

Community to stop abortions if hospitals partner

by Margaret Nelson

Community Hospitals Indianapolis has agreed to stop performing abortions if it becomes part of a collaborative health

network with St. Vincent Hospitals and Health Services.

That's something we are very clear on," said Matthew McCardle, spokesman for Community Hospital. "We are prepared to respect the wishes of the partner

organization. We have agreed to stop providing that procedure." The hospital performs less than 50 abortions a year, he said.

McCardle said that the boards will discuss other moral and ethical matters, such

as voluntary sterilization and *in vitro* fertilization over the next few months.

The boards of the two hospitals are trying to develop a collaborative network. The plan is under review by the Daughters of Charity

(see VINCENT, page 2)

THE CRITERION

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Diocese to co-host state stewardship seminar

by Dan Conway

All parishes in the state of Indiana are being invited to send two representatives to the Nov. 29 Conference on Stewardship, which is being co-sponsored by the Archdiocese of Indianapolis and Lilly Endowment Inc.

Letters of invitation from Archbishop Daniel M. Buechlein and Fred L. Hothbeinz, Lilly Endowment's program director for religion, were mailed this week to 450 Catholic parishes in the state.

The purpose of the conference is to introduce pastoral leaders in Indiana to the issues which are discussed in two recent publications: 1) "Stewardship: A Disciple's Response," the U.S. bishops' pastoral letter on stewardship, and 2) "The Reluctant Steward," the final report of a study co-sponsored by Saint Meinrad Seminary and Christian Theological Seminary (CTS) on pastors' and seminary leaders' attitudes about administration and money.

The keynote address for the conference, "Stewardship and the Spirituality of Daily Living," will be given by Archbishop Buechlein. In his announcement of the state-wide conference, Archbishop Buechlein said: "In our recent pastoral letter, the bishops of the United States noted that the call to be a follower of Jesus Christ carries with it an invitation (and a challenge) to develop a much greater awareness of our blessings and responsibilities as disciples of

Christ and as stewards of all creation. When properly understood, stewardship is not something we do; it is an attitude of the heart which impels us to take good care of all of the gifts God has given us and to share generously with all of our sisters and brothers in the family of God."

Additional speakers for the conference include Archbishop Thomas J. Murphy of Seattle, who chairs the National Conference of Catholic Bishops' ad hoc Committee on Stewardship; Sylvia and John Ronsville of Champagne, Ill., who serve as project directors for a study funded by Lilly Endowment to research giving patterns among 37 Protestant denominations and the Roman Catholic Church in the U.S.; and Daniel Conway, who served as project director for the Stewardship and Development Study co-sponsored by Saint Meinrad and CTS.

According to Fred Hothbeinz, Lilly Endowment has a strong interest in strengthening the financing of religious organizations in America. From what we have seen, there is no question that today, most mainline Protestant and Catholic churches are facing serious funding challenges.

"To meet the growing needs of our society for religious and moral leadership, we must make some fundamental changes in our attitudes toward the administrative and financial dimension of church life. This change in attitude will require all of us—pastoral leaders as well as ordinary church-goers—to rediscover

the basic principles and practices of Christian stewardship and to apply them to our daily lives. We hope that this Conference on Stewardship will be a beginning step in that direction!" Hothbeinz said.

The Conference on Stewardship will be held at the Westin Hotel in Indianapolis on Monday, Nov. 29, from 8:30 a.m. to 1:30 p.m. Arrangements for this event are being coordinated by the Indianapolis Arch- (see STEWARDSHIP, page 7)



HELPING HANDS—St. Vincent de Paul volunteers form an assembly line to unload blankets and other bedding to be distributed to the poor. Blanket Sunday netted 17,500 pieces, the best effort to date. (Photo by Margaret Nelson)

Calvary Cemetery plans new Holy Family Garden division

by Margaret Nelson

Three new areas for burial are planned for Calvary Cemetery. The first one, now ready for burials, is called Holy Family Garden. Lots will be offered around a statue of the Holy Family.

"It's been in the works for a very, very long time," said Susan Stewart, director of family services for Catholic Cemeteries. "It all goes along with what we're trying to do now. We want to encourage all Catholics to come to our cemetery, rather than to have family members buried in non-sectarian ones."

"I explain to the families why it is good to do this. The church and the cemetery are two things that should go together," she said.

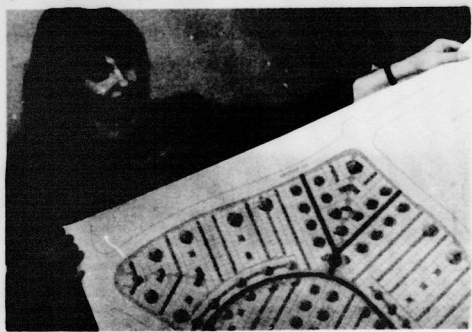
"We try to make the experience as attractive as possible."

Showing a colored map of the area plans, Stewart explained that the Holy Family Garden will have extensive landscaping, with bushes. Rather than plain concrete walks, the walkways will be a concrete and tile material.

Seventy-eight percent of the new Holy Family Garden area will be "monumented" lots—or those that accommodate large, upright monuments, she said. The section is already "pinned," or ready for burials now. People can start purchasing the spaces for all three areas now—during the "pre-development" stage—at a savings, Stewart said.

The new section 22 (Holy Family Garden) is now open for selection of spaces and burial. It is expected that sections 21 and 23 will be ready by the spring of 1994.

Catholic Cemeteries of this archdiocese maintains and operates Calvary, Holy Cross and St. Joseph cemeteries in Indianapolis, as well as the Calvary Mausoleum. It is part of the National Catholic Cemetery Conference. Stewart indicated its creed: "The Catholic cemetery was established to carry out the sacred religious function of the burial and care of the resting place of the deceased, who even in death, remain a part of the whole Christian community."



GARDEN—Susan Stewart displays a map showing new areas approved for burial at Calvary Cemetery. The Holy Family Garden is ready for space selection and burial now. Two other areas will be ready in the near future. (Photo by Margaret Nelson)

Looking Inside

Seeking the Face of the Lord: Faithful need to be bridge builders for racial harmony. Pg. 2.

Editorial: The media's distortion of the pope's encyclical. Pg. 2.

Profile: Father Jarrell to begin first pastorate at new church of SS. Francis and Clare. Pg. 3.

From the Editor: The priesthood is a marvelous profession. Pg. 4.

Point of View: Is anti-Catholicism increasing? Pg. 5.

Faith Alive! Pro-life efforts do make an impact. Pg. 11.

Earthquake in India: Help, hope offered to victims. Pg. 29.

The encyclical: Moral theologians give it mixed marks. Pg. 36.

Vocations supplement

A special 12-page Vocations Supplement, including material about diocesan and order priests, religious brothers and sisters, will be found in this issue beginning on page 11.

THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

Being 'bridge builders for racial harmony'

by Archbishop Daniel M. Buechlein, OSB

It should be deeply troubled by visible and recurring signs of racism in our society. While much has been said and done to address this evil among us, sadly we acknowledge that racial division and prejudice continue to exist in our social, economic and cultural life. At various times and in various places I have described this evil as yet another dimension of the lack of respect for human life and dignity in our human family. This week we face a notable example of rampant racism with the intent of igniting an already tense situation here in Indianapolis.



Recent stories in *The Indianapolis Star* and *The Indianapolis News* have reported on a recruitment rally which the Ku Klux Klan is planning to hold on the steps of the Statehouse on October 16. As reported in the *News* Governor Bayh feels he cannot deny the legal and constitutional rights of those involved, but he has grave concerns that such a rally will create the potential for violence and civic disruption. I join many other civic and religious leaders of our community who share the governor's concern about potential violence. It is the Klan's strategy to look for racially tense trouble spots in order to exacerbate them and thus gain publicity for recruitment. Let's not play into that strategy.

As an organization, the Ku Klux Klan has repeatedly shown itself to be diametrically opposed to principles

and values which are central to our Catholic faith. Shortly after I became a bishop in March of 1987 a statement on the Ku Klux Klan was issued by the administrative board of the United States Catholic Conference. What the Bishops said then I repeat now: "We state unequivocally that Catholics who join the Ku Klux Klan or any organizations that actively promote racism act in violation of Catholic teaching. These organizations are a scandalous contradiction to all that we hold sacred and teach in the name of Jesus." The sin of racism smudges the image of God, the face of Jesus among us. Every human person is a temple of God no matter what race, color or creed.

Texas Grand Dragon Michael D. Lowe who sought the permission to conduct the rally on the Indiana Statehouse steps is quoted by the *Star* as saying "We're having a substantial growth of membership in the Midwest." If anyone has any doubts about Mr. Lowe's intentions for the Ku Klux Klan, his business card reads "Racial purity is America's security." The Klan is explicitly anti-Jewish and anti-African American and anti-Catholic. Rallies are planned for Marshall and Jennings counties in Indiana. The *Star* reports that crosses will be burned at these latter two locations. As a moral teacher I am not only responsible for articulating the dignity and equality of all persons, I must speak out against specific violations of that dignity. And so I say categorically that no member of the Catholic community in Central or Southern Indiana should participate in this rally. I also urge members of our Catholic community to stay away from this rally. Let our absence tell our fundamental disagreement with

the principles and practices of organizations like the Ku Klux Klan. I also want to suggest that on Friday, October 15 (or some other day) we fast from a favorite food and abstain from meat and pray in preparation for this kind of expression of racism in our midst.

I can't improve on what the bishops wrote in the 1987 statement on the Ku Klux Klan. "As Catholic bishops we reaffirm that every person and every institution that bears the name Catholic should proclaim to all that the sin of racism defiles the image of God and degrades the sacred dignity of humankind. We challenge our people to respect the fundamental dignity of the human person and the solidarity of the human family. We repeat the appeal we made in our pastoral letter on racism: 'Let all know that it is a terrible sin that mocks the cross of Christ and ridicules the incarnation. For the brother and sister of our brother Jesus Christ are brother and sister to us... Racism is not merely one sin among many; it is a radical evil that divides the human family and denies the new creation of a redeemed world. To struggle against it demands an equally radical transformation, in our own minds and hearts as well as in the structure of our society.'"

To that statement I would only add that if as individuals we are not bridge builders for racial harmony, then we are part of the division. We cannot prevent the Klan rally at the end of this week. It can be an occasion in which we renew our commitment to strengthen our efforts at bridge building in our community. Surely God will bless our efforts.

EDITORIAL COMMENTARY

The media's distortion of the pope's encyclical

by John F. Fink
Editor, *The Criterion*

It seems that the secular media lately have been doing the Catholic press a favor. They have demonstrated how important the Catholic press is for anyone who wants to know what is really happening in the Catholic Church.

The most immediate example is the way the secular media distorted the pope's new encyclical on morality, "*Veritatis Splendor*," which was released last week. Before that it was the horrendous way they reported on the pope's visit to Denver for World Youth Day. From reading or watching the secular media you would have thought the pope

and the youth at World Youth Day were facing a confrontation, which was far different from what really happened, as anyone who was there can testify.

In the case of the encyclical, the secular media again felt that it had to emphasize conflict. What the pope wrote was a well-reasoned treatise on the foundations of moral theology, written as the moral theologian he is. But what the media reported was that the pope demanded total and absolute authority and wouldn't tolerate any dissent.

Some people tried to downgrade the encyclical by saying "there was nothing new" in it, as if they were expecting the pope to change Catholic doctrine. Of course there was nothing new in the principles of

morality. They go back to the natural law that was implanted in all of us by God, and they have been taught by the Catholic Church as long as it has existed.

The encyclical is extremely important, though, and that's why we devoted so much space to it in last week's *Criterion*. Even though it was released only the day before we went to press. That is also why we again devote considerable space to it again this week.

"*Veritatis Splendor*" is the first encyclical ever written by a pope on general principles of morality (although there have been encyclicals on specific moral issues such as contraception). There is evidence that the pope himself considers

it to be the most important thing he has written in his 15 years as pope.

He wrote it, over the period of six years, because he has become alarmed by the way fundamental truths of Catholic doctrine have been increasingly denied or distorted during recent years. He re-emphasized, therefore, church teaching that certain acts are intrinsically evil and, therefore, always wrong.

He also reiterated the constant Catholic teaching that morality is not determined by consensus, that the conscience is not autonomous, and that the church's moral teachings require obedience. If this is invoking authority, that surely is nothing new in the church. It is the role of the pope to preserve, teach and defend the church's doctrines.

He did not, however, invoke papal infallibility, as was first reported by the secular (and some Catholic) media who worked from leaked copies of a draft of the encyclical. The only mention of infallibility is when he says that "conscience is not an infallible judge; it can make mistakes."

Those who object to authority in the church seem to want each person to decide what is right or wrong. That would make all of us infallible. That never has been the position of the church.

The encyclical also is not a fiery denunciation of sexual sin, as some expected. Only one paragraph in the 40,000-word document contains a list of serious sins, saying they are "condemned as morally unacceptable."

We encourage you to read at least the summary of the encyclical we are publishing this week.

St. Vincent de Paul to dedicate distribution center

The Indianapolis Archdiocese St. Vincent de Paul Society Council has purchased a new distribution center building at 1201 E. Maryland St. Archbishop Daniel M. Buechlein will dedicate the center at 1 p.m. on Sunday, Oct. 17.

There will be an open house from 11 a.m. to 4 p.m. The public is invited to attend.

St. Vincent de Paul purchased the new building which was once the Hirschman Mattress Company. The structure contains 47,250 square feet of space and is located on 1.35 acres of land.

The building contains two 2,000-square foot office areas, an industrial-type elevator and overhead fire sprinklers. It is heated by gas fired boilers.

Truck docks, needed to load and unload furniture and appliances for the clients, are located along the south and west ends of the building. There is ample room for the 11 SVDP trucks to be secured. And there is space around the building to accommodate 200 cars of clients and volunteers.



Council leaders expect it to take some time to complete the repairs and improvements. Bus service is available on Washington Street, two blocks north of the property.

From 1976 to 1979, goods for the needy were distributed from a Columbia Ave. site. The old Sacred Heart school building was used from 1979 to 1984.

Until the present move, SVDP had been renting a building at 1700 E. 17th Street. In fact, last Sunday approximately 17,500 blankets, sheets, and other linen items were collected at the 17th Street location.

St. Vincent Hospital, Community cooperate

(continued from page 1)

National Health System—East Central, St. Vincent's sponsor.

Improved value and convenience for health consumers, reduced costs and improved quality are the goals. These match the missions and visions of both organizations, according to their leaders.

Bain J. Farris, chief executive officer of St. Vincent said, "This concept evolved from a common mission of service and benefit to the community by reaching out to the poor and underserved, and from the two organizations' commitments to providing an effective and efficient health care delivery system through community partnership."

Though Community and St. Vincent will operate as a financially integrated network, with common operating and capital budgets, the new relationship is not a merger. The two organizations' assets will remain separate.

Moving? We'll be there waiting if you give us 2 weeks Advance Notice. THE CRITERION P.O. BOX 1717 INDIANAPOLIS, IN 46206

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Fr. Jarrell begins first pastorate at new church

by Elizabeth Bruns

Change is something that Father Stephen T. Jarrell sees a lot of these days.

After 17 years as director of the archdiocesan Office of Worship, he is the founding pastor of SS. Francis and Clare Parish to be formed in Johnson County. It is something he looks forward to with joy.

Father Jarrell's inspiration to become a priest came through his mother and grandfather. His entire family was faith-filled and steadfast in the ways of the church.

"My family—especially my grandfather, being of German extract—followed the rules regardless of what individual ideas they might have had," Father Jarrell said. "As I was growing up, I could see the spirit behind all of that in my mother. I could tell by her character, her commitment to the family, her generosity, that the spirit was there. I was fortunate enough to grow up in an environment where I was a little bit conscious of how we relate to other people, the value of a Christian home, and a feeling that those values were things that I value."

Father Jarrell said that he recalls the desire to become a priest rather early in his life—about the first grade.

"My mother was constantly showing a commitment to how important it was to go to church regularly and to be active," Father Jarrell said. He served as an acolyte in his hometown parish in Connersville and met the priests there. "There was always encouragement from the Franciscan sisters who taught us at school."

At St. Gabriel School, the vocation of priesthood was one of pride and respect.

"If you ever gave any indication of wanting to be a priest, there was a great amount of support given by teachers, priests and nuns," Father Jarrell said. "It was almost embarrassing (all the attention) in a way, but there was no greater vocation on this earth."

Father Jarrell seemed destined to work in the area of worship and liturgy. Before ordination in 1973, one of the evaluations given to the late Archbishop George Bishop recommended that Father Jarrell be involved in the

Archdiocesan Liturgical Commission after he served as an associate pastor for a few years.

"I ended up, however, that he was ordained in May and began serving on the commission in June. But he did serve as an associate pastor at Immaculate Heart of Mary Parish in Indianapolis for three years before joining the Office of Worship."

In thinking about his 1993 assignment, Father Jarrell has several hopes and dreams for the future. Not only has he become a pastor for the first time, but the founding pastor of a parish.

"Frankly, I worked in the Office of Worship longer than anyone should work anywhere," Father Jarrell said. "I thoroughly enjoyed every bit of that, but I wanted to try working with a parish. It will be a great growth experience."

It is kind of ironic that he is part of creating a new parish without handbooks or directions of exactly what to do. Seventeen years ago, it was inaugurating one of the first worship offices in the United States without handbooks or guidelines—just comparisons," he said.

How did Father Jarrell prepare for the creation of the new parish? "I attended a new pastors' workshop in Chicago and found that I have the gift of being analytical," he said.

"Some may not think that to be a benefit in pastoral work, but if you are a good organizer and are relaxed and patient enough to have fluidity, things will evolve. Patience and willingness to change will be essential in this process."

Father Jarrell has been looking for potential land sites in cooperation with David Hodge, archdiocesan director of management services. The new parish committee made recommendations regarding the boundaries, which already had been announced.

Since receiving this assignment, Father Jarrell has talked with priests who have built parishes, including Father John Sciara, founding pastor of St. Barnabas Parish in Indianapolis, and Father Francis Buck, founding pastor of St. John Parish in Bloomington. He also received information from the pastor of the recently-formed Holy Spirit Parish at Geist Reservoir, which is in the Lafayette diocese.

Father Jarrell said that the new parishioners "are linked by our faith. We can guide our lives and set the parish tone. The

unique thing is that there is nothing in place; we set our own pattern for what is to come."

He is calling the new parishioners a "pilgrim people," not only because they are on a faith journey, but to remind them that they are unsettled and to help them—not to get "settled in their ways"—but to be agents for change, he said.

Father Jarrell has four goals for the parish: "I want the parish to be based in prayer and spirituality—to get back to the basics' right off the bat in terms of spiritual celebrations," he said.

Community building and strong communications are also key factors for a strong and thriving parish. "We need to make sure that we are keeping people informed as we grow together," Father Jarrell said.

Leadership development is essential. The leaders are out there. They just need to be developed and coordinated to teach and lead the congregation well," he said.

Finally, the issue of stewardship is a necessary goal for the new parish, he said. "We need to help the parishioners make strong resources and make a strong commitment to the parish."

Father Jarrell realizes that changes bring about both good and bad situations. He recalls advice from his friend, the late Archbishop Edward I. O'Meara: "You can't fight every battle, so learn to choose the battles you want to fight. There are few things that you need to fight battles about, so choose them with faith."

Father Jarrell's sense of judgment, his personality, and his faith promise to be useful gifts during this time of change and new beginnings.



FOUNDING PASTOR—Father Stephen Jarrell is the founding pastor of SS. Francis and Clare Parish, now being formed in Johnson County. Ordained in 1973, Father Jarrell was director of the archdiocesan Office of Worship for 17 years before taking his present assignment—his first as pastor. (Photo by Mary Ann Wyandt)



ENABLERS—Mary West (from left), Eddie and Dorothy Plummer, and Bob West prepare The Criterion Publicity Guide materials to be mailed to 325 parishes, schools and agencies. Those who did not receive the mailing or are interested in receiving it should call the office at 317-236-1577. The Wests and Plummers participate in Catholic Social Services' Retired Senior Volunteer Program. RSVP members assist non-profit organizations with mailings, typing, clerical work, mentoring, tutoring, gardening, and other assignments. Volunteers are covered with insurance and receive meals and transportation costs. (Photo by Margaret Nelson)

St. Andrew to help neighbors find jobs as INET satellite

St. Andrew Parish has acquired the capacity to serve as a satellite of Indiana Network of Employment and Training (INET), according to Sister of Charity of the Blessed Virgin Mary Patricia Griffin, pastoral associate at the northeast Indianapolis parish.

The system will help neighborhood residents to find information about jobs in the Indianapolis area without having to go downtown to the INET office. The clients will receive printed descriptions of jobs they

are interested in, together with addresses of where to apply.

INET uses a special computer program, which was installed at St. Andrew by parishioner North Kuzel. In order to operate the program, volunteers are needed. They will be given the simple training needed to be able to access the information for the clients.

Sister Pat said that volunteers from neighboring St. Matthew Parish have agreed to help, as they already assist St. Andrew with the St. Vincent de Paul calls.

Members of the St. Andrew SvdP conference expect to help. And the parish will provide transportation fees so that the clients can go downtown to follow up on appropriate jobs.

As the program grows, Sister expects to approach neighboring churches and the Devotion Ministerial Association to make it a joint ecumenical, social project.

Hispanic celebration planned for Oct. 24

"La Presencia Hispana en la Iglesia"—an east-side Indianapolis Hispanic celebration will be held on Oct. 24 at St. Mary Catholic Church, 317 N. New Jersey.

The Mass will be celebrated in Spanish at 1:15 p.m. At the fiesta in the Marian Center after the liturgy, Spanish music and Hispanic food will be available.

The event is sponsored by the archdiocesan Office of the Hispanic Apostolate and the 12 East Deanery parishes.

Those wishing further information may contact their parish office or the apostolate at 317-237-9719.

St. Philip hosts center-city social issues workshop

Center city educators met at St. Philip Neri School in Indianapolis on Oct. 4 for a social issues workshop.

Immaculate Heart of Mary Sister Amata Miller spoke on "Social Issues Related to the Populations We Serve." She is the economics and education coordinator for Network, a national Catholic social justice lobby in Washington, D.C.

There were two sessions—an afternoon talk for school staffs, and an evening meeting directed to home school officers, boards of education, parish councils and parish center staffs. The total group exchanged ideas during dinner between the sessions. There was time for interaction between the participants and the speaker. Students took the educators on guided tours of the host school.

Yvonne Sheek, principal at St. Philip Neri, said that Sister Amata showed the educators ways to build the self-esteem of students, some of whom live in poverty. Education is the way these children can escape this lifestyle, Sister said.



SOCIAL ISSUES—Immaculate Heart of Mary Sister Amata Miller talks with center city principals at an afternoon Social Issues Institute at St. Philip Neri School. She talked to other parish educators in the evening. (Photo by Margaret Nelson)

FROM THE EDITOR

The priesthood is a marvelous profession

by John F. Fink

"I would not trade my priesthood for any other position one might imagine, not the power of the U.S. presidency, not the millions of the wealthiest, not the fantasies that anyone might imagine." The words are those of Holy Cross Father Theodore M. Hesburgh, president emeritus of the University of Notre Dame. Everyone who knows him has always been convinced that, with all his other accomplishments through the decades, he prizes his priesthood above everything else.

For those whom God calls to priesthood, there can be no greater calling. The priestly office shares in the authority by which Christ himself builds up, sanctifies and rules his Mystical Body. Through the sacrament of holy orders, priests are marked with a special character so they can act in the person of Christ himself. How can there be a greater privilege?



THE GREATEST PRIESTLY act is, of course, the Eucharist. Here the priest renews Christ's sacrifice on Calvary, serving as a "special human participation in that divine work." St. Thomas Aquinas said that there is really only one true priest and mediator between God and humans, Christ the God-man, the fount and origin of all priesthood. As the Synod of Bishops said in 1971, "When you behold the priest offering the consecrated Bread, see in his hand the hand of Christ himself."

The Vatican II "Decree on the Ministry and Life of Priests" said: "Priests fulfill their chief duty in the mystery of the eucharistic sacrifice. In it the work of our redemption continues to be carried out. For this reason, priests are strongly urged to celebrate Mass every day, for even if the

faithful are unable to be present, it is an act of Christ and the church."

Father Hesburgh knew that well before Vatican II. This past June he celebrated his 50th anniversary as a priest. In those 50 years, despite his wide travels, he missed offering Mass only one day in those 50 years. That happened once when he was attending a friend in a hospital late at night and took a drink of water before he realized it was after midnight. In those days priests had to abstain from food and water from midnight in order to say Mass the next day. He attended a Mass that day.

THE PRIEST HAS THE privileged position of being in the middle, the mediator between God and other humans. He is able to bring God's blessings and graces to people while also bringing their needs and wishes to God. He bridges the gap between the human and the divine.

The act of mediation is an example of priestly service to both God and humans. As the "Decree on the Ministry and Life of Priests" said, "Whether engaged in prayer and adoration, preaching the word, offering the eucharistic sacrifice, ministering the other sacraments, or performing any of the works of the ministry for people, priests are contributing to the extension of God's glory as well as to the development of divine life in humans."

That same Vatican II document also said that "priests have as their primary duty the proclamation of the Gospel of God to all. In this way they fulfill the Lord's command: 'Go into the whole world and preach the Gospel to every creature' (Mk. 16:15)." Preaching can be very difficult, especially in the circumstances of the modern world. If he is to do any good through his preaching, the priest must not only present God's word in a general and abstract way, but must apply it to the concrete circumstances of life. Fortunately, good seminary courses have begun to teach how to do this.

The Catholic Church is a sacramental church, and priests are the ordinary ministers of four of the sacraments. Christ

maintains his sacramental presence through the priest. By baptism men, women and children are brought into the People of God. In the sacrament of penance, the priest says, "I absolve you," again acting in the very person of Christ. In anointing the sick, the priest conveys Christ's healing mission.

SURVEYS INDICATE THAT the main reason men don't accept a vocation to the priesthood is the church's requirement for celibacy. It is true that celibacy is not demanded by the nature of the priesthood and there are married priests in the Catholic Church. Eastern rites as well as some in the Latin rite. Celibacy is the church's rule, though, and can be seen as another strength of the priesthood if viewed as enabling the priest to belong to no one human so he can belong to and serve all of them.

Perpetual continence was recommended by Christ when he praised those who "have renounced marriage for the sake of the kingdom of heaven" (Mt. 19:12). St. Paul, while not specifically writing about the priesthood, elaborated on Jesus' counsel: "An unmarried man is anxious about the things of the Lord, how he may please the Lord. But a married man is anxious about the things of the world, how he may please his wife, and he is divided" (1 Cor. 7:32-34).

Celibacy thus allows priests to give themselves more fully to Christ and, through him, to the service of people. As the Vatican II decree put it, "They more readily minister to his kingdom and to the work of heavenly regeneration, and thus become more apt to exercise paternally in Christ, and do so to a greater extent."

For those whom God calls, the priesthood is a marvelous profession. Many men who have led fulfilling lives as priests can echo the words of the psalmist: "These things will I remember as I pour out my soul; how I would lead the rejoicing crowd into the house of God, amid cries of gladness and thanksgiving, the throng wild with joy" (Ps. 42:5). We need more men to answer God's call.

THE GOOD STEWARD

Is gambling a good way to raise money for government or church?

by Dan Conroy

According to a recent article in *The New York Times*, legalized gambling in the United States reached an all-time high in the early 1990s. Gross gambling revenues exceeded \$30 billion annually, and government-sponsored lotteries generated more gross income than any other major category, including casinos, pari-mutuels (horse and greyhound), and bingo. Average lottery sales per adult in the 35 states that held lotteries in 1992 ranged from a low of \$43 in South Dakota to a high of \$404 in Massachusetts.



What's behind this phenomenon of legalized gambling, and is this a good way to raise revenues for the public good?

State governments began legalizing some forms of gambling (primarily horse racing) in the 1930s, but the most recent wave of

legalized gambling started in 1964 when New Hampshire adopted the nation's first state lottery. Now, 35 states and the District of Columbia have established government-sponsored lotteries.

Ironically, state governments seem to be following in the footsteps of many Catholic churches which responded to the revenue crises of the post-Vatican II years with bigger and more frequent bingo. The justification, of course, is the revenue which can be generated for education, social services and general operating needs—without having to raise taxes or Sunday collections. But serious questions must be asked about the effectiveness (and appropriateness) of gambling as a source of funding for governments and/or parish communities.

Unlike some other Christian denominations, the Catholic Church does not regard gambling as an inherently immoral activity. It's true that excessive gambling can be harmful to individual and communities. And an addiction to gambling can be every bit as painful and destructive as alcohol, drug or sex addiction.

Many a Catholic family has been torn apart by the consequences of this dreadful

affliction. Like alcohol, sex and other common addictions, gambling is not inherently immoral, but it is a potentially dangerous activity which requires careful scrutiny.

Is gambling really a "painless" way to raise money (for governments or for local churches)? Or are there hidden costs associated with gambling which must be taken into consideration as part of an organization's overall stewardship responsibility?

The most common question asked of state-sponsored lotteries is "What impact do they have on the poor?" In addition, what impact do lotteries have on local communities when an increasing percentage of people's weekly income now goes to buying lottery tickets rather than to spending, saving or charitable giving? Is gambling really free money or does it amount to a "regressive tax" in the public sector and an inefficient form of fund raising in the non-profit community?

From the perspective of good stewardship, it's hard to defend our continuing reliance on gambling—as a church or as a civic community. It's one thing to encourage bingo, horse racing or lotteries as part of

community building, sportsmanship or recreation, but the services we want and need as local communities should not have to rely on gambling as a major revenue source. That's a set-up for abuse, and it's simply not good stewardship.

Stewardship is "taking care of" and "sharing" all of the good things that God has given us—as individuals and as communities. Because we are stewards of all creation, we are responsible for one another and, so, we give generously of our time, talent and treasure. As stewards, we are called to be both productive and prudent in our use of spiritual and material resources, and we are challenged to avoid the "quick fix" (the easy money) and, instead, to pursue more substantive and lasting forms of funding.

It is possible for gambling to be "good stewardship" if it is purely recreational—a source of leisure skill or community building. But lotteries, bingo and other forms of gambling are rarely the best way to generate revenue to benefit the public good. They are too inefficient, unproductive and morally ambiguous to promote good stewardship of the civic community or of the church.

EVERYDAY FAITH

We tend to undervalue the contributions of folks like Al in our lives

by Lou Jacquet

A jack-of-all-trades and master-of-most named Al spent the last couple of days in our home. We had hired him to take care of those small, annoying tasks that should have been done months ago but which, in the course of daily living, one fails to get around to. We've still got a stegmat named Tiger who displays a scientist's angst even being born without opposing thumbs, but Al's deal with one problem at a time here.



As I was working within a couple of hours of Al's arrival, he had accomplished a litany of repairs. Thanks to him, we now have a repaired hallway railing, a light in the back hallway closet, working outlets in the garage, an additional shelf for cereal in the kitchen closet, a new mailbox and new brass nubs on the front of the house, improved ceiling lights in the

basement, a towel rack next to the shower, a screen in the bedroom window that hinges properly, a rack for paper towels in the kitchen that works, an unclogged upstairs bathroom sink, and a new window pane in the front door.

Left to do these repairs, I would still be trying to install the mailbox and drilling holes to nail in the first digit of those new house address numbers. General home repairs are not my forte, although I do have some pretty decent painting talents from all these years I put myself through college utilizing that talent.

Still, the bottom line is that we needed Al. Thank heaven for the repair skills he has learned over a lifetime.

Aside from the fact that he is pleasant, is married, and has a poodle, I don't know much about Al. He could be broke, wealthy, a serial killer, a saint. Can't tell, since I haven't been home to talk with him when he was doing the repairs.

But I do know this: Al made the quality of our day-to-day lives much more pleasant. Thanks to him, we are no longer stepping

over a fallen railing, trying to fit packages in a darkened closet, picking soggy mail up off the front steps, picking up cereal boxes that have fallen off an overcrowded shelf, and more.

Although none of what he did for us carries much status in our society, his presence in our house this past week was more valuable for those of us who live in that house than anything a neurosurgeon, the highest paid engineer or a multimillionaire athlete could have done.

Remember what Paul says about different parts making up the one body? Too often, I think, we tend to undervalue the contributions of folks like Al in our lives. When he put that shelf in the kitchen, for example, it made life better at our address in a perceptible way. Yet so many like him in our society who labor out of the limelight never receive credit for the good things that they accomplish.

In our parishes, for example, we rarely think to put the contributions of the custodian who cuts the grass or the folks who count the collections on Sunday on a par with the more visible presence of the

pastor or members of the parish council. Yet each, in his or her own way, contributes to the mosaic of parish life. For their good work, we give thanks.

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VIEWPOINTS

Is anti-Catholicism increasing?

Anti-Catholicism probably hasn't increased recently, but there is opposition in today's America to anything running counter to individualism and freedom from external authority, writes Jesuit Father Gerald Fogarty, professor of religious studies and history at the University of Virginia. He finds Catholics the most visible objects of such opposition. William A. Donohue, president of the Catholic League for Religious and Civil Rights, says anti-Catholicism not only is increasing, but derives mainly from society's well-educated strata "and is directed at both church teachings and traditional Catholics." Donohue, a sociologist and adjunct scholar at The Heritage Foundation, says respect professed for diversity entails "precious little respect for Catholics."

The disdain is for religion's visibility

by Fr. Gerald P. Fogarty, SJ

Anti-Catholicism probably has not increased in recent years. It has been a fact in American life and always will be, if for no other reason than that Catholics can never be fully identified with any culture.

In some ways it is opposed to all organized religion, of which the Catholic Church is the most visible. Anti-Catholicism stems from opposition to anything counter to the American ideal of individualism, of freedom from all external authority.

Some Catholics, too, may embrace this ideal, making their religion private and individualistic. They may ignore attacks on the church. Others may hastily conclude that every opposing position flows from anti-Catholicism.

The anti-Catholicism of the present, however, is not the violent kind of the past. On the eve of the American Revolution, all the colonies had laws against Catholics. Because Catholics accepted the pope's spiritual leadership they were regarded suspiciously, their loyalty to country called into question.

Anti-Catholicism again arose as the nativist response to immigration. In the 1830s and 1840s "nativists" burned a convent in Charlestown, Mass., and churches in Philadelphia. Protestant dom-

inance of public schools was one source of conflict.

Catholic leaders then created the parochial school system and sought to make the public one religiously neutral. A religiously neutral society at the time provided the environment for Catholic growth, but had its price.

In 1958 John F. Kennedy announced his candidacy for president. Two issues were controversial: federal aid to parochial schools and diplomatic relations with the Vatican.

Kennedy said he would uphold the Constitution about aid to church schools. He opposed diplomatic relations on grounds that controversy over confirming an ambassador would undermine any effectiveness he might have. Kennedy answered these same questions in his 1960 address to the Houston Ministerial Association.

His election seemed to sound the death knell for anti-Catholicism, but a closer look reveals this perhaps was not so.

He had said that if a conflict arose between his conscience and office, he would resign. He then made clear he spoke only of a conflict with his conscience, not with his church. His religious affiliation was a private matter.

The questions posed to him were ones on which Catholics differed and indicated what then concerned American society. Between 1960 and 1993, American society and American Catholics changed.

Kennedy inadequately answered insignificant questions. Now the burning issue is abortion. Many Catholics have achieved high socio-economic status, but the church therefore plays a different role for them. Religion and ethnicity no longer reinforce one another. At the same time, most mainline Protestant denominations

have declined in their percentage of the population.

Religion for many Americans is a private matter or even subjective opinion; separation of church and state means divorcing religion from public policy.

The Catholic Church cannot agree the church should be invisible. The Mystical Body, hierarchically organized, is inserted into the world. Furthermore it transcends national boundaries, being in that regard analogous to the Jewish community. The Catholic Church is not merely American, that virtually assures conflict.

In general, anti-Catholicism today is more subtle than in the past. But there are more blatant examples: Virginia Gov. Douglas Wilder's query about the pope dictating to Justice Clarence Thomas. Dr. Jockeyln Elders' remark about a church dominated by celibate males; a recent Washington Post column blaming the murder of Brazilian children on church prohibitions of contraception and abortion.

The media likewise make headlines about priests accused of pedophilia or archbishops having sexual relations with women. This publicity might mean Catholics are easy targets, lacking political clout. But one has to realize that Catholics a century ago helped create the "naked public square."

Catholics receive very little respect

by William A. Donohue

There is little question that anti-Catholicism has increased markedly in recent times, and if there is any serious doubt I invite anyone to stop by my New York office to avail himself or herself of the evidence.

It must be noted that the way anti-Catholicism manifests itself today bears little resemblance to past patterns of bigotry. The nativistic impulses that once characterized immigration policy, and the fantastic charges of dual loyalty to nation and papacy, have not disappeared, but they have subsided.

What is different about today's strain of anti-Catholicism is that it derives almost entirely from the well-educated strata of society and is directed at both church teachings and traditional Catholics.

In addition, we have a new phenomenon, that of the "self-hating Catholic"—1960s generation-types who were raised Catholic but have long since stopped practicing.



Their defining mark is their deep-seated hatred about anything Catholic. What accounts for this new wave of anti-Catholicism is the content and consistency of church teachings on morality; the "progressives" want to force a modernist agenda on the ever-resisting church.

Topping the list of contemporary examples of Catholic-bashing has been the Nazi-like tactics of gay militants. In Boston, gay activists have thrown condoms at those attending the installation of a new bishop. In Washington, Queer Nation disrupted a Mass at the National Shrine of the Immaculate Conception. St. Patrick's Cathedral was the site of gays who interrupted Mass and spit the Communion wafer on the floor. And just recently another gay and lesbian group held a demonstration during Mass at a church in Brooklyn.

If this had happened in a synagogue, the media would have gone ballistic. That they didn't is testimony to their politics.

The media's reaction to the recent papal press account of pedophilia or archbishops having sexual relations with women is a degree of visibility and credibility that was grossly disproportionate to its following among the rank-and-file.

The mindless polls, all of which failed to discriminate between practicing Catholics and Phil Donahue-type Catholics, added more fuel to the fires of discontent. The goal was clearly to accentuate the influence of the Catholic Church on society.

TV and radio shows this fall have been replete with snide references to priests as pedophiles. Would the media generalize from the few to the collective if the subject were the deviant practices of blacks or Hispanics? Obviously not, which begs the question: Why is there a double standard?

It is not just the media that is at fault. How many realize, for example, that the prevailing climate of political correctness on college campuses means that being profane is greeted with disdain and discrimination by faculty and administrators?

We even have public officials who are anti-Catholic. Dr. Jockeyln Elders, the surgeon general, succeeded in being confirmed despite statements that evinced an animus against Catholics. In New York, councilperson Ronnie Edridge recently said that mayoral hopeful Rudy Giuliani should be considered "suspect" because he once attended Catholic schools.

Imagine saying that a few should be suspect because he attended a yeshiva.

In short, in this day and age of the much-vaunted multicultural mantra of respect for diversity, there is precious little respect for Catholics. It's about time Catholicism is not only recognized this abuse, but did something about it.

To the Editor

Alternative for Tuesdays at 10

Much has been written about the new "soft porn" TV series "NYPD Blue." Let me suggest an alternative during this time period. Each Tuesday turn the TV off from 10 to 11 p.m. and spend that hour on your knees in prayer.

The moral fiber of our country has so deteriorated that I am convinced that only prayer will bring us back. It is the key to the spiritual recovery of our moral lives.

So, turn off the TV. Pray. Read a good book. Read "the good book" and pray!

Virlee Schneider

Indianapolis

Woman wouldn't feel welcome

After reading Father Jonathan Stewart's letter "Catholics Cannot Pick and Choose," I was very thankful that I do not attend St. Lawrence Parish, because as a woman I would not feel welcome.

As a woman I find inclusive language a

welcome, long-overdue change, and not "offensive" as Father Stewart claims. The term "cafeteria Catholic" applies to him foremost, as he chooses to partake of only the hard line, unreasonable, and no-growth-at-all-cost foods.

Father Stewart, wake up and smell the coffee. A church that chooses to breath its own air exclusively for centuries will eventually suffocate and die.

Vicki Mansfield
Indianapolis

Expects to hear truth, not opinion

Thank you for letters from Father Jonathan Stewart and Jerry Ollier in the Oct. 1st issue (opposed to inclusive language in the liturgy). I agree with them because when I go to Mass I expect to hear the prayers and truth of my faith, not somebody's opinion or personal preference.

They have shown courage and I imagine they will suffer for it. May God bless them with the joy he reserves for those who are persecuted for his sake.

Kathleen Naghti
Indianapolis

Not a trace of sexist language

At "Indianapolis 1990," the Charismatic Congress held at the Indiana Convention Center in Indianapolis in August of 1990, Archbishop Edward T. O'Meara was asked to preside at the early morning Eucharist Saturday morning. I made it a point to be there to celebrate the Mass with him.

The archbishop chose to use the fourth Eucharistic Prayer. This surprised me, since the "fourth" is noted for its non-inclusive language, lots of "men, man, him, he and his" in reference to humankind.

I was thrilled and affirmed when the archbishop "straightened it out" on the spot. Not a trace of sexist language could be noticed in his rendition.

For me this was a sign of Archbishop O'Meara's growing awareness of the problem of non-inclusive language in our liturgy and his trust in the principled approach to the liturgy promoted by our Office of Worship.

Father Stanley J. Herber
Pastor, St. Michael Parish

Greenfield

Abortion is not health care

I would like to thank you for what I think is a profound comment in your editorial commentary (Sept. 24). You



stated the plain fact that abortion is not health care. There is no good reason for it to be included in a basic health care package, although it is covered by medical insurance policies.

If you believe that abortion is wrong and you don't want to be forced to pay tax money for this purpose, would you please join with me to send this message back to Hillary: Abortion is not health care! You could put it on a sign in your yard as I have, or your car, church, or newspaper, wherever you can.

Jeffersonville
John Dauby

CORNUCOPIA

Similarities around the globe

by Elizabeth Bruns

I started to write this column as I was sitting in my room at the convent of the Sisters of the Sacred Heart in the town of Tahi, 30 kilometers outside of Budapest, Hungary. Few people are as lucky as I have been. The second week of my five-week university program (sponsored by the Catholic Press Association) traveling around Eastern Europe with 22 other young journalists from around the world was spent in Hungary. Our first week was spent in Berlin, Germany. The week after, the group traveled to Poland.



I have been learning about the great political and social problems in Hungary through scheduled lectures taught by experts, and although these lectures have been interesting and informative, the time I treasure most is the time I spent talking and sharing ideas with my colleagues throughout the world.

My first reaction when stepping off the plane in Berlin was to stay close to Vince Capozzi, the other American journalist from *The Catholic Accent* in the Diocese of Greensburg, Penn. I felt safe with him, knowing that he was having the same insecurities as I was and, more importantly, he spoke English—as I was sure the others did not.

Later I was to learn that all of the participants spoke English—some better than others. This disability allowed for some entertaining and ongoing jokes throughout

the trip. For example, my dear friend Mario, from Porto Portugal, (he speaks Portuguese and French fluently) had a lot of trouble understanding what I was saying. "Slowly, slowly, Elizabeth, with simple words" is a phrase that I will always remember him saying to me. The amazing thing is that he never gave up on trying to understand what I was saying—as he had taught me to do eventually.

Mario was quite determined to have conversations with me to improve his English, and he took great pride when we could understand each other successfully. On a bus trip from Budapest to the town of Tahi (the convent we were staying at was located here), we spoke at length of our families, friends and loved ones and what lies ahead for our futures. Yes, the conversation may have taken twice as long as a conversation with someone more fluent in English, but what was said seemed much more meaningful.

Mario has two children and would like to have many more, but he is 37 and his wife has had problem pregnancies. In trying to change my mind about having children (at this stage in my life, I am anti-child), he told me of the joy that his children bring to him, just to see their faces when he comes home from work every day is a delight to him. To see their happy faces when I turn the key—ah, it is a memory lasting years. To see his eyes sparkle and listen to the happiness this gives him made me reconsider my view. Things are not so different around the world.

And because of Mario's efforts to communicate with me, I am even beginning to understand a little French and Portuguese. A lot is to be said for body language when one is speaking a language that is foreign to you.

There is nothing I have experienced that is quite as wonderful (actually, it was more of a culture shock) as sitting around a table in an outdoor cafe in Berlin with new-found friends from around the globe—Edith from Ecuador (she now lives in New York), Maria from Portugal, Jennifer from South Africa and Marcel from Luxembourg. Could I ever have imagined to be drinking coffee with an international group such as this? Not in my wildest dreams. I realize that there are people who travel the globe frequently, and see meeting people of different countries as a commonality, but for this 23-year-old who has only been out of the United States once, it is an experience that will stay with me—as will my 22 new pen-pals.

the works of Bach, Schubert, Brahms, Bruckner, Mozart and Schon.

An "Evening of Celebration" chamber music concert featuring members of the Indianapolis Symphony Orchestra will be held at 4 p.m. on Sunday, Oct. 24, in the newly-expanded St. Mark Church, U.S. 31 South at East Edgewood Avenue. A "Words on Music" session with the musicians will be held at 3:15 p.m. Advance tickets are \$5 for students, \$7 for adults, available at church or by sending check or money order payable to St. Mark to Deborah Marshall, 535 E. Edgewood Ave., Indianapolis, IN 46227. Tickets at the door will be \$6 for students, \$8 for adults.

Mary's Pilgrims, in association with the Medjugorje Network, will sponsor a Pilgrimage to Our Lady of Guadalupe on Wednesday through Monday, Dec. 8-13. The fee of \$963 (plus \$29 tax) includes tickets to the Feast Day Mass on Dec. 12. For more information or reservations, call Kathy Denney at 317-888-0873.

Five eastside Indianapolis parishes have combined efforts to organize a Perpetual Adoration Chapel on that side of town. The newly remodeled chapel, located at Little Flower Parish, 4720 E. 13th Street, will open on November 1. Taking one volunteer hour at a time, 168 participants will visit the chapel where the Holy Eucharist will be on the altar seven days a week, 24 hours a day. For information, or to volunteer for adoration, call Elaine Avila at 317-322-9357.

vips...



Robert F. and Joanne K. Kern of Indianapolis celebrated their 50th Wedding Anniversary on Sunday, Oct. 3, at a reception attended by family and friends at St. Monica Parish. Bob Kern and the former Joanne Lauber were married Oct. 4, 1943, at Holy Angels Church. They are the parents of six children, including Michael, Richard, David, Rosemarie Megraw, Jeanmarie Chenette and Christopher. They also have 16 grandchildren.

check-it-out...

The Notre Dame Club of Indianapolis will sponsor a concert by the 55-member University of Notre Dame Chorale following 11 a.m. Mass on Sunday, Nov. 7, in St. John Church, 126 W. Georgia St. No admission will be charged for the concert of sacred and secular music, which will include

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BILL BEATTY, past Executive Director of the National Service Committee of the Catholic Charismatic Renewal, has spoken at conferences in the U.S., Canada and Korea.
FR AL LAUER is the founder of "Presentation Ministries" in Cincinnati, author of "One Broad One Body," daily Scripture study and host of the radio show "Daily Bread."
JOSEPH TERELIA, author of "Witness", spent twenty years in Soviet prisons, labor camps and psychiatric hospitals because he refused to denounce his Catholic faith.
FR LEROY SMITH, former pastor of St. Joseph Church in Cold Spring, Kentucky, has chaplained ten pilgrimages to Medjugorje, the most recent being September, 1993.

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PENNIES FROM HEAVEN—Marathon runner Ron Sica stands with leukemia patient Joe Clark and his mother, and Amy Sotom from the Leukemia Society of America. St. Christopher School in Indianapolis is collecting pennies to sponsor parishioner Sica's run. "When there's help, there's hope" is the motto. (Photo by Joyce Porten)

Two Franciscan sisters leave for New Guinea

by Barbara Jachimik

Franciscan Sister Barbara Leonhard embarked on an adventure and a mission on Wednesday, Oct. 13. That's when she left the motherhouse at Oldenburg with Sister Naomi Frey for the Motherhouse of the Franciscan Sisters of Mary in Kagua, Papua New Guinea. Sister Naomi will go on to Good Shepherd Seminary in Mount Hagen, five hours away.

Sister Barbara, sister of Chancellor Suzanne Magnan, who visited New Guinea to go away three years ago, admitted her decision to go was somewhat influenced by the people she met there. She said, "I had no intention of being involved in mission ministry, but I am going for two reasons: I am going as a separate resource person and I want to go, not as a visitor, but to be a part of the work of our community."

Her job will be to offer any resources the community needs and to train members of the community to operate their own resource center in the diocese which is administered by Bishop Firmin Schmidt.

Sister Barbara explained that her first assignment there will be for two years. If she decides she wants to stay, she will go back for four years. There would be a six-month period back in the U.S. before her next term.

Sister Naomi, who has spent 32 years in Papua New Guinea, is returning for her eighth time. She said the people and the country still fascinate her. "The life is very simple and I think that is what attracts us," she said.

"Things move much faster here. The sincerity of the people and their eagerness to learn is wonderful. Community accomplishment is more important to them than individual accomplishment."

The sisters work in many different ministries in the little tropical country north of Australia, where distance is measured, not in miles, but in the time it takes to get from one location to another, Sister Naomi said.

"We work in the seminary, in pastoral positions, in high schools and elementary schools, in training young women to become nuns, and in the Catholic Institute arranging workshops around the country," she said.

She said that the coordinator of religious education, Marilyn Chall, supervises the publication of books by the institute, which are used in schools.

Sister Naomi described Papua New Guinea as a country of 4 million people and more than 800 dialects. "Pidgin English" is used, she said, as a "sort of cross dialect." People are separated by many hills and valleys, and have such little contact with other natives that each group of families has developed its own dialect, she said.

Sister Naomi explained that her order's purpose in New Guinea is to train the natives to do for themselves "what we are doing. We are doing the formation work which they will eventually take over." She said an average of 15 Sisters of St. Francis are in Papua New Guinea.

"There is an excitement in helping a group of people become church," said Sister Barbara. "Something happens when one sees the freshness of the response from someone who has heard something for the first time. The people are born teachers. They have a real knack for figuring out how to do something. Perhaps, because they don't have the written materials."

Sister Naomi said that Papua New Guineans put friendship at the top of their values. "With Americans, it is time. That's

one of the things that keeps me going back. The pace of living is so much slower."

She added that she looks forward to coming back to Oldenburg, at the end of four years because she needs to be re-energized, get physical checkups, catch up with what has gone on in her community and to see her family.

Sister Naomi concluded, "But at the end of six months, I look forward to going back."

The flight from here to Papua New Guinea put the two sisters 15 hours ahead of Indiana time, but at their destination, time does not seem to be important except to measure the distance between two points.



MISSION-BOUND—Franciscan Sisters Barbara Leonhard and Naomi Frey chat at the Franciscan motherhouse in Oldenburg before leaving for their work in Papua New Guinea on Oct. 13. (Photo by Barbara Jachimik)

Franciscan Sister Mary Moster teaches at Martin University

by Cynthia DeVos

"Each of us has her own relationship with God, but 'me and God' is very limited," said Franciscan Sister Mary Moster, a psychology teacher at Martin University in Indianapolis. "We do not walk through the world by ourselves."

Sister Mary has been a Sister of St. Francis of Oldenburg for 21 years. She was raised in St. Bridget Parish in Liberty, not far from Oldenburg where she attended high school at the Academy. She also has an uncle who is a Franciscan priest.

So "the charisma of Francis just seemed to fit" her life, Sister Mary said. However, "We enter (religious life) for one reason and stay for others."

Although she initially entered the order because of her Franciscan connections, Sister Mary said, she stayed because "it is a relationship with God I believe in, and for me it can be best built in a community context."

After completing a degree in biology at Marian College in Indianapolis, Sister Mary worked for a year as a nurse aide before entering the Franciscan order. She taught grade and high school classes, then went to graduate school at the University of Minnesota to earn a degree in differential psychology.

Her interest in the two sciences, biology and psychology, came from Sister Mary's realization that how and that we think directly affects our health and well-being, who we are as biological beings affects who we become.

Sister Mary did graduate dissertation on how life events affect health and attitudes. "We can never get to the point of predicting

people," she said, but there is consistency in people's behavior.

Addressing the whole person fits in with "Franciscan-ness." Sister Mary believes, the sense of being in touch with creation and nature. God exists not just in structures, but in our whole being.

While teaching psychology at Augustana College in Sioux Falls, South Dakota, Sister Mary began to feel a need to "come home" to Indiana, her family and her community. "I draw strength from my community," she explained. "The sisters give her a sense of 'connectedness.'"

Her job in South Dakota was a "career," Sister Mary said, but her work at Martin University is "a ministry." We all agree that minorities and the poor need better skills to succeed, she said, but Martin University actually makes these skills available to them.

Since the average age of Martin students is 40, they come with a wide range of experience, Sister Mary said. Even though the university is "easy to get in but hard to get out" as the students joke, it's a place where "they address the whole person and actively help people with their personal problems."



TEACHER—Franciscan Sister Mary Moster likes to enable non-traditional students at Martin University.

State parishes to study stewardship

(Continued from page 1)

diocesan Office of Stewardship and Development.

The conference is limited to two representatives from each parish in the state, but taped conference proceedings will be available to those who are interested. Those Charlene Burke at 317-236-1415, or 1-800-382-9836, ext. 1415.

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Pastor takes annual nature retreats

by Mary Ann Wyand

Every summer Father Ron Ashmore, the pastor of St. Charles Borromeo Parish in Bloomington, takes time away from his busy ministry for a self-guided, back-to-nature retreat.

Last August, he went backpacking in the Rocky Mountains near Denver, Colo., the week prior to the international World Youth Day events with the Holy Father and pilgrims from throughout the world.

For his self-directed retreat Father Ashmore selected a book written by Cardinal Carlo Martini, Archbishop of Milan in Italy and successor to St. Charles Borromeo, patron of the Bloomington parish.

"I usually go out to Colorado and into the mountains," Father Ashmore said. "I determine I would spend several days in solitude walking and hiking trails and going off by myself away from people. I took my backpack, the Scripture, my book by Cardinal Martini, and a walking cane. I

bought one time for a descent into the Grand Canyon. For the first days of my retreat I came out of Cabrini Retreat Center just outside of Denver. Later I went further into the mountains to the Trappist Monastery at Snowmass, in a valley near Aspen. I just took off and started hiking. I would sleep outside at night. In the daytime, I would hike and then I'd stop and read and pray. I read the Scripture and the book by Carlo Martini."

The retreat turned out to be very providential for the archdiocesan priest and former Peace Corps volunteer who took a break from seminary to serve his country as an English teacher in the Sahara Desert in West Africa.

"The book was written by Martini for a priest retreat," Father Ashmore said. "It worked well for a self-directed retreat. I would read, then go to Scripture to meditate on the passage he had been talking about. Then I would walk and think and see the beauty of the mountains and God's creation. When I finished the retreat, I came back through Denver. It

was the Monday of the week the pope was to arrive, and as I was eating breakfast I was reading in the newspaper that Cardinal Martini was in Denver and was going to give one of the major talks to the World Youth Congress at Regis University that morning."

The chance to hear the cardinal's speech was too tempting to pass up, so Father Ashmore delayed his departure home to join the youth representatives from all over the world at Regis.

"I listened to his talk and afterwards decided to go up and introduce myself," Father Ashmore said. "I told him that I am the pastor of St. Charles Borromeo Church in Bloomington and had just come off a solitary retreat in the mountains. And I said, 'You were my retreat master.' He looked at me with inquisitive eyes, and I said, 'Through your book.' We talked a little bit. Then he asked what I did on the retreat and how it went. When we finished talking, I asked him if he would sign the book. He took out his pen and signed it. It was special because he is the successor of our parish patron, Charles Borromeo. Without knowing that he would be in Denver, I had chosen his book for my retreat. God's grace works in mysterious ways."

After talking with the cardinal, Father Ashmore decided to visit the cathedral in Denver to say the Liturgy of the Hours and pray the rosary.

"When I got there I was touched by the number of young people who were in the cathedral praying quietly," he said. "As I was leaving, a young man started to walk down the steps with me. He turned to me and said, 'Are you a priest?' I said yes and he said, 'I saw you praying the Liturgy of the Hours. I could tell by his accent he was from Italy. Then he said, 'I am a seminarian from Milan, Italy.' And I said, 'I just met your

archbishop, Cardinal Martini. Then I told him I am the pastor of St. Charles Borromeo Church in Bloomington, and he laughed and replied, 'A small world, isn't it?' We spent the day seeing different sights in Denver, and later I met his parents."

During a discussion about seminary training, Father Ashmore invited the seminarian, Roberto Maier, to spend a pastoral summer at Bloomington next year.

Earlier that week, Father Ashmore took a break from hiking to attend a play written by Karol Wojtyla, who later became Pope John Paul II.

"As I was leaving the Cabrini Retreat Center to go further into the mountains," he said, "I noticed an advertisement on a bulletin board for a play by Karol Wojtyla called 'Our God is Brother.' It was a play the pope had written when he was in his 20s and involved in the labor movement in Poland. I decided to go to the Civic Center in Denver to watch the play. I was curious what it would reveal of the pope's mind and heart."

The play was about the inner working of the science and of God's call to the heart of the human person, he said. "It was about an artist who was shocked by the poor of a city in Poland. Then, having been touched by their great poverty and abandonment all, even his artwork, to imitate the suffering servant, Jesus. In the end, the artist abandons everything and follows the inner call to serve the poor like Jesus. The play was about acceptance, inner struggle, and vocation. Most certainly, it expressed a lot of the pope's own struggles and reflection on his vocation to priesthood. Since the play was written when he was in his 20s, he could never have imagined that he would be called 'Yes' to the more all he would lead him one day to be the Bishop of Rome."

From the majesty of the Rocky Mountains and a providential meeting with Cardinal Martini and Roberto Maier to a glimpse of the inner struggle of the heart of Karol Wojtyla, mysteriously called to follow Christ, Father Ashmore said the retreat was "awesome, an unexpected grace of God."

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Carmelite nun serves as 'tour guide' of Terre Haute monastery

by Sr. Elizabeth Hillis, OCD

Have you ever met a Carmelite nun? The chances are that you have not. Did you know that in the whole world with its population of 5.5 billion people there are only 12,000 Carmelite nuns. That means only one nun for every 458,333 persons.

I have been a Carmelite nun for many years. Would you like to take a few minutes to "come with me" to the Carmelite monastery in Terre Haute to meet my cloistered community?

Our monastery in Terre Haute sits on a high wind-swept hill about three miles south of the intersection of I-70 with Highway 41.

Today you are the only visitor, so just come up the stairs and ring the bell. You will find yourself in the entranceway, with our chapel to the right, down a few steps. Please do stop and make a visit to Our Lord in the Blessed Sacrament as many of our friends do from time to time.

The chapel is the center of our Carmelite life of prayer. It is here that the Eucharist is celebrated daily. From there our prayers, gathered up into the great prayer of Christ's sacrifice, go out to comfort our city, our country, and our world. There each of you is present to us and lifted up into infinite love of God.

As you leave the chapel after a few moments of prayer in this silent and sacred spot, perhaps you will know a little of the peace that envelops the whole monastery. Come over to the turn window now, where one of the sisters is waiting to greet you. She will be just behind the curtained window, ready to listen to your needs with compassion and carry all your burdens to community prayer.

If you are a personal friend or relative of one of the nuns, you will be invited to go to one of the parlors. Within minutes, your sister friend will appear and open the curtain for a warm visit with you.

Did you think she would be very solemn and serious because she is a nun? She could hardly be a true daughter of St. Teresa, our foundress, if she were not full of joy.

When the visit is over you will come away refreshed that there is a place where you can find such wholesome conversation and simplicity of spirit. You may not have

talked about prayer, but somehow you will have known more about the presence of God in every event of your life.

Normally there are three places in the monastery are the only access most persons have to the life of Carmel—the chapel, the turn window, and the parlor. The rest of the monastery is cloistered, set apart for the nuns only. You have almost never seen the grilles in all three places. There are a sign to you and to the nuns that they are in the monastery for a very special reason. That reason is prayer.

In the first centuries of the early church, men and women went into the deserts of Egypt and Arabia to live a life of continual prayer. The Carmelite nuns today are doing much the same thing. The only difference is that they do so in our modern cities, and so they need some means of going apart to stand before the face of the Living God. That means is the sacred privacy of the "enclosure" or cloistered section that recreates the silence and solitude of the desert.

I would like to show you the rest of the monastery, so let us suppose that you are one of the young women who has decided to come to share our life for a few weeks to discern her vocation.

Come to the enclosure door where the big knocker hangs. The prioress will let you into the enclosure. First she will take you to visit the choir. That is what we call the nuns' section of the chapel. It is here that we pray the Liturgy of the Hours several times a day. Here also many of the sisters pray during the two hours of daily private prayer. There are other places of private prayer—small oratories and an outdoor hermitage—but the choir in the presence of the Blessed Sacrament is the privileged place.

Nearby the choir is the chapter room. It is here that the community meets to make important decisions, to elect the prioress, to vote for the acceptance of novices, to profess vows. It is a place of discussion, discernment, and the communal seeking of God's will in the ongoing events of Carmelite life.

From here we are going down a long corridor to the recreation room. There you will meet all my sisters. They are all treasures to the community. Some are old, some are young, and most are

(Continued on page 9)

Life is 'Providentia' for Sr. Marilyn

by Elizabeth Bruns

Providence Sister Marilyn Herber dodges questions about the date she entered the Sisters of Providence or even when she professed her final vows. But it is evident from her professional and dedication that the woman knows exactly what she's doing.

Currently pastoral associate and director of religious education at St. Mark Church on Indianapolis' south side, Sister Marilyn reflects on her life as a Sister of Providence as being "very fulfilling."

Born in Ft. Wayne, Sister Marilyn has good memories of her time spent with the Providence nuns during her elementary education years at St. Jude School.

"I remember (Providence) Sister Esther Marie and Sister St. Dorothy (her first and second grade teachers, respectively) being just really loving people," Sister Marilyn said. "I think that they must have treated every boy and girl as special people."

Over the years Sister Marilyn's family moved a few times, so she was introduced to new communities of nuns with each new school. Sister Marilyn ended up with the Sisters of Providence again at St. Agnes Academy in Indianapolis.

Other orders did catch her attention. "I always kind of had in the back of my mind that I wanted to be a sister and a teacher. However, there was a period in my early life when I thought that becoming a Maryknoll sister would be what I really wanted to do," Sister Marilyn said.

"I wanted to go to some foreign land and do missionary work, like Africa. When I realized that I would not be able to endure the rigors of the mission life, I really felt that the Sisters of Providence were for me," she said.

Sister Marilyn was also attracted to the person of the foundress of the Sisters of

Providence. "I don't think I knew it then, but I was really the charism of Mother Theodore Guerni," Sister Marilyn said. "She gave a strong emphasis on quality education, spiritual life and virtue. The importance of being a strong religious woman always appealed to me. I noticed it in the Sisters of Providence who taught me in grade school and at the end of my high school years at St. Agnes."

Sister Marilyn's family—with five sisters and one brother—is strong in faith. "I remember that when I told my dad that I was going to be a sister, he made the comment, 'We always hoped and prayed that one of our girls would enter religious life.' So I know that much of it was due to my parents' prayers," Sister Marilyn said. "In those days praying for religious vocations in the family was just part of Catholic family life," she said.

Sister Marilyn remembers her call to religious life as "a gradual growing toward it over some years—it wasn't like a bolt of lightning! Once I got into the older grades and into high school, I kind of forgot about it, but then when I came to decide my time again, I wondered what I was going to do with my life after my senior year in high school."

Marian College seemed like a good choice to Sister Marilyn—for six months. "I knew when I was at Marian that I would be going to St. Mary of the Woods in Terre Haute in February of that year."

"I was the director of novices for the Sisters of Providence from 1972-1980, so I know the struggles of deciding to be a nun or not," said Sister Marilyn. "I remember one novice asking me why I stayed when so many of the sisters were leaving during that period shortly after Vatican II. That question was an open one for me. But I think for women entering our community during the '70s, it was a difficult question. Those who came in the '70s had to leave behind a car, an apartment and material things that I never had before entering the community."

make our religious habits and other necessary items and a whole wing for the altar bread department. Through this last work, we have partially supported ourselves for many years by supplying altar breads for many parishes in northern Indiana.

Hidden in the midst of all the work rooms is a room that is very special—the novitiate. It is here that our novices and young professa sisters have classes to learn about the traditions of religious life and how to live a life of prayer. It is significant that the novitiate is hidden in the center of all the work rooms because in one sense this is the purpose of the period of formation. During these first five-and-a-half years, the young sisters are learning to insert their lives into the life of the community, to acquire its spirit and to contribute to its welfare.

Before we conclude our tour, let us step outside for a minute and enjoy the beauty of nature. We are blessed with about four-and-a-half acres of enclosure, with wooded sections and ravines which afford secret places for quiet reflection or reading and for observing the wildflowers, birds and small woodland animals such as chipmunks, squirrels and raccoons.

At the far end of the property there is a hermitage which we helped to build, and closer to the building is a shrine to St. Joseph, another to the Madonna and Child, and also a crucifix shrine, each one adding to the beauty and prayerfulness of our monastery grounds.

It is in the novitiate that we begin our Carmel life, and it is most likely that we shall end it in the last wing of the monastery that you have not seen—the infirmary. A series of well-planned infirmary cells are available to our sick and elderly sisters, where they can be cared for with comfort and convenience.

These sisters, who bonded the community together in our younger days and who now need our help, are the treasures of the community. Often they pray from the depths of pain or physical powerlessness, yet they are so close to the Lord that every breath and every heartbeat is a most precious prayer.

Thus it is that the Carmelite life of unceasing prayer finally opens out into the eternity of the vision of God. There in the embrace of Divine Love, the sisters will continue to intercede for you and lift up all your joys and hopes and sorrows and anxieties into the Compassionate Heart of our great God.

"I never have regretted my decision to join the sisters," Sister Marilyn said. "I have never felt that this is not where I belong."

Sister Marilyn has seen the changes over the years. "When I entered we were thinking more in terms of giving up marriage and family, material goods and obeying our lawful superior," Sister Marilyn said. "Now, it's much more the spirit of the vow that has taken hold of my life."

"There is much more emphasis on the love that we are called to with our vow of chastity, the total dependence on God that we are called to through the vow of poverty, and the openness in the spirit in my life and in my community through the vow of obedience," said Sister Marilyn.

"I didn't become celibate, obedient and poor overnight. It is a process of growth to dedicate one's life to God and the church," she said.

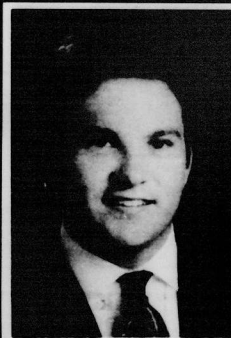
"It is a wonderful experience being part of the growth of the parish," Sister Marilyn says referring to the new church that St. Mark dedicated on Sept. 26.



Sister Marilyn Herber

She is involved with the liturgy, administrative duties, counseling and adult faith formation, which is her biggest love.

Sister Marilyn Herber's advice to someone thinking about religious life. "If you really love to do for others, be for others and be about the work of the Lord—to be about the work of the kingdom, then religious life is a wonderful way to do that."



Kevin G. Flynn

Cathedral High School
Class of 1982

Media Supervisor
Caldwell VanRiper

There has been a long tradition of Cathedral men in my family, from my grandfather and father down to my six older brothers. I grew up listening to their stories about the Fighting Irish. In fact, I felt a bit cheated in grade school when Cathedral was moved from 14th & Meridian to its wooded campus on the northside.

As a kid, I had been looking forward to heading downtown each day, almost like my rite of passage, as my brothers had done. They seemed so grown up to me from their experience "downtown," and they had friends from all over the city. I thought I was going to miss out on a part of Cathedral that I had heard about through almost legendary stories.

What I found on the new campus was everything I had envisioned the old Cathedral to be. It was as if the tradition and stories had been passed down from class to class and from generation to generation of other families. The upperclassmen were just like my brothers, full of an undecipherable sense of pride and conviction. It was evident on the playing field, in the stands of cheering fans, and in the halls between classes. Above all, this great spirit was the same in the girls as it was in the boys. I learned that first hand from my twin sister who entered Cathedral on the same day as I.

After attending Notre Dame, I realized the Brothers of Holy Cross had left an indelible impression on Cathedral, its faculty and students. My teachers at Cathedral were in many cases far superior to my professors at Notre Dame. My teachers understood Cathedral's mission and its soul and pushed students to excel in every endeavor. Perhaps this is what made my brothers grow up so fast once they went to Cathedral. I know it is what has helped me achieve countless objectives in the last 10 years of my life.

Ironically, I head downtown to 14th & Meridian every day now to my office which is just a few doors south of the old Cathedral. I often look out the window at the old building and wish I were back on the northside campus with all of my high school friends and teachers. It was the best four years of my life.

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(Continued from page 8)

middle-aged. They come from all over the United States—from as far west as California and as far east as Cape Cod. We even have sisters who originally came from Canada, Switzerland, and Korea. Each one has special gifts, and yet all contribute to the ordinary community tasks.

On an ordinary day, during the two hours of daily recreation at noon and in the evening, we are usually working up numerous projects as our fingers keep up with the lively conversation.

From the recreation room, we are heading down another corridor. On both sides are the private rooms of the nuns which we call "cells." The cell of the Carmelite nun is a most sacred place where she spends many hours in prayer and reflection. Traditionally we have always considered that God dwells in each cell in a special way. It is like a very personal oratory. They are very simply furnished with only the minimum necessary for the sister's needs, so as not to distract her with many possessions to care for.

At the end of the cell corridor is the office of the prioress. As our superior, she guides the whole community and each of us individually in a search for God's will in our Carmelite life. She is one of us, elected by her sisters, and she serves us in the loving exercise of authority for the sake of the whole community. Near her office is the library with its volumes of excellent books on a multitude of religious topics. Just as food is necessary for the body, so is good reading necessary to a life of prayer.

Just a quick glance at our lower level, it is where all our work rooms are located. It is for this reason that the monastery had to be so large. It must provide space for all the various types of work we do and for all the necessary services. Among these, just as in your own household, primary needs are for a kitchen and a laundry. Near the kitchen is our dining room, which we call a "refectory." Here we share our meals in silence while one nun reads to us from current or classical spiritual books of interest. Since much of our food is given by benefactors, we most appropriately remember them in our prayers of grace at meals.

Various other work rooms form the rest of the lower floor of the main building. There is a carpenter shop where we have made most of our own cabinets, a print shop where we print our four annual novena announcements, a sewing room where we

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Pro-life efforts do work

by Linda Allison-Lewis

Few matters can devastate a family more than learning of a teen-age daughter's pregnancy.

That discovery has the capacity to destroy trust, communication and hope that the family unit can ever be "right" again.

I've heard parents from all walks of life react to the news that all parents hope they never hear.

The bishops of Kentucky have established a statewide endeavor that supports not only pregnant teens and their families—but anyone suffering the pain of an unintended pregnancy.

Opportunities for Life (OFL) receives 600 to 800 calls a month from every county in Kentucky. The 24-hour hotline is operated by telephone volunteers in Louisville. Calls are referred to parish volunteers in each county, who help callers locate needed resources in their area.

It works!
Sandy McCauley, Respect Life director, initiated The Caring Connection—a collaboration of Catholic Charities, Opportunities for Life, and the Respect Life office to better serve families experiencing pregnancy by providing information, referrals, counseling and support groups.

My job as OFL communications coordinator enables me to witness firsthand the support offered to families coping with a teen pregnancy. I've worked personally with callers as young as 12.

Jackie Carlsen, director of Opportunities for Life, works with families who need help overcoming the initial shock of learning that a teen-age is pregnant.

Recently she recalled a time when the distraught mother of a 14-year-old girl asked for help.

"She was so upset," Carlsen said. "She was afraid she would have to raise the baby herself because her daughter was so young. She wouldn't hear of anything but adoption. It was hard for her to imagine her child having a baby—much less keeping it. I asked her to take a deep breath, stand back and not go too far. I suggested we take a moment at a time and talk about what her daughter wanted to do even though she was only 14—a child to her but a person who had feelings and concerns. Her daughter wanted to keep her baby."

The teen-ager and her mother maintained contact with Carlsen. The girl felt she couldn't stay home for the duration of the pregnancy, so Carlsen suggested an excellent maternity home in Lexington, Ky., that had a good reputation with younger teens and a solid aftercare program. The family visited the home and liked what they saw.

Throughout the pregnancy mother

and daughter maintained contact with OFL for support. The maternity home offered in-depth counseling for both parties.

When the baby was born, the teen and her mother did a complete reversal. The young girl leaned toward adoption while the mother wanted to bring the baby home.

Both parties began the aftercare program. Then the teen changed her mind again and decided to keep the baby. She learned through the program how to care for the child, and the mother learned how to be supportive of her daughter without enabling her to be dependent.

Both are now happy with the decision and the support they received during that emotional time.

Stories like that one are difficult at best to hear. Some teens get pregnant despite all the good parents do. Learning of a young person's sexual activity can rock the very foundation we believe we all stand on.

I fought back tears one night as I took a call from a 12-year-old girl. Somewhere into the conversation she confided that her mother had died a year earlier. The girl looked just like her mother, and she thought she reminded her dad of her mother.

She cried as she told me her father hadn't been able to hug her in all those months since her mother died. She missed being hugged. She missed it so much that she became sexually active with a 13-year-old boy.

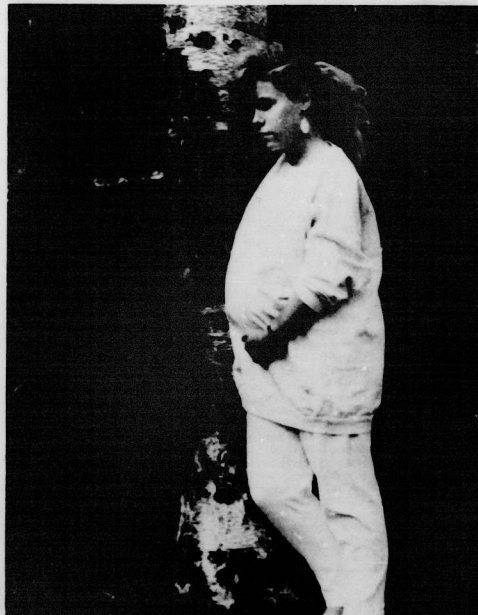
Tough to hear? You bet, but it happens every day to many teens who want to feel grown up long before their time.

What do we do as church and parents? My state's bishops have offered a concrete and caring program that offers practical help and support to families in crisis.

As for parents, Carlsen said it best in the way she speaks to moms and dads who must cope with the reality of a teen-age daughter's pregnancy.

"Your heart must be breaking at this moment as you learn you are going to be a grandparent," she tells the parents. "Right now you are so scared not only for you but for your daughter who is so young. It's OK to be upset. Take a deep breath, and even though your mind is racing and you are angry it's going to be OK. Take one day at a time, and learn as much as you can about all those resources you never dreamed you'd need. Hug her and support her, but most of all love her so she in turn can love her child as you have loved her."

It works!
(Linda Allison-Lewis is a speaker and freelance writer. She is the author of "Keeping Up Your Spirits Therapy," an E! Help Book published by Abbey Press at Saint Meinrad. She has three children.)



TEEN-AGE MOTHER—Few matters can devastate a family more than learning of a teen-age daughter's pregnancy. In Kentucky, the bishops recently introduced a statewide endeavor that helps pregnant teen-agers and their families cope with the challenges of being an unwed mother. (CNS photo by Cleo Freelance Photo)

Family in crisis needs support

by David Gibson

Sometimes families can't go it alone. Many families experience moments of desperation when outside support—support from the church community, for example—is urgently needed.

Family crises come in all sizes and shapes. Sometimes family members literally feel at a loss as to what to do. At such moments, family members are at risk of cutting each other off, even of abandoning each other out of anger or frustration or confusion.

Sometimes young people's actions and decisions are the issue. It may appear that they are "throwing away their lives in a fight into irresponsibility and falsehood."

Those were Pope John Paul II's words in Denver this year when he spoke to youths at a prayer vigil the evening before the conclusion of World Youth Day.

He pointed to "grave social problems" involving youth and calling for a response from all of society: "drug and alcohol abuse, pornography and sexual disorder, violence."

But having pointed to such problems, he quickly cautioned against abandoning those involved. Such situations need "to be met with concrete interpersonal acts of love and solidarity," he said. For the pope exclaimed, "we are our brothers' keepers!"

(David Gibson edits Faith Alive!)

DISCUSSION POINT

Support reassures unwed mother

This Week's Question

Your ministry puts you in contact with pregnant teen-agers. What do you most want to offer them and why?

"Access to prenatal care, because they and their babies are at risk because of their youth. Often teen-age mothers don't take good care of their health during their pregnancies." (Sally Nelson, St. Louis, Mo.)

"Self-esteem and a set of values that will enable them to be active decision-makers in their own lives. They need to have a direction for their lives rather than always responding to circumstances." (Sister Mary Lou Lesevick, Wheeling, W.Va.)

"Unconditional acceptance and consistency. . . . Women who find themselves pregnant and unmarried get a lot of conditions placed on them at home, at school, and at social service agencies. . . . By giving them unconditional acceptance, they can come to the decision themselves as to what will be best for

them—parenting or adoption. If I am consistent, they will learn their boundaries as well as their own personal limitations." (Mary Hoffmann Moses, Wheeling, W.Va.)

"Self-esteem is very basic. Also a sense of being able to care for themselves so they can care for their babies. So many pregnant teens have not had appropriate parenting for themselves, so they need to learn how to parent." (Joanne Stank, Greensburg, Pa.)

"An education, because then they can make decisions for their future." (Chenly Correa, Washington, D.C.)

Send Us Your Voice

An upcoming edition asks: "Keep it simple!" How has this slogan been helpful in your life?

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



Catholic Charities USA helps teen-age parents

by Fr. Fred Kammer, SJ

I watched the young man gently rock and devotedly esteem a 3-month-old infant into accepting a bottle of formula. The tender scene, however, soon was interrupted by the need for a diaper change.

The young man reluctantly walked to the changing table for his first try at the odorous adventure. Twenty minutes later he proudly held up his newly diapered daughter.

It was unclear whose face shone brightest: the proud dad's, the baby's, the mom's, or the grandma's.

What a supportive family scene! In this case, however, the father is 16, the mother only 14. They were learning skills in parenting at Good Beginnings, a Catholic Charities USA infant-and-toddler day-care program providing comprehensive services for teen parents and their families in East Lansing, Mich.

Teen-age pregnancy affects all kinds of families, touching extended family members as well. Neglect or abuse sometimes occurs in these families serving "all" family members in a teen pregnancy crisis situation is critical to reducing the need for foster care.

Catholic Charities USA currently has the dubious honor of being the nation's largest human-services provider. Dubious, because we often serve the most vulnerable and impoverished among us.

Teen-agers having children often seek our help, many still children themselves.

Adolescent pregnancy does not know racial or socio-economic bounds. Last year, nearly 27,000 adolescents 18 or younger came to Catholic Charities for crisis pregnancy services. Counseling,

emergency shelter and food, health care, family crisis intervention, and adoption services were made available.

In Chicago, Catholic Charities' Arts of Living Program targets low-income and minority adolescents who are pregnant or who are parents.

In Los Angeles, St. Anne's Maternity Home offers counseling, residential services, parenting classes and community outreach through the Responsible Teen Sexuality Program.

In Richmond, Va., Catholic Charities finds loving homes for hard-to-place children.

Catholic Charities' crisis pregnancy and adoption services are sadly the best kept secret in many communities. So Catholic Charities USA initiated a pilot program promoting its pregnancy and adoption services with a 1-800-CARE-002 hotline number. It will be available nationwide in November.

These programs recognize that teenagers do not live independent of inter-generational and environmental influences. Extended family members and teen fathers need training and help to give pregnant teens and teen parents needed support.

A program called Children of Children currently is being evaluated at Catholic Charities agencies in New Mexico, New Jersey and Michigan. The program provides outreach and programs for teen fathers, family members, teen mothers and their children. By including grandparents, the children of teen parents gain a chance to break the cycle of persistent poverty and early pregnancy.

Catholic Charities USA is committed to



PRO-LIFE SUPPORT—Adolescent pregnancy does not know racial or socio-economic bounds. Last year, nearly 27,000 adolescents 18 or younger came to Catholic Charities for crisis pregnancy services. Counseling, emergency shelter and food, health care, family crisis intervention, and adoption services were made available. (CNS photo from Catholic Charities USA)

being a strong voice at the national policy level. Consider these sobering facts:

► A growing proportion of births to teen-agers take place outside marriage.

► Nearly 75 percent of American children in single-parent families experience poverty for some period during their first 10 years.

► Becoming a teen parent increases the chances that a young mother will not complete high school, will fare poorly in the job market, and with her children will live in poverty.

In view of these realities, Catholic Charities USA makes welfare reform a major focus of its national social policy efforts.

Vulnerable children, especially pregnant teen-agers and their families, should have opportunities for good health, economic self-sufficiency and the means to break the cycle of adolescent pregnancy and family poverty.

(Jesuit Father Fred Kammer is president of Catholic Charities USA.)

Monsignor Raymond T. Bosler tells it like it was, is and should be.



Mgr. Bosler with Archbishop Paul C. Schulte during Vatican Council II.

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Memories Of An Old Priest Longing For A New Church

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A captivating memoir by a man who has known both the "old" and the "new" Church and who was an expert witness to the excitement of Vatican II.

Msr. Raymond Bosler may be "an old priest longing for a new church," but his memoir vibrates with the vitality of youth on every page. With clarity and wit he describes the Church as he knew it before Vatican II, the Church as he sees it today, and the Church he hopes will be filled with "new wine."

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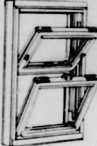
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Religious Vocations

God calls each of us to love and to serve others

by Fr. Joseph Schaedel
Archdiocesan Vocations Director

About five years ago, Covenant House in New York City published a little book describing their ministry to young people called "Sometimes God Has a Kid's Face." That title hits home. My ministry in the Catholic Church for 25 years has been seeking the face of God in young people.

It was the fall of 1968 when I began my career in Catholic school education in a fifth-grade classroom at Holy Name School in Beech Grove. I saw God in those 42 10-year-olds every day. Four years later, I found myself as principal of St. Roch School in Indianapolis, the first all-lay staffed school in the archdiocese.



In August of 1970, I arrived "on the hill" at Saint Meinrad, again seeking the face of God; this time when I had decided to test out God's will for me in the priesthood. Holy Orders opened a whole new set of faces who would reveal God to me. And much more frightening, a group of folks who would now look for God's face when they looked at me. A scary thought!

After ordination in May of 1982, I was again seeking God in the faces of students; this time the older ones at Cardinal Ritter High School in Indianapolis. And in January of this year I began to not only encounter the face but also the hand of God in the lives of young men I began to meet in my added ministry as Archdiocesan Vocations Director.

Our Christian belief tells us each time we encounter another person we encounter the living Christ himself. God, the Creator, shares life with each human person. God, the Creator, lives within every person. Scripture teaches us that what we do to one another we do to Jesus himself. And so it's not really stretching things to say that we seek the face of God in other people. And

God's own being is revealed to us in the faces of others we meet.

Have you ever seen the face of God? I have. My earliest recollections of God came to me through my parents and my grandparents. I found there the loving, accepting, nurturing side of God. And then I got to know God in other ways through people like my pastor, Father Robert Hartman, his associates, Fathers Joe Breidenbach, Bill Pappano and John Scarra, Sister Jane Marie, Sister Olivia Marie, and the other Oldenburg Franciscans and Providence Sisters who taught me throughout 16 years of Catholic schooling.

Because Mother and Dad introduced me into the community of faith, I caught a glimpse of what God is like in these men and women. I saw God in countless other faces too. But these priests and sisters are the ones who stuck in my mind. I think it's because I saw them as happy, independent people who went about making a difference in my life and the lives of others. And eventually, I wanted to be just like them. And so I followed their lead, first as a teacher and then as a priest.

I was right. A religious vocation frees one to have the opportunity to make a difference. I see the difference a priest or religious can make on the faces of people every day. The life has made me happy beyond what I had even hoped for.

On the pages of this religious vocations supplement, you'll see the faces of many more men and women. Their stories vary. But in the end, there is a striking resemblance. Each has felt the call to seek the face of God as priests or religious.

We are happy to share our stories. It's our hope that something will strike an occasional reader who might in turn decide to join us in seeking God through a committed life of service to the Church.

For us it's an exciting way to live, an exciting angle from which we encounter God's face in the people we serve and in the people who share our call to a religious vocation.

God's face will often be found in the most unlikely characters!

Together We Seek The Face Of God

To seek God's face is the call of every Christian. To be the face of God to others is our call too. We receive it in baptism. And we live it out in all sorts of ways: single life, married life, priesthood, and religious life.

Sometimes God's face is a youthful one; other times God is old, worn with worries and years. At times God's eyes delight us, then there are times when the eyes of the Lord well up with tears. The face of God can be alive with enthusiasm, distant due to worry, or hollow and without expression. But it is always the

face of someone within whom the Lord lives. And we are meant to be the concerned caring countenance of God in each one of those scenarios.

Those of us featured in this religious vocations supplement have chosen to put a lot of other things aside so we can seek God through a religious vocation.

Some of you who read this are being called upon to do the same. Others have been called by God to another lifestyle. But each one of us is called to seek the face of God.

Have you seen God today?

Archdiocese honors sisters for ministry to elderly poor

by Mary Ann Wyand

Little Sister of the Poor Mary Elizabeth Anderson describes her order's charism of caring for the elderly poor as "a beautiful

ministry." On Respect Life Sunday, the Little Sisters of the Poor were honored by the Archdiocese of Indianapolis for their service to the elderly poor at the St. Augustine Home for the Aged in Indianapolis.

Presentation of the Archbishop Edward

T. O'Meara Respect Life Award to the sisters by Archbishop Daniel M. Buechler on Oct. 3 coincided with the anniversary of the beatification of their foundress, Blessed Jeanne Jugan of France.

"I realize that not everyone is called to care for the elderly," Sister Mary Elizabeth said. "Some would say that it is not an easy call. I would rather say it is a challenging call to care for the elderly poor as Jesus would—with love, joy and solicitude."

The oldest of seven children, Sister Mary Elizabeth grew up helping others. During her grade school years in a parochial school in Minneapolis, she got to know the Benedictine nuns who were her teachers. "The Benedictines always inspired me, but I never felt I was called to teach," she said. "When I was in the eighth grade, I started volunteering at the Little Sisters' home in northeast Minneapolis, which was my first contact with them. I wasn't sure I wanted to be a Little Sister of the Poor, but I kept going back to help them care for the elderly during my public high school years. I feel my contact with the Little Sisters during that time in my life was a providential guiding light because they kept the Lord's call alive in me."

Sister Mary Elizabeth, who is a registered nurse, will celebrate her silver jubilee of religious profession next year.

"I entered the congregation on July 26, 1966, in Minneapolis, then I went to New York to our novitiate at Queens Village, Long Island," she said. "I made my first profession

of vows on Aug. 9, 1969, and my final profession at our motherhouse in St. Fern, France, on Oct. 3, 1976. During the 16 months I was in France preparing for my final commitment, I visited the area of Brittany, where Blessed Jeanne Jugan was born, lived, and opened the first home. It was a very spiritual year."

The order was founded in 1839 in France by Blessed Jeanne Jugan, Sister Mary Elizabeth said. "For 154 years, we have been living her charism of caring for the elderly poor, which presently includes cardinals, bishops, priests, brothers, and sisters of other religious congregations. We have expanded to care for God's consecrated people as they prepare to end their earthly lives."

Residents of the sisters' home experience the security of being cared for in a loving environment. "They know that unless they choose to leave our home they will live here until they die," Sister Mary Elizabeth said. "It is a very secure feeling for our residents to know that the sisters will be here to take care of them. We had a lady in the hospital not too long ago who was very sick. She constantly asked her doctor to send her home. The day she came home was the very day she died. I feel she wanted her family and the Little Sisters to be with her as she prepared for death. She died peacefully, holding her daughters' hands as the Little Sisters prayed with her and her family. Friends knew she was going to die, and she wanted to be home."




FRIENDS—Little Sister of the Poor Mary Elizabeth Anderson talks with St. Augustine Home for the Aged resident Kathleen Kelly of Indianapolis, who is the mother of Father Patrick Kelly. (Photo by Mary Ann Wyand)

Together
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Brother guides Chatard growth

by Mary Ann Wyand

Holy Cross Brother Joseph Umile has been to Europe and back many times, first by ocean liner and later by airplane. He likes to travel abroad, but also is pleased to settle down in the archdiocese as the principal of Bishop Chatard High School in the Indianapolis North Deanery.

Formerly the headmaster of the Notre Dame International School in Rome, Brother Joseph likes living in Indiana because the Congregation of Holy Cross is well-known to Hoosiers. He also enjoys the proximity to members of his congregation who live at the University of Notre Dame in South Bend.

Archdiocesan residents also remember the Holy Cross brothers at Cathedral High School, so the announcement of Brother Joseph's appointment as Bishop Chatard High School principal was welcome news in the Indianapolis community.

"I grew up in New Haven, Conn., and attended parochial schools starting in the fourth grade and continuing all the way through college," Brother Joseph said. "I went to Notre Dame High School run by the Holy Cross brothers, but didn't consider a religious vocation in high school. I knew I wanted to be a teacher, and since I had traditionally done well in languages I began to focus on French and Italian. I was really excited about languages."

While a student at Fairfield University, a small Jesuit college in Connecticut, he had the opportunity to study in Paris during his junior year. He happened to arrive in Paris in the midst of the 1968-69 student revolution, which focused on educational reform.

"There was a general unrest among students both here and abroad at that time," he said. "It was the age of Kent State and the Vietnam War. The '60s were not the 'good old days.' In France, the students were particularly directed toward university reform. It was an exciting year, and it was wonderful to live there. I enjoyed the languages, and that pretty much cemented the idea that I would teach language on the high school level."

After graduation, he returned to his alma mater—operated by the Congregation of Holy Cross—to teach French.

"I guess you could say it was ironic, or the will of God," he said. "That was really the beginning of my vocation. It was sort of a steady building of an attachment to a few individuals I felt comfortable with and whom I saw doing good things in kids' lives. I liked the good things in their lives in terms of their prayer, their

community, and their service. I liked the atmosphere they were creating in the school, the relationships they were creating with the kids, their lives as a community, and their lives as individuals with a personal vocation."

At age 26, he decided to enter the order. "The novitiate is uniquely a time of prayer and preparation and development for a spiritual life," Brother Joseph said. "The primary focus was to develop a personal spiritual life and begin to learn aspects of living in a community and developing practices of personal prayer, spiritual direction, and all of the basic fundamental tools or foundations. I guess, for me, the important thing is that I never saw vocation outside of the context of what I experienced initially when I was a teacher."

Ten years ago, provincial officials asked him to become the principal of the congregation's international school in Rome. He later assumed the duties of headmaster there.

In his new position at Bishop Chatard, Brother Joseph said he brings "an emphasis on growth and challenge" to the 32-year-old interparochial high school.

"I took this position because I was so impressed with the vision of Catholic education in the archdiocese and the archbishop's strategic plan," he said. "Right now we're participating in the refoundation of this school community to bring Bishop Chatard High School into the second millennium."



PRINCIPAL—Holy Cross Brother Joseph Umile guides the faculty and students of Bishop Chatard High School in Indianapolis. (Photo by Mary Ann Wyand)

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**RELIGIOUS
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Priest uses sabbatical time for rest and study

by Mary Ann Wyand

During his last sabbatical, Father William Munshower traveled to Europe. This time the diocesan priest opted to stay in the archdiocese and study at Saint Meinrad during a six-month break from parish assignments.

His sabbatical at Saint Meinrad was made possible by an endowment fund established in honor of the late Father James J. Sweeney by Jerry and Rosie Semler and their children of Indianapolis.

Father Munshower's love of academics and religion dates back to childhood, when he had inspirational teachers who were Providence sisters, Holy Cross brothers and diocesan priests.

Born in Holy Cross Parish on the eastside of Indianapolis, William Munshower attended Holy Cross and St. Anthony schools then went to Cathedral High School at its former downtown location. After graduation in 1950, he continued his studies at St. John College in Minnesota. Two years later, he transferred to Saint Meinrad College and Seminary.

"The late Father George Powers was an inspiration for many of us," Father Munshower said. "He had been a Jesuit, very active in Peace Corps work, really a unique

man. He interested several of us in going to St. John's in Minnesota, a Benedictine men's college. I was there just two years, and the idea of the priesthood became even stronger. I wrote to Archbishop Paul Schulte in 1951 or 1952. I knew him somewhat well when I was president of my junior and senior classes at Cathedral. We had to negotiate with the archbishop for school privileges, so I frequently went to talk with the archbishop along with (Father) Herman Lutz, who was vice president of the class."

At Saint Meinrad, he studied philosophy and theology. After ordination in 1958, his first assignment was at St. Paul Parish in Tell City.

"That was a marvelous experience I look back on fondly," he said. "I still get back to Tell City for the Sweetzerfest."

His second assignment as an assistant pastor at St. Thomas Aquinas Parish in Indianapolis gave him an opportunity to learn from Monsignor Raymond Bosler.

"He was gone quite a bit to the Vatican Council with Archbishop Schulte," Father Munshower said. "I also was the Catholic chaplain at Butler University and was a religion instructor at Cathedral High School. The experience with Father Bosler was really formative. To be with the man who was the foremost expert in the Vatican Council in the



SABBATICAL—Father William Munshower takes a break from sabbatical studies at St. Meinrad Seminary to talk about his priestly ministry. He served as the pastor of Holy Spirit Parish in Indianapolis for two decades. (Photo by Mary Ann Wyand)

diocese was tremendous, plus he was very learned in other respects. Father Bosler organized a school committee and a parish council and put Parish Council II into practice immediately in his parish. I was involved in that formative experience, and I felt very fortunate. Then Father Joseph Dooley came. That was a good experience too."

Father Munshower also participated in the construction of a new church and renovation of the school at that parish.

While at St. Thomas Aquinas, he traveled

to Washington, D.C. to participate in civil rights marches and hear Dr. Martin Luther King Jr. talk about equality in 1963. Also that year, he had to console grief-stricken parishioners after the assassination of President John F. Kennedy.

In 1971, he began a two-year assignment as chaplain of the Newman Center at Indiana State University in Terre Haute, which he "thoroughly enjoyed." From there, he went to Holy Spirit Parish in Indianapolis for what would become "a wonderful 20-year ministry."

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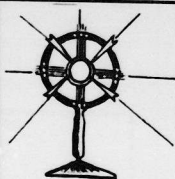
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Benedictine sisters offer welcome—to thousands

Margaret Nelson

On June 13, Benedictine Sister Rachel Best was installed as prioress of the Our Lady of Grace Monastery in Beech Grove.

The former principal at St. Anthony School in Clarksville said, "I've found that women who have entered the Benedictines are focused on what they want their religious life to be. They are highly intent on seeking God and they carry this out in their various ministries.

"I wish you could talk with Kathleen Yeaton and Ann Papesh," she said. "Ann just seems delighted to be with us. It is a joy to meet her each day as she talks about her life." Sister Rachel said of the postulant who made her first vows on Sept. 6.

Papesh said, "I had been discerning before I came to work here in the development office. When the job was offered, I felt like it was a sign from God like: 'Here it is.' I took the job to 'make it or break it' on the idea of a religious vocation. After being here several months, I knew this is what I wanted: the prayerful life they lead and live, in addition to the monastic lifestyle.

"When I came in as a postulant, it was completely different than what most women go through. I had some idea of what goes on here. I was definitely at an advantage." Papesh said. "I knew it might be a religious community, but we're still people—we have our humanness. But after I knew all this, I wanted to come in."

Sister Kathleen Yeaton, who has been with the Benedictines a year said, "The spiritual experience is different when you're in a group. You feel a lot more power and energy to respond to God—more energy to grow in love for God and love for others."

Is it like what she expected? "It's much more," Sister Kathleen said. You really can't explain the dynamics of your spiritual life, of being in a rhythm and pattern of

prayer with other people—people you will be praying with throughout your life."

Sister Rachel said there is no certain charisma to minister or to teach in the Benedictine spirit.

"We're here to minister to the needs of the church wherever it needs us and where our gifts and talents are needed. We focus on our communal prayer, community living, and hospitality—to welcome people into our monastery," she said.

"I think that's what we have to offer today. In today's life of busyness and fragmentedness, we can offer a place of hospitality, peace and prayer. When people come and pray with us, it's a gift to us and it's a gift to them," Sister Rachel said.

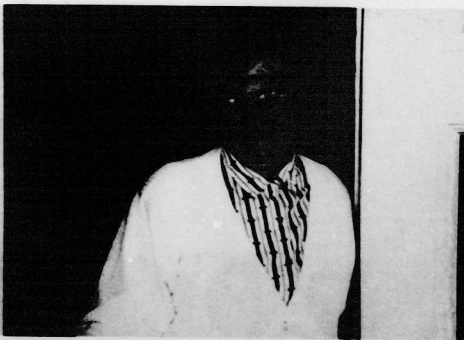
"We have teachers, nurses, directors of religious education, pastoral associates, guidance counselors, consultants (one sister helps governments and communities to come together and focus on what they're trying to accomplish).

"We have administrators for the community, St. Paul Hermitage, and the Benedictine Center. Our corporate ministry is St. Paul Hermitage and the Benedictine Center. The music ministry is a bonus," Sister Rachel said.

"We are mostly ministers to people, bringing Christ to them. Sister Mildred (Wannemuehler) in Nashville has really been running a parish. We minister to people in Ohio and Indiana," she said.

How has her experience changed from being a principal and teacher? "I still minister to people the same as I minister to people in school. The main difference is that most everything takes place in one building. I kind of see my role like that of a pastoral associate. I minister to the sick; I minister to people with life's problems by counseling. I work with the retired," Sister Rachel said.

"The difference is that our life here is prayer-centered. Our work centers around our prayer. We are all here for evening



PRIORESS—Sister Rachel Best sees her community focusing on prayer and work priorities. Hospitality is important to the Beech Grove Benedictines of Our Lady of Grace Monastery in Beech Grove. (Photo by Margaret Nelson)

prayer," she said. Those with outside ministries, who must be in a school or elsewhere during the morning prayer, pray on their own. "Three times a year—in March, July, and November—we gather for community chapter days," she said.

"One exciting thing is that Sister Joan Marie (Massura) has eight young women coming for our vocation weekend Oct. 16-17," Sister Rachel said.

"We are getting more inquiries about the oblate program. Within one week in September, we had five inquiries," said Sister Rachel. "That was my first experience of being here for the oblate meeting. It was awesome for me to know that these 25 people—even coming from other states—are interested in the Benedictine

way of life while they live it out in their own way.

"Since I became prioress, I certainly have learned a lot. I just finished 100 days of prayer. I've learned 100 things, for sure.

"The thing I find is that, though we are small in number, we touch a lot of people's lives. It's an amazing thing the number of people we serve at the Benedictine Center—66,000 last year. We had 2,000 guests at the monastery," Sister Rachel said.

"If they are called to this, I tell people what a great life this is," said Sister Rachel Best. "Who else has the opportunity to seek God the way we do? God is the focal point. The daily seeking of God in everyone and everything is what makes it exciting."

THE SERRA CLUB OF INDIANAPOLIS

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We, the 63 lay men and women of the Serra Club of Indianapolis, are pleased to support the work of the archdiocese in practical ways to increase vocations to the priesthood and religious life.

For 42 years the local Serra Club has encouraged and actively worked for religious vocations. That was the primary purpose for which it was chartered in 1951. Its secondary purpose is to help its members fulfill their Christian vocations to service.

The Serra Club has supported the "Called by Name" program that has been held three times in the archdiocese. This is a program that was originally begun by Serra Club of St. Louis and has been spearheaded in many dioceses in the United States.

This year the Serra Club is collaborating with Catholic

high schools in administering a Ministerial Potential Discerner test to students. The test was administered at Ritter High School on Sept. 24. It is meant to give the students an opportunity to see if they have a potential for the religious life.

The Indianapolis Serra Club is one of 612 clubs with 21,000 members in 34 countries throughout the world. It has been privileged to have provided two presidents for Serra International—Father Thomas Murphy while he was still a layman, and George Maloy.

This summer, from July 1 to 3, the Indianapolis club will host Serra's international convention. Cardinals, bishops and lay men and women from throughout the world will be here to explore new ways to promote vocations to the priesthood and religious life.

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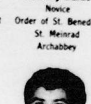
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Friar enjoys parish life

by Margaret Nelson

If he hadn't spent that high school weekend with the Franciscans, Father Robert Seg would probably be a banker in Cleveland today.

In fact, the only reason young Bob Seg chose to go on the retreat was that it meant two days out of school! He was as surprised as his parents and steady girlfriend when he ended up studying the Franciscan way of life.

Later, during his nine years as Vocations Director for the Franciscans from 1980-89, he realized that other youth shared his idea that "the priesthood is for the kind of person who goes to church every day and never says a bad word."

His vocations ministry took him all over the country—to St. Louis, to Texas—earning him "frequent-flyer" miles.

"The biggest frustration was that it was hard to form relationships," he said. "I wouldn't see the same person for three or four months. That's why I enjoy parish work."

In July of 1992, he became pastor of Sacred Heart Parish in Indianapolis.

"Part of it is the diversity of the people," he said. "I enjoy the various age groups and different economic backgrounds. We have the inner-city poor and people who live in the suburbs coming back. We all work together on community projects and parish goals. We really reach out to the people in the area. I'm excited about that."

After his work in vocations, Father Bob spent two years in high school ministry. One year before he came to Sacred Heart, he was in an "exciting" but over-scheduled Louisiana parish that included the Louisiana Tech campus. There was a need in Indianapolis—"and I liked it

because it was closer to Cleveland. Knowing some of the people who lived here, I thought I would like it." Father Bob said.

Little did he know that a staff member had been stealing from the parish. "Something bothered me from what I picked up from the staff and parishioners. There seemed to be a lot of secrets," he said.

"People tell me I was sent here to take care of that, but that is not true. I did have a gut feeling something was wrong. I couldn't understand how other parishes were making their bills with fewer people in church and we were so far behind."

Father Bob called the archdiocesan accounting office, which conducted an internal audit. Ironically, the amount of the parish debt plus interest, is almost exactly the same as the \$215,000 taken by the former parsonal associate and his brother. The men have since been charged and punished for the theft. Fortunately, the employee was bonded; a claim has been filed.

"The people of the parish have really responded wonderfully, but some still have mixed feelings. They have really pulled together. I think people love the parish," Father Bob said.

"At Sacred Heart, there is almost a whole new staff," said Father Bob. "You can't beat them. People can't seem to say enough about how good they are."

"We are trying to outreach to the community that is here now. Our biggest problem is that there is no space. The old school where we had our meetings was demolished last year. We would like to have a Christmas party for the neighborhood like we did last year—300 kids came. But we don't know where we could have it."

"Good Shepherd and St. Roch parishes have been good about letting us use their space for our social club and reverse raffle.



BLESSING—Franciscan Father Bob Seg blesses Frieda Duncan's fish and Terri Otterback's cat on the Feast Day of St. Francis. (Photo by Margaret Nelson)

But that doesn't reach the people in the area," he said. "Maybe the youth center will accommodate them. But by moving out of Sacred Heart grounds, we could lose the connection."

Two retired priests also live at the Sacred Heart priory. "They are still very active. They free me up to help other parishes. The other thing is the collaboration among the priests, especially in the South Deanery. There is a good spirit, not too parochial—a good sense of church."

What Father Bob found on that Franciscan-sponsored trip in high school surprised him. "I had a feeling of peace," he said. "I

didn't expect to find that at all. I have never regretted coming to the Franciscans at all—being a priest, being a friar, being part of Sacred Heart, regardless of what we've had to go through. There were a lot of sleepless nights," he added.

"I love the area," Father Bob said. "We are part of the Concord Community Development group that has rehabilitated six houses in the area. We built two Habitat for Humanity houses. They used to meet in our hall for doughnuts and coffee."

"They won't let me have a hammer," Father Bob Seg said with a smile. "One of the supervisors said, Father, I think your job is to go back and pray for us."

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where there is darkness, light
and where there is sadness, joy
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seek to be consoled as to console
to be understood as to understand,
to be loved as to love. For it is in giving
that we receive, it is in pardoning
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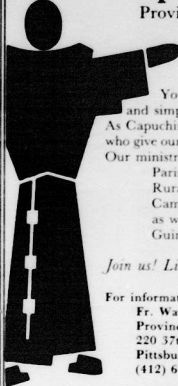
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Carmelite sister's story is one of resurrection

by Cynthia Dewes

Carmelite Sister Ruth Boyle finds deep significance in the name of her religious order—the Carmel of the Resurrection in Indianapolis—because hers is a vocation story and a story of personal resurrection.

As a child in a non-practicing Catholic home in Minnesota, Sister Ruth was given little encouragement toward religion at all, much less toward a religious vocation. Religious statues and crucifixes hung about her house, but her family rarely attended Mass or other church services.

Nevertheless, she believes "my vocation story began before I was even born. I love the quote from Scripture that says, 'Before I formed you in the womb I knew you. Before you were born I dedicated you.'"

Sister Ruth said the first awakening of a call came to her when, at age 6 or 7, her sister caught her kissing a crucifix. "That's a sin," her sister said. "But something inside of me (God's voice, perhaps) said that it wasn't a sin."

Because her parents remembered their own educations in Catholic schools as painful experiences, Sister Ruth was given little religious instruction except for weekly catechism classes and Confirmation classes in the eighth grade. Religious vocation "wasn't exactly a popular idea," she said. "But if God has his eye on you, that's it. So as the years went by the call was getting stronger and stronger."

As a child, Sister Ruth was invited to attend a services at the Assemblies of God Church by her friend, the pastor's daughter. The service impressed her as very emotional, and she remembers "thinking (or probably it was more the Spirit of God moving me, saying to me) why don't you look again at your own church?"

She started attending Mass every weekend "even though I was always alone and sometimes the long walk was a challenge because of my bad feet."

She felt particularly attracted to the sacraments. During her teen-age years, she began to investigate religious communities, particularly contemplative orders, since she was attracted by "a strong sense of community and a deep prayer life."

After graduating from high school, she entered the Poor Clares community in Sauk Rapids, Minn. But "I knew it wasn't for me," she said. "I remember when I

left the Poor Clares, the word 'Carmel' had come to me very strongly. I had not heard of Teresa of Avila, much less read anything of her or by her, or of any Carmelite saint, but God has his ways."

Eventually Sister Ruth became interested in a community in Columbus, Ohio, which had recently been formed. It aspired to be a "present-day manifestation of Carmel," with professed members and "equal but distinct" unprofessed lay members. She entered and stayed for 15 years, making her first vows in 1981 and final vows in 1984.

For the first seven or eight years of her stay in the Ohio order, she was happy with the contemplative and community life it offered. But unfortunately, unknown to her and many of the other sisters, certain abuses had crept in to the administration of the order which began to threaten the amount of time the sisters spent in prayer and in community life. The order was investigated and finally the local bishop issued an edict of suppression.

It was one of the most trying times of her life, Sister Ruth said, but when the edict came, "it was almost a relief in a sense. You give 15 years of your life to something and it's gone. But I firmly believe that there's resurrection after death, and so Indianapolis enters the picture."

She looked at a list of Carmelite orders and noticed a listing for the Indianapolis Carmel of the Resurrection.

"I really liked the way the Indianapolis Carmel described itself in the book, and even the name was a sign of God's gentle healing after (the Ohio experience)," Sister Ruth said. Along with another member of her former order, Sister Nancy Bishop, she visited Indianapolis. On the Feast of Pentecost in 1991, the two entered the Carmel of the Resurrection with the Rite of Incorporation.

Sister Ruth said she enjoys studying the works of St. Teresa of Avila.

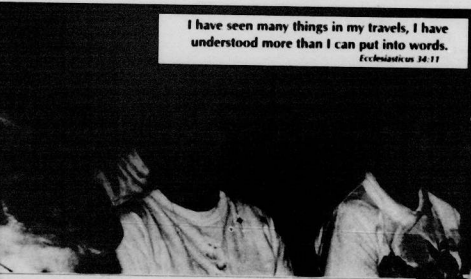
"I was so happily surprised at how much I felt that her charism is mine also," she said. "I almost feel that Teresa was just bidding her time until I got here. I can say in all truthfulness that the demise of the (previous) Carmel community was really a sign for me of the Lord's mercy. I know that for me this is not only a vocation story, it's a story of resurrection, of the tremendous faithfulness of the Lord."



DEVOTED—Carmelite Sister Ruth Boyle feels "a strong devotion to the compassionate heart of God." (Photo by Cynthia Dewes)

I have seen many things in my travels, I have understood more than I can put into words.

Ecce Homo 34:17



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Benedictine works for vocations

by Mary Ann Wyand

On the scenic grounds of Saint Meinrad Archabbey, College and Semir try in southern Indiana. Benedictine Father Kurt Stasiak serves God as the monastery vocations director for the Benedictine community and as an assistant professor of sacramental and liturgical theology.

Both ministries reinforce his commitment to the monastic lifestyle professed by Benedictine monks.

Born in Germany, the self-described "Air Force brat" lived in many homes both abroad and in the United States during his childhood years.

"I enjoyed the traveling," he said. "It was always a great adventure. Not having any brothers or sisters, I learned to go out and make friends. Yet after moving around a lot during the early years of my life, I made a vow of stability and attached myself to one place."

And now, Father Kurt said, he is happy to have roots in Saint Meinrad soil and he finds peace in his decision to share his life with the Benedictines.

"One of the greatest gifts I've been given in my life was the seriousness with which my mother and father approached the Catholic faith," he said. "We would always go to Mass on Sunday, and it was very clear that church meant a lot to them."

The Stasiak family prayed together each day. Father Kurt said, and faith was an important part of their lives during years filled with change.

"The priests I met were happy about being priests," he said. "Those were my earliest perceptions of priesthood. Without even realizing it, I wanted to be like them if for nothing else for the happiness and the joy. When did I first start thinking about a vocation? I think it was just part of growing up Catholic with my mother and father."

While studying for the priesthood at Saint Meinrad of the Diocese of Richmond, he was drawn to monastic life.

"I saw monks doing good things and they seemed to be happy," he said. "More and more I started to think about the monastery. By my senior year, I knew I wanted to be a part of the people here, the place, and the work that they were doing. I wanted to be a priest and a monk. I entered the monastery as a novice in August of 1974 and made first profession on August 15 of 1975, so I've been in profession going on into my 19th year now. I made solemn vows on August 15, 1978, and I was ordained to the priesthood 13 years ago, on April 27, 1980."

After professing his solemn vows, Father Kurt served as Archbishop Daniel M. Buechlein's assistant for several years when the archbishop was the president and rector of Saint Meinrad. The young monk also served as an associate spiritual director for the School of Theology, then went to Rome to study for a degree in sacramental theology at St. Anselm's, the international Benedictine university in Rome.

"When I came back, I was Archabbot Timothy Sweeney's secretary," he said. "I was also the assistant novice and junior master for four years, and I was teaching theology then too. I returned to St. Anselm in 1990, when I did most of the work for a doctoral degree in sacramental theology. In 1992, I resumed teaching and I was appointed the monastery vocations director. I finished the work on the doctorate, then returned to Rome this past May for the doctoral defense and formal awarding of the degree."

His parents were thrilled to see their only child become a priest and a monk, Father Kurt said. Twelve years ago, his father, Joseph Stasiak, retired from the Air Force and was ordained a permanent deacon for the Diocese of Arlington in Virginia. Now both father and son serve the Catholic Church.



MONK—Benedictine Father Kurt Stasiak promotes vocations at Saint Meinrad. (Photo by Mary Ann Wyand)

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Sister gains strength in prayer

by Mary Ann Wyand

Sister of Charity Carol Leveque has always wanted to work in pastoral care in a rural area because she enjoys the challenges of each new day in the life of a parish.

What the parish life coordinator didn't expect, however, was the somber reality of having to minister to the family members and friends of five Immaculate Conception parishioners from Millhouses who were recently murdered in this quiet farming community.

Working with Monsignor Joseph Brokage as the main celebrant for the funeral liturgy as well as Fathers Joseph Rautenberg and John Minta to console the grief-stricken parishioners in the days following this multiple tragedy, Sister Carol said she gained strength from her faith and from members of her religious community.

"The minute it hit the news that five people were killed, I had almost constant calls and letters from the Sisters of Charity in Cincinnati," she said. "They called to say they were praying for me and praying for the parish. I got calls and letters from Sisters of Charity from all over the country who were concerned about the parishioners and were praying for us. I got a lot of calls from other ministers in the deanery and lots of support from people who came and offered to help with preparations for the funeral."

News of the shocking tragedy in this little country parish generated national attention as the story was reported in major newspapers and broadcast on network news programs for days.

"It was a very difficult time," Sister Carol said, "but you gain strength from community life, from having companions who help you along the way. There's also the strength that comes from prayer. I see the need to be a person of prayer and to take all things to God in prayer."

The hardest thing, that people must face in life often bring great blessings, she said, even though it might be difficult for people to understand or accept them at the time.

"I had to do the funeral of a day-old infant and that was a very hard thing to do," Sister Carol said. "But it was also a very great blessing to be able to be with the family at that time. Working with people is an important aspect of the ministry for me."

Now in her third year as the parish life coordinator for Immaculate Conception Parish at St. Maurice Parish at Napoleon, and the Mission of St. Dennis in Jennings County, Sister Carol had worked with the people from Immaculate

Conception and St. Dennis for four years as director of religious education and pastoral associate before accepting the additional pastoral responsibilities for all three faith communities.

She participated in a two-year Parish Life Institute conducted by the archdiocesan Lay Ministry Personnel Office to prepare for this ministry, and was formally installed as a parish life coordinator in 1991 during a liturgy which brought members of the three faith communities together in prayer and fellowship.

Her interest in working with people dates back to childhood.

"I grew up in Michigan and Maine," she said, "and had a parochial school education. I got to know the sisters in high school, and went right from high school to the Sisters of Charity at Cincinnati. It just seemed like it was a call that was always there. It remained constant."

The motto of the Sisters of Charity is humility, simplicity and charity, Sister Carol said, and "to remember that God is always present."

After teaching at high schools in Ohio and Colorado for the first 10 years of her religious life, Sister Carol said she began to feel called to parish ministry.

"When I realized I wanted to move from teaching into some kind of parish ministry, I got my master's degree in religious studies at the University of St. Louis," she said. "After I had worked in a parish for awhile, I accepted a position with the Archdiocese of Cincinnati as regional director of religious education for the northern region of the archdiocese. I traveled around six or seven counties, visiting a lot of rural parishes and providing support for them in their religious education efforts. Then I interrupted my work with parishes to work for my congregation. I went to Mount St. Joseph, our motherhouse, to be the director of communications."

Four years later, Sister Carol said, she knew that it was time to return to parish work so she accepted her current position in rural Indiana.

"I guess when I look at all the things I've done in my life, I consider my life as a religious to be spirit-driven," Sister Carol said. "Most of the time I'm not sure why and how I am where I am, but I usually find out when I get there that I'm glad to be there. Way back when I entered religious life, I perceived myself as being a teacher for the rest of my life. I would never have seen myself in the role that I'm in now."

In parish ministry, she said, every day is new and different.



PARISH LIFE COORDINATOR—Charity Sister Carol Leveque enjoys parish ministry. (Photo by Mary Ann Wyand)

"You never know when you get up in the morning what the challenges for the day will be, but I like being surprised and having things different every day. When I was teaching I had the same classes every day at the same time. With this kind of ministry, I never know what the schedule is going to be so I have to be very flexible."

During her years of teaching in a parish ministry, the Sister of Charity said, "I've touched thousands of lives. And all of the people who have touched my life have given something to me. They have enriched me. My life has been very rich in a multitude of ways, but especially rich in the people I've met and ministered with over the years. If I could give any advice to people thinking about religious life, I'd tell them, 'Don't ever hesitate to give your life to the Lord because the Lord gives so much more back.'"

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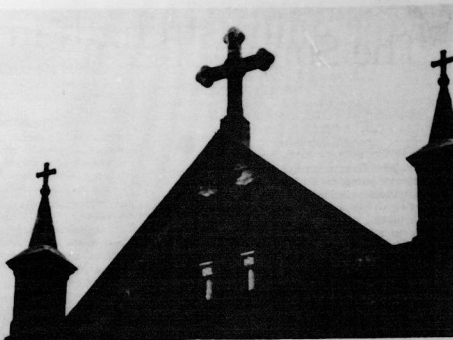
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INSPIRATIONAL SKYLINE—Three crosses crown the top of the beautiful Archabbey Church at Saint Meinrad. Students from throughout the United States and also from other countries travel to southern Indiana to study at the Benedictine college and seminary. (Photo by Mary Ann Wyand)

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TWENTY-NINTH SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Oct. 17, 1993

Isaiah 45:1, 4-6 — 1 Thessalonians 1:1-5 — Matthew 22:15-21

by Fr. Owen F. Campion

This weekend's first scriptural reading is from the second part of the Book of Isaiah. Isaiah appears in the Bible in three parts. Each part was written at a distinctly different period of history, so each was addressed originally to a different set of circumstances. All are alike, however, in their unyielding commitment to God, and to the concept that God's people must be true to their faith, and all are splendid in their eloquence.



The second section of Isaiah was composed when the Chosen People were rejoicing. Many had been held hostage in Babylon for generations. They had yearned to return home to the Holy Land. It is from this period that some of the loveliest writings in the Bible come, capturing the great hope of the exiles to return home.

At last, the hostages' fortune changed. It was in the form of a defeat for the Babylonians. Overcoming the Babylonian Empire was the Persian emperor, Cyrus. He had no need of the hostages, so he released them. At once, Cyrus became a great hero for God's people.

It is an interesting role for Cyrus to be given by the devout. Cyrus was a pagan. He was not a believer in the one God. Ordinarily, the Scriptures were firm in their demand that God worked primarily through the good and certainly through those who believed. In this instance, there was an exception. Cyrus was God's instrument.

Seeing Cyrus in this role of being an agent for God, a servant of God, is important among these readings since to an extent it should be balanced with the Gospel reading. Ultimately, the message is that God is supreme over all, that all have a place within God's plan.

St. Paul's Epistle to the Thessalonians is the source of the second reading. Now the important Greek city of Salonika in Thessalonika was an important city in the Roman Empire in the first century. As often was the case for cities of prominence in that era, Thessalonika was home to a community of Christians. It was with this community that the Apostle Paul had correspondence. Two of his letters to the Christian Thessalonians remain as sections of the Bible today.

Paul continually appealed to his people, asking them to realize that each Christian was chosen specifically by God. Each was unique. Each had a mission from God. In a time when people so often were exploited, and when the system defined people in some cases as most important and in others as less

than property, it must have been an uplifting thought to believe that, even Christ, regardless of externals in the society or regardless of society's estimate, was special before God.

As was his custom, Paul uses the occasion to assert that his mission before God, his place within God's plan was to be an apostle preaching the Good News. Paul never left any doubt as to what his function was in the church and what his credentials were in God's plan of salvation.

The Gospel reading this weekend is a very familiar passage. It is from St. Matthew's Gospel. Similar passages occur in the Gospels of Mark and of Luke. It is a dramatic story, and a story known well by most Christians.

Very clear in the story is the trap that the questioners of Jesus wished to create for him. To encourage homage to the Roman emperor, to acknowledge the authority of the emperor even, was to recognize the Roman occupation as legitimate. This thought insulted the faith and instincts of every devout Jew. However, to reject the emperor's authority, or to urge people to ignore the emperor's law of taxation, invited disaster. The Romans had no mercy for rebels. They had no respect for the rights of personal conscience.

Jesus swept beyond the trap by reminding his audience that while duty might be paid civil authority, God's authority was supreme over all. The message affirmed once more the obligation to honor God in all things.

Reflection

The message of the second reading is the first step in understanding all that the church is saying through these readings.

The message from the epistle is direct and simple. Each Christian, each of us, is chosen by God in a most particular way. Each of us has a place in God's plan. No one is exempt from this exalted role in salvation. No one is essentially unworthy of God's call.

The first reading offers the figure of Cyrus not as mighty and attractive, but in irony. It tells us that God can enrich and heal even the worst of persons, and transform even the worst into the best, most effective among God's agents on earth.

Nothing must stand in the way of responses to God's will, to God's invitation. We may have obligations to Caesar, but above and beyond all are our obligations to God. Nothing is superior to God's law. Nothing can replace God as the summit and center of our thoughts and our decisions. We are called. It is a marvelous call, too marvelous to admit other priorities or considerations into the agenda of our lives.

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with empty hands...
all the secret store of grace
I fling into needy hearts,
crying in the bitter night
of fear and loneliness...
Spent-thrift of your love
I leep before me
your empty hands—
empty and riven
with the great nails
hollowing out
rivers of mercy...
until all your substance
was poured out...
So, I, my Jesus,
with hands emptied
for your love
stand confident
before your cross,
know'st crimson emblem.
It is the empty
who are filled:
those who have had
themselves spendthrifts



for you alone,
fill the least
of your brethren
while they themselves
are nourished by your love...
more and more emptied
that they may be filled
with you.

by Carmel of Terre Haute

Daily Readings

Monday, Oct. 18
Luke, evangelist
2 Timothy 4:9-17
Psalms 145:10-13, 17-18
Luke 10:1-9

Tuesday, Oct. 19
Isaac Jogues and John de Brebeuf,
priests and martyrs
and companions, martyrs
Romans 5:12, 15, 17-19, 20-21
Luke 4:7-10, 17
Luke 12:35-38

Wednesday, Oct. 20
Paul of the Cross, priest
Romans 6:12-18
Psalms 124:1-8
Luke 12:39-48

Thursday, Oct. 21
Seasonal weekday
Romans 6:19-23
Psalms 114:1-6
Luke 12:49-53

Friday, Oct. 22
Seasonal weekday
Romans 7:18-25
Psalms 119:60, 68, 76-77, 93, 94
Luke 12:54-59

Saturday, Oct. 23
John of Capistrano, priest
Blessed Virgin Mary
Romans 8:1-11
Psalms 24:1-6
Luke 13:1-9

THE POPE TEACHES

Deacon assists priest in ministry

by Pope John Paul II
Remarks at audience Oct. 6

Continuing our catechesis on ministry in the church, we now consider the order of deacons. The ministry of deacons, together with that of bishops and priests, is mentioned in the New Testament and in the writings of the fathers of the church served at liturgical celebrations, prepared catechisms for baptism and administered the Christian community's practical solidarity with those in need.

Later, in the Western church, the diaconate was conferred only on those preparing for ordination as priests. In our own time, the Second Vatican Council called for the restoration of the diaconate as a permanent

state of life. In this way, deacons are officially and permanently consecrated to the church's evangelical mission, carrying out works of charity and assisting priests in their pastoral ministry.

The restoration of the permanent diaconate allows for a more direct presence of the church's ministers in the spheres of the family, work, and school, and in different forms of pastoral activity. While not renouncing the ideal of celibacy for deacons, the council judged that this order could be conferred on young men dedicated to lifelong celibacy and, under certain conditions, on older, married men. The church's concern for the adequate preparation of deacons reflects the importance of the diaconate as a particular means by which an individual can consecrate himself fully to the service of the kingdom of God.

SAINTS OF THE WEEK

8 martyred Jesuits were killed by Indians in North America

by John F. Fink

The church celebrates the feast of the North American martyrs next Tuesday, Oct. 19. They were eight men who were killed by the Iroquois Indians in the middle of the 17th century. Most prominent among them were the French Jesuit priests Isaac Jogues and Jean de Brebeuf.

Father Brebeuf first came to Quebec in 1625 at the age of 32 and worked among the Indians for 24 years. He did return to France in 1629 when the English captured Quebec and expelled the Jesuits, but he was able to return in 1633. He lived among the Hurons, who were friendly to the white man and enemies of the Iroquois. He learned the Huron's language, composed a catechism and a dictionary in Huron, and converted 7,000 Indians before his death.

Father Brebeuf was joined by Father Jogues and four other Jesuits in 1636. A man of great learning, Jogues had been a literature teacher in France. In the New World, he followed the leadership of Father Brebeuf.

In 1642, the Iroquois were on the warpath and ambushed an expedition that included Jogues and his assistant, Rene Goupil. Goupil became the first of the martyrs to die when he was tomahawked on Sept. 29, 1642, after he had made the sign of the cross on the brow of some children.

Jogues was imprisoned by the Mohawks, one of the five tribes of the Iroquois, for 13 months. During that time he endured terrible torture as he and his companions were led from village to village. He had to watch as his Huron converts were tortured and killed.

Through the efforts of the Dutch, Jogues was able to escape and returned to France bearing the marks of his torture. His fingers had been cut, chewed and burnt off and Pope Urban VIII gave him

permission to offer Mass with his mutilated hands.

Jogues returned to Montreal in 1644 and resumed his work. But in 1646 he was again captured by a Mohawk war party, along with Jean de Lalande. On Oct. 18 Jogues was tomahawked and beheaded. Lalande was killed the next day at Ossernenon, a village near present-day Albany, N.Y.

The remaining Jesuits, along with their Huron converts, continued to be the targets of the Iroquois. On July 4, 1648, Father Anthony Daniel had just finished saying Mass when his village was attacked. He was killed by arrows and his body was thrown into the church, which was set on fire.

On March 16, 1649, the Iroquois attacked the village of Sainte Marie, near Georgian Bay, Canada, where Brebeuf and Father Gabriel Lalemant were stationed. They were captured and subjected to hideous torture which I would prefer not to detail. They endured it for about four hours before finally dying.

Two more Jesuit missionaries were among those martyred. Father Charles Garnier was present during an Iroquois attack on a mission. During an orgy of murder and torture, Garnier hurried from place to place giving absolution to the Christians by baptizing the children and catechumens. He was shot and then tomahawked to death.

Father Noel Chabanel, Garnier's companion, was recalled to France. But before he could go, he too was martyred. In this case, though, it was discovered that he was killed by a Huron apostate because of his hatred for the Christian faith.

Jean de Brebeuf, Isaac Jogues, Rene Goupil, Anthony Daniel, Gabriel Lalemant, Charles Garnier, John Lalande and Noel Chabanel were all canonized in 1930 by Pope Pius XI. They were the Huron apostolate because on the North American continent.

QUESTION CORNER

Misunderstandings prompt debates

by Fr. John Dietzen

Q I want to thank you for setting the record straight on the presence of all the characteristics of bread and wine in the Eucharist, in response to someone who said, "We cannot get germs from drinking the Communion cup because it is the blood of Christ."

Along the same lines I know a man who told his wife that she had lost her faith because her eyes had become too poor to read her daily prayer cards. And she believed him!

There is another dimension to your answer which, I believe, merits some consideration.

Lately we have been blessed with some young priests and teachers of religion who emphasized the real presence, but don't seem to know how to fit in language about the bread and wine.

I even know priests who will not allow Communion hymns to be sung if the host is referred to as bread.

You wrote that you were astounded by "the misconceptions held about this (presence of the 'accidents' of bread and wine in the Eucharist) by many Catholics, who learned their faith from the catechism years ago."

Unfortunately, this kind of misunderstanding is still going on and is fostered by some clergy and religious educators of our day. What can we do to minimize such erroneous teaching? (Indiana)



A Such people certainly display a profound lack of knowledge about the church's centuries-old tradition in speaking of the Eucharist, but I'm not sure there is a great deal you can do about that.

How can they miss the multiplicity ways the church uses that very terminology in its own official documents and liturgical rites? Or the writings of great saints and theologians, through Thomas Aquinas back to the early Fathers?

Do they use the Eucharistic Prayers at Mass? Three of the major Eucharistic Prayers (prayer Number 3 is the exception) speak of the consecrated host as "bread."

One of the approved acclamations we use says, "When we eat this bread..."

In all these instances, and in all the eucharistic hymns I know of at least, the context makes quite clear that there is not even a hint of anything contrary to the Catholic faith.

In fact this terminology only emphasizes the reality of the great mystery of our Lord's real presence under the appearance and characteristics of bread and wine.

As so many adults in the church today, you are obviously a well-informed, intelligent and committed Catholic.

I receive a number of letters from people like you wondering why some Catholics feel compelled to dissent from

the wisdom and insights of faith and practice handed down to us by the Catholic faithful and magisterium, often, as in this case, in the name of some orthodoxy which in fact never existed. I don't know the answer.

Q A non-Catholic acquaintance died and his body was cremated. Some of us Catholic friends made offerings to have a Mass said for him, which we understand is possible.

It has now been five months, with no mention of this Mass, even though Masses have been offered for some who died since. Should we talk to the priest who accepted the money? Or what do you suggest? (Texas)

A Some parishes have more Mass intentions than can be fulfilled in the parish church itself. They may be sent to missionaries or other priests who can offer these Masses more quickly.

I suggest you ask the priest what policy is followed in that parish concerning Masses for the dead. As I explained just recently in another context, the priest who accepts Mass intentions is responsible for seeing that the Masses are offered, but not necessarily to offer them himself.

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

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FAMILY TALK

Stress is a universal problem inherent in life

by Dr. James and Mary Kenny

Dear Dr. Kenny: I have three small children and I feel that I'm losing control—not of them but of me, of my own temper.

I came so close to hurting them yesterday that I had to call a baby sitter and get away for an hour. I'm already stressed with some personal problems, financial problems, and fatigue. Then I catch myself snapping at the children for minor things. Help! (Illinois)

Answer: Stress is universal. The person who does not suffer from stress is a person who does not interact and does not accomplish anything. Most poor parenting takes place when parents are under stress.

As a parent, you are your child's number one resource. For that reason, you must first take care of yourself. In our recent book, "Loving and Learning" (St. Anthony Messenger Press, 1992), the entire first chapter is devoted to helping parents deal with personal stress.

In a survey of parents' problems, problems with children were listed fourth. Ahead came money problems, unemployment and marital problems.

As you succinctly state, sometimes parents have little energy left to give to their children.

"Loving and Learning" details four major ways to deal with personal parental stress.

►Phase One is concerned with staying physically fit. "A sound mind in a sound body" is a wise insight that expresses the importance of balancing mental health with physical well-being.

►Eat breakfast. Starting a day without food is like running a car engine without oil. Avoid foods which increase tension, particularly foods with sugar and caffeine.

►Exercise daily. Twenty to 30 minutes of aerobic exercise will lower your heart rate and your blood pressure.

►Get rest. Fatigue adds to stress. However you have to arrange it, get some sleep.

►Phase 2 involves addressing the problem directly. Some matters, like money problems, may have some partial solutions. Brainstorm possible solutions.

►Use your friends. Talking with a friend or meeting with a parent support group can be a big help. You may learn of other resources in the community.

►Phase 3 involves the judicious use of timeouts. Don't be guilty about taking a break. You need daily breaks, and regularly scheduled evenings out, and vacations. You must find a way to refresh yourself!

►Phase 4 includes psychological techniques for learning to relax. Prayer can help. So can a good sense of humor. Sometimes things are so bad, it's funny.

►"Imaging" is a simple but quite effective relaxation technique. Recall a scene from your own past that was pleasant and free from stress. Then use all five senses to examine it.

►What does it look like? What do you hear? What do you smell? How does it taste? How does it feel? Let the overall good memory flow through you.

►Take care of yourself first, and you'll be a better parent. (Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Bensenville, Ind. 47578.)

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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 15

Michael Reardon and Patrick Lane will present "The Gospel of Mark" at 7:30 p.m. in St. Charles Borromeo Church, 222 E. 3rd St., Bloomington.



Catholic Charismatic Renewal of Central Indiana will sponsor a presentation by Linda Alig, a participant in the Co-Missis in Respect to Russia, at 7:30 p.m. in the staff lounge of the Catholic Center, 1400 N. Meridian St. Subject: Alig's experience of evangelizing in the former Soviet Union.

October 15-16

The drama department of Chatham High School, 585 N. Crittenden Ave. will present Noel Coward's "Blithe Spirit" at 7:30 p.m. each night. Tickets available at the door.

October 16

Catholic Alumni Club will attend 5:30 p.m. Mass at St. Mark Church, 6047 S. U.S. 31 and Edgewood Ave. followed by dinner at La Bomba's, 7327 U.S. 31 S. Call Mary 317-255-3841 for details.



A Monte Carlo Night will be held from 6-11 p.m. at Holy Cross Parish hall, 125 N. Oriental. Bingo, door prizes. Must be 21. Lasagna dinner \$2.50.



The Sports Committee of St. Lawrence Parish, 46th and Shadeland will sponsor a Monte Carlo from 7 p.m.-12 midnight. \$5 per person includes sandwiches. Cash drawings, games.



The St. Vincent de Paul Society of Holy Cross Parish, 125 N. Oriental will hold a Rummage Sale from 9 a.m.-4 p.m.



Father John Sciarra will conduct services to commemorate the 90th anniversary of Our Lady's Chapel in the Meadow at Camp Atterbury. Rosary 2 p.m., Mass 2:15 p.m.



The drama department of Cathedral High School, 5442 E. 56th St. will present the children's play "Charlie and the Chocolate Factory" at 10:30 a.m. and at 12:30 p.m. Tickets \$3 at the door.

October 17

Pope John Elementary School,

201 State St. Madison will hold its annual Bazaar outdoors from 11 a.m.-3 p.m. Ham or chicken dinners served indoors from 11 a.m.-1:30 p.m. Games, bingo, crafts, entertainment, spelling bee booth.



St. Paul Parish, Sellersburg will meet for prayer, praise and sharing from 7-8:15 p.m. in church. Everyone welcome.



October Pilgrimages to Our Lady of Monte Cassino Shrine near St. Meinrad Archabbey continue at 2 p.m. CDT with Benedictine Father Kurt Staak speaking on "Mary, One Who Trusted the Lord."



Catholic Alumni Club will visit Spring Mill Park. Meet at 8:30 a.m. at Frisch's Big Boy, S. Keystone at 1465. Call Dan 317-642-0855 for more information.



The Women's Club of St. Patrick Parish will hold its regular monthly card party at 2 p.m. in the parish hall, 956 Prospect St. Admission \$1.25.

October 18

The Connersville Deanery's Introduction to Scripture series continues with "The Prophets: God in Biography and History" from 7-9 p.m. at St. Gabriel School library, 224 W. Ninth St., Connersville.



The Children of Divorce program sponsored by Catholic Social Services continues from 6:30-8:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

October 19

A Liturgical Ministry Formation Program (LMP) Phase I Session VI on "Liturgical Basics: Music in Catholic Worship" will be presented by Charles Gardner from 7-9:30 p.m. at St. Margaret Mary Parish, Terre Haute. Call Christina Blake 317-236-1483 for details.



The Strengthening Step-families series sponsored by the Adult Catechetical Team of Christ the King Parish continues from 7-9:30 p.m. in the parish resource center, 888 N. Crittenden Ave.



Mature Living Seminars on the World in Which We Live continue with "How we Remember and Why we Forget" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, 3200 Cold Spring Rd. \$2 donation.



The Beech Grove Benedictine Center's Centering Prayer Support Group will meet from 6:30-8 p.m. at the center. Call 317-788-7581 for more information.

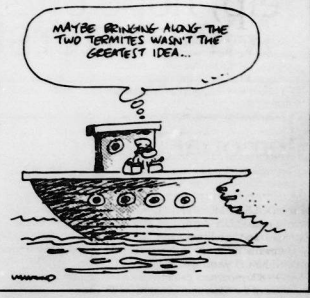
October 19-21

A retreat for women religious on "A Spirituality of Joy" will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

October 20

A Liturgical Ministry Formation Program (LMP) Phase I Session VI on "Liturgical Basics: Music in Catholic Worship" will be presented by Charles Gardner from 7-9:30 p.m. in the As-

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sembly Hall of the Catholic Center, 1400 N. Meridian St.



The Catholic Widowed Organization (CWO) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St.



The Catholic Alumni Club at 7 p.m. in Room 206 of the Catholic Center, 1400 N. Meridian St.



The Newman Guild will hold a covered dish luncheon at 12 noon in Holcomb House, Butler University. Father Don Quinn, speaker.



The Pro-Life/Social Justice Committee of St. Simon Parish, 8400 Roy Rd. will pray the rosary at 7 p.m.

October 21

The Ladies Club of St. Anthony of Padua Parish will hold its annual Dessert Card Party at 7 p.m. in the school cafeteria, 320 N. Sherwood Ave., Clarksville. Admission \$2.



Parenting Using STEP (Systematic Training for Effective Parenting) classes continue from 7-9:30 p.m. in Room 217 of the Catholic Center, 1400 N. Meridian St.

October 22

Father Ineany will celebrate a Charismatic Mass at 7:30 p.m. in St. Lawrence Church, 46th and Shadeland. On Sat. Oct. 23 he (continued on next page)

The people of
St. Paul's Catholic Center
cordially invite you
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Help, hope offered to victims of India quake

WASHINGTON—(CNS)—Aid and messages of comfort are slowly making their way to the site of one of the worst earthquakes on the Indian subcontinent in the 20th century.

The Sept. 30 quake, which measured 6.0 on the Richter scale, leveled about 90 villages in a 154-square-mile area, resulting in

an estimated 30,000 deaths, though some accounts put the toll at twice that.

Tremors continue to rock the quake region. An aftershock with a Richter reading of 5.2 hit the area Oct. 9, the most severe aftershock since the quake. The tremor caused panic, but there were no immediate reports of casualties or damage.

Catholic Relief Services is bringing in 400 tons of food, plus tarpaulins, blankets and cooking sets to the affected area in western Maharashtra state, according to CRS spokeswoman Sarah Berk. Most of CRS' aid is coming from its Bombay office, while CRS offices in Calcutta, New Delhi and Madras are also giving supplies. Berk said an Indian merchant whose warehouse was unaffected by the quake had offered to store the supplies.

The Indian army provided transit for the first three truckloads of food, Berk said. Supplies are now being delivered via India's railways.

CRS, the U.S. bishops' overseas relief and development agency, was able to send five people into the affected region Oct. 2 to get food to survivors and assess other needs, Berk said.

This marks the first time since India achieved independence in 1947 that it has accepted international disaster relief help.

The Red Cross, Red Crescent, Oxfam, and CARE have rushed supplies and personnel to the area.

India's longtime border enemy, Pakistan, even joined in the effort. "This will bring the two countries closer together. Gestures in times of need cross all other considerations," said a spokesman for the Pakistani consulate in Maharashtra.

However, crime in the quake area prompted the Indian government to briefly ban entry by private voluntary groups into the disaster zone.

Thieves posing as volunteers looted villages in two districts in the quake area, reported UCA News, a Thailand-based Asia church news agency.

Despite the entry ban, Raymond Flynn, the U.S. ambassador to the Vatican, flew to Egypt Oct. 2 to join two India-bound aircraft loaded with supplies and medicine for quake victims.

According to press reports from India, Flynn toured hard-hit villages in the quake area by helicopter and by car Oct. 5-6.

In the town of Umarga, near the quake's epicenter, Flynn served food on banana leaves in a makeshift kitchen set up by the Indian army. About 15,000 people flocked to the air station kitchen.

"Can I have more?" one girl nervously asked Flynn. Flynn was to leave India for Washington to personally report to President Clinton and administration officials on the quake.

and make recommendations about further U.S. aid, according to a spokesman at the U.S. Embassy at the Vatican.

When Flynn accepted the ambassador post, he said he did so only after Clinton assured him his job would include missions to world trouble spots and efforts to alleviate human suffering.

The government in the Latur district asked Caritas India Oct. 4 to build homes and undertake rehabilitation work in two villages, said Father Vyon Ambrose, Caritas India's executive director.

India has set an ambitious three-month target for rebuilding 30,000 homes lost to the quake. Contracts have already been signed to build 18,500 of the homes. Construction was to begin before the end of October, with all the homes being finished by Jan. 26, India's Republic Day.

Sharad Pawar, Maharashtra's chief minister, said the homes would be better built and on better sites than those lost in the quake.

The World Bank has agreed to loan India \$300 million to rebuild the villages, and another \$1.5 million for a feasibility study on how to build homes that are more earthquake-proof.

Memorial Mass held

by *Maura Rossi*

SCHOOLEY'S MOUNTAIN, N.J. (CNS)—His early death in Somalia robbed U.S. Army Cpl. James E. Smith of a chance for marriage and children, but he "lived out well" the commitments he made in his short life, said the priest who baptized him 21 years ago.

About 800 mourners gathered for a memorial Mass Oct. 7 at Our Lady of the Mountain Church, Smith's home parish.

Smith, known to his family and friends as "James," was one of 12 U.S. soldiers killed Oct. 3 in Mogadishu in a series of chaotic battles with the militia commanded by Somali warlord Mohamed Farrah Aidid.

Father Raymond Kupke, who presided at the young Army Ranger's memorial Mass, said Smith's life of commitment that began with baptism continued as he lived out promises to respect and serve others in Boy Scouts, in his "Wolf Pack" football team at West Morris Central High School and in the Army.

"Long ago, in the Wolf Pack, he learned lessons on what it takes to fight the good fight," said Father Kupke, Paterson diocesan minister, who remembered the young soldier as the first baby he baptized during his ordination.

He recalled that when Smith entered the Army he was struggling with his faith, to the point that for religious affiliation on his dog tags he listed "N.P." for "no preference."

That listing "weighed more and more heavily on our friend James," the priest said, and eventually after a talk with his father he changed his tags to read "R.C." for "Roman Catholic."

Father Kupke cited Jesus' Gospel promise: "If anyone declares himself for me in the presence of men, I will declare myself for him in the presence of my father."

Among Smith's mourners were his parents, a sister, twin brothers and the girlfriend he was going with at Fort Benning, Ga., before he shipped out to Somalia. Many of the mourners wore their military uniforms.

Smith's body was returned to the United States via Dover Air Force Base, Del., for burial at Fort Benning.

The Active List (cont.)

(continued from page 14B)
will present a Day of Renewal on "Proclaiming the Gospel" from 9 a.m. at St. Lawrence. Bring brown bag lunch.

Catholic Alumni Club will meet for Happy Hour at 6:30 p.m. at Lord Ashby's Pub and Eatery, 9439 E. Washington St. Call Mary 317-255-3841 for details.

The Ladies Club of Little Flower Parish will hold its annual Harvest Card Party at 1 p.m.; tickets \$3. Luncheon and style show at 11:30 a.m.; tickets \$4. Chances, prizes, all games played. Call 317-357-5433 for more information.

October 22-23
An Enneagram Program will be held at Beech Grove Benedictine Center. Call 317-788-7581 for details.

October 22-24
A Men's Retreat on "Stories of Faith" will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for details.

Father James Farrell will present a man's and women's retreat on "Discovering God's Presence" at Palms Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

October 23
The Daughters of Isabella Salas-Lundheim Card Party will be held in Wagner Hall at Our Lady of Perpetual Help, New Albany from 12-3 p.m. For more information, call 812-945-6236.

October 24
October Pilgrimages to Our Lady of Monte Casino Shrine near St. Albans, Kentucky continue at 2 p.m. CDF with Benedictine Father Michael Keene speaking on "Mary, Our Mother."

The Sacred Franciscans will meet in Secular Heart Parish chapel, 1520 Union St. at 3 p.m. Refreshments served afterward. Call 317-637-7309 for more information.

The Catholic Alumni Club will visit the Eiteljorg Museum of American Indian and Western Art. Meet at 2 p.m. at entrance. Admission \$3. Dinner later at TGIF. Call Dan 317-842-0855.

An "Evening of Celebration" chamber music concert featuring ISO players will be held at 4 p.m. at St. Mark Church, U.S. 317 at Edgewood Ave. Tickets in advance: \$5 students, \$7 adults, \$6 and \$8 at the door.

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

Bingos:
MONDAY: Our Lady of Lourdes, 6:30 p.m. St. James
TUESDAY: St. Malachy, Brownsburg, 6:30 p.m.,
Migr. Sheridan Co., 6 p.m.,
St. 6138, Johnson Co., 6 p.m.,
Plus X Knights of Columbus
Council 3433, 6 p.m. WED-
NESDAY: St. Anthony, 6:30
p.m., K of C Council 437, 1305
N. Delaware, 5 p.m. THURS-
DAY: St. Catherine, 5:30 p.m.,
Holy Family K of C, 220 N.
Country Club Rd., 6:30 p.m.,
FRIDAY: St. Christopher, Speed-
way, 6:30 p.m., Holy Name
Beech Grove, 5:30 p.m. SATUR-
DAY: K of C Council 437, 1305
N. Delaware, 4:30 p.m. SUN-
DAY: St. Ambrose, Seymour, 4
p.m., Ritter High School, 6 p.m.

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Youth News Views

Priest revives Ritter's fledgling drama program

by Mary Ann Wyand

"All the world's a stage," playwright William Shakespeare claimed, "and all the men and women merely players."

If that's true, then Cardinal Ritter High School theater students are getting special tutoring for the future from Conventual Franciscan Father Troy Overton, their religion teacher and drama coach.

Two years ago, Father Troy took Ritter's fledgling drama program and built it into a bona fide theater department with lots of help from enthusiastic student actors and actresses at the Indianapolis West Deamery interprovincial high school.

"Theater and music have always been important to me," he said. "In high school, I loved English classes and plays and choir. I was happy to get to Clarksville High School and be in plays and sing in the choir. Theater and the arts are pretty well entrenched in Clarksville. Our Lady of Providence High School has an excellent theater program, the envy of any Catholic school, as far as I'm concerned."

Born and raised in Clarksville, Troy Overton attended public schools and converted to Catholicism when he was 15 years old. He attended St. Anthony of Padua Parish there.

"A lifelong friend of my father, Charlie Lenfert, who is a member of St. Anthony Parish, would come by our house every Sunday morning after he went to 7:30 a.m. Mass," Father Troy said. "He would come in and discuss current events and topics of interest and usually got around to talking about religion. One Sunday he asked me to go to Mass with him. So I went, and I fell in love with the liturgy—the sacraments and the structure of the worship service. I found it to be a very holy experience."

Later, he took private instructions from Conventual Franciscan Father Cyprian Uline and then joined the church.

"I studied the church like a science," he said. "I wanted to know every single thing. Dogmas and articles of the faith have been

very important to me from an early age. I felt that if I were going to be a Catholic, I ought to know what a Catholic believes. I even kept pictures of the pope in my school locker."

While in high school, he started thinking about ministry and inquired about the priesthood with the Conventual Franciscans. After applying to the order, he was accepted in the friars' formation program and went to St. Louis University to continue his studies.

"I fell in love with Catholic education," he said. "I just loved this college. I had very good teachers. I majored in philosophy and graduated in 1984 magna cum laude. While there, I was a part of the music department and was involved in the Madrigal Singers. We did dinner theaters, and that was fun. The friars did a dramatization of the life of St. Francis for the 800th anniversary in 1982, and we took that to 20 cities in the Midwest."

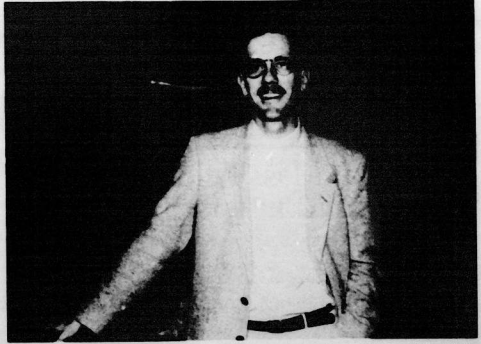
The Province of Our Lady of Consolation, headquartered at Mount St. Francis, has always been very committed to the arts. Father Troy said, "We have the Mary Anderson Center for the Arts there. She was a great opera singer. The arts have always been a very rich part of our conventual tradition in the Franciscan order."

After professing temporary vows, he attended Washington Theological Union and earned a master of arts degree in 1989. In January of that year, he was ordained a deacon and in September he was ordained a priest. His first assignment was at St. Cecilia Parish in Ames, Iowa, the home of Iowa State University.

"I especially enjoy preaching," he said. "I think that is my greatest theological gift in ministry. I like to preach, and I take it very seriously."

Now in his second assignment as a religion instructor at Ritter, the young friar enjoys talking about faith with students.

"We have had a surprising number of kids come to our school and—after being here for a year or two—convert to the faith," he said. "It's a small number, but a very significant number."



DRAMA COACH—Conventual Franciscan Father Troy Overton combines teaching religion with coaching drama students at Cardinal Ritter High School in Indianapolis. Since his arrival at Ritter two years ago, Father Troy has worked with theater students to expand the school's drama department. (Photo by Mary Ann Wyand)

Priest calls Michael Jordan great role model for youth

by Jay Copp
Catholic News Service

CHICAGO—When Michael Jordan, widely considered to be the greatest basketball player ever, announced that he was retiring from basketball Oct. 6, Catholic school students in Chicago's West Side were glued to TV sets to watch his announcement.

"Jordan is almost a saintly figure to these kids," said Roman Borowch, a teacher at St. Malachy Catholic School in Chicago.

"Every kid who throws a paper in the wastebasket—from the first grade up—they say, 'Jordan.' That's how much he's permeated their life," he added.

Posters of Jordan hang in nearly every Catholic and public school on the West Side, home of the Chicago Stadium and the Chicago Bulls, the team Jordan led to a third successive National Basketball Association championship last spring.

In many schools, the basketball player, who also has won two Olympic gold medals, is hero-worshipped as an athlete and a person.

And that's just fine with West Side priests and principals who see Jordan as an outstanding role model.

"The most important thing about Michael Jordan is that the man can be proud of himself," said Father Tom Walsh, pastor of Presentation B.V.M. Parish. "He's worked hard and achieved his dreams. That's what we try to teach our children."

The West Side includes many impoverished, all-black neighborhoods. Children see few black doctors, attorneys or other successful black role models.

"Our kids are intelligent. They don't chase after (Jordan) just because he's a good athlete," Father Walsh told *The New World*, the archdiocesan newspaper of Chicago. "Jordan shows so much pride. There hasn't been a day he didn't stand tall."

Frank Todd, an eighth grader at Our Lady of Sorrows School, said Jordan "shows us there's more to life than basketball."

An irony of Jordan's popularity was that the children's chance to watch the Bulls play at the Chicago Stadium had been diminished. Years ago, in the pre-Jordan era, before the stadium was a regular sellout, the Bulls agreed to give away tickets to schools in poor areas.

Yet the Bulls have remained immensely popular with the students. At a sports expo at Our Lady of Sorrows, team mascot Benny the Bull was the special guest. One of the prizes was a poster of Jordan.

Daniel Antosz, principal of Our Lady of Sorrows, said Jordan transcends his sport. "He's not just a sports guy. He does a lot for the community."

Many of the children spend hours on end shooting baskets and dreaming of playing in the NBA, a prospect adults downplay.

"All the kids want to be basketball players," said Antosz. "We always tell them it's one in a million."

The story on Jordan retiring dominated the Chicago media for days and was a refreshing, positive change from reports of violence, said Father Thomas Libera of St. Martin de Porres Parish.

Father Walsh expressed regret the story overshadowed news of American deaths in Somalia and the fact that African-American writer Toni Morrison won the Nobel Prize in literature.

Still, Jordan's retirement was a personal event for many people, according to Father Walsh. "Everybody thinks Michael Jordan is a member of their family. Everybody owns Michael."

Jordan's closeness to his father, who was murdered recently, also was a testimonial to the importance of a loving family and a good parent-child relationship in helping young people achieve happiness in life.

As a teen-ager, Michael Jordan failed to make his high school basketball team. Yet he persevered to become a college all-star and earn recognition in the NBA as the "greatest player on the planet."

Document details youth evangelization

A new national document entitled "The Challenge of Youth Evangelization: Called to Be Witnesses and Storytellers" is now available for purchase.

To order a copy, contact Beth Ann Newton at the archdiocesan Office for Youth and Young Adult Ministries at 317-236-1439 or 1-800-382-9636, extension 1439.

This youth evangelization paper was listed in the archdiocesan strategic plan.

Angela Dishman, a member of the combined St. Philip Neri and Holy Cross parish youth groups in Indianapolis, received a scholarship from Region VII of the National Federation for Catholic Youth Ministry. Her scholarship will be used for "Let the Spirit Ring," the National Catholic Youth Conference scheduled Nov. 11-14 at Philadelphia.

St. Mary of the Woods College is accepting reservations for a Campus Visit Day for high school senior women on Monday, Oct. 18.

Seniors are welcome to bring parents, friends, and counselors for this day of exploring The Woods, which is located west of Terre Haute.

Activities will start in the Le Fer Hall lobby at 9 a.m. Visitors will have an opportunity to tour the campus and speak with representatives from the college's various academic and athletic programs.

Also that day, visitors can attend a panel discussion presented by current Woods

students, who will answer questions about student life. Financial aid and admissions information will be discussed at a special session for parents.

Lunch will be served in the historic O'Shaughnessy Dining Hall, where the St. Mary of the Woods Madrigal Singers will perform material from their fall concert "Moments on Broadway."

For more information about Campus Visit Day, telephone the admissions office at The Woods at 1-800-926-SMWC.

Located 4.5 miles northwest of Terre Haute, St. Mary of the Woods College is the oldest Catholic liberal arts college for women in the United States. The Woods is located on 200 acres, which includes the scenic 67-acre college campus, the international headquarters for the Sisters of Providence community, and the Mar Hulman George School of Equine Studies.

Brebeuf Preparatory School junior James M. Kisner III of Indianapolis was chosen by the Congressional Page Selection Committee to serve as a page in the United States House of Representatives during the fall session.

The announcement was made recently by the office of 10th District Congressman Andy Jacobs, Jr.

Fifteen Catholic high school students from the archdiocese are semifinalists in the 1994 National Merit Scholarship Corporation competition.

In among the semifinalists are Brebeuf

Preparatory School seniors Matthew Blythe, Andrew DuBois, Jeff Erhardt, Ajit Kurup, Jonathan Lee, William Martin, Kathleen O'Connell, and Bernice Williams.

Cathedral High School seniors who are competing for National Merit Scholarships are Benjamin Berg, Paul Goyette, Chance Hair, Matthew Jaimes, and Alison Waugh.

Cardinal Ritter High School senior Robert Davis and Roncalli High School senior Kevin Finn also are eligible for the national scholarships for collegiate study.

The nationwide list of semifinalists includes about half of one percent of each state's high school graduating class. Merit scholarship recipients will be announced next spring.

More than 280 parochial school students from the Archdiocese of Indianapolis were among the 2,500 student leaders, teachers and principals from Central Indiana who joined Marion County Sheriff Joseph McAttee for a special "Just Say No" Leadership Picnic on Oct. 2 at Conner Prairie Pioneer Settlement in Noblesville.

McAttee said the students were invited to the picnic to "share four hours of good food and good fun, but most important, great ideas about winning the local war on drugs."

The picnic was hosted by eight county sheriff's departments and was sponsored by the Indiana Crime Prevention Coalition and local business leaders.

Young Adult Scene

Rock-oriented Catholic bands are on the rise

by Brad McDermott
Catholic News Service

ST. PAUL, Minn.—As Jill Lange belted out vocals and strummed her guitar, she couldn't help but notice four fans in the front row moving with the beat.

These rock 'n' roll aficionados, however, were not teen-agers or even college students. They were four nuns who were attending the July Canace Rosary Retreat at the University of St. Thomas in Minnesota.

"I remember thinking, 'Wow, this is really great,'" said Lange, lead singer and guitarist for the band Blue Flame.

It was not an isolated incident. Maura Bracken, bassist for Blue Flame, recalled that an elderly man approached her after the band performed at Christ the King Parish in Brownsville, Minn.

"He said, 'It's nice to see young people going positive things for the church,'" she told *The Catholic Bulletin*, newspaper of the archdiocese of St. Paul-Minneapolis.

Blue Flame is one of an increasing number of rock-oriented Catholic bands. Their members combine their love for God with their love for music to produce a sound still a pure evangelization.

Timothy Muller, a member of the trio Change of Heart, said the Gospels direct his band's music.

"The call to conversion is ongoing in Scripture," said Muller, religious formation director at St. Stephen Parish in Anoka, Minn. "There's a sense of baptism that is calling us to ministry."

He cited Michael Card, a popular Catholic musician in the mid-1980s, as a musical influence because he was able to make Scripture come alive in his music.

Muller said the band employs three-part harmonies and synthesized music to get a contemporary, pop-rock sound.

"We want to do Catholic audiences with a Catholic approach to Scripture," Muller said.

The group has performed at the national Teens Encounter Christ convention and various St. Paul-Minneapolis archdiocesan functions. The trio also played at a catechetical Mass during World Youth Day in Denver.

Although neither Blue Flame nor A Change of Heart plays hard-driving, heavy metal-type music, their styles are still far removed from traditional church music. But Muller is quick to point out that, while the means of evangelization is different, the end result is the same.

"Music is a natural expression that touches the heart," he said. "Like traditional music, we're trying to touch the



LEAD GUITAR—Jill Lange plays the lead guitar for Blue Flame, a Catholic rock 'n' roll band in Minnesota. The band's three members combine their love for God with their love for music. (CNS photo by Michael Fitzgerald, *Catholic Bulletin*)

heart with Scripture through the use of music.

Jim Frazier, music director for the St. Paul-Minneapolis Archdiocese's worship center, acknowledged that youths would be interested in rock 'n' roll music in church, but warned that using this type of music at Mass also may alienate other segments of a parish community.

However, Frazier noted that the Second Vatican Council made it clear that forms of music not traditionally used in liturgy are acceptable forms of worship.

"Rock music is a valid thing for people and parishes to experiment with," he said. Frazier added he also harbors concerns about the viability of rock as a means of evangelization.

"To what extent is it just entertainment?"

he asked. "Is God being glorified? Are people being edified? These are the things we should be looking at."

Nationally known musician Marty Haugen said all well-crafted music is capable of evangelizing as long as it focuses on the spoken word and the active rite.

"The message must be the primary consideration," he said. "The music itself is secondary."

Regardless of the type of music, Haugen said, it is the musicians themselves who ultimately determine the effectiveness of their message and music.

"A lot depends on the intent and the musical skill of the people involved," he said. "The message does get through if the right intentions are there. It's possible to be called through rock 'n' roll."

Campus Corner

Notre Dame makes list of top 25 universities

WASHINGTON (CNS)—The University of Notre Dame joined Georgetown University on *U.S. News & World Report's* latest list of the best national universities in the country.

Notre Dame, run by the Congregation of the Holy Cross in South Bend, Ind., tied for 25th on the Washington-based magazine's 1993 list of the top 25 national universities. Georgetown, a Jesuit-run university in Washington, was 17th.

The University of Notre Dame was the only new school in the top 25 this year. Harvard University in Cambridge, Mass., headed the list of national universities

published in the Oct. 4 issue of *U.S. News & World Report*.

The magazine also named the best national liberal arts colleges, the best regional colleges and universities, the best regional liberal arts colleges and the best specialized institutions.

In addition to Georgetown and Notre Dame, more than 30 of the nation's 216 Catholic colleges and universities appeared on the various lists.

The rankings were based on such factors as student selectivity, faculty resources, financial resources, graduation rate and alumni satisfaction.

The College of the Holy Cross in Worcester, Mass., at 25th, was the only Catholic school on the list of the top 25 national liberal arts colleges.

In the Midwest regional universities listed, six Catholic colleges were in the top 15. They are: St. Mary's College, Notre Dame, Ind., No. 4; Creighton University, Omaha, Neb., No. 5; DePaul University, Chicago, No. 6; John Carroll University, Cleveland, No. 9; St. Norbert College, DePue, Wis., No. 10; University of Dayton, Dayton, Ohio, No. 12.

More than half of the top 15 regional universities in the North were Catholic institutions. They include Villanova University in Villanova, Pa., No. 2; Fairfield University, Fairfield, Conn., No. 3; Loyola College, Baltimore, No. 8; Manhattan College, Riverdale, N.Y., No. 9; LaSalle University, Philadelphia, No. 10; Providence College, Providence, R.I., No. 12; University of Scranton, Scranton, Pa., No. 13; and St. Michael's College, Colchester, Vt., No. 14.

Only one Catholic school—Loyola University in New Orleans—was among the top 15 regional universities in the South.

There were seven Catholic schools among the top 15 regional universities in the West. They were: Santa Clara University, Santa Clara, Calif., No. 2; University of

San Diego, San Diego, No. 3; Loyola Marymount University, Los Angeles, No. 5; Seattle University, Seattle, No. 6; Gonzaga University, Spokane, Wash., No. 8; St. Mary's College of California, Moraga, Calif., No. 9; University of Portland, Portland, Ore., No. 15.

There were no Catholic schools among the top 10 regional liberal arts colleges in the South, and one each in the Midwest—College of St. Scholastica, Duluth, Minn., No. 9—and West—Mount St. Mary's College, Los Angeles, No. 2.

But six of the top 10 liberal arts colleges in the North were Catholic institutions. They were: Trinity College, Washington, No. 1; Rosemont College, Rosemont, Pa., No. 2; St. Anselm College, Manchester, N.H., No. 5; Marymount College, Tarrytown, N.Y., No. 7; St. Joseph College, West Hartford, Conn., No. 8; and St. Vincent College, Latrobe, Pa., No. 9.

There were no Catholic schools among the top specialized institutions.

U.S. News & World Report's 20-page special section on the best colleges in the Oct. 4 issue also included an article on what the magazine called "the tensions that beset Roman Catholic colleges as they seek to keep the faith in the face of powerful cultural and economic forces tugging in more secular directions."

St. Mary College freshman reflects on college life

by Patti Carson

"I don't know where to start."
How many times have we said that or heard others say that? You always have to start somewhere and more often than not, the beginning is the hardest part.

Leaving my home and starting college has taught me a lot about beginnings. Though this "college stuff" is fairly tough, I think I'm catching on reasonably quick. I've learned to appreciate Mom's cooking. (One cannot live on yogurt cones alone.) I've also learned that clothes can be worn several times before being washed. (Wash it when you see the dirt or the stains or when it starts to stand by itself.)

I've learned that it's all up to me. No one is there to tell me what to eat or when to study or who I should become friends with. No one is there to tell me that my bed should be made, either!

I've learned that I'm not the only one who freaks out about three-hour chemistry labs. I've learned that it's OK to wear my pajamas to an 8 a.m. class. I've learned that God is on my side. This was evident the day of my first

biology test. It was cancelled the same day I overslept for biology class.

I've come to understand that genuine friendships should be savored. Also, people's souls come in a vast assortment of packages. I've learned that everything and everyone deserves a chance. I now know that playing pool at 2:15 a.m. relieves stress.

I must judge my success by what I come to learn and understand in a class instead of by my letter grade. I've learned that we're all in this together. I've come to know that you must always take your home with you—even if it's in the form of a frayed stuffed bunny with a missing ear.

There is a poster in my friend's dormitory room from the movie "The Wizard of Oz." It says in bold letters underneath the characters: "All you'll ever need is right there inside of you."

And so for all of us who are starting over or facing life's ever constant challenges, I have a message: All you will ever need is right there inside of you. We must believe this.

(Patti Carson is a freshman at St. Mary College in South Bend. She is a member of St. Susanna Parish at Plainfield. She is a regular student contributor for *The Criterion*.)

"All you'll ever need is right there . . . inside of you."

Summary of the encyclical 'Veritatis Splendor'

VATICAN CITY (CNS)—Here is the Vatican text of "A Summary of the Encyclical 'Veritatis Splendor'."

The Purpose of the Encyclical

In the encyclical "Veritatis Splendor," Pope John Paul II treats certain fundamental aspects of Catholic moral doctrine. The pope had already announced his intention to write such an encyclical in the apostolic letter "Spiritus Domini" (Aug. 1, 1987), issued on the second anniversary of the death of St. Alphonsus Liguori, patron of confessors and moralists.

After lengthy preparation, the encyclical is being published only now because the pope thought it best that it be preceded by the "Catechism of the Catholic Church," which contains a complete and systematic presentation of Christian moral teaching. Pointing to the catechism as a "sure and authentic reference text for teaching Catholic doctrine," the encyclical is able to limit itself to dealing with certain fundamental questions regarding the church's moral teaching, in the form of a discernment made by the church's magisterium with regard to certain controversial problems of present-day moral theology.

Those to Whom Encyclical is Addressed

The pope has addressed the encyclical specifically to the bishops. As those who share with the successor of Peter, and under his primal authority, the responsibility of preserving "sound teaching" (2 Tim 4:3), bishops must be vigilant that the word of God to be believed and lived is faithfully taught. This is part of the mandate originally given by Jesus to the Apostles (Mt 28:16-20), and it is one which must be constantly taken up anew, in the power of the Holy Spirit, for the promotion of ecclesial communion and evangelization, as well as for that dialogue about the truth and the good which the church seeks to carry on with all individuals and peoples.

The Reasons for This Encyclical

Stimulated by the papal magisterium of the last two centuries, the church has continued to develop her rich tradition of moral reflection on many different spheres of human life. That heritage is now confronted by the challenge of a new situation in society and in the Christian community itself. Alongside praiseworthy attempts at the renewal of moral theology in accordance with the wishes of the Second

Vatican Council, doubts and various objections with regard to the church's moral teaching have arisen, even within Catholic moral theology. It has become increasingly evident that this is no longer a matter of limited and occasional dissent from certain specific moral norms, but rather a general and systematic calling into question of traditional moral doctrine as such, on the basis of certain anthropological and ethical concepts.

Specifically, in certain currents of theology, the traditional doctrine with regard to the natural law and the universality and the permanent validity of its precepts has been rejected. It is called into question whether the magisterium is competent to intervene in matters of morality and to teach authoritatively the binding requirements of God's commandments. Moreover, it is maintained that one can love God and neighbor without being obliged always and everywhere, in all situations by the commandments taught by the church. Doubt is raised about the intrinsic and unbreakable bond between faith and morality, to the extent of theorizing the possibility of forms of pluralism which are in fact incompatible with ecclesial communion.

As these ideas become more widespread, no one can fail to see that they have extremely important repercussions for the church, for the life of the faithful and for human coexistence itself. The pastoral and social problems which have arisen on this level make it possible to speak of a genuine crisis. For every reason, the papal magisterium has deemed it necessary to clarify the points of doctrine crucial for the successful resolution of this crisis.

The Heart of the Problem

At the root of the dissent mentioned above, and of solutions which are at odds with Catholic doctrine, is the influence of currents of thought which ultimately separate the exercise of human freedom from its essential and constitutive relationship with truth. An extreme notion of the autonomy of freedom tends to make freedom into an absolute, a source of values, apart from any dependence on truth.

Certainly it must be acknowledged that such extreme positions are not found in Catholic theology. It must also be acknowledged that, in developing a more personalistic approach, Catholic theology has come to a renewed appreciation of the best of the classical doctrinal tradition regarding the value of personal responsibility and the role of reason and conscience in establishing moral obligation. Nevertheless, in certain instances, there has been a radical rethinking of the mutual role of faith and reason, in identifying moral norms which refer to specific "inwardly" kinds of behavior. There has been a tendency to assign to autonomous reason (quite apart from revelation, tradition and the magisterium, and even from an antecedent truth) the task of creatively establishing norms relative to the "human good."

Even more radically, the acceptance of a certain concept of autonomy has called into question the intrinsic connection between faith and morality. Faith, it must be said, is not merely an intellectual assent to certain abstract truths; it also possesses a moral content. Faith gives rise to and calls for a consistent life commitment; it entails and brings to perfection the keeping of the commandments. "Not every one who says to me 'Lord, Lord' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Mt 7:21).

Christ, the Light of the Nations

In view of these problems and the urgent need of a discernment aimed at safeguarding the deposit of Catholic doctrine, the pope turns to Jesus Christ, the "light of the nations" ("Illuminatus"). Christ has shown us the way of authentic freedom: "the truth will make you free" (Jn 8:32). He himself has told us: "I am the way, and the truth, and the life" (Jn 14:6).

Contrary to all those distortions and misrepresentations which, under the guise of exalting freedom, actually empty it of meaning, authentic freedom is only discovered in relation to the truth, to that truth which was present "in the beginning" and shines forth in all its splendor ("Veritatis Splendor") on the face of Jesus Christ (cf. 2 Cor 3:18).

The purpose of this encyclical, then, is not merely or even principally to warn against errors, so much as to proclaim anew, in all its power, the message of Christian freedom. At the heart of this message is the conviction that only in the truth does man's freedom become truly human and responsible. But the encyclical also desires to speak to all people of good will, so that in the present moment of history it can shed the light of faith on the path of freedom towards the good, the road to an authentically good human life in its personal and social dimensions.

The Contents of the Encyclical

The encyclical is divided into three parts.

► It begins with a biblical meditation on the dialogue of Jesus with the rich young man (Mt 19:16-22); this helps to bring out the essential elements of Christian morality.

► Then, in the middle chapter, which is doctrinal in nature, it proceeds to make a critical discernment of certain trends in contemporary moral theology, in the light of sacred Scripture and the church's living tradition, with particular reference to the Second Vatican Council.

► Finally, in the third chapter, which is pastoral in nature, it points out the relevance of Catholic teaching on the moral good for the life of the church and of the world.

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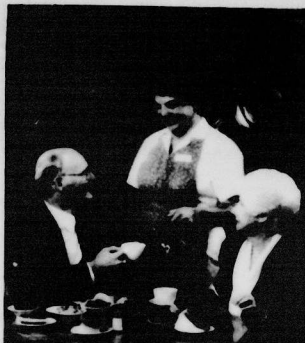
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The Gospel Meditation on the Dialogue of Jesus with the Rich Young Man

The question asked of Jesus by the rich young man is a question present in the heart of everyone: "Teacher, what good must I do to have life?" At the deepest level, to do the meaning of life and about happiness. The church was willed by Christ precisely for this purpose: so that people in every age might come to know him and discover in him the only answer fully capable of satisfying all their questions about life.

Jesus' response to the young man concisely expresses the very heart and spirit of Christian morality, bringing out the essential elements of Old and New Testament revelation with regard to moral action: first, the subordination of human action to God, to the One who "alone is good"; second, the close relationship between the moral good of human actions and eternal life, since the commandments of God, which Jesus confirms and takes up into the new law of love, are the path of life; third, the way of perfection, which consists in a readiness to leave everything in order to follow Jesus, in imitation of his own gift of self to God the Father and to his brothers and sisters in service and in love. Christian morality is thus revealed as the complete fulfillment of the law, made possible by the free gift of the Holy Spirit, the source and means of the moral life of the "new creation."

The church's living tradition, which includes her magisterium, her growing doctrinal understanding, her liturgy and the lived holiness of her members, has always preserved the harmony between faith and life. In particular, the magisterium of the church's pastors, with the guidance of the Holy Spirit, has developed an authoritative interpretation of the law of the Lord over many centuries and amid changing historical situations.

The Critical Discernment of Certain Trends in Theology

As part of this ongoing task, the pope undertakes a critical discernment of certain trends in contemporary moral theology.

First of all, he reaffirms the constitutive relationship between freedom and truth. Genuine moral autonomy, as understood by Catholic doctrine, means that human freedom and God's law meet each other and intersect. Indeed, the "natural" law—the participation of God's eternal law in the rational creature—implies that reason, and the moral precepts which derive from it, are essentially subordinated to divine wisdom. In opposition to every kind of relativism, it must be affirmed that the precepts of the moral law possess a universal and permanent character. They express the original truth about the good of the person, indicating the path which leads to the authentic realization of freedom. These precepts are ultimately grounded in Jesus Christ, who is always the same, yesterday and today and forever (cf. Heb 13:8; "Gaudium et Spes," 10).

Following the teaching of the Second Vatican Council (cf. "Gaudium et Spes," 16), the moral conscience is treated as "man's sanctuary," in which there echoes the voice of God, who always calls us to love and to do good and avoid evil. Nevertheless, in opposition to all subjectivism, it is reaffirmed that conscience is not a tribunal which creates the good; conscience itself must be formed in the light of truth. The final judgment of conscience must be enlightened

by the divine law, the universal and objective norm of morality.

While acknowledging that there are certain choices in life which are fundamental, particularly the choice of faith, the encyclical rejects any separation between a "fundamental option" of a transcendental character and the deliberate choice of concrete acts. The fundamental choice which characterizes and sustains the Christian's moral life is revoked every time the person uses his freedom in conscious and free choices, where morally grave matter is concerned (mortal sin).

In opposition to the moral theories called "teleologism," "consequentialism" and "proportionalism," the encyclical states that the moral evaluation of human acts is not drawn solely from the weighing of their foreseeable consequences or from the proportion of "pre-moral" goods or evils resulting from them. Even a good intention is not enough to justify the goodness of a choice. The morality of an act, while certainly taking into account both its subjective intention and consequences, depends primarily on the object of the choice which reason grasps and proposes to the will. Consequently, it is affirmed that it is possible to hold as "intrinsically evil" certain kinds of behavior opposed to the truth and the good of the person. The choice by which they are made can never be good, even if that choice is made with a subjectively good intention and with a view to positive consequences. It is not licit, even for the most grave reasons, to do evil that good may come of it (cf. Rom 3:8; "Humanae Vitae," 14). There thus exist "negative" moral precepts (precepts, in other words, forbidding certain kinds of behavior), which have universal value and are valid without exception.

The Moral Good for the Life of the Church and the World

By looking always to the Lord Jesus, the church comes to discover the authentic meaning of freedom: the gift of self, inspired by love, for the sake of serving God and one's brothers and sisters. She discovers that God's law expresses, in the commandments and in their absoluteness, the demands of love. Universal and unchanging moral norms are at the service of the person and of society. The profound renewal of social and political life, which is increasingly desired by people today, can only occur if freedom is once more linked to truth. Ethical relativism, despite its appearances, inevitably leads to a totalitarianism which denies the truth about man. To promote morality is to promote man and his freedom, but this can never take place in opposition to the truth and in opposition to God. In the history of salvation, the martyrs, by preferring death to sin, have borne witness to the inviolable holiness of God's law and the unconditional respect which is due to the requirements of the dignity of each person. In bearing this witness Christians are not alone: they are supported by the moral sense present in peoples and by the great religious and sapiential traditions of East and West.

The concrete possibilities of acting according to moral truth, despite the weakness of human freedom caused by sin, are entirely found in the mystery of Christ's redemption. In Christ, God the Father offers us not only the truth about the good (the commandment

of love, which sums up in itself the Ten Commandments), but also that "new law" which is his Spirit within us—his grace, which enables us to love and to do good. In Christ we encounter the mercy of God, who understands our human weakness, yet never empties the standard of good and evil by accepting compromises which would adapt it to particular situations.

For this reason, the preaching of Christian morality, so closely linked to the new evangelization, must heed the warning of the Apostle Paul: "that the cross of Christ not be emptied of its power" (1 Cor 1:17). In the task of proclaiming in all their fullness the justice and mercy which shine forth from the cross, the ministry of moral theologians is crucial; they perform a genuine ecclesial service, in communion with the bishops. Bishops themselves have the task of being vigilant

that the word of God is faithfully proclaimed and applied to life, whether in preaching addressed to the faithful, in efforts at evangelization, in teaching imparted in seminaries and faculties of theology, and in the practices of Catholic institutions.

An Appeal to Mary, Mother of Mercy

At the conclusion of his encyclical, the Holy Father turns to Mary, Mother of Mercy and model of true Christian freedom. He prays that through her intercession the truth of her son will shine forth in the moral life of the faithful, "for the glory of God." The pope recalls, in this final section, the "extraordinary simplicity" of Christian morality, which consists in "following Christ," letting oneself be transformed by his grace and renewed by his mercy, which comes to us in the communion of his church.


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CR 10/93

ENCYCLICAL SIGNING—Pope John Paul II signs the papal encyclical "Veritatis Splendor" at the Vatican on Oct. 5. Titled "The Splendor of Truth" in English, the document is the first papal encyclical ever on the foundations of moral theology and is addressed to the world's bishops. (CNS photo from Reuters)

BOOK REVIEWS

Anti-Catholicism in the media

ANTI-CATHOLICISM IN THE MEDIA, edited by Patrick Riley and Russell Shaw. Our Sunday Visitor Publishing (Huntington, Ind.), 254 pp., \$16.95.

Reviewed by Richard Philbrick
Catholic News Service

"Anti-Catholicism in the Media" would be a better book if it did not stray so often from its subject. It would be even better if the subject were stated from the outset.

In fact, both the title and the subtitle—"an examination of whether elite news organizations are biased against the church"—are somewhat misleading. Only four media enterprises are examined, and while they are among the elite they are not necessarily representative of all elite news organizations.

The book is a report of a study sponsored by the Knights of Columbus and the Catholic League for Religious and Civil Rights, coupled with essays and comments presented at a conference on media coverage of the Catholic Church held after the study was completed. The study was conducted by the Center for Media and Public Affairs, a nonprofit agency.

Findings were based on news items published in or broadcast by "The CBS Evening News," Time magazine, The New York Times and The Washington Post—three enterprises with strong roots in New York City and the fourth only a shuttle flight away from it.

Researchers found that "on most controversies" including birth control, the role of women and minorities in the church, dissent, and priestly celibacy, "the church came out on the losing side of the issue debate." They also said that the four enterprises depicted the church as "a beleaguered authority struggling to enforce its traditions and decrees on a reluctant constituency."

The sampling for the study was done in three five-year blocks, 1964-68, 1974-78 and 1984-88. Coverage grew increasingly negative over the decades as "official church teachings

were promoted less frequently and were challenged more often when they did appear," the report stated.

While there are plenty of examples of anti-Catholicism in the news media—editorial cartoonists being particularly guilty at times—what's wrong here is that the findings of this particular study cannot be applied to the media in general. One conference participant who knows better was way off the mark when he said of the four organizations "each is representative of the medium in question; joined together they are representative of the media as a whole." That is like saying that an armored personnel carrier, a tank, a fire engine, and a long bus that bends

in the middle are representative of vehicles on the nation's highways.

My own conclusion is that much of what the study uncovered and labeled anti-Catholicism was not aimed at the church specifically but is part of today's class disregard for religion which R. Booth Fowler, University of Wisconsin political science professor, has termed "modern Manhattan secularism." That attitude—anti-Catholic and anti-religion in general—has just begun to spread to the hinterland.

At most the report and the conference findings are an indictment of the four media enterprises examined. Certainly, they do not constitute a persuasive finding that the entire media are guilty of conscious anti-Catholicism.

Philbrick is Catholic News Service book review coordinator. (At your bookstore or order prepaid from Our Sunday Visitor Publishing Division, 200 Neil Plaza, Huntington, IN 46750. Add \$2 for shipping and handling.)

† Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obtainees of archdiocesan priests, their parents 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.

† BOSLEY, Paul F., 77, Our Lady of Lourdes, Indianapolis, Oct. 3.

† BOSLEY of Martha, father of Patricia Lahey, Vicky Enlow, Martha Jean, John, Bernard and Richard, grandfather of 14, great-grandfather of four.

† DILGER, Thomas, 84, St. Boniface, Fulda, Oct. 3. Husband of Agnes, father of Norma Kerstens,

step-father of Harold Hanser, Carol Haake, Bonnie Mullins and Mary Kerber, brother of Benno Dilger, grandfather of seven, great-grandfather of eight.

† DRAKE, Karen D., 27, Our Lady of the Springs, French Lick, Sept. 28. Daughter of Donald and Barbara Drake, sister of Richard, Virginia and Lisa, granddaughter of Betty Stockler.

† EMERSON, Dorothy E., 70, St. Monica, Indianapolis, Oct. 5. Wife of Bill J., mother of David, Thomas, Joan Haas and Susan Schultz, sister of John Davis, Bill Davis, Bernice Henden, Albin Sigman and Martha Bikalik, grandmother of 11.

† ERB, Jacob, 89, Little Flower, Indianapolis, Oct. 1. Father of

Pauline Shikany, Martha Roesh and Ernie, grandfather of six, great-grandfather of one.

† HAVERLY, Lawrence E., 78, St. Vincent, Bedford, Oct. 5. Husband of Charlotte Reed, father of Bill, Dilger, grandfather of seven, two step-grandfather of two, great-grandfather of three.

† HORNBACK, Floyd, 79, St. Martin, Yorkville, Oct. 4. Husband of Evelyn, father of Larry and Linda, brother of George and John, grandfather of two.

† HORVY, Christopher, Michael, 9, St. Christopher, Speedway, Sept. 29. Son of Michael and Lorne Githel, Horvath, grandfather of Paul and Bunny Gathel, Loretta Strehel, Githel, Michael F., and Patricia David Horvay.

† LEWIS, Katherine Julia, 67, St. Charles, Milan, Oct. 3. Wife of Cash, mother of Edward, Kenneth, Wayne and Alan, grandmother of six.

† LEWIS, Sherry Wagner, 26, St. John the Baptist, Osposod, Oct. 3. Wife of Alan, mother of Jennifer L. and Kathryn E., daughter of Roger and Peggy Wagner, sister of Michelle Gasper and Julie Ann Wagner, grandfather of Arthur and Leona Wagner.

† MCGUIRK, Charles F., 59, St. Michael, Indianapolis, Oct. 5. Husband of Virginia Scholl, step-father of John Kasz, Carol Kasz and Gina Richardson, brother of William, Bernard, James, Mary Lu, Dietrich and Rita Raemussen, grandfather of three.

† MINOR, Charles Sr., 63, St. Augustine, Jeffersonville, Oct. 5. Father of Charles Jr., Maurino, Rickay, Shirley, Jeff, Andy, Edwards, Brenda Wells, Rosetta Towns and Patricia, brother of Lola Davidson, Dorothy friend of Mary Ratz, and Nellie Minor, grandfather of 12, great-grandfather of five.

† MULLINS, Esther A., 81, St. Mary, Rushville, Oct. 1. Sister of Ruth E.

† MURRAY, Nettie L., 65, St. Philip, Sen. Sept. 22. Wife of Paul D., mother of Teresa Newby, Franciscan Sister Pat Murray, Jo Murray, Peter Murray and Dean Murray, sister of John Toll, Fred Toll, Bryan Toll Jr., Tom Toll, Barbara, Sauer, Margaret Beter and Dorothy Framuers, grandmother of five, great-grandmother of four.

† NIEMAN, Agnes P., 90, St.

Mary Greenough, Oct. 4. Mother of Arthur, Maurice, John, Carl, Rosemarie and Betty Schneider, sister of Carl Meyer, Eleanor Krekler and Clara Brothel.

† PORTER, Steven Sidney, 92, St. Mary, New Albany, Oct. 2. Brother of Charles L., uncle of Joseph I. Porter and Agnes Michael.

† RETHING, Robert Joseph, 45. SETHING, Clinton, Oct. 5. Husband of Janet, father of Michael, son of Eileen Rethinger, brother of James, Barbara Martin, Marilyn Kramp and Kathy Gulman.

† ROSEBERG, E. June, 70, Prince of Peace, Madison, Oct. 2. Sister of Martha Daugherty.

† ROSENBERGER, James W., 57, St. Bernard, Frenchtown, Oct. 1. Husband of Virginia D. Smith, father of Hank and Rebecca Brown, son of Albert Rosenberger and Zelma Dury, step-son of Naomi Rosenberger and John Dury, brother of Linda Davis, grandfather of two.

† SCHELLENBERG, Donald, 55, St. Augustine, Leopold, Oct. 4. Husband of Mary, step-father of Sherry Bough, Linda Sanders, Christina Davis, Danny Davis and David Davis, son of Norman Schellenberg, brother of Paul Schellenberg and Peggy Harpauer.

† SERBER, Mary Margaret, 60, St. Christopher, Speedway, Sept. 25. Wife of Paul, mother of Valerie Jones, Kimberly, Michael, Christopher and Brian, sister of Harold Milam Jr., grandmother of two.

† SITZMAN, Robert J., 69, St. Meinrad, St. Meinrad, Sept. 28. Mother of John J. Toll, Barbara Morgan and Dennis Sitzman, brother of Edmund, Claude and Selma Backer, friend of Mary Ratz, Patterson, grandfather of six, great-grandfather of one.

† SPENCER, Louise M., 84, St. Paul, Tell City, Oct. 3. Mother of Sue Fox and Mary Schellenberg, grandmother of nine, great-grandmother of seven.


† TEPLICKI, Marie, 79, Prince of Peace, Madison, Oct. 3. Mother of Barbara Mason, sister of Millicent D. Harness, Julia D. Horvath and Dorothy Nevets, grandmother of two.

† THOMPSON, Margaret E., 75, St. Charles, Milan, Sept. 28. Wife of Dennis, mother of William and Duane, grandmother of three.

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Recent movies' classifications

Here is a list of movies playing in theaters which the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

The symbol after each title is the USCC rating. Here are the USCC symbols and their meanings:

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

Ballad of Little Jo	A-III	Dazed and Confused	O
Betty	A-III	Demolition Man	A-III
Bopha!	A-III	Dennis the Menace	A-II
Boxing Helena	A-III	Firm, The	A-III
Brams Tale, A	A-III	For Love or Money	A-III
Calendar Girl	O	Free Willy	A-III
Cliffhanger	O	Fugitive, The	A-II
Cool Runnings	A-II	Gettysburg	A-II

Good Son, The	A-III	Robin Hood	O
Hard Target	O	Men in Tights	A-III
Heart and Souls	A-III	Rambo of the Year	A-II
Hexas Pocus	A-III	Rudy	A-II
Hold Me, Thrill Me	A-II	Searching for Bobby Fischer	A-II
Kiss Me	O	Secret Garden, The	A-I
Household Saints	O	Sleepless in Seattle	A-III
In the Line of Fire	A-III	Snow White and the Seven Dwarfs	A-I
Jason Goes to Hell, The Final Friday	A-III	So I Married an Axe Murderer	A-III
low Luck Club, The	A-III	Son-in-Law	A-III
Jurassic Park	A-II	Son of the Pink Panther	A-III
Kullfarma	A-III	Striking Distance	A-III
King of the Hill	A-II	That Night	A-III
Love the Pig Farmer	A-III	True Romance	A-III
Like Water for Chocolate	A-III	Un Cover my Eyes	O
M. Butterfly	A-III	Undercover Blues	A-III
Malice	O	Wedding Banquet, The	A-IV
Man Without a Face, The	A-II	Weekend at Bernie's II	A-III
Manshant Murder	A-III	What's Love Got to Do With It	A-III
Mystery	A-III	Wildcat	A-III
Menace II Society	A-III	For a listing of current release motion pictures showing in and around Marion County, call DIAL-A-MOVIE, 634-3800. This free 24-hour-a-day service is made possible by your contributions to the United Catholic Appeal.	
Mister Man	A-I		
Mr. Jones	O		
Much Ado	A-II		
Of About Nothing	A-III		
My Boyfriend's Back	A-III		
Newspapers	A-III		
Orlando	A-III		
Program, The	A-III		
Real McCoy, The	A-III		
Rising Sun	O		

Classifications of recent video cassettes

Here is a list of recent video-cassettes releases of theatrical movies that the U.S. Catholic Conference Office for Film and Broadcasting has rated on the basis of moral suitability.

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

Ethan Frome	A-II	One False Move	A-IV
Falling Down	A-III	Passion Fish	A-III
Fathers and Sons	A-III	Peter's Friends	A-III
First Good Man, A	A-II	Playboy, The	A-III
Fire in the Sky	A-II	Point of No Return	O
Gas, Food, Lodging	A-III	Prelude to a Kiss	O
Groundhog Day	A-II	Rampage	A-III
Hear No Evil	A-III	Reservoir Dogs	O
Heved	A-III	Rich in Love	A-III
Home Alone 2: Lost in New York	A-II	Rit Raff	A-III
Aladdin	A-I	River Runs	A-III
Alberto Express	A-III	Through It, A	A-III
Army of Darkness	A-III	Scent of a Woman	A-III
Bad Lieutenant	A-III	Shadow of the Wolf	A-III
Becoming Colette	O	Sidekicks	A-III
Benny & Joan	A-III	Somersby	A-III
Bodyguard, The	A-III	Jack the Bear	A-III
Boiling Point	O	Johnny Stecchino	A-III
Bram Stoker's Dracula	A-III	Just Another Girl on a R.I.T.	A-IV
Brother's Keeper	A-III	Leap of Faith	A-III
Bruford's Vampire Slayer	O	Lorenzo's Oil	A-II
CB4	O	Lower Field	A-III
Cemetery Club, The	A-III	Lower, The	O
Chain of Desire	A-III	Mad Dog and Glory	O
Chaplin	A-III	Malcolm X	A-III
Close to Eden	A-III	Man Bites Dog	O
Crush, The	A-III	Map of the Human Heart	A-III
Crying Game, The	A-IV	Marrned to It	A-III
Daddy	A-III	Mattew	A-II
Deceived	A-II	National Lampoon's Loaded Weapon 1	A-III
Distinguished	A-III	Night We Never Met, The	O
gentlemen, The	A-III	Nowhere to Run	A-III
Enemy Expert, The	A-III	Once Upon a Forest	A-III
El Marachi	O		
Enchanted April	A-II		

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Moral theologians give encyclical mixed marks

by Jerry Fitteau
Catholic News Service

WASHINGTON—U.S. Catholic moral theologians gave mixed marks to the new papal encyclical on the foundations of moral theology.

A most common complaint was that the moral theories and trends the encyclical condemns are simply "caricatures" of positions actually held by any Catholic theologian.

The encyclical would have done better, they said, by citing the problems of modern secularized culture instead of calling them errors in Catholic theology, some of them said.

Several theologians contacted by Catholic News Service praised the encyclical's use of Scripture, especially in the first chapter.

And they were generally agreed that, despite advance rumors the encyclical would make new claims of church authority in moral matters, the actual text does not expand church claims beyond those already held in the mainstream of Catholic thought and teaching.

Jesuit Father Richard E. McCormick of the University of Notre Dame said the encyclical condemns theologians who treat the idea of a "fundamental option"—a moral choice setting one's basic direction in life—as if it were "something separate from one's concrete activity."

"Nobody I know says that. It's a travesty," he said.

Regarded as a leading American proponent of proportional analysis of moral acts, Father McCormick said the encyclical criticizes proportionalism for saying some acts may be licit even when they are intrinsically evil in terms of their object.

"No one writes that," he said. Asked if he sees any of his own views among those condemned by the encyclical, he answered bluntly: "No, I don't."

Dominican Father Kevin O'Rourke, director of the Center for Health Care Ethics of St. Louis University's Medical Science Center, said that even if no major moral theologians quite fit into any of the positions condemned in the encyclical, the errors are "contained implicitly" in some theologians' writings and "are rampant in the applications being made."

Catholic theology is not carried out in an ivory tower, he said, and "in practice it becomes an American trait to say, consult your conscience first, then the teaching of the church."

Readers who want the full text of Pope John Paul II's new encyclical on moral teaching, "Veritatis Splendor," may obtain it from Origins, CNS Documentary Service. The price of one copy is \$5 (multiple-copy rates also are available). The price includes postage and handling. Payment must accompany order. Write: Origins, CNS, 3211 Fourth St. N.E., Washington, DC 20017-1100. Tel. (202) 541-3290.

...if the teaching of the church agrees, you follow it if the church doesn't, you don't."

"This encyclical will confirm what's being taught by a lot of people," Father O'Rourke added. "For people who don't accept what the church teaches, it won't eliminate their problems... But they are not going to be able to say that the church will change its teaching."

Father Charles E. Curran of Southern Methodist University—whom the Vatican declared indelible to teach as a Catholic theologian in the 1980s because of his arguments for less absolute Catholic positions on certain moral issues—said he saw himself depicted in one place in the encyclical.

That was where the encyclical said theologians were wrong in accusing the church of "physicalism" in its absolute prohibitions against premarital sex, homosexual activity, auteriticism, direct sterilization, artificial contraception and artificial insemination.

"It was that list of issues. Those were the issues they got me on," he said.

But in terms of theoretical positions and methodologies the encyclical condemns, Father Curran said he found neither his views nor those of any other Catholic moral theologian.

"No Catholic theologian I know advocates relativism or subjectivism" or various other positions that are condemned, he said.

Moral theology professor Lisa Sowle Cahill of Boston College said the "central argument" of the encyclical, its affirmation of the need for an objective basis for moral judgments and evaluations, provides a "positive resource for a Catholic contribution" to current moral debates in Western society.

Because of lack of agreed principles on which to base reasoned public discourse, when society faces disputed issues there is a "tendency to despair of a solution and to resolve all problems by leaving them to free choice," Cahill said.

The encyclical counters that by reasserting the principle that "free choice has to be placed in relationship to an objective moral viewpoint," she said.

But if the encyclical is viewed as addressed primarily to

Catholic theology itself, "I don't agree with its premise that there is a crisis," she said.

"Catholic theologians share a relatively cohesive set of values... The similarity is often neglected and the differences are played up in a very foolish, counterproductive manner," she said. "Though we have tremendous arguments among ourselves, our basic values are very similar."

Dominican Father Benedict Ashley of Aquinas Institute in St. Louis disagreed with those who found the problems addressed by the encyclical present in the broader culture rather than within the Catholic theological community.

"The theologians are trying to mediate church teaching and culture," he said, and the views criticized "are widespread" among Catholic theologians.

He said the encyclical praises the efforts of moral theologians "to place moral theology on a more biblical basis" and to make it more Christ-centered and less legalistic. It also supports efforts to bring moral theology into contact with psychology and other modern sciences, he said.

Father Ashley described the basic division among moral theologians today as a split between those who insist that "you have to be very clear about objective morality" while being considerate of people in pastoral practice, and "on the other side, those who say you have to show, theoretically that (what is done in) pastoral practice is all right."

The church's traditional approach has been to be very firm about the general teaching while showing leniency in pastoral practice in difficult situations, he said.

"That's why it's so important to keep the objective and subjective distinct," he commented. "From the church's point of view, it's terribly important that theologians not start messing up the objective tradition of the church."

Father Richard McBrien of the University of Notre Dame, author of "Catholicism," a major study on Catholic belief and practice, said, "The pope condemns things that no serious theologian holds."

The encyclical "is too concerned with refuting people. It would have been better if it had taken a more positive approach," he said.

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