

Mass launches church bicentennial

by Sr. Mary Ann Walsh

BALTIMORE (CNS)—Church leaders launched the celebration of the 200th anniversary of the establishment of the U.S. Catholic hierarchy at a Nov. 3 Mass heralding the American church's ethnic mix.

The Mass, celebrated by Cardinal Agostino Casaroli, Vatican secretary of state and the representative of Pope John Paul I to the event, was celebrated at Baltimore's

Basilica of the Assumption of the Blessed Virgin Mary, the premier Catholic cathedral in the nation.

The Mass took place on the eve of the anniversary of Pope Pius VI's signing, on Nov. 6, 1789, of the papal decree which established Baltimore as the first diocese in the young United States, and named as its bishop John Carroll, a priest from a prominent Maryland family who had been elected head of the clergy by the nation's priests.

Bishops from across the nation attended the Mass, which was held the day before the prelates were to begin their fall

general meeting. This year Baltimore was the site for the general meeting, rather than Washington, its usual site, in honor of the bicentennial.

Among the hundreds of prelates at the Mass were two U.S. churchmen who serve at the Vatican, Cardinal William W. Baum, head of the Congregation for Catholic Education, and Archbishop John P. Foley, head of the Pontifical Council for Social Communications.

At the Mass, Archbishop Pio Laghi, pronouncio to the (See BICENTENNIAL on page 20)

THE CRITERION

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Israeli blockade of village condemned

WASHINGTON (CNS)—The head of the U.S. bishops' foreign policy committee expressed dismay over what he called Israel's unjustifiable blockade of a predominantly Christian village in the occupied West Bank. He also expressed the bishops' support for the Catholic leadership in the area.

Archbishop Roger Mahony of Los Angeles, chairman of the Committee on International Policy, said he was particularly concerned that Christian leaders were barred by Israeli troops from bringing food and other supplies to the village of Beit Sahour.

"I have noted with dismay the reports of the continuing blockade of the village," he said. "I am particularly concerned that the Christian church leaders, including the Latin patriarch, were prevented by the Israeli military from exercising their pastoral and charitable obligations."

The archbishop made his protest in letters sent in late October to Israel's ambassador to the United States, Moshe Arad, and to U.S. Assistant Secretary of State for Near Eastern Affairs John Kelly.

The residents of Beit Sahour, a village of approximately 10,000 people near Bethlehem, peacefully withheld tax payments to Israeli occupation authorities through a six-week blockade of the village by Israeli troops. The blockade ended Oct. 31 in what many saw as a draw. The villagers claimed a victory over Israeli authorities, but the Israelis say they got the revenues they wanted through the sale of villagers' property they had confiscated.

"We will not finance the bullets that kill our children," Beit Sahour residents said in a statement issued during the protest.

The army seized property such as cars and household goods from tax resisters to auction off in an effort to make up for the lost tax revenues. News reports estimated more than \$1.5 million in property had been seized.

The Vatican newspaper *L'Osservatore Romano* reported that, according to Israeli estimates, the property seized was worth three times the unpaid taxes.

Bishops elect Pilarczyk, Keeler

BALTIMORE (CNS)—Archbishop Daniel E. Pilarczyk of Cincinnati was elected president and Archbishop William H. Keeler of Baltimore was elected vice president of the National Conference of Catholic Bishops Tuesday during the annual meeting of the U.S. bishops in Baltimore.

Each was elected for a three-year term.

See page 19 for articles about the beginning of the bishops' meeting.

Leading Christian clergy, including heads of the Catholic, Greek Orthodox and Armenian Orthodox churches, attempted to visit Beit Sahour during the siege, but were turned back. At one point, the church leaders, along with several priests, sought to bring three truckloads of food into the village.

According to a Jordanian newspaper, Israeli officials offered to allow one car through, but the clergymen declined the compromise.

"They did not let us do our humanitarian duties," Latin-rite Catholic Patriarch Michel Sabbah was quoted as saying.

Israeli units closed Beit Sahour again for about seven hours Nov. 1 citing reports of potential disturbances.

In his letter, Archbishop Mahony said that while the U.S. bishops "fully support Israel's right to exist within secure borders, this cannot justify such harsh treatment of civilian Christian residents of the occupied territories and their church leaders."

In his letter to Kelly, the archbishop urged a strong U.S. protest of "this unwarranted Israeli behavior."

Archbishop Mahony also sent a message of support to Patriarch Sabbah.

"Please be assured that we stand in solidarity with you and your brother bishops in this time of severe testing as you seek to live the Christian virtues in a difficult environment," he said.



TAX PROTEST—An Israeli soldier admonishes a young man, who doubles over after being kicked, in Beit Sahour, a Christian village on the West Bank whose residents withheld taxes to protest Israeli policies. The protest has

been described as a possible new non-violent tactic in the Palestinian campaign against Israeli occupation. The Israelis retaliated by blockading the village and selling property they had confiscated. (CNS photo from UPI-Reuters)

Looking Inside

From the Editor: The contrast between East and West Berlin. Pg. 2.

"FutureQuest": New campaign outlines benefits of archdiocesan high schools. Pg. 2.

Lilly grant: It will benefit those involved in church ministry. Pg. 3.

Media watch: Pro-life group starts letters campaign. Pg. 3.

Commentary: Basic Christian communities in our parishes. Pg. 4.

Right to Life: Congressman Oberstar says abortion demoralizes society. Pg. 8.

Today's Faith: First Christians also had to make choices. Pg. 9.

Bishops meeting: They are urged to bring teachings to society. Pg. 19.

Education Office ready to lead more parishes through Renew

by John F. Fink

The Office of Catholic Education is ready to lead another group of parishes through the Renew experience, according to Matt Hayes, archdiocesan director of religious education.

Training of leadership for Renew will begin in March, with the process to begin next fall.

Hayes has scheduled information meetings at three locations in the archdiocese—at St. Anthony, Clarksville on Tuesday, Nov. 28; at St. Jude, Indianapolis on Wednesday, Nov. 29; and at St. Louis, Batesville on Thursday, Nov. 30. Pastors of any parishes that might be interested were

asked to have as many parish leaders present as possible.

Renew is a spiritual renewal program for the parish that has been used throughout the world. It extends over two-and-a-half years, divided into five six-week sessions, three during the fall and two during Lent. It includes faith sharing in small groups that meet weekly, take-home materials and special materials for shut-ins, large group activities, and special liturgies and homilies.

In the Archdiocese of Indianapolis, 40 parishes and the motherhouse of the Sisters of Providence have either completed or are in the process of experiencing Renew. Twenty-eight parishes will complete the fall season next week.

THE CRITERION

Serving the Archdiocese of Indianapolis

FROM THE EDITOR

Contrast between East and West Berlin

by John F. Fink

BERLIN, Germany, Oct. 15—What a contrast between the two Berlins! West Berlin is bustling with people, busy, crowded, colorful. East Berlin has empty streets and the buildings around the wall that separates the two are uniformly drab. West Berlin seems like a city that never sleeps. Last night as we were being driven into the city, there were young people everywhere. In East Berlin the young people have nowhere to go, so they stay home at night.

Actually, East Berlin seemed more prosperous today than it did when I was here eight years ago. The center of the city has been greatly built up (using West German money since West Germany still considers Berlin to be one city) and the brand new Grand Hotel, recently built by the Japanese, is the most luxurious hotel in either Berlin. East Germany is well ahead of other Soviet-bloc countries economically.

BUT THEY ARE VERY poor in relation to their neighbors on the other side of that wall, and they know it. They also have no freedom, and that is the main reason for the East German refugees. In East Germany they live a regimented existence and cannot travel where they want to go. Their money is worth less than one-tenth the West German currency. They have very few luxuries.

The East Germans know very well what life is like in West Berlin, West Germany, and the United States—mainly from television; they can get West German stations easily. They consider themselves Germans, of course, and therefore better than the people of the other Soviet-bloc countries. So they're not satisfied when they know that they are better off than the Russians or the Poles.



On our way back to our West Berlin hotel this evening after visiting East Berlin, we passed the Polish Flea Market. It's an area about the size of a football field and it was filled with people from Poland, which is only 45 miles away. People from Poland come to West Berlin every weekend for the flea market. The Poles have no trouble coming into West Berlin and returning. It's only the East Germans who can't come into West Berlin.

WHILE IN BERLIN we have been in the good hands of Father Ronald Lawson, the only Catholic chaplain for the American community in Berlin—about 6,000 people. This happened through the good graces of Bishop John Nolan, the former head of the Catholic Near East Welfare Association with whom I've traveled through the Middle East. He is now an auxiliary bishop for the Archdiocese for the Military Services and he asked Father Lawson to assist our group of 17 Catholic journalists.

We went into East Berlin through Checkpoint Charlie in a military bus, which the East Berliners are not allowed to board. So all we had to do was put our passports up against the window for a guard to look at as we walked around the bus. Even this, we were told, was not strictly necessary, but was done purely out of courtesy.

Before passing through Checkpoint Charlie, while Father Lawson was registering us with the MPs so they would know who was in East Berlin, I climbed the platform that overlooks the wall—the famous platform that has been in so many pictures. Every inch of the wall on the western side is covered with graffiti. There are cameras on buildings on both sides of the wall. Windows on the buildings on the eastern side were barred and there was barbed wire between the buildings and the wall.

Earlier, we took a military boat through the waterways and canals of Berlin. We traveled along the East German border, so, of course, there was a wall there, too. On our side of the wall, toward the water, was a sandy area with an electric fence, and then guard towers patrolled by

troops and dogs. If a potential escapee got past all that, there was still the water to swim across.

There were huge mansions on both sides of the waterway. We were told that they cost from \$10 million to \$25 million. Those on the East German side are now either residences of staunch communists or are used for young groups or other things. Many of them looked to be sadly in need of some repairs.

The wall is still there, all right. It's true that the East German guards have not been shooting civilians trying to escape and, of course, the East Germans have been able to get to West Germany by way of Czechoslovakia, Hungary and Austria—a long way to go in order to get, in some cases, only a few thousand yards—but the wall still divides East and West Berlin very effectively.

THREE DAYS AGO, while we were in Bonn, we were briefed by U.S. Embassy personnel. We were told that, although at first the West Germans welcomed the East Germans with open arms—some with "Help Wanted" signs—there are indications that the welcome might be wearing thin. The East Germans are guaranteed full citizenship as soon as they cross the border, and there seems to be a movement to limit this.

West Germany already has a housing shortage and an unemployment problem among the unskilled Germans. These people see the East Germans as a threat. However, the West German government believes the refugees will have a long-term good effect because they are young, skilled and educated—the type of citizens West Germany needs, and which East Germany can least afford to lose.

The East Germans, though, aren't coming to West Germany just to get better jobs. They are coming mainly because they are determined to find freedom for themselves and their children. As long as they are denied that freedom they will continue to escape. I believe, though, that it's only a matter of time before the East German government capitulates to the will of its citizens.

St. Charles Borromeo to conclude anniversary

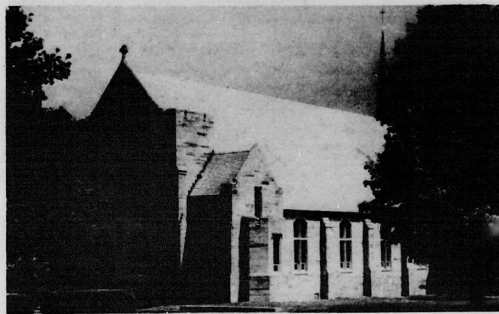
by Cynthia Deves

St. Charles Borromeo Parish in Bloomington will conclude the celebration of its 125th anniversary with a Mass celebrated by Archbishop Edward T. O'Meara at 5 p.m. on Saturday, Nov. 18. A pitch-in dinner will follow in the parish hall.

Father Ronald M. Ashmore, pastor of St. Charles, and his parishioners have

invited former pastors and assistant pastors, teaching sisters and others to attend the event, which marks the conclusion of a year-long celebration. Former parishioners and friends of St. Charles Parish are also invited to attend the Mass and dinner.

St. Charles Borromeo Parish was founded in 1864. The first Mass was celebrated by Father Charles J. Mongin on July 19 in a church built by the Methodists and purchased from the Baptists.



St. Charles Borromeo Church, Bloomington

A new church was built in 1878, at which time St. Charles Borromeo was declared to be the parish patron. Bishop Silas Chaturvedi dedicated the building on September 7, 1879.

As the parish grew larger, a new church became necessary once again. Bishop Joseph Chartrand dedicated the new church and school on June 25, 1922.

Because of its proximity to the campus of Indiana University, St. Charles served the spiritual needs of college students as well as those of its parish families. The Indiana University chapter of the National Newman Club was organized at St. Charles in 1928.

From 27 families in 1878, the parish had grown to more than a thousand individuals by the 1950s, and the number of Indiana University students it served had also increased. For this reason, still another church was built on a new site. Archbishop Paul C. Schulte dedicated it on July 1, 1951.

Today St. Charles Borromeo continues to serve the Bloomington area with the church and a school which covers grades K-6.

For more information on the Mass and dinner or to make reservations to attend these events, call Ted and Sally Ciasio at 812-824-4886 by Nov. 11.

Archbishop O'Meara's Schedule

Week of Nov. 12

SUNDAY, Nov. 12—Inauguration Mass for the new president of Marian College, Indianapolis, 10 a.m.

MONDAY, Nov. 13—Open house for the civic community at the new headquarters of Catholic Relief Services, Baltimore, Maryland.

TUESDAY, Nov. 14—Sacrament of Confirmation administered at St. Joseph Parish, Jennings Co., and for St. Anne Parish, Jennings Co., Eucharistic Liturgy at 7:30 p.m.

SATURDAY, Nov. 18—125th anniversary celebration for St. Charles Parish, Bloomington, Eucharistic Liturgy at 5 p.m.



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'FutureQuest' campaign to promote high schools

by Margaret Nelson

"FutureQuest, The Adventure of Your Life" is the name of a campaign outlining the benefits of archdiocesan interparish high schools for eighth grade students.

The mailing promotes open houses that all six parish-supported schools will hold Sunday, Nov. 19, starting at 1 p.m. Placement tests are scheduled for Feb. 3.

The campaign was designed by the Paragroup Group, Toledo, Ohio, as a pilot program that may later be used nationally. A focus group of eighth grade students helped choose the theme, artwork and direction for the effort.

G. Joseph Peters, coordinator of school services said, "Like the Yellow Brick Road for elementary schools, the campaign points out that education is a journey, not an end in itself. The junior high focus group did not look at high school as a goal. Their goals were out in the future. They look at high school as a way to meet their future goals."

Peters sees the campaign as one effort to help reverse the steadily dropping enrollment. "It has already slowed down," he said. "This year the decrease is one-half of one percent. We're going to try to send it the other way by telling people the good news about Catholic schools."

One side of the brochure is aimed at the students and the other provides concrete advantages of Catholic high schools for parents. The junior high recipients are given two paths to follow in a computer-aided adventure game. The choices lead to rewards and consequences on a journey into the future. Milestones point to the differences a Catholic education based on Christian values can make in their lives.

The parent side focuses on advantages of parish-supported high schools, including:

- 80 percent of 1989 graduates continued to higher education.
- 1989 graduates were offered \$23,390 in college scholarships and grants.
- Last year, more than \$147,000 was awarded in financial assistance to students of the interparish high schools.

►All six schools are accredited by the Indiana Department of Education.

►Student total ISTEP scores for grades 9 and 11 exceed state averages by 15 and 16 percentile points respectively.

►The average student-teacher ratio is 15:1.

Advantages of individual schools are also outlined. The awards and merit scholarships received by 1989 graduates are listed.

The "FutureQuest" mailing was done in two versions. The Indianapolis area mailing features Bishop Chaturvedi, Cardinal Ritter, Roncalli and Secchia Memorial high schools. A second mailing focuses on the areas near Shawnee Memorial in Madison and Our Lady of Providence in Clarksville.

The "FutureQuest" effort is supported by a challenge grant from Archbishop Edward T. O'Meara and assistance from St. Vincent Hospital and Health Care Center.

The mailing campaign will be supplemented by radio and newspaper advertising, Peters said.

Lilly grant to benefit those engaged in ministry

Lay, ordained and professed ministers engaged in church-related ministries will be the beneficiaries of a three-year \$250,000 grant from The Lilly Endowment, Inc., to three retreat and conference centers.

Alverna Retreat Center, Beech Grove Benedictine Center and Fatima Retreat House, all in Indianapolis, will plan and administer an ecumenical Ministry to Ministers project offering specialized services and programming to persons in church-related ministries.

The project evolved out of a previously funded research grant from Lilly Endowment focusing on marketing research to determine both personal and professional needs of ministers. A two-day conference of representatives in April, 1988, involved 40 representatives from a variety of church ministries in the ecumenical community. The conference evaluated the market research and offered suggestions about programming which the retreat centers might design to meet these needs. The newly awarded grant will fund those programs.

The Ministry to Ministers programs fall into three major categories. The first category is an information network providing a centralized computer information bank of ministry-related programs

and speakers available in the area. Information will be gathered from all dioceses offering spiritual programs. Professional ministry training will also be part of the bank.

The second component will offer family-oriented and wholistic programs for ministers. The programs will be designed and implemented by an ecumenical Collaborative Ministry Team made up of persons from appropriate ministerial and professional areas. The team will also be available for consultation services on related issues to individuals, parishes and church communities.

The third phase of the Ministry to Ministers project focuses on the spiritual enrichment of ministers. One aspect will identify, collect and distribute information about the availability of trained spiritual directors in central and southern Indiana. It will also provide networking and spiritual resources for these spiritual directors. A second aspect will bring recognized spirituality leaders into the Indianapolis area for conferences and retreats for persons in church-related ministries.

The project will be administered by an executive committee including: Franciscan Father Clarence Korgie and Sheila

Gilbert, Alverna Retreat Center; Benedictine Sisters Anna Rose Lueken, Marian Yohe and Renee Wargel, the Benedictine Center; and Kevin De Prey, project director, Providence Sister Cordelia Moran and Franciscan Sister Diane Jamison, Fatima Retreat House.

The executive committee is assisted by an ecumenical advisory board including: Dr. George Boyle, director, Center for Family Life Ministries, Second Presbyterian Church, Rev. Evelyn Brown, American Baptist Churches of Indiana, Mary Crow, Commission on Ministry, Christian Churches-Disciples of Christ, Mary Lou Fischer, director of religious education, St.

Pius Catholic Church; Rev. Sheldon Grame, pastor, Hope United Methodist Church, Frankfort; Rev. William Hannah, pastor, Faith United Christian Church, Franciscan Sister Rita Hermann, Vocations Office, Archdiocese of Indianapolis.

Also Rev. Harry Hunsbold, pastor, Our Redeemer Lutheran Church; Rev. Bernie Lyon, assistant professor, Pastoral Care, Christian Theological Seminary; Rev. Sandra Michels, pastor, St. Francis in the Fields Episcopal Church, Zionsville; Rev. Ken Reed, vice-president, Church Relations, Methodist Hospital and Father William Stumpf, associate pastor, St. Luke Catholic Church.

Pro-life organization launches media watch, letter writing tactics

by Margaret Nelson

A "media watch" campaign is being coordinated by Eva Westhafer of St. Mary, Greensburg, archdiocesan recipient of the

1989 Respect Life Award and a member of the Pro-Life Advisory Council for the archdiocese.

"We're trying to get to five of six people from each parish," Westhafer said. "We want them to watch local newspapers. We're asking them to write letters to the editor about every article that is not 100 percent pro-life." She said the newspapers often print half-truths and misinformation.

The state legislature is expected to consider changes because the Supreme Court *Webster v. Reproductive Health Services* decision in July put these decisions under state jurisdiction.

Most parishes in the archdiocese have committees and their chairpersons were installed by Archbishop Edward T. O'Meara on Respect Life Sunday, Oct. 1.

That same day there was a meeting with legislators sponsored by Indiana Catholic Conference (ICC). Rep. Don Nelson said, "We need to educate people on this issue. If we don't, we're going to have a lot of squeamish legislators."

"The problem is that we can't get into the media," Westhafer said. "I call this going through the back door. We really have to get the true information out."

She said that each parish needs several people to write letters to continue the follow-up because some papers will not print more than one letter from a person.

Westhafer said the Pro-Life Office is sending sample letters to chairpeople next week. They will give the arguments to the "pro-choice, freedom, and rape" arguments, she said. These letters can be used as a guideline, but writers are asked to use their own words.

The letters to the media should be short, accurate and to the point, Westhafer said. They suggest that the parish name be omitted.

Chairpersons have been asked to keep a log of newspapers and dates to send to the Pro-Life Office.

Those who wish help or information to answer a "pro-abortion" article or letter may call the Pro-Life Office (317-236-1569) or Westhafer (812-663-5686). "There are plenty of us around who can help," Westhafer said.

Chief executives meet to start Legatus chapter

by John F. Fink

About 35 people, chief executive officers and their spouses, met at the Indianapolis Athletic Club Nov. 2 to examine the possibility of starting an Indianapolis chapter of Legatus, an organization of Catholics who are the top-ranking officers in companies or corporations.

Thomas S. Monaghan of Ann Arbor, Mich., Domino's Pizza founder and founder of Legatus, explained the organization to those assembled. The meeting was organized by Indianapolis businessman George Maley, Indianapolis Archbishop Edward T. O'Meara, who was present for the meeting, said that there is a need for such an organization in Indianapolis "because we Catholics have a low profile since we are a minority in Indianapolis. Legatus offers considerable potential to make the church better known," he said.

Members of Legatus must be Catholics who are the top-ranking individuals in companies that have at least 50 full-time employees and annual sales of at least \$4 million.

Monaghan, who is in the process of selling his 97 percent of Domino's Pizza's stock so he can devote full time to Legatus and various other charitable work, said that the purpose of Legatus is simply to help its members be better Catholics. The organization has monthly meetings, which usually begin with Mass, at which the members discuss ethics in business and the role of their faith in the marketplace, he said.

There are now 17 chapters with 300



NEW CHAPTER—Shown discussing a new chapter of Legatus for Indianapolis are Patrick Rooney, Thomas Monaghan, Archbishop Edward T. O'Meara and George Maley. (Photo by Mary Ann Wyand)

members in major cities in the United States and in Honduras, Mexico, and Spain. Monaghan said that the ideal chapter size is 60 members.

Legatus has no projects, he said, but does sponsor several retreats each year and an annual trip to Rome which includes a private audience with the pope. Ten percent of the dues are sent to the Vatican, he said.

Legatus is a Latin word meaning "ambassador."

Monaghan, who was raised in a Catholic orphanage and started Domino's Pizza while in college, today also owns the

Detroit Tigers baseball team and two radio stations. He is involved with the Papal Foundation, which builds chapels in underdeveloped countries. He also helped finance the computerization of the Roman Rota, the Vatican's marriage tribunal. He is on the boards of The Catholic University of America and the Franciscan-run University of Steubenville.

He announced in September that he was stepping down from day-to-day control of Domino's because his charity commitments are "a very big job and it is not fair to give divided attention to Domino's Pizza and my foundation work."

At the end of the Nov. 2 meeting Maley "asked for the order," requesting those interested in joining Legatus to fill out applications. He said that he knew of other potential members who were unable to attend the meeting.

Danville will build new church

by Cynthia Dewes

Since 1985, parishioners of Mary, Queen of Peace Parish in Danville have recognized their need for a larger church building. With continuing hard work and determination, they now hope to break ground next spring, and celebrate Christmas Eve, 1990 Mass in a new church.

Kevin Callahan and Associates of Indianapolis were chosen recently as architects, for the new church, which will be located in front of the present building. The original church on St. Mary's property has been used as a rectory since the 1950s.

The new church will contain two levels. The main upper level will include the sanctuary, seating 450 to 500 people, and a 24-hour Blessed Sacrament chapel. The lower level will hold a parish reception hall.

A pledge drive to raise funds for the new church is underway at St. Mary's, continuing through November 17. More than \$90,000 was pledged during the first week of the pledge campaign.

Proposed costs are \$600,000 for the building, \$150,000 for church furnishings, and other items which will add up to an anticipated total of \$900,000. Many parishioners have also pledged their professional skills, such as landscaping, or will donate time for other building tasks for which they are qualified.

Beginning in 1988 with the formation of a planning committee, St. Mary's pursued its goal energetically. The planners received the help of liturgical artist Francisca Sister Sandra Schweitzer of the Office of Worship, other archdiocesan agencies, and Aztec Construction Company, the designated builder.



DEDICATION—Participating in the Nov. 5 opening of Byrne Court Apartments south of Holy Cross Parish are (from left) Father David Coats, vicar general; John Day, parishioner and state legislator; Andy Jacobs, U.S. congressman; Indianapolis Mayor William Hudnut; and Father James E. Byrne, for whom the 50-unit building is named, pastor of Holy Cross Parish from 1970-1983. Father Byrne was active in east side neighborhood revitalization and was a founding member of the board of directors of Eastside Community Investments, Inc., developer of the project. Funded by the U.S. Department of Housing and Urban Development, the apartments will house elderly and handicapped residents with low income. (Photo by Margaret Nelson)

Commentary

THE HUMAN SIDE

Need basic Christian community in parishes

by Fr. Eugene Henrick

As we move into the 21st century, what must parishes do to unleash the "hidden energy of the word of God" that Pope Paul VI spoke of in his great document on evangelization, "Evangelii Nuntiandi"?

With the increase in priestless parishes and the other taxing problems parishes face, where might parishes look for new vitality?

One answer might be in the development of base ecclesial communities (basic Christian communities) patterned on those that originated in South America and in Africa.

Base ecclesial communities are small



groups of lay people who come together regularly to pray and to intensely study the Scriptures. These get-togethers are designed to develop communities so deeply formed by the Scriptures that their life becomes one with the word of God. It always has been from such a union that the hidden energy of the word was released.

The goal of these base communities is to direct that energy to the service of others and especially to inspire a parish to a livelier and deeper faith. Often the members of these groups have been very poor.

In fact, the word "ecclesial" in the phrase "basic ecclesial communities" refers to the connection between the group and the parish. Their existence benefits the parish. All their study, prayers and works of mercy and justice should be connected with the parish.

These groups are not to become an elite gathering, doing their own thing. Nor

should they ever start to feel that their spirituality is better than that of others in the parish.

In one way or another every parish has small ecclesial communities. Those in them aren't necessarily living in poverty. But they are people who are more interested in enriching the parish than receiving enrichment from it. They are interested especially in giving service beyond what is asked.

Often these small groups go unnoticed by all except those who are the recipients of their goodness. Members visit hospitals, call when they hear of someone's ill fate, are there to listen to another's troubles and always seem to be organizing something or some group in order to meet a need or fight a worthy cause.

They are blessed with powerful antennae to pick up stress calls and to sense injustices as well as opportunities for making the parish a real home, spiritually and socially.

Sometimes these people seem to be too good to be true. Yet, if you study them closely they are not do-gooders but are driven by a superior goodness. They have the aura about them of being in the service of a higher being.

Since the day of their inception parishes always have needed renewal. Today's parish is no exception, although there seem to be more problems that beset it. Many parishes are finding themselves fighting a war against drugs or facing other depressing predicaments heretofore unknown. Parishioners seek urgent support from their parishes for their marriages and family life.

Priests are fewer and often overworked. And the composition of parishes is more



pluralistic, with people of so many different ethnic and racial backgrounds, to say nothing of differing opinions. All of these circumstances call for renewal, invite a new vitality.

The concept of basic ecclesial communities needs to be revisited and the models already in existence should be studied. We already have many such communities operating in the church and revitalizing parishes.

The time has come to seriously think of recognizing their importance and propagating them.

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TO TALK OF MANY THINGS

Unique challenges of lay spirituality discussed

by Dale Francis

There was a discussion of the vocation of the laity among the Catholic bishops of the first three days of November in Baltimore. It opened on All Saints Day with a celebration of the lay vocation at the Basilica of the Assumption. Archbishop Rembert Weakland discussed the situations and challenges the laity in this nation face and how they can become holy in this time and place.

During the next two days there was a symposium on Pope John Paul II's summation of the Synod on the Laity, "Christifideles Laici." Theologians and pastoral experts participated with the members of five committees of the National Conference of Catholic Bishops.



From this, we can hope, will come insights that will help and encourage the laity in the fulfillment of their vocation. Pope John Paul's exhortation was so lengthy, so complicated that few of the laity are likely to have studied it. But there is much in it that clarifies the unique role of the laity have and the specialness of their vocation.

Once the laity understand the uniqueness and specialness of their vocation, they can begin to act with new confidence in fulfilling their vocation. There was a time when the laity had the impression that their vocation was somehow flawed because the laity are in the world. We could not achieve the sanctity of those who, by their vocations, were removed from the secular world, fulfilling their vocations in service to Christ. We told ourselves that we could be in the world but not of the world.

The Second Vatican Council reminded us that living in the world the laity have a function that is particularly their own in

bringing Christ to the solution of the problems of the temporal order. But Pope John Paul in his exhortation stated most clearly the relation of the laity to the world, to help them understand they need feel no imperfection on being in the world but that the world is exactly where they must live.

He wrote: "The world" thus becomes the place and the means for the lay faithful to fulfill their Christian vocation, because the world itself is destined to glorify God the Father in Christ. They are not called to abandon the position they have in the world. Baptism does not take them from the world at all, as the apostle Paul points out: "So, brethren, in whatever state each was called, there let him remain with God." On the contrary, He entrusts a vocation to them that properly concerns their situation in the world. The lay faithful, in fact, are called by God so that they, led by the spirit of the Gospel, might contribute to the sanctification of the world, from within like leaven, by fulfilling their own particular duties.

Catholics fulfill their lay vocation by doing what they do, being where they are, while giving witness to Christ. The farmer, the secretary, the factory worker, the craftsman, the businessman, the housewife, the salesman, the construction worker, those in all walks of life, fulfill their lay vocation by doing what they do well and by showing in the witness of their lives their commitment to Christ, by bringing Christian influence into temporal affairs.

We are charged with changing the world from where we are and, because we are in the world, the changing of the world is uniquely our own task.

And what about lay spirituality? We must come to a radical understanding. It is not enough to just be good Catholics, we must find the true answer to what we must be. Leon Bloy said there is only one tragedy and that is not to be a saint. Knowing the necessity of our task in the world, there must be a revival of the realization that we must be saints.

THE BOTTOM LINE

Lessons in responding to negative side of people

by Antoinette Bosco

One day recently a man came into the offices of the newspaper where I work and began to make a small scene. He was offended and angry that no photographer had shown up for a special event he had orchestrated, and demanded to know why his event was ignored.

It was clear that no one was paying attention to him. Then someone said, rather rudely, "We don't send photographers for flag raisings." I sensed his hurt feelings.

At that point I left my office, introduced myself to him as the executive editor and invited him to come in and tell me his problem.

It turned out that the affair had been a memorial for his deceased wife, who had been active in the Veterans of Foreign Wars Ladies' Auxiliary. He had gotten a statewide honor for her and officers of



the VFW came to the cemetery for the services, which had included a flag raising.

As he talked it became very clear that he was not concerned about publicity for the event. This was a remembrance for his wife, who had died a year earlier. He told me they were known for always being together. They always held hands, he said, clasping one hand over the other to show me.

The man was not really there to complain. I realized. He was here to cry out his love story and I was glad I had taken the time to listen. I assured him we would do a follow-up story, probably timed for Veterans Day.

People might think he deserved a brushoff. Unpleasantness is sometimes unavoidable. But the truth is, most of my life I have been concerned about never wanting to hurt someone's feelings. This stems back to an incident that happened to me in the fourth grade.

That year a boy in my class was extremely disruptive. He was not noisy or cruel. In fact, he was quiet. He just had a way of doing things which were upsetting to our teacher, who saw a lot of harm coming to him if he did not stop his sneaky ways.

Then one day he came to class late,

escorted by the principal. Mother Superior gave him, in front of the whole class, a little speech about discipline and then, surprisingly, asked us what we thought of our classmate. Hands shot up, and as she acknowledged them, one by one his faults were listed.

"He steals my homework." "He talks back to Sister." "He tells lies." "He chews gum in class." The comments went on and on.

I sat there, wanting to be part of the action, racking my 9-year-old brain to see what complaint I could come up with. Then I had it. I raised my hand, and said, "He always scratches the blackboard with 'his' chalk and laughs when it makes us shiver." I was suddenly ashamed. Then mother said softly, "Let all you children talk about him because I was waiting, hoping, to see if anyone, just one of you, would say something nice about him."

Her words stunned me. My sense of shame for joining in the beating burned into me permanently. The experience taught me to take care—a lot of care—before responding strongly to the negative side of another person.

To this day my tongue becomes paralyzed if I have to say something I think

is going to hurt another person. It is a pause that buys time, forcing me to examine honestly if my act is necessary, reminding me to pray a moment for God's help in seeking that honesty.

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To the Editor

More facts about Archbishop Ireland

I was amazed at the facile generalizations in your article on the Irish-German controversy a century ago. You made Archbishop John Ireland of St. Paul into a hero and the Germans into bad boys, but he was often contradictory.

Archbishop Ireland, the patriotic American, was an immigrant born in County Kilkenny, Ireland, and undertook his entire seminary education in France.

His interest in Americanization led him to place Catholic school buildings under secular administration and to endorse McKinley for president in 1896.

When the great Americanizer built his cathedral, it was clearly inspired by European, especially Roman, architectural precedents. This grandiose structure is a major tourist attraction today.

This great liberal archbishop refused to accept married clergy of Eastern rites as proper priests, resulting in priests and laity defecting to the Orthodox church. Italian immigrants were permitted to attend Mass only in his cathedral basement until

Protestants proselytized successfully among them.

This Americanizer actively recruited priests and seminarians of Slovene background to serve Slovene immigrants. One of them, Father John M. Solone, visited Indianapolis to minister to Slovenes in Haughville before Holy Trinity parish was organized.

Ireland always contended that the pope should make episcopal appointments solely on the bases of competence and leadership abilities. Yet he actively campaigned against the appointment of an archbishop of German ancestry to the Milwaukee archdiocese where the faithful were primarily of German origin.

The archbishop's fear of national parishes was not shared by many of his fellow bishops. For instance, four of Indianapolis' 16 parishes in 1910 were national parishes. His concern over separate administration was not an issue here, for the bishop appointed two vicars general, one for the Irish and one for the Germans.

Readers should be aware of these facts to supplement your article.

James J. Divita

Indianapolis

(Editor's note: The articles on Archbishop Ireland tried to indicate that he was the most flamboyant, contradictory and controversial bishop in the history of the United States.)

Get involved in pro-life activities

On Monday, October 9, I attended a meeting of parish pro-life chairpersons from the Indianapolis deaneries. During the meeting, the chairpersons in attendance shared ideas and concerns. Also discussed were ways in which our parishioners can become involved during the upcoming legislative session in which pro-life issues will most likely be considered.

The meeting left me encouraged and enthusiastic about putting what I'd heard into action in my own parish. The next few months are likely to be crucial for those of us who believe in the sanctity of human life "from womb to tomb."

As pro-life chairpersons, we have the opportunity to guide a large number of central Indiana residents—namely our

parishioners—in making their respect-life viewpoint known and hopefully impacting our laws accordingly.

I urge all who read this to get involved at least in a small way at this time. Call your own pro-life chairperson(s) and offer to help with phone calls, letter-writing or in other ways.

Perhaps the easiest and yet most important action we can take is to pray on a regular basis that human life be protected and respected once again in this age of rapidly advancing technology.

You and I really can make a difference and now is the time to start.

Eileen A. Horan

Indianapolis

Suggests readers boycott TV shows

There is a fad that is gaining in popularity... taking the Lord's name in vain. I hear "God d...," every day on the streets, in the grocery, in casual conversation among friends, to be considered "cool."

Isn't it that a shame?

It is such a popular phrase that it is slowly seeping into our television shows. A recent example is "Saturday Night with Connie Chung," which airs on Saturdays. It was during an interview with Jane Fonda that I heard the phrase, an expletive that added nothing to what Fonda was saying and could easily have been omitted from the tape.

But unless the public reacts by pressuring the producers and sponsors of shows such as these, they will assume all is well in Viewer Land and continue as they please.

I urge readers to write the president of CBS news and let him know they are offended by the phrase that was aired on "Saturday Night with Connie Chung." Encourage him to help clean up his television shows and let him know you are prepared to write letters to sponsors advising them of boycotts of their products if they continue to support offensive shows such as his.

You can make a difference. Our Creator deserves more respect.

Write to: David W. Burke/President, CBS News, 524 West 57th St., New York, N.Y. 10019.

Cynthia Schultz

New Albany

Point of View

Cooperation on the job is catching

by Shirley Vogler Meister

"You'd better start bagging those," cautioned the shopper to the cashier ahead of me in the grocery check-out line. Food items tumbled one over the other at the end of the conveyor.

"They can stack up forever for all I care," grumbled the employee. "I was hired as a cashier, not a bagger."

The customer seethed. I moved to another lane. "How do people like that keep their jobs?" I wondered, although this cashier didn't keep hers. On return trips to the store, I never saw her again.

"That's not my job!" is a grumpy sign of our beleaguered times.

Another cashier comes to mind. He's always cheerful, pleasantly conversant, and most of all, not afraid to do something extra for the customer or another employee, even during rush-time frenzies. One day I asked him how he stays so calm and pleasant. "I inherited my father's disposition," he smiled, "and I try to make work fun."

He was the epitome of Christian behavior: courteous, caring and cooperative.

No business can exist long without a spirit of cooperation. This begins with individuals but must be extended: "Neither province, parish, nor nation; neighborhood, family, nor individual, can live profitably in exclusion from the rest of the world," wrote American philosopher Ralph Tyler Beveling.

Success comes when employees pull together with employers, corporations with communities and churches, and communities with state, national, and international endeavors. And such cooperation is catching.

There will always be those, like the first grumpy cashier, who stick to the letter of their job descriptions, despite unusual needs that arise. And there will always be employers who expect more than employees should give. However, through open communication, cooperation can still exist. Sometimes labor committees or unions must enforce this.

"Unless brains, capital, and labor combine together for common effort, men's toil cannot produce due fruit," said Pope Pius XI; and sociologist Charles Horton Cooley emphasized the importance of "teamwork in a common spirit."

If the drugstore cashier's attitude and actions catch on in other workplaces, then employers' and employees' efforts will mesh for the good of all.

LIGHT ONE CANDLE

Grief and envy

by Fr. John Catoir
Director, The Christophers

Have you ever stopped to think that your emotions have a moral quality? There are virtuous feelings and sinful feelings. Grief, for instance, is a legitimate form of sorrow, but grief can be complicated by envy. Envy is a feeling of sadness over the good fortune of another. When a grieving widow says, "Why did God take my spouse when others live to a ripe old age?" she's into envy. This kind of thinking only leads to greater pain.

Grief is difficult enough to deal with without muddling it up with added sadness. When you allow envy to take hold, you are inviting sadness into your heart. Those who are burdened by these feelings often feel powerless to do anything about it, but there is always grace.

It's so important to eliminate envious feelings. When you decide to take responsibility for your own happiness you simply ask God for help. First you should realize that much depends on how you deal with your own feelings.

Admit that you do not have direct control over your emotions; no one does. Feelings will run their own course and sometimes you have to live for awhile with these uncomfortable, unwanted

feelings. The vice of envy is one that causes serious problems. When you feel this sadness coming over you, what you have to do is try to break its power. Don't give in to it. "Do not give way to envy" (St. Benedict, Rule 4).

How? By controlling your thoughts. We have the power to control what we think. If you are feeling sad because someone you know has something you wish you had, refuse to become obsessed with that thought. You can reject it by replacing the envious thought with a loving thought. Do it for your own sake and do it to please the Lord. Begin to pray for God's blessings upon the person you envy. Jesus once said that we should love our enemies; he certainly intended to include the people we envy.

Next, you have to learn to laugh at yourself more; and laugh at those sad feelings that invade your spirit. Refuse to take them seriously.

Enjoy the thought that God is pleased with you when you try to deflect this kind of sadness. God wants you to be happy. He knows you will experience greater self-respect when you make up your mind to live joyfully because of the knowledge of his love. Jesus Christ said that everything he taught was given "that your joy may be full."

In grief, this truth brings solace. Honor the Lord's love, cast out envy, and give thanks to the Lord in all circumstances.

(For a free copy of the *Christophers* News Notes, "Dealing with Grief," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, N.Y. 10017.)



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When the going gets lonely

Humans are social animals. They love to eat, talk, exercise, worship God, learn to read, play cards, and sleep together. When



By the time kids are two or three, they are ready for outside relationships of some kind. They already adore Daddy and Mommy, Mr. Rogers, and Alf. Now they become interested in the kids hanging on the next swing, or babies sitting on another mom's lap in the doctor's office.

The problem is, how to establish rapport? Poking a stick in another's eye, pushing him/her down the slide, grabbing candy from a mouth that is not one's own, all soon reveal themselves as unacceptable ways to relate.

Compromise begins. If you share the jungle gym, I'll let you in the tent. We can't ride both at once, so let's take turns on the swing and the teeter-totter. I'll trade you five candy corns for one sucker.

From such primitive social beginnings it is but a hop and a skip to coeducational games, contact dancing and marriage. Of course, going too far down that interactive road may lead to divorce, second-time-around dating, etc. But that's another story.

Infants seek society the least and experience it the most. They can't walk to the local bar, talk on the telephone or invite company, but they get it anyway.

They are goosed at, bounced about, smooched and admired generously by friends, relatives and strangers. Their every

gesture, sound or glance is reason for attention.

Old folks, on the other hand, often crave society the most and experience it the least. They, too, can no longer walk to the local bar, talk on the telephone or invite company. So they just don't get any.

Interestingly enough, the need for social contact appears to increase with age, while the opportunities for it seem to lessen. The indifference of infancy develops into an adult need for reciprocal caring. Meanwhile, the ability or opportunity to fulfill the need declines.

Eventually, as people transform through age or illness into grandparents and widowers and retired executives and homemakers, their opportunities for social contact begin to disappear. So do their peers, which is one of the reasons why. It's a Catch-22.

As physical energy declines, the mid-life peaking of golf foursomes, community meetings, sunset cruises and other cooperative efforts also slacks off. The telephone doesn't ring as often, and the ads for cultural events, fun and games, stop coming.

Soon, social life is Mass on Sunday, occasional visits from/to the grown-up kids, and the grocery store.

Babies have the future ahead of them and everyone seems to want to share their discoveries. Older folks have already experienced a wonderful past but, sadly, no one seems to be interested.

vips...

Dr. Daniel J. Felicetti will be inaugurated as the sixth president of Marian College at 3 p.m. on Sunday, Nov. 12 in Marian Hall Auditorium, 3200 Cold Spring Road. Inaugural events will begin that day with Mass at 10 a.m. in Bishop Chartrand Memorial Chapel, followed by luncheon, the inauguration, and a reception at 4 p.m. in the James A. Allison Mansion.

Mary Rose Nevitt, casework supervisor at St. Elizabeth's Home, has been appointed as interim director of the agency. She replaces **Anthony Logan**, who retired as executive director of St. Elizabeth's on October 27.

Retired Baltimore Archbishop William D. Borders, a native of Washington, Ind., received the James Cardinal Gibbons Medal from the Catholic University of America's Alumni Association in October. The award is presented to those who have given distinguished and meritorious services to the church, the United States or the university.

check-it-out...

A "Sunday Afternoon Theological Reflection" by Notre Dame professor of theology **Father James T. Butchaltell** will be sponsored by the Notre Dame Club of Indianapolis at 3 p. m. on Sunday, Nov. 12 in the lower level of St. Joan of Arc rectory, 1217 N. Central Ave. A champagne reception will follow. Call Charles Stimming Jr. at 317-265-7325 for more information. The **St. Pius X Forum Series** will sponsor a free lecture by Father Butchaltell, entitled "Would You Rather Have Moral Wisdom or Moral Law From the Church?" at 7 p. m. on the same day in St. Pius X Church, 7200 Sarto Drive. The lecture is open to the public.

OOPS!! The Fatima Retreat House **Phon-a-Thon Recognition and Celebration Party** will be held on Tuesday, Nov. 14, NOT Nov. 17 as reported incorrectly in the Oct. 27 *Criterion*. Mass will be celebrated at 6 p.m., followed by hors d'oeuvres and cocktails until 8 p.m. Reservations are due today by calling 317-545-7681. Sorry about any inconvenience our error may have caused.

"Let Justice Roll," a program designed to renew faith and the grassroots quest for justice and peace, will be presented at 7 p.m. on Sunday, Nov. 12 in Broadway Methodist Church, Broadway and Fall Creek Parkway. Featured in the presentation, which is touring nationwide, are Christian composer/singer **Ken Medema**; and **Jim Wallis**, founder of the *Sojourners* community and magazine. A free-will offering will be accepted.

An Irish Ceili will be held at 8 p.m. on Saturday, Nov. 18 in Msgr. Busald Hall at St. Philip Neri Parish in Indianapolis. Sponsored by the Kevin Barry Division #3, Ancient Order of Hibernians and the Irish American Heritage Society, the event will feature entertainment and music. Proceeds will benefit the Celtic Cross Fund Drive in memory of deceased Irish immigrants who settled in Indiana. Admission will be \$3.

Because of the upcoming holiday on which no mail delivery is made, material for Active List, Check It Out, VIPs and other news items for the issue of Friday, Nov. 24 should be in the Criterion office by Friday, Nov. 17. Mail to: *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

For more information call 317-899-3092
317-846-6320 or 317-632-0696.

A buffet dinner and evening of prayer, reflection and remembrance will begin at 5 p.m. on Sunday, Nov. 19 at Our Lady of Perpetual Help Church, 1752 Scheller Lane, New Albany. Former parishioners, Fathers Jerry Renn and Jeff Godecker and Deacon Steve McKinley, will participate in the event whose theme will be "Evangelization: Yesterday, Today and Tomorrow." Admission is \$3. Reservation deadline is today. For more information call 812-944-1184 or 812-944-5176.

A Pro-Life Rally will be sponsored by the Indiana Right to Life Committee at 2 p.m. E.S.T. on Saturday, Nov. 18 on the south side of the Indiana Statehouse. The purpose of the gathering will be to show support for protection of the unborn during the coming session of the Indiana General Assembly. All interested persons are invited to participate in the rally.



CURTAIN CALL FOR HELP—Patti Brown Cunningham, Roncalli High School drama director, demonstrates the need for new stage curtains at the Indianapolis high school. A "Curtain Call Fund Drive" will be held tonight, Friday, Nov. 10 at the Southside K of C in an effort to raise part of the \$18,000 necessary to replace the stage curtains. Tickets are \$12 at the door and include free beer and entertainment by Jimmy "Mad Dog" Matis, "The Light Touch," and the "Third Generation."

The Ad Game

\$25 — A PUZZLE FOR PRIZES — \$25

The object of this game is to simply unscramble the names of Criterion advertisers. If you need help, you have a definite "Ad"vantage . . . the answers can be found in the advertisements in this issue of *The Criterion*.

Below you will find the names of five *Criterion* advertisers, each followed by a series of boxes. Unscramble the letters and place each letter in its appropriate box (**example:** MAFITA would become FATIMA). The sixth advertising name will be used as a tie breaker (see rule #4 below).

[illegible]

Mail entries to: The Criterion, P.O. Box 1717, Indianapolis, IN 46206

Name _____ Phone _____
Address _____
City _____ State _____ Zip _____
Parish _____ City/Town _____

- 1) Anyone can enter "The Ad Game" with the exception of employees of the Criterion and their families.
- 2) Entries must be received on or before noon on the first Thursday following publication of the game.
- 3) The Criterion cannot be held responsible for delays caused by the postal service.
- 4) All entries must be accompanied by the name and address of the person submitting the answers.
- 5) In case of a tie, the winner will be picked at random from the winning entries received.

The Solution and Name of the Winning Entry will be Published in two weeks



KINDERGARTEN DAYS—Sue Lynch draws the attention of (most of) her 19 charges at the new St. Jude Parish kindergarten.

Wanted: your Christmas stories

What was your most memorable Christmas? What made it so joyous, humorous or meaningful?

Readers are invited to submit their special Christmas memories for possible publication in our Christmas supplement. Stories should be true, involving a real event, should be typed double-spaced, and no longer than 300 words (about a page-and-a-half).

Deadline for receipt is Tuesday, Dec. 7. The stories to be published will be selected by the editors.

Parishes are also invited to send us information about special Christmas events planned in the parish.

St. Andrew church 'wipes out' debt

by Margaret Nelson

All Saints Day marked an ending and a beginning at St. Andrew the Apostle in Indianapolis—the end of the debt and the beginning of new outreach services.

At the end of the feast day Mass, Archbishop Edward T. O'Meara accepted a check for more than \$56,000 to eliminate the parish debt.

Parish council president Patricia Hebenstreit, a life-long member of the parish, presented the check. She gave a brief history of the parish and outlined future goals of ministry.

St. Andrew dedicated its first church building in 1976. Less than two years ago, the center city parish had a debt of almost \$325,000. A group of parishioners began a

"Drive Down the Debt" fund-raising campaign which helped bring the debt to about \$275,000.

After this effort, the archdiocese "forgave" a portion of the debt last December. This inspired the parish to launch a "Wipe Out the Debt" effort that met its goal of nearly \$100,000.

Archbishop O'Meara thanked the assembly for its "sense of responsibility to the larger faith community." He recognized that it was "accomplished by sacrifice, effort and some vision." And he said he could not remember receiving more letters than those of St. Andrew parishioners who wrote notes of appreciation after the debt was reduced.

The archbishop recognized the leadership of Father James Farrell, pastor from 1980 until last July, noting that he received some "strongly-worded" letters about his transfer. He discussed the difficulty of such changes for those who make the decisions, the priests and the parishioners.

When Archbishop O'Meara said that Father Jeffrey Godecker is now sharing his gifts and talents as pastor of St. Andrew, a parishioner shouted "Amen!" which was echoed by enthusiastic applause. The archbishop said, "Well, I guess you've answered that question for me."

Deploing "the scourge called racism," the archbishop said that the parish, with

"your salt and pepper arrangement," is "on the cutting edge. It is a beacon parish... You are a real sign of hope... that God has a relevant message for the people of this area."



UNDEBTED—St. Andrew parish council president Patricia Hebenstreit presents a check for more than \$56,000 to Archbishop Edward T. O'Meara to eliminate the parish debt as Father Stephen Jarrell watches. (Photo by Margaret Nelson)

200 Catholic education leaders hear Sister Ruth Eileen Dwyer

by Margaret Nelson

"The Life-Long Learner" was the theme of the Board Leadership Conference on Saturday, Nov. 4 at the Beech Grove Benedictine Center.

About 200 board members, principals, administrators of religious education, pastors and catechists attended the meeting.

Providence Sister Ruth Eileen Dwyer, director of the graduate program in pastoral theology at St. Mary of the Woods College, the keynote speaker, was introduced by Ellen Brown, coordinator of boards of education for the archdiocese.

Sister Ruth Eileen said, "Jesus calls us to life-long learning" in relationships, work

and leisure. She called it "a practical process of conversion."

Listening and asking questions are "key words for life-long learning," she said. Asking for "openness to truth and love, which is the foundation of everything we do," she said that every educator knows "one cannot teach the know-it-all." She said, "The refusal to know is almost as serious as the refusal to love."

Sister Ruth Eileen said, "The good news about life-long learners is that we're never too old. The more I learn, the more I can learn." She added that the methods of retaining information may change.

She suggested that those who wish to learn should ask questions, watch visual materials and "not abandon the great gift of reading," attend conferences, and add the experiences of the people of the parish communities.

Cesnik heads Bloomington CSS

Michael Cesnik has been named the new director of Catholic Social Services of Bloomington—a member agency of Archdiocesan Catholic Charities since Oct. 5.

The announcement was made by Connie Tomczyk, president of the board of directors of Bloomington Catholic Social Services and Dr. Robert Riegel, archdiocesan secretary for Catholic Charities.

Cesnik has been a long-time employee of Catholic Social Services of Indianapolis, working with its school counseling, child welfare, parish outreach and family growth programs. More recently, he worked as a school

counselor for Midtown Mental Health Child and Adolescent Center.

A graduate of St. Meinrad College, Cesnik earned a master's degree in education from the University of Notre Dame and a master's in marriage and family therapy from Butler University.

In Bloomington, Cesnik will supervise four part-time counselors providing professional services to residents of Monroe County and the Bloomington Deaneary as well as using his counseling skills. Bloomington Catholic Social Services is a United Way member agency in Monroe County. Last year it provided almost 2,000 hours of counseling to individuals, families and groups.

Cesnik, his wife Jackie and their family have been members of St. Philip Neri Parish in Indianapolis.



Hispanic center hosts workshop

by Margaret Nelson

The Hispanic Wholistic Education Center in Indianapolis was the site for a Nov. 3-4 meeting of the Church and Community Project, representing about 100 congregations from Indiana, Illinois and Ohio.

The ecumenical peace and justice projects, funded by McCormick Theological Seminary, include several in archdiocesan locations.

One "James D. Life" workshop featured Dr. James D. Davidson, professor of sociology and anthropology at Purdue University. He shared what he learned when he was gathering information to write a book about faith in action.

He told the participants that studies showed people who reach out and put their faith into action are the most involved in their churches. Davidson acts as the northern Indiana coordinator for the Church and Community Project.

Small groups discussed faith motivation for social ministry. Pastors had one session of their own. Volunteer attitudes resulting from a phone survey of the participating parishes were examined.

During the two-day workshop, the prayer services featured Spanish lyrics and meals had a Hispanic flavor.

The Hispanic center, on the St. Mary Parish campus, works with a Methodist church in the neighborhood to provide outreach, so that young Hispanics are enabled to stay in school or to obtain their General Equivalency Degrees. Adults receive tutoring in English so that they may obtain jobs or qualify for citizenship. The center also acts in an advocacy capacity for Hispanics.

Providence Sister Marikay Duffy is director of the Hispanic Center.

The Neighborhood Youth Outreach uses the facilities of St. Joan of Arc Church and the leadership of area churches. Neighborhood young people are tutored and encouraged to remain in, or return to school by combining fellowship and prayer with an athletic program.

Another program in the archdiocese involves St. Thomas Aquinas working with three nearby non-Catholic churches to assist the elderly and provide respite care.

Daughters of Charity Sister Margaret Marie Clifford is one of the four denominational leaders for Indianapolis.

Sue J. Choi

Cathedral High School
Class of 1987

Indiana University
University of Haute Bretagne
in France
Class of 1991



Cathedral gave me a multi-faceted learning experience that was not limited to academics. Although the school's outstanding collegiate preparation in terms of the curriculum and extra-curricular program is well-documented by awards and by the accomplishments of its alumni, the part of a Cathedral education that sets it above other schools is the Cathedral family. This is something that one must experience to appreciate fully, and I deeply hope other students will seize the opportunity to join this family because I know that its influence on my life is truly special.

Arriving at Cathedral, I had no connections whatsoever with the school or the people. While I felt the strong sense of tradition and legacies, I did not feel like an outsider. The Cathedral family that I heard so much about became my own. I learned much from the eclectic group of students who came from all parts of the city, and I matured greatly from the wealth of difference between us all.

The involved and dedicated faculty was also part of this family which makes me look back on Cathedral with such fondness. Open and thought-provoking discussions, empathetic talks, and personal attention were the norm. In fact, I owe my current opportunity to study in Paris to my French teacher at Cathedral who cultivated and supported my French studies even in the beginning when they were just of passing interest to me.

The emotional support that I felt from everyone at Cathedral was comforting and heart-warming. The pricelessness of friendships that I developed at Cathedral, both with students and faculty, cannot be measured or adequately described, but I know that my high school years at Cathedral were indeed rich because of the education that touched not only my intellect but my heart.

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Legislator says 'Abortion demoralizes society'

by Mary Ann Wyand

"America in these latter decades of the 20th century has been called the 'disposable society,' but that should not include people," Minnesota Congressman James L. Oberstar told pro-life supporters gathered at the "Celebrate Life" dinner Oct. 28 at the Indianapolis Convention Center.

Sponsored by Right to Life of Indianapolis and the St. Gerard Guild, the ninth annual dinner dance featured Congressman Oberstar as keynote speaker.

The Democratic congressman from Chisholm, Minn., is a member of the executive committee of the Congressional Pro-Life Caucus and the prime sponsor of a Human Life Amendment endorsed by the National Right to Life Committee.

Citing an editorial published in the California Medical Association's newsletter in 1970, he noted that the article defined abortion as "consciously taking a human life."

Oberstar said the editorial also decried abortion "as part of the erosion of the traditional western medical and religious heritage which taught 'the intrinsic worth and equal value of every human life, regardless of its stage or condition.'"

Regrettably, he said, the Supreme Court justices apparently did not include that editorial in their Roe vs. Wade deliberations in 1973, or they might have come to a different conclusion.

Emphasizing that, "Abortion is demoralizing the fabric of American society," Oberstar noted that, "It strikes at the

essence of human existence, life itself, and it undermines the family, the very cornerstone of society."

Judeo-Christian moral teaching holds that life has absolute value, he said.

"We are charged with the responsibility of protecting the weak, the helpless, the innocent," he continued. "Abortion is contrary to that responsibility. It destroys the weak. Abortion is not a Catholic or Protestant issue, or a Jewish or Mormon issue. It is a universal issue."

Further, the congressman said, "It is ironic that, in a world where Christianity is a minority religion, almost two-thirds of the people on this planet live under laws which protect the unborn, either by prohibiting abortion or severely restricting it."

Quoting Dr. Mildred Jefferson, former president of the National Right to Life organization, Oberstar stressed, "Tolerance of abortion destroys religion as a moral force, law as a bulwark of justice, and medicine as a profession."

Some years ago, Congressman Oberstar recalled, a poor black teen-ager who was raped told him that abortion was never a consideration because, "I couldn't do that to something that's half me."

There is no public policy question more vital to the well-being of society than whether the fetus is human, he said.

"Significant numbers of Jews and Protestants as well as Catholics are opposed to abortion for religious reasons," he noted. "But it is not a religion that tells them, 'Thou shalt not kill a fetus.' It is a religion that tells them, 'Thou shalt not kill a human being.' It is a religion of



Congressman James L. Oberstar

compassion and concern for the whole person, for life as a continuum."

But we have more than religion to guide us in considering the status of the unborn, the congressman added. "It is an established biological fact that the existence of a human being begins at conception," he said, "and that the individual so created remains a human being throughout every stage of development."

Oberstar said he included those words in the text of a Human Life Amendment that he has introduced annually.

"What we seek to do through the constitutional amendment is to establish that life, not yet born, has dignity and rights which are inviolable," he said.

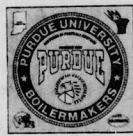
In Roe vs. Wade in 1973, the congressman said, "the Supreme Court ruled that if the unborn have any rights, they are secondary to the privacy right of a mother to terminate her pregnancy and thereby to extinguish unborn life virtually at will."

However, he said, "There is a constitutional procedure by which we can end abortion on demand, and that is to change the Constitution with this amendment which will establish the right to life of the unborn. Life must become a privilege reserved for the strong and denied to the old, the retarded, the handicapped, or the voiceless and voteless among us... the unborn."

Quoting Cardinal Joseph Bernardin of Chicago, the pro-life legislator noted that the church leader called a cluster of issues, including abortion, nuclear arms control, capital punishment, and anti-poverty programs, a "seamless garment" that deserves the utmost attention of the American Catholic Church.

"We must make our cause a total one, one of commitment to support the entire quality of life," Oberstar said. "Our care and concern for the unborn must not end at birth."

Further, the congressman charged, "In this throw-away society of ours, what we really should dispose of is the junk ethic that dismisses the unborn as simply a collection of cells that can be discarded without remorse as a hindrance or a nuisance. That ethic, and the legal framework which legitimizes it, destroy more than unborn life. They have a corrosive effect upon the very fabric of our society."



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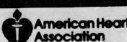
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Like us, first Christians had to make choices unique to their times

by Fr. Paul J. Schmidt

"Return with us now to those thrilling days of yesteryear. From out of the past come the thundering hoofbeats of the great . . ."

Do you remember those famous words from the days of radio's Lone Ranger show? If you don't, your parents may.

In the thrilling days of yesteryear, things were less complicated. There were no automobiles, only horses. Great heroic deeds were done. The good guys were good and the bad guys were bad. Or so our faulty memories tell us.

We tend to romanticize the past. We remember selectively.

The more distant the era, the more the likelihood that we will think it very different from our own. But people have not really changed that much.

The church has collected almost 2,000 years of memories. Many of them are wonderful. Some are so bad that we can't forget them.

But most of us think back to the first days of Christianity as an ideal time.

Surely, we think, the people who knew Jesus, heard him teach, witnessed his death and resurrection, and experienced the coming of the Holy Spirit did not have all the problems we have today.

They were not divided into liberals and conservatives. They did not waver in their loyalty to the Lord. They did not fight among themselves over rank and status.

Surely they responded generously to every need and saw that no member of the community was neglected. The thriving community described in Chapter 2 of the Acts of the Apostles (verses 42-47) seems perfect in every way.

But alas, it was not always thus.

We know that Jesus had to reprimand the disciples during his lifetime about their status-seeking.

The mother of Zebedee's sons tried to lobby for her children. Martha complained about Mary's apparent idleness. The apostles fell asleep in the Garden of Gethsemane and fled when the authorities arrested Jesus.

In the church of Acts, Peter fought with Paul; Paul fought with Mark. The

widows of the Greek-speaking Christians got inferior treatment to that of the Hebrew-speaking Christians. Ananias and Sapphira held back profits on the sale of property from the common purse. "Truth squads" followed Paul to correct his teachings.

Paul had to write to the Thessalonians about idleness and to the Corinthians about factionalism, disorder, and licentiousness. John dealt in his letters with early heresies. James denounced violations of social justice in his epistle.

One reason why the Scriptures are so timely is that many of the problems we have are the same problems people had 2,000 years ago—and before that. God's word has always proclaimed the ideals of truth, charity, and justice. Human beings have always needed to hear that word—and often have not heeded it.

But many have heeded it. We call them saints.

They were not different from us. They were the same as we are, and faced the same problems, and had the same flaws. But with all their challenges from within and without, they managed to accomplish some good, to live the faith to the best of their ability, and to pass on the treasure of the Gospel to us.

Parents managed to raise their children. Spouses struggled to remain faithful in a pagan atmosphere. People looked after the poor. Workers did honest work. Employers paid fair wages. Church leaders preached the good news with their words and their lives. Not always. Not perfectly.

Some failed miserably. Some persevered even unto a martyr's death. Some plodded along from day to day, making mistakes, correcting them, and moving on. Just as we do.

They had to make some choices unique to their times. So do we.

Aside from the historical differences, however, most of the choices were no different from ours. Loving God and neighbor has always been central to the agenda of those who claim to follow Christ.

It seems that those thrilling days of yesteryear are not buried in the past, but remain with us still.



ROMANTICISM—Despite the very human tendency to romanticize the past, romantic pictures do not reflect the reality. However, loving God and neighbor has always been central to the agenda of those who claim to follow Christ. (CNS photo of "The Lone Ranger" from Universal Pictures and Associated Film Distribution Corporation)

Early Christians faced situations we find familiar

by Fr. David K. O'Rourke

The early Christians faced situations we would find familiar:

► They had to bury their dead, and believed that their funerals should not be marked by the hopelessness of Roman tradition.

► They had children, and believed that they should treat them with more human consideration than was customary.

This Week in Focus

Has there ever been a time in history when Christians were able to practice their beliefs without having to come to terms with competing lifestyles and beliefs? Did the first Christians really have it better? Romanticized pictures of the past do not reflect the unvarnished reality of some of the struggles faced by the first Christians. Of course, Christians have always faced conflicting demands in their quest to follow Jesus faithfully. The first disciples, for instance, had to struggle for social acceptance because Jesus died a criminal's death. Even today, we must embrace our faith with courage, enthusiasm, and perseverance.

► They married, and thought that somehow marriage for them would be more than just a family arrangement.

But the very first Christians had not yet developed the fully structured patterns that serve to guide us at critical moments in life from birth to death. They faced life's situations from birth to death, and often they didn't yet know exactly what to do or what to say or how to respond.

By contrast, historians point out, we face these same situations today. With sacramental ceremonies established over 2,000 years. We have the ritual wisdom that gives us clear direction at moments of change or crisis. When a baby is born, we offer the welcome of a baptism with all the insights and wisdom of its fully developed rite. When someone dies, we have a funeral. Again, the experience of centuries guides the appropriateness of our response to those who have died and to their families and friends.

At least this is true when we speak of believing and practicing Catholics. But it is less true with the growing number of our friends and relatives who are not quite sure where they stand religiously. At times we find ourselves facing life's situations like the early Christians, trying to figure out what to do and what to say—that is appropriate—and in the process drawing upon their beliefs.

Let me give an example of what I mean. Recently one of my relatives died. He was young. Too young to die. He did not want to die, and he did not even want to talk about death. But death respects no wishes. We had been close in years past, and I wanted his funeral

to reflect the affection we felt. Before he died, we had discussed burial plans in a very hypothetical manner, but at least to the extent that I knew that I should offer to help when the time came.

When he died, I really did not know what to do. There was not much ready at hand to rely on.

I realized that a regular Catholic funeral would be out of place. It wasn't only that he was not a church-going person, for many believing people are not. It was more that the prayers of the funeral Mass, as I went over them in my mind, seemed to be talking about someone else. A funeral Mass would have seemed like a charade, and no one's final public memorial, we all agreed, should be a fake.

What were his religious beliefs? I didn't know. Did he believe anything? I didn't know that either.

I knew that his friends, and there were many of them, were very fond of him and would want a funeral. I knew him well enough to know that he would want a simple, dignified, and personal memorial. I suspected he would want it in a Catholic church.

But more than that, I really didn't know. The usual ritual motions that begin in a Catholic family at times of death didn't fit here. We had to figure out what to do, starting practically from the beginning.

I think that was what it was like for the early Catholics. Like us, in this situation, they had to draw on their own beliefs and the support of one another to get through the difficult times.

Challenges span the centuries as faithful embrace spirituality

by Fr. Robert Kinast

Social acceptance was a problem for the early Christians. In fact, it was a major source of tension for them because their leader had been executed as a political criminal and a religious blasphemer. This made it difficult for the first Christians to gain social acceptance.

It would be fairly natural in such a situation to withdraw into a private form of religion—to separate personal faith from public life. But the first Christians did not do this.

Instead they tried to be exemplary citizens, not by conforming to society's standards but by improving them. A good example of someone who did this is St. Justin, a layman who lived in the second century.

Rather than separate Christianity from life as it is lived in the marketplace, Justin showed that all people around him in society had been given a share of divine wisdom, which he likened to a "seedlike word" implanted in each person. This makes each person worthy of respect as a carrier of some part of God's life.

So if Justin sought social acceptance, he did so by attempting to improve society through a defense of human rights and dignity.

This attitude of respect toward the individual, repeated in many different ways, gradually softened the practice of slavery, changed the rules of war, and laid a foundation for the modern form of democratic government.

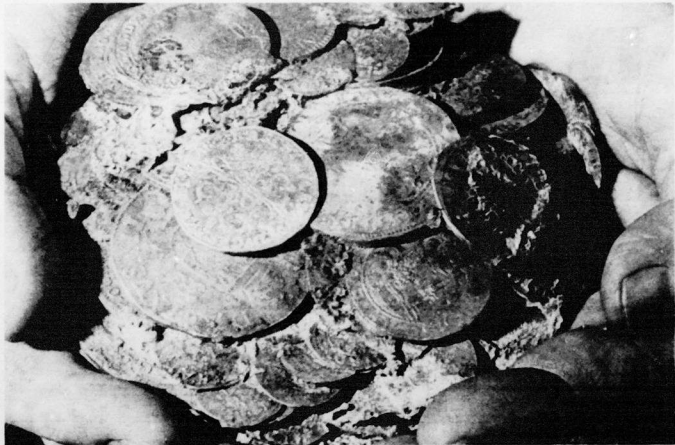
Christians today also face the challenge of being socially accepted. For example, generations of Catholics in the United States struggled to achieve recognition as good citizens.

Having symbolically achieved that goal when John F. Kennedy became president, U.S. Catholics now face the challenge of maintaining their social acceptance without compromising their defense of the dignity and rights of the individual.

A second challenge for the early Christians was wealth. Jesus and his disciples were not wealthy and the Lord frequently warned against the dangers of riches.

But not all converts to Christianity were poor. In fact, the second bishop of Rome, St. Clement, wrote a special treatise to guide Christians in the proper use of their wealth.

Clement urged Christians to put their riches at the service



A QUESTION OF WEALTH—Christians today, as in the past, face conflicting demands in their quest to live out their faith.

All Christians, for instance, struggle with the question of the proper use of wealth. (CNS photo of ancient coins from UPI)

of others by supporting charitable and missionary causes, or by sharing the Christian faith with other wealthy people who would not listen to poor preachers.

Today's Christians face similar challenges. Many business and professional people meet regularly to discuss how their faith and work coincide. Books like "The Holy Use of Money," by Jesuit Father John Haughey, are carefully studied.

The third challenge faced by the early Christians concerned the next generation—their children. There were, of course, competing claims for the attention of second generation Christian youth.

The early Christians met this challenge in two ways:

► They preserved the memory of their origins by collecting the sacred writings and renewing the stories of the church's first days in liturgical celebrations.

► They established schools, like the one in Alexandria,

Egypt, for adapting the original Christian message to changing times.

Today's "next generation" also faces many competing claims, from those posed by drugs to those posed by religious sects and cults. Christians, especially parents, face this challenge as the first Christians did by deepening their own awareness of Christian origins through adult learning, Bible sharing, and participation in the liturgy, and by finding ways to relate their faith to current developments.

Christians will always face competing claims because Christian faith is born into, and grows out of, social life. Today, as in ancient times, this means gaining social acceptance by defending the dignity and rights of each person; using wealth on behalf of good works and efforts to spread the good news; and handing on the faith to the next generation by being rooted in the sources of belief and adapting the good news to modern listeners.

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The Sunday Readings

Sunday, November 12, 1989

2 Maccabees 7:1-2, 9-14 — 2 Thessalonians 2:16 - 3:5 — Luke 20:27-38

by Fr. Owen F. Campion

The Second Book of Maccabees is the source of this weekend's first reading in the Liturgy of the Word. Only rarely does the Liturgy of the Word present to worshippers a selection from this interesting historical book.

As often is the case for dictators when they die, the empire of Alexander the Great shattered after his death. Two of his generals survived the struggle, and these lived to dominate parts of what once was his domain. From one rose the dynasty that ruled the Middle East from Antioch, in modern Syria. From the other descended a new line of pharaohs in Egypt. Both of the new empires caused severe problems for the Jews.

The two Books of Maccabees write of those problems. Not only were the new kings foreigners with great influence over the Holy Land, several were very zealous pagans. The kings in Antioch were such. Not only were they pagans, but they set themselves before people as gods, and they demanded the people's adoration. It was an abomination for the Jews.

To succeed in implanting worship of the king, therefore, it was necessary to uproot the ancient Jewish religion. That was brutally attempted.

This weekend's first reading recalls one such effort. The people were ordered to abandon the *kosher* dietary laws. They refused, and they suffered greatly in this account.

"*Kosher*" derives from the Hebrew word "*kasher*," meaning proper, or legal. Pork was not—and is not—*kosher* because it is the flesh of a carnivorous animal.

Hogs will eat the meat of other animals, unlike cattle or sheep. No predator is *kosher*. No carnivorous animal can supply *kosher* meat.

The *kosher* dietary laws attest to, and summon to, obedience to God and recognition of God. They speak of order in the universe, and in tribute to the human status vastly above that of animals who prowl in search of food on foot, and then feast upon their victims.

Since the Books of Maccabees were written in Greek, outside the Holy Land, they were doomed to be disregarded as truly revealed by God among the pious Jews who listed the Scriptures several generations after Jesus. The older Protestant versions of the Bible follow that listing. Hence, Maccabees do not appear in the Jewish translations of the Scriptures, nor in the older Protestant versions.

Central in this reading is the lesson that the hardships, and even pains, of this life are momentary. Eternal life, as the aftermath of faithfulness to God, is eternally satisfying and joyful.

The Second Epistle to the Thessalonians provides the second reading—as it did last week. It recognizes the difficulties "confused and evil" persons may lay before Christians. It also calls Christians to courage. The Lord will supply the strength needed to follow him.

St. Luke's Gospel is the source of the gospel reading this weekend. It presents an exchange between Jesus and some Sadducees. The Sadducees were a group of people, opportunistic in politics, conservative in religion, who lived in times contemporary to Jesus.

They saw the afterlife as dim survival in

sheol, an unspecified, apparently dreary place simply to survive. The exchange emphasizes primarily the fact that life hereafter, in the teaching of Jesus, is totally fulfilling. As such, it is joyful to the utmost. There will be no need for others, for their support, love, and companionship. Instead, that support, love, and companionship with others will be perfected and completed in the common realization of God.

Reflection

A particular characteristic of Christianity is its belief in an afterlife. That belief involves an understanding of God who sets standards and reveals those standards, who rewards the faithful, but punishes the disobedient, but also who always forgives those who disobey but then repent.

The church announces that belief in this weekend's Liturgy of the Word. It is

a call to live for the future, to look ahead, but also to put things in order. The circumstances of this life—good or bad—will pass. Nothing earthly endures. Every thing and every one on earth changes. Every living thing one day will die.

Earthly life will end.

Life hereafter for the just, and for the humbly sorrowful, is absolutely satisfying. Within it, nothing will ever be lacking and nothing will ever be needed.

It is an appealing thought. What about facing "confused and evil" persons, or events, in life now?

What about withstanding conditions sometimes as frightful, and threatening, as those described in Second Maccabees? As the second reading insisted, the Lord will strengthen us if we keep our own firm resolve. Understanding the future, as the future truly will be, fortifies us in that resolve.

The Lord will
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we keep our own
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Pope calls for an end to abortion

"Whether in the womb or in the final phase of life, a person may never be disposed of in order to make life easier for others," Pope John Paul II emphasized in recent remarks criticizing abortion and euthanasia.

"We will stand up every time human life is threatened," he said. "When the sacredness of life before birth is attacked, we will stand up and proclaim that no one ever has the authority to destroy human life."

Abortion, he said, leaves the door open to other grave and massive violations against human life.

The pope has called for "a mobilization

of minds and consciences" to keep science and technology from dehumanizing society.

'The Pope Teaches' continues next week

Because of All Saints Day, Pope John Paul II did not address the faithful during a general audience at the Vatican. "The Pope Teaches" column features remarks from the pope's weekly audience and will continue next week.

MY JOURNEY TO GOD

It's Just Too Early

I took my granddaughter to the store last night.

And we happened upon an awesome sight.

There were cartoons of Christmas things to be seen.

And I uttered out loud, "It's just past Halloween!"

It's much too early, I said to myself.

For Christmas cards and candles to be on the shelf.

I know for business that it's advantageous. But it's still so early that it's really outrageous.

Then I heard my granddaughter say with glee.

"Oh, look, Grandma! There's a Christmas tree!"

The lights are twinkling! Roll the cart over there!

Please, Grandma, hurry! Oh, there's a Teddy bear!"

(Toni Jordan resides in Indianapolis. Her poem reminds us to view the world through a child's eyes for joyful renewal.)

Send original poetry or prose relating to faith experience and prayer to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, Indiana 46206.

"Look at the angel hanging there on the tree!"

Roll closer, Grandma, so I can see. We mustn't touch! I know we just look. It's just like a tree that I saw in my book."

I watched her closely and saw her delight. So I said, "Tell me, what's special about Christmas night?"

"Why, Jesus got borned. Didn't you know?"

There were angels and shepherds and a big star and snow."

"There were kings and cows and pigs and sheep."

And there was Baby Jesus sound asleep. The way that she told it, I wanted to cry.

I was seeing Christmas through my granddaughter's eyes.

It's still too early for all the displays. But it's never too early to give God praise.

For sending us Jesus. And we should remember

All through the year—not just in December.

—by Toni Jordan

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VIEWING WITH ARNOLD

'Sea of Love' laments modern urban lifestyles

by James W. Arnold

Perhaps the best/kindest/most charitable thing to say about "Sea of Love" is that it restores Al Pacino to the screen after what amounts to a six-year absence. In Show Biz, that's an eternity, and Al (now 49) is no major talent, not a cookie-cutter type of leading man.

His last film was the historical "Revolution," a flop never really exhibited in the U.S. Before that, he starred in the violent remake of "Scarface" (1983).

As for "Sea of Love," it's New York cops again (cf. "Black Rain"), trying to solve a series of crimes that blend with crugs, shrewdness, the traditional movie-land diets of Sex and Violence.

Somebody is killing men who place ads, in poetic form, seeking dates in the personal columns. Since we as audience are privileged to witness the killings (the police, obviously, are not), we know the victims are shot "in flagrante" (as they used to say) but with no other person in sight.

(The title comes from the 1959 record, by Phil Phillips and the Twilights, found phillips at the crime scene.)

It's a mystery, yes. But one that only people in these sorts of movies really care about unraveling.

Pacino's 20-year veteran detective, Frank Keller, and colleague Sherman (chubby John Goodman) hatch a scheme. They place similar ads in verse and arrange dates with the responding women at



O'Neal's trendy pub across from Lincoln Center, hoping to catch out likely suspects.

Writer Richard Price ("The Color of Money") toys momentarily with this idea. As the varied women come in for their appointments, there is a fleeting glimpse of the awful loneliness that permeates the city like a cold November rain.

Frank himself is a neurotic mess, in full-blown midlife crisis. His wife has recently divorced him and married another detective in the same office (a trying situation), and he's hitting the bottle hard. So he's ripe for the plucking as he sits (wearing a wire) feigning interest in the women who turn up.

Soon he fixes on Helen (blonde Ellen Barkin), a knockout but mysterious divorcee with a young child. She warns to him what he tells her one day.

Frank is thinking about inviting her into the routine of devious "undercover cop" lies—that his mother had written in high school the verse he used in the ad.

Soon they're making love in the volcanic style so popular in films of the late 1980s, most notably in "Fatal Attraction," and Frank is thinking about inviting her into the sometimes difficult role of being a cop's wife.

There are, however, a couple of hitches. How does he explain to her that he is indeed a cop, who has tied to her about everything with practiced skill. And worse yet, what if she happens to be the serial killer of lonely men?

The entanglements and suspicions are built artfully, as they often are in thrillers. Frank alternates between bursts of amour and fright, incidentally providing Pacino with some bravura acting changes, ranging from passion and almost teen-age ardor to pure panic and finally cynical rage.



TRUE LOVE—Ron Eldard and Annabella Sciorra, posing for their wedding day photograph, star as two Italian-American sweethearts in "True Love," a film that takes a humorous look at preparations for their marriage. The U.S. Catholic Conference says the film is "consistently fresh" and classified it A-III, adults. (CNS photo from MGM/UA)

Pacino has just little of his complexity and charm. For all his tendency to brood, his character here much more resembles his heroic good guy cop "Serpico" than his various heartless hoods ("Godfather," "Scarface").

Helen is deliberately an enigma, so we're never allowed to know much about her beyond her electrifying sexual energy. Barkin, who started the decade in "Diner," is a slick actress who can do this role in a trance.

Goodman's Sherman is an amiable clown, much like his "Roseanne" character. But since he also takes advantage of one of the women who comes for an interview, one suspects the secret theme of the film is the tragic state of relationships in the modern urban wilderness. The people in the film are basically decent, but their behavior is alleyway.

Director Harold Becker specializes in tough action flicks ("The Boost"), but he and writer Price provide a few more creative moments amid the "film noir" motifs of deceit, flesh, and mayhem. The freshest comes early, when Frank runs a "sting" operation in which a bunch of wanted criminals are lured to a phony "free lunch with the Yankees," then arrested as they arrive.

As Frank and his partner are about to leave, one last "sting" victim comes running up, with his small son in tow, hoping he's not too late to meet the Yankees. Frank looks at the boy, and shows compassion. "We're all booked up," he tells the disappointed father, with a nice sense of literal truth. "Catch you later."

(Basic cop melodrama, sparked somewhat by acting and dialogue; language, violence, major R-rated sex situations; for adults, but not recommended.)

USCC classification: O, morally offensive

Recent USCC Film Classifications

Animal Behavior	A-III
Gross Anatomy	A-III
Hawks	A-III
Immediate Family	A-III
Worth Winning	O
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the * before the title.	

'Polly' cheerfully blends fun with social relevance

by Henry Herz

Keshia Knight Pulliam, familiar to fans of NBC's "The Cosby Show" as the youngest member of the Huxtable family, plays the title role in "Polly," a family musical about a cheerful orphan and her dour aunt, airing on "The Magical World of Disney," Sunday, Nov. 12, 7-9 p.m. on NBC. (Check local listings to verify program time.)

Adapted from "Pollyanna," the 1960 Disney movie with Hayley Mills, "Polly" updates the period from turn-of-the-century New England to 1955 Alabama without losing any of the charm and innocence of the original story. The major change—and it works quite well—is placing the action in a black town in the still segregated South.

After her parents die in an auto accident, Polly (Pulliam) comes to stay with her spinster aunt (Phylicia Rashad)—"the richest black lady in the county"—who expects her orphaned niece to set standards in decorum and self-restraint. Polly's exuberance, especially her taste for the "boppy-di-boppy-bop" sound of what she calls "Detroit music," however, keeps getting her into trouble.

Through it all, Polly never loses her sunny disposition nor her ability to find the bright side of any woe. Her cheerfulness softens her stiff-necked aunt and emboldens the downtrodden townspeople to do things for themselves rather than rely on the generosity of their wealthiest citizen.

The turning point comes when Polly suggests to the town's fire-and-brimstone preacher (Larry Riley) that he might get his congregation to pay more attention to his sermons if he used the 800 "glad texts" in the Good Book. Though the aunt is aghast when the minister does so the next Sunday, the church erupts into joyful song and evangelical witness.

By the time the rejuvenated town holds a bazaar to benefit its orphanage, Polly has visited the neighboring white community, befriended its reclusive leading citizen (Celeste Holm), and invited her to participate in the fund-raiser. Also persuaded by Polly to take part in the bazaar is the back-country hermit (Brook Peters) who holds the key to the mystery of how the bridge that once joined the two towns burned down years before.

All ends in reconciliation and celebration brought on by some misty-eyed events that bring the neighboring towns together to build a new bridge and then to declare a Polly

Day "so we won't forget that we all need each other." Even the aunt is transformed and renews her friendship with a former beau (Dorian Harewood).

The story, originally written by Eleanor Porter in 1913, proves the durable appeal of its perky young heroine whose unflinching optimism disarms all comers—and most viewers—even here in the midst of a racially segregated South. While some may dismiss "Polly" as sentimental, old-fashioned entertainment, others will enjoy it as a warm-hearted, good-natured musical fantasy that painlessly integrates an interracial message of mutual harmony and respect.

Producer William Blinn also wrote the script based on David Swift's screenplay for "Pollyanna" and the result is a seamless transposition of period and cultural environment. Director Debbie Allen is also credited as choreographer and for co-writing the less-than-memorable songs with Norman Krasna.

What is memorable is the bright acting of a largely black cast, especially the endearing presence of Pulliam in the title role and the accomplished performance of veteran actor Peters in a small but important part. One has to look quickly to see Butterfly McQueen of "Come Fly With Me" fame who gets only a few seconds of onscreen time as the church organist.

Like Peters, Holm has only a small role but it is pivotal to the plot's resolution and she puts it across with her accustomed aplomb.

"Polly" is unusually enjoyable family entertainment packing an added bonus in terms of social relevance. The story is as good as ever, though the music may not be to everyone's taste. Though it may be Pollyannaish to think that high ratings might encourage the networks to schedule more prime-time quality family entertainment, it's worth giving a try.

TV Programs of Note

Sunday, Nov. 12, 9-11 p.m. EST (CBS) "The Return of Sam McCloud." Dennis Weaver reprises his popular role as the unconventional New Mexico deputy marshal in this new made-for-TV movie. This update sees McCloud as a U.S. senator from Taos, N.M., who is a fish out of water in Washington and is called to London to solve the murder of his niece, a research scientist who may have known too much about the illicit practices of her employer, a multinational chemical company.

Sunday, Nov. 12, 8-9 p.m. EST (PBS) "Land of

Dragons." Hong Kong is a territory incorporating some 230 islands with six million inhabitants and a rich variety of wildlife upon which this "Nature" program focuses as it explores the natural history of the British Crown colony before it reverts to Chinese rule in 1997.

Sunday, Nov. 12, 10:30-11 p.m. EST (PBS) "News: Point of View." Rebroadcast of a program in the 1988 "Television" series showing how American techniques of broadcast journalism have shaped news programs in other countries as well as how television has affected the careers of public figures including Joseph McCarthy, Richard Nixon, John F. Kennedy, and Ronald Reagan.

Monday, Nov. 13, 8-9 p.m. EST (PBS) "Barging Through Europe: Burgundy." The last of a "Travels" three-part journey, through Europe's inland waterways heads south down the Seine River toward the Rhine, including a stopover in the ancient city of Montbard to attend a Bastille Day celebration.

Monday, Nov. 13, 9-10 p.m. EST (PBS) "A Fresh View: Impressionism: Post-Impressionism." The seventh of nine programs in the "Art of the Western World" series looking by examining the lives and work of the French artist who paved the way for the major Impressionists—Manet, Renoir, Pissarro, Degas and Monet—and then looks at the work of such Post-Impressionists as Gauguin, Van Gogh, and Cezanne.

Tuesday, Nov. 14, 8-9 p.m. EST (PBS) "Will Venice Survive Its Rescue?" The picturesque city of Venice is suffering on "high-tech floodwaters and salt water" from the increasing damage caused by tidal erosion but environmentalists fear that the gates may destroy the fragile lacoon that surrounds the city.

Tuesday, Nov. 14, 10-11 p.m. EST (PBS) "Imperial Masquerade." The fourth of the six-part "America's Century" series deals with U.S. military adventures since World War II in which secret wars and covert actions in such places as Iran, Guatemala, Cuba, the Dominican Republic, Indochina, and Africa were used to maintain world stability and assert U.S. interests.

Wednesday, Nov. 15, 10-11 p.m. EST (PBS) "Robert F. Kennedy Human Rights Award." In the first telecast of the award program since its inception in 1984, Tom Brokaw of NBC News is the master of ceremonies and Polish Solidarity leader Lech Walesa is the keynote speaker.

(Check local listings to verify program dates and times.)

QUESTION CORNER

Expectant mother wonders about cup

by Fr. John Dietzen

Q My husband and I are expecting a baby and are committed to giving this child the best possible start in life. We are aware, from literature and from a relative who was a fetal alcohol syndrome baby, that alcohol can have detrimental effects on the unborn.

Although a sip of wine, as part of Communion, probably has an insignificant amount of alcohol, I was not comfortable with the idea.

A priest once indicated that the blood of Christ is an important part of this sacrament and should not be

passed by. So my husband and I decided that I would fully partake of the Eucharist by dipping my host in the cup.

At one recent Mass, however, the eucharistic minister looked startled and said, "Next time drink it from the cup." I shook my head and whispered "No," but was hurt and upset by what she said, and wonder if I had done something wrong.

Your help will be much appreciated, as we are concerned about appropriate methods of Communion. (North Carolina)

A You deserve a lot of credit for the delicacy of your concern about your baby and I'm proud of you for that. Also your appreciation of the significance of Communion under both species is admirable and fully in accord with the provisions of liturgical documents about receiving the Eucharist.

Nevertheless, your eucharistic minister was basically correct. In accord with the sacramental sign of the Eucharist, the bread should be eaten and the wine should be drunk.

Guidelines thus always indicate that both the bread and the cup should be "ministered," that is, given to the one receiving Communion. You should feel no guilt or deprivation, of course, if you are limited to receiving the host only during these months.

As you say, the amount of consecrated wine that you would consume by drinking is minimal. From what I have been able to learn, the few drops sipped from the cup would be insignificant and would have no effect on the baby you are carrying. If you really wish to follow up on this, however, it would be good, of course, to consult your own physician and seek his advice.

Incidentally, in our parish, and I believe in most others, we never attempt to correct or challenge people at the time of Communion, except in the most extreme circumstances.

Whatever needs to be said can be said as effectively later. Or an announcement may be made, perhaps in the bulletin, if we see a consistent problem that needs correction. This can help preserve the dignity appropriate at Communion time of the Mass.

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

(A free brochure on confession without serious sin and other questions about the sacrament of penance is available by sending a stamped, self-addressed envelope to Father Dietzen in care of the above address. Father Dietzen also offers advice pamphlets on a variety of topics relevant to practice of the Catholic faith.)

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FAMILY TALK

How can parents pay rising college costs for children?

by Dr. James and Mary Kenny

Dear Dr. Kenny: We are a middle-income family with four children. The oldest is a high school sophomore. Suddenly we feel panic about paying for college educations. Tuition seems to be rising.

How can we be fair to each, if one wants to attend a private college, another a state school, and a third doesn't want to go at this time? I'm sure other parents have faced this problem, but perhaps not with as many kids. What would you suggest? (New Jersey)

Answer: You raise the two major problems for parents facing college costs: money and fairness.

How can parents on a fixed income come up with a large amount of money?

And how can parents distribute any special funds for educational purposes among young adult children who may have different needs with a different price tag?

The first thing is to rid yourself of the notion that you have an obligation to pay a child's entire college costs. You do not, either legally or morally. At 18 years of age they are considered adults, and parents no longer are responsible for their care and debts.

Most parents, however, would like to make college possible by guaranteeing a substantial part of the cost. This is different from promising to pay everything.

It also is better for the child to pay part of his or her way. They are more apt to take college studies seriously if they are paying for part of the cost of their continued education.

►Step One is to agree on a fixed amount you will provide each child for four years.

As an example, let's say you promise \$4,000 per year for college expenses, whether the child attends a state college or a private one.

Private college financial officers often can find ways of equalizing the costs between state and private schools once they determine the extent of the parental contribution.

This is fair in many ways. First, it treats all your children the same. Second, it allows you and your children to plan ahead, knowing exactly what is expected. It would be appropriate and fair to raise the fixed parental contribution each year in accord with an increase in the cost of living.

►Step Two is to consider the financial assets of your children. Much college financial aid is based on need, and your children will be expected to spend their own money first. You might talk to your four children about contributing their own money to a simple irrevocable trust in order to make the money do double duty.

The children's resources (cash gifts from parents and grandparents, for example) might be pooled in a simple trust. As the children reach college age, they can borrow from this trust at low interest, repaying after they complete college. The money is then available as the younger children come of college age.

When all have completed college or have reached age 24, the trust dissolves and the remaining funds are distributed to the children, subtracting leftover IOUs.

►Step Three is to apply for all the financial aid your child can receive. This includes federal and state grants, local and special scholarships, student loans, and work-study grants. Normally, the financial aid officer at your child's college will be knowledgeable about ways to finance a college education.

Finally, most colleges expect any student receiving financial aid to contribute personally to his or her educational expenses, usually at least \$800 per year. Most young adults can earn this and more during the summer by working and living at home.

With a little planning, you can make a college education possible for all your children and be fair too.

(Reader questions on family living and child care to be answered in print are invited. Address questions to the Kennys, Box 872, St. Joseph's College, Rensselaer, Ind. 47978.)

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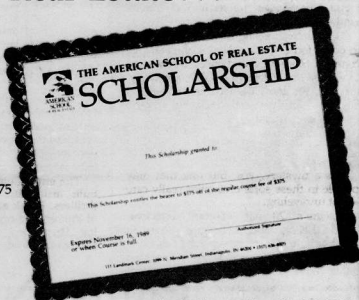
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Ms. Leonard is halfway finished in the Paralegal Certificate program.



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The Active List

The Criterion welcomes announcements of parish and church related activities for The Active List. 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.

November 10

The Blessed Sacrament is ex- pected for quiet prayer and reflection every Fri. from 7 a.m.-5:30 p.m. Mass at St. Lawrence Church, 4650 N. Shadeland Ave.

The drama department of Roncalli High School will sponsor an Adult fund raiser Dance featuring The Light Touch, The Third Generation and Jimmy "Maddog" Matte at Southside K of C. Tickets: \$10 at the door.

All Saints Alumni Association will hold a Harvest Dinner/Dance beginning at 6:30 p.m. in Ritter High School cafeteria, W. 30th St. at Tibbs Ave. Tickets \$12.50 available at the door.

Gospel singer Pearl Williams-Jones will present a free concert at 8 p.m. in St. Meinrad Seminary college chapel.

St. Joseph Parish, Terre Haute will sponsor a Chili Supper from 4:30-7:30 p.m. Adults \$3.50 at the door; children under 12 \$2.50.

November 10-12

A Presched Women's Retreat will be held at Mount St. Francis

Retreat Center. Call 812-945-0354 for information.

Benedictine Father Tobias Colgan will conduct a retreat for married couples, single men and women, entitled "Getting in God's Way," at St. Jude Guest House on St. Meinrad Seminary campus. Call 812-357-6985 for information.

November 11

A Reverse Drawing will be held at 7:30 p.m. at St. James Parish, 1155 E. Cameron following 6:30 p.m. dinner. Tickets \$15, 250 sold. Call 317-783-7854.

Our Lady of the Greenwood Parish will sponsor a Nostalgic Dance featuring music by DJ Carl Edding from 9 p.m.-1 a.m. at Greenwood K of C Hall, 655 Fushville Rd. Dress as you did then. \$15/couple. Call 317-882-0526 between 4-9 p.m. for reservations.

St. Catherine Parish, 2245 Shelby St. will sponsor its annual Craft Bazaar and Bake Sale from 9 a.m.-5 p.m.

Catholic Alumni Club (CAC) will attend 5 p.m. Mass at Christ the King Church, 1827 Kessler Blvd.

E. Dr. Dinner afterward. Call Mary 317-255-3841 late evenings for details.

Christian singer Katrina Rae will present a free concert at 7 p.m. in St. Agnes Church, Nashville.

Madonna Circle, Our Lady of Perpetual Help Parish, New Albany will sponsor a "Harvest of Crafts" from 9 a.m.-3 p.m. in Wagner Hall. Craft booths, tasting brunch, quilt raffle.

The Ladies Guild of Holy Family K of C, 220 Country Club Rd. will hold its annual Holiday Bazaar from 10 a.m.-4:30 p.m. Lunch available 10:30 a.m., baked goods, crafts.

A "Special Night Out" for mentally handicapped adults will be held at 7 p.m. in St. Lawrence Parish gym, 46th and Shadeland. Call 317-542-2697 for information or ride.

St. Joseph Parish, Jennings Co. will sponsor a Church Bazaar from 9 a.m.-4 p.m. Baked goods, 51 craft tables, lunch, prizes, drawings. From I-45, go east on Hwy. 50 to Sherman's Grocery, turn right, continue one-and-one-fourth miles.

November 11-12

St. Luke Parish, 7575 Holiday Dr. E. will present a Christmas Bazaar from 9 a.m.-7 p.m. Sat. and from 8 a.m.-2 p.m. Sun.

Gifts, breakfast and lunch at Santa's Snack Shop.

The Altar Society of St. Joseph Parish, 1401 S. Mickley will present its Annual Bazaar from 4-7 p.m. Sat. and from 8 a.m.-Sun. Chicken noodle dinner 12 noon-3 p.m. Sun.

Holy Trinity Parish will present a Holiday Bazaar from 10 a.m.-7 p.m. Sat. and from 10 a.m.-2 p.m. Sun. Boutique, lunches and dinner. Sat., brunch Sun, 10 a.m.-1:30 p.m. Adults \$5, kids 6-12 \$2.50, under 6 free.

St. Peter Claver Court of St. Lawrence Parish, 46th and Shadeland will present its Annual Scholarship Bake Sale after Masses.

The Women's Club of Sacred Heart Parish, Jeffersonville will hold its annual Christmas Bazaar from 12 noon-7 p.m. Sat. and from 8 a.m.-2 p.m. Sun. in the school cafeteria 1840 E. Eighth St. Holiday crafts, prizes, sweet shoppe.

November 12

Marian Devotions are held each Sun. at 2 p.m. in Sacred Heart Parish chapel, 1530 Union St. Everyone welcome.

Sign Masses for the Deaf are celebrated each Sun. in the following church: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Robke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 10th St., 10:30 a.m.

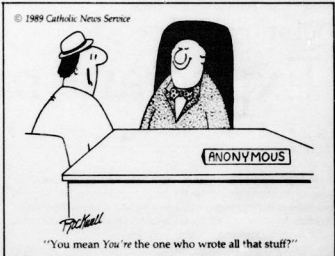
Gospel singer Katrina Rae will present a free evangelistic concert of song, worship and sharing at 7 p.m. in St. Patrick Church, Terre Haute.

A Pre-Canva Conference for engaged couples will be held from 12:45-5:30 p.m. at the Catholic Center, 1400 N. Meridian St. Vincent Hospital Professional Bldg. Call 317-236-1596 for information.

A Hospital Ministry Workshop will be presented by Father Joe Rautenburg from 1-4:30 p.m. at St. Vincent Hospital Professional Bldg. Call 317-236-1483 for details.

Catholic Adults Reaching Out (CARO) will hold a Fellowship meeting from 7-9 p.m. at Fatima Retreat House, 5353 E. 56th St. For information call Dave Siler 317-545-7681.

Mother Theodore Circle #56, Daughters of Isabella will meet at 2 p.m. in St. Elizabeth's Home, 2500 Churchman Ave. for business and social hour.



November 13

Benedictine Sisters Juliann Babcock and Carol Falkner will begin a free program on Centering Prayer from 7-9 p.m. in St. Christopher Parish activity room, Speedway. Book cost \$10. Call 317-241-6314 for details.

Kevin DeFrey continues the Fall Scripture Series on "The Prophets" at 7:15 p.m. at Fatima Retreat House, 5353 E. 56th St. Supper 6:30 p.m. Call 317-545-7681 for more information.

Systematic Training for Effective Parenting (STEP) classes continue from 7-8:30 p.m. at St. Lawrence adult education center, 46th and Shadeland. Call 317-543-4925 for information.

An hour of prayer for peace and justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benedict 9 p.m.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at St. Ann School, 2839 S. McClure. Call Terri Brassard 317-236-1500 for details.

Separated, Divorced and Remarried Catholics (SDRC) will meet at 7:30 p.m. in the Catholic

Center, 1400 N. Meridian St. for instruction in "Party Dancing."

November 14

The free Inquiry Program at Holy Spirit Parish, 7243 E. 10th St. continues with "The Spirit Given Through Jesus" from 7:30-9 p.m. in the parish center.

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Parish Chapel, 317 N. New Jersey St.

The Bible Study on the Acts of the Apostles continues from 7:30-9 p.m. at St. Christopher Parish Annex meeting room. Call 317-241-6314.

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at St. Jude School, 5375 McFarland Rd. Call Terri Brassard 317-236-1500 for more details.

Indianapolis North Deanery "LD" committee will sponsor a parent meeting at 7 p.m. in Christ the King School to discuss the upcoming learning disabilities program in schools.

Mature Living Seminars conclude with a special seminar on "Good News Retirement" from

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10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College.

The Ave Maria Guild will meet at 12:30 p.m. in St. Paul Hermitage, Beech Grove for dessert and coffee and business meeting.

November 15

Catholic Adults Reaching Out (CARO) will hold a social and meeting at 7 p.m. in the CYO Center, 580 E. Stevens St.

Systematic Training for Effective Parenting classes continue from 7:00 p.m. at St. Andrew School, 459 E. 38th St. Call Terri Brassard 317-236-1500 for details.

Scripture Studies on St. Paul continue from 7:30-9 p.m. at St. Pius X Parish, 7200 Santo Dr. Call 317-257-1085 for information.

The Catholic Alumni Club (CAC) will hold a newsletter meeting at 7 p.m. in Room 306 of the Catholic Center, 1400 N. Meridian St.

The Catholic Widowed Organization (CWO) will hear Dr. Frances Rhoads speak on "Journey From Widowhood" at 7:30 p.m. in the Catholic Center, 1400 N. Meridian St.

"An Inside View of Homelessness" program will be presented at 7:30 p.m. at St. Thomas Aquinas Parish, 46th and Illinois Sts.

Secunia Parents Group will meet in the school library at 7:30 p.m. for "program on academic development and learning problems. Enter cost doers. For information call Dan and Ginny O'Brien 317-356-2604.

November 15-16

A workshop on The Future of Collaborative Ministry will be presented from 9:30 a.m.-4:30 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for information.

November 16

An Over 50 Day on "Developing One's Spiritual Life" will be conducted by Father John O'Brien from 9:30 a.m.-2 p.m. at

Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for details.

The Bible Study on the Book of Exodus continuing from 11:30 a.m. at St. Christopher Parish Annex meeting room.

November 17

A 50 and Over Eucharist and Pitch-In Luncheon for area Catholics over age 50 will begin at 11:30 a.m. at St. Andrew Parish, Richmond.

The Catholic Alumni Club (CAC) and Catholic Adults Reaching Out (CARO) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym, 46th and Illinois Sts.

Exposition of the Blessed Sacrament for quiet prayer and reflection is held each Fri. from 7 a.m. until 5:30 p.m. Mass at St. Lawrence Parish, 4650 N. Shadeland. Everyone welcome.

National Pastoral Musicians Indianapolis chapter will hold a Catholic-style Evening Prayer at 7:30 p.m. at St. Peter and Paul Cathedral followed by dinner at 8:30 p.m. in the Catholic Center, 1400 N. Meridian St. RSVP for dinner, call Denis Cunningham 317-271-0239.

November 17-19

A Singles Retreat on "Discovering the Gift of Being Single" will be held at Alverna Retreat Center, 8140 Spring Mill Rd. Call 317-257-7338 for details.

A Marriage Encounter Weekend will be held at Fatima Retreat House, 5353 E. 56th St. Call George and Ann Miller 317-788-0274 for information.

Shakespeare's "Julius Caesar" will be presented by St. Meinrad Seminary students at 8 p.m. EST Fri. and Sat. and at 2 p.m. Sun. Tickets at the door. Adults \$2, students \$1.25; \$1 seniors and groups.

A Preached Men's Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817.

An Engaged Encounter will be held at Fatima Retreat House, 5353 E. 56th St. Call Marilyn and Mark Braun 317-649-7529 for details.

November 18

An Emmaus Day III: "Election/Purification" workshop will be held from 9:45 a.m.-3:15 p.m. at St. Bartholomew Parish, Columbus. Call 317-236-1432 to register; deadline Nov. 10.

The Elites of Holy Angels Parish will present an "Elites' Fashion Show and Luncheon from 11:30 a.m.-4 p.m. at the Sheraton Meridian, 2820 N. Meridian St. Donation \$20. Call Lucretia Stewart 317-926-2681 for information.

The Terre Haute Deacony Center will sponsor a catechetical training workshop on "Understanding the Children We Teach." Pre-registration required. Call 312-232-8400.

St. John the Baptist Parish, Dover will present a Pre-Holiday Chicken Dinner and Drawing from 11 a.m.-7 p.m. Adults \$5; kids 12 and under \$2.50. Crafts, baked goods.

Kevin Barry Division #3, Ancient Order of Hibernians and the Irish American Heritage Society will hold an Irish Celtic Cross Fund Drive at 8 p.m. in the McGuffey Hall, St. Philip in Parish, Entertainment, music. Admission \$3. Call 317-899-3030 for information.

November 18-19

A Boutique and Bake Sale will be presented at St. Lawrence Parish, Lawrenceburg from 9 a.m.-5

p.m. Sat. and from 9 a.m.-12 noon Sun. in Kasper Hall.

November 19

The Alar Society of Holy Name Parish, Beech Grove will sponsor a Christmas Bazaar and Eva's Famous Chicken and Noodle Dinner from 1-5 p.m. Adults \$3; children \$2; pre-schoolers free. Drawings, games for all ages, country kitchen, white elephant and craft booths.

Sign Masses for the Deaf are

celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; Holy Spirit, 7243 E. 10th St., 10:30 a.m.

Catholic Alumni Club (CAC) will go to the Movies at 2 p.m. Call Mary 317-255-3842 late evenings for more information.

The St. Patrick Chapter of St. Vincent de Paul Society will

sponsor its Annual Poultry Card Party at 2 p.m. in the school hall. Drawings, card games, food available. Admission \$1.25.

FutureQuest Open Houses will be held at 1 p.m. at Shawe Memorial High School, Madison; Our Lady of Providence High School, Clarksville; and Bishop Chatard, Cardinal Ritter, Roncalli and Secunia Memorial high schools, Indianapolis. Catholic and non-Catholic junior high students and their parents are invited.

— U.S. POSTAL SERVICE — STATEMENT OF OWNERSHIP, MANAGEMENT & CIRCULATION

Required by 39 U.S.C. 3685

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Signed: John F. Fink, Editor

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Youth News/Views

Workshops draw 4,000

About 4,000 young people from the East and Midwest will journey to Louisville next week for the Eastern Division of the Biennial National Youth Conference sponsored by the National Federation of Catholic Youth Ministry.

Of that number, 160 are teen-agers and adult sponsors from the archdiocese, and 43 are members of a five-parish Catholic Youth Organization group in Indianapolis.

Youths from St. Catherine, St. James, St. Patrick, Holy Rosary, and Sacred Heart parishes will comprise nearly one-fourth of the archdiocesan contingent at the national conference Nov. 16-19, according to Bernie Price, coordinator for the CYO group.

Extensive fund-raising efforts and

generous donations from parishioners and businesses will enable the consolidated CYO group to send that many teens to the conference, she said. Their group trip will cost "a little over \$7,000," a sizeable goal for the small but dedicated group that considers the conference "a tradition."

Christian rock singer Tom Franzak will perform during a Friday night concert, and a panel of five bishops will respond to youth questions on Saturday morning.

Programming also includes workshops on spirituality, peace and justice, morality, self-esteem, and leadership.

Maybe they should also offer a fund-raising seminar with these well-qualified Indianapolis teen-agers as presenters!

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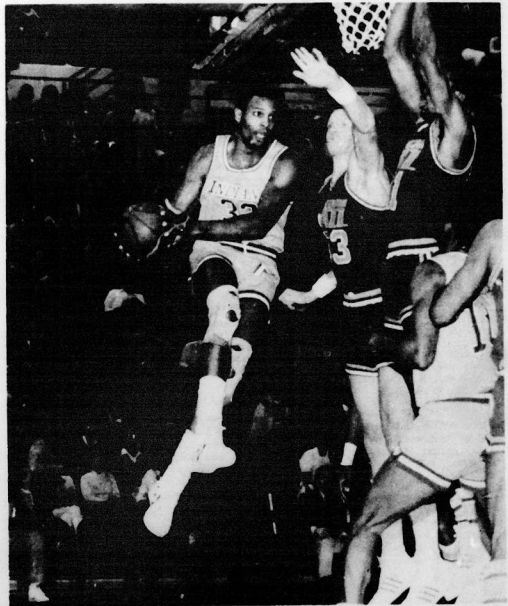
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MOTIVATED—Former Indiana Pacer Clark Kellogg, a 6-foot, 7-inch forward, shows his style and determination during National Basketball Association action several years ago. Chronic knee injuries forced his early retirement after five seasons with the Pacers. (Photo courtesy of the Indiana Pacers)

Pacers star shares insight

by Mary Ann Wyand

Parenting and coaching are "great opportunities but also great responsibilities," former Indiana Pacer star Clark Kellogg told adult volunteers during a recent Catholic Youth Organization seminar on leadership and service.

"I believe in trying to make yourself better," he stressed. "Try to allow your convictions, your beliefs, and your attitudes to show through in your life."

Kellogg, now a television analyst for the Pacers, also advised the CYO volunteers to use the valuable teaching tools of support, encouragement, enthusiasm, organization, and flexibility when parenting, coaching, or leading youth activities.

In order to have a positive impact on youngsters as coaches and as parents, he said, "Your Christian faith has to come through in how you handle adversity, wins, losses, failures, struggles."

Remember, Kellogg told the attentive audience, "That all has to show through in your life as a coach and as a parent. It has to be there. That's when it has the most power, when it's actually something that's lived out."

Reflecting on adult and youth relations, the Pacers' 1982 first-round draft pick said he thinks that frequently "there is a big gap between adults and youths."

The 6-foot, 7-inch forward noted that, "I feel very fortunate and I thank God for the success I had as a basketball player, but I thank him more for my parents."

The Cleveland native attributed the successes throughout his life to "my parents who, more than anybody, had the greatest impact on me."

And, he stressed, "I think that athletes, coaches, and teachers can play a role, can make a difference, but I really think that parents are the difference."

Kellogg said his father, who served the city of Cleveland as a police officer, "shared a lot of his experiences, knowledge and wisdom" and "showed me how to love my mother, and how to care for my brother and sisters, and gave me examples that I hold dearly to today."

The former Pacer, who retired after five seasons in the National Basketball Association due to chronic knee injuries, reiterated that, "The greatest influence came from my parents because of the values they instilled

in me, the examples they set for me, and their support and encouragement. All the things they gave me that don't show up on paper have a great deal to do with where I ended up, not only as an athlete but as a person."

Positive adult and youth relationships depend upon enthusiasm, organization, and flexibility, Kellogg explained.

"Whatever you're coaching whatever you're leading," he said, "you need to be enthusiastic about it because kids know if you genuinely like what you're doing, if you're interested in doing a good job, and if you're interested in trying to help them become better."

Adults need to be prepared to teach, to instruct, and to lead, he noted, but also to be flexible. And Kellogg said that admitting mistakes is another critical aspect of parenting and coaching youth.

"You've got to be vulnerable," he said. "You've got to be willing to admit the mistakes that you make, that you don't have all of the answers, and that you're still learning too."

It's essential, Kellogg explained, for parents and coaches to allow opportunities for young people to make mistakes, allow them to see their own mistakes, and be willing to listen.

"I read somewhere that 'our kids need our love most when they least deserve it,'" he said. "That talks about patience, about understanding. We don't have all of the answers, so why not listen a little bit?"

It's challenging to motivate young people because "there are so many distractions when you talk about trying to put kids on the positive track," he added. "There're so many different things pulling at their attention and their emotions."

Youth leaders must build sincere friendships with young people in order to understand their emotions," Kellogg stressed. "That's where the art of coaching and parenting comes in. It's a trial and error method. It comes from enjoying what you're doing and paying attention to the differences of each individual."

Emphasize the positive, he advised, prioritize your praise, and remember that constructive criticism is necessary.

"It's not winning so much as it is effort and attitude," Kellogg concluded. "Both as a parent and as a coach, give young people the opportunities to be the best they can be."

Providence play updates Shakespeare comedy

Providence High School is getting ready to open its "Midsummer Night's Dream 1990."

This children's theater version of William Shakespeare's classic comedy has been shortened to 45 minutes, and its references have been updated to contemporary America. Nevertheless, its plot and

many of the lines remain absolutely faithful to the original.

In this version of the play, Hermia has become a high school cheerleader, Demeter is the captain of the football team, Lysander is the star basketball player, and Helena is the valetictorian and a key member of the Debate Club.

The fairies are now wild rock music head bangers. And at the end of the show, the workmen produce the world's first rap tragedy—"The Awful, Terrible, Tragical, Very Bad Deaths of Pyramus and Thisby."

"The original play is wonderful," director Rebecca Reiser said. "Lots of high schoolers know it now since it was featured in 'Dead Poet's Society.' But I feel it's important to introduce Shakespeare in a pleasurable way on the elementary school level."

Reiser promises an enjoyable time. "I'm sure the grade school kids are going to enjoy this version," she said. "My cast is having such fun with it."

The play opens on Thursday, Nov. 16, at Sacred Heart School in Jeffersonville, according to Reiser, who is also the school's performing arts chairperson.

While its touring schedule is full, interested groups may contact Our Lady of Providence High School at 812-945-3350 to inquire about bringing individual classes to see the play on weekdays from 10:45 a.m. until 11:30 a.m.

"Midsummer Night's Dream 1990"

stars Kevin Howard as Puck, Krista Hagan as Titania, John McCulloch as Master Will, Theseus, and Oberon, Tahira Millan as Hermia, Colleen McCarthy as Helena, Sam Schach as Demetrius, Mike Sutphin as Lysander, and Katie Platt as Queen Hippolyta.

In other starring roles are Kate Osborn as Quince, Crit Fisher as Bottom, Chris Lynn as Flute, Bart Dunn as Snug, Travis Ayres as Starveling, Elizabeth Koehne as Snout, Bekki Canter as Egeus, Jeni Muller as Philostrate, Lisa Knight as Moth, and Lee Ann Knight as Cobweb.

"Possibly after Christmas," Reiser said, "this show will tour local libraries in after-school performances, but plans haven't been firmed up for this yet."

One certainty, however, is the fact that Providence High School students plan to put a lot of talent and energy into this fun and contemporary teen-age version of Shakespeare's classic comedy.

And if William Shakespeare could be here to see their updated comedy, the playwright would no doubt approve of their youthful enthusiasm and fresh approach to his centuries-old play.

Celebrate Advent in Indianapolis

"Rejoice, rejoice, rejoice!"

It's nearly time for Advent in Indianapolis, a day of liturgy and friendship for teen-agers from throughout the archdiocese.

Set for Sunday, Dec. 3, the annual day of welcome for the Advent season begins at 10:30 a.m. with a Eucharistic liturgy at St. Peter and Paul Cathedral featuring Archbishop Edward T. O'Meara as the celebrant.

Optional afternoon activities range from lunch, shopping, visits to museums, or tours of the downtown area, according to coordinator Ann Papeish of the Catholic

Youth Organization, sponsors of the annual holiday youth event.

Archbishop O'Meara will also preside during the Advent vespers service at 5:30 p.m. at the Cathedral.

Following that service, teens will gather for a dance from 6:30 p.m. until 9:30 p.m. at the Catholic Center Assembly Hall.

Admission to the dance is \$2 per person in advance and \$3 per person at the door. Early registrations are due at the CYO Youth Center office, 580 E. Stevens St., Indianapolis, Ind., 46203, by Nov. 17. For more information, contact the CYO office at 317-632-9911.

Central Catholic students donate gifts to Birthline

Students from Central Catholic School in Indianapolis recently donated a large quantity of baby supplies to "Birthline," an archdiocesan program administered by Catholic Social Services for low-income mothers of infants.

A high chair, safety car seat, toys, and lots of layette items were among gifts delivered Nov. 3. Principal Kathleen Tolson said the entire school joined together for the community service project organized by the eighth graders.

"They sponsored three fund raisers," she said. "They not only brought in donated items, but they also went out and bought new layette items."

In addition to a bake sale, the eighth graders sold homework passes and "out of uniform" passes approved by the faculty. Their efforts earned \$300.

Central Catholic students represent St. Patrick, Holy Rosary, Sacred Heart, St. Catherine, and St. James parishes. Eighth graders who delivered the baby gifts were Crissy Baase, Rachel de Hebreard, Shannon Aton, Joe Campbell, Adan Gutierrez, Elisha Helton, Antoinette Lynch, Amy Besso, Jill Perkins, and Stephanie Johnson.

Scecina Memorial High School's annual open house begins at 1 p.m. Sunday, Nov. 19, and continues until 3 p.m. Parents and students will have an opportunity to visit and discuss the various academic and extracurricular offerings at the parochial high school, located at 5000 Nowland Ave. on the eastside of Indianapolis.

Registration at 12:30 p.m. precedes a major presentation at 1:15 p.m. Tours and introductions to faculty members and department heads are other open house events.

Five drawings for \$200 tuition reduction awards provided by the Scecina Booster Club will be presented to students during the open house.

"All of our parents and alumni are invited, and we ask that you encourage your friends and neighbors who have grade school students to attend our open house," principal Larry Neidinger said. "We're certain that they will like what they see."

For more information, telephone Scecina High School at 317-356-6377.

Our Lady of Perpetual Help youth in New Albany have been participating in a six-week Faith Seasons program that focuses on "Personal Growth and Self-Image," "The Life of Jesus," "Who Is God?" and "Peer Ministry I."

Programming concludes Nov. 15, according to Mike Betting, youth ministry coordinator for the southern Indiana parish.

Julie Hwang, a senior at Scecina Memorial High School, has been notified that she is the winner of the Franklin College Outstanding Juniors' Scholarship for the 1990-91 school year.

As the winner, Julie received an offer of full tuition as well as room and board expenses for four years of study at Franklin College. She is the daughter of Mr. and Mrs. Bruce R. S. Hwang of St. Simon Parish in Indianapolis.

Newly elected officers and representatives of the St. Roch Parish Junior CYO group in Indianapolis are Angie Wiedman, Fr. Russell, Amy Maynard, Kurt Kiefer, Maria Schott, Rudy Gonzales, Evan Gilmore, Jason Greene, and Shawn Breen.

Members of the Catholic Community of Columbus youth ministry group sponsored their annual Haunted House and Halloween Party Oct. 25 for more than 100 students in kindergarten through the sixth grade.

Their "safe Halloween" event was a huge success, according to Kathy Davis-Shanks, youth ministry coordinator. They spent about two weeks preparing for this annual project.



BABY GIFTS—Eighth graders from Central Catholic School in Indianapolis deliver layette items to the Catholic Center

for Birthline, an archdiocesan assistance program operated by Catholic Social Services.

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BOOK REVIEW

Programs that support dignity

GAINING GROUND: TAILORING SOCIAL PROGRAMS TO AMERICAN VALUES, by Charles Lockhart. University of California Press (Berkeley, Calif., 1989). 213 pp., \$25.

Reviewed by Brother Ronald D. Pasquariello

At last, an adequate and very satisfying response to Charles Murray's "Losing Ground".

Murray's book appeared in 1984 and received a tremendous amount of undeserved celebrity because of the political climate generated by the Reagan administration. Murray's thesis was that the social programs developed in the '50s, '60s and '70s were materially and morally destructive because they directed the energy of the poor from acting responsibly and taking charge of their own lives.

A number of books challenged Murray's statistical analysis. Charles Lockhart's "Gaining Ground" is the first known to this reviewer to present an alternate program.

Lockhart's thesis is that the way to make social programs acceptable is to make them more consonant with familiar American values like freedom, individual enterprise, self-reliance and respect for human dignity. He refers to his perspective as a social "investments model," basing it on the dynamic implicit in the Social Security program. Its architects managed to avoid accusations of socialism and the welfare state by developing a program in which benefits are earned on the basis of individual efforts over the course of one's work life. Since Social Security is our most popular social program, policies based on this model are more likely to be perceived as fair, and, like Social Security, would be less vulnerable to changes in the political climate.

Social programs, according to Lockhart, should draw on four basic principles. First, they should be based on reciprocity—those who contribute to the social product have the right to draw on it when faced with social or economic crises. Second, assistance should be aimed at supplementing individual efforts at self-support.

— COMING NOVEMBER 24th —

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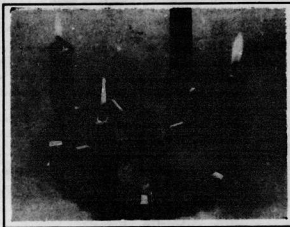
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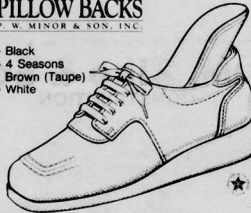
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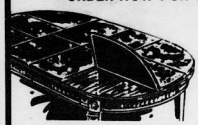
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the difficulty. Fourth, we should rely as much as possible on social insurance to meet the needs of those facing crises in their lives, which is preferable to public assistance programs.

The strength of this book has to do with the tangle connections it makes between the values of American political culture and the welfare state. It makes an important contribution to the discussion about social policy.

The author, an associate professor of political science at Texas Christian University, makes an eloquent defense of socioeconomic rights and offers concrete suggestions for how the principles ought to be applied. He makes careful distinctions among various types of the poor and addresses their needs separately. He also goes to some length to distinguish his proposals from "workfare." I heartily recommend the book to all readers.

(Brother Pasquariello, a Marist, is the author of several books on public policy, and, most recently, of "Conversations with Andrew Greeley.")

† Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and relatives serving in 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.)

† AMOS, Ruby Celeste, 84, St. Paul, Tell City, Oct. 12. Mother of Alfred, Olive Wellman and Eleanor Huff; grandmother of eight; great-grandmother of 13.

† BRICKER, Ann C., 81, Holy Family, New Albany, Oct. 23. Wife of William C.; mother of Elizabeth Ann Beckman, sister of Jane C. Overholser and Ruth Stoy; grandmother of two.

† HANSON, Rita Rose (Weidekamp), 72, St. Lawrence, Indianapolis, Oct. 29. Wife of William E.; mother of Ingrid H. Ledbetter, Marina L., and Stephanie Thompson; sister of Lou Weidekamp; Dorothy Cunningham, Frances Meyer, Lucille Perkowski and Mitzi Carr; grandmother of two.

† HOCK, Margaret M., 79, Little Flower, Indianapolis, Oct. 27. Mother of Catherine Doyle, Mary Jo Judkins, and Donald E.; grandmother of 12; great-grandmother of 23.

† HOEHN, Walter E., 70, St. Joseph, Corydon, Oct. 12. Husband of Pauline (Feller); father of Edward, William, Steven, Mark, Joseph, John, Shirley Beardsblom, Joanne Jackson, Nancy Timberlake, Kathleen Ward, Judy Papoy and Patricia Mersmann; brother of Anna Marie and Frances Schellenberger; grandfather of 27; great-grandfather of one.

† JONES, Grace Norma H., 73, St. Mark, Indianapolis, Oct. 30. Wife of Willie; mother of Jennifer A., and Wilma I. Cross; grandmother of Robert Allen and William Scott Cross.

† KEMPF, Grace, 79, St. Paul, Tell City, Oct. 10. Mother of Henry, David and Philip; grandmother of six; great-grandmother of 12.

† KEOWN, Marquis Lee Jr., 41, St. Paul, Tell City, Oct. 29. Husband of Judy; father of Tai Marie, Jacob James and Betty Lee; son of Cecilia; brother of Rosemary Hinton.

† KERSTENS, Lida, 85, St. Mary of the Knobs, Floyd, Knobs, Oct. 25. Mother of Margaret Ann Maher and Betty Freiberger; sister of Revall and James Greathouse, Evelyn Hartley and Helen Shields;

grandmother of eight; great-grandmother of 12.

† LEY, Elizabeth, 82, Sister of Edward, Robert, Helen Hill, Frances and Marie Mader, Agnes Bancourt and Dolores Reimann; aunt of 59.

† PARKER, Dorothy, 64, St. Mary, New Albany, Nov. 2. Wife of Herman P.; mother of Robert H. and Steven D.

† REASNER, Lawrence S., 76, Christ the King, Indianapolis, Oct. 25. Husband of Helen W.; father of Michael L.; grand-father of Karoline.

† ROELL, Louis, 81, St. Michael, Brookville, Oct. 31. Husband of Catherine; father of Ronald, James, John, Connie Ortnan and Carol Beckman; brother of Marjorie Gardner, Florence, and Marie Neligh; grandfather of 16; great-grandfather of six.

† SCHLUDECKER, John J., 60, St. Jude, Indianapolis, Oct. 26. Husband of Agnes J.; father of Mark E. Ron, and Diane Coleman; brother of Edward, Francis, Father Andre, and Mary Lou Denton; grandfather of three.

† TURNER, Harvey C. "Pat," 51, St. Mary, Richmond, Oct. 31. Husband of Linda; father of Kevin and Stacy; son of Helen Boggs; brother of Ronald, and Sharon McDonough.

Providence Sr.
Mary Gertrude
dies Oct. 27

ST. MARY OF THE

WYDZIA, Providence Sister

Mary Gertrude Schuckman died

in Karcher Hall on Oct. 27 at the

age of 80. The Mass of Christian

Burial was celebrated for her here

on Oct. 31 in the church of the

Immaculate Conception.

The former Mary Catherine

Schuckman was born in Fort

Wayne. She entered the Con-

gregation of the Sisters of

Providence in 1927 and

professed final vows in 1935.

Sister Mary Gertrude taught

in Illinois, Indiana, Massa-

chusetts, Missouri and Wash-

ington, D.C. schools. Her

assignments in the Archdiocese

of Indianapolis included St.

Agnes and St. Anthony in

Indianapolis, St. Benedict

and Schulte High School in

Terre Haute.

Three cousins survive Sister

Mary Gertrude. They are Mrs.

William Dugan of Chicago, Ill.;

Mrs. Walter Rothacker of Cin-

cinatti, Ohio; and William E.

Schneider of Fort Wayne.

Bishops urged to bring teachings to society

by Liz Schevchuk

BALTIMORE (CNS)—By combining moral leadership with American democracy, U.S. bishops can bring their church's teachings to the modern world, the president of the National Conference of Catholic Bishops declared Nov. 6.

Through "a process which blends our role as moral teachers and our respect for our country's democratic traditions, we are able to present the teaching of the church as applied to the present day," Archbishop John L. May of St. Louis said his colleagues.

He addressed the NCCB's fall general meeting in Baltimore, where the U.S. hierarchy was formally established 200 years ago by papal appointment of John Carroll as the nation's first bishop. Head of the See of Baltimore, he later became archbishop.

Archbishop May, whose three-year term as NCCB president was to expire at the end of the Nov. 6-9 meeting, traced some of the U.S. church's history and outlined its current practices and characteristics in his final opening address as NCCB president.

"The history of the church in this nation since that day—while lacking neither its joys nor its struggles—has been a proud one," the NCCB president said.

From "a handful of parishes and several thousand Catholics" in 1789, the church has experienced "marvelous and nearly miraculous growth," he said. According to his tally, it now includes: 55 million Catholics, 19,000 parishes, 232 Catholic colleges and universities, 9,633 elementary and secondary schools, 640 hospitals, 206 clinics and dispensaries, 667 nursing homes and 239 child welfare centers.

American Catholicism also includes a tradition of collegiality that began with Archbishop Carroll's meetings with prelates from several new dioceses in 1810, he said.

Cardinal praises bishops for statements

by Jerry Fitkau

BALTIMORE (CNS)—Cardinal Agostino Casaroli, papal secretary of state, praised the U.S. bishops Nov. 6 for their statements and national pastoral letters "which address the great issues in the church and society in the light of the Gospel message."

"The care and scholarship that has gone into this body of teaching reflects the seriousness with which you try to fulfill your collegial teaching responsibility," the cardinal said in an address to nearly 300 bishops gathered in Baltimore for their fall general meeting.

Cardinal Casaroli attended the meeting as a personal representative of Pope John Paul II. The meeting was held in Baltimore to commemorate the bicentennial of the foundation of the U.S. hierarchy, established in November 1789 when the Diocese of Baltimore was created.

Noting the growth of the U.S. church from 25,000 Catholics in 1789 to some 55 million today, Cardinal Casaroli quoted approvingly from 19th-century Cardinal James Gibbons, one of Bishop Carroll's successors in Baltimore and one of the leading advocates of the American system of religious liberty in an era when most of the Catholic world viewed such freedom with distrust and hostility.

The church, Cardinal Gibbons said, "has lived under absolute empires; she thrives under constitutional monarchies; she grows and expands under the free republic. . . . In the genial air of liberty she blossoms like a rose."

While praising freedom of religion, Cardinal Casaroli also cautioned against a "subtle transformation" of that philosophy into the establishment of a non-religious society.

"The religious freedom so forcibly affirmed by our Founding Fathers was not intended to exclude religion from society, from public life and public morality," he said. "That would truly be freedom in reverse."

In other comments Cardinal Casaroli praised the "Catholic Church's service in these United States in the fields of education, health care and assistance of all kinds, in the defense of rights of labor, of the rights of the unborn and of human life in every circumstance."

"In 200 years," he said, "the church has never forgotten

the poor, the hungry, the homeless; and today you are trying to be ever more effective in meeting new challenges such as the tragedy of drugs, of AIDS and the increasing instability of family life."

He also lauded the U.S. church's commitment to "having a mission of service to the entire church and to the whole human family without distinction of persons."

He described the U.S. church as still "a missionary church . . . by reason of the circumstances in which she lives and operates, in a society that is not only pluralistic but also threatened by increasing secularization and the consequent loss of spiritual values."

Noting the ethnic and racial mix in America, he praised the bishops for "developing and strengthening programs of pastoral attention to Hispanics and Asians and others."

"Recently," he added, "you have recommitted yourselves with consciousness and determination to help your black brothers and sisters actualize their great potential within the Catholic community."

Later in their meeting the bishops were to vote on a pastoral response to a national program of evangelization and pastoral life developed by a 1987 national black Catholic congress.

"The church, under (Archbishop) Carroll's leadership, grew up, then, with twin loyalties—one to a tradition of democracy and liberty, the other to a faith and moral teaching which transcended the borders of our nation," Archbishop May said.

Collegiality does not mean the bishops always agree, the archbishop said. "That we bishops share the same faith and the same moral principles is obvious; that we would differ, from time to time, on policy and strategy is not surprising," he said.

"Where the issue is policy, not doctrine, we are committed to working things out by discussion and consensus," he said. "The genius of the American way is that everyone's voice is heard—and, where possible, accommodated."

As examples, he cited the bishops' development of a statement on the Middle East, intended for action at the Nov. 6-9 meeting. The document's preparation included a year of work, lengthy discussions, the opportunity for each bishop to propose amendments, and other deliberations, he said.

"Here we are fashioning a statement not on theology but on public policy and progress toward peace," Archbishop May said. "And while certain moral principles are central to our thinking, strategies can differ."

He referred to abortion as an issue "where strategy and tactics are important but secondary, where clear-cut moral principle stands tall above all else."

In dealing with abortion, the church "has no option," he said. "It must speak out to protect that (unborn) child. And while it is doing that, it must reach out, too, to help the woman, 'who often faces difficulties,' he added.

"Every woman in America should know that the Catholic Church is willing to care both for her and for the baby she is carrying," he added.

Archbishop May also mentioned the U.S. church's link to Rome, which he described as "that channel of spiritual vitality" which was "central to Catholic life in (Archbishop) Carroll's day," and remains crucial in 1989 as well.

He also cited his belief "that the Catholic Church is a strong force, in our country, in the struggle for human dignity." Whether it is resettling refugees, testifying in Congress on behalf of farmworkers, helping organize housing programs, or protecting the rights of the terminally ill, he said, "we are standing in the forefront of America's move toward progress."

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Bicentennial launched with Mass in Baltimore

(Continued from page 1)

United States, read a message from the pope to the bishops. The pope noted that the bishops face "particular challenges of our own time, both within the church and the world at large."

"As new immigration continues and the remnants of racism remain," he said, Catholics should love, care for and respect each other "so as to be a model of harmony for all people" and should collaborate with "all people of good will in upholding the dignity and rights of the human person from conception to natural death."

In the four-page message Pope John Paul also said that many challenges which faced Bishop Carroll continue to face U.S. churchmen, among them concern that Catholics, "especially the young, be properly instructed in sound doctrine and moral teaching, and that they form their consciences correctly" and that there be enough "well-trained and dedicated clergy."

Other challenges, he said, are that the Mass be celebrated "with deep faith and reverence," that there be support for the church and the needy, and that Catholics contribute to the "moral well-being and cultural growth of American society."

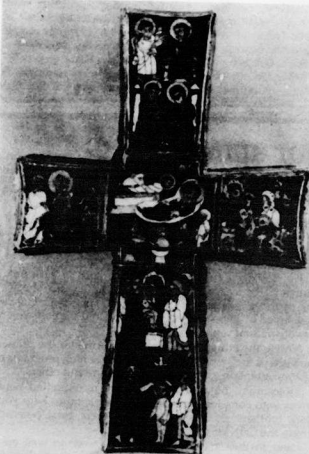
The ethnic mix of the U.S. church was emphasized even before the ceremony began as men and women in native costumes took their places. Among them were Native Americans wearing earth tones, Americans of Spanish and Mexican descent, Polish Americans wearing colorful streamers, and a man in Alpine garb.

During the Mass members of the group presented the offertory gifts as the choir sang "There is a Balm in Gilead," an African-American spiritual. People in ethnic dress also

gave the intercessory petitions in English, Spanish, Polish, Vietnamese, Italian, Korean and Gaelic.

A priest and a Daughter of Charity nun signed the Mass for the deaf. Scripture readings were proclaimed by Delina Pereda, one of those in ethnic dress, in Spanish, and Mercy Sister Sharon Ewart, an associate general secretary of the U.S. Catholic Conference, in English.

Archbishop William H. Keeler of Baltimore in his homily noted Baltimore's place in church history.



RELIQUARY CROSS—This gold and enamel cross made for Pope Paschal I in the 800s is one of the Vatican treasures that is on display in Baltimore in "Splendor of the Popes," a special exhibition as part of the church's bicentennial celebration. It is the first time the cross has been shown in the United States. (CNS photo from The Walters Art Gallery)

He told the nearly 1,000 clergy, religious and laity in the church that St. Elizabeth Ann Seton began her first school there, that St. John Neumann was ordained there in nearby St. Alphonsus Church and that from there Bishop Carroll established the first Catholic college, Georgetown University.

Before the Mass, groups of protesters demonstrated outside the Enoch Pratt Free Library, from where the bishops, in miters and vestments, processed across the street to the basilica through an honor guard of Knights of Columbus and Knights of St. John, clad in formal dress replete with plumed hats.

Protesters included an abortion rights group that was beginning what it termed a "Week of Outrage and Resistance," calling for abortion on demand. Members verbally sparred with abortion foes who carried signs such as "All human life is precious including the unborn."

Also demonstrating was Dignity, an association of homosexual Catholic men and women who disagree with church teaching, and Women Church, a coalition of women's groups calling for ordination of women.

Guests in the basilica, which was filled to capacity, included ecumenical and civic leaders, including the mayor of Baltimore, Kurt Schmoke, and Maryland's two U.S. senators, Barbara Mikulski and Paul Sarbanes, both Democrats.

After the Mass, bishops and guests walked a brief distance to the Walters Art Gallery for a reception and special viewing of the exhibit "Splendor of the Popes: Treasures from the Sistine Chapel and the Vatican Museums and Library."

At the reception, Cardinal Casaroli said the sharing of the Vatican treasures with the United States symbolized the "undeniable bond in history which links the church in the United States and the church in Rome." He also invited Americans to "come to Rome to see the other" treasures at the Vatican Museums.

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