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Pope urges Americans to conquer their fears

Wherever he went, the pope was greeted by enthusiastic crowds: in New Jersey, in New York and in Baltimore

By Catholic News Service

BALTIMORE—Pope John Paul II, visiting the United States Oct. 4-8, urged Americans to conquer their fears and turn to Christ when times get tough.

"There is no evil to be faced that Christ does not face with us," he told the crowd during a Mass at Oriole Park at Camden Yards in Baltimore. "There is no enemy that Christ has not already conquered. There is no cross to bear that Christ has not already borne for us and does not now bear with us."

In talks to seminarians in Yonkers, N.Y., to members of the U.N. General Assembly, and to young people in New York's Central Park, the pope spoke of the need to turn to God to help overcome fears. He also spoke of the diversity of the United States and the need to continue its tradition of welcoming immigrants.

In Central Park Oct. 7, the readings for the Mass, marking the feast of Our Lady of the Rosary, said that Mary was afraid when the angel told her she would become the mother of Jesus.

"Yes, Mary was afraid, just as we are often afraid," the pope said. But when Mary realized it was God who was calling her, "all fear was banished."

"Like Mary, you must not be afraid to allow the Holy Spirit to help you to become intimate friends of Christ," he said.

"Christ wants to go many places in the world and to enter many hearts through you," he told the young people, urging them to conquer their fears to be able to spread Christ's message.

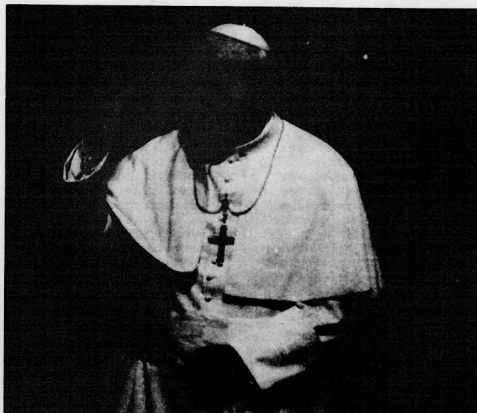
At the United Nations Oct. 5, the polyglot Polish pope spoke in English, French, Spanish, Russian, Arabic and Chinese, the official languages of the United Nations, to encourage the world's people to look to the future with hope. (See separate article.)

The following day, speaking to seminarians at St. Joseph Seminary in Yonkers, the pope said priests must be strong in their faith and unafraid of denouncing evil.

"You need courage to follow Christ, especially when you recognize that so much of our dominant culture is a culture of flight from God, a culture which displays a not-so-hidden contempt for human life, beginning with the lives of the unborn, and extending to contempt for the frail and elderly," the pope said.

Wherever he went, the pope was greeted

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CNS photo by Michael Orlowski

Pope John Paul II waves to the 50th General Assembly of the United Nations Oct. 5. The pope addressed the international assembly, asking it to promote a true family of nations.

U.N. must become a true family of nations, pope says

He says that no international agreement has yet adequately addressed the rights of nations

By Cindy Wooden, Catholic News Service

UNITED NATIONS—The future of the United Nations and of its mission to foster peace in the world lies in its ability to become a true family of nations, Pope John Paul II said.

The international organization must help the world's people take the "qualitative leap" of seeing their relationships with others as that of brothers and sisters sharing, supporting one another, and moving toward the future without fear, the pope said Oct. 4 in a speech to the U.N. General Assembly.

Marking the 50th anniversary of the organization, Pope John Paul said he came not to offer proposals for a structural reform of the United Nations, but a vision of the values that must guide it.

"The United Nations Organization needs to rise more and more above the cold status of an administrative institution and to become a moral center where all the nations of the world feel at home and develop a shared awareness of being, as it were, a family of nations," the pope said.

It must foster "values, attitudes and concrete initiatives of solidarity," he said.

The pope was greeted at the ground-floor entrance to the United Nations by Boutros Boutros-Ghali, secretary-general, and a handful of U.N. employees, shouting, "John Paul II. We love you!"

He and Boutros-Ghali then took an elevator to the secretary-general's 38th-floor office for a private meeting.

After the meeting, Pope John Paul was serenaded by the U.N. children's choir and stayed a few minutes to personally thank the youngsters, who were dressed in national costumes, for their songs of peace.

Before entering the General Assembly hall, the pope stopped to pray in the U.N. meditation room.

Introducing Pope John Paul to the

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CNS photo by Michael Orlowski

Pat Wahlmeier holds up sons Dominic, 3, (left) and Joseph, 2, to the pope during the kiss of peace at Mass at Aqueduct Racetrack in Queens, N.Y., Oct. 6. The Wahlmeiers, the 1994 Knights of Columbus International Family of the Year, have 11 children, all of whom greeted the pontiff.

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Popular author and storyteller Megan McKenna tells fascinating stories of angels during a retreat at Fatima Retreat House.

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Seeking the Face of the Lord

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



The pope is an envoy for peace in the world

Another papal visit to the United States is part of church history. It was a privilege to represent and pray for all of you at the concelebrated Mass in Baltimore. I was also privileged to attend the Holy Father's presentation to the General Assembly of the United Nations, the main reason for his fourth visit to the United States.

As you know, the pope was to have addressed the U.N. last year in commemoration of the Year of the Family, but was unable because of the slow recovery from his broken leg. His appearance now coincided with the celebration of the 50th anniversary of the United Nations. His carefully reasoned message spoke of the violence of this 20th century and its causes, focusing especially on nationalism (as distinguished from patriotism).

He called for moral and not only "cold administrative" leadership from the U.N. He emphasized that we have within us the positive "capacities of wisdom and virtue." And if we use them "we shall see that the tears of this century have prepared the ground for a new springtime of the human spirit." The U.N. delegates responded with a standing ovation.

Pope John Paul's presence stirs the hearts and curiosity of millions of people, even of those who do not like him. I notice even the business section of *The Indianapolis Star* featured his visit from the perspective of vendors who capitalize on the power of his personality.

But God uses our spiritual leader for more important matters. The Holy Father is an envoy for peace in our world, our nation, our homes, our families and our own hearts. He is the most consistent and cogent advocate for the dignity of the human person and the family in the world. Like a prophet of old, he fosters a culture of life in our day, even when the message is unwelcome. He speaks for authentic freedom in a permissive and individualistic society. He speaks for spiritual values in a materialistic society.

He is taken seriously because he is a credible and intelligent spiritual leader who is not timid. He is humble and makes no claim for himself, rather he places his trust in God. Those who have a vested interest in permissiveness, indi-

vidualism and materialism are angered by the strength of his influence and the cogency of his message. Many cannot understand how he can be "for real."

It is especially difficult for us Americans to understand and appreciate the authority of a pope and the hierarchical leadership as established in our church by Christ from the beginning. It is difficult for Americans to believe that authority can have a spiritual origin and a spiritual motivation that is oriented to generous service for the common good; it is foreign to our national experience. We live and breathe democracy and majority vote and opinion. Political and social analysts measure everything according to a "power" model and often the unspoken "bottom line" is money.

The credibility of authority has eroded in our country because some religious and spiritual leaders have betrayed public trust. Human weakness takes its toll and it always will. Yet it is also true that there is an untoward American preoccupation with the shadow side of any public person. This preoccupation undermines trust and casts suspicion on any authority figure.

News stories are contrived from the tortured search for conflicts between leaders and other members of the church. There are two recent examples. When the U.S. bishops issued the pastoral reflection "Faithful for Life," the media sought out the head of the fictional organization called "Catholics for a Free Choice" for first comment. Why is it inevitably an outspoken dissident who is sought for public interview? Media coverage of the pope's visit also illustrates the phenomenon. Is there a need to undermine the positive public response to the pope?

Virtually any authority figure or institution is evaluated from the perspective of power and antipathy to power. Yet, even in a democracy respect for leadership is necessary for the common good and I do not mean placing leaders on pedestals or permitting irresponsibility. We have a growing problem both in the church and in society: few people want to expose themselves to the magnified search for weakness in public leaders. This affects church vocations. And it discourages good people from becoming civic leaders too.

Editorial Commentary/John F. Fink, Editor

The pope is a prophet

In his talks here in the United States last weekend, Pope John Paul II sounded like one of the prophets of the Old Testament. As he has so often in the past, he showed that he isn't afraid to tackle unpopular issues. From his arrival in Newark last Wednesday until his departure from Baltimore on Sunday, he preached the things we need to hear.

The first unpopular issue he mentioned was immigration. At his arrival ceremony, he reminded us that "from its beginning until now, the United States has been a haven for generation after generation of new arrivals." He said that immigrants to our country have helped form a society rich in ethnic and racial diversity and committed to a shared vision of human dignity and freedom.

He continued to talk about immigration in his homily in Giants Stadium, reminding listeners of the nearby Statue of Liberty which has welcomed so many immigrants. "Is present-day America becoming less sensitive, less caring towards the poor, the weak, the stranger, the needy?" he asked. "It must not." This is what the prophets said to the Israelites.

He then went so far as to warn, "If America were to turn on itself, would this not be the beginning of the end of what constitutes the very essence of the American experience?" Spoken like one of the prophets of old.

He carried over the theme of diversity in his address before the United Nations. "The world has yet to learn how to live with diversity," he said, and "the fear of 'difference' especially when it expresses itself in a narrow and exclusive nationalism which denies any rights to 'the other,' can lead to a true nightmare of violence and terror."

He told us that there is a vast difference between nationalism and patriotism, which is a proper love of one's country. "True patriotism never seeks to advance the well-being of one's own nation at the

expense of others," he said.

As he has so often, he called for "a just distribution of goods" between rich and poor countries. He noted that "millions of people are suffering from a poverty which means hunger, malnutrition, sickness, illiteracy, and degradation," and he said that "such situations offend the conscience of humanity and pose a formidable moral challenge to the human family." He called on developed countries "to renounce strictly utilitarian approaches and develop new approaches inspired by greater justice and solidarity."

Another unpopular issue today seems to be abortion and other life issues, and it was no surprise that the pope spoke on these issues. He has done so every time he has come to the United States, besides his speeches and his encyclical on "The Gospel of Life." But speak out he did, saying, "Both as Americans and as followers of Christ, American Catholics must be committed to the defense of life in all its stages and in every condition."

Despite speaking out on unpopular issues, the pope's main message was one of hope, as was that of the Old Testament prophets. He said that staff members of the United Nations, "in the face of continuing tragedy and evil, we do not lose hope with regard to the future."

And he repeated the message he stressed so heavily in his best-selling book "Crossing the Threshold of Hope" when he said, "Men and women must learn to conquer fear. We must learn not to be afraid, we must rediscover a spirit of hope and a spirit of trust."

And how do we do that? He answered: "In order to recover our hope and our trust at the end of this century of sorrows, we must regain sight of that transcendent horizon of possibility by which the soul of man aspires."

The pope is a prophet. Unfortunately, too often people of the Old Testament didn't listen to the prophets.

Fr. Boniface Hardin calls St. Philip Neri children 'the heart of the hood'

By Margaret Nelson

Benedictine Father Boniface Hardin told the people in the St. Philip Neri neighborhood that their children are "the heart of the hood."

"Jesus promised that whatever you do for the least of these my brothers, you do for me," said the president of Martin University. "If you don't have a child in the family, adopt one child who doesn't have a father or a mother."

"These children of ours belong to all of us," said Father Boniface. Referring to the current generalizations about

young mothers he said, "There are a whole lot of people here who are having babies who are good. If we don't do anything else, we need to save our babies."

But he said, "You can't grow a child without a man and a woman."

"When we come together as a community, we have a single bond. That bond is Jesus Christ, and we gotta be sure that other stuff doesn't get in the way," he said. "We have to believe that Jesus will work miracles in our neighborhood."

The pastor, Father Michael O'Mara, gave a stirring comparison of the Old Testament plagues to modern-day conditions in the center city parish.



Photo by Margaret Nelson

"Hope for the 'hood' was the theme when St. Philip Neri parishioners and neighbors gathered on Sept. 30 for song, prayer, and inspiration. Joining in a gospel song are Tom Bogenschutz, pastoral associate, Benedictine Father Boniface Hardin, president of Martin University and speaker at the event; Father Michael O'Mara, pastor; Rev. Jennifer Charles, pastor of Brookside Methodist Church; and server Adam Davis.

Revival is scheduled Oct. 13-15 at St. Rita

Redemptorist Father Maurice Nutt, pastor of St. Alphonsus Church in St. Louis, will be the guest speaker at a revival at St. Rita Church, Oct. 13-15.

The theme is "Unite with God—Children and Parents—The Time is Now." The services on Friday and Saturday will begin at 7 p.m. The Sunday Mass begins at 10 a.m.

Ordained in 1989 by Divine Word Bishop J. Terry Steib, Father Nutt has received local and national awards for his work in civil rights and on the state task force on urban crime and violence. A preacher and evangelist, he is an instructor at St. Louis University.

Those wishing further information may call 317-923-8360.



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Stewardship is a parish way of life

St. Anthony of Padua Parish in Clarksville thrives because of its successful stewardship program

By Peter Agostinelli

St. Anthony of Padua Parish in Clarksville thrives in part from the Franciscan leadership of the five friars in residence there.

But the parish of more than 1,000 households also follows its lay leaders and their good stewardship. And at St. Anthony there is evidence that the Catholic community has grown through stewardship as a parish way of life.

"Leadership, both lay and clergy, is

the key to a successful parish stewardship process," said Conventual Franciscan Father David Lenz, pastor of St. Anthony.

Since assuming his pastorate of St. Anthony in 1994, Father David has overseen the comprehensive stewardship process started by Conventual Franciscan Father Richard Kaley, pastor of St. Anthony from 1971 to 1994. The process dates back to the 1960s and a parish sacrificial giving and tithing program was started by Conventual Franciscan Father Maurus Hauer.



Photo by Pamela Barrett

Mike Halloran (left), director of stewardship and development for the archdiocese, talks with John and Coletta Clements of St. Anthony of Padua Parish in Clarksville and their pastor, Conventual Franciscan Father David Lenz.

CSS 'Spirit of Indy' awards to be presented during a Nov. 16 dinner

By Mary Ann Wyand

A Benedictine priest and four dedicated Catholic laypeople will be honored by Catholic Social Services of Central Indiana (CSS) with 1995 Spirit of Indy Awards during a Nov. 16 dinner in the Sagamore Ballroom of the Indiana Convention Center in Indianapolis.

Spirit of Indy award recipients are Benedictine Father Boniface Hardin of Indianapolis, St. Bartholomew parishioner Susan Folkman of Columbus, St. Thomas Aquinas parishioner Mark Varnau of Indianapolis, Immaculate Heart of Mary parishioner Ann Wadelton of Indianapolis, and St. Luke parishioner Lauren Wilson of Indianapolis.

Indianapolis attorney Marilyn Tucker Quayle, the wife of former vice president Dan Quayle, will present the keynote ad-

dress. WRTV Channel 6 news anchor Diane Willis will serve as mistress of ceremonies for the awards banquet and CSS fund raiser.

Those wishing information, may contact CSS staff member Sue Sandefur at 317-236-1514 or 800-382-9836, extension 1514. Tickets are \$75 a person or \$500 per table of eight reservations. Silver sponsorship tables of eight are \$1,000 and support at the golden sponsorship level is \$5,000 a table.

In her keynote address for the awards dinner, Quayle will challenge community members to follow the examples of the 1995 Spirit of Indy Award recipients in working for the common good of all people.

Benedictine Father Boniface Hardin, the founder and president of Martin University in Indianapolis, will be recognized for distinguished community service addressing the areas of urban, minority and educational needs.

St. Bartholomew parishioner Susan Folkman of Columbus will accept a Spirit of Indy Award for extensive volunteer service in various church and community capacities, including work in special education.

Retired pharmacist Mark Varnau, a member of St. Thomas Aquinas Parish in Indianapolis, will be honored for a variety of parish and community service activities, including volunteer work in Haiti.

Immaculate Heart of Mary parishioner Ann Wadelton will be recognized as the founder of the Catholic Widowed Organization and as a charter member of the CSS Birthline volunteer team which provides counseling and assistance for pregnant women in crisis. She also is active in many parish and community organizations.

St. Luke parishioner Lauren Wilson is the recipient of the 1995 Spirit of Indy Youth Award. Currently a student at Marquette University in Milwaukee, she is a former chairperson of the Archdiocesan Youth Council, a network and governing body of teen-agers from throughout the archdiocese. In that volunteer leadership capacity, she has served the church in central and southern Indiana in a variety of ways.

Along with strong pastoral leadership, Father David said, a key to the success is the active participation of lay leaders like John and Coletta Clements. They're a good example of the dedication parishioners can contribute to a parish.

John Clements chaired St. Anthony's first parish stewardship committee when it was formed in 1991. After naming his wife Coletta as a member, the couple has met since then on a monthly basis with other committee members.

The stewardship committee includes 10 members who rotate regularly. This group includes members of the parish council, communications committee, the board of education, and the pastoral staff. The regular monthly stewardship meetings help guide parish efforts in various areas of stewardship. Among the efforts are:

- Development of a school tuition policy. The parish does not charge tuition to 329 students whose families are parishioners of St. Anthony School's kindergarten through eighth grades. (The other 86 students do pay tuition.)

- All new families and all inactive families are required to meet with Father David or Conventual Franciscan Father Dismas Veeneman, the associate pastor, to register or re-register. At that meeting the new parishioners receive a stewardship time, talent and treasure commitment card and an invitation to read about the many parish ministries for which they can register. They also are asked to make a weekly financial commitment for the upcoming year.

There are regular signs that the parish is living its stewardship model. St. Anthony parishioners held their parish picnic in July, and one parishioner won a raffle of \$12,500. The winner was out of town on the day of the raffle, but he

called Father David a few days later and pledged 10 percent of his winnings to the parish. After further discussion the parishioner and Father David decided to make a gift in that amount to the 1995 United Catholic Appeal.

Showing thanks for such generosity is a top priority. Volunteers are called, and appreciation is shown with thank you notes signed by Father David. The stewardship committee works with the various ministry heads to involve the volunteers. In order to organize the process, the stewardship committee invited the various parish ministry heads to a picnic to discuss stewardship and volunteerism.

The stewardship committee and parish staff ask parishioners to be accountable for their gifts. Quarterly update letters are sent to all parishioners. These letters include a message from Father David and remind them of their parish stewardship pledge and what they committed over the previous quarter.

St. Anthony has shown a marked increase in offertory collections since the stewardship program began in 1991. The parish currently receives treasure pledges from 830 of the 1,012 families, for a pledge total of \$942,486 for the year, an increase from 1990's pledge totals of \$727,826 and 1994's totals of \$854,297.

Just as important was the growth in time and talent. In 1993 time and talent opportunities numbered 650. That number increased to 1,100 in 1994 and 1,800 this year.

"This approach helps the parishioner be accountable to St. Anthony, and St. Anthony to be accountable to the parishioners," Father David said.

"The spirituality of the Franciscan order goes hand-in-hand with the spirituality of stewardship. St. Francis was the ultimate steward in that he realized everything belongs to God and he gave everything to the needy and followed God."



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From the Editor/John F. Fink

Cardinal Newman speaks to our age



From Sept. 9 to 19 I attended the World Congress of the Catholic Press in Austria. I'll probably write about the congress next week. I mention it in this week in order to say that long plane trips, including waits between connections, afford good opportunities: to get a lot of reading done.

One of the books I read (or re-read) on this trip was Cardinal John Henry Newman's *Apologia pro Vita Sua*, his masterpiece of spiritual autobiography. I wanted to read it in preparation for the column I wrote last week about Newman's conversion from the Church of England to Catholicism 150 years ago Oct. 9.

Although the book was written 131 years ago, I found that it still answers many modern questions. That's undoubtedly why Newman proved to be such an influence on the Second Vatican Council and on our present pope, John Paul II. The pope often quotes Newman and has said that he hopes to be able to beatify him some day.

In the book in which he wrote about his spiritual journey, he wrote: "From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate." He said that, although he continued to think about theological subjects, "I have had no changes to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment. I never had one doubt."

This might seem strange for someone with such a powerful intellect as Newman had, but he went on to say that he didn't mean to say that he had no difficulties with some articles of the faith. However, he said, "I have never been able to see a connection between apprehending those difficulties . . . and doubting the doctrines to which they are attached." And he then made his famous statement: "Ten thousand difficulties do not make one doubt."

He used the doctrine of transubstantiation—the changing of bread and wine into Christ's body and blood—as an example. This is a Catholic belief that polls indicate that many Catholics don't believe. Newman explained himself this way: "People say that the doctrine of transubstantiation is difficult to believe; I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the oracle of

God, and that she had declared this doctrine to be part of the original revelation. It is difficult, impossible to imagine, I grant—but how is it difficult to believe?"

Farther on he wrote: "I cannot indeed prove it. I cannot tell how it is, but I say, 'Why should not it be? What's to hinder it? What do I know of substance or matter? Just as much as the greatest philosophers, and that is nothing at all.' . . . The Catholic doctrine leaves phenomena alone. It does not say that the phenomena go; on the contrary, it says that they remain. . . . It deals with what no one on earth knows anything about, the material substances themselves."

During his study of the early fathers of the church, and especially while doing the research for, and writing, his "Essay on the Development of Christian Doctrine," Newman came to understand that it was the Catholic Church that had maintained and preserved the teachings of Christ. Once he was given the gift of faith, he accepted what the Catholic Church taught, whether or not he fully understood it.

Before he became a Catholic, Newman had difficulty with what he thought the Catholic Church taught about Mary. Newman said that he had always loved Mary, but he thought that the Catholic Church practiced that he considered Mariolatry—paying her the adoration due only to God.

In this case, he discovered that he was wrong. From the writings of St. Alphonsus Liguori, he learned that Catholics do not worship Mary. He wrote: "Only this I know full well now, and did not know then, that the Catholic Church allows no image of any sort, material or immaterial, no dogmatic symbol, no rite, no sacrament, no saint, not even the Blessed Virgin herself, to come between the soul and its Creator."

After further study, he came to the conclusion that "the devotions to angels and saints as little interfered with the incommunicable glory of the Eternal, as the love which we bear our friends and relations, our tender human sympathies, are inconsistent with that supreme homage of the heart to the Unseen."

Catholics' veneration of Mary and other saints remains an obstacle for many non-Catholics today. It's important that they understand this correct teaching of the Catholic Church.

There is still a great deal in Cardinal Newman's writings that speak to modern men and women, especially to those who are considering becoming Catholics.

The Yardstick/Msgr. George G. Higgins

Ads for bluejeans, kiddie porn and economic theory



The controversy over Calvin Klein's latest outrage, a kiddie-porn ad campaign for bluejeans, raises interesting questions about the nature of democratic capitalism in the United States.

Neococonservative proponents of democratic capitalism tend to argue, as a general rule, that capitalism is independent of the moral cultural order and that its moral failures are due to the actions of people outside the system. Specifically, they tend to argue that a "new class" of liberal anti-capitalist intellectuals are using the media to corrupt American culture by denigrating religion and family values.

Charles Krauthammer is an exception. Writing in the maiden issue of a new conservative journal, *The Weekly Standard*, Krauthammer says that the corruption of cultural and family values in the media and in advertising is neither the work of "liberals in the Education Department" nor fanciful bureaucracy. It is, he says, the work of the great corporations of America, including, in the present context, Calvin Klein.

A recent illness caused me to pay more attention to this matter than I would usually. Immobilized and lacking the energy to do any sustained work while recovering from surgery, I found myself, against my better judgment, literally "killing" time by watching daytime television by the hour.

On balance, it was a nauseous experience. Much of daytime television is a steady diet of tawdry cultural junk bordering at times on moral depravity.

Neococonservatives know better than to blame this phenomenon exclusively on liberal intellectuals. And they know perfectly well that the major TV networks are themselves capitalist enterprises dependent on advertising revenues, and that media images of reality are fashioned primarily by an institutional need to stimulate consumption and thereby maximize profits.

In short, those Calvin Klein's kiddie-porn ads can't be blamed exclusively on the graphic artists who designed them. These people work for and take orders from the company's board of directors, which commissioned the ads for the sole purpose of selling more bluejeans to immature adolescents who, because of peer pressure, are vulnerable to this kind of sleazy advertising. The name of the game is profit.

It is misleading to describe capitalism as being independent of the moral cultural order, according to Jesuit Father John Langan of Georgetown University. The institutions that are part of the moral cultural system, he pointed out recently, "are themselves economic entities; indeed, in some cases . . . they are very large and profitable economic entities."

The controversy over the Calvin Klein ads has prompted Llewellyn Rockwell Jr., president of the conservative Ludwig von Mises Institute, to defend capitalism against those who would blame it for the debasement of popular culture.

"The junk on television," he says, "may speak volumes about our culture, but thanks to capitalism, society isn't wasting excess resources on it. It's delivered in the least costly manner, leaving more resources for the pursuit of what really matters."

In other words, while cultural junk may be regrettable, it's OK so long as it's cost-effective. With friends like that, democratic capitalism doesn't need any enemies in the "new class."

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A View from the Center/Dan Conway

Stewardship is like a three-legged stool

Last May, my 14-year-old daughter, Catherine, graduated from our parish elementary school. During the graduation ceremony, in front of the pastor, principal, teachers, parents, relatives and friends, and all her classmates,



Catherine sang a solo ("The Wind Beneath My Wings"). By the time she was finished, my wife and I were in tears, and the entire audience erupted into a standing ovation that seemed to go on forever. When the ceremony was finished, and we all gathered in the parish hall for refreshments, it seemed like everyone in the hall came up to us to say how much they enjoyed her singing and how lucky she is to have such a beautiful voice.

I can honestly say that, as a parent, I have never had a happier or prouder moment. Although I can't possibly be objective about my own daughter's singing, everyone present that night seemed to agree that she has a remarkable gift. "Where did she get that voice?" people asked. And we honestly had to say, "We don't know." "Has she had formal training?" people asked, and we were a little embarrassed to say "No." In fact, her first voice lesson was this summer—two weeks after graduation.

Because our daughter, Catherine, has a talent for singing that needs to be developed and shared with others, my wife and I have chosen to give her singing lessons. This represents a sacrifice for us because the weekly lessons are expensive, and because taking her (and picking her up) means one more trip for my wife who already spends an incredible amount of her time transporting our five children to and from school, medical and dental appointments, and a hundred other daily and weekly activities. But we make this sacrifice (and many others like it)

because we want to be good stewards of the time, talent and treasure entrusted to our care. We also know that the choices we make about our uses of time and talent frequently determine where our treasure will be.

Thinking about Catherine's special talent helps me understand the concept of stewardship and the way it has influenced my life. Ultimately, everything that I have (and everything I am) has come to me as a gift—from God and from the people who have made me who I am today.

Stewardship is a profound recognition of the fact that we are a gifted people and that we are called to "take care of, and share," the many gifts we have received from God. Normally, we describe these gifts in terms of the three T's: time, talent and treasure.

The three T's are important because they illustrate the fact that stewardship is like a three-legged stool. If any of the legs is missing, the stool will not stand.

Too often we think of stewardship only in terms of treasure, and this is a mistake for many reasons. I am not ashamed to talk about money or fund raising in connection with stewardship. I believe there is an important, unexplored, connection between faith and money, so I never hesitate to say that the stewardship of treasure is an essential component of understanding and living stewardship as a way of life. But treasure is only one-third of the three-legged stewardship stool, and if that's all we care about, we are really missing a lot.

In my next two columns, I plan to offer a series of personal reflections on the stewardship of time, talent and treasure. In these columns, I will try to explain why it's not possible to "skip over" the stewardship of time and talent in order to get to the stewardship of treasure. I also hope that some of my personal experiences (including some successes and some failures) will help others balance the three-legged stool of stewardship.

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The Criterion

To the Editor

Not teaching the true Catholic faith

I read with much interest the letter to the editor "Don't Indict RCIA on One Poor Example," by Karen Oddi (Sept. 29 issue). I have to say that I don't think she is right. The situation described in the letter in the Sept. 8 issue is not one poor example. I know from first-hand experience.

My brother and his wife entered the church last year after a year of the most mind-numbing teaching I ever went through. I was godfather to my brother and went to many of the meetings. And God help you if you asked or brought up anything with a "Catholic tradition" about it. Example: The Mass being a sacrifice. No, the way they said, it is a picnic for the family.

A few weeks ago the archbishop wrote some wonderful articles about confession. Well, our RCIA team did not even teach about it. I now have a brother and sister-in-law who don't know how to go to confession. And know nothing about why they (many Catholics) are not going to confession. I think he need not look anywhere

Point of View/ Helen Alvarez

Forced abortions are not so rare

They've finally found an abortion issue on which pro-life and pro-abortion come together: forced abortion. Or so it seems from reading the papers lately. A few sentences past the headlines and a few steps into each side's argumentation, however, and a different story emerges.

The occasion for the recent barrage of public conversation on forced abortion is, of course, the U.N. conference on women in Beijing. China is a country with a well-publicized record of forcing women to have abortions.

In press accounts about the Beijing conference, abortion advocates rest their opposition to forced abortion entirely on the fragile legs of "choice." What a woman doesn't want in connection with her reproductive life is bad, simply because she doesn't want it. What she does want is good simply because she wants it. With this argument, abortion advocates feel that they have managed to preserve all their favorite positions, without apparent contradiction: choice is the fundamental human value; abortion itself is morally neutral when it is freely chosen.

Before expressing unreserved enthusiasm for our new allies, however, pro-life people owe it to the public and to their opponents to illuminate the close relationship between legal abortion and forced abortion. Forced abortion and pro-abortion are not terribly distant cousins. The latter paves the way for the former. Why?

First, because promotion and even toleration of "legal" abortion is also toleration of "virtually forced" abortion. Abortion advocates, especially those who regularly come into contact with women considering abortion, know that women typically feel coerced into having abortions. They certainly don't feel like well-informed, unpressured free-choosers!

This is clear from the Alan Guttmacher Institute's study of the reasons women have abortions (Family Planning Perspectives, July/Aug. 1988). Most abortion clients cite reasons such as pressure from individuals closest to them, or obvious social pressures: their work or educational institutions won't easily accommodate children; their boyfriends don't want the baby; they can't find sufficient income; their parents are afraid they're buying a one-way ticket out of the middle class; and so on.

Carol Gilligan's book "In a Different Voice" quotes liberally from women making abortion decisions. The findings are stark: In nine of 12 narratives in the book, the women cite boyfriend pressure as a major factor in their decision to get an abortion.

Every day, abortion advocates know

but the RCIA teams that are not teaching the true Catholic faith.

I am a convert myself. 1966. I can't understand why they (RCIA) are trying their best to make good little Protestant-Catholics out of these people. I would like to see the use of the new "Catechism of the Catholic Church" used.

Name and address withheld by editor

Women should have same respect as men

Bravo! Congratulations for daring to speak out in favor of inclusive language ("From the Editor," Sept. 22 issue). In support of your stand, I would refer you to article 2477 of "The Catechism of the Catholic Church." It states: "Respect for the reputation of persons forbids every attitude and word likely to cause them unjust injury." I contend that words can and do reflect attitudes of people against people. It has happened throughout history, and even continues today. But as the catechism clearly states, it is wrong for those who doubt, look it up; it is on page 594.

that they are tolerating coercive abortions. But they say nothing for fear of disturbing the "right," the "system," the "industry," that they have built up around abortion. It's a short step from collaboration with this coercion to more explicit coercion.

Second, accepting legal abortion at all usually entails accepting the principle that one may use evil means to obtain a good end. In short: abortion advocates call abortion "a bad thing" (Kate Michelman), "wrong" (Hillary Clinton), "abhorrent" (Dr. Henry Foster), but say that one may use it to avoid various difficulties and responsibilities that an unexpected child can bring. Once this utilitarian principle is enshrined in law, how surprised should we be when a government takes advantage of it to serve its purposes?

One application of this principle is especially likely to be exploited by an unethical state. If it's justified, even noble sometimes, to abort a child because the child may not have a "good life," then what if the state determines that the child is not likely to have a good life? And not only that particular child. What if other children will suffer because of the society having too few resources to sustain its population?

Many in the abortion movement argue that abortion itself is not an intrinsic moral wrong. And if the state needs you to do something that is not an intrinsic moral wrong, and for a good purpose, why the nuth and cry?

Finally, creeping into conversations on population is the idea that human beings are themselves part of an "environmental problem." They are even compared to parasites which threaten to wreck the host, earth. Much of this rhetoric comes from individuals and population organizations that are vociferous supporters of abortion. Colorado abortion practitioner Warren Hern has written that "the human species is a global cancer." If such terms are accepted, it is small wonder that countries concerned about the size of their populations are tempted to accept coerced abortion.

It's not my intention to sound ungrateful to those joining us in denouncing forced abortion, in China or anywhere else. But without an understanding of the ideologies and behaviors that are leading countries to such policies, they will arise again and again around the world. An "abortion right" paves the way for an "abortion duty" like nothing else on earth.

(Helen Alvarez is director of planning and information for the Secretariat for Pro-Life Activities, National Conference of Catholic Bishops.)

On page 17 of the same catechism, in referring to language in speaking about God, it admits that our language is imperfect, but that we should try to purify it of everything that is impure, image-bound, and less than perfect in respect to God. Should it also not apply to women and men who are created in the image and likeness of God?

I believe that our language of worship should reflect the fact that we are children of God the Father, which means that we are sisters and brothers of the family of God. In creating humankind, Genesis 1:26-27 states that God the Creator made them male and female. My point is that, since women are also created in the image and likeness of God, they should be given the same respect as paid to men. We are all equal before God. It is not that difficult to use inclusive language. I am convinced that it is just, not only before humanity, but in the sight of God.

Charles J. Waltermann
Richmond

Trying to change the gender of God

I read your column on inclusive language in the Sept. 22 issue with interest. I don't think a whole lot of people would argue with pronouns in the simpler cases.

I think you have to look down to the bottom line where people are trying to change the biblical gender of God the Father, who was addressed by Jesus as Father and Abba (Daddy). And they are trying to soften it in a first step use of pronouns or simply saying "Creator" or the "Person Upstairs," for instance, on the way to further lessening the original intent.

It is part of the agenda of some groups, and recently a sizable group in Beijing, which are promoting five genders (male, female, transsexual, homosexual and lesbian), the latter three of which are not genders and their plan is to gain legal powers for themselves which will make them a superclass because the rights of others will be drastically reduced because of their special privileges and protection. They have chosen a lifestyle which transcends across the only two real human genders and to defy God if they decide to be sexually active.

They are disrupting and destroying the family. If it did not suit their purpose to destroy the family, they would

Light One Candle/ Fr. John Catoir, Director, The Christophers

Why you should remain a Catholic

The most compelling reason for remaining Catholic, as far as I'm concerned, is the real presence of Jesus Christ in the Eucharist. The great comfort and solace I receive from this sacrament is indescribable. All of us are so blessed and privileged to be able to recognize the Lord in the breaking of the bread.

Countless numbers leave the church because they don't grasp this mystery. They may disagree with the pope, or some church policy, but to walk away from the Eucharist is difficult for me to understand. Many others leave because they resent the church for being too doctrinaire and rigid. But is laxity and free thought a better alternative?

Then of course there are many scandals which sicken and confuse the faithful. I've been scandalized myself by priest pedophiles whom I knew personally but never would have suspected in a million years. Whether the issue is birth control, premarital sex, homosexuality, masturbation, abortion, the arms race, mandatory celibacy, or the church's preferential option for the poor, people make their decisions to leave and go their own way. So be it. All I can say is that without God's grace no one can even come close to living up to the demands of Christ



come down with both feet on the way women and born and unborn children are portrayed in television and cinema offerings.

I don't know how we can stand by and let revisionist historians take God out of the Bible. We let these same type people take religion out of our country's history. Believe me, every little gain they get will precede another gain. We have to have a wary and legal eye on even the things which look innocent on the surface.

Dan Logan
Indianapolis

Have you had an angelic encounter?

I am conducting a regional search of ordinary people who have experienced an angelic encounter. With the popularity of angel stories available in most styles of print, from books to personal notepaper, to the many shows on television, I thought it would be great to explore our regional true-life stories.

I am seeking stories from your readers who feel they may have had a genuine experience with an angel. I am not looking for positive human nature type stories whereby your reader would explain, "He was so nice to have helped me, he truly was an angel."

Kate Cook
P.O. Box 297
Upland, IN 46989

who said, "Be ye perfect" Very few can really return good for evil, turn the other cheek, and forgive their enemies. Christ asks so much of us.

But should we renounce him because the challenge is too difficult? I don't think so. We are all flawed human beings and we have to pray for the grace to carry on.

The Second Vatican Council called the church "the sinful people of God" because our history is spackled with sin and scandals. We don't even know how to make amends for centuries of abuse. Still we go on because of the divine element in the church.

Those who stay in the church are not blind to all the controversy and shame, but they've learned to do as Jesus asked, that is to accept the weeds along with the wheat. They've come to understand that the church's survival is itself a miracle. Also, we learn gradually that God works through his wounded healers. He chooses imperfect instruments to carry on his saving mission. When you think about it, how could he do otherwise? There are no perfect human beings on earth. He alone was divine and therefore perfect.

We may not be strong enough, or wise enough or good enough to live up to God's perfect-plan, but we hang in there. We trust the Lord who died for our sins. "We do what we can and we pray for what we cannot yet do" (St. Augustine).

Cornucopia/Dan Morris

On unsolicited suggestions

Women—all you wives, sisters, aunts, grandmothers, girlfriends, and other various brands of female—please hand this to the male nearest you, and let me talk with him for a couple of minutes in private.

Men, crawl under a hood, a table or a rock and let me ask you a personal question or two—out of earshot of the aforementioned group.
Does it bother you when your wife or other significant female in your life

gives you unsolicited advice? Like how to cut a weird angle on a 2 x 4 to fit into the corner of a deck that's not square? That kind of thing?

Are you part of the club my wife has dubbed The Royal Order of Pigheads? These are guys who won't stop and ask for directions, even after the sun has set and the road signs have changed to a different language.

Do you find it hard to do something you've done a million times when all of a sudden "she" is standing there and saying things like "That doesn't look safe to me," or "Why don't you do it this way?" or "Is that always the way you do it?" or (grrrr) "Wouldn't it be easier if you . . ." (and it is, of course, but that's beside the issue at hand).

Maybe it makes you want to throw a tantrum, to drop whatever's handy, to resort to petty attacks, like "If you're so clever, here: You do it." Or have you matured to my level? You bite your tongue and try to

figure a way to push her buttons instead. Well?

Well, why are we so susceptible to this stuff? Are our egos really this fragile? What can we do about it?

Throwing a puffy (smaller than a tizzy, larger than a pout) really isn't the healthiest thing, although it feels kind of good at the time.

But so does sneezing really loudly, but you shouldn't do it in a crowded theater while Nick Nolte is sharing intimate thoughts from his past with Barbara Streisand.

(Of course this is changing the subject, but that's a good defense mechanism when you haven't a clue what you should do about letting "her" not only get under your skin, but downright fill your concentration.)

Maybe it all has to do with primordial gene memories. Our cave-dwelling forefathers were fighting back hominid rantsources at the cave entrance, and in the background they'd hear, "Why don't you just roll a big rock on its tail and it'll go away."

(Please send comments to Uncle Dan, 25218 Meadow Way, Arlington, VA 98221.)

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The Little Flower Ladies' Social Club and Altar Society opened its 1995 season by honoring past presidents—29 of whom are still members of Little Flower. They are (seated, from left): Louisa Gauss Moon, 1950; Ann Reigner, 1958; Louise Arzmann, 1958; Ruth Hill, 1964; Martha Rowe, 1967; Margaret Canatsey, 1968; Margaret Lawley, 1970; Margaret Johnson, 1975; Sally Mayer Foster, 1977; (standing) Theresa Dailey, 1975; Clara Donahue, 1979; Patricia Gandolph, 1981; Millie Genna Chasterson, 1984; Patricia Reese, 1985; Marilyn Jeffers, 1986; Barbara Lawless, 1994; Catherine Dangler, 1997; Jo Ann Hines, 1988; Phyllis Carson, 1991-92; and Marcelle Eischens, 1989.

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VIPs . . .

Legionaries of Christ Brother Daren Weisbrod of Milan, a parishioner of St. Nicholas in Sunman, was among 35 men who professed and of poverty, chastity, and obedience at the Novitiate of the Legionaries of Christ in Cheshire, Conn., Sept. 2. Profession of vows completes two years of spiritual formation at the novitiate, and is a major step toward priesthood. Brother Daren will stay another year at the Legionaries' seminary in Cheshire studying humanities. Then he will travel to

Rome to study philosophy and theology.

Indianapolis native, Carmelite Sister Marianne Kappes, who is the daughter of Mr. and Mrs. V.J. Kappes of Beech Grove, has been invited to one of the most prestigious conferences in early Catholic church studies at Oxford University. She has been asked to give a lecture and participate in an international religious conference. Sister Marianne is an instructor of religion at St. Gregory's College in Shawnee, Okla.

Check It Out . . .

For those who practice Centering Prayer regularly and have attended the introductory retreat, at "Centering Prayer Retreat" will be offered Oct. 20-22, at the Beech Grove Benedictine Center, 1402 Southern Ave. in Beech Grove. The weekend will begin at 7 p.m. Friday and conclude Sunday noon. Registration is \$85 for resident, and \$65 for commuter. For more information call (317)788-7581.

"Helping Advent Happen in Your Parish," a one-day workshop for priests, musicians and liturgists, will be offered by the Saint Meinrad School of Theology from 9 a.m. to 3 p.m., Wed. Oct. 25, in the Newman Conference Center. Franciscan Father Thomas Richstatter will lead the workshop in exploring the meaning of Advent to help parishes fully celebrate Advent 1995. The cost of the workshop is \$25 a person and includes lunch. Registration deadline is Oct. 18. For more information contact Sister Barbara Schmitz at (812)357-6599 or 1-800-730-9910.

Advent-Epiphany Lectionary Workshop will be offered at the Beech Grove Benedictine Center, 1402 Southern Ave. in Beech Grove 9-30 a.m. to 3:30 p.m., Oct. 17. Father Dave Pettingill is the presenter.

Dynamic and practical speakers serving in Cincinnati and Northern Kentucky parishes, Al Cucchetti and Jeanne Hunt, will be the presenters during a four-night mission held at St. Louis Church in Batesville. The theme, "A Call to Live Our Faith," will be addressed at 7 p.m. nightly on Oct. 16-19, in the church. All are welcome.

The Sisters of Providence invite the public to join them for liturgy to celebrate Children's Sabbaths, at 10 a.m., Sun., Oct. 15, in the Church of the Immaculate Conception at Saint Mary of the Woods. A reception will follow in the Providence Center Conference Room. The purpose of the Children's Sabbaths observance is to

focus on child poverty and gives methods for people of faith to respond to the needs of children.

For persons coping with the grief of losing someone or something, a one-day workshop "A Time to Grieve: A Time to Mourn" will be offered Oct. 21 at Kordes Enrichment Center, 841 E. 14th St., in Ferdinand. Benedictine Sister Kristine A. Harpenau, personal and spiritual development coordinator at the center is the presenter. Registration is at 8:30 a.m. (EST). The program begins at 9 a.m. and concludes at 4 p.m. The cost is \$15. Optional lunch is \$5. For more information call 1-800-880-2777 or 1-812-367-2777.

The public is invited to the Calvary Cemetery Mass, Oct. 18, at 2 p.m., in the Calvary Mausoleum Chapel.

Single Catholic women, ages 20-40, who are interested in religious life are invited to the Monastery Immaculate Conception in Ferdinand to attend a Benedictine life weekend, Oct. 13-15. The program, themed "Obedience in the Monastic Lifestyle," will give participants the opportunity to experience monastic life. The free program begins at 7 p.m. (EST) Friday and concludes Sunday at 1 p.m. For more information contact Sister Rose Mary Rexing at 1-800-738-9999.

Our Lady of Lourdes School class of 1955 will be hosting its 40 year reunion with a 4:30 p.m. Mass Oct. 21, at Our Lady of Lourdes Church. Cocktails and dinner will follow at the Anchor Inn. Several graduates need to be located. Reservations are required. Contact Kathy Mobley Hofmeister at 353-0331 or Phil Wilhelm at 359-9551.

A Tobit Weekend for engaged couples is scheduled Oct. 20-22, at the Fatima Retreat House, 5353 E. 56th St. The cost is \$195 per couple. Pre-registration with a \$60 non-refundable deposit is required.

Sr. Sue Bradshaw talks about women's meeting



Franciscan Sister Sue Bradshaw (left) joins other members of Franciscans International, sisters from New York City, Aston, Penn., and Rome, holding a banner during the UN World Conference on Women held in Beijing, China in early September. The flag was handmade by the Poor Clares, who could not attend.

By Margaret Nelson

"Hillary (Clinton) said just the right things," said Franciscan Sister Sue Bradshaw. "That's why they never admitted that she was there."

Sister Sue was talking about the World Conference on Women in Beijing, China, which she attended Aug. 30 through Sept. 15. She said that heads of state were featured in the newspapers and on television, but the First Lady was shunned by the government newspaper and other local media. She read what the local people were reading in the party-controlled *China Daily* and in the *Beijing Earth Times*. The daily television never mentioned that Hillary Clinton was at the conference and gave three talks.

"I want to share the message of the conference," said Sister Sue, adding that there was "a lot of misinformation."

She answered several questions: Why was the conference held in a country that is known for its human rights violations? Sister Sue explained that the three previous world conferences on women were held on the continents of North America, Europe and Africa. China was the only Asian country that offered to host the meeting.

"The conference was about women, not about China," said Sister Sue. "The fact that the U.S. delegation was present, and that its First Lady spoke strongly about human rights violations, is exactly what the U.S. needed to be doing."

She said that some people wanted to boycott the conference because of the Chinese record on civil rights. "If you care about human rights and family, don't stay home," she said.

Why was a Franciscan sister present for the conference? Sister Sue is a member of Franciscans International, which is an non-governmental organization (NGO) with permanent status in the U.N. Economic and Social Council. As such, its certified representatives can attend all meetings of the council, make interventions, and present position papers.

The focus of this NGO is to commit itself to the care of creation, peace-making, and concern for the poor. Not only did Sister Sue attend the NGO Forum (the first part of the conference) in Beijing, but she was one of the five people representing Franciscans International as an official observer at the U.N. meetings (Sept. 4-15).

The professor went to the conference to share "how we try to do cross-cultural education" at Marian College. She led two workshops during the forum, one with representatives of Austria, India, Japan, Norway, and (two others from the U.S.).

The 30,000 NGOs were moved outside the city (away from the United Nations conference) to a middle school. The tents that were put up in the playground provided little comfort, especially during the four days it rained.

The religious workshops were well-attended. The roundtable for "Women on World Religions" brought members of all kinds of Christian religions, Catholics and Muslims together to tell how their religions help them as women.

They also asked delegates, "How could your religion be more supportive of you as women?" She said that most "could name something." This session was supposed to be held in a tent that held 30 people, but they had to use another tent to accommodate the crowd.

Sister Sue was scheduled to have a third workshop, but two were planned at the same time. She found another sister to substitute on a panel of Franciscans giving the order's vision of equality, development and peace.

The Hilton Foundation for Catholic Sisters sponsored a U.S. Leadership for the Conference of Women Religious tent. They were able to gather 100 religious women from every country around the world "doing all kinds of hands-on, front-line" ministries, she said.

After their third meeting, the women— from 70 religious communities—decided to make a statement to challenge the U.N. delegates, their governments, and the churches to address the issues of women and to act on them.

"I was neat to be with religious women from around the world, working with the same issues," she said.

Heavily-guarded and not permitted to "demonstrate"—especially in prayer—the women sang "Ubi Caritas," knowing that the guards could not understand Latin. "It gave us a neat sense of solidarity."

Sister Sue said that some of the media made it sound like the focus was anti-religious. But there were more than 1,000 workshops with a religious focus. "I could have gone to religious workshops all 10 days." All the ones she saw were "well-attended and lively."

The Vatican's chief delegate, Mary Ann Glendon, said, "We found many things to affirm in the (final) document. The Holy See is proud to associate itself with these parts of the document." The Vatican did not agree with all items in the section on women's reproductive health.

Glendon "had a jam-packed briefing," according to Sister Sue. The delegation reiterated the Holy Father's Aug. 29 speech committing all of the 300,000 social, caring, and educational institutions of the Catholic Church to a strategy directed to girls and young women.

Sister Sue received funds from many sources, especially men and women religious in the Midwest, including her own Marian College and Oldenburg Franciscan communities, and the Consortium for International Programs. "Religious men were the biggest donors," she said.

The public is invited when Sister Sue Bradshaw speaks about the conference at Marian College on Nov. 14 at 7:30 p.m.

The "Rebuild the Family 5K" is this Saturday!



Don't miss this opportunity to help Catholic Social Services!

14 October



Robert J. Zeunik

Cathedral High School
Class of 1990

West Point Academy
Class of 1995

Second Lieutenant
United States Army

I do not recall the day that I decided to attend Cathedral High school or, for that matter, anything specific about my first day in her halls. For me, choosing CHS was neither a tough nor momentous decision, and I highly doubt that the feelings I experienced during my first few days in the ninth grade were all that different from those of any other fourteen year old around the country. I do not look back upon it as the turning point in my life or the beginning of a new era because it was neither. It was high school.

Although my grandfather, father and other various relatives had all been educated by the Brothers of the Holy Cross, I did not feel obligated or motivated to continue any sort of tradition. As the youngest of four children, I watched as two of my three older sisters left Our Lady of Mount Carmel and enrolled in the public schools believing that I would follow the same path. When my last sister left Mt. Carmel, however, she entered Cathedral, and for the next three years our family became tied to the events and activities surrounding CHS. By the time I came of age, my transition to Cathedral was unquestioned by my parents and me.

Coming from such a background, it might have been easy to take a Cathedral education for granted, and to a certain extent I probably did, but not for long. No matter who the student is, where he comes from, or how he gets there, there is something about Cathedral that entices, captivates, and becomes essential to him. To some it comes as a revelation the moment they set foot in the door or decide that they wish to become a member of the Cathedral family. To me, however, the process was slightly more gradual and I absorbed the spirit that is embodied by the name Cathedral.

Cathedral takes people from all walks of life and backgrounds, with varying ideals, goals, and attributes and equips them with the tools that they need to succeed. She begins with a caring faculty and athletic staff willing to educate and test the students to their utmost ability while, at the same time, encouraging them to push themselves constantly onward. Before long though, it is the friends who push, encourage, and test each other. As a result, graduates from Cathedral leave with not only a first class education, but with a first class desire to excel in whatever they do as well.

As high schools go, Cathedral stands apart from all of the rest. I always knew this, but it became more apparent than ever as I reviewed previous letters such as the one I am writing now. Surgeons, corporate executives, attorneys, superior court judges, college students, classmates, and friends each expressed what Cathedral meant to them; and in reading their messages, I discovered a unique fact about CHS: her graduates remember. Cathedral graduates remember what she has done for them and are proud to step forward to repay her. Whether it takes forming a board of directors to prevent the school from closing or writing a letter for the newspaper, Cathedral graduates continually lend a hand to their alma mater. It is an immeasurable and lasting pride that no other high school in the city seems to duplicate or produce. This pride and desire to excel, supported by a quality education, are what make up the Cathedral Spirit, and it is a spirit like no other. When it comes right down to it, the Cathedral experience is more than just high school; it's a continuing tradition well worth being a part of.

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Parish Profile

Bloomington Deanery

Faithful pastors, parishioners keep St. Martin alive

With roots dating back to 1848, the 400 household Martinsville parish continues to be vibrant

By Susan Bierman

A combination of dedicated pastors and faith-filled parishioners could be the reason St. Martin parish in Martinsville has continued to be a vibrant parish for nearly 150 years.

St. Martin parish roots date back to 1848 when Irish pioneers came to work on the railroad and settled along the banks of Indian Creek located just outside of town in the area known as "Little Ireland." The settlers and their pastor, Father Daniel Maloney, built a log church. The church was named St. Columban.

The small church served as a place of worship until 1868. It was at this time that the brother of the church's pastor, Father John Gillig, purchased a building that had been a Baptist church and school. This is when St. Columban became St. Martin. Then from 1877 to 1934, Franciscan fathers served the church as they traveled to and from St. Martin, which was a mission of Sacred Heart, Indianapolis during this time.

On Oct. 27, 1889, under the guidance of Franciscan Father Angelus Bill, a much needed new church building was dedicated.

Then in 1934, for a short time Father Urban Sonderman was appointed St. Martin's first resident pastor, prior to being sent to St. Christopher in Speedway. After Father Sonderman's departure, Father Francis Kull became the second resident pastor of St. Martin in 1935.

St. Martin parishioner Kathryn Sheets, 92, and her family came to St. Martin in 1934, because her husband's employers transferred him to Martinsville from Bloomington. Kathryn, who is the second-oldest parishioner at St. Martin, said her family was one of the first 13 Catholic families to live in Morgan County. At this time, Father Sonderman had been assigned to St. Martin for only six weeks.



Father Mark Gottemoeller stands in front of St. Martin Church in Martinsville. The parish celebrated its first Mass in the newly-built church in 1962 on Christmas Day.

Photos by Susan Bierman

"He was so glad to see us whenever we got here,"

Kathryn said. "He said you are the 13th family to come to our parish," she added.

Father Kull took over as pastor following Father Sonderman's departure.

Father Kull was there when Barbara Sheets, Kathryn's daughter, now 61, made her first Communion in 1941. "I was the only first communicant," she said.

Barbara Sheets made her first Communion in a tiny church that housed only 13 pews. She said there was only one aisle in the middle of all the pews and they touched the walls on both sides. "Our little church was the only thing we knew," Barbara Sheets said.

Kathryn Sheets said her children were baptized, made their first Communion, were confirmed, and some were married at St. Martin. Her son, Father Joseph Sheets, now pastor of St. Ambrose in Seymour, was ordained at St. Martin.

"We just feel like we have been sort of a building block here, we have been here for so many years and have been so active," Kathryn Sheets said. She said she and her husband, who passed away 26 years ago, were both extremely active in the church. "He used to say that he did everything at St. Martin but say Mass and hear confessions," Kathryn Sheets said.

After Father Kull left in 1946, Father Charles Sexton became resident pastor and remained at St. Martin for the next 37 years. "Father Sexton was just like a member of our family," Barbara Sheets said. "He was a wonderful pastor," she added.

In 1962, under his guidance, a new St. Martin Church was built and the old church building was sold. "When we first moved into our new church, it was so nice, it was so big, it was wonderful," Barbara Sheets recalled.

After Father Sexton's retirement, Father James Higgins was assigned to St. Martin in 1983. Barbara Sheets describes Father Higgins as being very "community minded." She explained that in Martinsville there are 50-some churches of various denominations. "This is more or less a Protestant town. We are noted for the many, many churches we have here," she added. Sheets explained that Father Higgins brought the people of Martinsville together. "He did a lot for this community," she said.

Barbara Sheets believes that being community minded is important in helping non-Catholics understand Catholicism. "I think it's wonderful, because it has helped explain the Catholic faith," she said.

Being community minded was especially important when Barbara was growing up in the town of Martinsville in the 1940's. She explained that during the war there were stories going around town that Catholics stored guns in their basements. "We were treated like someone who had the plague," she said.

Barbara still has haunting childhood memories of Catholic prejudice. When she was 8 years old, Barbara had gone with her family on vacation. She was playing on the playground with a little girl who was about her same age. "We were swinging on the swings, we talked, we laughed, and we were having a good time," Barbara said. Then somehow the conversation got around to discussing religion. The girl asked her where she went to church. Barbara told her she was Catholic. "She got down off that swing and said, 'I can't play with you, because you are Catholic.'"

Barbara Sheets said she has never forgotten that. "I thought I had something wrong with me," she said.

Sheets believes that now with everything at St. Martin being so community minded this prejudice probably doesn't exist any longer in Martinsville. "There is involvement that you feel like you are a part of each other rather than being estranged from each other," she said.

According to Barbara Sheets, the three prior pastors and the current pastor each have had enthusiastic personalities. "We have had good leadership, and that's

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what we need," Barbara Sheets said. "Somebody who is outgoing and who will participate with the people," she added.

After Father Higgins' death, Father Mark Gottmoeller was assigned resident pastor at St. Martin. Father Gottmoeller has been at St. Martin for almost two years. Although he said that he is still getting acquainted and there are several houses that he has not yet visited, he is happy with his assignment. "It's a nice parish and a nice place to live," Father Gottmoeller said.

He said he is currently working on a workable strategic plan for St. Martin. However, right now, he explained, there are a lot of questions which concern parish growth that he can't get answered. He said these questions have to do with the possible future construction of highways. He explained that if a highway is built St. Martin parish will expand considerably and a parish school will be needed. However, if a highway is not

built, the parish will continue to grow at the average rate of 3 percent each year.

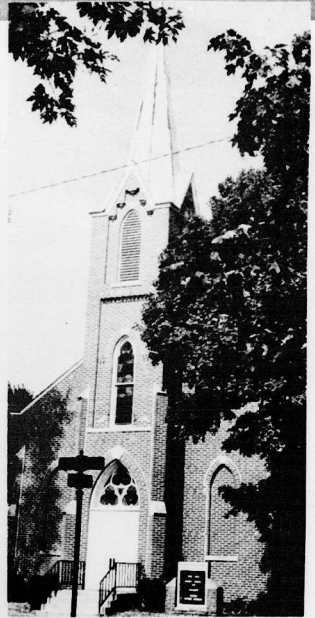
Father Gottmoeller is not the only newcomer to the 400-household parish in the past couple years. The parish also has a new director of religious education. Patricia Witt has been the parish's DRE for a little over a year. Witt said the people at St. Martin have made her feel welcome. She was the DRE at St. John the Apostle in Bloomington for about 12 years. Witt believes that it was the work of the Holy Spirit that brought her to St. Martin because she needed a change and she believes St. Martin needs her. "I really feel the sense of need. I feel that it is a good place for me and so I have a lot of feeling to do myself and we can do it together real well," Witt said.

Witt said there are about 200 children in the religious education classes on Sunday mornings. They range in age from pre-kindergarten to 12th grade.

Getting the parents involved with the children's religious education program is one of Witt's goals. "It's been

my experience that the people here seem real hungry to be a little more involved to grow in their faith and to have a more active kind of a relationship with children's education," Witt said.

She believes that many of the St. Martin parishioners are eager to learn and grow in their faith with their children. "They really care about the young people and they do a lot of good things for them," she added. Witt's long-term goal is to expand many religious education programs at St. Martin for both children and adults. "I think that since we don't have a Catholic school available to us, we need to work harder as a parish family towards educating the children and keeping the faith and morals alive," she said.



Dedicated in 1889, the 13 pew, St. Martin Church could no longer accommodate the growing parish. Under the guidance of Father Charles E. Sexton a new church was built in 1962. A parish activity center was completed in 1982.



Transferring from Bloomington to Martinsville, Kathryn Sheets (at left), 92, and her family were among the first 13 families at St. Martin in 1934. Pictured with her daughter, Barbara Sheets, 61, Kathryn is the second oldest parishioner at her church.

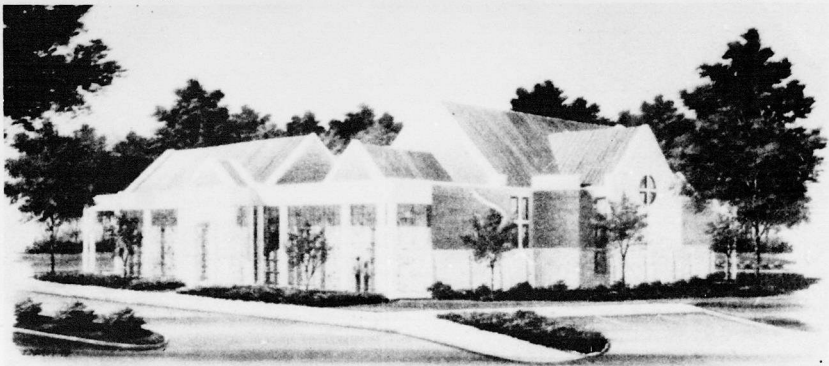
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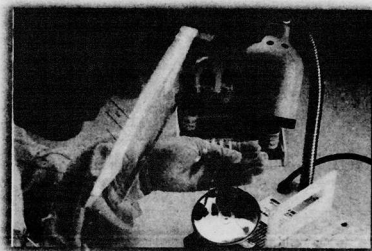
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Megan McKenna shares stories of God's angels

By Mary Ann Wyand

Popular author and storyteller Megan McKenna came to Indianapolis recently to share scores of fascinating angel stories with retreatants during a weekend program on "Entertaining Angels Unawares" at Fatima Retreat House.

The author of "Angels Unawares" encouraged the retreatants to research Scripture for tales of angels as special friends of the imprisoned, the endangered, the persecuted, and those who preach the Good News.

"The tradition of angels is that they serve those who believe in God and who work for justice," she said, "and that they are sent specifically from God to do that."

McKenna said she based her new book and the retreat title on a passage from Paul's letter to the Hebrews, which says, "Be careful of the stranger who comes because in that way some of you have entertained angels unawares."

The theme that God always comes to visit in the guise of a stranger runs through both the Old and New Testaments, she said. "Throughout the Old Testament especially, when angels come you can't really tell whether it's an angel or God or both."

One of McKenna's favorite angel stories is the famous tale of Abraham and the three angels.

"The three angels come to visit Abraham to tell him the good news that Sarah is going to have a child in her old age," McKenna said. "Very early on, you learn that it is two angels and God, and then God stays and has a chat with Abraham on what he is going to do to Sodom and Gomorrah. That's when Abraham, who has been very hospitable to the angels and God already, learns that God is hospitable to us. He bargains with God, on behalf of Sodom and Gomorrah, and asks if God will spare the city even if there are only 10 good people left in the city. And God says 'Yes.'"

The story of Abraham's conversation with God illustrates mercy and compassion, she said. "It also shows that Abraham, in his relationship of faith with God, is trying to do for a city what God is trying to do for the whole world."

As Scripture relates, she said, "the other two angels go on to Sodom and Gomorrah. Lot, Abraham's brother-in-law, takes them in and tries to protect them from the people in the town who are not hospitable to strangers. Because Lot tries to save the two strangers, who are really angels, and practice that ancient law of hospitality, he and his family are saved."

Pop culture has glamorized and commercialized angels, McKenna said, well beyond the religious faith tradition.

"Angels are in," she said, "and that's good if people take the time to study the Scriptural references. Many of the people who have come to the retreat learned about angels when they were children. They know the prayer 'Angel of God, my guardian dear, to whom God's love commit me here,' and they moved over in the bed to make room for their guardian angels. Now that they're adults, they don't believe in that any more. But they've also gone to bookstores and seen all this trendy fluff about angels and fat cherubs and read about angels' encounters with angels. They said they don't buy that either."

During the retreat, McKenna mixed historical and religious traditions related to angels with entertaining stories.

"There has always been the tradition historically that angels become incredibly important when people are fearful, vulnerable, insecure, and unsure of the future, such as at the end of the millennium," she said. "It happens at the end of every thousand years, so it happens even more so at the end of a thousand years. It is an indicator that people need the transcendence."

Scripture relates that Mary saw an angel and Joseph dreamed about an angel, she said. "The shepherds saw angels and the magi saw angels. Daniel the Prophet

St. Pius parishioner videotapes 'miracle of the lights' during purported Marian apparition in Ohio

By Mary Ann Wyand

A reported Marian apparition on Aug. 31 at Our Lady of the Holy Spirit Center in Norwood, Ohio, has been preserved on videotape by St. Pius X parishioner M. Gregory Callahan of Indianapolis.

Callahan wants to share the tape with parish groups and organizations as a witness to what he believes is a message from Mary. He hopes priests or parish staff members will contact him at 317-849-1374 to schedule a time he can show the video and discuss what he calls "The Miracle of the Lights."

The St. Pius parishioner said a visionary had predicted the Marian apparition on Aug. 31 at Norwood and others on the same date in previous years at St. Joseph Church in Cold Springs, Ky.

Callahan decided to travel to the Norwood retreat center this year with a large group of archdiocesan Catholics and take his video camera along to record the experience.

His video shows a series of unexplained and very intense flashes of light which were randomly directed across the front of the darkened retreat center after Father Leroy Smith of Norwood and about 12,000 believers began praying the fifth decade of the rosary.

Callahan said the night sky around Our Lady of the Holy Spirit Center remained dark as the brilliant flashes of light intensified across the building facade of the former seminary. In a news story published in *The Cincinnati Enquirer* the next day, reporters indicated they could find no plausible reason for the light flashes or locate a source.

That news story didn't surprise the thousands of believers who came to pray to Mary at the center, Callahan said. A brochure promoting Our Lady of the Holy Spirit Center describes the former seminary located near Cincinnati as "a refuge for prayer and contemplation."

Callahan said many of the faithful also succumbed to curiosity and looked around for the origin of the light even as they continued their prayers outside the Marian center.

"As Father Smith started the rosary, there was sort of a gentle breeze that came along," Callahan said. "I remember the candles we were holding started flickering and some went out. The lights started hitting the darkened

saw angels. Angels are crucial to what is going on in history, but only human beings, like Abraham, can change history. The angels are messengers, watchers, witnesses, companions, and sources of strength so that we're not alone. The tradition has always been that the angels are sent by God, but it is up to us to work things out in history. God uses people to intervene in the world and make goodness come, especially because of the Incarnation. God became human. He didn't become an angel."

building probably from 11:30 p.m. until midnight (very slightly), but then increased in full force as the people sang the 'Ave Maria' and continued to pray the 'Hail Mary.'"

Determined to record the beautiful lights, Callahan aimed his video camera at the building and then scanned the crowd and the surrounding grounds. The tape shows small flashes from camera strobes as people photographed the brilliant light display, but he said these temporary electronic flashes were dim and extended no more than 15 or 20 feet into the darkness.

St. Pius parishioner John Cholew of Indianapolis organized four buses for the trip to Norwood, which included about 200 people who are members of St. Pius, St. Lawrence, St. Simon, and other diocesan parishes.

Both Callahan and Cholew said some of the archdiocesan Catholics indicated they felt peaceful and joyful while praying the rosary and watching the lights.

"When Father Leroy Smith said 'Our Lady is here now' the display of lights was phenomenal," Cholew said.

"They just went on from all over the building. Our Lady just did a beautiful job. It was a gift from God. The people were there for prayers, and it was very prayerful and very reverent. Everybody shared that feeling."

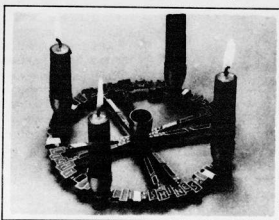
After viewing the lights firsthand and then watching the videotape again, Callahan said he believes "the Blessed Mother is letting us know that there is a hereafter."

Members of the secular press acknowledged "The Miracle of the Lights," he said. "Reporters from the Cincinnati newspaper were there, and the next day they had a picture in the paper showing the Marian center and the people who were there. They said they found 'no known source' of where the light was coming from that night."

Callahan videotaped the lights from two different directions. "It was so dazzling you couldn't duplicate that if you tried because the lights were so bright," he said. "It was a clear night, and the sky was dark. All the lights on the building were turned off, yet it was illuminated so brightly it seemed like daylight. Father Smith said the lights are a miracle."

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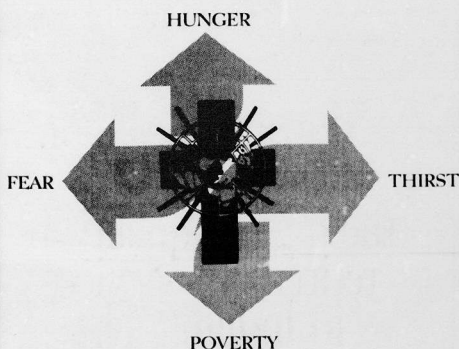
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CNS photo by Michael O'Connell

Thousands of people pray under a driving rain at Giants Stadium during Mass with Pope John Paul II in East Rutherford, N.J., Oct. 6.

Vignettes of the papal trip

By Catholic News Service

Pope tells future priests not to be afraid to denounce evil

YONKERS, N.Y. —The Catholic Church is looking for courageous men, Pope John Paul II said. Speaking to seminarians Oct. 6 at St. Joseph Seminary in Yonkers, the pope said the church's priests must be strong in their faith and unafraid of denouncing evil. "You need courage to follow Christ, especially when you recognize that so much of our dominant culture is a culture of flight from God, a culture which displays a not-so-hidden contempt for human life, beginning with the lives of the unborn, and extending to contempt for the frail and elderly," the pope said. Hundreds of Catholics from Yonkers and other communities north of New York gathered on the green seminary grounds hoping for a glimpse of the pope.

Pope, on feast of rosary, prays with world in St. Patrick's

NEW YORK —Pope John Paul II united Catholics around the world with thousands in St. Patrick's Cathedral to pray the rosary on the annual feast day of the Marian prayer. After a festive, busy Mass in New York's Central Park earlier Oct. 7, the pope drew himself and his congregation into a spirit of deep and quiet meditation. The pope, even before he spoke, offered the rosary to busy Catholic families as an occasion for quiet time with each other and with the mother of God. The service was preceded by Vatican Radio announcements in Italian, French, English, German, Spanish and Polish, signaling to listeners around the world that, as on the first Saturday of every month, they were tuned into Pope John Paul's recitation of the rosary. As modern-day families are confronted by forces attempting to draw them apart, they must come together more and more often for prayer, the pope said during the service.

"The family that prays together, stays together," he said.

Baltimore gives pope a welcome even Cal Ripken might envy

BALTIMORE —Baltimore gave Pope John Paul II a welcome that even Orioles shortstop Cal Ripken Jr. might envy. An estimated 60,000 people crowded into Oriole Park at Camden Yards Oct. 8—a baseball stadium designed to hold about 48,000—for a morning Mass to begin Pope John Paul's 10-hour day in Baltimore. The event came on the final day of Pope John Paul's Oct. 4-8 visit to the United States and a little over a month after Ripken broke the Major League Baseball record for most consecutive games played. The standing-room-only crowd for the papal Mass began gathering hours before the pope's plane left Newark, N.J., for the flight to Baltimore. While they waited, they practiced a variation of the stadium "wave" in which they waved flags—yellow for the lower-level seats, white at the club level and red in the upper decks.

Pope urges U.S. Catholics to bring faith to political involvement

BALTIMORE —Pope John Paul II, traveling to the birthplace of the Catholic Church in the United States, urged U.S. Catholics to bring the values of their faith to their social and political involvement. Preaching Oct. 8 from an altar set up in deep center field at Baltimore's Oriole Park, the pope said faith must be the source of U.S. Catholics' trust when life is difficult and the motivating force for action when Gospel values are threatened. "Christian witness takes different forms at different moments in the life of a nation," the pope said on a sunny day at the ball park. "Sometimes, witnessing to Christ will mean drawing out of a culture that full meaning of its noblest intentions, a fullness that is revealed in Christ," he said.



CNS photo by Michael O'Connell

Pope John Paul II blesses a Dominican sister of a cloistered community as he enters a packed Sacred Heart Cathedral in Newark, N.J., Oct. 4.

U.N.

continued from page 1

General Assembly, Boutros-Ghali said the pope's visit is "a reminder of the spiritual dimension of the United Nations," which was created so that "the compassion which all religions share could conquer the despair of poverty, disease and injustice."

"Pope John Paul II has reflected deeply on the complex issues of our time," he said. "His message to the family of nations comes to us with clarity and conviction. His message is the kind of comprehensive vision which today we require."

Boutros-Ghali, anticipating what the pope would say, told the assembly, "he calls upon us, like the angel in the garden, to 'be not afraid.' He tells us that we can and we must conquer fear if we are to solve the problems of our planet and its people."

The pope skipped over parts of his prepared text in the assembly hall, but the Vatican gave delegates 21-page gift booklets with the complete text in English, French, Spanish, Russian, Arabic or Chinese, the official languages of the United Nations.

The polyglot Polish pope used all six languages to deliver his remarks and greetings.

While Pope John Paul pointed his finger at exaggerated nationalism and economic

exploitation as the major threats to world peace today, he used the United Nations as a forum to encourage the world's people to look to the future with hope.

"Men and women must learn to conquer fear," he said. "We must learn not to be afraid; we must rediscover a spirit of hope and a spirit of trust."

The pope said forming a family of nations was not a utopian dream, and hope and trust are not the results of "empty optimism."

"Hope and trust are the premise of responsible activity and are nurtured in that inner sanctuary of conscience where 'man is alone with God,'" he said.

It is in that privileged forum that people discover they are not alone, but are surrounded by the love of their creator, he said.

Freedom of conscience and of religion are the foundation of all human rights, Pope John Paul said, but "the convictions that people draw from their religious beliefs should push them to recognize the rights of others and value, rather than fear, differences within the human community."

The idea of forming a "family of nations," the pope said, means more than organizing relationships or joining together when certain groups find themselves in agreement.

"The family is by nature a community based on mutual trust, mutual support and sincere respect. In an authentic family the strong do not dominate; instead, the weaker members, because of their

very weakness, are all the more welcomed and served," he said.

Since the fall of communism in 1989, the pope said, the world has seen firsthand "the quest for freedom cannot be suppressed. It arises from a recognition of the inestimable dignity and value of the human person, and it cannot fail to be accompanied by a commitment on behalf of the human person."

The United Nations, he said, was founded 50 years ago to safeguard peace and guarantee the human rights of all people.

"The 51 states which founded this organization in 1945 truly lit a lamp whose light can scatter the darkness caused by tyranny—a light which can show the way to freedom, peace and solidarity," he said.

"Unfortunately, as all of us are painfully aware, our modern world is still witnessing terrible armed conflicts and political and economic tensions which give rise to unspeakable offenses against human life and freedom," the pope said in a separate address later to the U.N. staff.

In his general assembly address, he took pains to try to explain how many of those conflicts arise not primarily from a violation of individual human rights, but from a violation of "the rights of nations," which are difficult to define and balance.

"The Universal Declaration of

Human Rights, adopted in 1948, spoke eloquently of the rights of persons; but no similar international agreement has yet adequately addressed the rights of nations," he said.

While people increasingly experience themselves as citizens of the world, united by economics and communications technology, they also have shown a desire to maintain or even strengthen their own national, ethnic or cultural identities, the pope said.

It is almost as if there were "an explosive need for identity and survival, a sort of counterweight to the tendency toward uniformity," the pope said.

While cultural pride, self-determination and patriotism are positive values, he said, any form of nationalism based on gaining or maintaining one's own rights at the expense of another's is wrong.

National and cultural identities are a people's way of expressing the meaning of life, he said.

Instead of being afraid of differences, the pope said, the people of the world must follow the pattern of healthy families by welcoming those differences as a source of enrichment and strength.

"The answer to the fear which darkens human existence at the end of the 20th century is the common effort to build the civilization of love, founded on the universal values of peace, solidarity, justice and liberty," he said.

POPE

continued from page 1

by enthusiastic crowds: more than 80,000 people at Giants Stadium in East Rutherford, N.J., and Aqueduct Racetrack in Queens, N.Y.; nearly 60,000 at Baltimore's Oriole Park; and 125,000 people at Central Park. News reports said 350,000 people turned out for the papal parade through downtown Baltimore.

After reciting the rosary with thousands of people in St. Patrick's Cathedral Oct. 7, the pope walked outside near the crowds that came to see him.

As the rosary ended, the police, Secret Service agents and U.S. bishops' conference officials seemed surprised. "The pope's escaped on foot down Fifth Ave.," said one.

He walked to the corner of E. 50th St. and over to Cardinal John J. O'Connor's residence on Madison Ave., surrounded by a couple dozen Vatican officials and hundreds of security officials.

Earlier, while he was in the cathedral, about 200 gay protesters outside, kept at a distance by riot police, shouted "Stop AIDS, Stop the Homophobia, Stop the Pope."

At Giants Stadium nearly 83,000 people waited hours in the rain to hear the pope urge them to remember "the kind of nation America has aspired to be." He presented his view of the nation as one concerned about the poor and the immigrant.

The pope reminded his listeners of the nearby Statue of Liberty, emblazoned with the words of Emma Lazarus' poem: "Give me your tired, your poor, your huddled masses yearning to breathe free..."

"Is present-day America becoming less sensitive...is caring for the poor, the weak, the stranger, the needy?" asked Pope John Paul. "It must not."

He said the United States was called to be a "welcoming culture." And with special emphasis, he asked: "If America were to turn in on itself, would this not be the beginning of the end of what constitutes the very essence of the American experience?"

He was repeating his message from his Oct. 4 arrival at Newark's international airport, where he was greeted by President Bill Clinton, a host of government and church leaders, and the screams of 2,000 schoolchildren waving

United States has a responsibility

not only to its own citizens and those seeking a better life within its boundaries, the pope said, but "in particular, for nations and peoples emerging from a long period of trial, your country stands upon the world scene as a model of a democratic society at an advanced stage of development."

"Your power of example carries with it heavy responsibilities," Pope John Paul said.

Four days later, at Oriole Park, he noted that "America has always wanted to be a land of the free."

"Every generation of Americans needs to know that freedom consists not in doing what we like, but in having the right to do what we ought," he said.

In Baltimore, the pope sat down with a dozen adults and seven children for a meal of chicken and rice casserole at Oriole Park's Daily Bread soup kitchen. The kids drank milk while the grown-ups had their choice of iced tea or water, but all of them—including the pope—drank from plastic cups.

Looking tired and a bit dazed from a very rushed morning that started in New York and included a Mass at Baltimore's Oriole Park at Camden Yards, the pope brightened at the sight of the children.

Cardinal William H. Keeler of Baltimore introduced the pope to the families representing Catholic Charities' programs. Each of the parents got a handshake before the meal, and each of the children got a kiss on the forehead.

Before leaving from Baltimore-Washington International Airport, Pope John Paul urged Americans to "love life, cherish life, defend life, from conception to natural death."

He also met with Vice President Al Gore, who told the pope he and Clinton were grateful for his peace efforts in Bosnia-Herzegovina, especially his planned Oct. 17 meeting at the Vatican with the bishops of the former Yugoslavia.

Also during the trip, the pope: • Blessed the building that houses the Holy See mission to the United Nations Oct. 7.

• Met informally with leaders of other religions at the residence of Cardinal John J. O'Connor of New York.

• Visited with leaders of Catholic Relief Services, the U.S. bishops' overseas relief and development agency, at Baltimore's Basilica of the Assumption.

• Visited Baltimore's Cathedral of Mary Our Queen.

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Jeffersonville octogenarian brings out his daughter's abilities

Entertainer Buddy Knight cares for his daughter Sue Ann, who was born with cerebral palsy

By Cynthia Schultz

Clifton Maurice "Buddy" Knight, of Sacred Heart Church in Jeffersonville, is a local celebrity. Some even call the 80-plus widower a legend.

As a youngster, he took voice lessons and played numerous instruments. That background set the stage

for him later in life. He became a vocalist for the 11-piece dance band he started while in college—the KnightHawks—that played clubs in Las Vegas.

On his own, Buddy sang with the big name bands of yesteryear—like Lawrence Welk and Ray Anthony. He hobnobbed with the rich and famous, like Frank Sinatra. He even wrote songs, like "Dark Dust" and "You're Bad, Bad, Bad, Good, Little Girl."

A third-generation tavern owner, in 1936 Buddy took over a business his father had operated for 55 years. He entertained customers by singing along with the jukebox.

His talents were a gift from God, Buddy said. "Without God, I couldn't have done anything."

Though he relishes talking about his past, Knight would

rather chat about his 55-year-old daughter, Sue Ann Knight, who shares his home.

"She's one in a million," he said of the daughter who was born with cerebral palsy.

Since the death of his wife Lillian three years ago, Buddy has stepped into the role of caregiver and companion to Sue Ann, the oldest of their three children. His wife of 57 years idolized Sue Ann and "wanted to do everything for her."

Now the two look after each other and share a touch-in rapport.

"When she leaves the house, she has to leave a detailed note to let me know where she is," Buddy said. When she leaves town to visit her siblings, Sue Ann leaves detailed instructions on how he is to care for the house and their dog, Cricket.

"It is a mutual admiration society," said Joan Gribbins, Sue Ann's cousin. "It is a beautiful relationship. God has intervened and worked things out. He is hard of hearing; she is hard to understand."

The two share household chores, but Sue Ann, who is not always restricted to her wheelchair, does the book-keeping.

They dine out, go to movies, take walks and dance.

"Sue Ann and I go to all the church functions and dance," Buddy quipped.

He is a stickler on fitness and walks two miles a day. He has developed some exercises for his daughter, who says she's never felt stronger.

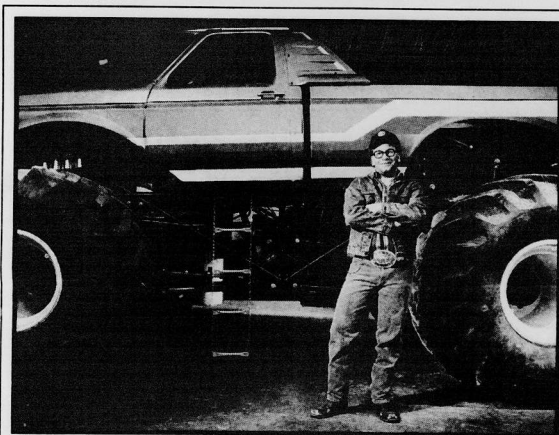
Sue Ann praises her dad for her growing independence. She visits malls and theaters alone, using a specially-equipped transit service.

Buddy opened the door for her to guide her wheelchair down a steep walkway to give Cricket an outing.

"He sets me free," she said.

"I don't know of any two people who can get along as well and Sue Ann and Buddy," he said.

Buddy still serenades Sue Ann with one of her favorite songs—"I'll Get By As Long As I Have You."



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Photo by Cynthia Schultz

The Knights of Sacred Heart, Jeffersonville: (from left) Cricket, Sue Ann, Buddy.

Smith testifies about St. Elizabeth's agency

On Sept. 28, Joan Smith, director of St. Elizabeth's Regional Maternity Center in New Albany, spoke to a U.S. Senate subcommittee on Children and Family in Washington. Smith was one of seven leaders of church and religious agencies, invited by Senator Dan Coats, to profile how they are able to successfully serve in areas where government agencies are failing.

Smith was the only leader of an agency that serves pregnant women. And hers was the only center sponsored by the Catholic Church.

Faith Alive!

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Catholics are called to express reverence for Eucharist

By Most Rev. Wilton D. Gregory

We live in a world of "anything goes" in public discourse—except for one anomaly. We cling to a relic from the past in our insistence on "political correctness."

This category includes the preferred way of referring to race/ethnicity, gender and physical/emotional disabilities. Even in the face of offensive, demeaning and morally questionable public discussions, we somehow preserve the sensibility of politically correct language for some things.

For most of this century, the Roman pontiffs have been making the Eucharist more available for Catholics.

Beginning with the efforts of Pope Pius X to allow younger children to receive the Eucharist, right up to Pope Pius XII's alteration of the laws of fasting, the church has made it increasingly easier for Catholics to receive holy Communion more frequently.

Recent liturgical practices have continued this trend.

- Laity have been invited to assist with distribution of the Eucharist.
- All Catholics regularly have been offered holy Communion under both species.
- Communicants now can opt to receive the Eucharistic Bread either on the tongue or in their hands.

In all these changes, the church has followed the Gospel tradition that says Jesus gladly sought to associate and dine with sinners (Matthew 9).

While not everyone finds the changes in eucharistic customs to their liking, the church has been clear in wanting Catholics to have greater access to the Lord in holy Communion.

Still our eucharistic customs have raised other concerns.

There is imprecise eucharistic terminology which suggests that many Catholics are losing or have lost an accurate appreciation of the mystery of Christ's presence in the Eucharist.

Imprecise and inadequate language that refers to the Eucharist does not necessarily show a lack of faith, much less an act of sacrilege. But deficient language fails to communicate the church's teaching on the unique presence of the Lord in the Eucharist.

Pope Paul VI wrote, "This presence of Christ under the species is called 'real,' not in an exclusive sense, as if the other kinds of presence were not real, but 'par excellence'." ("Eucharistic Mystery," 9).

In short, we need to pay greater attention

to how we refer to the Eucharist.

While there are many appropriate terms in the church's tradition for referring to the Eucharist, there are also improper ways of doing so.

When referring to the eucharistic species, it is never correct to call the consecrated Eucharist simply "wine" or "bread."

Admittedly, such terms might be used in the Eucharistic Prayer. For example, Eucharistic Prayer III says, "Gather all who share this one bread and one cup."

Nonetheless, such references always appear in the context of the entire prayer where the eucharistic language must be seen in its totality.

A eucharistic minister (clerical or lay) should never refer to distributing "the bread" or "the wine."

Care must always be taken to give proper mention to the "eucharistic cup," or "the Precious Blood," or "the body of Christ," or "the blood of Christ."

Such careful attention to detail will help both the eucharistic minister and the recipient of holy Communion to better focus on the great mystery of Christ's presence.

Imprecise language only adds to the confusion that too many Catholics suffer from when it comes to knowing and accepting the church's teaching on the Eucharist.

Words matter, not only for those who hear them but also for those who use them.

Ministers of the Eucharist would do well to carefully review "The Catechism of the Catholic Church," Chapter 2, Article 3, on the sacrament of the Eucharist.

None of us purposely wants to offend or confuse the church's teaching. Language when used improperly does create confusion in the minds of some—especially the young.

Beyond using proper eucharistic language, we must also take particular care of the Eucharistic Bread and the Precious Blood.

• Any of the Eucharistic Bread that remains after distributing holy Communion must be reserved in a way that befits the Lord's presence.

• Any of the Precious Blood must be consumed (and never disposed of in any other way except by consumption).

These actions constitute a type of eucharistic respect, and reinforce the church's teaching and tradition on the sacrament of Christ's body and blood.

Such respect also will prompt the wondrous questions of children about why we are so careful of the Eucharist or why we refer to the eucharistic gifts with such specific terms.



CNS photo by Frank Caccia

Using proper eucharistic language will prompt the wondrous questions of children about why we refer to the eucharistic gifts with such specific terms. Beyond using proper eucharistic language, we must also take particular care of the Eucharistic Bread and the Precious Blood.

Our answers to questions like that will be more than simply politically correct. In fact, our responses will lay the foundation for a young person to come to understand the church's rich heritage of faith in Christ's mystical presence in this sacrament.

Proper eucharistic respect will go a long way toward restoring the fullness of the church's teaching on the mystery of Christ's presence under the forms of bread and wine.

It will deepen the faith of both the minister and the recipient of holy Communion.

There are surely other areas in church life where we must also practice more appropriate eucharistic respect, but undoubtedly the celebration of the Eucharist itself is the proper place to begin.

(The Most Rev. Wilton D. Gregory is the bishop of the Diocese of Belleville located in Illinois.)

Eucharist unites Christ's followers

By David Gibson

Jesus is not an absent Lord. His followers are wedded to the belief that he is here—"present in many ways" ("Catechism of the Catholic Church," No. 1373).

Jesus remains mysteriously visible to his followers, who readily confess to "seeing" his face and "hearing" his voice in the faces and voices of other people.

What Jesus' eucharistic presence implies is not what an outsider would ima-

gine. This presence is not static. It does not render the Mass a "viewing."

The eucharistic presence expresses and communicates Christ's love (No. 1380), "strengthens our charity," and "revives our love" (No. 1394). The eucharistic presence unites Jesus' followers with him, unites them with each other (No. 1396), and commits them all "to the poor" (No. 1397) as brothers and sisters in faith.

(David Gibson edits "Faith Alive!")

Discussion Point

Compassionate service is Christlike

This Week's Question

Can you really see Jesus Christ in others? What does this mean?

"Sure, when I see people helping one another and doing things without being solicited, and having compassion, particularly when it would be understandable not to have compassion. (Also) when people lie dying in hospitals, and yet they are filled with gratitude for what they do have." (Marty Herrmann, Des Moines, Iowa)

"Yes, through their actions, through their love of others and concern for the less fortunate, through how they reach out to other people." (Meg Mataska, Washington, D.C.)

"We don't find him until we find him in others. I see him through friendship, similar to how the apostles found Jesus." (Carole McWilliams, Henderson, Ky.)

"I see him just in how they live their lives, through their good morals and positive attitudes." (RoseAnn Schuler, Urbandale, Iowa)

"Everyone is a part of God. I try to look past their faults and see them as children of God. For 50 years I was a teacher. I taught many, many children over those years, and I saw Christ in each of them." (Sister Margaret Delicio, Chicago, Ill.)

Lead Us Your Voice

An upcoming edition asks: Can study of the Bible aid your spirituality? How?

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



CNS photo by Gene Plautner from The Crosses

Entertainment

Viewing with Arnold/James W. Arnold

'Rangoon' re-creates the 1988 uprising in Burma

We haven't seen any Third World-based political movies for a while, and John Boorman's "Beyond Rangoon" proves better than expected. Essentially, "Rangoon" is an action movie with female heroes in both the specific and general senses.

The main character, Laura Bowman (Patricia Arquette), is an American doctor who happens to be a tourist in Burma in the chaos of 1988. Students and monks led a popular democratic uprising against the brutal one-party, military government, which eventually imposed martial law. Laura's efforts for the most part are just to keep herself, and an older professor who has befriended her, alive. We root for them.

The second heroine is the charismatic Aung San Suu Kyi, the democratic leader destined to be put under house arrest (until her release in July 1995). While she appears briefly (impaired by actress Adelle Lutz), in an early scene of heroism

(walking through a cordon of armed soldiers), mostly she exists as a spiritual force underlying the action, her face on posters everywhere.

Boorman, now 62, is one of the elite British directors of his generation. Most famous in America for "Deliverance," he hasn't been notably active since his Oscar-nominated "Hope and Glory" (1987). In "Rangoon," he uses the marvelous Aussie cameraman John Seale to put us into the middle of the action (all re-created) documentary style.

Seale has shot many of the films of the last decade we can still see in our heads: "Rain Man," "Gorillas in the Mist," "Dead Poets Society," "Lorenzo's Oil" and "The Paper," among others.

Laura's story, based on fact, is that she's depressed, a victim of a personal tragedy. Back in the States, her husband and young son have been murdered, apparently by intruders, though we never told the details. She's with her physician sister (a good cameo by Frances McDormand), visiting Buddhist shrines, but making little progress healing her grief.

Once she becomes involved, mostly by accident, in the clash between the democratic forces and the army, she finds meaning in life again. After a harrowing chase through the countryside, she gets to Thailand, goes to a refugee hospital and again becomes a functioning physician—"for as long as you need me."

How was it that Borgey put it in "Casablanca"? "The troubles of two little people in this world don't amount to a hill of beans." "Rangoon" earns some points for reminding us of that amid a glut of largely self-infatuated movies.

Actress Arquette, the younger sister of Roseanna, is perhaps not the Meryl Streep who would give Laura helpful maturity and depth. Judging from Boorman's original choice (Meg Ryan), the aim instead seems to have been to make the character



CNS photo from United Artists

Angelina Jolie and Johnny Lee Miller star as renegade computer geniuses involved in industrial conspiracy in the thriller "Hackers." The U.S. Catholic Conference says the movie's sympathetic treatment of criminals makes it better suited to adults than youngsters and classifies the film A-III for adults. The Motion Picture Association of America rating is PG-13, and parents are strongly cautioned that some material may be inappropriate for children under 13.

a sort of squeaky-clean American princess. Arquette conveys that well enough, plus she's bigger and more credibly athletic.

Laura gets off the safe tourist track when she loses her passport at the Suu Kyi rally (arousing the suspicions of the local bad guys), and is left behind. She then engages the professor, an "official" guide (U Aung Ko) to show her the country "beyond Rangoon" that's closed off to tourists.

Ko proves to be a dissident (the actor in reality has been 20 years in exile) who takes her through roadblocks by bribing soldiers, shows her monks chanting at a Buddhist monastery (they're not praying, but meditating, emptying their minds so they can "receive wisdom"), and eventually to friends, former students active in the democratic movement.

Suddenly, soldiers raid the area and the film becomes an extended chase through fascinating rural locales (actually not Burma but Malaysia). Ko is wounded early, and Laura takes him through the bush and down rivers, on trucks and wading

through torrents of both water and mortar fire, keeping him alive.

In a typical episode, Laura leaves him in a raft, loaded with bamboo, when the boatman reluctantly gives her 20 minutes to find medical supplies. As she winds through the village, she encounters executions, hanged bodies, and a soldier mangled by a bent on rape before she flees (great tracking shot) back to the boat with the drugs to beat the deadline.

"Rangoon" is filled with similar action, and plenty of human suffering, just off the center of the frame. The tension and setting will recall films like "Missing" and "The Killing Fields."

Ko's conversations with Laura give at least some intellectual relief to the physical show. He's a Buddhist, and we won't always agree with what he says. But the film reinforces at least some of his wisdom: "Suffering is the one promise life always keeps. Happiness is a precious gift, ours only for a brief time."

(Eye-opening political film, packed with action and compassion; satisfactory for mature youth and adults.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

The Big Green	A-I
Broken Harvest	A-II
Dead Presidents	A-IV
Devil in a Blue Dress	A-III
Halloween: The Curse of Michael Myers	O
How to Make an American Quilt	A-III
Persuasion	A-II
Strange Days	O

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

'Beneath the Big Sky' explores nature's effect on faith

By Henry Herx and Gerri Pare, Catholic News Service

How a state's natural beauty affects the faith of its residents is explored in "Beneath the Big Sky," airing Sunday, Oct. 15, from 12:30 p.m. until 1:30 p.m. on ABC. (Check local listings to verify the program date and time.)

The program, a "Vision & Values" special, was filmed in and around scenic Hellville in west-central Montana. It profiles several Christian families from the area, who tie in their daily work with meditations about the presence of God in their lives.

A cattle rancher and his wife, whose distant neighbors gladly help them drive cattle to a high mountain pasture, find that in the great outdoors they can think about the Lord much of the time.

The father, who is a Southern Baptist deacon, is also shown baptizing his two children in a sparkling lake as the community watches and joins in prayer.

Hellville's local pastor has adapted to the needs of his flock, holding services on Sunday evenings, since most of his congregation is attending to cattle in the morning.

A self-supporting logger, the minister lives in a log cabin he built with his wife, a landscape painter and woodcarver who also draws spiritual inspiration from the pristine natural beauty surrounding their remote cabin location.

A wagon-master and his wife have found a ministry in taking groups of young people from many states on covered wagon journeys through the mountains, stressing devotional gatherings around the campfire in settings conducive to recognizing the miracles of God's creation.

As narrated by Johnny Cash, the special emphasizes that in this kind of environment, which encourages feelings of peace and serenity, it is nearly impossible not to trust in the benevolent hand of God guiding individuals.

Harried city slickers might even feel a tad resentful of

how those profited feel especially blessed to be raising families under Montana's famed big sky.

Produced and directed by Bernie Hargis, the program is a presentation of the Radio and Television Commission of the Southern Baptist Convention.

TV Programs of Note

Sunday, Oct. 15, 8-11 p.m. (Discovery cable) "P.T. Barnum: America's Greatest Showman." A 19th-century American legend, Pines Taylor Barnum (1810-91) was a sharp Yankee businessman who started as a huckster of hoaxes and ended up as the producer of "The Greatest Show on Earth." In 1841, Barnum ballyhooed his five-story American Museum into New York's biggest attraction. In 1872 he got the idea of putting his museum on wheels as a traveling circus with a variety of acts and side-show attractions and achieved widespread renown.

Sunday, Oct. 15, 9-10:30 p.m. (PBS) "The Great Kandinsky." This "Masterpiece Theater" production stars Richard Harris in the title role, sporting a mane of wispy white hair as he does a slow burn in a seaside English old-age home. The once-famous illusionist and escapist still chafes at the memory of his teacher, The Professor (Tom Bell), because Kandinsky was never able to duplicate his mentor's trick of surviving chained underwater for seven minutes.

Tuesday, Oct. 17, 8-9 p.m. (A&E cable) "Sitting Bull: Chief of the Lakota Nation." This documentary is a portrait of the Sioux warrior who defeated Gen. George Custer at Little Bighorn by changing the Native American manner of waging warfare.

Tuesday, Oct. 17, 9-10 p.m. (PBS) "Waco—The Inside Story." The season premiere of the "Frontline" documentary series investigates the FBI siege of the Branch Davidian compound in Waco, Texas, and its fiery end, probing the fierce political infighting inside the FBI's Waco command center and in the corridors of power at

the Justice Department where the fateful decision was made to proceed with the raid.

Tuesday, Oct. 17, 9-11 p.m. (NBC) "Deceived by Trust." From the "A Moment of Truth" series, this fact-based movie tells the story of a social worker who uncovers evidence that a high-school principal (Michael Gross) may be sexually harassing his students.

Tuesday, Oct. 17, 10-11:30 p.m. (PBS) "George Marshall and the American Century." The only soldier to be awarded the Nobel Peace Prize, George Marshall (1880-1959) was one of the great figures of the century in which the United States became a world power.

Wednesday, Oct. 19, 8-9 p.m. (PBS) "What Darwin Never Saw." The season premiere of "The New Explorers" examines the findings of two evolutionary biologists who have documented natural selection among finches whose beaks have changed size as an adaptation necessary for survival.

Wednesday, Oct. 19, 8-9 p.m. (A&E cable) "Wild Bill Hickok: Gentleman of the Old West." From the "Biography" series, this show profiles the colorful sheriff, Civil War spy, gunslinger, and gambler who became a larger-than-life hero of the frontier.

Friday, Oct. 20, 10-11 p.m. (A&E cable) "The Timber Castles of England." From the "Ancient Mysteries" series, this documentary tells the remarkable history of these large, wooden medieval fortifications which have all but disappeared from modern-day England.

Friday, Oct. 20, 10-11 p.m. (PBS) "Attention Deficit Disorder: A Dubious Diagnosis?" A "Morrow Report" special explores the increasing number of children being medicated with a powerful psycho-stimulant to help them concentrate in school.

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

Twenty-eighth Sunday in Ordinary Time/Fr. Owen E. Campion

The Sunday Readings

Sunday, October 15, 1995

- 2 Kings 5:14-22
- 2 Timothy 2:8-13
- Luke 17:11-19

The Second Book of Kings supplies this weekend's liturgy with its first scriptural reading. In fact, the Book of Kings is one entity. Centuries ago an editor divided it into two parts, and it has appeared in two parts since that time. As the name implies, the Books of Kings relate the important events in the lives and careers of several kings of Israel. However, this writing was never intended to be a chronicle of political happenings.

Religion was the most important aspect of life in the minds of the pious persons who wrote these books long ago. Nothing was more important than the nation's fidelity to God. Because of their status and authority in the nation, the kings obviously were crucial to the continuance, or to the weakening in some cases, of this essential fidelity.

Since religion is the message, and the setting is the religious circumstance of the nation, the Books of Kings mention important religious figures other than the monarchs. One such figure was Elisha, the prophet who is the central figure in this weekend's reading.

In this reading, Elisha, by the power of God, cures a leper. Today it is impossible to say precisely what was the malady that the Scriptures call "leprosy." Medical historians generally think that it was not Hansen's disease, a viral disorder of the neurological system that is the correct term today for leprosy.

But, whatever it was, the biblical complaint of leprosy was disabling, progressive, very disagreeable, and was presumed to be communicable, even contagious. Perhaps it was.

In this reading, the prophet acts in behalf of God.

For its second reading, the liturgy this weekend turns to the Second Epistle to Timothy.

In this reading, Paul is presented as a prisoner. In fact, Paul was a prisoner on several occasions. As his apostolic career drew to its close, he was arrested in Caesarea, near the site of modern Tel Aviv on the Mediterranean coast of Israel, and brought to trial. As a Roman citizen he in-

voked his right to be tried only by the emperor. He was transported to Rome and kept under house arrest pending a hearing before the emperor. Perhaps this reading refers to this incarceration.

The apostle reminds Timothy that nothing can chain the Gospel of Christ. Jesus died for all. In the Lord, all have life.

St. Luke's Gospel furnishes the third reading.

Moving towards Jerusalem, Jesus met 10 lepers. He cured them all. One, however, returned to give thanks. Jesus salutes this man's faith. It is important to recall that the prevailing impression in the Lord's time also was that leprosy was the product of sin.

Reflection

The church is concluding its lesson for the liturgical year. In six weeks, we will begin Advent.

This weekend, the second reading sets the stage. In Jesus we access salvation. In Jesus, we achieve the right to approach God, to receive eternal life. No force on earth, not even that of the mighty Roman Empire, can deprive us this union with God achieved in our salvation through Christ.

However, we are redeemed when we seek redemption. Sin is universal. No one is exempt from sin nor from its effects. Sin leaves us all foul and torn. God, through the Lord, in the mercy shown by Elisha and then by Jesus, frees us from our sin.

This act is freely given, in love, by God responding to our faith. Our faith must endure beyond moments of grace and gift. If we are earnest in our faith, then we will always stand beside the one leper who returned, thanking the Lord for all that God has given us—indeed for salvation itself.

Readers may submit prose or poetry for consideration

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Material not accepted for publication may be returned to the sender. Other submissions might be filed for later use, especially if there is a seasonal theme.

Submit Advent or Christmas poetry for consideration by Nov. 15.

Please include name, address, parish, and telephone number with all submissions for this column. Send material to The Criterion in care of P.O. Box 1717, Indianapolis, Ind. 46206.

My Journey to God

Five Kisses for My Dad

Kiss number one is just for being a terrific dad.
Number two is for cheering me up when I'm sad.
Kiss number three is for marrying a wonderful mom.
Number four is for helping me clean my room when it's a bomb!
And kiss number five is for what I like most about you . . .
It's because you hug me the way that you do.

By Danielle Claire Noel

(Danielle Claire Noel is a fifth-grade student at St. Pius X School in Indianapolis. She wrote this poem for her father, Jeff Noel.)

St. Mary parishioner Sean Canat of Indianapolis holds his daughter, Abby, during the fifth annual Central Indiana Life Chain on Respect Life Sunday.



Photo by Mary Ann Wyand

Daily Readings

Monday, Oct. 16
Hedwig, married woman,
religious Margaret Mary
Alacoque, virgin, religious
Romans 1:1-7
Psalm 98:1-4
Luke 11:29-32

Tuesday, Oct. 17
Ignatius of Antioch,
bishop, martyr
Romans 1:16-25
Psalm 19:2-5
Luke 11:37-41

Wednesday, Oct. 18
Luke, evangelist
2 Timothy 4:10-17b
Psalm 145:10-13, 17-18
Luke 10:1-9

Thursday, Oct. 19
Isaac Jogues and John de
Berebeuf, presbyters, religious,
missionaries, martyrs, and
companions, martyrs
Romans 3:21-30
Psalm 130:1-6
Luke 11:47-54

Friday, Oct. 20
Paul of the Cross, presbyter,
religious founder
Romans 4:1-8
Psalm 32:1-2, 5, 11
Luke 12:1-7

Saturday, Oct. 21
Romans 4:13, 16-18
Psalm 105:6-9, 42-43
Luke 12:8-12

The Shaping of the Papacy/John F. Fink

Boniface VII, possibly an antipope, imprisoned and murdered two popes

For the past several weeks we have been studying the period that has been called by historians the darkest period in the history of the papacy—the 10th century. Twenty-five popes occupied the Chair of Peter during that century. Until 962 they were chosen by a Roman faction. After that they were selected by the German emperor, Otto I.

By the time of the death of Pope John XIII in 972, the dominant family in Rome were the Crescentii. But Otto I was still the emperor of the Holy Roman Empire and, by the agreement made in 962, had to approve the election of a pope.

The Crescentian clan tried to elect a cardinal deacon named Franco to succeed Pope John XIII. But Otto supported a Roman cardinal priest who was finally consecrated pope as Benedict VII late in 973. However, Otto I had died on May 7 of that year and was succeeded as emperor by Otto II.

About a year later, while Otto II was preoccupied with some problems in Germany, Crescentius I led a revolt against Benedict VII. The pope was imprisoned in Castel Sant'Angelo, and Franco was then consecrated pope, taking the name Boniface VII. Otto couldn't return to Rome at the time, but his representative, Count Sicco, demanded Benedict's release. Instead, Boniface had Benedict strangled while in prison.

That act of murder turned the Romans against Boniface, and he had to take refuge in Castel Sant'Angelo. He eventually escaped from there and took refuge in southern Italy.

Count Sicco, then, on behalf of Emperor Otto II and with the approval of the Crescentian family, elected a Roman aristocrat as Pope Benedict VII. He immediately called a synod that excommunicated Boniface.

Boniface, though, didn't give up. In the summer of 980 he managed to return to Rome, compelled Benedict VII to leave Rome, and set himself up as pope—temporarily. Benedict appealed for help from the emperor, and this time Otto II himself returned to Rome and, in March of 981, drove Boniface out. Boniface fled to Constantinople.

Benedict VII proved to be a good pope. Unlike some of the other 10th-century popes, he was a deeply religious man and a good administrator. He and Otto II collaborated to promote monasticism and monastic reform and to settle some confusion over German dioceses caused by recent wars there.

Benedict and Otto also called an important synod at the Lateran Palace in 981 that prohibited simony, the selling or pur-

chase of any rank of holy orders. Benedict encouraged bishops to make ad limina visits to the tombs of Peter and Paul, a practice that has continued ever since. Gradually, Rome began to regain some of the former good reputation which it had lost earlier in the century.

After Benedict VII died in 983, Otto offered the papacy to Maiolus, the abbot of the Benedictine Abbey of Cluny, but he declined it. He then offered it to Bishop Peter Canepanova, the Bishop of Pavia, who accepted and changed his name to Pope John XIV. There is no evidence of an election of any kind; the pope was forced on the Romans by the emperor.

Then Emperor Otto II died and John XIV found himself without any friends in Rome. This was Boniface's chance. He quickly returned to Rome from Constantinople and, with the help of the Crescentian family, overthrew Pope John, assaulted him, and imprisoned him in Castel Sant'Angelo. John died there of starvation, or possibly of poisoning, in August of 984—the second pope murdered here by Boniface VII.

Boniface reigned as pope for 11 months before his death on July 20, 985. He probably was killed, but that is not known for sure. Although he apparently had had the support of the Crescentian family while he lived, the general populace of Rome loathed him. After his death, his corpse was dragged through the streets of Rome and then left naked beneath the statue of Marcus Aurelius, where people kicked it and stabbed it with spears.

Although today Boniface VII is usually classified as one of the antipopes, he appears in ancient official lists as a true pope. Some believe that, if he wasn't the true pope when first elected by the Crescentian family in 974, he was after the death of John XIV in 984. It's true that no other pope was elected to succeed John XIV.

After Boniface's death, the Crescentian family elected a Roman as Pope John XV. John Crescentius was then political ruler of Rome. Emperor Otto II was still a child and the regent Theophano, widow of Emperor Otto II, consented to the arrangement. Pope John's pontificate was dominated by the Crescentians, especially after John Crescentius died and was succeeded by his brother Crescentius II Nomentanus, who ruled the papal state as a tyrant.

One notable occurrence during the pontificate of John XV happened in 993. He presided at the first solemn canonization by a pope—that of St. Ulrich of Augsburg. Need I say that no pope of the 10th century has ever been canonized?

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.

October 13

St. Augustine's Home for the Aged will hold its third annual Bingo night at the Northside K of C, 71st and Keystone, Indianapolis. Doors open at 7 p.m. For more information, call Libby Quinn at 317-844-7483.

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

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

October 13-15

Fatima Retreat House, Indianapolis, will hold a Scripture weekend titled "Love One Another." Presenter will be Benedictine Father Conrad Louis. For registration and fee information, call 317-545-7681.

October 14

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

Secunia Memorial High School, Indianapolis, will present "Jesus Christ Superstar," the last days in the life of Jesus as presented in song and narration, by "Voices in the Desert" at 8 p.m. The program is sponsored by the Little Flower Men's Club.

Last week The Criterion inadvertently printed the wrong "Active List." When preparing the page, the editor picked up from the computer the list for Sept. 8 instead of the one for Oct. 6. We sincerely regret any inconveniences this error might have caused to groups whose events should have been in last week's issue.

No charge but free-will offerings will be accepted.

The Holy Spirit Adult Singles and Friends will meet for the 5:30 p.m. Mass on the right side of church followed by dinner at 6:30 p.m. All are welcome.

The Family Life Office will host its annual day-long conference "To Comfort All Who Mourn." It will begin with breakfast at 8 a.m., will include lunch, and conclude with a social at 4 p.m. Keynote address will be by Ray Debel, grief consultant. Conference will be held at the Archbishop Edward T. O'Meara Catholic Center, Indianapolis. Fee is \$25 (scholarships are available). For information and registration, call 317-236-1586 or 1-800-382-9836.

October 14-15

St. Thomas Aquinas Church, Indianapolis, will hold the Gospel Choral Union Fall New Music Workshop from 9 a.m.-3 p.m. on Saturday with the

Workshop Concert on Sunday at 7:30 p.m.

October 15

The Apostolate for Family Consecration will have a Holy Hour at 6 p.m. at St. Anthony Parish in Clarksville. Novena title "Behold Your Mother."

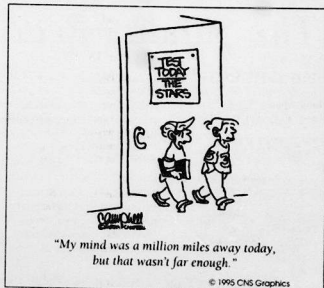
St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

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

Monsignor Francis Tuohy, pastor of Christ the King parish, Indianapolis, will share his slide tour of the Holy Land from 7-8:30 p.m. in the school. Refreshments will be provided and babysitting is available. For more information, call 317-255-3666.

St. Louis School, Batesville, will host "Super Sunday Bingo" with doors opening at 11 a.m. Games begin at 1 p.m. A \$40 packet includes: bingo cards, meal ticket, and prizes. For reservations and information, call 812-934-4929 or 812-934-4932. Proceeds will benefit the school.

St. Mary's Revville Schoenstatt Center will hold "How the Queen and Victress of



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Schoenstatt Helps Us Bring About the Father's Kingdom," beginning at 2:30 EST with Mass following at 3:30. The center is 0.8 miles east of 421 south on 925 south, between Madison and Versailles.

The first annual "Celebration of Life" will be held from 2-5 p.m. at the Heritage Park in Lanesville. Entertainment, refreshments and games will be featured. Donations of toiletries and baby items for the needy are requested.

"Spiritual Growth for Singles, Prayer, Meditations and Mysticism" is the topic to be presented to "single" and "single again" Catholics presented by Father Roger Gaudet. The program is sponsored by the

Family Life Office. It will begin at 4 p.m. with a pitch-in dinner following at the Archbishop Edward T. O'Meara Catholic Center, Indianapolis. There is no fee but pre-registration is required. For more information and registration, call 317-236-1586 or 1-800-382-9836.

A Children's Sabbath Liturgy will be held at the Church of the Immaculate Conception at St. Mary of the Woods at 10 a.m. A reception will follow in the Providence Center Conference Room.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For information, call Dorothy at 317-356-5110.

St. Christopher's Singles and Friends, Indianapolis, will join friends from St. Gabriel Parish to carpool to the Covered Bridge Festival. For more information, call Mike at 317-879-8018.

October 16

Young Widowed Group will hold its meeting at St. Matthew Church, Indianapolis, from 7-9 p.m. No cost.

St. Simon Parish will hold an information session concerning legislative issues and the church's position from 7:45-8:30 p.m. presented by Chuck Schisla, Director of Public Policy Information for the Archdiocese. For more information, call 317-356-5110.

-See ACTIVE LIST, page 19

Wondering what you can do to brighten the Christmas of a less fortunate family?



The Crisis office of Catholic Social Services is in need of the following NEW items:

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The studies will be conducted at the:

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The Active List, continued from page 18

mation, call Joan Wilson 317-898-1707.

October 17

The Positively Singles will meet for dinner at C.T. Peppers, Indianapolis. For more information, call Paul at 317-257-6514.

The Fall 1995 series of the Mature Living Seminars dealing with "Looking Back-Looking Forward" will be presented at Marian College, Indianapolis, from 10 a.m.-2 p.m. Topic is "Update on Southern Africa." For more information, call 317-929-0123.

The Family Life Office will hold session five of the Divorce and Beyond series from 7 p.m.-9 p.m. at the Archbishop Edward T. O'Meara Catholic Center, Indianapolis. The topic is "Blame and Guilt." For more information and registration, call 317-236-1586 or 1-800-382-9836.

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

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

Christ the King Parish, Indianapolis, King's Singles will attend 5:30 Mass with dinner following. For more information, call 317-842-8805.

mation, call Rosanne Brooks at 317-251-5272.

October 18

St. Mary Parish, Lanesville, will hold its annual Halloween dessert and card party at 7 p.m. Door prizes and drawings will be featured. Admission is \$2.50. For more information, call Carolyn Schuler at 812-952-2904.

Immaculate Heart of Mary Parish, 57th and Central, will meet to pray the rosary every Wednesday from 1-2:15 p.m. All are welcome.

St. Francis Hospice Office, 438 S. Emerson Ave., Greenwood, will hold a bereavement support group for any adult who has lost a loved one. Afternoon session from 3-4:30 p.m. and evening session from 6:30-8 p.m. For more information and registration, call 317-865-2092.

The Catholic Widowed Organization will hold its meeting from 7:30-9 p.m. at the Archbishop Edward T. O'Meara Catholic Center. No fee.

"A Gathering of Wisdom" is the APARE Annual Fall Assembly from 9 a.m.-2 p.m. at St. Agnes parish in Nashville. Dede Stomoff will be the facilitator. Fee is \$15 for APARE members, \$17 for non-members. For more information and reservations, call Lori Bausom 812-663-8427.

October 19

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. For more information, call 317-784-1763.

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

Sacred Heart Church, Indianapolis, will hold Family Rosary Night at 7 p.m. All are welcome.

The members of the Newman Guild will honor their past presidents with a pitch-in luncheon at the Holcombe House on the Butler University campus, Indianapolis, at noon. Guests are welcome.

October 20

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

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

The Ave Maria Guild will have a Rummage Sale from 8:30 a.m.-2:30 p.m. at St. Paul Hermitage, 501 N. 17th Ave., Beech Grove.

St. Patrick High School Youth Group, Terre Haute, will hold a Jonah Style Fish Fry from 4:30-7 p.m. in the school. Proceeds will help send youth to the National Youth Conference. Adults: \$5, children: \$3. For more information, call Bill Edwards at 812-235-9460 or 812-232-2827.

Marian College, 3200 Cold Springs Rd., Indianapolis, will hold a healing Mass starting with praise and worship at 7 p.m. Father Tom Stapiansky will be the celebrant. For more information, call 317-927-6900.

October 20-22

Fatima Retreat House, Indianapolis, will hold a Tobit weekend for engaged couples. Fee is \$195 per couple. For more information, call 317-545-7681.

October 21

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

The Apostolate for Family Consecration will hold a Holy Hour at 6 p.m. at St. Anthony Parish in Clarksville. Novena title: "The Miraculous Medal."

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

St. Paul Parish, Sellersburg, will hold prayer and sellars from 7-

8:15 p.m. in the church. Come worship and share in fellowship. For information, call 812-246-4555.

The Positively Singles, Indianapolis, will meet for a backyard at Corner Prairie. For more information, call Ken at 317-844-2523.

St. Christopher Parish, Singles and Friends, will meet with friends from other parishes to car-pool to the International Festival at 2 p.m. For more information, call Tony at 317-393-0429 or Mike at 317-879-8018.

Our Lady of Perpetual Help Parish, New Albany, will hold its "Harvest of Crafts" from 9 a.m.-2 p.m. in Wagner Hall. Craft, baked goods, and a luncheon will be featured.

October 22

St. Mary Revival Schoenstatt Center will hold an information session titled "God and His Perfection" for those interested in learning more about the Catholic faith at 2:30 p.m. presented by Jerry Coniker. Mass will follow at 3:30 p.m. The center is located 0.8 miles east of 421 south on

925 south, between Madison and Versailles.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For information, call Dorothy at 317-356-5110.

The Family Life Office will host a special three session series "Personal Growth Topics for Single and Single Again Catholics" from 4-5:30 p.m. at the Archbishop O'Meara Catholic Center, Indianapolis. Topic: "Self Esteem Enhancement for Singles." Cost is \$5 per person. For more information, call 1-800-382-9836 or 317-236-1586.

Roncalli High School, Indianapolis, will hold its "Sacred Sons" concert at 3 p.m. at the SS. Peter and Paul Cathedral, directed by Ms. Lynn Starkey. Admission is free.

The Catholic Golden Age Club will meet at 2 p.m. at the Archbishop O'Meara Catholic Center, Indianapolis. New members are most welcome. For information, call 317-872-6047.

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Catholic Crossword

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39	40						41		42	43
44			45	46				47		
48			49					50		
51			52					53		

ACROSS

1 This had two horns (Dan 8:3)

8 "Gone With the Wind" plantation (Feb 17-16)

14 "Let - love" (Rev 13:1)

18 "Sing - a bug in a rug"

21 Infamous fiddle - hvi (Ecc 10:8)

24 Neighbor of Saudi Arabia

28 Knight's title

31 Shortest verse in the Bible (2 wds)

33 Type of realm

34 Past, present, or future

37 Climbing plant

38 They - not, they spin not - (Luke 12:27)

40 Job -

42 Entice

43 I will - my vows - (Psa 116:14)

44 Periodical, for short

45 Thaw

46 "The great quest" - (Acts 24:2)

47 "A sacrament" - the follow - (Dan 14:5)

48 Ph.D. holders (Abbr)

49 "I say unto -" before Abner (John 8:58)

50 "Look a - and, and" (John 13:4)

DOWN

1 Cornish pie

2 Roman province (Acts 2:9)

3 A sacrament

4 "We - great quest" - (Acts 24:2)

5 "Rubbish, and the follow -" (Dan 14:5)

6 Ph.D. holders (Abbr)

7 "I say unto -" before Abner (John 8:58)

8 "Look a - and, and" (John 13:4)

9 Prayer - ending word

10 Knobs on

11 Poker pot starter

12 Pigeons

13 16, in old Rome

14 Spring bloomers

15 Scissors of food

16 "I -" - (1 Ki 13:18)

17 Not kind

18 Comedian Jay

19 The branch of

20 Goal

21 Did an impression

22 Musical pitch

23 Xenon or neon

24 Quoted

25 Perhaps

26 "He said -" - (Mark 14:36)

27 Journey

28 Carry

29 Blueprint

30 Concert halls

31 "Four - of stones" (Ex 28:17)

32 "Take -" - this is my body (Mat 26:26)

33 Greed, letter

Answers on page 22.

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Youth News/Views

Pontiff urges youth to work to renew society

By Cindy Wooden, Catholic News Service

NEW YORK—Despite threatening skies, the Great Lawn of Central Park was a sea of more than 100,000 youth and adults when Pope John Paul II arrived on Oct. 7 to celebrate an outdoor Mass there.

The natural beauty of the historic, tree-lined park, the pope told the crowd, is an invitation to ponder an even greater beauty—that of the human person.

The crowd included thousands of representatives of area youth groups and also West Point cadets in gray dress uniforms.

During a Mass featuring original musical compositions and artwork, the pope told the young people that human creativity is one sign of the essential difference between people and animals.

"The beautiful surroundings of Central Park invite us to reflect on a more sublime beauty: the beauty of every human being; the beauty in the image and likeness of God and the beauty that is living in our hearts through the Holy Spirit."

The pope, always enthusiastic when he gathers with young people, encouraged them to be enthusiastic about their faith.

"You are here, I trust, not out of simple curiosity to see the pope, but because of the Mass, because the Holy Spirit is leading us all to Christ," he said.

It is God's spirit, the spirit of life, that makes each human being more than "a mere speck in the vast created universe," the pope said.

"I invite you all to reflect on what makes each one of you truly marvelous and unique," he said during his homily.

Before the Mass, New York Mayor Rudolph Giuliani told reporters that

Pope John Paul's preaching about the gift of human diversity was the most important message of the trip.

The pope has tried to get people to understand that "our differences are the reason to unite," Giuliani said. "That's particularly important in the world's most diverse city."

New York's diversity was reflected in the Spanish and English readings at the Mass, the assistance of male and female altar servers, the variety of leaders from other Christian communities, and the multiple racial groups represented in the 225-voice choir drawn from parishes throughout the Archdiocese of New York.

In his homily, the pope said God's most important, unique gift to the humans he created is their ability to love others.

"Love makes us seek what is good," he told the crowd. "Love makes us better persons."

It is love that makes people want to marry and form a family, the pope said, and it is love for God and others which draws people to religious life or the priesthood.

"Love makes you reach out to others in need, whoever they are, wherever they are. Every genuine human love is a reflection of the love that is God himself," the pope said.

Returning to a central theme of his Oct. 4-8 visit, Pope John Paul told the young people that although fear is a natural response to the unknown, faith must lead them to overcome fear.

The readings for the Mass, marking the feast of the rosary, said that Mary was afraid when the angel told her she would become the mother of Jesus.

"Yes, Mary was afraid, just as we are often afraid," the pope said, but when Mary realized it was God who was calling her all fear was banished. "Like Mary, you must not

4
L.A.

Dear Friends,

To all young people I say: you are the future for family life. You are the future of the joy of loving. You are the future of making of your life something beautiful for God... a pure love. That you love a boy or that you love a girl is beautiful. But don't spoil it, don't destroy it. Keep it pure. Keep your heart virgin, so that on the day of your marriage you can give something really beautiful to each other... the joy of a pure love. And if you make a mistake don't destroy the child; help each other to want the child... who is created in the image of God. God bless you

M. Teresa m

St. Paul Catholic Center parishioner Michael Hall of Bloomington, who helped organize YouthFast '94 and '95, recently received this personal note from Mother Teresa, the founder of the Missionary Sisters of Charity, in response to his request for a message to youth about the importance of chastity. Mother Teresa encouraged youth to wait for "the joy of pure love."

be afraid to allow the Holy Spirit to help you become intimate friends of Christ."

Every Christian must put fear aside in order to bring Christ into the world, whether through marriage and family life, as a single person, as a student, or as a worker, the pope said.

"Christ wants to go many places in the world and to enter many hearts through you," he told the young people.

The pontiff said Christians are called to bring Christ to the poor, the homeless, and those who are alone or ill, including those suffering from AIDS.

"You are called to stand up for life," he said, defending the mystery of all human life, including the life of the unborn.

The pope urged the crowd to work and pray against abortion, reach out to help pregnant women in difficult situations, defend the lives of the aged and handicapped, and oppose attempts to legalize assisted suicide and euthanasia.

As a generation which will live most of its life in the 21st century, he said, young people today must help the church and society enter the new millennium.

"You must help the Holy Spirit to shape its social, moral and spiritual character," the pope said.

"You must transmit your joy in being adopted sons and daughters of God through the creative power of the Holy Spirit," he told them. "Do this with the help of Mary, Mother of Jesus. Cling to her rosary and you will never wander far from her side."

A light, misty drizzle began during the pontiff's homily and turned to rain as thousands moved toward the yellow and white umbrellas held over the heads of the priests distributing Communion.

Just before the final blessing, the pope told the young people that the Mass was "a time to renew your commitment to Christ and the church," as well as a time to renew their commitment to caring for people in need.

"In the first homily I gave as pope, I said, 'Do not be afraid,'" he told the crowd. "I can see Americans are not afraid. They are, generally speaking, brave, good people. Always be brave! Do not be afraid! Do not be afraid always to seek for God, then you will truly be of the land of the free and the home of the brave."

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Roncalli will present Sacred Sounds concert

Roncalli High School's choral department, along with special guests including the Roncalli Rebels Band, the South Deany Honors Choir, and the South Deany Art Departments, will perform their annual "Sacred Sounds" concert at 3 p.m. on Oct. 22 at SS. Peter and Paul Cathedral in Indianapolis. The free concert is open to the public.

Roncalli choral director Lynn Starkey said 150 singers from the Indianapolis South Deany High School's five choruses will perform a variety of musical pieces from inspiring contemporary and classical music.

High school youth group members from St. Patrick Parish in Terre Haute will sponsor a **Jonah Style fish fry** from 4:30 p.m. until 7 p.m. on Oct. 20 at the school.

Fish dinners are \$5 for adults and \$3 for children. Proceeds will help send youth group members to the National Catholic Youth Conference Nov. 16-19 at Minneapolis. Over 8,000 Catholic teen-agers from throughout the United States are expected to attend the conference, which addresses the theme "Voices That Challenge."

For more information about the fish fry or the National Catholic Youth Conference, contact St. Patrick youth minister Bill Edwards at 812-235-9460 or 812-232-2827.

Cardinal Ritter High School in Indianapolis will host an **open house** from 7 p.m. until 9 p.m. on Oct. 25 at the Indianapolis West Deany High school.

The open house features tours and displays. For more information, contact the school office at 317-924-4333.

Cathedral High School's Pride of the Irish marching band, under the direction of John Hornlein, will compete in the Indiana State School Music Association (ISSMA) Class B regional competition on Oct. 14 at Bedford High School.

The school's division I rating at the ISSMA district competition on Sept. 30 at Marion High School was the first time a band from Cathedral has achieved such success.

Young Adult Scene

Education helps fight the deadly AIDS virus

By Teresa Jones

None of us wants to talk about the existence of AIDS. We tend to think that if we ignore AIDS, maybe it will go away.

Sadly, this is not a bad dream that we can simply wish away. It is real, and it is not going to disappear. Once we realize this, maybe we can finally learn to accept the victims of the disease. People with acquired immune deficiency syndrome (AIDS) deserve to live a normal life, without fear of prejudices.

Ignorance creates most of the public's unjustified concern about AIDS victims. "This is not a homosexual disease," explained Hoosier Jeanne White, who lost her hemophiliac son, Ryan, to the disease. "This is a people disease."

White's son was an example of the fact that anyone is vulnerable to the AIDS virus. Ryan was well-known throughout the United States as a child who accidentally became infected with the HIV virus after he received contaminated blood for treatment of hemophilia.

Ryan died in 1990, at the age of 18, of AIDS-related illnesses. He spent his last years desperately trying to teach the world about AIDS.

Those who continue his efforts to educate people about this disease are frustrated by the public's inability to see AIDS as powerful enough to reach everyone.

As the number of people who have fallen victim to acquired immune deficiency syndrome rises, so does the chance of AIDS touching each of our lives.

In 1994, there were more than 360,000 people in this country alone diagnosed with AIDS. The World Health Organization announced that the human immunodeficiency virus has infected between 13 and 15 million people around the world, and that about 6,000 more people are infected each day.

HIV is killing its victims at a rate of more than four people per hour and has already claimed the lives of 300,000 people in the United States.

Even with all the medical technology available today, these numbers increase with every passing minute. Although most new AIDS cases can be traced to the use of unsterile intravenous needles and homosexual activity, the percentage of new cases that are linked to heterosexual activity increases rapidly.

Everyone is susceptible to this disease. All sexually active people take a chance of contracting the AIDS virus. Abstinence until marriage to a healthy person and fidelity in marriage are the only certain ways to avoid contracting the fatal disease.

Nevertheless, many people still don't understand the different ways the disease is spread in the population. Many AIDS victims contract the disease by purely innocent means. Hemophiliacs, blood recipients, and babies have all fallen victim to this disease without participating in any act that could be considered immoral. Father Carlton Beaver, a diocesan priest who directs the HIV/AIDS Ministry programs in the Archdiocese of Indianapolis, emphasized that "anyone can get AIDS"

and that the number of HIV-infected people is expected to double by the year 2000. He said most people already know someone who is HIV positive or has AIDS.

Society still classifies persons with AIDS as people who have brought this disease upon themselves by their actions. Typically, a person who has been diagnosed with AIDS is thought to be a gay male and/or a drug addict. However, AIDS began in Africa as a heterosexual disease.

AIDS is presently increasing most rapidly in women between the ages of 18 to 27 and teen-agers who are 13 to 19 years old. The virus is spreading more quickly in these age groups because some younger people may tend to have premarital sexual relations with multiple sex partners.

Father Beaver said there is a three-month to six-month "window" during which a person could test negative for AIDS even though he or she may be HIV positive.

Once the HIV virus enters the body, the cells begin producing antibodies in an attempt to fight off the virus. These antibodies are detected when an HIV test is positive. Usually these antibodies can be detected about 45 days after a person has been infected with the virus, but sometimes they are not noticeable for up to six months. It is during this period that an HIV-infected person could unknowingly infect other people.

Many people still fear casual contact with another person who has been diagnosed as having AIDS or who has tested HIV positive. Rumors and unproven evidence continue to confuse and mislead many people. We have been convinced that the HIV virus which causes AIDS is extremely contagious and can easily be transferred from one person to another.

The Centers for Disease Control (CDC) refutes this belief by pointing to research indicating that:

- "There is no known risk of HIV transmission to co-workers, clients or consumers."
- "No case of AIDS reported to the CDC can be attributed to transmission through any kind of kissing."
- "Contact with saliva, tears, or sweat has never been shown to result in transmission of HIV."

Studies conducted by researchers at CDC and elsewhere have shown no evidence of HIV transmission through insects.

In May of 1994, officials at the Centers for Disease Control stated that "no scientific evidence to support any of these fears has been found."

In fact, fears and misinformation can increase the spread of the disease. Because they fear persecution, AIDS victims do not want others to know they have been infected with the disease. And because they fear public reaction, people who are at risk of contracting AIDS often avoid testing. This silence and lack of information puts all of us at greater risk because we are not prepared to take the necessary precautions to protect ourselves.

Contrary to what many believe, AIDS is not a strong virus. In May of 1994 the Centers for Disease Control reported that



Photos by Mary Ann Wyand

Good Shepherd parishioner Joy Carlson and pastoral minister Ed Aken were among a large group of people from the Indianapolis South Deanery parish who raised money for AIDS education and research during the Oct. 8 "From All Walks of Life" fund raiser. Aken designed their T-shirts.



Father Carlton Beaver (left), director of the archdiocesan HIV/AIDS Ministry, holds a banner with Good Shepherd parishioners before participating in the "From All Walks of Life" fund raiser on Oct. 8 at Military Park and the Indiana University/Purdue University at Indianapolis campus.

the HIV virus can live only a short period of time once it is exposed to air.

A common cold, however, could kill a person who is infected with AIDS.

Research has shown that "this virus worms its way into the immune system, gradually eroding the body's ability to ward off bacteria, viruses, fungi, and other disease-causing agents that healthy bodies are capable of fighting."

In fact, an AIDS patient risks ill health and possible death each time he or she is exposed to another person's germs.

Often people who have been diagnosed as having AIDS choose to go to their families for help and support and, eventually, to die among family members. Sadly, the reputation at home is not always a loving one. It is not uncommon for the family of an AIDS patient to alienate him or her from relatives. Many times the fear is so strong that an AIDS infected family member would not even be invited to dinner.

Further, the fear of AIDS is often inten-

sified by the stigma of the person's homosexual orientation. Father Beaver said this also decreases a family's ability to accept a relative with the disease.

The public attempts to justify fear of AIDS patients is based on the fact that there is no known cure for the virus. Although there is no cure now, the spread of AIDS can be slowed. Once again, the lack of knowledge leads to prejudice.

Education and the willingness to talk about AIDS continues to be our only hope to calm the public paranoia that AIDS patients face daily, Father Beaver said. Only through knowledge, understanding, and compassion will these prejudices be overcome.

(Teresa Jones is a member of Good Shepherd Parish in Indianapolis. She researched and wrote this story for a class assignment, and also participated in the "From All Walks of Life" AIDS fund raiser on Oct. 8 in Indianapolis as part of the archdiocesan HIV/AIDS Ministry team.)

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Book Reviews/By Margaret O'Connell

Hallowing the 50th year of life

JUBILEE TIME: CELEBRATING WOMEN, SPIRIT AND THE ADVENT OF AGE, by Maria Harris. Bantam Books (New York, 1995). 224 pp., \$22.95.

Maria Harris was inspired by Leviticus 25—"you shall hallow the 50th year. It shall be a jubilee for you"—to write "Jubilee Time," a book for women approaching, at or past

their 50th year.

"Jubilee Time" has much good material. As with "Dance of the Spirit," the author's strong suit is spirituality. She notes "we must give thanks (to God) . . . or perish from ingratitude." She reminds women to be present to the moment lest they "miss the gift of the moment."

But while Harris discusses at length "the loss of a life partner" as a threshold most women cross, the relational thresholds that the aging, never-married woman must cross are neither mentioned nor discussed. They exist.

Gather the spiritual gems in "Jubilee Time." Ignore the author's blind spots. Contact the organizations she mentions on pages 122-123. And find yourself strengthened to be your real self, to meet the aging woman's realities.

(At your bookstore or order prepaid from Bantam Books, 414 E. Golf Road, Des Plaines, IL 60016. Add \$2 for shipping and handling.)

Rest in peace

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

AUSTERMAN, Joan E., 67, St. Andrew, Richmond, Oct. 2. Sister of Alice Austerman; aunt of several nieces and nephews; friend of Lili and Jenny Disher.

BAKER, Martha M., 83, St. Mary, Navilleton, Sept. 10. Mother of Donna M. Staser, M. Jane Hoff; grandmother of 11; great-grandmother of nine.

BEAL, Melvin T., 68, St. Joan of Arc, Oct. 3. Father of Donald, Dwisit, Dennis J. Beal, Brenda Cockrell, Joy A. Travis; brother of James A., Arnold Beal, Shirley Prestigiacoma; grandfather of 11; great-grandfather of three.

BORCHELT, Lucian W., 87, Holy Family, Oldenburg, Sept. 22. Sister of Anita Hanschmidt, Adrian D., Francis D., Borchtel, BOYD, Juanita V., 70, Prince of Peace, Madison, Sept. 30. Sister of William Boyd.

BROCKMAN, Lawrence C., 63, Holy Family, Oldenburg, Sept. 22. Husband of Rita A. (Neehan) Brockman; father of Martin, Paul, John, Larry Brockman, Theresa Doll, Cathy Nobbe, Mary Gentry, Brockman Arleneaux, Cynthia Stansifer; brother of Garry, Father Leon, Father Jack Brockman, Andrea

Brown, Sister Mary Margaret Brockman; grandfather of 12.

BRUNO, Charles J., 77, Holy Spirit and Our Lady of Lourdes, Indianapolis, Sept. 30. Husband of Irene (Conda) Bruno; father of James C., Michael J. Bruno, Carol Rude, Patricia J. Bruno; brother of Vincent Bruno; grandfather of five.

CALLAHAN, Helen Zita (Dant), 97, Holy Family, Richmond, Sept. 25. Mother of Regina; grandmother of six.

CHANEY, Cleo J., 68, St. Mary of the Knobs, Floyds Knobs, Sept. 27. Wife of Clarence Chanev; mother of Alex L., Eric K., Gregory Chanev; daughter of Edward Denker, Dolores Ostrander; grandmother of three.

CONRAD, Helen, 75, St. Gabriel, Connersville, Sept. 29. Mother of Donna Jo Conrad, Walter John Kurezak; sister of Frank Marczak, Jo Marczak; grandmother of one.

DRISLANE, Ray Emma, 88, St. Anthony of Padua, Clarksville, August 13. Father of one daughter; brother of one.

DUFFY, Edward D., 85, St. Augustine, Jeffersonville, Oct. 4. Father of Dennis E. Duffy; grandfather of three.

FAURE, Louise, 84, Sts. Peter and Paul Cathedral, Sept. 22. Friend of Rosalie Vermette.

GILLMAN, Ida, 80, St. Peter, Brookville, Sept. 26. Wife of Clarence Gillman; stepmother of Ronald Gillman, Jane Enneking, Peggy Peters; sister of Raymond Rose, Lora Bridgford, Katherine Scott; grandmother of 18; great-grandmother of 10.

GINDLING, Rosina J., 95, St. Nicholas, Sunman, Oct. 1. Mother of Lawrence, James, Robert Gindling, Mildred Fox, Marion Gutzwiler; grandmother of 17; great-grandmother of 18.

GODAR, Spencer Alan, infant, St. Gabriel, Connersville, Sept. 25. Son of Richard and Connie Godar; grandson of Robert and Angela Godar, Ward and Ruth Fitzpatrick; great-grandson of Florence Herbert; nephew to several aunts and uncles.

HAGEDORN, John, 90, St. Mark, Tell City. Husband of Mary Catherine Hagedorn; father of Albert, Martha, Joseph, Maurice, John, Mary, Randall, Andrew Hagedorn, Brenda Elder, Eva Rothgerber; brother of Cletus, Nicholas, Hubert Hagedorn, Rose Harpenau, Mary Lautner, Margaret Deom; grandfather of 23.

HART, James A., 75, St. Mary, Greensburg, Oct. 3. Husband of Margaret E. (O'Leary) Hart; father of Marlys Pointer, Janice Sandlin, Kay Wiley; brother of Margaret Nobbitt; grandfather of 11; great-grandmother of 12.

HOLTEI, Caroline "Carrie" (Brockman), 100, Holy Family, Oldenburg, Sept. 16. Mother of Harold, Mark, Franciscan Father Melvin Holte, Irene McNamara, Ruth Holte, Carol Walker; sister of Martin Brockman; grandmother of 20; great-grandmother of 12.

ILLE, Karen (Dierkes), 41, formerly of St. Patrick, Madison, Oct. 1. Wife of Don Ille; daughter of John J. and Mary (Hilbert) Dierkes; sister of Mark Dierkes, Sue Geyman, Janet Grossman, Joan Bear, Mary Melton.

KOORS, Gertrude M., 84, Immaculate Conception, Millhausen, Oct. 5. Mother of James J., Carl, Donald, Louis Koors; sister of Sister Margaret

Mary Hessler; grandmother of 17; great-grandmother of six.

LAHRMAN, Lucille A., 75, St. Ann, Indianapolis, August 16. Wife of Albert F. Lahrmann; mother of Thomas Sr., Albert Jr., Gerald Lahrmann, Lucille Allard, Joyce Hoopengartner, Marsha James, Karen Whitehouse; sister of E. Frances Powell; grandmother of 20; great-grandmother of six.

LUNSFORD, Charles J., 91, St. Mary of the Rock, Batesville, Sept. 30. Father of Richard, Arnold, Ralph, Joe, Steve, William Lunsford, Rita Gramman, Alice Springman, Sister Ramona Lunsford, Charlene Bravard, Emilie Markel, Elaine Amberger; brother of Francis Lunsford; grandfather of 40; great-grandmother of 64.

MAIER, Anna, 92, Holy Trinity, Indianapolis, Sept. 30. Mother of Louise Beaver-Robbins, Elvira Brown; grandmother of six; great-grandmother of 15; great-grandmother of one.

NOBBE, Richard H., 65, St. Mary, Greensburg, Sept. 23. Husband of Mildred (Meyer) Nobbe; father of Rick, Steve, Robert, Brian Nobbe, Marilyn Hoising; brother of John, James, Ambrose and Harold Nobbe, Rosemary Koors, Ellen Moorman, Lucille Effinger; grandfather of six.

O'BRIEN, Bernard F., 52, St. Lawrence, Indianapolis, Sept. 29. Husband of Gay (Johns) Hickey O'Brien; father of John W., Matthew, Kevin, Christopher M., Susan O'Brien, Jennifer L., Eccles, Amy S. Jackson; brother of James J., Robert L., Tom P. O'Brien, Franciscan Sister Mary O'Brien, Barbara Minatel, Patricia Norton; grandmother of two; step-grandfather of three.

ORTMAN, Thomas H., 56, St. Michael, Brookville, Oct. 3. Son of Cecilia (Niedenthal) Ortmann; brother of James W., Edward L., Joseph P. Ortmann, Rita M. Apsley, Maryann Deffner, Eileen M. Hyde, Jennifer Steiner.

PETERS, Frank J., 80, St. Anthony, Indianapolis, Sept. 24. Father of Judy Pyatt, Barbara

Schmidtke; brother of Gordon F. Peters; grandfather of six.

PEIFFER, Dr. Don L., 72, St. Jude, Indianapolis, Oct. 3. Husband of Kathryn T. (Beideman) Pfeiffer; father of Ann, Michele, Daniel J., Michael, Timothy Pfeiffer; brother of Dr. Marion, Dr. Jerry Pfeiffer, Antonette "Toni" Sandmaier.

POOLE, Ruth L., 79, St. Augustine, Jeffersonville, Oct. 3. Mother of James L. Poole, Rosette Hahn, Sandra Stinson; grandmother of 10; great-grandmother of 14.

RAINAKIS, Patricia, 56, St. Lawrence, Indianapolis, Sept. 23. Mother of Joseph A. Wayne, Sr.; sister of Rudolf Aceto; grandmother of one.

REUTER, Ernest R., 81, St. Ann, Indianapolis, Sept. 8. Husband of Thelma M. Reuter; father of John R. Reuter, Darlene Fink, Ann M. Garrett, brother of Mabel Fowler, Dorothy Draper; grandfather of 13; great-grandfather of 17.

RIEMAN, James Allen, 62, Holy Name, Beech Grove. Husband of Mary Elizabeth Riemann; father of Kenny L. Riemann, Jane Ellen Truesdell, Diann Marie Hunter, Kristy Kay Halcomb, Phyllis McHugh; brother of Edward Riemann; grandfather of 14; great-grandfather of three.

ROGERS, Frank, 80, Holy Spirit, Indianapolis, Sept. 20. Father of Stephen Rogers, Sandra Gabler; grandfather of six; great-grandfather of two.

SALISBURY, Magdalen T., 83, St. Philip Neri, Indianapolis, Sept. 28. Mother of Martin, Joseph Salisbury; sister of Mary Freyer.

SHRINER, Ellen M. (LaMar), 74, St. Gabriel, Indianapolis, Sept. 21. Wife of Robert J. Shrinier; mother of Robert J. Jr., William, Edward Shrinier; sister of Audrey Moore; grandmother of four.

SLOSARZ, Casimir M., 78, St. Matthew, Indianapolis, Oct. 1. Husband of Mary (Carter) Slosarz; father of Michael Slosarz.

TRACESSER, Albert J., 82, St. Anthony, Shelbyville, Oct. 3. Husband of Marjann Tracesser;

father of Don, Bill, Jim Tracesser; brother of Tom, John Tracesser, Gerrie McGargill, Katherine Kuhn, Agnes Fout; grandfather of two.

WALSH, Maurice "Moe," 52, Christ the King, Indianapolis, Sept. 26. Husband of Mary Jane (Backer) Walsh; father of Adam, Timothy, Jennifer, Christina Walsh, J. Gregory Parker, John Parker; son of Barbara Walsh; brother of Patrick, Kevin, Theresa Walsh, Kathleen LaPorte, Margaret Weintraut; grandfather of three.

WALSH, Minnie O. (Munday), 78, Little Flower, Indianapolis, Sept. 28. Wife of Timothy F. Walsh; mother of Jennifer Anthea, Pam England; sister of Josephine Friel, Elizabeth Yokley; grandmother of five.

WERNER, Herman J., 80, St. Elizabeth, Cambridge City, Sept. 21. Father of Eugene J., Betty Werner, Betty Riall, Marilyn Riall; brother of Loreta Niece; grandfather of nine; great-grandfather of three.

Sister Rose Margaret Ross dies at Woods

Providence Sister Rose Margaret Ross died at St. Mary of the Woods on Oct. 1. She was 85.

The Mass of Christian Burial was celebrated on Oct. 4 at the Church of the Immaculate Conception there.

Sister Rose Margaret, the former Mildred Rebecca Ross born in Shelbyville, entered the community in 1930, professed first vows in 1933, and made her final vows in 1939.

She taught music at St. Mary, Richmond and St. Brigid, Indianapolis, as well as in parishes in California, Illinois, Maryland, Massachusetts, North Carolina, and in the Evansville and Fort Wayne dioceses in Indiana.

Sister Rose Margaret is survived by her sisters: Jane Marie Ross, Jo Ellen Remenyik, and Lois Ann Dum.

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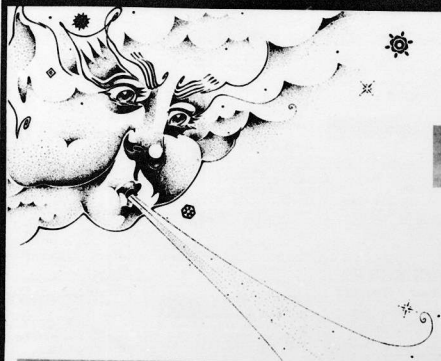
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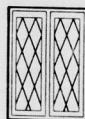
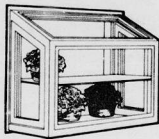
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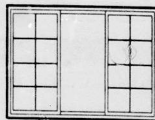
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