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Pope to celebrate 50th anniversary of ordination

Celebrations to extend from Oct. 31 to Nov. 10, when he will be joined by other priests celebrating their jubilees

By Cindy Wooden, Catholic News Service

VATICAN CITY—Celebrations marking the 50th anniversary of Pope John Paul II's ordination to the priesthood are scheduled to include diocesan, national and international events.

Activities marking the Nov. 1 anniversary were to begin Oct. 31 with the Austrian government's gift to the pope: a concert featuring the Salzburg chamber orchestra and the Mozart choir of Linz performing Handel's "Messiah" in the Vatican's audience hall.

On the actual anniversary date, the Diocese of Rome plans to honor its bishop, the pope, with a Mass in St. Peter's Basilica. Pope John Paul is scheduled to preside at the liturgy and all the priests of the diocese have been invited to concelebrate.

The heart of the celebration will be the Nov. 7-10 gathering of priests, bishops and cardinals from around the world who also are celebrating the 50th anniversary of their ordination in 1946.

Some 1,500 jubiliarians are expected in Rome for the opening celebration of vespers with Pope John Paul and a reception in the audience hall.

The program for Nov. 8-9 will begin with morning prayer and a reflection on Pope John Paul's writings about the priesthood.

On both evenings, participants will divide into language groups for the celebration of Mass in one of Rome's principal basilicas. Presiding at the liturgies in Latin, French, English, Italian and Spanish will be cardinals celebrating their 50th anniversary of ordination or top Vatican officials.

The cardinals marking their jubilees are: Swiss Cardinal Gilberto Agustoni, prefect of the Apostolic Signature, a church court; Italian Cardinal Pio Laghi, prefect of the Congregation for Catholic Education; Cardinal James A. Hickey of Washington; Filipino Cardinal Jose T. Sanchez, former prefect of the Congregation for Clergy; and Italian Cardinal Achille Silvestrini, prefect of the Congregation for Eastern Churches.

All of the world's cardinals, in addition to every priest ordained in 1946, have been invited to concelebrate the key event of the pope's anniversary festivities: a Nov. 10 Mass in St. Peter's Square.

Details of the final event will be a surprise, congregation officials said.



Photo by Margaret Nelson

At St. Rose of Lima Parish in Franklin, Father Joseph Schaedel, vicar general of the archdiocese, raises his hand to signal the children to release balloons after an Oct. 27 groundbreaking for parish expansion. See story on page 3.

Task force is developing lay ministry curriculum

'We want to make sure that people are theologically trained and pastorally trained,' Suzanne Magnant said

By Thomas A. Russell

A new task force is at work identifying a core curriculum for lay ministry formation in Indiana and exploring ways to deliver the curriculum to persons across the state of Indiana.

Rather than setting guidelines, "we're thinking more in terms of the kinds of opportunities we can offer people," said Father James Challanchin of St. Joseph's College, Rensselaer, a consulting member of the group. "Some things are in place already. We also want to make suggestions of things that could be offered," he said.

Susan B. Weber is facilitator for the task force which met recently in the Archbishop O'Meara Catholic Center in Indianapolis. Weber pointed out that the group is a continuation of collaborative efforts taking place since 1994 when extensive research was conducted on existing lay ministry formation in the Archdiocese of Indianapolis and the Dioceses of Evansville, Gary and Lafayette.

The effort focuses on professional lay ministers, but Suzanne Magnant, archdiocesan chancellor and a task force member, said, "We have a hard time separating the issues because many times the only differ-

ence separating paid staff and volunteer staff is the budget of the parish. They're doing identical work."

At issue is the well formed lay minister. As Dominican Sister Marilyn A. Winter has pointed out, Magnant noted, the objective is not only academic, but spiritual formation, personal growth and development, and discernment of the call to ministry. Sister Marilyn is director of the Pastoral Office for Formation for the Diocese of Lafayette and a task force member.

A previous task force concluded that a well-formed lay minister is one who has received education and formation in spirituality, doctrine, liturgy, ecclesiology, ministerial skills, pastoral practice and other academic subjects.

"We want to make sure that people are theologically trained and pastorally

See LAY MINISTRY, page 3



Photo by Margaret Nelson

Indiana University council members, students, and other parishioners of St. Paul Catholic Center applaud as Father Michael O'Mara and Dan Atkins are officially installed as co-pastors of the parish by Father Joseph Schaedel, vicar general of the archdiocese, at the Sunday evening Mass on Oct. 27.

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Elections '96

The views of some of the candidates for president, governor, U.S. House of Representatives and the Indiana legislature are in our "election section."

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'Common Ground'

Cardinal Bernardin inaugurates his "Common Ground" effort with an emotional address, saying he is "even more committed than before" to the project.

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Seeking the Face of the Lord

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



Questionnaire on family values

Recently I was given a hand-delivered letter from two students enrolled at IUPUI. I forget the title of the course, but the letter presented me with three questions concerning family values and asked for my response. Apparently these students are conducting a survey as a study project from a sociological point of view. Ordinarily I wouldn't respond to such surveys but when I saw the questions I couldn't resist. The questions are good material for a column. Hopefully I am not ruining the students' study project by sharing the questions and my answers.

The first question is this: "How do you perceive today's family values in the United States as compared to the way it was 40 years ago?" I responded as follows: Forty years ago I was a high school senior! The change in values since then has been enormous. In my opinion in those "good old days" there was a better balance between spiritual-moral values and secular-material values in the family. I fear that today family wealth tends to outweigh family love. A combination of secular materialism, consumerism and extreme individualism has eclipsed our Judeo-Christian culture. Family life and values have fallen victim to the change, aided by a permissive immorality.

The second question is this: "Do you feel divorce is changing family values and if so, how are they changing those values?" I responded: I'm not sure whether divorce has changed family values or whether changed family values have fostered divorce. Unquestionably divorce has had a profound impact on family life. The challenge of blending "step-families," the wounds experienced by children of broken families, the wounds of betrayed spouses affect the way families live. Most importantly, the stability of the natural human family is in jeopardy because the natural institution of marriage is shaken. The value of permanent commitment, necessary for a civilized culture, is a disappearing value and art.

The third question is: "What do you feel will be the biggest challenges for marriages and families in the 21st century?" I responded: The biggest challenges are several. As a people we need to restore the balance of spiritual-moral values over secular materialistic values. In effect the fundamental value of authentic and generous love needs to be restored in the institutions of marriage and the family. Family love, not family wealth needs to be the priority.

Generous love for a lifetime requires the restoration of the hard work of being committed to the marital bond in good times and in bad, in sickness and in health until death. Marital and family commitment require hard but fruitful work. Overcoming the "me-first" attitude of our society will be the prevailing challenge.

Had the survey been from a theological perspective something far more basic would be said. The recovery of spiritual and moral values in our society, especially in our vision of marriage, lies at the heart of authentic family values. For us Catholics marriage is something more than a social contract between two people. Marriage is a sacrament. We are challenged to give new life to the spirituality and sacramentality of marriage.

Cardinal John O'Connor is doing a serial pastoral letter on marriage in his weekly column in *Catholic New York*. He speaks of a particular question he asks of those who have come to him for marriage instructions over the years. He said he asks the couple why they are getting married. Invariably they are surprised by the question. It should be obvious to the whole world: they love each other. He writes: "Always, of course, I congratulate them. It is wonderful to be in love and to want for that reason to marry. Is it basic enough?" He mentions that some people marry for money, some out of infatuation, some for sexual motivation, some out of loneliness, pregnancy and a wide variety of other reasons. "Are any of these truly basic?" he asks.

"I ask why Mary believes she should marry John rather than any other man in the world and why John believes he should marry Mary rather than any other woman in the world. I suggest, then, that before answering, each might ask the basic catechism question: 'Why did God make me?' ... 'Do I really believe the answer? Is it the driving force of my life?' If to know, love and serve God is the driving force of my life, then, the cardinal asks, 'doesn't it follow that I should choose to marry someone who seems best suited to help me ... achieve that goal? ... Sound far too idealistic? Unrealistic? Out of the question? Not if one believes that heaven is the ultimate success, the loss of heaven the ultimate failure.' We need to be sure God is the third party in a marriage."

Pope presides at liturgy after surgery

VATICAN CITY (CNS)—In his first major public appearance since his appendix was removed, Pope John Paul II presided over a liturgy attended by several thousand Eastern-rite faithful in St. Peter's Basilica.

The 76-year-old pope walked in procession and delivered a sermon before departing early, as planned, after the Liturgy of the Word.

The hour-long appearance Oct. 27 was the longest since his surgery nearly three weeks earlier.

The pope, looking and sounding much as he did before the operation, later prayed the Angelus and gave a short talk from his apartment window above St. Peter's Square.

Editorial Commentary/John F. Fink, Editor

Election day is almost here—finally

What a relief it will be after next Tuesday to have another election campaign over—not only for the candidates, win or lose, but for everyone who won't have to see those commercials any more—at least for a while.

Whatever happened to the issue of abortion in the election for president? Back at the time of the party conventions it was a hot issue and there were numerous stories about how the issue was dividing the Republican Party during the platform debate. But during the campaign it was seldom mentioned. There was not one question about abortion asked of the presidential candidates in either of their two debates. The vice presidential candidates were asked and Jack Kemp said that Bob Dole would sign a bill banning partial-birth abortion while Al Gore said that under no circumstance would Bill Clinton permit a lessening of a woman's right to choose. But that was it.

Almost the sole issue seems to have something to do with the economy. Foreign affairs seem to have little interest for voters. During the second debate, Jim Lehrer had to almost beg for a question about foreign affairs from those asking the questions.

The whole campaign seems to demonstrate just how materialistic our society is. The whole tenor of the campaign was "what's in it for me?" Voters seem to

have little interest in morality and ethics.

This year, as *The Criterion* has done every two years for the past eight, we surveyed those running for the top positions in our state government and those running for seats in the U.S. House of Representatives. This involved sending questionnaires to several candidates in 45 House districts and 12 Senate districts who are seeking to represent the people in the 39 counties in the Archdiocese of Indianapolis. The questionnaire was developed in cooperation with the Indiana Catholic Conference to reflect the issues deemed most important to the Catholics of Indiana. A different questionnaire was sent to 14 candidates for the U.S. House of Representatives.

In the center section of this issue you can see how many candidates responded. If your favorite candidate isn't listed, it's because he or she didn't respond.

One thing you won't find in this issue is political ads. I regret that the *Criterion's* board had to decide to stop taking those ads because laws prevented us from rejecting ads from candidates who flagrantly oppose Catholic teachings. Although I understand the decision, I sympathize with candidates who used to be able to tell our readers that they are Catholics who support the positions of the church.

I encourage you to vote conscientiously on Tuesday.

Schisla to accept communications honor

Charles J. Schisla has been selected to receive the 1996 President's Medallion from the national Catholic association for communicators, Unda-USA, on Nov. 6 during the group's annual general assembly in Chicago.

The annual award is given in recognition of lifetime achievements and service in Catholic communications.

"I am surprised and deeply moved that my colleagues in Catholic communication consider my contributions to be worthy of this honor," said Schisla.

The director of Office of Public Policy Information for the archdiocese since 1995, Schisla worked in the Catholic Communications Center for 27 years before taking his present position.

A charter member of Unda-USA, Schisla chaired the Gabriel Awards committee and served as editor of its newsletter. He also represented the organization at several international radio and television gatherings.

Schisla is a former member of the U.S. Catholic Conference communication com-



Charles J. Schisla

mittee and a charter member of the North American broadcast section of the World Association for Christian Communication, and past chair of its annual conference.

Registration begins for National Black Catholic Congress VIII

Father Kenneth Taylor, director of the archdiocesan Office of Multicultural Ministry, is looking for Catholics who want to attend the National Black Catholic Congress VIII in Baltimore, Md., Aug. 28-31, 1997.

The congress will concentrate on the theme of evangelization and the African-American.

The highlight of the congress will be a pilgrimage to the National Shrine of the Immaculate Conception in Washington, D.C., for the dedication of the Mother of Africa Shrine there.

It's time to start registering now because those planning the congress want each diocese to hold an orientation day before the representatives go to Baltimore.

Another advantage to early registration is that the archdiocesan office would like to arrange for bus transportation for the delegation—if it is large enough.

Attendance is open to any Catholic who wants to go. There will not be any

official delegation as there had been for past congresses.

Congress registration fee is \$150 per person. Transportation and housing fees are extra and will be determined by the number of registrants.

Those wishing to obtain a registration form should contact their parish or Father Taylor at the Office of Multicultural Ministry, 317-236-1562.

The Criterion

11/01/96

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Correciton

An incorrect date was given in last week's pilgrimage story in *Criterion*. The planning for the Basilica of St. Peter in Rome began in the fifteenth century. In the trip story the week before, it was the guestmaster who took the pilgrims through Our Lady of Einsiedeln Abbey. And to clarify, the Baptistry was only part of the former Florence cathedral.

LAY MINISTRY

continued from page 1

trained," Magnant said. "They may have a master's degree but in history or English or something else." The recent research among lay ministers in the state found that fewer than 25 percent held advanced degrees while of that number, 15 percent had advanced degrees in either theology or religious education.

The task force is discussing curriculum content and how to give people access to that content. Dominican Sister Rosemary Hickmann, director of education for the Diocese of Gary, said, "We're looking at different ways of presenting this material, whether it's long distance learning or something else. We want it to be available to people so they don't have to drive miles and miles for a class or courses." Options include on- and off-campus sites, mobile units and telecommunications.

Both accessibility and portability are concerns. "Many programs are designed around people having three months off in the summer," Magnant said. "People I know in

parish ministry work 12 months out of the year. We need a broader delivery system, options for people, and make sure that if they take classes in one place and do a certificate program someplace else that somehow they get credit and it fits together."

People also move, and task force members said formation should be recognized across the dioceses.

Father Challanchin said the curriculum is being developed as more than an encouragement to have formation. People need to know that "if you're going to do this kind of work, you need this kind of background," he said.

The bishops formed the task force "with a single purpose, to develop a core curriculum," Weber said. "We understand that there are many other issues. This is the first step in terms of what we want a curriculum to look like for formation."

The task force plans to have a final report meeting on Dec. 6. The task force is being funded by Lilly Endowment, Inc.

(Thomas Russell is editor of *The Catholic Moment*, newspaper of the Diocese of Lafayette, in which this article originally appeared.)

K of C to sponsor Veteran's Day service at cathedral

An ecumenical Veteran's Day service will be held at SS. Peter and Paul Cathedral on Nov. 11 at 9:30 a.m.

Along with all veterans, the service will memorialize the "Four Chaplains" who gave up their life preservers and went down with the torpedoed troop ship, the USAT Dorchester, during World War II.

The chaplains represented four denomi-

nations: Catholic, Methodist, Jewish, and Reformed Church.

At the cathedral service, Father Michael Ondo of Our Lady of Mt. Carmel, will represent the Catholic faith; Rev. M. Bert Kite, Lawrence United Methodist; Rabbi Lew Weiss, Indianapolis Board of Rabbis; and Rev. Will Fiet, Christian Park Reformed.

The event is sponsored by the Indianapolis Chapter of the Knights of Columbus.

St. Rose Church in Franklin breaks ground for a new school Oct. 27

By Margaret Nelson

St. Rose of Lima in Franklin celebrated its growth on Sunday, Oct. 27, with a groundbreaking and blessing for a new school.

It is part of an expansion project for the parish, which was founded in 1868.

In the church, a prayer service was led by Father Joseph Schaedel, vicar general of the archdiocese. He noted his own connections with education—22 years as teacher and administrator. Father Schaedel talked about the importance of schools: "They are vital to the young lives of our people."

Father Dan Mahan read the Gospel. He was pastor when the pre-school and kindergarten were opened in 1994. The new building will help alleviate the need for more classroom and meeting space.

Father Paul Shikany, pastor, thanked those who made the project possible, especially Father Mahan. He said he appreciated his "vision, wisdom, courage and foresight" in making plans for the school.

Since Father Shikany became pastor in March, 1995, the parish has hired a principal, established a capital campaign, completed school building plans and prepared for construction.

Father Shikany thanked the archdiocese for "the risk" it has taken. He said that a new school has not been started in 31 years. "The hard work contributed by many different people will help us serve current and future generations of St. Rose parishioners and students and the entire Franklin community."

He thanked "all the parents with children in the second grade, who risked putting their oldest child in the school. They seemed like pioneers and they have seen results that are very fruitful," said the pastor.

A reading from Corinthians was done by Bill Patterson, and the intercessions by Jean Martin, pastoral associate and administrator of religious education.

South and east of the present school Father Schaedel, representing Archbishop Daniel M. Buechlein, offered a blessing at the building site.

Led by Father Shikany, Fathers Schaedel and Mahan broke the ground. They were joined by Bill Shomaker, finance committee chair; Stephanie Sakes; Bill Patterson, building commission chair; Laura Riley, principal of the school; and Julie Haney, coordinator of religious education.

On Father Schaedel's signal, the children released balloons that contained messages about the St. Rose of Lima event. Then the parishioners enjoyed the desserts they had contributed.

G. Joseph Peters, associate executive director of Catholic education for the archdiocese said, "This is just the beginning," indicating that other parishes would be building schools in the next few years.

Providence Retirement Home in New Albany breaks ground

On Oct. 24, Providence Retirement Home in New Albany broke ground for a \$7.3 million replacement facility and expansion.

The expanded building will enable Providence to provide nursing and residential care for 172 people. Up to 30 adult day care clients will be accommodated, and there is room to develop independent living on the site.

"The project has been in the planning stage for over four years, with construction to begin by spring, 1997," said Don Gibbons, chairman of the board. "The estimated completion date is in early 1998."

Providence Retirement Home has served older adults in Southern Indiana since 1962, when the old St. Edwards Hospital was converted to a retirement home.

Currently, Providence is home to 103 residents in congregate, residential and nursing care, as well as adult day care.

"The southern Indiana community has been supportive of our efforts in the planning and development stages," said Jane Cook, administrator of the only Catholic retirement home in southern Indiana.



Photo by Margaret Nelson

Members of the Archdiocese of Indianapolis pose proudly near their flag during a meeting to which all Catholic Hispanics in the state were invited. The day-long gathering was held Oct. 12 at the Archbishop O'Meara Catholic Center, with a total attendance of about 150 people.

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From the Editor/John F. Fink

Why do Catholics believe in purgatory?



This Saturday, Nov. 2, is the feast of All Souls. It is the day when Catholics say special prayers for those who have died, a practice that began in the earliest days of Christianity, especially in the catacombs around Rome. We pray that those who have died may be purified of any unforgiven sins they might have committed so they can attain the beatific vision of God in heaven.

Despite the fact that Christians have always done this, the whole idea that we on earth can help those who have died is a stumbling block for many Catholics, especially for those who converted from a Protestant religion. I probably get more requests to explain the Catholic doctrine of the existence of purgatory than any other single dogma. "How can the church believe in purgatory?" I'm asked. "Where do you find such a teaching in the Bible?"

The answer to the first question is that the church believes in purgatory because it is so logical. Try these syllogisms: Nobody who is not perfectly purified can enter heaven. Not everyone who dies is perfectly purified. Therefore, not everyone who dies can enter heaven until he or she is perfectly purified.

Also: All who die in God's grace but are still imperfectly purified are assured of their eternal salvation. Those who die in mortal sin without repenting are the only ones who do not die in God's grace. Therefore, those who die in mortal sin without repenting are the only ones who are not assured of their eternal salvation.

Not everyone who dies is either perfectly purified and therefore ready to enter heaven or in the state of mortal sin and forever deprived of heaven. Therefore, there must be a means of purification. The church gives the name purgatory to this final purification.

If you don't believe in purgatory you would have to deny one of more of the premises of my two syllogisms. Basically you would have to believe that everyone who dies should go to heaven without being purified first. Either that or that people with minor imperfections should nevertheless be condemned to hell. Most people, though, would grant that justice would require that some people should get into heaven quicker than others: a very holy person should get in quicker than someone who has been lukewarm when it comes to religion.

The official teachings of the church do not specify the nature or the duration of the punishments of purgatory. We only know that they are different from the punishments of hell because those in purgatory are essentially in union with God. Purgatory simply wipes out the imperfections and the temporal punishment of sins that have been forgiven.

That brings us to the second question: Where do you find such a teaching in the Bible? This is usually asked by people who have been influenced by the Protestant requirement that all beliefs have to be in the Bible, ignoring the fact that the Christian Church existed long before the Bible and that it was that church which decided what books should be in the Bible.

The word "purgatory" isn't in the Bible. However, the value of praying for the dead is. Why would you pray for the dead if they were already in heaven? Or why would you pray for the dead if such prayers wouldn't do any good?

In the Book of Job in the Old Testament, the first chapter tells us that Job offered holocausts for his sons, "for Job said, 'It may be that my sons have sinned and blasphemed God in their hearts.' This Job did habitually" (Job 1:5). About this, St. John Chrysostom said in the fourth century, "If Job's sons were purified by their father's sacrifice, why would we doubt that our offerings for the dead bring them some consolation? Let us not hesitate to help those who have died and to offer our prayers for them."

In the Second Book of Maccabees, Judas Maccabeus and his followers gather up the bodies of those who were slain after a battle. They found under their tunics amulets to pagan gods. Because it was plain that these men had sinned, Judas took up a collection among the soldiers and sent it to Jerusalem "to provide for an expiatory sacrifice. In doing this he acted in a very excellent and noble way, inasmuch as he had the resurrection of the dead in view. . . . Thus he made atonement for the dead that they might be freed from this sin" (2 Mc 12:43, 46).

Unfortunately, this biblical quotation about the efficacy of praying for the dead is often rejected by Protestants because the two Books of Maccabees are not in the Protestant Bibles.

The observance of All Souls Day as the commemoration of all the faithful departed on the day after All Saints Day was instituted in 998 by St. Odilo, of the Benedictine Abbey of Cluny, and an observance of this kind was accepted in Rome in the 14th century.

The Bottom Line/Antoinette Bosco

'Please, Lord, help my children to always love one another'

I celebrated my birthday in September with most of my children and grandchildren. I had been feeling a bit down a few days earlier because my daughter Margaret had been feeling down. Any mother reading this will understand.



Years ago, Margaret, who has two sons, bought a house, one of those "handyman specials." She has had to keep pouring money into it to hold it together. Her latest problem was a leaking roof and finding the money to repair it.

Margaret arranged to have a birthday dinner for me, with the family in attendance. A call from my son Paul helped her mood. He said that he and his wife Sue had a surprise for her: a check for some coins she had asked him to appraise and sell. Paul is a coins and medals dealer in New York City.

How Margaret got the coins—several nickels and dimes—was a fun story. Several years ago she went to an estate sale where she saw a box of old stationery about to be thrown out. Since she is an artist and fashion designer, she appreciated the lovely design on the paper. She bought the box for 50 cents and put it in a closet for six or seven years, until this summer.

When she took the paper out she discovered an envelope with old coins in it. She took them to Paul, who sent one which appeared to be valuable to the Numismatic Guaranty Corporation of America for an honest appraisal. It authenticated the coin and graded it as "extremely fine."

Paul even wrote a story about it for *Coin World* magazine.

What his sister had found would be reported as a most valuable "circulation find"—a 1916 Indian head, double die 5-cent coin.

"I'm sure she'd have been thrilled to get \$50, 100 times cost, for the lot. But she didn't bring them to my store. She showed them to me in church. And she's my sister. Oh yeah—I'm also honest, much too honest," Paul wrote in *Coin World*.

We didn't know any of this until Paul and Sue arrived for the party. Sue held up the printed story, which they had enlarged and posted on a laminated board. Then Paul wrote the check. He had had an auction at the summer New York Coin Exposition, and Margaret's nickel went for \$11,000!

There was a lot of cheering and singing and "wow"-ing. I got the camera out. Sue was videotaping the event. I was ecstatic. Now Margaret could get her new roof, finish the bathroom for the boys and maybe relax a bit for the winter. A great time was being had by all.

But for me it was much more than all that. I was, as C.S. Lewis would put it, "surprised by joy." I kept looking at Paul's face, and he was beaming over the gift he had been able to give his sister. I watched Margaret and heard her say how lucky she was to have a brother like Paul, who wouldn't have deceived or cheated her.

I thought how often I had prayed to the Lord my single mother's prayer: "Please, Lord, let my children be a solid family. Help them to always love one another."

Now I was thanking God for that answered prayer. This was a birthday I won't forget—just for the joy of it!

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A View from the Center/Dan Conway

Pope's press secretary tells me how to deal with the mainstream media's skepticism and relativism

While I was in Rome last month (as part of Archbishop Daniel's pilgrimage to the shrines of southern Europe), I was privileged to meet with Dr.



Joaquin Navarro-Valls, the pope's press secretary. Dr. Navarro-Valls is a native Spaniard who practiced psychiatry before getting involved in the communications field. He has served Pope John Paul II with distinction since assuming his current position.

My conversation with Dr. Navarro-Valls concerned the role of the Catholic press in today's media climate.

Here are some of the things that I learned from my brief, but very informative, meeting with the pope's chief communications officer:

A decade ago, the world media was divided along ideological lines. Newspapers, radio and television aligned themselves with either communistic or democratic philosophies, and as a result they had political and social agendas that were readily identifiable. Today, it is rare for the mainstream media to reflect a particular ideology. Instead, most media in the United States, Europe and elsewhere are motivated almost entirely by commercial interests. The objective is to "sell newspapers" and to solicit for advertising dollars in a market that has become fiercely competitive and aggressive.

This kind of media climate is characterized by skepticism and relativism. Skeptics doubt the truth or accuracy of everything (especially what they hear from religious or political authority). Relativists hold that every opinion is equally valid because there is no such thing as objective

truth or morality. When journalists are unable to distinguish truth from error, and when editorial policies are based on the bottom line, media coverage is reduced to the two surefire ways to sell newspapers: controversy and scandal.

Most dioceses in the United States (and in other parts of the world as well) have experienced first hand the mainstream media's obsession with controversy and scandal. Parish closings in Detroit, Chicago, San Francisco, Louisville and Indianapolis, for example, have been made more difficult and painful by the media's constant fanning of the flames of controversy. And whenever there is a scandal to be exposed (in the church or in politics or civic affairs), we can be sure that a team of "investigative reporters" is ready to seize the moment and spring into action.

Dr. Navarro-Valls gave me some very simple, helpful advice on how to deal with the mainstream media's skepticism and relativism. Quoting St. Augustine, Dr. Navarro-Valls, told me that our job is to treat every occasion of controversy or scandal "with clarity and charity." Clarity means telling the truth as simply and directly as we can—making sure that it is "the whole truth," not just isolated aspects of the truth presented out of context. And charity requires us to reflect a profound pastoral care and concern for everyone involved in a controversy or scandal.

My conversation with the pope's press secretary convinced me—beyond any doubt—that you don't have to be a "spin doctor" or a "con artist" to work in the communications field. All you need is clarity, charity and a fervent desire to communicate truth and goodness.

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The Criterion



To the Editor

Encourage children to listen to God's call

In a letter to the editor in your Oct. 11 issue, Sharron Jaskunas stated that she would never encourage her sons to be priests because as priests they would not be free to voice dissent from church policies or their advancement through the ranks might be prevented.

I thank God that there are parents who see the priesthood and religious life through different eyes than these! How can we as parents think we know better than the mind of God the path that these sons and daughters have in store for them? This is the very God who created them and blessed us with their presence here.

We should encourage our children to listen for God's call, not try to drown it out. If not for dear priests, sisters, brothers and deacons (praise God for their parents!), our children and Sharron's might not end up being "devout" but may instead be spiritually malnourished.

Finally, we should heed our Blessed Mother's example, for her son gave his all for us and we are certainly no better than she. Sharron, if not your children or my children, then whose will heed the call of God? We should continuously pray for vocations from our archdiocese, our parishes, and indeed our own homes.

Marilyn Fisher
Danville

Country is accepting 'culture of death'

It was encouraging to read that more than 50 bishops and all eight cardinals participated in a prayer vigil in Washington concerning the partial-birth abortion ban. This was a wonderful show of support and solidarity for the pro-life movement.

The subject of partial-birth abortion has graphically shown the gruesomeness, injustice and inhumanity of abortion. It has also shown the deceitful tactics of pro-abortion forces, who claimed the anesthetic killed the baby (wrong, said the doctors). Then they said it is rare—500 to 600 times a year in our country—while a survey in New Jersey found it was used there 1,200 times in one year and almost always for reasons unrelated to mother's health or child deformity.

Partial-birth abortions show how far we have come in this country. Abortion is OK right up to the time a nine-month fully-formed baby is only inches from birth. What brought us to this point? I believe a major contributing factor is that we, for many years, have accepted the horrors of first and second trimester abortions.

There is not a whole lot of difference between a partial-birth abortion and an abortion of a several-week-old baby, is there? I don't believe there is. I think most of us are personally opposed to abortion but, since we believe it doesn't affect us directly, we dismiss it as an unimportant issue.

While it has been good to see the solidarity involved in the partial-birth abortion ban issue, it appears there are fewer voices of outcry and concern the closer the abortion date is to conception date. Even Bob Dole, who claims to be substantially aligned with the pro-life cause, doesn't seem to want to talk about abortion in general.

Rightly or wrongly, I sometimes feel the church does not want to speak out too loudly about abortion in general because of fear we risk our federal tax exempt status, or fear we may offend pro-abortion elected officials whose social agenda is supposedly more in line with church teaching, or that we are not balancing time and energy spent on the abortion issue in relation to the many other issues that our bishops conference has told us fall under the umbrella of "life issues."

In a few days our country will most likely re-elect a president who says he wants abortion to be rare but who has acted like an abortion promoter. Remember he "celebrated" the 20th anniversary of *Roe vs. Wade* in 1992, a few days after his inauguration, by inviting several national pro-abortion leaders to his office, praising them for their work and signing several anti-life executive orders, among them authorizing testing of the "abortion pill," lifting the ban on fetal tissue experimentation and lifting the ban on abortions on military bases. If elected he promised these executive orders and he delivered on this promise and did it on a day (20th anniversary of *Roe vs. Wade*) that should have offended all who support the pro-life movement.

Voters in this election, like last election, and maybe most elections, will probably be "voting their pocketbooks." Because of the perception that we are better off financially under Bill Clinton's policies, this seems to override any importance we put on values. I offer these thoughts as a concerned lay person who sees our country and sometimes those in the church, heading down the path of acceptance of a "culture of death."

John Fuller
Terre Haute

The president's record on abortion

Catholics, be aware! Despite his rhetoric of wanting to keep abortions "legal, safe and rare," President Clinton has been the most active pro-abortion president in our nation's history.

Two days after his inauguration, President Clinton began his assault on the unborn through several executive orders that promoted abortion.

He repealed regulations which prohibited counseling and referral for abortions in federal family planning clinics.

He repealed Reagan/Bush directives that prohibited abortions in military facilities overseas, and he repealed the policies which had denied overseas family planning groups assistance if they "perform or actively promote abortion as a method of family planning."

Since then, President Clinton has directed the FDA and the Department of Health and Human Services to expedite the licensing of the abortion pill, RU 486. He has blocked the protection of refugees fleeing from the horror of forced abortions and mandatory sterilization.

He signed the Freedom of Access to Clinic Entrances Act in 1994 (brought to us by a Democratic Congress), which imposed strict penalties on pro-life activity outside abortion clinics, even if peaceful and legal.

President Clinton has made strong pro-abortion appointments at all levels of government.

President Clinton vetoed the ban on partial-birth abortions.

President Clinton supports experimentation on human embryos, and made certain that every member of his National Institute of Health advisory panel also supports destructive embryo experimentation.

The president supports funding for the U.N. Fund for Population Control, which in turn supports the forced abortion policy in China. He has also supported a U.N. policy of international legalization of abortion and, with this, heavy lobbying and specific pressure on underdeveloped countries.

President Clinton supported the Freedom of Choice Act, which would have eliminated even minor restrictions on abortions, had it passed.

Through his failed socialistic health-care plan, President Clinton planned to make abortion-on-demand a federally mandated tax-funded "service" in every region of every state.

President Clinton supports the repeal of the 1973 Helms Amendment, which forbids government to pay for abortions overseas,

and has attempted to use tax money to pay for abortions in the District of Columbia.

You can bet that this pro-abortion president will further his assault on the unborn in a second term, and is counting on the support of pro-life Catholics who don't vote their consciences.

Choose life this Tuesday.

Joyce Deltz
Richmond

(Editor's note: The Criterion did not receive any pro-Clinton letters.)

Married priests in America

While attending St. John's Catholic Church in Homer, Alaska this summer, I met Scott A. Medlock, soon to be ordained a Catholic priest. *The Criterion* published an article about him.

Sister Louise Tibbetts, administrator of St. John's, heard a gasp from the congregation when she introduced Medlock as a married man with a family. She assured everyone that the Holy Father in Rome approved. After Mass, Sister Louise introduced the rest of the family—wife Maria Elena and children Matthew, Agneta and Aaron.

As *The Criterion* reported, Medlock was an ordained Methodist minister and for 10 years in charge of the United Methodist Church near Frederick, Md. The family attended a Catholic church on Saturday evening and the Methodist church on Sunday. He decided to convert to Catholicism and, with special dispensation from the pope, became a priest. On July 26, Medlock was ordained and joined other men who left Protestant churches to become priests. According to Archbishop Francis T. Hurley of Anchorage, about 60 married men have done this in the last 15 years.

Now just the other day I read where Father Patrick J. Clarke, pastor of a parish in Tampa Bay, Fla., was secretly married for 15 years and Bishop Robert Lynch of St. Petersburg told him to choose marriage or the priesthood.

I cannot believe the pope allows marriage for some but not for others. Should Clarke leave the priesthood, become a Methodist minister, resign that post, then

Spirituality for Today/Fr. John Catoir

Coping with feelings of guilt

How do you know if you have a healthy spiritual life? I'll tell you a little secret. Good spirituality has more to do with the desires of the heart than with external moral exactitude.

There is in each of us an innate desire to be close to God, to be accepted and loved by our supreme maker. We need to be in harmony with the Lord.

Since we often fall short of our highest ideals, we experience guilt. There is a feeling of emotional discomfort connected with guilt. Until we wipe the slate clean and experience God's forgiveness, we tend to feel unworthy.

All through this experience we cling to our desire to be one with God. In fact the guilt itself comes from the perception that we have lost that closeness. The truth is that God is unchanging love. Cozy feelings are irrelevant.

The Lord reads hearts. Jesus saw the good intentions of the publicans and the prostitutes. His courteous treatment of them proved they were loved, not rejected.

St. Peter had the reaction of a guilty man when he said to Jesus, "Depart from me, Lord, for I am a sinful man." Jesus ignored his guilt feelings and simply said, "Do not be afraid; from now on you will be catching men" (Luke 5:8,10). He saw the desires of his heart.

It's impossible to tell a scrupulous person that God's love transcends all guilt feelings. Locked in their own misery,



FOR THE MORALLY HANDICAPPED

be accepted by the Catholic Church again? Seems like a double standard.

Barbara Colvin Popp
Jeffersonville

(Editor's response: Surely there's a difference between accepting a married man as a priest because of special circumstances and accepting a man who broke his priestly promise of celibacy in order to marry, and to do it secretly. Even the Eastern Catholic Church, which accepts married priests, doesn't permit priests to marry after their ordination.)

The last Mass at St. Catherine

I attended the last Mass at St. Catherine in Indianapolis because I spent the first 40 years of my life in that parish.

Due to job transfers I've spent the last 31 years in other parishes. These 31 years have been as wonderful as the first 40.

Instead of a wreath with a black bow hanging on the door of St. Catherine, I think it should have been a wreath of lovely flowers with a big banner that said, "Gone to Meet You, Lord, at Good Shepherd."

Ruby Rawlinson Compton
Indianapolis

they tend to cling to self-reproach.

I don't know how St. Francis of Assisi held on to his joy in times of distress and rejection, but he did. He knew that feelings were not facts.

St. Therese, the Little Flower, once said that were it not for the grace of God she would be the greatest sinner in the world. Quite an admission! Whatever her temptations might have been, she remained steadfast in her holy desires.

On her deathbed she said, "Everything I have ever done, I have done to make God happy." Was she a great sinner or a rare and holy soul? Her canonization a few years after her death assures us that she was constant in her desire to please the Lord.

A woman phoned me long distance recently to tell me of her yearning to get back to God. She was living in an uncanonical marriage and thought she was a great sinner.

I was more conscious of the desires of her heart than I was of her guilt feelings. I wouldn't dream of judging her soul; all judgment belongs to God. What stood out in my mind was her holy desire. I heard her soul crying out to the Lord, and I felt his compassion in my own heart.

Sometimes respectable people are really corrupt on the inside, while so-called public sinners are close to God. Jesus occasionally walked with prostitutes. Maybe he knew something about them that his contemporaries did not know.

The next time you beat yourself up with guilt feelings, examine the desires of your heart, and try to remember that God loves your beautiful soul.

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Cornucopia / Cynthia Dewes

A little help from our friends

Contrary to popular opinion, the saints are more than a ball team. Or, at least, their team is on our side. The side of all of us who aspire to live in God's presence forever.

Protestants and converts are often put off by the Catholic veneration of saints. Maybe it's the word "veneration" that's the problem, because in the case of saints it means "respect" and not "worship." We respect the saints and even love them, but we'd better not be worshipping them. After all, ours is a jealous God.

Chief among the saints is the Blessed

Virgin, a prime example of a saint whose veneration can easily be mistaken for worship. But to seek redemption by imitating her example, or by asking her to intercede for us with her son, is veneration not worship.

Here again, the word "intercession" is a stumbling block to understanding the place of the saints in today's church. A standard catechism example of intercession used to be that of the child who had just broken the kitchen window with a carelessly-thrown ball, or had come home with a wretched report card.

This kid needed to take responsibility for his actions and to ask forgiveness, but he was scared, so he asked Mom to intercede with Dad. Presumably, this was because Dad (God) was the tough guy in the family and Mom (the saint) was the sofie. But that Old Testament view just won't fly in these times

of equality among family members, gender equity, and all that.

The Beatles sang, "I get by with a little help from my friends," so we know it's still a popular concept. It's just that, in these religiously apathetic times, saints don't spring to mind as our friends. The custom of invoking spiritual patronage seems as long gone as the corollary idea of naming children for saints.

Many younger Catholics would be hard put to feel friendly about those medieval saints who ate grasshoppers while living all alone out in the desert, or the ones who cheerfully flagellated themselves on a daily schedule. Unless they're majoring in history, they probably tend to think of anyone who's dead as having no significance for them at all.

Older folks may be better able to warm up to a saint like St. Therese of the Little Flower. They've lived long enough to

know that "the little way" is the only way most of us will ever operate in this life, or have any influence whatsoever.

Depending upon the age, saints gain and lose popularity. Right now, St. Francis seems to be in the ascendancy while someone like St. George is as out of fashion as his dragon. But all the identified saints often seem remote from any personal involvement with us, or between us and God.

This is where the unidentified saints come in. We've all known some. They may be our grandma, mother or uncle who passed away. They may be deceased friends, national or international leaders, inspired churchwomen and men. Somehow we sense, we understand, that they are with God.

Those of us whose dearest relatives or friends have already gone to God know that they are still a living presence in our lives. We talk to them, reminisce with them, and ask their advice. We thank them for being in our lives, we reflect upon the way they made the Good News a living story, and we pray that God will help us take their example.

We hope and expect to meet them again one day. For them, as for all of us, every day is All Saints Day.

Catholic Cemetery Association announces Mass Schedule for

All Souls Day - November 2, noon

Calvary Chapel Mausoleum
435 W. Troy Ave. • 784-4439
Archbishop Daniel M. Buechlein

Our Lady of Peace Chapel Mausoleum
9001 Haverstick Rd. • 574-8898
Vicar General Rev. Fr. Joseph Schaedel

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VIPs...

Professor James J. Divita, history professor at Marian College in Indianapolis, has written the chapters on Italian and Slovene immigrants included in a newly-released ethnic history of Indiana. "Peopling Indiana: The Ethnic Experience" published by the

Indiana Historical Society, is the first study of the historical experience of the state's diverse ethnic groups. The book contains 30 chapters, each devoted to a different nationality. Divita is the only author who contributed more than one chapter.

Check It Out...

The Knights and Ladies of Peter Claver was started to offer fraternal organization to African-American Catholics. But it welcomes all. Typical of most courts, the SS. Peter and Paul Cathedral group lends support to the parish through works and acts of friendship, unity and charity. Examples are food baskets provided for the poor and the scholarships to students of Catholic schools. Those wishing information about how to become part of the Clavers may call Blanche Stewart at 317-924-9657 or Louetta Benson, 317-638-7103.

A reflection Tuesday for women and men titled "Prayer is survival!" will be held Nov. 19 at the Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The day will focus on Jesus at prayer, Jesus' teaching on prayer, and Jesus and the Psalms. The presenter is Father William Munshower, pastor at St. Thomas Aquinas in Indianapolis. The day will begin at 9 a.m. and conclude at 2 p.m. The fee is \$20 payable by Nov. 9. Child care is available. For more information call the retreat house at 317-545-7681.

A talk titled "Medjugorje: Our Call to Peace," will be held at 3 p.m. Nov. 3 at St. Augustine Home for the Aged in Logan Hall, 2345 W. 86th St., Indianapolis. The presentation is free, however, donations for St. Augustine will be accepted. For more information call Phil Coit at 317-574-9020.

Our Lady of Lourdes Parish in Indianapolis will present the musical comedy "Nunsense" Nov. 1-3. Nov. 1 and 2 are dinner shows and begin at 8 p.m. The

doors will open and 6 p.m. The cost for the dinner show is \$20. The Nov. 3 matinee performance will begin at 2 p.m. and the cost is \$8. For reservations call Karen Stroude at 317-353-8616 or Penny Moss at 317-356-2266. Proceeds will benefit Our Lady of Lourdes School.

Catherine Smith and Paul Lane, of Bloomington, will present a free piano and poetry recital at 3 p.m. Nov. 3 in the St. Bede Theater at Saint Meinrad. For more information call Barbara Crawford at 812-357-6501.

St. Vincent Hospice will hold a free one-session seminar for those coping with a death of a loved one during the holiday season. Sessions will be offered from 7 p.m. to 9 p.m. Nov. 12 and from 3 p.m. to 5 p.m. Nov. 14 at St. Vincent Marthen House Hotel/Conference Center, 1801 W. 86th St. in Indianapolis. For more information or to register call 317-338-4040.

Saint Meinrad School of Theology will hold a spiritual direction workshop, "Expanding the Focus of Spiritual Direction," Nov. 11 through Nov. 15. The presentation begins at 4 p.m. Nov. 11 and concludes at noon Nov. 15. Steven Wirth, the director of the Spirituality Office for the Archdiocese of Louisville is the presenter. The cost is \$465 per person. A non-refundable deposit of \$50 is due at registration. The deadline to register is Nov. 4. For more information contact Benedictine Sister Barbara C. Schmitz at 812-357-6599.



Fifth-grade students in Amy Griffin's fifth-grade class at St. Philip Neri School work on their computer skills in a new computer room furnished by alumni and friends of the school. On Oct. 10, the school was dedicated to the former pastor, Father Michael O'Mara.

Photo by Margaret Nelson

Promote life issues all year, speaker urges

By Mary Ann Wyand

The days leading up to the local, state and national elections offer excellent opportunities to educate people about pro-life issues, Dr. Brian Clowes told participants in a recent seminar on "The Culture of Death: Its History and Dimensions" at the Archbishop O'Meara Catholic Center in Indianapolis.

However, the Human Life International speaker said, Christians need to promote life issues throughout the year.

"Our mission as Catholics is to evangelize, to make disciples of all nations," Clowes said. "If you narrow it down, as pro-life activists our job is not to evangelize but to educate, then through education we can evangelize."

National statistics indicate that one preborn baby's life is saved for every 50 hours of pro-life volunteerism, he said, which reinforces the importance of prayer and recruitment of volunteers in the pro-life movement.

As a staff member of the Apostles for Life Leadership Academy of Human Life International, based in Front Royal, Va., Clowes travels throughout the country to educate volunteers about effective ways to strengthen their pro-life efforts.

"In order to be the best pro-life activists we can be, we have to develop ourselves spiritually," he said. "We have to have a solid spiritual base."

Prayer strengthens recruiting efforts, he said, and recruiting increases the size and power of the pro-life movement and also heightens church and public awareness.

"If there was only one pro-life person in the world, and if this person recruited another person into the pro-life movement each week, and each person then recruited another, the whole world would be pro-life in less than a year," Clowes said. "From a practical point of view, recruiting is even more important than prayer, because it is necessary to recruit other people before they will pray."

Ironically, he said, research has shown that it is easier to convince an abortion-minded activist to convert to the pro-life movement than it is to recruit an apathetic person as a pro-life volunteer.

About 80 percent of the public is generally "uncaring" about pro-life issues and another 15 percent is "uninvolved," he said. That means 95 percent of the population may be easily influenced by media messages promoting the culture of death.

Clowes said studies also found that 80 percent of the children of parents who integrate faith with Christian action remain active in the church as adults.

That data reinforces the importance of combining church attendance with service, he said, because Christian volunteerism makes faith more relevant to



Dr. Brian Clowes

daily life.

"The best way to ensure that children stay involved in their faith is to make sure they have an active prayer life," he said, "as well as opportunities to put their prayer into action."

People who work for life issues need to be informed and able to discuss pro-life topics by being well-read and computer literate, Clowes said. "More than a hundred pro-life groups have web sites on the Internet. Computers are an extremely valuable pro-life resource."

Ideally, pro-life supporters will view their volunteerism as more than a movement or philosophy, he said, and instead consider it a way of life.

Each year there are 55 million surgical abortions and 200 million chemical abortions in the world, he said. "We have entire cultures being wiped out by population control, and Dr. Death, Jack Kevorkian, is killing weak people in this country allegedly without quality of life. There are so many abuses going on in the world. I believe if we want to be truly Catholic we have to be involved in fighting these abuses."

Catholics should support at least one life issue, Clowes said, by helping feed the hungry, working to end abortion, opposing the proliferation of pornography, campaigning against capital punishment, or becoming involved in scores of other social justice volunteer opportunities as Christian stewards.

"There are so many things people can do to help others," he said. "Everybody should be involved in pro-life work in one way or another to combat the pervasive negativism and destructiveness of popular culture. We're in a battle for souls. Our goal should be to try to save as many souls as we can."

Connersville offers 1996-97 Faith Formation Series

Readers around the Connersville Deanery may wish to mark their calendars for the 1996-97 Faith Formation Series to be held at St. Gabriel Church in Connersville:

On Thurs., Nov. 7, from 7 to 9 p.m. Sharon Hueckel will talk about **stewardship and spirituality**. Director of development for the Diocese of Lafayette, Hueckel is the author of "The Disciple as Steward, a six-week small group study tool on the stewardship pastoral, 'Stewardship: A Disciple's Response.'" She is also author of a new book called "Stewardship by the Book."

Tues., Nov. 19 is the workshop on the **sacramental guidelines**, from 10 a.m. to 3 p.m. The guidelines for the sacrament of penance and the sacrament of confirmation will be presented by representatives of the Office of Catholic

Education and the Office of Worship.

On Jan. 14, 21, 28 and Feb. 4, 7 to 9 p.m. there will be a four-part series on "Apocalyptic Literature and the Third Millennium: A Time of Fear or Joy?" The presenter on the apocalyptic books of the Bible will be Susan Yanos, three-year director of religious education at St. Anne, New Castle, who has a doctorate in English literature.

"Prayer in Our Lives" will be presented by Providence Sister Mary Catherine Keene on Tues., March 4, from 7 to 9 p.m.

"Reflections on Mary" will be given on Thurs., April 10, from 7 to 9 p.m. The presenter will be Father Johann Roten, president of the Marian Library at the University of Dayton, and director of the International Marian Research Institute.



Michael J. Melliere

Cathedral High School
Class of 1985

Attorney
Squire, Sanders
& Dempsey
Columbus, Ohio

Without a doubt, Cathedral High School has been a fundamental part of my life for the last 16 years. Not many people can say that about their high school, but in my case, I feel it is absolutely true. In that 16 years I have been a student at Cathedral, become involved with the alumni Association, served on its Board of Directors, and assisted with fund raising projects. Cathedral has been more to me than a place where I learned Euripidean tragedy and trigonometry and more than just a place where I volunteer some of my time. It's the place where I, along with all of my classmates, began to grow up, get a sense of what I could accomplish, and recognize my responsibilities to my community.

My decision in the early 1980s to attend Cathedral was a difficult one. I lived in Greenfield at the time, about 30 miles from Cathedral, and my older brother was attending the local public high school. I didn't know anyone at Cathedral other than the three students there from Greenfield. What sold me on Cathedral at the time was attending the Open House which Cathedral holds every year. It was obvious to me that night that Cathedral was a special place; I could tell that the people who worked there enjoyed it there. Many students even volunteered for the evening to "sell" Cathedral to interested eighth-graders. Despite the many sacrifices my parents would have to make both in time and money, they agreed to let me attend Cathedral.

When I started at Cathedral, I was a shy, overweight 13 year-old and, frankly, pretty nervous about going to a new school in a big city where I knew virtually no one. But in a matter of weeks, I became friends with the people who are still my best friends to this day, and I began to fit in at Cathedral. Although living relatively far away, I was encouraged to play on the golf team and to get involved in the many extracurricular activities Cathedral offered. When I was elected class president my junior year after one of my religion teachers had encouraged me to run for class office, it finally struck me what had happened to me in the previous two years. I had developed self-confidence, a sense of humor, an eagerness to get involved in activities, and a desire to make a difference. I began to realize, through various volunteer projects at Cathedral, that not only were many people less fortunate than I, but that we could all do something to make the world a better place. An emphasis on community service is one of the qualities that sets Cathedral apart from virtually every other educational institution in town. At Cathedral, it's called learning to be a good Christian. But whatever one's faith, it's also called learning to be a good person and a responsible citizen. Although now I'm a somewhat shy, overweight 29 year-old, the Christian ideal to which I was exposed at Cathedral is still a guide in my life. As I begin a new career in a different city, I feel a little like I did when I started at Cathedral: nervous about new people, new challenges, a new life. But unlike 1981, I now know that I have what it takes to succeed with people, with a career, and with my life.

My recent experiences as a volunteer at Cathedral have made me quite aware that Cathedral is blessed with a talented and caring administration. The tremendous support from Cathedral's alumni, parents, and friends have enabled Cathedral to keep its facilities top-notch. Good evidence of this is the Robert V. Welch Student Activity Center, Cathedral's new gymnasium and activity center which will open early next year. But what makes Cathedral the best high school in Indianapolis is no secret—her teachers. One simply can't find a group of individuals with a stronger commitment to education than Cathedral's faculty. Almost without exception, every teacher at Cathedral could make more money or work fewer hours somewhere else. They're at Cathedral because they care about the students, appreciate the sense of family between the students and teachers, and understand that an education involves more than studying math and science. It involves preparing young men and women for their futures, whatever those futures hold. It continues to amaze me to see alumni who graduated ten or twenty years ago come back to school for a reunion and talk with the teachers they had, many of whom are still there, as if they were old friends.

To those students and parents considering Cathedral, my advice to you is simple: go and see for yourself what Cathedral is all about. Go to the Open House at Cathedral and talk to the teachers and the students who will be your guides. Go to a football game and see generations of Cathedral alumni who still come to see the Fighting Irish. Better yet, talk to people who have graduated from Cathedral. They are the best evidence of what Cathedral has to offer and also serve as countless reasons why you should want to be a part of the Cathedral Family.

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Parish Profile

Indianapolis South Deanery

Good Shepherd Parish dedication set Nov. 17

By Susan Biernan

It's not the name, building, or Indianapolis location that makes Good Shepherd a parish.

"It's the people," Margee McHugh, a Good Shepherd parishioner said.

Even though name, building, and location are not what make Good Shepherd a parish, the three words have been on the minds of the parishioners for the last few years.

Established in 1993, Good Shepherd Parish is the product of the consolidation of two parishes: the former St. Catherine

and the former St. James the Greater. St. Catherine's doors closed at its final Mass Oct. 13, 1996, while St. James' final liturgy was held June 13, 1995.

For nearly 15 years the two parishes, which were located only eight city blocks apart, shared programs, resources, pastors, and even a festival.

Now, the two parishes have united and are worshipping under one roof at 1109 E. Cameron St. in the Indianapolis South Deanery. The Mass to dedicate the new Good Shepherd church building will be at 1 p.m. Nov. 17.

Parishioners have been involved with



Photo by Susan Biernan

Good Shepherd Parish in Indianapolis was established in 1993. Above is the new church building, for which ground was broken June 13, 1995. The building will be dedicated Nov. 17.

the planning and decision making throughout this entire process—even in naming their new parish. Parishioners submitted three names to Archbishop Daniel M. Buechlein. They were: Holy Family, St. Catherine-St. James, and Good Shepherd. The archbishop chose Good Shepherd for the name of this newly unified parish.

At the time it was decided by the two parishes to become a single parish, St. James had about 300 households, while St. Catherine served about 200 households. Good Shepherd Parish serves 400 households.

Father Thomas E. Clegg, pastor, explained that the decision to become united as one parish was the decision of the parishioners. He said when the question was brought to them on whether they should remain two parishes or unite as one, 80 percent of the parishioners who voted supported a unified parish.

Good Shepherd parishioners remember the date March 18, 1994, very well. On this day a decision was made to sell the former St. Catherine building and erect the new Good Shepherd Church building at 1109 E. Cameron St. on the former St. James campus.

McHugh, who grew up in the St. Catherine Parish, now teaches second grade at Central Catholic School. The school is now located next to the new Good Shepherd Church building on the former St. James campus, 1155 E. Cameron St.

She admits that it wasn't the merger of the two parishes that was tough. But the

decisions, such as closing the church buildings—which she and other parishioners hold fond memories of worshipping in for years—were not easy.

"I think we knew it was getting ridiculous to have two different parishes going on eight blocks away when we have the same pastor. And when there was an event we usually did it together anyway," she said.

Rose Mary Eagan, who was baptized at the former St. Catherine, said this is a wise choice for many reasons—one being the expense of having two parishes rather than one.

"We were subsidizing two parishes, two furnaces, and two of everything where we could do it all with one," Eagan said.

Even though the two parishes shared much together over the years, the decision for the two parishes to become one parish did not come easily for the parishioners at Good Shepherd. Both St. Catherine, which was established in 1910 and St. James, established in 1951, had been the places of worship for many parishioners for a lifetime.

"The decision to actually become one parish was still a hard decision and still a traumatic time in the parish," Father Clegg said.

The questions that weighed heavily on their minds were: Where would their new unified parish be located? What would they name their new parish? Would the consolidated parish be located inside one of their current buildings or would there be new construction?



Photo by Susan Biernan

Good Shepherd parishioners, school staff, and parish staff stand in front of their new church building with their pastor. They are in first row: Rose Mary Eagan; from left in second row, Sue Aton, Father Thomas E. Clegg, Margee McHugh, Ed Akon, Katie Lamperski, Tom Moler, and Ed Lamperski; standing in the back row is Kathleen Tichenor.

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Several Good Shepherd parishioners said the answers to these questions did not come easily. The parishioners relied on God's help. Father Clegg believes the parishioners were indeed open to God's help.

"Had they not been open to God's spirit, then all the leadership in the world couldn't have done what they did," he said.

"I think that's true of all of life. If we are open to God's spirit and we pray to God asking for guidance and then have the courage to follow what God asks us to do, then great things come of that," Father Clegg added.

The pastor said during this whole transformation process he witnessed the parishioners cooperating with God's spirit, which in turn gave them "fantastic results."

When the building project first began, the parish was asked to raise \$500,000. After they met this goal, they were asked to raise another \$200,000 because the architect's estimates came up short. In the end, the parish exceeded even that goal, raising \$900,000 for the building project.

"If we think of all the times things seemed to have stopped, it would have been easy to give up at any time," Father Clegg said.

Now that the decisions are complete on naming, building, and locating the new Good Shepherd, Father Clegg said the parish will turn its focus in another direction.

"I think the vision is shifting to how do we best serve the community that we are in," he said.

Parish Programs

Thomas Meier, the director of religious education at Good Shepherd, said as far as parish programs go, the newly unified parish in some ways will be "starting from scratch."

Good Shepherd now has a 13-member parish council. Among the parish programs are Christ Renews His Parish, which they share with Sacred Heart, Holy Rosary, and St. Patrick parishes in Indianapolis. CYO and confirmation are also shared programs with the area parishes. Good Shepherd also hosts a bereavement program.

Even with 90 percent of Good Shepherd's children and youth attending Central Catholic, there are currently 12 children in grades one through seven enrolled in the Sunday religious education program at Good Shepherd. There are three volunteer catechists teaching the children.

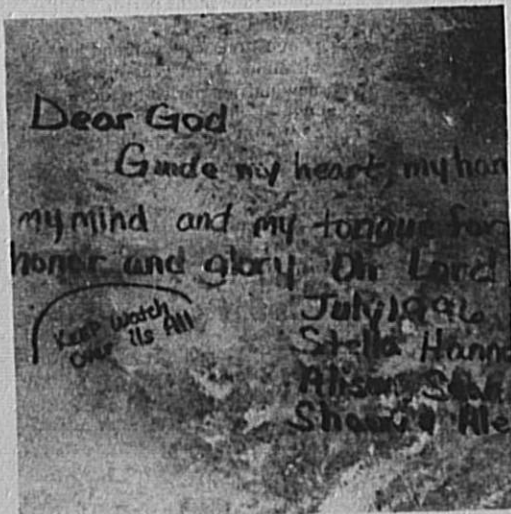


Photo by Susan Bierman

Several Good Shepherd parishioners wrote messages to God on the interior concrete floor of their new church building. Above is one such message.

Good Shepherd Parish

Year Established: 1993
Address: 1109 E. Cameron St., Indianapolis, IN 46203
Phone Number: 317-783-3158
Church Capacity: 400
Pastor: Father Thomas E. Clegg
Pastoral Minister: Ed Aken
Parish Director of Religious Education: Tom Meier
Youth Ministry Coordinator: Bernie Price
Music Director: Susie Graves
Parish Council Chair: John Fisherkeller
Parish Secretary: Sue Aton
School: Central Catholic
Address: 1155 E. Cameron St. Indianapolis, IN 46203
Phone Number: 317-783-7759
Principal: Kathleen Tichenor
Number of Students: 183
Masses: Saturday Anticipation—4:30 p.m.
Sunday—9 a.m., 11 a.m.

Central Catholic, the School

Students, teachers, and staff at Central Catholic School, as well as Good Shepherd Parish, have made some changes in the past year.

Central Catholic School relocated from its former location on the St. Catherine campus, 1155 E. Tabor St., to the new site on the campus of the former St. James, next to the newly-constructed Good Shepherd Church building, 1155 E. Cameron St.

Central Catholic School serves three other parishes as well as Good Shepherd. Children from Holy Rosary, St. Patrick, and Sacred Heart parishes also attend Central Catholic.

A majority of the 206 children enrolled at the school, in grades kindergarten through eight, are Catholic. There are nine full-time teachers, and three part-time teachers for art, physical education, and music.

The newly-remodeled Central Catholic School building houses nine classrooms, a multi-purpose room, a cafeteria, gym, parish hall, and media center.

Kathleen Tichenor, Central Catholic School principal, said when it came time to remodel the building for the move, the budget was limited. However, this did not stop the process of getting what they needed done before this school year began.

Tichenor said since the budget was limited a lot of the work had to be done by volunteers from the school, community, and supporting parishes. She said there were about 250 volunteers helping on the day of the move last summer. All of the painting, cleaning, and refinishing of doors and desks was done by volunteers. "There was nothing new purchased for the school," Tichenor said.

Tichenor said a lot of support came from the southside parishes, as well as Roncalli High School's football team, who came to help on the day of the move.



Photo by Susan Bierman

Central Catholic's second grade teacher, Margee McHugh assists one of her students during a reading exercise.

"It was a real positive experience," she said.

Those who could not help with the remodeling found other ways to lend a hand during the move. Good Shepherd parishioners Ed and Katie Lamperski brought lunch for the volunteers.

"We are an older couple and we felt like we couldn't actually help with the physical part of painting and moving furniture, so I thought, well I could always cook," Katie Lamperski said.

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CR 11/96

Archdiocesan history to include section on diversity

Divita to tell stories of French, Germans, Irish, Indians, African Americans, Italians, Slovenes, Hispanics, Asians

By John F. Fink

One of the major sections in the new history of the Archdiocese of Indianapolis now in preparation will concern the ethnic diversity and pluralism in the archdiocese.

Dr. James J. Divita, historian at Marian College, said that he has about 40 pages of text written for this section. But he has asked for help from people in the archdiocese who are familiar with the various ethnic groups.

In an interview in *The Criterion's* offices, Dr. Divita said that this section will include subsections on the *Canadiens*, the Catholic Indians, Maryland/Kentucky Catholics, Irish, Germans, African Americans, Slovenes and Italians, and Hispanics and Asians.

It will conclude with a look at the urban/small town/rural diversity of the archdiocese.

Divita has also written part of the first section of the history, 50 pages on the missionary period before 1834.

Divita is one of six historians who are preparing the history. It is anticipated that it will be finished in 1998—a full century since Charles Blanchard published the last overview of Catholic development in Indiana in 1898.

Divita said that he has completed his subsection on the *Canadiens*, or the French influence in the archdiocese. He noted that the first four bishops of what was then the Diocese of Vincennes were born in France and that sermons were delivered in French at the Old Cathedral in Vincennes until 1856.

Many Indian tribes in Indiana had a strong attachment to Catholicism, he said, especially those in the northern part of the state, which was part of the diocese until the Diocese of Fort Wayne was established in 1857. Most of the Indians were moved to Kansas in 1830 and Divita said that the tragedy of their expulsion is a part of the history of the archdiocese.

He said that the Germans are the largest single ethnic group in the archdiocese and he is still studying their influence. He said that, for a period of time, there were two vicar generals, one for English-speaking Catholics and the other for German-speaking Catholics.

Divita said that he is having the most trouble with African American Catholic history because "apparently no one has studied black Catholics" and he has few written resources. He said, "I don't even know the origin of blacks who were already Catholic when they came to Indianapolis. Is conversion common? How does education serve as an evangelization tool?" He said he would like to hear from anyone who can help with this subsection.

He said that he has learned that in 1940 almost 40 parishes in both urban and rural areas had black members, but he wants to learn how those parishes served their minorities.

Since Divita has authored some parish histories, he is familiar with the role Italians and Slovenes have played, espe-

cially at Holy Rosary and Holy Trinity parishes in Indianapolis. They were also located in the coal mining area of the archdiocese, he said.

There are a number of questions Divita hopes to find answers to, mainly, "How are the diverse ethnic, economic and social populations served?"

He noted that Southern and Eastern European parishes sponsor spaghetti dinners or raise funds by selling *potica* and asks how those traditions fit today's Catholic milieu.

Other questions are:

- Are there ways that parishes of German origin differ from parishes of other ethnic origins?

- Can one tell a parish of Irish origin from his festivals or clubs?

- Does a Kentucky Catholic consciousness still exist?

- Does a parish of English Maryland origin have a unique character or has it succumbed to the "melting pot"?

- How does a black parish differ from a white parish? What has been the history of integration in this archdiocese?

He said that the archdiocesan logo recognizes the diversity of the archdiocese but he wants his history to explain how Catholicism is expressed in inner city, suburban, small town and rural parishes.

Anyone who would like to contribute to Dr. Divita's section can contact him at Marian College, 3200 Cold Spring Rd., Indianapolis, IN 46222.

Correction

The Catholic Cemetery Association ad in the 10/25/96 issue had the incorrect time for the Masses for All Souls Day, November 2. They will be at noon, not 2:00 p.m. We are sorry for the mistake.

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Star of Hope, a festival of trees, set for Nov. 21-25 in Indianapolis

Star of Hope, a festival of trees, is scheduled for Nov. 21-25 in the Sagamore Ballroom at the Indiana Convention Center in Indianapolis. Now in its fourth year, this holiday event is sponsored by the St. Francis Healthcare Foundation. This year all proceeds will benefit Catholic Social Services of Central Indiana, the Holy Family Shelter, St. Elizabeth's, and the Ryan White Foundation.

The festival will begin with the annual Spirit of Indy Awards Dinner at 6 p.m. on Thursday, Nov. 21. This dinner is sponsored by Catholic Social Services to honor local volunteers for their dedication and service. Jim Harbaugh, quarterback for the Indianapolis Colts, will be the featured speaker. Tickets are \$75 per person and seating is limited. Call (317) 236-1514 for information and reservations.

The grand illumination gala, a black tie event, is scheduled for 6 p.m. Friday, Nov. 22. A darkened ballroom comes to life when nearly 100 Christmas trees are illuminated during a choreographed display of lights and music. Guests may bid on trees and wreaths created by area designers, businesses and personalities via a silent auction. Seating is limited and the cost is

\$75 per person. Call (317) 783-8949 for information and reservations.

Breakfast With Santa, from 9 to 11 a.m. on Saturday, Nov. 23, is the next event in the festival. Children will join Santa for a brown-bag breakfast while being entertained by various personalities. All children will receive gift packets and a photo with Santa. Tickets are \$10 per person. Call (317) 8949 for reservations.

General festival activities continue from 11 a.m. to 5 p.m. on Saturday, Nov. 23, and from noon to 5 p.m. on Sunday, Nov. 24. People may buy trees and wreaths, let children take a train ride, write to Santa via computer and angle for prizes at the "ice fishing pond" in Children's Wonderland. Tickets are \$5 person or \$3 for children under 12.

The Parisian Children's Fashion Show will be at 2 p.m. on Sunday, Nov. 24. All children under 17 will receive a special present from Pomeroy the Parisian Puppy.

The festival will conclude with a Senior Social from 10 a.m. to 1 p.m. on Monday, Nov. 25, sponsored by the St. Francis Senior Promise Program. Tickets are \$10 for Senior Promise members, \$15 for non-members. Call (317) 783-8277 for information and reservations.

North Deanery to offer Leadership Development programs

The Indianapolis North Deanery is sponsoring a Leadership Development program of six sessions, with topics the board of education hopes will interest members of all parishes.

Those expected to attend include parish council members, school board members, as well as the pastors and others interested in parish governance.

Among the issues to be covered are the new archdiocesan model of parish governance, fundraising, contract negotiations, board planning, and the effective facilitation of meetings.

All of the sessions will be held on Mondays at Chatard High School, from 7 to 9 p.m.

The first workshop, "The New Model of Parish Governance," will be held on Nov. 11, with Sue Weber as presenter.

Weber has been helping North Deanery parishes make the transition to the new model. She will explain it and facilitate a discussion of its impact. The board hopes that parishes considering, or in the process of switching to, the new model will find this session helpful.

On Jan. 13, 1997, Ellen Healey will discuss "Board Planning."

Dan Conway is expected to talk about "Stewardship" at the March 10 session.

"Contract Negotiations" will be led by Annette "Mickey" Lentz on May 12.

Dave Bodle will talk about "Board Member Orientation," on Sept. 8.

And Roger Trahin will discuss "How to Run a Meeting" on Nov. 10.

The sessions are free and open to all. Those wishing more information may call David DeLambo, 317-562-1931.

Plan for Multicultural Ministry

Draft #3



Archdiocese
of Indianapolis
The Church in
Central and Southern
Indiana

Dear Readers:

Many of you are well aware and familiar with the strategic planning process in the Archdiocese of Indianapolis. In the fall of 1993, after much consultation and many drafts, the archdiocese promulgated its Archdiocesan Strategic Plan.

In July of 1996, Archbishop Buechlein established an Office for Multicultural Ministry that would work in cooperation with the archdiocesan Multicultural Ministry Commission in promoting an increased awareness of the ethnic strengths and diversity of the archdiocese and assisting parishes in developing services to meet multicultural needs. The Multicultural Ministry Commission was commissioned by the Archbishop in December of 1995. In addition to the commission, a group of lay leaders were also commissioned to serve on separate committees to help prioritize plans to meet the needs of the African-American, Asian and Hispanic communities. One of the first tasks of the commission is to develop a strategic plan for this ministry.

Since May of this year, the Multicultural Ministry Office and the Commission began its strategic planning process. Doris S. Parker was appointed as the facilitator for the planning process. They developed a mission statement, values, goals and objectives. During each step of the process, several consultations took place. Further refinements took place during this process. The result has been a Strategic Plan for Multicultural Ministry, which follows on these pages. In addition, the Multicultural Ministry Office is currently scheduling a variety of consultations that will take place in the next couple of months.

This draft sets the direction for our multicultural ministry effort for the next three to five years. This time period will encompass recently announced Journey of Hope 2001 and lead directly to our celebration of the dawning of the Third Millennium since the birth of Jesus Christ. This draft plan addresses the liturgical, faith-formational, leadership development and communication needs of people of all ages and all cultures. Our hope is to expand and improve the effectiveness of all these endeavors and those who minister in them.

Now it is your turn. You are the Church of central and southern Indiana. This is your Church. All the major elements of the draft are included in this insert. For the sake of length we have not included the Action Steps or time lines for your critique. This plan is meant to lead us to a stronger connectedness to all cultures as we enter the new millennium.

We would like to have your impressions, comments, and suggestions about how we have done with this plan. Are we headed in the right direction? Have we missed any glaring issues or concerns? If so, what are they? Please take this opportunity to comment on the draft and send your comments to one of us at the Multicultural Ministry Office. May the Lord continue to bless you and all of the members of our archdiocesan family.

Sincerely,

Fr. Kenneth Taylor

Rev. Kenneth Taylor
Director
Multicultural Ministry Office

David J. Bethuram

David J. Bethuram
Associate Secretary
Secretariat for Leadership, Pastoral Formation and Services

Mission Statement

We, the Multicultural Commission of the Roman Catholic Church in central and southern Indiana, are called to faith and unity in our love for Jesus Christ. Therefore, we seek to see the face of Christ in each other by:

- Mutually embracing and celebrating our cultural diversity and ethnic traditions of worship and life within the family, community and youth.
- Respecting and valuing our connectedness to all cultures, families, communities and people of all ages.
- Nurturing, educating, learning and sharing from and with each others unique gifts.
- Motivating and cultivating full participation in the life of the Church, for people of all ages, by providing an open and welcoming environment.

We commit ourselves to honesty, justice and integrity in building a faith community that fully respects and incorporates each person.

Values

- Reverence and love for Christ as expressed through our worship.
- Respect the dignity of each person, their culture and their unique gifts.
- Justice and fair sharing of God's gifts.
- Being a voice for the voiceless.

Goals

Goal #1:

Goal #1:
To promote worship that is responsive to people of all cultures.

Objective 1.1:

Objective 1.1:
To explore in collaboration with the Office of Worship the continued use of and fostering of culturally diverse music, art, environment and ministers in all parishes and archdiocesan celebrations.

Objective 1.2:

Objective 1.2:
To plan and develop a eucharistic celebration in several locations throughout the archdiocese which reflects the cultural/ethnic diversity it contains.

Objective 1.3:

Objective 1.3:
To provide spiritual renewal opportunities for all cultures.

Goal #2:

Goal #2:
To incorporate educational programs in the faith community to be sensitive to the identity and needs of all cultures.

Objective 2.1:

Objective 2.1:
To design a program/process that raises awareness of the cultural diversity within the parish community.

Objective 2.2:

Objective 2.2:
To identify educational materials which reflect ethnic, cultural and familial diversity.

Objective 2.3:

Objective 2.3:
To ensure that an appreciation and understanding of ethnic diversity is presented in our schools and parish faith formation programs.

Goal #3:

Goal #3:
To promote leadership development within the archdiocese from among people of all cultures, including youth.

Objective 3.1:

Objective 3.1:
To work with other archdiocesan agencies and structures to develop a leadership training process for people of all cultures.

Objective 3.2:

Objective 3.2:
To ensure that employment practices are inclusive of cultural and ethnic applicants.

Objective 3.3:

Objective 3.3:
To encourage parishes to focus their leadership development upon the gifts they find among their whole parish.

Objective 3.4:

Objective 3.4:
Stimulate participation of youth of all cultures,
especially in archdiocesan and parish leader-
ship.

Objective 3.5:

Objective 3.5:
Activity to encourage people of all cultures to be involved in parish and archdiocesan leadership.

Goal #4:

Goal #4:
To enhance communication throughout the archdiocese of cultural events and liturgical services.

Objective 4.1:

Objective 4.1:
To identify within the faith communities of the archdiocese the diversity they contain.

Objective 4.2:

Objective 4.2:
To locate and develop worship aids that enable all people to participate fully in liturgy.

Objective 4.3:

Objective 4.3:
To make sure that multicultural ministry has more visibility in southern Indiana.

Your comments:

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There is no handwriting or other markings on the paper.

Please send your comments and suggestions to: Rev. Kenneth Taylor or David J. Bethuram, Multicultural Ministry Office, P.O. Box 1410, Indianapolis, IN 46206-1410. Deadline for receiving your comments is November 29.



ELECTION '96



Governor candidates give their positions

They answer questions about education, family, health and human services, human life, tax policy

By John F. Fink

The *Criterion* polled the Republican, Democratic and Libertarian candidates for governor of Indiana regarding their views on a variety of issues. The questions were suggested by the Indiana Catholic Conference, the public voice of the Catholic Church in Indiana.

Those polled were Lt. Gov. Frank O'Bannon, Democrat; Indianapolis Mayor Steve Goldsmith, Republican; and Indianapolis attorney Steve Dillon, Libertarian.

The candidates for governor were asked the same questions as the candidates for the state legislature. The latter views are tabulated on the following pages.

Education

Differences among the candidates surfaced in the answers to the first questions, on education. Goldsmith said that he supports state funding of school textbooks for all public and nonpublic school students and expanding technology programs to accredited nonpublic schools. O'Bannon and Dillon said they did not. O'Bannon said that "nonpublic schools have an important role to play in our country's education system" but that he did not favor state funding for them.

O'Bannon gave the same response to a question regarding tax credits or vouchers to assist parents who wish to send their children to a nonpublic school. Both Goldsmith and Dillon, however, said they support such plans.

Goldsmith said, "All parents should have choices about the public schools their child attends, and I would support allowing local communities to extend that choice to include private and parochial schools. However, I would never support legislation that would require nonpublic schools to take vouchers or in any way reduce the ability of private or parochial schools to make their own decisions."

He continued, "Parochial schools do an excellent job preparing students for work and for life, and those that choose to accept students who currently attend public schools will no doubt perform wonders for those students. But accepting kids with vouchers should always be an opportunity for those schools, never an obligation."

Dillon said, "I favor both local vouchers and tax credits. A local voucher system would inject competition into our school systems to improve the quality of education and would eliminate the possibility of outside agencies dictating local school curriculum. I believe that anyone—parents, grandparents, local business owners, etc.—who is willing and able to help a Hoosier child find the best possible education should be rewarded with tax credits."

Family

There were four questions on the family. In this case, Goldsmith and O'Bannon were in agreement but Dillon was not. Goldsmith and O'Bannon said they support establishing a commission to study the effects of state policies on the family, that they support state-funded family education and counseling when dealing with children at risk, and they support additional programming to educate first-time par-



Steve Goldsmith

ents on their responsibilities. Dillon said he opposes these because he favors local government or private charity over state programs.

O'Bannon elaborated on funding for at-risk students. He said that the fact that funding for these children is provided through the school funding formula "is an indication of our commitment to addressing the needs of at-risk students. I would support state-funded family education and counseling when dealing with children at risk as long as it doesn't increase the tax burden on Hoosier families."

Asked if they support legal recognition of surrogate parenthood contracts in Indiana, Dillon said yes, O'Bannon said no and Goldsmith said he needed more information on that issue.

Health and Human Services

These views were expressed regarding health and human services:

O'Bannon and Dillon agreed with the statement, "All recipients (of welfare) should be eligible for benefits for no more than two years with no extensions."

Goldsmith said, "I favor a system that requires every able-bodied individual seeking government assistance to work—not in two years, but immediately. For able-bodied individuals, two years is far too long, while for many disabled it may not be long enough."

Goldsmith added these comments: "We should abolish the current welfare system altogether and replace it with a system that connects people with jobs. Rather than paying welfare workers to hand out checks, we should contract with non-profits, private agencies, and even religious institutions and pay them according to the number of people they get back into the work force. To be successful, however, we must stop punishing welfare recipients for getting jobs by providing transitional health care, transportation, and child care benefits to ease the transition into work."

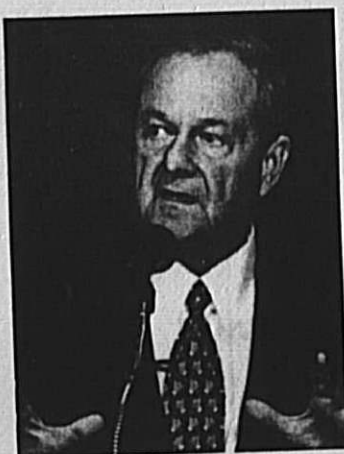
Dillon emphasized the Libertarian view that "welfare and other social programs should ALWAYS be handled at the lowest possible level and with as little government interference as possible."

Asked if they would support a program to fund student health services to all children, whether they attend public or nonpublic schools, Goldsmith said yes and O'Bannon and Dillon said no.

Human Life

The first question under human life concerned abortion. All three said that they support the prohibition of gender-selection abortions and abortions in the third trimester.

O'Bannon had said during a televised



Frank O'Bannon

debate among the three candidates that he supported President Clinton's veto of the partial-birth ban and that "government should not intrude on a very personal decision to be made by a woman." However, in answer to *The Criterion's* questionnaire, he said, "I believe that third trimester abortions should be prohibited except in cases where a doctor has determined that a woman's life is at stake." He also said, "Gender-selection abortions are a moral outrage and should be prohibited."

Goldsmith repeated what he had said during the televised debate: "There is no excuse for partial-birth abortion. I absolutely would fight for legislation that would prohibit it. There is no defense for partial-birth abortions and they should be prohibited in the state of Indiana."

Dillon did not elaborate on the abortion question.

There was agreement among the candidates that every pregnant woman should have access to health insurance and prenatal care, although Dillon emphasized that the health insurance should be private. And they all agreed that there should be increased adoption assistance payments to parents who adopt children, although Dillon said that the assistance should come in the form of tax credits rather than direct assistance.

Goldsmith and O'Bannon said they do not support legalizing physician-assisted suicide for terminally ill patients, while Dillon said that he does.

Tax Policy

The final series of questions was on tax policy. Each candidate stated his position on reducing property taxes.

Goldsmith said, "The overall tax burden on Hoosier families and businesses must be reduced, and toward that end I have proposed a \$4.1 billion property tax cut and rate freeze. At the same time, I will seek broad tax reform which may



Steve Dillon

result in certain taxes being raised to offset cuts in other areas."

O'Bannon said, "My plan calls for a billion dollar tax cut to Hoosier families over the next four years on top of the record Bayh-O'Bannon administration's \$1.6 billion tax cut on license plates and homes already in place. These cuts put real dollars in the pockets of hard-working Hoosier families so they can pay bills and invest in, for example, education for their children."

Dillon said, "I will place an immediate rate freeze on property taxes and take action at the state level to cut other taxes and eliminate unfunded federal and state mandates on localities so that the taxes collected locally are used only as the community sees fit." He also said that he would return the entire state surplus to taxpayers immediately and "keep cutting taxes across the board by \$2 billion each year and reduce the overall state budget by at least 50 percent in four years."

All three candidates said they were in favor of maintaining the tax exempt status for property owned by churches, including schools and other church-owned buildings. Dillon said, though, that he supports charging churches, nonpublic schools and other tax exempt agencies for certain municipal services. Goldsmith said that he does not, except for existing charges.

O'Bannon said that charging for municipal services "is primarily a local matter between the municipality and the tax exempt agency." He said, "I am aware that some tax exempt agencies do help municipalities pay for certain services based on a mutually arrived at contractual arrangement. These entities know better than state government what works best for all parties involved in providing local services to Hoosiers living in these communities."

Views of candidates for state legislator are on following pages

By John F. Fink

We have heard a lot about voter apathy, but there also seems to be such a thing as candidate apathy.

Once again this election year, *The Criterion* mailed questionnaires to candidates for the Indiana legislature in the 45 House districts and 12 Senate districts that are included in the 39 counties of the Archdiocese of Indianapolis. In most of those districts (but not all), there are two or three candidates—Republican,

Democrat and Libertarian. We received responses from 26 candidates for the House and eight for the Senate.

This is not a recent problem but it seems to be getting worse. Two years ago we received replies from 38 candidates for the House and 10 for the Senate.

The questionnaires were mailed on Sept. 30 and the candidates were asked to return them within three weeks. With a small staff there was no way to follow up with those who did not reply.

The responses of those who did reply are on the following two pages.



Election '96



Position

Legend:
Y - Yes
N - No
U - Undecided
NR - No Response

(D) - Democrat
(R) - Republican
(L) - Libertarian

Those not listed did not respond

	District 32—Ken Kern (D)	District 32—Tony Satterthwaite (L)	District 33—Glenn E. Howard (D)	District 33—Mark Marich (L)	District 34—Gary A. Loveless (R)	District 37—Richard D. Bray (R)	District 40—Margaret Cook (R)	District 40—Vi Simpson (D)	District 40—Thomas M. Downey (D)	District 41—Tim M. Brown (R)	District 41—Mark E. McCord (D)
1. Do you support state funding of school textbooks for all public and nonpublic school students?	N	N	Y	N	Y	N	U	Y	Y	Y	
2. Do you support expanding educational technology programs to accredited nonpublic schools?	Y	N	U	N	Y	Y	U	Y	Y	Y	
3. Do you support tax credits or vouchers to assist parents who wish to send their children to a nonpublic school?	N	N	N	Y	Y	Y	Y	Y	Y	Y	
4. Do you support establishing a commission to study the effects of state policies on the family?	Y	U	N	N	Y	Y	Y	Y	Y	N	
5. Do you support state funded family education and counseling when dealing with children at risk?	Y	N	N	N	Y	N	U	Y	Y	N	
6. Do you support additional programming to educate first-time parents on their responsibilities?	Y	N	N	N	Y	NR	U	Y	Y	N	
7. Do you support legal recognition of surrogate parenthood contracts in Indiana?	U	Y	U	Y	U	N	U	Y	U	U	
8. Should all recipients be eligible for welfare benefits for no more than two years with no extensions?	U	Y	U	Y	N	Y	N	N	N	Y	
9. Should there be a time limit on benefits that would vary with individual circumstances such as age, the number of children, previous work experience, etc.?	Y	N	Y	N	Y	Y	Y	Y	Y	N	
10. Should we replace regulations that discourage work with income supplements that raise the family's earnings to the poverty level?	Y	N	Y	N	U	Y	Y	Y	Y	NR	
11. Should we allow additional AFDC grants if children are born while families are on welfare?	Y	N	Y	N	N	N	N	Y	U	N	
12. Do you support a program to fund student health services to all children, whether they attend public or nonpublic schools?	Y	N	Y	N	N	N	U	Y	Y	N	
13. Do you support prohibiting gender selection abortions or abortions in the third trimester?	U	Y	U	Y	Y	N	Y	N	Y	Y	
14. Do you support ensuring that every pregnant woman has access to health insurance and prenatal care?	Y	N	Y	N	Y	Y	U	Y	Y	NR	
15. Do you support increased adoption assistance payments to parents who adopt children?	Y	N	Y	N	Y	N	Y	Y	Y	U	
16. Do you support legalizing physician-assisted suicide for terminally ill patients?	Y	N	Y	Y	N	N	N	U	U	N	
17. Do you support any of the following programs or proposals to reduce property taxes:											
A. Increasing the income tax?	Y	N	N	N	N	Y	N	NR	N	N	
B. Increasing the sales tax?	U	Y	Y	N	N	Y	Y	NR	N	N	
C. Keep the sales tax at 5% but extend it to certain goods and services that are currently exempt?	U	Y	Y	N	N	N	NR	NR	N	U	
18. Do you favor maintaining the tax exempt status for property owned by churches, including schools and other church-owned buildings?	Y	Y	N	N	Y	Y	Y	Y	Y	Y	
19. Do you support charging churches, nonpublic schools, and other tax exempt agencies for certain municipal services?	U	N	Y	Y	N	N	U	N	Y	N	

ons of the Candidates for the Indiana Legislature

		House of Representative																											
		District 41—Tim M. Brown (R)	District 42—Mark E. McGrady (R)	District 43—Clyde Kersey (D)	District 45—John R. Gregg (D)	District 54—Tom Saunders (R)	District 56—Richard L. Hamm (R)	District 56—Richard W. Bodiker (D)	District 58—Woody Burton (R)	District 62—Jerry L. Denbo (D)	District 65—Linda Kay Henderson (D)	District 66—Shaw I. Loy (R)	District 67—Victoria Kellerman (D)	District 68—Robert J. Bischoff (D)	District 68—Charlie Fehrman (R)	District 69—Marty Pieratt (R)	District 73—Grayson Goodness (R)	District 73—Dennis H. Heeke (D)	District 88—Brian C. Bosma (R)	District 88—John Pasqua (L)	District 90—Margaret Clayton (D)	District 90—Michael B. Murphy (R)	District 96—Julius Reid (R)	District 97—Irene Heffley (R)	District 99—Webster Smith (L)	District 100—John J. Day (D)			
		Y	N	Y	U	N	Y	Y	U	Y	U	N	Y	Y	N	U	Y	Y	U	N	Y	U	Y	Y	N	Y			
		Y	N	Y	U	U	Y	N	Y	Y	U	U	Y	Y	Y	Y	Y	Y	Y	N	Y	Y	Y	Y	Y	Y			
		Y	N	N	U	Y	Y	Y	Y	Y	N	Y	U	Y	Y	Y	Y	N	Y	Y	Y	Y	Y	Y	Y	Y			
		N	U	Y	Y	U	Y	Y	U	Y	Y	Y	U	Y	Y	Y	Y	Y	Y	N	U	U	Y	Y	Y	U			
		N	Y	Y	Y	Y	Y	Y	Y	Y	Y	U	Y	Y	U	Y	N	Y	Y	N	Y	Y	Y	U	U	Y			
		N	Y	Y	Y	Y	Y	Y	U	Y	Y	U	Y	Y	U	Y	Y	Y	Y	N	Y	Y	Y	U	U	Y			
		U	N	U	U	U	Y	N	U	NR	N	N	U	U	N	Y	Y	U	U	Y	N	N	U	U	U	N			
		Y	Y	U	U	N	N	U	Y	NR	Y	Y	N	Y	Y	Y	NR	Y	N	Y	N	N	U	Y	Y	N			
		N	N	Y	Y	Y	Y	Y	U	Y	Y	Y	Y	Y	U	U	Y	Y	Y	N	Y	Y	Y	N	Y	Y			
		NR	Y	Y	Y	U	Y	Y	Y	NR	Y	U	Y	Y	U	Y	Y	Y	Y	Y	Y	N	Y	Y	N	Y			
		N	N	Y	U	N	N	U	N	NR	Y	N	U	Y	N	N	N	N	N	N	N	N	N	Y	N	N	U		
		N	N	Y	Y	Y	U	Y	Y	Y	Y	U	Y	Y	U	Y	Y	Y	Y	N	N	Y	N	Y	N	N	U		
		Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	U	Y	Y	Y			
		NR	N	Y	Y	Y	U	Y	U	Y	Y	Y	Y	Y	U	Y	U	Y	Y	N	Y	Y	Y	Y	N	Y			
		U	Y	Y	Y	U	Y	Y	Y	Y	Y	U	N	Y	Y	Y	Y	Y	Y	Y	N	Y	U	U	Y	Y	Y		
		U	N	N	N	U	U	N	N	NR	N	N	N	N	N	N	N	N	N	N	N	N	N	U	N	N	N		
		N	N	Y	N	U	U	U	N	Y	U	U	N	Y	U	U	N	N	N	Y	N	N	N	N	N	N	N		
		N	N	N	N	U	N	Y	N	Y	U	U	U	Y	U	Y	U	N	N	Y	Y	N	N	N	U	N	N		
		N	U	Y	N	U	N	Y	N	N	U	N	U	N	U	N	Y	U	N	U	N	U	N	Y	Y	N	N		
		Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	U	Y	Y		
		Y	N	N	N	N	Y	N	U	U	N	U	N	N	N	N	N	Y	U	N	Y	N	N	U	U	U	U		

Clinton and Dole answer questions

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—Responses to a U.S. Catholic Conference questionnaire by President Clinton and Bob Dole show sharp differences on abortion and immigration but also highlight some areas of agreement.

Reform Party candidate Ross Perot did not respond to the USCC questionnaire.

The USCC office asked the candidates 28 questions on 13 topics drawn from the bishops' 1995 statement, "Political Responsibility: Proclaiming the Gospel of Life, Protecting the Least Among Us, and Pursuing the Common Good."

Clinton and Dole gave opposite answers on three abortion-related questions, on a comprehensive nuclear test ban, on school choice that includes religious schools, and on several questions related to immigration.

The candidates agree, however, in their support for civil rights, defense of human rights, environmental protection and capital punishment, and their opposition to laws that would permit assisted suicide.

In a section on the questionnaire on "economic help for families," both candidates also expressed support for "a reformed welfare system that rewards work and supports families without denying assistance to children based on the age

or welfare dependence of their mother" and for "tax relief to low-income working families with children."

Clinton and Dole also backed "health care for poor families and children, the elderly and persons with disabilities" and "efforts to increase the minimum wage."

On abortion, Clinton said he opposed and Dole said he supported "a constitutional amendment that would protect the right to life of unborn children." Clinton supported and Dole opposed the use of taxpayer funds for abortion.

In response to a question about the law banning partial-birth abortions, which Clinton vetoed in April, the president said that when he was governor of Arkansas he had signed a bill that barred third-trimester abortions, "with an appropriate exception for life or health."

"If Congress sends the president a bill that bars third-trimester abortion with an appropriate exception for life or health, the president would sign it," Clinton added.

Dole said on abortion, "In 1983, Bob Dole voted for a constitutional amendment overturning *Roe vs. Wade* and still supports a constitutional amendment to restrict abortion subject to the exception of life of the mother, rape and incest. In 1996, Senator Dole voted for legislation banning partial-birth abortions."

On the topic of arms and land mines, Clinton supported and Dole opposed a



CNS photo from Reuters

Republican presidential candidate Bob Dole and President Clinton acknowledge the audience following their first debate in Hartford, Conn., Oct. 6.

comprehensive nuclear test ban. Clinton opposed and Dole took no position on legislation to restrict or limit arms sales from the United States to other nations.

Neither candidate gave a direct response to a question on "an early permanent U.S. ban on the production, export and use of anti-personnel land mines" although both expressed support for an eventual global ban on land mines.

On education, both candidates expressed support for efforts to overturn the Supreme Court's 1985 *Aguilar vs. Felton* decision, which limited federal services to children with special needs at religious schools.

But they differed on such financial

assistance as tax credits, grants, vouchers or scholarships to help parents pay for the school of their choice for their children. Clinton opposed such assistance, while Dole supported it.

On immigration, both Clinton and Dole expressed opposition to "a national ID card system as a means of determining immigration status in the workplace."

But they disagreed on efforts to make legal immigrants ineligible for "all but emergency welfare benefits" and to require social service agencies receiving government funding to determine the immigration status of their clients. Clinton opposed both moves, while Dole supported them.

Candidates for the U.S. House of Representatives are surveyed

By John F. Fink

Nine of the 14 Republican and Democratic candidates in the Archdiocese of Indianapolis for the U.S. House of Representatives responded to a questionnaire sent to them on Sept. 30 by *The Criterion*. The questionnaire was prepared by the Office of Government Liaison of the U.S. Catholic Conference.

The 39 counties in the archdiocese are located in seven congressional districts—2, 5, 6, 7, 8, 9 and 10. We received no responses from the candidates in the Fifth District: Steve Buyer and Douglas Clark.

In the Second District, David McIntosh (R) replied but his opponent, J. Marc Carmichael (D), didn't. In the Sixth District, both Dan Burton (R) and Carrie Trammell replied. In the Seventh District, both Edward Pease (R) and Robert Hellman (D) replied. In the Eighth District, John Hostettler (R) replied but Jonathan Weinzapfel (D) did not. In the Ninth District both Jean Leising (R) and Lee Hamilton (D) replied. And in the 10th District, Virginia Blankenbaker (R) replied by Julia Carson (D) did not.

The candidates were asked questions about abortion, arms trade and landmines, capital punishment, economic help for families, education, environment, euthanasia, food and agriculture policy, human rights, and immigration.

All except Hellman, Blankenbaker and Hamilton said that they would support a constitutional amendment which would protect the right to life of unborn children and all nine respondents said they would oppose the use of taxpayer funds for abortion. Hamilton said that he supports allowing states to place restrictions on abortion, such as waiting periods and that government should strongly discourage abortion. McIntosh said that he supports the Indiana Constitution on abortion.

We asked their position on a U.S. moratorium on the production, export and use of anti-personnel landmines as a step toward a global ban on landmines. McIntosh, Hamilton, Leising and Blankenbaker said they would support such a moratorium while Hostettler said he would

oppose it. The other five said they had no position on the issue.

Hostettler said, "Until America faces no threats in the world, we must continue to maintain the means to wage war—including mines. While I favor efforts to maximize the detection and disposal of landmines in peacetime, we cannot foreclose modernization and continued production of our mines."

When asked their position on legislation to restrict or limit arms sales from the United States to other nations, five candidates said they would support restrictions. Hostettler and McIntosh said they would oppose them, Burton said it would depend on the reason, and Pease had no position.

There were two questions about capital punishment. Four candidates said they would support efforts to encourage and/or extend the use of the death penalty—Leising, Burton, McIntosh and Pease. Three said they would oppose such efforts—Hamilton, Hellman and Blankenbaker. Hostettler and Trammell said they had no position on that issue.

Six of the candidates said they would support ending the use of the death penalty in cases where the defendant is mentally disabled or committed the crime as a minor, but McIntosh and Burton said they would oppose this effort, with Burton saying that this is up to the courts. Hostettler again had no position but explained that by saying that most criminal law is not federal in nature but is set by the states. "There are very few federal crimes for which the death penalty is applied, and I support them," he said.

The candidates were nearly unanimous on questions about economic help for families. Only McIntosh said he opposes a reformed welfare system which rewards work and supports families without denying assistance to children based on the age or welfare dependence of their mother. He said, "We must assure that welfare, food stamps, Medicaid, and housing assistance do not pay better than working for a living." Burton said that it would depend on how the assistance is disseminated.

Hostettler explained his position: "While I support the above positions in a transitional sense, ultimately families will

best be helped economically by returning the power now held by the federal government to the states and to the people."

All nine respondents support tax relief to low income working families with children to keep them above the poverty line and all except McIntosh said they favor preserving the guarantee of health care for poor families and children, the elderly and persons with disabilities. McIntosh did not answer that question.

The question about education concerned choice in education. Only Hellman said that he opposed legislation to provide financial assistance to all parents enabling them to exercise their right to choose the elementary and/or secondary schools, including religiously oriented schools, which are best suited for their children.

Blankenbaker said she prefers that this be done through tax credits and scholarships. Hamilton said he favors school choice but thinks that it "works best when it is arrived at gradually, locally, and voluntarily—not by top-down mandates."

Pease said, "Since I believe K-12 education is a state and local government responsibility, the decision on vouchers should be made at these levels. However, I would support federal tax deductions or credits for private school tuition and demonstration projects that provide vouchers for parents to choose schools for their children."

Eight of the nine candidates said they support policies that would protect the environment, with Burton saying that it depends on the policies proposed. However, McIntosh, while favoring such policies, added a note that said, "We can do more to help the environment with less relation and litigation."

The most unanimity was on the question of euthanasia. Every candidate said he or she opposed legislation that would allow a physician to administer or prescribe a lethal injection or drug overdose to assist in the suicide of patients diagnosed as terminally ill.

Seven candidates said they favor agricultural policies that encourage a broad-based system of small to moderate-sized family-owned and operated farms over policies which favor the concentration of

agricultural ownership. Burton said such policies are not the government's role and McIntosh said that he supports a free market in agriculture.

Seven of the candidates said they support making the defense of human rights—including religious liberty—a central concern of U.S. foreign policy by linking trade preferences or military aid to a country's performance on human rights. The other two candidates—Blankenbaker and Pease—said they had no position on this issue, but Blankenbaker explained her checkmark by saying, "This is a very complex issue. I believe that America must be present in areas where we want human living standards raised. This includes helping to raise the economy by establishing business ties and getting health care providers in place."

Four questions concerned immigration. Five candidates said they oppose reducing legal immigration numbers by one-third but Blankenbaker and Trammell said they support it and Hellman and Pease had no position.

McIntosh and Burton would limit categories of relationship eligible for family unification, while Hamilton, Leising and Hellman would oppose that measure. Blankenbaker, Pease and Hostettler had no position on that question while Trammell said it was too vague.

Three candidates—Trammell, Leising and Burton—would support placing a cap on refugee admissions' numbers. Blankenbaker had no position and the other five opposed that proposal.

There was division among the candidates over a proposal to require social service agencies receiving government funding to determine the immigration status of their clients as a condition of providing services. Burton, Leising, Blankenbaker and McIntosh said they support the proposal. Hellman, Hamilton and Hostettler oppose it. Pease and Trammell had no position.

On the immigration questions, Hostettler said, "America must retain the integrity of its borders. Illegal immigration cannot be tolerated. Such tolerance destroys the character of legal immigration, of which I am a proponent."

Faith Alive!

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God's self-giving love is revealed in Christ's death

By John F. Haught

It is easy to lose sight of the immeasurably good news implied in the doctrine of creation. But only a little reflection shows that the Creator who could bring this vast, complex universe into being could also lead our own lives to the fulfillment for which we long.

Faith that the world is not self-originating, that it is grounded in a power beyond itself, means that despite all the absurdities of the present time we may still hope for "new" creation.

But have we thought often enough about just what "kind" of divine power could give birth to a universe? If God is the original reality, how can there be a world that is truly other than God?

It is a great paradox that God causes the universe to be, yet allows it to be in some sense independent. How can we reconcile our idea of divine creative power with a universe that exists "on its own" and includes humans who possess a freedom even capable of opposing God?

These are old questions, but recent science put a fresh slant on them.

God calls us to care for world

By David Gibson

To speak of the power of God is to speak of the mind-boggling mystery of the creation of heaven and earth:

- God, who is almighty, takes an interest in us.
 - God, who takes an interest in us, created our freedom, which we sometimes abuse. Yet God, the all-powerful Creator, has not programmed us for the success of automatic goodness. We have the choice.
 - God, who allows creation to be the setting of evil as well as good, has not abandoned the created universe. It is both God's world and our world. We are called to search for signs of God everywhere and to give our world quality care.
- (David Gibson edits "Faith Alive!")

Scientific studies of evolution and of the phenomena of "chaos" and "complexity" indicate that our cosmos, unfolding over a period of about 15 billion years, is in many ways a self-creating reality.

Let me be clear: I don't mean to suggest that the cosmos is the source of its own existence. But the universe now appears to be anything but a passive product.

Many scientists today believe that the world is composed of self-organizing systems. The arrangement of physical stuff into atoms, molecules, cells, organisms, persons, societies, planetary systems, stars, galaxies and clusters of galaxies all takes place in a way that doesn't appear to scientists to require outside manipulation.

Let us add to this puzzling picture the consensus among evolutionary biologists that the creation of life, including humans, has not been accomplished through one instantaneous divine act.

So, can we still think of creation as the product of divine omnipotence?

Some scientists bluntly reply that modern science has now rendered the notion of creation by God completely superfluous.

However, the new scientific picture actually provides Christian faith with the opportunity to renew and deepen its understanding of divine power.

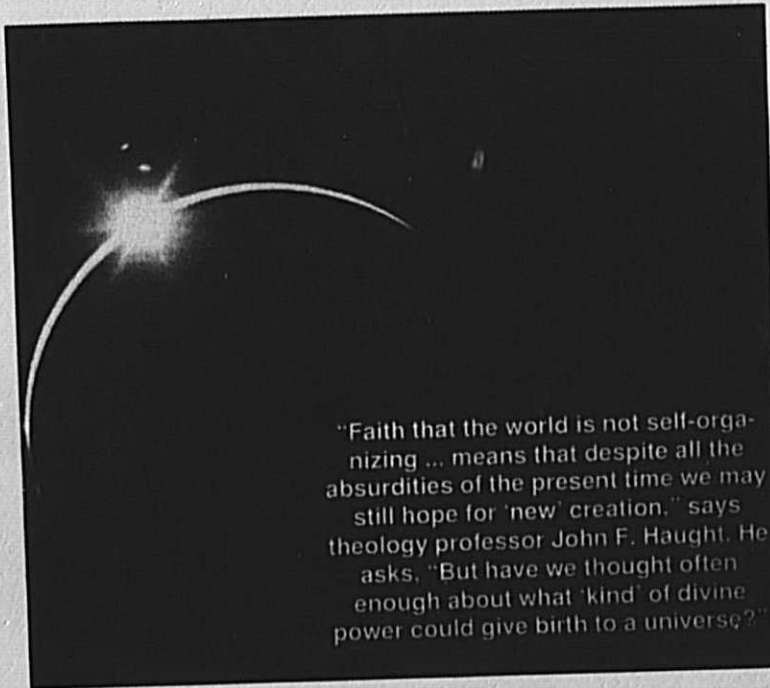
Science, in fact, even allows us to highlight the specifically Christian understanding of God's power, the kind that St. Paul perceived to be revealed in the crucified Christ's weakness.

Christian faith, because of its Trinitarian vision of God, cannot separate God's work in creation from the event of the crucifixion. The essence of God as self-giving love is revealed to us in Jesus' death.

In some way, therefore, I believe we must learn to think about God's creation of the whole universe, and of divine power as such, from within the shadow of the cross.

Referring both to his glorification and his death on the cross, the Jesus of John's Gospel proclaims: "If I be lifted up I will draw all things to myself."

This suggests that the most glorious form of power humbly invites other



CNS photo

beings to enter into organic unity of their own accord. The aura of freedom in which the early Christian community emerged into being around its "lifted-up" and now-risen center may provide us with the key to how God's power works in all of creation.

The cross reveals a God who creates the universe not so much by manifesting coercive might as by humbly allowing the entire universe to emerge into being "spontaneously."

As the theologian Jurgen Moltmann puts it, "Even in order to create heaven and earth, God emptied himself of all his all-plenishing omnipotence, and as Creator took upon himself the form of a servant."

In the mysterious "emptiness" opened up by God's creative selflessness, the universe is invited to swell forth into being under the guidance of God's poured-out and now indwelling Spirit.

God, of course, remains the infinite

"Faith that the world is not self-organizing ... means that despite all the absurdities of the present time we may still hope for 'new' creation," says theology professor John F. Haught. He asks, "But have we thought often enough about what 'kind' of divine power could give birth to a universe?"

ground and sustainer of the world's being, but in such a way that the world is not dissolved into God.

Thus what scientists view as nature's self-organization, including its evolutionary meandering, is a problem only so long as we forget that God's power can be mightily expressed in vulnerability.

For once we learn to think of God in the light of the reality of the crucified Christ, the spontaneity evident in nature and the freedom we feel within ourselves are no longer so surprising.

What is surprising—and hard for all of us truly to accept—is that God's creative power would become manifest in such an unbelievably self-effacing fashion.

(John F. Haught is a professor of theology at Georgetown University in Washington, D.C. He is the author of "Science and Religion: From Conflict to Conversation," published by Paulist Press in 1995.)

Discussion Point

Power of God consoles the faithful

This Week's Question

Do you find it consoling or frightening to think of God as all-powerful?

"I find it consoling because I believe in a loving, compassionate God. Once we believe God is loving, it influences all our actions to the good." (Sister Mary Denis, SSND, Alexandria, Ind.)

"I find it very consoling, very freeing, to know that his plan is going to happen one way or another. That gives me a sense of relief." (Meg Cahill, New Orleans, La.)

"Consoling, definitely. Because I certainly wouldn't want this world in anyone's hands but God's hands." (Susan Meier, Sun Prairie, Wis.)

"Frightening. I think we all need to respect God. Although he's very loving and wonderful and I love him, at the same time I also fear and respect him. We do not know the power of his wrath." (Carol Smith, Clarksville, Ind.)

"It doesn't happen too often, but when I see a rainbow in the sky after a fierce storm, I feel the

consolation of God because I believe that, no matter how bad the storms are, in the end God will be there to comfort us." (Jennie Krupski, Piscataway, N.J.)

"Both, because God can be both. You need to read the Scriptures to get a clear idea of who God is. In many ways, of course, God can be consoling. He can heal us physically, spiritually, morally. He can help us overcome the human condition." (Arnold Almanza, Sacramento, Calif.)

"Consoling. Left to ourselves we feel lost, but with God as all-powerful we can rest secure in our faith in him." (Father Dominic Ruiz, Richmond, Minn.)

Lend Us Your Voice

An upcoming edition asks: As a youth leader, what image of Jesus do you find teens are most drawn to?

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 photo from NTV-Toyko shows detail from the hand of God during 1990 restoration of one of Michelangelo's ceiling frescoes at the Sistine Chapel in the Vatican.

Entertainment

Viewing with Arnold/James W. Arnold

'That Thing You Do!' is nostalgic musical romp

Tom Hanks's "That Thing You Do!" is old-fashioned in several senses.



First, it takes us back about 30 years in the popular music business, into the era of Beatlemania. Yeah, stunning as it is to contemplate, the Beatles era is now ancient history and nostalgia time. Then, while it's about the loss of innocence of some early-20s-age guys playing in a rock'n roll band, it's innocent in its own way. It was the time when rock bands wore identical suits and short hair, didn't use drugs, and were shy with girls.

Honestly PG-rated, the movie easily fits into the tradition of backstage musical comedies. It's fresh because the light-pop side of the 1960s (as opposed to the acid rock counterculture) has gotten relatively little knowledgeable attention.

The film is a major advance for actor

Hanks, a two-time Oscar winner who for now can do practically anything he wants in Hollywood. He not only directs from his own script (both debut efforts) but also writes some of the songs. He also appears in a key role supporting the young cast of newcomers as "Mr. White," the cool, quietly cynical record company representative who magically appears, gives the band his stamp of approval, and changes their lives forever.

The story cycle in this kind of movie is all but set in concrete. It begins with parental failure-to-understand, the excitement about just being in "the business" (winning local contests, making a record, getting radio play, and having some local clubs actually pay you for a gig). Then there is "success" (regional and national tours, fans going berserk, getting a hit "on the charts," and reaching New York or Hollywood).

These early developments are shown in "That Thing" with creative elan. E.g., when the band gets its first record played on radio, the kids run screaming through



CNS photo from Fine Line Pictures

Actress Piper Laurie and veteran actor Walter Matthau star in "The Grass Harp," an adaptation of author Truman Capote's novel about a boy's adolescence in a small Southern town during the Depression years. The U.S. Catholic Conference rates the film A-II for adults and adolescents.

the streets as if all the good things in the universe had just happened to them.

As the money escalates, troubles begin, with other band members and girlfriends. There is usually some challenge to loyalty (a member has to be dumped), or integrity (the dilemma to play "our kind of music" or sell out), or fidelity (the hometown sweetheart vs. the devious but sexy, gold-digging woman of the world). Finally, there is disillusion and/or failure, and the hero either sinks into oblivion (tragic ending) or returns to his original ideals (happy ending).

This is clearly a morality tale structure, and "That Thing" plays most of these variations with some virtuoso strokes. Hanks is no dummy and has backed his hand with formidable off-camera talent. Cinematographer Tak Fujimoto ("Philadelphia" and "Silence of the Lambs") fills the screen with detail, and the delightful, fast-cut, often wacky editing is by veteran Richard Chew ("Cuckoo's Nest" and "Star Wars").

Hanks has been through the show biz mill, and among the movie's advantages are his "inside" perceptions. They are nostalgic but not sentimental.

For the most part, Hanks sees everything at an affectionate but satiric/comic distance. This is true of the band guys and their music, the parents, girlfriends, audiences, and nearly everybody in the business—performers, agents, producers. The only pro treated with genuine dignity and respect is a black jazz pianist idolized by the hero (Guy, played by Tom Everett Scott).

Guy, who plays the drums, is one of the few straight characters. He slaves for his comically obsessive father in an appliance store in Erie, Pa., but practices drums after hours in the basement. He's a nice kid, and his depth is suggested by his affection for good music

and for the movie character Spartacus.

Also straight (or "real") are Jimmy (dark, handsome, Johnathon Schaech), the lead singer and composer of the bouncy hit song that gives the movie its title. Also effective is Jimmy's worshipful girlfriend, Faye (Liv Tyler), who will eventually be discarded by him at the high point of success. (Thus suffering a fate common to hometown girls in this wicked world.)

The other band guys are likeable caricatures and allow Hanks to spoof a wide variety of institutions. Lenny (Steve Zahn) will be swept off his feet by a Playboy bunny and become a casino manager in Nevada. The bass player (Ethan Embry) is a naive Marine recruit whose Vietnam era awe of the military replaces tragic implications with humor. In one scene, he misses the band's "big chance" on an Ed Sullivan-type national TV show by going with some Marines to Disneyland.

In the end, despite a few not totally convincing moves, "That Thing" is a graceful old-style Hollywood product. It entertains, and also urges you to criticize and evaluate the good sense and depth of its characters.

(Cheerful nostalgic musical romp, with a satirical edge, satisfactory for youth and adults.)

USCC classification: A-II, adults and adolescents.

Film Classifications

Recently reviewed by the USCC

The Grass Harp	A-II
High School High	A-III
Jude	A-IV
Palookaville	A-III
Sunchaser	A-IV

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

PBS offers detailed tour of famous Westminster Abbey

By Henry Herx, Catholic News Service

A tour of one of Britain's best-known landmarks is presented in "Westminster Abbey," airing Monday, Nov. 4, from 9 p.m. until 10:30 p.m. on PBS stations. (Check local listings to verify the program date and time.)

The tour guide is British author Alan Bennett, who shares his personal feelings about the abbey along the way.

During the tour, viewers get a good sense of the enormous size of the sprawling medieval structure, which housed a monastic order until the Reformation.

Because it was the royal burial place of British monarchs, it largely escaped the destruction visited upon churches across the country by the minions of Henry VIII.

In the following centuries, the abbey became the burial place of the nation's notables, with some 3,000 individual graves and the monuments of over 400 others.

During the day, tourists from around

the world tour the famous abbey to see the shrine of Edward the Confessor, the Tomb of the Unknown Warrior, and the Poet's Corner.

Bennett eavesdrops on other tour guides and adds his own opinions on those buried there and what they and the abbey mean for the nation.

Though his commentary is often whimsical and ironic, Bennett appreciates the abbey not only as a national shrine of British history but as a religious place of "tolerance and magnanimity."

The tour ends at 9 p.m. with compline, the last service of the day sung in Latin plain chant.

Anyone interested in history, religious art, or wry anecdotes about the famous and the obscure should not miss this opportunity to visit the venerable abbey's nooks and crannies as no tourist would be able to do.

As Bennett observes during the program, the power of television is that it "opens all doors."

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



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

The Sunday Readings

Sunday, Nov. 3, 1996

- Malachi 1:14 - 2:2, 8, 10
- 1 Thessalonians 2:7-9, 13
- Matthew 23:1-12

The Book of Malachi provides this weekend's liturgy with its first scriptural reading.



Actually, the name of the author of this book is unknown. "Malachi" is not a name as much as it is a title. It means "messenger of God." Prophets were God's messengers, especially called to speak the

divine word. They were recognized as such by the people, although at times such acknowledgement came long after the prophets themselves had passed from the scene. In life many were not so well-regarded.

This book was probably written about 450 years before Christ. It summons God's people to religious faithfulness, a theme found frequently in prophetic writings.

Also, in a literary pattern used very often by the prophets, this reading presents the words of God as being spoken in the first person. Prophets wrote in this style in the belief that they spoke the words of God with the authority of God.

In this reading, God warns that those who disobey the divine law invite chaos into their lives. Insincerity turns their prayers into curses.

It is a frank, but realistic, lesson.

This weekend's second lesson is from the First Epistle to the Thessalonians.

St. Paul recalls his visit to Thessalonica, a city still existing. In modern Greece, it is called Saloniki. Paul thanks the Thessalonian Christians for receiving him so well.

The apostle reminds the readers that his words are in fact the words of God, for he preaches the Gospel of Christ as an apostle of Christ. It is to God that the Thessalonians must turn in faith. God alone saves. Figures such as Paul are only God's instruments.

St. Matthew's Gospel supplies this Liturgy of the Word with its last reading. During the Lord's time on earth, God's people were in a state of considerable dismay and distress. Politically they were under the sharp heel of the Roman Empire. However, they did not see in this situation merely the happenstance of history.

Instead, they saw the effects of God's reign. The humiliation and misery of living under Rome was the direct result, in their minds, either of God's disinterest in their plight or of the consequences of their own sinfulness. For God's people, the first option was unthinkable. This left sin as the only answer.

So many groups, such as the Pharisees and the scribes, who were learned in theology, called people to religious reform.

Jesus continually insisted that reform meant not mere outward gestures, but obedience to the law in a spirit of genuine devotion to God. No human should, or could, usurp God's place in a person's life.

Daily Readings

Monday, Nov. 4
Charles Borromeo, bishop
Philippians 2:1-4
Psalm 131:1-3
Luke 14:12-14

Tuesday, Nov. 5
Philippians 2:5-11
Psalm 22:26-32
Luke 14:15-24

Wednesday, Nov. 6
Philippians 2:12-18
Psalm 27:1, 4, 13-14
Luke 14:25-33

Thursday, Nov. 7
Philippians 3:3-8a
Psalm 105:2-7
Luke 15:1-10

Friday, Nov. 8
Philippians 3:17 - 4:1
Psalm 122:1-5
Luke 16:1-8

Saturday, Nov. 9
The Dedication of the
Lateran Basilica
Ezekiel 47:1-2, 8-9, 12
Psalm 84:3-6, 8, 11
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Sunday, Nov. 10
Wisdom 6:12-16
Psalm 63:2-8
1 Thessalonians 4:13-18 or
1 Thessalonians 4:13-14
Matthew 25:1-13

Reflection

The church is approaching the end of its liturgical year. For 11 months it has instructed its people as they gather for Mass in the details of discipleship. Now, as a good teacher, it is stressing the fundamentals and summarizing the course of study.

In these readings this weekend, the church calls us to God, to God as teacher and as the only object of our trust and dedication.

However, the church also reminds us that God speaks to us in voices we can understand, in symbols we can perceive.

Thus, long ago, God spoke through the prophets, such as Malachi, and through the apostles, such as Paul.

Today the voice of God reaches us through the church. It is a voice as gentle and loving as that of a mother for an infant, to borrow the imagery of Paul written in First Thessalonians. It is the one sure voice mentioned by Jesus in Matthew's Gospel.

We who hear this voice and respond in this life pass our days in the security of knowing that eternally we will be one with God. However, those who disregard God are following a siren song to disaster.

The Catholic World of Yesterday

Lent formerly meant 'fire and brimstone' sermons

By Winifred Pushor
Ninth in a series

The Lent of yesteryear meant lots of church and many sermons filled with "fire and brimstone" and dire warnings to sinners about the tortures of hell.

After Vatican II, Catholics changed their perception of God from a vengeful one to be feared to a more loving God. The stern Father image became a more benevolent one.

While the loving, forgiving image of God is more comforting and comfortable, the image of the stern, forbidding God of my youth probably did more to keep me on the path of righteousness.

The staple devotion for Lent was and still is the Stations of the Cross, a devotion which requires physical endurance because it calls for many genuflections and getting down on both knees for each of the 14 stations.

Lenten Wednesdays and Fridays were "Stations" days. On the other days of the

week, my mother filled in with the rosary, which we recited after supper while kneeling on our hardwood kitchen floor with our arms resting on the seat of a chair. For small children, this required the ultimate in discipline, a discipline unheard of today.

Holy Week was and still is the climax of the Lenten season. The liturgy on Holy Thursday, the day set aside to commemorate the Last Supper, was memorable for its drama and spectacle, as the host was carried in procession to the side altar.

The nuns outdid themselves decorating the altar with beautiful, fresh linens and candles and filling every nook and cranny around it with flowers and candles.

The High Mass (a term now lost to history) designated a solemn Mass sung in Latin by a choir of men and women. The music for "Kyrie Eleison," "Gloria in Excelsis Deo," "Credo in Unum Deum," "Sanctus Sanctus Sanctus" and the "Agnus Dei" was created by classical composers.

The Holy Thursday liturgy dramatically prepared us for the devastating loss of Good Friday by the rite of stripping the altars. This is still part of this day's liturgy, but stripping the altar today is easily accomplished compared to remov-

ing all the decoration of the high, ornate altars of the past. When these altars were stripped, they provided a startling contrast and a visual demonstration of the starkness of Good Friday that was to come the next day.

The somber tone of Good Friday was reinforced by my mother, who required us children to be quiet in respect for Christ's death on the cross. She allowed no radio and no noisy play all day. Our family spent from noon until 3 p.m., the hour set as the time of Christ's death, in church.

No thought or worry was expended about children being bored, tired or unhappy with a long service of the reading of the Passion, the litany of the saints, and the worship of the cross, most of it in Latin.

It was expected that we would behave or we would lose our immortal soul. Today psychologists might condemn such admonitions as being too traumatic, but I don't remember anyone suffering psychological damage.

Good Friday reflected the culture of those Depression years. Life, church, and school were not expected to be easy. Suffering was to be endured as part of life, and we were taught to "make the best of it," which was the prevailing philosophy of the day.

Pontiff briefly greets pilgrims Oct. 23

By Lynne Well, Catholic News Service

VATICAN CITY—Pope John Paul, still recovering from his appendectomy, thrilled a crowd of about 5,000 in St. Peter's Square on Oct. 23 by speaking from his window, despite the fact that his weekly general audiences had been suspended in the interest of his health.

"I give my cordial greetings to all of you," he said. "I thank you for your presence and

for the affection you show me." He then spoke of Christians' obligation to evangelize, as individuals and as a community, no matter where they live.

In English, he greeted a group of 120 pilgrims led by Cardinal Bernard F. Law of Boston and Greek Orthodox Bishop Methodios of Boston, and told them, "I pray that your visit to the city of the apostles Peter and Paul will inspire you to continue with renewed vigor the search for the unity of all Christ's followers."

My Journey to God

Conversion

God's beauty
shining forth
in sun-lit autumn leaves . . .
Can we see
the glory
within
the golden touch
of color spent
in dying,
and love
that changes death
to life
by winter's coming?
Teach us,
Lord,
the wisdom
of the earth
and grant your peace
in this
transforming
season.

By Helen Fritz Welter

(Helen Fritz Welter is a member of St. Barnabas Parish in Indianapolis.)



Photo by Charles J. Schiala

The Active List

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

November 1

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a First Friday Sacred Heart Devotion at 7 p.m.

St. Thomas Parish, Fortville, will hold a Eucharist Renewal starting at 6:30 p.m. with the celebration of Mass followed by exposition of the Blessed Sacrament, rosary and discussion on the Eucharist.

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

The Catholic Charismatic Renewal of Central Indiana will hold a Mass, healing service, and teaching at the Marian College Chapel starting at 7 p.m. All are welcome. For more information, call 317-927-6900.

St. Mary Parish, New Albany, will hold Eucharist Adoration from 9 p.m.-1 a.m. in reparation and devotion to the hearts of Jesus and Mary. The ramp door to the church will be open.

SS. Peter and Paul Cathedral's

Council and Court #191 of the Knights and Ladies of St. Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All are welcome.

St. Christopher Parish, Indianapolis, Singles and Friends will attend the 6:30 p.m. service at church followed by dinner at a nearby eatery. For more information, call Mike at 317-879-8018.

Holy Angels Parish, 740 W. 28th St., Indianapolis, will hold exposition of the Blessed Sacrament from 11 a.m.-noon. All are welcome.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a First Friday Vigil Adoration from 7-8 p.m. in the church. All are welcome.

November 1 and 2

Holy Rosary Parish, Seelyville, will hold a Country Christmas Bazaar from 8:30 a.m.-7 p.m. on Friday, and from 8:30 a.m.-2 p.m. on Saturday in Shelley Hall. Holy Rosary is located one block east of the Seelyville stoplight off Highway 40. Breakfast and lunch will be available.

November 1, 2 and 3

Our Lady of Lourdes Parish, 60 S. Downey Ave., Indianapolis, will hold its first annual dinner theatre musical comedy "Nonsense" with doors opening at 6 p.m. on Friday and Saturday. Tickets for dinner and the musical are \$20. The musical will also be shown at 2 p.m. on Sunday (without dinner) and tickets are \$8.

The archdiocesan Family Life Office will sponsor a Beginning Experience Weekend for persons experiencing the loss of a spouse through death or divorce to be held at New Horizons Camp. Cost for the weekend is \$80. For more information and to register, please call the Family Life Office at 317-236-1586 or toll free in Indiana 1-800-382-9836.

November 2

St. Christopher Parish, Indianapolis, Singles and Friends will join the Christ the King Singles at A Little Bit of Texas at 7 p.m. For more information, call Mike at 317-879-8018.

Apostolate of Fatima will hold a holy hour at 2 p.m. in the Little Flower Chapel, 13th and Bosart, Indianapolis. All are welcome.

Calvary Cemetery Chapel, Indianapolis, will have an All Souls Day Mass at noon. Archbishop Daniel Buechlein will be the celebrant. All are welcome.

St. Jude Parish, 5353 McFarland Rd., Indianapolis,

will hold its second annual chili cookoff with arrival of entries at 3:30 p.m., judging at 4 p.m. and dinner at 5 p.m. Dinners are: \$3 for adults, \$2 for children. There is no fee to enter the cookoff. This event is sponsored by the Youth Athletics. For more information, call Carla Cleary at 317-882-6045.

Our Lady of Perpetual Help Parish, 1752 Scheller Lane, New Albany, will hold its annual Harvest of Crafts from 9 a.m.-2 p.m. in Wagner Hall. Crafts, bakery items, and lunch will be featured.

St. Mary Parish, 8th and Elm Sts., New Albany, will hold its Altar Society Christmas Boutique from 9 a.m.-2 p.m. in the cafeteria.

Providence High School, Clarksville, will hold a Parent Conference on A.D.D./L.D. entitled "Formula for Success" from 8 a.m.-noon. All are welcome. For more information, call 812-284-3662.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Rd., Indianapolis, will hold a Memorial Mass for All Souls Day at noon celebrated by Father Joseph Schaedel.

The archdiocesan Catholic Social Services Family Growth Program will hold free parenting workshops at the Archbishop O'Meara Catholic Center and at several parish sites. For more information on time and registration, call Diana Dass at 317-582-1990.

St. Monica Church, 6151 N. Michigan Rd., Indianapolis, will hold "Walk Thru the Bible, New Testament Seminar" from 9 a.m.-3 p.m. Fee is \$16 including workbook and lunch. For more information, call 317-255-2195.

St. Agnes Church, Nashville,



"On the contrary, sir. Everyone who arrives here is a winner."

© 1996 CNS Graphics

will hold a holiday bazaar from 9 a.m.-4 p.m. in the parish hall. Crafts, baked goods, and raffles will be featured.

November 3

Oldenburg Academy will hold a fall open house from 1-3 p.m. to visit with faculty and students, attend music performances, drama presentations, computer demonstrations and other activities at the all-girl college preparatory school. For more information, call 812-934-4440.

St. Francis Xavier Parish, Henryville, will hold its biannual smorgasbord from 11 a.m.-1:30 p.m. in the parish hall.

This event is sponsored by the Altar Society. Tickets are \$5 for adults, \$3 for children ages 6-12, free under five years of age.

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

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

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

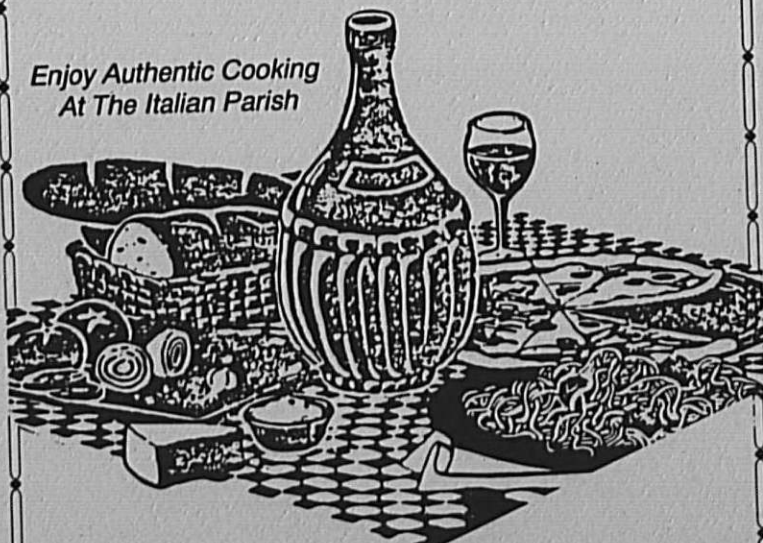
—See ACTIVE LIST, page 21

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6:00 p.m.

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7:00 p.m.

Dinner Buffet

8:30 - 11:30 p.m.

Dance featuring Dog Talk

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Limited seating is 400

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[illegible]

Youth News/Views

'A Generation of Hope' fund will benefit youth

By Mary Ann Wyand
Second of two parts

The new "A Generation of Hope" Youth Endowment recently established by the Archdiocesan Youth Council will enable young people in central and southern Indiana to benefit from a variety of spiritual growth and leadership opportunities even if they can't afford them.

The endowment means that teen-agers with money concerns can still participate in retreats, leadership training, community service projects, Catholic Youth Organization Counselor-in-Training courses, other religious activities, and deanery, diocesan, and national youth conferences.

By providing scholarship monies for youth in need of financial assistance, the endowment will strengthen the future of the Catholic Church in the Archdiocese of Indianapolis, explained Julie Szolek-Van Valkenburgh, archdiocesan director of the

Office for Youth, Young Adult and Campus Ministries.

To contribute to the youth endowment, contact the archdiocesan Catholic Community Foundation at 317-236-1427 or 800-382-9836, extension 1427.

Szolek-Van Valkenburgh said a summary of "New Directions in Catholic Youth Ministry: A National Study of Catholic Youth Ministry Program Participants" released last summer found that Catholic young people are extraordinarily dedicated to the church, but adults must do more to encourage and support them.

"As this study shows, youth ministry programs help Catholic youth develop healthy religious attitudes," she said. "It shows the effectiveness of organized and comprehensive youth ministry programs. This study also shows that those who participate in youth ministry programs take their Catholic identity very seriously and exhibit a deep commitment to the Catholic Church."



Photo by Mary Ann Wyand

Last year Holy Cross parishioner Andrew Dishman of Indianapolis and St. Mary parishioner Amanda Tobbe of Greensburg represented the Archdiocese of Indianapolis at the National Catholic Youth Congress Nov. 16-18 in Minneapolis to dialogue with bishops and youth about ways to end violence.

Holy Cross parishioner Andrew Dishman of Indianapolis, a Secena Memorial High School graduate who is now a freshman at St. Meinrad College, was able to participate in parish activities with the Holy Cross and St. Philip Neri youth group as well as attend the diocesan and national Catholic youth conferences with financial help from fund raisers and a grant from the archdiocesan youth ministry office.

He is one of many archdiocesan Catholic youth who could have benefited from an endowment in past years. His unique story illustrates the importance of enabling youth to grow in their faith through church-sponsored youth programs and activities.

Andrew willingly discusses the knifing six years ago which changed his life forever. The scar on his neck is a permanent reminder of his terrifying and unexpected violent encounter with a gang member when he was a seventh-grader.

"I was walking home from a fast food restaurant one day," Andrew said, "and a guy asked me what gang I was down with. I told him I wasn't in a gang. He punched me in the neck, and when I fell to the ground he kicked me and ran off. He had put a knife between his fingers before he hit me. It went into my neck one-eighth of an inch from my jugular vein."

Andrew was hospitalized for three days. He couldn't identify the youth who stabbed him. He knows how lucky he is to have survived the attack.

"I never felt like I needed to get even with the guy," he said. "I just wanted to get through what happened and go on with my life. My biggest fear was walking past the place where I got stabbed, but I had to go to school so I had to learn how to walk past it. The second biggest thing was walking by myself in the neighborhood. It really changed me. I never plan ahead. I just go through life one day at a time."

After miraculously surviving the knifing, Andrew said he has been able to experience healing by participating in youth ministry activities with the Holy Cross and St. Philip Neri youth group.

If there wasn't enough money to pay youth group registration fees for conferences and retreats, former youth ministry coordinator Beth Riehle and Benedictine Sister Kathleen Yeardon, the current youth minister, helped the teen-agers raise funds through service projects.

When Andrew was selected to represent the Archdiocese of Indianapolis as a delegate to the National Catholic Youth Congress "Stand Against Violence" forum last November in Minneapolis, the archdiocesan Office for Youth, Young Adult and Campus Ministries paid his trip and conference expenses.

As a National Catholic Youth Congress delegate, Andrew had an opportunity to share his personal experience of violence with a U.S. bishop and other youth.

"Attending the national congress really helped me," he said. "I listened to other

young people talk about violence in their neighborhoods. It happens all over the country and all over the world."

Andrew said he is enjoying his freshman year at St. Meinrad College, and is grateful for the youth ministry opportunities during junior high and high school.

"The youth group gave me somewhere to go for friendship and support from people my own age," he said. "I got to talk about my experiences at the Archdiocesan Youth Conference last year, and it was great to talk with other teens who understand that violence happens and people need to know about it. It made me feel good that other youth really care about the problem of violence."

Szolek-Van Valkenburgh said Archdiocesan Youth Council members met with Sandra Behringer, director of gift planning for the archdiocese, earlier this year to finalize plans for the youth endowment.

"I thought it was remarkable for these Catholic young people to come forward with an understanding of and an interest in establishing an endowment," Behringer said. "They are concerned about helping their peers and are looking to the future to do that. The 'A Generation of Hope' Youth Endowment is evidence of their commitment, involvement, and maturity."

The endowment won't just help center-city youth, Szolek-Van Valkenburgh said. "It's broad enough to help youth all over the archdiocese with spiritual growth and Christian leadership opportunities. Youth desperately need this kind of spiritual nourishment. We want to encourage any young person to take advantage of what the church has to offer them so they can continue to take their faith seriously and strengthen their commitment to the Catholic Church."

Marian sponsors Hispanic seminar

"Esperamus que nos visites en el campus de Marian College para la conferencia 'El Pasaporte a Latinoamerica.'"

The more than 100 high school Spanish students who will be at Marian College on Nov. 6 know that message translates into English to, "We hope you will visit the Marian College campus for the conference 'Passport to Latin America.'"

This first Spanish language immersion day at Marian for Indiana high school students will offer sessions which explore the culture, food, dance and business of Latin American countries. It will begin at 9 a.m. at the Allison Mansion on campus and conclude at 3 p.m. there.

The high school conference is an outgrowth of an Hispanic Advisory Committee established at Marian College. The dual purposes of the committee are to increase awareness and appreciation for Hispanic culture and to raise scholarship funds for students from Latin American countries.

A Generation of Hope Endowment Fund

Thanks to All of You who came out for the kickoff to "A Generation of Hope" Youth Endowment Fund!

We hope you enjoyed David Kauffman's Concert!

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Young Adult Scene

College-based program launched to reduce abortion

WASHINGTON D.C.—Feminists for Life (FFL) recently announced its launching of a nationwide, multi-faceted program to empower college-age women with life-affirming alternatives to abortion. The "Send a Kit to Campus" program is designed to make women aware that there are many more choices—other than abortion—than they might otherwise have imagined.

Feminists for Life is a non-sectarian, grassroots organization opposed to all forms of violence including abortion, euthanasia, capital punishment and domestic violence.

"It's no coincidence that abortionists set up shop next to colleges and universities," said Serrin M. Foster, executive director of Feminist for Life of America. "College women are at highest risk of experiencing the personal tragedy of abortion. But it is a disservice to

women to keep pregnancy resources a secret," Foster said. "Women should not be forced to choose between their children and their education. Colleges and universities will be challenged to provide housing for pregnant women, mothers and babies; on-site child care; and maternity coverage in the student health care plan. For the first time, women will be offered real reasons to question abortion."

In addition, Feminists for Life will be educating fathers about new laws to strengthen paternity establishment and child support enforcement. "Partners will no longer be able to threaten women and abandon their children by offering to pay for an abortion and by refusing to pay a dime in child support. Men—and boys—will soon learn that when a child is conceived they have entered into an invisible contract to care for their children for the next 18 years," Foster said.

The main component of FFL's "Send a Kit to Campus" program is the College Pregnancy Resource Kit. Residential, health and psychological counselors will receive instructions, pregnancy resource listings on Rolodex cards, and FFL's new brochure "You're Not Alone," designed to alert women to the many choices other than abortion that are available to them right now.

To complement and support the "Send a Kit to Campus" program, FFL has developed a series of striking new ads for placement in college and university papers to help collegians "Question Abortion" and designed a new Web site (<http://www.serve.com/fem4life>) that has already reached thousands of students. FFL has prepared documentation to provide professors who challenge papers from students on the 200-year history of pro-life feminism, and established a network of speakers to address the issue of pro-life feminism on college campuses. FFL is also offering internships in the national office in Washington, D.C.

A second kit, FFL's Pro-Life Feminist History Kit, features FFL's new women's history poster, a subscription to FFL's quarterly publication, *The American Feminist*, and the book "Pro-Life Feminism: Yesterday and Today."

Sponsors are being sought to support ad placement and distribution of the two kits, which will be donated to colleges and universities. The College Pregnancy Resource Kit is \$35 and the Pro-Life Feminist History Kit is \$55, or both are offered for \$90. Those interested in sponsoring a kit may contact Feminists for Life by calling (202) 737-3352 or by writing 733 15th St., N.W., Suite 1100, Washington, DC 20005

Young Adult Forum/Tom Ehart

Falling in love for life

Falling in love. It's such a beautiful thing. And certain times of the year always heighten my awareness that it's time to be falling.



Valentine's Day, Spring fever, Summer's endless love at the beach. Chestnuts roasting on an open fire. The seasons never let us forget it. All year long we're dealt subtle hints about falling in love, which stage in life is often the first step to getting serious about marriage.

But now that we've reached the '90s, are we still going to fall for the fallacy that falling in love will see us through the final stage of wedded bliss, which in turn will lead to a lifelong commitment—children, two cats in the yard, and a Land Rover parked next to a jet ski in a two car garage?

Hopefully not. We're not living in a Nick at Night world. All around us we experience a world of divorce, bizarre nuclear family units, affairs before, during and after divorce and single people desperately trying to lead "Harlequin Romance" novel lives. The committed marriage is more like an anomaly in pre-2000 society.

So how do we avoid the falling in love, getting hitched, falling out of love plague? Two words: "Get yoked!"

We've lost the concept of what it means for a couple to be equally yoked. It's the biblical (and farming) notion that if a team of oxen or horses isn't equally matched, they'll be pulling the plow unevenly, working against each other, rather than as a pair or a team, and they'll make a royal mess of the fields.

Being equally yoked in a relationship means the core beliefs and values of a couple are rock solidly the same. Getting yoked means striving to become "as one" in every aspect of the relationship (not just the romantic/physical part), since on the day of marriage you truly become one with each other. Getting yoked means seeing yourselves as a team, not as two individuals who happen to be "in love."

Let's put it another way. If you're conservative and she's liberal, you smoke, she doesn't, she prays, you don't, she's a partier and you're not, she goes to church, but you don't like to, you're not equally yoked. The effect of such a relationship is usually a disaster, because each partner will constantly be trying to change the other, and there will be continual disunity in the relationship due to these differences. There's just no way to be a deeply united team if you don't share the same beliefs and values. And no amount of macho muscle or stunning beauty will make a difference.

I was once engaged to a beautiful girl. Our family and faith backgrounds were very different. We loved each other, but deep down there were always compromises that had to be made, and I'm not talking about what brand of toothpaste to use. These were core compromises like what kind of school to send our kids to, political views, moral views, etc. We sometimes wore each other out in our marathon discussions. Only an act of God taking me 2,500 miles away opened our eyes to the fact that even though we had fallen in love, we weren't equally yoked and marriage would be a disaster.

We were lucky. But many people I know haven't been. They've fallen in love, gotten hooked on the comfort of a relationship despite inconsistencies, problems, and very often nothing more than bodily attraction, and they've gotten married... only to find out shortly thereafter that they made the worst mistake of their lives. Falling in love is a beautiful thing. But considering the sanctity of the sacrament of marriage and depth of the vow a Catholic couple makes, we need to look beyond falling in love into that reality of what it means to be a team oriented, self-giving, united couple.

That means we need to be equally yoked spiritually, emotionally, morally and physically if we're going to have a healthy relationship that can lead us into a life-long marriage and a well-bonded, and nurturing family. That takes time, patience, commitment and an openness to what God wants above and beyond what we feel. It sounds tough. But the results are worth it. We get true love instead of falling.

Young adult retreat is scheduled Nov. 22-24

"All Grown Up and No Place to Be" a retreat for young adults in their 20s and 30s and will be held at Nov. 22-24 at the Fatima Retreat House, 5353 E. 56th St., in Indianapolis.

Father Dan Atkins, co-pastor, St. Paul Catholic Center in Bloomington, and Mrs. Mary Stomoff of St. Monica Parish in Indianapolis are the retreat presenters.

The cost for the retreat is \$105 per person. A \$30 deposit is required by Nov. 12. Financial assistance is available through the Genesis Fund. Those wishing for more information or to register should contact Brother Joseph Martin at the Fatima Retreat Center at 317-545-7681.

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Pope says church accepts the theory of evolution

By Lynne Well, Catholic News Service

ROME—In a message to international scientists, Pope John Paul II said the church accepts evolution as a theory well-supported by research in a variety of scientific fields.

At the same time, though, the pope said that the development of the spiritual aspect of human life cannot be explained scientifically.

In a statement Oct. 22 to the plenary session of the Pontifical Academy of Sciences, the pontiff said there was meaning in the fact that several scientific disciplines had come up with evidence of evolution independent of one another.

"More than 'the theory' of evolution, it is appropriate to speak of 'the theories' of evolution," he said. "This plurality accounts, on the one hand, for the diversity of explanations that have been proposed as the mechanism of evolution and, on the other hand, for diverse philosophies."

The pope noted that he was not the first pontiff to state that science and church can find points of agreement in this area.

For example, he said, Pope Pius XII wrote in a 1950 encyclical that there was

no conflict between evolution and the doctrine of the faith, as long as there were certain firm points of faith where no concession can be made.

"Today, nearly half a century after the publication of the encyclical, new knowledge leads to recognition of the theory of evolution as more than a hypothesis," Pope John Paul said.

Charles Darwin introduced evolutionary theory in the 19th century with his book, "On the Origin of Species by Means of Natural Selection."

The book and its adherents met with stark opposition from the church at the outset. But this tension has gradually eased with the refinement of evolutionary concepts and modified biblical studies from the late 19th century onward.

The Vatican of late has shown a heightened interest in evolution theory. At a June symposium, co-sponsored by the Vatican Observatory and encouraged by the pope, participants suggested that to view the development of human life in terms of an "ongoing creation" is a scenario that makes increasing sense, scientifically and theologically.

In its late-October plenary session, the Pontifical Academy of Sciences set out to refine theological expression of evolution theory. Its main theme was

"The Origins and the Evolution of Life: Reflections on Science at the Dawn of the Third Millennium."

In his statement, Pope John Paul explained that it is in the church's interest to develop its scientific knowledge.

Pope John Paul said in considering the evolution of humankind, one is confront-

ed with an "ontological leap" that cannot be explained through observation or measurement. These means of acquiring knowledge, he said, fail to explain "the moment of passage into the spiritual," when the creature that became the modern human being acquired a soul. Only theology can fill that gap, the pope said.

Speakers say church must put teachings on women into practice

ROME (CNS) — The Catholic Church must put into practice recent teachings proclaiming the equality of women and men in order to have credibility in the world and to fulfill its mission, said speakers at a Rome conference.

More than 200 women and men from the United States, England, Ireland, Italy, India and Africa met Oct. 24-26 at the Jesuit-run Gregorian University in Rome to discuss the promotion of women's involvement in the church and society.

Jesuit Father Giuseppe Pittau, rector of Gregorian University, told participants the purpose of the gathering was to discuss "how to make a better world and a better church."

"Until and unless we accept one another on equal footing, working together in mission and moving together will not happen," said Sister Lorraine Delaney, general secretary of the Sisters of St. Joseph of Chambers' headquarters in Rome.

"In our church, there is still a great appearance of inequality, a reality of inequality. We need to keep moving," said Auxiliary Bishop John C. Dunne of Rockville Centre, N.Y.

At the same time, said Bishop Dunne, chairman of the U.S. bishops' Committee on Women in Society and in the Church, people must recognize that much progress has been made.

"Chanceries today look different from earlier times and so do seminaries and sanctuaries and national offices," said Dolores R. Leckey, an official of the U.S. bishops' conference. "The difference is the presence of women, and the benefits are a more credible church presence."

Pope John Paul II's statements about women and the Code of Canon Law provide practical opportunities for involving women in roles of greater responsibility in the church, opening the way to a partnership between men and women based on the Scriptures, the speakers said.

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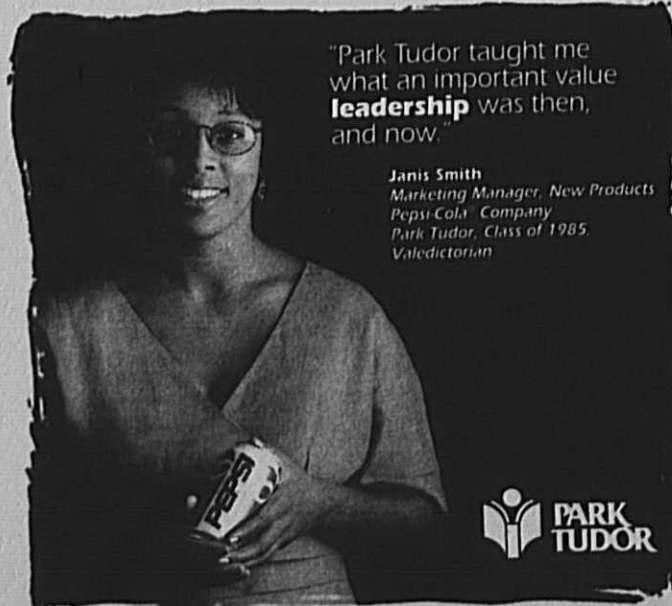
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Card. Bernardin inaugurates his 'Common Ground'

By Heidi Schlumpf, Catholic News Service

CHICAGO—Cardinal Joseph L. Bernardin said the aim of the Catholic Common Ground Project is to help U.S. Catholics rise above hardened party lines and find "renewal in the splendor of the truth revealed in the person of Jesus who is our Lord and savior."

The Chicago cardinal made the remarks in an emotional inaugural address Oct. 24 for the project.

The cardinal announced the common ground effort in mid-August and soon afterward learned that he faces death from cancer within the next few months. In his address he said he is "even more committed than before" to the project.

"A dying person does not have time for the peripheral or the accidental," he told nearly 300 people gathered for the inaugural event at Chicago's Sheraton Hilton and Towers.

He added, "What is important, my friends, is that we find that unity with the Lord and within the community of faith for which Jesus prayed so fervently on the night before he died."

Earlier in the day the cardinal met 22 of the other 24 members of the project's steering committee and named Archbishop Oscar H. Lipscomb of Mobile, Ala., his eventual successor as committee chairman.

The project aims to promote dialogue among Catholics on issues facing the church, including the changing roles of women, the declining numbers of priests and nuns, and religious education for children.

In his address Cardinal Bernardin focused on the need to restore a spirit of civility, respect, dialogue and unity in the church.

"To say it quite boldly, it is wrong to waste the precious gift of time given to us, as God's chosen servants, on acrimony and division," he said.

He said he hoped to pass on a gift given to him by the Second Vatican Council, his mentors and many committed Catholics he has worked with over the years: "a vision of the church that trusts in the power of the Spirit so much that it can risk authentic dialogue."

"I ask you . . . to strengthen the common ground, to examine our situation with fresh eyes, open minds and changed hearts and to confront our challenges with honesty and imagination," he said.

He urged every Catholic to read the project's initial document, "Called to Be Catholic," and "discuss it in your families, your parishes, your schools. Make it the occasion for a serious examination of conscience and not for further contention."

"Then I ask you to go a step further," he said. "Whether you are guided by this statement or similar principles, please decide how it might modify the conduct or the tone of whatever group efforts engage you in the church."

Cardinal Bernardin said some of the "misunderstandings" by critics of the Catholic Common Ground Project and its framework statement reflect the church's "current state of nervous anxiety."

"We need to be clear about the limits of this effort," he said. "Our aim is not to resolve all our differences or to establish a new ecclesial structure."

Instead, he said, the initiative offers a way to explore differences and disagreements—which are natural and have always existed in the church—in a common spirit and ethic of dialogue.

"It is a space of trust set within bound-



CNS photo by Frank Casella

Participants in the Catholic Common Ground Project listen as retired Bishop James Malone offers a prayer at the project's inaugural meeting in Chicago Oct. 24. From left is Michael Novak, Los Angeles Cardinal Roger M. Mahony, Msgr. Philip J. Murnion from the National Pastoral Life Center in New York, Chicago Cardinal Joseph Bernardin and Archbishop Oscar Lipscomb of Mobile, Ala.

aries. It is a place of respect where we can explore our differences, assured in the understanding that neither is everything 'cut-and-dried' nor is everything 'up for grabs,'" he said.

He noted that some of the strongest criticisms of the initiative arose from anxiety that the exploration of differences could compromise the truth of Catholic doctrine or serve to legitimize dissent.

But he reaffirmed that the project's reflections and deliberations will be accountable to Scripture, tradition and church teaching. The goal of dialogue is not negotiation or compromise but understanding, he said.

"I want to make it clear that, in speaking of a 'common ground,' this project does not aim at the lowest common denominator," he said. "Nor when it speaks of dialogue does it imply compromise. Rather, in both instances its goal is the fullest possible understanding of and internalization of the truth."

He also pointed out that not all dissent is illegitimate. "The problem of dissent today is not so much the voicing of serious criticism but the popularity of dismissive, demagogic, 'cute' commentary . . . (that assumes) church authorities to be generally ignorant, self-serving and narrow-minded," he said.

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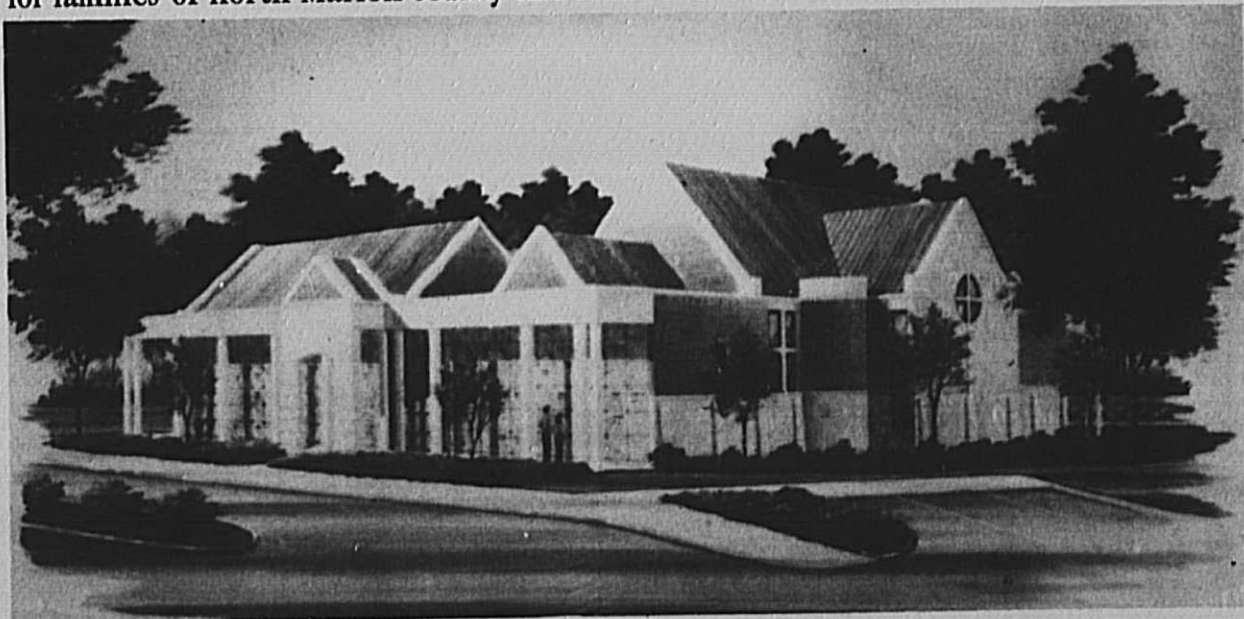
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Question Corner/ Fr. John Dietzen

Catholic burial after a suicide



More than 60 years ago, my parents purchased burial space in our local Catholic cemetery. Both were Catholics in good standing. A few years later, following the total collapse of his business, my father took his own life. Due to prevailing church law, he was not allowed burial in "consecrated ground" and was interred in another cemetery. This broke my mother's heart. Until the day she died she prayed that her husband could be buried in the Catholic cemetery. Has the church relaxed the rules today to allow my father to be reburied with our mother? (Ohio)

The church today has no law explicitly denying Catholic burial, or a Catholic funeral Mass, for those who have taken their own lives.

It is true that under the former Code of Canon Law (before 1983) those who deliberately killed themselves were among those deprived of Christian burial. Even then, however, the rule was softened by several factors, including the awareness that such violent action against oneself often (if not most of the time, or even always) assumes a psychological unbalance so severe as to leave one's moral responsibility in serious doubt.

Thus, it may be questioned whether the wisest, most perceptive decision was made for your father's burial. Be that as it may, the penalty of denying Christian burial no longer applies to suicide, nor for that matter to several other categories of people mentioned in the former law. A different decision would almost certainly be made today. If you're still considering reburial, I suggest you talk with your parish priest, or someone else in an official position, and ask what steps are necessary.

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

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

BARROSO, Ruth Marie, 83, St. Patrick, Indianapolis, Oct.

17. Mother of Tony, Joe Barroso, Jan Harlan, Ester Wells; sister of Clifford, Walter Hammond, Lucille Herring.

BROWN, David Henry, 82, St. Matthew, Indianapolis, Oct. 12. Husband of Dorothy (Biehl) Brown; father of Judith Tiger, Susan Casey, Patti Hammons; grandfather of six; great-grandfather of six.

CANNON, William, 44, St. Anthony of Padua, Morris,

Oct. 19. Husband of Diane Cannon.

EDER, Violet May, 68, Annunciation, Brazil, Oct. 10. Wife of Charles Eder; mother of Cathy Medley, Joanie Terhune, Bridget Pugh, Thomas J. Jr., Margaret, Denny, Diane, Pat, Tim, Teresa, Kevin, Marsha Walsh, Teresa, Brian, Donna Eder; sister of Rosie Dillon, Dolly Allen, Thomas Salyers; grandmother of 46; great-grandmother of 23.

EMSWELLER, Marjorie A., 71, St. Mary, Rushville, Oct. 17. Mother of Gary T., Kevin R., Rita K. Emsweller, Brenda Peters, Elizabeth A. Mallaney; sister of Helen Bunch.

FLASPOHLER, Justin Edward, infant, St. Mary of the Rock, Oct. 11. Son of Ron and April Flaspohler; brother of Ashley, Christine Flaspohler; grandson of Francis and Dorothy Flaspohler, Bill and Doris Reynolds.

FOX, Jack J., 75, St. Mary, North Vernon, Oct. 15. Husband of Irene (Weber) Fox; father of Carole Russell, John, David Fox; son of Catherine (Dunnigan) Fox;

brother of Charlie Fox, Jane Heist, Helen Murdough, Sister Agatha Fox; grandfather of two; great-grandfather of one.

FRANKLIN, James, 63, St. Mary, Richmond, Oct. 7. Father of Janet Medina, Ginger Gray, Judy Franklin, Sherri Taft; brother of Frances Scott; grandfather of seven.

HABERMEL, Frank D., 80, St. Michael, Bradford, Oct. 6. Husband of Ovada M. McFelea; father of Danny, Robert Habermel, Vivian Hooker, Patty Nelson, Janet Nolot, Sharon S. Peters; brother of Robert Habermel.

HALLET, Blanche (Martin Dougherty), 98, St. Anthony, Indianapolis, Oct. 17. Mother of Rita B. Pickett; stepmother of Imogene Butidas, Mary Benford; grandmother of three; step-grandmother of eight; great-grandmother of four; step great-grandmother of 17.

HARTLAGE, Deborah Jean, 61, St. Michael, Bradford, Oct. 12. Wife of Carl M. Hartlage; mother of David L., Jeffrey S., Lisa A. Hartlage, Susan M.

Goldman, Donna J. Garner, Pamela K. Linderman; sister of Charles G. Bridwell, Dorothy Coomes; grandmother of 11; great-grandmother of 11.

HOLTEGEL, Roseanna, 81, St. Anthony of Padua, Morris, Oct. 15. Mother of Nancy Jacobucci; sister of Eralinda Romweber, Helen Bischoff, Martha Bedel, Alma Armstrong; grandmother of five.

KERNEL, Mary C., 89, St. Matthew, Indianapolis, Oct. 1. Sister of Franciscan Sister Loretta Feeney.

KLEEMAN, Cecelia, 79, St. Paul, Tell City, Oct. 12. Wife of Walter Kleeman; mother of Marlene Lautner, Bob Kleeman, Oris Savage, Joan Lauer; sister of Orris Tremper, Velma Kleeman, Joyce Baldwin; grandmother of 12; great-grandmother of eight.

LYBROOK, William Browne M.D., 83, St. Matthew, Indianapolis, Oct. 11. Husband of Betty (Etnire) Lybrook; father of Judy A. Ohlwein; brother of Paul P. Lybrook, Frances Baird, Anne Smith; grandmother of four; great-grandmother of three.

MESSMORE, Nellie, 91, Prince of Peace, Madison, Oct. 13. Mother of Pauline M. Peddie, June Clapp, Paul C. Messmore; grandmother of 11; great-grandmother of 12; great-great-grandmother of 11.

MURPHY, Mildred H., 93, St. Mary, Richmond, Oct. 8. Mother of George A. Murphy, Ann Finning; grandmother of six; great-grandmother of seven.

ORTMAN, Ralph A., 86, St. Jude, Indianapolis, Oct. 12. Husband of Rosalie Ortman; father of David W., Robert J., Judith A. Ortman; brother of Bertha Small, Leona Brewer, Ruth Beesley; grandfather of four.

REAS, Robert E., 47, St. Mary, New Albany, Oct. 14. Husband of Kathleen M. (Fogg) Reas; father of Abigail M., Mary Hazel Reas; brother of Peggy Schellenberger; nephew of Babe Bertrand.

REED, Deward E., 82, St. Gabriel, Connersville, Oct. 15. Father of David D. Reed.

TIERNEY, Lucille, 77, St. Matthew, Indianapolis, Sept. 30. Wife of Herman Tierney; sister of Carmel Alderson, Lena Shafer.

WESTON, Robert W., 65, St. Michael, Bradford, Oct. 13. Husband of Theresa Meyer; father of David W., Stephen J. Weston, Kathryn M. Cordes, Patti M. Ethridge, Helen M. Wahl, Janet M. Longstrueth; brother of Joyce Muth, Kathryn Shong; grandfather of nine.

WILFONG, Charlene Joan, 60, St. Michael, Bradford, Oct. 13. Mother of Frank X. Senn, Jr., Lillian Hubbard, Debbie Dore, Denise McDonald; stepson of Vernon Hinyub; brother of Roselee Rochell, Jackie Danidieis; grandfather of six.

WILLIAMS, Patricia L. (Cullom), 65, St. Anthony, Indianapolis, Oct. 17. Wife of Glenn M. Williams; mother of Kerry R. Williams, Catherine M. Wahnsiedler; sister of Donald, William Cullom, Kathleen Boyle, Regina Kirsch.

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Responsibilities include assisting the Director of Advertising in tracking call reports and other records filed by account executives, establishing and monitoring sales goals, and carrying out marketing objectives and sales promotions. This person will also be the department "point" person for day-to-day dealings with other departments at *The Criterion*.

Applicants must be high school graduates with at least five years of administrative experience, preferably with a newspaper or advertising organization. Experience with the newspaper printing process is also preferred. Other requirements include strong computer skills (Windows—Word, Excel, and Lotus), ability to be a team player and a self-starter, and an outgoing personality.

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Cathedral High School is seeking a Business Office Assistant. Responsibilities include maintaining student and employee records and files, entering data, preparing bank deposits, preparing semi-monthly payrolls, distributing pay checks, sending monthly statements and student insurance claims.

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