



The

Criterion

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Future capital needs of archdiocese spelled out

CCF trustees are told about the 'happy challenge' of meeting needs caused by 'dramatic growth'

By John F. Fink

Meeting the future needs of the parishes, schools and agencies in the Archdiocese of Indianapolis was a major theme of the Nov. 8 meeting of the board of trustees of the Catholic Community Foundation. The board met at the Marott in Indianapolis prior to the CCF's annual meeting (see separate article).

Dan Conway, head of the secretariat for planning, communication and development, made a presentation on the "happy challenges" that face the archdiocese as a result of its "dramatic growth."

Before Conway's presentation, Archbishop Daniel M. Buechlein told the CCF trustees that the movement of Catholics to the suburbs has created problems. Indianapolis' inner-city churches, built for 35,000 Catholics, are now serving 12,000, he said. Nevertheless, he said, the church has recognized its distinctive mission of

evangelization and the successful campaign to bring in \$1.3 million for inner-city schools will help its efforts there.

Besides meeting its challenge in the inner-city, the archbishop said, the archdiocese must also move to where the Catholics have moved. The new Our Lady of Peace Cemetery in northern Indianapolis is an example of going where the Catholics are, he said.

The archbishop said, "We can't wait much longer" for a capital campaign. He said that, in consultation with the deans of the deaneries, it was decided that it was time now to prepare for such a campaign.

Preparation for such a campaign was what Conway's presentation was about. It was a draft of a "white paper" being prepared to explain the capital and endowment needs of the archdiocese and the board was asked for comments about it.

The white paper is being called "Facing a Happy Challenge" because, as the archbishop said, the serious financial needs

See CAPITAL, page 10



Photo by Margaret Nelson

Father J. Joseph McNally, pastor of St. Barnabas Church in Indianapolis, gathers with parish leaders at a Nov. 12 groundbreaking ceremony. One phase of the building will be the new Father John Sciarra Family Center, named for the founding pastor. The parish, which has grown to 6,000 members since its 1965 founding, is building a multi-purpose center as part of its three-year "In Christ, We Grow . . . In Faith, We Give" stewardship campaign to accommodate the growing number of programs and activities in the parish.

Catholic Community Foundation's growth continues

The total value of 442 endowment accounts now being administered by the CCF exceeds \$20 million

By John F. Fink

Representatives of some of the 142 endowment accounts that are now in the Catholic Community Foundation (CCF) were told that the CCF has experi-

enced "dramatic growth" during the annual meeting of the foundation at the Marott in Indianapolis on Wednesday, Nov. 8.

John M. Whalen, president and CEO of Golden Rule Insurance and president of CCF, said that the total value of the endowment accounts now exceeds \$20

million. For the first nine months of this calendar year, through Sept. 30, invested funds earned 15.1 percent, he said, with equity funds up 20.2 percent and fixed investments up 9.9 percent.

Whalen gave an 18-month report rather than a 12-month report because the CCF switched from a calendar year to a July-June fiscal year to match that of the archdiocese. Of the 142 endowment accounts, 44 were added during the past 18 months.

Whalen also noted that 90 percent of the endowment accounts elected not to receive distribution of income earned but chose to allow the endowments to increase in value.

Before Whalen's report, Archbishop Daniel M. Buechlein told those present that planned giving is the key to the future of the church in central and southern Indiana. He said that was the purpose for which the CCF was founded by the late Archbishop Edward T. O'Meara in 1987. Its original purpose, he said, was to acquire, manage and invest endowment funds for parishes and other Catholic organizations of the archdiocese. A distinguished board was selected from throughout the archdiocese, he said.

After he became the ordinary of the archdiocese, Archbishop Buechlein expanded the mission of the CCF board to include all development activities of the archdiocese. At the meeting, the archbish-

op spoke about each of the CCF's five goals:

1. To promote the value of planned giving and endowments as essential to the financial well-being of the church and to provide assistance to Catholic organizations in the acquisition, management, investment, and growth of endowment funds. The archbishop noted that this was the original purpose of the CCF and still its primary goal.
2. To teach stewardship as a way of life for all individuals, families, and communities in the Archdiocese of Indianapolis and to assist parishes, schools, and other Catholic organizations to develop the resources they need to carry out their missions.
3. To promote the unity and solidarity of the church in central and southern Indiana through excellence in communications.
4. To support the immediate and long-range financial objectives of the archdiocese through participation in the United

See CCF, page 10

Campaign for Human Development turns lives around for 25 years

Collection for bishops' anti-poverty program is this weekend

By Grace Hayes

This year marks a quarter century of success for the Campaign for Human Development, the anti-poverty funding and education program mandated by the U.S. bishops in 1970. The CHD collection will take place in parishes nationwide on Nov. 18 and 19.

The 1995 theme is "For 25 Years, We've Been Turning Lives Around." It tells a history of funding more than 3,000 grassroots self-help programs by the nation's largest private funder of programs that empower the poor.

The work of CHD is impelled by the church's biblical tradition, modern social teaching and the prevailing presence of poverty in the United States. The God-given dignity of each person is at the heart of the church's social teaching. This has been the foundation of the church's charitable works among the poor for centuries.

When CHD was formed, new ways to

See CHD, page 2

Inside

Archbishop Buechlein	2
Active List	20
Commentary	4
Entertainment	16
Faith Alive!	15
Obituaries	26
Parish Profile	8
Question Corner	18
Sunday & Daily Readings	17
Viewpoints	5
Youth and Young Adults	22 & 23

Marriage Preparation

New study finds that the vast majority of married couples who participated in church-run marriage preparation programs found them valuable.

Page 24

Thank You, Sister

Providence Sister Lawrence Ann Liston is honored for her years of service at the archdiocesan Office of Catholic Education.



Page 11



Seeking the Face of the Lord

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

Focus on who priests are, not what they do

During the annual meeting of our National Conference of Bishops we will deliberate on a number of matters important to the Church in the United States. *The Criterion* and other news media have already reported substantial issues on our agenda.

As I leave for Washington, I want to reflect on the matter of vocations for the priesthood. We bishops will act on a national plan to pro-actively seek those who are called to priesthood for our church.

Last July, after returning from Rome with a licentiate in spiritual theology, Father Paul Etienne assumed the office of archdiocesan director of vocations. This fall he and I have been meeting with the priest of the archdiocese deanery by deanery. We want to consult them about our programs by which we try to discover, invite and encourage those young men whom God calls to priestly ministry in our archdiocese in our day, and we want to hear their concerns and suggestions. We discern ways in which we can encourage our parish communities, and the basic cell of our parishes, the family, to pray for and assume responsibility for and encourage priestly vocations.

In October there was an international conference in Rome marking the 30th anniversary of the Second Vatican Council document on priestly life and ministry, "*Presbyterorum Ordine*." Participants in the Congress said that the loss of priestly identity is the major source of difficulties surrounding vocations to the priesthood and that many of the difficulties facing the priesthood today stem from lost awareness of the particular identity of priests.

Focusing more on what priests do than on who they are contributes to stress and disorientation among priests and to easy criticism and a lack of respect among lay people, the speakers said. If say "Amen" to that! Our church must strengthen all its members' understanding that priests are specially chosen by God to serve the church, said the final message of the conference. The statement went on to say, "A clear and constant awareness of his own identity is what determines the balance in a priest's life and the fruitfulness of the pastoral ministry which flows from it."

Pope John Paul said that confusion about the particular identity of the priest over the past 30 years arose as more and more people abandoned their religious

practice and as the church gave more and more emphasis to the dignity and role of the laity in the church. "Priests began to ask themselves: 'Are we still needed?' And in not a few priests there appeared symptoms of a certain loss of their own identity," the pope said.

To the pope's thoughts I would add that for some priests, who view only what they do as the essence of their priestly identity, it was not too surprising that, after years of hard and often thankless work, they felt they had done their duty and so they felt free to leave priestly ministry. I agree, priestly identity is a fundamental issue: It is crucial to remember not only what we do, but more importantly who we are: icons of Jesus the teacher, priest, pastor and bridegroom. Most of all, it is important to remember that God saves, not us priests.

"Priestly identity is important for the priest; it is important for his witness before men and women, who seek in him nothing other than a priest, a true man of God who loves the church as his bride," the pope said. The challenge of the priest was voiced by John the Baptist: "He must increase, I must decrease."

The Catholic Church must rediscover the sacred character of priesthood and avoid tendencies to see it just as a functional office within the church. So said Cardinal Ratzinger. One symptom of the problem, he said, was the "growing tendency to avoid using the expressions 'priest' or 'priesthood' which carry a sacred connotation, and to substitute them with the neutral, functional 'minister.'"

He is on to something. Today, in our egalitarian climate, we tend to call everything "ministry," and priesthood is only one of many. The Second Vatican Council affirmed the vital unity and the common journey of the whole church, yet it also re-affirmed the church's teaching on the essential sacramental distinctiveness of ordained priesthood.

Affirming the distinctive, vital and beautiful role of the ordained priest as one who is configured to Christ the teacher, priest, pastor and bridegroom of the church takes nothing from the vital and beautiful baptismal role of lay leaders in our church. Wouldn't it be sad to hold vocations to the priesthood hostage to the self-conscious political correctness of our American culture? We need everybody!



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

Justice demands more than providing charity

We have in the past published letters from Catholics who say that their religion does not teach them that it is up to the government to care for the poor; rather, it is up to them as individuals to do so. They protest that they are personally charitable and do all they can to help those in need, but they are not obliged to support "give-away" programs of "big government."

It seems to me that these people confuse charity with justice. Of course the virtue of charity demands that we help those in need. But the virtue of justice demands that we do more, that we correct the conditions that prevent all people from having the same opportunities in life.

Our faith defines justice as giving to God or to others what is due them. "The Catechism of the Catholic Church" says that "justice toward men disposes one to respect the rights of each and to establish in human relationships the harmony that promotes equity with regard to persons and to the common good" (No. 1807).

The church also distinguishes between commutative justice and distributive justice. Most people have no problem with commutative justice, which regulates exchanges between persons in accordance with strict respect for rights. This type of justice requires protecting property rights, paying debts and fulfilling obligations.

It's with distributive justice that some Catholics seem to have trouble. This type of justice, according to the catechism, "regulates what the community owes its citizens in proportion to their contribu-

tions and needs" (No. 2411). Enforcing this type of justice usually involves government.

Since the industrial revolution began in the 19th century, the church has developed a body of social justice teachings that emphasize the right of every person to participate in the political, economic and cultural goods of society. It doesn't require equal distribution of wealth but it does require a system which allows each person to "contribute to the abundance that will benefit all and to harvest the just fruits of his labor," as the catechism says (No. 2429).

The Second Vatican Council said, "The right to have a share of earthly goods sufficient for oneself and one's family belongs to everyone" ("*Gaudium et Spes*," No. 69). And Pope John XXIII declared, "All people have a right to life, food, clothing, shelter, rest, medical care, education, and employment."

It is the responsibility of government, especially a democratic government, to ensure that all people enjoy that right. The U.S. bishops, in their 1986 pastoral letter on Catholic social teaching and the U.S. economy, said: "This does not mean that government has the primary or exclusive role, but it does have a positive moral responsibility in safeguarding human rights and ensuring that the minimum conditions of human dignity are met for all. In a democracy, government is a means by which we can act together to protect what is important to us and to promote our common values."

Father Robert Willhelm was 81

Father Robert J. Willhelm died on Nov. 6 at the nursing wing of Margaret Mary Community Hospital in Batesville. He was 81.

Born May 3, 1914, he was a native of Holy Guardian Angels Church, Cedar Grove. A prayer service was held there for him on Nov. 8.

The funeral liturgy was celebrated at Holy Guardian Angels on Nov. 9. Burial was in the parish cemetery.

Father Willhelm was ordained on June 2, 1941. He served two years in the Archdiocese of Denver. He was assistant pastor at St. Ambrose, Seymour, from 1943 until 1949, when he began service as assistant at Sacred Heart, Clinton.

In 1957, Father Willhelm became pastor of St. Anne in Jennings County. In 1967, he went back to St. Ambrose as pastor. In 1973, he became pastor of St. Elizabeth, Cambridge City, where he stayed until he began a leave of absence due to illness in 1976.



Father Robert J. Willhelm

Father Willhelm is survived by a sister, Rita Heyob; a brother, Leo; and a sister-in-law, Rita Willhelm.

to educate Catholics about Catholic social teachings, poverty in the United States, and strategies for addressing the causes of poverty. Through its resource materials, workshops and programs, it helps parishes to become actively involved in social issues.

The CHD is supported annually by contributions from Catholics throughout the country. Each diocese maintains 25 percent of its collections, forwarding 75 percent to the national office. Grants are given through both local and national offices. When information and a proposal from an organization is sent to the national office, copies of the materials are also directed to, and evaluated by, the local CHD office. The ordinary of a diocese in which grants are to be given must approve any grant disbursement.

CHD is an integral participant in the church in central and southern Indiana. CHD is able to provide pro-active leadership in the development and support of actions and specific programs. It offers concrete actions and programs that present opportunities for parishioners to be active participants in community outreach and self-help initiatives to bring the Gospel to life.

CHD

continued from page 1

address the growth of poverty were sought—ways that would go beyond charity. With awareness of the dignity of the poor and low-income persons, the CHD focused on encouraging the people themselves to play a key role in determining the causes of their problems, defining proposed solutions, and participating in actions to improve their lives.

The types of projects funded by CHD include such things as a group of unemployed neighbors establishing a community-based training program to learn the skills they need for jobs, organized groups of seniors working to improve transportation services and to implement other changes that help the elderly poor; local residents seeking to build and purchase homes in an economically-depressed neighborhood; and coalitions of organizations and churches working to get drugs and pushers off the streets.

Another equally important task of CHD is

Official Appointments & Announcements

Effective October 18, 1995

Rev. Ernest Waechter, OFM Conv., upon recommendation of Provincial Rev. Kent Biergens, OFM Conv., appointed pastor of St. Joseph, Corydon, Most Precious Blood, New Middletown and St. Peter, Harrison County.

Effective December 1, 1995

Sister Christine Ernest, OSF appointed parish life coordinator of Immaculate Conception, Millhouse and St. Denis, Jennings County.

The above appointments are from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

The Criterion

11/17/95

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Social justice task force beginning in archdiocese

Initial meeting held with an official from the U.S. Catholic Conference

An archdiocesan social justice task force is being started.

At a meeting in late October, G. Richard Fowler, from the Department of Social Development and World Peace of the United States Catholic Conference, gave "an outsider's view of what is right about the Catholic Church for social justice reform."

Fowler cited the church's belief that "life is precious from the moment of conception to the last breath" and that "anything that attacks the dignity of the human person is the enemy."

He also said that the structure of parishes is right for social action, with pastors—by canon law—responsible for every soul within their boundaries. And it helps that Catholic leaders follow what is right, not what is popular.

Fowler said that the number of people and the number of years of experience in service give weight to the church's efforts. And the number of Catholics helps—55 to 60 million in the United States, as does the universality of the church in the world, enabling twinning and other efforts in solidarity.

In analyzing parish resources, Fowler said that most pastors spend 60 to 70 percent of their time on administrative work, with parishioners spending 20 per-

cent of theirs. Pastors spend 15 to 20 percent of their time on celebrations; the faithful, 40 to 60 percent.

The spiritual leaders are believed to spend 5 to 10 percent of their time on formation; with the parishioners spending 30 to 40 percent. But in service, most pastors spend five percent of their time or less, with the members of the church spending almost no time serving others.

Fowler gave possible reasons for the lack of service by parishioners: belief in separation of church and state; tax status questions, lack of understanding of the Gospels; not knowing how to fight for their values; looking at church as a place for peace, not conflict; lack of connection to the poor; lack of vision for answers to the problems; lack of life-giving liturgies; and lack of "vehicles" (to do the work).

Legislative networks are the best way to get people to work on laws, said Fowler. He also gave some practical suggestions for the task force, such as building relationships instead of operations. He said that prayer and spirituality are essential to human service.

Fowler called "Building Communities of Salt and Light" the best tool. Published by Catholic Charities, it is based on the U.S. bishops' justice statement: "Communities of Salt and Light: Reflections on a Parish Social Mission."

Present at the meeting were: Tom Gaybrick, head of the Catholic Charities secretariat for the archdiocese; Bill Span-

gler, chairman for the new task force; Grace Hayes, director of the Campaign for Human Development; Father Steven Schwab; Franciscan Sister Rachel West;

Providence Sister Ann Michele Kiefer; Michael Clark; Sheila Gilbert; Joseph Zelenka; Paul Browne; Vera King; Ann Wadellon; and Jillian Vandermars.



Michelle R. Evans

**Cathedral High School
Class of 1992**

**Howard University
Class of 1996**

**Indianapolis Star/News
Summer Intern 1995**

I believe that a school should provide more than education; it should also provide a place where a student can grow as a person. Cathedral High School gave me an excellent education and four years of support and encouragement which helped me see what I was capable of accomplishing.

Cathedral's magic is her teachers who take the time to know about their students' lives, in and out of the classroom. I participated in a journalism program at the Children's Museum while in high school, and every time one of my stories appeared in the paper, I received praise from not only my teachers, but also from teachers whose classes I was not even a part of; that meant so much to me.

Cathedral also gave me the opportunity to shine. I will always be grateful to Mrs. Lisa Ford for choosing me to give one of the student speeches at the National Honor Society induction in 1992. Standing in front of the entire school and speaking about the value of service was one of the greatest accomplishments for this shy girl. I replay the applause and praise I received that day whenever I have to give a presentation. As my nerves make my muscles tense as the time for an impending speech nears, I say to myself, "You did it at Cathedral, so you can do it anywhere."

Since I am interested in writing, I must single out the teachers in the English department. They saw my potential as a writer and would not let me waste my God-given talent.

Mrs. Jo Kissling, my junior English teacher, turned me into a good writer by simply teaching me how to focus on a topic. That lesson has aided me many times when I write stories for newspapers and have only limited space with which to work.

After spending my freshman year in regular English at CHS, my teacher, Mrs. Melinda Bundy, encouraged me to take honors English the next year. I was hesitant and fearful that I would not be able to handle the work, but Mrs. Bundy's faith in me gave me the courage to try. A couple of years later, Mrs. Kissling's belief that I could succeed kept me in honors English during my senior year when I had considered taking it easy and dropping out of advanced placement English.

Looking back now, making the decision to put in the extra work it took to be an honors student was one of the best I ever made. I excelled in the honors English classes for three years, which gave me the confidence to enter the honors program in the School of Communications at Howard where I have also done well.

Cathedral sent a well prepared student to Washington, D.C. I was ready for the papers, essay tests, and was able to juggle the responsibilities a college student faces. My initial preparedness has led me to be in such good standing academically that I am certain I will graduate from college with high honors. When I accept my diploma in May, it will be in honor of all the teachers at Cathedral for laying the groundwork so that I accomplish this and all the other achievements which will follow.

Thanks, 'Dear Old Cathedral.'

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Final figures for 1995 United Catholic Appeal are announced

**\$3,953,000 pledged
with the number of gifts
reaching 34,634**

By Peter Agostinelli

Archdiocesan officials reported last week that pledges from the 1995 United Catholic Appeal now total more than \$3,953,000.

The total amount pledged surpasses the 1994 total of \$3,727,000. The number of total gifts reached 34,634, an increase of 587 over the 1994 appeal. Additionally, at the close of a telemarketing process, 107 of the 152 parishes reached their 1995 United Catholic Appeal goals. Eighteen other parishes reached at least 75 percent of their goals.

The United Catholic Appeal is the archdiocese's annual fund-raising effort to support its spiritual, pastoral, educational, and

social service ministries. The effort began in early January with a Lead Gift phase and a Family Division phase, followed by the parish phase in May.

L. H. Bayley, an Indianapolis business executive, served as general chairman of the 1995 United Catholic Appeal. Last week he told The Criterion that part of the appeal's success lies in successfully communicating its vital role in archdiocesan ministries. The group of people responsible for that work

includes pastors and parish life coordinators, parish appeal coordinators, regional dinner chairs, steering committee members, and archdiocesan staff.

An important part of communicating this message is getting the word out about its good stewardship, Bayley said. Accountability for the funds raised is essential to the message, especially because the appeal touches all regions of the archdiocese. Generous contributions are a sign that the message is getting across, he said.

"In looking back on this, I'm extremely excited about the caring attitude that prevails throughout the entire archdiocese," Bayley said. He added that his wife, Dianne, played a big part in his work as the campaign's general chairman.

Michael F. Halloran, director of stewardship and development for the archdiocese, said this year's United Catholic Appeal results of more than \$3.95 million exceeded the set goal of \$3.5 million. And the appeal surpassed that goal with pledges from only 48 percent of all households.

"Because the annual appeal has increased by more than \$1 million the last two years, many archdiocesan missions and ministries have been able to expand their services," Halloran said.

Archbishop Daniel M. Buechlein has said he hopes to see 100 percent participation from the 200,000 Catholics in the archdiocese.

Annual gifts to the United Catholic Appeal provide 45 percent of the archdiocese's annual operating funds.

Bernie Pierce of Indianapolis will chair the 1996 United Catholic Appeal. Dale Gettelfinger of New Albany will head the Lead Gifts Division.

The Criterion

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From the Editor/John F. Link

Why is religion so often involved with violence?



What is it about human nature that makes us so violent? And why is it that religion is so often involved in this violence? Why hasn't religion been able to prevent violence instead of sometimes encouraging it?

I don't have the answers to those questions. I only point out what is perhaps obvious, that we live in a world of violence. Indeed, the theme of the Sept. 13-16 World Congress of the Catholic Press was "The Ethics of Peace in a World of Violence."

Through the centuries, the Catholic Church has been both the victim and the perpetrator of violence. It has always venerated the martyrs who witnessed their faith through the sacrifice of their lives. The martyrs extend from the first century (Stephen, Peter, Paul, etc.) to the present century (Maximilian Kolbe, Maria Goretti).

In his apostolic letter "As the Third Millennium Draws Near," Pope John Paul II asked us, during the first stage of preparation from 1994 to 1996, to seek reconciliation for the violence the church has committed. He wrote: "It is appropriate that as the second millennium of Christianity draws to a close the church should become more fully conscious of the sinfulness of her children, recalling all those times in history when they departed from the spirit of Christ and his Gospel and, instead of offering to the world the witness of a life inspired by the values of faith, indulged in ways of thinking and acting which were truly forms of counterwitness and scandal."

He said the church must repent for its "acquiescence, especially in certain centuries, to intolerance and even the use of violence in the service of truth."

The pope referred to such things as the Spanish Inquisition, the expulsion of the Jews from Spain in 1492, the burning at the stake of heretics (and St. Joan of Arc in 1431), and the excesses of the crusades.

The Jews have been the victims of violence throughout their history, a fact that they commemorate in their feast days. The Holocaust, of course, was the worst example. It was an attempt to wipe out the Jews. (So was the plot proposed by Haman in the Book of Esther). There is still much anti-Semitism in the world today and it seems to be growing in some places, especially among militant Muslims.

But the Jews, too, have been the perpetrators as well as the victims of violence, not only in Old Testament

times (when they thought they were commanded by God to slaughter all the men, women and children in the cities they conquered) but also in this century when they occupied what is now Israel. And still today there are Jewish members of Gush Emunim, religious radicals who oppose the peace process in the Middle East as much as does Hamas among Palestinian Arabs. The most recent violence was the assassination of Israel's Prime Minister Yitzhak Rabin.

There are peacemakers in all religions, but there are also radical extremists who resort to violence as a first, rather than a last, resort. Among the most violent religious extremists are the Sikhs of Punjab, who are continuing to battle the Indian government because their profits from the "Green Revolution" were redistributed.

In Sri Lanka, Hindu Tamils are fighting the Buddhist Sinhala. In India, where most of the people are Hindus, the Muslims are a mere 10 percent of the population. But that's 10 percent of one billion people—a very sizable minority known for its militancy. In Pakistan, the tiny Christian population is the target of violence and unjust laws passed by the Muslim majority. In Rwanda the fact that both the Tutsis and Hutus are Christians didn't prevent genocide.

The religious divisions in the former Yugoslavia are well known by now. Catholic Croats, Serbian Orthodox and Bosnian Muslims don't seem to be able to live in peace, and all sides have resorted to horrendous violence and atrocities.

The United States hasn't been spared from violence that stemmed from religious convictions. The bombing of the World Trade Center and plots to bomb other places were done by Muslim fundamentalists. And the people who have murdered abortionists have done so out of extreme religious convictions.

With all these examples, should we say that religion causes violence? Emphatically no! True religion—Christianity, Islam, Judaism, Buddhism, Hinduism, even Sikhism—does not advocate violence. Christians, especially, were told by Christ to be peacemakers, to turn the other cheek, to work for justice.

"Let there be peace on earth and let it begin with me" the song says. We might not be able to eliminate violence throughout the world, but we can at least do our part to be tolerant of those who differ from us and to make our own environment more peaceful.

A View from the Center/Dan Conway

A report from the associate publisher (part one)

At a recent meeting of priests and parish life coordinators, I gave a report on *The Criterion's* business affairs. In my next two columns, I will offer readers a summary of this report.



Like every other aspect of church life, Catholic newspapers are under a great deal of pressure to respond to the increasing needs of our people—for information, for catechesis, for evangelization and social teaching, for spiritual formation, and for stewardship education. The challenge is not to find more things to do, but to clarify our mission and to identify our priorities so that we can use our limited human, physical and financial resources wisely. That's why our board and staff spent many hours last year developing a strategic plan for *The Criterion*.

Of course, the most dramatic result of our plan is the paper's new look. But we hope that our plan accomplishes more than just a face-lift. We are one of first diocesan newspapers in the United States to develop this kind of plan, and we hope that the results of our work speak for themselves—in every issue of our weekly paper.

Last year, we invited all our readers to make comments and suggestions on our plan. We're grateful for the help you gave us, and we remain open to your ideas and suggestions for improving the paper.

I am pleased to report that *The Criterion* is in good financial condition. Thanks to the stewardship of many people, our archdiocesan paper has operated in the black for many years now, and has accumulated a small reserve fund as a hedge against unexpected increases in printing, postage and other costs.

The financial health of our newspaper is also a result

of contributions that parishes in the archdiocese make to underwrite the cost of the paper. At the present time, 60 percent of *The Criterion's* income comes from parish subscriptions. Some of this money is contributed by parishioners in the form of paid subscriptions, but much of it is not.

In fact, the percentage of our costs that are covered by parish subscriptions is too high. Good stewardship of our church's resources suggests that we must work to reduce the level of dependence that we currently have on parish subscriptions. First, because parishes have enough financial pressures without having to carry the major responsibility for the diocesan newspaper. And, second, because costs of printing and publishing are rising so quickly that traditional means of funding are no longer able to keep up.

As the board of directors has wrestled with these questions during the past several years, a couple of things have been clear to us. First, we must "hold the line" on parish subscriptions. In spite of printing and postage increases, last year totaling more than \$136,000 (\$2,700 per issue!), we did not raise subscription rates. In fact, we have frozen our rates, and we are working very hard to keep them there. And, second, we must increase our advertising revenues.

During the past year and a half, without increasing the size of our sales staff, we have made some remarkable improvements in the way we market *The Criterion* and in the way we sell ads. As a result, we have now turned around a five-year decline in advertising revenue, and last year we had one of the best years in *Criterion's* history.

It is very clear to us that the mission of *The Criterion* is not to make money. It is to inform, educate and evangelize our readers. But a strong advertising department is

The Bottom Line/Antoinette Bosco

The pope's concern for our immigrants

The immigration debate has been heating up in the hallowed halls of Congress. While I agree that attention must



be given to the problem of illegal immigration, what has upset me has been the tone of the debates.

I sense a meanness, especially when bills are proposed that would require schools to turn away children of illegal immigrant parents, or that would cut off health care to these children.

What pleased me to no end is that Pope John Paul II seems to be even more unhappy than I am about the new mean tone in this country when it comes to immigrants.

During his October visit to the United States, the pope called upon Americans to preserve their openness to immigrants, and he appealed to their social conscience, asking that they serve the poor.

Here is what the pope said in his homily at the Mass he celebrated at Giants Stadium in East Rutherford, N.J.:

"Quite close to the shores of New Jersey there rises a universally-known landmark which stands as an enduring witness to the American tradition of welcoming the stranger and which tells us something important about the kind of nation America has aspired to be. It is the Statue of Liberty, with its celebrated poem: 'Give me your tired, your poor, your huddled masses yearning to breathe free... Send these, the homeless, tempest-tossed to me.' Is present-day America becoming less sensitive, less caring toward the poor, the weak, the stranger, the needy? It must not!"

Those are words for all of us to ponder, not that U.S. bishops have been silent on the issue. Last fall, California voters approved Proposition 187 denying medical and educational services to illegal aliens. Cardinal Roger Mahony of Los Angeles denounced this measure as a "social sin."

I found it appropriate that the pope's October visit included a stop in New Jersey where he was greeted by Archbishop Theodore McCarrick of Newark, who has been an outspoken opponent of anti-immigrant sentiments in the United States.

As Catholics we should realize that the ethnic composition of our parishes is changing, with people arriving from Europe, Africa, Asia and Latin America.

The New York Times reported that in the Archdiocese of New York, Mass is celebrated in 38 languages. And Archbishop McCarrick said that in his diocese he began one Sunday hearing Portuguese at one Mass and later heard Slovak and Polish, and if he had more time he could have heard Masses in Vietnamese and French Creole.

As the daughter of an immigrant, I feel especially offended when I hear hateful statements that would impede or stop others from seeking a new home in a new land. Many of those seeking a home here are poor, many are refugees fleeing violence or the lack of freedom in their homelands, many are skilled workers. And, as Pope John Paul said, all are "our brothers and sisters."

I think the pope has strongly reminded us of who we are as Americans, and he has challenged us to end our irrational fear of immigrants. We must remain the compassionate country we were when our ancestors came to these shores.

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the best means at our disposal to meet the increasing costs of printing and publishing without having to always pass along the costs to our parishes. With this in mind, I hope that the next time we report to you on the finances of *The Criterion* we can say that we have increased the percentage of costs covered by advertising and so, reduced the amount covered by parish subscriptions.

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Viewpoints

Must we always be racially divided?

Reactions to the Million Man March in Washington and the not-guilty verdict in the O.J. Simpson trial in Los Angeles this fall got people virtually everywhere wondering how much progress America actually has made in closing the racial divide. We asked Robert B. Hill, director of the Institute for Urban Research at Morgan State University in Baltimore, Md., a speaker at the most recent National Black Catholic Congress, whether racial division will be always with us. Yes, he said that until people really unite against both individual and institutional racism. And Marxist Brother Cyprian Rowe tells why division need not be forever. For, he says, God empowers what God commands—and God commands unity. Brother Cyprian, a psychotherapist, is a dean of students at the Graduate School of Social Work at the University of Maryland, Baltimore.

Yes, until we really unite against racism

By Robert B. Hill

Our racial separation will remain until we acknowledge and confront the history and nature of racism in America and its continuing impact.

Almost 100 years ago the eminent scholar W.E.B. Du Bois warned that "the problem of the color line" would be the dominant issue in America during the 20th century. The wide gap in attitudes and economic status between blacks and whites in the 1990s appears to support Du Bois' predictions.

It often is forgotten that the United States was founded on racial inequality. While the Declaration of Independence said "all men are created equal," the Constitution counted black slaves as three-fifths of white people.

The U.S. Park Service statistic of 400,000 participants in the October Million Man March was viewed by many attendees to demonstrate that the federal government counts each black as only two-fifths of a person.

Point of View/M. Sharon O'Connor

What happened to Thanksgiving?

I went shopping the other day. Now that in and by itself is not too remarkable since I am beginning to think that shopping may possibly be my life's work. But what was remarkable was that all the Christmas decorations were out when the children are still scratching through their bounty of Halloween candy.

As I walked around the mall, I wondered what had happened to Thanksgiving? Have we ceased to anticipate its celebration because we are too caught up in all the garishly gaudy folders that has become such a part of all our other holidays? I guess it is a little difficult to decorate around a stuffed bird a family is about to devour and we probably are more than just a little tired of rotting pumpkins. But it seems to me that Thanksgiving, over the past few years, has been getting the short end of the stick (albeit a drumstick).

Why did our forefathers think it necessary that the whole nation pause and offer up thanks? In the autumn of 1621, Massachusetts Bay Governor William Bradford invited neighboring Indians, along with the Pilgrims, to celebrate a three-day festival in appreciation of the bounty of that harvest season. It became a traditional institution through New England until finally, in 1863, President Abraham Lincoln proclaimed it a national holiday.

Since then, Americans have been celebrating this particular holiday, which is not as old as Christmas or Easter, but is older than Memorial Day, Mother's and Father's Days, Grandparents' Day, Boss's Day and all the other thousand-and-one days for which we can buy greeting cards. It's even older than the Fourth of July! Where then are all the fireworks?

The Bible describes how we should give thanks. 1 Chronicles 16:4-6 tells us to play

A major obstacle to racial understanding is the failure of blacks and whites to realize that people may exhibit one or both components of racism—prejudice or discrimination.

- Prejudice refers to negative attitudes.
- Discrimination refers to negative behavior or actions.

We should take into account that attitudes and behavior may not be related. A prejudiced person may not always discriminate, and a person who discriminates may not always be prejudiced.

White attitudes toward the O.J. Simpson trial may illustrate stereotyped views. A fundamental belief of the American justice system is that all are presumed innocent until found guilty. However, polls before the trial—up to any evidence presented by the prosecution—revealed that most whites believed Simpson guilty, while most blacks believed him innocent.

Although many blacks thought he might be guilty, they assumed him innocent until proven guilty. Why did most whites refuse to make a similar presumption—before the trial? Is it a reflection of America's history of hostility toward blacks accused of murdering whites?

Other polls show positive racial attitudes among whites. Surveys of the American electorate revealed more whites willing to vote for Colin Powell for president than to vote for the white candidate.

Unfortunately, the churches in America perpetuate racial division. The Rev. Dr.

Martin Luther King Jr. called noon on Sunday the nation's most segregated hour.

Yet, Pope John Paul II's recent U.S. visit evoked positive responses from blacks and whites. His Sunday message in Baltimore racially integrated the Camden Yards stadium more than an entire season of Baltimore Orioles' home games. This event suggests it may still be possible to close the racial gap.

Even if racism by individuals is reduced, discrimination by institutions may continue.

Institutional racism is manifested by a real estate industry that won't permit minorities to live in predominantly white suburbs; corporations that do not hire minorities or place "ceilings" on how high they rise; legislators who pass laws that disproportionately hurt minorities; churches that discourage membership by minorities; media that devote special coverage to negative subgroups of minorities: criminals, drug addicts, gangs.

Racial inequality hurts both whites and blacks. It prevents large numbers of racial and ethnic minorities from contributing their knowledge and abilities to enhancing America's competitiveness in the global market.

Until people of good will of both races join forces to combat individual and institutional racism, the United States will continue to be racially polarized. The choice is up to each of us.

Not if we can walk in the 'others' shoes

By Bro. Cyprian Rowe, FMS

Must we always be racially divided?

No!



Jesus' command that we all be one stands. Still, this command will only be accomplished when everyone has the courage and the will to stand in another's place and discover the angle of vision through which the "other" sees the world.

Remember that what God commands, God empowers. And God commands that all be one.

Nonetheless, violence can escalate beyond our capacity to explain it. Bosnia and Rwanda, Timor and Chechnya: These places will experience "wars and rumors of wars" until the will of the Lord to unity is fulfilled.

For in these places—and many others—multitudes of people define their superiors and inferiors in terms of race

and ethnic background. People define who is worthy and unworthy in terms of race or class or religion.

Americans are most concerned about race issues when most concerned about goods: material goods; legal goods (equitable treatment under the law); and most of all the "goods" related to the feeling that one is safe, the feeling that one is encompassed—physically, intellectually, emotionally—by all the guarantees accorded to others.

When people do not have these goods, they look for villains. Too often the villains are supplied by media images that excite and incite but do not educate.

To suggest that the non-working poor are responsible for their own unemployment is to incite. But remember, no poor person ever took a local factory and re-situated it overseas.

Can we walk in the shoes of the "other"?

Several decades ago John Howard Griffin, a white American, was so skeptical of how one African-American friend saw the world that he decided to test his "reality" by dying his skin and traveling throughout the South as if he were black.

What he discovered transformed him. His book "Black Like Me" chronicled this transformation and the pain through which it was achieved.

Griffin told of the "hate stare," a way Euro-Americans had of looking at him. He wrote about all the indignities he had to endure, all based upon the presumption of unworthiness and generalized guilt simply because of color.

"But," one may insist, "that happened so many years ago!"

Just a year ago a Maryland collegian decided to repeat the Griffin experiment. He had a number of black friends. He couldn't believe the way they reported their reality.

So, like Griffin, he dyed his skin, flew South and walked through life as a black man—for one week! He could carry on no longer. Being black was so painful that he decided he could not be black.

He experienced the hate stares, being watched in stores, the barely disguised rudeness in restaurants—all those things his friends of color had told him about and which he had not wanted to doubt, but had doubted nonetheless.

People don't have to remain racially divided, but they will unless each person challenges his or her ignorance of others. Refusal to hear and to submit to being led by the experience of others condemns us all to miring in the dung of "isms."

Must we do violence to ourselves before we'll be able to understand others? Yes, but violence of a particular sort: the violence of giving ourselves over from our self-fixation to understanding the reality of others.

No other way is known for becoming one.

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

Blessed are the poor in spirit

The most important words ever spoken were the words of Jesus in the Sermon on the Mount. In that sermon the central idea is expressed in the eight "Beatitudes," particularly in the first one.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." It is vitally important that we try to grasp the meaning of this teaching.

St. Thérèse, the Little Flower, is a good example of a person who lived this poverty of spirit which seems to elude so many of us. She once wrote that she was sad at having uncharitable feelings toward the sister who knelt next to her in chapel. We don't know what the problem was, but try as she might St. Thérèse was unable to improve. She realized that Jesus commanded us to "love one another as I have loved you," but her best efforts were not enough to overcome her problem. So she turned to prayer. "Lord, I am unable to correct my faults. I am unworthy of you. But even if I can't love her as you love

her, you Lord, living in me can love her for me, and through me."

She turned her weakness over to the power of God, and it seemed to solve everything. After she died, the "problem sister" was quoted as having said, "I will miss her terribly, she always had a special affection for me, and I for her."

I mention this story because there are many people who rebel against certain teachings of the church. They do not want to be constrained by moral teachings, so they demand the church change its teachings instead of humbly asking for help. In light of the central importance of the "Beatitudes" it seems far wiser to approach every problem with humility.

The poor in spirit may feel the burden of their weakness, but they always plead for God's help. St. Augustine once said, "Do what you can do, and pray for what you cannot yet do." He might have added, "But don't be arrogant about it, the stakes are too high."

(For a free copy of the Christopher News Note "Live the Golden Rule," write to The Christophers, 12 E. 48th St., New York, NY 10017.)

Cornucopia/Cynthia Dewes

Earning a babysitting degree

The university of babysitting is in session and some of us are working on a PhD.

Actually, we've been working on it for years and years since we were teen-agers making \$1 an hour. That was good money for those times, and it sure beat raking leaves or picking strawberries for pocket change.

Nevertheless, teen-age babysitters then were expected to feed the kids, bathe them, read them stories, do their dishes and pick up the house after they went to bed. All for this measly \$1.

Mayhem was extra. If the kid was a noto-

rious bad boy, or hassled the sitter in a manner which resulted in destruction or injury, the sitter got extra cash. And if the parents were rich or inexperienced the sitter could command overtime after midnight, multiple rates for extra kids, and good snacks.

After reaching maturity, most people begin to produce their own kids at some point. This is another experience entirely than teen-age babysitting since there's no one to answer to except their own parents, a.k.a. grandparents, which may or may not be a problem.

The buck stops with the parents now, and they feed, bathe, and clean up after the kids without even a dollar an hour to spur them on. And no extras for mayhem, either.

Following that, there is a strange period

during which parents in effect babysit their own teen-agers who are, in turn, babysitting the children of others. Such parents are on call for any and all emergencies, medical, spiritual or emotional, which their teen-agers encounter on their babysitting jobs. Again, remuneration is not a factor.

Finally we reach the age where we are allowed, if asked, to babysit our grandchildren. In this case, most of us would be glad to pay for the privilege. It's amazing that we've become so skilled at feeding, bathing, reading, and cleaning up over the years, that we actually find time to pay attention to the kids.

We learn all kinds of neat things: that children will eat carrots if we take the time to dice them up and call them "pirate's combs"; that clothing won't be destroyed by being worn to play outside in the dirt; and

that, in a popularity contest between a neat house and a messy one full of kids' fun, noise and activity, messy will always win.

We discover that finding a frisbee that sails into the hawthorne bushes can be a wild adventure, and that little Batmans are always called Bruce Wayne at crucial points in their theatrics. We're taught to do cat's cradle and braid friendship bracelets, pick up sticks while kneeling on arthritic knees, and appreciate the glories of colored stickers.

We get to think of time in a different way and world events take a back seat to Barney and Big Bird. The pleasure on a little face when Grandpa gets stuck with the Old Maid, or a kindergarten's hilarious summary of his day at school remind us that O.J. and Bosnia are not the most important events going on in the world.

They say the best part of grandparenting is to be able to leave, or to send our charges home when we feel like it.

Maybe. All I know is, it's time to go tie Bruce Wayne's shoes so he can leave the Bat Cave. I can hardly wait.



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VIPS...



Robert and Mary Catherine Kremer will celebrate their 50th anniversary, Nov. 19 at the Ambassador Park South Club

House. They were married Nov. 22, 1945 at St. Joseph Church in Shelbyville. The couple has four children: Carol Burkhardt, Jeanne Dill, Tony and Mike Burkhardt. They also have 10 grandchildren.

St. Mary of the Woods sophomore, **Amy M. Cooley**, was recently honored for being an outstanding student and the first in her family to attend college at the annual "Realizing a Dream" banquet sponsored by Lilly Endowment. Amy is the daughter of Kenneth and Donna Cooley.

Check It Out...

Items homemade by the Sisters of Providence will be featured at their annual **Bazaar and Bake Sale** from 9:30 a.m. to 3 p.m. (EST), Nov. 19 in the lobby of Providence Center at Saint Mary of the Woods. A variety of Christmas and home items, baked goods, relishes, jams and jellies will be available. Visitors are also invited to attend Mass at 10 a.m. in the Church of the Immaculate Conception. Brunch will be served from 10:30 a.m. to 1:30 p.m. in the O'Shaughnessy Dining Room in Providence Center.

A weekend of **AA/Alanon fellowship** will be offered during a Serenity Retreat, Nov. 24-26 at the Mount St. Francis Retreat Center in Southern Indiana. Franciscan Father Kevin Przybylski will be the presenter. Registration begins at 7 p.m. (EDT), Nov. 24 and will conclude at 1 p.m. on Nov. 26. Resident cost is \$85 and commuter cost is \$60. Call 812-923-8817 for more information.

Men and women between ages 18-40 who are interested in **religious lifestyles** within the church are invited to attend a retreat Dec. 1-3 at Mount St. Joseph in Maple Mount, Ky. Priests and religious ministering in the Indianapolis archdiocese will be among presenters at the conference. Registration deadline is Nov. 22. A second retreat will be offered in March at St. Mary of the Barrens in Perryville.

Mo. For more information contact Sister Elaine Byrne at 802-229-4103.

Paintings by Farmersburg artist Paul Bauer will be featured at St. Mary of the Woods College Art Gallery in Terre Haute through Dec. 7. Located in Room 132 of Hulman Hall, the gallery is open Monday to Thursday from 10 a.m. to 2 p.m. or by appointment. For more information contact Donna Dene Foy at 812-535-5141.

Sisters of Providence invite the public to celebrate **The Feast of Our Lady of Providence**, Nov. 18, at St. Mary of the Woods. The celebration will begin at 11:30 a.m. with liturgy in the Church of Immaculate Conception. Later that evening at 6:30 there will be a prayer service in the Church of the Immaculate Conception. A procession from the church to the National Shrine of Our Lady of Providence will follow.

St. Andrew Church in Indianapolis begins the celebration of its 50th anniversary on Sunday, Nov. 19, with a combined 10:30 a.m. Mass followed by a pancake breakfast. All present and former parishioners, school students and alumni and their families, priests and staff members are invited to attend. Those wishing further information may call 317-546-1571.



St. Francis Hospital employee Leigh DeHoon portrays Mrs. Claus in Santa's Village at the Star of Hope last year. Santa's Village will again come alive at the Star of Hope, a festival of trees this year Nov. 17-21 in the Sagamore Ballroom of the Indiana Convention Center. Admission is \$4 for adults and \$2.50 for children ages 2-12. Proceeds will benefit The Ryan White Foundation, Catholic Social Services, Holy Family Shelter, and St. Elizabeth's Home.

Profile of St. Meinrad's Archabbot Lambert Reilly

New archabbot loves people—and 'being a priest'

By Margaret Nelson

When St. Meinrad's bells signaled the election of a new Benedictine archabbot on June 2, Father Lambert Reilly was surprised as anyone that he was the last monk down the steps of the archabbey church.

"I was surprised for several reasons," said Archabbot Lambert. "One of them is my age. I'm 62. The other was the condition of my health, just having had chemotherapy all of 1993 for colon cancer."

"Another reason would be because I had spent so many years away from the monastery. Really, the reason I came back at this particular time was to do the therapy," he said.

"And then, the man who was resigning was my classmate, two years younger than I, and having been at it for 17 years," the archabbot said of Archabbot Timothy Sweney.

"I came to St. Meinrad to study for the Diocese of Pittsburgh," he said, crediting his vocation to the sisters in the third grade. "It was here two years; then I was sent to St. Vincent Latrobe in Pennsylvania, 60 miles from home—the first foundation of the Benedictines in the U.S."

"I wanted to be a monk and I had fallen in love with St. Meinrad when I was here," said Archabbot Lambert. "I was impressed by the regular way of life. I was drawn to the schedule of work and prayer. I was drawn to the idea of being a teacher—and belonging to a community, rather than being out on my own," he said.

"And there were particular people who were attracting personalities—to name the dead," he said. "One was Father Bernardine Shine, who was from Indianapolis. Another was Father Alaric Scotcher."

He liked the two because, "They were good teachers; they were happy people. They were understanding people; they were characters."

"At St. Vincent everybody seems to stand out as an individual. At St. Meinrad everybody seemed to blend," said Archabbot Lambert. "That was why I thought—in my young life—maybe I would blend. Now they laugh at me when I say this. They tell me I'm not a blender," he said.

"After ordination, I spent a lot of time doing retreats for priests and sisters—and for lay people" throughout the country—and in Canada and South America.

"And I've been with Mother Teresa's sisters (Missionaries of Charity)," he said. "I can tell you how I was connected with them. There was a bishop; he was in the city of Memphis," he said, smiling as he talked of his fellow monk—now Indianapolis Archbishop, Daniel M. Buechlein.

"The sisters asked the bishop for some names of retreat masters and he gave them my name. I had never met them, so I went to Boston for the first retreat."

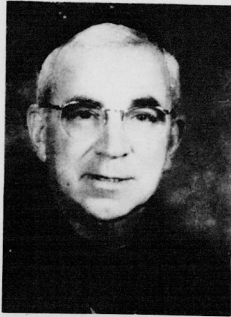
"After that they wouldn't let me alone—and they still don't.... I've just arranged for four of our men to give retreats to their sisters," said the archabbot.

"I spent a month in India at the mother-house, and gave retreats there," he said. "In New York, I gave a retreat which Mother Teresa made. When she heard of my cancer, she sent me a letter. She said, 'Jesus is kissing you from the cross. Do you want me to ask Jesus to stop kissing you?' I told her to tell Jesus to kiss on, but to make it sweet once in a while," he said. "She congratulated me for being abbot."

The archabbot has worked with other religious orders. "I've given at least 10 retreats at St. Mary of the Woods, starting back in 1966."

Archabbot Lambert has used his love of teaching at St. Meinrad for 20 years "on and off," as well as in several other colleges. He's been principal of a Pittsburgh high school and worked in parishes.

"I've gone to school all over the place. At St. Meinrad, I'm working on my fourth master's (degree). I took two courses this summer. They're teasing me. They say



Benedictine Archabbot Lambert Reilly

that I want to get my next degree from here so that I can sign my name down in the corner," said Archabbot Lambert.

"I'm not bashful; I'm direct. I like people. There are very few I dislike," he said. The archabbot is glad that there is a Benedictine presence in the archdiocese. Father Noah Casey is new archdiocesan director of ministry to priests and many priests were trained by Benedictines.

"We feel close to the (arch)diocese. We always have. Father Boniface (Hardin) and I were classmates, school-wise. We're good friends," he said of the president of Martin University.

"I taught in the seminary along with (Arch)bishop Ruchleim. I taught for a short time when he was the rector. We've always gotten along because we're both very direct," he said.

"I don't feel any different in the job. I just feel it's different work," Archabbot Lambert said. "But it's still mainly—as all work—dealing with people, understanding them, listening to them, and making suggestions."

"The main work of an abbot is to lead his monks to God. We have the motto of pray and work—and both go together. The prayer is well defined. The work is according to the area or the neighborhood in which we live, and the needs of the church," he said.

"I love being a priest. There's never been a time when I have been sorry, not one moment," said the archabbot. "I'm like everyone else. I am a sinner and have my own flavor of it."

"There's a nice quote from Mother Teresa that I like so much: 'We go into the confessional as sinners with sin. We come out of the confessional as sinners without sin—for it is a very short time.'"

"I don't have to see things correctly in the light of eternal life and not get too animated," said the archabbot. "When I was a young teacher, I was very strict and tough. And now I am very strict and gentle. There's an old saying, 'What you do, do forcefully, but do it gently.' And St. Benedict reminds the abbot that he is responsible for himself and for all the monks."

"So it's an awesome responsibility. And we have 137 monks. It's the third largest Benedictine monastery in the United States."

"I am very much a delegator," he continued. "If people have ideas, they have a chance to spell them out and get involved in them. And I sleep at night. I am an early riser—between 3:30 and 4."

"I taught a number of the young priests in the Indianapolis archdiocese. I'm sure they remember me, in their own way. Some of them have stories that they can tell—and some that they shouldn't tell."

"I was one who always thought that what I was teaching was important, and so they'd better be there. I used to announce at the beginning of the school year, 'You come and I come,' and if you miss, when I see you I'll ask you, 'Have

you been anointed?'"

What was he thinking when the bells at St. Meinrad announced that the fifth archabbot (eighth abbot) had been elected—knowing he was the one? "It was like a dream. This couldn't be real," he said. "Now, it's not six months yet. There's lots of work to do—visiting, talking to different people. How I can spell out the St. Meinrad story."

What is his advice for men who are considering the priesthood? "People who are contemplating priesthood should pray, have a (spiritual) director, and be willing to change as long as they live," he said.

"I'll give you a quote from Cardinal Newman (his favorite author) on that: 'To live is to change; to have changed often is to have become perfect.' I think, if we are not changing, we are not living; we're just existing."

"Conversion is ongoing," said Archabbot Lambert. "That's the reason they could elect me now, when 20 years ago, they would have turned their heads the other way."

"Do I like the job? Doing what God wants with his important," he said. "It's better than liking; liking passes. The security or the peace that comes from believing one is doing what God wants perdures through everything—no matter what the difficulty."

"It's that peace that Paul talks about that's beyond understanding. You can't understand how you have it," he said.

"At St. Meinrad College now, we have not only a seminary, but a liberal arts college. For people who are looking for a quiet place—a place that is academically sound, and is steeped in tradition, and has the Benedictine flavor—it's a place that is, then,

appealing," said Archabbot Lambert. He is hearing more and more that people get there and don't want to leave.

"I walk around outside and meet a lot of people. People who aren't students come and say, 'Thank God you have this place and we can come for a weekend. We can get away. We can think about the important things. There isn't any noise.'"

He said, "A lot of lay people and sisters come for spiritual direction."

"We have very, very loyal alumni. By alumni, I mean not only those who have gone on to ordination, but those who have been with us to study and then have gone on to other fields," the archabbot said.

"Now we're in the process of renovating the church. The actual work will start soon. So that involves all the arguing. Everybody knows how it should be done," he said.

"I don't mind conflict. I like for people to speak up. As St. Augustine said, 'In necessary things, we must have unity. In chance for opinion, we must allow liberty. But in all things, we must move with charity.' His own thought is: 'It's hard to have a strong opinion without being opinionated.'"

Archabbot Lambert said, "If I'm home I talk to anybody who wants to talk to me—and probably some who don't," he added with his hearty laugh.

He told the story of a priest friend of Father Eugene Hensell who was visiting St. Meinrad. The St. Louis cleric asked the monk to introduce him to his new abbot.

"Father Eugene said, 'You're going to be here three or four days. He'll introduce himself to you.'"

"And I did, without knowing the story," said the archabbot.

Criterion Coffee Break

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Parish Profile

Indianapolis West Deanery

People of St. Chris make large parish welcoming

By Mary Ann Wyand

St. Christopher Parish in the Indianapolis West Deanery is a study in contrasts.

Although "St. Chris," as it is fondly known, is one of the largest parishes in the archdiocese with 6,100 members, it retains the small-town atmosphere of scenic Speedway because the faith community is very warm and welcoming, and parish staff members work hard to achieve an ongoing personal touch in their ministries.

Yet another contrast comes twice each year when the small-town parish sees its population grow by half a million people who crowd the nearby Indianapolis Motor Speedway for the world-famous Indianapolis 500 and Brickyard 400.

Father Michael Welch is pastor of the Indianapolis parish which stretches beyond the historic town of Speedway to serve Catholics who live as far away as the Hendricks County line on the west, Vermont Street on the south, 25th Street on the north, and one block east of the speedway.

"St. Christopher is located in the commu-

nity of Speedway," Father Welch said, "and people take a great pride in that. But our parish boundaries are much wider than the town. Geographically, there is quite a mix of people in our parish. We also provide hospitality to the people who attend the Indianapolis 500 and the Brickyard 400."

On race weekends, St. Christopher Parish schedules all Masses on Saturday evening because of traffic congestion on Sunday. Early on race day, Father Welch heads over to the track to celebrate Mass in Gasoline Alley for the crews at 6 a.m., a second Mass for the general public at 7 a.m., and a third liturgy for (Indianapolis 500 founding family member) Mary Hulman and her guests at 8 a.m. in her suite.

Qualification days and race weekends aren't the only times that the population of Speedway swells by the thousands. Each July, St. Christopher parishioners welcome huge crowds to their annual festival.

"Our parish festival is the third-biggest event in Speedway every year," Father Welch said. "It runs for three days and is a big drawing card. We offer rides and all the food is home-cooked. This year we went through 4,000 pounds of fish. That represents probably 13,000 sandwiches."

The festival is both a fund raiser and a vehicle for evangelization, he said. "The focus of the festival is on hospitality. It brings our people together, and that's the biggest advantage. In terms of stewardship, it's very good for the parish. We only use the money from the festival and our weekly bingo games for improvements to the property and as savings for future expansion costs. That money is never put in the budget."

The late Bishop Joseph Ritter established the westside parish as the 24th Catholic church in the Indianapolis area on Aug. 7, 1935, and St. Christopher officially marked its founding date as 1937. Father Leo Lindemann was the first pastor of the 200-person faith community.

When the parish celebrated its 50th anniversary in 1987, St. Christopher students helped prepare and bury a time capsule which is scheduled to be opened in 2037. That forward-thinking attitude is yet another example of the parish planning process. Long-range plans call for expansion of the church, school and offices to meet the needs of the growing parish.

St. Christopher's present pastor former-



Photos by Mary Ann Wyand

A statue of St. Christopher welcomes people to the Indianapolis West Deanery parish located on 16th Street near the world-famous Indianapolis Motor Speedway.

ly served the archdiocese as assistant personnel director, director of priestly formation, and vocation director during the 1970s, and he blends a strong sense of pastoral ministry with his administrative responsibilities.

"The strengths of the parish are our celebration of the Eucharist, the people themselves, and our pastoral team," Father Welch said. "Our difficulty is the fact that we only own four-and-a-half acres of land. We've run out of room, and the community is trying to decide what to do about that. We really need more space. We've outgrown everything, but it's a good problem to have because our community continues to grow. The strength of the community is the people."

St. Christopher parishioners recently redecorated the sanctuary and worship space, he said, and the parish received Stations of the Cross, from an anonymous donor, which are original works of art.

"The most important thing we do in the community is celebrate the Eucharist because everything we do will center out of the Eucharist," Father Welch said. "We are planning an Evening of Recollection for our liturgical ministers, and theoretically we could have 300 people there who serve the parish as eucharistic ministers, lectors, musicians and greeters. We try to emphasize the Eucharist, which consists of gathering, listening and responding. I frequently tell the people that the most important thing we say at Mass is 'Go, the Mass is ended,' because then we take what we've learned and we put it into the marketplace and we live that."

Outreach ministries are an important parish focus, he said, and lay ministries are encouraged and affirmed by the staff. "As a parish staff we try to ensure that 50 percent of what we do in ministry is outreach," Father Welch said. "We need to be reaching out to others."



Father Michael Welch, pastor of St. Christopher Parish in the Indianapolis West Deanery, displays one of the new Stations of the Cross for the church.

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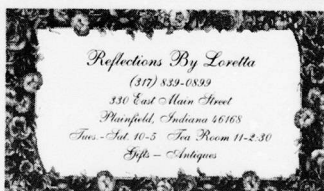
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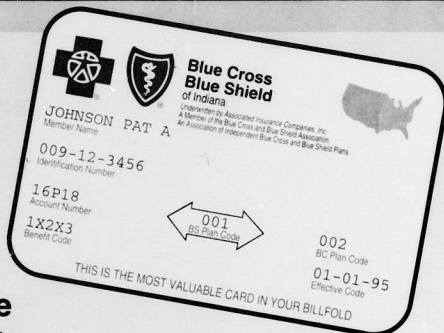
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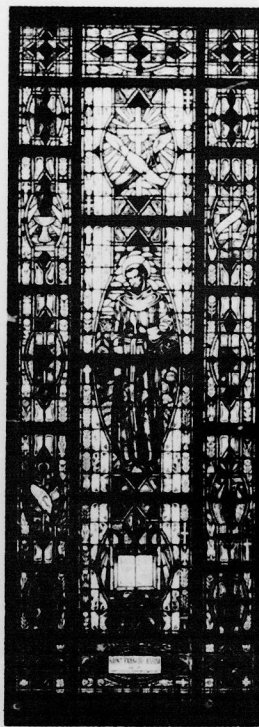
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Catholics can influence federal legislative issues

Catholics in the archdiocese have an opportunity to influence pending federal welfare and budget issues by contacting legislators now.

These issues were addressed in a Nov. 9 message from the Office of Domestic Social Development of the United States Catholic Conference and Catholic Charities USA. Voters should contact Senators Richard Lugar or Dan Coats and their representatives before Nov. 27.

Charles Schisla, archdiocesan director of public policy information said that the action of the congressional conference committees for welfare reform and budget reconciliation "will decide the fate of the safety net for poor families and children."

All Indiana representatives and both senators will vote on the conference committee reports, but some serve on the committees, as well. Senators Lugar and Coats are both welfare reform and budget reconciliation conferees in the Senate. And Representatives Burton and Hamilton are part of the House budget reconciliation conference.

The Welfare Conference Committee

will consider House and Senate versions of welfare reform. "Deal breaker" issues include opposing the House mandatory family cap and child exclusion provisions, and its block granting of child welfare and child protection programs.

The USCC and Catholic Charities USA support the Senate's teen parent education and adult supervision provisions, and its requirement for states to maintain financial commitment to poor families. They oppose Senate measures to limit naturalized citizens' rights and deny all legal immigrants benefits—especially Medicaid, and they oppose the block granting of child nutrition programs and food stamps.

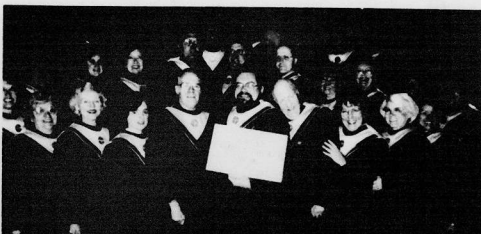
In budget reconciliation, issues include preservation of Medicaid guaranteed eligibility, needed services, and access to care for the poor—especially pregnant women, children, and the disabled. And the charities groups oppose efforts to slash the Earned Income Tax Credit.

Support is also needed before the Nov. 27 debate and vote on HR 1833, which bans partial-birth abortions.

Abortion advocates are expected to attempt to weaken or gut the bill with amendments that would allow such abortions, which are done at the time the fetus has been pulled out of the birth canal, without limitations.

Those who contact their legislators should ask for them to support their views by the way they vote on these issues. Those wishing further information may contact Schisla at 317-236-1591.

St. Luke adult choir to open 'Christmas at the Hyatt' celebration



For the second year, the adult choir of St. Luke Church, Indianapolis, will open the Downtown Hyatt Hotel's Christmas season celebration in Indianapolis at 5:30 p.m. Dec. 7. The choir will present a one-hour program of sacred and popular Christmas music.

The choir gives Christmas concerts at local nursing homes, including Marquette

Manor Retirement Home and its health care facility, Hoosier Village Retirement Home and other senior citizen facilities. It also performs at St. John's Church after an Indianapolis Colts football game.

The 35 members of the choir donate about 250 hours of their time and talent to St. Luke Parish and the wider community each year.

CAPITAL

continued from page 1

"are the result of our growth and vitality, not of our church's decline."

To clarify the need for a capital campaign, Conway distinguished between capital expenditures and operating expenses. "Operating expenses meet today's needs," he said, "while capital expenditures are investments in tomorrow's. The money we pay for electricity, water, gas and telephones are examples of the operating expenses of the average family. Replacing the roof, installing a new furnace, or adding a garage are examples of capital investments. Similarly, buying office or church supplies for a parish is an operating expense. Paving the parking lot is a capital expense."

In his presentation, Conway stressed that the needs exist throughout the archdiocese. "They can be found in nearly every parish, in nearly every Catholic school, and in nearly every agency of the Archdiocese of Indianapolis," he said.

He noted the building of a church for St. Francis and Clare in western Johnson County, and he said that southeastern Indiana is seeing an influx of families from the Cincinnati area. The growth in Hendricks County continues to snowball, he said, and a flock of new subdivisions on the northwest side of Indianapolis show the need for another parish there.

Besides new buildings, Conway said, existing churches and schools are being expanded to meet the needs of growing parish populations. He said that 35 projects, totaling \$60 million in building or remodeling, are currently under way.

An additional need, he said, is to take care of deferred maintenance. As the cost of parish and school ministries rose, many parishes had to defer maintenance.

Catholic schools also have capital needs, Conway said, since many children are now on waiting lists at schools that have reached capacity. "Over the next five years, an additional \$50 million will be needed to expand existing classrooms and add new ones, simply to meet the current demand," he said.

Among other needs discussed in his presentation were investments in technology in Catholic schools, development of comprehensive programs for the formation and development of lay leaders, provisions for health care and retirement for priests, and endowments for Catholic social ministries.

As he concluded his presentation,

Conway said, "The archdiocese isn't a business or a governing body; it's a family of faith. To ignore the needs of any member of that family weakens the whole; but to answer those needs strengthens the family and makes it better able to meet every member's needs."

He continued: "We can't expect every parish, every school, and every agency to face these challenges all alone. Instead, we must work together, combining our resources to solve common problems and make the changes needed to keep our church spiritually and financially healthy for generations to come."

CCF

continued from page 1

Catholic Appeal and other archdiocesan-sponsored fund-raising programs.

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The CCF board is composed of leaders in the area of academia, business, banking, insurance and investments from each of the 11 deaneries of the archdiocese.

During the annual meeting, Archbishop Buechlein made a special presentation of a rosary to Helen Robertson of Seymour, who has named St. Ambrose School of Seymour as the remainder beneficiary of a trust currently funded with \$1,365,000. Since Robertson could not be present, Ted Dawson accepted the rosary for her and the presentation was videotaped for her.

Wanted: Your Christmas stories

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

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

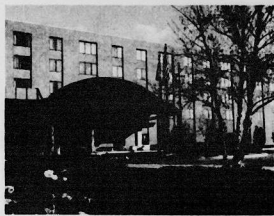
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Parishes are also invited to send us information about special Christmas events planned in the parish.

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Pieces of St. Philip Neri old gym floor to be sold

Floor had to be replaced after it was damaged with acid by vandals in 1994

By Mary Ann Wyand

St. Philip Neri Parish in the Indianapolis East Deanery has a long and storied history, and several alumni hope to capitalize on that heritage with a fund-raising venture on Nov. 18.

Alumni Bill Brady and Jack Ryan of Indianapolis have organized the sale of 250 commemorative pieces of the old wooden gymnasium floor which were salvaged after vandals destroyed most of the flooring with acid a year ago.

Authentic pieces of the gymnasium floor will be sold during the St. Philip Neri Reverse Raffle this Saturday. The event begins with a 5:30 p.m. eucharistic liturgy at the church followed by a social

hour at 6:30 p.m. in the parish hall, then dinner there at 7:30 p.m., and the raffle at 8:30 p.m. All proceeds will benefit the school. Tickets are \$30 each and are available from parish secretary Judy Yaggi at 317-631-8746.

St. Philip Neri Parish has been serving the spiritual needs of Catholics and the educational needs of neighborhood children for 69 years. Brady and Ryan hope the unique fund raiser will help guarantee the continuing presence of the parish and school in the center city of Indianapolis well into the third millennium.

Sections of the gym floor are mounted on 250 attractive commemorative plaques, Brady said, and decorated with reproductions of noted artist K. P. Singh's architectural renderings of parish buildings.

"This project goes back to the time when the floor was damaged by vandals in the spring of 1994," Brady said. "The

original floor had to be replaced. About that time, we happened to see a similar commemorative plaque done by Indiana University from when they removed the floor at Assembly Hall. We had enough wood to make 250 plaques. We thought it would be a great idea to help raise funds for the school with a sketch, a piece of the floor, and a description of what took place in the gymnasium. Jim Miller cut the pieces of floor for the plaques."

The plaque explains that the gym floor was used for nearly 70 years by more than 20,000 youth in the parish and during Catholic Youth Organization basketball games. St. Philip's gym also was used to film a scene for the movie "Hoosiers."

"This court also helped produce all-city, all-state, all-American, and a number of professional basketball players," Brady said. "Francis Quinn and Leo Barnhorst, who became All-Americans

at the University of Notre Dame, and Oscar Robertson, who also played on this gym floor. Jimmy Doyle, an all-city and all-state player at Cathedral High School, also played ball on this floor."

In addition to its distinctive history as a sports facility, Ryan said, St. Philip Neri Hall also was well-known and loved as a parish and community gathering place.

"St. Philip Neri has always been a real community-minded parish," he said. "We still support the parish because we can see the good that it does for the inner-city children who attend school here. This parish is really unique, and it has generated a lot of memories."

Supporters who purchase the limited-edition plaques will have a visible reminder of the parish history, Ryan said, as well as the knowledge that they have helped to support St. Philip Neri's spiritual and educational missions.

Sister Lawrence Ann Liston leaves OCE after 11 years



Photo by Charles Schisla

Providence Sister Lawrence Ann Liston looks at a song sheet during a Nov. 10 party in her honor, as she prepares to leave the Office of Catholic Education.

From a testimonial by the OCE staff

Providence Sister Lawrence Ann Liston ended 11 years in the Office of Catholic Education this week, Nov. 15.

That doesn't begin to say all that Sister Lawrence Ann has done while in the OCE, from fulfilling the work as director of Catholic schools, to bringing homemade cookies, to co-chairing the United Way and United Catholic Appeal campaigns for Catholic Center employees.

Under her supervision the school system has grown from under 19,000 to 23,359 today. There is one new school and more are being considered. The OCE staff is more experienced, better organized and better supported, thanks to her efforts.

A native of Terre Haute, Lawrence Ann Liston entered the convent at St. Mary of the Woods after she was graduated from Schulte High School. She took her vows after graduating from the college there, and held several teaching positions in the archdiocese.

Sister Lawrence Ann received her master's degree from Indiana State. She served as principal of St. Paul School in Sellersburg, and St. Philip Neri in Indianapolis before taking the OCE post.

With a small staff, she directed 74 schools during a time when enrollments were falling and Catholic schools were closing. With a group of principals, she devised a process called "The Distinctly Catholic School: A Catholic Identity Instrument," which has been distributed nationwide.

Sister Lawrence Ann enabled the first efforts to market Catholic schools, with the result of 3,000 new students over the past seven years. And 40 new pre-school and daycare programs have opened since she began her administration.

In her early OCE years, she was involved in curriculum, instruction, personnel, training, legislation and special projects. She was very active in the Indiana Non-Public Education Association, which has had an impact on legislative issues.

As the school department staff expanded, Sister Lawrence Ann became involved in community educational projects like the Ruth Lilly Health Education Center,

which she helped plan. She's an original board member of the Indiana Catholic Principal's Institute at Marian College, and has served on the boards of St. Mary of the Woods College and Gibault School for Boys.

Her experience at St. Philip Neri helped her recognize the value of center city elementary schools. She has ensured the future of these schools through several planning processes, culminating in the Center City 2000 Plan. And she helped the eight center city schools through the Indiana performance-based accreditation process. She has helped all archdiocesan schools meet state legal and licensure standards to become accredited.

Since 1992, Sister Lawrence Ann has been associate executive director of Catholic Education, overseeing internal affairs of the office.

The OCE staff signed a testimonial to her accomplishments which included the following last paragraph:

"We will remember all these things as she leaves us, but we will also remember her compassion; her respect for her fellow staff members at OCE; her love for the principals, teachers and school staff members she served; her attention to detail in the lives of all those she knows; and her wisdom on the weighty matters around the lives of children in our schools."

"But most of all, we will remember her faith, manifest most strongly in her unselfish and total dedication of self to the mission and the people of Catholic education."

Sister Lawrence Ann plans to take a sabbatical before she pursues other ministry opportunities. She was honored at an open house at the Catholic Center on Nov. 10.

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Gwen Goss is developing service centered on spiritual direction

By Cynthia Dewes

Tevey, the narrator in "Fiddler on the Roof," cared a lot about tradition. In fact, he has sung about "Tradition" at the top of his voice in many productions over many years and audiences continue to respond with delighted applause. They recognize the truth when they hear it.

So does Gwen Goss, who served as pastoral associate at St. Paul the Apostle Parish in Greencastle from 1985 to 1994. She said the truth is this: while "spiritual" programs are popular everywhere today, too many of them are not grounded in any kind of tradition.

Goss is grateful for her own "grounding" in a rich tradition such as the Roman Catholic faith. She explained, "Spirituality has always been my anchor."

Whether we choose to recognize it or not, "we live in an age of transition," Goss said. The world and society are in flux, as is the family, the economy, personal expectations, and everything else, including methods to conduct faith journeys.

She said that traditions which formerly passed down the generations as if by osmosis are now threatened by this confusion in society. Some ways of grounding ourselves, such as living within a large, extended family in one place, or attending one parish for a lifetime, are no longer prevalent. So we need spiritual direction more than ever before.

Church people, and others interested in keeping Christian spirituality alive, need to "translate the tradition into today's language," Goss said. They must help others, especially young people, to "see the wisdom of what we have."

Goss has embarked on a venture which she hopes will result in more spiritual growth for those seeking their way through modern transitions. She is in the process of developing a service centered around spiritual direction.

The service will be comprised of three general areas: individual spiritual direction; spirituality workshops and seminars for parishes, smaller groups and eventually, busi-

nesses; and the teaching of the Enneagram for personal spiritual development.

Goss will work out of the Beech Grove Benedictine Center to provide individual spiritual direction, for which she is trained. Her qualifications include a master's degree in Christian spirituality, two years as program director at the center, and several years as formation director for the order.

Although she has some "canned" programs on spirituality which can be used for group workshops, Goss prefers "to design them according to what people want or need," as she's been doing for the past 15 years. She will aid groups in personal mission development, discernment, and the like. Eventually she hopes to build a team involving social workers, therapists, and others to work with groups.

Goss said the most important area of her service will be as a certified teacher of the Enneagram personality inventory. She plans to use the Helen Palmer program, which emphasizes an oral teaching tradition. Instead of the "guru" method in which the teaching dispenses wisdom to passive listeners, this method uses panels of like "types" who ask strategic questions about themselves and enable the learner to draw personal conclusions.

Taking the Enneagram herself was "the most helpful thing I've ever done in this life," Goss said, "because it helped me name my compulsions. It's a wonderful tool for self-realization."

Goss said, instead of feeling threatened by *ous*, it made her feel free. She laughingly recalled, "Richard Rohr says, 'If you're not embarrassed, you haven't really found your type.'"

The Enneagram develops people into self-observers who can distance themselves from the action and improve their interactions with others, Goss said. "If you don't know about yourself, you tend to project out onto other people."

Goss said she would welcome questions or comments concerning her plans for spiritual direction services. Those wishing to contact her may call 317-653-4869, or write to 215 Wood St., Greencastle, IN 46135.

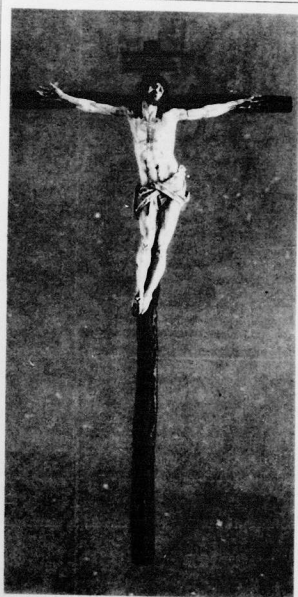


Photo courtesy Indianapolis Museum of Art
This ebony, mahogany and silver crucifix by 16th-century Spanish sculptor Gaspar Nunez Delgado is part of the Indianapolis Museum of Art's European Art Collection which will reopen Nov. 17.

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Collection Sunday • November 19, 1995

Faith Alive!

Take time to dig down into the layers of Scripture

By Fr. Paul J. Schmidt

"I'm always finding fresh lights there, hidden and enthralling meanings," St. Therese of Lisieux wrote after time spent reading the Bible.

"The Catechism of the Catholic Church" quotes those words of St. Therese of Lisieux about reading the Gospels (No. 2705). What the Little Flower found in the Gospels, we can find too.

The catechism speaks of the senses of Scripture (Nos. 115-119):

- The literal sense is what the original author intended directly to say. (For example, Jesus spoke to the crowds.)
- The spiritual sense includes indirect and figurative meanings and lessons hidden in the literal sense. (In another example, the cure of the blind man was a symbol of baptism.)

Sometimes the literal sense contains history in the modern sense of the world. (The death of Jesus on the cross is a literal example.)

But always there is salvation history, the scriptural account of God's saving work among us; that is, the meaning of Jesus' death.

The catechism quotes St. Thomas Aquinas to remind us that "all other senses of Scripture are based on the literal."

In addition to the officially recognized senses of Scripture, there are other examples:

- There is what one may call a broader or historical sense of Scripture: the meanings and directives emphasized in each phase of church history.

• There is also a personal sense, a special meaning for me here and now (my personal history) flowing from the always-changing circumstances of my life as it intersects with God's word.

• What might be called a contemporary sense is based on the situation in the world and the church today. For example, one might well read the non-violent statement of Jesus: "All who take the sword will perish by the sword" (Matthew 26:52), in the light of concerns about contemporary gang violence, crime and warfare.

• We can also consider an imaginative sense, resulting from the use of imagination in meditating on God's word. We can imagine the events described or imagine ourselves in a Gospel story as one of the

characters or bystanders.

• An artistic sense is an important part of this imaginative sense. It includes paintings, sculpture and music inspired by Scripture. Michelangelo's "Last Judgment," Bach's "St. Matthew Passion" or a Christmas creche are outstanding examples of the artistic approach to Scripture.

It is interesting to see how many senses we can get from a Gospel. The story of the Prodigal Son (Luke 15:11-32) is rich in meanings.

The literal sense of the passage is that Jesus told a story, which taught a lesson, a parable. The piece of history in this passage is that Jesus was a teacher who told good stories. The story itself is not intended to be historical, most probably, Jesus made it up.

The parable comes in a chapter which begins with Jesus' critics complaining that he "welcomes sinners and eats with them."

In response, Jesus speaks of the lost sheep and the lost coin, and then of the Prodigal Son.

The parable means that Jesus comes to reconcile sinners, as the father in the story received his repentant son back with joy. We should not complain about this as being unfair, but rejoice in the mystery of forgiveness.

This story, of course, works well as an allegory (one form of spiritual sense) for the sacrament of reconciliation. The Prodigal Son examines his conscience, confesses his sins, and receives absolution.

The feast is, of course, an allegory of the Eucharist, to which the repentant sinner is able to return, the banquet where Jesus eats with sinners.

We may also read in this story a moral sense. It illustrates that a life of sin is a dead end.

Living among pigs is a repulsive enough image for us; for Jewish people it was even more abhorrent.

We may have had times when we felt like the Prodigal Son, far from God's house or even alienated from our parents.

Many mothers and fathers today no doubt feel like the father in the parable as they watch their children abandon the Catholic faith and ruin their lives through self-destructive behavior.

Other people have felt like the elder brother, baffled by God's generosity and needing to be reminded that God does not have to follow our rules.



Illustration from CNS

The world needs to hear the story of the Prodigal Son and other parables from the Bible. By digging down into the layers of Scripture, Christians can discern their messages and apply them to situations in contemporary life. Many renowned artists, including Michelangelo and Rembrandt, and famous composers like Bach were inspired by scriptural passages to create remarkable paintings and musical scores which reflect their love of God.

At times in our lives we may take turns playing all the roles in this parable.

The world needs to hear the story of the Prodigal Son. Whole societies have abandoned faith and justice. What passes as public morals and popular entertainment today might well be compared to a pigsty.

Our world needs the insight to recognize a pigsty for a pigsty first. Then it may see its way back to forgiveness and reconciliation.

The artistic genius Rembrandt captured

the meeting of the lost son and the father in a beautiful etching. The figures melt into each other in a swirl of lines as the father envelops the son in his arms.

Perhaps "Amazing Grace" would capture the scene musically for most of us.

Even a brief look at this parable shows the many meanings present in Holy Scripture. St. Therese of Lisieux was right.

(Father Paul Schmidt is the director of Priests Personnel for the Diocese of Oakland, Calif.)

Discussion Point

Scripture teaches multiple lessons

This Week's Question

Tell of a biblical passage that was familiar to you, but in which you discovered new meaning. How or why did this occur?

"Moses and the burning bush. I was up at seminary. It was October. I came across this oak tree that looked like it was on fire. I was struck by its beauty and thought of the burning bush. The tree was a symbol of how powerful and awesome and beautiful God is, and how beautiful we are too because we are made in God's image." (Neil Buchlein, Hendersonville, N.C.)

"2 Kings 2, which is the story of the taking of Elijah to heaven. When I first heard the story, it was about a holy man being taken to heaven. But after further study in an introduction to the Old Testament class at my school, I saw that it was more about strengthening the faith of Elisha and those prophets who were to carry on Elijah's ministry." (Gary Schultz, Columbus, Ohio)

"The parable of the Good Samaritan. Jesus asked

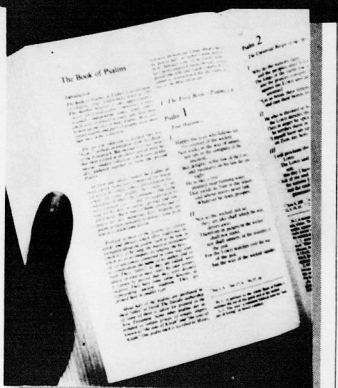
who among the characters of the parable is the neighbor. So the question becomes not 'Who are my neighbors?' but 'To whom around me am I being a neighbor?' The first time I saw this was in a commentary, but it didn't click. Then I went back and reflected on it, and then it made a whole lot more sense." (Brian Henry, Baltimore, Md.)

"I was on a retreat in high school and heard the passage 'On the Road to Emmaus.' It struck me to the point of tears that Jesus was with me on my road and I was so often not seeing him. We often fail to see him in the adversity in our lives." (Terry Doppelstejn, East York, Ontario)

Send Us Your Voice

An upcoming edition asks: What would you most like to understand about God?

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



CNS photo by Al Antezuk

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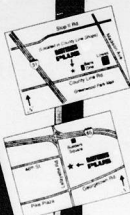
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Entertainment

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'Get Shorty' is gangster comedy that misses shots

Gangster comedy is back in "Get Shorty," which is something like a Hollywood version of Woody Allen's "Bullets Over Broadway."

That much funnier and deeper movie was about a gangster who discovered he had a talent for writing plays, and then assassinated a talentless actress he couldn't otherwise replace. All the nonsense was part of a larger Allen satire, benign but pointed, on the pretensions and immorality of the theater and its people.

In "Get Shorty," adapted from an Elmore Leonard best-seller, a Miami mobster who is also a movie buff comes by to Los Angeles, loves it, and becomes (by the end) a movie producer. The main joke is that the movies and crime are similar professions requiring many of the same personal skills. But many of the digs at Hollywood are familiar, and you know just about everything about all the characters as soon as you meet them.

The seed of the gangster-in-Hollywood scenario is, of course, Bugsy Siegel, and it's possible Leonard was inspired by "Bugsy." Since John Travolta plays the sympathetic crook-hero, Chili Palmer, it's possible to think of "Shorty" also as a sequel to "Pulp Fiction," which revived Travolta's career. It also explored the humanity and humor in normally stereotyped gangsters and other low-lives.

Both also break long-standing conventions for gangster "comedies" in handling violence. They show a lot of it, realistically and brutally, not only surprising

but creating mixed emotions for viewers. This happens especially when pain or even death, though "real" in the context of the film, is presented as "funny."

It's OK if the humor works. If you're laughing, really perceiving a scene as ridiculous, the artist has succeeded in aestheticizing the event by turning it into art. It becomes like throwing custard pies in slapstick. But nearly all the violence in "Shorty" is too painful, especially in several scenes where people are getting beaten up.

More positively, "Shorty" has plenty of tickle movie fans, which seems to include everybody these days. Running gags imply that everyone has something between a dilance and an addiction for cinema. Even some menacing Colombian drug-dealers who come determined to collect a half-million owed them take off a few days to catch the Universal Studios tour.

Director Barry Sonnenfeld (who did the "Addams Family" comedies) studied film at N.Y.U. and uses amusing and nostalgic footage from "Touch of Evil" and "Rio Bravo." Travolta's Palmer, who has an encyclopedic knowledge of old flicks, comes to L.A. as a "collector" for a Miami loan shark operation. He's a no-nonsense and tough, but never presented as cruel or unfair—just a competent "businessman" (He has apparently never served time. No need for tough stuff. As he puts it, talking of debtors, "They always pay.")

As usual, movie criminal heroes often avoid being like "real" criminals, and instead have the mainly traits society greatly admires: coolness, competence, courage. The "real" criminal in "Get Shorty" is Chili's immediate supervisor, Ray (Dennis Farina), a humorless, foul-mouthed psychopath with a short fuse. He



Actor John Travolta plays mob musclem Chili Palmer in a scene with actress Rene Russo in the comedy "Get Shorty." The U.S. Catholic Conference classifies the film A-III for adults.

eventually turns up in L.A., despises the weather, and creates havoc.

Chili's in town to collect a gambling debt from Harry Zimm (Gene Hackman), a producer of grade Z horror movies (titles like "Grotesque" and "Slime People") with an inflated sense of his own achievement. Comically, Chili interests him in a film scenario that's exactly the one we're seeing. Zimm is greedy and slippery, a satirical image of marginal Hollywood who eventually gets what he deserves. But again, you wonder about the humor. In one scene at the posh Ivy patio restaurant, the joke is how tough it is for Harry to talk and eat with a broken jaw. (A funnier line notes that stars never order from the menu at such places: there's always something they crave that isn't listed.)

More sympathetic than Harry is his ex-wife Karen (Rene Russo), the sexy star of many of his gore flicks and the best screamer in movieland, who becomes Chili's love interest and eventual production partner. She spends her typical acting day exhausting herself "crawling out of graves." This kind of mild "inside" joke comprises much of the best dialogue.

Other major players are Delroy Lindo, as a local thug who also wants to invest in Zimm's pictures ("What's the use of living in L.A. if you're not in the movie business?"), and Danny DeVito as a self-inflated star the guys are trying to sign up. In one of the better scenes, Chili tries to show DeVito ("I'm an Italian but I grew up in Tazana") how to project the "look" in a gangster's eyes.

(Genial movieland/mobster spoof, with more violence than required; language; satisfactory for mature viewers.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Acc Ventura:
When Nature calls A-III
The American President A-III
Fair Game O

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

'Violence: An American Tradition' is sobering program

By Henry Herz and Gerri Pare, Catholic News Service

Linking the violence of today to that of the past is the sobering documentary "Violence: An American Tradition," airing Tuesday, Nov. 21, from 10 p.m. to 11 p.m. on the HBO pay cable channel. (Check local cable listings to verify the program date and time.)

The program provides a broad overview of the violent history from which this nation grew, from the Indian wars to the drug gangs preying on society today.

Narrated by civil rights activist Julian Bond, the documentary also looks at the historical patterns of violent behavior, starting with the gun culture and outlaw heroes of the frontier to the racial cancer left by slavery and the continuing hold of domestic abuse.

It's an ambitiously broad survey, but what the program lacks in depth is more than made up for by its visual catalog of archival photos, films and illustrations.

Produced by Peter Kunhardt and written by Philip Kunhardt III, the result is a thoughtful—at times provocative—demonstration that violence is learned and how far we have to go to uproot it from the American psyche.

Be warned, however, that the subject is not easy to take and the visuals are even more grisly.

"The West Side Waltz"

Three women overcome barriers of age and background to become close friends in the sentimental comedy-drama "The West Side Waltz," airing Thanksgiving night, Nov. 23, from 9 p.m. to 11 p.m. on CBS. (Check local listings to verify the program date and time.)

Shirley MacLaine stars as intelligent, cultured Margaret Mary Eldridge, a retired pianist in her 60s living in a rent-controlled apartment on the Upper West Side of Manhattan.

Liza Minnelli has the role of Cara Varnum, a mousy neighbor in her 40s who plays the violin in occasional duets with Margaret Mary, who treats her as an inferior.

Bothered by a deteriorating arthritic condition, Margaret Mary hires a live-in companion in the person of Robin Ousewood (Jennifer Grey), a divorced woman in

her 30s who aspires to be an actress despite her brash Brooklyn accent.

The older woman finds the unsophisticated younger one a tonic for her flagging spirits and encourages her to improve herself.

Cara meanwhile has gotten involved in the building's tenant association and she is glad to be doing something positive with her time.

All is well until Robin suddenly decides to give up on her unrealistic dreams of a stage career and wed an old beau instead.

Margaret Mary, now confined to a wheelchair, is brought by Cara to Robin's big church wedding, and there the three reaffirm their friendship.

Writer-director Ernest Thompson has fashioned a character piece that relies more on the talents of the three principals than on the hokey contrivances of his slip plot.

MacLaine seems to be having the most fun as the aging, snooty matron who waves a cane with authority and gets all the good lines.

Minnelli has a harder task in the role of the introverted Cara who suffers Margaret Mary's unkind rebuffs with pained smiles.

Grey has no problem playing the unrefined Robin, who brings a breath of fresh air into the lives of the older women.

There are no twists or surprises in the predictable story of the three women's relationship.

Thompson tries for some daffy humor to pep up the script, but it doesn't add much cheer to the sentimental proceedings. Lost in the background is Kathy Bates as a homeless woman who wanders into the picture on occasion but for no discernible purpose.

This Thanksgiving night bonbon depends entirely on your appreciation of the performances of veteran actresses, though youngsters' interest in it may flag.

TV Programs of Note

Sunday, Wednesday and Thursday, Nov. 19, 22 and 23, 9-11 p.m. each night (ABC) "The Beatles Anthology." The history of the ever-popular rock group the Beatles is chronicled through interviews with the band members,

home movies, performance clips, newsreel footage, rare recordings, and movie outtakes.

Monday, Nov. 20, 8-9 p.m. (PBS) "Last Stand at Little Big Horn." This rebroadcast of a 1992 program in "The American Experience" series examines Custer's last battle from the accounts of Indians who were there as well as the legends which grew about it among white settlers.

Wednesday, Nov. 22, 10-11 p.m. (PBS) "Washington National Cathedral." This rebroadcast of a 1993 documentary spans eight decades in the construction of this magnificent Gothic church in the nation's capital, with vintage newsreel footage and interviews with national and religious leaders, art critics, and some of the master craftsmen whose talent went into its completion.

Thursday, Nov. 23, 8-9 p.m. (PBS) "Korea." The fourth program in the five-part series "Great Journeys" travels with deaf percussionist Evelyn Glennie as she searches South Korea for the traditional music and religious traditions of the country.

Friday, Nov. 24, 10-11 p.m. (PBS) "Talking with David Frost." British TV personality David Frost discusses the information superhighway and related matters with Bill Gates, chairman and chief executive officer of Microsoft, one of the people who helped create the computer industry and continues to shape its future.

TV Film Fare

Sunday, Nov. 24, 8-10 p.m. (CBS) "Free Willy." After befriending a killer whale trapped in a cramped marine park, a rebellious 12-year-old (Jason James Richter) persuades his foster parents (Michael Madson and Jayne Atkinson) and two park workers (Lori Petty and August Schellenberg) to help free the giant animal before it is killed for the insurance money. Director Simon Wincer's 1993 beguiling relationship story affirms family values, though it should be noted the adults cavalierly break the law in saving the whale. The film shows fleeing violence. The U.S. Catholic Conference classification of the theatrical version is A-II, for adults and adolescents.

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

Thirty-third Sunday in Ordinary Time/Msgr. Owen E. Campion

The Sunday Readings

Sunday, Nov. 19, 1995

- Malachi 3:19-20
- 2 Thessalonians 3:7-12
- Luke 21:5-19

The prophecy of Malachi supplies this Liturgy of the Word with its first reading. "Malachi" actually is not a personal name, but rather a title. It means "Messenger of God." The author wanted anonymity because the purpose of this writing was not the author's self-glorification but the revelation of God's will. While the name of the author is unknown, it is possible to construct a reasonably well-founded guess as to when the Book of Malachi was written. Scholars believe it was composed around 450 B.C. This would have meant it was completed well after the Assyrian invasion and almost a century after the exile in Babylon.

These events, while definitely in the past for the contemporaries of the author of this prophecy, left indelible marks upon the Hebrew mind and soul. They epitomized the peril which seemed to surround God's people at almost any given time.

Scholars presume this work appeared before the significant religious reforms of Ezra and Nehemiah truly took effect. As such, the pious—and the author would have been among the pious—saw the danger looming over the people as directly a result of personal and collective sin. The prophecy, especially the verses in this weekend's reading, warns the people to return to God or suffer awful consequences.

As has been the case for several weeks in November, the second reading is from the Second Epistle to the Thessalonians.

While this epistle may not have been directly written by Paul, but in his behalf by a disciple, the epistle speaks in Paul's behalf. Paul reminds the Christians of Thessalonica that in the face of temptations and of their anxieties they should look to him for example. For Paul, the only consideration was to serve God, to accomplish God's plan.

The epistle is a frank rebuke of those who are "unruly," busy about projects other than those to further God's kingdom.

St. Luke's Gospel gives this weekend its Gospel reading. This Gospel has been the source of the church's teaching on the other

weekends of November as well. In this reading, Luke presents a story that is not unique to this Gospel, but shared by Matthew and Mark in the Synoptic Tradition.

By the time this Gospel was composed, Christendom included very many people who were without Jewish roots. Very likely, in fact, by this time probably the majority of Christians were not Jews. Nevertheless, the story of Jesus was rooted in Jewish tradition and in the geography of the Jewish homeland.

When the Romans mercilessly subdued the Jewish revolt of 70 A.D., shock-waves swept through Christianity. Christians had enjoyed the imperial law's benevolence because Christianity was assumed by Roman officials to be a sect of Judaism, and Judaism was a "tolerated religion" in the empire in which the Roman religion was established and supported. With the revolt, Judaism, and Christianity, lost this privilege. In a word, Christians were outlaws, a most uncomfortable status in the empire, and Christians could expect the worst.

Reflection

As the world approaches the 2,000th year of the birth of Jesus, warnings of doom begin to rise from some of the people. (Actually, scholars believe Jesus was born in 7 B.C. Present dating was handicapped by ancient inadequacies in calculating the years. This means we passed the 2,000th anniversary of his birth sometime in 1993.)

It is a theme which echoes frantic predictions heard as the year 1000 A.D. approached. Texts such as these in Malachi and Luke are used to support such predictions.

Actually, each text was written in a specific historic milieu—for Malachi the poor practice of religion, and for Luke the destruction of the Jewish temple and loss of status as a "tolerated religion" before Roman law.

These messages remind us all that catastrophes can befall anyone at any time, such as the Civil War in the United States from 1860 to 1865, the British conquest of Myanmar or Burma 170 years ago, the eruption of Krakatoa in 1883, the San Francisco earthquake in 1906. Every age experiences disasters, and personal disasters occur millions of times a day.

In these readings, the church reminds us that human life is uncertain. The most important objective for the Christian, as Second Thessalonians states, is to live only with the thought of the Lord in mind. By doing this, there is no risk or catastrophe, for God will make all things perfect in the end.

Daily Readings

Monday, Nov. 20
1 Maccabees 1:10-15, 41-43,
54-57, 62-63
Psalm 119:53, 61, 134, 150,
153, 158
Luke 18:35-43

Tuesday, Nov. 21
The Presentation of the
Virgin Mary
2 Maccabees 6:18-31
Psalm 3:2-8
Luke 19:1-10

Wednesday, Nov. 22
Cecilia, virgin, martyr
2 Maccabees 7:1, 20-31
Psalm 17:1, 5-6, 8, 15
Luke 19:11-28

Thursday, Nov. 23
Clement I, pope, martyr
Columban, abbot, missionary

Blessed Miguel Agustin Pro,
presbyter, religious, martyr
1 Maccabees 2:15-29
Psalm 50:1-2, 5-6, 14-15
Luke 19:41-44
Thanksgiving Day
Sirach 50:22-24
Psalm 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, Nov. 24
Andrew Dung-Lac, presbyter,
martyr, and companions, martyrs
1 Maccabees 4:36-37, 52-59
(Response) 1 Chronicles 29:10-12
Luke 10:45-48

Saturday, Nov. 25
1 Maccabees 6:1-13
Psalm 9:2-4, 6, 16, 19
Luke 20:27-40

The Shaping of the Papacy/John F. Fink

Pope Gregory VII humbled a king but then ended up dying in exile

One of history's greatest popes, a man who had vast experience before becoming pope and who tried to reform the church, ended up in exile because he lost his struggle for power with the king.

The pope was Gregory VII, who was pope from 1073 to 1085. The king was Henry IV of Germany.

Gregory's original name was Hildebrand. He was related to Pope Gregory VI, who was deposed by King Henry III in 1046, and Hildebrand went into exile in Germany with him. There he took vows in a Benedictine monastery.

After Gregory died, Hildebrand returned to Rome and became adviser to a quick succession of five popes. He was the chief shaper of policy under Nicholas II and Alexander II.

At the end of Pope Alexander II's funeral Mass, Hildebrand was elected pope by acclamation by the people. Immediately after the funeral, the cardinals met to regularize the election, but they did it without notifying or seeking the approval of King Henry IV.

Gregory took a keen interest in the church as far away as Spain, Norway and Hungary. He had good relations with William the Conqueror in England. He centralized the church's administration.

Gregory's view of the papacy was set out in 27 propositions published in 1075 as "Dictatus papae." They state in plain language that the pope has universal jurisdiction in both worldly and spiritual matters, that all Christians are subject to the pope, who has supreme legislative and judicial power.

The church reforms of the 11th century are named for Gregory VII. Like his recent predecessors, he strongly condemned simony and clerical marriage against considerable opposition from German and French married clergy. He also condemned lay investiture, which was common in those days in a feudal society where bishops were also civil rulers. The rulers were accustomed to appointing bishops, and they were more interested in the bishops' personal loyalties than they were in spiritual qualifications.

It was this issue that put Gregory in conflict with King Henry. After Gregory's Lenten Synod of 1075 prohibited lay investiture, Henry ignored it and appointed a number of bishops and abbots both in Germany and in his sphere of influence in

Italy. The pope responded by sharply rebuking the king.

Henry then called a synod of German bishops at Worms. At Henry's command, it drew up an indictment of Gregory for accepting the papacy without the approval of the king, and it deposed him. Henry referred to Gregory as "Hildebrand, no longer pope but false monk."

Gregory's reaction was to excommunicate Henry. Not only that but Gregory, following up his claim that a pope had the right to depose kings, suspended Henry from exercising royal powers and released his subjects from their allegiance to him. It was the first example of a pope deposing a king.

This set up a classic confrontation between pope and king. At first it appeared that the pope had won because Henry traveled in mid-January from Germany to Canossa, Italy, where Gregory had gone. For three days he stood barefoot in the snow at the gate of the castle where Gregory was staying, seeking absolution from the sentence of excommunication while Gregory weighed his options. Finally, Gregory yielded and lifted the excommunication.

Restoring Henry to the royal throne was another matter, though. The German princes took the opportunity to elect a new king, Duke Rudolf of Swabia, Henry's brother-in-law. For three years a civil war waged in Germany and in 1080 Pope Gregory once again excommunicated Henry and declared Rudolf King of Germany.

This time Henry assembled 19 German bishops at Mainz to discuss Gregory's deposition. This was followed by a larger synod of about 30 bishops from Germany and Italy that met in Brixen in South Tyrol on June 25. This synod declared Gregory deposed and elected Archbishop Guibert of Ravenna as Pope Clement III to replace him.

Henry, with his new pope, then marched on Rome. His first two attempts to take the city were repulsed by the people, but his third attempt was successful. Henry controlled all except the area around Castel Sant' Angelo, where Gregory took refuge. From there he was rescued by the Normans under the leadership of Robert Guiscard.

After leaving Rome, Gregory went first to the Benedictine monastery at Monte Cassino and then to Salerno. He lived less than a year more, dying on May 25, 1085.

Gregory VII was beatified in 1884 and canonized by Pope Paul V in 1606. His feast day is May 25.

My Journey to God

Give Me

Give me the capacity for faith,
that I may know God.
Give me the capacity to hope,
that I may desire to live each day.
Give me the capacity for care,
that I may be concerned.
Give me the capacity for courage,
that I may bear pain.
Give me the capacity for wisdom,
that I may choose right.
Give me the capacity to forget,
that I may move forward faster.
Give me the capacity for respect,
that I may make others feel special.
Give me the capacity for listening,
that I may hear others.
Give me the capacity for appreciation,
that I may be thankful.
Give me the capacity to laugh,
that I may enjoy many things.
Give me the capacity to forgive,
that I may be excused.
Give me the capacity to follow,
that I may assist others.



Give me the capacity to lead,
that I may guide others.

Above all . . .

Give me what you and I can handle
that I may, after all my time
on earth is over, have the place
which you have already
given to me.

By Linda Wischmeier

(Linda Wischmeier is the director of religious education at St. Ambrose Parish in Seymour.)

Question Corner/ Fr. John Dietzen

Was it the devil or the serpent in the garden?



am I misunderstanding about the story? (Pennsylvania)

A It would help you, first of all, to do some serious reading about biblical interpretation, including how we might understand the Genesis stories of creation.

A good start would be the introductory pages of the

New American Bible, published under the auspices of the bishops of the United States. These pages reflect Catholic teaching about the need to recognize various literary forms in the Scriptures, for example in the "description" of the creation and fall of the human race to which you refer.

Briefly, and to the point, while some Christians disagree with us, we do not understand these stories as describing a strict, straight history of how the world and human beings began.

For example, you speak of the curse placed on the serpent for tempting Adam and Eve, that on this time onward he would move by crawling on his belly (Gn 3:14). Did you ever stop to wonder how serpents moved around before the curse?

I'm not being facetious at all, only emphasizing that such things are not always nearly as simple as they seem and that a little good, serious and reputable Catholic reading on the subject will help you.

Q My daughter married a Jewish man several years ago in an interfaith ceremony, presided over by a rabbi and a priest. Two years ago they divorced. We feel she has grounds for an annulment in the church, but she does not want to put her ex-husband in the position of having to release all his medical records, etc., and feels this to be an undue invasion of his (and her) privacy.

She is considering remarriage to another non-Catholic. What do you suggest? (Indiana)

A Another process exists, called "privilege of the faith." That apparently could be pursued here rather than an annulment and which would not involve her ex-husband or the history of their marriage in the way an annulment procedure would.

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

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1995 REBUILD THE FAMILY 5K RESULTS

RUNNERS

MALE OVERALL		FEMALE OVERALL		PLACEMENT AND TIME	
FIRST	Tim Davidson	FIRST	Carol Pitzer	1	17:25 Tim Davidson
SECOND	David Fink	SECOND	Andrea Schmel	2	18:00 David Fink
THIRD	Mike Brown	THIRD	Anthea Schmel	3	18:07 Mike Brown
				4	18:04 Tom Hizer
				5	18:16 Ken Catron
				6	18:35 Chris McGrew
				7	19:10 Peter Roberts
				8	19:30 Jeff Watts
				9	19:36 Dan Fauk
				10	19:41 Billy Hill
				11	19:58 Ashly Arthur
				12	20:02 Andrea Schmel
				13	21:09 Michael Vance
				14	21:18 Bill Shoren
				15	21:28 Jim Breckenridge
				16	21:35 Andrew St. Angelo
				17	21:40 Matt Worthley
				18	21:46 Jeff Taylor
				19	21:54 Garland Gowen
				20	22:00 Steve Denari
				21	22:27 Matt Roesch
				22	22:36 Wilson Adams IV
				23	22:37 Angelina Dunn
				24	22:38 Mark Paterson
				25	22:49 Ken Ryan
				26	22:50 Tim Lord
				27	22:56 Brian Guernini
				28	23:21 Raymond Nahlen
				29	23:27 Jeff Beck
				30	23:36 Eddie Arnold
				31	23:36 Thomas Schultz
				32	23:37 Mary Beth Adams
				33	23:41 Duane Leatherman
				34	23:56 Stan Schenher
				35	24:10 Marcia Mohr
				36	24:13 Donald Bundy
				37	24:30 Patrick McBride
				38	24:34 Jackie Roberts
				39	24:40 Ashley Arthur
				40	24:41 Robert Gasser
				41	24:43 Amanda Watts
				42	24:59 David Mossbarger
				43	25:00 Johnnie Johnson
				44	25:13 Kristen Popio
				45	25:26 Jim Whitis
				46	25:27 Tom Spencer
				47	25:32 Eric Hahig
				48	25:47 Brian Tripp
				49	25:49 Angela Naugy
				50	25:59 Jim Moran
				51	26:13 Paul St. Angelo
				52	26:18 Wilson Adams III
				53	26:19 Michael Sloan
				54	26:21 Joe Morales
				55	26:38 Lyle Shaw
				56	26:44 Jeremy Schoettie
				57	27:10 Mary Watts
				58	27:20 Douglas Sloan
				59	27:28 Linnea Lezhernan
				60	27:46 Julia Stargers
				61	28:06 Tom Go-Juhausen
				62	28:08 Joseph Jones
				63	28:09 Beth Flineier
				64	28:42 Maria Sidor
				65	28:59 Jim Wortley
				66	29:05 Abrie Stagers
				67	29:58 Patty Gorden
				68	30:01 Rex McKinney
				69	30:06 Mary Goy
				70	30:13 John Suter
				71	30:27 John Smith
				72	30:29 Deborah Hughes
				73	30:35 Jessica Greathouse
				74	30:39 John Goebes
				75	31:01 Susan Thomas
				76	31:18 Mary Sheehan
				77	31:35 Emily Brown
				78	32:11 Cecilia Burton
				79	32:23 Cheryl Suter
				80	32:28 Jerry Mann
				81	35:16 Shirley Gasper
				82	39:46 Ray Hofter

WALKERS

MALE OVERALL		FEMALE OVERALL		PLACEMENT AND TIME						
FIRST SECOND THIRD	Mike Bird	Ann Berkemeier	1	29:34 Mike Bird	27	42:37 Bradley Fehnel	52	47:00 John Wernert	77	56:55 Christine Wernert
	Jerry Lambert	Diane Myers	2	31:06 Jerry Lambert	28	42:50 Jacque Dall	53	47:14 Donna Miles	78	56:56 Jane Lee
	David Keith	Phyllis McNamara	3	34:51 David Keith	29	43:45 David Keith	54	47:14 Petie Miles	79	57:19 Lara Back
			4	34:57 Dirk Douglas	30	43:56 Sandra Rothenberger	55	47:42 Rosemarie Grande	80	57:21 Bill Lee
BY AGE CATEGORY			5	34:47 John McGinty	31	43:54 Steve McGrath	56	48:31 Stacey Rheusch	81	57:23 Chris Schoettie
			6	35:49 Ann Berkemeier	32	44:08 Ron Casey	57	50:00 Andy Alohas	82	57:23 Susan Stumpf
			7	36:31 John Blazer	33	44:27 Betty McGrath	58	50:00 Daniel Holowicki	83	57:24 Louisa Stumpf
			8	36:42 Diane Myers	34	44:52 Ed Holloran	59	50:00 Deanna DeBruhl	84	57:26 Louisa Williams
MALE DEVOT	Devon Parson	Nicole Parson	9	36:56 Andrew Downer	35	44:58 Kim Gilbert	60	51:00 Mary Pogue	85	57:31 Sr. Theresa Carr
	Scott Strother	Laura Wernert	10	37:19 David Schoettie	36	44:59 Virgil Gilbert	61	51:00 Kathy McGrath	86	57:33 John Curtis Wernert
	Aaron Strother	Heather Hardy	11	37:40 Art Berkemeier	37	45:18 John Agresta	62	52:08 Kevin Toole	87	57:33 Sarah Wernert
	Andrew Downer	Heather Hardy	12	37:45 Phyllis McNamara	38	45:23 Allison Schnell	63	52:00 Emily Cook	88	57:37 Cathy Wernert
10-14	Justin Green	Allison Schnell	13	38:43 Max Rothenberger	39	45:32 Katie Lane	64	52:00 Mary Neary	89	57:39 Michael Holzer
	John Harrell	Katie Lane	14	38:47 Katherine Stapleton	40	45:33 Dana DeBruhl	65	53:29 Maureen Norton	90	57:40 Kate Neary
	Tony Hollowell	Deanna DeBruhl	15	39:07 John Fink	41	45:39 Carole Shaw	66	53:33 Helen Adams	91	57:43 Fred Schoettie
	NA	Katherine Stapleton	16	39:12 Justin Green	42	45:39 Dana Kowalski	67	54:08 Scott Strother	92	57:47 Fayne Pike
15-19 20-29		Sarah Porter	17	39:13 John Harrell	43	45:34 Teresa DeBruhl	68	54:49 Aaron Strother	93	58:00 Alicia McKand
		Lara Back	18	39:31 Maureen Surak	44	45:53 Tony Hollowell	69	54:55 Tony Hollowell	94	58:02 Judy Surface
			19	39:31 Barbara Brangan	45	45:56 Jimmy McCormick	70	54:55 Bill Burns	95	58:06 Amber McKand
			20	39:32 Loretta Darvell	46	45:57 Bernadette Gaudin	71	54:55 Mike Holloran	96	58:06 Ellen Strother
30-39	Dirk Douglas	Jean Neely	21	40:26 Heather Hardy	47	46:03 George Kile	72	55:03 Scott Strother	97	58:07 Sarah Strother
	Dave Schoettie	Teresa DeBruhl	22	40:53 Dot Ryan	48	46:43 Nicole Parson	73	55:59 Sarah Porter	98	58:30 Martha Howard
	John Costello	Maureen Surak	23	41:06 John Costello	49	46:48 Lauren Wernert	74	55:59 Caitlin Hofter	99	58:31 Carolyn Fillenwarth
	John Blazer	Barbara Brangan	24	41:55 Jean Neely	50	46:45 Devon Parson	75	56:00 Gacha Hofter	100	58:52 Mary Lach
40-49	Art Berkemeier	Jacquie Dall	25	42:35 James Fillenwarth	51	46:47 Karen Parson	76	56:13 Anna Hofer	101	58:53 Mary Gode
	Steve McGrath	Loretta Darvell	26	42:37 Martin Neary						
	John McGinty	Sandra Rothenberger								
	Max Rothenberger	Virgil Gilbert								
50-59	George Kile	Loretta Williams								
	John Fink	Sr. Theresa Carr								
	James Fillenwarth									
60 plus										

Thanksgiving Sale

Nov. 22 through

How the pope prays for the world's intentions

Specific prayer intentions are kept on the prie-dieu where the pope kneels before the altar in his chapel

By Cinciy Wooden, Catholic News Service

VATICAN CITY—Troubled nations of the world and troubled hearts of individuals are remembered daily—and in detail—in Pope John Paul II's prayers.

In late October when the pope said, "A priest is a man of prayer," he meant it as a description of his own ministry as well as that of his brother priests throughout the world.

A priest's prayer life consists not only of the Eucharist and the Liturgy of the Hours, he said, but also bringing to God the hurts, needs and concerns of others.

Like any priest anywhere, Pope John Paul is frequently asked to pray for others.

The requests come from all over the world, are mailed to almost every Vatican office and are passed to the pope by the deacons.

"The amount of mail addressed to the Holy Father runs into the tons each week," a Vatican official said. "There is a person in the Secretariat of State opening envelopes full time."

At one time, the Vatican Secretariat of State or other Vatican office receiving such letters would send the petitioner an acknowledgement that it was received and promise the person prayers. But that seemed to be as far as it went.

"Shortly after he was elected, Pope John Paul said, 'no more.' He wanted to know about the specific requests for prayer addressed to him," said Joaquin Navarro-Valls, the Vatican spokesman.

"He wants to respond to the request of every person who has the faith and the trust to ask for his prayers," the spokesman said.

"Because the priest is the mediator between God and men, many turn to him asking for prayers," the pope said in his talk during an October celebration of the 30th anniversary of the Vatican II document on priestly life and ministry.

In the talk, Pope John Paul reflected not only on the document, but on how he as a priest tries to live up to its teaching.

"I take note of the intentions which come to me from persons throughout the world, and I keep them in my

chapel on the *prie-dieu* so that they are present at every moment in my thoughts, even when they cannot be literally repeated everyday," he said.

"They remain there and, one could say, Jesus knows about them because they are listed on the *prie-dieu* and also in my heart," the pope said.

The note on the *prie-dieu* where the pope kneels before the altar in his chapel is not simply a reminder to pray, in general, for all the intentions received through the mail. It includes a list of a dozen or so individual people who have written in and a short summary of their needs. On any given day it may contain the name of someone asking for prayers for a father with cancer, a husband without a job, a young mother with a tumor or a boy in a coma after a biking accident.

It also includes recently deceased or seriously ill Vatican workers or special prayer requests for relatives made by Vatican employees.

In those cases, the papal prayer is often followed up with a card; one Vatican employee described the note he received as being obviously typed on a manual Polish typewriter—the clues were found not only in the print but in the accidental use of an "I" with a slash through it.

Navarro-Valls said the prayer list is compiled and the

acknowledgements sent out by the pope's personal secretaries and the nuns who care for the papal household.

When visiting bishops and faithful are invited to the Mass celebrated by Pope John Paul in his private chapel at 7 a.m. each day, the guests arrive to find the pope already kneeling and deep in prayer. He will have already read through the list kept in a little compartment in the top of the *prie-dieu*.

Obviously, in addition to the personal requests he receives, the pope offers his own petitions for individuals, communities and nations he knows need prayers either from personal contact, reports from Vatican offices or through the media.

The doors to the papal chapel, located between Pope John Paul's office and the dining room, are always open.

Navarro-Valls said he first became aware of the *prie-dieu* prayer list when he watched the pope step into the chapel on his way from the office to a meal. He lifted the top of the *prie-dieu*, scanned a piece of paper, put it back and prayed a few minutes.

"He takes this very seriously," a Vatican official said. "He is conscious of being Christ's representative on earth, the church's main shepherd, so he feels he has to be most responsive to his pastoral role."

RESEARCH STUDY

Healthy men and women over the age of 40 are invited to participate in research studies involving investigational drugs. Women must be naturally postmenopausal or have had their uterus removed. Women taking estrogens are invited to participate only if they have had their uterus surgically removed.

The studies will be conducted at the:

**Lilly Laboratory For Clinical Research
Wishard Memorial Hospital
Indianapolis, IN**

This study will be conducted either as an outpatient or inpatient study (your choice). You will be paid for your participation if you qualify. Interested persons should call the Lilly Clinic at (317) 276-4759 (Monday thru Friday) for further information and details of the study participation.

Senate to hold hearings on partial-birth abortion bill

By Catholic News Service

WASHINGTON—Millions of Americans will be educated as a result of the Senate's decision Nov. 8 to hold public hearings on a bill banning the controversial partial-birth abortion procedure, said the National Right to Life Committee.

The right-to-life organization made the comments in a statement after the Senate voted 91-6 to send the bill to the Judiciary Committee. The following day committee chairman Sen. Orrin Hatch, R-Utah, announced the first hearing would be Nov. 17.

The vote delayed action on the bill itself for at least 19 days. It will be automatically returned to the Senate calendar at the end of the 19-day period.

A similar bill was passed overwhelmingly by the House of Representatives Nov. 1. The House held a full day of hearings on its bill during the summer.

During Senate debate Nov. 1, Sen. Robert C. Smith, R-N.H., sponsor of the bill, reversed his position on holding hearings.

"Sen. Dole and I have discussed this and while neither one of us thinks this is necessary," Smith said, "we do think it may not be a bad idea in that the more one learns about this horrible procedure, the harder it is to defend it."

At first the NRLC had urged the Senate to simply pass the House bill and send it to President Clinton. But "it became clear... that a number of senators with mixed records on abortion were confused by conflicting claims regarding partial-birth abortions, and felt that the bill deserved a public hearing," said Douglas Johnson, NRLC legislative director.

In a partial-birth abortion, according to materials cited by supporters of both the House and Senate bills, the doctor grabs the feet of the fetus with forceps and pulls the body, up to the head, through the birth canal. The doctor then punctures the skull with surgical scissors or some other device and sections out the brain. This causes the skull to collapse for easier removal of the head and completion of the procedure.

This method of abortion is usually performed at 24 weeks of pregnancy or later.

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The Active List

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

November 17

A healing Mass will be held at Marian College Chapel, 3200 Cold Springs Rd., Indianapolis, at 7:30 p.m. For more information, call 317-927-6900.

The Pastoral Musicians of the Indianapolis area will present "Musicians at the Round Table" at 7:30 p.m. at the Archbishop Edward T. O'Meara Catholic Center. For dinner and admission cost, call Teresa Eckrich at 317-356-1868 or Paula Slinger at 317-895-8914.

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 5:30 p.m. Mass. Everyone is welcome.

Sacred Heart Parish, Indianapolis, will hold the fourth and last session of "Healing Grief Through Sharing" at 10 a.m. in the Parish

House, 1430 Union St. For more information, call 317-638-5551.

Little Flower Parish, 13th and Bosart, Indianapolis, will hold a Monte Carlo starting at 7 p.m. in the school cafeteria. Admission is \$5 per person.

November 17-18

Fatima Retreat House, Indianapolis, will hold a guided retreat for men and women called "Overbooked and Overwhelmed? Finding Meaning and God in Your Work Life," presented by Kevin McPey and Brother of Christian Instruction Joseph Martin. For times and fee information, call 317-545-7681.

November 17-19

Cathedral High School, Indianapolis, will present "I Never Saw Another Butterfly," directed by Terry Fox, at 7:30 p.m. each evening. Reserved seating is \$7, general admission is \$5. For more information and to make reservations, call 317-542-1481, ex. 344.

November 18

St. Michael School, 3352 W. 30th St., Indianapolis, will hold Angel's Attic Art and Crafts Fair from 9 a.m.-4 p.m.

Admission is \$1. For more information, call Gayla Cummings at 317-299-4058.

St. Philip Neri Parish, Indianapolis, will hold its annual reverse raffle starting with the celebration of Mass at 5:30 p.m. followed by a social hour from 6:30-7:30 p.m., with dinner and raffle to follow. Tickets are \$30. For more information, call Judy Yaggi at 317-631-8746.

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.

St. Christopher Parish, Singles and Friends, and the St. Gabriel sisters, Indianapolis, will join efforts to work for St. Vincent de Paul Society. Meet at St. Christopher's at 7:50 a.m. For more information, call Mike at 317-879-8018 or Jorge at 317-388-8101. The annual Thanksgiving pit-in dinner will follow this event at 4:30 p.m. For time and place, call Eric at 317-475-9926.

St. Michael Parish, Greenfield, will hold a holiday bazaar from 9 a.m.-5 p.m. in the activity center, 519 Jefferson Blvd. Crafts, baked goods, raffle, and door prizes will be featured. Free admission. Proceeds to benefit special school and church projects.

November 19

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

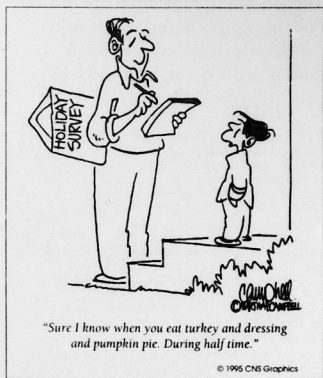
St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold adoration of the Blessed Sacrament in the chapel from 1-5 p.m. Everyone is welcome.

St. Mary Rexville Schoenstatt Center, will hold "Mary the Great Educator" at 2:30 p.m. Mass will follow at 3:30 p.m. The center is located 8 mile east of 421-S on 925-S between Madison and Versailles. All are welcome.

Christ the King Parish, Indianapolis, will celebrate the feast of Christ the King at 4:30 p.m. in the Bishop Chatard Cafeteria. Your admission is a pitch-in covered dish. Entertainment will be provided. For more information, call Shirley Vargas at 317-253-9381.

The Holy Name Altar Society, Beech Grove, will hold its annual Christmas bazaar and chili supper from 12:30-5:30 p.m. in Hartman Hall. Dinners: adults, \$3.50; K-8th grade, \$2; pre-school, free. Proceeds to benefit church and school. For more information, call Trudy Kilian at 317-786-2446.

St. Augustine's Home, Indiana-



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polis, and the Little Sister of the Poor, will have a Holy Hour of prayer for vocations at 4:15 p.m. It will include exposition of the Blessed Sacrament, rosary, evening prayer and Benediction.

The Sisters of Providence, St. Mary of the Woods, will hold a bazaar and bake shop in the lobby of Providence Center from 9:30 a.m.-3 p.m. Proceeds will benefit the retirement fund.

St. Rita Church Drill Team, Indianapolis, will sponsor an ecumenical youth concert featuring youth choirs from the community at 4 p.m.

November 20

The Young Widowed Group meeting will be held at St. Matthew Church, 4100 E. 56th St., Indianapolis, from 7-9 p.m.

November 21

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

The prayer group of St. Lawrence, 4650 Shadeland Ave.,

-See ACTIVE LIST, page 21



*We're on
a
Crusade!*

"We're on a Crusade" to welcome parents, students, the community and families to join our teachers, administration, students and faculty at our Open House.

WHAT: Scecina Memorial High School Open House

WHEN: Sunday, November 19, 1995
Registration begins at 12:30 p.m.
Open House from 1 - 4 p.m.

WHERE: Scecina Memorial High School
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Melissa Mates - Parent and Board Member
Pat Sullivan - 1978 Alumni
Al Grau - 1965 Alumni and Board Member
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Present and Former Faculty.*

These awards will be presented at the Bishop Chatard Medal Liturgy and Breakfast Sunday, November 19, 1995.

**Thank you and congratulations
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The Active List, continued from page 20

will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

Christ the King Parish, Indianapolis, King's Singles will meet for 5:30 p.m. Mass followed by dinner at a nearby eatery.

November 22

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

The Catholic Golden Age Club, Indianapolis, will hold its Christmas dinner at the Iron Skillet on Dec. 3. Paid reservations are due on Nov. 22. For information call, Mary Ellen at 317-456-4057.

November 23

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.

Our Lady of Lourdes Parish will

host a Thanksgiving Day Community Dinner, for those who do not have a place to celebrate, starting at 12:30 p.m. in the school cafeteria. The cost is \$1.75 per person. For reservations and information, call 317-356-7291.

November 24

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.

November 24-26

Fatima Retreat House, Weekend, will hold a Tobit Weekend for engaged couples preparing for marriage. Fee: \$195 per couple. For reservations and information, call 317-545-7681.

November 25

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 Slovenian Cultural Society of Indianapolis will hold a Polka-Mass and Dance at Holy Trinity Church, 2618 W. St. Clair, Indianapolis, starting with 5:30 Mass with a dance following from 7:30-10:30 p.m. Cost is \$5 per person. For more information, call Tina Dawnrowicz at 317-925-8717 or Steve Fon at 317-852-9850.

November 25-26

St. Bernadette Church, Indianapolis, will hold its annual Christmas Bazaar from 10 a.m.-7 p.m. on Saturday, and from 9 a.m.-noon on Sunday. Christmas gifts and crafts, a bake shop, and raffle will be featured.

November 26

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

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

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

The Catholic Golden Age Club, Indianapolis, will meet at 2 p.m. at the Archbishop Edward T. O'Meara Catholic Center. New members are welcome. For more information, call 317-872-6047.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. **TUESDAY:** K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6

p.m. **WEDNESDAY:** St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. **THURSDAY:** St. Catherine, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. **SATURDAY:** K of C Council 437, 1305 N. Delaware, 4:30 p.m. **SUNDAY:** St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

Our Lady of Providence Feast

Saturday, Nov. 18th
Liturgy at 11 a.m. in
The Church of the
Immaculate Conception
at Saint Mary-of-the-Woods, IN

Christmas Bazaar

Sunday, Nov. 19th
at Providence Center
at Saint Mary-of-the-Woods, IN
9:30 a.m. - 3:00 p.m.

Providence Center, A Ministry of the Sisters of Providence



Vatican predicts surplus for 1996

VATICAN CITY (CNS)—The Vatican, more confident that budget deficits are a thing of the past, predicted another small surplus for 1996.

Officials said increased worldwide contributions, improved return on investments and careful spending

were all factors in the financial turnaround. U.S. Cardinal Edmund C. Szoka, the head of the Prefecture for the Economic Affairs of the Holy See, unveiled the 1996 budget forecast at a press conference Nov. 10, following a

meeting of a commission of cardinals that reviews the Vatican financial picture twice a year.

He predicted costs of \$177.8 million and income of \$178.1 million, with a resulting surplus of about \$30,000.



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Sunday night, December 3, enrollment in the brown scapular for those never enrolled. All others who do not have one will be given one to wear.

On Thursday night, December 7, St. Gabriel parish will be consecrated to the Immaculate Heart of Mary.

(All Welcome)

Youth News/Views

Catholic choirs combine voices for holiday concert

By Mary Ann Wyand

Choirs from five Catholic high schools in Indianapolis will combine their voices with members of the Marian College Choral for a free holiday concert at 7:30 p.m. on Nov. 30 in the Franciscan college's chapel.

Marian College assistant music professors Philip Kern and Jim Lerner of Indianapolis will coordinate the holiday concert in the Marian Hall Chapel adjacent to Allison Mansion at 3200 Cold Spring Road.

Kern and Lerner will work with music directors Jeff Marlett from Cathedral High School, Mary Kubala from Bishop Chatard High School, Tom Nichols from Cardinal Ritter High School, Lynn Starkey from Roncalli High School, and Melinda Eichhorn from Secunia Memorial High School, as well as choral students from each school, to present a variety of seasonal selections.

"This is the first annual Catholic High School Choral Festival at Marian," Kern said. "We hope to make this festival a holiday tradition. It's a great opportunity to get the high school choral groups together. The concert is all sacred songs, either carols or sacred works. We're following a format of lessons and carols, which is out of the English tradition."

Scripture readings between songs will be presented by Marian student Darcy

Didier, who will cantate, as well as Franciscan Father Francis Bryan, Marian's campus minister, and Franciscan Sister Norma Rocklage, vice president for planning and mission effectiveness.

The Marian College Choral and each high school choir will perform separately, Kern said; then the entire 160-member group will sing his arrangement of "Go Tell It On the Mountain."

The festive concert scheduled "on the cusp of Advent" is free and open to the public. Kern said, and since the Marian Hall Chapel seats 800 people there will be plenty of seating available.

"We want to invite the community," Lerner said. "We see this concert as an opportunity for Marian to bring together the music of the Catholic high school choirs in Indianapolis and to build a network for future concerts."

Lerner, who chairs Marian's music department, and Kern are both Marian College graduates. They see the Catholic High School Choral Festival as a wonderful opportunity to introduce high school music students to the Franciscan college.

"We'll be rehearsing again on Nov. 18," Kern said. "On the day of the rehearsal, the students will receive lunch and a tour of the campus. It's a chance for them to see the school and get to know each other as well as to work on the piece they will all perform together."

Some members of the Marian College Choral went to Catholic high schools in Indianapolis, Kern said, and the college



Father Steve Giannini, Roncalli High School chaplain and associate pastor of St. Jude Parish, celebrates Mass for Roncalli students, staff, parents, members of the board of directors and alumni as well as St. Jude parishioners to mark the opening of Our Lady of Providence Oratory on Oct. 20 in the St. Jude Parish Center. The oratory honors Mary, Mother of God, as well as the Sisters of Providence who have served at the Indianapolis South Deanery parish and high school.

music students are looking forward to hosting the campus tour, rehearsal and concert. Marian's Mentoring in the City students also will help with hospitality during the tour this Saturday.

"The choral will be performing as well, so the high school students will get a chance to hear a college group," Lerner said. "They also will have an opportunity to hear each high school choir perform, and then everyone will sing a festival, not a competition, so the students will have an opportunity to experience the joy of performing holiday music for an audience."

The concert will include a variety of seasonal music. Kern said, including holiday songs and carols that the high school choirs will perform in their own Christmas concerts during Advent.

Instrumental support ranges from piano and organ to "light wind accompaniment," Kern said. "Tom Nichols will

be playing the organ for the evening and Mary Kubala is going to accompany the full choir on the piano for the big number at the end. There will probably be some a cappella numbers too. We're trying to present a diversity."

Cardinal Ritter's choir will sing "Mary Had a Baby," Kern said, and Bishop Chatard's choir will present "Lo! How a Rose E'er Blooming."

"We're trying to coordinate the efforts of these music departments so we can present concerts like this on a non-competitive basis," he said. "The reason people make music is not to win contests but to move people, and that's what we're trying to do by getting everyone together for the final number."

Members of the different choirs are planning a variety of traditional holiday songs, he said, so the Catholic High School Choral Festival will truly be a seasonal gift to the community.

Amanda Tebbe and Andrew Dishman are diocesan congress delegates

Teen-agers in the Archdiocese of Indianapolis will be represented at the National Catholic Youth Congress at Minneapolis, Minn., this week by Holy Cross parishioner Andrew Dishman, a Secunia Memorial High School student from the Indianapolis East Deanery, and Amanda Tebbe, an Archdiocesan Youth Council member from St. Mary Parish in Greensburg in the Batesville Deanery.

As congress delegates, Andrew and Amanda will participate in national youth meetings to address the problem of violence in society as part of the National Catholic Youth Stand Against Violence.

The National Catholic Youth Congress and "Voices That Challenge," the National Catholic Youth Conference, will attract about 8,000 teen-agers to Minneapolis on Nov. 16-19 for a variety of creative sessions, liturgies, social justice experiences, and recreational opportunities.

More than 245 archdiocesan youth and adults will attend the national conference, according to Julie Szolek-Van Valkenburgh, director of the archdiocesan Office for Youth, Young Adult and Campus Ministries. The archdiocesan group represents the largest delegation from Region VII dioceses in three Midwest states.

children. For more information, call Bishop Chatard's development office at 317-251-1451.

St. Anthony of Padua Parish in Clarksville will host a training workshop for parish religious educators and youth ministers about "A Promise to Keep: God's Gift of Human Sexuality," the archdiocesan Office of Catholic Education's chastity program for early adolescents, from 1 p.m. until 2:30 p.m. on Nov. 29.

For registration information, contact Office of Catholic Education staff member Ann McGuire at 800-382-9836, extension 1430, or 317-236-1430.

Cardinal Ritter High School art student Anna Holmes earned three blue ribbons and a reserve champion award in the 1995 Marion County Fair for her artwork.

Cycle II coursework for the National Certificate Program in Youth Ministry Studies continues Dec. 2-3 with instructional sessions on "Prayer and Worship" at the Waycross Conference Center in Morgantown.

The weekend course will be presented by Thomas Tomaszek, campus minister at Alverno College in Milwaukee, Wis.

For registration information, contact the archdiocesan Office for Youth, Young Adult and Campus Ministries at 317-236-1439 or 800-382-9836, extension 1439.



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Young Adult Scene

'The Emmaus Project' is a retreat for young adults

By Susan Bierman

A Jesuit priest is seeing to it that young Catholic adults are no longer left out.



Father Ned Coughlin, a Jesuit priest from the New York Province has had much experience involving retreat work on the high school and college levels, including eight years in campus ministry at Lemoyne College in Syracuse.

Now, for the past two years, he has used this experience to develop a retreat "The Emmaus Project" for young adults in their 20s and 30s. This is the age group which he feels has been neglected in the past.

"The leadership in the church has finally realized that this is a generation that is being lost and we need to reach out to them, so it has become a priority," Father Coughlin said. Father Coughlin brought his retreat to the Fatima

Retreat House in Indianapolis November 10-12.

Approximately 14 young adults participated in the weekend retreat. At the retreat house the name of the program was changed to "The Emmaus Experience."

The retreat name is derived from the last chapter of Luke's Gospel, which is the story of two of Jesus' disciples who are leaving Jerusalem on Easter Sunday afternoon. The retreat begins with Father Coughlin telling this story.

"It's a story first of all, I think, of recognizing the Lord in our midst," Father Coughlin said. "It's a story about the journey of our lives. It's a story about reflecting on our lives and allowing the Scripture to help us do that reflection. We're allowing Jesus to nourish us, whatever our hunger is, and building community by telling our stories and listening to others," he added.

"The Emmaus Experience" calls young adults to examine three fundamental questions, Father Coughlin explained. The first: "Who am I and who am I becoming?" The second: "Who are the others in my life? Who are the people who care for me, love me. Who do I love?" The third: "Who is Christ in my life?"

During the retreat, the three fundamental questions are applied through various activities. Popular pop and religious music is used throughout the program. "To kind of invite people to hear with a different ear... things that they are very familiar with," Father Coughlin said.

Father Coughlin said there are no formal talks given during the retreat. Instead, there is a lot of group participation in which the young adults are allowed time to share as a group. Then they are separated into smaller groups for further discussion. He believes that with this number of participants, a lot can be accomplished as a group.

"This allows us to build trust in one another," Father Coughlin said. "I think the real value for these retreats is to have a sense that there are people who have been

touched by God in such a way that they would like to share. And when it is shared by a peer member, it has a lot more meaning and you can hear it with a different ear, than if a clergyman or priest says it."

He believes young adults who are about two years out of college have much to gain from a retreat such as this. He said the program tries to offer help to those young adults who are trying to find themselves in the world as they begin a career. The retreat will help young adults "translate the experience of church, community, and God which they had in college and move it into a world that doesn't give them the same kind of small, closed atmosphere that a college did."

Father Coughlin began to realize young adults in the church needed attention after leaving LeMoyne College in Syracuse. Since being involved in college ministry, he remained in contact with several alumni who told him of their desire to feel a part of the church.

"They had talked about their own needs for spiritual nourishment and ongoing growth and how much they had missed the sense of community and the availability of participation that they had had in college," Father Coughlin said.

He explained that with all the things the church is attempting to do for the families, schools, and the seniors, the young adult group was being overlooked.

"Particularly unmarried people in their 20s and 30s is the group that falls through the cracks," he added.

Father Coughlin said at this point there is not a whole lot of programming for those who fit into this age group. "There is an unwritten thing that would say that we will get to them when they come for marriage and preparation for that," he said. He believes that as people are getting married at a later age, they are finding that the church is not responsive to them. "And a lot of them really are not really interested in coming back because of the years of neglect," he added.

Marian College plans three Madrigal dinners

"Christmas at Marian," three Madrigal dinners at the Allison Mansion in Indianapolis, are scheduled on Friday, Dec. 8, at 6:30 p.m., Saturday, Dec. 9, at 6:30 p.m., and Sunday, Dec. 10, at 1:30 p.m. The Madrigal dinners begin with a half-hour reception.

Always a festive and popular holiday event, these traditional dinners sponsored by Marian College are well-suited for the historic and beautiful Allison Mansion, which is located at 3200 Cold Spring Road in Indianapolis.

Tickets are \$21 a person. For reservations, telephone Marian College at 317-929-0593.

Xavier University student Eric Martin of St. Thomas Aquinas Parish in Indianapolis was one of seven Xavier students recently honored by Cincinnati Mayor Roxanne Qualls for their efforts to address the problem of hunger in America and in Third World countries.

Martin and the other honored students are members of EarthBread, a campus organization which sponsored Food Week activities recently. Food Week has a long history at Xavier. Students participated in a 12-hour fast this year.

"We celebrated the first Food Week 20 years ago, and from that grew the idea of EarthBread," which was started in 1980," said Jesuit Father, Ben Urmonst, director of Xavier's peace and justice programs. "It's wonderful to see our efforts being recognized and encouraged."

During an Oct. 16 city council meeting at City Hall in Cincinnati, Mayor Qualls marked the observance of World Food Day and acknowledged EarthBread's efforts to further the fight against hunger.

Judy Bogenschutz, who grew up in Holy Family Parish in Olenburg, coaches cross country and track and field at DePaul University in Greencastle. Recently she was voted Coach of the Year in the Indiana Collegiate Athletic Conference.

Bogenschutz enjoys running in marathons, and currently is training for the Boston Marathon next spring.

Two Marian College seniors who graduated from Roncalli High School in Indianapolis are listed in the 1996 edition of "Who's Who Among Students in American Universities and Colleges." Recognized as outstanding leaders are Marian seniors Ann Curley and Andrew Kowsey of Indianapolis.

Campus nominating committee members and editors of the national directory have included the names of these students based on their academic achievement, service to the community, leadership in extracurricular activities, and potential for continued success. They join an elite group of students selected from more than 1,800 institutions of higher learning in all 50 states, the District of Columbia, and several foreign nations.

Franciscan Sister Linda Bates has been appointed the new director of campus ministry at Marian College in Indianapolis.

Sister Linda is a Marian graduate. She also earned a master's degree in education from Xavier University in Cincinnati and a master's degree in ministry at Seattle University in Washington.

Her previous ministries include work as a teacher, principal, director of religious education, hospital chaplain and pastoral associate. Sister Linda also volunteers for a Rape Victim Advocacy Program.

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Study finds marriage preparation programs helpful

Virtually every U.S. diocese requires marriage applicants to go through some program of preparation

By Jerry Fileau, Catholic News Service

WASHINGTON—A "vast majority" of married couples who participated in church-run marriage preparation programs found them valuable, says a new national study. Of a wide range of topics covered in such courses, the ones "perceived as most helpful were the five C's: communication, commitment, conflict resolution, children and church," it said.

The study was conducted by the Center for Marriage and Family of Creighton University in Omaha, Neb., and the Omaha archdiocesan Family Life Office at the request of the Committee on Marriage and the Family of the National Conference of Catholic Bishops.

It was based on responses to a 132-question mail survey by a national sampling of 1,212 people, married from one to eight years, who had participated in a marriage preparation program between 1987 and 1993. Three-fourths of the respondents were Catholic.

The 118-page report on the study, released Nov. 7, is titled "Marriage Preparation in the Catholic Church: Getting it Right."

Virtually every U.S. Catholic diocese requires marriage applicants to go through some program of marriage preparation, the authors said.

The point of the study, they said, is to help those in charge of programs "to get marriage preparation right and thereby to help couples build healthy marriages."

Among changes it recommended were the development of programs designed specifically for those entering mixed marriages, better treatment of dual-career issues in mar-

riage, and more attention to later follow-up with marriage enrichment programs.

Key findings of the study included:

- The vast majority of those who participated in marriage preparation programs in the Catholic Church considered it a valuable experience one to eight years later, and especially in the first four years. But the fall-off in value over time indicates a need for "booster" programs after marriage.

- Marriage preparation is most valuable when presented by a team, especially a team composed of clergy, parish staff and lay couples.

- Highest marks went to programs totaling eight to nine sessions, with six to seven or 10 to 11 close behind. Ratings dropped for programs shorter or longer than that. "Too few sessions limit value, and so do too many," the study said.

- The mandatory nature of marriage preparation in the Catholic Church "does not get in the way of couples valuing it highly."

- Couples who expect more from marriage preparation tend to get more out of it. Whether they expected a little or a lot, however, many said they got more out of it than they expected to.

- People who had high school or adult religious education and people who were active in the church got more out of marriage preparation than others did.

- People entering mixed marriage—nearly two-fifths of those in the study—"are most at risk for drift from church belonging and practice."

The study found that the lowest-rated programs were those led by lay couples alone, a clergy-counselor team or clergy alone. Various team approaches got higher ratings, with a combination of lay couples, clergy and parish staff judged the most helpful of all.

When responses were evaluated in terms of whose absence made the most difference, the study found: "The absence of clergy is perceived as a greater negative than

the absence of lay couples or parish staff. It is crucial to the helpfulness of marriage preparation that clergy be part of the team."

While programs got highest marks for their treatment of communication, commitment, conflict resolution, children and church issues like religious values and sacraments, most people also found their programs helpful in other areas.

These included discussions of such issues as personality differences, roles in marriage and compatibility of background. Also found helpful by a majority of respondents were treatments of in-laws, friends, finances, leisure activities and family planning.

Barely over half the respondents said their programs were helpful on issues of sex and intimacy and balancing home and career.

Fewer than half found their program helpful on questions of dual-career marriages, and fewer than 40 percent said it was helpful on issues of drugs and alcohol.

The study found that "respondents see marriage preparation as being most beneficial to them in terms of learning about both their future spouse and marriage."

Nearly 44 percent of the respondents reported that they had lived with their spouse before marriage, most of them more than a year.

The study found that those who cohabited were less likely to have had high school marriage preparation and were less involved in the church. They came into marriage preparation with slightly lower expectations for the program but afterward gave it slightly higher ratings on helpfulness.

The study said that interfaith marriages present a major challenge to marriage preparation programs.

The 39 percent of respondents who were in interfaith marriages came into the programs with lower church involvement and lower expectations, came out with "a significant positive shift in attitude," but eventually most "drift further away from the church," it said.

It proposed the development of pilot models for programs specifically designed to help couples from different faith traditions learn to "make religious faith and practice a strong, ongoing factor in their marriages."

Statement says poverty is everyone's responsibility

By Patricia Zapor, Catholic News Service

WASHINGTON—A critical lesson learned in the 25-year history of the Campaign for Human Development is that the persistence of poverty in the United States imposes moral responsibility on every member of society, according to a statement marking CHD's anniversary.

"Poverty in America is a social and moral scandal that continues to wound our nation deeply," begins the 16-page statement from the U.S. bishops' Campaign for Human Development Committee. It was released Nov. 7.

At a time when poverty is worsening, the gap between rich and poor is growing and the political climate is increasingly hostile to the needy, "it is important that we in the church speak out," says the statement.

"While increased concern for justice and charity is often expressed, all too frequently the real and continuing cries of the poor are not heard."

About one in every seven Americans, or 35 million people, lives in poverty, the statement notes. Of those, nearly 15 million are children under age 18. At the same time, 20 percent of the population holds more than 80 percent of the nation's wealth and has 55 percent of all after-tax income. The lowest-earning 20 percent of the population earns just 5.7 percent of all after-tax income.

"Although the causes of poverty are complex, the perpetuation of these extreme inequalities of income and wealth is unjustified," say the bishops.

Twenty-five years after CHD "egan attacking poverty by helping poor people improve their lives, their neighborhoods and their economic opportunities, the national commitment to help the poor has shifted significantly, the report notes. Some people have become disillusioned by the lack of progress; others blame the poor for their own problems and the nation's economic and social woes.

As technological changes, a shift toward a service economy, globalization of the marketplace and declining wages impose pressures on the economy, it has become harder to escape poverty. And middle-income families are also finding their economic power diminishing, the statement says.

The statement says CHD has learned over 25 years that helping the poor to participate in decisions and organizations that affect their lives can help them move out of poverty while allowing people to develop a real sense of dignity and hope.

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Prayers, Donations Urgently Needed

Indian Mission Director Pleads for Help

Special to The Criterion

THOREAU, NM — As Catholics anticipate the holy season of Advent and Christmas, the director, priest, sisters, lay missionaries and staff of a New Mexico Missions school are concerned about urgently-needed help. They work daily to make quality Catholic education a reality for American Indian children in their care.

Blessed Kateri Tekakwitha Academy was started more than a decade ago by St. Bonaventure Indian Mission and School Founder Very Rev. Douglas A. McNeill when he realized the Indian children in the Mission's CCD classes didn't have even the most basic reading and writing skills. Today over 300 children, most of them Native American, pray to keep their school from closing.

The Indian boys and girls attending Blessed Kateri Tekakwitha Academy live with the following

realities:

- 55% of the Navajo population cannot read or write;
 - McKinley County (where the Mission is located) has the highest poverty rate (43%) in the state;
 - The suicide rate among Navajo teenagers is ten times higher than for their age group in the U.S. population at large.
- A nearly 40-member strong corps of dedicated lay missionaries teach and carry out the other work of the Mission. This "other work" includes maintaining the buses and vans which travel the remote mesas to bring the children to school; preparing two nourishing meals daily for the children; and bringing both food and water to aging Navajos

living in poverty in remote areas of the barren Reservation.

New lay missionaries often ask, "Can this be America?"

For many of our students, Blessed Kateri Tekakwitha Academy is their "last hope." They've experienced failure in other schools or inability to get to school from great distances.

Trusting in God, everyone at the Mission prays for urgently-needed help. We added two classrooms this fall so have the increased expense of two more teachers and aides, plus materials for those classrooms and supplies for the children. Will you help us?

Gifts made to St. Bonaventure Indian Mission and School are tax-deductible. The school also qualifies for "Matching Gifts."



St. Bonaventure Indian Mission and School



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last year when I was in the fourth grade. I came in Blessed Kateri Tekakwitha Academy. My big brother came home in 1992 that's why I came here. There were an outdoor gym a computer and many a class. My friends and I play everyday. Now if I hadn't come here I would have been with friends who would be teasing me around. What makes BIVA a great school are nice cooks, caring bus drivers, friendly teachers, a helpful principal, and caring benefactors.*

Dear Criterion Readers,

I'm turning to you for help. I pray you will join me in a partnership of prayer, love and concern.

My concern is for the children at St. Bonaventure Mission School. Without caring friends like you we can't exist.

Many of the over 300 children coming to us from the eastern Navajo Reservation live in near Third-World conditions—some have no electricity or running water; despair bred by poverty; and poverty of spirit due to neglect, dysfunctional family life and alcoholism. In our school we provide education which gives hope for the future to these children, two meals a day, and a nurturing environment.

Our needs are great. Will you join in our love for these children through your financial help and your prayers?

In Christ's Love,

Bob O'Connell

Bob O'Connell, Director
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