan Conway

We were never promised a perfect pilgrimage

G. K. Chesterton once said, "If a thing is worth doing, it is worth doing badly." He meant, of course, that worthwhile things should be done even if we can't do them perfectly. I recalled Chesterton's words more than once on our recent pilgrimage to the shrines of southern Europe because, although the pilgrimage was definitely "worth doing," we had lots of problems along the way.



In her first article about the pilgrimage in the Oct. 11 issue of *The Criterion*, Margaret Nelson mentioned that the trip was nearly canceled last July when the original tour company was closed by the California attorney general. At that point we discovered that, in spite of nearly one year's advance planning, no airline or hotel reservations had been confirmed! We were extremely fortunate to obtain the services of a new tour company (Regina Tours, the largest exclusively Catholic tour company in the United States) and, after a lot of hard work (and a few sleepless nights), the pilgrimage was back on track. But we never fully recovered from the problems created by the original tour company, and the residual effects were experienced in virtually every city on our journey.

What were the major problems we experienced on our pilgrimage? First, because we were extremely late in confirming airline and hotel reservations, the group of 90 pilgrims could not always travel or stay together. This meant three distinct groups flying from Indianapolis to Barcelona. It also meant that, in several cities (including Rome), the pilgrims were lodged in two different hotels. Traveling with 90 people is always a challenge, but when

you add different airplanes and hotels, the logistical problems multiply—sometimes exponentially!

To make matters worse, the fact that we were late in making arrangements meant that local tour guides were already booked. As a result, our tour company had to retain two retired tour guides to escort our two buses on the 2,000-mile journey through Spain, France, Switzerland and Italy. Our tour guides meant well, but they were not prepared to lead 90 people on such a complex and extensive journey. In addition, they did not really understand the difference between a spiritual pilgrimage and an ordinary sightseeing trip. As a result, there was much confusion and miscommunication. Imagine being led through strange, unfamiliar territory (which included driving two large tour buses down very narrow cobblestone streets) with Mr. Magoo as your guide and you will have some idea of what we experienced.

Different languages, cultures and currencies always cause problems for Americans traveling abroad. We have grown used to the relative "sameness" of hotels, restaurants, shops and sightseeing attractions in every region of the United States. Our pilgrims were remarkably patient and adaptable, under the circumstances, but we experienced lots of frustration dealing with cultural differences. Unfortunately, our guides didn't help matters.

On one occasion, for example, one of the guides suggested that each pilgrim go to a bank and exchange \$20 for the equivalent amount of Spanish pesetas. The guide explained that we would need this money when we stopped for lunch the next day. Many pilgrims took the guide seriously (and literally) and stood in line for 40 minutes to exchange 20 U.S. dollars into pesetas. As it turned out, however, the few pesetas they received in exchange for \$20 were not nearly enough to cover that day's expenses (let alone the next day's lunch), so many

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The Criterion



To the Editor

Remember to vote for judicial candidates

On Nov. 5 both major political parties will have eight judicial candidates for the Marion Superior Court listed on the ballot. Fifteen of the 16 candidates will be elected.

These judges will be responsible for seeing that justice is administered fairly, impartially and without delay. They will decide cases that affect each of us in our daily lives.

On voting machines, judicial candidates for the Marion Superior Court will be listed alphabetically on the same lines as other candidates from their party. However, these judicial candidates will be placed at the end of the ballot.

Votes for these judicial candidates will not be registered by pulling a party lever. You must pull down the pointer over the name of each judicial candidate for whom you wish to vote.

Remember to vote for these judicial candidates on Nov. 5.

Gerald S. Zore
Associate Presiding Judge
Marion Superior Court
Indianapolis

(Judge Zore writes about the election in Marion County. Those outside Marion County should familiarize themselves with their judicial election.—Editor)

True multiculturalism is broadening

As I read the letter from James Allen ("Just 'American' Should Be Sufficient," Oct. 11, it brought to mind the traps many Americans fall into while discussing multiculturalism.

I will admit that there are many people who can take anything and use it for negative purposes. That doesn't necessarily mean that the thing itself is negative. Multiculturalism can be used to divide, but

that is a trap we all have to avoid.

A true and Christian multicultural spirit is a broadening experience. It is an acknowledgement of the complexity of the United States of America. It is an acceptance of not only people of different skin color, but also of the positive wisdom, ideas, artistic and religious expressions, etc., that make people who they are.

True multiculturalism accepts the fact that while we are all Americans, we do have different histories and have traveled different paths to get to this same point. Not all of our ancestors came through Ellis Island, but some came through Charleston, San Francisco or Los Angeles.

True multiculturalism recognizes the heroic efforts of Americans such as Sojourner Truth, Chief Joseph, Wendy Yoshimura and Cesar Chavez as well as those we normally find in our history books.

I have been part of Masses celebrated with polka music, gospel music, mariachi music, Native American music and jazz. True multiculturalism acknowledges the fact that God can be worshiped in these musical styles just as well as from anything in "Glory and Praise," "Worship II" or "Gather."

To be American, and to be church, in the truest sense means not only accepting individuals for who they are, but also accepting that which made them who they are. In doing this we will not become divided, but we will be more united than ever.

Father Kenneth Taylor, Director
Archdiocesan Office of Multicultural Ministry
Indianapolis

Deposit of Faith is still the truth

Sharron Jaskunas' letter to the editor ("Why Parents Don't Promote Vocations," Oct. 11) makes a case based on values very much like those of Sister Carmel McEnroy, the pro-abortion people and others. She wants priests and laity to

be able to express dissent with the hierarchy. Emotionally and as an American I can't say as I blame her because our education says that we can be anything we want to be and to question authority, it might be wrong. And we have learned to fend for ourselves, and be very proud of accomplishments, and jealous of positions held and withheld.

Relativists teach that there are no absolutes, that everything is gray and might be allowed as we are not responsible for our actions as long as we feel good about them. And we listen. Further, we demand instant gratification and that our every wish be fulfilled because of our legal rights.

The Deposit of Faith is the truth given us 2,000 years ago and it is still the truth. And for the church to change it is to say that our all-powerful God the Son, who will judge us with him as potter and we as clay, is a liar. Jesus called us to unity in no uncertain terms. If we let go of truth, we will be like the other 25,000 Christian denominations in the United States, which have differed and watered down and satisfied their own theology wants, egos or coffers.

If we go by our emotions, we accept the way of the world. In obedience, we give God the greatest compliment in making his will one with ours. That, C. S. Lewis said, is the only love worth having. What is a lifetime of self next to eternity with God? Please do some real study of Scripture without Bultman or other wishing theologians.

God the Father gave us the Commandments, and Jesus and the Holy Spirit gave us a Deposit of Faith. These things our maligned hierarchy must teach, developing them, not changing them, except as to be understood in the language and technology of today. Pope John Paul II was handed the keys of the kingdom. He and the magisterium cannot but uphold Scripture and tradition with guidance of the Holy Spirit

Light One Candle/ Fr. Thomas J. McSweeney

We are the product of our stories

I love stories. Like the one about the peasant farmer in China who was desperately poor and had only one son to help him cultivate his little farm.

One day a pack of wild horses grazed nearby, and the young boy managed to lasso and corral one of them. The neighbors

came to celebrate the good news: "What good fortune," they said, "now you'll have added help with your farming." But the elderly farmer replied, "How do you know it is good fortune?"

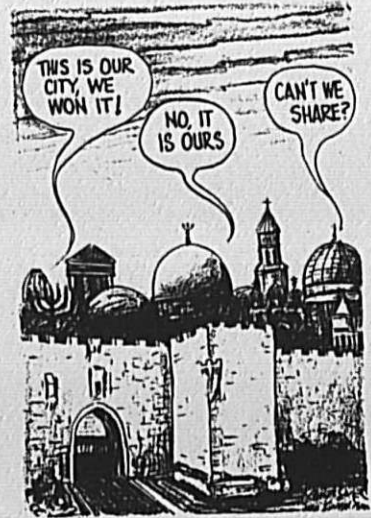
The next day, when the boy tried to ride the horse, it bucked and threw him to the ground, breaking his arm. The neighbors came to offer their condolences: "What bad fortune for you to have your son hurt and unable to work." But again the farmer rejoined, "How do you know it is bad fortune?"

The next week, the regional warlord came through the area and took all the able-bodied young men to fight in a battle, but because the boy's arm was still in a cast he was unfit for fighting. Again the neighbors rejoiced: "What good fortune, that your son was not pressed into service." But the farmer cautioned, "How do you know it is good fortune?"

Now the story could go on further, but you get the idea. The moral of this piece of Chinese stoicism? Perhaps it is better for us to hold off judgment on what makes a good day or a bad day: things are not always what they seem. Remember how bleak that Friday seemed to the disciples when everything they had hoped for seemed ended by the crucifixion of their Lord? But then came that glorious Easter Sunday morning.

Stories have power, too. Especially real life experiences of faith and hope that offer connections and meaning. Wanting our lives to have meaning is at the heart of what makes us spiritual human beings.

In fact, according to Professor Daniel Taylor's wonderful book "The Healing



JERUSALEM, THE CITY GOD CHOSE

whose help we cannot refuse. This Deposit is the truth, not a series of negotiable "policies" which we have a choice of changing under a democratic system.

Dan Logan
Indianapolis

There is still only one pope

A memo to Sharron Jaskunas (author of letter "Why Parents Don't Promote Vocations," Oct. 11):

Of course we are all church, but there is still only one pope, vicar of Christ and successor to Peter.

Lois Jackson
Indianapolis

Point of View/ M. Sharon O'Connor

To walk with the Lord every day

Whom does God talk to? Have you ever thought about that question? I mean, after all, we take our problems and concerns to him, but to whom does God go? Oh, I know that God is God and really has no problems unless wayward children, polluted earth, seas and skies, political wars, starving populations and widespread apathy can be counted as such.

But whom *does* God talk to since we usually only go to him with our own troubles, expecting miraculous solutions? At first, God had Adam and then Eve with whom to talk but, of course, that all changed when they both thought that they could make better decisions than God.

I often picture Adam walking through the garden with God, talking about the different plants and animals, expressing joy and wonderment at the various things there. Perhaps Adam would discuss with God the names of things as they walked. After all, maybe it was during a companionable whimsical mood that they hit upon the names of the o'possum, kangaroo, platypus, and chimpanzee as they laughed at the antics of each.

I think that Adam never fully realized just what else was lost when he forfeited those walks and conversations until several years later after he was worn down from the battle of trying to tame weeds, insects and animals in addition to witnessing the labors Eve endured giving birth to their children. After that unfortunate event in the garden, with all Adam had to do, did he have any time left to just walk with the Lord?

Is that the direction our lives take on a daily basis? Do we not take time for other things and leave out the most important? A commercial on television the other

night caused my husband and me to look at each other in amazement. In it, the spokesman was advocating sitting down with the entire family during mealtime at least once a week. Once a week! Once a week to establish relationships that are to sustain us for lifetimes, help us during crises, and allow us to express our joy and happiness. Has this always been the way we treat our Father in heaven? Do we just sit for a short period of time on Sunday and try to establish an eternal kinship?

Fortunately, even after Adam, God was able to make contact with a mortal being. The Bible describes an enduring alliance in Genesis 5:22: "Enoch walked with God 300 years and had other sons and daughters. Altogether, Enoch lived 365 years. Enoch walked with God, then he was no more, because God took him away." Because he actively sought the company of the Lord Enoch did not die!

Hebrews 11:5 says, "By faith Enoch was taken from this life, so that he did not experience death; he could not be found, because God had taken him away. For before he was taken, he was commended as one who pleased God." Wouldn't that be something? To so want to be in the company of the Lord that we conscientiously walk with him every second, every minute, every day!

How pitiful an hour seems when God wants to be such an integral part of our lives. Is one shared meal a week enough for our children? Then why do we content ourselves with sharing so little of our Father's time? Perhaps we cannot be Enochs, but we can each strive to do better than we are doing now. And that is all God ever really asks. That we try! And that we keep on trying!

Power of Stories," you and I are our stories. He argues convincingly that we are the product of all the stories we have heard and lived: "They have shaped how you see yourself, the world, and your place in it. . . . Knowing and embracing healthy stories is crucial to living rightly and well. If your present life story is broken or diseased, it can be made well. Or, if necessary, it can be replaced by a story that has a plot worth living."

He echoes Alfred North Whitehead's observation that "religions commit suicide when they find their inspiration in dogmas. The inspiration of religion lies in history." That is, if you and I need fundamental change in our lives, we need to begin not with concepts and abstractions, but with new stories. And the stories that influence how we choose to live are significant. That's why it matters that we focus on stories with plots of value and characters of truth if we want full and healthy lives.

Daniel Taylor illustrates his belief in the life of Augustine. Rather than offering a rational explanation of his conversion to Christianity, Augustine's "Confessions" depicts him constantly trying out different life-stories: rake, intellectual, careerist. Eventually, Augustine exchanged the stories that shaped his youth for the story of Christian faith. In giving authority to a new story he made it his own. Because his defining story was now the story of Jesus, Augustine was able to change his life dramatically.

The same thing happens if we accept a new defining story for our lives. Nothing—past, present or future—looks the same. And as we share our stories, they take the force of social glue. When our forbears sat around the fire at night to recount the adventures of the day, they became bonded together. And together they were able to push back the surrounding night. Our stories today must do no less.

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

Cornucopia / Margaret Nelson

The 90-pilgrim support group

At the end of the Sept. 20-Oct. 4 arch-diocesan pilgrim page to southern Europe, Juanita Nierste was asked what made her feel closest to God. "This group of people did." After experiencing a medical emergency, she was able to rejoin the pilgrims for the four days in Rome.



Not only did the two busloads of people who went on the pilgrimage form a support group, but they experienced the grace of the prayers of those back home in Indiana, as well. Some voiced the belief that no 90 people could have fared so well—for two weeks—without those prayers.

It was like a family, each person using his or her strengths to provide for the weaknesses of others. It filled the long, ambitious days with joy.

Even during six- and eight-hour trips between the shrines, the pilgrims remained good-natured and helpful to each other. The 30- or 45-minute bus "comfort stops" forced decisions between using the "water closet," buying something to eat (between the hotels' early breakfasts and late dinners), or buying souvenirs.

Because there were long lines (beyond the 90 of us), the people with more urgent

needs got put ahead, tissues—or even a few hundred lira, when necessary.

The pilgrims learned by voicing their thoughts—"I'm looking out the bus window and straight down a cliff. These curving mountain roads are not very wide and this bus doesn't exactly bend"—that others shared the same concerns.

They learned that Lourdes is the place where it is most acceptable to return from an outing and announce you "went out for a bottle."

It was a little "unreal" to be standing a few feet from churches and art works we'd seen in history books and on television. A street vendor's sign (in English)—just a block from the Sistine Chapel—didn't help: "Cheaper than Wal-Mart—3 for \$10 T-shirts."

Or the billboard in Lucerne that had only a familiar cowboy and the message: "Marlboro Country." When the names on the stores and restaurants in that city had the same roots as our English, I couldn't help shouting to my busmates, "These people don't know how to spell!"

Actually, there were few billboards along the highways of the four countries we visited: Spain, France, Switzerland, and Italy. But we could have done without some of the tasteless billboards in Rome—in the shadow of the Vatican.

The one thing none of the pilgrims will miss is the steep climbs on the bus steps—

up and down—about 100 times. (The buses could rarely park close to the churches.)

The sites (except for Lourdes—which had a ramp over a church top) were not handicap-accessible. There were endless steps—everywhere. That's one of the ways the pilgrims helped each other. The first person entering a door or passageway said, "There's a step up and down here."

Or "This is pretty steep" or "Watch out for this bumpy floor." In the Santa Croce Church in Florence, we stumbled over what appeared to be the smoothed sculptures of bodies—right in the floor!

Some said they would be happy to get home to some soft bread. The hard rolls—one pilgrim said you could use to shoot pool with—were even served at breakfast.

Language didn't seem to be much of a problem. In the Madrid airport, I asked for two cups of "decaf" and the cashier asked—in English—what that was. After I showed her a sign that said "decaffeinated,"

she laughed—and I knew she was telling her co-worker that they always shorten everything in English.

She asked me what we call sweetener in English. (All four countries had very strong coffee. In some, the thickness would classify as a sauce.)

At the audience with the pope, I was sitting at the end of the 14th row. I noticed that there were a few empty seats in the front row. I had a card that said "Catholic Press Association" and thought the first two words would look familiar to the Italian guard. And we had been wearing tags with our names on them (which all the people seemed to like to read.)

I said, "If you have an empty seat, could I go there?" The usher said that he couldn't understand. I smiled, said "Grazie," and returned to my seat.

As the pope began to enter the plaza, the usher approached me and asked, "Margherita, where you wanna go?" I pointed. He waved his hands (a little helplessly), smiled, and said, "Go."

Because of our 90-person group, I think most of us America-to-Europe-type pilgrims have a new sense that we can do more than we thought we could, with the proper motivation—and support!

VIPs . . .



Frank and Josephine Kannapel of Elizabeth will celebrate their 60th anniversary Oct. 27 with a Mass at 12:30 p.m. at Most Precious Blood Church in New Middletown. A buffet reception will follow from 2:30 p.m. to 5:30 p.m. The couple was married Oct. 28, 1936 at St. Joseph Church in Corydon. They have six children: Bill, Charles, Mary Rose Stevens, Martine, Joyce, and JoAnn Robertson. The couple also has 15 grandchildren and six great-grandchildren.

John and Alma Thole of Napoleon celebrated their 60th anniversary Oct.

10. They were married Oct. 10, 1936 at St. Maurice Church in Napoleon. The couple are parishioners at St. Maurice Church in Napoleon.



Joseph C. and Rose A. Metelko of Martinsville celebrated their 60th anniversary Oct. 7 with a Mass at St. Martin of Tours Church. The couple was married Oct. 7, 1936. They have six children: Lorraine R. O'Brien, Carlene A. Sessions, Rosalie U. Nevitt, Geraldine A., Joseph C. II, and John L. Metelko. They also have 17 grandchildren and five great-grandchildren.

Check It Out . . .

"American Bandstand" is being recreated on the Saint Mary of the Woods College Campus at 8 p.m. Oct. 26. The Chorale and Madrigals will perform songs including "Rockin' Robin," "Chapel of Love," and "Sh-Boom." The concert will be held in Cecilian Auditorium. Tickets are \$4 for adults and \$2 for students and senior citizens. Tickets will be available at the door. Saint Mary of the Woods College is located 4.5 miles northwest of Terre Haute.

A priest retreat, "St. Paul, the Corinthian Church, and Contemporary Priestly Ministry," will be offered at Saint Meinrad School of Theology Nov. 5-8. The retreat will begin at 4 p.m. Nov. 5 and

conclude at noon Nov. 8. The presenter is Benedictine Father Eugene Hensell, associate professor of Scripture for the School of Theology. The registration deadline is Oct. 29. The cost is \$295 per person. A \$50 non-refundable deposit is required with registration. To register contact Benedictine Sister Barbara C. Schmitz at 812-357-6599.

A special pipe organ recital will be held at 4 p.m. Oct. 27 at St. John Catholic Church, 126 W. Georgia St. in Indianapolis. Internationally-acclaimed concert organist James Johnson will perform. For more information call 317-635-2021.



Sister Jonette Scholdier (seated in center), pictured with other sisters from the Congregation of the Sisters of the Third Order of St. Francis, was treated to a special Mass on Catechetical Sunday followed by a reception at St. Joseph Parish in Shelbyville. Sister Jonette celebrated her golden anniversary of religious life. She is the only nun at St. Joseph. She works as the librarian and ministers to many of the parishioners.

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Those who mourn told how to start living again

The loss of a loved one often causes a grieving person to feel reluctant to become close to others again

By Mary Ann Wyand

"What do I have to be thankful for today?"

That question may seem impossible to answer for a grief-stricken person, Dr. James Gaynor said, but it is necessary to seek answers to it in order to begin the process of forgiveness and healing after the loss of a loved one.

It is normal for a grieving person to feel anger directed at God or at the person who has died, he said, and also to feel guilt about problems in the relationship.

The pastoral counselor and staff chaplain who is primarily in ministry at Community Hospital North in Indianapolis was the keynote speaker for "When Mourning Comes . . . Learning to Live Again," an Oct. 19 bereavement conference at the Archbishop O'Meara Catholic Center in Indianapolis. The day of grief ministry seminars "for those who minister and those who mourn" was sponsored by the archdiocesan Family Life Office and the Young Widowed Group.

"I believe that love is what life is all about," Gaynor said. "Mother Teresa has said that, 'Unless life is lived for others, it is not worthwhile.'"

A sense of engagement and caring about self, others and God is the key to life, he said, but the hurt of the loss of a loved one often causes a grieving person to feel reluctant to become close to others again.

Unfinished business about past events

and relationships also can impede a grief-stricken person from moving ahead in life, he said. However, the message of the Resurrection gives people hope and confidence to move ahead in the bereavement process in spite of fears, doubts, dejection, depression, and nagging questions about life.

"God invites us to love and care about others, but when we do that it means bereavement will happen again," Gaynor said. "Our grief, our loss, our pain are part of who we are, and we can't run away from it. We've got to deal with it. And dealing with it means learning what it means to forgive."

Forgiveness for feelings of anger involves forgiving others and God, he said, while forgiving feelings of guilt requires forgiveness of self.

"That's the bottom line in the healing process," Gaynor said. "The process of forgiveness is very much a part of the process of bereavement. We have to forgive God, others and self in order to move ahead in life. First we must acknowledge and admit what it was that happened and how we feel about it. We also must recognize the hurt and place responsibility squarely where it belongs in order to sort out the guilt and anger. We also need to identify the learning which has come from it. Finally, we must apologize, if appropriate, when we are ready."

A grieving person is often encouraged by others to "forgive and forget," he said, but instead needs to "forgive and remember" the deceased loved one.

"To do that, we may need to pray for



Dr. James Gaynor

grace and acknowledge to God that we are not ready," he said, "because first we must go back and deal with the hurt, pain and anger."

When life is disrupted by the death of a loved one, Gaynor said, the person "left behind" typically experiences fear, anxiety and confusion.

"The sadness of loss can cause people to move into depression and hopelessness because life now seems meaningless," he said. "That is not a lack of faith."

Gaynor recommends that a grieving person learn how to internalize the loved one who has died by continuing to include him or her in ongoing life events.

"Techniques of relating include the empty chair—putting the other person into the empty chair and telling the

(deceased) person thoughts and feelings—or writing letters to that person and keeping journals," he said. "Because the person is internalized in a spiritual way and the love relationship is still there, the next step is waiting for the response. That's part of the process, the dialogue, of affirming their presence in a caring relationship as life goes on. It is important to include the person who has died in the healing process and to ask, 'What would they want us to do?' They would want us to get on with our lives and enjoy life experiences."

Creative healing rituals affirm the presence of an internalized loved one, Gaynor said. "Healing rituals are important because they are done with symbols that are spiritual and have personal meaning."

Initial stages of the ongoing process of grieving may last a minimum of three years, he said. "When we reach the point when we can remember their life with a smile, we have moved out of the bereavement which focuses on their death and into an affirmation of their life and who they are and have been for us. We have that as part of our own lives as we move ahead and continue to remember."

Quoting from a popular saying, Gaynor reminded the gathering that, "The past is history, the future is mystery, and the present moment is a gift. That's why we call it the present." The psalmist says, "This is the day that the Lord has made. Let us rejoice and be glad in it."

People who are hurting "need to be reminded of the present as a gift, that God is with us, healing is happening, and there is hope even in the midst of pain, hurt and sorrow," he said. "That's the challenge of bereavement. Regardless of how much we may be hurting, what can we be thankful for today?"

Terre Haute native returns for concert

By David Delaney

On Oct. 11, singer Kristin Taylor returned to give a concert in her home parish of St. Patrick in Terre Haute.

Her shows feature Christian songs. She has written more than 200 of them herself. Taylor sings to raise money for children with special needs. She and her husband David have four children of their own. And they are in the process of adopting five special needs children.

The concerts, and the sale of cassettes and videos, are the primary way they raise money for the orphanage they hope to build. David is a chemical technician.

The children they are adopting have been taken from their parents because of neglect. "They came to us at different times as gifts from God," Taylor said.

The first two came right after the death of Taylor's mother. "Loving them helped me get over my loss," she said.

Later, on the day she took her father to the hospital for the last time, Taylor received three more children whose families had been abusive.

"The Lord saved me from the deepest despair I could have fallen into," she

said. "It's true that in giving we receive. The love we give those three children comes back tenfold."

Her deep faith in God also carries Taylor through the rough times. She said, "I fall in love with my Catholic faith more each day."

Taylor, whose real name is Kriston Dye, lives in Riverview, Florida. Her Terre Haute concert followed tours in Jamaica, Western Samoa, and Haiti.

She describes Haiti as the most pathetic place she's ever seen. "The children had no food or clothing," she said. "I could see Christ in their faces."

In Jamaica, she sang in prison. Taylor met a leper and took her by the hand.

"She attempted to move her hand away," said Taylor, adding, "It was like singing to the Lord."

She considers her singing ability a gift from God. "I'm simply putting the Lord's word into action."

As for the children they are adopting, she said it took about a year for them to develop trust in the adults.

Taylor gets lots of strength from her two late parents. "They left me a tremendous legacy of faith," she said. "A torch has been passed to me."

First non-public educators conference here Oct. 28-29

More than 3,400 non-public school educators are expected to attend the first state conference sponsored by the Indiana Non-Public Education Association (INPEA).

The event will be held on Oct. 28-29 at the Indiana Convention Center. Dr. Harr Wong will be the keynote speaker.

Glenn Tebbe, executive director of INPEA, said that the interest in the conference reflects the increase in enrollment in non-public schools, which "continues to climb as families weigh the educational options."

"Obviously, along with that growth comes a school's responsibility to the

family to provide the best possible education for the children. To accomplish this, the educator's education must be ongoing," said Tebbe. He said that is the goal of the INPEA conference.

More than 200 educational sessions will be offered during the two days of the conference. The range of interests includes early childhood, elementary and secondary education, special education, general interest, administration, and technology.

The INPEA is comprised of 400 schools education some 90,000 students throughout Indiana.

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Parish Profile

Indianapolis South Deanery

St. Ann Parish thrives on southwest side of city

By Mary Ann Wyand

The annual "Family Fun Fest" last month at St. Ann Parish in Indianapolis was yet another example of the warmth and vitality demonstrated by members of this thriving faith community in southwestern Marion County.

Although small in size, St. Ann Parish is large in participation because the 351 Catholic families who worship there enthusiastically support a variety of ministries throughout the year.

The devotion and commitment of numerous parishioners energizes all of St. Ann's ministries. Love for the parish is evident in the smallest details, from the dainty crocheted baptismal bibs for babies made by several women to the recent renovation of the parish office by a number of skilled volunteers.

Named for Mary's mother and Christ's grandmother, this Indianapolis South Deanery parish founded in 1917 has been celebrating another beginning with the February arrival of Father Stephen Giannini as pastor. He also ministers to Roncalli High School students as the school chaplain.

"I divide my time between St. Ann and Roncalli," he said. "I tell people I'm not the half-time pastor or the half-time chaplain. I'm the pastor and the chaplain. I'm at Roncalli during the school year on Wednesdays and Fridays all day, and then on Tuesdays and Thursdays for half days. I'm

at St. Ann on Tuesdays and Thursdays for half days, and on Saturdays and Sundays. I celebrate Mass here twice during the week and twice a week at Roncalli, plus holy days and special occasions."

Although that sounds like a busy schedule, Father Giannini said the efficient parish staff is very supportive.

"The staff works so well together," he said. "Efficiency and good communication are our strong points."

St. Ann Parish isn't a typical suburban Indianapolis faith community, he said, perhaps because of its small size, sense of history, and "calmer attitude" that results from its half-urban and half-rural location and friendly small-town atmosphere.

Now almost 80 years old, St. Ann Parish has about a thousand parishioners of all ages who live in Mars Hill and adjacent neighborhoods which are a mixture of residential, commercial and industrial properties. The Indianapolis International Airport and the National Guard's Stout Field nearby are distinctive landmarks.

A parish history written by parishioner Margaret Wolfer in 1984 praises the "diversities of human experience of the people of St. Ann's."

The same could be said for its pastors. Father John Patterson, St. Ann's founding pastor, raised hogs and tended a garden. Father John Beitans, who served the parish during the 1980s, enjoyed parachute jumping as a hobby.



St. Ann Parish staff members and volunteers include (from left) Orville Fehrbach, a member of the buildings and grounds committee and St. Vincent de Paul Society chapter; Ladies Guild secretary Mary Harper; secretary Barbara Pacuch; Laura Williams, pastoral associate and coordinator of religious education and youth ministry; bookkeeper Marcy Rolph; Father Stephen Giannini; organist Mike McKay; Pat Fehrbach, Ladies Guild, Young at Heart, and St. Vincent de Paul Society chapter member; feasibility committee member Kevin McGuire; and Ladies Guild president Camilla Smith.

St. Ann Parish was founded in 1917 in a house on South Holt Road by Father Patterson under the direction of Bishop Joseph Chartrand. It prospered largely as a result of the growth and expansion in the area caused by two world wars.

In 1926, a larger church was constructed from prefabricated building materials. The same year, two Providence sisters came to teach in the two-room parish schoolhouse. By 1943, four sisters were teaching at the school but they had to live at the St. Anthony Convent or St. John Convent. However, in the midst of World War II shortages, St. Ann parishioners were able to remodel a house for the nuns' residence and add additional classrooms to the rapidly growing grade school to better serve 133 students.

Several attempts to relocate St. Ann Parish failed during the 1940s, so additional property was purchased to expand the parish at its original site. The cornerstone for the new school was put in place in March of 1951, and the school opened in 1958 with 201 students. The school was completely paid for by 1959, but dwindling vocations and enrollment combined with rising operational costs necessitated its closing and sale in 1989.

The old prefabricated frame church served the parish for 43 years. St. Ann's current church, a modern brick structure with pews arranged in a circular floor plan, was dedicated on May 25, 1969 by Archbishop Paul Schulte.

Priests who served at the South Deanery parish since Father Carl Wilberding's quarter century of service as pastor ended in 1974 include Fathers Francis Eckstein, Gerald Kirkhoff, Patrick Kelly, Charles Chesebrough, John Beitans, Larry Crawford, and Daniel Donohoo.

Father Giannini coordinates parish ministries with help from Laura Williams, the pastoral associate and coordinator of religious education and youth ministry, and

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longtime secretary Barbara Pacuch, who has served five pastors in 20 years.

Parish children now attend St. Roch School, All Saints School, or township public schools. Teen-agers choose from Roncalli High School, Ben Davis High School, or Decatur Central High School.

St. Ann's warmth and friendliness is evident to visitors who worship there while staying at nearby hotels adjacent to the airport, Father Giannini said. "We have visitors on a regular basis, particularly for the Saturday night Mass."

Last summer, he said, the parish hosted a family reunion for 25 people from St. Louis and South Bend, who decided to meet in Indianapolis for the celebration and attend Mass there.

Summer was a busy time for St. Ann parishioners who volunteered their time and talent to renovate the parish office, meeting rooms, and a religious education classroom in houses next to the church.

Parishioners also celebrated Father Giannini's installation in June. On July 26, they observed the feast day of St. Joachim and St. Ann, which was affectionately known as "Grandparents Day," with exposition of the Blessed Sacrament during a day of prayer. Volunteers also enthusiastically helped with the Parish Clean-up Day on July 27, and began planning for the parish festival months before the early September fund raiser and social event.

Parish children enjoyed "Glory Days" in June, a one-week Vacation Bible School that was quickly nicknamed "Fun with Jesus."

"We do very well with all of our programs," pastoral associate and religious education administrator Laura Williams said. "There is a lot of fellowship in this parish."

Providence Sister Marie Kevin Tighe presented a parish reflection called "Finding God in the Still Points of Your Busy Day" during the Easter season, Williams said, and Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and the mission educator for the archdiocese, spoke to Vacation Bible School participants about Africa.

"The children really enjoyed her talk," Williams said. "They were very interested in her stories."

About 80 children ranging in age from kindergarten to the 12th grade are enrolled in religious education classes this fall, she said. Ten youngsters received First Communion last spring, and 20 teen-agers have already signed up for sacramental preparation for Confirmation.

Sixteen adults registered for Rite of Christian Initiation of Adults instruction, Williams said, which was "the most we've ever had in one class."

St. Ann Ladies Guild members also helped the parish send two teen-agers to the Christian Leadership Institute at DePauw University last July.

In addition to an active chapter of the St. Vincent de Paul Society, the parish benefits from service projects coordinated

by the dedicated St. Ann Ladies Guild. A Young at Heart group of retired parishioners gathers regularly to socialize, and there is always interest in service opportunities on the St. Ann Parish Council and Board of Total Catholic Education.

Bookkeeper Marcy Rolph said she appreciates the "core of volunteers who are very committed" to St. Ann and enable the parish "to do what we do."

Parish liturgies benefit from the gifts of music director Linda Staten, who cantors for Sunday Masses and coordinates the adult and children's choirs with help from organist Mike McKay. Parishioners Nancy Orcutt and Barbara Howard serve as the music ministers for the Saturday night liturgy. Both women sing and play the guitar and harp. During the Easter season, parishioners enjoyed a harp duet.

Longtime parishioners Orville and Pat Fehribach keep busy in their retirement years with service to the St. Vincent de Paul Society chapter, and they also find time to assist with a variety of other parish ministries. He serves on the buildings and grounds committee and helps at the St. Vincent de Paul Society warehouse. She coordinates processing of the weekly collection envelopes with four other women, is active in the Ladies Guild, and takes Holy Communion to parish shut-ins and area nursing homes with Mary Harper, another busy volunteer.

Their dedication is typical of many St. Ann parishioners. Ladies Guild president Camilla Smith said the parish bereavement ministry flourishes due to the commitment of so many people willing to provide food when there is a funeral in the parish.

"We bloom where we're planted," secretary Barbara Pacuch explained. "We make the best of what we have here. St. Ann Parish has always been my home away from home, and I think other parishioners feel that way too."

Father Giannini credits his predecessor, Father Daniel Donohoo, for ensuring that the parish achieved financial stability in recent years after struggling to recover from school-related debts.

"We're financially solvent now and have been able to add money to the Archdiocesan Deposit and Loan Fund," Father Giannini said. "We also have established a new memorial fund for improvements to enhance the spiritual life of the parish."

St. Ann parishioners are currently considering parish needs for the third millennium, he said, and feasibility committee members are investigating the possibility of building a parish center for large-group gatherings.

"There's a real hunger in the parish for that to be done," Father Giannini said. "It's going to take some time to do that, but we would like to have space on the parish grounds where we can gather for fellowship after assembling at a eucharistic people. There is a lot of love for the parish, and the people want a place where they can assemble as a community."



Photo by Mary Ann Wyand

Babies baptized at St. Ann Parish in Indianapolis receive crocheted baptismal bibs made by parish secretary Barbara Pacuch (right) and parishioner Christine Ridener. Laura Williams (left), pastoral associate and coordinator of religious education, helps display a tiny handmade bib.



Monica Ann Borgo

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I vividly remember the first time I saw her. She was set atop a hill, an old brick building they called Cathedral. I looked at her as nothing more, nothing less. My family had just moved from Chicago that summer, and I was told that this was where I would attend high school. Therefore, I came to Cathedral with no preconceived notions, no great expectations, and no sense of the tradition and excellence which she embodied.

Over the next four years, I would learn to see much more. I would see the dedication and commitment to education that was exhibited in the classroom as well as outside the classroom. I would see the spirit and the pride of the student body and the loyalty and involvement of student bodies of old. I would see the determination, hard work, and sportsmanship which was displayed not only on the field and on the court, but off the field and off the court. I would see a faculty consisting of great teachers and coaches, but even more importantly, great people, whose examples taught me as much as their classroom lectures.

I look at Cathedral now, and what I see does not resemble that strange building I saw for the first time eight years ago. Within her walls now lie countless precious memories and the roots of so many lifelong friendships. Within her walls lies a part of me as well as a part of every student who walked her halls, where we experienced the values, pride and tradition which continues to bind us together. This is how I see her now. I am thankful for having had the opportunity to get to know her and be a part of her tradition—this wonderful and unique place—which to anyone but a Cathedral graduate might appear to be just an old brick building set atop a hill.

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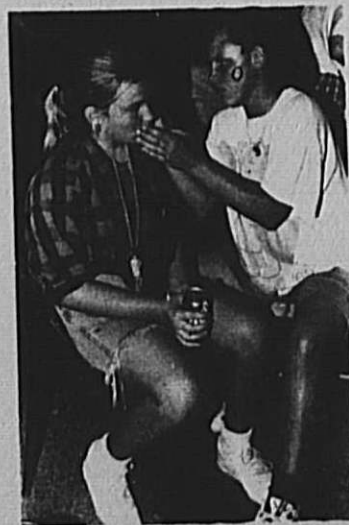


Photo by Elsa Rodriguez

St. Ann parishioner Kim Smith (right) has fun painting parishioner St. Elmo's face at a booth set up for the St. Ann Parish Festival in September.



Photo by Elsa Rodriguez

St. Vincent de Paul Society chapter president Tom Gerding (front) and Duke Blythe, buildings and grounds chairman, measure shelves for the parish office.

Pilgrimage of Hope 'up front' at pope's audience

By Margaret Nelson
Third in a series

By the time the 90 archdiocesan pilgrims had covered the more than 2,000 miles from Barcelona to Rome, they recognized the truth in Archbishop Daniel M. Buechlein's words at the Mass at Montserrat:

"At every shrine, God will have a special gift for us."

Each holy place had something special that made its existence unbelievable, yet right. The appropriateness of each shrine became more evident as the travelers learned more about the person—or people—God used as instruments at that site.

Those making the Sept. 20-Oct. 4 Pilgrimage of Hope had made their way from Barcelona to Montserrat to Lourdes to Einsiedeln to Assisi—and many holy places in between.

The pilgrims began their first morning in Rome with a Mass in the Hungarian Chapel at St. Peter's Basilica. In the rosary before, and in the intentions and petitions during Mass, they prayed for a renewed love of the church, and a commitment to prayer in the archdiocese.

Brian Doyle, a second-year theology seminarian studying for the archdiocese at North American College in Rome, was the lector for the Mass.

In his homily, Archbishop Buechlein said that the church is like a family. He suggested that the fact that people don't always get along contributes to the humanity of the church. But he said that the spiritual family is challenged, like Peter, to be faithful to the end.

Again he reminded the pilgrims, "It's God who makes something good of prayer, not us. All we have to do is do it."

Fathers Gregory Bramlage and John Bietans and Benedictine Father Gregory Chamberlain, who were with the pilgrims, concelebrated the Mass.

Afterwards, the visitors went through St. Peter's Basilica, the largest in the world. The pilgrims marveled at the bronze numbers and letters on the floor that marked how long other world churches would be if they were placed inside St. Peter's.

The church, basically planned in the fifth century, has standing room for 100,000 people. A chapel on the right of the entrance has Michelangelo's *Pieta*. Another feature is a 13th-century statue of St. Peter. A 85-foot bronze canopy by Bernini is over the high altar—and what is believed to be the tomb of St. Peter.

The huge dome of the St. Peter's Basilica was designed by Michelangelo and finished 24 years after his death. Some of the pilgrims went into the dome for a breathtaking view of Vatican City.

The square in front, *Piazza San Pietro*, created by Bernini, has twin doric colonnades on each side topped with statues of saints and martyrs. As one enters, the head of the square is the *Basilica di San Pietro* and to the right (north) is the Vatican Palace.

When Joe Gallagher of St. Joan of Arc in Indianapolis saw St. Peter's Square, he echoed the thoughts of other pilgrims with surprise at the size and beauty. "I've seen pictures of those columns, but I never thought I'd see them in person."

The pilgrims visited the Sistine Chapel, the official chapel of the Vatican which, besides Michelangelo's famous ceiling, contains frescoes on the side walls done by famous Florentine artists: Botticelli, Perugino, Signorelli, and Ghirlandaio.

The guide explained that the life of Moses—who brought the law—is on the left wall; the life of Christ—who fulfilled the law with the Word—is on the right wall.

The Sistine Chapel ceiling, which took Michelangelo four years to complete—is so full of colorful figures that it could be studied for days; his powerful "Last Judgement" is behind the altar there.

The pilgrims also saw the *Stanza de Raffaello*, impressive walls in rooms

decorated for Pope Julius II by Raphael and his pupils.

They learned that the Vatican is the smallest state in the world, with 4,000 people living and working there. Created in 1929, it has its own radio, news service—and the post office, where some of the group purchased stamps.

Tuesday Oct. 1 and other afternoons were spent seeing the Roman sites of the Circus Maximus, Trajan's Column, the Colosseum, the Roman Forum, the *Piazza Venezia* with the monument to Victor Emmanuel II, and several churches.

St. John Lateran is the cathedral of Rome—where the Holy Father has Mass several times a year, including Holy Thursday. The basilica has 16 huge statues of Christ, the apostles, and saints. Across the (busy) street is *Scala Santa*, the staircase believed to have come from Pontius Pilate's house in Jerusalem.

The Church of St. Peter in Chains had the irons that are reputed to have held St. Peter in prison. And there is a huge statue of Moses by Michelangelo.

The Mass on Wednesday, Oct. 2, was in the Chapel of St. Benedict at the Church of St. Paul Outside the Walls. In this, his last homily of the pilgrimage, Archbishop Buechlein tied the readings to the papal audience that the faithful of the archdiocese would attend that morning.

"What happens here in the presence of Jesus is what the Holy Father is all about," said the archbishop.

He observed that everyone was excited about seeing the pope that day, "But we are with the real presence of Christ here."

"Pope John Paul II, the vicar of Christ on earth, is a man not seeking a lot of attention," said Archbishop Buechlein. "At a lot of sacrifice, he is being Christ for us." He asked the faithful to pray for the Holy Father.

The intention for the day, joined with the prayers of the faithful in Indiana, was for teachers and lay ministers, and for a renewed spirit of evangelization in the archdiocese. Since a few pilgrims were from the Evansville and Memphis dioceses, they were included in the prayers.

"Evangelization is to be Christ for others," said the archbishop. He challenged everyone in the archdiocese to make a full commitment to that effort.

The audience with Pope John Paul II

Before the outside audience with the Holy Father, Archbishop Buechlein met the archdiocesan pilgrims to give them their tickets to the reserved seating area in St. Peter's Square. (Again they looked for his purple skullcap, so they would not get lost.) The seats were 13, 14, and 15 rows from the front.

Afterwards, the archbishop walked up the steps—was saluted by a Vatican Swiss guard—and joined the other high-ranking church officials near the papal chair.

After he sat down, Archbishop Buechlein looked toward the pilgrims who had followed him from Indianapolis to Barcelona to Rome. The travelers beamed as their spiritual leader smiled and waved to them (with the abandon of a child in his first school play).

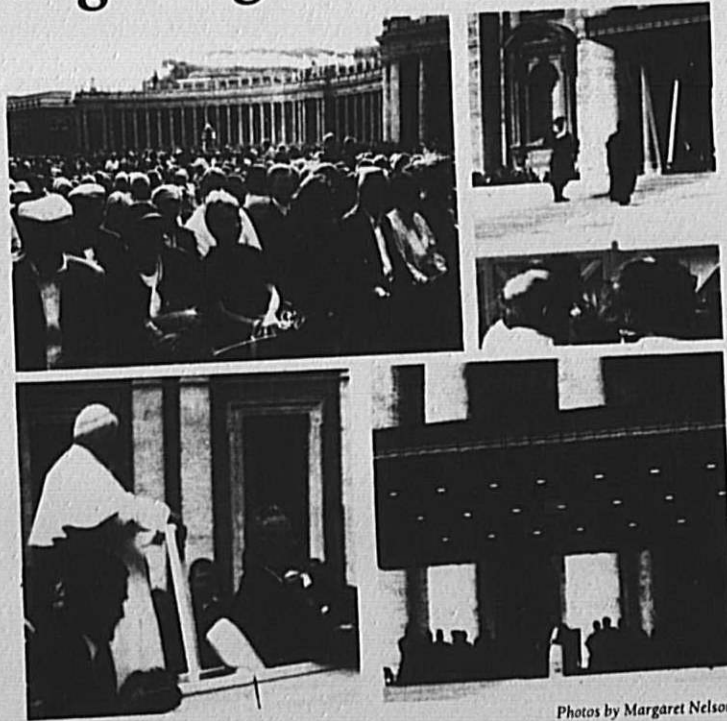
There was more than an hour to wait. The time went quickly as the piazza—and the streets of Rome as far as the eye could see—filled with people.

Just before the pope made his remarks in English (he spoke in four other languages, as well), the master of ceremonies read the names of the English-speaking groups that were present for the audience.

When it was announced that there was a pilgrimage from the Archdiocese of Indianapolis led by Archbishop Daniel M. Buechlein, the cheer was a lot louder than it seemed any 90 people could make. They represented the more than 213,000 Catholics in central and southern Indiana well.

And Pope John Paul II waved to them in response!

At the end of his talk about the mystery of the visitation of the Blessed Virgin Mary, the Holy Father greeted the students



Photos by Margaret Nelson

At the Oct. 2 audience with Pope John Paul II in the plaza in front of St. Peter's Basilica, the archdiocesan pilgrims are seated in a section close to the front. At top right, Archbishop Daniel M. Buechlein receives a salute from a member of the Vatican Swiss Guard as he approaches the chairs where the bishops and cardinals sat during the audience. The Holy Father—in his "popemobile"—enters to the left of the Indiana group. Below, at right, the pope addresses the 100,000 people gathered for the Wednesday audience.



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—Mark Stankevich

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of the Pontifical North American College who would be ordained deacons the following day. That included one man from the archdiocese—Joseph Villa.

The announcer said that the pope's blessing was for all those present, their families and friends, and all those for whom they prayed, especially those who are ill or infirm. (The pilgrims knew that meant the entire archdiocese, as well as those for whom they personally cared.)

The Holy Father said, "Upon all the English-speaking visitors . . . I invoke the joy and peace of Jesus Christ our savior."

In television news coverage of the papal audience that evening, pilgrims Dan Conway, Ann Dillon and Mark McDermott were shown in close-up shots.

On Thursday, the pilgrims had Mass at the Basilica of St. Mary Major. (Because he was attending the ceremony in which Joseph Villa of Terre Haute was ordained to the diaconate by the Holy Father, Archbishop Buechlein—for the only time—did not celebrate Mass with the group.)

The prayer intentions for Thursday were for God's blessings on parents and families, and for a renewed commitment to the treasure of married life.

Father Chamberlain, with the help of Fathers Beitans and Bramlage, presided at an altar that seemed "backwards" for the Indiana faithful—since Vatican II.

In his homily, Father Chamberlain put the pilgrims at the scene of the Annunciation. "Notice, Mary didn't challenge it. She asked what she could do to fulfill God's law."

"Mary said yes with no strings attached. Because of her willingness, we celebrate the presence of Christ in our own lives. Here, we can say yes to God's will and see what happens."

(The pilgrims sang a Marian song after each Mass during the pilgrimage.)

The pastor gave a "commercial" about

Santa Maria Maggiore, explaining the expense of maintaining the building, which was erected in the fifth century. (The pilgrims took a collection at each church they used for Mass, to give a donation to their hosts.)

St. Mary Major was said to contain the first gold brought from the New World by Christopher Columbus. Afterwards, the pastor requested that the pilgrims pose for a photo—for the archives.

The Thursday afternoon return to St. Paul Outside the Walls gave a different perspective. The pilgrims entered from the front where the huge colored paintings of the evangelists adorn the top of the facade. And the statue of St. Paul is surrounded by 150 columns.

In the lovely cloisters at this Benedictine church, some of the twisted colonnettes are inlaid with colorful mosaics. *San Paolo Fuori le Mura*, originally constructed over the tomb of St. Paul, is one of four patriarchal basilicas in Rome (with St. Peter, St. John Lateran, and St. Mary Major).

Pilgrim observations and coincidences

The archdiocesan pilgrims remarked that there seemed to be no private homes in Rome. They were concerned with how people could cope when they were always so close to other people. Most Romans seemed to live in the many-storied apartments that filled the city.

At one of the hotels in Rome, the desk clerk passed out maps from McDonalds—with five Roman locations to get Big Macs. (In Milan and Florence, the Italian hamburger places were clean and had nice restrooms.)

Joe Gallagher of Indianapolis was impressed when he was reminded of the histories of the four countries. "For hundreds of years during the reformation, there were so many martyrs. I didn't know

there was that much suffering. The priests in Spain were tortured when the communists were in power."

Pat Snyder said, "We (humans) do such awful things—the 'world' is so bad."

Shirley Church remembered the many countries represented in Lourdes, thinking aloud, "If all those people can get along so well, why is there so much trouble in the world?"

During the candlelight procession at Lourdes, it was so dark that it was hard to see the person on either side, let alone take a photo when the archdiocesan group was passing the ramp. Just adjusting a candle could leave a person stranded.

After the rosary at Lourdes, many of the travelers discovered that they couldn't remember the name of the hotel they'd checked into less than two hours before. The streets all looked alike and the stores they'd remembered on the way to the procession were closed.

After the group left Lourdes, a doctor on the trip had asked a couple of pilgrims if they had any nitroglycerin—for one of the travelers who has having irregular heartbeats. He found it with a woman who said that she never had experienced heart trouble, but her parents both had. At the last minute, she threw some nitroglycerine into her trip luggage.

Father Beitans took Lourdes water for his parishioners at St. John, Starlight, "because everyone wasn't able to go on the pilgrimage." (The Sunday he returned, he sprinkled the assembly with it and filled the church's holy water font.)

Snyder observed, "We had excellent guides." Besides those who traveled on the buses, there were special guides for Lourdes, Florence, and in Rome. (The Roman guide Gabrielle "cashed in" on her name as she led her "Angels.")

Ann Dillon said, "This is great" as the bus toured Rome. "It's been a good trip." Dillon said she liked the places where her "Angels" bus arrived early and had to wait

for the other group (the "Saints"), because that gave her more time to pray and appreciate the churches.

It was a holy time. Karen Steilberger said the pilgrimage "re-impressed on me how important it is to pray every day, many times a day."

Father Chamberlain said that beyond the shrines themselves, he appreciated "the faith experience by everyone and the joy, even in the face of adversity. There was a real spirit of joy among the pilgrims."

And pilgrim Pamela Barrett said, "It doesn't seem possible it's over. It was a very special time for me."

At Kennedy Airport in New York, Barrett met an Indianapolis couple she knew, who realized they'd been at Lourdes at the same time the pilgrimage was. Later, she was shocked to see a photo of the candlelight procession at Lourdes with her friends walking right behind the archdiocesan group.

Though the group of pilgrims was split on the Sept. 20-21 trip to Europe, the whole archdiocesan group flew back Oct. 4 on the same planes—one to New York and another to Indianapolis.

At the Indy airport that evening, the archbishop was first to emerge from the plane. Someone waiting for one of the pilgrims loudly asked the prelate if he had anyone else with him.

Did he ever! Archbishop Daniel M. Buechlein had served as spiritual shepherd for some 90 people—half-way across the world and back!

In his final homily to the pilgrims Oct. 2, Archbishop Buechlein had said, "Now we know what it's like to be pilgrim people, traveling in a strange land. That's the way we should conceive of ourselves."

The archbishop explained that this life is not all there is for those who believe in God. And he added, "Now we have a little bit more of a sense of walking with other people."



Pilgrims approach the front of the Church of St. Paul Outside the Walls in Rome, where 150 columns surround the statue of St. Paul. The top of the facade has colorful frescoes of the evangelists.



Photos by Margaret Nelson

Archdiocesan pilgrims Shirley Church and Pat Snyder look over the restoration plans of St. Mary Major Church in Rome. The Mass was celebrated there on Thursday, Oct. 3, followed by a look around the church and a group photo on the steps—"for the archives."

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the one who serves
the rest.

— Matthew 23:11

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Since 1982, Food For The Poor has answered Christ's call to help the needy by supplying more than \$185 million in basic goods to the impoverished people of Haiti, Jamaica and other Caribbean countries. Through this ministry, nearly 5,000 simple homes have been built for the poorest of God's poor — all thanks to individual sponsors like you.

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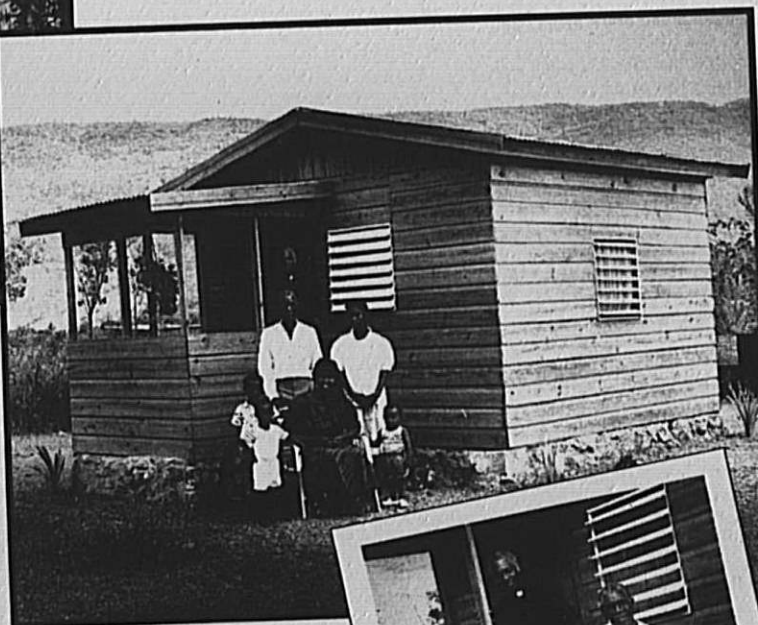
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14188

- ☐ Let the work begin! Here's my check for \$1,000.
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- ☐ I can't build an entire home, but please use this gift toward your efforts.

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Faith Alive!

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A successful marriage emphasizes God's presence

By Mary Miller Pedersen

When we announced our engagement, I overheard someone say that ours was a marriage "made in heaven." I thought so too, until a few months after the wedding!

We had moved to a small university town where my husband was attending graduate school. I had just taken one of the few jobs available, which was not suited to my education or interests.

That's when I realized that even though God brought us together and was a partner with us in our marriage, the marriage was being made in Ann Arbor, Mich., with every decision we made about jobs, housing, budgets and friends.

Every marriage is unique. God never intended to produce cookie-cutter marriages. Every marriage is made up of the special ingredients each person brings to the mix.

Yet most marriages follow predictable growth stages. Experts on marriage and family agree upon six stages of marital development: the early couple years, the time surrounding the first child's birth, the grade school years, the adolescent years, the empty-nest time, and aging.

There are great rewards and painful challenges with every stage. Most couples are ill-prepared for the adjustments required—even for this typical growth. But added to the stress of each typical transition are unpredictable events such as deaths, unemployment and sickness.

I spoke with older couples whose marriages had stood the test of time. The following is their collected wisdom for surviving and thriving in the face of life's inevitable challenges:

- Communicate!

Couples married from 10 to 50 years said good communication is a key to success. It's essential to know how to express one's thoughts and feelings, and how to listen when your partner speaks. Shared affection—including hugs, gentle touching, and making love—is an important means of communicating, along with talking and listening.

Many men and women agreed that they did not enter marriage with good communication skills. Some found themselves imitating parents' unhealthy habits, and discovered that a Marriage Encounter weekend, a couple's support group, or

counseling all were helpful in improving communication.

- Work hard at your marriage!

Experienced couples agreed that being committed to making the marriage work was 90 percent responsible for their success.

For the past 15 years, a group of seven couples have gathered at a forest retreat in the winter to take an honest look at their relationships. These "friends of winter" have come to recognize that some years of marriage are much better than others.

"Sometimes I'm committed to the man I love," one woman said. "Sometimes when I'm not sure about him, I'm committed to the family we've created together. When they're driving me nuts, I guess I'm just committed to being committed!"

- Fight fair, forgive and forget!

Every healthy couple encounters conflict. Conflict is a sign that two intelligent, unique individuals occupy the same space.

Conflict either can destroy a relationship or be an important catalyst for growth. In our family room is a framed cross-stitch sampler that says, "Love, Honor and Negotiate."

Couples unanimously agree that conflicts ignored and buried for years eventually erupt into serious problems.

Many couples have found it helpful to acknowledge that they needed help resolving differences, and that it helped their marriage to pray for the grace to forgive one another.

- Keep your word!

All human relationships are built on trust. Those who marry as Christians enter a covenant with God and with each other. That covenant is more than a contract; it is an agreement to be unconditionally faithful to one another. That means being honest and keeping promises.

I have watched my neighbor sit by the bedside of her dying husband for seven months. That faithfulness didn't start when the illness was diagnosed. It grew steadily over 50 years, forming the bedrock of their marriage. She said "in sickness and in health... till death" and meant it.

- Trust God!

Couples who believe that God is a partner in their marriage find faith a strong force in facing married life's stresses and strains. Studies show that marriages with a strong spiritual core last longer.

At each stage of growth, couples face



CNS photo by Bill Wittman

Collected wisdom from older couples for surviving and thriving in the face of life's inevitable challenges include realizing the importance of communicating, working hard at marriage, fighting fair, forgiving and forgetting, keeping your word, and trusting God.

challenges which may seem insurmountable. A serious illness, loss of a job, or a child's pregnancy outside of marriage may threaten a couple's confidence in themselves. Even raising two or three teen-agers at once can strain a marriage.

But "nothing is impossible with God," said one husband after a half-century of marriage. "When things got tough, we got on our knees."

The greatest threat to a growing marriage is the cultural misconception that a happy couple can steer clear of distress and struggle. But seeing stresses and strains as vehicles for growth opens couples to the paschal mystery which is at the heart of Christian life: We believe that some dying is necessary for new life.

Letting go of one stage of marriage allows the next growth stage to take place. Holding on and letting go. Dying and rising. Those are the essential components of a "made-in-heaven" marriage.

(Mary Miller Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Share good news of married life

By David Gibson

One reason to talk about what makes marriage work is that many young people hold the very idea of long-term commitment suspect and think nothing will make marriage work.

I think younger people need to hear from older people who can talk with them about marital commitment in positive terms, who can say, "Our marriage thrived because—happily—we kept choosing to be married to each other."

Notice that remark speaks both of happiness and choices.

Young people might well benefit from hearing that their parents or relatives in lasting marriages not only are not disappointed by their commitment, but regard it as a source of great happiness.

(David Gibson edits "Faith Alive!")

Discussion Point

Marriage thrives on commitment

This Week's Question

What could you tell your children about what makes marriage work?

"Long before you even meet that special person you will some day marry, prepare yourself. Become the best person you can be in the eyes of the Lord." (Pat Czeizinger, Trenton, N.J.)

"Love is a decision. Too many of us grow up thinking love is a warm, fuzzy feeling, but then the first day we are disgruntled we think we're not in love anymore. Love is the day-by-day, everyday things that put the other person first." (Nancy Wilson, Scranton, Pa.)

"Here's my recipe: love for one another, mutual trust, and a strong faith life. Then surround yourself with lots of caring family and friends." (Gerald Ross, Indianapolis, Ind.)

"Genuinely wanting your spouse to have as good a

quality of life as you want for yourself—spiritually, emotionally and physically." (Bill Sinclair, Nashville, Tenn.)

"If you have the mentality that 'I've done my part,' it's not going to work. You both have to give your all." (Alan Rome, Mentor on the Lake, Ohio)

"A sense of humor is extremely important. It's also important to have a realistic view of people and relationships. Sometimes you just have to laugh at life and human nature." (Nancy DeWitt, Fairbanks, Alaska)

Lend Us Your Voice

An upcoming edition asks: When "God" is mentioned, what first comes to mind for you?

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



CNS photo by Michael Hayman

Entertainment

Viewing with Arnold/James W. Arnold

'Big Night' features fine food and friendship

"Big Night," which is surely destined to become another classic "food movie," is about throwing a sumptuous banquet for a guest of honor who never comes.



Whether this is intended as a large metaphor for life—with the missing big shot standing in for career dreams or happiness or success—is more or less left up to you.

What is clear is that the failure doesn't matter, because the chefs prepared a world-class meal and the people who did come enjoyed the best dinner they'll probably ever have.

Best of all, the brothers who collaborated to bring it all off so marvelously despite deep philosophical differences, end up reconciled, their love restored. So in a sense, although they lose, they win.

"Big Night," which won the best screenplay award at the Sundance Festival, is still another intriguing independent film (like "Fargo," "Lone Star" and "Spitfire Grill"). So far they've had much more to offer this year than the big-budget commercial fiascos.

There are no rapes, car chases or explosions in "Big Night." Set in the 1950s in a small New Jersey seacoast town (actual location, the Keansburg area), it's about some likeable Italian immigrant guys struggling to make a success of their restaurant.

They're teetering on the edge financially, largely because the chef, Primo (played by Tony Shalhoub of TV's "Wings"), is an artist who will make no commercial compromises. (In an early scene, he's suitably outraged when a customer insists on having

spaghetti and meatballs as a side order because she's not satisfied with his hand-crafted seafood risotto.)

Otherwise, Primo is a shy and lovable guy who has fallen for the local florist. His brother, Secondo (Stanley Tucci), helps with the cooking and serving but mainly handles the business side. Ambitious but frustrated, he admires the flashy success of an Americanized "Italian grotto"-style restaurant down the street managed by the ebullient, profane (and vaguely untrustworthy) Pascal (an offbeat role for veteran British actor Ian Holm).

According to Primo, "rape" is committed every night in Pascal's restaurant, and he's referring to the cuisine. Unable to meet bank payments and down to his last \$62, Secondo decides to gamble everything on one sumptuous meal. Pascal promises he can bring in a celebrity, then extremely popular band leader-singer Louis Prima, and the deal is presumably set, but heartbreak awaits.

The film appears to be largely a labor of love by Tucci, who usually plays gangsters and sinister types (he was the main heavy on last season's "Murder One" TV series). Anxious to break Italian movie stereotypes, he co-directed and co-produced (with actor Campbell Scott) and also wrote the script (with his cousin, Joseph Tropiano).

For audiences, there are several delights. One is the preparation, display and consumption of the multi-course meal, and the sheer joy with which the partygoers attack it. If "Babette's Feast" celebrated French food, "Big Night" does the same for Italian cuisine. The centerpiece—although there's much to come after it—is Timpano, a Calabrian delicacy in which pasta is baked in a pot with all the spices, cheese and meat the imagination can conceive.



CNS photo from First Look Pictures

In the romantic drama "Infinity," actor Matthew Broderick stars as Richard, a brilliant physicist who falls in love with a tuberculosis patient, played by actress Patricia Arquette. The U.S. Catholic Conference classifies the film A-II for adults and adolescents.

The restaurant is called the Paradise, and you're reminded once again that good food with good friends is at the center of all human community. "To eat good food is to be close to God," Primo says, with his usual finality.

Then there is the relationship between the brothers, which is touching but in need of serious repair. They have a climatic comic brawl at night on the nearby beach when their hopes appear destroyed.

Secondo is the practical immigrant who wants to drive a Cadillac and is willing to pay the price for success in America. (He's already dealing with two girlfriends, beautifully played by Minnie Driver and Isabella Rossellini.) Primo is less American, still the idealist. "If I sacrifice my work, it dies," he says. "Better that I die."

Clearly, this is about the eternal struggle between integrity and compromise, not only in business, but also in art. There is no answer, but for the brothers, there is reconciliation, in a beautiful, all but wordless final scene the next morning, when Secondo fixes eggs and Primo comes in to eat, and sitting

side by side, they tentatively put their arms on each other's shoulders.

Tucci watched lots of European films and spent much time with gourmet chefs. The Fellini influence is obvious, despite a few awkward camera moves, and there is an eclectic choice of period songs like Rosemary Clooney's "Mamba Italiana." ("Big Night" is a pleasure to recommend, for mature youth and adults.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Looking for Richard A-III
Sleepers A-IV
Three Lives and
Only One Death A-III
To Gillian on Her
37th Birthday A-III

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

British documentary chronicles life of Pope John Paul II

By Henry Herx, Catholic News Service

Chronicling the life of Karol Wojtyla before he became Pope John Paul II is the British documentary "Papa Wojtyla," airing Friday, Nov. 1, from 9:30 a.m. until 10:30 a.m. and again from 7 p.m. to 8 p.m. on the Odyssey cable channel (formerly the Faith & Values Channel).

Made some years ago for the BBC religion series "Everyman," the documentary covers the present pontiff's youth in Poland from childhood to his college

years and studies for the priesthood during the German occupation.

Particularly well done are segments on his early years as a university professor under the communist regime and his rise in the hierarchy to becoming cardinal-archbishop of Krakow.

Though there is nothing new here, what makes the account particularly appealing are numerous interviews with those who were his friends and associates in Poland.

These include a high school classmate, his associates in a clandestine theater group hidden from the

dreaded Gestapo, a priest who studied with him in the seminary, and former university students of his philosophy classes.

There is also a brief interview with John Paul II in which he talks about his vocation to the priesthood and his thoughts about becoming pope.

The program opens and closes with Cardinal Wojtyla's election to the see of Peter on the night of Oct. 16, 1978.

The bulk of the program consists of a chronological account of Wojtyla's life in Poland, though interrupted periodically with segments about Pope Paul VI's death and the consistory which elected Pope John Paul I.

It makes for a clumsy format whose purpose apparently is to give an "insider" account of the consistory's division between liberals and conservatives, with the liberals winning out.

John Paul I's death a month after taking office brought the divided consistory back again, with Wojtyla emerging as an outsider whose human rights record in communist Poland appealed to liberals and whose doctrinal orthodoxy satisfied conservatives.

Using this superficial assessment of Vatican politics as an explanation for Wojtyla's election, the program ends with Cambridge University professor Nicholas Lash citing Pope John Paul II as a media star who has "unfortunately been blown up out of all proportion."

Intended perhaps as a bit of British whimsy, it's a strangely cryptic statement upon which to close a biography of Wojtyla's life in Poland before he became pope.

Written and produced by Richard Denton, the vintage program offers no assessment of the accomplishments or controversies of John Paul II's papacy.

While that may disappoint the expectations of some viewers, the documentary remains worth seeing today primarily for its comprehensive portrait of the Polish cardinal who this fall begins his 19th year as head of the Catholic Church.

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

Williamson has angel's touch on television

By Mark Pattison, Catholic News Service

HOLLYWOOD—If anybody can single-handedly bring back CBS from the ratings doldrums, it may be Martha Williamson, whose God-and-family-focused series are being greeted by growing audiences.

Her first CBS series, "Touched by an Angel," now occupies the coveted 8 p.m. Sunday slot that was home for so long to "Murder, She Wrote." Like its predecessor, it's racking up top ratings.

Based on that success, CBS gave the green light for Williamson to develop "Promised Land," which airs from 8 p.m. to 9 p.m. on Tuesdays. It's part of a CBS pledge to show family-friendly fare during the first hour of prime-time television every night.

While "Promised Land" is third in the ratings race behind ABC's "Roseanne" and NBC's "Mad About You," it's knocked both of those shows out of the top 20 and has climbed into the top 40 itself, showing better numbers than "Touched by an Angel" did in its first season.

"I believe 'Touched by an Angel' survives because we don't give the option of believing in God," Williamson said. "We don't give the option of ethics. People consider that to be a breath of fresh air."

With this kind of programming, she said, "more people will return to network television instead of spending their

Saturday nights and Sunday nights watching videos."

In September, the Weingart Center for the homeless in Los Angeles honored "Touched by an Angel" for its ongoing leadership in presenting a more positive image of disadvantaged and homeless persons in an episode entitled "There But for the Grace of God."

"Touched by an Angel," a drama about an angel dispatched from heaven to inspire and aid people who are at a crossroads in their lives, has also picked up this fall a Gabriel Award from Unda-USA, the association of Catholic broadcasters, and from Catholics in Media Associates. And Williamson was honored at a bipartisan reception on Capitol Hill in September for her commitment to quality TV.

"Promised Land" concerns an out-of-work husband (Gerald McRaney) who packs his family in a trailer and sets off after being convinced by an angel to get out on the road and help others in need along the way.

Williamson said that there is no theologian on either show's staff. When she was asked by CBS to develop a new show, "we started with the Bible."

While both shows are meant to espouse family-friendly values, the point of view on "Touched by an Angel" is "God's point of view," she said. "We have a message on that show, 'God loves you. God exists.' Which is pretty revolutionary for network prime-time television."

Thirtieth Sunday In Ordinary Time/Msgr. Owen F. Camplon

The Sunday Readings

Sunday, Oct. 27, 1996

- Exodus 22:20-26
- 1 Thessalonians 1:5-10
- Matthew 22:34-40

The Book of Exodus provides this weekend's Liturgy of the Word with its first reading.

Of all the traumatic events which confronted God's Chosen People over a period of many centuries, none had the impact which the exodus brought to bear. The exodus was the people's flight from

Egypt, where they were enslaved, to the land God promised them. The Book of Exodus is the Scripture which recalls this passage.

Within the Book of Exodus are recollections of their journey, and also fundamental laws by which the people were to show their devotion to God.

This weekend's reading had basic instructions about social relationships.

Speaking in the first person as God, the book here reminds readers that no one is to mistreat a foreigner, a widow, or an orphan. Should such mistreatment occur, it will provoke divine wrath.

The reading also calls the people to deal generously with those to whom they lend anything. Extortion, the exploitative use of loans, is forbidden outright.

While these particulars are clearly stat-

ed, and they are important in themselves, the context of these verses is in the divine admonition to treat others compassionately and fairly.

The second reading, taken from St. Paul's First Epistle to the Thessalonians, is most complimentary of the Christians in Thessalonica long ago. The apostle salutes these Christians for having turned away from idols, and for having turned to Christ. He says their faith imitates his own, and that people of neighboring regions stand in awe at the sight of the Thessalonians' great faith.

This weekend's Gospel reading is from St. Matthew's Gospel, and it is one of the most cherished scriptural selections among Christians.

In this reading, Jesus reveals the greatest of God's laws, to love God, and the second, to love others.

In the Lord's time, the Pharisees were a group who hoped for a greater and more intense faith among the people at the grassroots. Jewish religious law was complex. The Pharisees searched for ways to simplify explanations of this law without in any way diminishing it.

The question in this reading is typical. The Pharisee wanted a simple, concise answer.

Jesus presents the law as a unified whole, bonded in a complete and unqualified love of God, and a love of God directed to those whom God has created.

Reflection

For weeks the church has spoken in

Daily Readings

Monday, Oct. 28
Simon and Jude, apostles
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Tuesday, Oct. 29
Ephesians 5:21-33 or
Ephesians 5:25-32
Psalm 128:1-5
Luke 13:18-21

Wednesday, Oct. 30
Ephesians 6:1-9
Psalm 145:10-14
Luke 13:22-30

Thursday, Oct. 31
Ephesians 6:10-20
Psalm 144:1-2, 9-10
Luke 13:31-35

Friday, Nov. 1
All Saints Day
Revelation 7:2-4, 9-14
Psalm 24:1-6
1 John 3:1-3
Matthew 5:1-12a

Saturday, Nov. 2
All Souls Day
Daniel 12:1-3
Psalm 23:1-6
Romans 6:3-9 or
Romans 6:3-4, 8-9
John 6:37-40

Sunday, Nov. 3
Malachi 1:14b-2:2b, 8-10
Psalm 131:1-3
1 Thessalonians 2:7b-9, 13
Matthew 23:1-12

these liturgical readings about discipleship. It has summoned us to God, to life in God, and it has reminded us that life in God is more than a good intention or pious statement. It is what claims to be: life.

Over these weeks the church has defined discipleship as being faithful, as being just and honest, as being compassionate, in all things as being loyal to God.

This weekend it pierces to the core of discipleship. It calls us to be disciples

with love as our motive and our standard. Nothing else matters. We must love God above all things and beyond all persons. We must love others as we love ourselves. We must care for others as we care for ourselves, because God too is in others. God is creator and provider of life.

The first and second readings underscore this call. Our love for others reflects our love for God, and our love for God and others is not ethereal. It is everyday, in our hearts, and is evident in our words and actions.

The Catholic World of Yesterday

The Lenten season formerly meant greater sacrifices

By Winifred Pushor
Eighth in a series

The 40 days of Lent in today's Catholic Church bear little resemblance to the Lent I grew up with.

One could even say the two are strangers because the pall of "do penance" hovers ever so lightly over today's Lent so that it can almost be ignored.

The Lent of yesterday called for a 40-day change of lifestyle with strict rules that were overlaid with feelings of guilt for anyone who failed to deny himself the pleasures of life.

The overriding theme of Lent was "give up," which meant give up candy, give up desserts, give up food, drink and cigarettes, but most of all give up meat. On Ash Wednesday and every Wednesday and Friday until noon of Holy Saturday,

our family had to shift to penitential meatless meals.

Abstaining from meat then really was a sacrifice since our diet consisted of so much of it. Meat, potatoes, and bread were the staples. The variety found in today's grocery was only a dream then. Meat was eaten three times a day. Meat stuck to the ribs and furnished the energy for all the physical labor demanded of the farmer, the housewife, and the laborer of that day.

My mother was a tried and true Catholic, but she also was a very practical person who adjusted the rules of church law as she saw fit. She didn't believe in fasting. In her opinion, fasting was well and good for priests, bishops and nuns, but she had too much work to do and needed food to sustain her energy. However, the "no meat" rule could not be ignored.

That meant no more platters of homemade sausage, bacon or ham were

allowed with eggs for Lenten breakfasts, so mother switched to raised buckwheat pancakes. These pancakes, in the capable hands of my mother, were a gourmet treat, and we ate from platters piled high with them for the 40 breakfasts of Lent.

Made with buckwheat and white flour flavored with molasses, they were started with yeast the night before. The bowl was wrapped in a warm blanket to allow the dough to rise. In the morning, baked on a hot skillet, they browned with crisp edges and were then covered with butter and syrup. Thus fortified, we were ready for the "fasting" of the day.

There were certain other dishes which we ate only during Lent, presumably for penance. One such dish was *Eierkuchen*, which came out of the German heritage and consisted of a cornmeal base, baked in a loaf pan with a fluffy egg omelet on the top.

We rarely had rice, except in Lent, when we ate it boiled and then beaten with an egg, sugar and cream, and sprinkled with cinnamon. Then, of course, there were bowls of egg dumplings covered with onions sauteed in butter and tasty meatless soups. To

accompany potato soup, mother made caramel rolls from baking powder biscuit dough, which she rolled and spread with butter, brown sugar and cinnamon before baking them in a brown sugar syrup.

At the beginning of Lent, our cupboard was supplied with a jar of pickled herring from the butcher shop, where we also got smoked fish. These fish were caught in the lakes of Minnesota and Canada and cured and smoked for the Lenten season by the local butcher.

I would gladly do penance today by eating some of that smoked fish in lieu of steak for dinner. When I was a child, we also ate canned red salmon, which was delicious and very cheap.

Of course, we children did not eat candy. Should we have been lucky enough to get a piece of candy, we saved it in a fruit jar with the cover tightly screwed on. When Lent was over, we gorged on the accumulated "loot."

Each year at Easter we breathed a sigh of relief and went back to our meat and potatoes diet, satisfied that we had "given up" something for Lent.

My Journey to God

Incarnation

You touch
the deepest part
of me
and bring to life
the very essence
of my being.
No wonder
I await
the meeting
of our hearts
and count the days
before it's time.
God so close:
Can it be?



Then I realize
The Presence
is in me—
and you,
and we are bound
to one another.

By Helen Fritz Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)

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Bishop Pilla urges lay Catholics to dialogue

By Catholic News Service

CLEVELAND—Bishop Anthony M. Pilla of Cleveland, president of the National Conference of Catholic Bishops, urged dialogue as a path to Catholic unity at a national gathering of nearly 200 Catholic lay leaders.

"Lack of willingness and ability to enter into dialogue is a greater long-term threat to unity than are disagreements and dissenting voices," he said Oct. 11.

He called dialogue a difficult task that "requires discipline and skills." For guidance in that, Catholics should look to Pope Paul VI's 1965 encyclical on dialogue and recent initiatives by Pope John Paul II in preparation for the jubilee year 2000, he said.

Bishop Pilla made his comments in the opening keynote speech for the third National Lay Forum, a meeting of heads of U.S. Catholic organizations and other lay leaders, held in Cleveland Oct. 11-13. Its theme was "Crossing the Threshold With Hope: Laity and Bishops Together Preparing for the Third Millennium."

The invitation-only forums are sponsored by the NCCB Committee on the Laity to bring committee members and other interested bishops together with designated representatives of Catholic lay organizations and movements, secular institutes and diocesan lay leaders. The first two forums were in Baltimore in 1991 and Arlington, Va., in 1994.

The Cleveland meeting, with its focus on renewal in preparation for the millennium, was co-sponsored by the NCCB Subcommittee on the Millennium.

During the forum, participants had small-group sessions in which they brainstormed about ways they could implement millennium themes in their own organizations, dioceses and parishes, and use their own structures and programs to communicate millennium themes to their people.

Ideas ranged from development of 30-second TV spots and other educational materials to organizing pilgrimages, from focusing on millennium themes in parish Advent, Lent and renewal programs to using the biblical concept of the jubilee year to promote reconciliation in families and parishes.

Bishop Pilla suggested that the lay leaders get a handle on the journey to the millennium by asking the kind of questions a group, such as a family on vacation, asks at the start of any trip—questions such as: Is everybody ready to go? Are we headed in the right direction? Can we get along with one another?

Being ready to go into the millennium as a time of jubilee, he said, means having an attitude of "hope and repentance."

"It is essential that we ask ourselves, as individuals and as groups, what cries out for repentance and reconciliation in our lives," he said. "In biblical terms, the jubilee year was an occasion for canceling debts, freeing slaves and letting the earth lie fallow. It was meant to symbolize the restoration of original justice and to allow people to make a fresh start."

He said the question about the right direction has a simple answer: "For the church, that horizon can be none other than Christ himself."

He said the general theme set by the

pope for the millennium is "Jesus Christ, the One Savior of the World, Yesterday, Today, Tomorrow and Forever."

Pope John Paul called the Second Vatican Council the starting point for preparation for the new millennium and has urged renewed attention to the council's teachings, he said.

He quoted the pope: "The best preparation for the new millennium can only be expressed in a renewed commitment to apply, as faithfully as possible, the teachings of Vatican II to the life of every individual and the whole church."

Bishop Pilla asked, "Have we kept abreast of how the council's vision has been implemented in postconciliar teaching, by the pope and our own bishops' conference, on evangelization, justice in the world, the vocation of the laity, the mission of the family, the role of women and young people? The coming of the third millennium is an opportunity for us to fix our sights upon Christ who challenges us to accept him as our way, truth and life."

To do that together, he said, Catholics must face the challenge of "how we will get along" on the journey.

He said that in preparations for the jubilee, the pope has initiated dialogue within the church in a series of regional synods around the world and with other churches in an invitation to them to renewed dialogue for Christian unity.

He recalled that Pope Paul VI, in the encyclical letter on dialogue, "Ecclesiam Suam," issued during Vatican II, called dialogue "a method of accomplishing the apostolic mission."

He said Pope Paul cited four virtues as essential characteristics for dialogue—clarity, meekness, trust and prudence.

To those, he said, "I want to add one. It is the ability to make distinctions."

Catholics could live more peaceably together, he said, if they were able to make clearer distinctions between such things as "church and hierarchy, morality and legality, holiness and piety, criticism and disloyalty."

"Are we truly committed to dialogue as an instrument of servant leadership?" he asked. "Are we engaging in it with those who exist beyond our immediate comfort zone? ... Are we willing to listen before speaking and learn while teaching?"

"Is it too much to hope," he asked, "that the church in the United States will celebrate the great jubilee year 2000 in greater unity than now exists?"

Delores Leckey, executive director of the NCCB Secretariat for Family, Laity, Women and Youth, introduced discussion of the bishops' 1995 pastoral statement on the laity, "Called and Gifted for the Third Millennium," by emphasizing the statement's call to Christian maturity.

She said the document focuses on five elements of Christian maturity important in the lives of U.S. Catholics today: "Caring for the future, specifically in regard to children, participation, ongoing religious and theological education, respect for differences and living with mystery."

She suggested that a mature Christian will take responsibility for the future of children and youth, for the vitality of civic life and parish life, for the quality of one's community.

"If we stand on the sidelines criticizing the institutions of church and society, without giving anything to them, no matter how small," she said, "no one benefits, including ourselves."

Card. Bernardin halts chemotherapy, gives himself six months to live

By Catholic News Service

CHICAGO—Cardinal Joseph L. Bernardin of Chicago told reporters Oct. 17 that he has halted chemotherapy for the cancer in his liver and has been told he has perhaps six to seven months to live.

He also told them he has canceled plans to attend the 50th jubilee in Rome of Pope John Paul II's ordination to the priesthood because "I have to conserve my energy. My biggest priority is to serve this local church."

But he said he plans to attend the Nov. 11-14 meeting of the National Conference of Catholic Bishops in Washington.

He heads a committee that is to present the bishops with a major proposal for restructuring the conference. "We're scheduled to make our final report next month, and my hope is that I will be there to make that presentation," he said.

"The fact of the matter is, the chemotherapy wasn't doing much good in terms of restricting the growth of the tumors," he said. "The side effects of the chemotherapy were not commensurate with the results, so there did not seem to be any reason to continue."

He said the chemotherapy caused fatigue and digestive problems.

He added that the cancer itself is a kind that causes deep fatigue. "It's a fatigue you feel all the time, and resting does not necessarily cause it to go away," he said.

He said he plans to continue working, but the cancer "has made me selective, because I don't have the energy."

"My immediate plan is to live day by day, as best I can," he said.

He said he planned to give a public talk the evening of Oct. 24 on his Catholic Common Ground Project to restore U.S. Catholic unity, following a meeting most of that day with his advisers on the project.

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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.

October 25

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., Indianapolis. 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.

The Catholic Charismatic Renewal of Central Indiana will present John Michael Talbot in concert at SS. Peter and Paul Cathedral, Indianapolis, at 7:30 p.m. For ticket information, call Mike Clark at 317-839-1092.

October 25 and 26

Sacred Heart, St. Ann, and St. Benedict youth ministries, Terre Haute, will hold a "Fright Night" haunted house from 7 p.m.-midnight at St. Benedict Parish Center, 9th and Walnut. Proceeds to benefit youth ministry programs. Admission is \$3.

October 26

Cathedral High School Alumni Association will hold a reverse raffle/Monte Carlo night starting at 7 p.m. in the school cafeteria. For more information and

to purchase tickets, call Susan Lord at 317-543-4942 Ext. 310.

St. Martin of Tours Parish, 1709 E. Harrison St., Martinsville, will hold its annual holiday bazaar from 9 a.m.-3 p.m. Crafts, bakery items, raffles, door prizes and food will be featured.

Marquette University Club of Indianapolis will hold its third annual Marquette Alumni Fall Hayride and Bonfire at the home of Tom an Ellen Schemmel, 5302 Turkey Foot Rd., Zionsville. Fee is \$10 per person or \$20 per family. For more information, call Carole Casto at 317-232-3940 or 317-257-6786.

October 27

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a Halloween party starting at 6:30 p.m. in the parish house. Haunted house, costume contest, refreshments, crafts will be featured.

Little Flower Parish, 13th and Bosart, Indianapolis, will hold its fall luncheon and card party from 12:30-4:30 p.m. sponsored by the Ladies Club. For admission prices and more information, call Charlotte Shackelton at 317-357-4225.

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. in the chapel at Sacred Heart Church, 1530 Union St., Indianapolis, for Franciscan service and Benediction followed by a business meeting and social. For more information, call Ben Cerimele, 317-888-8833.

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.

St. Anthony Parish, 337 N. Warman Ave., Indianapolis, will hold a progressive euchre party in Ryan Hall at 2:30 p.m. Admission is \$3.

St. John Church, 126 W. Georgia St., Indianapolis, will hold a pipe organ recital at 4 p.m. featuring concert organist James Johnson. This concert is being



"How come you got candy corn and I got real carrots?"

© 1996 CNS Graphics

held in memory of the late John Van Benten who served as the organist and choirmaster at the parish for 35 years. Admission is free and all are welcome.

October 28-December 2

The Benedict Inn Retreat and Conference Center, Beech Grove, will hold Yoga sessions every Monday from 7-8:30 p.m. Fee is \$36 for all six sessions or \$8 for one evening. For more information, call 317-788-7581.

October 29

Our Lady of the Greenwood 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.

Marian College, Indianapolis, will hold a Mature Living Seminar titled "The Computer in Everyday Life" with Andrew Smith from 10 a.m.-noon in Room 251 of Marian Hall. For more information, call 317-929-0123. Fee is \$3 per session or \$20 for the series.

October 30

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.

October 31

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.

Sacred Heart, St. Ann, and St. Benedict Youth Ministries, Terre Haute, will hold a "Fright Night" haunted house from 7 p.m.-midnight at St. Benedict Parish Center, 9th and Walnut. Proceeds to benefit youth ministry programs. Admission is \$3.

November 1

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a First Friday Sacred Heart Devotion at 7 p.m.

St. Thomas Parish, Fortville, will hold a Eucharist Renewal starting at 6:30 p.m. with the celebration of Mass followed by Exposition of the Blessed Sacrament, rosary and discussion on the Eucharist.

The Catholic Charismatic Renewal of Central Indiana will hold a Mass, healing service, and teaching at the Marian College Chapel starting at 7 p.m. All are welcome. For more information, call 317-927-6900.

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The Active List, continued from page 18

St. Mary Parish, New Albany, will hold Eucharist Adoration from 9 p.m.-1 a.m. in reparation and devotion to the hearts of Jesus and Mary.

SS. Peter and Paul Cathedral's Council and Court #191 of the Knights and Ladies of Peter Claver will sponsor the first Friday rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

St. Christopher Parish, Indianapolis, Singles and Friends will have a 6:30 p.m. service in church followed by dinner at a nearby eatery. For more information, call Barb at 317-481-9349.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold Exposition of the Blessed Sacrament from 11 a.m.-noon. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a First Friday Vigil Adoration from 7-8 p.m. in the church. All are welcome.

November 1 and 2

Holy Rosary Parish, Seelyville, will hold a Country Christmas Bazaar from 8:30 a.m.-7 p.m. on Friday, and from 8:30 a.m.-2 p.m. on Saturday in Shelley Hall. Holy Rosary is located one block east of the Seelyville stoplight off Highway 40. Breakfast and lunch will be available.

November 1, 2 and 3

Our Lady of Lourdes Parish, 60 S. Downey Ave., Indianapolis, will hold its first annual dinner theatre musical comedy "Nonsense" with doors opening at 6 p.m. on Friday and Saturday. Tickets for dinner and the musical are \$20. The musical will be shown at 2 p.m. on Sunday (with-out dinner) tickets are \$8.

The Archdiocesan Family Life Office will sponsor a Beginning Experience Weekend for persons experiencing the loss of a spouse through death or divorce to be held at New Horizons Camp. Cost for the weekend is \$80. For more information and to register, call the Family Life Office at 317-236-1586 or toll free in Indiana 1-800-382-9836.

November 2

St. Christopher Parish, Indianapolis, Singles and Friends will join the Christ the King Singles at A Little Bit of Texas at 7 p.m. For more information, call Mike at 317-879-8018.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart, Indianapolis. All are welcome.

Calvary Cemetery Chapel, Indianapolis, will have an All Souls Day Mass at noon. Archbishop Daniel Buechlein will be the celebrant. All are welcome.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haversick Rd., Indianapolis, will have a Memorial Mass for All Souls

Day at noon celebrated by Father Joseph Schaefer.

St. Jude Parish, 5353 McFarland Rd., Indianapolis, will hold its second annual chili cookoff with arrival of entries at 3:30 p.m., judging at 4 p.m. and dinner at 5 p.m. Dinners are: \$3 for adults, \$2 for children. There is no fee to enter the cookoff. This event is sponsored by the Youth Athletics. For more information, call Nina Watt at 317-784-3654.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany, will hold its annual Harvest of Crafts from 9 a.m.-2 p.m. in Wagner Hall. Crafts, bakery items, and lunch will be featured.

St. Mary Parish, 8th and Elm Sts.,

New Albany, will hold its Altar Society Christmas Boutique from 9 a.m.-2 p.m. in the cafeteria.

Providence High School, Clarksville, will hold a Parent Conference on A.D.D./L.D. entitled "Formula for Success" from 8 a.m.-noon. All are welcome. For more information, call 812-284-3662.

The Archdiocesan Catholic Social Services Family Growth Program will hold free parenting workshops at the Archbishop O'Meara Catholic Center and at several parish sites. For more information on time and registration, please call Diana Dass at 317-582-1990.

St. Monica Church, 6151 N.

Michigan Rd., Indianapolis, will hold "Walk Through the Bible, New Testament Seminar" from 9 a.m.-3 p.m. Fee is \$16 including workbook and lunch. For more information, call 317-255-2195.

November 3

Oldenburg Academy, will hold a fall open house from 1-3 p.m. to visit with faculty and students, attend music performances, drama presentations, computer demonstrations and other activities at the all-girl college preparatory school. For more information, call 812-934-4440.

St. Francis Xavier Parish, Henryville, will hold its biannual smorgasbord from 11 a.m.-1:30 p.m. in the parish hall. This event is sponsored by the Altar Society. Tickets are \$5 for adults, \$3 for children ages 6-12, free under five years of age.

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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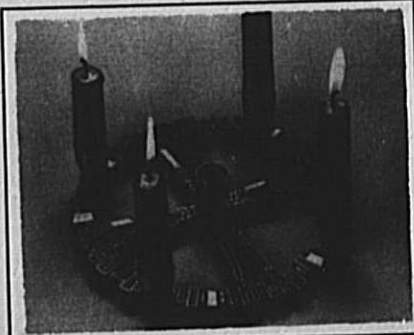
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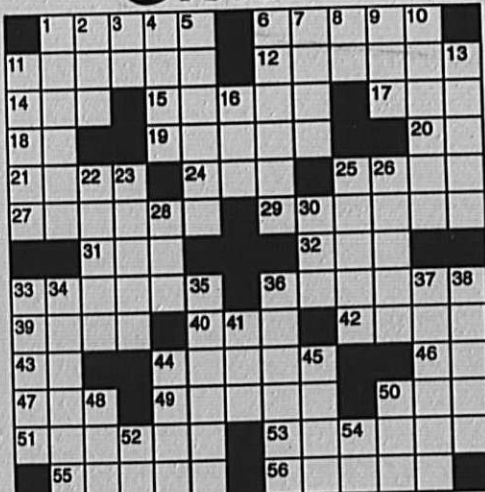
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- 6 Yellow color
- 11 Tensed a muscle
- 12 Chocolate chip treat
- 14 Suffer
- 15 Tries to reduce
- 17 Curry letter
- 18 Concerning (Abbr)
- 19 Brilliance of success
- 20 Give — a rest
- 21 "Before the cock — twice" (Mark 14:72)
- 24 Metal in Numbers 31:22
- 25 Window section
- 27 Fragrant chemical compounds
- 29 Anger, infuriate
- 31 Attention-getting word
- 32 "The sun and the — were darkened" (Rev 9:2)
- 33 Currency unit (2 Kl 7:1)
- 36 "So be — unto thee" (Mat 8:13)
- 39 Yours and mine
- 40 Mel. of baseball fame
- 42 Cain's father (Gen 5:9)

- 43 Hesitant sound
- 44 Thread holder
- 46 "Here — wisdom" (Rev 13:18)
- 47 President after J.F.K.
- 49 Musical instrument
- 50 Compass pt.
- 51 Advertisement phrase
- 53 Opposite of concave
- 55 Oging
- 56 Dueling swords

DOWN

- 1 Tool box item
- 2 Snake-like fish
- 3 Chopper's tool
- 4 Yield
- 5 Sovereign's decree
- 6 Fuel rating
- 7 "That which doth — me nothing" (2 Sam 24:24)
- 8 Westward —
- 9 Squeeze out a living
- 10 "From the — of the sun" (Psa 113:3)
- 11 Spoof
- 13 Lauder of cosmetics
- 16 Father of Hophni and Phinehas (1 Sam 4:4)

- 22 "Thou shalt have no — gods before me" (Ex 20:3)
- 23 Daniel mourned for three of these (Dan 10:2)
- 25 Group of lions
- 26 Moses' brother (Ex 4:14)
- 28 Bread type
- 30 Singer — Cole
- 33 "Behold, all — are mine" (Eze 18:4)
- 34 "He shall save the — person" (Job 22:29)
- 35 Running effortlessly
- 36 "When shall — be?" (Jer 13:27)
- 37 Loud sounds
- 38 English county
- 41 "He that giveth honour — foot" (Psa 28:6)
- 44 Stretch over
- 45 Flying maneuver
- 48 "Enter thou into the — of thy Lord" (Mat 25:21)
- 50 First lady
- 52 American soldier, for short
- 54 Omaha's St.

Answers on page 22.

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JUST FRIENDS

Youth News/Views

Youth Council initiates plans for endowment fund

By Mary Ann Wyand
First of two parts

"A Generation of Hope" is the perfect name for a new endowment fund for teenagers recently established by the Archdiocesan Youth Council because funds from the endowment will benefit spiritual growth and leadership opportunities for young people in central and southern Indiana.

"Youth are eager to contribute to the church," Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries, explained. "The idea for the endowment came from the Youth Council. They want to serve their peers and be able to provide spiritual growth and leadership opportunities for other youth."

Szolek-Van Valkenburgh said the Catholic Community Foundation of the Archdiocese of Indianapolis is coordinating donations to the youth endowment fund. To contribute to the fund, call the foundation office at 317-236-1427.

"I'm real excited to be a part of this," said Archdiocesan Youth Council executive leadership committee member Margie Goodwin from St. Ann Parish in Terre Haute. "I've known teen-agers who have

wanted to go to a youth program but couldn't because money concerns held them back. Now so many more young people will have the awesome opportunity to participate in the wonderful programs going on in their parish, deanery, archdiocese or bigger."

Helping plan the youth endowment was an exciting learning experience, she said. "When we started, I didn't even know what an endowment was! I can't wait to get the \$5,000 we need (to open the endowment) and start helping my peers."

The endowment will offer many opportunities for teens to experience personal and spiritual growth and leadership formation, she said. Endowment grants will help teens pay for retreats, Catholic Youth Organization Counselor-in-Training courses, leadership training seminars, community service trips, and deanery, diocesan, and national youth conferences.

"Giving to the endowment is a great way to help a young person learn and grow in themselves and the church," Margie said. "I really think it's a big circle. A person wanting to help the church's future gives to the A Generation of Hope Endowment Fund. A young person benefits, and in return gives back to the church by becoming more involved."

Youth Council executive leadership



Photos by Mary Ann Wyand

St. Roch School eighth-grader Lisa Feltman of Indianapolis holds the Lectionary as she processes into the Archdiocesan Youth Mass on Sept. 12 at the Indiana Convention Center. Many Catholic teen-agers are active in parish life and volunteer opportunities within the church.

committee member J.R. Montoya from St. Anthony of Padua Parish in Clarksville said the idea for the youth endowment originated during the council's general assembly in July.

"I think back on the past year and everything I have done, and I look ahead to everything I hope to do," J.R. said. "There are retreats, the National Catholic Youth Conference, the Archdiocesan Youth Conference, the 'Faith in Action' service week in the New Albany Deanery, and other opportunities. The thing that got me is all of these have a fairly high price tag. I remember people telling me, 'Don't let money be the reason you don't go.' But the reality is that money is too often the

reason why more teens don't go on experiences like these. This endowment hopefully will make this (financial problems) less of a reality for some people, thus the name A Generation of Hope."

The "best case scenario" would be an outright gift of \$5,000 to open the endowment, he said. "We are just so anxious to get this thing rolling and see what kind of effect it has on the church and outside community. After we get it started, we hope more and more young people and adults will give to the endowment and help build up a substantial base so we can help as many youth as possible to take advantage of many worthwhile opportunities that will help them in their lives."

National poster contests focus on helping others

High school students are invited to enter the seventh annual poster contest sponsored by The Christophers.

The non-profit organization uses the print and broadcast medias to encourage individuals of every age and faith to utilize their unique abilities to bring about constructive change in the world. Their motto is "It's better to light one candle than to curse the darkness."

The Christophers are offering contest prizes totaling \$2,000 for artistic interpretation of the theme "You Can Make a Difference."

Last year's poster contest drew over 1,700 entries from public, private and parochial high schools throughout the country. Winning works included a wide assortment of paintings, drawings and collages that interpreted the theme in original ways.

"The contest encourages young people to think about how one person can make a difference, and gives them the opportunity to express their ideas creatively," Father Thomas McSweeney, director of The Christophers, explained. "It also allows adults to learn about what issues are on their minds."

Students enrolled in the ninth through 12th grades are eligible to enter the contest. Posters must be 15 by 20 inches and include the statement "You Can Make a Difference." They will be judged on overall impact, effectiveness in conveying the theme, originality, and artistic merit. Eight prizes will be awarded, with a first prize of \$1,000.

Entries must be received by Jan. 31, 1997. All posters become the property of The Christophers and cannot be returned. Winners will be announced on April 18, 1997.

For complete contest rules, write to The Christophers, High School Poster Contest, 12 E. 48th St., New York, N.Y. 10017, or call 212-759-4050.

mentary school students to look at their world—and their potential to make it a better place—by tapping their creativity and inventiveness with a poster contest.

The poster must answer the question "What is it that I do—even one small thing, like one pebble dropped into a pond—that makes my world a better place?"

Posters should be 11 by 17 inches and must include the child's name, age, address and telephone number. Entries should be mailed to *Catholic Digest*, P.O. Box 64090, St. Paul, Minn., 55164 and must be postmarked by Dec. 1, 1996. The magazine will feature the winners' artwork in a spring issue.

Indiana high school students in grades nine through 12, their parents, and family members are invited to attend **High School Day** on Saturday, Oct. 26, at the University of Indianapolis.

The day includes campus tours, an information fair, and attendance at a college football game. All activities are free, and no pre-registration is required.

The annual event is sponsored by the university's Office of Admissions to introduce high school students to academic and social life on its Indianapolis campus.

Registration begins at 9 a.m. and continues until 10:15 a.m. in the Ruth Lilly Center for Health and Fitness on campus. The information fair also begins at 9 a.m. in Nicoson Hall.

After the morning orientation sessions, visitors may tour the campus, enjoy lunch in Ober Dining Room, and attend the afternoon NCAA II football game when the University of Indianapolis Greyhounds host the St. Francis College Saints from Illinois in Key Stadium.

For more information, call the university's admissions office at 317-788-3216 or 800-232-8634.



Cardinal Ritter High School seniors Aaron and Aric Anderson from St. Michael Parish in Indianapolis help Archbishop Daniel M. Buechlein as altar servers at the Archdiocesan Youth Mass on Sept. 12 at the Indiana Convention Center. Central and southern Indiana teens will benefit from the A Generation of Hope Endowment Fund established by the Archdiocesan Youth Council.

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Sr. Brigid
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Prior Experience: Medical Technologist



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Catholic Digest is encouraging ele-

Young Adult Scene

Preserving memories is married couple's business

By Susan Bierman

Preserving memories is their business.

"If we have done our job right, then we have given them a big chunk of their lives that they can re-live," Kelly Conn, the photographer at Conn's Photography in New Albany, said.

Kelly and his wife Diane work together capturing special moments for their clients. Their clients come to Conn's Photography for family, on-site and studio photos. If you browse through their studio and photo lab it is apparent that they specialize in wedding photography.

For some, a wedding day may seem to be a blur. Kelly said this is because people are under so much strain planning and worrying on their wedding day.

"It's a sensory overload," he said.

"It's all hitting you and you are the center of attention. And that's why there are pictures," he added.

Kelly said a lot of brides and grooms tend to forget what happened to them on their wedding day by the next day, because they took in too much information too fast.

"They will go back and they will look at their wedding photos and say 'I don't remember doing that,'" he said. "So it's fun, we deal in the memory business."

Diane said being in the "memory business" is very rewarding. She works alongside Kelly in the one-hour photography lab each day as well as assisting at weddings. The Conns were married seven years ago at St. Augustine Church in Jeffersonville. Diane said photographing weddings tends to bring back memories of her own wedding day. She recalled one bride recently wearing a wedding gown similar to her own.

"I just got so excited my heart flut-

tered," she said.

Kelly agrees that he too relives a little bit of his wedding day each time.

"A lot of times we are sitting close enough together to hold hands, and particularly at a Catholic Mass because we know what is going to happen and what is going on," he said.

Kelly believes his strong marriage is very important in being a good wedding photographer.

"In order to be a professional wedding photographer you can't lose that romance. You have to remember what that day was, and what it meant to you, because you have to know what it means to the customer," he said.

A husband and wife team putting in well over 40 hours a week on the job always isn't easy. Diane admits they have their share of spats. Most, however, happen when they are packing to get

ready to travel to the wedding site.

"Once we get there, it's amazing, I have never seen anything resolve a fight like a wedding," Diane said.

She explained that once they are at the wedding they get so caught up in the event that they can't remember what the disagreement was about.

Kelly said many of their friends ask him how he could work with his wife, and likewise, Diane's friends ask her how she could work with her husband.

"I would never work with anyone other than her," he said.

"This business has changed my life," she added.

The Conns believe working together, especially at weddings, enhances their relationship.

"I think it helps us keep a strong marriage being involved with it all the time," he said.

From left Kelly and Diane Conn stand behind the counter at Conn's Photography in New Albany. The couple are parishioners at St. Augustine in Jeffersonville.



Photo by Susan Bierman

Young Adult Forum/Tom Ehart

The meek still inherit the earth

Whatever happened to being kind? Whatever happened to gentleness?



Whatever happened to manners, and politeness, courtesy and thoughtfulness? Did they get thrown out the door two decades ago when the American society decided that, once and for all, it's the rich who inherit

the earth?

That's what it seems like. We've replaced kindness with selfishness. Gentleness was thrown out the door and paved the way for the brash and the brazen. Manners? Who ever hears about them nowadays? We certainly don't teach them to our kids, or practice them at the dinner table anymore. Politeness gave way to the rude and the crude long ago. Courtesy was traded for "help yourself" and thoughtfulness became "indulge!"

It scares me when I see little kids, 7, 8 and 9-year-olds, demanding, fuming, spitting out sarcasm and cynicism, dish-ing out adult humor like it's Mother Goose Rhymes. It scares me even worse, when young adults are spewing out the same stuff with the same childish venom, with an extra added measure of adult rebellion and attitude. Shouldn't we know better?

What I'm getting at is this. We weren't born to be trash with flash. We weren't created to bully people around. We weren't put in the positions we're in to push others around and perpetuate hatred, lies, anger and deceit.

We were born to love, to nurture, to heal, to forgive, to be kind to others and lift our fellow man out of his or her muck and help each person realize the dignity which is rightfully theirs. We were born to be gentle.

But we've lost a sense of gentleness in the fast paced world we live in. We're too busy buying in to the lie that if you're going to make it in this world you have to be mean, tough, stiff-lipped, and ready to pull the punches before someone else does. We're so used to being prepared for fights and putting out fires, that we don't know how to just be, in

silence, in solitude, in gentleness.

God didn't say, "... and the rich shall inherit the earth." He said, "... and the meek shall inherit the earth." Why meek has become synonymous with "wimp," I'll never know. Meek really means patient and mild, not holding on to anger and resentment. Meek means gentle and humble.

Where do we see that in our society? And how many young adults do we know who truly possess these qualities? Most of us are so busy trying to claw our way up the corporate ladder that we never even stop to think that we've lost our natural gift of meekness. Yes, I said natural gift, because we're all born meek. We're all born humble, because there's nothing more humbling than the birth of a child.

We just lose that meekness, humility and gentleness somewhere along the way. And right about now I guess it's time many of us are searching for ways to get out of this corporate rat race, this overdrive pressure cooker we're in, ready to take a step back and see what's really important in life.

We can get it back. We've got some great leaders who are gentle and godly. Looking at the pope and Mother Teresa I find two great examples of meekness, gentleness, kindness and graciousness. Most of us have forgotten how to be all of these. But we can get them back.

We just need to turn our lives over to the greatest model of gentleness there ever was. Jesus was meek and gentle of heart. He still is. He wasn't a wimp. Neither are the pope and Mother Teresa. When they speak, things get done. Not because they're mean and nasty, but because their gentleness and truthfulness naturally demand respect. And when people see something they respect, they respond to it. They'll respond to us too, if we take off all the worldly walls we've built up in our desires to be number one and get ahead. People see our gentleness and truthfulness, if we wear them genuinely, and we will see success because of it. It may not necessarily be success in the eyes of corporate America, but when it comes time to meet our maker, corporate America won't be there to share in the celebration anyway.

Christian musician to perform at St. Monica

Nationally-known Christian musician David Kauffman will bring his Larger Heart Concert Tour to St. Monica Parish in Indianapolis on Oct. 28.

Sponsored by the archdiocesan Office for Youth, Young Adult and Campus Ministries,

the Monday night concert for high school students and young adults begins at 7:30 p.m. and concludes at 9 p.m.

Admission is \$2. Half the proceeds will benefit the archdiocese's new Generation of Hope Endowment Fund for Youth.

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by Rev. Richard Stern and Rev. Thomas Richstatter, OFM

A homilist and a liturgist team up to explore the moods, motifs and meanings of the season of Lent.

DECEMBER 4

Professional Boundaries in Ministry

by Sr. Jane Becker, OSB

This workshop will deal with managing emotional reactions, sexual dynamics, and personal needs in ministerial relationships.

Registration is requested one week in advance.

To register or for a complete list of offerings, contact:

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Question Corner/ Fr. John Dietzen

Who voted for papal infallibility at Vatican I?



QTo settle an argument, can you tell us how many U.S. bishops voted in favor of papal infallibility when they met in Rome at the First Vatican Council? (North Carolina)

AForty-eight bishops and one Abbot represented the United States, attending at least some sessions of Vatican Council I.

Bishop Edward Fitzgerald of Little Rock, Ark., and one Italian, voted *non placet* (not in favor) at the final public vote on papal infallibility July 18, 1870.

Approximately 130 bishops present in Rome that week, about 20 percent of those actually attending the sessions, were absent for that final ballot. Several of these (perhaps six) were Americans, including Archbishop Peter Kenrick of St. Louis, and Archbishop John Purcell of Cincinnati.

The approximations result from complications today's historians encounter in attempting to establish precise figures for some of these events 126 years later.

QA passage I read in the Bible said that if a man and woman have intercourse during the menstrual period they have committed a sin. Is this the teaching of the church? I know that some women use the last couple of days as a form of birth control. (Texas)

AThe actions that resulted in sexual impurity or uncleanness among Jewish people are listed for the most part in the book of Leviticus, Chapters 15 and 20.

To understand them, we need to realize that while some such regulations had hygienic purposes, many involved simple misunderstandings of biology.

As the *New Jerome Biblical Commentary* puts it, "A loss of vitality, a diminution of the life principle, was

indicated in the loss of seed by a man or blood by a woman" (NJBC 4:33).

Thus, some loss of human integrity or completeness was connected with almost any sexual incident or activity.

Occurrences that made an individual ritually unclean were by no means always sinful. They might well be events that just happen, such as unintentional loss of the seed by a man (15:16) or menstrual loss of blood by a woman (15:19). Having sexual relations with a woman during menstruation made a man unclean (15:24), and even ordinary relations between a husband and wife made both of them unclean (15:18).

These ritual impurities affected an individual's relations with the community in various ways and could last anywhere from a few hours to a week or more.

Christian churches, of course, Catholics included, do not consider such obligations at all binding.

As for the birth control aspect, until modern times severely limited knowledge about women's menstrual cycles has resulted in a lot of faulty thinking about sterile and fertile days.

St. Augustine, for example, vigorously (and quite colorfully) condemned couples who use only infertile periods to avoid conception. In one passionate passage, for example, he attacked the Manichaeans for telling people to watch "the time after the purification of the menses when a woman is likely to conceive and at that time refrain from intercourse" ("On the Morals of the Catholic Church and the Manichaeans," c. 18).

Today, of course, people who recommend use of infertile days to avoid conception know that the days immediately after menstruation are among the "safe" days.

Be that as it may, Jewish laws of ritual purity were normally not related to the fertile/infertile aspects of sexual relations.

QMy question concerns your column on impotence and invalidity of marriage. Specifically, may a widower

who is impotent as a result of surgery contract a valid marriage? (North Carolina)

AFor impotence to be an impediment to marriage, the condition must be absolutely permanent, with no hope of any rehabilitation that might make intercourse possible in the future (Canon law 1084).

In the opinion of the best medical authorities available, such absolutely irreversible impotence is increasingly rare today. Rehabilitative techniques and correction of some physical disorders that can cause impotence apparently are possible in the vast majority of cases.

When some such hope of reversal exists, the impotence is legally doubtful, the impediment therefore is not present and the couple have the right to marry.

QFor many years Our Lady of Guadalupe has had a special place in my prayers. Recently someone remarked that when she appeared to Juan Diego in Mexico, she was pregnant. Is that true? (California)

AIt may be. A recent publication on Our Lady of Guadalupe (by Jeanette Rodriguez, University of Texas Press) discusses at length the many Christian and Indian signs and symbols on the well-known image of Our Lady of Guadalupe.

Some of them would indicate a pregnant woman. Around her waist is what appears to be a maternity band, or *cinta*. In Spanish, *estar en cinta* means to be pregnant.

Below the band is a small flower which, to the Nahuatl Indians, signified the sun god. Its presence on her womb indicated to them that she was pregnant.

Some maintain these items were added to the picture later. Many believe they were present from the beginning. Up to now, no one has found a way to be certain.

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

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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.

ALSAGER, Charles F., 71, St.

Christopher, Indianapolis, Oct. 12. Father of Janis Ross; grandfather of two.

BARNES, Jacqueline F., 66, St. Lawrence, Indianapolis, Oct. 7. Mother of Lynn Ann Sterrett, Penny Haynes, Donald D. Barnes; sister of Joanne Delks, Patricia Shinkle.

BIERMAN, Mildred, 63, St. Mary, Navilleton, Oct. 8. Mother of David L., Daniel A. Bierman, Margaret A. Bret-

hauer, Barbara K. Rainbolt, Sandra B. Hunt; sister of Henry, Melvin, Vernon, Carl Kiesler, Bernice Paul, Phyllis Huber; grandmother of 10; great-grandmother of one.

HANSEN, W. Walter, 89, Holy Family, Oldenburg, Oct. 20. Husband of Anita Hansen; father of Karen, William, J. Michael Hansen; grandfather of eight; great-grandfather of two.

HINTON, Mary K., 69, St. Anthony of Padua, Clarksville, Oct. 12. Wife of Henry Hinton; mother of Patricia Miller, Barbara Spitznagel, Bill Hinton; sister of Leona Mae Nicksch; grandmother of six.

HOLTEGAL, Roseanna E., 81, St. Anthony of Padua, Morris, Oct. 15. Mother of Nancy

Iacobucci; sister of Ermalinda Romweber, Helen Bischoff, Martha Bedel, Alma Armstrong; grandmother of five.

KING, Richard Eugene, 54, St. Mary, North Vernon, Oct. 14. Husband of Betty (Dicks) King; father of Richard King II, Christopher King; son of Ralph and Betty (Beach) King; brother of Ronald, Randall, Robert King; grandfather of three.

LEIGH, Wilma J. "Billie" (Marshall), 70, St. Anthony, Indianapolis, Oct. 2. Mother of Bruce, Mike Leigh, Linda Courtney Bantz, Darlene Foxworthy, Anita Smith, Billie Jo Watkins; grandmother of eight; great-grandmother of three.

PAUL, Belle L. (Lema), 78, St. Lawrence, Indianapolis, Oct. 3. Sister of Edward Lema; half-sister of Frances Albrecht.

PRIEGEL, Carolyn (McComb), 93, St. Christopher, Indianapolis, Oct. 15. Mother of

Pat Scanlon; grandmother of four; great-grandmother of seven.

ROSEMAN, James Anthony, 51, St. Anthony, Indianapolis, Oct. 4. Father of James, Kenneth M. Roseman, Angela M. Eddington; brother of Joseph P., Thomas C., Richard E., John R., William A., Stephen M. Roseman, Carolyn J. Woodruff; grandfather of two.

SIMS, David E., 62, St. Anthony, Indianapolis, Sept. 27. Son of Alice Sims.

SMITH, Mary "Becky," 84, St. Anthony of Padua, Clarksville, Oct. 9. Mother of Betsy Loveland, Mary Ann Sanders, Cathy Graninger, George C. Smith; sister of Marion Clayton; grandmother of nine; great-grandmother of 11.

STIDD, Zola M. (Lawson), 83, St. Anthony, Indianapolis, Oct. 9. Sister of Elizabeth Lawson, Julia Trott.

WIEGAND, Ralph F. "Buzz," 67, St. Christopher, Indianapolis, Oct. 12. Husband of Lavena (Valant) Wiegand; father of Irene Snyder, Linda Gregg.

WISSEL, John E., 81, Holy Family, Oldenburg, Oct. 17. Father of Dennis, James, Marvin, Herbert Wissel, Diane Bentfield, Marcia Riehle; brother of Mary Regensburger; grandfather of 17; great-grandfather of three.

ZELEZNIK, Kenneth J., 56, St. Lawrence, Indianapolis, Oct. 14. Husband of Barbara Zeleznik; father of Mary Ann Draper; son of Frances (Ferrero) Zeleznik; grandfather of two.

Providence Sister Dominica North, 91, dies Oct. 10

Sister of Providence Dominica North, 91, died at St. Mary of the Woods on Oct. 10.

A Mass of Christian Burial was celebrated at the Church of the Immaculate Conception on Oct. 15 at St. Mary of the Woods.

The former Genevieve Lillian North entered the Sisters of Providence in 1923, took her first vows in 1925 and made final vows in 1930.

Sister Dominica taught music in St. Patrick School in Terre Haute, as well as schools in Fort Wayne, Hammond, and Jasper. She also taught in Illinois and California.

The Catholic Cemetery Association wishes to extend an invitation to attend Mass at our two locations on the third Wednesday of each month at 2:00 p.m.

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Administrative Assistant

The Roman Catholic Archdiocese of Indianapolis is seeking an Administrative Assistant to handle the secretarial and clerical duties for *The Criterion* advertising department.

Responsibilities include assisting the Director of Advertising in tracking call reports and other records filed by account executives, establishing and monitoring sales goals, and carrying out marketing objectives and sales promotions. This person will also be the department "point" person for day-to-day dealings with other departments at *The Criterion*.

Applicants must be high school graduates with at least five years of administrative experience, preferably with a newspaper or advertising organization. Experience with the newspaper printing process is also preferred. Other requirements include strong computer skills (Windows—Word, Excel, and Lotus), ability to be a team player and a self-starter, and an outgoing personality.

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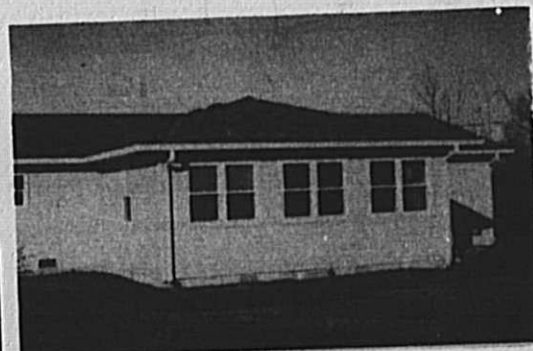
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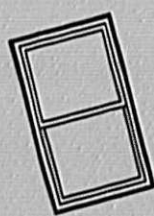
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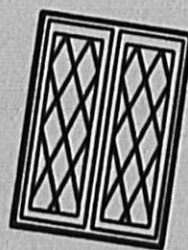
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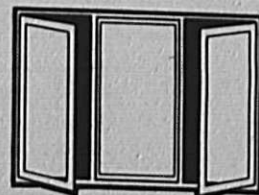
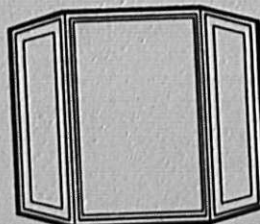
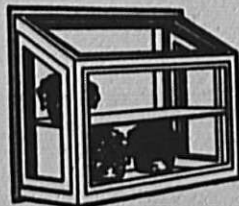
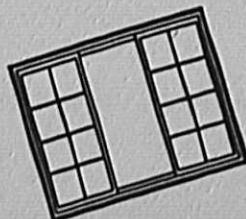
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