



The Criterion

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in Central and Southern
Indiana Since 1960

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Six people to be honored at Catholic schools dinner

By Peter Agostinelli

The Archdiocese of Indianapolis will honor six leaders in the Indianapolis community at the "Celebrating Catholic School Values" dinner and awards celebration Jan. 17 at the Indiana Roof Ballroom in Indianapolis.

Dr. William J. Bennett will serve as keynote speaker at the event. Bennett was secretary of education and director of the Office of National Drug Control Policy under Presidents Ronald Reagan and George Bush, respectively, and author of the best-selling "The Book of Virtues." He is currently a distinguished fellow in cultural policy studies at the Heritage Foundation and co-director of the organization Empower America.

Five of the honorees, who are Catholic school graduates, will receive 1996 Career Achievement Awards. The sixth individual will receive the Community Service Award.

The five honorees for Career Achievement Awards are:

- **Pamela Fanning Carter**, Indiana's first African-American attorney general and first female attorney general.
- **Patrick J. Fisher**, a nationally known and respected attorney and arbitrator.
- **William K. McGowan Jr.**, president and chief executive officer of The Indianapolis Convention and Visitors' Association and The Indianapolis Project, Inc.
- **William Sylvester**, a former teacher, coach, and athletic director at Secena Memorial and Cathedral high schools and at Butler University.
- **Philip J. Wilhelm**, president of Southeastern Supply Co., Inc., and vice president of F. A. Wilhelm Construction Co., Inc.

The sixth honoree is **J. Patrick Rooney**, chairman of the board of Golden Rule Insurance Company. Rooney will receive the Community Service Award for his support of school choice for children and school projects that benefit the community.

In addition to recognizing six people for their contributions to the communi-



Pamela Fanning Carter



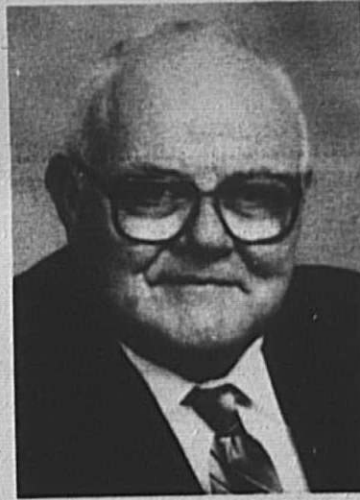
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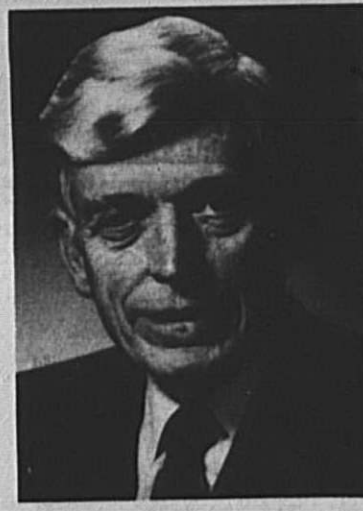
William K. McGowan Jr.



William Sylvester



Philip J. Wilhelm



J. Patrick Rooney

ty, "Celebrating Catholic School Values" will provide funds for tuition grants that help students attend one of six Indianapolis Catholic high schools. More than 100 Indianapolis-area busi-

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be primarily responsible for encouraging major gifts to support the annual, capital and endowment needs of the church in central and southern Indiana. He will be assisted by Lisa Susemichel, associate director of stewardship and development.

Conway also said that a three-person team is being appointed as staff to the Catholic Community Foundation (CCF) in the acquisition, management and investment of endowment funds. The team includes: Sandra M. Behringer, director of gift planning, who will continue to help parishes, schools and other organizations acquire endowment funds through planned giving; Pamela Storms-Barrett, director of administration for planning, communications and development, who will handle the administrative details of endowment accounts; and Scott W. DeNardin, arch-

diocesan controller, who will work with CCF board members and financial managers to coordinate the investment and reporting of endowment funds for CCF account holders.

Conway said that the team concept is a way of responding to growth needs without adding new staff members. "In spite of the fact that we are experiencing remarkable growth in all our stewardship and development programs," he said, "we're working hard to keep our staff at its current level."

Halloran is appointed director of stewardship and development

Michael F. Halloran has been appointed executive director of the Office of Stewardship and Development for the Archdiocese of Indianapolis.

Halloran, who has been director of stewardship since November 1994, will coordinate all stewardship and development activities including the parish stewardship program, the United Catholic

Appeal, planned giving and endowment development programs, and various archdiocesan-sponsored development activities in support of Catholic education and Catholic Social Services.

Announcement of the appointment was made by Dan Conway, head of the Secretariat for Planning, Communications and Development. He said that Halloran will

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Eastern Europe

Once discredited ex-communists are winning elections in a dozen Eastern Europe countries? What does this mean for the future?

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Lives Her Faith

Susan Folkman, who received the Spirit of Indy Award from Marilyn Quayle and Archbishop Buechlein, has been impacting people's lives.

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Seeking the Face of the Lord

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



We must cultivate the virtue of generosity

As you read this I am directing a retreat for the bishops of Kentucky, Tennessee, Alabama, Mississippi and Louisiana.

Directing retreats is hard work, but I look forward to it because it will be like "old home week" in the region where I served as Bishop of Memphis. Directing a retreat also means one makes the retreat and the beginning of a new year of grace is timely.

I write in advance of the retreat and what comes to mind with the beginning of the new year is the crucial virtue of generosity. Generosity is, of course, one of the major strands of the golden thread of charity. Last week I noted that humility and charity are the foundation virtues from which all others flow. I pointed to St. Joseph as a premiere model for us.

I think it is up to us whether or not 1996 is a good year. Virtue makes it good. It occurs to me that we don't hear much about virtue and trying to live a life of virtue day in and day out. If our hearts and minds are to be open to God's 1996 grace for us, living the virtue of humility and charity make it possible to accept the gift. "It is in giving that we receive." Maybe another analogy for generosity would be to say that it is like the glove on the hands of humble charity.

St. Joseph's hands had to be accustomed to hard work! We know that he is known for his work because his foster son is sometimes called "the carpenter's son" in the Bible. I suggest that St. Joseph, humble and loving husband and foster father, is also the model of generosity. He spent himself in hard work for the mother of God and his foster son Jesus. What else is generosity but the willingness to spend one's very self? These days we speak of giving our time, talent and treasure for others. Stewardship is a contemporary expression for charity, the flowering of generosity, the willingness to spend one's very self.

It isn't easy to live a generous life. Since the fall of our first parents, it isn't part of our instinct to want to spend ourselves for others. By inclination we want to spend for ourselves (if we spend at all), we want to protect ourselves and what is ours. The virtue of generosity depends on our willingness to be detached from excessive self-interest.

A generous person *decides* to live for God and for others. The secret of fidelity in marriage in good times and in bad, the secret of good parenting is detachment from excessive self-interest. All of us know mothers and fathers of large and poor families who spend their lives for their children and who work hard without complaining to "bring up" their family in a cheerful way. There is an added blessing: their children learn to love, to serve and to work. They learn from their parents how to be generous.

Yet, as in the case of St. Joseph, the virtue of generosity is not the sole prerogative of those who are married parents of large families. Those of us who are called to religious celibacy or the single way of life face the same challenge. A friend of mine says that cheerful generosity is the key to fidelity and happiness in the priesthood. Cultivating and protecting a generous spirit is the antidote to loneliness. The same is true for spouses and parents whether of large or small families.

It is also true that of itself, poverty of need is not a virtue. The poverty Jesus calls blessed is the detachment from things and from excessive preoccupation with one's own needs. (Maybe I should add that "workaholicism" or other unhealthy denials of personal needs are not the stuff of a generous spirit either because their roots are idolatrous.) All of us are capable of living like generous parents because real poverty consists of healthy detachment, trust in God and the willingness to share one's blessings and the fruit of hard work.

In his second letter to the Corinthians, St. Paul said, "I know how to have to do without, and how to abound. I have learned the secret of facing plenty and hunger, abundance and want" (8:9). The secret of charity, the secret of generosity comes down to a fundamental choice: we either choose God or we choose things. We either choose God or we choose idols. And so the First Commandment: "I am the Lord your God. You shall not have strange gods before me." The challenge is simple, the decision is hard. Let us pray.

Countries must protect migrants, pope says

VATICAN CITY (CNS)—Migrants are obliged to obey the laws of any country they enter, but those countries also have an obligation to respect and protect the human rights of anyone who comes to their borders, Pope John Paul II said.

The fact of people fleeing their homes because of violence, politics or economics is "one of the most remarkable phenomena of our times," the pope said Jan. 6 after reciting the midday Angelus prayer with visitors in St. Peter's Square.

"It is a phenomenon which often creates problems for societies, and for that reason, I renew my appeal to governments that they always confront immigration with full respect for human rights," the pope said.

Editorial Commentary/John F. Fink, Editor, The Criterion

Parents' role in their children's sex education

The Vatican has reacted against our sex-saturated society and the harm it is doing to our children. But what it proposes to do about the problem can be only part of the solution.

The lead article in last week's *Criterion* reported that the Pontifical Council for the Family called on parents to take the primary role in their children's sex education. It's up to them, a new document said, to protect their children in today's "sick civilization" from mistaken attitudes about abortion, contraception, premarital sex, homosexuality and masturbation.

It's not news that the church emphasizes the parents' responsibility for the sex education of their children. That has always been the church's position. The difference now is simply that the Vatican recognizes how difficult that job is in today's world when the predominant culture presents a picture the opposite of traditional Christian teachings about sex.

Where in modern society do we get any idea that sexual activity is supposed to be reserved for married couples? Today it is often taken for granted that dating will include sexual activity. It's considered a novel idea that teens should actually abstain from sex.

The Vatican's two top officials in the Pontifical Council for the Family wrote an article for the Vatican newspaper that appeared as the new document was released. In that article, Cardinal Alfonso Lopez Trujillo and Bishop Elio Sgreccia, wrote that modern society has become so "eroticized," so permissive and so sexually irresponsible that it simply cannot be trusted with our children's sexual education. We now have children learning about sex through suggestive TV shows and videos, erotic telephone services and sex-based advertising, they wrote.

However, the emphasis on the role of parents in this matter can't be the full answer. What do we do when the parents have false ideas about sex, or when they have no values to pass on to their children? They're not going to tell their children that sexual activity outside of marriage is wrong if they themselves are having sex outside of marriage.

Polls consistently show that many Catholic parents don't agree with the church's teachings about sex. How can they be expected to teach correct sexual values to their children?

The challenge must still be to the church. It must get its teachings about sex across to all its members—parents, other adults, youth and children. The chastity program being presented by the Archdiocese of Indianapolis in its schools is an important part of this educational program.

All that the new document says about the sickness of our society is true, and it's surely important that parents do their best to counteract the incorrect values of our society. But relying only on parents would mean, in too many cases, simply continuing a set of false attitudes from one generation to the next.

SCHOOLS

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nesses, organizations, and individuals have contributed to this tuition fund. Results from these contributions will be announced at a news conference before the dinner and awards celebration.

S. Michael Hudson, president of Allison Engine Co., is steering committee chairman for the event.

Daniel J. Elsener, secretary for total Catholic education for the archdiocese, said that "Celebrating Catholic School Values" represents a strong partnership between the archdiocese and the local corporate, business, and civic communities. This partnership, like the archdiocese's "Making a Difference" program for center-city elementary schools, will help provide permanent need-based tuition assistance for families who otherwise cannot afford to send their children to a Catholic high school.

Catholic schools in the Indianapolis area provide education for more than 14,000 students in kindergarten through grade 12. This includes 34 parish-supported Catholic elementary schools, four parish-supported Catholic high schools, and two Catholic high schools that are privately owned and operated.

Indiana K of C supports bishops' principles for welfare reform

By John F. Fink

The Indiana State Council of the Knights of Columbus has called for welfare reform "that will strengthen families, promote employment, reduce child poverty and reduce teen pregnancy without hurting children or encouraging abortion."

In a statement issued by the council, the K of C said that it supports the principles of the Indiana Catholic Conference outlined in a statement titled "Indiana Public Policy and the Critical Needs of Low-Income Persons." The council said that it supports efforts that:

- "Seek to help people leave behind not just the welfare roles but also to leave behind poverty with all its tragic conditions;
- "Help families move from welfare to work without losing health coverage, satisfactory day care, and an income essential for their well-being, including the federal IMPACT program;
- "Reward work by letting AFDC recipients retain a larger share of their income and exclude educational loans, grants, and scholarships from countable unearned income;
- "Offer AFDC recipients education and job training that lead to real jobs;

- "Assist unmarried, pregnant women with alternatives to abortion;
- "Include very strong child support enforcement. No one should help conceive a child and then walk away from the responsibility of supporting that child;
- "Affirm and reward the values of strong, intact families and basic morality for all people."

The statement says that the Knights' support of these efforts comes from their "tradition of allegiance to the church and the pope and our history of charitable concern and action." It says that the shaping of welfare reform should come from a set of moral principles:

- "The first and most basic principle is that true reform must always respect the dignity and inviolability of all human life from conception to natural death.
- "Also, public and private institutions and individuals have a duty to promote the well-being of all persons, particularly the poor.
- "True reform must address both the rights and responsibilities of individuals and institutions.
- "The measure of welfare reform should be how it will promote meaningful work while enhancing the lives of children and their families."

The Criterion

01/12/96

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People who live their faith

Susan Folkman has been impacting people's lives

By Millie Harmon

Children give parents many gifts. Leslie Folkman, born with "William's syndrome," a birth disorder, gave his mother, Susan Folkman of Columbus, the gift of compassion.

"Les has made it clear to me what it is that I am supposed to believe in," said Folkman, one of Catholic Social Service's 1995 Spirit of Indy Award winners and a member of St. Bartholomew Parish in Columbus.

"Les has broadened my perspective of people," said Folkman. "Everyone is important in his or her own right, not because of status or wealth."

William's syndrome affects major body systems such as the heart or kidneys, and varies in retardation.

Her son's special needs have never kept her from helping others.

"I believe in volunteerism," said Folkman. "You are not just a volunteer, but the backbone of any organization. One person cannot do it alone."

Helping others has been a lifelong game for this Cincinnati native who came with husband, Gary, and daughter, Lisa Folkman Teague, to Columbus more than 25 years ago.

From hospital employment to working for Chapter 1, an educational children's program, Folkman knew she always wanted to be involved with people.

"I wanted a job where I felt I could make some type of a difference," she said.

This philosophy influenced her to volunteer.

Top on her list is St. Bartholomew's Community Concerns Ministry. Folkman is chairwoman of this ministry which "umbrellas" different areas of the parish and local community involved in helping others. Among these are Pro-life, Project Self Sufficiency and Sunday Hot Meal.

"If people feel there is a need, they come to our group and we discern how we might help best," explained Folkman. "We may volunteer our physical presence and financial or emotional support, to people who ask for assistance."

Folkman has also been very involved in Ecumenical Assembly, serving as its president for two years. The Assembly, which celebrated its 25th anniversary a few years ago, is an organization of area churches which helps the needy.

For instance, when Columbus' only homeless shelter was in danger of closing two years ago, the Ecumenical Assembly pledged \$16,000 to keep it open. With other support from the community, public and private, the facility, which is owned by St. Bartholomew Parish, was renamed Horizon House,



Susan Folkman, left, poses with her family during the Catholic Social Services dinner at which she received a Spirit of Indy Award. Others are her husband Gary, a hospital pastoral care coordinator; son-in-law Shane Teague, a special education teacher; daughter Lisa Folkman Teague, former youth minister; and son Les.

refurbished and kept open. Today it is a success story for many families who are given a chance to begin again.

Folkman sits on the board of Homeless Coalition, which meets four times a year and deals with shelter problems. Its most active subcommittee was a task force for Horizon House. Folkman served on this committee which visited other homeless shelters to see how they were staffed and supported.

Although she had to quit the community-run soup kitchen due to her work schedule, Folkman regularly volunteers at Sunday Hot Meal, sponsored by St. Bartholomew.

Folkman was one of the original

members of "Friends of Haiti," a group of parishioners which spearheaded the "twinning" of a Haitian parish with St. Bartholomew to offer financial and spiritual support.

"They've given us so much more because of their spirituality and joy in celebration," said Folkman of St. Anne Parish in Limonade, Haiti.

The Association for Retarded Citizens, which makes sure homes for clients are well-monitored, also benefits from Folkman's presence.

Last year Folkman received a bachelor's degree in psychology with a minor in sociology from Indiana University Purdue University in Columbus.

She is a case manager for The Area

XI Agency on Aging, which helps people of all ages remain independent as long as possible.

"We may help to arrange house cleaning, minor repairs, home meals," she said. "We look for informal support in family, friends and church; we look to the community for resources."

Folkman has collected donations for many worthy causes; worked in soup kitchens; walked a thousand walks for "Crop," pro-life and the mentally disabled; and taught religious education even when her children were no longer involved in its programs. Yet her reaction to being told she won the prestigious Spirit of Indy Award was: "Wow!"

Her second impulse was thinking of "the others who deserved this so much more than I."

She said, "I accepted (the award) for myself and all the volunteers who are not recognized."

Folkman definitely appreciates honors, but counts the recognition received by people whose lives she has touched as extra special.

One incident stands out. A young man whom she had taught in religious education said that she and her husband were the reasons for this faith development.

"It's scary, but it makes me realize that, through God, you can impact people's lives by what you say and do. Even if you challenge them and they don't want to hear you."

Maybe that's why, in her acceptance speech, Folkman quoted from the Book of Wisdom and explained to the people gathered in her honor, "It was the Spirit of God in me that made me have this burning desire to do these things."

Carmelite ministries evolve from prayer

By Mary Ann Wyand

Inside the beautiful castle-like Monastery of the Resurrection on Cold Spring Road in Indianapolis, the Discalced Carmelite sisters go about their daily ministries of prayer, baking altar breads, and publishing religious books.

Snowdrifts on the monastery's stone turrets form a timeless picture-postcard scene quite unlike a contemporary bakery, bookstore or international publishing house, yet the cloistered Carmelites' home functions quite efficiently as the site of each of these enterprises.

"Our primary ministry is prayer," Carmelite Sister Teresa Boersig said, "and our other ministries have grown out of that. We do receive a number of prayer requests, and we welcome those. We also produce books and bake altar breads. The eucharist is a liturgy of the word and of the bread, and it is exciting that both of those also are our ministries."

Sister Teresa is the managing editor for Carmel's publishing department, and in this role supervises the writing, editing, typesetting, design and production of religious books which are printed by an Indianapolis company or another publisher.

"We feel like our prayer is eucharistic in the development of books and in the baking of the breads," Sister Teresa said, "so we can share both word and bread with others, which is symbolic of sharing our lives with others. Our ministries are a joy to our community, and provide opportunities for the whole community to participate in many different ways."

The Carmelite sisters would like more people to know about their religious books, Sister Teresa said, and are eager to promote them. For information about prayer and reflection books for sale by Carmel of Indianapolis, telephone the monastery at 317-926-5654.

Sister Teresa said two of the sisters' latest

books—"Hidden Friends: Growing in Prayer" and "The Woman's Prayer Companion: Praying Life Events and Celebrating Women of Inspiration"—are well-suited for Catholics who want to enrich their prayer life.

"Hidden Friends: Growing in Prayer" features reflections written by Carmelite Sisters Ruth Ann Boyle, Teresa Boersig, Rosemary Crump, Joanne Dewald, Elizabeth Meluch, and Selena Kilmoyer. Sister Selena also contributed illustrations for the reflections, which were paired with excerpts from the writings of saints.

"These reflections have grown out of the prayers of the sisters," Sister Teresa said. "They are the fruit of the sisters' prayers. It's a book of contemplation, and one that will hopefully induce someone to reflect or to pray."

In the foreword, Carmelite Sister Jean Alice McGoff, prioress, notes that, "Spirituality becomes real as our relationship with the Divine shapes our choices, attitudes, self-image, world view and relationships. In Carmel we live with the articulated spirituality of our saints, seeing more deeply into our everyday experience in the light of theirs. This book of art and reflection is the fruit of this process. It comes from our inner world and is offered to yours."

Published by Sheed & Ward in Kansas City, "Hidden Friends: Growing in Prayer" is available for \$9.95 from the Carmelite monastery.

One reflection, entitled "God Hears My Heart," was inspired by John of the Cross, who wrote, "Let us speak to the heart words bathed in sweetness and love that do indeed please you (God)..."

In response, a Carmelite nun penned this poem:

"My God hears my heart
Its formless tears
Its silent longings
Its scarred memories.
My God hears and heals my heart

and sends out feelings of love and gratitude and touchings of compassion. My God hears my heart and teaches it to laugh."

The sisters do "share their hearts" in this collection of essays and poems, Sister Teresa said. "This was a rather personal book since it did come out of the sisters' reflections. We did have a lot of people who helped us with the book. We asked Father Larry Voelker, pastor of Holy Name Parish in Beech Grove, to read it beforehand and make suggestions. We're also grateful to other friends who helped us with the book."

Women's fidelity to prayer inspired another Carmel book written in breviary form, Sister Teresa said. "The Woman's Prayer Companion: Praying Life Events and Celebrating Women of Inspiration" features inclusive language.

"We feel that is an important justice issue today," Sister Teresa said. "The sisters are interested in encouraging prayer, and in order to do that we have been working with the prayers we pray and some of our prayer materials. We wrote it and did all of the typesetting and production except for the actual printing. We had it printed locally, and we distribute it here at the monastery."

Divided into sections inspired by life passages and diverse situations, Sister Teresa said "The Woman's Prayer Companion" addresses feminine spirituality in nurturing and healing ways.

"It's a women's book," Sister Teresa said, "but it's also suitable for people who minister to women. The sisters have written all the non-Scripture parts. It sells for \$13.95, and has been very well received. We have 15,000 copies in print, and have sold copies in Australia and other English-speaking places throughout the world."

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From the Editor/John F. Fink

What is the state of religion at the start of 1996?



The beginning of a new year seems like a good time to take inventory. I thought, therefore, that I'd try to evaluate the state of religion in the United States during this first month of 1996.

At first glance, things don't look too good. Who could have imagined, just a generation ago, that we would be seeing on television and in movies the sex and violence we now see regularly? Religion is being driven more and more out of public life—in schools, in public meetings, wherever. Abortion is legal and there is a lot of sentiment in favor of legalizing euthanasia. It would appear that our society is more secularized today than ever before in our history.

Even among American Catholics, fewer than half now attend religious services regularly. It's been clear for a long time that most of them ignore some teachings of the church, such as the prohibition against contraception. American Catholics are now infamous for being "cafeteria Catholics," choosing their beliefs from the list of the church's teachings. Few Catholics have a good knowledge of the history of the Catholic Church or understand why the church teaches what it does. Vast numbers have stopped going to the sacrament of penance and reconciliation.

On the other hand, religion in America appears to be in better shape than it is in most other Western nations. More people attend church services on any particular Sunday than attend a whole season of professional sports events. Surveys consistently show that 95 percent or so of Americans believe in God, that 80 percent profess Christianity, and that most believe in heaven, hell, the devil, even the virgin birth of Christ.

Among Catholics, many more are now actively participating in the activities of their parish churches than used to be the case. This is true not only in the Mass, which involves more congregational response, but in parish governance and on numerous committees. The charismatic renewal, Cursillo, Renew, and small faith-sharing-groups have all grown during recent years and have influenced American Catholics. And even if only 40 percent of Catholics attend Mass every Sunday, that percentage is still higher than any other Western country except Ireland.

One of the distinguishing features of Americans has always been our individualism. This carries over to our

religion in that we emphasize personal voluntary faith. Our faith is our personal responsibility. In most European countries, one grows up in a particular faith (Catholic in Ireland, Italy, Spain, France; Anglican in England and Northern Ireland; Lutheran in Sweden, Norway and part of Germany, etc.). The faith is simply part of one's culture no matter how devout the person might, or might not, be. We know, for example, that the Croats are Catholic, the Serbs are Orthodox and the Bosnians are Muslims but too often their religion doesn't seem to have much effect on their behavior.

In the United States, our faith is considered private. Unfortunately, in too many cases, this means simply that religion, like anything else in our culture, must satisfy "me." Personal fulfillment is the ultimate goal rather than serving God. This can lead to putting personal preferences ahead of church authority, which is what "cafeteria Catholics" do.

Despite the secularized society, religious groups do have influence in this year of 1996. At the moment it appears that conservative religious organizations are more powerful among the general public than are liberal religious organizations. The Christian Coalition, with its Catholic Alliance, has a similar, though not identical, agenda as the Catholic Campaign for America.

This is partly a reflection of the mood of the country at the present time and partly a reaction to the liberal policies of the present executive branch of the government on social-religious issues such as abortion and other family issues. The U.S. bishops, though, keep reminding us of the church's stance on justice issues, too. They disagree with the Christian Coalition, for example, on welfare issues.

Although most of the members of the conservative religious organizations are firmly in the Republican Party, surveys show that most Catholics are not. They simply do not vote as a bloc. Since no political party reflects Catholic teachings as a whole, some Catholics give more emphasis to the social issues while others give more emphasis to the justice issues.

As we move into 1996, it seems safe to say that public religion is faring badly but personal religion is prospering, at least to some extent. Often that personal religion is too superficial and religion has a hard time competing with the medium that most influences Americans—television. But Americans remain religious people. It's part of our culture.

The Bottom Line/Antoinette Bosco

'I was poor and you fed me'

So many images come to mind as I look back over 1995. One that plagues me is being in New York and seeing homeless people hunching up against buildings, trying to keep from freezing.



The sad truth is, they are invisible. Most of us don't see them at all, or at least don't want to see them, just as most of us don't want to see people who are on welfare.

Most of us would rather categorize homeless people as self-made victims leeching off taxpayers than give them the benefit of the doubt. Perhaps they just had some terribly bad breaks in life.

Two recent stories touched me. One was about a new program in Illinois called the Welfare Truth Squad. Members are people who are or have been on welfare. They present their life stories to any community groups willing to listen. The idea: to let the record speak. It showed that these people were not welfare cheats or lazy. These were people trapped in poverty, and they are not unemployed by choice. Going on the dole was a last resort.

The other story told how terribly poor so many of America's children have become. Of 18 industrialized nations studied by the Luxembourg Income Study, only Israel and Iceland had a greater income gap between rich and poor children than the United States.

Income inequality has zoomed in the United States since the 1970s. Income, which rose astronomically for a small percentage of Americans, remained stagnant for most people. On top of this, America has far fewer social programs than the other 17 countries studied.

With numbers escalating, poor children are left with crumbs when it comes to health care and nutrition. Will they be able to break the cycle of poverty when they grow up? Or will their poor start in life doom them to become welfare recipients?

Who cares about the poor? Sometimes I think very few care. We prefer to stereotype the poor as a drain on us.

One reason is that many of us are almost poor ourselves, barely able to make ends meet. We hurt when more money goes to taxes, and so we look for scapegoats on whom to vent our anger. For a long time the scapegoat has been the welfare recipient.

I am grateful that, as a nation, we care enough for our people to have a welfare system. It should not be maligned as a system that rewards lazy cheats.

If I could have one wish come true during 1996, it would be that we all remember a line from the Old Testament where the Lord says, "Do not harden your hearts." I would wish that all of us might soften our hearts and find compassion for all, especially the poor, by remembering what Jesus said: "I was hungry and you fed me."

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A View from the Center/Dan Conway

Researchers theorize on why Catholics give less

In my last column, I summarized the findings of Mary Beth Celio, director of research for the Archdiocese of Seattle. Celio recently published a paper examining 15 studies on Catholic giving that have been conducted in the past 10 years. Her conclusion? Catholics give less than Protestants do, but no one really knows why.



Now, two Protestant researchers, John and Sylvia Ronsvalle of Empty Tomb, Inc., Champaign, Ill., have a theory about why Catholics give less than

Protestants. The Ronsvalles' theory is that when church leaders view stewardship as "paying the institution's bills" (instead of giving back to God a generous portion of their time, talent and treasure), church members will give just enough to meet the day-to-day needs of the church. Since Catholic parishes are organized more efficiently than Protestant congregations due to efficiencies of scale and lower clergy compensation, Catholics don't have to give as much as Protestants to cover the bare minimum expenses.

According to "The State of Church Giving through 1993," which was published last month, as part of their continuing study of church giving patterns the Ronsvalles constructed "a model that looked at clergy compensation levels, the parishioner-to-clergy compensation levels, the parishioner-to-clergy ratio, and also the higher number of worship services per building conducted in Catholic churches compared to Protestant churches." When these three factors are taken into consideration, the Ronsvalles report says, "the adjusted level of Catholic giving [to the church] was much closer to that of two large Protestant denominations, the Southern Baptist Convention and the United Methodist Church."

Of course, this is small consolation. To say that Catholics cover their bare-minimum expenses as well as Protestants does not really address fundamental questions of stewardship: Is it enough for us simply to pay our bills? Don't we have a responsibility as stewards of the many gifts and talents God has given us to share these generously with others? What about the long-standing Catholic tradition of charitable giving?

John and Sylvia Ronsvalle would be among the first to agree that a minimalist approach to stewardship is woefully inadequate. In fact, they frequently say that all Christian denominations today must work hard to change the attitudes of their leaders (and, through them, their members) from stewardship as "paying bills" to stewardship as a way of life ("a spiritual discipline"). Until this kind of conversion of mind and heart takes place, the Ronsvalles say, it doesn't matter who gives more or less because the net result is the same: "bill paying" as opposed to generous sharing.

The Ronsvalles' study looks at the state of church giving through 1993. That's the year the U.S. bishops published their pastoral letter, "Stewardship: A Disciple's Response," which attempts to provide Catholics with a much broader understanding of the theology and practice of stewardship than either "giving to the church" or "paying the institution's bills." It's not likely that a document like the stewardship pastoral could change attitudes on giving habits in just two years, but in the years ahead it will be very interesting to see whether new attitudes develop (and whether these translate into increased giving).

There's no question that the minimalist approach to giving stifles the spirit of generous sharing that is at the heart of our Catholic tradition. In fact, to approach stewardship as merely "paying the bills" goes against the long-standing Catholic tradition of charity and almsgiving.

ing. As the "Catechism of the Catholic Church" teaches (cf. No. 2447), generous sharing of our time, talent and material possessions is an expression of love (caritas). It is also an expression of justice. "When we attend to the needs of those in want," St. Gregory the Great taught, "we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice."

There's no question that today's Catholic parishes, schools and social service agencies have lots of bills to pay in order to carry out their apostolic missions. But as long as we approach stewardship simply as "paying the church's bills," our response to requests for giving will be the bare minimum. It's time for a new understanding of some very old Catholic practices—charity and almsgiving as expressions of justice and love.

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The Criterion



To the Editor

Put faith in God instead of government

Rather than call upon our government to care for the poor, I pray that Christians and others will instead turn to God for the answer to this and other problems.

I am not smart enough to know how to solve even the small problems faced by the people of our country, but I think that is exactly the point. As humans, we are lost in the wilderness without God. We may not be able to go back to the days when churches care for all the needy but we only have to look at the results of the welfare state in our country and others around the world to understand that this has not worked, it will not work, and has not been in accordance with God's plan.

I don't know how we can solve the problem of poverty or any of the other problems we face, but I can tell you that there is no doubt in my mind that, if we all turn to God with our prayers and our efforts, he will have mercy on all of us and he will not let us fail.

I don't believe that doing God's will is always easy. If it were easy, then everyone would do it. As Christians, shouldn't we set an example by putting our faith in God instead of in a government which has failed?

Jesus said, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst" (Jn 6:35). In our country we not only have hunger and poverty in the material sense but also hunger and poverty in the spiritual sense, which is far worse. Only the word of God can end spiritual hunger and poverty and only people of faith can carry the message. God calls on us to care for those in need. I pray that we will answer the call.

Haskell E. Peddicord
Columbus

Editorials neglect spiritual poverty

On Nov. 17 and again on Dec. 1, *The Criterion* featured editorials calling for greater economic justice in America. The editorials stated that government has the responsibility to ensure more equality of outcome in the economic arena. This is a socialistic dictum and one totally at odds with our free-enterprise system. However, this battle will be fought in the political arena by the present political parties, and, of course, the people.

My disappointment is with the editorial content which constantly stresses the material side of life while neglecting the spiritual poverty which is the source of most of our social ills. Today's total disregard for God's laws is bearing the fruits of sorrow, disenchantment, and hopelessness. The violation of the Ten Commandments and the endorsement of these violations by legislation, judicial fiat, and executive order have brought about: the right of abortion (Thou shalt not kill); the equality of the homosexual lifestyle with the norm; coveting thy neighbors' goods (transfer of money from one group of people to another); adultery and illegitimacy (subsidized by welfare); the omission of God from all government affairs.

How then can we call on this government, the source of these devastating programs, to ensure economic justice? How can you ask a government that has sapped the character and will of a large number of its citizens to continue its misguided stewardship? How can we keep elevating a secular humanist government to the role of father to the exclusion of God the Father? Are we no longer taught to rely on God, to worship him, to bend to his will and serve in his cause? Wasn't this the highest aspiration? Or has it been replaced by money, jobs, health care, housing and all the other worldly desires? Have we succumbed to the world?

Of course there must be charity and

the helping of those in need. Of course we need to help the disabled. Of course we need to train people to take care of their vital needs. But what is more vital than training in God's word? The spreading of God's word can be man's way out of poverty, of ignorance, of drug abuse, violence, adultery, teen-age pregnancy and all other forms of destructive behavior. The hopelessness of life without God turns man into a beast; the conversion to his way ensures that justice will prevail.

Let the church, then, redouble, triple, or quadruple its effort on behalf of the poor. Let's re-energize our faith and take over the role, as much as possible, of the leviathan we call government. All the dictates of our Lord Jesus Christ to help the least of his, should be accepted by us personally, so that we can truly say we follow in Peter's footsteps.

Your Dec. 15 editorial commentary referring to cuts in federal programs is a lot of hogwash. The Republican budget only reduces increases from projections which are always increases from the previous year.

The 1996 fiscal budget is approximately \$1,550 trillion. The expected fiscal budget the Republicans project in the year 2002 is \$1,860 trillion, an increase of \$310 billion. If that is cutting, I'll eat your hat.

The Republican budget, in fact, allows a \$224-billion welfare package to grow by 4 1/2 percent per year. So Sharon Daily of Catholic Charities is way off base in projecting a doubling in demand for Catholic Charities agencies.

Charles A. Pechette
Indianapolis

The housing problems of poor families

Containing costs and balancing the budget is the current rhetoric from Washington. While balancing the federal budget is a laudable goal, it is also important to understand the impact of withholding assistance to poor people as well as understand that focusing solely on cuts to social service programs is not going to solve our nation's budget problems.

The Congress and the president have cloaked their actions in preserving resources for the future generation. "If costs are not contained now," they claim, "future generations will bear a tremendous burden." Economists on both sides of the political aisle debate the actual impact of these actions on daily news and talk shows.

Right now, today, the future generation is already bearing an unjust burden. A study recently released by the Washington, D.C.-based Low Income Housing Information Service entitled "Housing America's Future: Children at Risk" finds that nearly 87 percent of poor families, more than 127.6 million households with children, currently experience at least one major housing problem.

These problems—cost burdens, inadequate plumbing, deficiencies in heat and electricity, overcrowding, lead paint hazards and, in the most drastic circumstances, homelessness—are beyond the comprehension of many Americans. But these conditions are a day-to-day reality for millions of American families. To a greater extent than all of the physical problems is the problem of affordability. These families worry, daily, about scrimping together the money to pay rents that eat up more than half of these monthly incomes, and in many cases, 70 or 80 percent.

The vast majority of these families receive no subsidies from government, or anywhere else, to assist with housing costs. They work every day, just like the rest of us, to care for their families. What are the repercussions? The children of these households, our future, suffer. Food, clothing and adequate

health care become secondary to paying housing costs. If they live in older housing they may experience developmental and learning disorders from lead poisoning. They may spend their early years—the most important developmentally—living in homeless shelters.

What does this mean for the state of Indiana? More than 173,400 Hoosier households with children experience one or more housing problems; 88 percent of poor households with children live with these conditions on a daily basis. These numbers include female-single-parent households, of which 36 percent are poor and 50 percent experience housing problems. Again, the vast majority of these families are renters and are forced to use most of their meager incomes to pay for housing.

In Indiana, there are 141,500 households with children that experience cost burdens. Of that number, 53 percent are renters. This means that they are forced to pay more than 30 percent of their monthly earnings for housing.

Cutting federal programs has a cost and it's not just a little discomfort from tightening our belts or eliminating government waste. Children are our future. We have a choice. Do we provide a safe, affordable environment for them to develop into productive citizens or do they become just another forgotten statistic as we celebrate our good fortune?

Mark St. John, Executive Director
Indiana Coalition on Housing and Homeless Issues
Indianapolis

Significance of gestures and postures

I had an interesting conversation today with a friend, an elderly woman who is Methodist. She was telling me about her brother, also a Methodist whose wife is Roman Catholic.

After many, many years of marriage, each worshipping separately in their own parishes, he decided to begin attending Mass with his wife ("to prove that he was no fairy tale") at her parish here in Indianapolis. After attending for several months, he told his sister that he had

Light One Candle/ Fr. John Catoir

How to discern your vocation

This is a time for welcoming Christ into your daily life.



In Pierre de Caussade's book, "Abandonment to Divine Providence," he writes, "Fidelity to the duty of the present moment is the key to sanctity." He encourages us to live in the here and now, trusting the past to God's mercy and the future to God's loving care; in other words, trusting his "Divine Providence." Such fidelity is not only the key to sanctity, it is the key to discerning God's will for you in your choice of a vocation.

It's never too late to become the person you want to be. Many of us grapple with fears and doubts about ourselves. We're afraid of risking everything for God. We're afraid of walking on water.

Suppose you were to eliminate all your fears and doubts. Where would you like to be 10 years from now? Where could you do the most good? On the deepest level of your being, what would really make you happy?

Follow your heart, and you'll find your true vocation. St. Francis of Assisi once faced a vocational crisis. His father was a greedy merchant with definite plans for him. Francis didn't want to work in his father's business, he wanted to serve God in some way.

When his father objected, saying, "You owe me everything, every stitch of clothing on your back," Francis stripped himself naked. He gave his clothes back to his father with these words: "Until now I

discovered in the Mass a special reverence for God that he'd not experienced in other Christian forms of worship, and this special experience was rooted in kneeling during the Eucharistic Prayer. Only in the Mass, he'd said, did he have an opportunity to get down on his knees with other Christians and worship the Lord.

This made me think of the trend in some parishes to stand during the Eucharistic Prayer. Oh yes, I've heard all the explanations, how we stand for the National Anthem, to give the Pledge of Allegiance, out of respect for dignitaries, etc. After hearing this woman's story of her brother's experience, I suddenly realized how illogical and unpersuasive those explanations are.

We stand to give respect to ideals and institutions that are, despite their nobility, essentially human in nature. We kneel on occasions when we worship God, saying with a physical posture that we submit ourselves before his divine mercy and love.

Let's not gloss over the significance of our gestures and postures associated with our Catholic worship. I think Catholic liturgy today is too associated with *trendiness*. Sometimes it takes an "outsider" to remind us of the value of our traditions.

Kneeling really is the most appropriate form of posture during the prayers of consecration during the liturgy.

Michael Perigo
Indianapolis

The Criterion welcomes letters from its readers. Its policy is that readers will be free to express their opinions on a wide range of issues of concern to readers as long as those opinions are relevant, well-expressed, temperate in tone, reflect a basic sense of courtesy towards others and a willingness to hear the viewpoints of others, and within space limitations.

Letters must be signed and contain the writer's full address, although his/her name may be withheld for a good reason. The editor reserves the right to select the letters to be published and will resist demands that letters be published. Letters from frequent contributors will not be used. The editor may also edit letters for length, grammar and style.

Letters for publication should be sent to *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206.

have called you father here on earth, but now I can say without reservation, 'Our Father who art in heaven,' since I now place all my hope in Him." Francis simply wanted to sing God's praises and live a life of poverty. He knew he would find his happiness by living the Gospel according to his own lights. And so he did.

Blessed Julian of Norwich had a different insight. She said that it doesn't matter what you do in life, as long as you learn to live joyfully because of the knowledge of God's love. Julian put the emphasis on one's inner purpose, rather than on one's external action. Not a bad idea.

St. Augustine made it even simpler: He said, "Love God and do as you please." Augustine gave us a lot of rope, but he knew what he was saying. Anyone who truly loves God will struggle to do his will. In fact, living in harmony with God's will is the blueprint for peace and happiness.

God calls everyone to holiness though he leads us along different paths. St. Anthony of Egypt decided to be a hermit. Centuries later St. Thomas More chose the legal profession, first becoming a statesman and then a martyr.

Whatever path you follow in life, use your gifts and talents well and try to be faithful to the duties of the present moment. Even in the smallest action you can offer yourself in an act of pure love.

Jesus Christ came as a light in the darkness. You too are called to be a light, a light that shines for all to see. You too can become a carrier of God's truth and love.

(For a free copy of the *Christopher News Note* "Let Go... Let God in Your Life," write to *The Christophers*, 12 E. 48th St., New York, NY 10017.)

Cornucopia/Cynthia Dewes

Photo greetings spark memories

There she is, my childhood friend of more years than I care to count. She's wearing a



"Merry Christmas" sweatshirt, posed with one arm around her black lab. Both of them are smiling.

It's a great picture because it says it all about my friend. She's an animal lover who is probably happier with

Butch than with most human beings, including her five dysfunctional grown children and her deceased husband.

She's also a beautiful woman whose hair went gray at age 25. At present she's still beautiful as a blonde; but then, at our age, almost everyone is.

A second Christmas greeting bears the photograph of another widowed

friend's seven grandchildren, most of who are cute clones of their grandma's sons. The picture delights because it illuminates so well family affection, the continuity of human life and the emotional interplay of generations.

In another Christmas card we receive the latest school photographs of two teenagers who lived next door for years, even from before they were born. As we look at these kids, suddenly grown so big, we remember May baskets of wild flowers hung secretly on our front door, and invitations to Grandparents' Day at their school. The enrichment of extended family makes us grateful that we are indeed one family in God.

There are many photos of great-nieces and nephews, and children and grandchildren of friends in our Christmas basket. Often dressed in costumes from the Halloween just past,

they grin happily out at us as cows and M&Ms, tiny Power Rangers and fairy princesses, reminding us of good times past with our own kids.

In another Christmas picture, a dear friend who died when we were both young mothers gazes back at me from the face of her daughter. Now a young mother herself, the daughter sits with her beloved little boy, stirring memories of swapped babysitting and recipe exchanges and long conversations over coffee with someone whose loving support I still miss.

One greeting contains the photograph of a little girl whose mother was deceived by a handsome stranger and left alone with a baby. The child is beautiful. Watching her progress through the annual Christmas picture, and realizing it paral-

els that of her mom, is a pleasure we look forward to every year.

We view another kind of progress in a Christmas picture of an eighty-seven-year-old aunt. Now the matriarch of the family, blind and diabetic, she still manages a dignified smile as she poses in her best outfit and freshly-permed hair.

One friend's Christmas card is always a cheerful surprise. This year it's his photograph of Cumberland Beach, Ga., scene of the hiking guide he's currently writing.

Although he's a retired college history professor and a pretty good photographer, this fellow is not much on spelling and grammar and his prose is purple. Never the less, his enthusiasm for the beauties of hiking in remote natural places carries us with him to new adventures through his annual greeting.

At Christmas we see the faces of those we've loved, and continue to love, throughout a lifetime. If eyes are the windows of the soul, photographs must be the doors to shared memory.

Check It Out . . .

The Indianapolis Chapter of Pastoral Musicians will host its ninth annual "B.Y.O.G." (Bring Your Own Group) night at 7:30 p.m. Jan. 19, at St. Mark Church, U.S. South 31 at Edgewood Ave. For registration and dinner information call Paula Slinger by Jan. 15 at 317-895-8914.

Egg sculptures and wood crafts created by Benedictine Father Stephen Snoch will be on exhibit Jan. 2-30 at the Archabbey Library at St. Meinrad. Library exhibit hours are Mon.-Fri. 8:30-11:30 a.m. EST. and Mon.-Sun. 1-4:30 p.m. and 7:30-9 p.m. EST. The exhibit is free to the public. Father Stephen's sculptured eggs may be purchased after the exhibit, and he may be commissioned for custom sculptured eggs. For more information call 812-357-6585.

"Jonathan Jennings, the First Governor: His Life, Times and Significance," is the first of six topics of the **Indiana Heritage Lecture Series** at Marian College in Indianapolis, Jan. 25. Brent Smith Ph. D., Marian College Administrator and early Indiana history specialist will speak. Upcoming topics and dates are "Moving the State: A Look at the Importance of Canal and Railroad Transportation," Feb. 1, "Indiana and the Civil War: Morton a Patriot in a Copperhead State," Feb. 8, "Indiana's First Bishops: Roberts (Methodist), Brute (Catholic), and Kemper (Episcopal)," Feb. 15, "Public Safety: The Indianapolis Police Department in the Hudnut and Goldsmith years, 1976-1996," Feb. 22, and "Indianapolis Neighborhoods: Identification and Development," Feb.

29. The cost for the series is \$90 for single, and \$165 per couple. Registration and payment must be received by Jan. 15. For more information call 317-929-0354.

The department of Theater and Speech Communications at Marian College in Indianapolis will be holding auditions for male singing and acting roles in its production of "Cabaret" from 7-9 p.m. Jan. 15-16. Men between ages 20 and 60 with singing ranges tenor and baritone-bass are needed. The dates of the production are: Feb. 29 and Mar. 1-3. For more information call 317-929-0292.

As part of its centennial celebration, the Mount St. Francis Friary and Retreat Center in southern Indiana will host a **Scripture drama** presented by Mark Pedro, at 2 p.m. Jan. 21. Pedro has worked with the Living Word outdoor drama, a semi-professional passion play in Ohio and has produced several biblical productions. The presentation, which is dramatized in authentic biblical costume, will be taken from the Gospel of Matthew, Chapter 5, 6, and 7. The program is free to the public. Mount St. Francis is located at the junction of Old Highway 150 and Paoli Pike in Floyds Knobs.

St. Vincent-Community Stress Care Centers in Indianapolis are offering a free four-part **community education series on "Children/Teens."** Remaining dates are: Jan. 16, 23 and 30. The programs are scheduled between 7:30-9 p.m. and are held in the Stress Care Center at St. Vincent Auditorium, 8401 Harcourt Road. Registration is recommended. For more information call 317-338-2273.

VIPs . . .



Norman Fish of Bainbridge was among a group of men who participated in the annual Glenmary Home Missioner's Winter Volunteer Program. Based at the Glenmary Farm in Vanceburg, Ky., the winter program gives participants the opportunity to serve the disadvantaged and experience an active mission life by working with the poor of Lewis County, Ky. Coming from 10 states and representing

17 dioceses, the men performed home repairs and renovation, volunteered in the local health care facility, hosted activities for county youngsters, and worked with the emotionally challenged. Headquartered in Cincinnati, the Glenmary Home Missioners, is a society of priests and brothers working to bring spiritual development and social justice to the people of rural America.

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Ex-communists take the helm in Eastern Europe

Most governments dominated by ex-communists have treated Catholic demands coolly but correctly

By Jonathan Luxmoore,
Catholic News Service

WARSAW, Poland—When Russia's Communist Party won a 22 percent plurality in December parliamentary elections, it was the second electoral triumph in barely a month by former Soviet-bloc communists.

It also confirmed a trend that has put once-discredited Marxist functionaries back in power in a dozen countries.

In Russia and also in Poland, where 41-year-old ex-communist Aleksander Kwasniewski was narrowly elected president in November, Catholic leaders have reacted calmly, discouraging predictions of a quick return to anti-religious policies and church-state confrontation.

"The Catholic Church isn't worried by the communist victory" in Russia, said Salesian Father Viktor Barcevic, chancellor of the Moscow-based apostolic administration for European Russia.

"Of course, we can't predict what will happen. But no one expects the situation to worsen," he said.

Eastern Europe's ex-communists have professional and administrative skills at their disposal and have shown astuteness in understanding and harnessing public hopes and fears.

Their victories also indicate that office-holders from the communist era still maintain ties of loyalty and share a strong interest in watering down the values associated with the freedom struggles of the 1980s.

But as the Russian and Polish cases show, ex-communists do not always fit left-wing labels. Though once united by ideological allegiance, they now differ on many key issues.

While Russia's ex-communists have stressed continuity with the Soviet Communist Party, using similar emblems and slogans, Poland's Democratic Left Alliance, known as SLD after its Polish initials, has tried to distance itself from the past.

Whereas the Russians oppose radical reforms and distrust plans for integration with the West, the Poles portray themselves as modernizers and Westernizers.

Attitudes to religion have contrasted sharply, too.

The Russians have pledged to support the Orthodox Church, the country's biggest and historically most important, and have displayed pictures of Christ at their rallies. Poland's SLD has appealed to anti-Catholic feeling and used this as a source of unity among its 30-odd component groups.

"The SLD has assumed the Polish Communist Party's mantle as an anti-clerical formation," Cardinal Jozef Glemp of Warsaw said after the Polish election. "Indeed, enmity toward the church is probably the strongest element of this inheritance."

But even in Poland, the practical consequences are uncertain.

After being directly opposed by Catholic leaders, President Kwasniewski could feel the need to appease militant supporters by pressing ahead with attempts to modify church-backed laws and impede Catholic influences.

On the other hand, he could conclude that SLD backing is not so necessary now, and that peaceful church ties are essential for dispelling fears at home and abroad that his victory has endangered post-communist reforms.

The result could be a stream of conciliatory words and gestures, combined with an unbending stance when it comes to practical issues, such as the future of Poland's unrattified concordat with the Vatican and church rights under a future constitution.

In several other countries, church-state

relations have deteriorated visibly under ex-communist governments.

The Bulgarian Socialist Party, largely composed of former communists, won 125 of 240 parliamentary seats in a December 1994 ballot and strengthened its power in local elections Nov. 12.

In August, officials of the Orthodox Church, Bulgaria's largest religious group, accused the government of "primitive attitudes" after it rejected plans to allow public school religion classes and chaplains for the armed forces and state institutions.

In Slovenia, which split from the former Yugoslavia, former communists occupy the posts of president, premier and parliamentary chairman.

The Slovenian bishops have criticized government failure to restore communist-confiscated church assets and to curb corruption. This is a kind of anti-church cultural revolution, said Catholic writer Justin Stanovnik.

"Ex-communists seem intent on humiliating the church by banishing it to the social margins. They see their political future as tied to a reduction in the church's influence," he said.

However, most governments dominated by ex-communists have stressed a legal approach to church issues, treating Catholic demands coolly but correctly.

In Hungary, where Premier Gyula Horn's Socialist Party won 209 out of 386 seats in May 1994, church leaders estimate that budgetary and tax policies have reduced overall state subsidies to the church by 40 percent in a year, severely hampering its pastoral mission.

However, Archbishop Istvan Szeregely of Eger, president of the Hungarian bishops' conference, said in September that once-denied religious freedoms were now "fully implemented."

In Romania, where President Ion Iliescu, a former communist, has held power since 1990, priests are barred from practicing their ministries in schools and hospitals, and the government has refused to respond to legal demands for the return of Catholic properties.

But in October, Romania became the first mostly Orthodox country to restore full-time military chaplains.

In republics of the former Soviet Union, the return of ex-communists to power has also had mixed effects on the church.

In Belarus, where President Aleksander Lukashenko has supported reintegration with Russia and publicly defended his "Soviet mentality," there has been talk of state support for the Russian Orthodox Church and the curbing of Catholic rights, even to the extent of again outlawing the tiny Eastern-rite Catholic community.

In Lithuania, a Democratic Labor Party made up of ex-communists won 73 of 141 assembly seats in 1992 and saw its leader, Algirdas Brazauskas, a former Soviet Communist Party boss, elected president shortly afterward.

In February 1995, Lithuania's bishops accused the government of imposing on the nation a pattern of social life that leaves no place for religion.

But in September, the Lithuanian parliament passed a bill regulating church-state relations after three years of work by a joint commission. Although several key issues remained unresolved, church officials welcomed the bill as a compromise solution.

In general in Eastern Europe, ex-communist governments have avoided serious clashes and not attempted to pose obstacles to the church's existing work.

Since the fall of communism, the record shows that self-styled liberal or nationalist governments can also prove hostile when they believe church demands impede their aims. This makes

it unwise to prejudge any ruling group solely on the basis of past affiliations.

In the Czech Republic, church relations with Vaclav Klaus's liberal administration plummeted in 1993 over government refusals to return communist-seized lands and properties. The government is also planning to phase out state subsidies that currently account for a third of Catholic Church income.

In Bulgaria, most present government members either held positions under communism or were in opposition under later noncommunist governments. They see the absolute, uncorrupted authority represented by religious organizations as a danger to their power," said Marin Zarbanov, a senior Bulgarian Orthodox Church official.

But the church has faced restrictions and obstacles throughout the past five years. The same permanent resistance to church requests has been a feature of all governments," he said.

Some East Europeans say the term

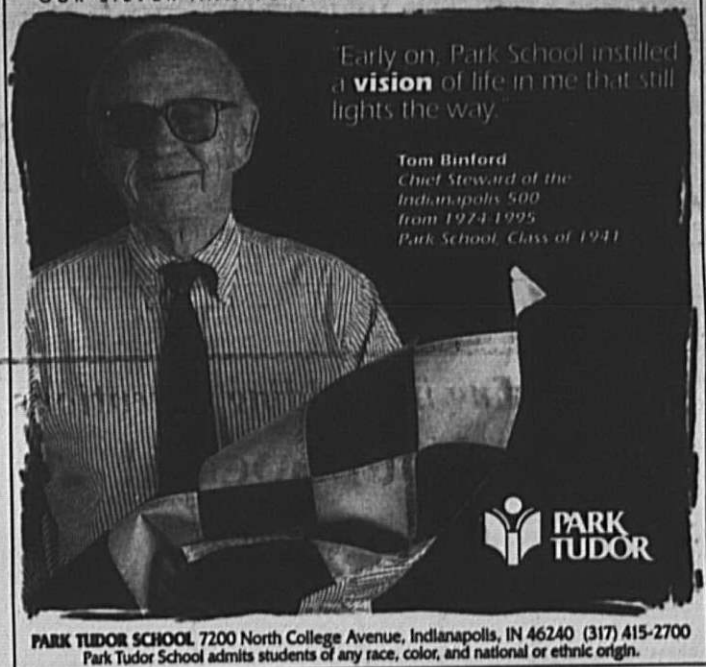
ex-communist" is confusing. Many prominent former dissidents were communists at one time. So are many of the reformist politicians most favored by Western governments, such as Presidents Boris Yeltsin of Russia and Michal Kovac of Slovakia, and all five heads of state in the former Yugoslavia.

Most of them have abjured previous loyalties and publicly regretted communist-era injustices. Yet, some are popularly criticized as showing little ability to uphold their moral commitments once in office.

Many political analysts believe it unwise to characterize election disputes like that of former President Lech Walesa and Kwasniewski in Poland in moral categories alone, or to portray them as dramatic conflicts between Christianity and atheism.

The fate of local churches will more likely depend on a complex interplay of political cultures, public attitudes, democratic strengths and historical legacies, they say.

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Parish Profile

Batesville Deanery

Batesville area parishes collaborate in ministries

By Margaret Nelson

St. Nicholas Church in Sunman and St. Pius Mission in Ripley County are in the Batesville Deanery. They are two of the four parishes Monsignor Bernard R. Schmitz pastors.

Last week, the other two were described: St. Anthony of Padua Church in Morris and St. Charles Borromeo Church in Milan.

The four churches use a single Sunday bulletin that includes the Mass and communion service schedules of each parish under a drawing of its patron saint. There are seven weekend Masses in the four churches.

The pastor's comments are featured in the bulletin. Appreciation is voiced for volunteer work accomplished during the week. And details of upcoming spiritual, educational, and social programs are included under separate parish headings. In December, the names of more than 50 people from the four churches were listed as needing prayer.

Though they have separate parish councils, many of the ministries of the four churches are combined, like religious education and youth ministry.

A "Welcome" packet is given to new faces in any of the four parishes, with the names and locations of the churches. The reverse asks: "How may we serve you?" with options to check off from visitors to

those who are going to the hospital or have other prayer intentions.

Msgr. Schmitz makes sure everyone knows that he couldn't do his work without the help of several retired priests. In fact, Father William Engbers lives at the Sunman rectory.

St. Nicholas, Sunman

People in Sunman are proud of St. Nicholas School. "One thing is unique, they go to Mass every day," said Joanna Kinker, director of religious education, who attended the school. "The public high school tells us they enjoy having our students. They say they can tell the difference."

Rita Grathwohl is the principal. She said the enrollment has grown from 98 to 161 students since 1990.

Kinker and Grathwohl work hand-in-hand on sacramental preparation. The principal works out the curriculum. Kinker teaches a religious education class in the school. Patty Fledderman, school secretary, takes care of catechism in the school.

The parish offers a parents' class for baptism, a CCD program for parish children who don't attend the school, and a separate program for high school students. There are 29 in the religious education program for children in kindergarten through eighth grade, and 35 in the high school program.

"Pretty much everyone gets some kind of religious education," said Grathwohl.

Mary Ann Hartman, parish secretary who keeps books for all four parishes, said that there's a lot of new families at St. Nicholas. "There is very much a genuine concern" that they be included in the religious education programs. She

and Kinker recently contacted all registered parishioners—about 100 more than last year. They realize that the children depend on their parents for transportation.

Kinker observed that it is unusual for a parish to offer religious education that is so closely tied to the school program. "Everything is equal for CCD and the grade school." Father gave the same Christmas treats to the grade school children and to the CCD students, she said. "The CCD is always included in the parish Christmas program."

Religious education materials are shared at the sacramental preparation meetings, Grathwohl said. "We always have done this. We try to do everything together."

Youth retreats and conferences include young people from all four parishes.

Some St. Anthony children also attend St. Nicholas School. "We have kids from seven different school districts. The kindergarten for the two parishes is at St. Anthony," said the principal.

An advantage to the rural setting is, "Whenever we need something, people respond. This fall, it was so hot when school started that we asked for air conditioners. Within 48 hours we had air conditioners in every classroom," Grathwohl said. "You can't believe it."

Hartman said, "The amount of volunteer hours is unreal." Flatterdeman added, "We put out a plea and they're here. Not only for the school, but the CCD." The school library below the parish office is staffed by volunteers.

"The parish has a giving spirit of community and faith," said Grathwohl. "We try to meet the needs of all the kids. Some of the parents teach life skills. Some of the older kids help out with day care. It helps teach them responsibility."

A week before Christmas, Vince Gorman talked with Msgr. Schmitz about playing the guitar during the Christmas Mass while his classmate Brandon Kneeven would sing.

"The parish Christmas program was fantastic Sunday," said Hartman.

Grathwohl said the children have a tra-

Staff members of St. Nicholas in Sunman include (seated, from left) Joanna Kinker, director of religious education; Mary Ann Hartman, parish secretary; (standing) Rita Grathwohl, school principal; and Patty Fledderman, school secretary.



Photos by Margaret Nelson

dition of combining charitable works with craft projects in the school, under the supervision of Kathy Bender. They've raised money on banners made in honor of Our Lady of Guadalupe and the Good Shepherd, as well as a coffee table project, in recent years.

Msgr. Schmitz's goal is to have Mass two days a week at St. Nicholas, according to Grathwohl. And the children are pleased with their resident priest who's been there since November, 1990, retired Father William Engbers.

"It's good to have the presence of a priest. He has neat homilies for the kids," she said. The children gather around him on the playground. "One kid called him Grandpa," Grathwohl said with a smile.

She said, "The public schools have really helped us here. They help with busing; they give us advice; our kids are included in the hearing tests and speech therapy."

"They never turn us down when we need help. They help our students and our faculty," the principal said.

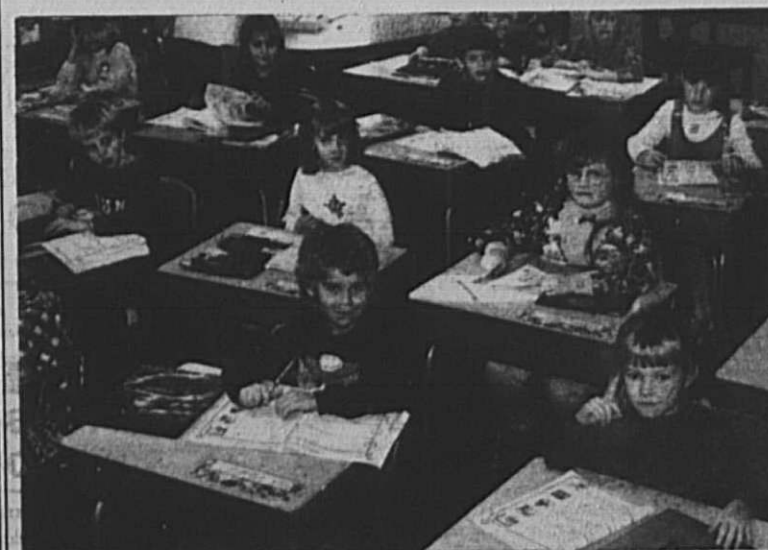
The school cafeteria has homemade soup and other special touches. In fact, the principal said she found herself anxious to return to the lunchroom after a recent hospitalization. The chief cook, Viola Billman, said, "I like doing it!" Seventy-two students are served in shifts. "It's like a big family," said Grathwohl. St. Anthony staffers pick up the food there to serve the kindergartners.

St. Nicholas works with the Sunman ministerial association on a food pantry and distribution of food baskets. On the Sunday before Thanksgiving every year, the group holds an ecumenical program at St. Nicholas Church.

In its 160 years, St. Nicholas has had 40 pastors in residence. Hartman has worked for four of them. The parish has an active women's sodality. Many of the parish members volunteer on the life squad of the Sunman Fire Department. And parishioners are involved in the community service organizations.

The staff has seen many changes in recent years. Though Sunman is not a predominantly Catholic population, it is changing.

Fledderman said there are special reli-



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Grathwohl said, "We're seeing the effects of baby boomers coming back. All the new families are super assets to the parish."

"The (Sunday) 10:15 (a.m.) Mass is packed; 7 a.m. is even full," said Fledderman.

Hartman said, "Some people go from church to church because of their schedules. They can drop envelopes at any parish. Availability to people keeps the Mass attendance up and the collections up."

Parishioner Cornelius "Corny" Eckstein volunteers his help with general parish maintenance, especially "the electrical end of it." Dave Hountz does most of the mowing. Jim Fritsch said the men "can fix just about anything, and do anything around place. We don't do roofs."

But they do take care of extensive lighting and window work in the church and school property. And last summer, they completed a second fire escape from the third floor of the school and an outside exit to the basement of the gym. All the materials were donated.

Eckstein said, "It's natural when things need to be done, somebody should do it or get in somebody who can."

Larry Merkel, pastoral council chairman, said most of the focus is toward the school, where tuition is free. They still use the brick building built in 1895. A newer addition houses some of the classrooms and the cafeteria.

Merkel said the parish is doing everything it can to maintain the school and enlarge the programs. As the school continues to grow, the staff is trying to improve without putting too much burden on people of the parish, he said.

There are several options that the finance committee and parish council are

considering. "A lot of things are done through the skills of parishioners and a lot of volunteer time.

Merkel said that roughly 850 people are involved. "The big thing is being able to get support to do all these things."

The area is booming. "As we get bigger, the challenge is tougher," said Grathwohl. There are many older, third and fourth generation names in the parish.

One archdiocesan priest, Father Francis Eckstein, grew up across the road from St. Nicholas. Msgr. Schmitz said. The pastor said that eight families from Offenburg, Germany, came and founded St. Nicholas parish back in the 1830s.

"I think we have a wonderful spirit here," said Msgr. Schmitz. "Everyone works to get involved. They maintain the property; they help at school. Everything and anything that needs to be done, they'll do it. They keep working; they know how to do a lot. I've never seen so much activity."

"One hundred and twenty people responded on a Tuesday in August, 1990, to prepare a schoolroom when we asked for help," said a happily-surprised Msgr. Schmitz.

St. Pius, Ripley County

Jon Tekulve sees the blessings of St. Pius as a "small country parish." Founded in 1859, it has never had a resident pastor.

Today, the average Sunday Mass attendance is about 100. There weren't quite as many attending when the only liturgy was a Saturday night anticipation, but the last two years—with a 10:30 a.m. Mass—have brought a church that's "about full," according to parishioner Marcia Volz.

"We offer the peace and quiet of the country," said John Rennekamp. The

church is on the intersection of two small, country roads, isolated from the highways. Just across the east-west lane on the north is the old church cemetery.

But on the third Sunday of August, the church is the center of activity. That's when the annual church picnic takes place on the St. Pius grounds, a tradition Rennekamp said has been going on since the '30s.

Active members all participate in the event. "We have enough people to help out, to get things going," he said. "It's generally a public activity." The parish raises about one-third of its income with the event.

Rennekamp said that "past members of the church and people who have relatives" there lend a hand with the sizable project. And Tekulve said, "People from other parishes help, too."



Photos by Margaret Nelson

At left, Christ Child, held by the Blessed Mother, is depicted with open arms in statue at St. Pius mission church. In photo above, St. Paul parishioners Jon Tekulve (from left), John Rennekamp, and administrator Msgr. Bernard Schmitz chat in the sanctuary of the Ripley County church.

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Question Corner/ Fr. John Dietzen

Canon law specifies requirements for ordination



Q What are the requirements for a man to be ordained a priest? I know one in a neighboring diocese who has been in prison. Is it a matter of ordaining anyone who comes along? (Indiana)

A The most elementary qualifications for ordination are that the person be a baptized man (Confirmation is necessary for the legality of ordination, but not for validity), be at least 25 years old, and possess the proper faith, intentions, reputation, virtues, and physical and emotional qualities needed to fulfill that vocation.

The other requirements are those one would expect: sufficient education, spiritual formation, and so on. (See Canons 1024-1032.)

You are surely aware that many great saints lived a major part of their lives, and often died, in prison.

Some of the great professions of Christian faith in our own times, which continue to inspire others decades later, were written in prisons and concentration camps.

The document sometimes considered the most moving expression of American ideals of freedom and justice in this century was written by Dr. Martin Luther King Jr. in jail at Birmingham, Ala.

Thousands of others, most of them "ordinary" priests, religious and lay people, are in jail or prison today for only one reason, trying to live out, as their conscience tells them, the Christian ideals of justice and faith and peace.

Our Holy Father has spoken often of the heroism of such persons. In other words, being in prison can be today, as in most other eras of the church, a badge of Catholic honor. It is certainly in itself no obstacle to ordination.

Q Our friends recently left their church. They were life-long faithful Episcopalians. Recently their whole congregation in Washington joined the Antiochian Orthodox Church. We hope they have not become part of a cult or strange sect. Is this a real church? (Illinois)

A As you may know, there are many Orthodox churches in the world, practically all of them with roots going back to the early centuries of Christianity. Generally, they agree much with each other and with our Roman Catholic faith, including common doctrines (the Nicene Creed, for example), sacraments, orders and basic elements of liturgy. The difference lies mainly in their acceptance of only the first seven ecumenical councils (up to the ninth century), and their reluctance to accept a single head of the universal church.

The church your friends have joined is one of these, so clearly it is not a cult or sect. Historically, it is one of the Greek Orthodox jurisdictions, though its liturgical language is Syrian or Arabic rather than Greek. I suggest you ask your friends for more information about the church they joined. Nearly all Orthodox churches publish information explaining their beliefs and worship.

Q My question concerns having the American flag on a casket of a military veteran. Our family was told it must be removed and the white cloth put on the casket before it is brought to the altar. (New York)

A The American, or any other national, flag may be placed over the casket until the body enters the church. It could also be placed on the casket at the time of burial, when it is folded and presented to the surviving family.

As you have noticed, this is common at Catholic funeral Masses. There is no provision in Catholic rituals for replac-

ing the white pall (cloth) with a national flag during the liturgy in church. When the white pall is placed over the casket, after the sprinkling of water at the beginning of the liturgy, it expresses the baptismal faith of the Christian who is being buried and the faith of those at the ceremony.

As a Christian, and as a human being, the deceased person owed many loyalties: to God, to spouse and children, to others who had a right to depend on him or her for love and care, to job and profession, and of course a patriotic commitment to honor and preserve our country's ideals of justice and freedom. One of the primary intentions of our Catholic funeral liturgy is to acknowledge and thank God for this particular Christian's faithful adherence to all these commitments and loyalties.

It is virtuous and sometimes heroic to serve one's nation with a good conscience in whatever capacity, including military service, and we honor that patriotism by appropriate honors at the time of burial. If we understand the meaning of our Catholic liturgy, it would be inappropriate to single out that one aspect of Christian generosity as the primary symbolic focus of the funeral Mass and burial.

In designing the funeral liturgy, the church attempts to honor and remind us of the ways the man or woman who has died lived a faithful life, and how we who survive must respond to our Lord's command to love God and neighbor.

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

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Family Talk/Dr. James and Mary Kenny Sports teaches youth to work for success

Dear Dr. Kenny: If a child's grades drop, should extra-curricular athletic activities be eliminated? Should parents use that as an ultimatum? (Indiana)

Answer: No, no, no! There are three important reasons. First, punishment is a relatively poor motivator of behavior. If it worked better, advertisers would use it. But when have you ever heard a punitive ad? Or when has a sales clerk tried to intimidate or threaten you?

Punishment may be effective with smaller children where the parent can exert near-total control. The older the child, the less successful is punishment of any kind.

My experience as a psychologist and parent is rather clear. Cutting out sports is not usually effective in improving grades. It may work sometimes, but there are better ways.

A second reason is that success can be contagious. Children, and people of any age, who do well in one area are likely to do well in others. In doing well, they develop self-confidence. That carries over in other areas of life.

A child who slips academically may do well in sports. The success in athletics may be used to encourage an improvement in grades.

But if parents take athletics away, the child loses an alternate opportunity for achievement. Instead of having one area to build on, the child may perceive himself or herself as a failure.

The third reason is that peer relations are a very important part of growing up, especially in adolescence. Sports are an important way boys and girls learn to get along with one another. You shouldn't punish someone by taking away something of real value in itself.

We live in a very competitive world. Many times we lose, but we must keep trying. Sports teaches us how to compete, how to assert ourselves. We learn to lose without despair. We learn teamwork.

Good grades are important. But so are athletics. It is not wise to eliminate one because you are worried about the other. It is better to find another way to motivate an academic improvement.

There are better ways. One way is to get daily or weekly grades from the teacher or teachers. Offer the student some small token reward for the acceptable grades. Use a point system (A = 3, B = 2, C = 1) to keep an accounting. To work best, the reward should be immediate.

You will get more of whatever you pay attention to. If you pay attention to good grades, you will get an improvement. That's better than paying attention to bad grades by punishing them.

Another simple way to improve grades is to focus on homework. Try a study hour nightly from 7 p.m. to 8 p.m. No television or telephone calls are allowed during that time. Treat the time like a study hall in school. If homework performance improves, so will the grades.

Good luck and good grades! Write back if you want more details on how to encourage better grades in children.

(Address questions on family living and child care to be answered in this column to the Kennys, St. Joseph's College, 219 W. Harrison, Rensselaer, Ind. 47978.)

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Faith Alive!

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Parents help instill trust and hope in their children

By Mary Miller Pedersen

Short of looking for another planet to inhabit, what's a parent to do in order to raise children for the 21st century who have a sense of adventure and can face the unknown future with hope rather than despair?

As if families didn't face enough hurdles in the typical challenges of their members' development from cradle to grave, now parents face the additional prospect of having their children grow up in a culture of fear.

I'm talking about the kind of fear propagated by reports of dangerous nuclear waste seeping into water supplies, increased adolescent suicide, mysterious untreatable viruses, and growing incidences of drug abuse and sexually transmitted diseases.

So equipping children with a sense of hope and trust in themselves and in their future is no easy task. Christian families, however, have a clear call to respond to the task.

As Pope John Paul II said in his speech to the United Nations General Assembly in October, our "hope and trust are centered on Jesus Christ."

His death and resurrection fully revealed God's love and care for all creation, the pope added. Furthermore, he said, Jesus Christ is God-made-man, which means he is "part of the history of humanity."

What that means to parents raising children is that they are co-creators with God of the next generation. Our all-powerful, all-loving God is not sitting on the fence or observing our feats from a distance.

God is Emmanuel: That is, God is among us all the time, everywhere, in the face of every evil and every fear.

This is the certitude we need to have hope and to place trust in ourselves and in our future on this planet.

Three practical considerations may help parents who want to pass this rich Christian belief on to children and thus to lay the foundation for a new generation whose hope and trust in the future is based on hope and trust in God.

- Developing a spirit of hope and trust at home starts with a parent's own attitude early in a child's life.

I remember a comforting ritual we used for our 3-year-old daughter at bedtime when fears of monsters kept her from sleeping.

We first acknowledged her fear, then fancifully opened the windows and doors to let the monsters out of the room. And we prayed her night prayers, speaking confidently of how Jesus held her safely as she slept.

Parents who honestly face their own fears are more able to help their children face fear by naming it, doing something positive to eliminate it, and bringing it to God in prayer.

Parents model a good attitude to their children in simple ways: by recognizing the challenges in everyday situations, and by speaking and acting positively to overcome evil, pain or injustice.

- Encouraging a spirit of prayerfulness with children equips them to face the future knowing that they do not face their fears alone.

A habit of prayer shows children that we not only have confidence in whatever good works we can do, but in God's faithful presence in our lives.

A 17-year-old girl told me this story: A friend of hers took an overdose of alcohol, became very ill, and passed out at a party. She and another friend revived the girl and drove her to the nearest hospital emergency room for medical care.

Fearful that her friend would die on the way, she told me later that all she could think to do was to say "Hail Marys" all the way to the hospital.

A spirit of prayerfulness recognizes our dependence on God, whether it be at times of crisis or ordinary times: meals and bedtime, before big tests, when we are sick, and all the other times in between. It also helps us recognize his sovereignty and the worship due to God.

- Developing a spirit of service to others helps a family face a difficult world with hope.

Just taking a personal stance "against" pollution, crime and war is not enough. A recent national study of strong families showed that all healthy families had some traits in common. These families all were "for" something good, not just against something evil.

Their children were encouraged to



CNS photo by Mimi Forsyth

Children who trust themselves as capable people are more likely to trust others. Parents can instill trust and hope in their children by teaching them about God, encouraging a spirit of prayerfulness, and giving them opportunities to use their gifts and talents to benefit others.

use their talents and gifts (brains, hard work, cooking ability, etc.) for the good of others.

Children who possess a sense of having some power—of being empowered or capable—are hopeful children. They are less likely to fall prey to the despair and depression that characterize hopeless people. Children who trust themselves as capable people are more likely to trust others.

There is no denying that these are difficult times to raise children. But as Pope John Paul II said so well, "In the face of tragedy and evil . . . we do not lose hope in regard to the future."

Remember the name Emmanuel. It reminds us that our God dwells with us and sheds light into our darkness, giving us reason for hope.

(Mary Miller Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Faith, hope and trust help overcome fears

By David Gibson

Where can people find the hope and trust needed to believe that life is meaningful?

Addressing the United Nations in October of 1995, Pope John Paul II said people today need to overcome their fear and that the way to do this is through the rebirth of hope and trust.

I think if people lack hope, often they have been given reasons not to hope, and if they don't trust, it may be that they have learned the hard way to be wary.

They need to be given reasons to hope and trust.

Parents can give children reasons to hope and trust by demonstrating their own trustworthiness and faithfulness.

(David Gibson edits "Faith Alive!")

Discussion Point

People gain hope from faith, friends

This Week's Question

Who (what leader, what friend or family member, what educator) has given you hope? How?

"Christ. Through his teaching, his example, and his interceding for me and those I love, he has given me hope." (A Cistercian monk, Dubuque, Iowa)

"Franciscan Father Ronald Nunlist, who used to be pastor at Our Lady of Guadalupe Church here in Galveston, by the example of how he lived his life. He was a simple, caring person who always saw the good in people. He was always there when I needed someone to talk to, (and) to encourage me." (Janie Ayala, Galveston, Texas)

"My mother. She has always cared about other people, and this has influenced my beliefs and my thoughts about how I should treat my fellow man." (Sarah Walton, Memphis, Tenn.)

"Hundreds of church leaders. My wife and chil-

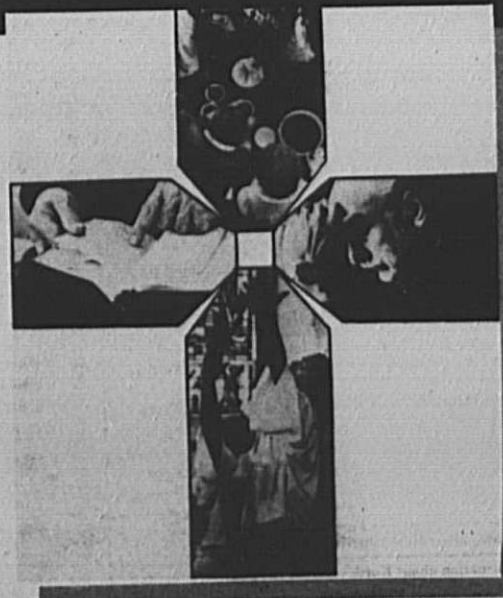
dren give me hope every day. I'm a member of a group of men who discuss spirituality, and that's always a hope-filled evening for me. I work as a therapist in an alcohol recovery program, and to watch my patients get well gives me hope. (Bob Martin, Rochester, Minn.)

"My father. He died when I was a teen-ager, but my first memories are of sitting on his lap, reading the Bible. He never missed church. He was always there for me. That gave me hope and still does because I know there are people like him in the world." (Sharon Hager, Pensacola, Fla.)

Lend Us Your Voice

An upcoming edition asks: In the course of daily existence, can people really "share life" with others? Tell of one ordinary way this is done.

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



CNS photos clockwise from top by J. Michael Fitzgerald, Barry Pehlman, David Perry and Tom Salzer

Entertainment

Viewing with Arnold/James W. Arnold

Remake of 'Sabrina' is posh, modern fairytale

"Sabrina" is a romantic comedy with a Cinderella fairytale aspect, since the main idea is that a chauffeur's daughter blossoms into a gorgeous creature who attracts the love of the millionaire sons at the mansion where her Dad and late mother have been servants.

The story is dated, having originated as one of those well-made class-conscience plays of a half-century ago before it was adapted by Billy Wilder into a stylish but far-from-immortal early movie vehicle for young Audrey Hepburn in 1954. (The radiant Audrey specialized in these skinny girl-with-spectacles-turns-into-butterfly tales in the 1950s.)

But even now, updated for the 1990s by screenwriter Barbara Benedek and director Sydney Pollack, "Sabrina" retains the virtues (a certain elegance, an absence of sex scenes, of innuendoes or vulgar language) as well as the faults (overly neat plotting, stereotyped characters, minimal social relevance) of comedies of its vintage.

Julia Ormond, cheerfully taking on the thankless challenge of reconstructing the title character, the "fresh young thing" that Hepburn somehow imbued with immortality, has provided beauty and skill

(if not magic). Unfortunately, that's like saying she had to catch a bus and missed it, had to fly and achieved only a leap, albeit graceful.

On the male side, Harrison Ford and newcomer Greg Kinnear are all that anyone could ask for in replacing the originals, Humphrey Bogart and William Holden, superstars who even then seemed bizarrely miscast as the filthy-rich Larrabee brothers: respectively, Linus, the workaholic, money-centered tycoon, and David, the womanizing, irresponsible but lovable good-time Charlie playboy.

For women, "Sabrina" is probably quite a fantasy. Not only does the poor awkward teen-ager go to Paris and learn about life, fashion and style, but she returns to dazzle everyone including the Larrabees, whom she had always admired hopelessly from a distance (especially David, on whom she nurtured a full-blown crush). Better yet, the men compete for her, and she saves them both from unhappy lives based either on business or transient pleasure.

Far beneath the surface, "Sabrina" is a moral tale about transformation. The heroine herself is transformed by her experience in Paris, which nearly always functions in movies as a place where Americans "find themselves" and discover truth, romance and a more relaxed, human lifestyle. (Let's play a little accordion of "La Vie en Rose" softly on the soundtrack.)

It's a bit hard to take this cliché seriously anymore, especially since the heady allure of Paris has already been labored in several earlier comedies this season ("French Kiss" and "Forget Paris"). In the original "Sabrina," the Paris experience was a bit of a spoof, since Sabrina was sent to a cooking school and mentored by an elderly chef. This time, she's an apprentice at *Paris Vogue*, and director Pollack shamelessly lays on the predictable Paris ambience: cozy little outdoor cafes, bridges over the Seine, sexy French models and photographers, and misty fashion shoots in the shadow of the Eiffel Tower.



CNS photo from MGM

Actress Geena Davis stars as pirate Morgan Adams in "Cutthroat Island." The U.S. Catholic Conference describes her character as "fast, fearless and female" and classifies the film A-III for adults.

The men are transformed by Sabrina's beauty (and fresh innocence, more so in the Hepburn version), which is in fact the way sexuality is supposed to work in human life. Both greed and indolence seem much less interesting to them now than marriage. The script makes the symbolism specific by discussing the mythic Sabrina, a nymph who is a "savior" in a Milton poem.

Of course, although both their lives are "saved," only one of the brothers can actually win Sabrina. "Saved" should not be taken in a really profound Christian sense. Since this is a distinctively American and secular fable, expect the happy couple to go to Paris in the end to enjoy life's sweetness, cushioned with plenty of money (a billion or so).

Ford's Linus is much more central and complicated than Bogart's, and updated to fully modern tycoon status—with private helicopter and jet and a believable megabucks merger deal in the works involving a new, indestructible large flat-screen TV. When he contemplates the effect of his

manipulations, he has some sensitive, brooding lines to his high-powered businesswoman Mom (who else but Nancy Marchand): "You've never seen the face of someone the day after we've taken over their business."

Kinnear, the witty young guy from TV ("Talk Soup" and "Later") takes full advantage of this huge career break. He's certainly more convincing (and funny) as a basically insecure lightweight than Holden was, but perhaps less believable as the focus of Sabrina's girlish fantasy. Here's a fellow making his movie debut, whereas in 1954, Holden was at the peak of a remarkable 40-year stardom.

This is a movie with more talk than 1990s audiences are used to, but helped a bit visually by the scenes in Paris and Martha's Vineyard and the very posh production values.

(Pretty woman rescues pointless lives, at least temporarily; satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

Film Classifications

Recently reviewed by the USCC

The City of Lost Children A-III
Dead Man Walking A-III
Four Rooms O
Restoration A-III
Shanghai Triad A-III
Tom and Huck A-II
Waiting to Exhale A-IV

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

'A Different Path' documents lives of women religious

It is not easy, and it is not what most women do with their lives. Choosing celibacy and service over family life and independence is not a typical lifestyle for an American woman.

Yet the Catholic women profiled in the new television documentary "A Different Path" chose religious life as an act of courage and faith.

The one-hour documentary will air nationwide this month on ABC-TV affiliate stations. (Check local listings to verify the program date and time. WRTV Channel 6 in Indianapolis will broadcast "A Different Path" at 4 p.m. on Sunday, Jan. 14.)

The Catholic Communication Campaign produced the documentary to tell the unique story of women religious, who have played a vital role in the life of the church in America for more than 250 years.

The program points out that their ministries and institutions have enriched the lives of millions of Catholics and non-Catholics, their heritage is rich in service to God and community, and their individual and collective accomplishments are many and varied.

"More than 92,000 American women are currently in religious communities," said Ellen McCloskey, manager of productions for the Catholic Communications Campaign. "Few people know what the lives of these extraordinary women are like, yet they are involved in every walk of life—from defending the poor in courts of law, to spending days in prayer, to teaching, to serving as community activists."

Women's religious communities offer diverse charisms, McCloskey said, ranging from contemplative life to a variety of apostolic ministries.

"There is no typical sister," McCloskey said. "Each one responds to the call of God in a different way."

"A Different Path" explores two religious communities that reflect spiritual pursuits as diverse as the American landscape. Though different in their experiences, the women reveal the same initial doubts, ongoing struggles, and tremendous rewards of life within a close-knit community.

"When I thought about the idea of religious life, I didn't know if God was calling me or if I was deluded," admitted Colleen McGrain, a 31-year-old novice who recently spent her first year with the Benedictine Sisters of Perpetual Adoration, a contemplative women's order in Clyde, Mo.

Colleen's days are filled with the rhythms of prayer and baking altar bread for churches across the country.

Hundreds of miles away in Brooklyn, N.Y., St. Joseph Sister Mary Ellen Kane is a community organizer who was instrumental in creating the Nehemiah housing project for abused and/or homeless women and children in the South Bronx.

Dynamic and energetic, Sister Mary Ellen shares Providence House, her Bedford Stuyvesant residence, with homeless women and their children, as well as St. Joseph Sister Ave Regina Gould and three other members of that women's religious order.

Through the profiles of these two religious communities, viewers are introduced to other sisters who share their thoughts and experiences about devoting their lives to God.

The program also looks at the little-known history of women religious in the United States.

Women religious have:

- founded and operated thousands of hospitals, orphanages, colleges, and charitable institutions,

- founded and operated the largest private school system in the world,
- performed managerial and executive functions, including the acquisition and management of extensive real estate holdings, long before these areas were open to secular women,
- risked their lives nursing the afflicted during outbreaks of cholera, yellow fever, smallpox, and influenza,
- endured hardships and dangers in remote, unsettled areas of colonial America,
- and faced violent deaths while serving in many foreign countries.

"A Different Path" has been described as a candid look at women religious in America and a surprising and illuminating documentary about vocations to religious life.

The film is a part of the "Vision & Values" series, now in its eighth year, and is sponsored by the Interfaith Broadcasting Commission for ABC-TV. It is distributed to ABC-affiliate stations as a public service. The United States Catholic Conference is a member of the Interfaith Broadcasting Commission.

The Catholic Communications Campaign funds many values-based television, radio and print projects through an annual collection taken up in parishes across the country.

Recent Catholic Communications Campaign projects include a full-length movie on Catholic activist Dorothy Day, which will be released in 1996, as well as the 1-800-311-4CCC movie review line, and "The Uprising of '34," which appeared on the PBS series "POV."

A VHS copy of "A Different Path," with accompanying discussion guide, is available for \$29.95 by calling 1-800-235-8722.

Second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Jan. 14, 1996

- Isaiah 49:3, 5-6
- 1 Corinthians 1:1-3
- John 1:29-34

The Book of Isaiah supplies this Second Sunday of Ordinary Time with its first reading.



Initially the people of God collectively were regarded to be the factor by which God was revealed in the world. It was collectively with this people that God had concluded the sacred and binding covenant.

In time, the kings of Israel were seen individually to be the earthly element in the covenant. This especially was true of David and Solomon, the two great kings of Israel and indeed two of the only three kings to rule a unified ancient Israel.

When Solomon died, his dynasty in effect collapsed. Quarrelling heirs divided the kingdom, and as might be assumed, what was left was considerably weaker than the united state that had preceded. Moreover, in the eyes of the prophets, the two surviving kingdoms, of Israel in the north and of Judah in the south, usually were quite unworthy religiously. Their kings were seen as responsible for this unfaithfulness.

As more time passed, the kings of both north and south were overthrown by hostile foreigners and their lines became extinct.

All this contributed to a de-emphasis (but not total rejection) of the concept that through the kings God would rule. The burden shifted again to a collective notion of the people.

In this collective view, Isaiah wrote.

In this weekend's Scriptural passage, the prophet speaks as if he were God. Israel, the nation, is designated by God as the chosen people.

This designation, this identification of the covenant, was to reveal God and the glory to divine mercy to the world.

This weekend's reading hears God's promise that the downtrodden remnants of the faithful will be lifted upward. As a result, God will shine in the fidelity and goodness of the people.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

This reading proceeds from the first verses of the epistle. Paul identifies himself as an apostle. Apostleship is not assumed. It is bestowed by God as a gift to the church, as a service to God's loving people. Thus was the case with Paul, in Paul's explanation of this role. Paul has the power to impart God's blessing. This statement of blessing, and others throughout the Pauline writings, should not be overlooked. They testify to the fact that Paul spoke in God's place.

As its Gospel, this weekend's liturgy turns to St. John's Gospel.

For the weeks of Advent, the church continually presented us with the image of John the Baptist. In those weeks, John promised that a savior would come.

In this reading, John concludes what he has been pledging. Jesus is the messiah, and Jesus has come.

Reflection

Almost a century ago, Pope St. Pius X dramatically revised the Catholic liturgy by emphasizing the temporal cycle of Sundays. Before him, if a saint's feast fell on a Sunday, then the feast would supplant the Sunday observance.

In the papal action was the plan to enhance the Scriptures, so that each Sunday might be regarded as a lesson. The entire season, or indeed the entire year, would be a full course in Christianity.

The seasons of Advent, Christmas, and Epiphany offer Catholics a splendid lesson. One Sunday, or feast, flows to the next. Typical of this process is the place of this weekend in the other liturgies of December and January.

Is there a God? Who is God? What need is there of God in the modern human experience? Is there communication with this God?

While these questions are profound, and can seem jarring to believers, they may be asked in Advent.

At Christmas, the church rejoices in its reply. Jesus is Lord! He is the Son of God, and came to earth as human as the son of Mary. In Jesus is all hope. All human needs await relief in the Lord. Jesus is everything.

Long ago, through Isaiah and others, God promised the ultimate gift of life and direction. This pledge was answered in Jesus. He was recognized by the prophets, by John the Baptist, and by Paul, all of whom spoke in God's behalf. He has come to the world.

Daily Readings

Monday, Jan. 15
1 Samuel 15:16-23
Psalm 50:8-9, 16-17, 21, 23
Mark 2:18-22

Tuesday, Jan. 16
1 Samuel 16:1-13
Psalm 89:20-22, 27-28
Mark 2:23-28

Wednesday, Jan. 17
Anthony, abbot
1 Samuel 17:32-33, 37, 40-51
Psalm 144:1-2, 9-10
Mark 3:1-6

Thursday, Jan. 18
1 Samuel 18:6-9; 19:1-7
Psalm 56:2-3, 9-14
Mark 3:7-12

Friday, Jan. 19
1 Samuel 24:3-21
Psalm 57:2-4, 6, 11
Mark 3:13-19

Saturday, Jan. 20
Fabian, pope, martyr
Sebastian, martyr
2 Samuel 1:1-4, 11-12, 19, 23-27
Psalm 80:2-3, 5-7
Mark 3:20-21

The Shaping of the Papacy/John F. Fink

Boniface VIII tried to strengthen the papacy but he left it weaker

Pope Boniface VIII is known primarily for the document "Unam Sanctum," concerning the unity of the church and the temporal power of princes. It was the most famous medieval document on the subject. The document was issued during a lengthy dispute with King Philip IV of France. But Boniface's pontificate ended tragically.

There were 12 popes during the 40 years between Innocent IV, who died in 1254, and Boniface VIII, who became pope in 1294. The pope immediately preceding Boniface was Celestine V, who was 85 years old when he was elected. He had been elected after the papacy had been vacant for 27 months because of great divisions among the cardinals. Celestine was a saintly Benedictine hermit who was finally prevailed upon to take the position when the cardinals could not agree on anyone else.

Celestine, though, was a confused old man. He gave privileges and offices to all who asked for them, often giving the same position to more than one man. After five months as pope, recognizing his unfitness to rule, he approached Cardinal Benedetto Caetani, a noted canon lawyer, and asked how he could resign. Cardinal Caetani prepared a formula of abdication, and Celestine read it at a consistory of cardinals. The cardinals then elected Cardinal Caetani pope, and he took the name Boniface VIII.

Celestine had hoped to be able to return to his monastery. However, Boniface felt that he couldn't permit that for fear that he could become the rallying point for a schism. So the former pope was confined in the tower of Castel Fumone until his death on May 19, 1296. He was canonized a saint by Pope Clement V in 1313 as part of King Philip IV's vendetta against Boniface VIII.

Boniface longed for the days of Innocent III as he tried to intervene in international politics. He tried to mediate in struggles between Venice and Genoa, to uphold the independence of Scotland against England, and to secure the crown of Hungary for the grandson of Charles II of Naples. But his biggest problems came when he tried to intervene in the hostilities between England and France.

The issue that arose between Boniface and Philip was the taxation of the clergy in France. In need of money because of France's war with England and Spain, Philip ordered the clergy to pay taxes, ignoring an old decree that this could not be done without the consent of the Holy See. Boniface then published the document "Clericis laicos," which threatened excommunication of all who disregarded

the earlier decree. King Edward I of England accepted the pope's ruling, but Philip did not. He retaliated by prohibiting the export of money and valuables and by expelling foreign merchants, an action that severely hurt the Holy See's income because it relied on revenue from France. The pope backed down and made concessions for cases of emergency.

Meanwhile, in Rome Boniface was faced with an uprising by the Colonna family, who questioned the validity of Pope Celestine's abdication. Boniface quickly deposed and excommunicated the two cardinals in the Colonna family, who took refuge in King Philip's court.

The quarrel with Philip grew more serious as the years progressed. In 1301 Philip arrested a French bishop on the charge of treason. Sensing that the whole issue of royal or papal control was at stake, Boniface condemned the action and called a synod in Rome of the French bishops. There papal supremacy over the secular power was emphasized in the document "Ausculta fili." Philip's agents then published a forged document calculated to arouse antipapal feeling among the French.

Boniface followed up the synod with his "Unam Sanctum." The body of the document presented a claim for direct papal power in the temporal sphere, and its closing sentence asserted that it was necessary for salvation that every creature should be subject to the Roman pontiff.

There followed an all-out propaganda war between the pope and the king, with the Colonna family siding with Philip. Boniface was accused of sexual misconduct and the murder of Pope Celestine.

Boniface was preparing to excommunicate Philip when Sciarra Colonna and the French Chancellor, William of Nogaret, attacked the pope in his summer residence at Anagni and took him prisoner. They planned to take him to France to be judged by a council. However, the pope was rescued by the citizens of the city and his captors were driven away.

Under the protection of the Orsini family, he returned to Rome, where he died a few days later, on Oct. 11, 1303, a man broken in both body and spirit.

Boniface VIII has been judged harshly. While trying to strengthen the papacy, he left it weaker. Although the charges brought against him by his enemies were probably not true, he was nevertheless ambitious, arrogant and ruthless. The 13th century began with a dominant papacy under Innocent III but ended with a decline in its prestige under Boniface VIII.

My Journey to God

The Frosted Window

'Twas a bitter cold evening,
Not fit to be out—
But the folks came regardless
With a loud, happy shout!

And after our dinner
We opened our gifts,
Then they started on home,
Regardless of drifts.

So I sat by the window
And uttered a prayer
That they'd get home safely
With God's loving care.

And there on this window,
All covered with ice,
I made out a picture
And ventured to write:

This house is built just for a while—
It's not for real, you know—
The fence and trees around it
All just made at "12 below."

An old rail fence surrounds this house
With lacy pines beyond—
There's hills far in the background,
All made by "fairy's wand."

It's on my kitchen window—
This picture made of ice—
No artist e'er could copy, for
It will not be there twice.

It's like the views at sunrise,
Or the fleecy clouds above,
Or a blend of evening sunset
By the artist we all love.

He never does the same scene twice.
They're there for all to see,
These wondrous works of nature
That He made for you and me!

By Jean Cox

(Jean Cox is a member of St. Rose of Lima Parish in Franklin.)

at 317-894-1581.

A pro-life rosary will be prayed every Saturday morning at 9:30 a.m. at the Clinic for Women, 38th and Parker. Everyone is welcome.

meet in Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, at 1 p.m. for ongoing formation classes, Benediction, service and business meeting following. For more information, call 317-888-8833.

St. Lawrence Parish, Indianapolis, will host the Archdiocesan Family Life Office six-week series "Divorce and Beyond" every Monday through February 19 from 7-9 p.m. For more information, call 317-236-1586.

life through abortion. For more information, call Rick Mascari at 812-466-6907.

Sacred Heart Parish, Indianapolis, will hold a Family Rosary night at 7 p.m.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a four week series in Natural Family Planning taught by the Couple to Couple League

at 2 p.m. in the chapel. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

St. Paul Parish, Sellersburg, will hold prayer and praise from 7-8:15 p.m. in the church. Come worship and share in fellowship. For more information, call 812-246-4555.

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

St. Mary Church, Indianapolis, will hold a Mass in Spanish at 1:15 p.m.

St. Patrick Parish, Indianapolis, will hold two Masses in Spanish at 11 a.m. and 6:15 p.m.

Mount St. Francis Retreat Center will hold a Centennial Celebration with a Scripture drama by Mark Pedro called "Upper Room Discourse." Program starts at 2 p.m. All are welcome.

Bingos

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

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January 16

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

The prayer group of St. Lawrence, 4650 Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass. Everyone is welcome.

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church.

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Catholic Church in China is still subject to periodical crackdowns

A younger group of bishops is moving into leadership roles in underground church that is loyal to Vatican

By Catholic News Service

HONG KONG—The death of Archbishop Dominic Tang Yee-ming of Canton, a new crop of bishops and the first encounter of a mainland Catholic delegation with the pope in Manila were among significant events in mainland China's divided Catholicism in 1995.

The new generation of bishops is arising in the pro-Vatican underground Catholic Church, which has continued to be subjected to periodic government crackdowns, reported UCA News, an Asian church news agency based in Thailand.

Archbishop Tang died June 27 in Stamford, Conn., at age 87, while visiting Cardinal Ignatius Kung Pin-mei of Shanghai.

Both prelates had been jailed for decades in China for refusing to cooperate with the state-approved church beginning in the 1950s. Catholics both in China and abroad regarded them as symbols of loyal Catholicism.

The approved church rejects papal authority over its internal affairs and elects its bishops without Vatican approval.

Meanwhile a relatively younger group of bishops is moving into leadership roles in the underground Catholic Church which has maintained loyalty to the Vatican.

The installation in June of 63-year-old Bishop James Su Zheming of Baoding, a stronghold of the underground communities, demonstrated that trend toward installing younger prelates who were ordained priests in the early 1980s.

But during the past year, there were also continuing reports of detentions and crackdowns on underground

church members, particularly in Jiangsu and Jiangxi provinces.

In the international forum, a 20-member delegation of young Catholics attending the World Youth Day in Manila, Philippines, in January 1995 constituted the state-approved church's first official encounter with Pope John Paul.

The following June, three priests from the officially sanctioned church concelebrated with the pope in Brussels, Belgium, after taking oaths of loyalty to the papacy.

Within China, the commemoration of the 50th anniversary of the end of World War II and the Sino-Japanese War (1937-1945) in August brought Catholics as well as Buddhists, Daoists, Muslims and Protestants to national attention.

Religion, for the first time since 1949, has also gained a special place on China's calendar. Religious leaders have designated Aug. 14-22 each year as the week of prayer for world peace.

The November 1994 World Conference on Religion and Peace in Rome provided an opportunity for an official of the state-approved church to attend a papal audience.

A photo of that audience became the first one of a pope to appear in the state-approved magazine *Catholic Church in China*.

During the year, both the Holy See and China, which

do not have diplomatic relations, used some international events for contact with each other.

The United Nations-led Fourth World Conference on Women in Beijing last September provided the Holy See an occasion to send a formal delegation to the Chinese capital.

The women's conference also prompted the bishops' conference of the state-approved church to issue its first pastoral letter, which focused on women, in late August.

The pastoral letter came nine months after the underground bishops' conference issued its first pastoral letter on the 400th anniversary of missionary Archbishop John Montecorvino's arrival in Beijing.

The approved church also began relocating some of its seminaries to other sites. Both the national seminary and the Beijing diocesan seminary are on the move. Others slated for a move include the Chengdu, Wuchang and Xi'an seminaries.

Mainland China has 31 major and minor state-sanctioned seminaries with 1,700 seminarians.

Statistics provided by the state-approved Catholic body show 70 bishops and nearly 1,000 priests are serving in 115 dioceses throughout China. More than 4,500 churches and chapels have been reopened, the figures show.

Since the 1980s, nearly 700 seminarians have been ordained priests, and nearly 1,000 nuns have been professed, according to the approved church.

The church is recording 50,000 to 60,000 baptisms annually, marking a slow, steady increase in its membership which is now counted at 4 million.

The underground church has usually counted a membership equal to that of the state-approved church.

Pope to visit Guatemala, Nicaragua, El Salvador and Venezuela during week of Feb. 5-12

His previous visit to these four countries was in 1983 when each was embroiled in violent civil conflict

By Cindy Wooden, Catholic News Service

VATICAN CITY (CNS) — Pope John Paul II is expected to preach reconciliation, the rights of indigenous peoples and concern for the poor during a weeklong trip to Latin America.

The Feb. 5-12 trip to Guatemala, Nicaragua, El Salvador and Venezuela will be the pope's second visit to each of the countries. It will be his 69th papal trip outside of Italy.

His March 1983 visit to the three Central American nations came at a time when each was embroiled in violent civil conflict. The pope repeatedly called for the establishment of democracy and respect for the human rights of all people during the trip.

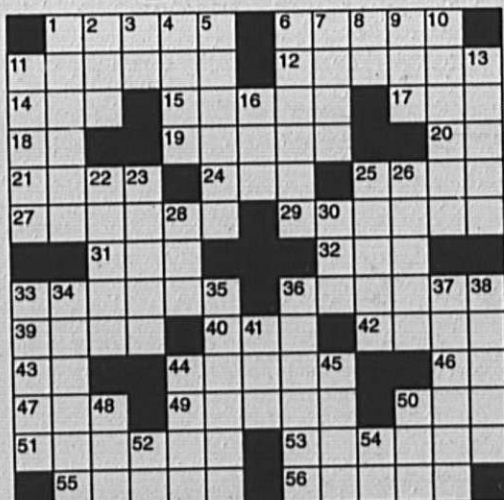
Since that time, the Marxist-inspired Sandinista government of Nicaragua lost power in a 1990 democratic election, and the Salvadoran military government and leftist rebels signed a formal peace treaty in 1992.

But along with Guatemala, each of the countries continues to experience tension and outbreaks of violence as they attempt to solidify democracy and overcome

economic hardships.

Pope John Paul's last visit to oil-rich Venezuela was in 1985. During that trip, he focused on the need for evangelization even though the majority of Venezuelans are Catholic. An important part of the Catholic faith, he said, is its social teachings, which call not only for charity toward the poor, but also for justice.

Catholic Crossword



ACROSS

- 1 Dickinson and Nash
- 6 Assured name
- 11 Like the way that leads to life (Mat 7:14)
- 12 "The — of the ark shall be three hundred cubits" (Gen 6:15)
- 14 Chapter of history
- 15 Beef and chicken
- 17 "How long will it be — they believe me?" (Num 14:11)
- 18 The Peach State (Abbr)
- 19 Foundations
- 20 Jesus, Prince — Peace
- 21 "And they shall fall by the — of the sword" (Luke 21:24)
- 24 Goody substance (Psa 23:1)
- 27 "— I say unto you" (Mat 19:23)
- 29 Like some dogs
- 31 In the past
- 32 Ornamental vase
- 33 A grandson of Noah (Gen 10:22)
- 36 "As — goeth down into the valley" (Isa 63:14)
- 39 Final one
- 40 Superman's symbol
- 42 It shone over Bethlehem
- 43 "To be — not to be..."
- 44 Take in as one's own
- 46 "My God, my God, why hast thou forsaken —?"
- 47 Fuss
- 49 French girl's name
- 50 Washington DC's country (Abbr)
- 51 Closing scene
- 53 Bugs Bunny's favorite food
- 55 City destroyed by God (Gen 19:24)
- 56 "And she came to Jerusalem with a very great —" (1 Ki 10:2)
- 1 St. Patrick's day event
- 2 "Be thou like a roe — young hart" (Sol 2:17)
- 3 A son of Judah (Gen 38:7)
- 4 John the Baptist was laid here (Mark 6:29)
- 5 Covered with perspiration
- 7 Fewer
- 8 "So God created man — his own image"
- 9 Grow old
- 10 What a wise man is (Prov 24:5)
- 11 Region of southern Israel
- 13 Of substantial size
- 16 Righteous King of Judah (2 Ch 15:17)
- 22 Yard cover
- 23 Number of people in the ark
- 25 Goods for sale
- 26 "Which strain at —" (Mat 23:24)
- 28 Gehrig or Costello
- 30 Wheel center
- 33 "To every one — of bread" (1 Ch 16:3)
- 34 A city in Asia Minor (Rev 3:1)
- 35 Cash in a coupon
- 36 Appearance
- 37 Delilah betrayed him (Jud 16:12)
- 38 Pick up the tab
- 41 Enos to Seth (Gen 4:26)
- 44 Singer Guthrie
- 45 Rip, shred
- 48 A city in Benjamin (Ezra 2:33)
- 50 Bezael's father (Ex 31:2)
- 52 Commercial
- 54 Egyptian sun god

DOWN

- 1 St. Patrick's day event
- 2 "Be thou like a roe — young hart" (Sol 2:17)
- 3 A son of Judah (Gen 38:7)
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- 54 Egyptian sun god

Answers on page 18.

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Youth News/Views

Teens tell adolescents 'chastity is yes to life'

By Mary Ann Wyand

First of two parts

Their T-shirts proclaim the message "Chastity is yes to life!"

Cardinal Ritter High School juniors Cory Hyob, Kesha Davis and Amber Ying of Indianapolis and senior Julie Harnishfeger of Brownsburg like the colorful chastity T-shirts, and plan to wear them when they talk to sixth-graders about the importance of postponing sexual involvement until marriage.

It's the same message nearly 2,000 early adolescents have been hearing from 200 teen-age peer ministers who volunteer for "A Promise to Keep: God's Gift of Human Sexuality," the archdiocesan Office of Catholic Education's one-year-old chastity program.

Made possible by a grant from St. Vincent Hospitals and Health Services, "A Promise to Keep" uses a five-session curriculum written by chastity program coordinator Eve Jackson and videos funded by St. Francis Hospital and Health Centers to educate junior high school students about the spiritual and health reasons for living a chaste lifestyle until marriage.

"I've talked with sixth-graders at St. Christopher, St. Malachy and St. Michael schools," teen-age peer minister Kesha Davis said. "I help present the introduction. During the first session, we talk about God's plan and why we were created and our pur-

pose in life. We tell the kids how important chastity is in the unity of marriage."

As "A Promise to Keep" peer minister, Kesha said she realizes "the importance of telling young people that chastity is important and reminding kids and adults that they need to stick to that until marriage."

To prepare for her part in educating younger students about chastity, Kesha said she learned facts and statistics about sexually transmitted diseases.

"I was surprised by the differences between sixth-graders now and when I was in the sixth grade," she said. "Now they're concerned about a lot of things I wasn't even thinking about when I was that age. I think that shows we really need this program."

The new chastity T-shirt is a positive way to promote postponing sexual involvement, junior Amber Ying said. The back of the shirt states that chastity guarantees freedom from the negative consequences of premarital sexual activity.

It reads: "Freedom from teen parenthood, sexually transmitted diseases, pain, cancer, sterility, AIDS, death, being used, messing up your future" and "freedom to develop relationships, mature, develop your potential, plan your future, love others unconditionally, avoid the above (negative consequences)."

"I'm enjoying going to the grade schools and educating the children about the importance of chastity," Amber said. "It's not an easy topic to talk about, but we've discussed a lot of important things in the program that I think the kids will remember and use in making future decisions."

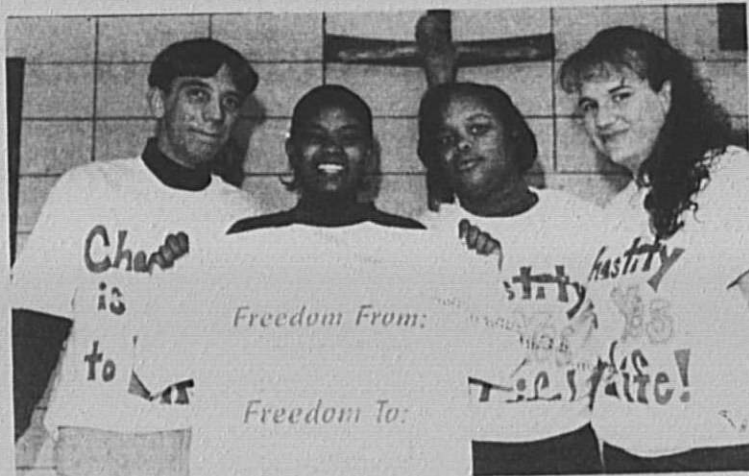


Photo by Mary Ann Wyand

Cardinal Ritter High School juniors (from left) Cory Hyob from St. Gabriel Parish, Amber Ying from St. Joan of Arc Parish, and Kesha Davis, all of Indianapolis, and senior Julie Harnishfeger from St. Malachy Parish in Brownsburg are among the 200 Catholic high school students who volunteer as chastity peer ministers for the archdiocesan Office of Catholic Education's "A Promise to Keep: God's Gift of Human Sexuality" program for sixth-grade students.

While studying the chastity curriculum, Amber said she was surprised by statistics about AIDS and "didn't know the AIDS rate was so high among teen-agers."

Senior Julie Harnishfeger juggles a busy schedule at Ritter as president of the National Honor Society, captain of the varsity volleyball team, and editor of the school newspaper, yet she gladly found time to volunteer as a chastity peer minister because she believes in the program.

"It means a lot to me," Julie said. "I also coach a sixth-grade CYO volleyball team at my parish and the girls would come to me with the same kind of questions. It makes me feel better knowing that I have the right answers to help clear up some of their questions. It's nice to have the training and the facts to talk with them about it. I was glad I had the statistics about sexually transmitted diseases to back up what I was saying to the kids."

Julie said one of her friends is pregnant and many high school students know teen-age parents, so talking to adolescents about chastity is an important way to help them make the right decisions for their future health and happiness.

"A sixth-grade girl we talked with in one of the programs said she had been pressured about having sex and wouldn't do it, but she didn't know how to handle it," Julie said. "She told us she feels better now because she knows that it's OK to say no and she has learned how to say no. Now she's not embarrassed to talk about it with her friends, and she understands that chastity will really help her in the future. I'm glad we were able to help her and other students get the information and courage they need to postpone having sex until marriage."

Chastity is both a spiritual issue and a health issue, Julie said, and is the most important decision a young person makes for the present and future.

"Sometimes I get teased by other teenagers about being a chastity peer minister," Julie said. "They don't see chastity as being a choice because of all the pressure. We did a story about the chastity program in our school newspaper to help educate Cardinal Ritter students."

Cathedral High School senior Erika Davis was a volunteer peer minister for "A Promise to Keep" last year and is featured in one session of a five-part educational video created by Eve Jackson and filmed by DL Images last summer.

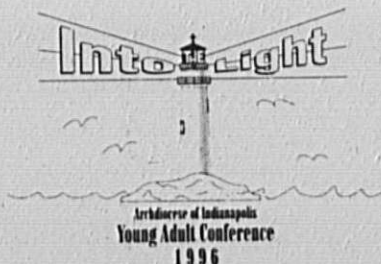
"Serving as a chastity peer minister is an opportunity to help kids sort out difficult issues in their lives," Erika said. "I think it helps the kids because it lets them know we are serious about what we are telling them, and we wouldn't be telling them about the importance of chastity without believing in it ourselves. At the end of our sessions, we asked the kids questions and they knew the answers. It was really neat to know that they were paying attention."

Erika was selected as the junior prom queen at Cathedral last year. She is paired with Bishop Chatard High School senior and varsity basketball player Donald Holder in a video segment about resisting peer pressure to have premarital sexual relations.

"I think it's a good program," Donald said. "I really wanted to talk with the kids about chastity as a positive role model. I'm just doing this for the kids."

Next week: Chastity curriculum involves students and parents.

LAST CALL!!! DON'T MISS THIS INCREDIBLE EVENT!!



Gather all your friends! All Young Adults ages 18 to 39 are invited to join us for prayer & share, innovative workshops, a Town Hall forum with Archbishop Daniel Buechlein, Liturgy, and a Keynote and Concert with David Kauffman! It all happens February 10th at St. Monica Parish in Indianapolis.

WORKSHOPS

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- 2A: The Light Inside
- 2B: Coming Out of the Darkness . . .
- 3A/3B: Nurturing the Light Within
- 4A: Celebrate Being Single and Catholic
- 4B: Recognizing the Light in Your Marriage
- 5A/5B: En-Light-en Me! What does the Church say about . . . ?
- 6A/6B: Dream On

INTO THE LIGHT Registration Form

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 For info on Child Care, call the Office for Youth, Young Adult & Campus Ministries at 317-236-1439. Registration fee: \$25.00 per adult.
 Send registration form and payment to: Into the Light, P.O. Box 1410, Indianapolis, IN 46206. Please postmark by January 17, 1996.

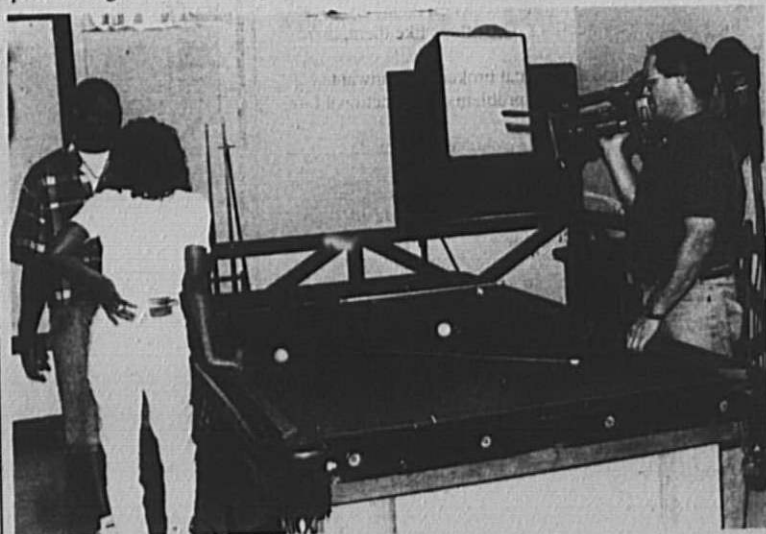


Photo by Mary Ann Wyand

DL Images president Lee Nassau of Indianapolis directs Bishop Chatard High School senior Donald Holder and Cathedral High School senior Erika Davis (back to camera), both from Indianapolis, in a scene for the "A Promise to Keep" video. This segment focused on assertiveness training in order to resist peer pressure to become sexually active. St. Francis Hospital and Health Centers provided funding for the educational videos about the importance of chastity.

Young Adult Scene

Collegians say, 'Ask me why I'm Catholic'

By James McCoy, Catholic News Service

PITTSBURGH (CNS) — "Ask Me Why I'm Catholic" was on their T-shirts, and the reasons were on their minds.

The 12th annual conference of the National Catholic Student Coalition drew more than 400 to Pittsburgh over the New Year's Day weekend.

Bishop Donald W. Wuerl of Pittsburgh celebrated Mass Dec. 31 for students from around the country.

"Ask me why I am a Catholic!" he said in his homily. "Ask me why I belong to the church. Because it is here

that I come to know Jesus Christ ... as a living person."

Pittsburgh-area organizer Edmund LoPresti, a senior at Carnegie Mellon University, took away from the bishop's homily a sense of mission: "We — as students, as young Catholics — have an important role to play in the future."

Also helping organize through the Ryan Catholic Newman Center, the campus ministry of the Oratory Fathers in Pittsburgh, was Donna Lewis. From the conference, "I have learned how blessed I have been in my experience with the church," she told the Pittsburgh Catholic, diocesan newspaper.

Bishop Wuerl, in his homily, echoed Pope John Paul II

as he urged the students to pursue a spirituality that is eucharistic and Marian. "When someone asks you why you are Catholic," he said, "a response will not take us far from either the manger or the altar."

Home for Christmas from Washington University in St. Louis, Stephanie Eyrich of Pittsburgh said she found the conference "inspirational and motivating."

Eyrich, a member of the diocesan delegation to the 1993 World Youth Day in Denver, said young Catholics in touch with the church's reality are "not really a minority."

"When we come together, we share what the majority of youth think," she said.

The National Catholic Student Coalition, said University of Pittsburgh student Angela Uhlott, "is an organization for Catholic college-aged kids to share their faith and to come together" on a national basis.

Past conferences have had an ecumenical dimension, said Uhlott, who converted to Catholicism two years ago. This year, she said, "we wanted one (on) why are we Catholic."

Well, why is she a Catholic? Having been through "a lot of life crises and stuff," said Uhlott, now 20, "I kept looking, and this is where I found the fullness of religion."

Young adult conference planned Feb. 10

All young adults ages 18 to 39 are invited to attend the first Archdiocese of Indianapolis' Annual Young Adult Conference, Feb. 10 at St. Monica Parish in Indianapolis.

Themed "Into the Light," the conference will include prayer and share, innovative workshops, a Town Hall forum with Archbishop Daniel Buechlein, Liturgy, and a keynote and concert with David Kauffman.

Kauffman is a young adult from New Orleans, who writes and produces his original music. He has been invited to keynote at youth and young adult conferences all over the United States and was last seen in the archdiocese April 1994 for a Young Adult Coffeehouse and the Archdiocesan Youth Conference.

Participants will be able to attend two workshops in which they will choose from a list.

Workshop titles include: "Being a Light for Others-Spirituality in the Workplace," "The Light Inside,"

"Coming Out of the Darkness," "Nurturing the Light Within," "Don't Hide Your Light Under a Bushel Basket: Celebrate Being Single and Catholic," "Recognizing the Light in Your Marriage," "En-light-en Me! What does the Church say about...?" and "Dream On."

Sponsored by the archdiocesan Office for Youth, Young Adult, and Campus Ministries, the program will begin with registration at 8 a.m. and conclude following a 5:30 p.m. Liturgy.

The cost is \$25 per person. Child care will be available at \$5 per child or \$10 per family. Registrations including payment should be postmarked on or before Jan. 17, and will be accepted on a first come/first serve basis.

An "Into the Light" registration form is included in this edition of *The Criterion* on page 16. For more information contact Beth Ann Newton at 317-236-1439 or 800-382-9836 ex. 1439.

Young Adult Forum/Tom Ehart

Catholic faith rules should be followed

Like most people, I find it easier to follow the rules of the world than I do the rules of the Catholic faith.



For some, carrying my cross sounds medieval and sadistic. Who would want to crucify themselves anyway? And haven't we lived with enough denial in our lives to try and deny our very selves?

Yet that's what Jesus tells us to do in the Bible if we want to go to heaven. And if we're not letting him tell us how to do it, then who's telling us? The world?

If so, here's what we typically get:

- A guy, struggling with homosexuality, who—after a long struggle with what to do—gives in to what the world says is a great lifestyle and becomes sexually promiscuous. Not only does the moral heartburn set in, but usually a couple of cases of STD's and maybe AIDS.

- A guy and girl go out, like each other, sleep together, and she becomes pregnant. He runs off, she gets an abortion, and a couple lives are ruined.

- A young couple runs into financial trouble two years into their marriage. They get divorced.

- A neighbor who you see at church is struggling with major family problems. Rather than face the pain and deal with it head on, he deadens it with alcohol and drugs.

In each of these situations, and others like them, there was a cross.

Sexual temptation and sexual brokenness, unwanted pregnancy, abortion, marital problems, dysfunctional families, addictions.

And in each case there was a choice to be made ... and not an easy one.

But how often do we go to Jesus, surrender ourselves to him, nail our problem to his cross, and allow Jesus control over the problem in order to guide us through it as he would have gone through it?

See, there's another way to go.

The way of the cross. It doesn't mean we'll be crucified, shamed or humiliated. That's the great deception. The cross of Christ, the cross which he asks us to bear with him, is not a cross of torture, but a cross of redemption and a cross of victory!

Jesus bore his cross to free us from our death to all the different sins and abuses we encounter in our lifetime. And his invitation to deny ourselves, take up our cross, and follow him is an invitation simply for us to put him first, ahead of every problem or worry, so that we may live each day in grace, rather than falling into sin. It's an invitation to be a little heroic rather than kind of wimpy, and to pick up our problems, not with shame or guilt, but with the pride and joy we get in knowing that by carrying our cross as Jesus would, we are also sharing in his victory.

We become victorious when we give him our sexuality, our marital and family problems, our addictions and vices.

And it's a daily thing, not a "whenever I feel like it" thing. And that's not easy.

Jesus knows that. But he also knows we can bear it if we let go like he did. He wanted an easier way too. But he said, "Not my will but yours be done." And by surrendering his cross and abuse to his Father, he conquered sin.

Jesus also had help, and he's always willing to bring the necessary help to us if we earnestly seek it and trust in him to be right there with us through whatever it is we're going through.

If the world's answers to your problems haven't satisfied you yet, then try this out. Deny yourself by letting go and letting God be more important than everything else in your life. Take up your cross and get some help like Jesus did. And follow Jesus' example and become a part of the followers of Christ who are claiming victory with him, victory over sin.

No one ever said it was going to be easy. But the prize is worth it!

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College briefs...

Students from St. Meinrad College and Saint Mary of the Woods College have been named to the 1996 **Who's Who Among Students in American Universities and Colleges** for their nationally outstanding campus leadership.

Students at Saint Mary of the Woods College are: Amy Allen, Linda Burger, Sandra Kay Barger, Bonnie Bell, Jody Burks, Laura Denise Clayton, Carol Ann Cord, Amanda Ann Cox, Barbara Jean Deal, Angela Gayle Ebert, Arlene Rose Fekete, Anita Gay Fitzjarrald, Jennifer Lee Fredericks, Gayle Kathryn Hampel, Janet Ann Hawken, Sharon Karcher, Georgena Elizabeth Kelly, Alice Faye Koch, Rose Ann Lenihan, Bobbie Long, Stacey Jo Long, Christine Elise Mallette, Janice Eileen May, Tammy Denise McGaughey, Angela Jo Mitchell Robinson, Dorothy Mae Nicholas, April Marie Patterson, Cari Lynn Ray, Katie Ann Reagan, Dannette Richards, Dixie Lynn Turner, Lisa Kae Webster, Rebecca Woodrum, Janice Marie Wuestefeld, Juliet Janelle VanSant.

Ten St. Meinrad seniors who were named are: John Bouc, Michael Dodd, John Ehrich, Thomas Hensley, Matthew Hipwell, William Murrell, Wade Patterson, Francisco Salazar, Steven Shockley, and Kevin Thrun.

Jonathan Meyer of Indianapolis, a student at Providence College in Rhode Island was also named.

St. Paul Catholic Center and Students Fellowship will perform **Agape**, at 2 p.m., Jan. 21. Written by Marty Haugen, **Agape** is a one act performance based on the structure of the Roman Mass. For more information call Mark Erdosy at 812-339-5561.



SS. Peter and Paul Cathedral welcomes Grayson Warren Brown

Fri., Feb. 9, 1996 ... Concert: 7:30 p.m.

Sat., Feb. 10, 1996 ... Workshop 9 a.m. - 3:30 p.m.

at SS. Peter and Paul Cathedral

Grayson Warren Brown is an internationally known liturgical composer, author and recording artist. He has published five collections of liturgical compositions. "Been So Busy" and "Halfway Home" are his latest releases with Oregon Catholic Press. Grayson's twenty years of experience working in a multicultural parish have given him a unique insight into the power that good liturgy can instill in people of all colors and backgrounds. His down-to-earth approach to liturgy and scripture, coupled with his dynamic speaking style have made him one of the most sought after presenters in the United States today.

For more information, call 634-4519

Friday: Concert with Grayson Warren Brown

Saturday: "Can My Church Really Sing?" and Liturgy & Inculturation

This workshop is designed to address the age-old question: Can Catholic congregations sing? Also included are ways we can tap into the beauty of many cultures to enhance the liturgy.

Concert: \$5 admission at the door. Reception following. Workshop: \$15 per person (includes lunch.) Registration deadline is January 31, 1996. Please make checks payable to SS. Peter and Paul Cathedral.

Book Review/By Msgr. Charles Dollen

Minister's family is struck with AIDS four times

BURDEN OF A SECRET by the Rev. Jimmy Allen. Moorings (Nashville, Tenn., 1995). 248 pp., \$17.99.

Over 10 years ago the AIDS virus burst on the scene and terrified America. If it was mentioned at all, it was in hushed tones that spoke of shame.

Then, the Rev. Jimmy Allen, one-time head of the Southern Baptist Convention, found out that AIDS had struck his family, not once or twice but four times. His daughter-in-law was infected by a blood transfusion during

the birth of her first son and she transmitted it to him and to the second son when he was born.

When the hospital finally traced the infected blood and called her, the news helped to explain some of the bad health all three had endured, but it also brought blind fear.

So shamed-filled was the illness that the family bound itself to secrecy. Dr. Allen's son, also a Baptist minister, turned to his church for help and comfort, but he was immediately asked to resign his position.

Even though Dr. Allen is a man of great faith and prayer, his

book "Burden of a Secret" takes us through the doubts and near-despair that filled his soul. He turned to God with all the "why" questions, but there were no certain answers. He had to be satisfied with begging for the strength to bear this burden.

This book is filled with love and pain, faith and resolve. It is bound to touch anyone who reads it and help readers find a new depth to their sensitivity.

(At your bookstore or order prepaid from Ballantine Books, Westminster Distribution Center, Hahn Road, Westminster, MD 21157. 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. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

BATES, Dolores "Dody," 60, St. Gabriel, Connersville, Dec. 30. Wife of Robert E. Bates; mother of Thomas, Timothy Bates, Laura Myers; sister of Paul Jr., David, Lowell, Phillip, Richard, Robert Pflum, Francis Caudle, Diane Jones, Marilyn Miles, Carolyn Nutty.

BAUMANN, Clyde P., 93, St. Joseph Hill, Sellersburg, Dec. 30. Husband of Elsie Baumann; father of Alfred, Anthony, Cletus Baumann, Geneva Andres; grandfather of 13; great-grandfather of 12.

BAUMANN, Wilbert A., 73, St. Patrick, Indianapolis, Dec. 21. Brother of Leo D. Baumann, Albert C. Carrico.

BOUSLOG, William J., 75, St. Anne, New Castle, Jan. 1. Brother of Mary K. McIntosh, Betty Wilson; uncle of several nieces and nephews.

BRAUN, Virginia, 83, Sacred Heart, Jeffersonville, Dec. 9. Aunt of several nieces.

BRUNNER, James E., 34, St. Andrew, Richmond, Dec. 27. Son of Louis Brunner; brother of Louis D. Brunner II; uncle of several nieces and nephews.

DANNETTELE, Pauline (Rosamond), 78, Rose of Lima, Franklin, Jan. 1. Mother of David M. Roembke, Anita Rhoades, Pauletta Sue, Nina Jo Johnson; sister of Sherril Mosbaugh; grandmother of 18; great-grandmother of 23; great-grandfather of one.

DAY, Robert W., 75, Our Lady of Perpetual Help, New Albany, Dec. 27. Husband of Joann E. "Zipp" Day; father of Robert Day Jr., Patricia Hedelman, Chi-Chi Julius, Ruth Ann Thompson, Denise Andres; brother of Clarence "Bud," William Day, Terry Stemle, Thelma Fischer; grandfather of nine.

DOLL, Elenora M. (Fritsch), 87, St. Louis, Batesville, Dec. 30. Mother of Mary Jo Bryson, Susan Blackburn; sister of Josephine Billman; grandmother of six; great-grandmother of four.

DUARTE, Hazel Irene, 87, St. Patrick, Indianapolis, Dec. 19. Mother of William Weathers, Nancy, Julia Povinelli, Josephine Buchanan; grandmother of 12; great-grandmother of 15; great-great-grandmother of one.

EGER, Lois, 81, Sacred Heart, Jeffersonville, Dec. 6. Mother of Larry Eger, Anne Tether; grandmother of six.

ELSBERGS, Jazeps, 82, Holy Name of Jesus, Beech Grove, Dec. 17. Husband of Marija Zuzans Elsbergs; father of Brigitte Browning, Regina Garrison, Peter Elsbergs; brother of Lucy Vics, Helen Blums; grandfather of two.

FERGUSON, Dorothy Marguerite, 90, St. Philip Neri, Indianapolis, Dec. 28. Wife of Walter Ferguson; mother of Patricia Shreffler, Nancy Fernandes; sister of Helen Allen; grandmother of two.

FIKE, Joseph M., 84, St. Christopher, Indianapolis, Jan. 2. Father of Martha Cross, Mary Jo Eoff, Jean French, William Fike; grandfather of seven.

FREY, Clara, 91, St. Joseph, St. Leon, Jan. 1. Sister of Amanda Nies, Marie Stenger.

FRY, Rosemary G., 88, St. Bartholomew, Columbus, Dec. 27. Wife of Oscar H. Fry; mother of James Fry, Rita Bachus; sister of Clarence Feldman; grandmother of five; great-grandmother of five.

GRIFFIN, Nora Mary (Boyle), 83, Holy Cross, Indianapolis, Nov. 20. Mother of John J. Griffin; sister of Michael J., Francis R. Boyle; grandmother of two.

GURCHIEK, Thelma M., 80, St. Margaret Mary, Terre Haute, Dec. 27. Mother of Mary Wassel, Anthony Gurchiek; grandmother of two.

GUTZWILLER, Albert J., 76, Holy Family, Oldenburg, Jan. 7. Husband of Roselyn (Volk) Gutzwiller; uncle of several nieces and nephews.

HARING, Mildred M., 77, St. Margaret Mary, Terre Haute, Dec. 26. Sister of Martha Haring.

HOFF, Ralph J., 78, St. Louis, Batesville, Jan. 1. Husband of Mary (Flodder) Hoff; brother of Loretta Dirks, Virginia Yargus, Ethel Severs.

IVANCIC, Joseph M., 89, Holy Trinity, Indianapolis, Dec. 28. Husband of Rose Ivancic; father of Josephine Sheehan; grandfather of six; great-grandfather of 11.

KOERBER, Virginia, 73, St. Agnes, Nashville, Dec. 29. Wife of George Koerber; mother of John, Timothy Koerber.

KRAEMER, Henrietta Renn, 85, St. Mary, New Albany, Dec. 31. Mother of William, Gerald, Gilbert, Ronald, Patricia.

Sandra, Darlene Kraemer; sister of Mathilda Crawford, Lucille Thomas, Esther Pfeiffer; grandmother of five; great-grandmother of one.

KULCZYSKI, Peter, 82, Sacred Heart, Jeffersonville, Dec. 8. Husband of Catherine Kulczynski; father of Frances Carroll, Jo Anne Smith; brother of Anna Kulczynski, Helen Matuchawicz; grandfather of four; great-grandfather of two.

LANDWEHR, Hilda M. (Broering), 70, St. Lawrence, Indianapolis, Dec. 26. Wife of Dr. Alfons Landwehr; mother of Stephanie C. Koke, Timothy J. Landwehr; sister of Leo, William, Robert Broering; grandmother of three.

MANSINI, Angelo, 77, St. Lawrence, Indianapolis, Dec. 15. Husband of Jean (O'Connor) Mansini; father of St. Benedictine Father Guy Mansini; brother of John P. Mansini, Frank, Louis Rocker.

McKAY, James Stanley Jr., 54, St. Jude, Indianapolis, Dec. 28. Son of James S. Sr., Alyce (Munroe) Stanley; brother of Steve, Rick, Robert, Linda McKay, Stacie Goggans, Sandy Stewart, Hope McMullen.

MULLANY, John J. Sr., 83, St. Philip Neri, Indianapolis, Dec. 25. Father of John Mullany, Jr.; brother of Winifred Muller; grandfather of three; great-grandfather of four.

NEATH, George C., 78, St. Gabriel, Connersville, Jan. 1. Husband of Charlene (Cain) Neath; father of Donna Neal, Paula Allen, Christopher Neath; brother of Harold Berkhiser; grandfather of six; great-grandfather of one.

RECEVEUR, Virginia E., 84, St. Mary, New Albany, Jan. 3. Sister of William J. Jr., Robert J. Receveur, Rosemary Jones, Louise Wilson.

RHINEGOLD, Gertrude, 83, Holy Family, Richmond, Dec. 24. Mother of Phyllis Epure; sister of Herman Kutter, Pauline Witte, Agnes Pardieck; grandmother of one.

ROSENBERGER, Edward F., 86, St. Michael, Brookville, Dec. 30. Father of Evelyn Meyer.

SCHUBNELL, Marjorie Dawn, 68, Sacred Heart, Jeffersonville, Dec. 20. Wife of Edward T. Schubnell; mother of Edward T. Jr., Dennis Schubnell, Patricia Bright, Susan Schubnell, Kellie Wilson; sister of Don, Bob, Walter Elder.

SHELLEY, Sophia Agnes, 92, Christ the King, Indianapolis, Dec. 25. Mother of Wally Nowicki; grandmother of five; great-grandmother of one.

TANDY, Joseph L., 62, Sacred Heart, Jeffersonville, Dec. 24. Husband of Elizabeth Tandy; father of Julie Leezer, Paul S. Tandy; brother of William Tandy, Damion Tandy Jr.

WERNER, Anna M., 64, Holy Family, Oldenburg, Jan. 4. Wife of Ralph N. Werner; mother of Ralph E., Ray Werner, Patricia

Keith, Pam Swinford, Paula Switzer; sister of Joseph Greiwe, Clara Giltman; grandmother of eight.

WILLIAMS, Ralph B., 77, St. Mary, Richmond, Dec. 20. Husband of Mary M. (Sonsini) Williams; father of Ann Marcum, Shirley Lainhart; brother of Dorothy Price; grandfather of three.

WYSS, Herman J., 79, St. Patrick, Indianapolis, Dec. 24. Husband of Betty J. Wyss; father of Herman Wyss, Mary Jackson, Martha Dwiggins, Sophia Coop, Sarah Sharp, Treasa McCorkle; brother of Albert Wyss, Agnes Speck, Mary Ann Candler; grandfather of 19; great-grandfather of 12.

ZINSER, Robert A., 57, St. Peter, Brookville, Dec. 23. Husband of Mary Zinser; brother of James Zinser, Joyce Rush Gretna.

Providence Sister Margaret Irene Miles was 89

Providence Sister Margaret Irene Miles, 89, died on Jan. 2. A Mass was held on Jan. 4 at St. Rita Church in Indianapolis. On Jan. 5, a Mass was celebrated at the Church of the Immaculate Conception, St. Mary of the Woods.

Sister Margaret Irene served for more than 25 years at St. Rita Parish in Indianapolis, recently as pastoral associate. She had also served as a teacher at St. Anthony and St. Andrew, in Indianapolis; at St. Patrick, Terre Haute; in the Gary and Evansville dioceses and the Archdiocese of Chicago, Illinois.

Sister Margaret Irene's brother Walter Miles died on Jan. 5. She is still survived by brothers Charles and Bernard Miles, and a sister Bernice Bullock.

Franciscan Sister Lidwina Merkel, 91, dies at motherhouse

Franciscan Sister Lidwina Merkel died Jan. 5. She was 91. A Mass of Christian Burial was celebrated on Jan. 8 at the motherhouse.

Sister Lidwina entered the Oldenburg Franciscan community in 1925 and professed her final vows in 1931.

She taught at St. Mary, Mill-houses; St. John, Dover; St. Anne, Hamburg; St. Paul, New Alsace; St. John, Enochsburg; Holy Family, Oldenburg; St. Mary Aurora; St. Joseph, Shelbyville; St. Mary, Rushville; St. Christopher, Indianapolis; and St. Anthony, Morris; as well as schools in Ohio and Missouri. She retired to the motherhouse in 1982.

Sister Lidwina is survived by a brother, Nicholas Merkel and two sisters, Ottilia Scheid and Franciscan Sister Romana Merkel.

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For additional information contact: Fr. Dismas Veeneman, 812-282-2290. Send resume by Feb. 1 to: DRE Search Committee, Saint Anthony Parish, 316 North Sherwood Avenue, Clarksville, IN 47129.

Ascension School Principal

Ascension School is seeking an energetic Principal with strong interpersonal skills for 490 students, K-8.

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Send replies and resumes to: Rev. John Helm, c/o Ascension Church, 4600 Lynnbrook Drive, Louisville, KY 40220, by January 18, 1996.

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Requirements include: a high school diploma or its equivalent; house-keeping experience is preferred. The job will be about 15 hours per week, including daytime and some evening work.

Please call 317-236-1594 for an application or send resume, in confidence, to: Ed Isakson, Director of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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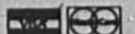
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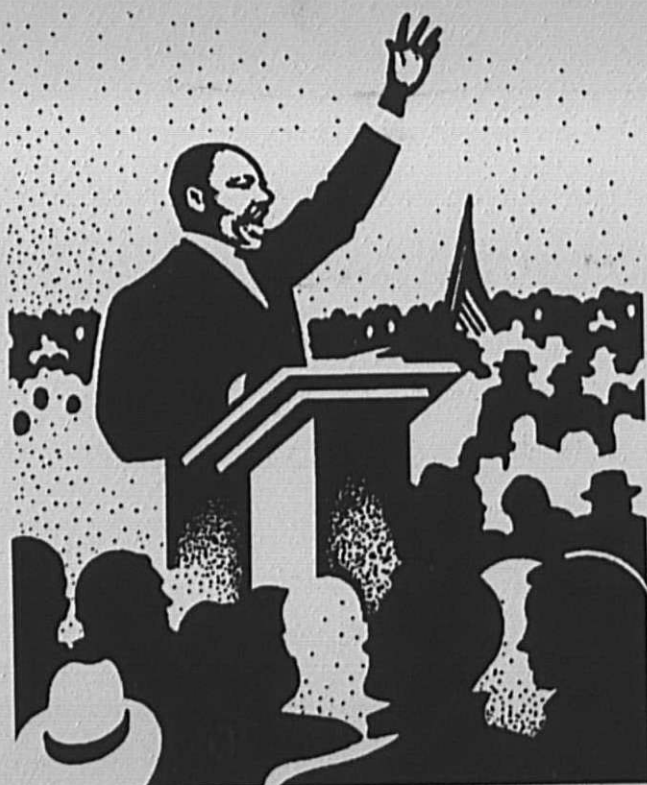
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