



The

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Social action leaders gather for workshop

Speaker tells participants the Vatican has carved out a clear role for social justice in the world

By Margaret Nelson

An unexpected group of 130 people gathered at the Archbishop O'Meara Catholic Center on Saturday, Nov. 2 to talk about social action.

The topic, "Helping Your Parish Become a Community of Salt and Light," drew from the reflections on the social mission of the parish, "Communities of Salt and Light," done by the National Conference of Catholic Bishops.

A copy of the document was distributed at the meeting, which was sponsored by the Archdiocesan Social Justice Task Force, and partially funded by the Lilly Endowment.

Jim Lund and Mary Heidkamp, an award-winning husband and wife team who have worked in several dioceses, facilitated the day-long event.

It was advertised as "a workshop for those involved in and interested in parish social action." And it offered some concrete ways to do that.

Lund said that the church needs people who are interested in building up parish social ministries, particularly today when the church and the archdiocese are being called upon. He noted "political ads that are incongruent with what we're trying to do."

He said that the Vatican has carved out a clear role for social justice in the world.

Rome has established that the church must promote social justice if we are to be true to our mission, he said.

He explained that the Indiana Catholic Conference, the Catholic Charities Office, and the task forces must carry on the mission for the local church.

"This task belongs to every believer in every parish that the pursuit of justice and peace be an integral part of every parish," said Lund.

Asked what they thought they needed to proceed in their ministries, participants named training, direction, guidance, and help in prioritizing the issues of social concern.

Lund talked about listening to what is needed, rather than carrying out a mission without knowing the need. He used the example of a southside Chicago parish that was inundated with materials from suburban parishioners, but no one asked what they actually needed.

Heidkamp talked about the need to have group process skills, with determination of action steps and prioritizing of needs, so the group can move faith into action and integrate the social mission into the life of the parish.

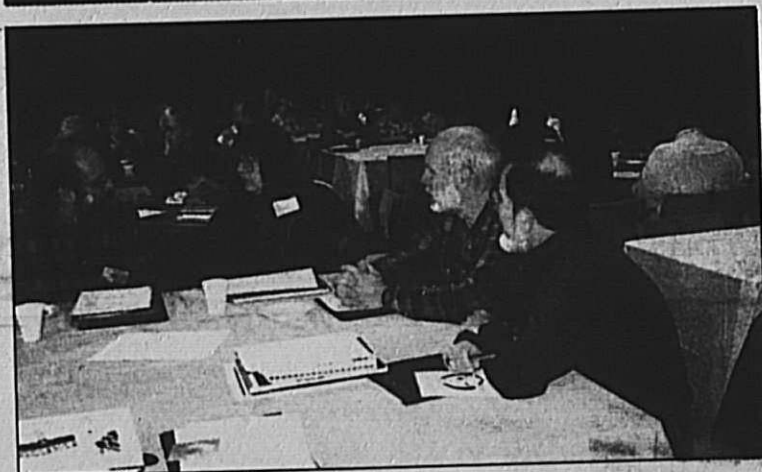
The two said that imagination is the base of building social ministry. Then the parish group should look at the resources at hand, the characteristics of the community, the components of their

See JUSTICE, page 7



James Lund and Mary Heidkamp facilitate an archdiocesan meeting on "Helping Your Parish Become a Community of Salt and Light," based on the U.S. bishops' document on social justice. Sponsored by the Archdiocesan Social Justice Task Force, the Nov. 2 meeting at the Archbishop O'Meara Catholic Center drew 130 people involved or interested in parish social action.

Photos by Margaret Nelson



Anti-Clinton commercial stirs confusion and anger

Commercial featuring priest telling Catholics they cannot vote for Clinton was not condoned by official church

By John F. Fink

During the closing days of the political campaign, a commercial that aired across the country stirred debate and confusion among Catholics. In Indianapolis as well as in other cities, chancery offices were flooded with phone calls.

The commercial featured a priest who declared strongly that Catholics "cannot vote for Clinton" because he and the Democratic Party "have brought shame and horror to this nation" by their pro-abortion actions.

In a separate incident, retired New Orleans Archbishop Philip M. Hannan said in a televised press conference Oct. 30 that "no Catholic should vote for any

officeholder who believes in abortion. No Catholic should vote for the president or (a certain Louisiana politician)."

The phone calls to archdiocesan offices showed that the commercial featuring the priest sharply divided Catholics. Some called to say that it was about time the Catholic Church said plainly that Catholics could not in conscience vote for President Clinton because of his support of abortion. Others called to find out if the commercial had been sanctioned by the church. Still others were angry that the church was trying to tell them how to vote.

The fact is that the official Catholic Church was not trying to tell Catholics how to vote. The commercial was sponsored by a group that called itself the United States Coalition of Catholics,

based in Butte, Mont. The acronym it used, USCC, is the same as that of the U.S. Catholic Conference, the corporate entity of the U.S. bishops, which has a strict policy against endorsing or opposing candidates.

In the commercial a priest identifying himself only as Father Battle tells viewers, "It is the mission of the Catholic Church to pass moral judgment in matters related to politics whenever the fundamental rights of man require it. The Democratic Party and Bill Clinton have brought shame and horror to this nation. They have legalized the savage murder of babies during birth. We are outraged. Catholics must uphold human rights, avoid sin and cannot vote for abortion candidates—cannot vote for Clinton."

Father Lawrence Battle is a retired priest from the Diocese of San Bernardino, Calif. A spokesman for that diocese, Father Howard A. Lincoln, said of the commercial, "It was certainly not

something pre-approved by the diocese. We became aware of its existence only after it aired."

Father Lincoln said that San Bernardino Bishop Gerald A. Barnes spoke with Father Battle and explained the legal guidelines for political involvement under which the bishops operated and which they ask priests under their jurisdiction to follow. "Father Battle said he had been unaware of the guidelines and he apologized to the bishop," Father Lincoln said. Father Battle could

See COMMERCIAL, page 7

Inside

Archbishop Buechlein	2
Active List	22
Commentary	4
Entertainment	20
Faith Alive!	19
Obituaries	26
Parish Profile	8
Question Corner	11
Sunday & Daily Readings	21
To the Editor	5
Youth and Young Adults	24 & 25

Evangelization

A special supplement called "Evangelization: the Stewardship of Faith" is on the middle four pages of this week's issue.

Page 13-16

Charges in Lafayette Diocese

Lafayette Bishop William L. Higi expresses concern about a series of articles about priests' misconduct planned by Indianapolis newspapers.

Page 3

Seeking the Face of the Lord

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



Thank God for our Holy Father

On Nov. 1, Feast of All Saints, Pope John Paul II celebrated the 50th anniversary of his ordination to the priesthood. I thought of him that day for another reason as well. I have always felt sympathy for him because as a public person he can't even suffer illness in private. I experienced a taste of that myself. As many of you know, on All Saints day *The Indianapolis Star* publicized my bout with a kidney stone. I was somewhat amused at the detailed description about the various procedures available to get rid of a kidney stone. But I also thought of the pope as I wondered why I couldn't get rid of this stone in private!

Thinking of Pope John Paul was a good thing to do. One of the distinguishing marks of the Holy Father is the gracious way he accepts being a public spiritual leader. I have never seen nor heard of a complaint from him about the notoriety that goes with his office. One of the lifelong challenges priests face is the question, "Am I willing to be a public spiritual person for the sake of service to God and the church?"

The sacrifice of privacy demands humility and generosity. Of course it is also true of other pastoral leaders and other public persons, for example candidates for public office who endure such public scrutiny. (Let's all say a prayer of thanksgiving for them this election week.) The pope is a fine study for any public person, especially those of us who offer ourselves for spiritual leadership in the church.

The Holy Father shows all of us how to suffer the limitations and the embarrassment of illness. No one escapes sickness and suffering in life and we can always find meaning in suffering if we want to. I don't think it is stretching the point to say that the illness of Pope John Paul in these latter years carries a special meaning. These last years he has unflinchingly carried on his ministry while suffering all sorts of ailments. He does not allow his ailments to cause him to withdraw into himself. He shows us how to join suffering to that of Jesus on the cross. His spiritual leadership is as powerful in illness as it is in his many other pastoral teachings and activities. I am sure his life inspires the manner in which Cardinal Bernardin now faces death.

The remarkable way in which this

pope suffered the effects of an assassination attempt earlier in his pontificate hasn't been lost on us either. A man who was a victim of the violence of our era can speak both of the "culture of death" which spawns such atrocities, and at the same time, name this era as an opportunity to be a "threshold of hope" for the new millennium. He forgave the assassin as a witness to the hope that comes from our redemption by Jesus Christ.

Nor has the fact that the pope is vulnerable to such attacks of insane violence in public caused him to withdraw from being with people. He continues his public audiences not only in Rome but still travels all over the world. He is not only a humble pastor, but also a courageous one. He continues to live the virtue of hope.

One of the great teachings I learned from this Holy Father long before he called me to become a bishop was a simple passing remark. He said a bishop belongs with his people because that is where Jesus is. This pastoral conviction undoubtedly drives him in his exhausting efforts to travel the city of Rome and all the world. It is said that the church in the Archdiocese of Rome is experiencing a resurgence of faith because whenever possible the Holy Father celebrates a weekend liturgy in a Roman parish. It is said that the dramatic rise in religious vocations to priesthood and religious life in Mexico can be traced directly to his pastoral visits there.

This week's *Criterion* carries an insert on evangelization, one of the three paths of focus for our archdiocesan *Journey of Hope 2001*. Being the great teacher that he is, Pope John Paul has led the way in urging all of us to educate ourselves on this path of new evangelization in preparation for the 2,000th anniversary of our redemption by Jesus Christ. If you recognize that my vision for our archdiocesan journey to the millennium takes its inspiration from the Holy Father, you are correct.

This weekend, as Pope John Paul celebrates his jubilee of thanksgiving in Rome, in all of our parishes, let's thank God in a special way for blessing our church with a outstanding pastor, teacher and spiritual leader.

Editorial Commentary/John F. Fink, Editor

The pope's statement on the theory of evolution

The reaction to the statement by Pope John Paul II that the church accepts evolution as a well-supported theory was rather surprising. We at *The Criterion* and, I presume, at other archdiocesan offices received phone calls from people who wanted to see the statement. It made headlines in the secular news media and even a cartoon in *The Indianapolis Star*.

You would have thought that the pope was changing the Catholic Church's position or something. But the church has accepted the theory of evolution as a possibility at least since Pope Pius XII's encyclical "*Humani Generis*" in 1950. He said then that the Bible doesn't say anything to oppose scientific theories about bodily evolution.

What was new about Pope John Paul's statement was his saying that, since Pope Pius first wrote about it nearly 50 years ago, "new knowledge leads to recognition of the theory of evolution as more than a hypothesis." And he went on to say that it is in the church's interest to develop its scientific knowledge.

There is no reason why God could not have caused creation to happen through some natural evolutionary process. In teaching evolution, though, we must keep in mind that somewhere along the line there was a point when the human being appeared with a spiritual existence and attributes like self-awareness, a moral conscience and freedom. The pope called that an "ontological leap" when the creature that became the modern human being acquired a soul. That soul in every human

was created and infused by God.

The Catholic Church's teachings about evolution, or about all of creation, obviously differ from those of biblical fundamentalists. The fundamentalists continue to insist on a literal reading of the Book of Genesis. But ever since the time of St. Augustine in the early fifth century, the church has recognized the Genesis account of creation to be largely symbolic. In "*De Genesi ad Litteram*," Augustine pointed out, for example, that the six "days" of creation could not have been solar days as we know them because, according to the account in Genesis, the sun was not made until the fourth "day."

The church teaches that there can be no contradiction between religious truths and scientific truths because God is the author of all truth. However science tells us the universe began—the "big bang theory" or whatever—there had to be a first cause, and that's God. Science also continues to discover how wonderful the design of the universe is, which points to an intelligent Creator. Scientists know that our universe could not have come about by sheer chance.

The need for a first cause and an intelligent Creator are two of the five proofs of the existence of God expounded by St. Thomas Aquinas in his "*Summa Theologiae*." Of course, Charles Darwin's theory of evolution wasn't advanced until six centuries after the time of St. Thomas, but I don't think he would have found a discrepancy between it and the church's beliefs.

Spirit of Indy awards to be presented to seven volunteers

Catholic Social Services of Central Indiana will recognize seven volunteers at its annual "Spirit of Indy" award dinner at 6 p.m. Thursday, Nov. 21, at the Sagamore Ballroom in the Indiana Convention Center in Indianapolis.

The awards will honor recipients and encourage the community to follow their leads in working for the common good of all people.

Indianapolis Colts quarterback Jim Harbaugh will be the keynote speaker for the event. Diane Willis, news anchor at WRTV Channel 6 in Indianapolis, will be mistress of ceremonies.

The Spirit of Indy awards honor volunteers whose work exemplifies the mission of Catholic Social Services, an agency of Catholic Charities that provides counseling and outreach services to families and children, the aging, and those in need of emergency and special services in central Indiana. Since 1919, Catholic Social Services has served needy people in the community without regard to religious affiliation, race or disability.

The 1996 Spirit of Indy honorees are:

- Don Berkoski, founder of Smiles Unlimited Universal Clown Ministry, a program that has trained thousands of individuals to minister to others through the art of clowning in schools, prisons, hospitals, and other health care institutions. Berkoski is a member of St. Christopher Parish in Indianapolis.

- Michael Gorman, a volunteer with Habitat for Humanity who has assisted in fund-raising for the organization and worked on the construction of five homes in the last five years. A member of St. Barnabas Parish in Indianapolis, Gorman has donated building supplies and financial assistance to help ensure the success of area Habitat projects.

- Ginny and Dan O'Brien, who have established Champions for Canine Companions for Independence, a program that trains dogs to assist the physically-challenged through achieving indepen-

dence in daily life. The O'Briens are members of Little Flower Parish in Indianapolis.

- Marie Robertson, who serves those in need throughout Jeffersonville. A member of Sacred Heart Parish in Jeffersonville, Robertson contributes her time to Haven House, a shelter for the homeless, and to the Jeffersonville Community Kitchen. She also established The Lord's Pantry, a food distribution program for the needy.

- Alfred Zachary Jr., a volunteer for St. Ann's Place who brings comfort to those suffering from Alzheimer's Disease and other illnesses. Zachary, who is active in Bethel Baptist Church, also has participated in volunteer programs administered by the Salvation Army. He has overcome his own physical challenges to bring caring service to others in need.

- Andrew Dishman, a freshman at St. Meinrad College and the 1996 Youth Award recipient. A member of Holy Cross Parish in Indianapolis, Dishman has served as a delegate to the Archdiocesan Youth Council and has participated in Mentoring in the City, a program that works to reduce violence by teaching young people conflict-resolution skills. He is a graduate of Sececina Memorial High School in Indianapolis.

Reservations for the award dinner can be made through Sue Sandefur at (317) 236-1514. Costs are \$75 per ticket or tables of eight at three levels: \$500 bronze sponsorship; \$1,500 silver sponsorship; or \$5,000 gold sponsorship.

Past recipients of Spirit of Indy awards were: 1992: The Society of St. Vincent de Paul, the Cathedral Kitchen and the Salvation Army; 1994: Michael Blair, Daughter of Charity Sister Nancy Crowder, Alma Mocas, Wynn and Richard Tinkham, and Amy Harpeneau; and 1995: Susan Marie Folkman, Benedictine Father Boniface Hardin, Mark Varnau, Ann Wadleton and Lauren Wilson.

The Criterion

11/08/96

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

Each year the Christmas stories by our readers are the most popular pieces in our annual Christmas supplement. Therefore, we again invite you to submit your special Christmas memories for possible publication.

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 Wednesday, Dec. 4. The stories to be published will be selected by the editors.

Parishes are invited to send us information about special holiday events.

Lafayette bishop writes about Star/News articles

By Dan Conway

In a special supplement to *The Catholic Moment*, the weekly newspaper of the Diocese of Lafayette-in-Indiana, Bishop William L. Higi has expressed serious concerns about a series of articles currently being written by a team of investigative reporters at *The Indianapolis Star* and *The Indianapolis News*. According to Bishop Higi, these articles will contain allegations of child abuse and sexual misconduct by priests in the Lafayette Diocese.

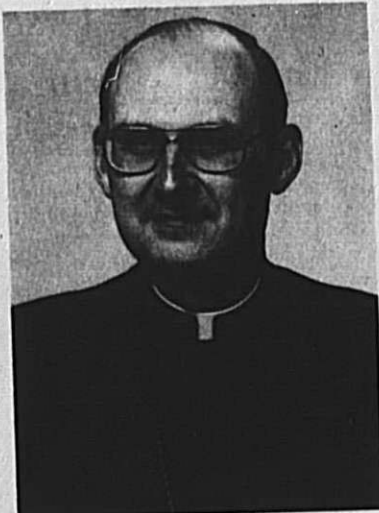
In his message to the Catholic people of northcentral Indiana dated Nov. 3, Bishop Higi described his efforts to address "the serious problems of child abuse and sexual misconduct in our society and in our Church" during his 12 years as bishop.

"I cannot imagine a more painful or divisive issue for a caring community of people than child abuse," Bishop Higi said. "The sad truth is that child abuse and sexual misconduct can happen anywhere—in families, schools, neighborhoods, churches, or other community organizations. But the pain and bitter disappointment that are the effects of this tragic social problem are always more intense when the abuser is someone who holds a position of trust in the family, our church, or society."

Referring to the six times in the past five years that he has publicly addressed this problem in his weekly newspaper column, Bishop Higi said, "Our local church has experienced this pain, sometimes quietly and sometimes in very public ways. Nothing we can say or do will ever completely erase the sadness and sense of betrayal that victims feel after being abused by a priest, a coach, a teacher, or a member of their own family. In times like these, we truly need the healing ministry of Jesus to reach out to everyone who is in pain."

According to Bishop Higi, the Diocese of Lafayette-in-Indiana has established policies for dealing with incidents of child abuse and/or sexual misconduct that are based on five principles established by the National Conference of Catholic Bishops:

- 1) respond promptly to all allegations of abuse where there is reason to believe such abuse has occurred;
- 2) if such allegations are supported by sufficient evidence, relieve the alleged offender promptly of any duties and refer the person for appropriate medical evaluation and intervention;
- 3) comply with the obligations of civil law as regards reporting of the alleged incident(s) and cooperate with the investigation;
- 4) reach out to victims and their families and communicate our sincere commitment to their spiritual and emotional well-being;



Bishop William L. Higi

5) Within the confines of respect for the privacy of the individuals involved, deal as openly as possible with members of the community.

"Although each case of alleged abuse is different," the bishop said, "this diocese has worked hard over the years to develop procedures that will enable us to respond quickly—and fairly—whenever there is reason to believe that abuses have occurred and to cooperate fully with civil authorities."

Bishop Higi wrote that the fifth principle—respect for privacy and openness in dealing with community—is one of the most difficult to carry out successfully. "In spite of our best efforts," the bishop said, "we sometimes make mistakes in the way we communicate with victims, their families, or with those who have been accused of child abuse or sexual misconduct."

According to Bishop Higi, "These are always emotional, pain-filled situations that require straight-forward communication and decisive action, sometimes in the face of contradictory or vague facts and angry accusations. We do our best to follow our protocols and to make decisions that will be just and compassionate to all concerned. Unfortunately, there are no perfect solutions to these difficult and painful problems."

The diocese's commitment to dealing openly and honestly with members of the community is what prompted the bishop to cooperate with the investigation being conducted by *The Indianapolis Star* and *The Indianapolis News*. "I first learned [about the articles] last spring when pastors and other members of the local church called the Bishop's Office to say that they had received phone calls from reporters," Bishop Higi said.

"I have cooperated with the *Star/News* in its investigation," Bishop Higi said, "but I have also expressed to the papers' reporters my serious concern that these articles, which we have been told will appear sometime before the end of 1996, probably November, may do grave harm to individuals and communities in our local church."

According to the bishop, "When I first agreed to the *Star/News* interview, it was my hope that this series of articles would not contribute to the confusion and misunderstanding that too often surrounds allegations of sexual misconduct or child abuse—whether by church officials or others who occupy positions of trust in our society. I also hoped that, after reading these articles, readers of the *Star/News* would have a clearer understanding of how this local church struggles to help people who are victims of this serious and tragic social problem."

During the interview, Bishop Higi said, he became convinced that his hopes for a fair and balanced story would not be realized. As a result, he refused the reporters' request for a second, follow-up interview, choosing instead to provide written

answers to questions dealing with statements of fact or diocesan policy. "Looking back on these interviews," the bishop said, "I fear I made a mistake taking part in them at all."

According to Bishop Higi, since he became bishop of Lafayette-in-Indiana in 1984, concerns have been raised about the behavior of 14 priests of his diocese, some of whom are now deceased. "Two of the instances proved to be unsubstantiated. Twelve had substance. In each situation the concerns expressed were acted upon expeditiously," the bishop said.

"The reporters have expended great energy in trying to identify the 12 priests about whom concerns have been raised," Bishop Higi said. He said that he believes that the *Star/News* articles may contain pictures of individual priests who are being accused of various kinds of child abuse and/or sexual misconduct. The bishop also believes that the articles will question the diocese's response to victims and some of the decisions he has made to reassign priests who have been accused of "boundary violations."

"Anyone who has followed my columns will attest to the fact that I have never tried to 'cover up' these or other problems facing this local church," Bishop Higi said. "Rather, I have been proactive in addressing this delicate and painful issue."

At the same time, the bishop said he vigorously opposes sensationalism in these cases. "The pain and suffering that result from incidents of child abuse or sexual misconduct are enough to bear without adding to them the indignities of sensationalism or inaccurate or unjust treatment of individuals or of the church as a whole," Bishop Higi said he believes

that "little is accomplished in exposing sins and failings to public view unless this is absolutely necessary for the common good."

Although the articles being written by *The Indianapolis Star* and *The Indianapolis News* have not yet been published, Bishop Higi's concern that they would cause serious scandal prompted him to inform the people of his diocese about the anticipated *Star/News* investigative report.

"Whatever judgment the public and/or individuals make as a result of *The Indianapolis Star/News* story," Bishop Higi said, "objective observers ignore the facts if they judge that I am indifferent to the pain of victims or insensitive to legitimate concerns raised about church personnel. Quite the contrary, I have reached out to victims in printed word and action. I have dealt with concerns with dispatch."

In the concluding section of his message, Bishop Higi invited his readers to reflect on the 12 apostles chosen by Jesus. "Two of those men failed him. One (Peter) was rehabilitated and went on to do magnificent things in the name of Jesus Christ. One (Judas) was not rehabilitated." With this in mind, Bishop Higi appealed "to the wisdom and common sense of the Catholics of northcentral Indiana and all people of good will" to read the articles in light of the words of Jesus: "Let the one who is without sin cast the first stone."

Mark Rochester, assistant managing editor for special projects for *The Indianapolis Star* and *The Indianapolis News*, said he couldn't comment on the series before publication. But he said the stories will be no different than any of the papers' other reports in that they will be "fair, balanced, and accurate."

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From the Editor/John F. Fink

Why do we pray to Mary and other saints?



Last week, when I wrote about purgatory, I said that it was the topic that I'm asked to explain most frequently. This week's topic is a close second. It, like purgatory, is often a stumbling block to the faith of many Catholics and even more Protestants.

Why, they ask, do Catholics pray to Mary and to the other saints? Why not pray directly to God—either God the Father, God the Son, or God the Holy Spirit? Why do Catholics feel the need to pray to creatures who cannot grant their requests?

First of all, it is true that only God answers our prayers. Catholics do not (or should not) pray to Mary, St. Jude, St. Anthony, or any other saint as if they will answer our prayers. Rather we pray for their intercession with Jesus, since they are close to him. Just as we pray for one another here on earth (and for the souls in purgatory), so our brothers and sisters in heaven intercede for us.

In the Hail Mary, for example, we ask Mary to "pray for us sinners now and at the hour of our death," but we don't ask that she will grant us favors. We pray to our patron saints for their help. For example, before I get out of bed in the morning (after the Morning Offering), I pray, "St. John the Evangelist, St. Francis de Sales, patron of the Catholic press, and St. Thomas More, pray for me." (St. Thomas More isn't technically one of my patron saints, just my favorite saint.) I pray that these saints, living in the personal love of God, will by their prayers assist me in obtaining benefits from God.

The church is adamant in its teachings that only Christ is our Mediator. The "Catechism of the Catholic Church" says, "There is no other way of Christian prayer than Christ. Whether our prayer is communal or personal, vocal or interior, it has access to the Father only if we pray 'in the name' of Jesus. The sacred humanity of Jesus is therefore the way by which the Holy Spirit teaches us to pray to God our Father" (No. 2664). That's why most of our prayers end by praying "in the name of Jesus Christ in the unity of the Holy Spirit."

However, the church also gives special devotion to Mary because she was first honored by Jesus himself. She is the Mother of God but she is not divine; she is a fellow creature. Because of her unique cooperation with the workings of the Holy Spirit and her participation in Christ's suffering and death, she has been called our "Mediatrice." This title, Vatican II said, "neither takes away from nor adds anything to the dignity and efficacy of Christ the one Mediator" ("Lumen Gentium," No. 62).

Through the centuries, many saints have written extensively about devotion to Mary. Those who wrote about her most were St. Bernard, Bonaventure, Thomas Aquinas, Alphonsus, Anselm and Bernardine of Siena. St. Alphonsus wrote, "We readily admit that Jesus Christ is the only Mediator of justice. By his merits he obtained for us all grace and salvation. But we also say that Mary is the Mediatrice of grace. She does indeed receive through Jesus Christ all she obtains, and prays for it in the name of Jesus Christ. Yet, whatever graces we receive, they come to us through her intercession."

And he said, "It is impious to maintain that God is not pleased to grant graces at the intercession of his saints—and particularly of Mary, his mother, whom Jesus desires so much to see loved and honored by all."

St. Bernard wrote, "Let us not imagine that we obscure the glory of the son by the great praise we lavish on the mother; for the more she is honored, the greater is the glory of her son. There can be no doubt that whatever we say in praise of the mother gives equal praise to the son."

St. Bernard also suggested that some people fear praying directly to Jesus because "in Christ human beings cannot help recognizing and fearing the Divine Majesty, which belongs to him as God." Therefore, he said, "it was necessary to appoint another advocate, to whom we can have recourse with less fear and with greater confidence. And this second advocate is Mary."

St. Bonaventure said that Mary is called "the Gate of Heaven because no one can enter that blessed kingdom without passing through her."

This is why we pray to Mary and the other saints.

Stories, Good News, Fire/Fr. Joe Folzenlogen

Discipleship and Discernment

When reading or praying with Scripture, I sometimes feel tempted to say to Jesus, "Come on now, make up your mind. What do you really want?" I do that because there are occasions when Jesus seems to be saying or asking contradictory things.



For instance, at the beginning of the Sermon on the Mount in chapter five of Matthew's Gospel, Jesus tells his listeners that they are the light of the world. In verse 16, he says, "Just so, your light must shine before others, that they may see your good deeds and give glory to your heavenly Father." But in talking about almsgiving and prayer just a few verses later, Jesus warns against performing righteous deeds in order that people may see them. He urges not letting our left hand know what our right is doing, and to do things in secret behind the closed door of our inner room. So do we go public or stay private?

Evangelization involves the call to discipleship, and when we look at call and response in the Gospels we can encounter examples that seem to be in tension with each other like the one just noted. Peter, Andrew, James, and John were tending their fishing nets, and when Jesus invited them, they immediately left all and followed him. Matthew was at his tax collector's post, and when Jesus said, "Follow me," Matthew got up and followed him. This immediate and total response is often held up as the model for discipleship.

But then we bump into the story of the man that Jesus healed of demons in the territory of the Gerasenes (Mark 5 and Luke 8). At the end of the story the Gospel tells us in very powerful language that the man begged and pleaded with Jesus to remain with him. Jesus would not permit it and sent him away. "Go home to your family and announce to them all what the Lord in his pity has done for you." Then the man went off and began to proclaim in the Decapolis what Jesus had done for him.

I believe that these stories remind us that Jesus' invitation to follow him is a personalized invitation. In turn, our response to that invitation must be personalized as well. When it comes to discipleship we cannot assume one pattern for all. We cannot put our following of Christ on automatic pilot. Rather we need to remember that Jesus himself used the wind that blows where it will as an image for the Holy Spirit. So we need to cultivate an ongoing and growing relationship to Jesus that includes a deep prayerful listening that will help notice the varied and subtle ways that Jesus guides and shapes our walking with him.

When I was ordained 25 years ago, the saying that I had printed on the back of my prayer card was, "Those who wish to live with God find that nothing is ever rounded off." As I look back over what has happened over the last quarter-century, I realize that the inspiration that attracted me to that saying was God's way of introducing me to something whose deeper meaning I would come to appreciate only over time. The God of the Hebrew Scriptures refused to be pinned down, and Jesus certainly did not relinquish any of that freedom.

Through our baptisms we are all called to be disciples of Christ who share the good news of what God has done for us through Jesus. But there is great flexibility in the way we live out the call. In fact, Jesus constantly repeats the call in new and different ways. This means we live in a discerning way, attentive and open to promptings of the Holy Spirit. Through prayer and reflection we stay alert to those things in our experience which give us clues about the direction Christ is leading us. At times Jesus will call us away from the familiar and the comfortable into new situations and opportunities, at other times he will urge us to notice the opportunities for witness in familiar settings.

A View from the Center/Dan Conway

The pope's relentless defense of the dignity and sanctity of human life

In March 1995, Pope John Paul II published his encyclical entitled "The Gospel of Life." In this powerful letter, the pope offers a relentless defense of the dignity and sanctity of human life.



He also describes in vivid detail "the enormous and dramatic clash between good and evil, death and life" that is taking place in our world today (No. 28).

Anyone who doubts the pope's compassion will be surprised to find in "The Gospel of Life" a profound pastoral sensitivity—especially for all those who are victims of the intense social and political pressure to make choices that are not pro-life.

But anyone who questions the church's commitment to affirming life absolutely—from the moment of conception to the moment of natural death—will discover that, in "The Gospel of Life," Pope John Paul II uses the full force of his religious and moral authority to denounce what he calls the contemporary "culture of death" and to affirm all human life.

According to Pope John Paul, the full meaning of every human life is revealed to us in the joyful news proclaimed at Christmas. "The joy which accompanies the birth of the Messiah is thus seen to be foundation and fulfillment of joy at every child born into the world" (No. 1). Made in the image and likeness of God, every human being is someone to be treasured and cared for out of profound respect for what the pope calls "the incomparable value of every human person."

Every threat to human dignity and life must be a grave concern for the church, the pope says. "Every individual, precisely by reason of the mystery of the Word of God

who was made flesh, is entrusted to the maternal care of the church" (No. 3).

And Pope John Paul says that every threat against the sanctity of all human life "must necessarily be felt in the church's very heart" and must "affect her at the core of her faith in the Redemptive Incarnation of the Son of God" (No. 3).

What are the major threats to human dignity in contemporary culture? The pope says that it is impossible to catalog them completely because our modern culture has taken the ancient evils of murder, war, slaughter and genocide and compounded them by adding a whole new category of attacks against life both in its earliest and in its final stages.

These modern threats against human dignity are no more or less atrocious than the crimes against humanity committed by previous generations. But they bring with them the new horrors of official sanction by civil authority and widespread social acceptance.

Abortion, infanticide and euthanasia are not new, the pope says, but they are now strongly supported "by powerful cultural, economic and political currents" that come together to form a *de facto* "conspiracy against life" that goes far beyond individuals and families to the point of damaging and distorting at the international level relations between people and states (No. 12).

This is the "culture of death" that Pope John Paul says is the arch enemy of the gospel of life because it threatens all human life, especially at its weakest and most defenseless moments.

"The Gospel of Life" is a profound statement of hope and joy. But it is also a stern warning to Christians and to all people of good will to beware of losing what is most central to our human freedom: the dignity and inviolability of human life.

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The Criterion



To the Editor

Church's voice on public policy issues

I want to extend my thanks to you and the staff of *The Criterion* for the important service you provided to the Catholic community of the archdiocese last week as we sought to inform ourselves about the candidates for office in the Nov. 5 general election.

It is always helpful to read the candidates' responses to the issues of concern to the Catholic community before casting our vote. The voice and the vote of each individual Catholic is critical as we seek to elect honest and responsible candidates to state and national office.

It is critical for us to have the voice of the Catholic Church heard on public policy issues that are debated in the Indiana legislature and the Congress of the United States. Our voices and our votes help ensure that our society will respect the rights and dignity of each human being and to work for the common good of the entire human family.

In Indiana, we are represented in the Statehouse by the director/lobbyist of the Indiana Catholic Conference (ICC), Dr. M. Desmond Ryan. Dr. Ryan can be an effective spokesman for the Catholic Church in Indiana only if he has the support of informed Catholics throughout the state.

As director of public policy information, I am the archdiocesan liaison to the ICC. It is my job to help interested Catholics throughout the archdiocese be informed and have their voices heard in the discussion of public policy issues.

My office is presently working to establish and strengthen local parish legislative networks throughout the archdiocese. These networks are composed of people who agree to study the ICC positions on selected issues and then contact their legislators and express their points of view on the legislation.

Persons interested in finding out how they can help bring the voice of the public policy arena are invited to contact me at the Office of Public Policy Information, 1400 N. Meridian St., Indianapolis, IN 46202; by phone at (317) 236-1591; or by electronic mail at cschisla@archindy.com.

"Together we can make a difference!"

Charles J. Schisla
Indianapolis

Pitfalls of Common Ground project

It was with deep interest, and not a little relief, that I read Archbishop Buechlein's statement on the Common Ground project announced by Cardinal Joseph Bernardin (archbishop's column, Oct. 4). The interest comes from prior knowledge of some of the groups invited to participate in the project. The relief results from our archbishop's diplomatic distancing of himself from a very questionable endeavor. Since Cardinals Law, Hickey, Maida, Bevilacqua, and O'Connor have all expressed opposition to the project, our archbishop is in good company.

According to a detailed article in *Catholic World Report*, Cardinal Bernardin has invited representatives of opposition viewpoints to a series of conferences. The purpose is to engage in "open-minded dialogue" on contested issues with the goal of ending the "mean-spirited divisiveness" in the church and to launch a search for Common Ground. Groups represented in the dialogue include those opposed to the church's position on abortion, women's ordination, married priesthood and gay rights. Others favor a new constitution for the church, popular election of bishops and a much weakened, figurehead papacy.

Cardinal Bernardin has recently figured in the secular press by accepting the Medal of Freedom from President Clinton. The medal citation lauded the cardinal for his being a "voice of moderation in the

church." I can guess this definition of moderation is intended to contrast with the allegedly "extreme" position of Bishop Bruskewitz who held that those who opposed certain church teachings had invited excommunication. Since this is the president who has yet to meet an abortion he does not like, I will take Bishop Bruskewitz's extremism any day.

But, in our current society, the willingness to engage in dialogue has become an attribute next to sainthood. After all, here in multicultural America, we have a mix of differing opinions and backgrounds and the reasonable person will respect the opinions of others. The difficulty presents itself after the listening session ends and the period of accommodation begins. At this point, the patient listener finds himself charged with the necessity of agreeing with the obviously magnificent presentation to which he has just been treated.

Deal Hudson, editor of *Crisis* magazine, expressed this frustration in a recent editorial devoted to the Common Ground project. The pattern seems to be that, after listening patiently to an opponent's opinion and not indicating agreement, he is accused of not listening. Mr. Hudson observes that it is the so-called Catholic conservative who usually finds himself on the defensive with the demand that he change his mind after the dialogue.

This seems to suggest the position Cardinal Bernardin will find himself in when he convenes his first "dialogue" with, say, those demanding a change in the church's policy on abortion. I have no doubt the pro-abortion advocates will utilize the necessary resources to do an impressive presentation on how the church must change its ways and progress into the modern world. The women's ordination advocates will do the same and also present the cardinal with the inference, if not the accusation, that perhaps he should not be presiding since he was not elected in a process involving proper representation of women. Whether he likes it or not, the cardinal will be placed in the position of being the new conservative and the conversation (?) will now flow between this redefined center and the left.

After these impressive presentations have concluded, complete with nuns and priests in identifiable garb, what will be the cardinal's reply? After all, the task of the man of moderation is to listen and attempt to understand the viewpoints of the impassioned presenter. And if he does not change his mind in the face of all this erudition, he obviously was not listening. What comes next? The advocate of abortion rights and women's ordination will have made a statement, complete with facts and figures including everything a "reasonable, compassionate and open-minded" listener could expect. Now comes the time for action. How will the reasonable and open-minded church react?

Since the "conservative" position is that we will have absolutely no abortions, what figure will be acceptable as "moderate"? Could agreement be found in accepting only sixth-month terminations against eighth-month procedures? Or the mothers could be means-tested, or racial and ethnic quotas could be agreed on. Since the "extreme, mean-spirited" position is that abortion is murder, how many murders will be acceptable as a compromise?

On the topic of women's ordination, the pope has stated it is not possible and that he does not have the authority to ordain women. In other words, there can be no women priests. That is the conservative, or extreme, position. What counter offer will come from the "moderate" position? If no women priests is the extreme position, what number can be settled on as on "open-minded" compromise in the good old American, democratic tradition? Certainly Cardinal Bernardin knows that, after all the thoughtful listening, his time for decision will come.

At that point, assuming the necessary accommodations are made, what concern will there be for the mass of us who won-

der what all the excitement is about? For many of us, the search for Common Ground was found centuries ago in the faith preached by Jesus, passed on to his church, and authoritatively taught by the popes. This long development, this edifice if you will, is the standard held up to the world and continues as our only sure beacon. For millions of Catholics, the current pope and his breathtaking outpouring of writing is one solid reassurance that the Holy Spirit continues to guide the church.

"The Catechism of the Catholic Church," available at bookstores, is a document for the ages and is a sure and safe guide to everything truly Catholic. And, especially noteworthy, this book contains nothing really new but splendidly reinforces the faith as Catholics have always known it. To many of us, the purpose of the Common Ground participants is to burn the book and pull the edifice down stone by stone and leave us with a landscape littered with the most bizarre elements of the latest of "feel good" theology.

And what has brought us to this end? What momentous series of bad decisions has taken the church, in little more than a generation, from the solid logic of a Fulton Sheen to the foolishness of "inclusive language"? Ralph McInerney, in *Crisis* magazine, states the view that the fault lies squarely in the laps of our bishops and their failure to fulfill their most sacred responsibility as the teachers and transmitters of the "deposit of faith." Others say that while our bishops were gathering in solemn assembly and committing sociology, the faithful were treated to the most errant nonsense in the name of a new, improved Catholicism. Or finally, as the



TO GROW A TREE IN THE DESERT

anvil salesman in "The Music Man" put it, "There's burglars in the bedroom while you're fiddling in the parlor!"

As Mr. McInerney of *Crisis* states the situation: "There is nothing to discuss on the matter of the morality of abortion. If any bishops thinks there is, shame on him. . . . There is nothing to discuss on the matter of women's ordination. If any bishop thinks there is, for God's sake, let him resign. . . . For the love of God, let the dialogue cease and the teaching begin."

Somebody say Amen!

James R. Sehr
Indianapolis

Light One Candle/Fr. Thomas J. McSweeney

Veterans Day: Trumpets play Taps

It was a cold and miserable night in Washington, D.C. when my brother called from Union Station. A career military man, he'd just gotten back from his first tour of duty in Vietnam. He had only a few hours before the train would carry him home to Erie, Pa., to his wife and three kids. Eager as he was to get home, he telephoned me at Catholic University where I was taking theology, saying, "I really need to talk."



In minutes we were sitting in a seedy all-night diner near the station. My brother was exhausted but direct. His anger, his frustration, his emptiness spilled out. It was not just that America was in turmoil over this war that disturbed him, it was that he had lost so many friends: "If you know anything about soldiering," he insisted, "you'd know that we hate war. Patriots don't glorify war, they know the monster for what it is." Then came his question: "But what about these boys now maimed for life, or dead?" Does the Gospel of "Blessed be the peacemaker" say anything to those of us who die for rights that are as precious as peace?

My brother's battlefield was now in his heart, and his cry for peace of soul was aggrieved.

I told him, or I should say the Spirit said through me in that moment, that those who call themselves peacemaker must remember the veterans and victims of war. The suffering and loss of war are clear indications of the on-going suffering of Christ. The Prince of Peace identifies completely with our sense of helplessness in the face of war. "Denny," I told my brother, "every time I heard Taps I hear the voice of Christ."

I still do. I wonder if other people in other times have done the same. One Civil War historian who wrote a vivid account of the Battle of Gettysburg forgot for a moment that he was trying to be objective and reacted as a human being, "My God, the world is so unchristian yet." Taps spoke to him, too, I think.

When that bitter, bloody war came to

an end, there was much celebrating, of course. One news columnist wrote that in New York City 20,000 people uncovered their heads and sang together a hymn of praise and thanksgiving to God. Yet at the same time rockets fired their joyous reports in the air, the mournful Taps reminded survivors of all that had been suffered and sacrificed.

Peace carries risks and obligations. Some believe it is only to be found in justice and victory at war's end. Others believe that justice and mercy demand blood never be shed. Fight against a war or fight in a war and you still have the duty to think, to reason, to answer to your conscience and your God.

All injured by war, soldier or civilian, deserve the generosity of spirit and good will of those who would be peacemakers, who would "be called children of God." All killed in war deserve our prayer, including prayer that turns faith into action and makes peace a goal rather than a dream.

Long ago in school I learned the closing lines of Abraham Lincoln's Second Inaugural Address. So did my brother, and so did you: "With malice toward none, with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work that we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve and cherish a just and lasting peace, among ourselves and with all nations."

As Christian peacemakers we dare not allow our awareness of the enormity of each war's suffering to become a tired, faded memory. If our peace resolutions and our works of peace are to culminate in a legacy of peace for today's children and their children, we must hear the voice of the Prince of Peace—not only in the farewell of Taps, but in the wake-up call of Reveille. It's a cry to forge peace between us and among us—brothers and sister together. A whisper to seek it within his will and our immortal souls.

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

Cornucopia / Cynthia Dewes

Telling stories for fun, profit

"Tell me a story" is a favorite plea from kids. They manage to put off bedtime, distract attention from bad behavior, and charm the socks off grandparents with this ploy. But they also ask to be told stories because, like all of us, they love to hear them.



We marvel at how many times they'll listen to "The Three Bears," raptly echoing each bit of Goldilocks' dialogue as it's read. We begin to yawn and drone along on automatic pilot, but the kids react to each sentence with as much delight and surprise as if they were hearing it for the first time.

Ditto grownups. How many dozens of times have we sat contentedly before the

TV screen waiting to see George Bailey's guardian angel convince him that "It's a Wonderful Life"? Or relished for the umpteenth time the bittersweet moment in "Casablanca" when Humphrey Bogart gazes into Ingrid Bergman's eyes and tells her "We'll always have Paris"?

One of those current books about men/women communication differences declares that men view communication as a matter of solving problems or practicing upmanship with others, using as few words as possible. But women communicate by telling stories.

They share a series of empathetic stories back and forth until both they and their companions have exactly defined their feelings. Not only that, they both feel better afterward.

If we think about it, don't we all feel better when we hear stories? Our place in

the family, the parish, or even the universe seems cozy and secure when we hear stories about those who share the same situations. Besides our relatives and friends, we begin to view others as "us" and not "them."

Programs designed to help us to meditate, to pray, to search out our motivations and desires, to relate with others, all encourage storytelling as a useful tool for identifying our deepest feelings. Of course, there's always the threat of getting too much of a good thing, being shocked or depressed by what we hear.

Or possibly not getting a good thing at all, as in the weirdity that passes for storytelling on talk shows. I mean, is it credible that so many people have experienced incest, rape, child abuse, psychological trauma, and pathologically bad judgment?

And worse, are actually willing and even eager to share their stories with us?

Which leads us to the conclusion that stories should be true, if not in fact at least in essence. That's why honest storytelling reveals much about the teller, and often reveals much about the listener as well. Listening carefully to the stories of others is the key to understanding people and also learning from their experience.

Stories can be funny as well as instructive, as Garrison Keillor has demonstrated so well. The kind of humor people put into their stories, or the funny stories they like to tell best, give us a good idea of the world as they see it. Gallows humor, satirical irreverence and dirty jokes may crack up one person and disgust the next.

We've become so taken with storytelling that it's now in the pantheon of politically correct and approved activities for kids and folklorists. But then, telling stories has always been "in."

The Good News, after all, is full of stories we listen to over and over again. We never tire of hearing them and, happily, God never tires of telling them.

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VIPs . . .



W. Thomas and Florence Miller of Indianapolis will celebrate their 50th anniversary with a Mass in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral Nov. 9. A reception will follow at the Garden on the Green at the Indianapolis Museum of Art. The couple was married Nov. 9, 1946 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral. They have seven children: Thomas E., Patrick J., Robert P., William H. Miller, and Rosemary Piotrowski, Katherine McNeely, and Alice Dyar.

Check It Out . . .

The Retired and Senior Volunteer Program is offering an invitation to **A Tea and Auction**, from 11 a.m. to 2:30 p.m., Nov. 16 at the Victorian Manor, 3050 N. Meridian St. in Indianapolis. Parking is available at Children's Museum.

"Praying as a Couple," a married couple's retreat, will be held Nov. 15 through Nov. 17 at Mount St. Francis Retreat Center in Southern Indiana. For more information call the retreat center at 812-923-8817.

"All Grown Up and No Place to Be," a young adult retreat for women and men is scheduled Nov. 22 through Nov. 24 at the Fatima Retreat House, 5353 E. 56th in Indianapolis. Presenters are Father Dan Atkins, co-pastor at St. Paul Catholic Center in Bloomington and Mary Ann Stomoff of St. Monica Parish in Indianapolis. The cost is \$105 per person. A \$30 deposit is required by Nov. 12. For more information or to register call the retreat house at 317-545-7681.

"Lent—In Practice and In Proclamation," a one-day workshop, will be offered at Saint Meinrad School of Theology, from 9

a.m. to 3 p.m. Nov. 20. Father Richard Stern, associate professor of homiletics at Saint Meinrad School of Theology and Franciscan Father Thomas Richstatter, a professor of liturgy and sacramental theology at Saint Meinrad School of Theology are the workshop presenters. Advance registration, which includes lunch, is \$35 per person. The cost to register at the door is \$45. For more information or to register call Benedictine Sister Barbara C. Schmitz at 812-357-6599.

A Christian concert to promote message for racial healing will be held at 7 p.m. Nov. 16 at North Central Auditorium, 1801 E. 86th St. in Indianapolis. The event is hosted by Virtual Image Management, a Christian Artist Management/Development company.

The Saint Mary of the Woods College Office of Continuing Education will host an elderhostel "Vive La France" Nov. 10 through Nov. 16. The cost for the program, which includes all meals, lodging and activities is \$340 per person. For more information call the Office of Continuing Education at 812-535-5148.



First and eighth grade buddies, (from left) Emily Stenz and Maggie Ashby decorate bags for Halloween at St. Luke School in Indianapolis. These bags were distributed to each grade to collect non-perishable items for St. Augustine's Home.

13 teachers complete principal training process

By Margaret Nelson

What is known as the Leadership Recruitment and Formation Program began in January of 1995. That means that the archdiocese is

preparing capable people to become principals. On Oct. 9, 13 of these women and men were officially certified and recognized by the archdiocese.

It started almost two years ago, when principals were asked to recommend teachers who would make good principals.

And teachers who were interested could submit their own names.

The submission of 25 names was just the beginning. The next 20 months brought a lot of study and analysis.

The candidates were given what is known as SRI Catholic School Principal Perceiver tests. Profiles were written for each candidate and the principle these were discussed with them.

Based on the results of the SRI, 20 teachers continued, attending three-hour monthly meetings for six months on "released time" from their schools.

The National Catholic Education Association (NCEA) competencies for Catholic school principals—part of the Formation and Development for Catholic School Leaders were presented: "The Principal as Educational Leader," "The Principal as Spiritual Leader," and "The Principal as Managerial Leader."

Each candidate completed "A Self-Assessment Survey, Formation and Deve-

lopment for Catholic School Leaders."

Then each individual completed an individual profile, which Annette "Mickey" Lentz, director of the program used to complete a class composition profile. After the 1995-96 school year, the candidates reviewed their self-assessments.

Members of the group decided on the kind of skills and training they wanted—that would integrate practical skills with Catholic formation. Veteran principals presented the workshops.

They included: Catholic identity, grant writing, understanding leadership styles, budget and finance, communication, and a panel with new and veteran principals.

The second semester brought completion of a mentor principal project: integrating technology in the curriculum, developing criteria for grant scholarships, managing government programs, preparing a Catholic school budget, developing a parent/student handbook, and designing a resource center for the school staff.



Photo by Margaret Nelson

Nine of 13 educators completing the archdiocesan Catholic School Leadership Recruitment and Formation Program celebrate after the Oct. 9 certification and recognition program: Rodney Deckard (from left), Sandi Patel, Sue Barth, Diane Cole, Patrice Payne, Patty Legere (holding plaque), Annette "Mickey" Lentz (director of the program), Brenda Boeke, Barbara Cnehl, and Patty Whitaker. Those certified who are not pictured are: Vince Barnes, Bill Steiner, Rebecca Neldinger, and Jann Metelko. All applied or were recommended by their principals in January, 1995, were checked and assessed, and received training in education, spirituality, and management.

COMMERCIAL

continued from page 1

not be reached for comment.

In Indianapolis, the commercial was broadcast on WRTV Channel 6 and WTHR Channel 13. After the commercials were aired, Channel 6 interviewed M. Desmond Ryan, executive director of the Indiana Catholic Conference, the public policy voice of the Catholic Church in Indiana. Ryan said that the ad's message does not represent the Catholic Church or the lobbying and electioneering policies set forth by the Catholic bishops. He said that the church discusses issues but does not endorse or oppose candidates.

Channel 13 stopped airing the commercial while Channel 6 continued to broadcast it.

In Washington, Mark Chopko, general counsel for the U.S. Catholic Conference, said that neither Father Battle's commercial nor Archbishop Hannan's statement represents a legal problem for the church as long as it's understood that they are speaking on their own and not as representatives of their respective dioceses or the U.S. church.

"The political campaign activity prohibition applies to Catholic organizations, not to actions taken by their leaders or members in their individual capacities," said one of the guidelines on appropriate political activity distributed by Chopko's office in February to bishops, diocesan attorneys and state Catholic conference directors.

The case of Archbishop Hannan was clouded by the fact that he claimed that he was "not just speaking on my own" and that the other Louisiana bishops agreed with him. That caused Archbishop Francis B. Schulte, who succeeded Archbishop Hannan as Archbishop of New Orleans, and the bishops of two other Louisiana dioceses to issue statements of their own. They separated their agreement with Archbishop Hannan about the immorality of abortion from his statement about how Catholics should vote.

Archbishop Schulte said in his statement, issued Nov. 30, that neither he nor the Archdiocese of New Orleans "endorse or oppose candidates for public office. So in that regard, Archbishop Hannan was speaking for himself."

Archbishop Hannan told Catholic News Service on Oct. 31 that he was speaking for himself in his statement, although he conferred with Archbishop Schulte before

calling the press conference.

Although the prohibition against endorsing or opposing candidates is based on the legal restrictions that go along with the church's tax-exempt status, the bishops' quadrennial political statements emphasize that religious leaders shouldn't be telling people how to vote anyway.

It said, when referring to its call for political responsibility by Catholics, "This kind of political responsibility does not involve religious leaders telling people how to vote or a religious test for candidates. These would be, in our view, pastorally inappropriate, theologically unsound and politically unwise."

(This article includes material from several Catholic News Services articles.)

JUSTICE

continued from page 1

ministry, and step-by-step "recipes" of how they will do it.

"What does a parish that is doing this well look like?" is a question that could stir the imaginations of parish committee members.

The faith of participants helps them see how important the ministry is in their lives. Lund quoted Jesuit Father Walter Burghardt, "My spirituality is my Christian living as guided by the Holy Spirit." The priest added that the spirituality of social justice has Biblical, ecclesial and eucharistic characteristics.

"Effective spirituality helps the parish, not only do more, but be more," Lund said. It helps it become a more evangelizing, faithful community.

He referred to Matthew's Gospel used on the Feast of Christ the King, where Jesus identifies himself with the poor, the hungry, the sick, the imprisoned.

Heidkamp gave examples of parishes all over the country that had developed parish social action programs to fit the needs of the communities they were in. The leaders agreed that there are some areas where little has been done, especially poor rural locations.

Notre Dame Sister Kathleen Ryan talked about "The Church in the City" program in the Diocese of Cleveland, of which she is the director. It is the response of the faithful to Bishop Anthony Pilla's pastoral, calling for conversion and action in meeting social justice needs.



Jodi E. Dezellan

Cathedral High School
Class of 1990

Designer
Robert Young Associates
Dallas, Texas

My parents believe that there is no gift that can be given to a child greater than that of a good education. This is a perfect gift which can never be taken away and once cultivated, flourishes forever. Cathedral High School is more than an education or a passport to college. What is obvious about Cathedral graduates is the unity and pride of a group of individuals drawn together by the common experience of pushing oneself further than expected, enduring and succeeding. When an individual exceeds his own expectations there is pride and self-confidence. When a group of individuals exceed their expectations, there is magic. Cathedral possesses this magic.

In my family, failures and setbacks are allowed and usually expected on the path to success. In my father's word, "Just drop ten yards and punt." It is much easier to attempt success, knowing it is the path which is important, not necessarily the goal. This is also a necessary philosophy for an excellent school. If a school is merely teaching her students the correct answers, pushing them along to further education, there is no forgiveness for error. If a school teaches her students to learn, it is clear that errors are a part of the learning process. One of Cathedral's greatest successes in preparing young adults to set goals is the acceptance of mistakes when failures occur.

As a daughter and great granddaughter of dedicated Cathedral football coaches and a graduate of Cathedral High School, I have never taken my association with Cathedral for granted. My family has cheered the spirit of Cathedral for much longer than I can remember. In return, Cathedral helped me to prepare for college and to find my future. My Cathedral experience also gave me a best friend and a fiancée, both of whom I see every day. As a woman educated in a legacy devoted primarily to men, I have always strived to excel in some way other than completing a pass or spiking the ball in the end zone. Although I will never wear a golden helmet and step onto the playing field, I will always fight for the Irish and treasure the gifts that Cathedral High School has given me.

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Parish Profile

Indianapolis West Deanery

St. Gabriel Parish is community oriented

By Susan Bierman

Keeping a strong hold on its traditional Catholic roots, St. Gabriel Parish in Indianapolis is ready to move forward to meet the future needs and challenges of its parishioners and surrounding community.

The word "leadership" comes to mind when Sherry Ferguson, coordinator of religious education, thinks about the future needs at St. Gabriel.

"I think we are looking at Father as a leader to lead us in the right direction," she said.

Nearly four months ago, Father William G. Marks was assigned pastor at St. Gabriel. Ferguson explained the parish will look to their new pastor to lead them in the right direction in focusing as a parish and a school.

"So we can grow and prosper and get closer to God through his (Father Marks') leadership," she said.

Ferguson said with new leadership things have changed and the parish is looking for these changes to be developed so the people can see results.

"I think that leadership and the growth that we will have together to share is very important," Ferguson said.

When Father Marks arrived at St. Gabriel, the parish was in the middle of a new governing structure. He explained, the 844-household parish is

basically following archdiocesan guidelines. Father Marks said the new governance will be challenged with getting more parishioners involved in the church.

"A lot of these people have been here a long time and they have given of themselves a lot. And we are challenged again in each and every parish to get new faces involved," he said.

Something Father Marks noticed immediately after coming to this Indianapolis West Deanery parish was the dedication of the people at St. Gabriel.

"The people are more important than the place," Father Marks said. "The church is the people and that's what really happens here."

Father Marks said he immediately saw the dedication of the people at St. Gabriel.

"Most of these people work more than their normal hours and don't say anything. I really do sense from the parishioners that they are the church and I think that's the spirit that people talk about," Father Marks said.

Father Marks explained that visiting priests and visiting people often remark on how they come to St. Gabriel and they "really do sense that the people know that they are the church and that Christ is alive in them."

Franciscan Sister Mary Timothy Kavanaugh, who is currently the pastoral minister, has been on staff at the



Photo by Susan Bierman

St. Gabriel Parish in the Indianapolis West Deanery was established in 1993.

parish for 25 years holding various positions. She can recall several times when visiting priests told her how they noticed the parishioners at St. Gabriel to be very faith-filled.

"They had commented to me, 'I could just feel the presence of the Holy Spirit here in this parish,'" she said.

Father Marks said with this kind of spirit, the parish is very welcoming. He explained that the people who come to St. Gabriel and decide to register say over and over again "you took time with me, you are excited about your parish, and you are excited about the church."

This is somewhat the same feeling Steve Satterly got when he was first introduced at St. Gabriel. Satterly, who has taught six years at St. Gabriel School, became a Catholic and a parishioner about a year and a half ago.

"It was the caring that I saw in the parish that was one of the major reasons for me converting to Catholicism," he said.

Satterly's daughter is currently a student at the school. As a parent, as well as a teacher and a parishioner, Satterly looks

forward to the future at St. Gabriel. He said everyday that he spends with his family is a constant growing experience.

"As far as my future, I would like to see my daughter grow in the Catholic faith. I would like for her to be able to be the type of person who could fit in at St. Gabriel, to be able to give of herself as I see people here giving of themselves, which is what I consider being good Catholics," Satterly said.

Along with St. Gabriel's being caring, and faith-filled, Father Marks believes the parish has yet another special characteristic.

"I think one of the blessings is where our boundaries are," he said.

He explained the parish boundaries offer St. Gabriel's those who are in a whole spectrum of economic and racial status.

"We are a community of Christ, we are a family in Christ, no matter who you are, we are here for you," Father Marks said. "That's our call," he added.

Barbara Shuey, who has been the principal at the school for 12 years, said over the years the people who live within the

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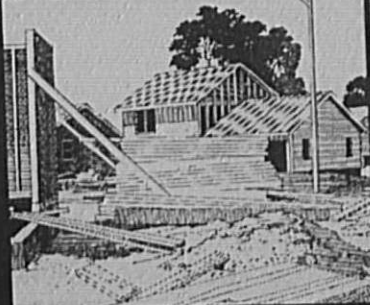


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St. Gabriel School teacher, Mike Schill conducts a textbook exercise. Schill teaches seventh and eighth-grade students at the school.

parish boundaries have changed. She said 50 percent or more are single parent households or those of split and remarried families. Shuey believes the parish will have to listen to the needs of the parish in order to keep up with the needs in the future.

"My hope is that we are able to change best to serve the changes in society and the needs of the people and to give the people meaning in their life where they are at," Father Marks said.

Changing to meet the needs of its parishioners and surrounding community is nothing new at St. Gabriel. Some 12 years ago something new was introduced at the parish that changed a lot of things. Sister Timothy believes one of the greatest strengths in the parish is the program Christ Renews His Parish. She said the program "just turned our parish around."

She explained St. Gabriel's has not always been the friendly parish that it is today.

"Everybody kind of looked their own way, but when Christ Renews His Parish became part of our parish, it changed the whole atmosphere," Sister Timothy said.

She said the program allowed parishioners to become more friendly and more willing to give and share.

"I just see the difference between night and day," she said.

Christ Renews His Parish is either a weekend or a six-month program that helps parishioners grow and deepen in their faith. During the program participants also learn to read the Bible and share what is being read. With the six-month program parishioners meet once a week. Sister Timothy said some groups continue to meet after the six-month session has concluded.

Parishioner Nancy Balensiefer, who is a sixth-grade teacher's aid and assists at the school office, participated in the six-month Christ Renews His Parish program. She admits that she is one person who finds it hard to share. However, the program helped her open up.

"It is a wonderful experience. You can get a lot out of it, and you can give a lot too," she said.

Along with Christ Renews His Parish, St. Gabriel's Parish offers several other programs.

Currently the religious education program, which is coordinated by Sherry Ferguson, is held on Sundays. The pre-school through sixth-grade meet 9:15 a.m. to 10:45, while the 3 and 4-year-olds meet 11 a.m. to 12 noon during Mass for Liturgy of the Word. There are eight catechists and six teacher's aides who volunteer for the program. First Communion preparation is handled separately from the school. Last year with parish and school combined there were 46 First Communicants.

Ferguson believes the religious education volunteers are indeed one of the greatest elements of the program.

"The catechists are very dedicated to the church and they live by example. Their beliefs in God and in St. Gabriel's make our support system phenomenal," Ferguson said.

The Youth Ministry Program is also growing. Currently the parish is in the process of starting a college group, Joan Lile, youth ministry coordinator said. There are 15 participants in the youth group. Lile said the group is small because so many of the parish youth attend Catholic high schools. The youth group meets on Sunday evening for an hour and a half twice a month. The group participates in service projects and studies social justice issues. Once a month there is a parish dinner for the youth. The group held a Halloween party for the parish, so the children would have a safe place to go on Halloween. Confirmation is held every other year. Normally it is the eighth and ninth graders who make confirmation, however some are in 10th through 12th grades. Currently there are 37 enrolled in the confirmation program. For the program, there is a junior high catechist, a high school catechist, two confirmation teachers, a table leader, a person who helps coordinate the high school activities, and another who prepares meals for the family affairs dinners.

One thing apparent at St. Gabriel Parish is all the volunteers.

Ferguson said St. Gabriel's depends on volunteers. Not only do the religious education and youth ministry programs depend on volunteers, but the existence of the entire parish depends on the goodness of others, according to Ken Bramlage, who is in charge of maintenance.

"If it weren't for volunteers they would close the doors here, that's for sure," Bramlage said.

St. Gabriel School

Established in 1963, St. Gabriel School serves children in grades pre-school through eight. There is also a daycare program at the school. There are 312 students enrolled in grades kindergarten through eight, and another 60 children attend the pre-school program. Of those students enrolled, between 20 and 25 percent are non-Catholic. There are 19 teachers.

Just as the parish, the school will face many changes to meet the future needs of

its students and surrounding community.

"I would say our challenge would be to be Christ in the community," Barbara Shuey, principal, said.

Shuey said families are changing and

the school is called to be a "safe haven."

"Through ministering to our families and fulfilling their needs we will produce children who will give back to the community," she added.



Photo by Susan Bierman

Members of St. Gabriel parish and school staff stand with their pastor, Father William G. Marks. Standing from left in the front row are: Barbara Shuey, school principal; Joan Lile, youth ministry coordinator; Judy Chapman, parish bookkeeper; Franciscan Sister Mary Timothy Kavanaugh, pastoral associate; Nancy Balensiefer, sixth-grade teacher's aid; and Sherry Ferguson, coordinator of religious education. Standing in the back row from left are: Rosalie Feliski, school secretary; Michael Ward, music director; Steve Sattler, seventh and eighth-grade teacher; Barbara Stout, religious education secretary in youth ministry; Lisa Zetzi, school's vice-principal and kindergarten teacher; and Ken Bramlage, maintenance. Standing in the back row is Father William G. Marks.



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Youth Ministry Coordinator: Joan Lile
Music Director: Michael Ward
Parish Council Chair: Alan Schulze
Principal: Barbara Shuey
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- 17:07.8 Vincent Corbin
- 17:11.3 Tim Davidson
- 17:57.8 Timothy Horthy
- 18:18.5 Josh Matthews
- 18:42.6 Andrew McNeil
- 19:01.1 Mike Montgomery
- 19:29.5 Jerome Lenoir
- 19:39.7 Bob Einterz
- 19:55.2 Wesley Swanson
- 19:56.8 Lance Daugherty
- 20:07.6 Chris Pratt
- 20:15.8 Dewain Cobbs
- 20:22.1 Chad Martin
- 20:34.7 John Burton
- 20:42.3 Rob Einterz
- 20:47.4 Timothy Elshire
- 20:48.9 Zachary Einterz
- 20:50.8 Barb Marendt
- 20:53.4 Steve Dearing
- 20:57.1 Michael Vance
- 21:04.7 Chad Greinke
- 21:24.7 Justin Payne
- 21:33.8 Melina Kennedy
- 21:43.1 Stephen Bogard
- 21:45.0 Paul Natali
- 22:01.0 Steven Wilson
- 22:05.5 Jon Hall
- 22:09.1 Laurie McNeil
- 22:15.4 Sam Strohl
- 22:35.8 Gariland Gowen
- 22:37.8 Rebecca Kane
- 22:42.7 Randy Ridgway

- 22:59.3 Chris Bates
- 23:02.3 Aaron Litke
- 23:06.3 Marge Ferris
- 23:11.5 Bill Craig
- 23:12.7 Mike Reeder
- 23:13.7 Ann Beullaoqua
- 23:16.8 Brian Guerrin
- 23:18.5 Mark Bailey
- 23:22.4 Paul Vessely
- 23:28.6 Jennifer Christy
- 23:37.9 Ethan Wagner
- 23:45.8 Kevin Goble
- 24:03.8 Steve Commons
- 24:20.9 Brooke Spenner
- 24:22.4 Michael Cox
- 24:22.7 Alison Oeding
- 24:26.2 Mike Anderson
- 24:29.6 Robert Gasper
- 24:35.9 Tom Aschauer
- 24:36.5 Zach Crowe
- 24:45.8 Mike Sullivan
- 24:46.2 Rudy Morales
- 24:48.5 Paul Cox
- 24:51.6 Natalie Corcimiglia
- 24:55.1 Michael Sullivan
- 24:58.3 Duane Leatherman
- 24:59.1 William Hill
- 25:01.3 Mike Westlake
- 25:07.9 Mark Bottema
- 25:11.8 Jeff Worrell
- 25:28.3 Jim Rice
- 25:49.3 Emily Vessely

- 26:18.5 Holly Bull
- 26:30.9 Jim Moran
- 26:32.1 Tanya Glassmeyer
- 26:56.2 Brooks Farmer
- 27:01.6 Peggy Sullivan
- 27:11.0 Karl Humma
- 27:25.0 Richard Benoit
- 27:36.3 Deborah Hughes
- 27:47.2 James Meeks-Johnson
- 27:50.6 Lou Matthews
- 28:08.2 Seth Einterz
- 28:19.2 Annette Lyngh
- 28:52.1 John Goebes
- 28:59.0 Rex McKinney
- 29:09.5 Mark Pfiffer
- 29:30.9 Greg Weber
- 29:37.3 Linnea Leatherman
- 29:55.3 Beth Billmeier
- 29:57.2 Siglinde Moore
- 29:57.5 Hayley Farmer
- 30:09.1 Sandy Mourey
- 30:26.4 Valerie Vessely
- 30:34.2 John Trippi
- 30:59.7 Melissa Thompson
- 31:49.3 Marilyn Sheehan
- 32:55.2 Jennie Main
- 33:09.7 Elissa Williamson
- 33:19.7 Patrick Ashton
- 33:23.1 Lea Einterz
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Question Corner/Fr. John Dietzen

Were there once more Gospels than our four?



Q In your column nearly two years ago, you mentioned other Gospels than the four we have. You specifically referred to the Gospel of Thomas and said the text is available. Can you tell us where?

How many other Gospels are there? Why don't we hear more about them? (North Carolina)

A We are aware of several Gospels and other writings composed by early Christians, which for awhile held some prominence, but gradually fell along the wayside.

They include the so-called Gospel of Mary, the Proto-Evangelion ("original Gospel") of James, the Apocalypse of Peter and so on.

At least several seem to have connections with one of the gnostic sects, which for many years occasioned intense philosophical and theological conflicts within Christian communities of the first centuries.

For the most part we possess almost nothing of the actual texts, just a few isolated scraps of passages and a number of references to them in other documents.

The Gospel of Thomas is special for a number of reasons. While scholars knew it existed, and quotations from it were numerous, the full text only became available about 50 years ago.

As the astounding story goes, two poor Egyptian men were wandering along the upper Nile in 1945, near the modern city of New Hammadi, looking for fertilizer. Under a rock they discovered a large jar, which they suspected held a magic spirit or perhaps a treasure.

When they opened the jar, specks of brown papyrus flew out. Inside were 13 papyrus codices (books) from the ancient library of Nag Hammadi, including the complete Coptic text of the Gospel of Thomas.

Since then, this Gospel has proven a priceless resource for New Testament studies. It differs from the canonical Gospels in that it is composed entirely of 114 "hidden sayings the living Jesus spoke and Judas Thomas the Twin recorded."

Nearly half of these sayings appear one way or another in our four Gospels; but 65 are found only in Thomas. These parallels, and lack of parallels, significantly affect the study of the sayings of Jesus in the synoptic Gospels.

Thomas may even be among the resources used in some manner by the authors of Mark, Matthew and Luke as they composed their Gospels. Certainly a close relationship of some sort exists between them.

As helpful and remarkable as these apocryphal Gospels may be, we need to keep in mind that they do not and will not participate in the unique role the four canonical Gospels have in Christian tradition and life.

When we call Matthew, Mark, Luke and John the canonical Gospels, we mean they are the "canon," the rule of Scriptural faith, the measure against which all Christian belief must be tested.

We do not believe that everything in Christian life and doctrine must be found in the Gospels; we do

believe that nothing in our teaching and practice may be contrary to the Gospels.

How did our four Gospels come to be accepted as authoritative presentations of Christ and his message, while the others were gradually laid aside?

The answer isn't entirely clear, but our faith is that the Holy Spirit guided the Christian communities to recognize and embrace Matthew, Mark, Luke and John as authentic sources for a true relationship with Jesus Christ.

Interestingly, the church also has never considered combining or harmonizing the

four into one. Each of the four has its own unique Christology, its own essential portrait of Christ, which would be lost if all were melted together.

The Gospel of Thomas is available, among other places, in a book of that name, published by Harpers.

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

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15-19

20-29

30-39

40-49

50-59

60 plus

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- 29:43.7 Michael Bird
- 30:45.4 David Keith
- 33:22.6 Thomas Felck
- 33:29.8 Sean Bird
- 33:30.7 Doug Roubesh
- 33:53.1 Phyllis McNamara
- 34:24.6 Angela Carrell
- 35:30.4 Jared Brent
- 35:38.6 John McGinty
- 35:41.6 John Blazier
- 36:08.5 Ryan Kirsch
- 36:10.3 Linda Ambroz
- 37:00.3 Melkoti Ramasuramy
- 37:03.8 Jan Powell
- 37:39.7 Kathleen O'Connell
- 37:52.6 Barbara Howes
- 38:04.1 Barbara Branigan
- 38:04.4 Maureen Surak
- 38:54.4 Exie Flora
- 40:09.3 Steve McGrath
- 40:19.1 Donald Glowinski
- 40:36.0 John Costello
- 40:50.4 James Chambers
- 41:03.3 Mary Crowe
- 42:12.3 Kathy Bahamande
- 42:42.2 James Fillenwarth
- 42:52.8 Becky Bischoff
- 42:53.6 Shanie Melvin
- 43:00.1 Emily Cook
- 43:01.0 Kristen Rosenfeld
- 43:01.4 Andy Ahaus
- 43:03.2 Michael Holzer



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- 43:04.4 Matthew Rosenfeld
- 43:22.7 Maureen McGuinness
- 43:23.3 Creighton Goodman
- 43:32.8 Molly Flannagan
- 43:33.2 Heather Hardy
- 44:26.5 Betty McGrath
- 44:30.0 Kristin Beckman
- 44:32.5 Katie Lanie
- 44:58.5 Mary Glowinski
- 45:00.0 George Kite
- 45:11.3 Carla Geiger-Muse
- 47:13.7 Patrick McMahan
- 47:14.1 Beth McMahon
- 47:18.3 Roddy Guilmont
- 47:19.4 Kris Taylor
- 49:46.1 Mary Dowling
- 50:43.5 Terri Ritz
- 50:44.6 Tish Pyritz
- 52:44.5 Jenny Piland
- 52:44.9 Sisam Jarros

- 52:51.1 Nancy Hildwein
- 52:53.8 Mike McCrory
- 53:48.5 Pat McCrory
- 53:49.6 Mary Polis
- 53:51.6 Terry DeBruhl
- 53:57.6 Bill Lee
- 55:33.3 Dana DeBruhl
- 56:00.9 Candice Sahm
- 56:01.3 Sara Oskay
- 56:01.8 Sr. Theresa Clare
- 56:06.9 Millie Brady
- 56:07.2 Marianne Downey
- 57:57.5 Sue Ley
- 58:02.7 Lara Back
- 1:00:05.1 Fayne Plake
- 1:00:05.8 Jane Lee
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Taking positive steps to eliminate world hunger

By Mary Ann Wyand

Each day 35,000 children die of hunger, global research indicates, and an estimated 700 million people cannot meet their basic nutritional needs.

Yet total world food production doubled between 1950 and 1980, according to a recent Vatican document titled "World Hunger: A Challenge for All—Development in Solidarity."

Enough food is available to feed every person in the world, the Vatican reported, but complex economic and political structures keep many of the world's people living in poverty.

The 80-page document was released on Oct. 24 by the Pontifical Council "Cor Unum," the Vatican agency responsible for promoting and coordinating charity and development aid.

"It is generally acknowledged that the resources of the planet, taken as a whole, are sufficient to feed everyone on it," the Vatican report explained.

The problem of world hunger is so large, complex and global, Archbishop Paul Cordes, president of "Cor Unum," told Catholic News Service, that people generally believe they can do little to alleviate this tragedy.

"With respect to hunger," Archbishop Cordes said, "we cannot be content with shrugging our shoulders in resignation."

A united Christian response can help end hunger in this country and on other



Photo by Mary Ann Wyand
St. Thomas Aquinas parishioners Sarah Witwer (left) and John Juering (right) address letters to elected officials during a recent Bread for the World Offering of Letters evening at Fairview Presbyterian Church in Indianapolis. Butler University senior David Howard (second from left) from Winnetka, Ill., participated in the project with students enrolled in a "Poverty in Society" course.

continents, Bread for the World spokesperson Kathy Pomroy of Washington, D.C., told an ecumenical gathering at Fairview Presbyterian Church in Indianapolis recently.

The acting vice president and director of organizing for the Christian lobbying group was in Indianapolis to promote

Bread for the World's 1996 Offering of Letters, called "Elect to End Childhood Hunger," and to encourage people to continue writing letters to legislators on behalf of the poor throughout the year.

Pomroy challenged the group to reflect on the Gospel story of Jesus walking on the storm-tossed water and Peter's decision to climb out of the apostles' boat and attempt to walk toward Christ.

"That's the boat we find ourselves in today," she said. "We see a lot of lightning and thunder that cause us concern. In our world, one in every five people is hungry. That's the very dark world in which we live. But most of us are not just sitting in the boat. We are people of hope. We want to get out of the boat and figure out how to walk toward a

better vision of peace and justice."

As people of faith, Pomroy said, Christians are called to work for justice.

"Bread for the World focuses its work on citizen advocacy to change hunger in this country and in the world," she said. "It was begun 20 years ago in New York by people who believe that it's not enough for us to just feed hungry people. We also have to look at why people are hungry and work to change those conditions."

Each year Bread for the World studies international and U.S. hunger issues, she said, to determine ways to take action.

"This year we want elected officials to know there is a constituency of people who care about hungry children in this country," Pomroy said, "and want legislators to enact programs that will be for the benefit of hungry children."

Legislators have been asked to sign a Bread for the World pledge, she said, as a commitment to vote for and support federal, state and local programs that will help overcome childhood hunger.

Research indicates that the WIC supplemental food program for poor women, infants and children "saves the government money down the road in health care costs," Pomroy said, "but it's not an entitlement. Only about 70 percent of the people who are eligible for WIC assistance receive help because of limited government funding, and no increase was given by Congress for next year."

Legislators reduced the food stamp budget by \$27 billion this year, she said, which means a food stamp formerly worth 72 cents is now valued at 60 cents.

"Cutting food programs undergirds our nutrition safety net," Pomroy said. "Sixty percent of the people who live in poverty have a household member who is working, yet they are still living in poverty. In our country, the wealthiest country on earth, no child should be hungry."

Women religious plan to witness to the power of non-violence

Elected leaders from 14 congregations of women religious with motherhouses in Indiana and Michigan met Oct. 27-31 in Monroe, Mich. to reflect on the transformative power of non-violence. As Region VII of the National Leadership Conference of Women Religious (LCWR) these women represent approximately 5,500 women religious serving the church here and abroad.

"Capital punishment is legitimized violence," said Oldenburg Franciscan Sister Barbara Pillar, Indiana LCWR representative. "That is why these sisters of Michigan and Indiana are preparing an event during our March meeting to witness against death and for the possibility of non-violence in our society."

They will meet in Terre Haute where a federal prison was built for the sole purpose of housing prisoners who await execution.

Sister Diane Ris, the general superior of the Sisters of Providence, whose motherhouse is near Terre Haute, said, "This prison is in 'our backyard' and as a congregation we felt compelled to bring public awareness to this state-sanctioned use of violence to respond to violence. This is a way of life we need to challenge."

The Michigan/Indiana Region of the LCWR chose to support the Sisters of Providence and all of the Indiana congregations by holding its spring meeting in Terre Haute and making its focus an action to witness to leadership in a non-violent world.

Other items on their agenda in Monroe included responding to the Canon Law Society of America's document titled "The Canonical Implications of Ordaining Women to the Permanent Diaconate." Many of the leaders expressed concern that such a decision, if taken by the official church leaders, not be a substitute for dealing with the underlying issues regarding a transformed clerical system, ordination of women and clerical celibacy.

Another document the leaders were asked to respond to by the LCWR was the preparatory statement for the Special Synod for the Americas where bishops from Canada, the United States, Central and South America will meet to discuss a new evangelization on the continent; to increase solidarity; and to shed light on the problems of justice and the international economic relations among the nations of the Americas.

Educators learn about assessment

"Opening Doors to Excellence in Assessment" was the topic when archdiocesan educators attended a two-day workshop by a national authority on the subject—Dr. Richard J. Stiggins.

On Oct. 17 and 18, the training institute showed how teachers and administrators can team up to make realistic classroom assessments. Participants learned the latest ways to bring from the assessment process some teaching

and learning tools that can help motivate students and promote higher achievement.

Members of the assessment task force for the schools and religious education attended the conference, along with educators from five other states.

Christian Community Sister Michelle Falus is the director of curriculum and assessment for the archdiocesan Office of Catholic Education.

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EVANGELIZATION:

The Stewardship of Faith



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

In announcing our Archdiocesan Journey of Hope 2001, I have singled out three themes for us to focus on during the next five years: spiritual renewal, evangelization, and stewardship. Although we can name those as separate areas, in reality there is significant overlap. So in this special evangelization supplement to *The Criterion*, I would like to integrate the three themes by reflecting with you about evangelization as the stewardship of faith.

Gratitude is the foundation of all authentic stewardship. Everything that we are, everything that we use, everything that we do, everything that we see is a gift from God. Of all the gifts we have to be grateful for, one of the most precious is the gift of faith. It is our faith which brings us into relationship with God and helps us to know and to experience the deep love that God has for us. Our faith teaches us the good news that the love of God took on a human face in Jesus. Through his life, death, and resurrection Jesus freed us from our own sin and selfishness and opened for us an eternal loving union with God.

And so evangelization is first of all an awareness of this good news of what God has done for us in Jesus. But authentic stewardship teaches us that along with the gift comes the responsibility to cherish, nurture, and develop that gift. The gift of faith calls us to lifelong formation in that faith. Conversion is ongoing. Our relationship with God is dynamic, moving toward greater and greater intimacy.

Evangelization is aimed at ourselves as well as others. We are always capable of a deeper understanding of the gospel, of a closer relationship with Christ that transforms us and the way we live. That is why spiritual renewal is one of our major themes. We need to put fresh energy into our faith life. Please note that fresh energy does not have to mean more programs. We already have excellent opportunities for nourishing our spiritual lives.

The Journey of Hope 2001 begins with the first Sunday of Advent. That liturgical season along with the other parts of the church year offers rich opportunity for prayer and reflection. The lectionary readings and the

special offerings of our parishes provide excellent resources for spiritual growth. So do the offerings of the retreat centers in the archdiocese. The adult catechetical teams in our parishes also offer courses, faith sharing groups, and other support for ongoing conversion. Renewal movements like Cursillo, Christ Renews His Parish, and the Charismatic movement continue to help people with the spiritual journey. There are Bible study groups, Marian groups, Eucharistic adoration, and many other possibilities. We clearly do not have to invent more programs. We just need to take advantage of what is available.

Authentic stewardship tells us that we receive gifts from God not just for our benefit but for the sake of the whole human family. That is particularly true of the gift of faith, and evangelization reminds us of our Baptismal call to spread the good news of Jesus by sharing our faith. There are many dimensions to this, but in the next

five years I want to see us make a concerted effort to reach out to two groups—those who are inactive or alienated and those who have no church family.

Every one of us can make a list of relatives or friends who used to be active in the church but no longer are. There are many different reasons why a person drifted away or just upped and left. For most of these people, the first step in the journey back is someone listening with care and compassion to the story of why they went away. This is particularly true for people whose departure was prompted by a painful experience that lingers with them.

Whatever the situation, our stewardship of faith calls us to model the healing and forgiving love of Jesus in a ministry of reconciliation. Sometimes all it takes is a simple invitation. There are people who have returned after being away from the church for 15 or 20 years, and who have said they would have come back much sooner if only someone had asked them. Other people need time to walk the return journey at their own pace with the supportive companionship of other believers who can admit the ups and downs of their own faith life. And there are some instances where it takes great patience to work through complex pastoral difficulties. We need to be willing to commit ourselves to extending the invitation in as attractive a way as possible and fol-

lowing it up with the personal time and attention that demonstrates the invitation is sincere.

Along with this focused evangelization of the inactive and alienated, we also need to be more energetic in our efforts to reach out to those who have no church family. There are large numbers of people in our society who do not practice any religion. We need to let them know in very direct ways that they do not have to face the challenges of life alone. We need to share with them the good news that there is a God who loves them, a God who became human and demonstrated the depth of his love by dying for us and showed the power of his love by rising from the dead. We need to make that love real for them by inviting and welcoming them into a community that clearly lives a life transformed by that love.

To put it another way, we need to become sacraments—visible signs formed by Christ to make his love real to others in ways that they can see, hear, and feel. Our stewardship of faith calls us to share all our gifts, to be concerned about all the needs of our brothers and sisters in the human family. Responding to this call can be very challenging. It will cost us. It will demand our resources, our time and talent, our very selves. It will at times bring us into conflict with some of the values and the priorities of our culture. If we really walk with the poor and the broken, we will find ourselves walking the way of the Cross.

But our willingness to walk with Jesus and our brothers and sisters in this way makes present in the world a different way of being together, an alternative to fear, insecurity, selfishness, and violence. It is a way of mutual care and compassion; it is the way taught us and modeled for us by Christ. It is a journey that offers hope rather than a listlessness and paralysis that tempts to despair. Our world deeply needs that hope.

The stewardship of faith calls us to be an evangelizing community. A wonderful document, *The Challenge of Catholic Youth Evangelization*, describes that community as one that celebrates the story, tells the story, and is the story. That is a good summary of what I have been saying to you in these reflections. Evangelization as the stewardship of faith starts with our celebrating the blessings of hearing and living the good news of God's love for us in Jesus. It tells the story through ongoing faith formation and reaching out especially to the inactive and the unchurched. It is the story by making tangible the love of Jesus through service. Our journey of hope shapes us into that kind of community.

Of all the gifts we have to be grateful for, one of the most precious is the gift of faith.

EVANGELIZATION

Supplement

Inside

What Gives You Hope as You Look Toward the Year 2,000?	2
Bishops Sound Call to Discipleship	4
A Generation of Hope—Our Young	4
Resources: Books, Videos, Programs	4
Opening Doors for Coming Home	4
To 2,000 and Beyond	4
Resource Organizations	4

What Gives You Hope Toward the Year 2000

Responses From the Regional Evangelists

Archdiocesan Year

I would hope in the year 2000 people are willing to accept the fact that we are different, and use their differences for the good of all. We must not shun anyone because of their beliefs, but work with them so we can understand where they are coming from, and with this new awareness of others, I hope to see us step forward together as one spreading the Good News, where ever and when ever we can.

I hope that our youth can get the guidance that we as adults should provide for them. I hope people realize that they are the molders of precious clay, and that an example must be set for our young to follow. We have to find a way to get more of our young involved in the church. I hope we can have different programs at our church to encourage the young to give of themselves and let them know we are their extended family.

I hope we have world peace so we can get back to the basics of nurturing our young, embracing our elderly, and singing God's praises loudly and often for all the world to hear.

Rebecca Curd
North Region
SS. Peter and Paul Cathedral

I can see the hand of the Lord in my daily life, so I am sure he will guide us now and into the next millennium.

Kay Taylor
North Region
St. Michael, Brookville

I hope our evangelization will reach all Hispanics and attend to their needs.

Also, concentrate on our youth. I have seen many Hispanic young men and women that come to our country and get lost in the wrong crowd because they don't have the support of their family, community and church.

Consuelo Quiroz
North Region
St. Patrick, Indianapolis

The youth of our generation are what give me hope. The adults in this generation are so self-centered and apathetic that it is almost impossible to change the path our nation is going.

I have hope in the Lord God of the universe. He is in control of all things. When his time comes our nation will rebound. Our nation will once again be a light in the darkness, our church again will be a safe house, a haven for the people. Have hope, have faith and love.

Jack Shirley
South Region
St. Mary of the Knobs

As I look forward to the year 2000, I am excited as I see a great spiritual renewal taking place in the United States today. It seems to be inclusive of all religions. It is my hope that I can prepare myself and my family for this major event in the life of the world and the church. This is the coming of the third thousand years in the Christian era, great cause to celebrate! Praise God!

Linda DeSteven
South Region
St. Louis, Batesville

As I look to the year 2000 I am hopeful because I believe that the search that many Catholics are undertaking will result in those individuals finding a deep satisfaction with the Catholic faith. I feel this can happen when it is stressed that we can have a personal relationship with God. We in the Catholic Church have always stated that Jesus died for us, but when an individual can say that Jesus died for me, that God loves me, there is a very different relationship that evolves. That is not to disregard the fact that God loves all people but to help us Catholics know that he is here for each of us individually. We have to have a passion for God. I feel that needs to happen for us in the Catholic Church. I feel that it will happen.

Sharon Carl, SFO
North Region
St. Thomas Aquinas

Through personal life experiences I have grown to appreciate and know the grace of God which abounds in all time and in all beings. I have received in numerous ways God's mercy. I have been renewed through God's unending forgiveness. Living with God today (in the present human situation) gives me hope for the next moment, tomorrow, the year 2000. Giving of self to others. Witnessing the gift of giving of others.

Gary Taylor
South Region
St. Mary, North Vernon

What gives me hope as I look forward to the year 2000? Knowing that Jesus promised to be with us always is my greatest joy. I am so encouraged by the fact that the archbishop wants three overarching arches to be the focus of everything we do in our parishes, and if I remember correctly, these three themes are spiritual renewal, evangelization, and stewardship. My hope for the future is that we will return or turn for the first time to Christ as our Savior. For it is only through Christ that we can be transformed!

Lucy Bedwell
North Region
St. Jude, Indianapolis

Our positive planning in the areas of spiritual renewal, evangelization and stewardship are very positive steps being taken that give me hope for the year 2000. I also feel very hopeful that our parishes will be equipped to support and guide our congregations in these areas.

I am given hope by the fact that we are looking at different ways to reach out to Catholics who no longer practice our religion for whatever reason. I have hope that in developing outreach programs to reach the unchurched we will only enhance lives. I also feel that the family unit will become stronger and that we will have to depend and reach out more to each other. I have hope that we will realize material things do not make us happy, only the realization that we are loved by God and as human beings we need each other more than things.

Rose Springman
North Region
Sacred Heart, Indianapolis

To be hopeful, I try to remember the saints who lived in the "present moment." I also remember that according to Father John Powell and many others, "Happiness is an inside job." And I remember an insight that came to me at a retreat where we were discussing the idea that God is in all things. Somewhere in the discussion it was mentioned that even in the event of nuclear desolation, the earth would heal itself. If we are in God and God is in all things, then we will also be healed—even if it is nothing like we can imagine....

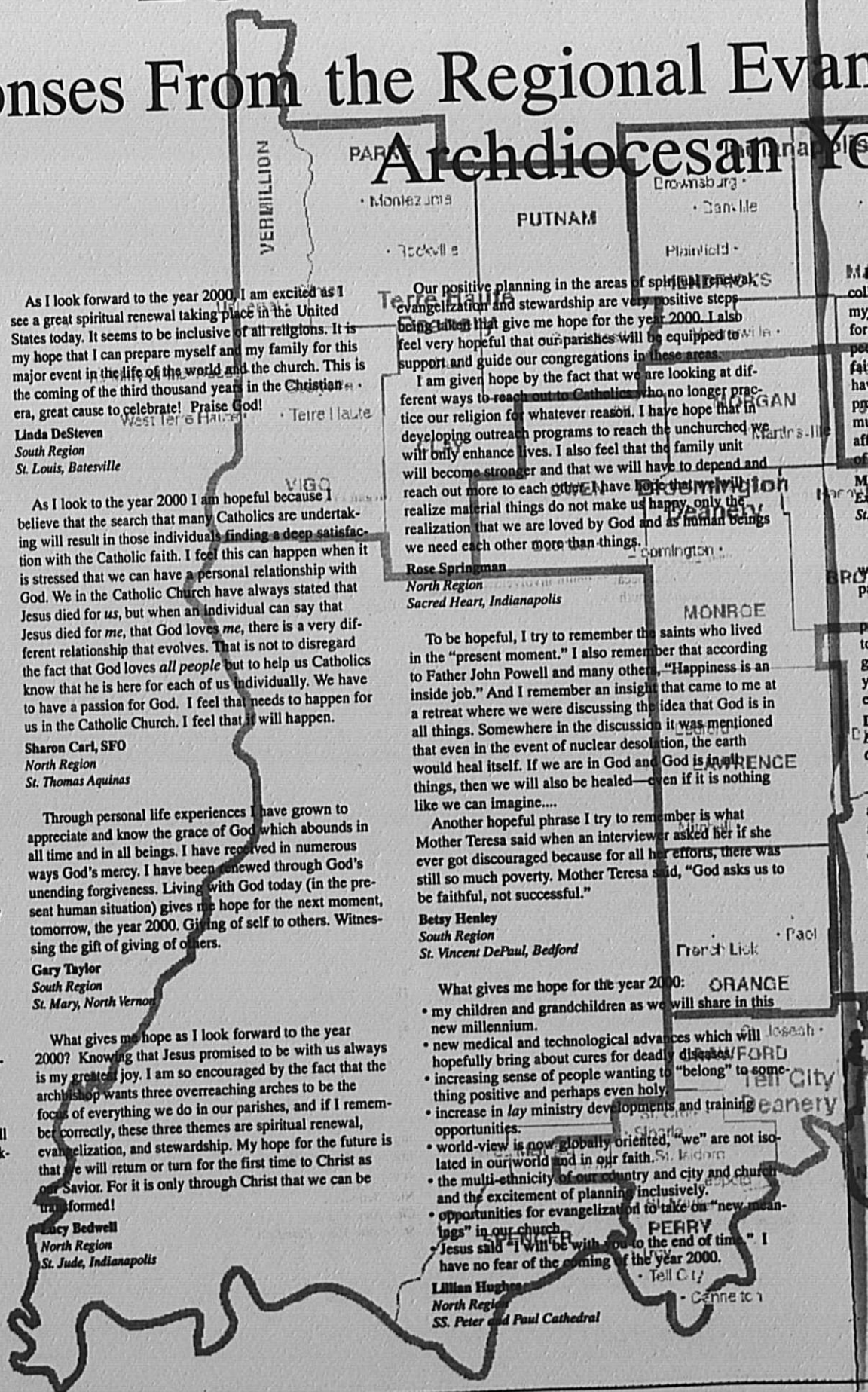
Another hopeful phrase I try to remember is what Mother Teresa said when an interviewer asked her if she ever got discouraged because for all her efforts, there was still so much poverty. Mother Teresa said, "God asks us to be faithful, not successful."

Betsy Henley
South Region
St. Vincent DePaul, Bedford

What gives me hope for the year 2000:

- my children and grandchildren as we will share in this new millennium.
- new medical and technological advances which will hopefully bring about cures for deadly diseases.
- increasing sense of people wanting to "belong" to something positive and perhaps even holy.
- increase in lay ministry development and training opportunities.
- world-view is now globally oriented, "we" are not isolated in our world and in our faith.
- the multi-ethnicity of our country and city and church and the excitement of planning inclusively.
- opportunities for evangelization to take on "new meanings" in our church.
- Jesus said "I will be with you to the end of time." I have no fear of the coming of the year 2000.

Lillian Hughes
North Region
SS. Peter and Paul Cathedral



Hope as You Look Year 2000?

Evangelization Committees and the Youth Council

By the year 2000 I should be close to the end of my college journey. I will be making choices that will affect my life in many ways. At the present time I have to hope for those times ahead of me. The fact that the faith of my peers is growing strong gives me hope. With a stronger faith life, we can build a strong community and, in turn, have enough faith, strength, and love to overcome the problems that may arise. When I know that my faith community is strong I will be able to make those choices that affect my life with the hope that my future and the future of others will be enlightened.

Mandy Williams
Executive Leadership
St. Bartholomew, Columbus

As the year 2000 approaches, I find hope in many ways. First, I think that because youth involvement in parishes is increasing, youth morals will strengthen...

Although many people still do not hold faith with politicians, it is very evident that government is beginning to get things done. Many laws addressing education, religion in schools, and juvenile crime affect the lives of youth. In all regards, government is attempting to remedy each of these issues.

Dana Wood
Executive Leadership
Our Lady of the Greenwood
Jackson

People often say today's youth are lazy, irresponsible, and immature. All the news reports are about teen drug abuse, teen pregnancy, teen deviants. Whatever will raise their ratings, that's what's on TV. How about this for a...

On Sunday, October 20, 1996, youth from the New Albany Deanery area got together to talk about sex. The New Albany Deanery sponsored a talk given by Cindy Black, the youth minister at Sacred Heart Parish in Jeffersonville, Indiana, about the advantages of chastity until marriage. Subsequently, most of the youth and a few more late comers stayed for the Mass that followed. The Mass was organized and many of the liturgical duties performed by youth of St. Anthony's parish where the event took place.

This is what gives me hope. I like this. These are the real teens. This is the real future. You can give the media the stories about Jane Doe's overdose or Johnny Quarterback's suicide. You give me one of my news articles for every 10 of theirs and I'll still have enough hope to last until the end of the next millennium.

J. R. Montoya
Executive Leadership
St. Anthony, Clarksville

There are so many adults who spend countless, thankless hours doing things for teenagers. These unheralded heroes are youth ministers, parents and other adults. It is when these busy people put their hectic schedules on hold for a teenager's problem that inspires me. Adults are pushing teens to stand up and be heard. They do not see the teen as child, but an adult in process. They know that growing up is hard work. It is an age of confusing, frustrating and disappointing times. The time and effort expended by these inspiring adults will pay off in the year 2000 in young adults with a strong positive foundation.

Megan Friedmeyer
Associate Chairperson
St. Luke, Indianapolis

Many groups and organizations that follow Christ's example give me hope for the coming year 2000. The Right to Life organization offers much hope in our protecting the unborn babies. Big Brothers and Sisters gives hope and support to single parent families when Christian principles are so important. The Red Cross continually helps people when disaster strikes and volunteer groups are formed without expecting anything in return. This seemingly rapid growth of people helping people gives all a sense of hope.

Nick Schmalenberg
Batesville Deanery Representative
St. Mary, Greensburg

Right now I am going through my senior year of high school. I feel that my class has been the best class in the four years I've been in high school. This gives me much hope. The people in my class look for the good in others and care about each other even if they are not their friends. My class is very diverse in their talents. Although this is true we do have one thing in common, we look forward to seeing the future and want to make it the best for not only ourselves but for generations to come.

Heather Beckwith
Indianapolis South Representative
St. Barnabas

A person can have hope that, since God has been with us already for a long time, he/she will continue to be with us and take care for the future.... Even though many negative thoughts have been said that the world is deteriorating, I still have hope that peace, success and the continuing love of God will be in my own individual turn of the century.

Nick Bednarek
Chairperson
St. Thomas More, Plainfield

The coming of the year 2000 gives me hope. I have concluded that there are far more good people than bad.... By then our Stewardship program will have progressed to a level where many more people will recognize their God-given talents and share that time helping others do the same. Knowledge, spirituality, and communication will collectively give all of us hope in the coming of the year 2000.

Allison Schmalenberg
Executive Leadership
St. Mary, Greensburg

As I look forward to the year 2000, I am filled with hope. The youth in our church are much more involved than in earlier years. The leadership skills that we learn as youth will have a positive effect on the Catholic community. We can use our skills to expand the church to its outer limits giving all members, young and old, hope.

Jeff Brown
Seymour Deanery Representative
St. Bartholomew, Columbus

In today's society we are seeing the rebirth of family values. People are beginning to realize how precious and important the family is. Also, youth are beginning to be recognized as a valuable part of our world. Businesses, groups, and organizations encourage youth participation and input. Youth are taking leadership roles that make important changes and make them better leaders, citizens, and people for the future. I'm seeing my fellow peers grow strong in their individual beliefs and personalities.

Carrie Helmich
Recording Secretary
St. Bartholomew, Columbus

Many things give me hope in the year 2000. Looking forward to see if the problems and temptations are still haunting teenagers. Knowing that I will be old enough to make a difference in the lives of the youth. Hopefully, I will be a role model for children, much like the one I have myself now. I know one thing for sure, that I will put my trust in God and he will help me decide which direction to go. But until the year 2000 I will do everything I can to help humanity while I have a chance. I will make sure that I don't take any of the time I have here on earth for granted.

Betsy Card
Executive Leadership
St. Patrick, Terre Haute

Provisions for the Journey

Helpful Hints, Practical Ideas, Useful Resources

Becoming an Evangelizing Community... Step by Step

Celebrating the Story



- Become more familiar with the Scriptures by regular reading, study, and prayer.
- Use the Sunday and week-day Mass readings for personal prayer and reflection.
- Participate in a retreat, Christ Renews His Parish, Cursillo, or other spiritual renewal program.
- Use *The Catechism of the Catholic Church* for reading, study, and prayer personally and in groups.
- Become part of prayer, faith sharing, or other religious oriented groups.
- Attend parish spiritual growth events.
- Develop a habit of regular personal prayer.

Telling the Story



- Develop family rituals that involve Bible stories, prayers together, and other activities.
- Teach religious education, work with the youth group, and help with other programs that involve young people with the faith.
- Become comfortable with gently talking about faith-related experiences.
- Invite friends to come with you to church-related events, social as well as religious.
- Welcome visitors to the parish, help new members feel at home.
- Listen to the stories of those who have become inactive and provide an open door to return.

Being the Story



- Help in a soup kitchen, homeless shelter, or with some other social service outreach.
- Become familiar with the social teaching of the church and look for ways of helping that vision become more influential in our society.
- Recognize the dignity of every person you meet and support efforts for human rights.
- Become active in a group doing advocacy for justice issues.
- Join with those who are encouraging a pro-life, pro-family approach.
- Work at making the parish a truly inclusive community in which the gifts of all are welcomed and utilized.

A Generation of Hope—Our Young

A very important element of evangelization is passing on the faith to the next generation. Members of the Archdiocesan Youth Council, participants at the Archdiocesan Youth Conference, and those who took part in the Archdiocesan Young Adult Town Halls and Conferences have told us of their hopes and difficulties with active involvement in the life of the church.

A key resource is *The Challenge of Catholic Youth Evangelization: Called to be Witnesses and Storytellers*.

This is published in a bilingual English/Spanish edition by the National Federation for Catholic Youth Ministry, Inc.; 3700-A Oakview Terrace NE; Washington, D.C. 20017-2591; 202-636-3825.

The working definition of evangelization embraces both the initial and ongoing dimensions. The document offers both foundational and operational principles, and describes the characteristics of an evangelizing community.

Bishops Sound Call to Discipleship

The basic resource for evangelization in the United States is our American bishops' national plan and strategy, *Go and Make Disciples*. Published in 1992, this document offers a vision of Catholic evangelization and proposes three goals to apply Paul VI's *Evangelization in the Modern World* to our country:

1. To bring about in all Catholics such an enthusiasm for their faith that, in living their faith in Jesus, they freely share it with others.
2. To invite all people in the United States, whatever their social or cultural background, to hear the message of salvation in Jesus Christ so they may come to join us in the fullness of the Catholic faith.

3. To foster Gospel values in our society, promoting the dignity of the human person, the importance of the family, and the common good of our society, so that our nation may continue to be transformed by the saving power of Jesus Christ.

The United States Catholic Conference publishes the text in English and Spanish, as well as a pamphlet-length summary that serves well as a bulletin insert. The National Council for Catholic Evangelization has a text, study guide, and planning process. The Paulists have a commentary and planning guides as well as a booklet-length summary.

Opening Doors for Coming Home

There is strong felt concern in the archdiocese over inactive and alienated Catholics. Archbishop Daniel has designated outreach to them as one of the major tasks of Journey of Hope 2001. After conversation with people in deaneries and parishes, Fr. Folzenlogen has started to compile a handbook for places and people preparing to engage in this ministry. The first draft of that handbook has been completed and the first working version will be ready by the end of January, 1997. If you would like a copy of the first draft, you can request one by contacting Fr. Folzenlogen via any of the channels listed below.

Some of the major resources reviewed in the handbook are: **Reaching Out.** A manual prepared by our neighbors in the Archdiocese of Louisville.

Landings. A small-community approach to companioning people on the return journey.

Re-Membering Church. An approach developed by the National Forum for the Catechumenate which stresses the ministry of reconciliation.

Reaching Out to Inactive Catholics: A Practical Parish Approach. A book by Fr. William McKee put out by Liguori Publications.

Resources: Books, Videos, Programs

Fr. Pat Brennan. The former director of evangelization for Chicago who has produced a number of books, tapes, and videos with titles like *The Reconciling Parish*, *Re-Imagining the Parish*, and *Re-Imagining Evangelization*.

Frs. Ken Boyack and Frank DeSiano. Paulists who have edited and authored several books on the new Catholic evangelization and the evangelizing parish.

Communities of Salt and Light. Both a booklet and a video which help a parish examine its commitment to and involvement in social justice.

Discovering My Experience of God. A process developed by the Paulists for helping a person recall significant faith experiences and to weave them into a story that can be shared with others.

To 2000 and Beyond

Several background resources for the third millennium and the Journey of Hope.

On the Coming of the Third Millennium. Letter of John Paul II available through USCC, Origins, and our OCE. NCCB/USCC Office for the Third Millennium. 3334 4th St. NE, Washington, D.C. 20017. 202-541-3000.

Proclaim Jubilee: A Spirituality for the 21st Century. A book by Maria Harris available at religious bookstores.

Renew 2000. International Office of Renew. A new set of 5 seasons based on 3rd millennium themes. 1232 George Street; Plainfield, NJ 07072; 908-769-5400.

Resource Organizations

There are three national organizations which are particularly helpful for Catholic evangelization:

National Conference of Catholic Bishops Evangelization Committee. Headed by Paulist Fr. Bruce Nicl, the office can be contacted at 3211-1194 4th St. NE, Washington, D.C. 20017. 202-541-3322.

National Council for Catholic Evangelization. P.O. Box 1260, South Holland, IL 60473-1260. 800-786-NCCE. Annual conference, newsletter, publications and training.

Paulist National Catholic Evangelization Association. 3031 4th St. NE, Washington D.C. 20017-1102. 202-832-5022. Training, publications, Disciples in Mission.



Archdiocese of Indianapolis

Evangelization Commission

1400 N. Meridian Street, Indianapolis, IN 46202-2367
P.O. Box 1410, Indianapolis, IN 46206-1410

317-236-1489, 800-382-9836, Ext. 1489
Fax: 317-236-1401

Email: evangelize@archindy.com

Experimental Web Site:

<http://www.netcom.com/~joefolz/evanindy.html>

I hope that this supplement has communicated to you that evangelization is really a part of every dimension of our church life, something you are already doing, but with room to grow. There is no way that we could say everything and list all the resources here. Please contact us through one of the means listed above. We are very willing to come work with you.

Fr. Joe Folzenlogen, S.J., Evangelization Coordinator

Bishops to discuss young adults, justice, education

Several liturgical matters and restructuring of conference are also on agenda for annual meeting

By Jerry Filteau, Catholic News Service

WASHINGTON—At their Nov. 11-14 meeting in Washington, the U.S. bishops are to vote on a pastoral plan for ministry with young adults. (See article on page 25.)

Also on the bishops' agenda are:

- A proposed statement of economic justice principles.
- Norms for Catholic higher education.
- Several liturgy decisions.
- Plans for restructuring the National Conference of Catholic Bishops and U.S. Catholic Conference, the bishops' twin national conferences.
- A proposal to provide \$1 million to fund their national Office for the Third Millennium from 1997 to 2000.
- Various decisions on priorities, plans and budget.

The meeting could be the last one the bishops conduct as NCCB-USCC. One of the restructuring proposals calls for merging the two conferences into one and renaming it the U.S. Conference of Catholic Bishops, or USCCB.

"A Catholic Framework for Economic Life" is a statement jointly proposed by the bishops' domestic and international policy committees.

It seeks to boil down to 10 short statements the ethical framework Catholics should use "as principles for reflection, criteria for judgment and directions for action" in the world of work and economic life.

"The economy exists for the person, not the other way around," says the first principle.

"All people have a right to life and to the basic necessities of life," says the fourth.

Other principles address areas such as human dignity, the rights of the poor and needy and the rights and obligations of workers, owners, managers, consumers and government in economic life.

The proposed statement comes 10 years after the bishops' landmark pastoral letter, "Liberty and Justice for All: Catholic Social Teaching and the U.S. Economy."

Mercy Sister Sharon A. Euart, NCCB associate general secretary, has described the 10 principles as the equivalent of summarizing the 200-page pastoral "on the back of a holy card."

Liturgy will again occupy a substantial part of the bishops' agenda, as it has for several years now because of the massive project of approving the first completely revised English Sacramentary in more than a quarter-century.

They are to vote on liturgical texts for the proper

Masses for dioceses of the United States to be included in the U.S. Sacramentary and on the final two segments, 7 and 8, of the general Sacramentary as proposed for use throughout the English-speaking world. The Sacramentary is the book of Mass prayers and instructions used at the presider's chair and at the altar.

If the proposed actions are completed, the bishops could wrap up their work on the new Sacramentary by next June and submit it to Rome for the necessary confirmation of their decisions.

In other liturgical matters, the bishops are to debate and vote on:

- Guidelines for televising the liturgy.
- Adaptations in funeral rites when cremated remains are present.
- A new statement of guidelines for the reception of Communion.

The proposal for Catholic higher education norms is titled "Ex Corde Ecclesiae": An Application to the United States.

"Ex Corde Ecclesiae" was Pope John Paul II's 1990 apostolic constitution on Catholic universities. It contained general norms for Catholic higher education throughout the world and asked bishops' conferences to develop particular norms adapting and implementing the general norms.

In the process of working on appropriate implementation in the United States, bishops across the country have engaged in local discussions with Catholic higher education officials. The bishops' committee working on U.S.

norms has had extensive consultations with Catholic college and university presidents and Catholic scholarly societies.

The proposals for restructuring the NCCB-USCC are to be presented by the ad hoc Committee on Mission and Structure headed by Cardinal Joseph L. Bernardin of Chicago.

For Cardinal Bernardin, who was informed this summer that he is likely to die within a year from cancer in his liver, leading the committee caps a long career of national service that goes back to the late 1960s, when he was first general secretary of the newly formed NCCB and USCC.

The restructuring proposals facing the bishops this November focus on more general areas, such as the proposal to merge the two conferences into one, a proposal to have fewer committee heads and more regional representatives on the Administrative Committee, and a proposal to set aside more time before and during national meetings for informational exchange and discussion or for regional sessions.

Several of the proposals, if adopted, would set the framework for a series of more specific decisions, such as mergers of some committees, that would have to be made in the next few years.

On Nov. 10, the day before the meeting starts, there are three workshops for bishops who are interested. In the morning there are separate workshops on the church and science and on marriage preparation. In the afternoon there is a workshop on ongoing implementation of their national vocations strategy.

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LEADING THE WAY TO A HEALTHIER COMMUNITY

Catholic Charities listed among top charities

By Jerry Filteau, Catholic News Service

WASHINGTON—Only the Salvation Army and the American Red Cross received more contributions last year than the nation's Catholic Charities agencies, *The Chronicle of Philanthropy* reported Oct. 31.

The publication ranked Catholic Charities USA, with more than \$419 million in private contributions, No. 3 in its annual "Philanthropy 400" listing of nonprofit organizations that receive the most donations from their supporters.

Among the top three, the Catholic Charities group spent the least on fund raising—1.38 percent of total income, compared with 3.87 percent for the American Red Cross and 4.46 percent for the Salvation Army.

The *Chronicle's* report followed close on the heels of a report in the November issue of *Money* magazine that ranked Catholic Charities USA second among the nation's top charities in efficient use of donor dollars.

Catholic Charities USA is the country's largest private network of independent social service organizations, representing some 1,400 local agencies and institutions in U.S. dioceses.

Total income of Catholic Charities agencies from all sources was just under \$2 billion. The Salvation Army had more than \$1.4 billion in total income, \$644 million of it in donations. Of the American Red Cross's total income of \$1.7 billion, nearly \$466 million came from donations.

There were two other Catholic organizations in the top 100. Catholic Relief Services was No. 88 with \$74 million in donations. Covenant House, a New York-based international network of homes and services for street children, ranked No. 97 with just under \$67 million in donations.

The University of Notre Dame, which ranked 91st overall and 34th among the educational institutions, was the top Catholic university with support of just over \$70 million from private donors.

Pope thanks God during 50th jubilee celebration

In emotional talk, he recalls the details of his ordination when he was ordained by the archbishop of Krakow

By Cindy Wooden, Catholic News Service

VATICAN CITY—Fifty years after a simple ordination ceremony in a private chapel in Poland, Pope John Paul II celebrated his priestly jubilee in St. Peter's Basilica with thanks to God and all those who helped him on his journey.

After the Nov. 1 Mass, the pope announced that he would share personal details of that journey in a book to be published later this month by the Vatican.

The pope's voice vibrated with emotion during his homily for the Mass, celebrated by the bishops and priests of the Diocese of Rome.

"I give thanks to God because he has allowed me to celebrate the Holy Mass every day in these 50 years, beginning the first of November 1946," he said.

"Before me pass images from that long-gone day when, in the early morning, accompanied by a small group of relatives and friends, I presented myself at the residence of the archbishop of Krakow on Franciszkanka Street to receive priestly ordination," he said.

"With emotion I see myself once again lying on the floor of the private chapel," he said. "I hear the singing of 'Veni Creator' and the litany of saints. I await the imposition of hands. I accept the invitation to proclaim the Good News, to guide the people of God, to celebrate the divine mysteries.

"They are unforgettable memories which I relive today with indescribable gratitude to the Lord," he said.

But beyond the event itself and the many people who helped along the way, the pope said, "I fix my gaze deeper to try to understand the mystery which has accompanied and enclosed me throughout these decades.

"As a priest God has called me to be a man of the Word, a man of the sacrament, a man of the mystery of faith," he said.

"Despite the length of time passed, the words of the Psalmist continue to flow from my heart: 'The favors of the Lord I will sing forever; through all generations my mouth shall proclaim your faithfulness.'"

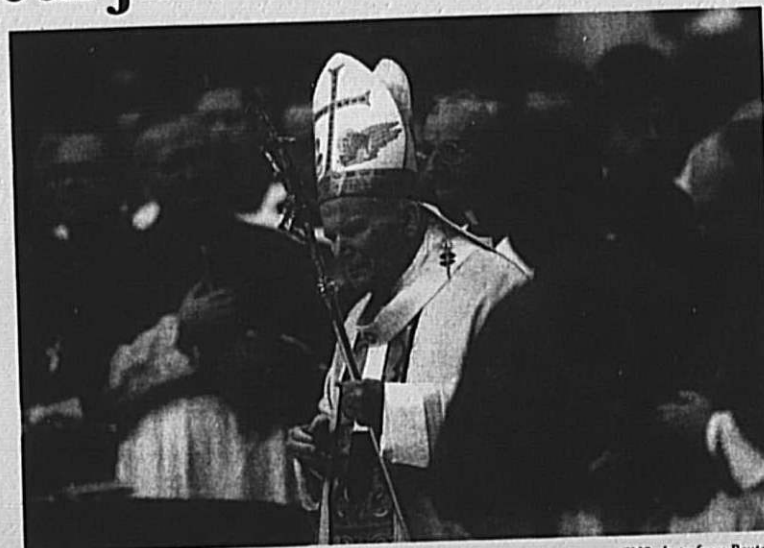
Cardinal Camillo Ruini, the pope's vicar for the Diocese of Rome, opened the liturgy, thanking the pope for "the joy, the dedication and the fidelity, the undivided love with which you live your priesthood each day."

The way the pope exercises his ministry, he said, "shows how close God, rich in mercy, is to every person and encourages us to be faithful disciples of our one Lord."

On the eve of the anniversary, Pope John Paul attended a performance of Handel's "Messiah," a gift to him from the Austrian government.

After the two-hour concert by a Salzburg chamber orchestra and a Catholic choir from Linz, the pope said Handel's work recounts in music what God has done for humanity, "that mysterious exchange which reaches its culmination in the redemption accomplished by the Word of God Incarnate."

The priest, he said, "is the minister and servant of the redeeming work of Christ.



CNS photo from Reuters

Pope John Paul II passes through a sea of cardinals as he arrives at St. Peter's Basilica Nov. 1 for a Mass marking his 50th anniversary of ordination to the priesthood. At the Mass, the pope thanked God and all who had helped him on his journey.

Accepting the invitation to follow Christ, the priest himself becomes a gift to humanity so that every man and every woman may draw with abundance from the fountain of grace which flows from the Redeemer."

"I extend my gratitude to the many people whom I have met on the way and who, in various ways, have helped me in the journey I have made in all these years," the pope said.

Cardinal Bernardin Gantin, dean of the College of Cardinals, offered prayers and best wishes to the pope at the beginning of the concert, noting particularly the hundreds of thousands of miles the pope has traveled to preach the Gospel and the example of faith in God he has given through his suffering.

"The Spirit of God has been placed upon your person; he has guided your apostolic and missionary steps in every part of the

world," said the cardinal from Benin, who heads the Congregation for Bishops.

"Once again in recent days the Lord has called you to share with him in a very particular way the weight of the cross," Cardinal Gantin said, referring to the pope's Oct. 8 hospitalization for an appendectomy.

The pope walked with relative ease down the long center aisle of the audience hall, shaking hands and offering his blessing to the thousands of people who came for the concert.

Although his words were a bit slurred at times as he thanked the choir, orchestra and Austrian government, he stayed in the hall after the concert to shake hands with dozens of well-wishers.

The jubilee celebrations were to continue with a Nov. 7-10 gathering at the Vatican of priests from around the world who also were ordained in 1946.

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Christians act in accord with God's love for the world

Most of my friends and family asked me whether I was going to be a religious or a secular priest when I first announced back in the 1950s that I wanted to study for the priesthood.

They weren't asking whether I was going to be moral or immoral. They were asking whether I would join a religious order (such as the Benedictines or Franciscans) or become a diocesan priest.

In those pre-Vatican II days, it was customary to refer to parish priests as secular, even though for many people the word "secular" implied something unholy, immoral or irreligious. (Secular humanism topped a lengthy list of things to avoid that included secular attitudes, secular lifestyles, and secular values.)

It is curious that the word "secular" acquired this meaning. It comes from the Latin word "saeculum," which simply means a long period of time. The opposite of this long period of time is not a short period of time but the fullness of time, or eternity.

Since eternity is strictly speaking an attribute of God alone, it was inevitable that people would think of its opposite, secularity, as something opposed to God.

Similarly, "secular" refers to that which is timebound, namely creation. It refers especially to human history and the world humans have fashioned.

This by itself does not mean that "secular" ought to have a negative connotation. From a Christian point of view, the opposite is the case. The timebound secular world is a creation of God. It is an image of God.

In addition, God has become part of this world through the incarnation. In Jesus, the sacred and the secular are united inseparably. This is why official liturgical prayers end with the phrase, "forever and ever," which is a translation of the Latin expression "through all the secular ages of ages."

In these prayers, the word "forever" does not refer to eternity but to the fullness of historical time, which is joined to eternity through Jesus.

Down through the centuries, efforts to compare the secular with the sacred, the temporal with the eternal, caused the broader, more positive meaning of the term "secular" to give way to another view. The transition occurred in two stages:

• First, under the influence of Greek philosophers, the temporal, finite, changing world of human experience came to be considered in terms of inferiority. Since Christians believed they were destined for heavenly existence, secular life was seen as something merely to tolerate or endure on the way to heaven.

- The second stage in redefining secularism was more harsh. It judged secular life actually to be incompatible with eternal life. This judgment was based on a realization of how deeply sin and evil affected life in the world.

But despite some extreme views among some Christian thinkers, the Christian tradition never completely abandoned the idea that the secular world remains an image of God.

Thus, the church of St. Augustine's age adapted the structures of the secular Roman Empire to organize its own life. Church-sponsored universities in the Middle Ages preserved the wisdom of ancient secular thinkers. And theologians like St. Thomas Aquinas used secular philosophy and science to construct a synthesis of Christian faith. The church also was a prime sponsor of the revival of secular classical art and literature in the Renaissance and Baroque eras.

In our day, Vatican Council II has played a major role in confronting the dichotomy between the sacred and the secular. It insisted that commitment to the next life does not diminish commitment to this life and responsibility to improve the world ("Pastoral Constitution on the Church in the Modern World," No. 34).

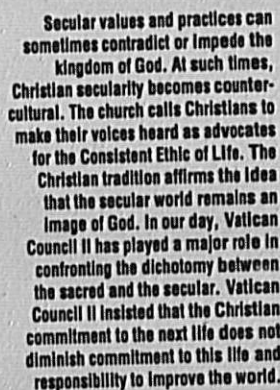
The council affirmed the God-given value of the temporal (secular) order and extolled secularity as the distinguishing characteristic of Christian lay people ("Decree on the Laity," No. 7).

This does not mean that everything in the world is compatible with God's will. And it is easy to see where confusion about the world's worth comes from. Many people wonder how good the world can be if there is evil in it?

Secular values and practices can sometimes contradict or impede the kingdom of God, but not because they are secular. Rather, it is because they are sinful.

When one group discriminates against another because of race or age or gender, Christians must protest.

When the entertainment and advertising media extol the selfish desires of indivi-



A black and white photograph of a person wearing a hooded garment, holding a sign that reads "THANKS MOM!! for LIFE" with heart symbols. The person's face is partially visible through the hood. The sign is held in front of their chest. The background is dark and indistinct.

duals over the claims of community and service of others, Christians must resist.

When consumers' cravings require an unfair portion of the world's resources and keep large numbers of people impoverished, Christians must make their voices heard.

At such times, Christian secularity becomes countercultural. This does not mean withdrawing from secular life or condemning it wholesale. It means act-

ing in accord with God's love for the world—a world, as I said, that is made in God's image—by trying to bring secular life into greater harmony with divine ways.

This is every Christian's secular task, and it should be a sign of honor.

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

Discussion Point

People of faith enrich the world

How can Christians be in, but not of, the world?

"People with a strong faith basis enrich the world by living out their ideals, sort of 'blooming where they're planted.'" (Sarah Korth, Adrian, Mich.)

"Christians need to put into practice Jesus' admonition to love our neighbor as ourselves, to treat others as we would be treated." (Alene O'Riley, Maryville, Mo.)

"We need to take the challenge of acting out what it means to be Christian in today's society: showing kindness in the face of anger, accepting people for who they are, not judging them, but trying to understand they are loved by God too." (Lynda Barrood, North Brunswick, N.J.)

"Many times there's the temptation to compromise our Christian principles so we can be accepted by the

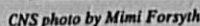
world, and yet the truth is that we serve others best by living and sharing the principles of our faith in an undiluted way." (Francis Viglietta, Harrisburg, Pa.)

"Keep being faithful to your own beliefs without giving in to peer pressure, and just allow yourself to be the Christian you are. Prayer is a good way to help you stay strong when you're tempted." (Linda Ulloa, Houston, Texas)

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An upcoming edition asks: Tell of a time when the Spirit of welcome—someone's hospitality—transformed your Christmas.

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Entertainment

Viewing with Arnold/James W. Arnold

'Sleepers' is a moody and chilling adult drama

Catholics of a certain generation will long remember the scorching power of Graham

Greene's "The Heart of the Matter," in which the main character (Scobie) commits a mortal sin—accepts the certainty of damnation—out of a selfless love for another human being.

Wrongheaded or not, it's the ultimate sacrifice, that a man lay down his eternal life for another. The conundrum returns in the new movie "Sleepers," which should be content just to be mentioned on the same page with "The Heart of the Matter."

This is Barry Levinson's film of Lorenzo Carcaterra's novel about how the tightly knit, white underclass community in Manhattan's Hell's Kitchen comes together in vengeance against the flawed justice system of the state of New York. It's moody, chilling, with a mostly virtuous male cast headed by Jason Patric as the central Carcaterra character, plus spunky Minnie Driver as everyone's girlfriend.

Basically, the plan is to free two young hoodlums we all know are guilty of murdering a despicable, corrupt former guard

(Kevin Bacon as evil incarnate) at a state reform school. He was the leader of a group of brutal perverts who preyed without mercy on the helpless boys under their absolute control.

The trial is already a travesty: several eye-witnesses have been "persuaded" not to testify, the star defense attorney (Dustin Hoffman) is forced to take the case, and the prosecutor (Brad Pitt) is secretly a friend of the defendants and quietly sabotaging his own side. But the essential defense witness is a neighborhood priest, of impeccable reputation, asked to testify that the killers were elsewhere at the time of the crime.

It could be a Scobie situation, and probably is, because the priest (Robert De Niro), while streetwise and down-to-earth, is honest, admirable and smart. But the movie doesn't really care. We see Father Bobby brooding over his decision, but don't know a word about what's going on in his head or soul. Later, while everyone is celebrating, we never return to the priest to ponder the cost of the "victory."

What's more, the priest violates his deepest beliefs and puts his soul at risk not to expose evil (it's already been exposed) or achieve any great moral good. The lie will only get the young men acquitted, a sort of symbolic way to "even the score" that could



CNS photo from Warner Bros.

Actors Jason Patric (left) and Brad Pitt star in the melodramatic film "Sleepers" with a strong supporting cast that includes veteran actors Dustin Hoffman and Robert De Niro. The U.S. Catholic Conference classifies the film A-IV for adults, with reservations.

well be "left to heaven."

In short, from a Catholic viewpoint, "Sleepers" fumbles its most interesting potential. Its view of the church is otherwise neutral, as a kind of cultural artifact in the blue collar ethnic environment.

Father Bobby, except for his perjury (which the movie takes as a plus), belongs in the gallery of sympathetic movie priests. There are some harmless Catholic nostalgia jokes (kids pull pranks involving the confessional and the nuns' "clackers" that signal the pupils to sit, stand and kneel in church). And a few cuts: noting that in the area "domestic violence was practically a cottage industry," the narrator blames "the will of the church... for a marriage to end, somebody had to die."

Movies by writer-producer-director Levinson have been memorable ("Rain Man" and "Avalon"), but less so lately ("Disclosure"). "Sleepers" is essentially a dark film about the horrors and abuses that go on in institutions. (It's Dickens for the 1990s.) This takes up about a third of the 152-minute screen time.

The accuracy of Carcaterra's details has been challenged, but it matters little because the essential truth is beyond doubt. It's more painful here because the cruelty involves children, but Levinson deserves credit for a kind of indirect, poetic, subliminal treatment of the ugliness that communicates, powerfully but without exploitation, how lives are destroyed. Even so, some moments, e.g. a boy being forced to pray while being violated, are shattering.

Of course, "Sleepers" is also about camaraderie among the four westside youths, tough kids, none of whom are role models. They're sent to the reformatory when a stupid petty theft prank turns sour. But their relationship, "deeper than blood," is both a gift and sign of God. As

in Levinson's first hit ("Diner"), it seldom fails to move an audience.

Unfortunately, the movie is also about revenge, and glorifies it, and revenge is arguably the absolute dumbest evil perpetuating human horror around the planet. True, the model (cited inside the film) is the classic "Count of Monte Cristo," but that is symbolic fantasy with swords and ruffled shirts. Among the "good guys" we root for in this charade are a black drug kingpin and the local mob boss (a big part for veteran Vittorio Gassman).

If "Sleepers" also approves of the subversive joke played on the courts, the courts have arguably earned some scorn. Still, this is probably not the year we need a good movie about heroes who pervert the law, lie, cheat and break most of the rules of civilized behavior to achieve some kind of rough human justice.

(Ultimate "abuse excuse" drama misses its best chances; heavy stuff, for mature audiences.)

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

Eight-part PBS series documents the global conflicts of World War I

By Henry Herx, Catholic News Service

World War I and its legacy of global conflict is examined in the eight-part series "The Great War and the Shaping of the 20th Century," airing Sunday, Nov. 10, through Wednesday, Nov. 13, from 9 p.m. until 11 p.m. each night on PBS. (Check local public television listings to verify the program dates and times.)

The first episode, "Explosion," explains how an assassin's bullet in 1914 in Sarajevo set off a catastrophic war that left Europe devastated and made the United States a leading world power.

The next five episodes detail the course of the war as the German advance on Paris bogs down in the stalemate of trench warfare, and the poorly trained and ill-equipped Russian Army is steadily pushed back by much smaller German forces. The main focus is the Western Front, though time is also given to Gallipoli and the Near East.

The fifth episode, "Mutiny," begins with a segment on shell-shocked soldiers, turns to the 1917 rebellion by French soldiers refusing to continue senseless frontal attacks, and ends with the Bolshevik Revolution which took Russia out of the war. By the time American Expeditionary Forces reached the front lines, the last big German offensive had failed.

The final episodes deal with the Versailles Peace Treaty and how its punitive measures against Germany led to a more devastating world war a generation later.

A co-production of KCET in Los Angeles and the British Broadcasting Corporation in association with Britain's Imperial War Museum, "The Great War" is a visual treasury of photographs, film footage, artworks and artifacts that brings this tragic conflict alive.

(Henry Herx is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

Film Classifications

Recently reviewed by the USCC

The Associate	A-III
The Funeral	A-IV
Mother Night	A-III
Stephen King's Thinner	A-III
Swingers	A-III
Unhook the Stars	A-III
William Shakespeare's Romeo and Juliet	A-IV

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

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Brebeuf Jesuit serves the entire Indianapolis community. To learn more about Brebeuf Jesuit Preparatory School, about a financial assistance program available to academically qualified students, and about the excellence which is a hallmark of Jesuit education, plan to attend the annual OPEN HOUSE, Sunday, November 10th, 12:30 - 3:00 p.m. or call 317-872-7050.

Thirty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 10, 1996

- Wisdom 6:12-16
- 1 Thessalonians 4:13-18
- Matthew 25:1-13

The Book of Wisdom provides this weekend's liturgy with the first scriptural reading.



Alexander the Great was a Macedonian king who lived only 33 years, just over 500 years before Christ. However, in his brief lifespan, he forever changed Western civilization. Even today, at the root of much of the culture and formulae by which

Americans live, Alexander the Great's impact is still felt in the modern world.

While a pagan, Alexander influenced Judaism, and beyond Judaism, he affected Christianity.

An example of this influence is the Book of Wisdom.

Among the cities founded by Alexander's conquering armies was Alexandria, in Egypt, on the Mediterranean coast. Named for the king himself, this city became one of the Western world's principal economic, academic and social centers.

Times were often bad in the Holy Land, so Jews migrated to Alexandria in search of security and prosperity. There they found themselves afloat in virtually a pagan sea. They clung together, however, and relentlessly kept their identity. Such a task was demanding. The obligation fell chiefly upon parents and teachers to nurture and pass on their Jewish roots.

In this setting, the Book of Wisdom was composed. It was written by a learned

Alexandrian Jew in an attempt to reinforce faith in the one God of Israel. To hold such faith was, in the book's eye, not foolishness but wisdom.

This weekend's reading extols wisdom. It reminds us that wisdom, the perfection of human understanding and reasoning, guides us to God. To ignore God is the supreme idiocy.

The second reading for this Liturgy of the Word is from the First Epistle to the Thessalonians.

In this reading Paul stresses a theme very much a favorite in his theology. Each Christian unites with Christ, identifies with Christ, bonds with Christ. Because of this unbreakable link, the devoted Christian may anticipate resurrection just as Jesus experienced resurrection.

St. Matthew's Gospel supplies the Gospel reading this week. The reading is the familiar parable of the wise and foolish virgins.

Often people read this parable as if its reference were to the marriage between a man and woman. If so read, the parable presents a problem. Where is the bride? Are the virgins all betrothed to one man?

Actually the parable was set in an imagery very much preferred by the religious speakers of the Lord's time. The marriage is a symbolic union between God and the Chosen People. The bridegroom is God. The virgins are the people.

The early church was overtaken by the idea that Christ will come to earth again in glory. This future event is a teaching of Catholicity. But, whenever that may be, people will meet God, for their good or not—depending upon their faithfulness—individually at the conclusion of their lives. Very few know the day nor the hour of this encounter.

Daily Readings

Monday, Nov. 11
Martin of Tours, bishop
Titus 1:1-9
Psalm 24:1-6
Luke 17:1-6

Tuesday, Nov. 12
Josaphat, bishop, religious
and martyr
Titus 2:1-8, 11-14
Psalm 37:3-4, 18, 23, 27, 29
Luke 17:7-10

Wednesday, Nov. 13
Frances Xavier Cabrini, virgin,
religious foundress and
missionary
Titus 3:1-7
Psalm 23:1-6
Luke 17:11-19

Thursday, Nov. 14
Philemon 7-20
Psalm 146:7-10
Luke 17:20-25

Friday, Nov. 15
Albert the Great, bishop,
religious and doctor
of the Church
2 John 4-9
Psalm 119:1-2, 10-11, 17-18
Luke 17:26-37

Saturday, Nov. 16
Margaret of Scotland, married
woman and queen
Gertrude the Great, virgin
and religious
3 John 5-8
Psalm 112:1-6
Luke 18:1-8

Sunday, Nov. 17
Proverbs 31:10-13, 19-20, 30-31
Psalm 128:1-5
1 Thessalonians 5:1-6
Matthew 25:14-30 or
Matthew 25:14-15, 19-21

Reflection

The church is concluding its year-long lesson of life in Christ. It is in the summation stage, bringing forward through these readings at Mass the most important points.

This weekend, with only two weeks remaining in this liturgical year, the church summons us to the most universal and basic of all human realities, to the fact that one day we will die.

As the wise virgins, we should be prepared. This is more easily said than done.

We should begin the process first by reminding ourselves of God's existence, and of our need to live as if God existed. We must obey God's will.

This is daunting, but not impossible by any means. As Paul reminds us, Christ is with us, and in us. He is our strength.

In Jesus, we have eternal life. It is life which will endure forever, after earthly life has ended. But, finally, to possess this life, we must be wise. To acknowledge God is to be wise.

The Catholic World of Yesterday

Nuns wore habits and founded schools and hospitals

By Winifred Pushor
Last in a series

The Catholic nun has long been a cultural adjunct to the Catholic Church of yesteryear.

The sisters, so easily identified by the coifs, veils, and girdle-encircled waists, from which dangled large rosary beads that swayed along with the long black skirts that made up the traditional habit, have now passed into history.

Before they did so, they played a major

role in the Church and in furthering the cultural, educational and physical health of our nation.

Today, religious women wear contemporary clothing adorned with a cross or special pin designating their order, but their attire generally blends in with that of lay women.

Several generations of American Catholics were educated by nuns, had their outlook on morality and religion fashioned by them, and benefited from their concern and prayers.

In the nearly all-Catholic community I

grew up in, the parochial school was fully staffed for eight grades by the nuns of the Order of St. Benedict.

The Benedictine sisters also staffed a girls' live-in high school, a college, and a motherhouse in our vicinity.

In the central Minnesota Catholic area, almost every hamlet or town boasted a parochial elementary school operated by nuns who taught school by day and retired to the convent at night.

Not only did the sisters oversee the secular and religious education of all the children, they also enhanced the liturgical life of the Church by directing the choir, playing the organ, training the altar boys, caring for the altar linens and flowers, and maintaining the cleanliness of the sanctuary.

The nuns did all this work for little more than their board and keep and, of course, for the greater honor and glory of God.

Before female liberation opened up the working world to women, the Catholic convent offered women an opportunity to bypass marriage and pursue a career in a safe environment while achieving success and holding an honored position in society.

In a time when higher education was not readily available to women, the convent opened the world of education to many poor girls who wished to escape an environment of childbearing and hard work as homemakers.

Highly educated nuns, such as those who founded, staffed and ran colleges and hospitals, also would study abroad. Many sisters earned masters degrees or doctorate degrees while pursuing challenging careers.

These women became presidents of colleges and administrators of hospitals and were treated with deference by bishops and archbishops.

These high-ranking employment possibilities offering power and authority were

not open to lay women in the pre-liberation days.

Women who did not want to marry or could not find a mate found themselves in a marginal position on the fringes of society as "old maids" who were dependent on their families for support because so few ways to make a living were open to them in years past.

It was common in the days of large families for parents to have at least one child join a religious order or follow a religious calling.

In my extended family, I could count 18 relatives who were priests, nuns or brothers.

My grandmother's three sisters became nuns—Sister Theolinda, Sister Euphresine, and Sister Anthasius—and I had six first cousins who were nuns. By taking on new, even masculine saints' names, the nuns shed their former identity and femininity and took on the "habit" of a different lifestyle.

Our family reunion pictures are liberally sprinkled with these clearly identifiable religious figures who were a constant in my childhood but will no longer be there for my children.

Today, across the length and breadth of America, excellent hospitals, colleges, orphanages, nursing homes, grade schools, and high schools stand as a testimony to the intelligence and ability of the women who joined together in religious orders and, by their combined efforts, enriched the culture of a nation and the lives of myriads of children, of which I was a fortunate one.

(Winifred Pushor grew up in St. Boniface Parish in Melrose, Minn. In an earlier story in this series, her home church was incorrectly identified as St. Boniface Parish in Fulda. She is now a member of St. Christopher Parish in Indianapolis.)

My Journey to God

Autumn

Shades of gold, russet, and deep coral,
Splashed across summer's green canvas,
Shimmer in the autumn sunlight.
How beautiful this gift
From the Master Painter!

Over sparkling lake waters
Reflecting blue skies,
Wild geese honk their way
To a warmer clime.

Clumps of trees, already bare,
Stand like gray sentinels
Along the water's edge.

Bright harvest moon,
Hanging low in the sky,
Dispels the darkness
With its magical light.

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg.)



CNS photo by Father Gene Plaisted, The Crossiers

Let us open our eyes
To the beauty all around us.
Let us see in it his glory,
And give thanks.

By Hilda Buck

The Active List

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

November 7 and 8

St. Francis Hospital Auxiliary, Beech Grove, will hold its 50th annual holiday bazaar from 9 a.m.-7 p.m. on Thursday, and from 9 a.m.-4 p.m. on Friday in the main lobby of the hospital. For more information, call Mary McVey at 317-784-8218.

November 8

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

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

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

St. Vincent Hospital Guild, 2001

W. 86th St., Indianapolis, will hold its annual holiday bazaar from 8:30 a.m.-4 p.m. Crafts, bakery items, gifts, and raffles will be featured. The bazaar will be held in the atrium.

November 8 and 9

St. Augustine Home, 2345 W. 86th St., Indianapolis, will hold a Christmas Boutique from 10 a.m.-4 p.m. both days. Ceramics, baked goods, toys, and raffle will be featured.

November 8-10

Benedict Inn Retreat and Conference Center, Beech Grove, will hold "Open Mind, Open Heart," a companion practice to centering prayer workshop starting with registration on Friday at 6:30 p.m. through Sunday at 1 p.m. For more information on registration and fees, call 317-788-7581.

November 9

St. Christopher Parish, Indianapolis, Singles and Friends, will meet at 8 a.m. at the church to carpool to the Vincent de Paul warehouse where they will volunteer their services along with their St. Gabriel Parish friends. For more information, call Mike at 317-879-8018.

St. Joan of Arc Parish, 4317 N. Central Ave., Indianapolis, will celebrate its 75th anniversary starting with a liturgy service at 4:30 p.m. followed by a gala reception at Crystal Yacht Club, 6729 Westfield Blvd., at 6 p.m. Tickets are \$75 per couple.

For more information, call 317-283-5508.

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, will hold a Christmas craft fair from 9 a.m.-4 p.m.

The Knights of Columbus #541, Terre Haute will host a fund raising polka dance starting with the celebration of Mass at St. Leonard Church, 126 W. 8th St., West Terre Haute at 7 p.m. followed by the dance at the West Vigo Community Center, 127 W. Johnson Ave. Admission is \$7.50 per person.

St. Rita Church, 1733 Dr. Andrew Brown, Indianapolis, will hold a holiday bazaar, flea market and chili supper from 11:30 a.m.-5 p.m. The event is sponsored by the St. Rita Drill Team. For more information, call Julia Guynn at 317-926-8759.

St. Maurice Church, Napoleon, will hold its fall smorgasbord from 4:30-8 p.m.

November 9 and 10

St. John Parish, St. Rd. 1, Dover, will hold a craft show from 9 a.m.-4 p.m. on Saturday, and from 11 a.m.-5 p.m. on Sunday. Chicken dinner will be served on Sunday only. Craft, bakery items, and raffles will be featured.

St. Rose Parish, U.S. Hwy. 40, Knightstown, will hold a holiday craft bazaar and luncheon from 8 a.m.-2 p.m. on Saturday and from 11 a.m.-2 p.m. on Sunday.



November 10

St. Patrick Parish, 950 Prospect St., Indianapolis, will hold a Latin (Tridentine) Mass and Benediction beginning with the rosary at 1:15 p.m. followed by Mass at 1:30.

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

St. Patrick Church, Indianapolis,

will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

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

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

St. Athanasius Byzantine Catholic Church (formerly Assumption Church, 1117 Blaine, Indianapolis) will hold a Mass in Spanish at 4 p.m.

—See ACTIVE LIST, page 23

Christmas Bazaar

— ST. AUGUSTINE HOME —
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FRIDAY
Nov. 8
10:00 AM - 4:00 PM

SATURDAY
Nov. 9
10:00 AM - 4:00 PM

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Certificates will be offered beginning October 1st through November 29th.

Drawing will be held on November 30th, St. Andrew's Feast Day.

For more information contact:

Richmond Catholic Community Office

317-962-3902

240 South 6th St., Richmond, IN 47374

LIC #96RA71335808-01

Make check payable to: St. Andrew Catholic Church

Fatima

RETREAT HOUSE

<p>January 13 Can We Do It All and Do God? Reflection Day Mr. Kevin DePrey Child Care Available</p> <p>February 14-16 Blessed Grieving: When a Loved One Dies Retreat - Men & Women Dr. Margaret Pike Fr. Paul Koetter</p> <p>February 21-23 Women of Lent: Women of Scripture Women's Lent Retreat Mrs. Mary Ann Stomoff Fr. Clem Davis</p> <p>March 7-9 Discovering Our Inner Wisdom Women's Lent Retreat Sr. Norma Rocklage, OSF Fr. Larry Voelker</p> <p>March 16 Rebuilding African American Families Reflection Day Sr. Dorothy Jackson, SCN</p> <p>April 21 Weaving the Fabric of Daily Family Life Reflection Day Mr. David Bethuram Child Care Available</p>	<p>February 14-16 Fear & Grace: God's Work of Redemption Men's Lent Retreat Fr. Austin Newberry, OSB</p> <p>February 18 Jesus - The Never Ending Story Reflection Day Fr. Al Ajamie Child Care Available</p> <p>February 28 - March 2 Going Inward and Knowing God Women's Lent Retreat Nancy Meyer Fr. Al Bischoff, SJ</p> <p>March 11 Dealing with Difficult People Reflection Day Fr. Steve Banet Child Care Available</p> <p>April 4-6 The Call of Jesus Silent Retreat - Women & Men Fr. Gene Martens, SJ</p>
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317-545-7681

5353 East 56th St.
Indianapolis, IN 46226

The Active List, continued from page 22

The Benedict Inn Retreat and Conference Center, Beech Grove, will hold a family gathering every second Sunday of the month for families to grow and have fun together in a safe environment from 2-6 p.m. Fee is \$5 for ages 12 and under and \$10 for ages 13 and over. For more information and registration, call 317-788-7581.

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

At Mary's Rexville Schoenstatt: "Learn how Mary gives tickets to heaven" every Sunday, except first Sunday, at 2:30 p.m. followed by Mass at 3:30 p.m. On 925-S, .8 mile east of 421, 10 miles south of Versailles. For more information, call Father Elmer Burwinkel at 812-689-3551.

Bishop Chaiard High School, 5885 N. Crittenden Ave., Indianapolis, will hold an open house from 11 a.m.-1 p.m. for prospective students and parents. For more information, call 317-251-1451.

November 11

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

St. Meinrad School of Theology will hold a workshop titled "Expanding the Focus of Spiritual Direction," by Steven Wirth. For more information and registration, call 812-357-6599.

November 12

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

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage, Beech Grove. Refreshments will be served followed by a business meeting.

The Benedict Inn Retreat and Conference Center, Beech Grove, will offer a six-week course in centering prayer each Tuesday from 7-9 p.m. Cost is \$50 pre-registration for all six weeks or \$10 per session payable at the door. For more information, call 317-788-7581.

November 13

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

November 14

St. Lawrence Church, 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

November 15

St. Christopher Parish, Indianapolis, Singles and Friends will meet at 7:30 p.m. to attend an 8 p.m. performance at Comedy/Sportz, 3121 W. 30th St. For more information, call Will at 317-328-8186.

The Catholic Charismatic Renewal of Central Indiana will hold a Mass, Healing Service, and teaching at Marian College, 3200 Cold Spring Rd., Indianapolis, starting at 7 p.m. For more information, call 317-927-6900.

November 15 and 16

St. Pius X Parish, Indianapolis, will host Dr. Elaine Rendler from 7-9 p.m. in the church starting with evening prayer on Friday followed by "Renew Yourself: Hurry Happily To the Celebration." Saturday two workshops will be held from 9-

11 a.m. and from 11:30-1:30 p.m. For more information, call 317-255-4534.

November 16

The Sisters of Providence of St. Mary of the Woods, will celebrate the Feast of Our Lady of Providence during a Eucharistic Liturgy at 11 a.m. and a prayer service at 1:30 p.m. both to be held in the Church of the Immaculate Conception. All are welcome.

November 16 and 17

St. Bernadette Church, 4838 Fletcher Ave., Indianapolis, will hold its annual Christmas bazaar from 10 a.m.-7 p.m. on Saturday and from 9 a.m.-noon on Sunday. Christmas crafts, ornaments, gifts, baked goods, and raffle will be featured.

November 17

Cardinal Ritter High School,

3360 W. 30th St., Indianapolis, will hold an open house for potential students from 11 a.m.-1 p.m. For more information, call 317-924-4333.

Benedictine Oblates and friends of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, will gather at 2 p.m. for their bi-monthly meeting. For more information, call Sister Antoinette at 317-787-3297.

St. Christopher Parish, Indianapolis, Singles and Friends will meet the Kings Singles to go ice skating late in the afternoon. For more information, call Mike at 317-879-8018.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C

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

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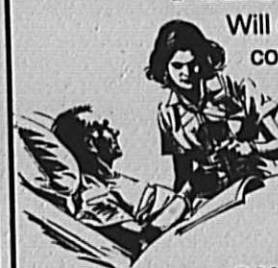
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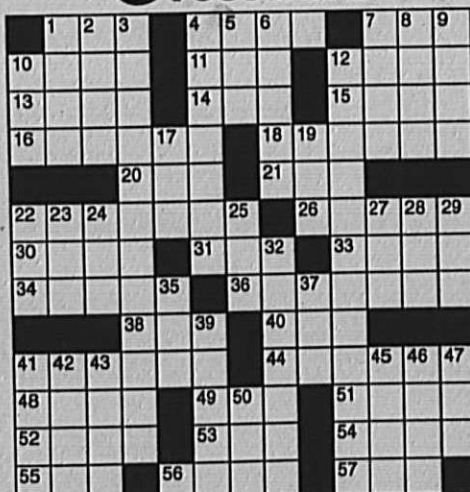
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References Available

CALL

Judy A. Gray 894-2040

Catholic Crossword



ACROSS

- 1 Gaffer Hogan
- 4 Bawls, weeps
- 7 Electrical spark
- 10 "And the Spirit — me go with them" (Acts 1:12)
- 11 Feel sick
- 12 Verbal
- 13 Alresh
- 14 Arafat's grp.
- 15 Songstress Home
- 16 Bean type
- 18 "Lord, thou wilt — peace for us" (Isa 26:12)
- 20 Biblical priest (1 Sam 1:9)
- 21 Fleck, speck
- 22 Birthday offering
- 26 Jesus did this
- 30 Uncle's wife
- 31 Supreme Being
- 33 Wiseman's guide
- 34 "Thy brother be waken poor, and fallen in — these" (Lev 25:35)
- 36 Bothers
- 38 Angry group
- 40 Teacher's grp.
- 41 Unruffled, peaceful
- 44 Specimen
- 48 "Glorify through Jesus Christ forever" (Rom 16:27)

- 49 Dictator Amin
- 51 Time periods
- 52 Main point
- 53 Tool for Simon and Andrew (Mat 4:18)
- 54 "The — of the Lord is a strong tower" (Pv 18:10)
- 55 Communications Co.
- 56 Unattractive
- 57 Typography (Abbr)

DOWN

- 1 Shakespearean poison
- 2 "And the Lord God planted a garden eastward in —" (Gen 2:8)
- 3 Biblical section (2 wds)
- 4 Young tree
- 5 "And he made the holy anointing" (Ex 37:29)
- 6 "For this is my — of the new testament" (Mat 26:28)
- 7 Region
- 8 Rajah's wife
- 9 Family group
- 10 Balance (Abbr)
- 12 Genesis to Malachi (2 wds)
- 17 — de France
- 19 "The name of the wicked shall —" (Pv 10:7)
- 22 Stuffed cushion
- 23 "For ye tithe mint and — and all manner of herbs" (Luke 11:42)
- 24 Enclosure (Abbr)
- 25 "The Lord called Moses up to the — of the mount" (Ex 19:20)
- 27 "And I took the little book out of the angel's hand and — it up" (Rev 10:10)
- 28 Train component
- 29 Time increments (Abbr)
- 32 Population measure
- 35 Over there
- 37 Moses parted the Red —
- 39 Entity
- 41 Long, heroic story
- 42 Give off
- 43 "I had no — in my spirit" (2 Co 2:13)
- 45 "Let us —"
- 46 "For thou art my —, O Lord" (2 Sam 22:29)
- 47 Compass pt.
- 50 Marina — Isle

Answers on page 26.

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Youth News/Views

Project Hi-Net links 11 high schools to libraries

By Mary Ann Wyand

Students at six Catholic high schools in Indianapolis and five other area secondary schools won't have to sort through library card catalog drawers anymore to find the books and resources they need for research and entertainment.

The paper records of library holdings at 11 high schools in the Marion County area have finally succumbed to the computer age thanks to a Project Hi-Net grant from the Indianapolis Foundation.

Project Hi-Net is a unique partnership that makes technology available to high school students beyond school library walls by putting the 11 schools on-line with the Indianapolis-Marion County Public Library (I-MCPL) and college libraries so students can share a variety of educational resources.

The Indianapolis Foundation worked with the Indianapolis-Marion County Public Library and the Indiana Cooperative Library Services Authority (INCOLSA) to computerize library holdings at Bishop Chatard High School, Brebeuf Jesuit Preparatory School, Cardinal Ritter High School, Cathedral High School, Roncalli High School, and Seccina Memorial High School in Indianapolis.

Other participating schools are Lutheran High School, the Indiana School for the Blind, the Indiana School for the Deaf, the Indiana Girls School, and Decatur Central High School in Indianapolis.

Two years ago, INCOLSA conducted a library needs assessment of 29 schools,

discovered that 11 Indianapolis area high schools needed to update their library technology, then wrote and administered the Project Hi-Net grant and provided technical assistance for its implementation.

The Indianapolis Foundation's Library Fund approved a grant of \$975,103 for an automation project at these schools and electronic access projects in 18 other Marion County high schools.

As part of the grant, the Indianapolis-Marion County Public Library staff automated the card catalogs at the 11 schools and also provided technical assistance to get all the schools on-line.

A student with an I-MCPL library card can now use this card at high school libraries as well as in the public library system and at Butler University, Indiana University-Purdue University at Indianapolis (IUPUI), and through the Indiana University and Purdue University systems can also access libraries at other Big Ten colleges.

"It's a huge grant, and we're so excited to be a part of it," Carole Hamilton, the media specialist at Seccina Memorial High School, explained. "Now we are circulating our library holdings electronically. It's a priceless gift in terms of the long-range benefits to students."

Seccina hosted an Oct. 22 press conference to unveil the results of the Project Hi-Net grant on behalf of all the participating schools. Cathedral High School's library was the site of a successful pilot program for the project a year ago.

"We'll keep the card catalog for one year," Hamilton said, "but the students



Photo by Mary Ann Wyand

Seccina Memorial High School freshman Allison Hanafee from St. Mary Parish in Indianapolis logs onto the Indianapolis Marion County Public Library's On-line Catalog with computer facilities at Seccina's library. The Indianapolis Foundation funded Project Hi-Net for 11 area high schools.

prefer looking up the holdings on the computer because it saves them so much research time. A magazine index and a lot of other databases, including CD roms, will be added in time."

Hamilton said the schools did not have to purchase any computer equipment to benefit from Project Hi-Net.

"The computers were given to the schools as part of the grant," she said. "Now we have access to the holdings of the Indianapolis-Marion County Public Library, Butler University's library, IUPUI's libraries, and through them the holdings of the Big Ten colleges. We can also receive the Indiana State Library's holdings, and through the state library technology the students can access text on the Internet. That's really nice."

In addition to having access to the

extensive holdings of so many libraries, Hamilton said, high school students also will be able to reserve books from the I-MCPL system in about a month and can participate in interlibrary loans.

"Computerization already has increased our library circulation," she said. "The students are very enthusiastic about this program. They know their time is well-spent because they have access to so many resources."

Seccina Memorial High School freshman Allison Hanafee said the Project Hi-Net grant "makes it a whole lot easier to find what you need to study. The best way to learn is to make it easier to have access to information. I think it's great."

Classmate Joe Helfrich, a Holy Spirit parishioner, said he appreciates the new system because it is "easier and faster" and "will save students a lot of time."

Catholic high schools schedule campus visits

Six Catholic high schools in the Archdiocese of Indianapolis invite prospective students to visit during open house events scheduled in November and December.

The schedule for visits is as follows:
• Bishop Chatard High School—Sunday, Nov. 10, 11 a.m. until 1 p.m., 3360 W. 30th St., Indianapolis, 317-924-4333.
• Cathedral High School—Thursday, Nov. 21, 5:30 p.m. to 8:30 p.m., 5225 E. 56th St., Indianapolis, 317-542-1481.

• Brebeuf Jesuit Preparatory School—Sunday, Nov. 10, 12:30 p.m. to 3 p.m., 2801 W. 86th St., Indianapolis, 317-872-7050.

• Cardinal Ritter High School and Cardinal Ritter Junior High School—Sunday, Nov. 17, 11 a.m. until 1 p.m., 3360 W. 30th St., Indianapolis, 317-924-4333.

• Cathedral High School—Thursday, Nov. 21, 5:30 p.m. to 8:30 p.m., 5225 E. 56th St., Indianapolis, 317-542-1481.

• Roncalli High School—Thursday, Nov. 7, 7 p.m. to 9 p.m., 3300 Prague Rd., Indianapolis, 317-787-8277.

• Our Lady of Providence High School—Tuesday, Dec. 10, 6 p.m. to 9 p.m., 707 W. Highway 131, Clarksville, 812-945-2538.

Three Catholic high schools already hosted an open house this fall, but invite interested students and parents to make appointments for campus visits.

Oldenburg Academy, the historic Franciscan girls' school in Oldenburg, has scheduled campus visits for students on Thursday, Nov. 14, as well as Thursday, Nov. 21, and Thursday, Dec. 5. Call the school at 812-934-4440 for information.

Seccina Memorial High School's open house was Oct. 20. Students may visit the Indianapolis East Deanery interparochial high school at 5000 Nowland Ave. by calling 317-356-6377 for an appointment.

Shawe Memorial High School and Shawe Memorial Junior High School, located at 201 W. State St. in Madison,

invite prospective students to call 812-273-2150 to schedule a campus visit.

St. Mary of the Woods College in Terre Haute is hosting a "sneak preview campus visit event" for prospective students on the weekend of Nov. 15-16.

Registration begins at 6 p.m. on Friday, Nov. 15, in Le Fer Hall at The Woods. Guests will attend the Pomeroy basketball game vs. Lincoln Trail at 7 p.m. and a pizza party at 10:30 p.m.

Saturday's schedule includes campus tours and an activities and academic fair.

To register, contact the St. Mary of the Woods admission office at 812-535-5106 or 800-926-SMWC. Located 5 miles west of Terre Haute, it is the nation's oldest Catholic liberal arts college for women.

"Flashpoint," a new quarterly magazine aimed at Catholic youth, is published by Tom Toussaint and TNT Publishing Company in Palatine, Ill. He is a former staff member of *The New World*, Chicago's archdiocesan newspaper.

"We chose the name 'Flashpoint' because Webster's defined it as 'a critical moment at which someone or something bursts forth into activity or existence,'" he said. "We want to spark life, energy and excitement" into young people's lives.

In the first issue, Chicago Bears head coach Dave Wannstedt discusses his Catholic faith and how it sustains him in and out of football. In a separate article, his 15-year-old daughter Jami tells what it's like to have a father who is a famous coach. Another feature profiles Christian band Audio Adrenaline.

Subscriptions are \$10, with bulk rate discounts available. For information or to order the magazine, call 847-359-5226 or write to "Flashpoint" at 525 N. Quentin Road, Suite 405, Palatine, Ill. 60067.



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Young Adult Scene

Proposed pastoral plan outlines ministerial issues

By Mark Pattison, Catholic News Service

WASHINGTON (CNS)—A proposed pastoral plan for ministry with young adults — to be voted on by U.S. bishops next week — acknowledges both the challenges in ministering to young adults and the shortcomings that have marked young adult ministry thus far.

"We acknowledge the pain many of you speak of in feeling unwelcome and alone — strangers in the house of God," the plan says in a message to young adults. "For this lack of hospitality we apologize and promise anew greater efforts to welcome you into church life."

It also quotes Pope John Paul II's message to young adults at a World Youth Day Mass in 1995: "Open the Gospel and discover that Jesus Christ wants to be your 'friend.' He wants to be your 'companion at every stage on the road of life.'"

The proposed pastoral plan, "Sons and Daughters of the Light: A Pastoral Plan for Ministry With Young Adults," has been submitted for approval during the U.S. bishops' fall general meeting, to be held Nov. 11-14 in Washington.

It was developed by the bishops' Committee on the Laity as a response to World Youth Day 1993 in Denver and after the bishops gave the go-ahead in June 1994 to developing a pastoral plan for young adults that would take the church into the next millennium.

Work on the document began with a series of town hall-style meetings with young adults held in dioceses. Comments from Catholic young adults — who for the purposes of the proposed plan range in age from the late teens to the 30s — are sprinkled throughout the document.

The plan covers a wide range of possibilities for young adult ministry and inclusion of young adults within existing ministries; offers a blend of innovative and common-sense strategies to make young adults feel more welcome in the church; and notes trends shaping youth ministry challenges in today's church.

Among those trends:

- "With the birth of their first child, young adults typically return to active religious practice after a decline in church participation during late adolescence and their early 20s. Today, this return is no longer certain. If they do return, it can be with great tentativeness."

- "Many Catholic men and women tell of not feeling welcomed in our communities while others speak of wanting, but not finding, the church's help with serious moral and economic questions."

- "The membership of many, if not most, of our Catholic organizations is much older today than it was 20 years ago."

- "Interchurch marriages, both ecumenical and interreligious, have increased. This ultimately affects church life, especially as a couple decides which faith community to join and in which tradition to raise their children."

- "The values of many young adults no longer come primarily from family and church, but from friends, the media and contemporary society."

A successful young adult outreach, the proposed plan says, will connect young adults with the church, by inviting and welcoming their presence in the church communi-

ty; with Jesus Christ; with the mission of the church in the world; and with a peer community in which their faith is "nurtured and strengthened."

"Young adults understand the message of faith and the traditions of the church when these are communicated through words, symbols and activities that relate to life experiences," says one of a dozen principles for ministry with young adults articulated in the proposed plan.

It cautions those ministering to young adults that "the pastoral care of young adults demands a certain kind of openness and flexibility. Parish leaders need an awareness of the life patterns, transience and mobility of young adults. Those who work with young adults will need an approach that is not judgmental while at the same time challenging."

When inviting young adults to actively participate in church life, it said, "young adults will participate when they perceive that the invitation is authentic and their participation is constructive."

The proposed plan reminds young adult ministers that "young adults who are single will have different needs and concerns, with different life schedules, than those who are married or married with children," and that "the invitation to participate may need to be issued a number of times because young adults may not believe that they are truly being invited because of past experiences."

It suggests evangelizing young people by reaching out through personal invitations, telephone calls, bulletin notices,

letters and use of the Internet. It calls for identifying places where young people gather such as the workplace, shopping malls, health clubs, campuses, athletic fields and civic associations and making time to have a presence at those places.

The plan also focuses on religious education and marriage preparation.

"During the listening process, many young adults spoke of their desire for effective adult religious education to help them make good moral decisions. They said that they need a forum where misgivings and doubts can be expressed freely, but also where the teachings of the church can be clearly articulated in response," it said.

"While some alienation stems from disagreement over church teachings, much of what young adults feel regarding the institutional church arises from a misunderstanding of what the church actually teaches. Many young adults told us that what is most convincing is an open but well-reasoned discussion, informed and fortified by the minister's confidence in the wisdom of the church."

On marriage preparation, the document said that young adults approach the church to be married for a number of reasons.

"Regardless of why they come," it added, "the church and its ministers need to welcome them as Christ welcomes them, with understanding, love and acceptance, challenging them with the Gospel message, and giving them hope that a lifelong commitment is possible."

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Indianapolis Colts tight end Bradford Banta talks with St. Thomas Aquinas School students on Oct. 1 after the Indianapolis North Deanery parochial school received the STAR Alliance "Red Ribbon School of the Year" award. St. Thomas Aquinas students, teachers and parents contributed the most pledges to an anti-drug fund raiser to earn a visit from Banta and other contest prizes. Project i-STAR (Indiana Students Taught Awareness and Resistance) merged with the Hoosier Alliance Against Drugs earlier this year to create the STAR Alliance.

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Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BEARHOPE, Dolah, 83, St. Matthew, Indianapolis, Oct. 23. Aunt of several nieces and nephews.

BRETHAUER, Joseph E., 83, Christ the King, Indianapolis, Oct. 18. Husband of Agnes (Carr) Brethauer; father of Thomas J., Andrew C., Robert F., J. Patrick Brethauer; brother of Robert W. Brethauer, Mary Agnes Cutshall; grandfather of three.

BRYANT, Martha Lee, 70, St. Michael, Cannelton, Oct. 22. Mother of Barbara, Brenda, Larry Bryant, Beverly Joyal; sister of Floyd J. Alvey; grandmother of four.

CANNON, William, 44, St. Anthony of Padua, Morris, Oct. 19. Husband of Diane Cannon.

CENTO, Carmela, 95, Holy Spirit, Indianapolis, Oct. 28. Mother of Rosina, Paul, John Cento, Catherine La Monaca, Antoinette Pizzi; grandmother of 19; great-grandmother of 10.

CLEARY, Kathleen D., 58, St. Monica, Indianapolis, Oct. 23. Wife of Dr. Robert E. Cleary; mother of William A., Dr. John Cleary, Theresa Edgerton; grandmother of seven.

CLERKIN, Robert L., 76, St. Bartholomew, Columbus, Oct. 23. Husband of Violet "Vicky" Clerk; father of Thomas A., Robert M., Patrick L. Clerk, Christine Hardy, Marilyn Baker; brother of Michael, Max, Dick, Jim, Jack Clerk, Martha Lemen, Shirley Eliot, Jane McNeelan; grandfather of 11; great-grandfather of two.

COLE, Marjorie M., 73, St. Gabriel, Connersville, Oct. 25. Mother of Stephen Cole, Edwin Sefton, Karen Burge, Alice Smith; sister of Ronald Grant; grandmother of 11.

COLLINS, Catherine F., 92, Holy Spirit, Indianapolis, Oct. 10. Aunt of Mary Margaret Cox, Pauline De Spain.

CUMMINS, Molly J., infant, Holy Spirit, Indianapolis, Oct. 18. Daughter of James J. and Jeanie A. (Smith) Cummins; sister of Lydia A., Emma J. Cummins; granddaughter of Troy and Martha Smith, James and Mary A. Cummins; great-granddaughter of Guy and Mary Lou Vitatoe, Loretta Gauck.

DUNN, Aries (Drake), infant, Our Lady of Lourdes, Indianapolis, Oct. 17. Son of Clyde and Cassandra (Budreau) Dunn; brother of Alan Budreau, Alijah Dunn; grandson of Jerry and Sally Budreau, Eddy and Janie Dunn.

EFFINGER, Hugo, 88, St. Magdalene, New Marion, Oct. 22. Father of Lawrence, Richard Effinger, Mary Jane Hunter, Ruth Ann Herald; brother of Martha Holman; grandfather of eight; great-grandfather of two.

FLANIGAN, Mary V., 79, St. Pius X, Indianapolis, Oct. 20.

Mother of Thomas J., Terrence O., Timothy L., Donald J., Maureen Flanagan, Marybeth Parry, Mary Jo Powell; sister of Margaret Spagna, Jack Owens; grandmother of 12; great-grandmother of one.

FLINCHUM, Burtis Neil, 64, Our Lady of Perpetual Help, New Albany, Oct. 14. Husband of JoAnn Flinchum; father of Theresa Ward; brother of Wilma Casolari, Paula Smith; grandfather of one.

FRY, Ferdinand, 82, Immaculate Conception, Millhouse, Oct. 27. Husband of Bernadette Fry; father of Fred, Jerry Fry; brother of Vincent, Lillian Lustig, Mildred Geheattmer; grandfather of four.

GREIWE, Leo, 86, St. Mary, Greensburg, Oct. 27. Husband of Rita M. (Schoettmer) Greiwe; father of Dale Greiwe, JoAnn Cronin, Donna Caffee, Nancy Schutte; brother of Mary Greiwe, Gert Pratt; grandfather of 11; great-grandfather of six.

HABERMEL, Robert, 74, Our Lady of Perpetual Help, New Albany, Oct. 14. Husband of Joyce Habermel; father of Robert, John, William, Jeffrey Habermel, Lana O'Mara, Laura Mullins, Connie Perrot, Kathy Hoffman; grandfather of 12.

HAGIST Helen (Manley), 74, St. Philip Neri, Indianapolis, Oct. 26. Mother of Mary Ann Wayne, Patricia M., Daniel J., James F. "Bo" Hagist; sister of William E. Manley, Mary Burke, Leona Glenn, Providence Sister Katherine Manley; grandmother of 15.

HEINLEIN, Ruth A., 86, St. Louis, Batesville, Oct. 26. Mother of Mary Jon Dunham, William C. Heinlein; sister of Virgil Hofupp; grandmother of six; great-grandmother of three.

HENDERSON, Thomas W., 82, St. Malachy, Brownsburg, Oct. 24. Husband of Irene

Henderson; father of Ward T., Richard C. Henderson.

HESS, Allene V., 97, St. Paul, Tell City, Oct. 21. Mother of James E. Hess; sister of Archie Gaynor.

HOWARD, Virginia F., 84, St. Mary, New Albany, Oct. 27. Mother of Richard L. Howard; grandmother of three; great-grandmother of three.

JOHNS, Frank E. Jr., 59, St. Anthony, Indianapolis, Oct. 23. Son of Frank E. Johns; brother of George W. Johns, Judith Ann Raftery, Deborah M. Roth, Diana Mahoney.

KENNEDY, Charles A., 62, Sacred Heart, Indianapolis, and Holy Name, Beech Grove, Oct. 29. Husband of E. Sue (Carey) Kennedy; father of Kenneth "Joe" Avery, Kevin A. Kennedy, Laura L. Lane; brother of Mary Cecilia Kennedy.

LAWSON, Kenneth Daniel, infant, St. Anthony, Indianapolis, Oct. 26. Son of Melissa Jo Lawson; grandson of Susan and Dennis J. Lawson Jr.; great-grandson of Jerry and Angie Brandt, Shirley and Joseph Lawson Sr.

LINDENMAIER, Alma M. (Burkhart), 95, St. Roch, Indianapolis, Oct. 26. Mother of Norbert, Arnold Lindenmaier, Franciscan Sisters Rachel and Evelyn Lindenmaier; sister of Paul Burkhart; grandmother of five; great-grandmother of eight.

MEUNIER, Donald F. "Pierre", 72, St. Malachy, Brownsburg, Oct. 27. Father of Kevin Meunier; brother of Raymond, Bernard Meunier, Eileen Besso, Annette Logston.

MILLER, Elsie L., 63, Our Lady of Perpetual Help, New Albany, Sept. 29. Wife of Ronald L. Miller; mother of Kevin, Dusty Miller, Karen Heavrin, Rhonda Higgins; sister of Edward Kain; grandmother of four.

MORGAN, Florence (Elder), 91, St. Lawrence, Indianapolis, Oct. 27. Mother of Rosemary Valvo; grandmother of five; great-grandmother of seven.

NEWHART, Jack C., 78, St. John the Baptist, Osgood, Oct. 16. Husband of Rita Marie (Zurline) Newhart; father of

Robert, James, Nancy Newhart; brother of John Newhart, Mary Lows.

OEFFINGER, Frances E., 83, Our Lady of Perpetual Help, New Albany, Oct. 27. Wife of James W. "Bud" Oeffinger; mother of Joan M. Smith, James A. Oeffinger; sister of Benedictine Abbot Claude Ehringer; grandmother of seven.

REISTER, B. Thomas, 45, Our Lady of Perpetual Help, New Albany, Oct. 4. Husband of Trudy Reister; father of B.J., Thomas, Traci, Nikki, Carrie Reister; son of Benjamin and Irma Reister; brother of Timothy Reister.

SMITH, Melvin, 82, St. Mary, New Albany, Oct. 29. Husband of Cora M. (Bedan) Smith; father of Shirley Holbrook; brother of Cletus Smith; grandfather of two; great-grandfather of two.

SULLIVAN, Evelyn, 84, St. Mary of the Knobs, Oct. 27. Mother of Joyce Hurst; sister of Elsie Baumann; grandmother of two; great-grandmother of four; great-great-grandmother of one.

SWAILS, Cordelia Marie (Basch), 85, St. Christopher, Indianapolis, Oct. 24. Mother of Linda Ann Toole, Steven Swails; sister of Veronica Theile, Ruth Schneider, Annetta Friedman, Eleanor Chapman; grandmother of two.

TAYLOR, Arthur E., 80, St. Mary, Greensburg, Oct. 20. Husband of Leitha (Shore) Taylor; father of Judy Hubbard, Jaci Hadsell, Jane, Jerry Taylor; step brother of Maxine Brown; grandfather of six.

TAYLOR, D. Jeanne, 39, Christ the King, Indianapolis, Oct. 22. Mother of Christopher, Cara Taylor; daughter of John and Martha Miller; sister of Rusty, Jimmy Miller, Jackie Lee Quarto, Jill A. Criscimagna.

WILKE, Dorothy J., 85, St. Gabriel, Connersville, Oct. 21. Sister of Mrs. Mason Ruhl; aunt of several nieces and nephews.

WILSON, Darlene E., 67, Holy Family, New Albany, Oct. 22. Wife of Elsworth R. Wilson; mother of Rex, Donald R., Dennis K. Wilson, Sherri Gettelfinger; sister of James, John Reider; grandmother of eight; great-grandmother of four.

WOODY, Mary Ninarene (Cavins), 67, Holy Name, Beech Grove, Oct. 19. Wife of Kenneth J. Woody; mother of Larry R. Cavins, Martin A. Woody, Kaye Pittman; sister of J.C. Bernard "Sweet Pea" Cavins, Francis "Jiggs" Cavins, Teresa Ann Floyd; grandmother of seven.

ZIMMERMAN, Gervase A., 83, St. Roch, Indianapolis, Oct. 9. Husband of Alma Zimmerman; father of Larry, James, Joseph, Ken Zimmerman, Joyce Teagardin, Marilyn Harcamp, Susan Beveridge; brother of Alma Krueger, Irene Speth, Mary Schroeder; grandfather of 21; great-grandfather of 10.

Jesuit Fr. Gerald Streeter, 59, taught at Brebeuf in Indy

Jesuit Father Gerald A. Streeter, who taught at Brebeuf Jesuit Preparatory School for 20 years, died on Oct. 31 in Clarkston, Mich. He was 59.

A Mass of Christian Burial was celebrated on Nov. 4 at St. Luke Church in Indianapolis. Burial was at Calvary Cemetery.

Father Streeter entered the Society of Jesus at Milford, Ohio, in 1955 and was ordained a priest in 1968.

Educated in Chicago, he studied philosophy in West Baden (Ind.) College, earned his bachelor's degree from Loyola in Chicago and his master's from St. Louis University.

From 1969 to 1994, Father Streeter taught English, speech, drama and religion at Brebeuf; taught adult education for the archdiocese, and served as chaplain at Methodist and LaRue Carter hospitals, and at St. Augustine Home.

Father Streeter is survived by his father, Gustave A. Streeter and his cousin.

Providence Sr. Mary Catherine Gootee, 84, was teacher

Providence Sister Mary Catherine Gootee died at St. Mary of the Woods on Oct. 30. She was 84.

A Mass of Christian Burial was celebrated on Nov. 2 at the Church of the Immaculate Conception at St. Mary of the Woods.

Mary Catherine Gootee entered the congregation in 1927, professed first vows in 1930, and final vows in 1935.

Sister Mary Catherine taught at St. Charles Borromeo, Bloomington; Our Lady of the Greenwood, Greenwood; and St. Jude, Indianapolis. She also taught at schools in Jasper and Hammond, Ind., and in Illinois and North Carolina.

She is survived by two sisters: Stella Wade and Rose Richter.

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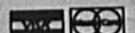
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Single Wide Garage Doors 8' x 7'

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\$10 OFF

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