

# THE CRITERION

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## IN INDONESIA

# Pope preaches religious tolerance

by Agostino Bono

**JAKARTA, Indonesia (CNS)**—In Indonesia, a land dominated by Moslem mosques and Eastern religious traditions, Pope John Paul II preached religious tolerance and a "respectful dialogue" that does not overshadow different beliefs.

"A firm adherence to the truth of one's convictions in no way implies being closed to others," the pope said in the nation with the world's largest Moslem population.

Indonesian Catholics form a tiny but fast-growing minority, with many adult converts from Islam.

"Respectful dialogue with others also enables us to be

enriched by their insights, challenged by their questions and impelled to deepen our knowledge of the truth," the pope said Oct. 10 at a meeting with leaders of other religions.

"A commitment to the truth of one's religious tradition by the very nature makes dialogue with others both necessary and fruitful," he said.

The pope praised the Indonesian Constitution for recognizing freedom of religion. He also praised the state ideology, Pancasila, for establishing belief in one God as its first principle.

Religious freedom is needed in a multicultural and multireligious society so that all religions can contribute to giving spiritual direction to the country, the pope stated. Although 90 percent of the 188 million population professes Islam, the region has been influenced historically by Buddhism, Hinduism and Confucianism. Christianity arrived in the 16th century with Portuguese and Dutch colonization.

The pope asked that theological dialogue be supplemented by others forms of contact, including:

►The "dialogue of life" in which people "live in an open and neighborly spirit, sharing their joys and sorrows, their human problems and preoccupations."

►The "dialogue of deeds" in which people cooperate for "the integral development of all citizens."

►The "dialogue of religious experience" in which people share their traditions and "spiritual riches."

The pope also asked religious leaders to consider a government plan for stimulating religious dialogue.

"The establishment by the Ministry for Religious Affairs of a national forum for communication and dialogue between religions may be viewed as a positive step," the pope said.

Church sources familiar with Indonesia said most religious leaders tend to ignore government-sponsored dialogues while encouraging independent dialogues on the local and national levels.

The afternoon meeting was held at Jakarta's Taman Mini Indonesia Indah, a government theme park with pavilions representing the ethnic, cultural and religious diversity of the country. The park includes a Catholic church.

Catholics number more than 4 million, about 2.5 percent of the population. But the growth rate of the Catholic population is almost twice that of the overall population, aided by numerous conversions.

Catholics also have generally succeeded in integrating

and influencing Indonesian society. Five of the 41 government ministers are Catholic.

In a morning outdoor Mass at Yogyakarta, 250 miles east of Jakarta, the pope praised the rapid growth of Catholicism. He noted that this has produced a flourishing of religious and priestly vocations.

According to Vatican figures, in the past seven years the number of native priests has increased from fewer than 800 to more than 1,100.

The pope asked Indonesian Catholics to continue their evangelizing work.

"Unlike the first evangelizers, you are not strangers to this culture," the pope said.

"You can carry the good news to the very heart of your culture" because the "church's role is also to help to enrich every culture," he said.

At an evening meeting in Jakarta with priests and Religious, the pope criticized restrictions on the presence of missionaries.

Under a government policy of reducing the number of missionaries in order to promote the takeover of their work by Indonesians, residency permits normally are not renewed beyond 10 years.

"Although there have been obstacles to the continued presence of the missionaries, this very problem has been turned to the church's good" by stimulating vocations.

But more vocations are needed to meet the needs of the ever-growing, widely dispersed Catholic population, the pope said.

"For many Indonesian Catholics the Mass is still a luxury reserved for only a few days of the year," he said.

"If on a regular basis the laity are entrusted with roles and responsibilities that belong to ordained ministers, then the church's life suffers and the local communities are deprived of the ministry to which they are entitled," the pope said.

## Vocations special

A special 12-page supplement that describes the work of people in religious vocations will be found in this issue beginning on page 11.



**WELCOM** E—President Roh Tae Woo welcomes Pope John Paul II at South Korea Oct. 7. The Oct. 7-9 visit was his second to Korea. (CNS photo from UPI-Reuters)

# Cathedral receives '1989 Exemplary School Award'

by Mary Ann Wyand  
and Catholic News Service

President George Bush saluted Cathedral High School in Indianapolis and 32 other Catholic secondary schools from throughout the country Sept. 28 for being among "America's best" educational facilities.

During a special ceremony on the south lawn of the White House, President Bush also recognized 185 public and private schools in the United States for their excellence in programming with 1989 Exemplary School Awards.

"We have here today the proud representatives of 218 secondary schools—

America's best," the president told the principals, staff representatives, and selected pupils from the various schools who attended the White House reception.

"Some are private, some are religiously affiliated, some are public," he added. "But you all have one thing in common—a determination to excel."

Arriving at the White House by helicopter, the president praised the educators for the level of academic excellence in their schools and summarized the results of what he called the "historic summit on education" with the nation's governors during two days of meetings in Charlottesville, Va.

The president had just completed those meetings with Indiana Governor Evan Bayh and other governors before returning to Washington, D.C. for the ceremony.

"The governors and I agreed that education is central to the continued prosperity of our country," President Bush told the crowd. He also said they had established national education priorities for the first time in U.S. history.

"I am going to stay engaged and use the bully pulpit of the White House to do my part working with these governors to achieve educational excellence," the president promised.

In a speech in Charlottesville at the close of the summit, President Bush said he and the governors had "reached agreement on the need for national performance goals, on the need for more flexibility and accountability, the need for restructuring and change" in education.

During pre-summit meetings and in reports used to brief government officials, Catholic educational leaders had cited the importance of continued and enhanced educational choice.

Cathedral High School representatives

at both the White House reception and U.S. Department of Education's awards ceremony were Father Michael J. Kelly, principal, and Sister of Charity Thomas More Rybarsky, vice principal of the private Catholic secondary school located on the Indianapolis northeastside.

Secretary of Education Lauro F. Cavazos presented the 1989 Exemplary School Awards to officials from the honored schools during a separate ceremony.

"In the midst of many problems in education," Cavazos said, "we can look to these 218 schools as examples of what's right with American education. In these schools, community involvement is strong, expectations are high, and good ideas are hard at work in the classrooms. Their success is evidence of the tremendous potential we must tap in all our nation's schools."

The excellence in education awards program examines overall qualities that contribute to school effectiveness and student success. Judging criteria focus on leadership, the teaching environment, the learning environment, institutional vitality, parental and community support, and indicators of success.

Each school is judged on how successfully it meets its own goals and how well programs are tailored to local needs. This year special attention was given to geography education and strengthening curriculum requirements and course content.

"It is an honor to the whole Catholic community as one of the secondary schools in the Archdiocese of Indianapolis," Father Kelly explained. "We have long thought that we were excellent, and it is nice to have that recognized by outsiders."

Sister Thomas More said, "It is a thrill to be among the best in the nation."



Insignia on Cathedral student buttons

## Looking Inside

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THE CRITERION  
Serving the Archdiocese of Indianapolis

## FROM THE EDITOR

## Our common vocation to a life of holiness

by John F. Fink

This week's *Criterion* contains its annual supplement on religious vocations. In it you can read about the multiplicity of diverse ways that priests and religious men and women in this archdiocese are "living the dream" of fulfilling their vocations in religious life.

But what about the rest of us? Most of us don't have a vocation to the religious life.

We each do, though, have a vocation, a calling. In fact, it's the same vocation as those called to religious life: It's to a life of holiness. The Vatican II document *Lumen Gentium* said, "All the faithful of Christ of whatever rank or status are called to the fullness of Christian life and to the perfection of charity."

Pope John Paul II, in his exhortation on the laity, *Christifideles Laici*, said, "Holiness must be called a fundamental presupposition and an ineliminable condition for everyone in fulfilling the mission of salvation within the church."

JUST AS THOSE in religious life are finding many different ways to answer their calls to holiness, so too are the members of the laity. Some are called to specific roles as lay ministers in the church, others to various other jobs or professions in the church, but most are expected to find their vocations in the secular world. *Lumen Gentium* said, "The secular character is properly and particularly that of the lay faithful."

Today more than ever before, lay leadership is needed both in our church and throughout society. As it becomes more and more impossible for every parish to be assigned a full-time pastor, because of the declining number of priests, lay Catholics must be willing to assume their



responsibilities. In this archdiocese and throughout the country lay people are assuming many functions once done only by priests.

In his book, "Continuing the Journey: Parishes in Transition," Jesuit Father Thomas P. Sweetser said: "When a priest is no longer available for a single parish community, others are called to develop their leadership abilities. The appointment of a parochial minister may be part of the solution. The parishioners themselves, however, must begin to realize that they are called by reason of their baptism to be church. All are ministers. All have responsibility to build up the life of the community, to proclaim the Good News, to witness to its power in the world, to serve those in need, and to gather together around the table of the Lord and worship their God together."

Fortunately, many of the laity are ready to assume these responsibilities. Unlike earlier generations of U.S. Catholics, many of today's laity are highly educated, well organized, very articulate and accustomed to exercising authority. Those to whom God has given the charisms needed for lay ministry in the church should recognize that this might be their particular vocation.

WHETHER AS A LAY minister, as a man or woman in the professions or the labor class, or as a full-time homemaker, part of our vocation is to evangelize. Pope John Paul, in *Christifideles Laici*, said, "The lay faithful, precisely because they are members of the church, have the vocation and mission of proclaiming the Gospel." In the same document he calls on the laity "to take an active, conscientious and responsible part in the mission of the church in this great moment in history. . . . It is not permissible for anyone to remain idle."

But how do we know what God is specifically calling us to do? Again I quote from Pope John Paul's *Christifideles Laici*: "To be able to discover the actual will of the Lord in our lives always involves the following: a receptive

listening to the word of God and the church, fervent and constant prayer, recourse to a wise and loving spiritual guide, and a faithful discernment of the gifts and talents given by God as well as the diverse social and historic situations in which one lives."

But discovering our vocation is not a huge chore. The story is told that the renowned spiritual guide, Pere de Caussade, once was asked by a student of his, "How shall I recognize my vocation?" His answer was, "By the delight you take in it." What is tedious labor for some is fun for others. If we enjoy what we are doing, chances are that's what God wants us to do.

LET ME CONCLUDE with one more quotation, this one from St. Francis de Sales, the patron of the Catholic press and a doctor of the church, who promoted lay spirituality in his day (he died in 1622). In this passage from "Introduction to a Devout Life," he presents the vocation of all Christians to holiness while emphasizing the specific form with which individual Christians fulfill it:

"In creation God commanded the plants to bring forth their fruits, each one after its kind. So does he command all Christians, who are the living plants of his church, to bring forth the fruits of devotion, each according to his character and vocation. Devotion must be exercised in different ways by the gentleman, the workman, the servant, the prince, the widow, the maid and the married woman. Not only this, but the practice of devotion must also be adapted to the strength, the employment and the duties of each one in particular. . . .

"It is an error, or rather a heresy, to try to banish the devout life from the regiment of soldiers, the shop or the mechanic, the court of princes or the home of married folk. It is true that a purely contemplative monastic and religious devotion cannot be exercised in such ways of life. But besides these kinds of devotion, there are several others adapted to bring to perfection those who live in the secular state."

## Cardinal Ritter marks 25th anniversary with liturgy

by Mary Ann Wyand

Celebrating a quarter century of total Catholic education at Cardinal Ritter High School, Archbishop Edward T. O'Meara joined students, faculty, administrators, priests, religious, and special guests for a special 25th anniversary Mass Oct. 4 at the westside Indianapolis secondary school.

Cardinal Ritter "started under a cloud of uncertainty" at the time of Vatican II as the fourth parochial high school in the city, principal Frank Velikan explained in his opening remarks. However, he said, Ritter has thrived and grown over the years to encompass junior high level educational services as well.

Archbishop O'Meara and a large gathering of priests from throughout the archdiocese gathered for the rededication liturgy to celebrate the happy occasion with students, faculty, and staff.

"It's much that we celebrate today," the archbishop said. "We celebrate the memory of Joseph Cardinal Ritter and we celebrate the presence of the sisters of St. Francis of Oldenburg and the friars of St. Francis of Mount St. Francis."

Further, he said, "We dedicate this facility of total Catholic education to the glory of God, the truth that is Christ's, the truth that is God's."

Cardinal Ritter was "an extraordinary person," the archbishop remembered.

"He was an extremely intelligent man. It was his role in the Second Vatican Council that made him the great man that he was."

The bishop "worked hard, he thought, and he prayed," Archbishop O'Meara said. "He was a man open to change who held a key position on the Second Vatican Council."

His contributions to the council "led to approval of the magnificent documents that were beacons for the future, a Magna Carta, a charter, setting the course that the church should take," the archbishop said. "Today we're celebrating the anniversary of a school, and a school is people," he continued. "A school is people that make it the living place that it is."

Describing what a Catholic educational institution should provide for young people, Archbishop O'Meara told the students that, "I hope that coming to Ritter will make you really aware of things and intensely curious."

A school should spark young people's curiosity to discover truth, learn facts, and expand their vision so they might experience growth, the archbishop explained.

"During your time at Ritter, I hope you will learn how to think honestly, open-mindedly, and accurately," he said, "so you will learn how to process information."

Reflecting on society's emphasis on sophisticated technology, the archbishop reminded the youth that, "I don't think we have ever and will ever devise a computer that can think. Computers can only do what their programs can do, but that is not the case with the human mind, and that is what makes us in the image of God."

Further, Archbishop O'Meara said, "I hope that you learn to care about one another and about that big world out there. Rise above all that separates, all that is sin, all that works to keep you apart to truly care about one another and about others in the community."

The archbishop also urged the high school students to "develop a loving and caring attitude so you can stand up and be counted."

Offering congratulations to the students of Cardinal Ritter High School, Archbishop O'Meara told the gathering that, "I assure you that this archdiocese is committed to total Catholic education. I want to reaffirm that our schools are worth all of the effort and the sacrifices to have them and to keep them."

Following the anniversary Mass, Father William Cleary talked about the school's early history and his service as principal.

"We started with grades nine through

12, and now we have grades seven through 12," Father Cleary noted. "When I started as principal, the school had been open one year and only had the freshman class. We had to add each year, equipping the new classrooms, adding the new programs, and hiring the teachers."

The opening of Cardinal Ritter High School provided a unique opportunity for new traditions, he said. "I remember starting a student court where the students would handle all of their own problems and disciplinary action. It was positive peer pressure."

Recognition for academic performance as well as athletic accomplishments was another of Father Cleary's ideas to offer praise for the diversity of Ritter students. Cardinal Ritter's motto is "We dare to be different when it is good and right and necessary to be different," Father Cleary explained. And that, he believes, is part of the reason why Ritter flourishes today.

## Archbishop O'Meara's Schedule

Week of October 15

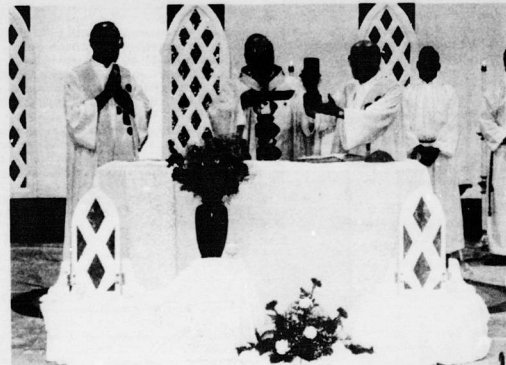
MONDAY, Oct. 16 — Senior Citizens Catholics' Mass for the Connersville Deanery, to be held at St. Andrew Church, Richmond, Mass at 11 a.m. followed with luncheon.

TUESDAY, Oct. 17 — Pastoral Ministers Convocation, Catholic Center, 9:30 a.m. Eucharistic Liturgy at 55. Peter and Paul Cathedral, 3 p.m.

WEDNESDAY, Oct. 18 — Sacrament of Confirmation administered at St. Maurice Parish, Napoleon, and for the parishes of Immaculate Conception, Millhouses, St. Dennis, Jennings County, and St. John, Osgood, Eucharistic Liturgy at 7:30 p.m.

THURSDAY, Oct. 19 — Sacrament of Confirmation administered at 55. Peter and Paul Cathedral for the parishes of Holy Spirit, St. Barnabas, St. Ann, all of Indianapolis, and for St. Susanna, Plainfield, Eucharistic Liturgy at 7:30 p.m.

FRIDAY, Oct. 21 — Exemplification Mass for the Knights of Columbus in Indianapolis, 4:15 p.m. St. Lawrence Church, Indianapolis, followed with banquet at the Sheraton Northeast Hotel.



CELEBRATION—Father Joseph Schaefer, (from left) Archbishop Edward T. O'Meara, and Father William Cleary celebrate Mass at Cardinal Ritter High School Oct. 4 on the occasion of the school's 25th anniversary. (Photo by Mary Ann Wyand)



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## UPC: SURVIVE AND THRIVE

## Center city parishes use all financial approaches

by Margaret Nelson  
(Seventh in an eight-part series)

"The need to feed, educate and bring people to the altar of God is just as great in the center city of Indianapolis as it is in Africa," said Carl Henn, development director for the 11-parish Urban Parish Cooperative (UPC). "The inner city is truly mission country, where the needs are much greater than the resources."

"What we do for the children of our eight inner city schools is of great benefit to our entire community. The Indiana State Test of Educational Progress (ISTEP) results prove that we provide a sound education," he said.

"But we provide additional values that children need to learn in order to become responsible adults," said Henn. "They learn the habits of self-discipline and hard work. They are given codes of behavior and

responsibility that will help them become valuable employees."

Henn retired from his 19-year work as communications director of the Indiana Chamber of Commerce in 1987 to join the UPC staff, because he saw it as "an opportunity to help many people in ways I had not been able to do before," he said.

Henn started out by attending a week-long "school" on fund-raising to learn specialized techniques in this area. "Because of my work in communications, I understood very clearly that one of the first things that must be done is 'friend raising,'" he said.

Henn said, "You have to let people know who you are and what you are doing in order to give them the opportunity to support your work. If they don't know you, why would they support you?"

"We've tried, in a variety of ways, to communicate with people in our own parishes, with people in other parishes and

with the community at large, to let people know what UPC is," he said.

One of the ways the UPC "gets the word out" is with the newsletter first published in Sept. 1988. Two editions have been printed since then, and another is planned before the end of this year. The office is trying to create a mailing list of active members of UPC parishes.

Henn said, "The UPC also looks for events we could stage to bring in income and help publicize who we are and what we do. In July, 1988, the cooperative sponsored the justice drama, 'Between the Times' at Christian Theological Seminary. The effort raised \$10,000. A similar amount was collected last March when the Notre Dame Glee Club gave a benefit concert for the UPC at St. Joan of Arc Church."

Not only did the Notre Dame Club of Indianapolis suggest the glee club concert, but the officers and membership have been very helpful in many ways, Henn said. The group has helped UPC begin to build a support group of substantial donors.

The alumni group helped UPC determine the best approach to raise significant funds in a campaign for support of the UPC Catholic schools. Fifty percent of these students are non-Catholic and 50 percent are minority children. "These are really outreach schools," Henn said.

Daughters of Charity Sister Margaret Marie Clifford is director of the UPC. The parish cooperative has received help from the executive director of the foundation for the hospital that is administered by her order: St. Vincent. And a major advertising agency has given direction to the UPC campaign.

The annual UPC assembly this weekend will feature a workshop on finding, writing and getting grants. There will be one presentation on "Fund Raising: God Helps Those Who Help Themselves."

And these parishes are working to help themselves. St. Joan of Arc raised \$350,000 three years ago to repair the church roof and do other major renovation work on the property. (A member of the parish, Henn chaired this campaign.)

St. Andrew had piled up a debt of well over \$300,000 since its new church was built in 1976. During that time, the school needed a new roof and other major expenses piled up. In 1988 a group of parishioners, headed by Linelle Ransom, started a "Drive Down the Debt" campaign.

Parish groups have worked the concession stand at the Hoosier Dome and done mailings, among the many innovative projects used to make money for this fund. As a result, the debt was reduced to \$275,000 by the end of last year. Because of these efforts, the parish was "forgiven" part of its debt. It is hoped that the debt will be retired next month, St. Andrew's Parish having raised another \$75,000 this year.

Like many center city parishes, St. Andrew stopped using its "socials" to make money last year. Only two parishes still hold them: St. Ann and St. Philip Neri. Father Glenn O'Connor, pastor of St. Philip, has used innovative ways of raising the much-needed funds.

Henn said that Holy Cross has started an endowment fund. And Holy Trinity has asked UPC for help to start an endowment campaign, too. Holy Angels Parish plans to raise half a million dollars for plant renovation.

The archdiocesan office received word from national that the Society for the Propagation of the Faith has given a grant of \$100,000 to the Diocese of St. Thomas in the Virgin Islands to assist in the repairs and reconstruction of church facilities on the islands of St. Thomas, St. John's and St. Croix damaged or destroyed by Hurricane Hugo.

Franciscan Bishop Sean O'Malley expressed his gratitude to the society for the grant. "Our first priority will be to get our Catholic schools operational," he said.



Carl Henn

The development director talked about Catholic giving. He pointed to statistics showing that Protestants and Catholics both averaged 2.3 percent of their incomes in charitable giving in 1985. But today, while members of Protestant congregations maintain their giving, Catholics only give 1.1 percent.

Henn did concede that "the people in our (UPC) parishes give a higher percent of their income." And he smiled when he said, "Tithers are wonderful people."

"People need to give in order to respond to the highest nature within themselves," Henn said. "They need to help others rather than be self-centered."

"But they have to be convinced that it is a genuine need, that they can respond to that need and that the people to whom they give the money are good stewards, who will make careful use of it," he said.

"We need to tell Catholic people the many ways that our inner city churches do respond where the need is," said Henn. "Catholic schools are the greatest institution ever devised for helping the poor, because they embody the old saw 'If you give a man fish to eat, he has fish for one day; if you teach him to fish, he has fish for a lifetime.' We can help a whole class of people to rise out of poverty."

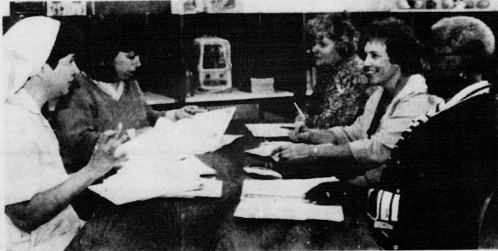
Of the UPC parishes Henn said, "We know we have to grow in order to survive. Therefore we have to be on the cutting edge of evangelization to lead the way. It can be an inspiring message for the whole archdiocese."

The UPC has facilitated meetings of center city parish staffs and principals so that they can look beyond immediate problems to see future building and scholarship needs. "We are finding more opportunities to work collaboratively," said Sister Margaret Marie. UPC is looking into a unified school bus system and compiling a list of qualified substitutes.

The UPC is not only looking at the needs, but trying to assist parishes in stopping financial drains. "Creative thinking is needed to find ways to fund our ministries," said Sister Margaret Marie.

As the UPC celebrates its fifth anniversary this weekend with much already accomplished, Sister Margaret Marie said, "We are really just getting started to put things in place."

(Next: UPC parishes plan for the future)



**ASSEMBLY PLANNERS**—The committee organizing the Oct. 13, 14 fifth anniversary Urban Parish Cooperative Assembly includes (from left) Daughters of Charity Sister Margaret Marie Clifford, UPC director; Susan Timoney, representing St. Andrew; Kathleen Sadlowski, St. Philip Neri; Sue Ann Yovanovich, Holy Trinity; and Lillian Stevenson, St. Rita. (Photo by Margaret Nelson)

## Dr. J. Herman Blake promotes education at leadership meet

by Margaret Nelson

Dr. J. Herman Blake, vice chancellor of IUPUI, Indianapolis, was the featured speaker at the Lay Leadership Conference of the Archdiocese Black Catholic Concerned (ABCC) on Oct. 7.

"United We Stand" was the theme of Blake's talk at the Martin Center College campus. He told the group, "The community needs you. The church needs the dazzling brilliance of your blackness."

The assistant chancellor told the group that the community needs their leadership to meet the challenges it faces. But he said, "How am I going to teach you, if you don't come to my class?"

Blake said that the university is trying to meet the different needs of today's students, even if they "don't look like the kids on 'It's a Different World.'"

To those who say it is too expensive, he answered, "If I get one, I get two

generations. If I get the mothers, I get their kids, too."

The conference began with a prayer service led by Father Kenneth Taylor, pastor of Holy Trinity Church. The Charles Beasley Choir provided music.

Ava B. Nauden, vice president of ABCC, welcomed the participants. After Dr. Blake's talk, the joined together for a luncheon in the former St. Francis de Sales Church.

Community service awards were presented to 11 people by Lillian Stevenson, ABCC president to conclude the conference.

Those receiving awards were Lois Willis, Sacred Heart in Terre Haute; Ruby Whiteside, Holy Trinity; Ester Johnson, St. Andrew; Mary Weathers, SS. Peter and Paul Cathedral; Adelaide Long, Holy Angels; Judy Harkness, St. Luke; Beverly Durham, Our Lady of Lourdes; Jessie Akins, St. Rita; Velda Brewer, St. Bridget; Mary Boyd, St. Monica; and Doratha Ford of Assumption Parish.



**LEADERS MEET**—Dr. J. Herman Blake, vice chancellor at IUPUI, challenges members of ABCC to provide community leadership. (Photo by Margaret Nelson)

## SPF sends \$100,000 to victims

The archdiocesan office received word from national that the Society for the Propagation of the Faith has given a grant of \$100,000 to the Diocese of St. Thomas in the Virgin Islands to assist in the repairs and reconstruction of church facilities on the islands of St. Thomas, St. John's and St. Croix damaged or destroyed by Hurricane Hugo.

Franciscan Bishop Sean O'Malley expressed his gratitude to the society for the grant. "Our first priority will be to get our Catholic schools operational," he said.

The bishop added, "A good deal of that aid is earmarked for repairing school buildings, some of which were completely destroyed. We want to get the children out of the rubble and into the classroom again to bring back a sense of normalcy again and to keep families together."

Bishop O'Malley listed the repair of church buildings as another imperative, discussing plans to put temporary roofs on some churches and to set up tents where church buildings were leveled.



# Commentary

TO TALK OF MANY THINGS

## 'The Catholic Lifetime Reading Plan' valuable

by Dale Francis

Jesuit Father John A. Hardon's "The Catholic Lifetime Reading Plan" (Double-day & Co., 245 Park Ave., New York, N.Y. 10167) has a title that suggests it is less than it really is. This is an extraordinary work, a volume so valuable that I seriously recommend it for every Catholic who wishes to build for himself a solid foundation of Catholic teaching and thought.

It really isn't a lifetime reading plan. It is a map to the treasures of Catholic thought. We're living in a time in which many good Catholics—in good I mean sincere and committed to the teachings of the church—are unfamiliar



with the great foundational writings of the centuries past.

Father Hardon chooses to introduce us to 104 of these great writers from St. Ignatius of Antioch to John C.H. Wu. It would be possible to add others but Father Hardon has been careful and inclusive in his choices and what he offers in this 299-page volume is a synthesis of what he has concluded by experience to present a balanced understanding of the Catholic faith, lived out in 2,000 years of Christian history.

Just to have listed the 104 writers he counts as basic would have been a service. But Father Hardon presents studies of each of the writers, tracing their lives, placing them in the historical context of the time in which their works were written.

Because Father Hardon is a scholar, his essays on early writers, writers of the

Middle Age, writers of the Reformation, are historically instructive.

When he comes to modern writers, he has the advantage of personal knowledge for he knew many of them. But the advantage of all of his writing is that he writes simply, clearly and interestingly.

Among those included in his listing of the basic voices of the modern age are many that not so very many years ago were known to almost all educated Catholics. I wonder how many are familiar with them today.

Here is a list of members of Father Hardon's 104 writers that educated Catholic 40 years ago would know: Hilary Belloc, Evelyn Waugh, Jacques Maritain, Ronald Knox, Etienne Gilson, Christopher Dawson, Romano Guardini, Karl Adam, Paul Claudel and G.K. Chesterton. Are they known now? Or add some popular writers: Robert Hugh Benson, Henryk Sienkiewicz, Owen Francis Dudley, Henri Ghéon, Gerald Vann, Sigrid Undset, Eugene Boylan. Are they known today?

You will know them all after reading Father Hardon's "The Catholic Lifetime Reading Plan." Whether he is presenting a personal friend like Fulton J. Sheen, a modern saint like Edith Stein, a lay journalist like Orestes Brownson, the gentle Saint Francis de Sales, a literary genius like Dante or St. Teresa of Avila, Father Hardon helps you know the person.

The volume not only includes the sketches of the lives of the 104 significant contributors to Catholic thought he has chosen but Father Hardon presents an excellent bibliography, listing the books of the writers and their publishers.

I recommend "The Catholic Lifetime



Reading Plan" for all Catholics. It should be a book of basic resource. But I especially recommend it for those who have responsibility for university, college, high school and parish libraries. A modern tragedy is that not-fully-informed librarians, trying to make room for new volumes, discard as scrap some important volumes, among them some exceedingly rare. Father Hardon has provided a guide librarians should use.

If you are going to do your Christmas shopping early, Father John Hardon's "The Catholic Lifetime Reading Plan" is an ideal choice, for not only priests and religious but for any Catholic.

### THE YARDSTICK

## A Christian response to our mean city streets

by Msgr. George G. Higgins

Publicity surrounding the war on drugs has highlighted the fact that many of our major cities face a crisis of alarming proportions.

The crisis is so profound and widespread that some observers are strongly tempted to despair of the city even while forced to remain in its clutches or to run away from its problems by retreating either physically or psychologically to the never-never land of rural Arcadia.

The late Pope Paul VI's 1971 apostolic letter "Octogesima Adveniens" bears rereading as an antidote to this growing sense of despair.

The pope, while acknowledging the staggering social problems that the worldwide and "undoubtedly irreversible" process of urbanization has



brought, wanted to shift the thinking of all people of good will to a celebration of the city's possibilities.

He affirmed with a confident serenity particularly noteworthy amid today's alarmists that the city gone wrong can also go right and that the Christian response to the phenomenon of urbanization is one of hope.

The effectiveness of such messages of unexpected optimism and Christian hope in reversing the present mood of despair about the city remains to be seen, of course.

There is a long tradition of despair about the city in modern European and American literature, which Irving Howe, an American literary critic of some distinction, analyzed in an article published, by happy coincidence, just a few weeks before Pope Paul's 1971 apostolic letter appeared in print. Howe questioned the anti-city tradition associated with what he called the "aristocratic" response.

"To remain faithful to [this] tradition," he concluded, "means to call it sharply into question. Can we not, for example, say yes, the city remains the pesthole and mad-

house, the prison and setting of spiritual void that you [the great novelists and poets of modernist literature] have shown it to be; nevertheless we can no longer be satisfied with this perception and this perception alone."

Howe's "perception" of the city was much like Paul VI's.

"We may destroy our civilization," he wrote, "but we cannot escape it. . . There is no turning back; our only way is a radical struggle for the City of the Just."

"The City of the Just . . ." the phrase rings a little hollow right now, so far do we seem to be from it. Still, we shall create genuine cities, which means vital civilizations, or we shall perish. . .

"It is too late for tents and sheep or lutes or whatever surrogates we may invent."

This kind of realism-plus-hope is in welcome contrast to the negative determinism, not to say despair, of a man like Andrew Hacker, history professor at Cornell University, who wrote in "The End of the American Era" that it's all over for the United States, that we have had it—period.

"It's too late in our history," Hacker argued, "to restore order or re-establish authority. The American temperament has passed the point where self-interest can subordinate itself to citizenship."

"Calls for enlightened attitudes and concerted action will continue, but with little ultimate effect. Our history shaped our character, and that history will now run its course."

Hacker, having clinically examined the United States from head to toe, concluded that the patient is dying and there is nothing we can possibly do about it.

Pope Paul and Howe, if I have read them correctly, would agree that the proportions of the current crisis are staggering. But, in contrast to Hacker, they likely would argue that there is much we can do about it if we are willing to make the effort.

If not, we might just as well start taking lessons from Father Noah on how to construct a 20th-century ark.

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### THE HUMAN SIDE

## More and more people question celibacy of priests

by Fr. Eugene Hemrick

People more and more are questioning the celibacy of priests. Since priests were allowed to marry until the 12th century, many argue that celibacy is a church-made rule. Therefore, the church can change it.

Thirty years ago one didn't hear all that many questions about celibacy. Why is it being challenged today?

One reason might be found in an observation on history by Auguste Comte, the 19th-century French philosopher. He saw civilization moving away from belief in mystery toward greater reliance on human reason.

For example, people once believed that the changing seasons were the work of God. However, the age of reason explained them as the result of the earth's rotation in relationship to the sun.

In many ways, mystery and a sense of



awe seem to play a much smaller role than once was the case in the way people regard various kinds of vocations. Mystery and awe just don't seem to be reason enough for embracing a special vocation.

The mystery in the decision two people make to commit themselves to each other in marriage and the role God might play in their choice seldom is spoken about or pondered today.

The nobility in a military profession hardly is mentioned outside the military. And awe for the medical and legal professions has been greatly diminished. It seems we have lost our sense of the sacred when it comes to vocations.

By contrast, in the early days of the ancient Greeks, one fought in the military for the glory of one's country. The person who gave his life became a sacred symbol of devotion to the homeland.

Doctors were revered not only because they heal but also because they are connected so closely with God's power over life and death.

Politicians, likewise, are meant to serve the welfare of others and frequently when they fulfill their duty they too

become associated with power over life and death.

Many more examples could be given of the sacred dimension of the vocations all around us. But let's turn to celibacy.

Celibacy is a vocation. It places the sacredness not only of the priesthood, but of the church.

Celibacy is more than a sign that those who are celibate are specially dedicated to the kingdom of God. It is also a means of helping priests remain closely connected with the sacred.

Celibacy, however, is unreasonable to an age that relies heavily on reason. It is contrary to the laws of human nature. It is out of touch with modern thought, a reversion to an ancient way of thinking that relies more on a sense of mystery.

It would be a good thing, I believe, to emphasize the connection all vocations have with the sacred. When the value of celibacy is challenged today, it could be a reflection of the inability of our times to grasp the sacredness of any vocation.

Could it be that we are witnessing a mindset that consciously or uncon-

sciously tries to reduce everything to reason and the laws of nature, while overlooking the supernatural dimension of life on earth?

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# To the Editor

## Questions Father Davis' perspective

With all due respect to Father Clem Davis in his letter to *The Criterion* (Sept. 22), I question whether he painted the issues involved with broad enough strokes.

It is indeed cause for weeping that Father Stallings saw no other alternative to his frustration than to break with his bishop. The authorization for the Tridentine Mass on the other hand was given to prevent a break with the church.

It was initiated by Pope John Paul II himself in his motu proprio, *Ecclesia Dei* of

July, 1988, to prevent the schism of Archbishop Lefebvre. In this document the pope granted, not only to Lefebvre and his society, but to all the faithful of the universal church who wished it, the right to use the liturgical books of 1962.

Whether or not this constitutes backsliding from renewal and reform might carefully and dispassionately be debated. Some would call it "antique." Such a distinction is merited only by that which is at least 100 years old. And a museum, incidentally—should one of our churches be turned into one occasionally—is known to house the very finest of human achievement, past and present.

In short, those "backers"—whose identity might appear somewhat nebulous in Father Clem's letter—are none other than all the bishops, priests, religious and laity throughout the world who support Pope John Paul II in his effort to maintain the one and undivided church by this right to retain the Latin tradition of 1962 without displacing the new, vernacular Mass.

I join in prayer for Father Stallings with the African American Catholic bishops who urge him to return to the unity of the church, and to continue working for any reforms needed, within that same unity of the one Catholic Church.

Martha Blocker

Indianapolis

## Tells 'progressive sister' to bide time

It was amusing in a sad sort of way to see the readers' response to the Tridentine Mass insert and printed schedules, but not really surprising.

Our progressive sister (I won't use the "L" word) and others of her persuasion accept you as a brother or sister as long as you agree with her point of view.

This reader appears to conclude that the church started sometime in the fifties and is unaware that most parishes in her "Dark Ages" had at least four or five Masses on Sunday and that they were well attended.

The clergy and nuns were there to staff the church and schools. A parish populated by a group of these "antique Catholics" probably built the church in which our progressive sister worships.

So dear sister, just bide your time. Attrition will probably solve your problem with antique Masses and the church of the dark ages.

By the year 2000 we will have a complete hootenanny liturgy with all sorts of hand and arm gestures, and maybe even a tamboerne or two. In your Christian charity—humus.

Henry J. Wolff

Monrovia

# Point of View

## Why we should assist Poland

by Ivan J. Kauffman

The news from Poland is so good it's almost unbelievable. The new Polish prime minister, Tadeusz Mazowiecki, is not only a member of Solidarity, he's a former Catholic newspaper editor. Poland has been under communist rule so long it's hard to believe that could happen.

Although there's still not full democracy in Poland it's now clear that's where things are headed. Only a Soviet military occupation could divert Poland from the road to freedom, but doing that would undercut everything Gorbachev has stood for.

President Bush visited Poland in July and praised its leaders for moving toward democracy, but when it came to helping the new government all the U.S. could offer was \$119 million. For government budgets, that's loose change.

For example, the U.S. gives the state of Israel more than \$4 billion a year in aid—more than \$10 million a day.

Lech Walesa has said repeatedly that Poland will need much more than the \$119 million promised if the new Solidarity government is going to succeed. Walesa estimates it will take a minimum of \$10 billion over the next three years to rescue the deeply troubled Polish economy from decades of mismanagement.

U.S. government officials concede the movement toward democracy in Poland probably won't survive unless the economic crisis is solved—but they say the U.S. doesn't have the money to help. Our budget deficits are already too high, they say.

## LIGHT ONE CANDLE

## Delight God by pleasing him

by Fr. John Catoir  
Director, The Christophers

Last week I wrote about delighting the Lord. Some people seemed mystified by the idea. Nevertheless, by virtue of our union with Jesus Christ, Almighty God actually delights in us. Remember the words: "This is my beloved Son, in whom I take delight." We are bonded to Jesus so deeply that he usually refers to some-thing which has a strong impact on the senses. For instance, a beautiful sunset is seen with the eyes but the experience



What does it mean to delight someone? It means we give them great pleasure. When the word is applied to God we are dealing with mystery. But in a general sense we do know that he is pleased when we obey him and carry his love to others.

Those who spend their lives trying to please the Lord actually have the power to gratify him. "To gratify" is to please to a high degree, to produce keen pleasure. The word "pleasure" usually refers to something which has a strong impact on the senses. For instance, a beautiful sunset is seen with the eyes but the experience

It's true our budget deficit is very high, but the major reason is the \$300 billion a year we're spending on defense. The reason we're spending that money on defense is to protect the free world from communism. But here's a chance to help Poland move away from communism toward democracy and we say we don't have any money. It doesn't make sense.

Why can't we use several billion dollars from the defense budget to help Poland? The money Poland needs this year is only about one percent of the defense budget—and isn't that what that \$300 billion is there for, to preserve and extend democracy throughout the world?

Surely using that money to help build a stable democracy in Poland would make a much greater contribution to our security than stockpiling more weapons.

The B-2 stealth bomber, for example, is costing several billion dollars a year just to design. Military experts are increasingly concerned it will never function as planned. Even if it does it may have no real military value. Why not scrap the B-2 bomber and send the money to Poland?

Wouldn't it make a lot more sense to use those billions of our tax money to help Poland build a free economy than build yet another airplane that can only be used to drop nuclear weapons on the Soviet Union, thus setting off World War III?

If Poland does get any real help from the U.S. it's going to be because U.S. Catholics have gotten involved—engaging in the kind of serious lobbying Jewish Americans do when U.S. aid for Israel is being debated.

If you think some of our defense funds could be better spent helping Poland, you can write or call your senators and representatives in Congress. Why can't we help Poland be free?

If you think some of our defense funds could be better spent helping Poland, you can write or call your senators and representatives in Congress. Why can't we help Poland be free?

gratifies the entire spirit. A Bach fugue finely performed pleases the sense of hearing but it lifts the soul to new heights and the whole person is delighted.

Analogously, we can speak of God as being delighted when we show him our love even in little ways. The word delight has a fleeting connotation, while joy has a more lasting one. The joys of heaven are the object of Christian hope, but delight is a moment of joy quickened by a specific event or circumstance like a kiss.

When I speak of delighting the Lord I fully intend to convey the idea that we have the power to communicate our love in such a way as to thrill God. I can hear you saying, "How does he know what God feels or does not feel?" Please suspend your rational brain and open your imagination to the poetry of love.

You've been taught for so long about how you can offend God that you find it hard to believe he could be delighted with anything you do. But he is. Your little acts of kindness done out of love are supremely pleasing to him.

We have received the incredible and marvelous power to please God the way human lovers please one another with an intimate glance.

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

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# Volunteers serve with Appalachian Project

by Cynthia Deves

Carolyn Scott and Susan Raia are veteran ministers to the rural poor. They are also doctoral candidates at Indiana University in Bloomington and members of St. Paul Catholic Center on campus.

Late in August the two women attended a celebration of the 25th anniversary of the Christian Appalachian Project and its Home Repair Program, established by Father Ralph W. Betting and headquartered in Lancaster, Ky.

Scott and Raia reminisced about their experiences during a shared year of volunteer service for the CAP in 1984. The two remembered what Raia described as "an exceptional year for all of us."

When Scott came to the CAP she found that there was indeed "intense rural poverty smacking you in the face," as she'd expected. But there was also considerable spiritual poverty which was not readily evident, such as chronic illness, depression and illiteracy.

With a business degree under her belt, Scott chose to operate a "clothing attic" for the project in Berea, Ky. She received used clothing daily from all over the U.S., sorted and checked it for condition, and distributed it to various thrift stores in surrounding counties. If the clothing was too unfashionable, Scott rejected it. Even the poor should be able to feel stylish.

The clothing center was an unofficial communication center for the CAP, Scott said. Residents and workers shared news of community and individual needs, enabling the project to respond to them more quickly.

Scott also initiated an after-school program for teen-age girls during her year with the CAP. It offered service, social and educational opportunities for fun and enrichment.

As with all the project ministries, the girls' program was open to non-Catholics as well as Catholics. Area residents were surprised by such generosity, since other local churches usually served their own members exclusively. As one man said to

Scott, "That's one thing about them Catholics—they'll help anyone."

Raia, who hopes to design instructional materials after completing her doctorate, chose a teaching ministry for her year at the CAP. Officially she taught English and reading to juvenile delinquents aged 13 to 18 who lived in group homes in Kenton Valley, Ky. Unofficially she listened, counseled and encouraged the boys, most of whom were below-average students. "It was the first time somebody wanted to sit down and help them learn," Raia said.

A big boost to the kids' self esteem was the Christmas play Raia helped them produce for the group home staff and CAP volunteers. Although it was only a brief play about bringing gifts to the Christ child, it was the first performance of any kind for most of the boys, and an exciting event for them.

"The boys remembered their lines, put together creative costumes and props, worked together to make the play successful, and were proud of what they had accomplished. They were all smiling when the audience applauded," Raia said.

Raia taught for a year and then spent four additional months assisting the CAP with other ministries. She helped with the teen-age girl after-school program and made home visits to document needs for Christmas baskets.

During her service, Raia "learned to appreciate people's differences." In contrast to whatever notions she may have had about the rural poor, "I found that some things in their lives were worth keeping and should not be changed," she said.

As an example, Raia cited the closeness of the large families in the area who stick together and help each other in times of need.

When asked if they would volunteer for CAP again, Scott and Raia both say they would. And, "I would look into getting for agencies that sponsor development" when she begins looking for employment after graduation, Raia added.

When Scott was an undergraduate

student at the College of St. Thomas in St. Paul, Minn. she thought about taking a year off from her studies to serve the poor. She wanted to find a place to help in the United States rather than some foreign place, because she saw "things that needed to be taken care of here."

Raia had volunteered previously for service to the poor during week-long visits at the Glenmary Missions in Kentucky. "I saw rural Kentucky and it helped me make the decision" to try the CAP, she said.

The Christian Appalachian Project is a non-profit, non-sectarian organization

which encourages self-help in serving the low-income population of 17 eastern Kentucky counties. It now aids 50,000 people directly.

The project offers 70 social service programs, covering areas of education, job training, employment, health care and family relations. A popular item at this time of year in the project's Appalachian crafts industry is the fresh Christmas wreath made from local pine boughs and sold by mail all over the U.S.

For more information about CAP and its work call 606-792-3051.



Carolyn "Bud" Scott



Susan Raia



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MINISTRY FAIR—Pat Solski (from left) and Jo Keating act as hostesses for the board of total Catholic education booth at the St. Matthew Ministry Fair after all Masses Sept. 30 and Oct. 1. Mary McCurdy and Brian Solski visit the booth, which featured volunteer opportunities. (Photo by Margaret Nelson)



TOP HEALTH 'SCAVENGERS'—St. Simon's 7th grade team that won the annual St. Francis Hospital Center "Search for Health" are: (front, from left) Alkhely Alialy, Matthew Miller and Sammie Brewer; (back) science teacher Gail Gentry, parent sponsor Bonnie Valentine, Christie Miller, Patti Edwards and Julie Bell.



## PRELATES AND PATRIOTS

## Controversy between the Irish and Germans

by John F. Fink

Editor, The Criterion  
Twelfth in a series of articles

(This year the church in the U.S. is observing the bicentennial of the appointment of the first American bishop, John Carroll of Baltimore, in 1789. This series is about some of the most prominent bishops in U.S. history who also happened to be American patriots.)

Archbishop John Ireland of St. Paul, Minn., was probably the most colorful and flamboyant bishop in U.S. history. He was vigorously pro-American, proud of it, and had not the slightest patience with anybody who wasn't. Fearless, powerful, oratorical, impetuous, he managed to get himself in trouble time and again with his brother bishops or with Rome because of his outspoken manner, and sometimes he had to rely on his good friend Cardinal James Gibbons to get him out of trouble. A century ago, the bishops in the United States were split neatly into two schools of thought on questions of nationalism: the liberals or Americanizers, who were progressive and in full sympathy with the American way; and the conservatives, who were more tradition-minded and who wanted to follow the European pattern. Ireland was the leader of the liberals.

Much of the battle between these two sides was fought on nationalistic grounds—the Irish versus the Germans. Both groups had immigrated to the U.S. by the thousands in the 1880s, but the Germans weren't as quick to Americanize as were the Irish. They kept their own language and customs and gathered in large cities or in farming areas of the midwest. This group resented the Irish "domination" of the Catholic Church in the U.S., observing that there were twice as many Irish bishops as there were German bishops.

The Irish, on the other hand, were proud of the fact that they accepted the

American way of life, spoke English, and mingled with all other Americans. Leaders like Gibbons and Ireland considered it important that all Catholics should become Americanized so the church would not be considered a foreign institution. Ireland felt strongly that the Germans should be compelled to speak English and to abandon their national customs.

Archbishop Ireland first became involved in this controversy between the Germans and the Irish in 1886 when a priest by the name of Father P. M. Abbelen of Milwaukee presented a petition to the Holy See asking that German parishes in the U.S. be altogether independent. For the sake of his argument he divided priests in the U.S. into German and Irish, and claimed that the Irish priests were considered the lawful pastors of all those born in America while German priests were regarded as merely necessary for the care of Germans who spoke only the German language.

"Are the Irish so much better than the Germans that they should have greater privileges?" he asked. He requested the assignment of immigrants and their children to churches of their own language and an admonition to bishops and priests not to try to suppress foreign languages or customs.

This petition was presented to the Holy See while Archbishop Ireland and Bishop John J. Keane were in Rome laying the groundwork for the establishment of the Catholic University of America. Ireland immediately protested against the insinuation that there was a conflict in America between the Germans and the Irish. He said that there was no attempt to establish an Irish Church or Irish parishes, and if the Germans were permitted to have separate churches other nationalities would request the same thing, leaving the church in America without unity, life or power.

Ireland's letter to the Holy See recounted the many ways the Germans had been attempting to Germanize the church and of the ill effects of these attempts: the tendency to regard the church as an alien institution, the refusal of parents to send their children to Catholic schools where only German was spoken, the alienation of Americans because they could not

understand sermons in German, and the lack of hope for the conversion of American Protestants because of the language problem.

When the Holy See made a decision on the matter on April 5, 1888, it rejected the main points requested by Father Abbelen, declaring that the "Sacred Congregation of the Propaganda will never consider these petitions."

But the problem was far from over. The German resistance to Americanization soon took the name of Cahensyism, named for Peter Paul Cahensy, a German merchant who was secretary-general of the St. Raphael Society, a group that had been formed for the spiritual and material protection of German Catholic immigrants. Cahensy proposed a plan that would in essence establish a separate German Catholic Church in the United States, to be ruled by German-speaking bishops and priests. He presented this plan to Pope Leo XIII in April 1891.

The outcry from Archbishop Ireland was thunderous. He lashed out at Cahensy's "impudence in undertaking under any pretext to meddle in the Catholic affairs in America. We are American bishops, and an effort is made to dethrone us and to foreignize our country in the name of religion."

Archbishop Ireland then went on the attack. He was determined to stir up public opinion against Cahensyism. At the same time he urged Cardinal Gibbons to use his influence to see to it that the Cahensy plan was rejected in Rome. The cardinal made a statement in which he said that there were a vast number of churches in the U.S. established for Catholics of foreign birth and that he was therefore astonished that "a number of self-constituted critics and officious gentlemen in Europe" could complain that the church was not taking proper care of the foreign population.

Soon after that speech, Cardinal Gibbons had occasion to discuss Cahensyism with President Benjamin Harrison while the cardinal and the president were both vacationing at the same place. Learning that the president was concerned about the foreign influence of Cahensyism, Gibbons relayed this information to the Vatican.

Finally Rome rejected the Cahensy plan. The papal secretary of state, Cardinal Rampolla, told Cardinal Gibbons that Pope Leo "finds that plan neither opportune nor necessary."

But the Germans still were not ready to admit defeat. In September 1892 a large convention of German Catholic societies formally repudiated the attacks against Cahensy for "their evident absurdity and falseness, especially when they are hidden under the cover of patriotism and even devotion to the Holy See."

This merited an editorial in *The New York Times*: "We do not recall any other body of American residents, and presumably of American citizens, which has shown itself so completely out of touch with American institutions, not only because they are American, but because they are modern."

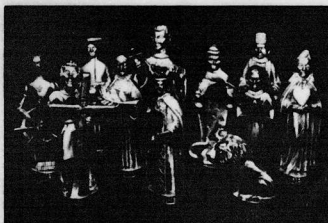
The Times praised churchmen "who were trying to persuade their countrymen of other beliefs that a devout Catholic may be as good a citizen as if he were not a Catholic. Among these are Cardinal Gibbons and Archbishop Ireland—yet these patriotic and devoted churchmen are the objects of a peculiar animosity on the part of the men at Newark."

Cahensyism did eventually die out and German Catholics became loyal American citizens who proved their devotion to the United States during World War I. For this Catholic Americans should be eternally grateful to Archbishop Ireland. For, while the vast majority of bishops felt the same way he did, he bore the brunt of the Cahensy controversy. It can be said with a great deal of truth that he, together with Cardinal Gibbons, saved the church from embarrassment and suspicion in 1917, when the U.S. entered the war.

*The New York Times* made that point in 1917 when it said: "The Cahensy movement was a direct outgrowth of pan-Germanism. Many who recall the struggle in the '80s and '90s do not hesitate to say that it was due to Cardinal Gibbons and Archbishop Ireland more than any others in the United States that the country went to war with so great a degree of solidarity against the government of one of the great peoples from which the American nation sprang."



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# Today's Faith

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## Variety of stories feature great Biblical women

by Fr. Eugene LaVerdiere

I prefer not to think about two women in Mark's Gospel—Herodias and her daughter. The Gospel did not name the daughter, but we know her as Salome.

All the other women in Mark's Gospel are tremendous people, the beginning of Peter's mother-in-law and ending with those who followed Jesus from Galilee and stayed with him to the cross and the tomb.

In between, there is the woman with the hemorrhage, cured at the touch of Jesus' garment.

*We know Esther as a woman of integrity and prayer. She also was a beautiful woman with great inner strength. In a time of crisis, she became a heroine to her people*

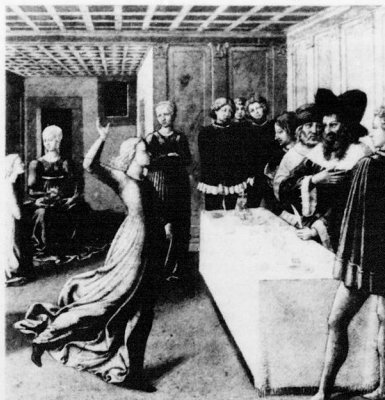
garments, the Syro-Phoenician woman who pleaded with Jesus to cure her daughter, and the woman who anointed Jesus with precious ointments at Simon the Leper's banquet.

If I don't like to dwell on the roles of Herodias and Salome, neither do I like to dwell on Judas, nor on the high priests who plotted Jesus' death.

With Herodias and her daughter, I read on quickly and put them out of mind. There is something repulsive about a mother requesting that the head of John the Baptist be served up at a dinner platter at a banquet. It also is hard to imagine a daughter presenting such a demand to her stepfather. And all this at a birthday party no less.

Nonetheless, much can be learned from Herodias and her daughter. These women, like the men in the Gospel, are complex and fascinating. They lead us to look further into Scripture for parallels and contrasts.

The story of John the Baptist's death in Mark's Gospel, for instance, prepares us



**WOMEN IN THE BIBLE**—Who are the biblical women? They include wicked, destructive women like Salome, who demanded to have the head of John the Baptist on a platter. But they also include women like Queen Esther and Mary, the mother of Jesus, who were truly "tremendous" people. (Detail of "Dance of Salome and Beheading of St. John the Baptist" by Benozzo Gozzoli, CNS photo from the National Gallery of Art, Washington, D.C., courtesy of Samuel H. Kress Collection)

for Jesus' death. The part played by Herodias and her daughter prepares us for that played by the chief priests, the scribes and the elders who plotted Jesus' death, and even for the part played by Judas who betrayed him.

Herodias and Salome are villains all right. But, as the villains in Jesus' passion are counterbalanced by heroes such as Joseph of Arimathea, the two women also have their heroic counterparts in the Gospel.

In addition, Herodias and Salome have an indirect relationship to two outstanding women in the Old Testament. When Mark writes of Herodias and her daughter, he wants us to think of Queen Vashti, the wife of King Ahasuerus, and Esther, the Jewish princess who became a Persian queen in the book that bears her name.

Queen Vashti is less well known, but must have been a great woman. When the king demanded that she enter the banquet hall and dance for his male guests so he could boast of her beauty, she absolutely refused.

For her refusal, Queen Vashti was banished from court and perhaps was executed, as the book of Esther hints. Ancient Jewish tradition says that she was beheaded and her head brought to the king on a dinner platter!

Queen Vashti risked and accepted death for her principles and sense of human dignity. Herodias plotted and obtained the death of John, a great and holy figure, who angered her with his uprightness.

We know Esther as a woman of integrity and prayer. She also was a beautiful woman with great inner strength. In a time

of crisis, she became a heroine to her people by securing their freedom from a general sentence of execution.

Salome used her beauty to destroy her people. Esther used hers to save her people.

Knowing that two great women, Queen Vashti, a gentle, and Queen Esther, a Jewess, stand in the background helps considerably when I think about Herodias and her daughter.

Now when I read about them, I think of what they were but also of what they could have been. They turned a birthday party into a death-day party. They could have turned a royal banquet into a national celebration of salvation and new life.

Herodias and her daughter could have been a Queen Vashti and a new Esther for their people.



## Biblical women can inspire 20th century women

by Pheme Perkins

How can the women of the Bible inspire women in the 1990s?

I have served as a consultant to the bishops' committee developing the proposed U.S. bishops' pastoral letter on women's concerns.

The three common pleas from women who responded to the draft of the pastoral were to recognize the ability, talents and diversity of women, to struggle against the poverty, violence and demeaning of women engendered by sexism.

### This Week in Focus

Who are some of the women of Scripture? What roles do they fulfill? The Gospel of Luke often is called the "Gospel of Women," and the title fits. Some of the patterns of writing in this Gospel serve to bring women into special focus. Even the most unsavory characters in the Bible have something important to teach us. One can learn much from the story of why Herodias and her daughter, Salome, are able to serve as reminders of two heroic women of the Old Testament. Queen Vashti and Esther. The Bible offers much to challenge forms of discrimination against women. Scripture passages do not portray a single, stereotyped woman, but rather many unique and memorable stories about women.

and to acknowledge that for minority and immigrant women racism creates a particularly harsh form of oppression.

The Bible contains stories which cast light on such concerns. While women and men often respond to these stories differently, sharing our readings can help bridge some of the bitter divisions which emerge when the subject of women's experience is introduced.

Traditionally, woman as wife and mother had to ensure that the tribe or nation continued to exist by bearing legitimate offspring. Many examples, from the story of Sarah and Hagar to that of Mary, deal with a divine intervention which makes it possible for the woman to become mother of the hero.

But the Bible also indicates the ambiguity of such demands. The genealogy citing the ancestry of Jesus and the beginning of Matthew's Gospel reminds us of women who had to demean themselves or suffer abuse in order to become mothers. Both Tamar and Ruth must take on the guise of prostitute in order to force males to father their offspring.

Ruth bears the additional burden, familiar to the immigrant woman, of being a non-Israelite seeking her legitimate place in an unfamiliar society.

Solomon's mother, remembered in Matthew as "wife of Uriah," was the victim of David's lust and his power as king to have her husband killed. David forced himself on her.

Mary is only rescued from disgrace by God's intervention. Because Joseph is just, he does not denounce her publicly, and he accepts God's chosen as his own child. Those stories do more than tell of the required male hero-savior's arrival. They also depict the plight of women in relationship to powerful males who control their lives.

They show how hard it is for justice to be done in such situations. Even the just man, Joseph, must receive divine guidance.

The picture of Jesus in the Gospels challenges the blind stereotyping that contributes to oppression of women. Jesus' challenge to the male privilege of divorce (Matthew 5:27-32) destroys any perspective that makes women objects to be used for sexual pleasure, personal convenience, or even to continue the family name.

Jesus singles out invisible or socially excluded women and praises their faith. See the story of the sinful woman who anoints shows up the shallow love and hospitality of Jesus' pious male host (Luke 7:36-50), or the foreign woman who wins healing for her daughter (Matthew 15:21-28).

In a society where education of women was rare, Jesus affirms the place of women who receive his instruction (Mary in Luke 10:38-42). The Samaritan woman's mission brings in the rich harvest of non-Israelites about which Jesus spoke to his disciples (John 4:4-42). Other stories add depth to this picture.

There is no single, stereotyped woman in the Bible. We can find much to challenge sexism in the name of a God who raises the lowly. The traditional, patriarchal angle of vision in the Bible does not simply condone the sexism which deprives women of recognition, winks at the injustice of their poverty, or denies the racism faced by minority women.

The hero of the movie "Field of Dreams" hears a voice telling him to "ease his pain." We might take the same message from the suffering, struggles, and triumphs of biblical women, for God hears the cry of faithful women servants (Luke 1:48).

# Joanna's story reveals the depth of her faith

by Jane Wolford Hughes

A woman named Joanna, a follower of Jesus, is briefly mentioned twice in the Gospel of Luke, in Chapter 8.3 and 24.10. Here is a story based on her presence in the Gospel.

The room smelled like a garden in the evening, the perfumes of the royal ladies blending with each other. Joanna reclined quietly on her couch, but her hair, piled high on her head, was bare of ornamentation. Rare for a member of the court.

Joanna was the wife of Chuza, steward of Herod, the powerful ruler of Galilee. She had come to Herod's grand palace in Jerusalem for his lavish Passover entertainment.

As was the custom in 33 A.D., the women were relaxing in a room separate from the men. The name of Jesus floated above the murmur of conversation. As rumors of his trial were discussed, some royal women admitted they had heard him speak.

They confessed to being awestruck by his gentleness and by the majesty and authority radiating from him. He regenerated their hopes of a different life where women would be honored as persons and people would care for one another.

Some told of the cures they saw, adding that they were witnessing the compassionate spirit of God. Others confided that, disguised in servants' garments, they had joined the crowds following Jesus, listening to him and mulling over his words.

The women smiled and embraced each other then, their haughtiness dissolving into the new knowledge of their bond through Jesus.

Joanna began to speak. Her words had instant authority with the court women.

"He is the promised Messiah who has come to save us. When I first heard him, he awakened something in me. Until then I had lived with the fear that when I died, I would not know what it was to have lived. Now I know I am alive!"

Joanna told the women that she was a disciple of Jesus and administered to the ill and oppressed who followed him. She added that her home was a meeting place for Jesus' followers and that she had sold her jewelry for food and medicine.

"Once you begin to follow Jesus, you are on a journey that never ends—even in death," she said. "I will give my life if it is necessary. You must do the same, for if we believe in him, our spirits will be free. Women for all times will honor him—and remember us."

Joanna told the court women a story she had heard about a desperate outcast who had pushed through the crowds surrounding Jesus just to touch his garment. Years of insults had signed their marks on the woman's face and people moved away from her in fear of catching the dreadful hemorrhaging that had plagued her for 12 years.

"Even among all those people, Jesus felt her presence and asked, 'Who touched me?' for he felt the power of his Father moving from him," Joanna said.

When the woman turned herself before him, Jesus looked lovingly at her, addressed her as "daughter," and then said, "Your faith has made you well. Go in peace and be healed of your illness," Joanna said.

"The woman was transformed before their eyes," Joanna added. "And since then, she has traveled with the disciples, proclaiming his wonders to all and ministering to the most miserable."

Listening to Joanna along with the other court women was the wife of Pontius



**FOLLOWERS**—Having heard about Jesus, some royal women from Herod's court, dressed in servants' clothes, mingled with the crowds around him. Some, like Joanna, subsequently became followers of Jesus. (CNS line art)

Pilate, the Roman prefect of Judea. He was the one who must decide the fate of Jesus. Pilate was no admirer of Herod, but protocol demanded that his court attend such celebrations.

Outwardly Pilate's wife seemed indifferent to the conversation, moving among the women like a quicksilver. Hiding herself in the composure of her rank, she did not reveal her inner struggle.

But the eyes of Jesus had peered into her soul. Now, destiny was touching her. She would speak to her husband about leniency for Jesus.

The Scriptures do not dwell heavily on the role of women in Jesus' life. But those who are singled out must have made a

vigorous impact, for they had shown an astonishing loyalty and courage.

The Gospel writers were sensitive to Jesus' reaction to women, as the story of the woman with the hemorrhage in Mark 5:25-34 reveals. Jesus was respectful, often protective, and showed a loving tenderness to women diminished by the despair that comes from banishment and powerlessness.

Jesus called women as well as men to follow him and they did so in great numbers.

What better models do we have today than Mary and Martha, Mary Magdalene and Joanna, who publicly followed Jesus on the journey which never ends?

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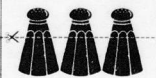
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# VOCATIONS SPECIAL

A Special Supplement to THE CRITERION

## Know the dream and live the dream

by Fr. Paul Koetter

"What are you going to be when you grow up?"

The five-year-old ponders the question briefly, since he knows well what he wants to become.

"A firefighter like Uncle Jack! He gets to ride on that big red firetruck."

Children dream about their future, but dreams are not just for young people. In fact, our dreams are what enable us as adults to create our futures with enthusiasm and with hope.

Ignatius Loyola discovered a dream in early adulthood. He lived a rather reckless early life until he was injured in battle. During recovery he wanted something to read, and since they were the only books available, began to read "The Imitation of Christ" and "The Lives of the Saints."

As he read, he began to dream of being like the great missionary saints of the church. As his dreams started to move in this new direction, he found an inner joy that he had not been able to find in his previous way of life.

With this new dream, Ignatius became a follower of Christ. Along with becoming a powerful missionary, he also became the founder of a large religious community that came to be known as The Society of Jesus and also as the Jesuits.

When we are young, dreams have a certain limitless quality. We do not want to be told that we cannot do something, nor do we want to look at practical aspects. A young person's dreams are refreshing because they are filled with idealism and not weighed down by "how to" questions.

As teenagers, we dream of careers or a particular kind of relationship. We dream of doing things better than the previous generation.

Our dreams begin to touch into a deeper side of ourselves, which moves us out of our self-centered world view into an "other-centered" view. This nobler side moves us into the world of adult relationships with giving and receiving, with loving and being loved. The search for truth takes on much deeper meaning.

As we move into adulthood, our dreams enter a precarious stage. We all too quickly begin to surrender our dreams because of obstacles or our desire for immediate results. Our dream of a college education can get lost in the desire to "make money" now. We can become cynical about relationships because of a painful failure.

Adulthood is the time to reawaken our dreams. We need to uncover those dreams that give life and create enthusiasm for the future. This is the world of vocation, with God inviting us to go beyond the superficial into the hopes and dreams of our nobler, truer selves. Such dreams never end, but continue to pull us through life, eventually into the mystery of God.



AFTER MASS—St. Pius X third grade students (from left) Leighanna Hotka, Julia Surak, and Jason Braun of Indianapolis discuss school experiences with Father

Michael O'Mara, associate pastor of the northside Indianapolis parish, following Mass. (Photo by Father Dave Flecki)

This "Vocations Special" issue of *The Criterion* is about a particular group of women and men who have responded to dreams flowing from their nobler selves.

Many have accepted challenges and even hardship in following their dreams. Some of them found their dreams reawakened at a later time in life. All of them wanted to share their experiences in a variety of ministries.

As you read these stories of priests, sisters, and brothers, I invite you to reflect upon your own dreams.

Perhaps they have been buried away and need to be resurrected. Perhaps you are still discovering your dream and trying to figure out how to live it out.

Perhaps a few of you may discover that dwelling within you is the dream of becoming a sister, a priest, or a brother.

## God has many dreams and surprises for us!

by Fr. Paul Koetter

On March 14 of this year, the official announcement was made that Msgr. Gerald A. Gettelfinger had been appointed by the Holy Father as the fourth Bishop of the Diocese of Evansville in southern Indiana.

God's dream for Bishop Gettelfinger had moved through many stages of surprises.

From his beginning as the fourth of eight children in Ramsey, through seminary at St. Meinrad and early years in the priesthood as teacher and principal, and finally through his time as superintendent of education and as the chancellor and vicar general of the archdiocese, Bishop Gettelfinger has continued to experience surprise in what God has in store for him.

"I have never asked for any of my assignments," he said, "but I have been happy in each of them."

This open attitude has allowed him to not only accept the surprises of God, but also to enjoy them.

Bishop Gettelfinger had a dream to be a priest of the Archdiocese of Indianapolis. He "wanted to be a priest like Father Earl Felman," his childhood pastor at St. Bernard Church in Frenchtown.

Yet after his ordination, Bishop Gettelfinger quickly found that his call to the priesthood was going to have many variations from his own visions of the future.

At the age of 32, he became the principal of Bishop Chatard High School in Indianapolis. Three years later, he was named archdiocesan superintendent of schools, a position that he maintained along with added responsibilities until 1980.

At that time, Archbishop Edward T. O'Meara appointed him as the chancellor of the archdiocese in May of 1980, with the immediate responsibility of developing the Catholic Center. In January of 1981, the archbishop appointed him as the rector of St. Peter and Paul Parish, with the challenge of renovating the cathedral.

His brief appointment as vicar general of the archdiocese in July of 1988 was quickly followed by his papal appointment as Bishop of Evansville.

As Bishop Gettelfinger has lived his dream to be a priest, God has invited him into new ministries, many of which were not foreseen. But God has a way of taking our dreams and expanding them. Possibilities arise that we never would have imagined. At times it can be humbling.

"This opportunity now to be a priest shepherd and teacher is significant," he said after learning of his appointment to a bishopric. "It is humbling. 'Awesome' is the word that best describes it."

As Bishop Gettelfinger strives to follow his dream to be a priest, we hope that God will continue to surprise him in many new ways!



PAPAL APPOINTMENT—The Most Reverend Gerald A. Gettelfinger celebrates Mass at St. Peter and Paul Cathedral in Indianapolis following his papal appointment as the Bishop of Evansville. (Photo by Margaret Nelson)

# Clown ministry enables sister to live a dream

by Mary Ann Wyand

Clowning around has become a very rewarding way of life for Benedictine Sister Marian Yohe, also known as "Yo Yo" and "Melody."

Her dream of pursuing clown ministry comes alive when she dresses in her brightly colored costumes to entertain young and old alike with stories, music, and puppetry.

"I learned clowning because I wanted to use it with my vocations ministry," Sister Marian explained. "I believe that we are all seeds in God's eyes, and we will all grow up to be someone special."

Clown ministry enables her to express those concepts to both children and adults, she said, because people of all ages just naturally respond to a clown's antics.

"See me as a clown, then see me as a person," Sister Marian laughed. "It's amazing! No matter what you do as a clown, it turns out right! It doesn't matter if you make a mistake."

After completing a 10-week "Smiles Unlimited" course in clowning taught by Don Berkowski at St. Christopher Parish in Indianapolis, Sister Marian said, "I decided that I wanted to do clown ministry at the Beech Grove Benedictine Center."

Smiles and laughter were plentiful one afternoon in June as the children enrolled in the center's new summer day camp program enjoyed her special brand of meriment. Dressed as "Yo Yo," she both fascinated and delighted them with face painting, mime, tricks, and music. They responded eagerly, then were reluctant to say goodbye at the end of her visit.

But it was time for "Yo Yo" to remove the clown make-up and oversized costume

and return to her many diverse duties as director of facilities for this thriving ecumenical spirituality and education center operated by the Benedictine Sisters of Our Lady of Grace Monastery at Beech Grove.

"My community has really supported me in my own personal growth," Sister Marian emphasized. "I love my community. I believe in it. I believe in its future."

While a student at Bishop Chatard High School, Sister Marian said she began to consider religious life after developing friendships with several Benedictine sisters who taught at the Catholic high school on the northside of Indianapolis.

"They helped me to see my gifts," she remembered. "And I had a lot of support from my family, especially from my grandmother, who said, 'I would be so proud to have a priest or sister in the family.'"

Since joining the Benedictines in 1966, Sister Marian taught at schools in southern Indiana, worked in youth ministry, participated in parish music liturgy, and served as vocation director for the order before assuming administrative responsibilities at the center earlier this year.

Her interest in youth ministry, music, and theater added fun and balance to her life and led to creative expression through clown ministry after she left education.

Always a teacher, Sister Marian found herself organizing folk music groups, directing children's plays, and sharing her enthusiasm for life in much the same way that "Maria" did in the popular musical "The Sound of Music."

"I enjoy doing good things for someone else and also bringing out their creativity," she said. "I taught guitar lessons, and we had puppet plays. I really enjoyed pulling



**CLOWNING AROUND**—Benedictine Sister Marian Yohe, also known as "Yo Yo the Clown," paints a colorful design on Paul Pemberton's face during her fun-filled special appearance at the Beech Grove Benedictine Center's summer day camp in June. (Photo by Mary Ann Wyand)

the talent from the children. It was fun using my creativity with a variety of students, including the learning disabled and the mentally and physically handicapped. We had our serious things to do, but there's something about making it fun."

Reflecting on religious life, Sister Marian said she has experienced a much deeper level of personal growth than she had imagined or anticipated when she entered the Benedictine order after high school.

"When I entered," she remembered, "the only thing in my mind was being a sister and a teacher. I had no concept at the time of the vows and what they meant, but the training that the community gave me to be the best that I can be created balance in my life."

Prayer, work, and play as a Benedictine sister continually foster a renewed appreciation for life, Sister Marian said, as does

the Benedictine vow of stability and their love of music.

"Music is a very important part of the Benedictine tradition that I dearly love about my life here," she explained. "We sing at Mass and we sing with our daily prayer. I also write and record music with several sisters. Our songs come out of our life experiences."

Joy comes from hearing their meditative music come together the way it does, Sister Marian emphasized, because their music is symbolic of the harmony of Benedictine community life.

"They enabled me to live a dream that I had never even dreamed, to be able to be a clown, to be a musician, with no previous training," she said. "There were sisters willing to teach me the things I needed to learn, and it's that sharing together that has enabled me to live that dream."

## Franciscan nuns educate the poor in New Guinea

by Cynthia Dewes

Dreams come true in unusual places sometimes.

Franciscan Sister Annata Holohan's dream of being a missionary in foreign lands came true in 1960 when she and three other nuns from the Oldenburg Franciscan community went to the Mendi Diocese of the Southern Highlands in Papua New Guinea.

Sister Annata had thought first of entering the Maryknoll order, but later she decided to join her two sisters in the Sisters of St. Francis community at Oldenburg. Her interest in mission work caught up with her there and the experience, she said, was "not frightening at all, but exciting."

The Sisters of St. Francis at Oldenburg were considering a worldwide call from Pope John XXIII for missionary sisters to work in South America. As they were praying for guidance, a more specific call came from Capuchin Friars who needed the assistance of teaching sisters in Papua New Guinea.

The time was right. Sister Annata, with Sisters Noreen McLaughlin, Martine Mayborg, and Claver Ehrens, volunteered to establish schools in a place where few existed. The school they did find upon their arrival in Papua New Guinea was a three-grade affair, taught by barely literate young men and serving children, mostly boys, ages seven to 17.

The Capuchin missionaries, who practice Franciscan spirituality, had been working in the primitive area for five years. They moved out of their house and let the new sisters live in it while they built a convent for them.

When Australia granted independence to Papua New Guinea in 1975 and the new nation created a national educational system, the Franciscan sisters were asked to take up other ministries. Today they teach in secondary schools and in a minor seminary.

Later, Capuchin Bishop Firmin Schmidt of the Diocese of Mendi asked Sister Annata to establish an indigenous religious



**MISSIONARIES**—Franciscan Sisters Elizabeth Epei, Annata Holohan, and Patricia Pueme became friends in Papua New Guinea.

community of women for his diocese. Called the Franciscan Sisters of Mary, the order now has 18 members.

Two native Franciscan sisters, Sister Elizabeth Epei and Sister Patricia Pueme, were the first to profess vows, in 1986. Sixteen other sisters are now in various stages of formation.

Since 1982 when she returned to Oldenburg to take on administrative duties, Sister Annata has found herself "in touch with a lot of needs," probably somewhat different from those of the missions.

The work is satisfying but Sister Annata admitted she "misses the simple life" and "feels called to people of other cultures."

With that in mind, Sister Annata hopes to include representatives of the Franciscan Sisters of Mary in Oldenburg's next chapter meeting. She is writing to Bishop Schmidt to request that he allow those sisters to visit the motherhouse at Oldenburg for the chapter meeting.

Sister Annata really believes "it's a small world."

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# Franciscan friar says teens need to find peace

by Mary Ann Wyand

Because today's youth face many problems and uncertainties, Conventual Franciscan Brother Robert Baxter dreams of ways that teen-agers and young adults can discover the values and practices of Jesus.

The Cardinal Ritter High School theology instructor is working with Conventual Franciscan Brother Martin Masler, other Franciscan friars from Mount St. Francis, and school officials to establish a caring "home away from home" at their new westside Indianapolis friary.

Teens, college students, and other young adults can gather there to discuss concerns, reflect on their faith, and seek alternatives to the false values and empty promises of the world.

In the mission statement for their youth ministry work at the new friary, the brothers lament the reality that, "The omnipresence of drugs and alcohol, sexual stimuli, broken homes, and moral uncertainty all help to create an atmosphere that is not conducive to spiritual and moral growth."

Further, their mission statement reads, "We believe that as Franciscan friars we can make a difference. Our life together as brothers, freely opening our hearts and home, offers young people a glimpse of the kingdom and what we are called to be. By sharing our prayer, we offer them new and vibrant ways of communicating with the Lord. By giving our time and attention, we show them the love of God, who is reaching out to us every day of our lives."

Brother Bob said the new friary functions as a second residence for some of the Conventual Franciscan friars working in education and youth ministry at Cardinal Ritter High School in addition to its use as a spiritual gathering place for young people.

Programming there will include occasional Eucharistic liturgies, school retreat follow-ups, vocation awareness nights, student leadership training sessions, prayer groups, and support groups for a variety of needs.

"We have a lot of kids who stop by the friary," he said. "They come over to talk. They want to talk about God. They want to talk about relationships. They just want to visit. Sometimes they don't want to talk at all. Our goal is hopefully to attract vocations and to be of service to youth."

Originally from Long Island in New York, Brother Bob attended a parochial grade school and public high school, then continued his Catholic education at St. Louis University. He earned a bachelor of arts degree in theology at the Jesuit school, and is currently working on his graduate degree.

"I joined the Franciscans while I was at St. Louis University," he explained. "I became interested in the order after studying the life of St. Francis and the Franciscan emphasis on peace, harmony, love of creation, total peace in the universe."

After graduation, Brother Bob taught religion courses at several Catholic high schools in other states. His most recent assignment at a parochial high school in Lorain, Ohio, involved teaching with administrative work as chairman of the theology department.

## Dreams do come true

by Mary Ann Wyand

As a little girl, Christine Hock always dreamed of motherhood. Yet in adulthood, she found that her life has taken a different route as a Sister of the Good Shepherd.

"I had a strong sense of attraction to religious life, but I wanted to get married and have children," she said. "I love children."

Instead, she pursued a career in social services so that she could work with children. After graduation from Our Lady of Providence High School in New Albany in 1964, she earned a bachelor's degree in home economics from St. Mary of the Woods College four years later.

Before joining the Sisters of the Good Shepherd, she was employed as a case worker for the Marion County Welfare Department in the family services unit and the Aid to Dependent Children program.

She has continued her career in social work as a sister, and realizes her dream of seeing lots of children grow up through assignments in placement services and ministry.

The Sisters of the Good Shepherd minister to women and girls in conflict within themselves, with others, and with their God to help bring about reconciliation. Their motto is "One person is of more value than a world."

"I enjoy the challenge of looking at each situation and seeing how I can help improve a child's life," she said. "I am real interested in what the child has to say, and I am motivated to find a loving environment for the child."

Her favorite placement site was Our Lady of the Highlands at Fort Thomas in Kentucky. "I just had a real attraction to going there. Our Lady of the Highlands is operated by the Sisters of the Good Shepherd, and there was something real special there, such a sense of joy and peace. I felt completely at home."

That association led to her decision to join the order. "The girls that I took there would settle in, and there was a sense of happiness and light-heartedness," she said. "They had a chance to be kids again."

One teen-age girl told Sister Christine that, "This is the first time that I've been respected and trusted." On another occasion, a little girl who needed a foster home looked up to her and asked, "Could you be my mother?"

Looking back, Sister Christine noted, "My dream was to share my life with children, and I have."

"A year ago this past July," he said, "our minister provincial, Father Wayne Hellmann, asked me if I would be interested in setting up a new house in Indianapolis just for friars involved in youth ministry for high school students, college students, and young adults."

The friar enthusiastically accepted this new challenge and became one of the few Conventual Franciscan brothers in the United States to serve in a supervisory role at a friary.

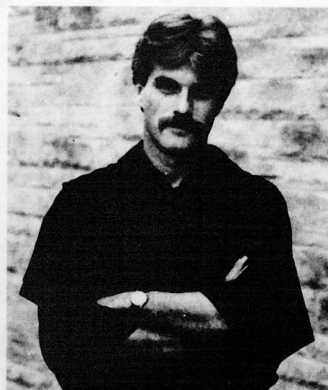
"We live in a world that is not at peace," Brother Bob said. "Many families are not at peace. Youth and young adults are not at peace. Young people are having a very difficult time finding God in their lives. They just don't seem to be able to see him as clearly as they would like. They need to learn how to see God in nature and in their environment."

Unfortunately, he added, "It's very difficult for young people to talk about their faith. We try to share our commitment to the Gospel with them. When you step into the world of high school and college kids, the Gospel is almost counter-cultural and the messages themselves become very powerful."

Young people want and need both hope and affirmation, Brother Bob emphasized, and they have to rediscover the goodness and grace that is within themselves.

"The hope for the world is to get youth to be reconciled to themselves and to their families," he stressed. "You can't bring peace to the world until you bring peace to yourself."

And that is why the Conventual Franciscan friars enjoy communicating their belief that, "The Gospel way of life offers more real fulfillment and love than the world can ever hope to give."



**HARMONY**—Conventual Franciscan Brother Robert Baxter enjoys helping young people find peace and harmony in their lives. (Photo by Mary Ann Wyand)

## PASTOR DREAMS OF COUNTRY PARISH

# Priest enjoys pastoral ministry

by Cynthia Dewes

When Father Francis Eckstein was a little boy, he dreamed of being the pastor of a small, country parish.

For the past three years he has been pastor of St. Gabriel Parish in Connersville, a large urban parish, but he's still well on the way to fulfilling his dream.

Father Eckstein spent a lot of boyhood time mimicking a picture of Jesus which hung on his mother's wall. He perfected the three-finger blessing Jesus was demonstrating, and often used his new skill while playing Mass with his brothers and sisters.

Living only two blocks from his parish church, St. Nicholas in Sunman, also nourished Father Eckstein's dream of being a priest. He serves 3 often at Mass.

When Father Eckstein was in eighth grade the late Father John Betz, his pastor, asked how many boys wanted to be priests. Father Eckstein and one other boy raised their hands, but the other boy soon dropped out of the running.

After one year of high school, Father Eckstein decided "give it a try," and he went to St. Meinrad Seminary High

School for the next three years. The rest, as they say, is history.

For 10 years during his priestly career, Father Eckstein served as a chaplain at Methodist Hospital in Indianapolis. Those were the "most formative years of my priesthood so far," he said.

Father Eckstein believes the constant contact with persons experiencing grief and stress prepared him for many of the duties of parish work. "Counseling and working with people is the most satisfying" part of his job, he added.

Ordained in 1958, Father Eckstein served at Holy Family Parish in Richmond and St. Ann Parish in Indianapolis. Later he was administrator of St. Martin Parish in Yorkville, pastor of St. Vincent de Paul Parish in Bedford, and Dean of the Bloomington Deanery.

Father Eckstein's hope to live his priestly life in a rural, pastoral location may still be unfulfilled. But his life as a parish pastor and the results he sees flowing from his work are full of satisfaction.

In ways that really matter, Father Eckstein thinks his dream has come true.

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# Sister loves work with elderly

by Cynthia Dewes

When Kathleen Moffitt was in the eighth grade back in Philadelphia, she met the Little Sisters of the Poor for the first time.

Nuns from the order came to her class to describe their work and invite girls to visit them at their home for the elderly in Germantown, Pa.

Kathleen and her girlfriend went for the weekend, she said, and they both "fell in love with the old people."

So, for the first two years of high school, she volunteered at the home during her free time, sparing the sisters some of the work which was done entirely without paid employees at the time.

Later, Kathleen became a staff member at the home, a job she held until she was 29.

"Every so often," she remembered, "the thought would come: Could I do this for the rest of my life?"

Could she live with vows of poverty and self-denial? Could she give up all the fun she was having out in the world?

But, Sister Kathleen admitted, "There was something missing. A little voice kept pestering me."

Finally, Sister Kathleen entered the order and professed temporary vows in 1988.

The years between eighth grade and formally joining the Little Sisters of the Poor helped her mature and refine her

vocation, Sister Kathleen said. She felt the time was well spent, absorbing knowledge about love and life.

"You could see the love in the old people's eyes," she continued, and it was mirrored in the eyes of the sisters.

The elderly have "their own personalities, fears, and hopes," she said. Age does not diminish one's humanity.

At St. Augustine Home on the northwest side of Indianapolis, Sister Kathleen supervises an infirmary of 27 elderly people who need total care.

She is inspired by the example of her charges, many of whom weathered illness, death of loved ones, poverty, and alienation during their lives, and still kept the faith.

The Little Sisters of the Poor take a fourth vow of hospitality, in addition to vows of poverty, chastity, and obedience.

And they depend entirely upon donations for their existence.

Sister Kathleen has accompanied the two Little Sisters who go out daily to collect food and money. The response from the community is "beautiful, unbelievable," she said. No one denies the sisters.

Sister Kathleen would encourage girls who are interested in serving the poor and elderly to visit the Little Sisters of the Poor at St. Augustine Home.

They, too, may "fall in love" with the work. And they may also discover that their visit is much like going to Grandma's house.



**SPECIAL CARE**—Sister Kathleen Moffitt assists Mary Fogarty O'Meara, Archbishop Edward T. O'Meara's mother, at the St. Augustine Home in Indianapolis on her 100th birthday. Sister Kathleen is a member of the Little Sisters of the Poor. (Photo by Margaret Nelson)

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## Priest urges men to contemplate a delayed vocation

by Cynthia Dewes

"Every Catholic boy of my vintage thought of being a priest at one time or another," mused Father Joseph Schaefer, a full-time instructor at Cardinal Ritter High School and weekend assistant at St. Monica Parish in Indianapolis.

"I kept thinking, 'Maybe when I grow up I'll do that,'" he said. "And then when I turned 30, I finally did it."

Father Schaefer said he was at a turning point in his life. He had been the principal of St. Roch School in Indianapolis for six years, and felt he had accomplished everything that he could do there.

His friend, Father James Wilmoth, who is now chaplain of the IU/PUI and Butler University Newman Centers, encouraged him to pursue his boyhood dream.

And so, at an age when many priests have been ordained for several years, Father Schaefer began theology studies at St. Meinrad Seminary.

"Father Wilmoth's encouragement was the catalyst I needed" to make the choice for priesthood, he said.

During the time that he was restlessly considering his options, Father Schaefer said he even thought of becoming a religious brother in a teaching order. He was afraid that life as a diocesan priest might not permit him to continue with his beloved teaching.

"But I didn't have to make a 'sacrifice' after all," he laughed. "I've been a teacher almost ever since ordination."

Father Schaefer admitted, however, that he did enjoy parish work as a deacon at St. Gabriel Parish in Connerville during his last year of theology.

During that time, he particularly liked the ministry to the elderly and shut-ins, and wishes he had more opportunity for parish work now.

The "experience that went before" his decision for priesthood was "invaluable," he said. "I found the church and the people in it to be human, and I might have been turned off by that if I'd been youthfully idealistic and less mature."

Father Schaefer's sense of humor, much appreciated by those who know him and a useful tool in defusing the stresses of his chosen calling, was also sharpened by his earlier work experiences.

Furthermore, Father Schaefer said, by the age of 30 he understood the personal freedom which would allow him to serve greater numbers of people through the priesthood. He was not "tied down, so to speak" by responsibility for a wife and family.

Father Schaefer recognized that his priestly ministry could be generous and total. For this reason, "Optional celibacy does not seem practical to me," he said.

"Boys considering priesthood should not feel rushed" to make decisions, Father Schaefer emphasized. He would encourage young men to consider delayed vocations, and said his late entrance into the seminary was "well worth the effort."

Another dream came true.

## NEWLY ORDAINED PRIEST LIVES HIS DREAM

## Father Schafer wants people working together

by Margaret Nelson

Father Raymond Schafer is living his dream. But the newly-ordained priest said, "I know I'm just beginning to live it."

"I had images of what it would be like—what I thought a priest should be," the Madison native said. "I never had one person as a role model, probably because I am real independent. I found my own sense of what I thought a priest should be from different people."

"Most of my life, I thought the priesthood was the direction I was supposed to be going, but I didn't see that I fit in there," Father Schafer said. "Really, that was when I was dealing with the pre-Vatican II church."

All during his life, the new associate pastor of St. Paul, Tell City, has been surrounded by young people. He explained that he has spent his adult years working with youth "in a lot of different settings: group homes, church youth groups, substitute teaching, summer camp, my nieces and nephews, and my own younger brothers and sisters. But I am most attracted to working with children with physical and learning disabilities."

"My main dream has been working with youth and with those who, I guess you would say, are different," Father Schafer said. He explained that he has long cared about "people who always get knocked around, like certain ethnic groups, the physically disabled, homosexuals, and AIDS victims. They are real people. We all have special struggles in life. When we all learn to share those special gifts with each other, we will all grow."

Father Schafer said, "A different aspect of my dream developed while I was in the seminary. I began to see the importance of adult education. I see a lack of understanding in adults for what our faith really is. I realize that sometimes it is a lack of effort or restrictive limitations by our church structure. Other times adults simply will not take the responsibility to be involved."

"In the Tell City area, I will be helping with the Rite of Christian Initiation of Adults (RCIA)," Father Schafer said. "But I know that's not all there is to adult education. I see a lot of areas where adults need to become more involved in their parishes. This would give them opportunities for learning and growth."

"Church is a real broad term. There is the liturgy on Sunday and all the ministries

within that liturgy. But church is everyday life, too. It's the parish festival, visits to the sick, and adults helping the youth program. There are a lot of different aspects that are church lived out," said Father Schafer.

"In that way, I don't see the dream really lived yet," he said. "I would like everybody working together—the unity of people. We are all God's people, so we should be concerned about the needs of all, whether it is the parish next door to us or one in another country. I have been to Haiti and a few other countries. I know they are real people and we can benefit from learning about each other."

"I don't like any barriers between sexes and age groups or ethnic groups. I don't place people in stacks in order of their importance. We all have our own roles to play," said Father Schafer. "I think all denominations should be working together. In Tell City, ministers of all faiths work together in a very good way. I like that."

"There will always be differences in people," he said. "Our differences are what pull us together. It takes different gifts to do all the things that need to be done. It is the differences that make life interesting. There will always be more than one way to do anything."

"Priesthood for me is still developing," said Father Schafer. "There is so much still left to do. There is a whole lot that I'm still learning."

The young man, who grew up on a farm, has always enjoyed camping and learning about the outdoors. And he has worked in efforts to preserve the environment.

"It all ties together—learning about and caring for nature as well as caring for the needs of people," he said. "All of life is created by God. And we have been made its stewards."

"What I want to do is help people—first me—to accept other people as they are, who they are and what they are. We need to say, 'Whatever you are, you are an important person.' I want to do that and help other people do that," Father Schafer said.

"It's through our struggles that we really grow. There will be hard times, but we need to deal with them, not get rid of them," he said.

"Being a priest helps me live my dream of what I believe life is all about. The way someone sees me—not knowing I am a priest—should be the same way they see me when they realize I am a priest. St. Paul



**DIOCESAN PRIEST—Father Raymond Schafer shares his ideas of priesthood:** "St. Paul talks about others knowing us by our actions. Priests, like everyone else, have the same responsibility to live the Christian message daily—to pray, to reach out, to accept, to help other people be who they are." (Photo by Margaret Nelson)

talks about others knowing us by our actions. Priests, like everyone else, have the same responsibility to live the Christian message daily—to pray, to reach out, to accept, and to help people be who they are," he said.

"For me, being a priest seems to be the best way that I can do these things," said Father Schafer. "Maybe it's because, as a priest, I am a leader and teacher. I can guide others in doing these things. And I accept that role."

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# Maryknoll sister prays for peace in Hong Kong

by Mary Ann Wyand

Maryknoll Sister Martha Bourne, a former Charlestown resident, has blended her dreams of missionary service, world travel, and educating the poor into a challenging and fulfilling life of ministry in Hong Kong.

The southern Indiana native said she was studying elementary education at Indiana University Southeast in 1955 "when I had the feeling that I wanted to be a religious." Further reflection strengthened her interest in pursuing a religious vocation.

"I had never gone to a Catholic school, so I didn't know very much about being a sister," she admitted. "In fact, I didn't know any sisters, so I mentioned it to my counselor, who was the director of Indiana University Southeast at the time and happened to be a Methodist Sunday school teacher. He recommended that I switch to a Catholic college."

She transferred to Nazareth College near Bardonia, N.Y., which is associated with Spalding College in Louisville and the motherhouse of the Sisters of Charity of Nazareth.

"That's when I became interested in the missions," Sister Martha remembered. "It was a very small girls' college, and we had lots of students from foreign countries. Missionaries would visit the school and give talks. I saw a Maryknoll magazine, and that's what got me interested in the order."

After earning a bachelor of science degree in education, Martha Bourne taught one year with the Sisters of Charity of Nazareth in Samuels, Ky., before entering the Maryknoll order.

"During a period of training, reflection, and preparation for mission life," she explained, "we were asked to indicate what part of the world we thought we would be interested in. I just said the Orient."

Her first teaching assignment, arranged by the order in 1964, was at an elementary

school in Chicago's Chinatown district. She taught Chinese-American children there for three years.

"I had never lived in a big city," Sister Martha said. "Chicago was a new experience."

Instruction in the Cantonese language preceded her next teaching assignment in 1967 at the Maryknoll Sisters School, an English elementary school in Hong Kong serving an international student body.

Five years later, she was teaching refugees' children at a primary school in a poorer section of Hong Kong.

"I worked in an area where the refugees lived who had come down from China in the early 1950s," Sister Martha noted. "After China became Communist in 1949, hundreds of thousands of Chinese refugees flooded into Hong Kong."

This massive influx of people created huge demands for housing, education, and social services in the British colony.

"The government in Hong Kong began to build housing for the people," she explained, "and Maryknoll sisters established schools in those areas. Some sisters came in from China, as most of the missionaries were expelled by the new Communist government."

An overwhelming need for accommodations for these immigrants resulted in construction of high-rise buildings in the resettlement areas.

"It took several years for the government to be able to build housing," Sister Martha said. "These buildings where the people lived were all multistory apartment houses. The numbers of refugees were just so astounding. That was the only way the government could provide living quarters."

Maryknoll sisters responded to this dramatic population increase with schools and clinics. "Soon after that, we established schools in those areas," she said. "We were also providing clinics and other kinds of social service in the resettlement areas."

These tasks were difficult, as refugees faced major lifestyle adjustments in Hong Kong.

"Most of the refugees had come from agricultural situations in China," Sister Martha explained, "but in Hong Kong there was not the space or the land to farm. Instead, there were small factories located on the grounds of the resettlement areas, which were very concentrated."

And as the refugee families adapted to a new way of life, Maryknoll sisters helped prepare the children for future jobs in an industrialized society.

While back in the United States in 1978, Sister Martha received her third assignment. In a departure from teaching, she was named manager of Maryknoll's communications and public relations office in Hong Kong.

"It was my first experience in communications," she recalled. "The office is part of our development department, and the main work is fund raising, communication, and mission education through the media."

That appointment led to a position as an editor and layout artist on the staff of *Asia Focus*, a weekly publication of the Hong Kong-based Union of Catholic Asian News.

Her job responsibilities included working with correspondents from each of the Asian countries, often under difficult circumstances due to government censorship of news about the church, politics, and social justice issues.

"The church is a minority in Asia," Sister Martha noted. "There was never any news service like this in Asia until 1979. The church in Asia really needed an opportunity for communication."

Almost 70 years after their arrival in Hong Kong, the Maryknoll sisters can look back on their many successes as missionaries in the overcrowded colony.

However, Hong Kong faces an uncertain future in the next decade because the British government has agreed to relinquish political control there to Communist China in 1997. And Maryknoll sisters have been working to try to help the local Christians prepare for the dramatic change in political rule eight years from now.

"Ninety-eight percent of the people in Hong Kong are Chinese," Sister Martha explained, "and most of them came from the province of Canton. We do have people there from other parts of China who speak their own dialect, but once they get to Hong Kong they learn to speak Cantonese."

Aside from the educational challenges of this multicultural setting, life in the densely populated urban colony offers unique daily experiences.

"One of my favorite things to do is serve as a tour guide around Hong Kong," Sister Martha added. "You get to be very much at home in your new culture. You begin to make very close friendships among the new people, yet you still want to come home and touch base with your family and former friends."

Periodic visits to her parents' home in Jeffersonville provide opportunities to see loved ones and catch up on family news. A visit in June was her third trip home since that first assignment in Hong Kong 22 years ago.

While here, Sister Martha expressed concern about the Chinese government's oppressive and violent response to pro-democracy demonstrations in Beijing. American news accounts had reported estimates of between 500 and 1,000 supporters killed and hundreds of others injured June 4 when government officials ordered troops to use military force to quash student demonstrations at Tiananmen Square.

Sister Martha said it has been her long-time dream that, "Somehow, the people in Hong Kong and the people in China can grow and develop together and help each other become a better nation. It really is the dream of the people in Hong Kong to be united with the Chinese people even though they are fearful."

In her work as a Maryknoll missionary, Sister Martha has also realized many personal dreams.

"I wanted to meet people from another culture," she said, "but I probably didn't realize that I would become such good friends with them and become so at home here. And I wanted to do something to help other people experience God's love and be as happy as I was. In actuality, I didn't realize that it would be the other people who would make me happy and fulfilled."

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NEWS—Maryknoll Sister Martha Bourne shares Asian news with her mother, Frances Bourne, during a visit to Jeffersonville. (Photo by Paul Schellenberger)



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### *Michael P. Bigelow*

*Cathedral High School, Class of 1985  
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The *teachers* at Cathedral High School are of the highest quality. However, their most important characteristic is that they care. They care not only about the quality of education their students receive, but the quality of life their students have. The *teachers* at Cathedral High School provided me with a strong foundation to build upon for the rest of my life.

### *Sue J. Choi*

*Cathedral High School, Class of 1987  
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The involved and dedicated *faculty* makes me look back on Cathedral High School with such fondness. Open and thought-provoking discussions, empathetic talks, and personal attention were the norm. The emotional support I felt from everyone at Cathedral High School was comforting and heart warming.



### *Richard R. Bryant*

*Cathedral High School, Class of 1984  
Ensign, United States Navy*

Not only did I leave Cathedral High School with knowledge, but I also left with friends, both *teachers* and fellow students. I cannot stress the ability and importance of Cathedral's *faculty*. The *teachers* are the school's life blood, and I am sure that it is they who made all the difference. Their profound influence has allowed me to be successful. Thank you, Cathedral High School.



### *Megan M. Alerding*

*Cathedral High School, Class of 1986  
Senior Nursing Student, Purdue University*

I best remember the *teachers* at Cathedral. They seemed to care about me as a person and not just a number in their grade books. They were always willing to take time during or after class to explain questions or problems I had, or just to talk about life in general. Because of the extra effort and concern that my *teachers* showed, I became friends with many of them and feel comfortable years later dropping by Cathedral, just to say "hi."



# Sister helps the handicapped to discover hope

by Mary Ann Wyand

Work with the handicapped has been a lifetime calling for Daughter of Charity Sister Francine Brown, a rehabilitation counselor at St. Vincent New Hope on the northwest side of Indianapolis.

The Daughters of Charity National Health Care System expanded its comprehensive medical services last year to include the young adult residential care and rehabilitation center for the handicapped.

Sister Francine had worked with handicapped children even before joining the religious order, and found the transition to young adults care most appropriate.

"I find working with the handicapped to be very challenging," she explained. "It uses every bit of knowledge that I have. Dealing with the individuals, their families, and the staff satisfies me because I am using every gift or challenge that I know I have or don't know that I have!"

In her work, Sister Francine said, "I am always trying to put into perspective these individuals' lives. What is the meaning of their lives in the world?"

Although religious life appealed to her as a child, Sister Francine noted that, "I was never one who sat and read the Bible. And yet, in high school, I chose to go to Mass every day. There just seemed to be something there."

Her interest in joining a religious order stemmed from "compatibility with their lifestyle of service to the poor," she said. "It was more their actions that spoke louder. It felt right, and matched my outlook on life and my perceptions of what God was asking me to do while I was on this earth."

In this particular line of work, Sister Francine admitted, burn-out is very rapid and very high because the rewards are minimal. Yet she discovers many rewarding and renewing moments with the residents each day and continues to work with the handicapped because she feels strongly about the right to be on this earth.

"My mother is a nurse and my grandmother was a nurse," she said. "I formerly worked as a respiratory therapist, and many times I was present at the moment of death for people. I found myself praying for them, and I would imagine God receiving them. I knew that I was present at a very grace-filled moment."



**FRIENDS**—Daughter of Charity Sister Francine Brown teaches sign language to two residents of St. Vincent New Hope in Indianapolis. (Photo by Michael J. Hale courtesy of St. Vincent Hospital and Health Care Center)

Sister Francine is currently working on a master's degree in social work at Catholic University in Washington, D.C. She had completed a bachelor's degree in French literature before embarking on a career in caring for the handicapped. She opted for a delayed vocation after considering religious life for 16 years.

"I wished to be a Daughter of Charity," she emphasized. "I did what I wanted to do in my life. I knew myself too well. I chose not to pursue the vocation of marriage."

One story stands out in Sister Francine's mind as a sign that God had called her to this work years ago.

"I was carrying 10-year-old Christopher, a hearing impaired child with multiple physical handicaps, in my arms," she remembered. "His nickname was Tuffie. I held him in front of me so that I could speak in his ear. His legs hung straight down and his contorted arms were extended stiffly. His body was rigid in the shape of a cross. It suddenly dawned on me that I was carrying the body of Christ in my arms."

## Hospital chaplain finds his niche

by Mary Ann Wyand

Hospital ministry is the realization of a very challenging dream for Father David Lawler, an archdiocesan priest who serves as the Catholic chaplain at Methodist Hospital of Indiana.

"Those of us who are ministers know that we are healers by our presence," Father Lawler explained. "Our ministry is what Jesus did. He was with the sick all of the time. He

would preach, teach, and heal. That's the Gospel message. I'm glad to be a part of that."

Dying to the sick, the suffering, the handicapped, and the ministry is an extremely valid part of the church's tradition, he added, but the work requires a team approach to meet the many needs of patients. About 35 Catholic lay volunteers help Father Lawler with pastoral needs at the state's largest hospital.

"It's so important to listen to the patients, to laugh with them, and to cry with them," he explained. "I don't believe in faith healers, but I believe that I do help to help the body, mind, and spirit. It can be done so simply, sometimes just by listening."

Anointing of the sick and offering the Eucharist to patients are daily, sometimes hourly, celebrations in the hospital.

"God is with us always," Father Lawler emphasized. "As Carl Jung said, 'Invited or not, God is present here.' That message, calligraphed and framed, adorns his office wall in the pastoral care department.

Tragedy, pain, and human suffering are unavoidable in life, he said, but the Judeo-Christian tradition counters those problems with the belief that, "God stands against all that oppresses us, all that causes pain, and God labors with us for healing, for liberation, and for peace."

Unfortunately, Father Lawler noted, "Christians do not always believe this. We fail to see that Jesus wasn't just dying on the cross. He was healing people. That's what hospital ministry is all about. It's a healing ministry."

Formerly pastor at Immaculate Heart of Mary Parish on the Indianapolis northside, Father Lawler said his hospital ministry offers many varied opportunities for personal growth as well as healing.

People who are faced with pain and suffering and sickness and death will often ask the hospital chaplains very difficult questions, he said, such as, "Is there really a God that would do this to me?"

"My belief is that life is good," Father Lawler said, "that God is the giver of life, and that God wants good things to happen."

A graduate of St. Mary's School at Richmond, David Lawler studied at St. Meinrad Seminary and the former St. Maur Seminary in Kentucky. He was ordained at St. Meinrad in 1962, the year that Vatican Council II opened.

"Our class was ordained in May," he remembered, "and in October the pope announced to the world that he was going to convene the Second Vatican Council. I was educated in the old Tridentine style, then Vatican Council II came along immediately after my ordination and the church had to move into the modern world. I can remember as a seminarian saying, 'Wouldn't it be wonderful if we could finally say the Mass in English!'"

Father Lawler is certified in clinical pastoral education and is a member of the National Association for Catholic Chaplains. Reflecting on his ministry, the hospital chaplain said he feels called to help the sick and the dying realize healing peace within themselves in critical times of need.

"People are dealing with some pretty heavy agendas when they come into the hospital," he said. "You see all of the ups and downs of life."

But Father Lawler enthusiastically rises to the many challenges of helping others with these very human needs. "I came to Methodist Hospital in 1983 as a Catholic chaplain," he explained, "and if there was ever Divine Providence, of course this was it. I have found the most rewarding and most enriching ministry. My friends have even said, 'Oh, Dave! You've found your niche!'"

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# Priest offers college to older, minority students

by Margaret Nelson

No matter what the world thinks of him, Benedictine Father Boniface Hardin is living his dream. "If we talk about ministry, the ultimate dream is trying to please Jesus Christ," he said. "It's what has kept me together."

"When I try to use his ideas, I remember the secun from the Gospel in Luke 4," Father Boniface said. Then the bearded monk took a weathered Bible and told how Jesus read from the scroll in the temple: "He has sent me to announce the Good News to the poor." "Because of what Jesus said about it, they tried to throw him over a cliff, he commented.

"He told us as ministers of the Word, 'This is what you should do. This is what can happen to you.'" Father Boniface said. Then he added with a smile, "And he was in his own neighborhood at the time."

"I am trying to serve the poor. I was anointed as a priest. And also through my work with the people I serve, I believe you are also anointed by the people you serve," he said. "We must go out from the church and extend the Body of Christ through our deeds."

"St. Paul said the poor are very demanding," he said. "Serving the poor is not easy, but you find Christ in the midst of likeable people and unlikeable people."

The word "ministry" must be pluralized for Father Boniface. His major role is his presidency of Martin Center College, an accredited college he founded. It caters to older and minority students.

"The people here at the school are my congregation," he said. "The average age is 43. People have told some of them that they're too dumb. Coming here is a big step for them. They are poor. They come from all over the world."

For the second year, a full college program has been offered at the Lady Elizabeth Campus at the Indiana Women's Prison. Some of the 40 women are "really good, very intelligent students," Father Boniface said. He explained that the name of the campus helps the girls "know they've got two mamas—mine and Mary's."

"We are about two decades ahead of a lot of educational institutions," said Father Boniface. "We have a wholistic program. We will keep close tabs on the 420 students enrolled this fall."

He explained that the faculty, counselling staff, and students make a "GIFT" contract that embodies giving, intellectual intensity, friendliness, and tenacity. Then they are expected to ask, "Is there anything else I can do for you?" Through the college, Father Boniface personally works with St. Meinrad seminarians in an ethnotherapy course, which introduces the future priests to black and other ethnic lifestyles during their January break between terms. Each year since the program began in 1972-73, students have lived with black Indianapolis families for their three weeks of study.

His work as co-founder (with Sister of St. Joseph Jane Schilling) of the Indianapolis Sickle Cell Center helped Father Boniface earn an award from the National Medical Association in 1987. In contact with medical people all over the world, he is still on the board of the center and "still concerned with the health of the poor, especially for black people."

As a speaker, he gave the keynote address to an Urban Parish Cooperative shared professional day for center city Indianapolis Catholic school teachers. The theme of the day was "Celebrating Our Diversity."

Father Boniface is "very much tied in" with the work of Operation Bread Basket. And the priest is active in ecumenical gatherings. He has been working with black Protestant ministers. He recognizes the theological and other differences. But he said, "It's one of the really big things I work on. I've only made a little start; someone will have to finish. But there are too many bad feelings to change things quickly."

"We're all in need of conversion," Father Boniface said. "We all need to pray for conversion."

Concerning liturgy for black Catholics in the church, he said, "When Christ is consecrated, he is not black. He's the one Lord. We need cultural dimension, but we can't use the Eucharist to say things."

Father Boniface is busy on weekends presiding at Mass

in different parishes throughout the archdiocese. But he tries "not just to be a substitute. I try to go there to be a special person."

At Martin Center College, Father Boniface teaches three world consciousness courses. "I think any true Christian is a futurist," he said. "We are obliged to try to find ways to thwart the destruction of creatures. No one who believes in God can be part of the destruction of human beings."

"The church is way behind where science is, where people are, and where industry is in the theology of new life," he said. "We wait for people to act it out. We are at least a decade and a half behind. Industry is saying, 'What kind of child would you like? How much will you pay?' Sometimes I am ignored, but I have to keep on doing something about it. We in real life need to deal with it."

Last summer, after an auto accident that sheared off the front of his car and left him with just a scratch, Father Boniface thought about his life. "The Lord has permitted me to experience things others couldn't experience in many lifetimes."

"I am truly blessed to be a priest," he said. "That is the greatest thing. I am overwhelmed when I say Mass. Protestant ministers miss the experience of the Eucharist."

He said his work with St. Meinrad is important to him. "A priest touches the lives of at least a million people. I want to help seminarians be better prepared to help the people."

"If we truly believe the whole world can be turned around," said Father Boniface. "But we have to give, we have to share, we have to have pain. This is not just for priests—all are priests in that sense."

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- How do you parents encourage your children to develop their talents and gifts?
- How do you single, married and religious develop your own God-given talents and gifts as a living witness to His glory?
- How do you encourage children, adolescents, and young adults to consider Church ministry as a possible life choice?

A vocation is a call to serve the Lord. It is only when we consider how we have been called to serve the Lord in our married, single, or religious states that others will be able to confidently find what the Lord would have them do.

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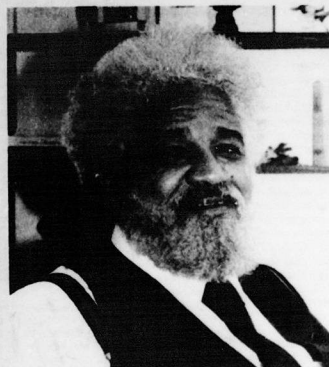
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FOUNDER—Benedictine Father Boniface Hardin founded Martin Center College. (Photo by Margaret Nelson)



# Sisters take high tech to center city school

by Margaret Nelson

Providence Sister Barbara McClelland loves her ministry as the principal of Holy Cross School in Indianapolis. The school provides a computer lab for its center city students, which is the realization of a longtime dream for many people.

"I always wanted to teach," said Sister Barbara. "And I always felt it would be a real privilege to serve in an area where there was a lot of need. When I was asked to do it, I was honored."

Sister Barbara taught at St. Joan of Arc School before becoming a teacher at Holy Cross ten years ago. One year later, she became principal. "Both areas have been very special to me. The people are really special."

"I gain a lot more by being here than I give," she said. "I think that God is so present here. There is a spirit about the parish and in the school that makes God's presence so real. I feel strengthened by his presence. It is almost like you can touch God at times."

Sister Barbara explained that the computer lab was started four years ago through the efforts of Frank Savage, director of the Office of Catholic Education, and former Holy Cross pastor Cos Raimondi. IBM gave five sets of 15 computers to Indianapolis—four went to Indianapolis Public Schools. Partly because Holy Cross had space for a special lab building, the school received the set that was given to the archdiocese.

"We would never have had an opportunity to have that many computers on our own," said Sister Barbara. For the second year a special computer lab, attached to the learning center, is used

for tutorial or accelerated learning. "It helps those at either end of the scale," Sister Barbara said.

"Our parish has all kinds of different people, all cultures, all socio-economic levels," she said. "It is a wonderful place for children to learn, not only the basic skills, but how to get along with all kinds of different children. Our mission is definitely to the neighborhood. We try to make Catholic education available to these people."

Sister Barbara said, "Everyone who comes here buys into that message. Five sisters live in our convent and serve in the parish as well. The fact that the religious are here is a sign of stability to the neighborhood."

Providence Sister Carole Kimes is one of the sisters who lives in the convent. She works as a nurse on the night shift at Methodist Hospital. But she also spends two hours a day as a volunteer, teaching in the computer lab. Sister Carole taught for four years at Holy Cross before she began attending nursing school.

"As religious, we are trying to meet the needs of our time," said Sister Carole. "We can't deny that we live in a high tech society."

Sister Carole said, "Kids in the inner city would not usually have contact with computers. Maybe they won't be programmers when they grow up. But we teach them not to be afraid to learn or to make mistakes. A real strength for some of them is that it helps them build self-esteem."

"For some who don't succeed in other areas, but are able to work with computers, it is a real help," said Sister Barbara.

"We teach word processing and logo," the principal said. "Word processing helps them become familiar with the computer



and its proper use. And it helps them learn typing skills. Logo helps the students develop thinking skills and stimulate their creativity. It teaches them logic."

Sister Carole calls her links to education a gift. "Who I think I am as a nurse is an extension of that. As a nurse, I am an educator. People seem to be comforted by being taught about their illnesses."

"Adults need hands-on experience, too," said Sister Carole. "It keeps them more motivated. I would not have thought of that before working with these kids. The sense of teaching as a nurse and in the school goes hand in hand for me."

"I need to keep in touch with the kids," she said. "My patients even ask how they are doing. People seem intrigued; they seem to relate to kids. This arrangement keeps the doors open, swinging both ways. I also wanted to work in the inner city. These are probably the happiest days of my life."

"Kids hunger for skills," said Sister Carole. "Education is not easy for them. They desire it and we can offer it to them. And they hunger for God."

Both sisters agree that the computers are a special gift that can provide affirmation and "life skills for the future" for their center city students.



COMPUTER LAB—Holy Cross student Shaun McCall (top) works under the supervision of Providence Sister Carole Kimes, while Providence Sister Barbara McClelland (above) reviews programming. (Photos by Margaret Nelson)



Professing final vows as Sisters of Providence, these four women join the journey to bring God's love, mercy and justice to our world.

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# Native Americans lend insight to ministry

by Mary Ann Wyand

Native American traditions, with an emphasis on respect for nature and for others, often have a profound effect on those who come to know Indians well enough to experience their culture.

Franciscan Father Michael Fowler, director of formation at Sacred Heart Friary and pastor of Sacred Heart of Jesus Church in Indianapolis, served native Americans as pastor of two churches on Indian reservations in Wisconsin during the first 10 years of his priesthood.

"It takes a while to be accepted," Father Mike explained, "and to get to know the people and for them to get to know you."

His years of ministry to the people living on the Bad River and Lac Courte Oreilles reservations were filled with unique lessons about life and nature and relationships, he said. The Indian people truly embrace their culture and heritage as well as Catholicism.

"They were good people," Father Mike remembered. "They were economically poor, and many had great tragedies in their lives, but they still had a tremendous amount of faith. They taught me a lot about how to be a friar."

As a child, Father Mike said he considered the priesthood while studying at the parochial grade school in Grayling near his hometown of Petoskey, a scenic lakeshore community in northern Michigan.

"While I was growing up, I thought about being a priest," he remembered. "However, when I was in high school that was the farthest thing from my mind."

During his senior year at St. Francis

Xavier High School in Petoskey, Father Mike explained, "a Franciscan friar asked me if I had ever thought of being a Franciscan. I said, 'Yes, but I don't want to be a priest.' He said, 'Well, just think about it some more.' I did think and pray about it and decided to give it a try."

After earning a bachelor's degree in sociology at Quincy College, associated with Our Lady of Angels Seminary at Quincy, Ill., Father Mike entered the Franciscan order as a novice in 1969. From there, he pursued his master of divinity degree at the Catholic Theological Union in Chicago and at St. Louis University in Missouri from 1967 through 1972.

Following ordination as a Franciscan friar in 1976, Father Mike began the first of three assignments as the pastor of parishes ministering to Native Americans. When time permits, he enjoys visiting old friends at the reservations.

Now involved in formation work for his order in Indianapolis, Father Mike helps the friars integrate the Franciscan life of community, ministry, and prayer as they continue their preparation for solemn vows or training for ordination.

And Father Mike said his time for reflection with the friars, as well as their other life experiences at the friary and in their community service work, provide many opportunities to look to their future and analyze their dreams.

This "lived experience" in various types of ministry enables the friars to discern "if this is what God is calling them to do and to see where their talents can be best offered as Franciscans," he said. "I see great hope for the church and for the order with the quality of men that God has blessed us with."

# Carmelite sister ponders ultimate mysteries

by Mary Ann Wyand

Monastic living is the realization of a longtime dream for Carmelite Sister Teresa Boersig, a former Franciscan nun who felt called to the unique lifestyle of a contemplative religious order.

After serving the Catholic Church for 25 years as a Franciscan, Sister Teresa decided in 1976 that God and St. Teresa were calling her to new challenges with the Discalced Carmelites.

The Carmelite mission is to focus on God and the mysteries of one's relationship to God.

At the secluded Monastery of the Resurrection in Indianapolis, Sister Teresa said members of the Carmelite order pursue "a life of prayer and living the ultimate mystery, wrestling with it. That's our vocation."

As a means of generating income, the Carmelites turn to the Bread and the Word, as well as their trust in the Lord, for physical and spiritual sustenance.

"We publish books that we ourselves produce," she explained, "and we bake altar bread. It's the Bread and the Word. Both of these foster our religious life. The work that we do nourishes and enhances our lives, our values, our lifestyles."

Through prayer, the Discalced Carmelites pursue "the being, the mystery of God, the wrestling with the unknown, and trying to articulate it," Sister Teresa said. "The Spirit is the union of the two."

The quiet of a monastic setting, and the quiet kinds of work that the sisters do each day, gives them the time to wrestle with these thoughts and try to live them with each other. "God is the source, the creator, the author of life," she reflected. "And then there is the face of God that is Jesus, who taught and preached and served the poor and the needy."

What does it mean to be? "A contemplative wrestles with the ultimate and dreams

of discovering the answers," Sister Teresa explained. "I think the contemplative lifestyle is being totally involved with the ultimate. This is the vocation in which one lives out that question."

As a child, Teresa Boersig lived in the neighborhood of St. Therese of the Infant Jesus Parish on the Indianapolis eastside. She enjoyed many happy times at parish functions.

"The parish was a great inspiration in my life," Sister Teresa remembered. "That parish fostered many, many vocations, and the people in it were very devout. St. Therese was a very popular saint, because she was a modern saint. She was ordinary in an extraordinary way. She's a great image for women today."

Interaction with the church, family, and neighbors all strengthened her resolve to pursue a religious lifestyle.

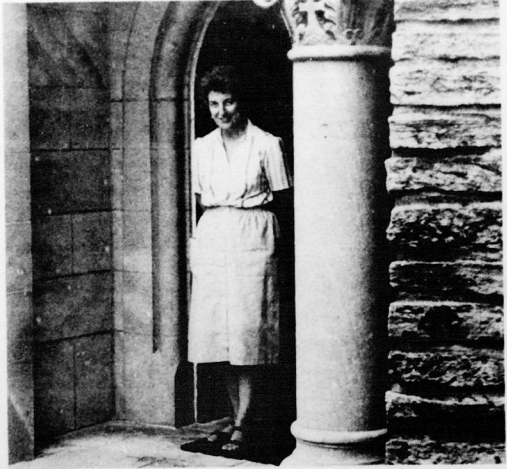
"I had the best of worlds growing up. I came from a small family, a graced family," she said. "My family was a community, my neighborhood was a community, and the parish was the hub of the community. Those were very strong factors in my decision."

Even as a parochial student at Little Flower School and St. Mary Academy, Teresa Boersig found herself drawn to the story of Teresa of Avila.

And years later, Sister Teresa would truly find herself as a Discalced Carmelite in the order founded by the reformer and saint that she admired in childhood. But first she would serve the Franciscans.

"St. Mary Academy was good for me," Sister Teresa explained. "I think it fostered my vocation. The atmosphere there fed my spiritual life. I was graduated from St. Mary in 1950 and entered the convent the same year."

After earning a bachelor's degree at Marian College in 1962, Sister Teresa completed her master's degree at the University of Notre Dame in 1967 and her doctorate at Purdue University in 1973. "I went to school all my life," she noted,



**SUBPRIORRESS**—Carmelite Sister Teresa Boersig is the subprioress of the monastery of the Resurrection. She followed her dream to a contemplative lifestyle. The Discalced Carmelites celebrate their 200th anniversary in America next year. (Photo by Mary Ann Wyand)

"and then I taught school too. I certainly was a religious first and an educator second, and my natural bent was to be more contemplative. But after 25 years (as a Franciscan), one never thinks about moving from one order to another."

When Carmelite Sister Joanne Dewalt, a former Daughter of Charity who was also

from Little Flower Parish, shared her story, Sister Teresa remembered, "I knew it was right for me."

After learning of the Carmelite charism, Sister Teresa said, "I felt that I was at home at last. I feel like I've been a nun since before I was born! It was right for me."

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# Benedictine sister expresses dreams musically

by Margaret Nelson

Benedictine Sister Mary Sue Freiburger has liked music as long as she can remember. Now she writes music and directs a group of nine musicians at Our Lady of Grace Monastery, Beech Grove.

But it was a Methodist singing group—"Dust and Ashes"—that urged them to organize back in the late 60s. And the lead singer even provided the guitar!

Sister Mary Sue said that about five or six of her 1966 class at the convent liked to sing together. For one thing, the sisters were not allowed to watch television during that time. So this was their recreation.

Over a period of time, they found records of religious music and changed the words to use at their prayer services. To accompany them, Sister Mary Luke Jones played a four-string baritone ukulele. They had to learn to sing everything in the same key.

In 1968, several of the sisters decided to take some of the courses at the United Methodist-affiliated Indiana Central University campus nearby. Groups of the students there went out to Methodist churches all over Indiana to sing at one hour prayer services. So the sisters decided to "go ecumenical."

The Benedictines formed their own group and traveled around the state in a red and white van that children began to greet as the "God Squad."

When the Methodist "Dust and Ashes" group came to the college to give a concert, the sisters' group was one of those that sang as part of a jam session. The Methodist musicians were impressed by the sound the sisters produced.

The next day, "Dust and Ashes" asked if they could visit the convent in Beech Grove. The Methodist group gave an impromptu concert to the delight of all, especially the older, homebound sisters. By

then Sister Mary Sue was already writing original music for the sisters' group. Three months later, a guitar was delivered as a gift of the Methodist singing group.

It was another year before the Benedictine group sang in a Catholic church. After finding Protestant churches all over Indiana, they got lost on the way to St. Plus X Church on the northside of Indianapolis! Now the group is singing in one Catholic church a month.

"I have always sung since I was very small," said Sister Mary Sue. "I made up songs for myself. It was a way for me to express myself. I was shy, but when I sang I could share my feelings in it. When I was older, people would be talking in a group and they would say, 'Sussie, sing!'"

"The music I wrote expressed the tears, the joys, and the way I saw life," she said. "The music had to flow out, and sometimes it was sad, but during bad times, tears are sometimes healing."

Sister Mary Sue said, "Now that religious life is more stable and settled, the music is more monastic. I work with contemplative prayer. Prayer has always been the center for us."

People had always asked Sister Mary Sue why she had never written music for a Mass. In 1984, she took two years off to study music theory and piano at Butler University. Last year, after one of her usual days of teaching six math classes at Cathedral High School, she couldn't sleep. She sat down and wrote the Mass music in one night!

She smiled and said that the Mass "has a bit of an Irish flavor." And she added, "Most of it is not labored over."

"Our Benedictine tradition is so tied into the music ministry that we feel strongly that it needs to be cherished and preserved," said Sister Mary Sue. "And we have had comments that the tapes are a soothing presence from those who order them."

Sister Mary Sue said, "Our new sound



JOYFUL—Music is a joyful aspect of community life for Benedictine Sister Mary Sue Freiburger. (Photo by Margaret Nelson)

is more monastic, too. Until now, it has been kind of folk." She wrote the theme song "Seek God" for the 50th anniversary of the Federation of St. Gertrude, a group of Benedictine women's monasteries. "Read My Words," the song written for last year's dedication of the new monastery library, will be in the new recording.

"Our community, down to a person, loves to sing," she said. "We just love to do this. It is refreshing and energizing to sing. It's a joy." She quipped, "You might say we are a community of hams!"

Sister Mary Sue said that none in the group has really been trained. "Our group has been a very good support during turbulent times. This is something we can share." But they don't always agree, she said, confessing, "I make them practice a lot."

Today, the musical group uses four guitars, a bass, and occasionally a recorder. Sister Marian Yohe and Maria Oberhausen write some of the music now. There are

nine in the group, but they don't expect Sister Karen Pyerlie to drive from Clarksville for everything. She will come to sing with them for the annual St. Paul's Hermitage Family Day Mass and dinner on Oct. 28.

The sisters have made three recordings and are ready to make a fourth. The recordings are sold when they sing at a church, at the Our Lady of Grace Monastery, and at their Benedictine Center in Beech Grove.

Sister Mary Sue said that everyone in the group is very busy. She herself teaches a full schedule of calculus and algebra at Cathedral High School in Indianapolis.

Recently she called to reserve a date for the next taping session in July, 1990, at Pinebrook Studio in Alexandria. It's the first day all of the Benedictines will be free at the same time. "Isn't this a little early?" asked the person on the other end of the line.

Obviously, this woman has no idea how busy the lives of nine religious sisters can be—especially when they double their ministries!

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## TWENTY-EIGHTH SUNDAY IN ORDINARY TIME

## The Sunday Readings

Sunday, October 15, 1989

2 Kings 5:14-17 — 2 Timothy 2:8-13 — Luke 17:11-19

by Fr. Owen F. Campion

The Second Book of Kings supplies the first reading for this weekend's Liturgy of the Word. The book is one of several books of the Hebrew Scriptures written as history. Originally, the First and Second Books of Kings were united in a single work. At some point in history, an editor separated the two.

By title, the books present themselves as recording the acts of the kings descended from David. For the devout, however, the record hardly was a recollection of majesty. The kings led the two nations of God's people into sin, in the views of the prophets and religious historians, and ultimately sin ended both the kingdoms.

The two kingdoms, Judah, situated around Jerusalem, and Israel, north of



Jerusalem, roughly occupying the area called the "West Bank" in modern news reports, were the products of disputes in David's dynasty. David, and Solomon his son, had ruled the territory later divided into the two kingdoms. That very event of separation left many pious people of the period most suspicious.

For the record, 19 kings ruled Israel in sin and idolatry. It was an unhappy period. This weekend's reading recalls that good people lived despite the bad kings. Elisha was such a good person. God espouses the good to speak his truth, and to judge with his authority.

Naaman unfortunately was a leper. Did he suffer from Hansen's disease, as modern medicine would diagnose leprosy? No one now can say; but surely he was the victim of some unsightly, feared malady.

When cured, Naaman rushed to give thanks and glory to God. Elisha recognized God as Lord of all but, for Israel, he was a special God. The Chosen People were his

people. He was their particular protector and sovereign.

Again this week, the Liturgy of the Word provides a reading from the Second Epistle to Timothy. St. Timothy was one of St. Paul's early converts, and apparently among the most enthusiastic. He himself was half-Jewish, half-pagan. Members of his family embraced Christianity with him.

In this weekend's reading, St. Paul announces the fact that he is imprisoned. However, God's Word is too powerful to be subdued by any earthly confinement. Why does Paul continue to preach despite the threat from the Roman law? He said that it was to present Christianity to his followers.

St. Luke's Gospel is the source of this liturgy's Gospel reading. Only St. Luke, among the Gospels, recalls this incident. Again a Samaritan is a hero in the Gospel reading. In a familiar parable elsewhere, the Good Samaritan gently cares for a wounded and abused traveler. In this story, a Samaritan leper give thanks to God for being cured through the power of Jesus.

Samaritans descended from the people of the northern kingdom who exposed their nation to attack from the Assyrians by their folly, and then intermarried with the Assyrian invaders, defiling the purity of the blood of the Chosen People. They were unworthy of God's goodness and mercy, in most Jewish eyes, yet in this circumstance,

God looked kindly upon a Samaritan leper, and the leper alone gave thanks.

## Reflection

This weekend's Liturgy of the Word is an appealing and expansive lesson in how great is God's love for people. There surely is the message, so fundamental to religion in the world of ancient Judaism, that the children of Abraham were chosen from all other nations. But a message for all other nationalities and races is the fact that in the stories of healing God reached beyond the near to display his love for all.

In ancient times, leprosy was not only a miserable physical condition, it rendered the sick person unworthy of any place whatsoever in society. Some religious theorists saw it as proof of divine disfavor.

These readings demonstrate in the very revelation of God the consoling fact that no one is beyond God's love, or without access to God.

God came to the ancients as healer in this case. Thus came Jesus in his own ministry among people. Christ is extending God's love and strength still, however. After the Ascension of Jesus, the work of the Lord continued through the apostles, of whom St. Paul was so important. Their legacy was to endow the church with their faith and with the grace of service.

The key to touching God's healing power is faith. So it was for the lepers whom Jesus met along the roadway. So it was for Naaman.

## THE POPE TEACHES

## Church mission connects to mystery of universality

by Pope John Paul II

Remarks at audience September 27

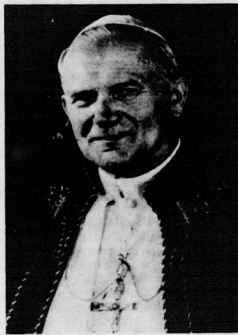
On the day of Pentecost, the church was born as the Holy Spirit came down upon the apostles in the form of tongues of fire. Through the gift of the Spirit, she has been sent forth to preach the Gospel to all nations. From the beginning, she has been a missionary church.

The church's mission is intimately connected with the mystery of her universality. This universality combines deep unity with rich diversity and is the result of that gift of the Holy Spirit which is the communion of all the faithful with God and with each other.

It is clear from the Acts of the Apostles that the church has always had a universal mission. Through the preaching of Peter and the other apostles, people of every nation were called to become worshippers of God in spirit and in truth.

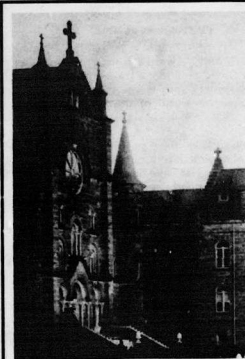
The church's universality is also evident in the different languages, cultures, and social classes which she embraces in each period of her history. Her universality is the work of the Holy Spirit, who not only directs the church's outward expansion but also strengthens her interior unity.

The Holy Spirit guides the church into the fullness of truth and gives her a unity of fellowship and service. He furnishes her



with various gifts, both hierarchical and charismatic, and adorns her with the fruits of his grace.

The universality of the church does not appear as a dull uniformity, but shines forth in the dynamic diversity of the Spirit's gifts. Those gifts serve to build up the Body of Christ in unity and truth, thereby constantly renewing the church by their variety and richness.

MY JOURNEY TO GOD  
St. Meinrad

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hail souls to eternity  
through serenity

Hooded brows bowed:  
prayerful humility  
in proud cathedral

Gregorian tones:  
echoing earlier age,  
embracing the Now

Monk: model of man's  
individuality  
in pure unity

Archabbey steeples:  
reaching for peaceful heavens,  
rooted in God's dust

—by Shirley Vogler Meister

(Shirley Meister is a member of Christ the King Parish in Indianapolis.)

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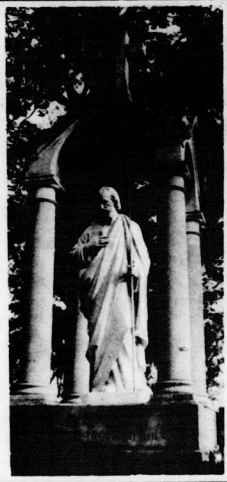
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# Entertainment

VIEWING WITH ARNOLD

## 'Shirley Valentine' is ex-Liverpool housewife

by James W. Arnold

If happy endings are your favorite dessert, then "Shirley Valentine" is a whipped cream pastry with a touch of spice and lots of candy hearts.

If the trend in movies this year is toward the fulfillment of dreams, then "Shirley" finally gives a chance to the harried working-class, middle-aged housewife. It is women's liberation at the most basic level, and well-calculated to be irresistible.

This is a British film by the masters of "Educating Rita" (1983), writer Willy Russell and veteran director Lewis Gilbert (who also made "Alfie" and several James Bond adventures).

Both "Rita" and "Shirley" are adapta-



tions of one- or two-character stage comedies by Russell with a similar theme—the escape from dreary domesticity of a very bright and likable but husband-dominated Liverpool housewife.

"Rita" escaped to the university and the world of intellect. "Shirley" flees to a more familiar movie refuge, the romantic Mediterranean—specifically, the Greek island of Mykonos.

When the heroine is swept off her feet in a two-week summer encounter with an attractive tavern keeper—she owns a sailboat and knows a gorgeous secluded cove—the script seems headed for risky waters. But it escapes with only a few raucous splashes on deck.

This movie is the personal property of Pauline Collins, the veteran stage actress who won a 1988 Tony for her solo performance of "Shirley" on Broadway. Collins' Shirley is a little overweight (but no "Roseanne," with whom she shares some other sisterly traits), easygoing, warm, and still quite pretty at 42.

She still talks to the microwave (and the audience) in her wise but sardonically chummy Liverpool accent, good-naturedly describing her fate as a girl with bright hopes who wound up being "St. Joan of the Kitchen Sink." Everything depends on liking solid, honest, down-to-earth Shirley, which is as hard as liking your Mum or favorite sister.

In the movie, of course, her life is filled out in splendid detail with amusing and recognizable characters.

There is her husband Joe (Bernard Hill). "He's not bad, just no bleeding good, that's all." He wants his tea promptly at six and is completely flustered when he gets chips and egg on any day but Tuesday. The mixed-up kids have more or less moved out.

Among her friends, there is Marjorie, the insufferably bright girl in class who is now a globe-trotting hooker, and Jane, the feminist, who sees all men as potential rapists.

Jane invites Shirley to share her vacation in Greece (much to Joe's consternation), then promptly begins to flirt with a guy on the plane, leaving Shirley on her own.

The excitement has frankly gone out of Shirley's life and marriage, and she survives by seeing the humor in it. As she sips wine alone at a table on the picturesque beach at sunset—a location made to order for dreaming—she shares her thoughts: "I feel dead and awfully old... I've led such a little life, and it'll be over soon. Why do we get all this life if we're never going to use it?"

As if on cue, the softspoken Greek who runs the cafe (Tom Conti, under a shaggy mustache) joins her, and her prospects for "using life" pick up enormously. Will Shirley leave her lackluster

spouse and self-centered children, who have shamelessly exploited her generous spirit, and find love and Zorba-like fulfillment in the Greek islands? Not quite, although for a while this looks like a story co-scripted by *Cosmopolitan* magazine and Travel World Airlines. Writer Russell springs a few surprises en route to that sumptuous final scene that would likely please a bank of archbishops.

"Shirley Valentine" seems daring at times but it only wants to reassert a very traditional idea—that love and play nourish the spirit, and that too often good people let their humanity shrivel into routine drudgery and scheduled boredom.

The images of the Greek isles are travel-folder beautiful. There are also some fine tourist jokes. As Shirley says of one Brit unwilling to risk the local cuisine, "If we'd been at the Last Supper we'd have ordered fish and chips."

(Witty, warm romantic comedy; extramarital sex situation; overall, satisfactory for mature audiences.)

USCC classification: A-III, adults.

### Recent USCC Film Classifications

Heavy Petting ..... A-III  
An Innocent Man ..... O  
Queen of Hearts ..... A-III  
Weapons of the Spirit ..... A-III  
Welcome Home ..... A-III

Legend: A-I—general outrage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with reservations; O—morally offensive. A high recommendation from the USCC is indicated by the ★ before the title.

## Nuns and priests offer advice to Hollywood stars

by Sister Mary Ann Walsh

Nuns and priests find themselves serving as Hollywood consultants these days as TV programs develop plots around life in the church.

Several Hollywood stars have sought out priests and religious in the Los Angeles area to help them achieve accuracy on programs and to get a feel for their characters. Stephanie Beacham, who stars in NBC's new series "Sister Kate," for example, visited a nun who works in an interfaith social services agency in California's Santa Monica area.

Actress Jill Eikenberry visited the provincial headquarters of the Sisters of St. Joseph of Carondelet in Los Angeles when she began preparing for a role as an ex-nun in "The Diane Martin Story," an NBC made-for-TV movie slated for fall.

And Marcy Carsev, one of the executive producers for "Chicken Soup," the new ABC series about a Jewish man in love with an Irish-Catholic widow, said she expects producers will be seeking the advice of Paulist Father Ellwood Kieser, president of Paulist Productions and producer of the recently released movie "Romero."

The nun who advised Beacham for "Sister Kate" said she was contacted through the vocations office of the Archdiocese of Los Angeles.

During an interview with Catholic News Service in Los Angeles, Beacham asked that the nun not be identified so she would feel free to go back to her for more assistance. The actress explained that she wanted to talk to a nun living the religious life now so that she would reflect "today's truth."

In an interview with CNS, the nun said that when she was contacted by a representative of the star, she made it clear what that truth was not.

"If this is going to be a story about naive, ignorant nuns, I don't want to participate in it," the nun recalled telling Beacham's agent.

She said the actress visited her at the agency where she works and took her to lunch.

The nun, who previously had advised someone from the "Cagney and Lacey" program about an episode involving a nun, said Beacham explained that she had not had much contact with nuns after she left elementary school in England before convent life changed following the Second Vatican Council.

So the nun agreed to bring the star up to date.

"She wanted to know the whole schmeer, how life

changed with Vatican II, about obedience, collegial decision-making," the nun said. "We talked updated religious life, the way we get our jobs, the way we dress." She also advised Beacham on the script, providing examples of how people stereotype nuns, for example, by frequently apologizing for their language "in front of sister."

When the star asked the nun's advice on how to read for the part, she said she advised her to "be yourself," adding that "the nuns of today do not come across as naive."

Sister Maureen Petrone, personnel director for her province of the Sisters of St. Joseph, met with Eikenberry for an hour, she said. Among issues they discussed were initial formation of novices, changes brought about by Vatican II, and daily schedules during the novitiate.

The star was put in contact with the nun by the archdiocese's vicar for religious, Sister Petrone said. Questions included those about religious life and why an individual would choose to enter a convent, she said.

"She'd asked me about myself too, about how my family felt about my entering the order," Sister Petrone explained. She also said she told the actress that her father was not pleased with the idea, and that for about 18 years her family kept reminding her she could still come home.

Sister Petrone agreed to meet with Eikenberry in order to offset the media's stereotypical image of nuns as "airheads," she said.

Television presents nuns as shut off from reality," she said, adding that "There are parts of our lives that people don't understand." Sister Petrone also said she would do whatever she could to give "insight into what we're all about."

### TV Programs of Note

Sunday, Oct. 15, 7:30-8 p.m. (PBS) "Newton's Apple," an Emmy Award-winning science series, features host David Heil using time-lapse photography to learn how spiders spin webs. Field reporter Peggy Knapp explores the world of the Indianapolis Motor Speedway and takes a snorkle view of Hawaii's Hunauna Bay.

Wednesday, Oct. 18, 8-9 p.m. (PBS) "One Plus One" shows how volunteers in communities across the country are getting involved in one-on-one relationships with young people to expand their horizons and encourage them to stay in school. The program features Goshen in northern Indiana among other locales.

Thursday, Oct. 19, 8:30-9 p.m. (PBS) "In This Life," the eighth program in a rebroadcast of the nine-part video history on "The Struggles for Poland," examines the role of Poland's Catholic Church before and during World War II, though the period of Stalinism and an era of unrivaled popular support and enthusiasm.

Friday, Oct. 20, 9-10 p.m. (PBS) "Where the Soul Lives" focuses on the use of music to emphasize the spiritual nature of poetry and on human relationships as depicted in poetic form.

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



**FROG GIRL**—This CBS Schoolbreak Special entitled "Frog Girl: The Jennifer Graham Story" highlights an animal rights activist who, despite her youth, made a difference. In the show depicting a true story, Jennifer refused to dissect a frog in biology class. The show airs Oct. 17. (CNS photo from CBS)

## QUESTION CORNER

# Explain the Ten Commandments

by Fr. John Dietzen

**Q** I work with a girl whose deceased father was Catholic; her mother attends a fundamentalist church. She asked me why the Catholic Church skips one of the Ten Commandments listed in the Bible and makes two out of the last one. I never heard of this before.

I checked a book on the Catholic faith which said that the Ten Commandments are listed in two places, Exodus 20:2-17 and Deuteronomy 5:6-22.

I also checked several Bibles and still honestly do not know how to explain why we dropped one and made two out of the last one. Could you explain in layman's language why this is so? (Pennsylvania)



## FAMILY TALK

## Disciplining children can be fun, positive

by Dr. James and Mary Kenny

**Dear Dr. Kenny:** Our kids fight all the time. We have an 8-year-old son and a 5-year-old daughter, and they are constantly teasing, verbally abusing, and even hitting each other.

The more I get after them the worse it gets. I end up an angry participant in a shouting match.

My wife and I have short tempers ourselves. We have a tendency we are trying to curb of shouting out our anger at each other. How can we stop our kids from squabbling. (Louisiana)

**Answer:** Sibling rivalry and fighting are a normal part of growing up. The second story in the Bible is about two brothers jockeying for God's favor, and the rivalry becomes so intense that Cain kills Abel.

Sibling rivalry may even be an important and necessary stage of growing up. Brothers and sisters have the opportunity to learn how to deal with conflicts, hopefully how to mediate and compromise without becoming a wimp or a bully.

To say sibling rivalry is a stage of growing up means it is a stage children should pass through and outgrow. That is your question: How can parents help brothers and sisters deal with their conflicts?

At the ages of your two children, I would do what I could to separate them. Learn together to recognize the early warning signs of a squabble about to get out of hand. Then act to separate the about-to-be combatants.

As you mention, a poor way is to try to outshout the rival factions. What parent has not yelled "Shut up!" only to hear from each child that he or she is innocent and it's the other person's fault. Now you, the parent, are a co-combatant. That's no help.

Another no-win approach is to act as referee. "Let's get to the bottom of this," you offer. If you try this, you'll be in for a long session programmed to provide far too much attention to family feuding.

There is a simpler way. Separate the combatants. Put them in a room apart. No argument.

"You go to the kitchen and you go to the living room." It's like a no-fault divorce. Neither is to blame, but the fight is stopped.

Another version of this strategy is a game I call Hugo. When fighting gets out of hand, one of your children is designated as Hugo, and Hugo (you go) goes outside. The children can even take turns being Hugo.

Still another version is a game called Silver Whistle. Hang a dime-store whistle in each room. Anyone who feels overwhelmed by the noise or fighting may blow one of the whistles. Everyone must then proceed immediately to a predesignated place and stay there for 60 seconds, long enough to interrupt the beginning battle.

After this interlude, everyone receives a food treat.

The places must be chosen in advance. For example, son goes to the kitchen, daughter to the bathroom, dad to the front porch and mom to her bedroom.

Silver Whistle works. And it is mere fun and positive than shouting an angry and frustrated command. An additional advantage of Silver Whistle is that it allows the kids to interrupt any fighting and shouting between mom and dad. Everyone can play the game.

The children learn that if fighting passes a certain point, it can be stopped quickly, without fanfare or punishment. They learn to recognize the early signs and to "leave the scene" till feelings settle.

The separation need not be long, just enough for rising emotions to subside. If the quarrel restarts with growing intensity, play the game again.

Discipline need not be punishment. It can be fun. The key issue is how well it works.

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

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**A** The Ten Commandments, or Decalogue, are similar to the lists of commands and laws we find in other ancient Near East cultures.

As you say, the two major listings of these commandments are different, reflecting in part different times of composition and, to some extent, different visions of society.

Exodus, for example, lists the neighbor's wife as part of his personal property which includes his slaves, ox and ass. In Deuteronomy is the method of listing with which we Catholics are most familiar. It places the wife separately, before the prohibition against coveting the neighbor's material goods. (This is the one commandment we "made" into the two your neighbor refers to.)

The difference in our listings of the Ten Commandments, therefore, is due primarily to which of these two biblical traditions one follows. The Exodus text is the one most followed in Jewish tradition as well as by the Greek Fathers of the church, most Protestants today and some prominent early Christian theologians, St. Jerome for one.

The other text, in Deuteronomy, was favored by St.

Augustine, most of the other Western churches, including the Latin Church (ourselves) and the Lutherans.

Both of these traditions attempt to preserve the number 10, indicated as the number of commandments given to Moses several times in the early books of the Bible, for example, in Exodus 34:29.

Since they combine our last two commandments into one, in order to keep the commandments at ten, the Exodus version splits our first commandment into two, not to have other gods and not to make or honor false gods or idols.

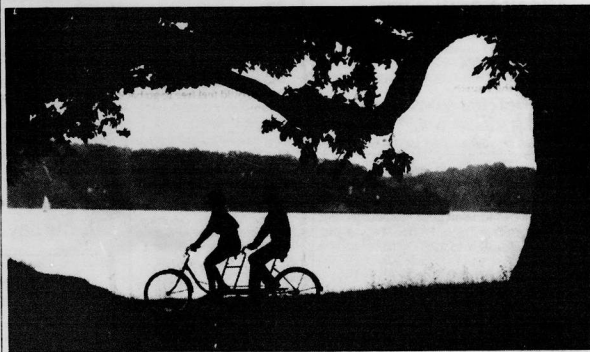
The Deuteronomy tradition which, as I explained, we Catholics follow, sees those two as one: I am the Lord your God; you shall not have other gods besides me.

This is another good example, incidentally, that our Bible is made up of numerous strains of cultures and literature. It usually helps enormously to remember that when we attempt to understand, and sometimes, as here, even reconcile various biblical texts.

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

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# The Active List

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

## October 13

As a kick-off event for their 200th anniversary (corrected) the Carmelites of Indianapolis will present "Keys to the Castle," a free dramatic reflection on St. Teresa of Avila's book "The Interior Castle," at 7:30 p.m. in St. Thomas Aquinas Church, 46th and Illinois.

☆☆

The theatre department of Marian College will present Racine's "Theatre" at 8 p.m. in Marian Auditorium. Call 317-929-0123 for information.

## October 13-14

The Urban Parish Cooperative (UPC) will sponsor a "Celebrating Our Challenges" workshop. Mass 6 p.m., pitch-in dinner 7:30 p.m. Fri.; workshops 9:30 a.m.-3 p.m. Sat. (see our ad).

☆☆

St. Ann Parish, Terre Haute continues its Fall Festival featuring egg roll booth, games, chili supper Sat. from 4:30-7:30 p.m.

## October 13-15

An Inner Journey Part II retreat for adult children of divorce for functional families will be held at

Fatima Retreat House, 5353 E. 56th St. Call 317-455-7681 for information.

☆☆

A Serenity Retreat will be held at Mount St. Francis Retreat Center. Call 812-923-8817 for information.

## October 14

A Jonah Fish Fry will be held from 4-8 p.m. at Holy Rosary Parish, Seelyville. Adults \$5; children 12 and under \$2.50.

☆☆

The Catholic Alumni Club (CAC) will attend the Covered Bridge Festival. Meet at Crafty Cockney, Rockville Rd. at 1465 at 10:30 a.m. For details call Mary 317-255-3841 late evenings.

☆☆

The Catholic Widowed Organization (CWO) will take a boat trip on the Belle of Louisville. For information call Kate Kirschner 317-3780.

☆☆

A FIRE Growth Weekend will be held from 9 a.m.-9 p.m. at St. Nicholas Parish, Sunman. Bring sack lunch and salad or dessert for evening meal. Reservations needed.

☆☆

The theatre department of Marian College will present Racine's "Theatre" at 8 p.m. Dinner Theatre in Allison Mansion. Call 317-929-0587 for ticket information.

## October 15

Benedictine Father Pius Klein continues the October pilgrimages from St. Meinrad Archabbey to the Shrine of Monte Cassino with "Mary, Cause of Our Joy" at 2 p.m. CDT.

☆☆

Sign Masses for the Deaf are

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## October 20-22

Presenter: Craig Overmyer, D.Min.  
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## A TASTE OF TAIZE

Meditation, Bible Study and Prayer

This retreat will be modeled after the ecumenical religious community in Taizé, France. Prayer and Bible Study will be the focus.

## November 3-5

Presenter: Rev. Canon Robin Myers  
Cost: \$60.00 per person

FOR FURTHER INFORMATION CONTACT:

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8140 SPRING MILL RD. • INDIANAPOLIS, IN 46260  
(317) 257-7338



## BEECH GROVE BENEDICTINE CENTER

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317-788-7581

### Oct. 18 HOW TO PRAY WHEN WE ARE SUFFERING

Pain is a powerful force which can make us give up our need to be in control and make us more open to forgive ourselves, to live with our weaknesses and our trials. But how can we pray when we're hurting?

Presenter: Rev. George A. Zornow  
Time: 7 to 9 p.m.

Fee: \$5.00  
Call to Register

### Oct. 25 SPIRITUALITY FOR SENIOR CITIZENS

Much of the competition and useless cravings of life has quieted down at this stage of life and seniors are more in touch with reality. Do you believe that honesty with self opens up a new honesty with God?

Presenter: Sr. Marietta Lueken, OSB  
Time: 10 a.m. to 12 noon

Fee: \$5.00  
Registration Deadline: October 15

### Nov. 15-16 THE FUTURE OF COLLABORATIVE MINISTRY

This workshop will focus in the discernment of gifts, skills necessary for collaboration, spirituality, use of leadership, and resolution of conflict from a practical experiential view.

Presenters: Loughlin Seefeld, St. Carroll Julian, SHCJ  
Time: 8:30 a.m. to 4:30 p.m.

Fee: Resident: \$95.00 per person  
Commuter: \$70.00 per person  
Call Now to Register

celebrated each Sun. in the following churches: St. Thomas, Fortville, 8 a.m.; St. Barnabas, 8300 Rahke Rd., 9 a.m.; St. Joan of Arc, 42nd and Central, 10:30 a.m.; and Holy Spirit, 7243 E. 18th St., 10:30 a.m.

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

A Memorial Mass for deceased members of Kevin Barry Division #3, Ancient Order of Hibernians will be held at 11 a.m. at St. Philip Neri Church, Indianapolis. Everyone invited.

St. Jude Parish, 5353 McFarland Rd., continues its free Focus on the Family series by Dr. James Dobson with "What Wives Wished Their Husbands Knew About Women" from 6-8 p.m. Free babysitting. Everyone welcome.

The Women's Club of St. Patrick Parish, 936 Prospect St. will hold its regular monthly Card Party at 2 p.m. in the parish hall. Admission \$1.25.

The Trinity Club of Bishop Chatard High School will sponsor

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"You can't blame Mr. Schnible, he's retiring after 35 years as the head librarian."

for its annual Mother/Daughter Mass and Brunch. For information call 317-251-1451.

The theatre department of Marian College will present Racine's "Theatre" at 8 p.m. in Marian Auditorium. Call 317-929-0123 for information.

## October 16

An hour of prayer for peace and

justice is held each Mon. at 8 p.m. in St. Rita Church, 1733 Dr. Andrew J. Brown Ave. Benediction 9 p.m.

Separated, Divorced and Re-married Catholics (SDRC) will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. for program on "Divorced Parents of Children" panel discussion.

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## ITALIAN DINNER & MONTE CARLO

Saturday, October 21st — Serving from 5 PM

MENU:

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Adults: \$4.50 Children 10 and under: \$2.50

SPECIAL MONTE CARLO

Beginning at 7:00 PM

For More Information & Tickets Call:

**356-5867**

St. Lawrence Sports Committee

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- ★ Poker ★ Texas Poker
- ★ Over & Under ★ Other Games

**FREE BEER**

**\$5.00 PER PERSON** Includes Sandwiches & Chips

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46th & Shadeland Avenue • Indianapolis, Indiana

Systematic Training for Effective Parenting (STEP) classes continue from 7-9 p.m. at St. Ann School, 2639 S. McClure. Call Terri Brassard 317-236-1500 for details.

Systematic Training for Effective Parenting (STEP) classes continue from 7-8:30 p.m. at St. Lawrence Parish, 4850 N. Shadeland. Call 317-543-4925 for information.

Our Lady of Everyday Circle #1133, Daughters of Isabella will hold its monthly meeting at 7:30 p.m. at St. Elizabeth's Home, 2500 Churchman Ave.

## October 17

Beginning Experience organization for divorced, separated or widowed persons will meet at 7:30 p.m. at the Catholic Center, 1400 N. Meridian St. For more information call 317-236-1596.

St. Christopher Parish Adult Catechetical Team continues its "Making a Good Marriage Better" series from 7:30 p.m. in the parish activity room. Call 317-241-6311.

An hour of prayer and devotion to Jesus and Our Blessed Mother is held each Tues. at 7 p.m. in St. Mary Church, 317 N. New Jersey St. Call 317-786-5717 for information.

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

The Fall Religious Studies Program on Basic Catechetics sponsored by New Albany Deanery Youth Ministry continues from

7:30-9 p.m. at the Aquinas Center, Clarksville.

Systematic Training for Effective Parenting (STEP) classes continue from 7-8:30 p.m. at St. Jude School, 5375 McFarland Rd. Call Terri Brassard 317-236-1500.

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

Father Tom Stepanik will conduct an Over 50 Day on "Handling Stress in our Daily Lives" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

Mature Living Seminars on Potpourri: A Medley of Topics continue with "The History of the Atom" from 10 a.m.-2 p.m. in Room 251 of Marian Hall, Marian College. \$2 donation.

The Newman Guild of Butler University will meet for a covered dish luncheon at 12 noon in the Holcomb Garden House. Past presidents will be honored.

An archdiocesan Pastoral Ministers Convocation for non-ordained career pastoral ministers will be held from 9:30 a.m.-4 p.m. at the Catholic Center. Call 317-236-1594 for details.

## October 18

Rev. George A. Zornow will present "How to Pray When we are Suffering" from 7-9 p.m. at Beech Grove Benedictine Center. Call 317-788-7581 for information.

The Catholic Widowed Organization (CWO) will hold a support meeting for newly bereaved at 7

p.m.; regular meeting 7:30 p.m. in the Catholic Center, 1400 N. Meridian St. Speaker on Medicare insurance.

The Altar Society of St. Mary Parish, Lanesville will sponsor its annual bazaar. Dessert Card Party at 7:30 p.m. Admission \$2.

The Socinea Parent Group will meet at 7:30 p.m. for a program by police sergeant C.K. Moore on kids' gangs. Enter east doors of school. For information call Dan or Garry O'Brien 317-336-2644 or 317-899-KIDD.

## October 19

Mary Frances Crowley will present a Leisure Day on "Dysfunctional-Me!" from 9 a.m.-2 p.m. at Fatima Retreat House, 5353 E. 56th St. Call 317-545-7681 for information.

The Spiritual Leadership Program Unit I continues from 7:10 p.m. with "Personality Theory" at Beech Grove Benedictine Center. Call 317-788-7581 for details.

The Spiritual Leadership Program Unit II continues from 7:10 p.m. with "Planning" at Beech Grove Benedictine Center. Call 317-788-7581.

CARO will also sponsor a Hayride and Bonfire at Southeastway

The Terre Haute NCCW will sponsor a Day of Reflection on St. Mary of the Woods College campus. Call 812-232-7011 by Oct. 16 for reservations.

The Ave Maria Guild will hold its Fall Card Party for the benefit of St. Paul Hermitage at 12:30 p.m. in Beech Grove Benedictine Center gym.

"The Ascending View: New Light" program concludes from 7:30-9:30 p.m. at St. Lawrence Parish, 4850 N. Shadeland.

The Bible study on the Book of Exodus continues from 10-11:30 a.m. at St. Christopher Parish Annex meeting room.

## October 20

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

Catholic Adults Reaching Out (CARO) and Catholic Alumni Club (CAC) will play volleyball from 8-10 p.m. at St. Thomas Aquinas gym. \$3 cost. Social afterward.

CARO will also sponsor a Hayride and Bonfire at Southeastway

Park. Meet at CYO Center, 580 Stevens St. at 7:15 p.m. \$5 cost.

## October 21

Catholic Alumni Club (CAC) will attend 5:30 p.m. Mass at St. Monica Church, 6131 N. Michigan Rd. Dinner out afterward. Call Mary 317-255-3841 late evening for details.

St. Bernadette Parish, 4826 Fletcher Ave. will sponsor its Annual Adult Dinner from 5-9 p.m. Adults \$4.50. Children 10 and under \$2.50. Monte Carlo 7 p.m.

The Cantor Workshop Series sponsored by the Office of Worship begins from 9:30 a.m.-3 p.m. at the Catholic Center, 1400 N. Meridian St. Call 317-236-1483 for details.

The Sports Committee of St. Lawrence Parish, 46th and Shadeland will sponsor a Monte Carlo from 8 p.m.-1 a.m. Over 21 please. \$5 admission includes sandwiches, chips, free beer.

St. Rita School, 1800 N. Arsenal Ave. will hold an Old Fashion School Carnival from 12 noon-7 p.m. Chili supper, bake sale, drawing, games for children and adults.

## October 21-22

A Vacation Weekend Experience for women high school seniors and older will be held at Our Lady of Grace Monastery, Beech Grove. Call Benedictine Sister Julian Babcock at 317-787-5287.

St. Meinrad School of Theology will present a Personal Development and Pastoral Care course for lay persons, religious, deacons and priests on campus. Call 812-357-6599 for information.

## October 22

The annual October pilgrimages from St. Meinrad Seminary to Monte Cassino Shrine continue with Benedictine Father Cassian Folson speaking on "Mary: Mirror of Justice: Seat of Wisdom" at 2 p.m. CDT.

The Knights of St. John and St. Lawrence Auxiliary will hold their Annual Fall Festival at 312 S. Wilder St., Greensburg. Dinners served 11 a.m.-5 p.m. EST.

St. Catherine Parish, 2245 Shelby St. will sponsor a Card Party at 2 p.m. Tickets \$2.25.

The Focus on the Family series by Dr. James Dobson continues with "Straight Talk To Families" from 6-8 p.m. at St. Jude Parish. Free babysitting.

# CELEBRATING OUR CHALLENGES

## URBAN PARISH COOPERATIVE ASSEMBLY '89

### CATHOLIC CENTER ASSEMBLY HALL

FRIDAY, OCT. 13TH

6:00 PM Liturgy of our Cultures (to include Children's Liturgy of the Word)



SATURDAY, OCT. 14TH

7:30 PM Pitch-in Dinner, Storytellers, Music, Clowns, Balloons, Prizes, Birthday Cake, Bagpipers, Dulcimers, Accordions, Parish Booths, History Lines, etc.

8:30 AM Registration

9:00 AM Opening Prayer

9:30 AM Rev. A. J. McKnight, C.S.Sp. Keynote Address: Celebrating our Challenges

10:30 AM Refreshment Break

## WORKSHOPS:

Parish Volunteer Maintenance Committees

Grants: Finding/Writing/Getting Computers: Needs/Uses/Funds Fund Raising: God Helps Those Who Help Themselves!

Parish Spirituality: Sharing Wisdom Outreach Ministry:

Where do we reach?

Ministry Fair: What for/How to/ So what?

Public Relations/Communications: Getting the Word out.

CCE Resource Center:

What's in it for you?

Liturgically celebrating your Parish Culture.

12:00 N Lunch

1:00 PM Comments: Archbishop E.T. O'Meara

1:15 PM Follow-up with Fr. A. J. McKnight

2:00 PM Workshops repeated

3:00 PM Closing Prayer and Time Capsule

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LOUISVILLE, KENTUCKY — Nov. 24

Dickens on Main Street & Light-Up Louisville Christmas Shopping in the Galleria Shops, celebrate a Victorian Christmas on Main Street and travel to Louisville Government Square to experience the lighting up of their canopy of lights.

\$23.00 per person (Includes transportation & refreshments)

CHURCHILL DOWNS — Nov. 25

Tour of the Derby Museum and trip to the race.

Sky Terrace seating indoors.

\$32.00 per person

CHICAGO CHRISTMAS SHOPPING — Nov. 25-Dec. 2 & 9

Water Tower Place or State Street Mall.

\$28.00 per person

METAMORA INDIANA — Dec. 9

Come join us for a fun filled day of shopping at Metamora's 100 gift shops.

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NEW YEARS EVE CRUISE — Dec. 31

Bring in the New Year on the Ohio River. Dinner Buffet, Champagne Toast at Midnight, Live Entertainment and Dancing.

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# Youth News/Views

## RCIT serves teen-agers

*"I owe you everything because you have given me the most precious gifts of life and love. You are the reason for everything good, pure and beautiful. I want to show you my thanks and praise by proving myself to you in every thought, word and action of my daily life."*

The power of love expressed in these words came from the heart of a teen-ager who was several weeks away from joining the Catholic Church. This quotation filled with gratitude and praise was taken from a letter written to God as part of the author's participation in the new Rite of Christian Initiation of Teens (RCIT) program in the New Albany Deanery.

RCIT was designed by the New Albany Deanery Catholic Youth Ministries Office under the direction of Jerry Finn, deanery youth ministry coordinator.

Several deanery priests had suggested bringing the teens together to alleviate apprehension that the youths felt in their

parish Rite of Christian Initiation of Adults (RCIA) programs.

Finn was able to obtain funding to finance this program thanks to a donation from Sacred Heart Parish in Jeffersonville through their Owen Voigt Fund.

"I truly believe that this is one of the best opportunities for ministry that we have added to the New Albany Deanery in a long time," Finn said. "It is our hope that this program will become an opportunity for outreach and evangelization."

The RCIT format brings the youths together to provide a comfortable atmosphere for the young candidates who want to join the Catholic Church. Some of the teens are participating in the religious education program to help "brush up" their knowledge of the Catholic faith.

Support from peers encouraged the eight young people to ask questions and explore their feelings, doubts, and fears.

"It was nice to be with people my age who



**BLESSING**—Cardinal Ritter High School sophomore Erin Styczen assists Father Michael Hilderbrand, an instructor at Our Lady of Providence High School in New Albany, as he blesses the school office during Ritter's silver anniversary Mass Oct. 4. A number of archdiocesan priests helped with the Mass. (Photo by Mary Ann Wyand)

wanted to learn about God and about being a Catholic," Stephanie Caudill explained.

Material covered in the sessions ranged from "Where is God in our lives?" to "How did Jesus use stories to teach the people?" The next session starts Oct. 15.

Meetings also included explanations of the sacraments and a question and answer period to clear up confusion. The youths

were joined in their journey by a team of adult and youth sponsors.

To prepare for receiving the sacraments, the RCIT group attended a retreat during Holy Week.

"The retreat was a great experience and I know we all felt really close to God," Caudill said. "We even baked our own bread to share with our parish."

## SPEAK OUT HELP US SAVE GOD'S INNOCENT PREBORNS.



For the first time—a nationwide Census directed to the governor and state legislators of all fifty states.

### RESPOND TO THE STATE LEGISLATIVE CENSUS IN THIS ISSUE



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(703) 659-4171 • METRO D.C. 690-2510 • FAX (703) 659-7586

## CYO session studies dating relationships

"Dating Relationships" is the topic of the Catholic Youth Organization's second "Seven Super Mondays" discussion session at 7 p.m. Oct. 16 at the CYO Youth Center. For information, telephone 317-632-9511.

Christmas isn't that far away! Father Michael Shave, Memorial High School students are selling Christmas evergreen and berried English holly wreaths to be shipped fresh from the Pacific Northwest for their annual school fund raiser. Contact the Madison school at 812-273-2150 for information on prices and items for sale.

It's almost Halloween! St. Monica youth group members will host the monthly CYO Youth Ministry Dance Oct. 29 at the northwestside Indianapolis parish.

The dance begins at 6:30 p.m. and features a Halloween theme. Costumed dancers will depart at 9:30 p.m., long before the witching hour!

As part of the 50th anniversary celebration at their parish, St. Thomas Aquinas youth group members planned a special youth liturgy Sept. 30.

In addition to planning the Mass, they served as lectors and music liturgists and gave handmade friendship bracelets to those attending the liturgy.

Bishop Chatard High School's Trinity Club will sponsor the annual Mother-Daughter Mass and Brunch at 9:30 a.m. on Oct. 29 at the northside Indianapolis school. Father Donald Quinn, school chaplain, will be the celebrant. For further information, contact Chatard at 317-251-1451.

Cathedral High School in Indianapolis sponsored a school dance for eighth graders from area schools on Oct. 6.

The Catholic Youth Organization's Search Retreat for high school juniors and seniors is scheduled Oct. 13-15 at the CYO Youth Center in Indianapolis. Telephone 317-632-9511 for information.

New Albany Deanery youth ministry officials have scheduled their Deanery Christian Awakening Retreat on Oct. 19-22, beginning at 6 p.m. that Thursday and continuing until Sunday afternoon.

"Sunday at the Mall," an afternoon of shopping for Christmas gifts on Nov. 19, is among the fall events scheduled for teen-agers by Tell City Deanery youth ministry officials.

Their destination will be the Eastland Mall at Evansville. The events flyer notes that, "Four dollars will get you and your packages on the bus!" For more information, contact the deanery youth ministry office at 812-843-5474.

New Albany Deanery officials have set Oct. 22-29 as Red Ribbon Week in Floyd County. This symbol has been chosen to accent the need for awareness of the many young people who support the fight for healthy lives by saying "no" to drugs and abuse of alcohol.

Deanery residents are asked to attach red ribbons to their homes and also to wear red bows as a statement of agreement. Parishes in the deanery are being asked to become "Red Ribbon Parishes" by supporting this important youth cause.



# Respect for life encompasses AIDS education

by Nicole Thurman

As the name indicates, Acquired Immune Deficiency Syndrome (AIDS) is not a disease. It is a virus which weakens the immune system, the body's natural defense center for fighting disease.

The AIDS victim is vulnerable to illnesses which wouldn't be a threat to a person with a healthy immune system. And while some people are afraid of persons with the virus, in reality the AIDS victim has more to fear from others because even the common cold can be life-threatening.

AIDS can be transmitted through sexual contact that involves the exchange

of infected body fluids, from transfusion of blood infected with the AIDS virus, by shared use of contaminated needles, or to infants born to female AIDS patients.

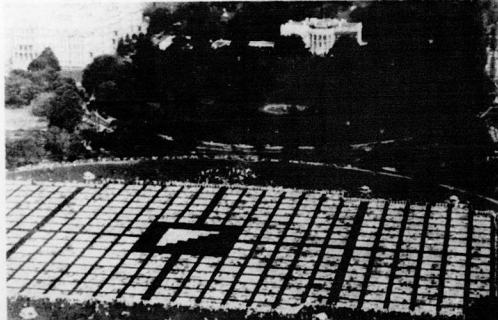
Health officials report no known cases of AIDS spread through casual contact. Research shows that touching an infected person or sharing toilet facilities does not put anyone at risk because the AIDS virus must enter the bloodstream to cause infection.

Italian researchers are trying to prove that passionate kissing is not "safe sex" and that the practice may be one way of transmitting the deadly AIDS virus.

In a letter to the *Journal of the American Medical Association*, the researchers described their study of saliva in 90 volunteers. The Italian scientists noted that analysis of saliva for traces of blood before and after tooth brushing, eating, and deep, passionate kissing revealed that infected blood can pass the virus into the partner's bloodstream.

Over 100 countries now report cases of AIDS. There is no cure for Acquired Immune Deficiency Syndrome, but education about the virus can help curb the spread of AIDS.

The AIDS Memorial Quilt is a project dedicated to the memory of AIDS victims from 19 countries. Now too large to be

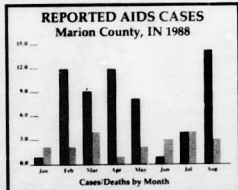


**AIDS QUILT**—The AIDS Memorial Quilt sprawls across the Ellipse in front of the White House in Washington, D.C. Its last showing as a whole unit was Oct. 6-9. The quilt contains over 10,500 panels representing AIDS victims from 19 countries. It spans 14 acres in its entirety. (CNS photo from UPI)

displayed in one setting, the quilt is composed of over 10,500 panels and spans 14 acres.

(Cardinal Ritter High School senior Nicole

Thurman is the daughter of Vickie Adams of Indianapolis. Her story was written with research assistance from the Marion County Health Department.)



## Students record peace video for world leaders

TEUTOPOLIS, Ill. (CNS)—Ten Teutopolis High School students have nurtured a seed of world peace planted by their band teacher, and plan to transplant it to 167 nations.

That seed is a video about building peace, written and produced by the students in this community, where nearly everyone is Catholic, about 90 miles southeast of Springfield. The video is to be sent to world leaders.

"Together We Can" had its premiere Sept. 10 before

about 140 people. The population of the community of mostly German-American families is 1,400.

Band teacher Craig Lindvahl, a Methodist, got the idea for the project more than three years ago, envisioning an American-Soviet video.

He told the *Catholic Times*, newspaper of the Springfield Diocese, that in the past year the project was accomplished almost exclusively by the 10 students and their supporters.

Lindvahl took out a personal loan for the last \$3,000 of the video's \$13,000 in production costs. The rest of the money was donated. Backers also gave their services.

Students Janee Angel and Lisa Buehnerkempe wrote the lyrics of "Together We Can," with Lindvahl assisting and writing the music. All 10 students met many times to collaborate on the script.

It tells the story of a fictitious international youth conference at which students learn to build bridges of international peace by interaction rather than listening to lectures.

"We've got to start where we are, (with) peace in our hearts," the song goes.

After several days of rehearsals in Teutopolis, the video was taped over several days in June.

Young people from nine countries, many of whom were in central Illinois last spring as foreign exchange students, are featured in the video.

Nations represented were Vietnam, Nicaragua, Spain, India, Panama, the Netherlands, Australia, Venezuela, and the United States.

"We learned a lot," said Christy Buehnerkempe, echoing other students' feelings about the project.

She said a girl from Vietnam at first seemed hesitant about working with her American peers, but then learned about mutual interests.

At the premiere of the video, Lindvahl read messages of congratulations from President Bush and from backers in the Soviet Union, Japan, England, and China.

Lindvahl said he planned to send a copy of the video to the leader of every nation on earth by the end of the year, with help from sponsors. To raise money, the students were asking for sponsors at \$25 for each country.

(A single copy of the three-and-a-half-minute video costs \$10, but free copies will be sent to sponsors. The address for "Together We Can" is P.O. Box 745, Teutopolis, Ill. 62467.)

### A Guide to

## Superior Dining

**YOUTH MASS**—Father Donald Quinn, chaplain at Bishop Chatard High School, talks with junior high students at a youth rally. (Photo by Mary Ann Wyand)

### Junior high students gather for youth rally

"Hello Tomorrow... Goodbye Yesterday" was the theme for the first-ever Indianapolis North Deaneries Youth Rally attended by 300 junior high students Sept. 30 at the Beech Grove Benedictine Center.

Father Donald Quinn, the chaplain at Bishop Chatard High School, celebrated the youth Mass for students representing Christ the King, St. Paul, St. Lawrence, St. Matthew, St. Luke, Immaculate Heart of Mary, St. Joan of Arc, St. Thomas Aquinas, and St. Monica parishes.

Liturgical music included the songs "We Can Make a Difference" by Christian rock singer Tom Franzak as well as "And the Father Will Dance" by Carey Landry.

Benedictine Sister Joan Marie Massura, archdiocesan coordinator for youth ministry, was the keynote speaker and chose to engage the youths in dialogue during her address on "What Is Church?"

I asked them what their gift is to the church," Sister Joan Marie said, "and what is their image or symbol of the church. I also asked them, 'If God played hide and seek with you, where would he hide? Where would you find him?'"

She said one youth responded with amazing insight. "God lives in me," he said. "I would look within myself."

Reflecting together, the students also discussed the fact that "Christ is church, we are church, and we can make an impact at the seventh and eighth grade levels."

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## BOOK REVIEW

## 'Haiti since Duvalier' analyzed

THE RAINY SEASON: HAITI SINCE DUVALIER, by Amy Wilentz. Simon and Schuster (New York, 1989). 427 pp., \$19.95.

Reviewed by Thomas E. Quigley

Whether one comes away from Amy Wilentz's fast-paced account of present-day Haiti buoyed by hope or mired in gloom, the reader will at least have encountered more of the sights and sounds—and the incredible mystique—of Haiti than is elsewhere available, short of booking a flight to Port-au-Prince. It is journalism of the highest order and a terrific page-turner.

Religion and politics are twinned themes throughout. They are presented as mostly "good" religion and "bad" politics: the progressive priests and religious, the church's outstanding broadcasting station Radio Soleil, the literacy program Mission Alfa, the basic Christian community movement Ti Legiz, and everywhere, the charismatic Salesian Father Jean-Bertrand Aristide.

The politicians, on the other hand are almost uniformly venal, corrupt and cruel, from "Ennu" Namphy to Prosper Avril or, in the case of the Americans there, whether pompous diplomats or frustrated development technicians, pathetically out of touch with the real Haiti.

Wilentz gives us marvelous vignettes of her ample cast of characters and pauses periodically—and helpfully—to reach back into a Haitian past that she has clearly studied. Her analysis, however, tends to the anecdotal and a too-simplistic division between the good and the bad.

The church is presented as a central factor in the movement for change over the last decade. True enough. And the seeming unity among diverse church sectors, widely noted just two years ago, has clearly suffered some bruises in the last year. But Wilentz is too quick to assign all blame to the bishops, to Father Aristide's Salesian superiors, and especially to Archbishop Paolo Romeo, the dynamic Sicilian nuncio who, in fact, was one of the forces of nature that had helped propel the whole Haitian church forward. Father Aristide himself is handled more accurately, which is to say with due consideration for the contradictions

in his character. A prophet and a saint to many, and very nearly a martyr, he leaves in Wilentz's mind enough questions unanswered to avoid being prematurely canonized as a posthumous hero.

She also handles voodoo—the religion of the Haitian peasant—with considerable insight, even sympathy. Indeed, few non-specialists have so well captured the essence of this syncretic mixture of Catholicism and African religions, reason enough to buy the book.

And the "American Plan," the classic conspiracy theory about U.S. intentions for Haiti? She may seem to buy a bit too thoroughly into the more sinister interpretations of U.S. policy goals, but seldom have the Haitian concerns been so well expressed, free of cant and jargon.

Quigley is adviser on Latin and Caribbean affairs at the U.S. Catholic Conference and has participated as a staff member in the U.S. bishops' visits to Haiti.)

## Other books of interest to Catholic readers

by Richard Philbrick

These books are of particular interest to Catholic readers.

"Disciple Story," by Father Gregory M. Corrigan, Ave Maria Press, \$5.95, 142 pp. Subtitled "Every Christian's Journey," this book encourages Christians to review their lives in relationship to that of Jesus the disciple-maker.

"Hearts Set on the Pilgrimage," by Franciscan Sister Joan Puls, Twenty-Third Publications, \$7.95, 117 pp. Reflects on the church as pilgrim, as servant and as hospitable community.

"Reasons for Hope—The Futures of Roman Catholic Theologies," by Franciscan Sister Katarina Schuth,

Michael Glazier Inc., \$15.95, 234 pp. Study in depth of Roman Catholic theologians in this country along with an optimistic forecast of their years ahead.

"New Images of the Last Things," by Marie Murphy, Paulist Press, \$6.95, 96 pp. Well-informed review of the insights of Jesuit Father Karl Rahner, famed theologian, into the church's teachings about death and what happens after it.

"He Came to You So That You Might Come to Him," by Franciscan Father Arthur Hark, Franciscan Herald Press, \$8.95, 181 pp. Biography of St. Anthony of Padua emphasizing his status as a doctor of the church.

"Luke the Theologian," by Jesuit Father Joseph A. Fitzmyer, Paulist Press, \$11.95, 250 pp. Eight revised lectures by a distinguished New Testament theologian on the major theological themes of the writings of Luke in the Bible.

"Paul's Pastoral Vision," by Father William F. Maestri, Alba House, \$12.95, 220 pp. With the pastoral approach to problems of St. Paul in mind, the author considers leadership in the church, the role of tradition and teaching, and the pastoral mission of the church to the world.

"Good Anger," by J. Giles Milhaven, Sheed & Ward, \$12.95, 215 pp. Anger in a human being's life, and the good that can stem from it.

"Stairway to Serenity," (author anonymous), Harper/Hazelden, \$7.95, 110 pp. Addiction victim now recovering testifies to the need for a belief in a higher power to escape degradation.

## † Rest in Peace

(The Criterion welcomes death notices from parishes and/or individuals. Please submit them in writing, always stating the date of death, to our office by 10 a.m. Monday the week of publication. Obituaries of archdiocesan priests, their parents and religious sisters serving in our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.)

+ CRIST, Mary A. (Peake), 81.

Anthony of Padua, Clarksville, Sept. 27. Mother of Joan DeCamp, Allen C. Jr. and Michael; sister of J.D. Peake; grandmother of eight, great-grandmother of six.

+ DIXON, Frank A., 82, Our Lady of the Springs, French Lick, Aug. 18. Husband of Kathryn; father of Martin; brother of Pete and Raymond; grandfather of two.

+ KAMENISH, Clara Belle (Turpen), 85, Sacred Heart, Jeffersonville, Sept. 26. Mother of Norma L. Babington and Albert; sister of Clethia Pennington; grandmother of 11; great-grandmother of 17; great-great-grandmother of one.

+ KEATING, Charles Allen "Buddy," 64, St. Michael, Canby, Oct. 4. Husband of Jane R.; father of Cinda K. R. and Michael E.; grandfather of four.

+ KOHLER, Patricia, 62, St. Augustine, Jeffersonville, Oct. 2. Sister of Donald W. and Thomas J. Smith Jr. niece of George F. Seebolt.

+ MALLOY, Robert D., 77, SS. Peter and Paul Cathedral, Sept. 26.

+ MELCHER, Barbara, 75, St. Lawrence, Indianapolis, Sept. 30. Wife of Jerry A.; mother of Jerry E., Robert J., and Barbara; sister of Frances Behrman; grandmother of three.

+ MILLI, Catherine L., 86, Holy Name, Beech Grove, Oct. 4. Wife of Leo; Joseph, mother of

Phyllis Louis Keller; grandmother of five; great-grandmother of four.

+ MURKEN, Jeremy Michael, two months, St. Mary, Lansville, Oct. 28. Son of Albert (Duke) and Angie; brother of Emily and Matthew; grandson of Dr. and Mrs. Albert Murden, Michael and Elizabeth Browning, (see the September 15 issue of *The Criterion*).

+ NELIS, Russell R., 61, St. Mark, Indianapolis, Oct. 1. Husband of Grace (Green); father of Samantha Bowling, Charlene Ray, Diana Calvert, Thomas R., Michael A. and David D.; brother of Harry, George, Richard, Ida Sattler, Betty Kirsch, Margie Blackwell, Shirley O'Neal, Donna Danale, Mary Farnen and Mona Barker; grandfather of 10.

+ NIENABER, Dolores C., 77, St. Mary, Greensburg, Oct. 2. Mother of Patricia Obergiell and Thomas; sister of Jeanette Gibbons; grandmother of four.

+ NOON, John David, 75, St. Augustine, Jeffersonville, Sept. 28. Father of Carolyn, Sue Fisher; brother of William, Nellie Randall and Nola C. Seidler; grandfather of three.

+ RHEINGROVER, Lorraine, 57, St. Pius X, Indianapolis, Sept. 27. Wife of Edward A.; mother of Kim and Bret; sister of Edward, Peter, Thomas and Joseph Moreau; Judy Logan, Teresa Freidman, Marie Gasset and Joan Scherki.

+ SCHMIDT, Bernard C., 64, St. Rose of Lima, Franklin, Oct. 2. Husband of Ruth; father of Bernard C. Jr., David J., Richard L. Wilson and Edward Hofer; brother of Eleanor M. Cain.

+ SEXTON, Margaret F., 92, Little Flower, Indianapolis, Sept. 28. Aunt of Martha, Richard, and Jeanette Wilcox; and Rosemarie Heckman.

+ WILSON, Melinda Lee, 88, St. Elizabeth, Cambridge City, Oct. 1. Sister of Marti Gordon and Pauline Nickelson.

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# Pope offers peace greeting at Seoul Congress

SEOUL, South Korea (CNS)—The following is the Vatican text of Pope John Paul II's peace greeting after the Oct. 8 Mass closing the 44th International Eucharistic Congress in Seoul.

►We have just celebrated the Eucharist and brought to a conclusion the 44th International Eucharistic Congress. In union with the church throughout the world we have been joined to Jesus Christ in the "acceptable sacrifice which

brings salvation to the whole world." Together with his mother, Mary ever Virgin, we have rejoiced in God our Savior, for he who is mighty has done great things for his people (cf. Lk 1:47-49).

At this midday hour we turn to Mary, whom Christ gave to us as our mother (cf. Jn 19:27). Forever "she stands out among the poor and humble of the Lord" ("Lumen Gentium," 55), interceding on behalf of the hungry, the weak and the defenseless. She is the hope and comfort of the children of Eve. She is "the gracious advocate." In confidence we ask her to pray for us, that we may be made worthy of the promises of her divine son.

►Today in Seoul, we offer a fervent prayer that the peace of Christ will descend upon all nations and peoples. Allow me to mention in particular two peoples who are very close to my heart. Confident of Mary's tender concern for all her children, we cannot fail to recommend to her, with deep affection, hope and sorrow, the people of North Korea and especially its Catholic community. We pray for those parents and children, brothers and sisters, friends and relatives who are separated but wait with undiminished hope to be reunited as one family. May Jesus, through the intercession of his Blessed Mother, the Queen of Peace, hasten the day when all Koreans will be reconciled in mutual trust and respect, and reunited in the joy of brotherly love.

►In this final conversation with Mary, our mother, I also make mention of our brothers and sisters in Christ

living in mainland China. Their geographical proximity, as well as bonds of faith and culture, bring them very near to many of those assembled here. Deep within my own heart, there is always present an ardent desire to meet these brothers and sisters in order to express my cordial affection and concern for them and to assure them of how highly they are esteemed by the other local churches. I am deeply moved when I think of the heroic signs of fidelity to Christ and his church which many of them have shown in these past years. Through the intercession of Mary, help of Christians, may Christ be their consolation in every trial and in all of life's daily challenges. May the Lord also inspire within them a firm commitment to the delicate task of fostering reconciliation within the ecclesial community, in communion of faith with the successor of Peter, who is the visible principle and foundation of that unity. May he encourage and sustain Christian believers there, as they seek to dedicate themselves to the pursuit of the common good and the generous service of their fellow citizens, working for the progress of their noble nation.

►We ask Mary to draw all mankind to the cross of Christ, our only hope of salvation. Through her prayers, may all hearts be opened to the peace of Christ—that peace which surpasses all human understanding (cf. Phil 4:7). And may we who have received so many of God's gifts through her intercession imitate her example and offer ourselves in union with her son for the salvation and peace of the entire world.

## Cardinal Bernardin orders growth freeze

CHICAGO (CNS)—Cardinal Joseph L. Bernardin of Chicago, saying the archdiocese faced a financial crunch, has ordered an immediate freeze on hiring, expansion and any new construction for the 417 parishes and 90 archdiocesan agencies.

The cardinal called for short- and long-range planning to ensure financial strength as the archdiocese enters the 1990s. Among the reasons for the current conditions he cited was that one in four parishes now needs financial support from the diocese, an increase from 29 parishes in 1982 to 108 this year.

Cardinal Bernardin added that he believed the "genius" of the church in Chicago "has always been its ability to respond energetically to new challenges." This is a moment of challenge, but also of new vision and faith for the people whom we love and serve. I believe the church here has a bright future.

Formation of a long range planning committee was announced by the cardinal.



**HUGO HELP**—Eighth grade students at St. Pius X School, Indianapolis, load items they collected from the entire school population into a truck bound for victims of Hurricane Fran in Charleston, South Carolina. (Photo by Andrea Craney)

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# Thousands of homeless march

by Laurie Hansen

WASHINGTON (CNS)—Tens of thousands of marchers, from parish council members to Hollywood stars to the homeless, descended on Washington Oct. 7 to demand affordable housing and an end to homelessness.

Waving colorful handmade placards and banners that read, "2,000 years and still no room in the inn," and "May we borrow Kennepunkport for the winter," protesters called on the federal government to put housing higher on its priority list. President Bush's summer home is located in Kennepunkport, Maine.

Hailing from as far away as Oakland, Calif., Pontiac, Mich., and Miami, the marchers hiked under blue skies on a breezy day from various points in the Washington area to the Capitol. A large crowd paraded from the Pentagon, across the Potomac River, to emphasize what they saw as the link between too much military spending and too little affordable housing.

Sponsoring what was touted as one of the biggest marches the nation's capital has seen in recent years was Housing Now!, a coalition of more than 200 organizations, including the AFL-CIO, the National Urban League, the U.S. Conference of Mayors, Catholic Charities USA and the National Organization for Women. The U.S. Park Service crowd estimate was 40,000, but organizers said there were some 250,000 present.

Outside Washington's St. Aloysius Catholic Church, where a group of some 300 Catholics gathered before the march to participate in a "solidarity prayer service," stood friends Dawn Considine, 15, of Laurel, Md., and Lisa Mattingly, 15, a member of Holy Spirit Parish in Forestville,

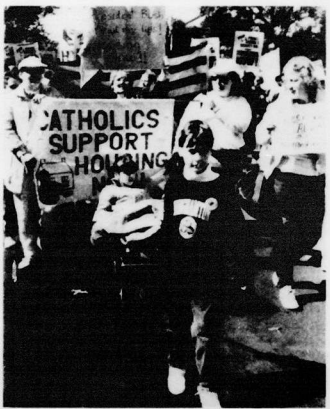
Md., holding a banner that read: "Archdiocese of Washington Catholics for Affordable Housing."

"One guy that came past said, 'Tell the homeless to get a job,'" Considine said.

"That's kind of cruel. People should all come together and help," commented Mattingly. "Some can't work," added her friend.

Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y., chairman of the U.S. Catholic Conference Committee on Domestic Social Policy, said during the prayer service at St. Aloysius that "we are here not to provide for the homeless but to include them in, not to build a society for the poor, but to assist them to join in a society for all God's people."

"We will march out of this church to the Capitol, the very



HOUSING MARCH—Members of the Housing Now group join thousands of homeless in the Oct. 7 march on Washington. (CNS photo by Al Stephenson)

symbol of power and authority," he said, "and try to impress upon (government officials) that we are shamed, disgraced that in going from our homes to our workplaces we see people who live on the streets. We come here asking God's mercy on our sinfulness," he said.

At the Capitol, the protesters listened to rock musicians, including Los Lobos, Tracy Chapman and Steve Wonder. They heard television actresses Valerie Harper and Susan Dey introduce dozens of Hollywood celebrities. The list of stars was so long that marchers began to chant, "TV later, housing now."

The Rev. Joseph Lowry, president of the Southern Christian Leadership Conference, said marchers were there "because we're sick and tired of a nation that puts the homeless on the back burner."

Ohio Gov. Richard Celeste said the "real scandal is not the \$4 billion" lost as a result of the recently exposed U.S. Department of Housing and Urban Development scandal, "it is the \$24 billion that was denied to the poor and the powerless who depended on HUD for housing," referring to federal housing cutbacks.

The Rev. Jesse L. Jackson, who ran for president in 1988, added, "They cut the HUD budget 75 percent and then they stole the other 25 percent. There should be houses for the poor. There should be jailhouses for those who stole the money."

Cheryl Randazzo, 23, a law student at the Catholic University of America in Washington, said she came to march because "we're becoming such a two-class society—the ultra rich and the ultra poor."

Her friend, Lisa Segal, 23, a litigation paralegal in New York, who volunteers at night at a shelter for the homeless, said the problem of homelessness affects all classes. She said it is impossible to avoid being confronted by the homeless in public places in major cities. "It brings down morale. You have to be frightened to go places or you can't go after certain hours," said Segal, a member of Our Lady of Lourdes Parish in Long Island, N.Y.

Catholic groups sponsoring the march included Catholic Peace Fellowship, Church Women United, Dignity USA, Jesuit Social Ministries, Network, a Catholic social justice lobby, and Pax Christi USA.

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