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Objectives for center city are drafted

by Dan Conway

Members of the Center City Task Force 2000 have drafted a series of specific objectives designed to make the Catholic Church "an evangelizing presence of Jesus Christ" in the center city of Indianapolis.

During the task force's second planning conference, held at Fatima Retreat House on Oct. 26, a diverse group of parish, archdiocesan, civic and business leaders appointed by Archbishop Daniel M. Buechlein to help respond to recommendations made in a variety of studies (some dating back to 1977) continued their efforts to set direction for the church's center city ministries.

The task force reviewed the comments, suggestions and questions that resulted from the article about the work of the task force in the Sept. 24th issue of *The Criterion*. Most of those who responded to the invitation for "feedback" affirmed the positive direction and commitment evident in the task force's initial work. Many also asked "bottom line" questions about funding, recruitment of new parishioners and students for center city parishes and schools, and the threat of future consolidations or closings.

Members of the task force agreed that the plan they will recommend to Archbishop Buechlein must include action strategies for addressing church growth, funding for center city ministries, and previous recommendations regarding consolidations or closing. But first, the members felt that these issues should be discussed in the context of an overall mission and plan for the church's center city ministries.

The task force reaffirmed the mission statement reported in the Sept. 24th article and then drafted a series of objectives and action steps for each of the six long-range goals reported in that issue.

The mission statement reads: "We, the Catholic Church in central and southern Indiana, are called to be an evangelizing presence of Jesus Christ in the center city of Indianapolis through vibrant parish communities; worship that reflects the cultures and gifts of local communities; Catholic schools committed to excellence; lifelong faith formation; ministries that respond to the communities' spiritual, societal and recreational needs; and development of human, physical and financial resources. Working together in this vital ministry, we commit ourselves to generous sharing and effective use of our spiritual and human resources."

To carry out this mission in the most effective and efficient ways possible, task force members drafted a series of objectives and action steps for each of the six long-range goals. These goals are intended to provide an overall framework for all of the programs and services which are sponsored by the Catholic Church as it strives to be "an evangelizing presence of Jesus Christ" to all people in the center city of Indianapolis.

These goals and objectives will be presented to Archbishop Buechlein later this month.

GOAL 1: Ensure vibrant parishes. Objectives: Anchor parishes in needs of community; promote social justice and community service; develop leadership development opportunities suitable to urban environment; design strategies for promoting church growth; provide spiritual growth/worship services that promote cultural diversity; and ensure effective use of financial resources.

GOAL 2: Affirm, strengthen and promote Catholic schools. Objectives: Affirm Catholic schools as the most effective means of evangelization of Catholics and others; build on strengths by addressing financial, enrollment, academics, parent involvement and human resources; and promote schools as effective means of educating center city children.



GUATEMALAN MASS—Some of the parishioners who attended the 6 a.m. Mass in San Andres Itzapa, Guatemala, leave the church at the end of Mass. More than 2,000 people

were present for the Mass. See article on page 7 and "From the Editor" on page 4 for stories about the Guatemalan people. (Photo by John F. Fink)

GOAL 3: Attract, train and retain leaders for center city ministries. Objectives: Identify positions and needs; develop a profile of characteristics needed for center city leadership; develop recruiting programs to increase pool of qualified applicants; develop training programs based on needs; and design support systems and recognition programs.

GOAL 4: Promote effective and efficient use of physical resources. Objectives: Update and analyze pertinent data on demographics, finance, etc.; evaluate parish plants regarding their use, property values, zoning, land use, etc.; develop best and worst case scenarios for physical plant use; identify alternative uses and new opportunities; and develop guidelines for operation and maintenance.

GOAL 5: Raise awareness of the importance of center city ministries. Objectives: Inform, educate, raise awareness, and market center city ministries; involve people in the center city through outreach programs to suburban and rural parishes and interdenominational involvement; and offer adult education opportunities which promote non-traditional use of facilities and which have a strong impact on the community.

GOAL 6: Develop the financial resources needed to carry out center city ministries. Objectives: Promote fiscal

accountability and efficiency; increase broad community participation; and develop alternative funding sources.

During the next several weeks, subcommittees will be working to refine the action steps and accountability for each objective. In addition, members of the task force will be discussing three important questions which must be addressed as an integral part of this planning effort:

1. What is our "vision" of ministry in and with the people of the center city, and which parishes and schools should be considered as part of the center city?

2. What is the mission of Catholic schools in urban areas where a large proportion of the student body is not Catholic?

3. What is the best way for the archdiocese to organize and staff its center city ministries?

The Center City Task Force 2000 will meet again on Nov. 23 to finalize its recommendations to Archbishop Buechlein. Comments and suggestions may be addressed to Daniel J. Elsner, chairperson, P.O. Box 1410, Indianapolis, IN 46206-1410.

A public forum to review the task force's recommendations with representatives of center city parishes is planned for January.

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Northern Irish killings are the worst in years

by Catholic News Service

BELFAST, Northern Ireland—The Irish Republican Army's botched terrorist bomb attack Oct. 23 started a new wave of sectarian violence in Northern Ireland that left 24 dead and dozens wounded by the end of the month. The nine-day killing spree was the worst in Northern Ireland since the early 1980s.

It started when an IRA bomb exploded Oct. 23 at a fish and chips shop in a commercial section of Protestant West Belfast crowded with Saturday afternoon shoppers, killing 10 people and injuring 59.

It climaxed with a massacre Oct. 31 of costumed Halloween revelers by Usher (See NORTHERN IRISH, page 21)

Catholic Crossword starts this week

For those who like to work crossword puzzles, a new feature has been added to *The Criterion*. Beginning this week, the Catholic Crossword puzzle will be on our classified advertising section, inside the back page.

THE CRITERION
Serving the Archdiocese of Indianapolis

SEEKING THE FACE OF THE LORD

A young woman expresses her concerns

by Archbishop Daniel M. Buechlein, OSB

I must comment about a recent letter I received from a 27-year-old young married woman. She writes to thank me for my columns in *The Criterion* and her particular gratitude for the series on *"Humanae Vitae"*. She goes on to say a good deal more.

She writes gratefully of the teaching and witness of faith she received in her home from her parents. But she expresses sadness about her religious education in school. She writes: "I am glad the church leaders are beginning to realize where they went wrong after Vatican II. My husband and I grew up in that aftermath. We received no formal instruction at Catholic school about Catholic doctrine. I remember feeling confused about the laws and the rights and wrongs of my faith. I wanted guidelines, laws, rules. I got 'feel good,' intangible, softened lessons. Sin ceased to be mentioned. Grace became more popular than black when we were taught right from wrong. Thank God my parents taught the laws of the faith."

A part of the letter expresses particular distress about the manner in which sexual morality was taught and not taught with particular reference to the relationship of sexual expression and marriage. She notes the cursory manner in which artificial birth control and natural family planning were taught.

She goes on to say: "My friends left the church because they felt no urgency to stay. We were taught that God loved

us and was merciful, but no one showed us how to have a relationship (with God). Without that relationship and without the rules that say you have to go to church on Sunday, why stay? If you don't go to God will understand. He'll be merciful. He loves you where you're at. Well, probably he does, but will he let us enter into heaven if we ignore him and his church all our lives? ... My parents, their teaching and their relationship with God saw me through. I grieve and pray for my friends who never felt connected with God."

"What can the church do? ... I am not a theologian, but from the common folk. I believe we need to be taught more about sin, not for the sake of making us guilt-ridden and ashamed, but for the sake of conversion, renewal, commitment. How can we 'renew our minds' if we don't believe we are sinning?" She concludes her letter by saying, "I am 27 years old. I am not an extremist. I just want to know the way."

The tone of the letter tells me the writer is not an extremist. And her measured and yet impassioned voice is not a lone voice that I hear, although it sounds a contrasting note to those who don't want to hear from the church about "the way." To my corresponding friend I offer solid assurance that precisely for reasons she expresses in a practical way the leadership of our church, Pope John Paul II and the bishops, have pursued a contemporary writing of *"The Catechism of the Catholic Church."* This new expression of the doctrine of our faith will provide direction for all of us who are responsible for clear and balanced teaching.

My corresponding friend also expresses in practical terms why, in the context of *"The Catechism of the Catholic*

Church" and in relationship to it, Pope John Paul spent six years working on the recent encyclical *"Veritatis Splendor"* about certain fundamental principles in moral theology. He addresses both the contemporary climate of our society and the "fuzzy" thinking which has developed on very important moral matters, especially pertaining to marriage and family life.

Reaction to *"The Catechism"* and the new encyclical has been more positive than I thought it would be. Ours is not a social climate that likes to receive teaching from an authority figure. At best a hierarchical church that takes its teaching responsibility seriously perplexes a democratic society. And unlike my letter-writing friend, some vocal folks who don't like clear teaching (particularly on matters pertaining to marriage, family life and human sexuality) fuss because they feel it puts a burden on people. I don't know who you, but I find that if the truth troubles me, I better take a second look at myself. I can do that with a humble, peaceful and compassionate attitude especially in personal prayer.

I sometimes worry for the priests and other teachers of our faith who get caught in the crossfire of opinions about what should and should not be taught. Ours are good priests and teachers and I know they welcome more help to be good teachers.

I have had four years of Catholic undergraduate studies and six years of graduate theological study. Even as a teacher I still feel the need to be taught, especially about the complex moral and doctrinal issues of our day. I am comforted to know there are 27-year-old folks who feel the same.

EDITORIAL COMMENTARY

The cloning of human embryos is immoral

by John F. Fink
Editor, The Criterion

Last week scientists at George Washington University Medical Center in Washington, D.C. made news when they announced that they had successfully cloned human beings for the first time. They split single human embryos into twins or triplets. It appears that we are getting closer and closer to Aldous Huxley's *"Brave New World."*

Scientists last week were talking about splitting an embryo in two and then implanting one in a woman to produce a baby and freezing the other until sometime in the future in order to produce an identical twin.

The possibility was also suggested of producing a "spare" embryo and storing it in order to provide compatible organs for transplant if the need should arise. The Vatican newspaper *L'Osservatore Romano* quickly called that possibility "abominable."

The scientific breakthrough immediately drew criticism—as it should have.

Correction

In the Oct. 22 story about the new St. Vincent de Paul Distribution Center, an error was made in the religious affiliation of Thomas Marten, president of the construction management firm, who is Catholic. The former owner of the building, Richard Hirschman, whose wife is an Episcopal priest, spoke immediately after Marten.

But the fertility researcher who conducted the experiments clearly did not understand what the furor was about. He said: "We did not intend these into any women, we did not intend to implant them. No child had been born from this procedure." All 17 of the embryos used in the experiments died within six days.

He did not understand that the embryo he was experimenting with were already human beings. At the moment the embryo is formed by the uniting of the ovum and sperm, the embryo is a human being. Its genetic code is present as are all 46 of its chromosomes. From that time on, this human being's life should be protected. Unfortunately, what happens in fertility laboratories is that numerous embryos are created, experimented on, and then washed down the drain.

It is true that some theologians hold that an embryo doesn't become human until implantation in a womb instead of at conception, but this is a minority view

that doesn't seem to square with the biological facts.

Of most importance, it is not the view of Pope John Paul II. Just last Sunday, during his regular Sunday blessing, he warned that scientists had embarked on a path toward manipulation and "self-destructive madness." He said that respect for human life from the moment of conception was "among the fundamental and indispensable duties of the moral law."

The Vatican's Congregation for the Doctrine of the Faith published a document on procreation, called *"Donum Vitae,"* in 1987. It condemned the cloning of human embryos as an offense to the dignity of human procreation and the conjugal union. It also said it was immoral to produce human embryos in order to use them as "disposable" material for research.

"The one conceived must be the fruit of parents' love," the document said, not the product of medical intervention or biological technique.

Archdiocesan Directory/Yearbook printed and ready for distribution

The 1994 Directory and Yearbook for the Archdiocese of Indianapolis has been printed and is now ready for sale and distribution. The directory is published annually by *The Criterion*.

The 364-page spiral-bound deluxe edition contains information about all aspects of the archdiocese, its parishes and personnel. Detailed into 16 sections, the directory contains the history of the archdiocese, and details about archdiocesan administration, each parish, educational and service institutions, and archdiocesan personnel.

Sections on the clergy include photos and biographies of each archdiocesan priest as well as information about those serving outside the archdiocese, retired priests, and those who have died. Sections include names and addresses of the religious men and women in the archdiocese.

The sections on parishes include a photo of each church, its address and phone number, when it was founded, the pastor and/or other parish personnel, school and convent information, the church capacity, whether or not it is accessible to the handicapped, and the weekend and holy day Mass schedules.

Also included in the directory are statistics for each parish (numbers of persons, children in school, baptisms, deaths and marriages) as well as what each parish contributed to various collections and the archdiocesan assessment for each parish.

The directory also includes 68 "gold pages," advertisements for businesses and organizations that provide services to Catholic institutions.

An advertisement for the directory is on page 10.

Wanted: your Christmas stories

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

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

Stories should be true, involving a real event, should be typed double-spaced, and no longer than 300 words (about a page-and-a-half).

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

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

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PUBLISHER

Most Rev. Daniel M. Buechlein

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Margaret Nelson, Mary Ann Wyand
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Criterion hires roving reporter

In an effort to improve *The Criterion's* coverage of parishes outside the city of Indianapolis, Peter Agostinelli has been hired as a roving reporter.

Agostinelli is a graduate of Columbus East High School and Purdue University, where he was on the staff of the *Purdue Exponent*. After his graduation from Purdue he worked as a reporter for the

Lafayette Journal and Courier. He has moved to Elizabethtown, from where he will cover events throughout the archdiocese.

Beginning in January *The Criterion* will feature a different deanery each month with attention to a different parish each week. Agostinelli will be responsible for preparing these features.

VICAR GENERAL AND MODERATOR OF THE CURIA

Fr. Coats enjoys being in the middle of things

by Margaree Nelson

What exactly does a vicar general do? That's a question Catholics sometimes ponder when they see Father David Coats at all the archdiocesan meetings or activities.

And Father Coats himself recently went over his job description—with his boss, Archbishop Daniel M. Buehlein.

That's one thing unique about his job. He is the only person in the archdiocese who reports directly to the archbishop. Father Coats, as vicar general and moderator of the curia, "speaks with the full authority of the archbishop on all administrative matters in the archdiocese."

That means that Father Coats supervises all six of the secretariats that provide leadership for the archdiocese: Total Catholic Education; Leadership, Pastoral Formation; Catholic Charities; Planning, Communications and Development; and Finance and Administrative Services.

Father Coats joins Father Easton, judicial vicar and director of the Metropolitan Tribunal; and Father Koetter, vicar of ministry personnel; and the directors of the six secretariats to form the archdiocesan Management Council.

One blurb in *The Criterion* might have created confusion for some readers. Father Coats was named administrator of St. Martin of Tours in Martinsville for eight weeks after the sudden death of Father James Higgins. But the notice also said he would continue his duties as vicar general, a job he's had since 1989.

As such, he gets involved in a lot of

crisis situations that occur in the archdiocese. But there are crises in parishes that do not become a crisis to the archdiocese. Those kinds of things don't need a lot of publicity—in fact, they do better without it, he said.

After Archbishop Edward T. O'Meara died in January of 1991, Father Coats was elected by the Board of Clergymen to serve as archdiocesan administrator. He held that position for the nine months before Archbishop Buehlein was installed.

"I had a whole lot of visibility. I don't now because there's an archbishop now. And that's the way it should be. I'm glad there's an archbishop," he said, with a note of relief in his voice.

To help understand what a vicar general is, Father Coats said, "People remember from their government classes that there is the judicial, the legislative, and the executive. Any society has to be governed to have some sort of judicial, legislative, and executive authority to hold it together."

"But in the church, all of the authority of the diocese exists in the bishop. That is by church law. It is not legal for him to delegate it to the pastoral council, boards of education, and so forth. This means that the bishop has to ratify anything they do. He has to make what they decide his own in order to promulgate it or to make it law," he said.

The church does recognize that other duties and obligations need to be delegated out to others. The vicar judicial, Father Easton, by virtue of being appointed to that office by the archbishop,

shares the judicial authority with the archbishop, Father Coats said.

In the same way, the vicar general—who must be a priest with a licentiate in canon law—shares the administrative authority with the archbishop. To illustrate it in corporate terminology, the archbishop would be the chairman of the board and the CEO. And the vicar general is somewhat like a chief operating officer.

Legally, the vicar general can't set policy. He is an administrator, involved in lots of diocesan boards. Besides serving on the Management Council,

Father Coats is on the Core Planning Team, the Archdiocesan Social Services board, the Finance Council, Catholic Cemeteries board, the steering committee of the United Catholic Appeal, the Council of Priests, and the Board of Consultants.

And he provides a link with the civic community. Father Coats is on the board of directors of the Greater Indianapolis Progress Committee, St. Vincent Hospital and the Damien Center.

"I do whatever I think I should be doing that I can get away with," he said with a smile.

I like being in the middle of things. I enjoy what I do. In fact, I've enjoyed every assignment I've had in my priesthood," said Father Coats.

"I'm happy that I've always had a connection to a parish community. That's something I can't imagine a priest totally separated from," he said.

This is not the form I envisioned my ministry to take when I thought of being a priest, but I am very happy with it," said Father Coats.

"One of the areas where lay people make an incalculable contribution is in the financial area. As a seminarian, I was never prepared to do those kinds of things. We're blessed in this diocese with many lay people who are very gifted and very generous with their time in helping us to do what is needed to make wise financial decisions. I enjoy working with those people," he said.

"I find one of the most exciting, personally-beneficial things for me is to work with those people with that quality of generous, committed service," said Father Coats.

Father Coats admits to some humbling experiences, mostly when he was administrator of the archdiocese. "I would sit at the head of a table, chairing a meeting. I knew that tremendously important decisions for the direction of the diocese were going to be made. I thought of the caliber of people and the wisdom of those sitting around the table and realized that, somehow, they're waiting for me to bang a gavel."

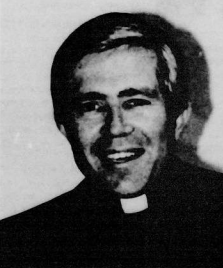
One thing on Father Coats' job description is understated: "Regular evening and weekend work is necessary."

Special ed film to be featured

At 6:30 p.m. on Nov. 16, the special education task force sponsored by the Office of Catholic Education is offering an educational session for parents at the Assembly Hall of the Archbishop O'Meara Catholic Center.

The movie, "How Difficult Can This Be?" will help parents experience the world of the learning disabled.

Those wishing to attend should call Jody Dennerline at 317-259-4715 by Nov. 12. Friends and relatives are welcome, but there will be no babysitting services.



Father David Coats

Richmond parishes make collaboration work

by Margaret Nelson

"We are making history," said Father Robert E. Mazzola. "It's not perfect, but it's working."

The pastor of three Richmond parishes since July, he is talking about the unique way they collaborate.

"Each parish has its own council," Father Mazzola said. "All meet jointly once a month to discuss all educational matters, all youth ministry matters, all liturgy matters, and other things that apply to all three parishes. Then we break out into separate parish meetings for a half hour to 45 minutes. Sometimes we come back and meet together afterwards."

"I meet with the chairperson of the week before," he said. "And I meet with the executive committee at the end of that week to plan a joint agenda for the first part of the meeting."

The joint council meeting has met four times. "Sometimes we break and have a discussion so that we can give the same report to all three parishes," said Father Mazzola.

The joint council meeting is held at Father Hillmann Hall, the St. Andrew Parish Center that is used for all non-school matters.

"It is interesting," the pastor said. "There is no pattern to follow. We are bound to make some mistakes."

But he explained that each parish has two

Sunday or anticipation liturgies. Parishioners from all three gather for reconciliation in one place.

The Richmond parishes have had a joint board of education since 1975 and joint youth ministry since 1984, Father said.

"We are not consolidating parishes. We are trying to keep all three parish identities. It is much more united than it was. We have a common office at St. Andrew rectory," said Father Mazzola. He and the associate pastor of the three parishes, newly-ordained Father Patrick Mercier, live in St. Mary rectory. "We have gone from having three pastors to a pastor and an associate. It makes sense to use the same rectory."

There are plans for the other rectory (Holy Family) to be used for a Newman residence for junior/senior college students from Indiana University East, Ivy Tech and Earlham. This idea was the result of a property study done three years ago to consider what the parishes would do with the buildings if they only had three priests.

"That would be a real contribution to the Catholic community to offer that," Father Mazzola said.

"We try to respect each parish's daily schedule. Holy Family has Mass at 8 a.m. Monday and Thursday; St. Andrew at 7 a.m. Tuesday and Friday, and St. Mary has a 5:15 p.m. every Wednesday. There is a school liturgy on Thursday."

For the most part, all old phone numbers ring into the central office, he said. Most of the activities that were previously going on are still continuing, he said. Each parish invites members of other parishes to its events.

"We got the big impetus from the Pentecost '90 celebration at Earlham College," he said.

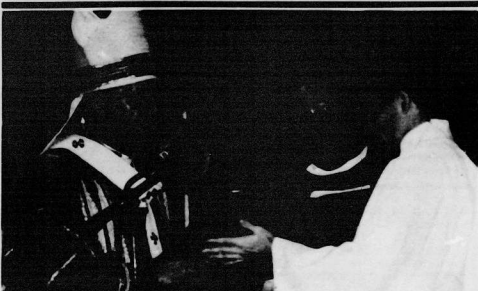
"We try to continue to emphasize doing things together, but respect each other's individuality," Father Mazzola said. "We work together to proclaim Christ's message."

St. Elizabeth Ann Seton school has one principal, Kathryn Goebel, for the two buildings that accommodate kindergarten through eighth-grade. The building at Holy Family Parish takes the fourth- through eighth-graders and St. Mary, has the kindergartners.

All non-school religious education classes are held in the St. Andrew building.

One parish leader approached Father Mazzola: "Father, we're not missing anything. We just have to adjust our schedules a little bit."

"The leadership can see we're making every effort to serve them," Father Mazzola said. "They can't always go to Mass when they want, but there are six liturgies."



JESUIT INSTALLATION—Archbishop Daniel M. Buehlein officiates at the installation of Jesuit Father James Brichetto (center) as pastor of St. Joan of Arc Parish in Indianapolis on Oct. 30. Raymond Nahlen of Memphis (right) assisted with the ceremony as the master of ceremonies. (Photo by Mary Ann Wyand)



BENEFIT CONCERT—An evening of music will be offered by Father Dan Atkins and Charles and Dianne Gardner to benefit the Catholic Social Services Christmas Store for needy families. The second annual songfest in a coffeehouse atmosphere will be held at St. Pius X Ross Hall at 7 p.m. on Nov. 13. Admission is one unwrapped toy or gift for a child. Household items are also needed. (Photo by Margaret Nelson)

FROM THE EDITOR

50,000 parishioners served by one priest

by John F. Fink

During my trip to Guatemala Oct. 8-14 (see article on page 7), I met some truly amazing people and I'd like to tell you about them. This week my subject is Father Adan Francisco Garcia Calderon, known simply as Father (or Padre) Pancho (a nickname for Francisco).

Father Pancho is a short round man, ordained in 1976, who has been pastor of San Andres Church in San Andres Itzapa, Guatemala for 13 years. Before that he was an associate pastor at another parish. He is also pastor of a second parish, Holy Innocents Church in nearby Pararas.

But to say that he is pastor of two parishes doesn't really tell the full story. Since most Guatemalans live in rural areas in the mountains (San Andres Itzapa is 6,500 feet above sea level), and since very few of them can afford to own a car, Father Pancho must go to them. He told me that he serves 82 communities, most of them small villages. There are 22 chapels to which people in these 82 communities go. Altogether, there are 50,000 parishioners served by one priest.

FATHER PANCHITO SAYS Mass each weekday at three of his chapels. On Sundays, he says the 6 and 8 a.m. Masses at San Andres and a 10 o'clock Mass at Holy Innocents. He tries to hear confessions between Masses.

I learned a lot about Father Pancho from three volunteers from the Christian Foundation for Children and Adults (CFCA) who are working with him. I was told, for example, that Father Pancho knows all the details of his parish. That was borne out when I asked him how large a staff he has. He immediately replied that he has 173, not counting volunteers. He has 62 teachers in the school he recently constructed and



is operating. There are 205 catechists, 110 at San Andres and 95 at Holy Innocents (obviously some are volunteers and some are on the staff). These catechists instruct the children and adults who cannot get to the school, but they also conduct religious services in the 22 chapels when Father Pancho isn't there.

There are, though, some people on his staff that might seem unusual to us North Americans. There are two doctors, a dentist, two pharmacists, and an ambulance driver. Also full-time masons. This indicates some of what the parish is involved in besides religious services.

Included on his staff are eight Carmelite Sisters at San Andres and two at Holy Innocents.

During one of our visits to the parish, we found a long line of people outside Father Pancho's office waiting to see him.

OUR GROUP VISITED the small village of San Barnabe. The 10 families who live in the village were originally workers on a large plantation where they lived almost like slaves. Determined that their children would have a better life, they organized and managed to buy 78 acres of land with a loan from an institute backed by USAID at 12 percent interest. In return they were required by the institute to grow cash crops for export to the United States. But as hard as they worked, they could not make enough to pay off the loan—or the interest. Meanwhile, the interest rate was increased to 23 percent.

Then, five years ago, they started working with Father Pancho. The first thing he had them do was build a chapel. "We put God first," a villager told us. They also built a school and Father Pancho got a teacher for them from an institute run by the Christian Brothers. The teacher teaches the children in the morning, adult women in the afternoon, and adult men in the evening.

The villagers started planting fruit trees, started a reforestation project for badly-needed firewood, and started to build more stable homes. On July 5 of this year, electricity

was installed in the village, from a company Father Pancho helped to create, for half what it would have cost from a utility company.

Then Father Pancho negotiated the forgiveness of the interest this village owed on their loan. He got the institute to realize that these people were not at fault. He worked out forgiveness of \$30,000 of interest. Now the village is paying back the \$50,000 principle at \$5,000 per month. Each month one of the 10 families is being liberated from debt.

The villager told us that his parish, which is Father Pancho's second parish of Holy Innocents, is working on nine pastoral plans. These include things like reforestation, the use of organic fertilizers, health projects, and other things to improve the lives of the parishioners.

The village doesn't have its own well yet. But the day we were there Bob Hentzen, founder-president of CFCA, was able to announce that well-digging equipment, donated by CFCA, was due to arrive that day. Father Pancho had driven to the border to make sure that the equipment would be taken down from Kansas City, Kan., wouldn't have to pay bribes in order to get it across the border from Mexico. The equipment will be used to dig wells in many villages in Father Pancho's parishes.

OH YES, THERE IS one other thing that Father Pancho does. On the Sunday we were there we were told that he would be picked up by a bus to take us to 6 o'clock Mass. We were staying at the Carmelite Sisters' convent, about a mile from the church. Six o'clock came and we went, and no bus. Some of us started walking, but met the bus part-way. It picked up the group at the convent and then picked us up on its way back.

We weren't worried about being late for Mass, though. In Latin countries, 6 o'clock doesn't mean exactly that time. Mass actually started at 6:17. Besides, it couldn't start until we got there. You see, the driver of the bus that picked us up was Father Pancho.

THE HUMAN SIDE

Hope is required in our concern for ecology

by Fr. Eugene Hemrick

A few good new words are gaining entrance to our language—words like "ecoethics," "eco-justice," and "eco-prayers." Obviously, these new terms are derived from ecology. I for one hope they represent more than a passing fad, and that they will spur us toward a healthier world.

They imply the presence of hope for the future. But let's talk about that.

The meaning of these terms is best summed up in Ecoliter, a newsletter published by the North American Coalition on Religion and Ecology.

"The (ecological) crisis is global. It transcends all national, religious, cultural, social, political and economic boundaries.



The ecological crisis is a symptom of the spiritual crisis of the human being, arising from ignorance, greed, lack of caring and human weakness.

"The choice of each human being today is to choose between the forces of darkness and the forces of light. We must therefore transform attitudes and values, and adopt renewed respect for the superior law of divine nature."

As I read this, I remembered a paid advertisement in the *Washington Post* opposing the business treaty with Mexico and Canada. The ad's eco-concern was that American corporations might utilize the treaty to dump toxic waste in Mexico and Canada.

Unfortunately the ad stopped at eco-concern and did not address moral concern—anxiety over a breakdown in the spiritual character of our leaders, and the serious matter of whether people any longer believe that honesty is to be found among their leaders.

People will act on eco-ethics and eco-justice if inspired to do so by leaders of principle. A major concern today is that there are too few real statespersons who have high standards and are willing to sacrifice everything for them.

This hopeless feeling gains ground when scandals develop that involve greed and television evangelists, and corruption is seen among government officials, doctors, lawyers, law officers and reputable businesses.

The movie industry makes a killing on films based on these themes. We have been conditioned to expect that anyone who is a leader has a skeleton in the closet. History teaches us there always have been corrupt leaders.

Could it be that when a real statesperson comes along it is a gift? In any event, concern for the planet's future—eco-concern—calls for high standards of moral leadership.

How hopeless should we feel?

To diminish or give up on our concern for

the environment would be an admission of despair. Despair is the dark side of life that lies behind the rising rates of suicide, drug abuse, street violence and the growing demand for psychiatric help. It smothered imagination, thus making it very difficult to look toward the future.

Hope, its opposite, is the virtue more than any other that we should be concerned about if we are to make progress in ecology.

Hope challenges us in many areas: to look deeper into our young people and realize they have a desire to do good; to convey a sense of realistic optimism to others in all kinds of situations; to be astute enough to recognize a good public figure—already elected or running for office—when we see one; to let our imaginations work and to get excited about life.

If we want the new terms in our vocabulary like "eco-ethics" or "eco-justice" to mean anything, we're going to have to be guided by hope.

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THE BOTTOM LINE

Recalling that special nun who taught us more than how to read

by Antoinette Bosco

What makes a person memorable? Why do so many of us who attended Catholic school remember with affection that special nun who taught us more than just how to read and write?

I was on my lunch hour in a small coffee shop recently when that question came up. It began when the man who has long been our electrician came in.

He told me that he recently went to New York to attend a party for a nun who had taught him when he was a boy. The aged nun was now celebrating 50 years as a teacher.

He recalled that he was somewhat surprised when a former schoolmate called to invite him to the nun's celebration.

The electrician was soon on a train going to New York City. "And I was asking



myself," he mused, "what am I doing here? Why am I going?" It had been so many years since he had seen this nun.

But my friend said that when he got to the hotel for the celebration, and he once again was greeted by this nun he had known so well as a schoolboy, he understood why he had taken the trip.

"I realized that she was very special," he told me. "It wasn't because of the subjects she taught. It was because of all she had taught us between the lines—things like the importance of being considerate. We got the message not by her telling us but by showing us."

Later he talked to the nun's other former students who came from all over the United States to attend the celebration. They told him they had learned so much from this nun because she had been a true living example of how we should relate to one another—never a phony.

I got to thinking when I was back at my desk if there were some make-it-my-school days that I would travel a distance to honor, and the answer was yes.

One in particular was Sister Theophane, who taught me the strange combination of American History and French. A Sister of St.

Joseph of Carondelet, she was assigned to the school I attended back in the 1940s in Albany, N.Y.

Sister Theophane taught me mostly by what she communicated between the lines. She taught me it wasn't enough to love the poor. We had to help them out of their poverty by justice, not talk, the death penalty was wrong because it meant we betrayed life. God's gift to all. And almost worst of all was war, the embodiment of hate.

Sister Theophane taught me that each one of us could make a difference. What she gave me, really, was the gift of hope, the confidence that with each day I could do something good to advance the message of the Gospel.

I thought of a line from Exodus (17:9) that carries optimism spurred by hope: "Tomorrow I will stand at the top of the mountain with the rod of God in my hand." What an image of the power we have to do God's work! That's the meaning of hope. That's what Sister Theophane taught me.

I thought of my friend again and what he said about the nun he had just honored by

his presence. I thanked God for people like her and Sister Theophane, now home with the Lord, who shared not just their knowledge but their goodness.

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Point of View

Students must attend PP school

by Mary Ann Wyand

A Lake County judge is sending 14 members of Collegians Activated to Liberate Life (CALL) back to "school" as a result of the students' participation in anti-abortion demonstrations at clinics in Gary and Merrillville last March.

On Oct. 21, Superior Court Judge Bernard Carter of Crown Point ordered the pro-life collegians to attend a special eight-hour class presented by Planned Parenthood offices on Nov. 12 at the Lake County Government Center.

CALL members also have to pay a fine of \$7,100 as restitution for police and fire department expenses, plus the cost of repairing damaged locks at the abortion clinic and lost wages for the clinic staff.

Last summer the collegians were convicted in jury trials on charges of criminal trespass and blocking pedestrian traffic at the Planned Parenthood Clinic in Merrillville and the Friendship Family Planning Clinic in Gary.

They were among 35 CALL members from the student pro-life organization based in Madison, Wis., to receive some type of sentencing as a result of the anti-abortion protests in northwest Indiana.

CALL members plan to appeal their sentencing following the judge's fourth attempt to reach a compromise between the pro-life and pro-abortion groups.

Both groups have indicated that they don't want to hear educational information presented from opposing viewpoints, and the college students don't think they should have to pay restitution to clinic staff members because that would be a violation of "religious conscience."

Obviously, the young pro-life activists and the professional abortion proponents will never be able to agree on this fundamental and irreversible human issue.

Abortion is the killing of unborn babies, the pro-life students assert, and is morally wrong.

Abortion is a legal medical procedure, Planned Parenthood officials insist, and abortion clinic staff members should not have to endure pro-life demonstrations which inhibit the lawful operation of this business.

The situation reminds me of my college years in the early '70s when abortion was illegal. All of my friends thought abortion was terrible—"gross" was the word we used at the time—and we didn't believe it would actually be legalized.

But abortion did become, as Planned Parenthood officials describe it, "a legal medical procedure" in 1973.

During the late '60s and early '70s, many collegians were so preoccupied with dissent against the horrors of the Vietnam War that they barely gave the abortion issue any thought.

Indiana University students dug a bomb crater on campus and Ball State University students threatened to set a dog on fire to protest the bombings.

Now, however, college students have had plenty of time to think about the horrors of the 20-year-old war against unborn babies. It is their generation which has been most affected by abortion; their generation which is diminished by the senseless deaths of more than 28 million babies.

While I can't condone CALL's illegal activities, I applaud the students' actions. They have been able to educate the public about this holocaust via numerous newspaper articles about their arrest.

Ironically, the collegians who must attend the Planned Parenthood education session won't learn anything new. They already have educated themselves about the painful surgical techniques used by abortionists to kill and extract an unborn baby from the mother's womb. That's why they demonstrated outside the abortion clinics.

CALL director Joshua Miller said the collegians' "efforts are directed toward proclamation and liberation. We will demonstrate through our actions that abortion destroys innocence and protects life. It is our Christian responsibility to protect life."

Miller said CALL members believe that, "We, who are Christians are called to serve the least, and in America preborn children are the least, and we want to transform the culture so that it loves its least, and turn the hearts of mothers back to loving their children."

Judge Carter's sentence was "an obvious affront to our Christian faith," Miller said. "The requirement of eight hours of pro-death brainwashing made the sentence increasingly evil. The court has become an agent of Planned Parenthood, and has adopted principles of death rather than justice."

Honest prayer is holy and healthy

by Shirley Vogler Meister

A cartoon in the autumn 1993 issue of *Life* shows a woman making a phone call, with an answering machine responding, "Hi! This is Simone! I can't answer your call right now, but if you leave a message, I'll get back with you as soon as possible. Bye."

She makes another call, with similar results, so she shouts, "Where is everybody? I haven't talked to a real voice all day! I pray to heaven above! Please let me talk to someone!"

She dials again, muttering, "Please let SOMEONE be home!" But from a distance comes this voice: "Hi! This is heaven above. We can't answer your prayer right now, but if you leave a message..."

How close cartoonist for this is Marian Henley of Dallas, Texas.

Have you ever felt as though your prayers were not on hold? Sure. We all have. It's frustrating when no one pays attention when we think we have something important to say. It's impossible to communicate in a void.

With divine communication, however, perhaps the popular slogan applies: "If God seems distant, you be going nowhere."

If our prayers seem to be going nowhere, we need to look at ourselves and our methods. After all, the unchanging, everlasting God is with us always, whether we're praying or not.

How close we feel to God is up to us.

What we tend to forget, too, is that our every action, deed, and word can be a prayer. Each morning we can dedicate everything we do to God, but even such prayers are weak, if we don't practice what we pray. As Preacher Henry Ward Beecher wrote, "It is not well for a man to pray and live like a monk."

Prayer needs to be unselfish, too. The "gimme, gimme, gimme, give me, give me" approach surely must strike God as childish and nagging.

Prayer should be generous. The Talmud says, "He who prays for his neighbors will be heard for himself."

Better: He who prays with his neighbor fulfills Christ's message of assurance that when two or more are gathered in his name, he is also there.

Not everyone is as comfortable praying in a group as when praying alone. The Russian author Leo Tolstoy admitted, "When I come together with other people, when I need more than ever to pray, I still cannot get used to it."

That didn't make Tolstoy wrong. How one chooses to pray is a very private matter, yet, community prayer is essential for Christian growth as a parish, a city, a nation. Community prayer provides a joyful and strong bond with God's love.

Kahlil Gibran wrote in "The Prophet": "You pray in your distress and in your need; would that you might also pray in the fullness of your joy and in the days of abundance."

Sincere, honest prayer is holy and healthy. Less tedious were done on people who pray versus those who don't, would it surprise anyone if the pray-ers would be

more well-adjusted, more calm, more able to handle stress?

What a blessing to be able to pray with praise and purpose, quietly or vocally, with our own thoughts or already written words—or through our actions.

We are to give God 'first fruits'

Author's name withheld by request

Several years ago, I had a chance conversation with a friend who is the mother of seven children who does not work outside the home. In our conversation, she shared with me that she and her husband take 10 percent of his gross salary. I was rather amazed that they could make ends meet, but she assured me that they had found that the Lord in his goodness continued to provide for them—that God would not be outdone in generosity. She told me that it was fun to sit down as a family and decide how to divide the 10 percent.

That conversation really set me to thinking of my own pattern of giving to the church. I had always given a particular amount, but it was an amount that was decided upon after money had been spent for about everything else—it was more or less "the leftovers." In truth, it was far less than I could afford to give if I changed my priorities a little bit.

At that time I also became increasingly aware of how Scripture stresses giving back to God our "first fruits." I often read Scripture reflectively, this comes through loud and clear over and over. We are asked to give God our best—not the "leftovers." God did not hold back in giving to us—he gave us his only Son.

After that conversation, I set upon a new course with my priorities. I had taken several years of effort to go from contributing "something" to approaching 10 percent. Now when I receive my paycheck, I take five percent of my gross income and set that aside for the church. I try to set another five percent aside for other worthy charities—many of which also happen to be Catholic. And you know what? I have found out that my friend was indeed correct—the Lord continues to provide for me in his infinite goodness.

Sometimes I am tempted and think, "Well, with this week's donation, I could



BABY FOOD

buy this or that, or this would really help with that project around the house." But then I remind myself that I made a commitment to give God the first fruits and that other things can wait and will come about in due time.

I have also found that my new priorities carry over into other areas of my life. I am more careful about buying what I need and try not to just accumulate. I am more careful about taking care of what I already have. I stop more often to thank God for all that I have been given, because I now know that I have been given abundantly. All that I have is gift.

And it is sometimes a sobering thought to think that when I leave this world, there shall be nothing which goes with me; all my worldly goods—my material possessions—will be left behind. It has become increasingly important to me to try to become a better steward.

It is also a good feeling to know that my title may be helping others at a time when they most need it and that I am helping my church to carry and spread the "good news" to others.

I thank my friend for witnessing to me of her faith and showing me through deed how to follow Christ a little more closely. As I continue to strive toward a full 10 percent, I often ask myself three questions: How much do I really need? What do I really value? What is really important?

LIGHT ONE CANDLE

Give yourself to God

by Fr. John Calatr

Director, The Christophers

There was a period in my life when I gave up meditating because I couldn't stand the boredom. During that dry spell, I simply felt like a failure at prayer. I believed in God, I even felt that I loved God, but love presumes an object, and it carries with it a desire for some response from the beloved. Feeling nothing during prayer, I became bored and abandoned the effort, at least as far as a formal schedule was concerned.

Then I came upon Abbot John Chapman's simple definition of prayer and I felt a new spiritual vigor. "Pure prayer is in the will," he wrote. "Pure prayer is in the will to give yourself to God." Gradually I came to see that my boredom was not a sign of failure. I learned to laugh at my boredom during prayer because I realized that I didn't have to force feelings of any kind. When I became bored, I just gave the boredom to God along with everything else without expecting special consolations.

I am now 62 and I don't worry about prayer schedules as I once did. I give myself to God in the morning and the evening, but I find myself praying all day long in a way. My awareness of God's presence is a big part of it. "Praying always" is not completely possible, but there is a kind of habitual self-giving which is quite natural. At any rate, I find peace in the knowledge that I'm praying even if I don't have warm cozy feelings. When feelings of insecurity come,

instead of upsetting me, they remind me that I have to depend more on the Lord and less on myself. With this the Holy Spirit as my strength I feel the courage to carry on.

Rabindranath Tagore once said, "Chastity is the virtue which comes from an abundance of love." This is true of all the virtues. We are better able to regulate human love and be better persons when we have gratitude to God for all the love he has given us. In contemplative prayer we absorb his love in order to be able to give it generously to others.

God's love is expressed in Latin as *caritas*, which literally means "dearness." Italians use the word *cara* meaning "dear one."

Caritas in its broadest meaning is an attitude which regards another as dear to your heart. God holds us dear to his heart. He calls you and me *cara*.

Read St. Paul's first letter to the Corinthians, 13:12 ("Charity is kind, etc.") and put the word "God" in place of the word "charity." This is the result: "God is kind. God is patient. God is not jealous or rude. God is not domineering, or resentful. God rejoices in good. God endures all things. God's love never fails."

The saints and mystics down through the ages have learned to stimulate their growth in charity by living God's will in the present moment. Practice giving yourself to God just as you are. Forget about self-criticism and invite the Holy Spirit into your life. The Spirit of love will dwell in you, and all will be well.

(For a free copy of the *Christopher News Note* "Let's Talk About Prayer," send a stamped, self-addressed envelope to The Christophers, 12 E. 48 St., New York, NY 10017.)

CORNUCOPIA

Keeping stress at bay

by Cynthia Dewes

Stress is very big these days. I mean, if we aren't feeling stressed we are out of the American cultural loop. We'd better find a counselor or facilitator to help us find some quick.

If we're in this lack-of-stress pickle, people tend to think that we are insensitive, spaced out, or plain stupid. In order to jog our sensibilities they cite urban crime and ecological timebombs and a rainbow of personal abuses whose particulars are conveniently illustrated for us hourly by the media.

When we finally admit to stress, some of us try to escape it by dabbling in selfish pleasures: booze, mind-altering drugs, mindless sex, workaholic, whatever seems possible or desirable. Perhaps "selfish" is the wrong way to describe this antidote, since it inevitably translates into certifiable stress for the family and co-workers of the dabblers.



Others seek professional help for problems which are glaringly reflected in sour relationships, work that's no longer a pleasure, and poor health. This is the intelligent way to deal with stress.

Still others try to escape the whole thing by moving away, not only psychologically or emotionally, but also physically. Well, lemme tell ya, moving to the country is not the answer either.

Out in the boondocks stress is cleverly disguised as everyday living. Woe to the city slicker who thinks (s)he can relax because (s)he's beyond the reach of cement sidewalks.

There is rural mail delivery, for instance. It may be rural and it may be mail (this is questionable), but delivery is another matter. It's worrisome when something postmarked five weeks previously and marked "Urgent! Dated Material" arrives in your post office box, especially when the address is not your post office box and you know that your dated material is taking a slow boat to who-knows-where.

Rural electricity is also a challenge. Brownouts for three or four hours in the big cities are one thing, but zappy acts of God in

the wilderness can mean real trouble. It's hard to keep warm, cook food, thaw water pipes, and drive off untimely predators for days at a time, with only a propane kitchen gas flame.

The stillness can get to you, too. City folks who innocently long for peace and quiet because they're overwhelmed by noise, clutter, general intrusiveness, and lack of privacy had better go hide out in the public library. The total soundlessness of the great outdoors can be deafening.

Then there are the animals. Wood reaches dropping from the ceiling beams onto the back we're reading, deer nibbling down the early green beans in our pitiful garden, black snakes poking for the warmest spot on the deck, spiders-from-bell hiding under the front door mat. Can poodles monitored by power scoopers, or even tough city cats raiding the garbage cans, compare with that?

No, ladies and gentlemen, stress exists as much in the country as it does in the city. In fact, we carry it along with us. Maybe we should look inside for the answer?

check-it-out...

Hidetaro Suzuki and Zeyda Ruga Suzuki will be the featured performers in the second concert of the "Suzuki and Friends" chamber music series on Nov. 16 at 7:30 p.m. in the Ruth Allison Lilly Theater at the Children's Museum. The duo will perform sonatas by Ludwig van Beethoven, Dmitri Shostakovich and Cesar Franck. The series is sponsored by Cathedral Arts. Tickets for the concert at \$12 for adults and \$6 for students. Call Cathedral Arts at 317-637-4574 for tickets and information.

The Family Life Office will offer a get-away weekend workshop, "Beginning Experience," on Nov. 12-14, for those who experience grief from divorce, separation or death. The weekend retreat will be held at Bradford Woods, 20 miles south of Indianapolis on state road 67. For more information, call the Family Life Office at 317-236-1596.

Roncagli High School's boys basketball program will hold its second annual **CYO Basketball coaches clinic** on Nov. 13 from 12-3 p.m. in the gymnasium. The clinic is free and open to boys and girls coaches at any level. Food, drinks and door prizes will be provided. Topics for this year's clinic include: practice planning, zone offensive ideas, man to man offensive ideas and the ten most favorite drills. For further information, call Roncagli at 317-787-8277.

The Holy Innocents Committee of the St. Meinrad School of Theology is sponsoring a forum on abortion entitled, "Women Victims Speak Out." The presentation will be held on Nov. 9 at 7:30 p.m. in the Newman Conference Center. Discussion will focus on how women in crisis are often exploited and victimized by the abortion industry. The event is open to the public at no charge. For more information, call Matt Gerlach at 317-357-6348.

The Carmelite Monastery, 2500 Cold Spring Rd., will present an **Interfaith Prayer Service for Peace** on Nov. 15 at 7:30 p.m. Rev. Scott Schepssohl, director of pastoral research development at Methodist Hospital, will be the main speaker. Prayers for peace will be led by members of various faith traditions, including Catholic, Jewish, Muslim and Hindu. An interdenominational black choir, Musical Quest for Love, will perform. For more information, call 317-926-5654.

Two Indiana University professors will perform on **piano and cello** at St. Meinrad Seminary in St. Bede Theater on Nov. 7 at 2:30 p.m. The concert is free and open to the public. Also at St. Meinrad, the archbishop library will feature a **sculpture exhibit** by Dennis R. Montgomery of Evansville from Nov. 1-28. For more information, contact Barbara Crawford at 812-357-6801.

An **Ecumenical Choir Festival**, hosted by the St. Peter and Paul Cathedral Choir, will take place on Nov. 14 from 2-7 p.m. Director for the event will be Dr. Michael Shasberger, professor of music at Butler University and director of the Butler Choral. Registration is \$6. Call Geraldine Miller at 317-881-1093.

A delegation to El Salvador and Guatemala, sponsored by The Center for University Ministry and St. Paul Catholic Center, Bloomington, travel to Central America. The delegation plans to leave Dec. 27 and return Jan. 10. The trip is a combined work camp delegation, with participants helping rural villages with ongoing community projects. The delegation will meet with a variety of government, church, education, grassroots and base community organizations. For more information, contact Mike Robertson at 812-332-9096 or Mary Montgomery at 812-339-5561.

vips...

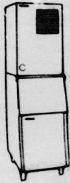


Earl and Gertrude Cloe will celebrate their 50th wedding anniversary on Nov. 11. They were married at St. Patrick Church in Indianapolis. They are now members of Holy Spirit Parish in Indianapolis. They are the parents of Michael E. Cloe, Cathy Cloe and Stella M. Cloe Koch. They are the grandparents of four.

Raymond F. Benjamin and the Society of St. Vincent de Paul Council of Indianapolis have been given special recognition by the City Council of Indianapolis, for all the time and effort volunteered to the assistance of the needy people of Indianapolis. The council also congratulates Benjamin and SVdP on its location change to a larger warehouse on East Maryland Street.

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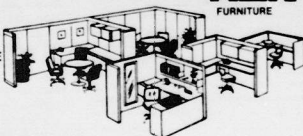
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ARCHBISHOP HONORED—Indiana Parole Board Chairman Joseph Smith, a Marian alumnus and trustee, presents a Sagamore of the Wabash from Governor Evan Bayh to Archbishop Daniel M. Buechlein at "Opportunities for Excellence," a dinner and silent auction honoring Archbishop Buechlein on Oct. 13. (Photo courtesy of Marian College)

Guatemala: land of beauty, war and poverty

by John F. Fink
First of a series

On Sunday, Oct. 10, I was standing in the back of the church of San Andres in San Andres Itzapa in Guatemala for the 6 a.m. Mass. I was standing in the back because the church was packed with at least 2,000 people and those of us who were standing were crowded indeed.

It was inspiring to see this many people—men, women and children (and a few dogs)—at Mass at 6 a.m., especially knowing that some of them had walked an hour or so to be there. The women and girls were in their most colorful clothes, and the Guatemalan clothing might be the most colorful in the world. They were all very devout, bowing with their faces in their hands during the penitential rite, listening attentively to the homily, kneeling on the floor during the Eucharistic Prayer. There were no crying children.

This was only one of many inspirational events I experienced during my week in Guatemala Oct. 8-14. I was there for many of the same reasons I went to Haiti last March. I wanted to see the conditions in this country, so near to the United States and yet so different. And I wanted to see what the Catholic Church and in particular one of *The Criterion's* advertisers, is doing to help the impoverished people there.

Guatemala is the first and the largest Central American country, directly south of the Yucatan Peninsula, or east of southern Mexico. It is a land of great beauty, but also a land of war and poverty. It covers 42,000 square miles, about the size of Ohio. Its 9 million population is 70 percent Mayan Indian, and I was with them.

You would think Guatemala would be in the news more than it is because there has been a civil war there for the last 33 years. But the U.S. media have focused much more on Nicaragua and El Salvador. Guatemala did jump into the news just a year ago, though, when the Mayan Indian Rigoberta Menchu won the Nobel Peace Prize for her championing of the indigenous people in Guatemala.

Since then, Guatemala has continued to be in the news, albeit on the inside pages of U.S. newspapers. In May President Jorge Serrano dissolved the Guatemalan Congress and suspended the constitution. A week later, though, the army took over and demanded Serrano's resignation. Then, on June 5, the Congress elected Ramiro de Leon Carpio, a highly-respected human-rights official, as the new president. It is hoped that this will make a difference.

Meanwhile, the Guatemalan bishops have become more vocal in supporting the oppressed poor, especially with their 1988 pastoral "Call to Action for 1988 and 1992: 500 Years of Sowing the Gospel." Archbishop Provera Penados of Guatemala City has become especially outspoken.

In the past, it has been the government that the poor have had to fear, as it has tried to put down the longest-running insurgency in the Americas. Some 120,000 people have been killed and thousands of others have disappeared. In the 1980s, 50,000 Mayans were driven from their homes and fled to Mexico where they are living in refugee camps. They keep hoping to return to their homes but there is still much unrest in Guatemala. The bishops are trying to mediate between the government and the guerrillas.



SPONSORED—Bob Hentzen, founder and president of the Christian Foundation for Children and Aging, holds one of the Guatemalan children CFCA is sponsoring.

One of the things that made the news 11 years ago was the assassination of Father Stanley Rother, a 46-year-old missionary from Oklahoma, who was pastor of a church in Atitlan and a supporter of the poor.

Our home base in Guatemala was a Carmelite Sisters' convent in San Andres Itzapa, about one-and-a-half hours from Guatemala City. The town itself has a population of about 20,000 but many more people live in the nearby villages. It is high in the mountains, about 6,500 feet above sea level. We were there under the auspices of the Christian Foundation for Children and Aging (CFCA) and its founder-president, Bob Hentzen.

Hentzen is another reason why I made this trip because he is an example of how one dedicated person can make a difference in the world. A former Christian Brother, he founded CFCA 12 years ago after having been a missionary in Colombia, Nicaragua and Guatemala. The organization has grown through the years.

CFCA's purpose is "to mobilize support for missionaries working with the poor and needy in developing countries and to promote sharing and appreciation between people of different cultures." It now has programs in 20 countries, 15 in this hemisphere plus the Philippines, India, Kenya, Madagascar and Uganda. However, its annual report shows that Guatemala received 27.8 percent of its support during 1992. The next highest was India with 12.5 percent.

The annual report also showed that CFCA spent \$5,125,457 last year, \$202,060 more than it took in. It maintained a small fund balance of \$126,175. It spent 11.4 percent on administration and fund raising, including advertising in Catholic periodicals like *The Criterion*.

The principal way CFCA operates is through a sponsorship program. People are asked to contribute \$20 per month to sponsor a child or an elderly person in the missions. It's a program that has worked well for other organizations because people can actually correspond with those whom they sponsor.

In preparation for this trip, I wrote to

Father Bernard Survil, a missionary in Guatemala who used to live in Indianapolis and who has written letters to *The Criterion* about conditions in Guatemala. I asked him what he thought of the work of CFCA. He sent a copy of his parish school's budget that showed that CFCA provided half of it. He also said that his school received only about 1.5 percent of what CFCA spends in Guatemala.

CFCA now has 27,000 sponsors of children and elderly, including 7,000 in Guatemala. The children or elderly wrote to their sponsors at least twice a year and one of the jobs of CFCA volunteers is to translate the letters into English. (I spent one morning translating letters.) Most of those sponsored, though, are in English-speaking countries so translation isn't necessary.

Sponsors, by the way, can visit their children and several of those in our group of 17 persons were sponsors who were doing so. The meetings between the sponsors and the sponsored children (or elderly) were always most joyful.

CFCA blends into the background in the missions. It doesn't own or operate anything on its own but supports missions that already exist. Nevertheless, the parishes and missions that receive help know where it is coming from.

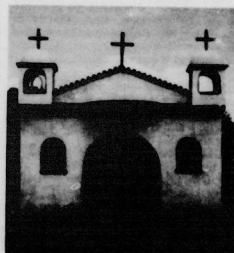
CFCA has 25 volunteers, most of them in their 20s although some are older, who help in the parishes. Three of them are at San Andres Parish in San Andres Itzapa and they were also inspirational. They are true volunteers. Not only do they not get paid for their work in the parish but they pay \$60 per month for room and board. However, Bob

Hentzen made it clear that some parishes are able to give volunteers room and board in exchange for their work. CFCA volunteers can sign up for any length of time and the main requirement is that they have an apostolic desire to help the poor.

During the week I was in Guatemala I had the opportunity to see many projects made possible by CFCA's program of sponsored children and aged, and I'll be writing about some of them in my regular column on page 4 for the next several weeks.

An advertisement for CFCA is on page 15 of this issue.

More about the people of Guatemala next week.



VILLAGE CHAPEL—One of 22 chapels in 82 communities served by Father Adan Francisco Garcia Calderon. (See "From the Editor on page 4.")

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HOME SWEET HOME—A typical home in the village of San Barnabe, where 10 families have organized to find a better life. (Photos by John F. Fink)

South St. Elizabeth to add services

by Cynthia Schultz

A few weeks ago, Joan Smith, executive director of St. Elizabeth Southern Indiana, was excited about a scheduled open house. She had planned the event to thank the supporters of the maternity home she founded four years ago in New Albany.

But recently, she's had something else on her mind, thanks to a \$1.1 million grant from the U.S. Department of Housing and Urban Development (HUD).

St. Elizabeth will receive installments over a five-year period, but must match the grant dollar-for-dollar.

The funds couldn't have come at a better time for the home, which helps teens and adults by providing such services as counseling and medical care. The number being served was growing and the home was in need of expansion, Smith said.

The agency plans to use some of the money to buy and renovate nearby property to house 20 mothers-to-be. The existing two-story home, which has room for 10, will be used for outreach counseling and social services.

Under the plan, called "Chance to Change," participants will learn to make decisions and acquire skills for self-sufficiency, Smith said. The women will learn

such things as how to use the bus system or how to drive, how to apply for financial aid for schooling and how to select an apartment.

The finding will "help us provide transitional services to these women so that they can be independent through education and job training," Smith said. "We can expand services and focus on aftercare. Through this grant, it's a chance to make some positive changes in (women's) lives. The women's ages usually range from 15 to the early 20s. Smith said that many of the girls are victims of the pregnancies in their lives. "Life happens to these women without self-direction," she said.

Smith added that many of the women come from abusive situations and they had little control over their lives when they were young. "There are many barriers to self-worth."

Since St. Elizabeth opened its doors, 132 babies have been born and 42 of them have been adopted.

Smith said the agency applied for the grant in May, 1991. She learned that 1,371 candidates across the country applied for the HUD grants. Forty-three were selected, but St. Elizabeth was the only recipient from Indiana.

Crediting success to its staff and

community support, Smith said, "St. Elizabeth's is a team effort; it's a dedication." She said that most of the original staff that began with the program five years ago are still with it.

She is also grateful to the community for its support. "Without it, Smith said, St. Elizabeth wouldn't exist. 'I believe in this community,'" she said.

At first Smith was overwhelmed by being awarded the HUD grant, but as reality sets in, she prepares for more progress for her agency.

"Our work is just beginning," she said. St. Elizabeth's growth is "like a rose unfolding."



ST. ELIZABETH—This two-story home in New Albany houses 10 women in crisis pregnancies. (Photo by Cynthia Schultz)

Marian College staff shares faith

by Kathy Rhodes

Most people don't have enough hours in the day to carry out personal and family responsibilities. But a group of 33 people from every corner of the Connersville Diocese are taking time to travel to St. Gabriel Parish, Connersville, every Monday for a seven-week, non-credit course entitled "An Introduction to Scripture."

These men and women are taking time to learn and grow in their Catholic faith in a program co-sponsored by Marian College and the Connersville Diocese Board of Total Catholic Education.

At the same time, Andy Hohman, chairperson of the philosophy/theology department of Marian College, and staff members Father Francis Bryan and Michael Clark, are traveling from the Indianapolis school to teach the course.

The course, which began Oct. 4 and will

conclude Nov. 15, covers a brief study of Scripture on the Old and New Testaments.

Participants are Roy McRobie, St. Anne, New Castle; Alberta Robbins, Sandy Beers, Cathlamet; Kathryn Goelbe, Richmond Catholic Community; Bob Schlachte, Beth Luking; Joyce Rowland, Scott Cramer, Chuck Cramer, Sue Barth, Betty Thompson, Calissa Harvey, Kathy Rhodes, St. Gabriel, Connersville; and Kellen Brandenburg, Timothy Wooley, Pat Schulte, Jim Huelman, Jane Jolliff, Mona Eversole, St. Bridget, Liberty.

Also participating are Franciscan Father Louis Schumacher, Franciscan Sisters Helen Eckstein and Dominica Doyle, Charles Koch, Kay Taylor, Melanie Rosenberg, Joann O'Connor, St. Michael, Brookville; Susan Goe, Wilma Hanning, Pat Oting, Edward Dickson, Dana Leising, Sharon Riedman, St. Mary, Rushville; and special guest Mark Robbins.



CONNERSVILLE 'PROF'—Andy Hohman, theology department chairman at Marian College, teaches "An Introduction to Scripture" at a seven-week course co-sponsored by the Connersville Diocese Board of Total Catholic Education and Marian College. (Photo by Joan Ling)

Brookville council includes new parish and school ministries

by Kay Taylor

In Brookville, St. Michael's pastoral council decided that a primary goal is to invite parishioners to become more involved in parish life. So several new ministries were inaugurated.

Enough greeters signed up to cover the Saturday 5:30 anticipation Mass and Sunday 10 a.m. Mass. And there were enough greeters for the 7 a.m. Mass in the summer.

Twenty-four senior citizens and shut-ins were commissioned to pray daily for the local church, the archdiocese and the world in the Ministry of Praise. Each member receives a monthly letter that includes the special intentions.

The parish now plans special events for an entire year. An end-of-summer picnic provides family fun. The parents' organization hosts the "Family Spook-tacular" in October. Marriage encounter couples invite the parishioners for coffee and doughnuts after the 10 a.m. Mass on World Marriage Day in February, and graduates and families share a light breakfast after the Graduation Mass in May.

Another goal, to serve the widowed parishioners, was the impetus for "Young at Heart." Meetings are held on the third Thursday of each month. Activities are varied, including social (restaurants, dinner-theater, pitch-ins and trips) and educational speakers on finance, insurance and wills. The group now includes people from the parish and community beyond.

The third goal, to schedule youth activities, brought new diocese youth minister Patrick

Smith to visit with youth and adult parishioners to make plans.

As a result, the youth plans are: Adop-a-Grandparent; clean up sidewalks around the parish grounds; help with story time at the Brookville Public Library; host a Christmas party for kindergarten to sixth-grade religious education classes; and form a volleyball team.

Ten of the students participated in the Leadership Day and 11 took part in the living room on Oct. 11. The Youth Group elected officers on Oct. 13: Bernice Cummins, president; Carrie Handley, vice president; Mandi Niederthal, secretary; and Claire Burkhardt, reporter.

St. Michael School educates 228 students in grades one through eight. They are divided into 18 "families" who have regular meetings. In this way, each student gets to know those in other grades, because each family has at least two members from each grade level. A Halloween party and Christmas exchange are planned social events for the families.

During Lent, the eighth-grade class organizes Mission Day when the student body collects money for the missions. One grade plans prayer services for each of the monthly assemblies for grades 1-3, 4-6 and 7-8. Awards for academic (reading, spelling) and behavior (listening, etc.) highlight these gatherings for the youngest group and Student of the Month awards for grades 1-4 through eight.

After quarterly report cards, students receive red ribbons for positive behavior. Other programs the school sponsors are "Discipline with Purpose" and the new "Math Their Way," used in grade one.

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Her dream home went beyond her imagination

by Margaret Nelson

As Mary Watson faces Thanksgiving, her dream has been more than fulfilled. The St. Thomas Aquinas parishioner has already thanked God. Now she wants to thank those who made her "new" home possible.

"I think the biggest impact is being able to have a table in the dining room where we can all have dinner together," she said.

"So many people worked so hard," Watson said. "I want them to know I really appreciate it. If it hadn't been for the Habitat for Humanity project, I know we wouldn't be together as a family."

The effort to improve conditions for the 40-year-old mother of six began 16 months ago. Catholic Social Services counselor John Moore learned that the house Watson owned didn't meet Indianapolis Board of Health standards.

Watson did not have the resources to improve the house because injuries from a 1989 auto accident left her with no movement in her legs and limited use of her arms and hands.

Moore brought Habitat for Humanity leaders to a meeting of area parish peace and justice committees and St. Vincent de Paul conference members in July, 1992. Habitat had a plan to add a second floor and new roof to her house if cash donations and volunteers could be gathered from the Catholic community.

After many ups and downs, contributions of cash, materials and labor were enough to start the project in late June this year. But planners soon realized the house would have to be rebuilt.

Watson said, "They did a wonderful job. It's all built and I can't believe it. You know it was a dream. I kept on believing. Sometimes it looked like it was going to bottom out, but something said to me, 'Keep hoping and praying and it will happen.' Now it's like 'Wow!'"

"Not only are we safer, we're really enjoying the house," Watson can get into the kitchen with her wheelchair. She likes having counter space within reach. And she likes having her own bedroom and an accessible bath. "It's nice having some privacy. It gives me a chance to think—to plan ways to be a better parent."

"Now her room is set up like a real hospital room, with proper medical equipment kept in a special place away from the children," said Mananne Downey, CSS development director who helped coordinate the project.

"I can get around much better than before," Watson said. "I like to go to the first part of the ramp where the deck is and sit there and look up and down the street. They made the ramp so I can get close to my neighbor and talk with her the way we used to," she said.

"There are so many things we can do now that we couldn't do before. We have that den off the living room where all the kids can play their musical instruments. We are more organized because everyone has a place to put things. The nurses who come in are happy, they don't have to trip over extension cords," Watson said.

There are four bedrooms on the second floor. The two youngest girls share a bedroom. Justin has a room of his own.

"That really made an impact on him. He felt surprised by girls," his mother said.

"I lived with the situation so long, I didn't really know how bad the other place was," said Watson. "Now I can have company without being ashamed. The kids can invite their friends in."

"It kind of brought more people together as a family," Watson said. Their Big Sisters took the girls to camp when the volunteers were working on the house.

Mary's daughter Kathy is 18. David (who sometimes stays at his out-of-state father) is 17. Lori, 13; Justin, 11; Ashley, 10; and Gabriel is 9.

"It's easier for the kids to get ready for school now that they have more closet-space. I can help with the laundry—separate clothes with them," Watson said.

"Even though I was not right here when they (Habitat people) were working, I was thinking about them and praying for them," Watson said. "The heat was so intense, but they didn't quit. And from reports from my neighbors, everyone seemed happy about what they were doing."

"Justin did most of the work in my room—he wanted to surprise me. He gained carpentry experience. He laid out one section of the ramp all by himself," she said. "After he worked on the house, he has a greater appreciation of it. He stays on the girls to keep things up."

What about the future? "I'm thinking about going back to school. I'd like to take a course to be a paralegal. I always wanted to be an attorney," said Watson.

"I always wanted something better for my kids. I thank God so much and I think the people he touched to come to me and get me out of this dilemma."

"Another plus—a lot of people who had lost touch with me, got in touch again when they heard about this. An adult can only talk to the children so long."

"Today, it seems like people have lost the point. In the news, you hear about tragedy. People do so many mean things. There is so much violence," Watson said.

"But I had people come to do what they volunteered to do, see another need, and come back and do more."

"I would like to volunteer for Habitat to help them get resources that are handicapped accessible. I used to volunteer all the time for Head Start and the kids' schools. Now I hope I have a chance to help someone else with disabilities. We were given so much, I would like to give something back," Watson said.

Mary became a member of St. Thomas Aquinas when her mother started going there in the early '70s. Fern Bastin still brings her communion regularly.

"I can never look at the accident as a plus. On other hand, I never would have met the people I have."

Mary Watson said she wants to meet all of the volunteers. "And if it hadn't been for the prayers of individuals, I don't know how I would have made it. I couldn't even pray for myself sometimes. I call Fran Quigley (of Christ the King Parish) my second mother for her support and encouragement."

Parishes that helped with the Habitat project include Christ the King, Holy Name, Immaculate Heart of Mary, Nativ-

ity, St. Andrew, St. Barnabas, St. Jude, St. Luke, St. Malachy, St. Pius X and St. Thomas Aquinas. Marian College staff and students were active in the effort. And St. Vincent de Paul helped with furnishings.

The Association of Religious of the Indianapolis Archdiocese (ARIA) paid for mailings to volunteers. The Catholic Youth Organization offered "very generous" campships for the children while the work was going on at the house, according to Downey.



**John I. Nurnberger Jr.
M.D. Ph.D.**

**Cathedral High School
Class of 1964**

**Professor of Psychiatry
and Director of
The Institute of
Psychiatric Research
Indiana University
School of Medicine**

The major lessons I learned at Cathedral had to do with performance and competition. I learned the pleasure and pain of testing myself against others intellectually, athletically, and artistically, both as an individual and as a team member. I see this as the essence of the Cathedral experience for me and for many others; this is not to omit the spiritual, which was always the core of the Cathedral philosophy of competition. Cheating and shortcuts were not tolerated or rewarded. What was rewarded was hard work and success.

I learned a number of lessons at Cathedral which continue to form my life:

1. Persistence pays off.
2. There are always people who are better than you at anything you do. But on a given day, you may be lucky enough to convince them otherwise.
3. Failure is not the end of the world. Nor is it permanent. Coping with failure separates the winners from the losers.
4. Always play fair and hope the other guy does too. But keep your own scorecard.
5. Psychology is part of the game, but it's best to let the coach worry about it.
6. If you try your hardest and your team wins, you'll feel great. If you're a hot dog and your team loses, you're a loser.
7. Be a good sport. If you lost, there's another day. If you won, there's another day too, and your opponent will be looking for a rematch.
8. Be a good performer. If you screw up, don't call attention to it. If you do well, don't act surprised.
9. See rule No. 1.

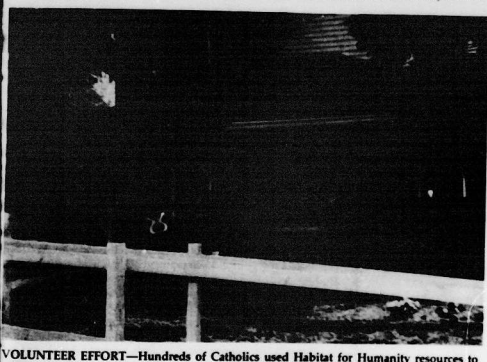
Many coaches and teachers pushed me, prodded me, and put an arm around my shoulder along the way. Brother Eugene Weisenberger (Music) taught me about commitment to excellence. Brother Eugene (deceased several years ago) was a gifted teacher and musician. He lived for the band. I'll never forget playing Stravinsky's *Rite of Spring* in the spring concert. And Bach. And Berlioz (and Basic, in dance band). Coach Carroll Purichia (Wrestling) taught me about sportsmanship and the value of hard work. Brother Norbert taught me how to hit a tennis ball straight and how to prove a proposition in geometry. My classmates Jim Kirsch and Howard Hammer and I taught ourselves how to debate. In the end we beat everyone but the team from St. Agnes.

That was my Cathedral, thirty years ago. Since my classmate Julian Peebles is President now and Julie lived the same tradition I did, I have no doubt that the earlier aspects of Cathedral persist. Work hard. Play hard. Win if you can. And you can. Go Irish!

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Volunteer Effort—Hundreds of Catholics used Habitat for Humanity resources to rebuild this home for Mary Watson and her family. (Photo by Margaret Nelson)

The status of religion in Ukraine

by Elizabeth Bruns
Second in a series

In continuing my adventures of the 1993 International Catholic Union of the Press (UCIP) Summer University Program to Eastern and Central Europe, our merry band of travelers arrived in Lvov, Ukraine, on Sept. 15.

While in Lvov, we visited the Institute of Church History (ICH), which is in its second year of operation. We met with Borys A. Gudziak, the director of the ICH, who earned his doctorate of church history at Harvard University. The ICH is an independent research institution created in Sept. 1992 to foster the study of Ukrainian Church history.

During much of the 20th century in Ukraine, historical and religious studies were severely repressed. The ICH's goal is to contribute to the revitalization of free and truthful intellectual inquiry in post-communist Ukraine. The Institute employs 20 scholars, administrators, secretaries, and archivists.

One project that the ICH is currently conducting is the research of Ukrainian underground priests and communities. In 1944, Stalin saw that it would be difficult to suppress religion so he ordered the liquidation of the Ukrainian Greek Catholic Church. Stalin accomplished this liquidation by recruiting priests of the Greek Catholic Church with the Russian Orthodox Church. The priests who did not comply with this recruitment process went to prison and were exiled to Siberia. Thus, the underground ministry of the Greek Catholic Church began. Masses and meetings were held in secret.

The priests held jobs as carpenters or book store clerks as a front, but secretly ministered to the underground community.

Any one who was suspected of being part of the ministry was thrown into jail, exiled or killed.

After Stalin's death, the Greek Catholic Church emerged from the underground and celebrated its faith openly. On Aug. 24, 1991, Ukraine declared independence from communism after the failed coup in the former U.S.S.R.

Later in the day, we met with the vice chancellor of the Ukrainian Greek Catholic Church, Father Kenneth Nowakowski. He guided us on a tour of the chancery and explained to us how the chancery of the Ukrainian Greek Catholic Church, Archeparchy of Lvov came into being.

Events leading to greater freedom of religion for believers in Ukraine moved rapidly during the late 1980s. On Nov. 29, 1989, the Council for Religious Affairs of Moscow finally recognized the right of Greek Catholic communities to register officially with the civil authorities. This declaration was directed to the Council of Ministers of the Ukrainian Soviet Socialist Republic and was announced the same day Mikhail Gorbachev visited Pope John II at the Vatican.

Ten people were needed to make up a religious community. The community could acquire whatever building it wanted as long as there was no opposition by other communities. More than 450 priests who were serving the Russian Orthodox Church returned to their former ministries in the Greek Catholic Church.

Thus, with this crucial meeting, the Greek Catholic Church was free from underground ministry to establish itself again. The pastoral council and Cardinal Lubachivsky (who had been exiled to Rome) moved back to Ukraine to re-establish the pastoral offices.

In the short time that the council has been stationed back in



KIEV, UKRAINE—Metropolitan Filaret Denysenko discusses the environment of the Ukrainian Autocephalous Orthodox Church of the Kievan Patriarchate. (Photo by Elizabeth Bruns)

Lvov, it has accomplished the opening of a Catholic high school, started teaching catechesis in public schools, strengthened the care and service at the Catholic hospital (Metropolitan Andrei Sheptytsky Hospital) and converted an abortion clinic into a long-term hospice. It also has a computer sales and service company that is sponsored by the chancery.

Lvov also offered us the chance to converse with some of the villagers of a small town called Pikhulovychi. We attended Mass with them and took a tour of the village afterwards. The kindness that the villagers showed us was incredible. The town celebrated our visit as if the pope were visiting. And although the people were living in extreme poverty, they were happy with lives that centered around family and faith. They were grateful that they could openly show their faith.

The church in Pikhulovychi was extremely ornate. Every available wall space was decorated by a symbol, icon or crucifix. After a meal with the priests and their families, we returned to the hotel to gather our luggage and head for the station for a night train to Kiev.

The next morning we settled into our hotel and had a few free hours before lunch. In the afternoon, we celebrated Mass in the Latin rite cathedral. We also toured St. Sophia Cathedral (which is also a museum) and the Monastery of the Caves.

The Monastery of the Caves is considered the most important historical site in Kiev. It is called the Monastery of the Caves because there are three underground churches and 73 tombs in the St. Anthony Caves and another three churches and 47 tombs in the St. Theodosius Caves. (Anthony and Theodosius were the founding monks.)

Our second day in Kiev was one of meeting dignitaries. In the early morning, we met with Bishop Jovan for a lecture on current situation of the Moscow Patriarchate in Ukraine. We also met with a representative from the American Embassy for a discussion on the Western perspective on the political and economic situation in Ukraine and what the American Embassy is doing to help.

Our lectures for the afternoon were a bit jumbled because of a cancellation from a representative of the communist party, but we did get to meet with the apostolic nuncio, Archbishop Antonio Franco. He spoke with us about the current religious situation in Ukraine from the perspective of the Holy See.

One other memorable meeting from Kiev was that of Metropolitan Filaret Denysenko, the second in command of the Ukrainian Autocephalous (self-governing) Orthodox Church of the Kievan Patriarchate. Religion in the Ukraine becomes very confusing to explain, so I'll try to make it as simple as possible.

There are three Orthodox churches in Ukraine: the Ukrainian Orthodox Church, whose primacy is the Russian Orthodox patriarch in Moscow; the Ukrainian Autocephalous Orthodox Church; and the Ukrainian Autocephalous Orthodox Church of the Kievan Patriarchate (this is Metropolitan Filaret's church). None of these should be confused with the Ukrainian Greek Catholic Church, led by Cardinal Lubachivsky.

Metropolitan Filaret's story is appealing, if not appalling. He started out as the leader of the Ukrainian Orthodox Church, which was recognized in 1990 as independent from Moscow by the Moscow Patriarch Alexei II. At the same time, Metropolitan Filaret had been charged with conspiring with the KGB, moral turpitude, and debauchery. Therefore, an assembly of bishops ousted Metropolitan Filaret in April 1992.

Bishop Filaret resigned after confirmation that he had been a secret agent. He was also living out of wedlock with his housekeeper, with whom he had three children. Orthodox clergy are allowed to marry, but their hierarchy are to be celibate.

In the summer of 1992, Metropolitan Filaret formed the Ukrainian Orthodox Church of the Kievan Patriarchate. The church recognized Metropolitan Skrypnyk as Patriarch of Kiev and all Ukraine. Metropolitan Skrypnyk refused to recognize the newly created church.

When members of our group posed pointed questions to Metropolitan Filaret, he never answered the questions. He was a master at talking in circles—a real politician. He kept stressing his desire for "an independent church in an independent state."

Next week: Poland and Czech Republic.

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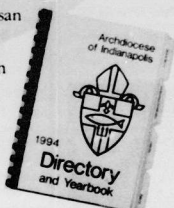
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Faith Alive!

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Walking in Paul's footsteps brings letters alive



VERSATILE MINISTRY—The world of Paul was that of the marketplace, the theater, the stadium, the amphitheater, the docks, the synagogue, and the private homes of the Hellenistic world. Paul did much of his preaching in the shadow of great temples dedicated to Apollo, Zeus, and Artemis. (CNS illustration by Cagle Lowry)

To further understand Scripture, research the lives of its authors

by David Gibson

How do you get to know more about a certain author?

You would probably begin by reading more of your author's work. You would examine the author's language and style. You would pay attention to the author's ideas, beliefs and recurring themes. You might try to see whether the author's ideas changed or expanded over time.

If you wanted to know still more, you might study the influence of the times in which your author wrote. Again, you might try to learn more about places where your author lived—what was occurring there,

what was stirring people up. And you might try to learn more about other people who were part of your author's life—their needs, their beliefs.

It is similar with Scripture. Take St. Paul, for example. Reading his works once is not enough. It is always possible to comprehend his writings in a fresh way.

One way to know Paul better is to attempt to walk in his footsteps—to know the times when he lived, the places he visited, the people he met.

One way to gain a fresh perspective on Paul's letters is to get to know what his life was like.

(David Gibson is the editor of Faith Alive!)

by Fr. Eugene LaVerdiere, SSS

Carroll and I were in Corinth visiting the ruins of the ancient marketplace called the Agora. We found the grooves dug into the pavement for the footprints, an important event in the life of sports-loving Greeks.

Laughing, we had one toe in the forward groove, the other in the back, hands on the ground, head up, eyes on the finish, which we imagined over by the temple of Apollo. Ready, get set, go!

Passionate Father Carroll Stuhlmueller, already a well-known Scripture scholar, had just defended his dissertation on Isaiah 40:55 at the Pontifical Biblical Institute. I was on my way to Jerusalem for further studies at the Ecole Biblique.

We were reliving a moment from ancient life—in the footsteps of St. Paul. After a few yards of our footrace, we stopped and quoted 2 Timothy 4:6. "I have competed well. I have finished the race. I have kept the faith."

We thought, too, of 1 Corinthians 9:24, fancying ourselves in the stadium for the Isthmian games, held just outside Corinth: "Do you not know that the runners in the stadium all run in the race, but only one wins the prize? Run so as to win."

Some 2,000 years ago, Paul watched young Greeks practice for the games. In the athletic race Paul found an image for Christian life, where people run hoping to receive an eternal crown.

Jesus drew his images from the peaceful, rural setting of Palestinian villages and country life. Paul drew his images from the hustle and bustle of life in the Greek city.

The world of Paul was that of the marketplace, the theater, the stadium, the amphitheater, the docks, the synagogue, and the private homes of the Hellenistic world.

Paul did much of his preaching in the shadow of great temples dedicated to Apollo, Poseidon, Zeus, Artemis and countless others.

The Hellenistic world was far greater than Greece, the Greeks, or Hellenes as they call themselves, lavishly shared their culture. But Paul spent many months in cities of what is now Greece.

One of those cities was Philippi, a Roman colony with imperial troops guarding the Roman frontier against attackers from the north. Philippi was cosmopolitan, its people coming from all over the empire. Among them were a few Jews, merchants from Egypt.

Jews from Palestine and Syria referred to their place of assembly as a synagogue. Those from Egypt referred to theirs as a "proseuche," a "place of prayer." Philippi did not have a synagogue. It had a "proseuche."

Paul was a missionary from Antioch in Syria. At Philippi, he came in touch with Jews from Alexandria in Egypt. Some of them became the nucleus of the Christian

community to which Paul would one day write the letter to the Philippians.

I have walked the ancient streets of Philippi often, tracing with my hand the deep grooves cut by Roman carts and chariots in the paving stones of the Via Egnatia. Paul traveled this way going to Thessalonica, a second major Pauline city in Greece. Thessalonica was the capital of the Roman province of Macedonia. It was also a major port and a market center for produce brought from a wide area to the north.

Thessalonica had a thriving Jewish population with a prominent synagogue. Paul preached there and was expelled for announcing the Gospel of grace for gentiles as well as Jews.

Only a few of the Jews welcomed Paul's message. The community of Christians at Thessalonica would be mainly from gentle pagans. It is to this community that Paul wrote the letters to the Thessalonians.

The third great Pauline city in Greece is Corinth, capital of the Roman province of Achaia. Corinth was strategically situated, just southwest of the narrow isthmus connecting the Peloponnese with the mainland of Greece.

Corinth had two ports, one called Kenchrae—for ships in the Aegean, the other called Lechaion—for ships in the Adriatic. It is from the ancient port of Lechaion that one boarded for Rome, capital of the whole empire.

As a maritime center, Corinth had the most diversified Christian community in Greece. The Corinthian Christians came from every conceivable way of life. Forming them into a community was an extremely bold and difficult undertaking, as is obvious from Paul's two letters to the Corinthians.

When Paul went to Rome, there already was a thriving community of Christians there, many of Jewish background. Very likely the Gospel first reached Rome through Jews returning from a pilgrimage to Jerusalem, where they came in contact with the apostolic community.

The Roman community seems to have been somewhat suspicious of Paul's preaching. In the letter to the Romans, Paul had to defend the universality of his Gospel of salvation for both Jews and gentiles.

Paul's world was very different from ours. No one knew of the New World then, or of Australia, New Zealand and the Philippines. Still, Paul set no limits for his world. He dreamed of going to Spain and beyond. Who could have imagined where that beyond would bring him?

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

DISCUSSION POINT

Bible study class enables sharing

This Week's Question

What, more than anything, helped you to enter into the Bible more fully?

"When we have Bible study classes at church... To be in a group gives you other ideas and viewpoints." (Joyce Harte, Scranton, Kan.)

"Getting more involved in church activities like Renew. The Renew process helps us take the readings in the Bible and apply them to our daily lives. This makes Scripture become a lot more relevant." (Tom Bowers, Muncie, Ind.)

"I'm a member of the Focolare movement. Each month we have a verse that we try to live out. Being able to concentrate on one sentence and put it into practice gives you a new insight into God's word." (Ellen Johnstone, Indianapolis, Ind.)

"The way the liturgical year is structured... allows me to hear the readings over and over so they can help me at different points in my life. They become like old friends. Then when I have a life crisis, it sends me back to the Scriptures." (Terry Coulton, Charleston, Ill.)

"A Bible study I grew up at a time when reading the Bible was not encouraged. So I was skeptical at first. But the guides can help give you a lot of background." (Judy Dreyer, Carmel, Ind.)

Lend Us Your Voice

An upcoming edition asks: What would you not see if you were spiritually "blind"?

If you would like to respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100.



World needs believers

by Fr. Lawrence E. Mick

"I don't see why you always talk about how things were in the early church," she objected. "I want to know about what's going on now, not about what happened centuries ago."

It was not the first time I had heard that reaction during a workshop.

I tried to explain why I felt that knowing our history is valuable for the church today.

Much is different in our world from the world of the first or second century after Christ. Nevertheless, as the adage has it, "The more things change, the more they stay the same."

The life and mission of St. Paul is a case in point. No doubt about it: The world St. Paul knew and the world we experience are different in many ways.

What a difference 2000 years make! It is intriguing to speculate how Paul would have made use of modern media in his efforts to spread the Gospel, for example. Think how much easier his missionary journeys would have been if he had a new Taurus or a Land Rover, or how his perspective might have changed if he had known the true size and shape of the world!

Again, what might Paul have to say about space shuttles and planetary probes?

Still, it is important to recognize that there are many similarities between Paul's time and our own.

Paul's missionary work was helped immediately by the existence of the Roman Empire. The Roman system of roads and shipping made his travels possible.

The use of a common language—Greek—throughout the empire made his preaching understood by people in different locales. The general peace maintained in the empire made his travels safer.

And the existence of the empire provided an image of one world that

perhaps made it easier for Paul to see the Gospel as intended for all peoples.

Our own time also has efficient means of travel. The end of the Cold War has not brought universal peace, but total war seems less likely. As in Paul's time, the world knows one superpower today. And we are increasingly learning to see ourselves as one world linked by bonds of commerce, shared cultures, and basic humanity.

A major shift that occurred in the early church was learning to see the church as inclusive of the gentiles. This was not an easy change of perspective, for it asked Jewish Christians to broaden their horizons and see Christ as Lord of all nations, not just the Jews.

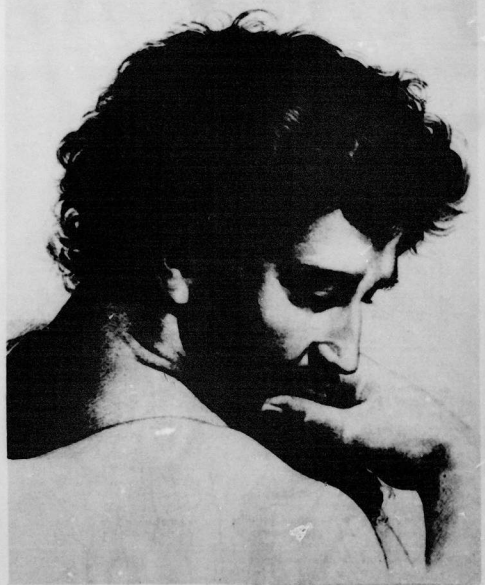
The 20th-century theologian, Jesuit Father Karl Rahner, pointed out that this change of perspective—seeing the church as encompassing all the nations of the Mediterranean world (which was the whole known world then)—is similar to the shift that we face today in learning to see the church as truly worldwide and not fundamentally European in character.

Christians of the West today are much like the early Jewish Christians, who had to learn to see the church as much bigger than themselves.

Another similarity between Paul's world and our own is found in the wide variety of religions and philosophies competing for the minds and hearts of people. Just as in Paul's time, our world offers a wide variety of competing worldviews and religious movements.

Our times, like Paul's, experience a great need for believers convinced enough of the value of their faith to want to share it with others. Paul's life and ministry in the first century gives us a model for today.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.)



ST. PAUL—The life and mission of St. Paul is a case in point that the more things change, the more they remain the same. As in Paul's time, the world knows one superpower today. And we are increasingly learning to see ourselves as one world linked by bonds of commerce, shared culture, and basic humanity. (CNS Illustration)

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The Sunday Readings

Sunday, Nov. 7, 1993

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

by Fr. Owen F. Campion

The Book of Wisdom is the source of this weekend's first scriptural reading.

As fortunes changed many years ago in the Middle East, Jews often left their homeland to find better opportunities elsewhere. The same situation occurs today in this country and everywhere when people depart from the places of their roots to locate in an area more favorable.

Many Jews who left the Holy Land in this process migrated to Alexandria, the great Mediterranean seaport. For years, Alexandria was certainly the greatest city in North Africa and in fact one of the greatest cities on earth. It naturally attracted many people.

Regardless of the opportunities offered by Alexandria, life in the great city was a very serious disadvantage. Although Alexandria was quite cosmopolitan, with many races and religions represented among its people, it was primarily a Greek city. Certainly it was a Greek city in the sense that it marched to the tune of Greek philosophy. This meant that it was a pagan city, and within the city paganism reigned supreme.

This atmosphere of paganism constituted for Jews the great disadvantage of living in Alexandria.

It is easy to imagine the dismay and worry of pious Jewish parents in Alexandria who watched their children drift dangerously near paganism, drawn by the glamor and prestige of the wealthy and important of the city, who of course were Greeks and pagans.

Along with paganism, the worship of many gods and goddesses, all of whom were in actuality incarnations in the mind of human instincts and fears, there was the troubling fact that the Greeks looked upon their religion, upon all the products of their thought, as the utmost in human logic.

The Book of Wisdom is part of a collection of holy writings that sought to assure Jews that their ancient belief in the one God, the God of mercy and justice, the Creator, was not illogical. On the contrary, this collection of Scripture insisted, the one God of Salvation History was supreme, and accepting this one great God, as revealed by Moses and the prophets, did not deny wisdom but rather represented wisdom at its best.

It is easy to imagine the author of the Book of Wisdom using these impressive words to instruct young Jews in the true wisdom of faith.

The reading this weekend celebrates wisdom, but it is in the context of seeing wisdom as sublime when this wisdom reaches an awareness of God.



The First Epistle to the Thessalonians provides this Liturgy of the Word with its second reading.

Writing to Christians in the Greek city of Thessalonica, now the city of Saloniki in modern Greece, St. Paul testifies to the majesty and the power of the resurrection of Jesus. It was for Paul a literal historic event, so he expresses his belief in the genuine, physical resurrection of the Lord from the dead. He also consoles and challenges the Christian Thessalonians by telling them that all who are true to the Lord will in their own experience share the resurrection and live forever.

St. Matthew's Gospel furnishes this weekend's liturgy with its Gospel reading.

The reading from the Gospel is a familiar and very meaningful parable. It is the story of the 10 virgins. Five were prepared for the unexpected arrival of the bridegroom. The other five were unprepared. As the bridegroom arrived, the unprepared were frantic. They pleaded with the others to help them. The Lord, speaking in the Gospel, himself explains the parable.

As his explanation, the Lord tells his followers then, and us now, that we must prepare ourselves to meet God. Realistically, but bluntly, he warns that we know not the day nor the hour.

Reflection

For weeks, the church has been summing us up to follow Jesus. It began the process by excitedly and joyfully introducing us to the Lord, the Lord of the Resurrection at Easter, the Lord of the church at Pentecost.

The church then proceeded to outline with care and detail what is expected of us as we attempt to follow Jesus. It will require our absolute devotion, or else we cannot keep our eyes set on the prize.

This weekend, the church tells us that, despite the hardships, Christianity is the only true path to God. If we truly are wise, we will recognize the goodness and the wonder of Jesus at our side if we choose to embrace them. Nothing else other than communion with God has ever fulfilled our uplifted human hearts in any constant, deep sense.

The church calls us to wisdom. All around Christianity, today as throughout history, there have been competing philosophies that extol themselves and belittle Christianity. None of these philosophies ever proven itself as rewarding to human hopes as has Christianity. In the last analysis, these philosophies, great and small, render themselves illogical, while those who turn to Christ show their minds as being truly the seats of wisdom.

MY JOURNEY TO GOD

Autumn Reflection

From my bedroom window I can see this insignificant maple tree which is presently a vibrant orange and yellow. A gentle breeze causes these beautiful leaves to flutter and reveal the networking of thin brown branches.

Even as the tree is in its full majesty, there are leaves dropping and undoubtedly by the end of the week it will be mainly brown branches with a few tenacious leaves clinging.

I guess when one reaches "39" you can see yourself in such a tree. The "brilliance" of one's life is so short-lived and one finds one's self hanging on to what was rather than letting go and being open to what is. Maybe there are things we can learn from the life cycle of the tree.

The sap from those branches will soon find itself in the deep recesses of the earth.

(Sister Patricia Griffin is a member of the Sisters of Charity of the Most Virgin Mary. She serves as the pastoral associate at St. Andrew Parish in Indianapolis.)

within the roots of the tree. The undressed branches will stand embarrassed throughout the winter, except for the times when they wear a crust of ice or a layer of snow. The tree needs that dormant time to regroup its strength.

Spring will find the sap returning and new life appearing in the form of buds which will turn into stems and finally beautiful green leaves. Because of youth and vitality, these leaves remain attached no matter how brisk the wind. But autumn will again bring that nip of frost and the process starts all over again.

So many times we contemplate death and resurrection in the spring when we celebrate Easter. It might be a good reflection in the autumn also.

by Sister Patricia Griffin

Daily Readings

Monday, Nov. 8

Seasonal weekday

Wisdom 1:1-7

Psalms 139:1-10

Luke 17:1-6

Tuesday, Nov. 9

Dedication of St. John Lateran

Isaiah 56:1, 6-7

Psalms 84:3-6, 8, 11

1 Peter 2:4-9

John 4:19-24

Wednesday, Nov. 10

Leo the Great, pope and doctor

Wisdom 6:1-11

Psalms 82:3-4, 6-7

Luke 17:11-19

Thursday, Nov. 11

Martin of Tours, bishop

Wisdom 7:22-8:1

Psalms 119:89-91, 130, 35, 175

Luke 17:20-25

Friday, Nov. 12

Isaiah 38:1-9 and martyr

Wisdom 13:1-9

Psalms 18:2-5

Luke 17:26-37

Saturday, Nov. 13

Frances Xavier Cabrini, virgin

Psalms 18:14-16, 19:6-9

Psalms 105:2-3, 36-37, 42-43

Luke 18:1-8

THE POPE TEACHES

Council reaffirms role of laity

by Pope John Paul II

Remarks at audience Oct. 27

In our catechesis, we have been considering the People of God as a priestly and sacramental reality and have looked at the various offices and ministries established for the church's service. Now we will examine the role of the laity, especially as it was described by the Second Vatican Council and the post-synodal apostolic exhortation "Christifideles Laici."

The word "laity" means "belonging to the people." It is a term for those who are not clerics, that is, those who have not received holy orders. From the ranks of both the clergy and the lay faithful, some people are called by God to the religious life. About

their place in the church we will speak at a later date.

The laity are in every way full members of God's people, part of the Mystical Body of Christ through baptism, sharers in the Lord's priestly, prophetic and royal dignity. The Second Vatican Council's reaffirmation of this truth is a reminder that clergy and laity together make up the one church, the communion of all believers, each responsible for the church's life and growth. This reaffirming awareness of the laity's role in the church was prompted by developments in theological and pastoral studies, as well as by statements of the hierarchy. Today the church can count on the dedicated activity of innumerable lay men and women, including the very many who serve the Lord without ever attracting public attention.

SAINT OF THE WEEK

St. Leo I was one of two 'great' popes and doctors of the church

by John F. Fink

In the history of the church, only two popes have been honored with the designation "the great." The first of these was Pope Leo I, whose feast the church celebrates next Wednesday, Nov. 10. The other "great" pope was Gregory I, pope from 590 to 604. His feast is Sept. 3. Pope Leo the Great and Gregory the Great also share the honor of being the only popes named as two of the 32 doctors of the church.

We don't know much about Leo's early life. When we first hear of him he was a deacon under Pope Celestine. He was prominent enough, though, that St. Cyril of Alexandria corresponded directly with him. When he was elected pope he was on a mission in Gaul. It was there that a deputation from Rome met him to announce his election as pope.

Leo was pope for 21 years, from 440 to 461. Known as one of the best administrative popes of the ancient church, he also clarified Christian doctrine and followed the lead of Innocent I, five popes and one antipope earlier, in asserting the primacy of the papacy. He infused all his policies and pronouncements with the conviction that Christ had been transmitted to each successive bishop of Rome as the apostle's heir. The power of the papacy can be traced to Leo I, who claimed and acted as "the primate of all the bishops."

Ninety-six of Leo's sermons and 143 of his letters have been preserved. Twenty-six excerpts from some of them are included in the Office of Readings that is part of the Liturgy of the Hours. In these he expounded church doctrine and, in particular, tried to refute the heresies of Pelagianism, Manichaeism and others.

In 448, Leo became embroiled in a dispute with the church in the East, which was not as ready to accept his claims of papal primacy

as was the church in the West. The monk Eutyches had been deposed by Bishop Flavian of Constantinople for teaching the Monophysite doctrine that Christ had only one nature. In supporting this decision, Leo wrote his *Tome*, setting out the permanent distinction of Christ's two natures—human and divine—in one person.

Emperor Theodosius, though, was a friend of Eutyches. He called a council at Ephesus, packing it with Eutyches' friends. Leo's *Tome* was spurned, Eutyches was rehabilitated, and Bishop Flavian was condemned. Leo then refused to recognize the council and called his own council in Chalcedon in 451. This council accepted Leo's *Tome* and its teaching about the two-fold nature of Christ has been the church's official teaching ever since.

Leo also had to face another problem: barbarians were invading Italy. First it was Attila and his Huns. After sacking Milan in 452, Attila started marching toward Rome. Leo left Rome to face Attila, met him at the site of the present town of Peschiera, and induced him to accept an annual tribute instead of attacking Rome.

Three years later it was the Vandals, led by Gaiseric. Leo didn't hesitate to meet with him, just as he had done with Attila. This time, though, he was unsuccessful in preventing the looting of the city. The most he was able to obtain from Gaiseric was a promise not to slaughter the people or burn the city. The Vandals withdrew after 15 days, taking back to Africa with them many captives as well as immense booty. For the remaining six years of his life, Leo tried to repair the damage done by the barbarians and replace the vessels and ornaments of the devastated churches.

Leo died on Nov. 10, 461. He is one of the popes buried in St. Peter's Basilica. He was proclaimed a doctor of the church in 1574 by Pope Gregory XIII.

Entertainment

VIEWING WITH ARNOLD

'The Joy Luck Club' is a profound family saga

by James W. Arnold

Of all the gaps, social and psychological, the greatest is undoubtedly the one between generations. Whether it's mothers and daughters or fathers and sons, it's hard for a child to conceive that this young person was once young and actually experienced—in the world outside the shop, office or kitchen—terror, joy, love and other exciting stuff.

The keenest perception of all is to see that, somehow, that young person is still alive, still struggling there, inside that crinkling skin and unreasonable attitude.

This is at least the partial subject of "The Joy Luck Club." Wayne Wang's stunning film version of the Amy Tan novel (the number one fiction bestseller in 1989), which has become the surprise hit of the early fall season. Offbeat hardly describes it, since mainstream audiences are seldom drawn to movies about Asian-American family life—on the rare occasions when they're made.

Director Wang could testify to that, since he's been making such films (including the notable "Dim Sum") throughout the 1980s while hardly making a ripple on the public consciousness. The beauty of "Joy Luck" is likely to change all that. (The \$10 million budget, despite using an inevitably little known cast, resulted from a far-sighted deal between producer Oliver Stone and Disney.)

Even more improbably, "Joy Luck" is entirely about women—although men ap-

pear occasionally, mostly to mess things up. The four main characters are close friends in San Francisco who meet to play mahjong. All have adult daughters, and all emigrated from China after traumatic early life experiences.

Tan also wrote the screenplay (with Hollywood pro Ron Bass). Her main theme is that these women came to America to make a better life for their daughters than they had.

It doesn't work out that way seamlessly. Inter-generational fighting and misunderstanding abound. But progress is made. Ultimately, the film celebrates love, hope and bonding between female friends and family.

Each of the four mother-daughter stories is fully developed. Thus, in one sweep, "Joy Luck" almost evens the score for all the father-son films that have dominated cinema screens the past summer.

These are, however, hardly mind wifely domestic tales. All involve high drama. (In three of the stories, the mother loses her children in a context of violence.) The appeal of both novel and film is clearly linked to the fact that these are riveting narratives to a public hungry for good storytelling. Then there is the added emotional power of maternal love through several generations.

In the unifying and over-arching story, the daughter has always felt she was a disappointment to her recently deceased mom. She now takes on the responsibility of going back to China to inform her half-sisters, abandoned as infants in a war crisis long ago, that their mother is dead.

(It's a classy, four-hanky scene.) A dominant theme is surely the exploitation of women, in the old homeland culture and in its vestiges in America, and their



GENERATIONS OF FRIENDS—Kieu Chinh, Ming-Na Wen, Tamlyn Tomita, Tsai Chin, France Nuyen, Lauren Tom, Lisa Lu and Rosalind Chao (left to right) star in "The Joy Luck Club," a film about two generations of Chinese women and their American daughters that unfolds around weekly mahjong games. The U.S. Catholic Conference said the superb cast develops intimate portraits of family and friends. The USCC classified the film A-III for adults. (CNS photo from Buena Vista Pictures)

resourcefulness and ability to endure. The details aren't pretty.

One of the mothers was pre-sold as a child to be a bride at 15 by a mother who hoped to give her a future.

Another fell in love at 16 and married a handsome playboy who proves to be unfaithful and a psychological sadist.

Still another watches her own mother, discarded by her family when she is raped, commit suicide to gain freedom for her daughter.

The younger women's stories are no where on this level, but describe troubled modern relationships that anyone with daughters or sisters can recognize as real.

In a typically artful sequence, the disowned daughter in China returns to the house of the mother who rejected her to nurse the old woman through serious illness. Director Wang gets this demonstration of filial love-conquers-all down just right, with the emotions of the extended family underplayed and loving soft-focus cinematography.

Getting it all on screen in about 138 minutes is impressive in itself. The carefully integrated flashbacks both to the girls' childhoods here and their mothers' youthful experiences in China, have to be narrated by

eight different character voices. Two or three actresses (most notably, Tsai Chin, Tamlyn Tomita, France Nuyen and Rosalind Chao) play each of the eight major parts. That's not even to mention grandmothers and other key women in the China segments.

The result is a 20th century feminine epic that not only fits together miraculously, and makes sense, but moves viewers deeply.

(Drama, humor, warmth and classic family values; sex and violence situations; recommended for mature viewers.)

USCC classification: A-III, adults.

Recent USCC Film Classifications

Bad Behavior	A-III
Ruby in Paradise	A-III
Short Cuts	O
A Streetcar Named Desire	A-III
Legend: A-I—general patronage; A-II—adults and adolescents; A-III—adults; A-IV—adults, with restrictions; O—morally offensive. A high recommendation from the USCC is indicated by the R before the title.	

'What's Ailing Medicine?' examines health care

by Henry Hertz
Catholic News Service

Quality health care, who gets it, and how to pay for it is explored in "What's Ailing Medicine," airing Tuesday, Nov. 9, from 10 p.m. until 11 p.m. on PBS. (Check local listings to verify the program date and time.)

Hosted by Walter Cronkite, the documentary looks at some of the basic inequities in the American health care system which, not so incidentally, happens to be the most expensive in the world.

Using the experiences of ordinary people, the program examines the medical and financial consequences when illness strikes those who are uninsured or underinsured—an estimated 57 million Americans.

But there are also problems for those who do have adequate health insurance plans. A man describes how his insurance premiums increased 475 percent after he was treated for cancer. Then his company canceled his policy, leaving him unable to get insurance elsewhere because he has a pre-existing medical condition.

Also considered is the enormous paperwork required by some 1,200 different insurance companies. Known in the medical profession as "the hassle factor," filling out these forms and tracking them, Cronkite notes, while "complicated for the doctor can be overwhelming for the patient." This "paper pushing takes one out of every four health care dollars."

The program goes on to look at the plus and minuses of HMOs, doctors' fears of lawsuits, overutilization of expensive tests as well as high-tech treatments and the general philosophy of "cure at all costs."

Unavailable for preview are program segments in which Hillary Rodham Clinton and Sen. Robert Dole, R-Kan., discuss proposed health care legislation while Harvard health policy expert Robert Blendor looks at the issues from the public's perspective.

The result is a practical primer in the problems affecting our present health care system. While not advocating any particular solutions, the program demonstrates convincingly that reforms are needed and long overdue.

By looking at the human dimensions of these issues, producer Roger Weisberg has made more understandable a complex and highly charged subject. It should help viewers cut through the rhetoric in the growing debate over health care

reforms and focus on what needs to be changed to make the system better serve the public.

TV Programs of Note

Sunday, Nov. 7, 8-9 p.m. (CBS) "Murder, She Wrote." The 20th episode reunites Mickey Rourke with series star Angela Lansbury for the first time since their roles in the 1944 movie "National Velvet." The mystery writer investigates the baffling death of her friend, a horse trainer.

Monday, Nov. 8, 9-11 p.m. (PBS) "The Great Depression." Part five of the seven-part series, titled "Mean Things Happening," recounts the struggle between workers and management with the formation of the Southern Tenant Farmers Union and the rise of industrial labor, focusing on the Alpuquia steelworkers who tested the limits of New Deal labor laws. Part six, titled "To Be Somebody," profiles heavyweight champ Joe Louis, the struggle to pass a federal anti-lynch law, racism and anti-Semitism and the sometimes strained alliances of blacks and Jews, and Eleanor Roosevelt's efforts to open up government to many who were denied access to its services.

Tuesday, Nov. 9, 8-9 p.m. (PBS) "The Real Jurassic Park." A "Nova" program explores scientific steps necessary to allow dinosaurs to be able to roam the earth again, as suggested in the novel and movie "Jurassic Park."

Tuesday, Nov. 9, 9-10 p.m. (PBS) "AIDS, Blood and Politics." A "Frontline" documentary investigates the 10-year history of AIDS and the blood supply, when an estimated 30,000 Americans became infected after receiving HIV-contaminated blood or blood products.

Wednesday, Nov. 10, 8-9 p.m. (PBS) "The Power of Water." The season premiere of the "National Geographic" specials investigates whether America's fresh-water supply will last into the next century and other critical fresh-water-related issues. The program will be repeated on Friday, Nov. 12, from 9 p.m. until 10 p.m.

Wednesday, Nov. 10, 9-10 p.m. (NBC) "The Mystery of the Sphinx." This special, hosted by Charlton Heston, looks at controversial evidence suggesting that the construction of the Great Sphinx of Giza may have been done by a lost civilization 10,000 years earlier than believed. Egyptologist John Anthony West and a team of scientists use research from the last 17 years to support the theory through the study of ancient weather patterns.

Wednesday, Nov. 10, 9-11:30 p.m. (PBS) "Eisenhower." From "The American Experience" series of presidential

portraits, this documentary evaluates the two terms of Dwight D. Eisenhower, the supreme commander of the allied forces during World War II, who wanted to be remembered as a peacemaker.

TV Film Fare

Sunday, Nov. 7, 8-11 p.m. and Wednesday, Nov. 10, 9-11 p.m. (ABC) "Dances with Wolves." In this 1990 film set in the Dakota territory of the 1860s, the story centers on a soldier (Kevin Costner) at a deserted frontier fort who embarks on a voyage of self-discovery when he is befriended by a Sioux tribe and falls in love with a white woman (Mary McDonnell) adopted by them. Also directed by Costner, the film's sensitive treatment of Native Americans, exceptional cinematography and fine performances compensate for its excessive three-hour-plus length. However, the film contains much gory battlefield violence as well as minimal, restrained lovemaking and a flash of rear nudity. The U.S. Catholic Conference classification of the theatrical version of the film was A-III for adults.

Sunday, Nov. 7, 9-11 p.m. (PBS) "Where Angels Fear to Tread." This satiric comedy released in 1992 follows tragedy in E.M. Forster's turn-of-the-century story of a wealthy English widow (Helen Mirren) who impulsively marries a penniless young Italian (Giovanni Guidelli) against the wishes of her in-laws. As directed by Charles Sturridge, the cultural clash between fiery Italian and straightlaced Britons affords several well-observed character studies. The film contains brief violence. The U.S. Catholic Conference classification of the theatrical version of the film was A-II for adults and adolescents.

Sunday, Nov. 7, 9-11:30 p.m. (CBS) "Ghost." This 1990 film tells the saga of the ghost of a murdered young banker (Patrick Swayze), who uses a phony spiritualist (Whoopi Goldberg) to warn his lover (Demi Moore) that she too is in deadly peril until he can discover why he was killed and stop those responsible. Director Jerry Zucker's offbeat but uneven blend of horror, fantasy and comedy is an engagingly sentimental thriller plump with quirky characters and edgy performances. The film contains some grisly violence, acceptance of premarital sex, and occasional profanity. The U.S. Catholic Conference classification of the theatrical version of the film was A-III for adults.

(Check local listings to verify program dates and times. Henry Hertz is director of the U.S. Catholic Conference Office for Film and Broadcasting.)

QUESTION CORNER

Other writers added to Paul's letters

by Fr. John Dietzen

Q I have read that Paul's letters were the first part of the New Testament and the only part actually written by the designated author.

Even so, his letters were written long after Christ's death, say the 50s or 60s A.D. The Gospels, so the story holds, were written at the end of the first century, and even into the second century. They were based on oral traditions and only fragmentary written records. Anonymous authors supposedly added whole chapters and phrases reflecting first- and second-century beliefs.

With this uncertain lineage, how much credence can we give the Bible? (Ohio)



A We need first to look at a few of your assumptions before answering your actual question.

It is true that the genuine letters of Paul were most likely the first writings of the New Testament, the first being 1 Thessalonians about the year 50 A.D.

Several letters attributed to Paul were certainly written by him. Some of "Paul's" works seem just as certainly to be the work of other Christians, after Paul died about the year 65.

FAMILY TALK

All life reflects God's goodness and his love

by Dr. James and Mary Kenny

Dear Dr. Kenny: I'm tired of so-called modern liberals like you telling me to recycle and to care for the poor "fortunates." Recycling is a lot of work for little or no benefit. And helping the so-called poor? They have the same chance as I do. Most of your fortunates have brought it on themselves. Why do I have to make up for other people's laziness? (New York)

Answer: Why must we care for everything and everyone? Because we are already related to everything that is. We are made of the same basic hydrogen atoms as is every other construct in the entire universe. We survive, not alone, but in relationship to all creation.

We need to care for our planet. As a parent expects a child to keep his or her room clean, God wishes that we refrain from junking and cluttering and destroying our place in the universe.

Waste not. Everything has a use. We have come to live in a throwaway culture where advertising appeals to our greed and we are urged to "buy, buy, buy," disposing in a landfill of yesterday's purchases. This is wrong.

How do we reverence things? By eating only what we need and not wasting food. By learning to repair things, even small appliances. By disposing of waste properly and not littering our rivers and highways.

By not smoking. By buying only what we need and sharing any extra through yard sales and gifts to Goodwill and the Salvation Army. By composting our degradable waste and recycling the rest.

All life reflects God's goodness and love. Every living creature, from a blade of grass to a fellow human, is our relative, sharing our space, requiring our cooperation, deserving our respect. We must all work together or with the advent of modern weapons technology we may destroy one another and our planet as well.

Jesus said to love our neighbor, that this was the earthly side of loving God, the creator of us all. He taught us that our neighbor was everyone else, all other human beings. Everyone has the right to our respect and love.

This means caring for people who are not nice to us, forgiving those who hurt us, looking past someone's "bad attitude." After all, anyone can love nice people.

Caring means not criticizing others. Nothing interferes with our personal relationships more than our tendency to judge one another. Scripture tells us not to judge others lest we ourselves be judged. If I must criticize and judge someone, let it be myself.

Caring means learning more about others living in distant lands. Becoming a pen pal or an exchange student or welcoming young people from faraway lands into our homes are good ways to increase international understanding. All men and women are brothers and sisters. All humankind is related.

The "self" or "I" with which we begin our lives must be expanded to a "we" that includes our neighbors, so that we relish their successes and share their pain.

The larger our "we" becomes, the more truly Christian we are. Would that we all might grow to say with the poet John Donne, "No man is an island, entire of itself." ... Any man's death diminishes me because I am involved in mankind, and therefore never tend to know for whom the bell tolls; it tolls for thee."

(Address questions to the Kennys, 219 W. Harrison St., Suite 4, Remselaar, Ind. 47577.)

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A number of well-established reasons exist, for example, convincing biblical scholars that the pastoral epistles (the two letters to Timothy and one to Titus) were authored by others than Paul, one reason being that these letters reflect situations in the early churches that didn't exist until long after he was dead.

I'm sure most readers are familiar with the nearly universal custom, until close to modern times, of attributing a work to an important person whose teachings or spirit are reflected in that writing. A disciple often composed under the name of his teacher.

In other words, authors had no problem saying "John Jones wrote this," even if John Jones was long dead. The practice involved no deception since everyone was aware of the use of this literary device. Another example would be King Solomon, who died hundreds of years before the "Wisdom of Solomon" books of the Old Testament were written. Their authors, as it were, hitchhiked on the great king's legendary reputation as the wisest of men.

As you note, this same device occurs in the New Testament, with Paul as I said, with Peter, whose second letter was written possibly 35 years after his death; with Matthew the apostle, who almost all scholars agree could not have authored (about 85 A.D.) the Gospel which bears his name, and others.

It's also true, as you indicate, that some New Testament works were changed or added to from time to time, before they attained the form we now have.

The Gospel of John for one (basically written about the year

100), easily reveals several "layers" places where sections have been altered or inserted to clarify or to address special concerns of the early Christian communities.

The story of the woman taken in adultery (8:1-11), for instance, does not appear in the Gospel manuscripts until more than a century later, during the 200s.

I discuss all these concerns you raise only to make clear that we can accept all such biblical knowledge and competent scholarship, which has the full encouragement of the church, and still give full credence in the Scriptures as the church gives them to us.

In fact, most of what I'm telling you is in the New American Bible, the official English version of the Scriptures, sponsored by the Catholic bishops of the United States. Catholic teaching today does not attempt to decide such questions as formation and authors of the books of Scripture. Such details are not all that relevant.

As did the Council of Trent in 1546, it says simply that the 45 Old Testament and 27 New Testament writings "entire and with all their parts," are for us the sacred and canonical Scriptures, the inspired word of God.

Before someone writes with a correction, I note that those numbers count the book of Jeremiah and Lamentations as one. Also, as I have explained several times, the traditional Protestant canon of Old Testament Scriptures is somewhat smaller than the Catholic.

(Send questions to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

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Catholic Child Sponsorship For Just \$10 a Month



Little Marita lives in a small village in the mountains of Guatemala. She struggles to survive by selling corn tortillas which she helps to make by hand each night. Your concern can make the difference in the lives of children like Marita.

Your opportunity to help one very poor child is much too important to miss. And Christian Foundation for Children and Aging is the **only Catholic child sponsorship program** working in the twenty desperately poor countries we serve.

For as little as \$10 monthly, you can help a poor child at a Catholic mission site receive nourishing food, medical care, the chance to go to school and hope for a brighter future. **You can literally change a life.**

Through CFCA you can sponsor a child with the amount you can afford. Ordinarily it takes \$20 per month to provide one of our children with the life changing benefits of sponsorship. But if this is not possible for you, we invite you to do what you can. CFCA will see to it from other donations and the tireless efforts of our missionaries that **your child receives the same benefits as other sponsored children.**

And you can be assured your donations are being magnified and are having their greatest impact because our programs are directed by dedicated Catholic missionaries with a long standing commitment to the people they serve.

Plus, you are your child's **only** sponsor. To help build your relationship, you will receive a picture of your child (updated yearly), information about your child's family and country, letters from your child and the CFCA quarterly newsletter.

Please take this opportunity to make a difference in the life of one poor child. **Become a sponsor today!**

Yes, I'll help one child:

☐ Boy ☐ Girl ☐ Child in most need In ☐ Latin America ☐ Africa ☐ Asia ☐ Any

My monthly pledge is: ☐ \$10 ☐ \$15 ☐ \$20 ☐ \$25 ☐ \$50 ☐ \$100

My support will be: ☐ monthly ☐ quarterly ☐ semi-annually ☐ annually

Enclosed is my first sponsorship contribution of \$_____

☐ I cannot sponsor now but I enclose my gift of \$_____

☐ Please send me further information regarding:

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Address _____

City _____ State _____ Zip _____

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1-800-875-6554

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or fax to The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 177, Indianapolis, Ind., 46206.

November 5

St. Lawrence Church, 46th and Shadeland, will hold Adoration of the Blessed Sacrament from 7 a.m. to 5:30 p.m. Everyone is welcome.

☆☆☆

The Young Widowed Group will have its monthly "Friday Night at The Movies." Meet at McDonald's at 3501 W. 86th St. at 6:30 p.m. For more information, call Melanie Petrilli at 317-465-9916.

☆☆☆

The Ave Maria Guild will have a rummage sale from 8:30 a.m. to 2:30 p.m. in St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

November 5-6

S.A.C.R.E.D. will hold its semi-annual conference. "Mary and the Holy Spirit III: at the Immaculate Conception Academy

in Oldenburg (sold-out). Register early for the next conference on March 11-12. For more information, call 812-933-0310.

☆☆☆

Our Lady of Lourdes will hold its fall festival Friday from 5-12 a.m. and Saturday from 6 p.m. to 12 a.m. Las Vegas games, bar, kids games.

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St. Augustine Home, 2345 West 86th St., will hold a furniture and white elephant sale from 10 a.m. to 4 p.m.

November 6

The Office of Worship will hold the first session of a cantor workshop from 9 a.m. to 3 p.m. For more information, call Christina Blake at 317-236-1483.

☆☆☆

Cardinal Ritter Jr./Sr. High School will hold a reverse raffle

and dinner at 6:30 p.m. Call Micki Mayer at 317-293-7244 for information.

☆☆☆

St. Roch will hold a holiday bazaar from 10 a.m. to 4 p.m. Country store, chili lunch.

☆☆☆

St. Christopher Home School Association will host its annual chili supper from 4-8 p.m. in the school cafeteria. Advance tickets are \$4. Carry-out service will be provided. For more information call 317-297-3889 or 317-297-4558.

☆☆☆

St. Jude Parish, 5375 McFarland Rd., will hold a Christmas bazaar from 7:30 a.m. to 3:30 p.m. Country crafts, nut shoppe, baked goods.

☆☆☆

The Family Life Office will hold a workshop, "Are You Ready to Remarry?" from 9 a.m. to 5 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call 317-236-1596.

☆☆☆

St. Agnes, Nashville, will hold a holiday bazaar from 9 a.m. to 4 p.m., sponsored by the St. Agnes Guild. Attractions, antiques, quilts, doll house raffles.

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Assumption Parish, 1117 Blaine Ave., will hold a chili supper following the 5 p.m. Mass. \$3.

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St. Mark, 535 E. Edgewood Ave., will hold its annual craft junction from 9 a.m. to 4 p.m.

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The K of C, 511 E. Thompson Rd., will hold a holiday bazaar.

☆☆☆

Mary, Queen of Peace Church, Danville, will hold Monte Carlo Night with special guest, Kristie Lee of Q-95 radio. For more information, call Carol Blake-Hin-

shaw at 317-745-7744 or 317-269-1884.

☆☆☆

St. Anthony of Padua Parish, Clarksville, will hold a Chinese Auction in the school cafeteria at 6 p.m. Cost is \$8.

☆☆☆

Good Shepherd Church will hold a reverse raffle at the church hall (formerly St. James Hall), 1155 E. Cameron St. Tickets are \$15. Mass will be celebrated at 4:30 p.m. The raffle will immediately follow. For more information or tickets, call 317-783-1826 or 317-787-7316.

November 7

Fatima Remont House will hold an Italian Festa to celebrate their 30th anniversary. Tickets are \$7 for adults, \$4 for kids 10 and under. Call Fatima at 317-545-7681 for information.

☆☆☆

Sorcin Memorial High School will hold an open house with guided tours from 1-3 p.m. For more information, call the school at 317-356-0377.

☆☆☆

St. Lawrence Church, 46th and Shadeland, will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

St. Bridget Church, 801 Northwestern Ave., will pray a novena at 10 a.m. For more information, call 317-547-3735.

☆☆☆

St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7-8:15 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

Oldenburg Academy will hold a fall open house from 1-3:30 p.m. Campus tours, visits with faculty and students. For more information, call the director of admissions at 812-934-4440.

☆☆☆

St. John Parish, Starlight will host a religious education session on "Remembering the Holocaust," at 2 p.m. Call the parish office for more information.

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Holy Rosary, 400 S. East St. will hold its 13th annual spaghetti supper and Monte Carlo from 1-6 p.m. Adults, \$5; kids under 12, \$2. Mass at 12:15 p.m.

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The Notre Dame Chorale group will sing at 11 a.m. Mass at St. John's Church, 126 W. Georgia St. There will be a concert at 12:30 p.m.

☆☆☆

St. Andrew Parish, Richmond, will host the Connersville Deane's Pre-Cana class from 12:30-8 p.m.

☆☆☆

November 8
The Children of Divorce pro-

gram sponsored by Catholic Social Services will hold its last session from 6:30-8:30 p.m. in room 217 of the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For more information, call 317-236-1514.

☆☆☆

The Connersville Deane's Introduction to Scripture series continues with "John and Paul," from 7-9 p.m. at St. Gabriel School library, Connersville.

November 9

The prayer group of St. Lawrence, 6944 E. 46th St. at Shadeland Ave., will meet at 7:30 p.m. in the chapel. Prayers

HOLY TRINITY
902 North Holmes Avenue

FALL Holiday Bazaar

Saturday, November 13
Hours - 10 a.m. to 7 p.m.

* BOUTIQUE *

Featuring arts & crafts, as is table, and baked goods.
A limited number of potics will also be available.

* MENU *

Serving 11 a.m. to 7 p.m.

Roast Beef Dinner or Roast Beef Manhattan
Dessert, coffee or tea included.
Fish Sandwich.....\$1.50 Hot Dogs.....\$1.00
Homemade pie & cake - 75c Soft Drinks - 50c
CHILDREN: \$3.00 ADULTS: \$5.00

RAFFLE DRAWING 7 PM

1st AWARD -

\$200.00

2nd AWARD - 3rd AWARD -

\$100.00 \$75.00

Christmas Bazaar

ST. AUGUSTINE HOME
2345 West 86th St. • Indianapolis, Indiana

FRIDAY
Nov. 12
SATURDAY
Nov. 13
10.00 AM-4.00 PM

A VARIETY OF HANDMADE ARTICLES!

- Ceramics • Baked Goods • Toys
- Floral Arrangements
- White Elephant • Raffle • and more!

DON'T MISS IT

Little Flower Parish (13th & Bosart, Indpls.)

MONTE CARLO

FRIDAY, NOVEMBER 19th

Starts 7:00 PM - in the Cafeteria

ADMISSION - \$5.00 per person

★ Black Jack ★ Poker

★ Chuck-a-Luck

— FREE Beer —

Food & Cash Bar will be Available

HOLY FAMILY FALL SOCIAL

Sunday, November 14th

Hwy 162 South • Jasper, Indiana

11:00 AM to 6:00 PM (EST)

Over 40 Hand Stitched Quilts

Fried Chicken and Beef Dinners

Country Kitchen, Handmade Crafts, Meat Saus, Games & More

Home Parish of Archbishop Daniel Buechlein

CHRISTMAS BAZAAR

Saturday, Nov. 13th - 9 a.m. - 4 p.m.

St. Malachy Church

326 N. Green St. (Hwy 267) • Brownsburg, Indiana

— HOME COOKED MEALS SERVED ALL DAY —

• Craft Booths • Saus

Free Admission — Donating for Quilt

All craft items made and drawn by parishioners.



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WEEKEND RETREATS

Introduction to Centering Prayer
November 12 - 14

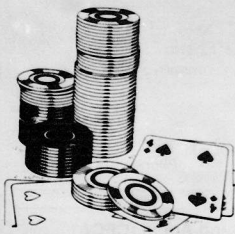
Come learn and experience the time-honored Christian prayer form which seeks to increase your availability and openness to God's presence.

"Thankfulness of the Heart"
with Fr. Larry Voelker

November 19 - 20
Take time to reflect on your experience with God's love, gifts and presence in the busyness of daily life.

FOR MORE INFORMATION OR REGISTRATION
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LITTLE FLOWER
ATHLETICS

are offered for the parish, personal concerns, the entire Christian community and the world. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆☆

St. Mary Chapel, 317 N. New Jersey St., will hold a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

November 10

Marian College will be the host for a personal enrichment series this winter. The first session, "Personal Spirituality," will feature Franciscan Sister Norma Rockledge from 7 to 9 p.m. at Stokely Marston, Grand Drawing Room. Cost is \$7 per session. For more information, call 317-929-0126.

☆☆☆

National Council of Catholic Women will hold its second quarterly board meeting at the Archbishop O'Meara Catholic Center, room 206, 1400 N. Meridian St., at 10 a.m. For more information, call Pat Gandolph at 317-357-3757.

November 11

St. Roch, 3600 South Pennsylvania St., will hold a Family Evening Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. Call 317-784-1763 for more information.

☆☆☆

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

☆☆☆

St. Jude Singles will play volleyball tonight at 6:30 p.m. All Catholic, adult singles (21 years-old +) are invited. Contact Dan for information and location at 317-888-2979.

☆☆☆

Roncalli High School will hold an open house from 7-9 p.m.

November 11-13

Fatima Retreat House will host a marriage encounter weekend. The retreat provides an opportunity for renewed growth and closeness in marriage. For more information or reservations call Dave or Mary Timmerman at 317-897-2052.

November 12

St. Lawrence Church, 46th and Shadeland, will hold Adoration of the Blessed Sacrament from 7 a.m.-5 p.m. Everyone is welcome.

☆☆☆

St. Patrick will hold a reverse raffle at Primo Banquet Hall beginning at 6 p.m. with cocktail hour. Dinner will be served at 7 p.m. Tickets are \$25 and include dinner, beer and soft drinks. For more information, call 317-637-1146.

November 12-13

Oldenburg Academy and Dramatics Play Service, Inc., will present "Quilters," on Friday at 7:30 p.m. and Saturday at 2 p.m. Tickets are \$6 for adults and \$3 for students and senior citizens. For more information, call Dave Thomson at 812-934-4440.

☆☆☆

A benefit concert for Catholic Social Services Christmas Store will be held at 7 p.m. at Ross Hall of St. Pius X, 7200 Sarno Dr. Coffee-house atmosphere; music provided by Fr. Dan Atkins and Dianne and Charlie Gardner. Admission is a new unwrapped gift (toys especially needed) for the Christmas Store. Call 317-257-1510 for more information.

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St. Augustine Home, 2345 West 86th St., will hold a Christmas Bazaar from 10 a.m. to 4 p.m.

☆☆☆

The National Pastoral Musicians Association, Indianapolis Chapter, will sponsor "Care and Feeding of the Human Voice, Part II," at St. Jude, 5375 McFarland Rd. at 6:15 p.m. For more information, call 317-895-8914 or Teresa Eckrich at 317-356-1868.

November 12-14

Mount St. Francis Retreat Center will hold a retreat for divorced and separated individuals entitled, "Reclaiming Our Lives: Toward a Spirituality of Joy." Call 812-923-8817 for reservation.

November 13

Holy Trinity, 802 N. Holmes Ave., will hold its fall holiday bazaar from 10 a.m. to 7 p.m.

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St. Malachy Church, Brownsburg, will hold its Christmas bazaar from 9 a.m. to 4 p.m.

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The Young Wildwood Group will gather to dine at Pesto Restaurant, 2658 Lake Circle Drive (86th and Township Line Rd.) at 7 p.m. Call Vince at 317-898-3580 for additional information.

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Good Shepherd Church will hold a craft fair, held at the old St. James facilities at 1155 E. Cameron St. It will not be held at

the old St. Catherine facilities. The fair is scheduled from 8:30 a.m. to 3:30 p.m. Call 317-766-6075 for booth rental.

☆☆☆

The Office of Worship will hold the second session of a cantor workshop from 9 a.m. to 3 p.m. For more information, call Christina Blake at 317-236-1483.

November 13-14

The St. Joseph Altar Society will hold its annual bazaar and craft show on Saturday from 10 a.m. to 7 p.m. and Sunday from 9 a.m. to 3 p.m.

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St. John Parish, Dover, will hold a craft show/chicken dinner from 9 a.m. to 4 p.m. on Saturday and from 11 a.m. to 5 p.m. on Sunday. For more information, call 812-637-5170.

November 14

St. Rita Church invites you to the annual men and women's day program, "Boys to Men, Girls to Women," at 10 a.m. Speakers will be Diane Jackson, director of the Martin Luther King Multi-Service Center and Bill Jefferson, an Indianapolis native.

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Assumption Church, 1117 Blaine Ave., will serve the annual

"Homecoming, Thanksgiving Dinner," beginning at 12 p.m.

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Holy Family, Jasper, will hold its fall social from 11 a.m. to 6 p.m.

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St. Paul, Sellersburg, will meet for prayer, praise and sharing from 7:45 p.m. in the church. Everyone is welcome. For more information, call the parish office.

☆☆☆

St. Bridget Church, 801 Northwestern Ave., will pray a rosary at 10 a.m. For more information, call 317-547-3735.

☆☆☆

St. Lawrence Church, 46th and Shadeland, will hold Adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

☆☆☆

Mary, Queen of Peace Parish, Danville will sponsor an All-You-Can-Eat-Breakfast Buffet from 9 a.m. to 12 p.m. in the lower level of the church. Adults, \$4.50; kids 6-12, \$2.50; kids under 5 eat free. For more information, call 317-539-6367.

☆☆☆

St. John Church, 126 W. Georgia St., will celebrate a Tridentine liturgy at 11 a.m.

☆☆☆

St. Patrick, Terre Haute, will hold a pancake breakfast in the school cafeteria beginning at 8 a.m. Cost is \$3 per person and \$10 per family.

Bingos:

MONDAY: Our Lady of Lourdes, 6:30 p.m. St. James, 5:30 p.m. St. Michael, 6 p.m. TUESDAY: St. Malachy, Brownsburg, 6:30 p.m. Msgr. Sheridan K. of C. Council 6138, St. John's C. 7 p.m. St. Pius X knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m. K. of C. Council 437, 1305 N. Delaware, 5 p.m. THURSDAY: St. Catherine, 5:30 p.m. Holy Family K of C, 220 N. Courthouse Sq. Rd., 6:30 p.m. FRIDAY: St. Christopher, Speedway, 6:30 p.m. Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K. of C. Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m. Ritter High School, 6 p.m.

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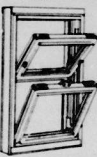
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Youth News and Views

Talented vocalist promotes faith

by Tom Ehart
You! Magazine

Michael W. Smith is hitting the country with a message that's bound to turn lives back into positive examples of Christian living. Perhaps you heard him sing "I Will Be Here for You" during the World Youth Day Vigil at Denver with Pope John Paul II and youth and young adult pilgrims from 70 countries.

Not afraid to tell the world that God and his family (he has four children) are most important in his life, Michael has embarked on a love crusade to help restore peace, unity and goodness among the youth of the world. It's a message that's been long in the making, but his time has finally come.

Michael's current album "Go West Young Man" and his 1988 release "I 2 (EYE)" have been certified gold, signifying sales of more than 500,000 copies each.

You: "What do you hope success in the mainstream pop world will enable you to accomplish?"

Michael W. Smith: "You gain a whole new audience. I feel like there's a real need in our society for what I'm talking about—just being a positive influence, being somebody you can really say something that can affect somebody's life for the better. With 'Place In This World' being a Top Ten song, it's definitely been an exciting time."

You: "When you were a teen-ager, did you ever imagine all this would happen?"

Michael: "When I came to Nashville, my whole goal, my whole vision, was that I wanted to do a pop record, but I wanted to talk about my faith. How can you do that and keep the integrity and have it be hip and be accepted? Obviously you can't be extremely blatant because pop radio doesn't play it. So just trying to find that fine line has always been my dream."

You: "What were you like as a teen-ager?"

Michael: "I was raised in a good home. I have great parents, although I did my bout with drugs when I got out of high school—which I'm not proud of, but I can't change it. I got so much incredible self-esteem from my parents. I was playing sports—baseball, football, basketball, tennis. I was also into music."

You: "Have things changed since then?"

Michael: "I feel like today things are more accessible to kids. I'm not just talking about drugs. I mean, the whole value thing that we used to cherish. There was an outlet at church for me as a teen-ager. On Sunday night we had a great choir. It was really a neat time. There was a Bible study I was involved in. And you know what? I just don't see that in my hometown. So I've helped start a 'Youth for Christ' back there to get these kids involved and point them in the right direction."

You: "How did you find your place in the world and how can teens find theirs?"

Michael: "I grew up having, and still have, a lot of self-esteem. Not that there's anything that I can achieve on my own. It's only by the grace of God that I'm doing what I'm doing. His energy is in me, and it keeps me going. I've had that all my life. I really believe that you find your place in the world by committing your heart totally to the Lord. He'll give you the desires of your heart. He'll change your life."

You: "When you were a teen-ager, did your faith make you stick out? Were you ever rejected by your friends?"

Michael: "Oh yeah. Any time you stand up for your faith, you're going to get ridiculed. People looked at me that a little funny, but at the same time people didn't give me that hard a time. I could still relate to people."

You: "What about today?"

Michael: "I think there are a lot of people who are so radical that people can't relate to them. It's been really interesting working with Geffen Records. All these people who work for the company weren't looking forward to coming to my show. They were thinking, 'This is Jimmy Swagart or some revival service. Michael W. Smith is coming from the Christian market.' The only way they know how to relate to Christianity is TV preachers begging for money and telling everybody they're going to hell. But now they're getting a real representation of true Christianity. It's really interesting to see these people totally get into it. And I think people see Christ in me."

You: "Why do you think a lot of teens are having major difficulties in their lives today?"

Michael: "There's many reasons. A lot of that stems from home life and kids not getting a good self-esteem from their parents. Even a lot of Christian families are doing the church thing on Sunday, and living something totally different the rest of the week. For instance, you see girls who are into sex, getting pregnant. You go back and a lot of those girls came from a divorced family, didn't have a good relationship with their father. There's a lot of stuff like that."

You: "Things are more up front than they used to be. Abortion, birth control, AIDS, euthanasia, war. How do you think young people can keep a proper perspective on all of them?"

Michael: "That's a heavy one. I really try to look at everything the way God sees it. It's probably very overwhelming for a kid to think about all this stuff that's going on. To me, the only way to walk through it all and have a peace about it is to view it from a spiritual standpoint. Obviously I think abortion is wrong and I think that any kid who really has a relationship with God would believe that. Obviously AIDS is a big problem, you know, don't mess around. I think God has allowed all that stuff to happen for a reason. I pray that they're not totally overwhelmed by it all."

You: "How does God fit in to the decisions you make?"

Michael: "I feel like my life is totally committed to him and he's in control of everything that's going on. I would never want to do anything without feeling like it was the right thing to do. Every day, in everything, my whole desire is, 'God, I want your will. Your will only. I don't want to do anything I'm not supposed to do.'"

You: "When people see you, whether it's in a mall or a bookstore or during a concert, what do you hope that they see?"

Michael: "That I'm just an average guy like they are. I'm just like them. I'm not some idol. I'd like to be a hero to kids, but I don't want to be an idol. I want kids to see that I'm just like them."

You: "Do you feel a sense of responsibility towards them?"

Michael: "Yeah. I've been given this platform and I don't



CHRISTIAN SINGER—Talented vocalist Michael W. Smith proclaims Christian messages through his music. He performed for World Youth Day pilgrims last summer in Denver. (Photo courtesy of You! Magazine)

want to blow it. It's a great opportunity when you think of how kids' lives could be changed by what I do. Not even by saying anything; just the way I conduct myself can speak out more than anything."

You: "What do you think is your greatest strength?"

Michael: "Wow! I don't know if I've got any great strengths! I guess my greatest strength is the desire in my heart to be a good dad and a good husband. I thank God that I have that burning desire to be right with my family. They're the most important thing to me."

You: "Do you think that you're fulfilling the American Dream?"

Michael: "What is the American Dream?"

You: "Baseball? Apple pie? Chevrolet? I don't know. What do you think?"

Michael: "I don't know! To me, the dream is growing up and having peace in your life, being content, and being a fulfilled human being. And I think the only way to do that is with the power of God in your life and that commitment. Whether I'm successful or not, I've got peace in my life."

(Reprinted with permission from You! Magazine, America's Catholic youth magazine, published by Veritas Communications, Inc., 29800 Agoura Road, Suite 102, Agoura Hills, Calif. 91301.)

Catholic schools set dates for open houses

Catholic schools in the Archdiocese of Indianapolis have scheduled open houses for prospective students and their parents this month.

Socinia Memorial High School, celebrating its 40th anniversary as the Indianapolis East Deansery interparochial high school, will welcome guests on Nov. 7 from 1 p.m. until 3 p.m. at 5000 Nowland Ave. in Indianapolis. Call Socinia at 317-356-6377 for additional information.

Bishop Chatard High School, the Indianapolis North Deansery interparochial high school, invites guests to visit the school at 5885 N. Crittenden Ave. on Nov. 21 from 1 p.m. until 3 p.m. For information, telephone 317-251-1451.

In the Indianapolis South Deansery, Roncalli High School invites guests to tour the school at 3300 Prague Road on Nov. 11 from 7 p.m. until 9 p.m. For more information, contact Roncalli at 317-787-8277.

Cardinal Ritter High School in the Indianapolis West Deansery has selected Nov. 21 for its open house. Guests may visit the school, located at 3360 W. 36th St., from 11:30 a.m. until 1:30 p.m. Contact Ritter at 317-924-4333.

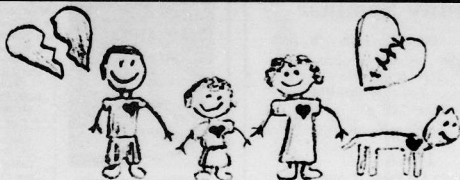
Brebeuf Preparatory School, a Jesuit college preparatory school located at 2801 W. 86th St. in Indianapolis, will welcome guests on Nov. 7 from 12:30 p.m. until 3 p.m. For more information about Brebeuf, call 317-872-7050.

Cathedral High School, located at 5225 E. 56th St. in Indianapolis, has scheduled an open house on Nov. 16 from 5:30 p.m. until 8:30 p.m. Telephone Cathedral at 317-542-1481 for additional information.

Oldenburg Academy in Batesville invites guests to tour the campus of the girls' day school and boarding school on Nov. 7 from 1 p.m. until 3:30 p.m. Telephone the Franciscan academy at 812-934-4440 for additional information.

At Our Lady of Providence High School, located at 707 W. Highway 131 in Clarksville, prospective students and parents may visit the New Albany Deansery high school on Nov. 21 from 1 p.m. until 4 p.m. Call Providence at 812-945-2538 for additional information.

Shawnee Memorial High School in Madison sponsored a two-day open house for guests on Oct. 19 and Oct. 20. Interested students can visit the school by contacting Shawnee principal Rita King at 812-273-2150 for an appointment.



Family bonding can mend broken hearts.

Sometimes parents' love isn't enough. When children are experiencing emotional distress, others suffer, too. Sometimes these kids will withdraw or strike out against those who care the most: their parents and other family members. The Child and Adolescent Psychiatric Center at The Women's Hospital specializes in family bonding and attachment issues. We believe that to truly help a child, the

spirit must be treated and nourished. If your child's behavior has broken your heart, let us help the wound. Call 872-1895 (or 800-999-3029). Our Child and Adolescent Psychiatric Center specializes in Family Bonding and Attachment.

The Women's Hospital — Indianapolis

Campus Corner

St. Paul, Bloomington celebrates 25 years

by Elizabeth Bruns

After more than five years of planning and almost two years of construction, the St. Paul Catholic Center in Bloomington has completed its remodeling efforts to make the center a more efficient and productive hub for Bloomington Catholics. And just in time to celebrate its 25th anniversary!

On November 31, St. Paul Catholic Center held a rededication Mass with Archbishop Daniel M. Buechlein presiding. The pastors Fathers Bob Sims and Kim Wolf, assisted the archbishop in the anointing of the church with chrism.

Kenneth Gros Louis, vice president and chancellor at Indiana University, welcomed the parishioners and guests before the Mass began. Louis spoke of the rededication of St. Paul's to be a celebration of the shared values of the center and of the Bloomington campus.

Mike Davis, deputy mayor for the city of Bloomington, parishioners congratulated St. Paul for 25 years of spiritual growth in the community. "The rededication does not only strengthen the growth of the center, but the community at large in the transition that St. Paul's has given for students in the broader community as well as for those non-students," said Davis.

Providence Sister Mary Montgomery, pastoral associate for St. Paul's, says that the rededication Mass was, "a grand celebration that rededicates not only the structure, but the community as well."

"I've talked with a number of people about the rededication Mass," said Sister Mary. "Even though it was two hours long, it didn't seem that way to the congregation. It was a very inclusive ritual that left people feeling uplifted and spiritually fed."

"There is a real spirit of joy and pride in the air and the call to be a renewed and rededicated people of God," said Sister Mary.

Archbishop Buechlein spoke to the



ANONING WITH OIL—Archbishop Daniel M. Buechlein anoints the altar with chrism oil at the rededication Mass of the St. Paul Catholic Center in Bloomington. Father Rick Ginther, youth of St. Paul's and Raymond Nahlen of Memphis look on. (Photo by Elizabeth Bruns)

congregation toward the end of Mass, saying, "It is a good day to remember that we will hand on our strong faith to those generations to come after us, so keep your faith as strong and alive as it is today."

"We learn from the second reading that we must be the dwelling place of God," Archbishop Buechlein said. "May God find a dwelling place in our hearts and may we be temples of faith."

The archbishop commented on the strength and power of the faith community at St. Paul. "May the faith in this community, which binds the center, be an attractive faith so that it fills this church, so that it becomes

a place for young folks to find God and find each other," said Archbishop Buechlein.

"I feel so privileged to be here at this time in the life of St. Paul Catholic Center," said Sister Mary. "Father Bob and Father Kim bring a very comfortable, laid-back atmosphere to the center—like family. God smiles on whatever happens (at St. Paul's)."

The center was established in 1969. The late Father James Higgins was appointed as director and founding pastor. In memory of Father Higgins, the downstairs lounge has been dedicated with his name. The former Schulte Room is now called the Mary Ann Stephens Room in memory of the center's longtime secretary who died in July 1992.

Marian College's 'Opportunities for Excellence' proves successful

Marian College's first "Opportunities for Excellence" dinner brought together nearly 600 people from throughout the state to honor Archbishop Daniel M. Buechlein on the first anniversary of his appointment as Archbishop of Indianapolis. The proceeds from the dinner and silent auction will benefit the Marian College Scholarship Fund.

A goal of \$75,000 was set for the event, but chairman John Shurt and Marian trustee coordinator Mrs. Howard (Mary) Young announced that nearly \$100,000 was raised for the college scholarship fund.

Those offering tributes to the archbishop included Joseph L. Smith, Sr., chairman of the Indiana Parole Board,

who presented him with a Sagamore of the Wabash from Governor Evan Bayh. The Honorable William E. Steckler, U.S. Federal Judge for the Southern District of Indiana, presented a proclamation from Mayor Stephen Goldsmith naming Oct. 13, 1993 "Archbishop Daniel Buechlein Day in Indianapolis."

Dr. Daniel Felicitetti, president of Marian College, said, "We are most grateful to so many Catholic and non-Catholic supporters who turned out to celebrate with the archbishop and our many scholarship students. It was extremely exciting to see those who are being mentored come face to face with the folks who are helping to make their education possible at Marian."

Archbishop Buechlein said he was honored by the tribute, calling Marian College a "jewel on Cold Spring Road." He said he views the Catholic and non-Catholic communities "ready, gifted and affirming."

☆☆

The Indiana University Southeast Newman Center is sending out an open invitation to all students to share in community, faith and friendship. The IUS Newman Center is a group which promotes events, sponsors spiritual gatherings and Christian friendship for all young adults in the area. If you would like more information, call Dan Endris at the Youth Ministries Office, 812-945-0354.

☆☆

The IU/PUI and Butler University Newman Centers would like to welcome Valerie Sperka, new program coordinator at the centers. A sad farewell goes out to Karin Cramer.

☆☆

St. Joseph's College and the Newman Association in Bensenville will hold an open house of the Leo A. Pursley Center for Newman Studies on Nov. 6 from 1-5 p.m. (don't forget about the time change—they're one hour ahead.) A Mass will be celebrated, a reception and tour of the center will be given and a buffet luncheon served. M. Katherine Tillman from the program for liberal studies will discuss "The Liberal Artist: Newman and Higher Education."

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'Religion' is now reaching into increasingly technical areas

by John Thavis
Catholic News Service

VATICAN CITY—Thirty years ago, the Second Vatican Council called on the church to take its message out of the pew and into the midst of contemporary society.

The Vatican has taken that call to heart. In October, a series of interventions by top church officials showed how far the realm of "religion" now reaches into increasingly technical areas of modern life.

Armed with research results, data and 2,000 years of church teaching, Pope John Paul II and other Vatican representatives investigated the moral and ethical aspects of topics that once seemed outside their competence.

►The pope railed against international companies that plot weak regulations to dump chemical waste in Third World countries, calling it a serious moral abuse that goes against the Christian responsibility to the environment and to fellow human beings.

At the same time, he told a group of scientists that the

world needs tighter restrictions on the production, trade and handling of hazardous substances and urged establishment of an international forum on chemical safety.

►Bishop Jorge Maria Mejia, vice president of the Pontifical Council for Justice and Peace, condemned sexual violence against women in a speech to Council of Europe members. Then he extended the spotlight to modern advertising, saying firms that "use women as an object for promoting any product" are "closely related to pornography."

►The Vatican newspaper and several Vatican officials joined in condemning the cloning of human embryos in a U.S. experiment. In addition to violating the church's teaching about conugal procreation, the experiment pointed out the weakness of existing protection for embryos and opened up a wide range of ethical problems over the eventual use of successful human clones, they said.

►The Vatican's observer at the United Nations, Archbishop Renato R. Martino, declared that the concept of nuclear deterrence should not be maintained into the 21st century. For one thing, it promotes a militarism that chokes development in the world's poorer nations, he said.

►Another Vatican official told the International Atomic Energy Agency that while nuclear power can be a great resource, the industry needs to improve safety, especially in East European plants.

Clearly, popes and their aides are no longer expected to stick to generalities. There are good reasons for that, Vatican officials say.

"The world has become very complex, and many of the complexities touch the essential dignity of the person. Some of the moral dimensions of this need to be brought out, because they do challenge the direction society might be taking," said Msgr. Diarmuid Martin, undersecretary of the justice and peace council.

In doing so, is the church—and the Vatican—sticking its nose where it doesn't belong? Some people think so. Vatican officials say.

"But on the other hand, if the church stands up for principles and says simply, 'Good is to be done, evil is to be avoided, and we must construct a better society,' people can say: 'Look, you never come up with anything concrete,'" Msgr. Martin said.

"The church has always responded concretely, but within the limits of its own mandate," he said.

One reason the Vatican is able to follow current affairs closely is a wider network of curial agencies charged with tracking and influencing developments in society. This frequently falls to the 12 pontifical councils, which consider everything from international refugee problems to the care of AIDS patients.

This fall, for example, the Pontifical Council for Pastoral Assistance to Health Care Workers will host a high-profile congress on children and health care, bringing in hundreds of experts on a wide variety of topics.

Other projects are slow-smoldering: the justice and peace council has for years been preparing documents on the weapons industry and land reform policies.

The Vatican has made new efforts to consult directly with the best expertise in different fields, sending representatives to conferences and hosting its own seminars. Last year, 13 leading international economists showed up at the Vatican to discuss the ethical implications of capitalism, foreign debt and other economic realities.

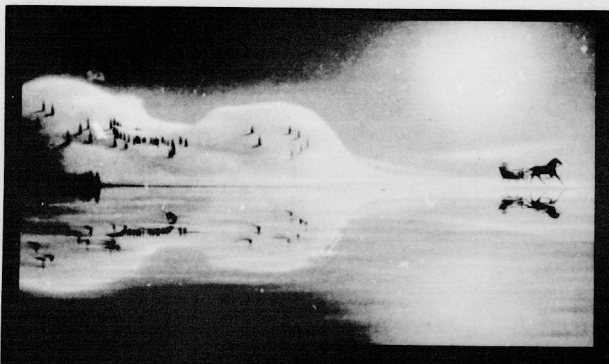
The pope's remarks on chemical dumping came during a meeting sponsored by the Pontifical Academy of Sciences, at which 27 experts reviewed scientific data on hazardous waste and its effects on people and the environment. The topics ranged from "Contamination of Aquatic Ecosystems" to "Threats by Heavy Metals."

Is this getting a bit too esoteric for the church? Not really, said Italian Professor Luciano Caglioti, who co-chaired the meeting.

"It makes sense that an academy which defines itself as 'pontifical' be concerned with suffering and hunger and how to combat them, and therefore tries to take stock of the risks" in a field like chemical pollution, Caglioti said.

Certainly the pope would agree. As he said in 1991, solving international problems is "not just a matter of economic production or of juridical or social organization, but also calls for specific ethical and religious values."

"The church feels a particular responsibility to offer this contribution," he said.



Music is everywhere, during the holidays.

A Yuletide Celebration

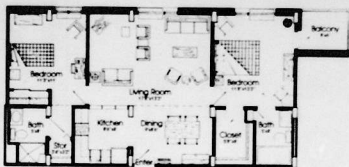
American

Whatever happened to James & Loretta Keyt?

They've known each other since 8th grade and used to walk to Sunday School together in Belmore Park County, Indiana. They graduated from High School together and sat side-by-side during the graduation ceremonies. They were married on October 23, 1941 in North Salem at the home of their High School principal, who was also a minister. After the navy, they had one son and two daughters. Now they have seven grandchildren and soon to be 3 great-grandchildren. James worked at Allisons in the Power House for 23 years before retiring. These days, James & Loretta call Westside Village home.

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No justice for moms, pope tells children

by Catholic News Service

ROME—There's no justice for mothers when they have to work even on Sundays, Pope John Paul II said.

The pope made the remarks in an impromptu lesson on the Lord's day to a group of Roman children in the parish of St. Octavio, where he made a pastoral visit on Tuesday, Oct. 26.

The pontiff asked the children who usually worked hardest: their fathers or their mothers?

"Dad!" shouted many. "Mom!" replied the rest.

"I can see you don't all agree. And on Sunday? Who works on Sunday?" the pope asked.

"People don't work on Sunday, they go to church," the children responded punctually.

"Are you really sure about that? Don't your mothers have to work in the house—even on Sunday?" the pope asked.

A chorus of "Yes!" went up.

"You see? There's no justice," the pope concluded with a smile.

Northern Irish killings are the worst in years

(Continued from page 1)

Freedom Fighters. Two masked gunmen taunted "Trick or treat!" before opening fire with automatic weapons at the Rising Sun pub in Greysteel, a Northern Ireland village 80 miles from Belfast. The two men killed seven people and wounded 11.

In between were almost daily shootings, including a Protestant attack on Catholic garbage workers in which two were killed and five wounded at a Belfast dump.

The IRA said the Oct. 23 bomb in the Shankill Road area of Belfast was intended for participants in a meeting of the Ulster Freedom Fighters, a Protestant paramilitary group which the night before had killed a Catholic taxi driver. The Protestant group was believed to have headquarters in offices above the fish and chips shop. The bomb apparently exploded early, killing shoppers and the IRA member who delivered it to the shop.

In the week that followed, Protestant gunmen killed seven Catholics.

The Halloween attack in Greysteel—in which two of the seven dead were Protestants—provoked a riot overnight by more than 100 Catholic youths in Londonderry, which security forces broke up with plastic bullets.

The new wave of violence drew condemnations from every side and seemed to have scuttled months of private peace negotiations by Gerry Adams, head of the IRA's political wing Sinn Féin, and moderate nationalist leader John Hume, a Northern Ireland representative in the British Parliament.

In the United States Cardinal Bernard F. Law of Boston urged Irish-Americans to work for peace in their native land. Their love for Ireland must be "more than an intermittent

nostalgia for an island nation wrapped in a romantic mist," the cardinal said at a memorial Mass Oct. 28 for the victims of the violence.

"If we love Ireland, we must work for peace in that land. We must press upon our nation's leaders those policies which will further the cause of peace," Cardinal Law said.

The Northern Irish strife has led to nearly 3,100 killed and more than 35,500 wounded over the past quarter-century in a country with a population of only 1.6 million—about 950,000 Protestants and 650,000 Catholics.

Cardinal Cahal Brendan Daly of Armagh, primate of all Ireland, sharply condemned the "criminal action of the IRA" after the Oct. 23 attack but urged people to support the Hume-Adams peace negotiations.

British Prime Minister John Major repudiated the Hume-Adams discussions as a basis for peace but said Britain would intensify peace efforts in Northern Ireland.

In a report to Parliament Nov. 1, he said he and Irish Prime Minister Albert Reynolds had agreed at a meeting in Brussels Oct. 29 that neither Britain nor Ireland should negotiate with those backing violence.

Major called the pub massacre "a barbarous and despicable attack" by "murdering butchers" and urged a renunciation of violence on both sides. "Revenge simply breeds revenge and that is no way forward for Northern Ireland," he said.

"If and when such a renunciation of violence has been made and had been sufficiently demonstrated, new doors could open and both governments would wish to respond to the new situation that would arise," he said.

Adams—who angered many by helping carry the coffin of the IRA member who died in the Belfast bombing—said

Major "has no real interest in developing a peace process" and "has been inexcusably negative and dismissive" toward the Hume-Adams proposals.

Highlighting the tragedy of the renewed violence was the death in the Belfast bombing of Leanne Murray, a 13-year-old Protestant girl who vacationed in the United States last summer with Koisin Coulter of Belfast, also 13 but Catholic.

Their vacations were arranged by the Irish Children's Fund, an American-sponsored group that is trying to counter Catholic-Protestant hatred by developing cross-cultural contacts among the young.

Coulter said she and Murray "became very good friends" and went swimming together every week after their return to Belfast. Murray was the first Protestant friend she had ever had, she said.

She said she cried all night after her friend's death, and she crossed Catholic-Protestant lines in Belfast to attend Murray's funeral.

"It is very hard for me," she whispered in a radio interview.

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BOOK REVIEWS

Full pews and empty altars

FULL PEWS AND EMPTY ALTARS: DEMOGRAPHICS OF THE PRIEST SHORTAGE IN UNITED STATES CATHOLIC DIOCESES. By Richard Schoenherr and Lawrence Young. University of Wisconsin Press (Madison, Wis., 1993). 436 pp., \$19.95.

Reviewed by William Droel
Catholic News Service

In a book with 81 tables and enough sociological jargon to topple Max Weber, Richard Schoenherr and Lawrence Young in "Full Pews and Empty Altars" argue that both the number of priests and—more significantly—the ratio of priests to laity is declining and will continue to do so.

In 1966 there were 35,000 active diocesan priests in the United States. In 2005 there will be 23,000 tops, or more likely, 16,700. In 1965 there were 8,885 seminarians in the United States. In 1989 there were 3,698, and the number of seminarians continues to decline into the 1990s.

Schoenherr and Young paint the picture with even more telling numbers—the priest-to-layperson ratio. In 1965 there were 12.9 priests—diocesan and religious—for every

10,000 Catholics in the United States. In 1986 the number of priests had shrunk to 10.5.

This is a better way of understanding the crisis because the Catholic population in the United States and around the world is increasing, but ordinations to the priesthood are far from keeping pace. Some say that vocations to the priesthood are on the rise in Africa or that the solution to the priest shortage in the United States is to import priests from Ireland or elsewhere. But in every country except Poland the priest-to-laity ratio is steadily declining, say Schoenherr and Young. This worldwide trend is unique to Roman Catholics.

As expected, the priest population is aging. By 2005 "nearly half of the active priests in the United States will be 55 or older and only about 12 percent will be under 35.

The pool of active priests is diminished by resignations, retirements and death. But the problem, the authors document, is the decline in ordinations. While some parts of the country are doing better than others and while a seminary here or there might boast of a banner crop this year or last, the number of ordinations to the priesthood is declining. Looking at all the numbers from all angles, Schoenherr and Young conclude that no matter how recruitment efforts are expanded and improved

"there is little evidence that ordinations ... will go up noticeably in the foreseeable future."

Cardinal Roger Mahony, who read an advance report of the authors' study, rejects that conclusion. The authors quote him: "The study presumes that the only factors at work are sociological and statistical research. That is nonsense. We are disciples of Jesus Christ. We live by God's grace and our future is shaped by God's design for his church—not by sociologists."

Cardinal Mahony, in a sense, is correct. The Holy Spirit will remain with the church no matter what happens.

(Droel is campus minister and an instructor at Marquette Valley Community College, Pales Hills, Ill.)
(At your bookstore or order prepaid from University of Wisconsin Press, 114 N. Murray St., Madison, WI 53715-1199. Add \$2 for shipping and handling.)

+ Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication: be sure to state date of death, Christian or non-Christian, archdiocesan priests, their sisters and religious sisters serving our archdiocese or outside in The Criterion. Order priests and brothers are included here, unless they be sisters of the archdiocese or have other connections to it.

† BLANKMAN, Agnes C., 64, St. Mary, Greensburg, Oct. 25. Wife of Urban F., mother of Gerald, Alvin, Keith, Patricia Gossnell, Anita Oliver, Karen Swiggens, Shirley Wamsley, Joann Sexton, Wanda Ploger and Laura; sister of Marie Meyer, Antoinette Harpring, Geraldine Nobby, Edith Eckhardt and Irvin Hartman, grandmother of 11.

† CONDON, Louis T., 70, Holy Trinity, Indianapolis, Oct. 23. Husband of Ruth; father of Kathleen Ann Wierent, Mary Louise Schaffer, Stephen and John, brother of Freda Hornbrook and Helen Kiernan, grandfather of seven.

† DEEMS, Edward Frank, 69, Most Sorrowful Mother of God, Madison, Oct. 24. Husband of Catherine Marie Eades; father of Linda Bryant, Peggy Reitenberger, Janice Rehrer and Michael Deems; grandfather of 12.

† DEVAERE, Margaret L., 69, Holy Family, New Albany, Oct. 15. Mother of Kathleen Struck, Terry Anne Hess, Steven and Richard; sister of Charles H. Schmidt, J. Robert Schmidt, Mary Jean Huber and Betty Lenzert; grandmother of five.

† DICKEY, Pauline, 72, Holy Family, Beech Grove, Oct. 16. Wife of Joseph; mother of Mary Widge and Linda Laberman; daughter of Lois Reeves Holthaus; sister of Duane Hamman, Virgil Holman, Dalton Holman and Jeanelle Reed; grandmother of four.

† DUPAQUIER, Margaret V., St. Mary, New Albany, Oct. 19. RIDER, Dorothy W. Morgan, 78, St. Jude, Indianapolis, Oct. 21. Wife of Glenn E.; mother of Stephen G. and James L.; sister of Margaret Harwood, Ann Gattin, Jane Baker, Pauline Nance and Virginia Muir; grandmother of two.

† GRUNKEMEYER, Angela M., 55, Holy Name, Beech Grove, Oct. 17. Wife of Charles F.; sister of Anthony Agresta, Betty Charney, Mary Rigoli, Tonia Cervasio, Jo Grimmer and Mary Ann Amore.

† JARBOE, Paul L. Sr., 68, St. Paul, Tell City, Jr. Tim, Germaine Baur and Benedictine Sister Angelica; brother of Herman, Earl, Lucille Walter, Helen Turner and Theresa Long; grandmother of six; great-grandmother of six.

† MCCLAUGHLIN, Thomas, 62, St. Joan of Arc, Indianapolis, Oct. 12. Husband of Geraldine; father of Tim, Stephen, J. Andrew, Joseph P. and Matthew.

† MONAGHAN, Mary, 91, St. Joan of Arc, Indianapolis, Oct. 11. Sister of Harry.

† MURRAY, John P., 74, St.

Roch, Indianapolis, Sept. 19. Husband of Rosemary; father of John, Frank, Cecilia, Kathleen and Helen; brother of Mary Hagerty; grandfather of three.

† ORTMAN, Frank G., 86, St. Mary, Millhousen, Oct. 27. Husband of Sylvia C.; father of Gary F., Mary Jane Burnside, Susan McPherson, Debbie Vanderburg, Patricia VanDom, Carol Hermesch and Dale E.; brother of Ralph, Leona Brewer, Berna Small and Ruth Beasley.

† ROSS, Juanita Louise Merrifield, 52, St. Patrick, Indianapolis, Oct. 18. Mother of Robert and Donald E. Jr.; step-daughter of Eva Merrifield; sister of Richard Merrifield, Larry Merrifield, Lloyd Merrifield Jr., Kim Brown, Sherri Ross and Carolyn Hammers; grandmother of eight.

† SCHLENKER, Lillian L., 85, Holy Family, New Albany, Oct. 13. Mother of Margaret Carnes, John, Leo and James; grandmother of 17; great-grandmother of 19.

† SPATH, Irvin F., 79, St. Paul, Tell City, Oct. 20. Husband of Sue; father of Brenda Grams-Spacher, Mary Kay Elder, John, Charles and Donald; brother of Irene Roach; grandfather of 12; step-grandfather of five; great-grandfather of five; step-great-grandfather of 12.

† SULLIVAN, Martin E., 78, St. Paul, Indianapolis, Oct. 24. Brother of Robert W. and Owen G.

† TAYLOR, Theresa E., 82, St. Isidore, Bristol, Oct. 23. Mother of Gordon L., Cletus C., Patricia Holpe, Yvonne Lindbert and Patricia Seibert; sister of Rudolph Gehlbach, Linda Hoffman, Gertrude Rosier and Rita Guffee; grandmother of 14; great-grandmother of nine.

† WOLFE, Rosalynn L., 73, Our Lady of Lourdes, Indianapolis, Oct. 21. Wife of William F. "Bud" Wolfe.

† ZURSCHMIED, Cecelia Bawner, 94, St. Mary, New Albany, Oct. 22. Mother of Adam H.; half-sister of Aidan; grandmother of eight; great-grandmother of eight.

Providence Sister I. Krafthefer, 87, dies on Oct. 26

Providence Sister Immaculee Krafthefer died at St. Mary of the Woods on Oct. 26 at the age of 87. The Mass of Christian Burial was celebrated for her on Oct. 29 in the Church of the Immaculate Conception.

The former Mary Esther Krafthefer was born in Fort Wayne, Indiana. She entered the Congregation of the Sisters of Providence in 1927 and professed her final vows in 1935.

Sister Immaculee taught in Indiana, Massachusetts, Illinois and Washington DC schools. In the Archdiocese of Indianapolis her assignments were in Indianapolis at St. Agnes and Ladywood, and at St. Mary of the Woods.

One sister, Paula Farrell, survives Sister Immaculee.

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Family called effective tool for evangelization

by Catholic News Service

PITTSBURGH (CNS)—The family, properly instructed in the truths of the Catholic Church, is the most effective tool for evangelization in the world today, a Vatican official told participants in a Pittsburgh conference.

Cardinal Francis Arinze, president of the Pontifical Council for Interreligious Dialogue, spoke to several thousand people at the "Totus Tuus—Consecrate Them in Truth" conference Oct. 22-24. The conference was sponsored by the Apostolate for Family Consecration, based in Bloomington, Ohio.

"The time has come for an all-out evangelization of the family, the fundamental cell for both church and society," said the Nigerian cardinal.

"Every family has a share in a mission of evangelization," he added. "The family, like the church, ought to be a place from where the Gospel is transmitted and from which God radiates."

Cardinal Arinze praised the new "Catechism of the Catholic Church" and the recent papal encyclical on moral theology, "Veritatis Splendor," as helpful guides to the family. He said the catechism should not be reserved for specialists.

"All 2,865 paragraphs are highly readable. . . . As soon as it is out in English, I advise each family to secure a copy."

In an interview with the Pittsburgh Catholic diocesan newspaper, the cardinal said the delay in the English translation of the catechism was due mainly to the complexity of the English language, which has been shaped by a number of diverse cultural settings.

"It is the effort to have a text which will be faithful to the 'Catechism of the Catholic Church' as written originally in French, and yet to manifest sensitivity to the issues involved with concerns about inclusivity that caused some delay," he said, adding that the resulting translation will be "well worth the wait."

Cardinal Arinze also expressed concern in the interview about the effect of the media on families. "What we see, watch and hear does affect us, especially young people who find it extremely difficult to distinguish between phantasms and reality," he said.

He urged families to make monitoring of what their children see and hear a "priority of the utmost degree."

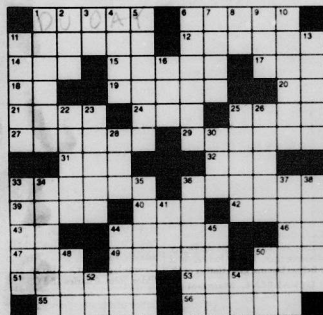
Other conference speakers included Archbishop Agostino Cacciavillan, papal nuncio to the United States and winner of the apostolate's 1993 Pope John Paul II Family

Fidelity Award; Pittsburgh Bishop Donald W. Wuerl; Bishop Gilbert I. Sheldon of Steubenville, Ohio; and Msgr. Luciano Guerra, rector of the Shrine of Our Lady of Fatima in Portugal. "One of the magnificent realities of our faith is that God does speak to us," said Bishop Wuerl in his homily at the Oct. 22 opening Mass. "If we open our hearts to the truth about who we are and how God has created us, and what God's plan is for us, then we grow in that wisdom that makes us one with our creator. The gift that enables us to nurture those words is the church."

Bishop Sheldon spoke at the Oct. 23 liturgy about devotion to Mary, saying that there are "two opposite views today" about her. "One is the extreme liberal view that regards any renewal of devotion to Mary as counterproductive to the interests of ecumenism," he said. "They would soft-pedal any reference to Mary for fear of displeasing our brothers and sisters of other Christian churches."

On the other hand, the extreme conservatives would like to do away with ecumenism itself and with Vatican II which encouraged it," Bishop Sheldon added. "Pope John Paul II feels that both sides are in error. He says we can have ecumenism and Mary, both. The two go together and support each other."

Catholic Crossword



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ACROSS

- 1 Catholic Bible version (4)
- 6 Terrible (4)
- 11 Sad necessity (4)
- 12 Unearthly trail (4)
- 14 — Maria, Hall Mary (4)
- 15 "Tisil the sick, cleanse the lepers, — the dead." (4)
- 17 Short stop (4)
- 18 Geometry ratio (4)
- 19 Ceremonial attire (4)
- 20 Leonardo — Vinci (4)
- 21 Finishes (4)
- 24 Hawaiian welcome (4)
- 25 Dedicated follower (4)
- 29 Truly (4)
- 29 Pope's official representative (4)
- 31 "Bind them continually upon their heart, and — them about thy neck." (Pt. 6.21) (4)
- 32 Sun (4)
- 33 Nicene & Apostles' (4)
- 36 Time in office or parish (4)
- 38 "And among the nations shall find no —." (De 28.65) (4)
- 40 Exclamation (4)
- 42 "In the sixteenth — of Noah's life." (Ge 7.11) (4)
- 43 North Dakota (4)
- 44 "Jesus — Me" (4)
- 46 Music note (4)
- 47 Latin, thus (4)
- 49 Greek architecture (4)
- 50 Possibilities (4)
- 51 Vatican council (4)
- 53 Procession sound (4)
- 55 Ecclesiastical council (4)
- 56 A barge (4)
- 1 Goodly aspect (4)
- 2 Sugar-sugar (4)
- 3 "Let — make man in our image." (Ge 1.26) (4)
- 4 Heavenly glow continually upon their heart, and — them about thy neck." (Pt. 6.21) (4)
- 5 Annually (4)
- 6 Attack (4)
- 7 Milk part (4)
- 8 Choir's fourth tone (4)
- 9 Coffee dispenser (4)
- 10 Priest's parish duty (2 words) (4)
- 11 Candle (4)
- 12 Ground breaking tool (4)
- 13 Wrath (4)
- 22 Plain fruits (4)
- 23 " — none of his steps shall —." (Ps 37.31) (4)
- 25 Christ's crucifixion pain —, we are of more — than many sparrows." (Mt 10.31) (4)
- 26 Former Pope (4)
- 28 Compassion (4)
- 30 Circular (4)
- 31 St. Peter's birds on occasion (4)
- 32 "for — is the kingdom of heaven" (Mt 5.3) (4)
- 33 Parish fund raiser (4)
- 34 Delite (4)
- 41 Aviation (Abb) (4)
- 44 Fat (Comb.) (4)
- 45 Fish name (4)
- 46 "I — unto thee, and thou dost not hear me." (Job 30.20) (4)
- 50 Resident indicator (4)
- 52 "And — the seventh day God rested his work." (Ge 2.2) (4)
- 54 Senior (4)



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Bishops' conferences in three countries are silent on NAFTA

by Mark Pattison
Catholic News Service

WASHINGTON—As the North American Free Trade Agreement (NAFTA) nears its Nov. 17 ratification vote in Congress, many in the United States are weighing in with an opinion either pro or con.

In Canada, Prime Minister-elect Jean Chretien has said his campaign promise to seek renegotiation of NAFTA still stands. And in Mexico, President Carlos Salinas de Gortari has said his government will stand or fall on the U.S. NAFTA vote.

The bishops' conferences in all three countries, though, have refrained from taking a stand one way or the other. NAFTA would eliminate trade barriers between the three countries by reducing or wiping out tariffs for goods made in one country but shipped to another. Job security, wages and living standards could be affected in each nation.

All three bishops' conferences have detailed what ought to be the aims of any trade pact.

Mgr. Robert N. Lynch, USCC general secretary, said in a 1991 letter to then-U.S. Trade Representative Carla Hills that the goals of any free-trade deal should be:

- "Decent work for just wages and in decent conditions."
- "Discouraging illegal immigration and offering more employment opportunities."
- Respecting "the right of workers to organize and exercise their rights."

- Addressing unemployment and underemployment.
- Safeguarding the environment.

A representative of the Mexican bishops' commission on social concerns said in 1992 that fair labor practices and environmental issues should be dealt with in an "integral manner" in any agreement.

Only a handful of individual bishops have taken sides on NAFTA.

Auxiliary Bishop Thomas F. Gumbleton of Detroit, in an Oct. 28 telephone interview with Catholic News Service, said he came out against NAFTA earlier this year after being asked to address NAFTA in some talks.

"I don't have any confidence" that the United States will be able to retrain workers whose jobs are lost as a result of the treaty, Bishop Gumbleton said, but the situation in Mexico will be worse.

NAFTA will bring "great difficulty for the farming population in Mexico," he said. With the advent of agribusiness envisioned by the accord, subsistence farmers will be forced to sell their lands to "a people in an enlarged agriculture sector," he added. The campesinos, Bishop Gumbleton said, "will be feudal serfs, practically."

Five Mexican bishops, including two retired archbishops, also issued a statement against NAFTA Oct. 25. "We cannot agree with a NAFTA that does not contribute to a humane and just development for the countries involved and for their neighbors," they said.

"We think that NAFTA must be a project with a comprehensive plan of integration and social development for the people, taking into account more of the social sector of the economy and not just the large financial corporations."

Cardinal Roger M. Mahony of Los Angeles did not endorse NAFTA, but said a free-trade agreement would be "one way of creating job opportunities in Mexico," thereby slowing down "the rush of undocumented workers" to the United States, said Bill Rivera, the cardinal's spokesman.

The Canadian bishops' social affairs commission, in an April statement on unemployment, noted how "most Canadians remain skeptical, if not openly hostile" to free-trade agreements, "which seem to multiply human suffering almost mechanically for millions of Canadian and Third World workers."

Christian, standard bearer of the Liberal Party, scored a clear majority in the Oct. 25 parliamentary elections in a five-party race. Finishing fifth, with just two seats in the 295-member Parliament, were the Progressive Conservatives, who negotiated both NAFTA and an earlier separate free-trade deal with the United States.

NAFTA has been discussed in several meetings with

bishops of the countries involved, principally between bishops of California and northern Mexico, most recently Oct. 6, and annual North American forums which include bishops from Latin American nations in addition to Mexico, most recently held this year in Toronto.

No NAFTA statements have ever been issued from these gatherings. The discussions are more consultative in nature, said Tom Quigley, USCC adviser on Latin American affairs. The Toronto agenda was so full, noted Dennis Gruending, spokesman for Canada's bishops, that NAFTA took up relatively little time.

Quigley acknowledged the difficulty of reaching consensus, as four USCC offices would have to agree to a position. There's also the concern one-bishops' conference might step on another's toes by taking a stand on NAFTA, only to have another bishops' conference take the opposite side or feel co-opted.

"They know they're in each other's back yard," Quigley said.

Mideast bishops invite pope to visit Jerusalem

VATICAN CITY (CNS)—The Catholic bishops of the Middle East invited Pope John Paul II to come to Jerusalem soon, saying the visit would encourage reconciliation among Christians, Muslims and Jews.

The invitation came during a papal audience at the Vatican Oct. 28 with 18 Latin-rite bishops from the Middle East, in Rome for an annual meeting.

The invitation to visit Jerusalem was made in the group's name by Jerusalem Patriarch Michel Sabbah, who linked it to the recent breakthrough agreement between Israel and the Palestine Liberation Organization.

The pope has said he wants to make the trip, but Vatican officials have said it is unlikely the pope will go before a Vatican-Israeli commission works out agreement on several thorny church-state problems.

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