



# The Criterion

Serving the Church  
in Central and Southern  
Indiana Since 1960

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October 11, 1996

## Thousands participate in Respect Life observance

Activities in parishes, life chains, commissioning of  
pro-life committee members are part of annual observance

By Mary Ann Wyand

Catholics in central and southern Indiana participated in Respect Life Sunday observances in parishes throughout the archdiocese on Oct. 6, and several thousand parishioners also traveled to downtown Indianapolis to take part in the 14th annual Archdiocesan Pro-Life Vespers Service and the ecumenical Central Indiana Life Chain prayer vigil.

Archbishop Daniel M. Buechlein presided at the vespers service at St. Peter and Paul Cathedral and honored Father Larry Crawford, pastor of St. Simon Parish in Indianapolis, for 14 years of distinguished service as the founder and former director of the archdiocesan Office for Pro-Life Activities.

The archbishop also commissioned members of the Archdiocesan Pro-Life Advisory Council and parish pro-life committee members and thanked them for their efforts to promote the Gospel of Life. He also acknowledged George Witwer, the Republican candidate for lieutenant governor, for his commitment to life issues and his attendance at the prayer service.

After accepting the 1996 Archbishop Edward T. O'Meara Respect Life Award, Father Crawford paid tribute to the late archbishop's vision of pro-life ministry

and thanked the thousands of archdiocesan Catholics who have worked diligently to promote the "consistent ethic of life."

"What I did as the pro-life director is simply empower other people to act," Father Crawford said. "I am here today because others acted."

"The Archdiocese of Indianapolis is nationally known for its parish pro-life network, he said, and that recognition is well deserved because of the dedication of so many people in the pews.

Father Vince Lampert, pastor of Mary, Queen of Peace Parish in Danville and the new director of the archdiocesan pro-life office, offered a reflection on the importance of working to combat the culture of death in America.

"Pope John Paul II asked during his 1993 visit to the United States to celebrate World Youth Day if society was losing the ability to distinguish good from evil," Father Lampert said. "This is a good question for all of us to think about as we celebrate Respect Life Sunday. Those who support attacks against human life don't realize that their attitudes and behavior offend the dignity of the human person and distort the image of God in all of us."

Americans have grown accustomed to a culture of death since abortion was legalized in 1973, he said, but the deliberate taking of an innocent human life is evil

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Photo by Margaret Nelson

Archdiocesan pilgrims follow Archbishop Daniel M. Buechlein as he leads a Sept. 24 rosary procession near the grotto at Lourdes, where the Blessed Mother visited St. Bernadette in 1858.

## Pilgrims to Europe pray with, for those at home

Ninety pilgrims inspired by beauty, faith  
evident in holy places of southern Europe

By Margaret Nelson  
First in a series of articles

"May our Lord, who walked with us on the road to Jerusalem, also be with us in a special way during this visit to some of southern Europe's holiest places."

Like sheep following their shepherd, 90 archdiocesan pilgrims followed Archbishop Daniel M. Buechlein's "purple cap" to shrines of southern Europe that stretched across 2,000 miles—from the cathedral in Barcelona to the square of St. Peter's in Rome, where they had an audience with Pope John Paul II.

And those making the Pilgrimage of Hope were connected with the faithful at home—by prayer.

At daily Masses, rosaries, and private devotions, the pilgrims prayed for special archdiocesan intentions each day—while southern Indiana parishioners joined them. On Friday, Oct. 4, those visiting or working in the Archbishop O'Meara Catholic Center were asked to pray all day for the pilgrims before the Blessed Sacrament at the chapel, with a Mass at 4:30 for their intentions.

All went well for the travelers. Three grandchildren were born to members of

the pilgrimage—one as the grandparents called the hospital.

The most serious problem was when one woman—who had suspected heart irregularities for two days—had to go by helicopter to the university hospital near Toulouse, France, for a few days. (One of the pilgrims was a physician.) But she and her companions were able to join the others for the four active days in Rome.

Pat Snyder was inspired by "being where all these things happened" and pleased with the other pilgrims, who spent the 12-hour days together. "We share the same ideas and reasons for being here," she said.

The pilgrims were from a wide range of age groups. Alma Worthington of St. Andrew in Indianapolis said: "The people are beautiful. When I see young people

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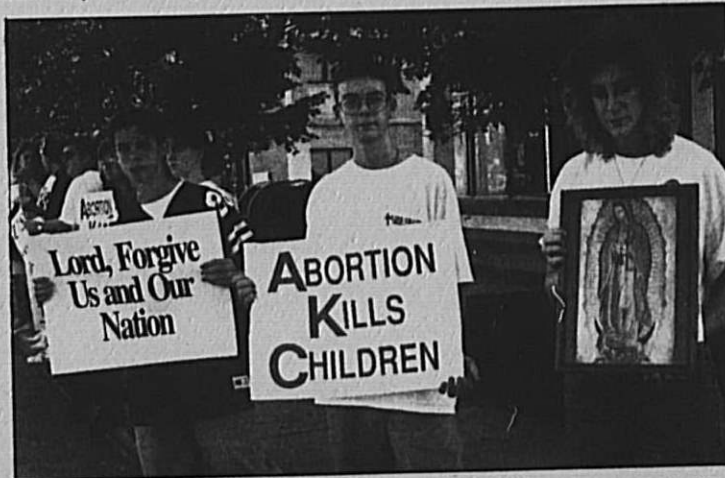


Photo by Mary Ann Wyand

Mary, Queen of Peace parishioners Tommy Jacobs (from left), Christopher Ritter and Kathleen Ritter of Danville join their pastor, other parishioners and about 4,000 other people on North Meridian Street in Indianapolis on Oct. 6 for the Central Indiana Life Chain prayer vigil. Other Catholics from the archdiocese participated in life chains in Terre Haute and Louisville, Ky.

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### Al Smith Dinner

Dan Conway tells why the annual Al Smith Dinner in New York, scheduled for Oct. 17 this year, will not include the presidential candidates.

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### AIDS Walk

Fr. Carlton Beever was co-chair of the Indiana AIDS Walk and Festival that attracted 6,000 participants to Indianapolis on Respect Life Sunday.

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## Seeking the Face of the Lord

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



# Church art and environment

Last August it was my pleasure to welcome a fairly new and unusual conference to Indianapolis. Our archdiocese was proud to host the "Form and Reform" conference. It was a gathering of some 600 priests, religious and lay people, pastoral leaders and architects and artists, who share a concern about art and environment in the Catholic Church. Our folks did a superb job of hosting the conference. I understand many of the convention attendees visited some of our parish Churches and were graciously received.

Art and environment in worship are close to my heart as to all of us who worship together in our churches. Here are some thoughts I shared with the conference attendees.

Since 1977 a document of the Liturgical Committee of the National Conference of Bishops, "Environment and Art in Catholic Worship," has had a large influence in the planning of new churches and in the renovation of our older churches. At the request of a number of us bishops, as of this August the document is undergoing review with an eye to revision. I was pleased to learn that one of our archdiocesan priests who is a professor at Catholic University, Father Steve Happel, is a member of the committee charged with the review of the document.

I thought you might like to hear some ideas from a bishop's perspective, after 20 years of the document's impact. As Father Happel rightly reminded me, of course much of the document is sound both theologically and culturally. Yet there is a strong bent toward cultural "modernity" which may also be a flaw.

An emphasis on the theology of the assembly was needed to reflect the Second Vatican Council decree on the liturgy, yet with hindsight it is perhaps overstated. This is especially true since there is virtually no expression of the role of Christ and Christ's presence in the act of eucharistic worship. In other words, the general effect in the document is a "low" eucharistic theology which currently influences art and environment considerations in our new and renovated churches. You have heard me remark before, it is Christ who makes us one as a community, not us. How should this be reflected in art and environment?

When I wrote my pastoral series on the Eucharist the summer before last, I noted that in giving emphasis to the "banquet" or "meal" aspect of the

Eucharist, we cannot ignore or lose sight of the "sacrifice" aspect of the Mass. The familial nature must be balanced by the awesome nature of what happens at the Eucharist. How is this reflected in our churches?

I and fellow bishops and others think we should discuss the possibility that some choices of art and design have marginalized sacred images, statues and pictures of the saints in the renovation and building of churches. What impact does this have on our sense of the communion of saints who are with us in prayer and worship? We are not just the visible community gathered at Eucharist and prayer. We believe that at prayer, the saints who have gone before us pray with us. We live in a society that is as dependent now as any society has ever been on visual images for learning and understanding our faith. We seem to be losing a sense of communion with those "who have gone before us marked with the sign of faith."

The role of statues and good religious, devotional art in the evangelization of our church is important. Do we agree that in our Catholic tradition, statues and other works of art are something more than decorative pieces? There is something sacred about them. . . no, not iconography as in the Oriental Church tradition, but something of the sacred. I sometimes ask myself, have we begun to lose this sense of the sacred and its impact on the devotional life of our communities of faith?

I am concerned that we not lose the sense of symbol and ritual. For example, if we reduce the eucharistic liturgy to a kind of literal enactment of a meal, we will lose the sense of the sacred which is a part of our church's long tradition. The Seder Meal itself was highly ritualized.

Our church has always been a friend of beauty and the arts. Like everything else, church art must faithfully represent and portray the great truths of our faith and tradition. Beauty and truth are partners. We owe our thanks to those artists and architects who offer their talents to assist us in seeking this partnership. Pray that the consideration and discussion of our post-conciliar experiences of church building and renovation by the bishops of our country will enhance the noble beauty of worship in our grand liturgical tradition.

Editorial Commentary/John F. Fink, Editor

# The Indiana bishops reject the death penalty

Of all the items on the "menu" of Catholic belief from which America's "cafeteria Catholics" pick and choose, the teaching about capital punishment ranks high among those that are rejected. Every poll indicates that most American Catholics favor the death penalty despite what the pope and the bishops say.

Perhaps that is why the bishops of Indiana, along with the lay members of the board of the Indiana Catholic Conference, decided that now is the time to issue another statement on "Catholic Teaching and the Death Penalty." As reported in last week's *Criterion*, the new statement was issued to coincide with last weekend's Respect Life Sunday.

The Indiana bishops quote the pope's encyclical "Evangelium Vitae," the "Catechism of the Catholic Church," and the 1980 statement of the U.S. bishops in supporting their opposition to the imposition of the death penalty.

The response of Catholics in favor of capital punishment is usually, "But the church has always permitted capital punishment and it's not forbidden in the Bible." This is true. The church acknowledges that the state may impose the death penalty. But the pope said that punishment "ought not go to the extreme of executing the offender except in cases of absolute necessity," when it would otherwise be impossible to defend society. And he said that absolute necessity is "very rare, if not practically nonexistent."

From time to time we have news stories

of murders so heinous that people say, "Surely he (or she) should be put to death for doing that." But even the wording of a statement like that indicates the motive is one of revenge, to get even with the murderer. The bishops say that "justice cannot be achieved through vengeance" and that the biblical verse "an eye for an eye, a tooth for a tooth" (Lv 24:20) "is in fact a plea for less violence, by urging people not to avenge one offense with a larger one."

The Indiana bishops are convinced that capital punishment "will only serve to inflame the culture of violence that is already too prevalent in our state." And they quote the U.S. bishops as saying, "Violence is not the solution; it is the most clear sign of our failures. . . . We cannot teach that killing is wrong by killing."

The statement also lists these other reasons for opposing the death penalty:

- It does not effectively deter serious crime in our nation.
- It does not alleviate the fear of violent crime or better safeguard the people.
- It fails to protect more effectively than alternatives such as life imprisonment without parole.
- It does not restore the social order breached by the offenders.
- It is often imposed unfairly, falling disproportionately on racial and ethnic minorities and the poor.
- It is not imposed in a way that prevents the execution of possibly innocent persons.

## Social action workshop scheduled for Catholic Center on Nov. 2

A workshop for those involved in, or interested in, social action will be held at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis Nov. 2. "Helping Your Parish Become a Community of Salt and Light" will be the theme. It is taken from the U.S. bishops' statement "Communities of Salt and Light: Pastoral Reflections on the Social Mission of the Parish."

The workshop, sponsored by the archdiocesan Social Justice Task Force, will follow a Mass at 9:30 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral. The Mass will be celebrated by Father Joseph Schaedel, archdiocesan vicar general. The workshop will conclude at 3 p.m.

The workshop will be facilitated by James Lund and Mary Heidkamp, a married couple who are co-directors of the Office for the Ministry of Peace and Justice for the Archdiocese of Chicago. They have held diocesan social action offices since 1977 and are co-authors of the book "Moving Faith into Action," published in

1990. They are the joint recipients of the 1996 Harry Fagan Roundtable Award, a national award given for their contribution to diocesan social action. They have delivered keynote addresses or facilitated workshops in dozens of dioceses.

Cost for the workshop will be \$15 per parish or \$5 per individual. The price includes lunch.

For more information and to make reservations, call (317) 236-1560 or (800) 382-9836 ext. 1560.

## Official Appointment

Effective October 9, 1996

Rev. Jonathan Steward, currently administrator for St. John, Enochburg and St. Anne, Hamburg, and sacramental minister for St. Maurice, St. Maurice, appointed pastor of St. John, Enochburg, St. Anne, Hamburg and St. Maurice, St. Maurice.

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

## Mother Teresa given honorary citizenship

WASHINGTON (CNS)—President Clinton signed a resolution Oct. 1 conferring honorary U.S. citizenship on Mother Teresa.

In a statement Clinton noted that Mother Teresa, founder of the Missionaries of Charity, "has nursed the sick, cared for the poor, and shown us, through concrete actions, how we can make real our dreams for a just and good society."

Congress has voted only three times before to confer honorary citizenship. Those resolutions honored Winston Churchill, British wartime prime minister; Raoul Wallenberg, Swedish diplomat credited with saving 20,000 Jews from the Nazis; and William and Hannah Penn, the founders of Pennsylvania.



Breaking ground for the new St. Jude Church in Indianapolis are (from left): building committee co-chair Stan Schutz and Bob Cook; the pastor, Father Gerald Kirkhoff; and charter members Paul Cleary and Mary Campbell. The ceremony took place Oct. 6 after evening prayer in honor of St. Jude, apostle and martyr. The motto of the \$3 million campaign for the new church, school renovation and multipurpose building is "Growing together; Sharing our blessings."

Photo by Margaret Nelson

The Criterion

10/11/96

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# Stewardship Festival introduces parish ministries

By Susan Bierman

The planners of the Stewardship Festival of Ministries held at St. Mary of the Knobs Parish in Floyds Knobs are waiting anxiously for the results on the success of the event held Aug. 24-25 following each Mass.

The goal of the first festival held of its kind at the parish was to introduce parishioners to the ministries at St. Mary of the Knobs.

"People were surprised to see all the ministries that we do have in the church," Charlotte Roberts, the festival chairperson, said.

Those who attended the festival were not asked to sign-up for ministries, but instead were asked to pray and consider where their gifts and talents would be best used in the parish when filling out their intention cards during Intention Weekend, Nov. 2-3. This may determine the effectiveness of the festival.

Five parish structures were represented at the festival. They included: parish pastoral council, administration, worship, formation, and service. The ministries within each structure designed their own booths using bright colors and various items to represent the particular ministry. At each of the booths, which were set up in the gym, visitors found representatives of each ministry to answer questions as well as literature. At some booths there were activities for the children.

The theme of the festival "... that the foundation is Jesus Christ," is based on the gospel reading of that weekend (Matthew 16:13-20): "And so I say to you, you are Peter, and upon this rock I will build my church."

Some 200 parishioners attended the event. Each person received a small rock with a gold cross on it. This was to remind them that they are the rock on which the church foundation stands and they have the



Photo courtesy of St. Mary of the Knobs

At the religious education booth, visitors were presented literature used in teaching and could view a video of Marketplace '96 during the Stewardship Festival of Ministries held Aug. 24-25 at St. Mary of the Knobs Parish in Floyds Knobs.

responsibility to share their time and talents.

"The cross is a symbol that Christ sacrificed for us and we in turn are to serve others," Roberts said.

Roberts and other members of the two-year-old Stewardship Committee at the parish felt the festival was a success and should be held each year.

"I think it gives everyone in the parish another avenue to know what is St. Mary of the Knobs," Roberts said.

Roberts believes it is important to let parishioners know that each of them has a talent that can be used in the parish. And having a stewardship festival can help parishioners become acquainted with their talents and how they can offer them to the parish. She explained that putting things in the bulletin, such as when catechists are needed, isn't quite as effective as having a festival where parishioners can talk to present catechists about their responsibilities.

"When they talked one-on-one with Tom Cici (youth ministry coordinator) and Bev Parker (parish administrator of religious education), it meant so much more to them and they could see and they could talk and they decided then, yeah, I'll help you," Roberts said.

Roberts believes everyone in the parish has some type of talent which could be put to use at St. Mary of the Knobs.

"People just don't stop and think about it. What we are trying to do is emphasize that everyone has a talent," she said.

Roberts, who is a member of the Stewardship Committee, said because of the positive feedback on this year's festival, the event will be held annually. She believes there will be a new theme next year and maybe some new enticements to get parishioners to participate.

"Just to keep people aware of what is going on," she said.

## AIDS Walk seen as fitting Respect Life Sunday observance

Father Carlton Beaver (right), coordinator of HIV/AIDS Ministry for the Archdiocese of Indianapolis, talks with Tom Bartonbach, executive director of Indiana Cares, about the route for the Indiana AIDS Walk last Sunday in downtown Indianapolis. Father Beaver was co-chairperson of the fund raiser to assist persons with AIDS.



Photo by Mary Ann Wyand

By Mary Ann Wyand

More than 6,000 people of all ages from throughout the state gathered at Military Park in downtown Indianapolis on Respect Life Sunday to participate in the 1996 Indiana AIDS Walk and Festival.

Father Carlton Beaver, coordinator of HIV/AIDS Ministry for the Archdiocese of Indianapolis and co-chairperson of the annual fund raiser, said the Oct. 6 event raised about \$245,000. Proceeds will benefit HIV and AIDS support services pro-

vided by Indiana Cares and the Indiana Community AIDS Action Network.

"We brought in about \$20,000 more than last year," he said. "The money raised goes for HIV/AIDS awareness education and direct care assistance of medicine, food, transportation, and housing needed by AIDS patients."

Father Beaver and Jeana Bertulius of Indianapolis coordinated arrangements for 28 exhibits in Military Park and the 5K walk from the Indiana University/Purdue University at Indianapolis campus through the downtown area.

"We appreciate the individual and corporate support," Father Beaver said. "Last year we received about \$14,000 in corporate support alone. This year the amount of corporate support has almost tripled. We're at \$36,000."

Respect Life Sunday was a good date for the AIDS Walk and Festival, he said, because the Catholic Church encourages compassion and assistance for persons with AIDS as part of its teachings on the "consistent ethic of life."

"A group of people on North Meridian St. are standing for life today (during the Central Indiana Life Chain vigil) and a group are walking for life downtown (in the AIDS Walk)," Father Beaver said. "It's interesting how they are flip sides of the coin, but nonetheless a common witness to the value of human life."

Benedictine and Providence sisters were among the walkers, he said, as were members of St. Barnabas and Holy Spirit parishes. Confirmation candidates from Holy Cross and St. Philip Neri parishes also participated in the fund raiser.

"The effort today and during the 10 months of planning was fantastic," Father Beaver said. "Everybody put a lot of time and effort into it."

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From the Editor/John F. Fink

# The kingdom of God is in this world, too



In the Gospels Christ spoke often of the "kingdom of God," the "reign of God," or "the kingdom of heaven" (although "the kingdom of heaven" appears only in Matthew's Gospel). In the Our Father we pray, "Thy kingdom come." But many Christians have a false idea of what the kingdom is. They tend to think of it as heaven, the place you go to after you die, if, by God's grace, you've been good.

This is only one meaning of "the kingdom of God" as Christ taught it with his parables. It's true that there are many times when Jesus' references to the kingdom are to the eternal life we will have after our life on earth, but there are many other times when the kingdom is right here on earth.

In Luke's Gospel, the Pharisees ask Jesus when the kingdom of God would come. In reply he says, "The coming of the kingdom of God cannot be observed, and no one will announce, 'Look, here it is,' or, 'There it is.' For behold, the kingdom of God is among you" (Lk 17:20-21).

Who can enter the kingdom? Jesus answered, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven" (Mt 7:21). That's the key: the kingdom of God is where God's will is done.

That idea is confirmed in the Our Father when we pray: "Thy kingdom come, thy will be done on earth as it is in heaven." God's will is linked to the kingdom. Furthermore, we pray for God's kingdom to come on earth, here and now, not just after our deaths.

When Jesus taught the Beatitudes at the beginning of his Sermon on the Mount, he said, "Blessed are the poor in spirit, for theirs is the kingdom of heaven," and, "Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven." He doesn't say, "Theirs will be the kingdom of heaven," but, "Theirs is," right now. Luke's version is similar: "Blessed are you who are poor, for the kingdom of God is yours" (Lk 6:20).

The teaching that the kingdom was imminent began in the Gospels with John the Baptist, who preached, "Repent, for the kingdom of heaven is at hand!" (Mt 3:2). When John was arrested, Jesus took up the mission and "from that time on, began to preach and say, 'Repent, for the kingdom of heaven is at hand.'" (Mt

4:17). And when he sent his disciples out, his instruction to them was the same, "As you go, make this proclamation: 'The kingdom of heaven is at hand.'" (Mt 10:7). We should not, therefore, project the kingdom only into another world.

In his book "Jesus' Plan for a New World" (St. Anthony Messenger Press), Franciscan Father Richard Rohr tells us, "We have only the first fruits of the kingdom in this world, but enough to know that it's the only thing that will ever satisfy us. For once you have had the truth, you can't be satisfied with half-truths any more. The kingdom is the experience of the love of God, the ultimate and real truth. In its light, everything else is relative, even your own life."

So we are called to enter into the kingdom of God while in this life—not as completely as we will when we have achieved eternal life, but partly. We do so by accepting God's will, subordinating our wills to his. In this way we can achieve a peace that those who live only for themselves cannot know. Or as St. Paul wrote to the Romans, "The kingdom of God is not a matter of food and drink, but of righteousness, peace, and joy in the holy Spirit" (Rom 14:17).

Father Rohr writes: "I hope you've met at least one kingdom person in your life. They are surrendered people. You sense that life is OK at their core. They have given control to Another and are at peace. A kingdom person lives for what matters, for life in its deepest sense. There's a kind of gentle absolutism about their lifestyle, a kind of calm freedom. Kingdom people feel like grounded yet spacious people. Whatever they are after, they already seem to be enjoying it—and seeing it in unlikely places. Kingdom people make you want to be like them."

But the fullness of the kingdom won't be experienced until the end of time. Many of the kingdom parables have both present and future aspects. In the 13th chapter of Matthew, for example, we learn that the kingdom is like seed sowed in the ground, like a mustard seed, like weeds in a field, like yeast, like a buried treasure, like a merchant who finds a pearl of great price, like a net thrown in the sea that collects every kind of fish.

The bottom line is this: If we learn to accept and live by the will of God during our life on earth, we will be prepared to experience the full kingdom of God for all eternity in heaven.

Stories, Good News, Fire/Fr. Joe Folzenlogen

## How big is our church?

Earlier this year a friend, Kathy Bielski, asked me what was coming up by way of evangelization activities. At that point we were getting ready for two deanery workshops, and I told Kathy that one of them was a general introduction to "Go and Make Disciples" and the other was on the theme of welcoming and inviting. As soon as she heard that second topic, she asked, "Does that include the disabled?"



To be honest, Kathy's question really caught me off guard. In planning the workshop, we had looked at issues like greeters, making visitors feel at home, doing more for new parishioners than just handing them a registration card, and making new people in the neighborhood aware of the church and its ministries. But none of our planning group had thought of the disabled as one of the groups that needed welcoming in our churches.

For me, Kathy's question was one of those challenging graced moments that God keeps injecting into my life. It propelled me into reading, talking with people, reflecting, and praying. Ironically, one of the resources we were recommending at the workshop, "Christian Hospitality," a booklet prepared by the Archdiocese of Louisville, had an excellent section on welcoming persons with disabilities. It includes an accessibility survey that opened my eyes to areas of parish life I had never thought of in this context.

For instance, most of our churches have access ramps to allow people with wheelchairs and crutches to get into our church buildings. But do we have similar access to the sanctuary to allow these people to serve as lectors or cantors? Some churches have removed pews to provide a space for people with wheelchairs, but do more of our places need to consider what some churches have done by providing space scattered throughout the church so people can sit with their families and be within the body of the worshipping community?

As important as some of these physical details may be, the more crucial issue is an interior shift of attitude. I have to confess that at times I have been in a mall or store when a bus of people with disabilities has arrived. As they begin to move around, I can recognize in myself feelings of fear and discomfort. As I reflect, I believe that those feelings come from my own sense of inadequacy. I am embarrassed when I do not understand what a person is saying, or I am uncertain how to be helpful, so I am tempted to play it safe and keep my distance.

We have just celebrated Respect Life Sunday. As Cardinal Bernardin and other church leaders have reminded us, our Catholic teaching on life issues embraces a broad spectrum. Included in that is a call to the ongoing interior conversion backed up with practical action so that our churches are big enough to welcome and include persons with disabilities.

A View from the Center/Dan Conway

## Annual Al Smith Dinner will not include Clinton

Alfred E. Smith (1873-1944) was a New York politician who worked his way up in the ranks of Tammany Hall to become a state legislator, governor (four times) and, in 1928, the Democratic Party's nominee for President. Smith, who was called the "Happy Warrior," lost the presidential election to Herbert Hoover, in part because he was a Roman Catholic.

To honor the memory of this prominent Catholic politician, an annual dinner is held at the Waldorf-Astoria Hotel in New York City to raise funds for medical charities. "The Al Smith Dinner" was begun immediately after the Second World War by New York's Cardinal Francis Spellman, who established a tradition of presenting major national figures as speakers in order to promote ticket sales. By tradition, the event has always been bipartisan but it has served as a major platform for presidential candidates from both political parties. President Reagan spoke at the 1984 Al Smith Dinner shortly before his re-election. His opponent, Walter Mondale, was originally planning to speak but withdrew at the last minute saying he needed time for an upcoming debate. Senator Bob Dole spoke at the Al Smith Dinner in 1993 (before he was an official presidential candidate). His topic was health care reform.

According to an Aug. 22 story in the New York Post, the tradition of inviting major presidential candidates has been broken this year. The reason given by the Post is President Bill Clinton's veto of legislation outlawing partial-birth abortions. A spokesman for the Archdiocese of New York has said that the official reason for breaking with this long-standing tradition was that neither candidate would give a firm commitment for the night of this year's dinner, Oct. 17, but

the Post quoted unnamed sources connected with the dinner who insisted that in this election year "Clinton would not have been invited—scheduling problems or not." The Post attributed this strong anti-Clinton position to New York Cardinal O'Connor's "moral leadership" in the fight against partial-birth abortions.

The cardinal held a private meeting with presidential candidate Bob Dole at his residence on June 25 and afterwards praised Dole's pro-life record. The cardinal has said he would welcome a similar meeting with President Clinton, but to date no such meeting has taken place. The New York Post called the decision not to invite Clinton as a significant "presidential snub" and "the latest shot fired" in the cardinal's campaign against partial-birth abortions.

Regardless of whether or not the president has been deliberately "snubbed" by the organizer of this year's Al Smith Dinner, the Catholic Church's opposition to partial-birth abortions has grown steadily since Clinton's April 10 veto of legislation which would have banned this gruesome procedure.

As part of their effort to call attention to the unnecessary horror of partial-birth abortions, church leaders encouraged prominent medical experts to testify before Congress. Earlier this summer, an organization known as Physicians Ad Hoc Committee for Truth (PHACT) spoke to congressional leaders in a packed hearing room on Capitol Hill. Their testimony refuted claims that partial-birth abortions can ever be considered as necessary to preserve a mother's life, health or fertility. According to one of the medical experts who testified, fetal anomalies do not threaten the life of the mother, and they never require the death of the fetus before delivery. In the direct circumstances, PHACT says, the child may have to be separated from the mother, but it is never medically necessary (or morally justified) to directly kill the child.

Partial-birth abortions are so repugnant and so unnecessary that it is hard to imagine why anyone would defend this (fortunately rare) "procedure." But the pro-choice lobby is very strong, and until recently at least, the voices of opposition have not been politically persuasive. The U.S. bishops hoped that would change before Congress voted to override the president's veto. As you know, the House of Representatives voted to override the veto but the Senate fell nine votes short of the two-thirds needed.

What would the "Happy Warrior" think of all this? If the board of the Alfred E. Smith Memorial Foundation (which is chaired by Al Smith IV) is an indication, he would have nothing to do with partial-birth abortions—not just because he was a Catholic but also because he was a public servant.

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The Criterion





## To the Editor

### Cardinal Bernardin's Medal of Freedom

I wish that Cardinal Bernardin had taken a stand and refused to accept the Medal of Freedom from the president. I was disturbed by the fact that Cardinal Bernardin shared the same stage as President Clinton. The president approved partial-birth abortion. Cardinal Bernardin's presence on that stage lent a sense of legitimacy to the president's position on abortion.

Can you defend Cardinal Bernardin's action or lack of action on this issue?

Agnes Sullivan  
Speedway

(Cardinal Bernardin, after he had accepted the award, the country's highest civilian honor, said that there are issues on which he disagrees with the president, just as there are subjects on which they agree. But, he said, the medal is a national honor, not something peculiar to one presidential administration, and accepting it is a matter of respect for the office of the president no matter who holds it.—Editor)

### Just 'American' should be sufficient

This is in response to "Multiculturalism Enriches Parish Life," the discussion point on the "Faith Alive!" page in your Sept. 27 issue.

How many generations must an American be an American before he can simply be called an American?

My friend, whose ancestral American heritage is much longer than my own European line, is often referred to as an African American! In fact, he is not an African living in America nor were his ancestors African at all! Nevertheless, he's dark and seems not to be Caucasian. To look at him, he's black! And looking black, he must be just off the boat from Nigeria, right?

"Our strength lies in our diversity." You've probably heard this before. However, hidden under the concept that diversity is good is the fact that this statement has been applied to ancestral heritage rather than individual diversity. It has justified the gathering of lists, the assembly of categorical assumptions about personal and cultural practices and has resulted in the subtle perpetuation of so-called "non-offensive" racial names which all of us should have been taught in our childhood to avoid. It may be difficult for many to see through the cloud of "good intentions," but the concept of multiculturalism may be succeeding in the promotion of that which it seeks to overcome, namely discrimination.

In the early years of this century, the "segregationists" had institutionalized the separation of peoples by socio-economic class, so-called "cultural heritage," stereotyped physical and behavioral characteristics as well as religious affiliation. We recognize today that these divisions have harmed our society, perpetuated hatred and fear, and generalized a hierarchy of bigotry that was used to control and manipulate whole groups of seemingly similar individuals. We are rightly terrified by the prospect that it could happen again.

When "multiculturalism" is used as an excuse to separate, rank or categorically identify individuals as being something other than purely, undifferentiated American, it's almost *deja vu* for those of us over 40. We've been there and know that this leads directly to segregation, hatred and fear of individuals.

Cultural differences may historically fade with time or may be reinforced, thus spreading throughout the country as a benefit for all. This is a freedom and strength we have as Americans, and is called the process of inculturation which works for the benefit of both indigenous individuals and the individual emigrant. We all become more "American" in the process and benefit from this inculturation, not so

much as a process of absorption, but as one of enrichment.

By referring to ourselves as African Americans, Hispanics, Asian Americans and the like, we, unwittingly, embrace the concepts of segregation that stimulate the possibility of discrimination by virtue of diversity.

If you are an American, I don't need to know what your ancestral, cultural heritage was. It's who you are as a person that's a far stronger and more permanent addition to the American dream.

James Allen  
Bloomington

### Why parents don't promote vocations

In the Sept. 20 issue of *The Criterion*, Father Eugene Hemrick devoted his "The Human Side" column to listing his reasons for parents' failure to promote religious vocations. He missed the most important reason of all.

As the parent of two devout adult sons, I would never encourage them to be priests because as priests they would not be free to express their dissent with church policies which they find offensive. The hierarchy of the church does not tolerate criticism and prevents the advancement of any cleric who speaks out in opposition to the official papal line. As a result we have hundreds of priests in the American church who privately disagree with many papal pronouncements but who are afraid to publicly express their views.

My sons could not survive in such an autocratic atmosphere. If the pope really believes that we are all church, then at some point he must allow all our voices to be heard. The hierarchy does not have a monopoly on the Holy Spirit.

Sharon Jaskunas  
Indianapolis

### Time for other nations to carry their share

Your editorial commentary that said the United States lags way behind in the amount of foreign aid (Sept. 27 issue) is way off base.

Starting in 1946, monies from the labors of the American people rebuilt Germany and Japan, which brought about a war that cost millions of lives and unbelievable property destruction. During the past 50 years we almost exclusively supported almost the entire world while Japan, Germany and other nations increased their economies at our expense.

Wouldn't you say that it is about time that Japan and Germany carried their share of the load and the American people would take on a smaller share of the world's burdens? Why don't we get some kind of credit for what we have done over the past 50 years rather than a statement that we lag behind [today]?

I believe the American people do understand what we have given and wish to have other prosperous nations join us with their contributions. Without the labor and the goodness and charity of the American people, the world would not have reached its present state of prosperity.

Charles A. Pechette  
Indianapolis

### Help close the School of the Americas

I am a Maryknoll priest writing from the federal prison in Atlanta, Ga., where I'm serving a six-month sentence for a nonviolent protest against the U.S. Army School of the Americas. I was among 13 arrested, including a 74-year-old nun, a Jesuit priest, a lawyer, WWII veterans, and a mother of eight (from Indianapolis). The School of the Americas (SOA), located

at Fort Benning, Ga., trains hundreds of soldiers from Latin America each year in combat skills at U.S. taxpayers' expense.

As a missionary in Latin America, I saw first-hand the violence done to the poor by the military. While the power and wealth are in the hands of a small elite, the vast majority of our sisters and brothers in Latin America live in degrading poverty and see their children die before their time. And when the poor can no longer endure their suffering and cry out for life and justice, the SOA-trained soldiers are there to silence them—and those church leaders who try to defend them.

According to the United Nations Truth Commission Report on El Salvador, graduates of the School of the Americas were responsible for the massacre of six Jesuit priests, the assassination of Archbishop Oscar Romero, the rape and murder of four U.S. church women, the massacre of El Mozote (where more than 800 men, women and children were killed), and many other atrocities.

At a time when budgets to schools for our children are being cut, the School of the Americas is costing millions of dollars of our tax money. This is shameful!

Shortly before Archbishop Romero was killed, he said, "We who have a voice must speak for the voiceless." As a missionary trying to heal the sufferings of the poor in Latin America, I ask that you write your members of Congress and President Clinton and request that they close the School of the Americas. I also recommend as a good resource the Maryknoll video "School of Assassins," which was nominated for an Academy Award. To order, call 1-800-227-8523. And for more information, please contact: SOA Watch, P.O. Box 3330, Columbus, GA 31903.

Fr. Roy Bourgeois, M.M.  
Atlanta, Ga.

### Why don't we all become crusaders?

In this century, we have seen dictator after dictator gain control of a government even though the majority of the people were opposed. How did this happen?

Edwin Burke once said, "The means by which evil prevails is for good people to do nothing." There is the story of a church

Light One Candle/ Fr. Thomas J. McSweeney

### Words have consequences

For 25 years I taught at least one course in speech communications every semester at Gannon University in Erie, Pa. And on more than one occasion a student would deliver a speech that would knock my socks off.

It happened last year when one student started by saying:

"Words become actions; actions become habits; habits become character; and character becomes one's destiny."

He then went on to dazzle his classmates and me with his lucid explanation of the power that words have to shape our ideas and our lives. He captured the practical ways words influence and empower us to act—for better or for worse.

How do we treat each other? Start by asking how we talk about and to one another. Much of what we think about ourselves and our world comes prepackaged with the words we have inherited. Society and communication intimately define each other.

If you doubt the power of words, consider Helen Keller. When she made the connection between the word "water" and the cool substance flowing from a pump over her hands, she escaped the isolation of a deaf, mute and sightless body. Helen Keller's spirit and intelligence were there, waiting for language to feed her knowledge and nurture her comprehension of the world beyond her own fingertips. "That living word awakened my soul,"

in World War II Germany that was near a railroad track. Often, during services, trains would go by taking hundreds of Jews to concentration camps. The worshippers would sing louder while these trains were passing so as to drown out the sounds of these poor Jews weeping and wailing as they were being taken to their deaths. And sing louder is all they did.

Aren't we, in essence, doing the same thing when we, knowing that unborn babies are being killed by abortion (1.6 million each year in the United States) and do nothing about it?

Now we have another horror story creeping up on us which will, in time, be equal to, and just as horrifying, as abortion, unless the good people are willing to take the necessary steps to stop it. This is euthanasia and assisted suicide.

People say it can't happen here. That is exactly what they said in Germany in the 1920s and 1930s. Of course we all know now that it did happen in Germany. And it can and will happen here in the United States unless the good people assert themselves and regain control.

We often hear people say, "I don't feel comfortable being a crusader." The National Organization of Women (NOW) did not become so strong without crusaders fighting for recognition. Gay and lesbian rights organizations did not gain their strength without crusaders. Prayer was not taken out of our schools without a crusader (Madeline O'Hare). No organization, no individual, and no government ever gained prominence and power without crusaders.

So why don't we all become crusaders? There are many ways to be a crusader. We must, and I repeat, must, let our elected officials know our beliefs. Everyone can do that. Able-bodied people can go to the abortion mills and pray. And we must educate ourselves so that we vote intelligently. We can no longer go to the polls and vote a certain way just because that is the way we've always voted, and that's the way our parents voted. We must not vote for something that we are strongly opposed to, such as abortion.

And let's not forget the importance of prayer. Maybe all the evils are happening because we do not pray enough, or because not enough people pray.

Winferd E. (Bud) Moody  
Indianapolis

she wrote in her autobiography, "gave it light, hope, joy, set it free!"

Words have almost unlimited power to destroy and to heal. Nothing is more false than the saying, "Sticks and stones may break my bones, but words will never hurt me." More lives have been destroyed by words than by bullets, and more lives redeemed and made whole.

"Humans suppose their reason has command over their words, still it happens that words exercise authority on reason," cautioned Francis Bacon 400 years ago.

And still we believe we're in control. Even when we try to be objective, spoken and written language is frequently told from a very subjective viewpoint colored with emotion. Language can manipulate, patronize and diminish. That's why the World Council of Churches in 1983 and the Catholic Conference of Bishops in the 1990s have wrestled so purposefully to come to terms with the issue of inclusive language in public prayer.

If ever anyone understood the meaning and effect of words it was Noah Webster, whose name has become synonymous with dictionaries. His reminder:

"Language, as well as the faculty of speech, (is) the immediate gift of God." A "thank you" is in order for any gift. St. Paul urged the people at Ephesus to "say only the good things people need to hear, things that will really help them." That's one good way to thank God.

(For a free copy of the *Christopher News Note* "Words Can Hurt," write to *The Christophers*, 12 E. 48th St., New York, NY 10017.)



Cornucopia / Cynthia Dewes

# To whine or not to whine

There's a sign somewhere which reads, "Thou shalt not whine." Ain't it the truth?



Since we've all been children once ourselves, and since most of us are parents or grandparents, we can relate to this. Kids' whining is certainly one of their less attractive qualities. And adult whining...well!

Recently a woman on NBC News was whining about her infertility. She claimed she was a responsi-

ble person who had practiced "years of protected sex" just as modern society says she should, and now that she was on the downside of her childbearing years she couldn't get pregnant.

The essence of her whine was that there was injustice going on here for which she was not responsible. And by golly, she wanted the world to know she was mad as heck and she wasn't going to take it any more. What the world was supposed to do about her problem was left undefined.

Every day we're besieged on TV and in the newspapers by whining politicians who deplore the public money spent on

welfare. These are the same politicians who zealously protect pork allotments in their home districts. Since there's only so much money to go around, the result is that help for kids in poverty is seriously reduced.

The kids, who don't seem to whine in public by the way, are victims twice over. They're victimized by their ignorant, unskilled, apathetic or temporarily needy parents, and also by those who are elected to serve them. No player in this game seems to stop whining long enough to produce common-sense solutions or alternatives which might save the kids, their parents AND the public pocketbook.

Whiners about abortion have really mastered the craft. They whine that women in unwanted pregnancies suffer emotional and physical damage. The poor things have to give up their careers, limit their personal freedom, and kiss their youth and beauty goodbye in order to give birth to children they didn't want in the first place.

Their lives will be ruined by pregnancy, goes the whine. No one seems to remember that the woman will still have a life, "ruined" or not, when it's all over.

Compare this to the silent fetus who (not which) inevitably suffers a violent death.

Pro-lifers can also be whiners. Some of them whine about the selfishness and cruelty of those who consider abortion. They pass severe judgments on their sisters although they themselves have never been pregnant or never can be, have never been poor or youthfully ambitious or confused. They have no empathy for anyone whose experience is not like theirs.

We've heard people whine about chemicals in food and pornography in TV shows and movies. They whine about unscrupulous business practices, false advertising and shoddy workmanship. Whine, whine, whine.

We're glad to report that some people who have real cause for whining never do it. These are the folks who have lost spouses and children to early deaths and continue to live rich and generous lives. They're older people who gracefully endure the humiliations and deteriorations of aging, and those with chronic disease or disability who inspire others with their cheerful outlook.

It seems to me that we should look to their example as we do to the saints. Dorothy Day, Mother Teresa, and the Little Flower weren't whiners. They were and are doers of the Word. Let's all quit whining and do something beautiful for God.



Dr. Neil Shulman (at right), creator of the movie "Doc Hollywood," helps St. Rita third graders Yamelka Roberts (left) and Brandon Hall, alleviate fears of going to the doctor at a recent special program at the Ruth Lilly Center for Health Education in Indianapolis. The center annually offers programs which promote and reinforce healthy lifestyles to 76,000 people, including over 3,000 students from the archdiocese.



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experience. Dare we use the word "pleasant"? (Yep, we dare.) Hope to see you soon.

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## VIPs . . .



Carl and Georgene Gillman celebrated their 50th anniversary Sept. 14 with Mass at St. Michael Church in Brookville. A reception given by their children and grandchildren followed. The couple has 10 children: Franciscan Sister Mary Ellen, Franciscan Sister Therese, John, Greages, Charles, Stephen and Carl J. Gillman, Roseann Hughes, Carol Ann Benz, and Annette Kristoff. They also have 19 grandchildren and one step-grandchild.



Raymond Sr. and Rosemary Esselborn celebrated their 50th anniversary Oct. 5 with Mass at Holy Rosary Church. The couple was married Oct. 5, 1946 at St. Patrick Church in Indianapolis. They have five children: Katherine Haun, Gertrude Ahaus, Marie Caruthers, Raymond Jr. and Louis Esselborn. The couple also has eight grandchildren.

## Check It Out . . .

Catholic Social Services will host its 5th annual Rebuild the Family 5K Walk-N-Run Oct. 12 at the velodrome at Marian College, 3649 Cold Spring Road in Indianapolis. Two-time olympian and American record holder, Bob Kennedy will be featured as awards presenter. Registration will be open Saturday morning from 7 a.m. to 8:30 a.m. at the Major Taylor Velodrome. The entry fee is \$15. T-shirts will be available on a first come first served basis. All pledges must be turned in by Oct. 12. Event will begin at 8:45 a.m. with pre-race announcements and prayer at the starting line. The 5K Run begins at 9 a.m. followed by the 5K Walk at 9:10 a.m.

The fifteenth annual Conference on Bereavement "When Mourning Comes . . . Learning to Live Again," will be held Oct. 19 at the Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The day is for those who minister and for those who mourn. The program will begin with registration at 8 a.m. and will conclude with a 4:30 p.m. social. Several workshops will be offered. The cost, which includes lunch, is \$30 payable by Oct. 14. For more information call the Family Life Office at 317-236-1586 or 800-382-9836.

Father Bill Casey will conduct a parish mission at Holy Guardian Angels Church, 203 U.S. Hwy. 52, in Cedar Grove

Oct. 20-24. Presentations will be held nightly from 7 p.m. to 8 p.m. Father Casey, who is a native of Philadelphia, Pa., is a 1979 graduate of Temple University and a former U.S. Army officer. Upon leaving the military he entered the Congregation of the Fathers of Mercy and has been a member since 1986. For more information call Judy Lanning at 317-647-6765.

The St. Vincent de Paul Society has a wheel chair van available for use for transportation of those in need within the Archdiocese of Indianapolis. There is no charge for the service. Two to three days notice for use is needed. In order to support the program, volunteer drivers are needed. Those interested in becoming a volunteer or those who are in need of this service should contact Clarence Wagner at 317-357-8819.

"Presence and Commitment" II Diocesan Encuentro of the Hispanic Catholic Community Indiana State Meeting will be held from 9 a.m. to 5 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St. in Indianapolis. Registration fee is \$5. For more information call 317-237-9719.

Butler University will sponsor a free seminar on "Catholics, Orthodox and Evangelicals in Eastern Europe" Oct. 9 in Jordan Hall room 141. For more information call 317-940-9821.



# Parish life center dedicated at St. Michael Parish

By Mary Ann Wyand

St. Michael parishioners in Indianapolis celebrated the feast day of St. Michael the Archangel on Sept. 29 with the blessing and dedication of a new parish life center designed for multiple uses.

Located behind the Indianapolis West Deanery church and school at 3354 W. 30th St., the St. Michael Parish Life Center is a handicap-accessible location for meetings, receptions, outreach ministries, a soup kitchen, and sports events.

The 19,000-square-foot facility was built after parishioners pledged \$850,000 to St. Michael's "Journey of Faith and Growth" campaign which was initiated two years ago. Ground was broken for the project on Sept. 17 of last year.

"This is a special day for us," Father James Wilmoth said in his homily during the noon Mass. "It gives us an opportunity to again appreciate so much the gift of our faith that God gives to us as well as the gift of our parish."

During his six years as pastor, he said, "I have had the privilege to be a

part of this parish family and to be able to bring Jesus into our lives by means of the sacraments, worship and prayer. But it's you all who make up the spirit and vitality of this parish. You can be congratulated for what you have done in bringing this dream into a reality. It is a tribute to all of you who sacrificed so this could happen."

Following the liturgy, parishioners and guests walked to the new building for the blessing and dedication and a luncheon.

In addition to the large multipurpose room/gymnasium, the center has three meeting rooms and a kitchen.

"Journey of Faith and Growth" co-directors Joe Banich and Fran McAvoy of Indianapolis told the gathering that Father Wilmoth insisted that the building be called the St. Michael Parish Life Center instead of being named in his honor.

However, Banich said, "By the direction of the 'Journey of Faith and Growth' steering committee and the parish council, this building will be most appropriately dedicated to him."

Throughout planning and construction, Banich said, Father Wilmoth saw many

uses for the Parish Life Center and was concerned that people would only think of the building as a gymnasium.

"Father Wilmoth always referred to the north portion of the life center as 'a large room' and corrected anyone who referred to it as 'the gym,'" Banich said. "But the striping on the floor, baskets hanging from the ceiling, and scoreboard certainly make it look like a gymnasium. So there will be no more

confusion, by the direction of the parish council this room will be called the Wilmoth Gymnasium. But every Tuesday night it will turn into the finest bingo hall in the city of Indianapolis!"

Signs identify the multipurpose room as the "Home of the Crusaders" and "Wilmoth Gymnasium." On Dec. 13-14, it will be the site of St. Michael's first Madrigal Dinner with Renaissance costumes, food and entertainment.



Photo by Mary Ann Wyand

Father James Wilmoth, pastor of St. Michael Parish in Indianapolis, blesses the new Parish Life Center during a Sept. 29 celebration of the feast of St. Michael the Archangel. The handicap-accessible facility contains a gymnasium, meeting rooms, a kitchen, and restroom facilities.

## Indiana State DRE convention attracts 135 DREs to Indianapolis

By Susan Blierman

One-hundred-thirty-five directors of religious education gathered Oct. 1-3 at the Holiday Inn Select in Indianapolis for the Indiana State DRE Convention "Longing for the Harvest of God."

Bill Huebsch, a theologian, lecturer and author from Minneapolis, Minn., spoke to the group during general sessions held Oct. 1 and Oct. 2. His two-part lecture was titled "Making (More) Room for God in Your Life." Huebsch reviewed "The Constitution on the Sacred Liturgy" with the directors of religious education during the second part of his talk.

Kim Duty, who has been involved in religious education for the past 30 years, spoke to the group Oct. 3 during the general session. Her talk was titled "Motivating Others to Learn."

At the convention the group participated in "Cracker Barrels." During these two 30-minute sessions the directors were given the opportunity to share their ideas with fellow religious education directors. Convention participants also attended breakout sessions titled "Focusing on the DRE" and "Motivating Others to Learn."

Under the title "Focusing on the DRE" were topics such as "Spirituality of the DRE," "The Surprise of Technology in Religious Education," "Beginner DRE: A



Bill Huebsch

Wonder-Full DRE," and "The Persevering Religious Educator."

The title "Motivating Others to Learn" held such topics as: "Motivating Children to Learn," "Developing the Appetite: Motivating Adults," "Recruiting, Empowering and Retaining Catechists," and "Motivating Adolescents to Learn."

Exhibits were displayed throughout the conference.

The convention concluded with Mass celebrated by Father Raymond E. Schafer, pastor of Immaculate Conception Parish in Aurora.



Thomas J. McNulty

Cathedral High School  
Class of 1978

President,  
Title Services L.P.

"Dear Old Cathedral, here's to you" are the opening words of Cathedral's fight song and they ring very true for me and members of my family. My grandfather Sam ('22) graduated in the first 4-year graduating class; my uncle Tom in 1949; and my father Dave in 1953. My 3 brothers and 2 sisters, Kevin ('79), David ('80), Patty ('82), Tim ('86), and Shannon ('92), were also graduates. Here's to you, Cathedral, for the wonderful experiences we all enjoyed and the excellent, well-rounded education we all received.

Over the years people have asked me what is so special about Cathedral High School. I think it is seventy-seven years of history: the foundation of the Brothers of the Holy Cross, the influx of students from all sides of town and all socio-economic backgrounds, the near closure in 1972, the change of locations from 14th and Meridian to 56th and Emerson, the transition from all boys to co-ed, the economic struggles, the deaths of classmates and friends, and all of our multitudinous triumphs. The philosophical "glue" which bonds each of these and everything that goes on at Cathedral is an openness for diversity, a strong belief in values, the constant quest for excellence, and the high ambition for success.

One value in particular has remained with me, and I think it is one of the most important concepts I could have ever learned. It is the idea of being charitable. Giving something back to your family, friends, and just as importantly, your community is an ideal which is continually stressed at Cathedral High School.

I sense that since the day Cathedral was founded, the Brothers began passing this message along to C.H.S. graduates and those associated with the school. Since the Brothers left in 1972, people like Bob Welch ('45), Mike Schaefer ('43), John O'Connor ('34), Harry Bindner ('35), Mary Young, Jack Baker ('45), Coach "Pappa Joe" Dezellan, Jerry Kennedy, Steve Schaefer ('70), Dan O'Malia ('65), Glendys Moosbrugger, Julian Peebles ('64), Jenny Matthews, and numerous others have continued to carry this torch. To give of your time and finances in an effort to make life better for others is the hallmark of a Cathedral graduate. I thank these people for all they have done and continue to do throughout the Cathedral and Indianapolis community and for teaching many of us this important lesson. For me, it is these kinds of people and the examples which they have set which makes Cathedral such a special place.

So "Dear Old Cathedral, here's to you!" Thanks to your outstanding faculty, your rich history, the numerous friends you have allowed me to make, and the lifelong lessons you continue to teach. You have been very special to me and my family, and I know you will continue to be just as special for countless others in the years to come. Go, Irish!

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# PILGRIMAGE

continued from page 1

that act like Kevin Smith, Jeff Stumpf, and Mark McDermott, it gives me hope for a better world."

The weather was moderate and clear, except for a light rain during the morning tour at Lourdes and a downpour the Wednesday afternoon following the papal audience.

The four countries—Spain, France, Switzerland, and Italy—are heavily Catholic in population. Switzerland has the highest Protestant population of the four.

Archdiocesan priests, Father Gregory Bramlage and Father John Beitans celebrated the Masses during the pilgrimage, along with the archbishop and Benedictine Father Gregory Chamberlain, now a pastor at St. Benedict Parish in Evansville.

Said Jim Adair, "Something will happen to you, but you will never be able to tell people what it is." He is president of Regina Tours, a Cleveland company that plans Catholic pilgrimages. Adair "rescued" the archdiocesan trip in July, when the attorney general there closed the California company that was supposed to have made reservations for the trip for an Indianapolis travel company.

Many of the details of the trip were planned by the archbishop. He was assisted

by Hector Gonzalez and by Carolyn Noone, director of special events for the archdiocese.

The pilgrims' days were long and full. But most agreed that the inspirational memories would be with them for years, while any discomfort they endured was gone within hours.

On Saturday, Sept. 21, the Mass intention at the Santo Cristo chapel in the Mediterranean Gothic Cathedral at Barcelona was for the archdiocesan Journey of Hope 2001—a spiritual bridge into the new millennium. The archbishop talked about God's unpredictable generosity. "Everyone is gifted by God in a special way. At every shrine God will have a special gift for us."

The day also included a visit to the Sagrada Familia Church—a cluster of huge towers and symbolic sculpture started by Antoni Gaudi in 1882, but never finished. The interior is filled with construction materials. Next, the pilgrims toured the city, including one of the hills. What Hoosiers call Spanish bayonets were the size of trees on the hillsides of Barcelona.

Late into that night, and all the nights that the pilgrims were in Barcelona, the square between the hotel and the cathedral was filled with a noisy celebration. The week before the feast of Our Lady of Ransom—patron of Barcelona—is traditionally a festival. Fortunately, the pilgrims were tired from their long flights on Saturday. And a Sunday night



Archbishop Daniel M. Buechlein presides at a Mass for archdiocesan pilgrims at the upper basilica at Lourdes, with Benedictine Father Gregory Chamberlain, Father Gregory Bramlage and Father John Beitans (not visible). The intention was for the sick and elderly of the archdiocese.

rain dampened that celebration.

Benedictine Father Gregory Chamberlain presided at Sunday's Mass high in the Benedictine abbey at the Our Lady of Montserrat Shrine, just a few feet from the black statue of the Blessed Virgin, where St. Ignatius of Loyola prayed for a day in 1522. After that, he dedicated his life to the service of God and founded the Jesuit order.

The day's intention was for the religious men and women of the archdiocese. Providence Sister Joan Frame was the reader. Later, the pilgrims listened to the singing of the Boys' Choir—one of Europe's oldest musical groups.

When the buses could not get through to pick up the pilgrims at the specified location, the archbishop led the group to the parking area some distance away by holding up his purple skullcap.

Back at the St. Eulalia chapel in the Barcelona Cathedral on Monday morning, Worthington read during a Mass for the intention of the archdiocesan multicultural ministry.

After Mass, the two buses—their riders designated as "Angels" or "Saints"—headed for Lourdes in France. The school children waved to the pilgrims on the bus.

The route wound through towns of multi-storied dwellings that almost met

the bus windows. In one town, a bent woman swept dirt from her front sidewalk into the roadway. Geraniums hung from the second story balconies. Many hills along the way were topped with small towns that were clustered tightly around old churches.

From the barren earth of Spain through the remarkable Pyrenees Mountains, the route passed the lush green fields in southern France. The pilgrims were surprised to find so many cornfields.

After dinner at the hotel in Lourdes, the pilgrims headed for the Monday candlelight procession at the Shrine of the Blessed Virgin Mary—where thousands from all over the world gathered to sing and pray the rosary in their many languages.

On Tuesday, Sept. 24, the morning Mass was in the upper basilica above the crypt of the rosary basilica, the church near the grotto at Lourdes. During the Mass, the pilgrims prayed for the sick and elderly of the archdiocese.

The archbishop told the story about a man with a crutch who helped retrieve shoes from the mud for an able man who'd stepped out of them. He noted that the older man was not so full of his own pain that he could not help someone else. The archbishop said that it is in prayer that we



Photos by Margaret Nelson

Archdiocesan pilgrims march in the Sept. 23 candlelight procession for the rosary at Lourdes, joining thousands from all over the world.

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gain the proper perspective.

Archbishop Buechlein warned against wondering if our prayer is worthy. "All we have to do is do it. . . . Let God do the rest." After Mass, dozens of nurses pushed the infirm in the special Lourdes wheel chairs for the blessing of the sick.

That morning, members of the archdiocese toured the home of St. Bernadette and other sites in Lourdes. Later, some took baths in the Lourdes water, visited the grotto, or filled containers with holy water.

That afternoon, the archbishop led the pilgrims in a rosary around the River Gave near the grotto—with onlookers joining in. That night, the crowd at the torch light procession had double the number of people who marched on Monday.

On Wednesday morning, Archbishop Buechlein presided, as three dozen priests—several from Ireland and a bishop from the Philippines—concelebrated a well-attended Mass at the grotto where St. Bernadette saw the Blessed Mother in 1858. The pilgrims' intention was for the spiritual health and renewal of the archdiocese.

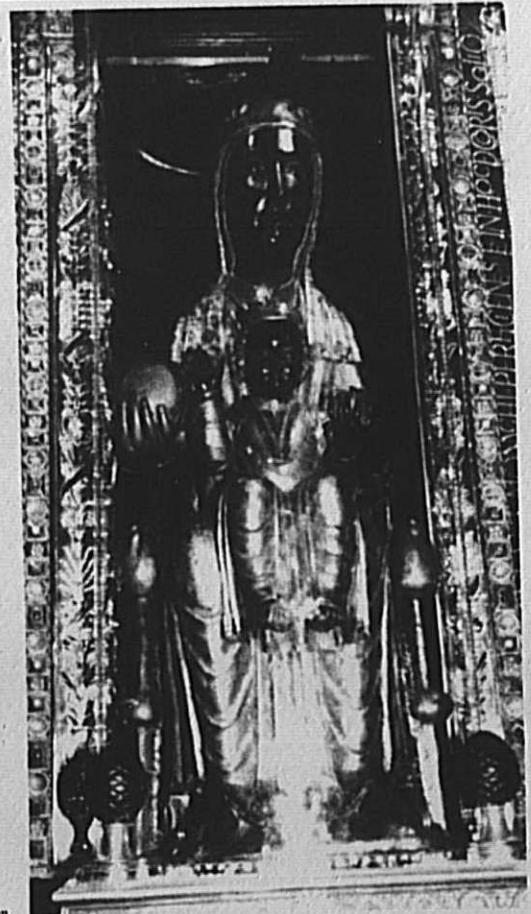
Archbishop Buechlein was involved with the ministry of the pilgrimage, traveling on the plane with one group and waiting to meet the others at Barcelona. He alternated leading the rosary on the two buses, poured juice when the breakfast buffet line would have made the pilgrims late for Mass, and called out hotel room numbers for the travelers.

From Lourdes, the pilgrimage continued to the shrines of St. John Vianney in Ars, France; Our Lady of Einsiedeln Abbey in Switzerland; to Italy: the cathedral in Milan; the Santa Maria de Fiore—known as the Duomo cathedral, the Galleria Dell' Accademia, and Santa Croce Church in Florence; the church and bell tower of Pisa; the basilica over the tomb of St. Francis and the Church of St. Clare—as well as the St. Mary of the Angels Basilica—in Assisi.

The tomb of St. Peter in Rome, the tomb of St. Paul in Rome, St. John Lateran, the Holy Stairs, the catacombs, the Vatican Museum, the Sistine Chapel, and St. Mary Major Church are among holy places the pilgrims visited in Rome.

(Next week: Ars, Einsiedeln, Milan, Florence, and Assisi.)

St. Ignatius of Loyola is said to have made a pilgrimage to this statue of the Blessed Virgin at Montserrat to which miracles have been attributed. After spending a day in prayer before it, he dedicated his life to God's service and founded the Jesuit order.



Photos by Margaret Nelson

## LIFE

continued from page 1

and is always wrong.

"All of us need to be reminded that the mission of the Church is the Gospel of Jesus Christ," Father Lampert said. "The Scriptures constantly teach us that God's presence is not a possession that is automatically held forever. Rather, it requires a constant active response on our part, a response that respects life from the moment of conception to natural death."

Catholics are called to "confront our culture and, when necessary, to rebuke it and point out how it has strayed from God," he said. "In order to do this, we

must be women and men of conviction. We need to believe in the Word of God. We must believe what we hear and put it into practice."

Christ always upheld "the dignity of the 'voiceless' members of the society in which he lived," Father Lampert said. "We are called to do the same by upholding the dignity of the unborn, the physically impaired, the outcasts, the poor, the sick, victims of AIDS, the lonely, and the elderly. Failure to protect, support, sustain, console, comfort, and respect these most vulnerable and helpless members of our society is a sign that we have lost hope, our soul, our identity. What is required of us is that we consider Christian alternatives and be a people of hope and action."



Archdiocesan pilgrims wait outside the Abbey of Montserrat before attending Mass in the chapel there.

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### *Prayers, Donations Urgently Needed*

## Indian Mission Director Pleads for Help

### Special to The Criterion

**THOREAU, NM** - As Catholics around the world celebrate the season of Pentecost, 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.

These children "do without" as a way of life... will you help them?

Trusting in God, everyone at the Mission prays for urgently-needed help. We struggle to pay our bills month to month and the added expenses of books, workbooks and supplies as we prepare for a new school year have us praying and pleading for more people who care about these boys and girls.

St. Bonaventure Mission started a school more than a decade ago when the founder

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, join in prayer to keep their school from closing.

The Indian boys and girls attending St. Bonaventure Indian Mission and School 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.
- McKinley County has the highest alcoholism rate in the United States.

A nearly 40-member strong corps of dedicated lay missionaries

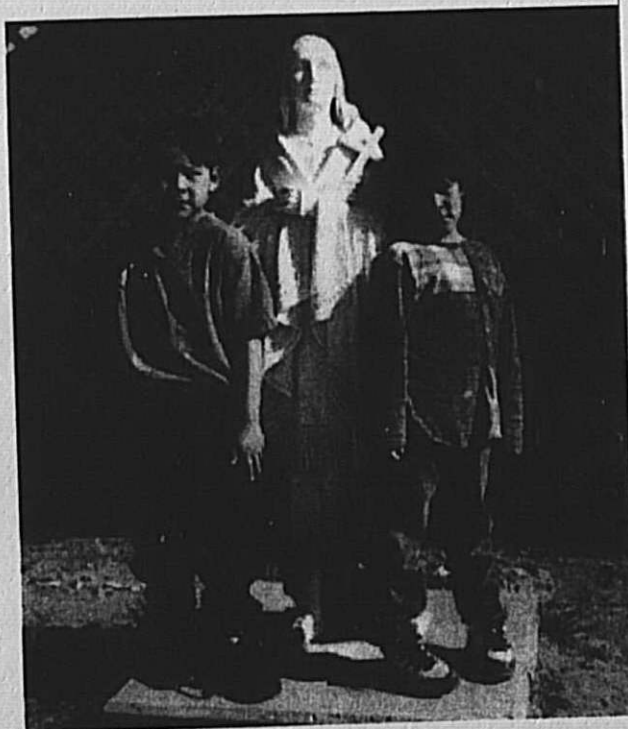
teach and carry out the other work of the Mission. This "other work" includes maintaining the buses and vans which travel the remote mesas to bring the children to school; preparing two nourishing meals daily for the children; and bringing both food and water to aging Navajos living in poverty in remote areas of the barren Reservation.

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

For many of our students, the school at St. Bonaventure Mission is their "last hope." They've experienced failure in other schools or inability to get to school from great distances.

**Will you help?**

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



**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.

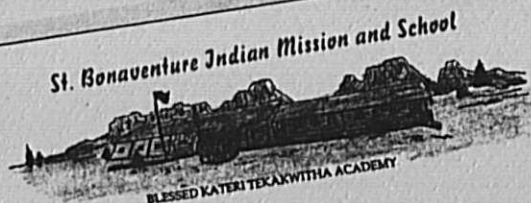
Many of the 300 children coming to us from the eastern Navajo Reservation live in near Third-World conditions—some have no electricity or running water; despair bred by poverty; and poverty of spirit due to neglect, dysfunctional family life and alcoholism. In our school we provide education which gives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

This fall our needs are especially great. The high costs for books, workbooks and supplies for each classroom and for each child have me asking God how we'll meet these expenses. I pray you will join in our love for these children through your financial help and your prayers.

**In Christ's Love,**

Bob Russell

**Bob O'Connell, Director**  
**St. Bonaventure Indian Mission & School**



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# Faith Alive!

A Supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1996 by Catholic News Service.

## Priest reflects on the grace of God's walk with him

By Fr. Richard Rice, S.J.

I blush now at the arrogant idealism and unconscious sexism in a statement I wrote 24 years ago, on the eve of my ordination: "Priesthood is a call to speak to men of the Father and to speak to the Father of the needs and desires of men. To join men to God is to stretch oneself out between them."

My words today would begin: "Priesthood is an invitation to be a visible disciple of Jesus Christ in a community of disciples. It offers the opportunity to encourage a response to the Spirit of God in the living and dying of one's sisters and brothers. It offers much less in prestige and pride than I imagined, much more in terms of service and relationship than I dreamed."

I find that a few moments over the years have especially marked my journey as a human being who is a priest. I share them, hoping that in revealing God's walk with me you might discover something more of God's walk with you.

The first moment came some weeks before my ordination. I was fretting that God was getting quite an inferior product in calling me to the priesthood when a retreat director handed me an article written by Jesuit Father Michael J. Buckley.

Father Buckley wrote that there is one pressing question to ask priesthood candidates:

"Are you weak enough to be a priest? Have you experienced a peculiar liability, an inability, even after great effort, to author, perform, effect what (you) wanted or with the success (you) would have wanted?"

It took a few days to understand the article's import for me. What I tended to reject in myself—my sense of inferiority, my envy—were what attracted Jesus to call me to himself and to his people as a priest.

By the retreat's end, I was saying with St. Paul, "I will all the more gladly glory in my weakness, that the power of Christ may rest upon me" (2 Corinthians 12:9). I was saying the words, at least.

Within a year after ordination, I was standing on a Calcutta street corner. I had been working with another Jesuit in

directing workshops for religious-order members in India. Now I was eager to mix with the people.

Other Jesuits warned me not to carry money, as beggars would overwhelm me. I knew better!

But soon my coins were gone, and I was looking into the face of a 5-year-old boy who was carrying a younger brother on his hip. Both children's hair had that sickening red look of the malnourished and their eyes were like dying embers.

For months their gaze haunted me; I railed against God. Always so aware of God's presence, God now seemed distant. Still, I sat down each day, mouthing words in prayer, though I felt my words were like pebbles dropped into a silent pond.

Finally God sat me down and asked if I believed in God's care for those children even if I saw no sign of it. Finally, I said, "Yes, I believe though I see no signs of care I recognize."

A peace quietly came over me and within me.

I keep learning that life is not so much one thing after another as the same thing over and over—until we deal with the issue gracefully.

Five years later, I was in an Al-Anon group, struggling with alcoholism in my family. God seemed distant in Calcutta, but absent as I landed on the first of the 12 Steps. But acknowledging my powerlessness over the cunning illness of alcoholism in another, I began to allow God some space to again be God.

For 16 years I have checked in with a 12-Step community every week to keep coming home to my powerlessness and God's power.

In my ministry, I also learned a great deal from a young man diagnosed with lung cancer.

"I'm Dewey," said the young man. He had walked into my office about six years after my ordination. "I have a wonderful wife and four terrific kids. I just shot a 78 on the golf course, the best of my life. Also, I have lung cancer, and I am afraid I am going to die. Will you be with me?"

Dewey and I set off on a three-month trip to God. I watched a good man become a holy man as he bathed in gratitude, blessed his family and friends, and said goodbye while preparing for a full hello to God.



CNS photo by Frank Casella

Priesthood is an invitation to be a visible disciple of Jesus Christ in a community of disciples. It offers the opportunity to encourage a response to the Spirit of God in the living and dying of one's sisters and brothers.

Dewey gently taught me the arrogance of my words before ordination in thinking I stood between God and people. God wants to join each of us and does it well without me. I am simply one who points to God's presence and invites us to kneel and reverence God's activity. I walk as a companion next to people.

I am an encourager of my sisters and brothers, and am encouraged myself as I

watch people get on with their God-given lives.

I have been humbled and wounded, welcomed and blessed. Through it all, I find myself closer to Jesus Christ and a fuller member of the human family of God than I had thought possible.

(Jesuit Father Richard Rice is a retreat leader and spiritual director in St. Paul, Minn.)

## Discussion Point

### Moments of grace deepen ministry

#### This Week's Question

Tell of an event that deepened your understanding of priestly ministry.

"Funerals make me aware of how important my ministry is to people. One time I felt most used by God was during the time of the death of a cousin, who was young and whose death was unexpected. I found God used me well to bring the consolation of his love and peace to my family at that difficult time." (Father Richard DiGiulio, Buffalo, N.Y.)

"It would have to be a sick call I made to a very elderly gentleman dying slowly of cancer. I was young and didn't know what to do, and so I asked him to pray for me. He said, 'I pray for everyone, Father, the communists, the atheists, everyone.' That taught me I didn't have all the answers and that the grace of God is open to everyone. It was a deepening experience in my ministry." (Father Richard Powers, Erie, Pa.)

"I give retreats and parish missions. When I see people coming to a point where they realize their religion is more than their sin and guilt, that they are good people whom God loves, then I know God is using me as

an instrument in my preaching ministry." (Father Elliot Bacia, O.F.M., Milwaukee, Wis.)

"One of the greatest events was to say Mass early one morning at the grotto at Lourdes. I had many sick children with me. That morning showed me the healing power of the Lord and the peace we may have no matter how sick we may be." (Father Raymond Carr, S.M., New Orleans, La.)

"At the funeral of a young woman who died of cancer at 49, during the Mass I began to feel how blessed I was as a priest to become a part of the lives of my people, so different in cultural and ethnic background from me, to be there to share their grief and sorrow." (Father Jose Arong, O.M.I., Oakland, Calif.)

#### Lend Us Your Voice

An upcoming edition asks: As a divorced single parent, what support have you welcomed most from your parish?

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 of 5-year-old Matthew Valenti and Denver Archbishop J. Francis Stafford by James Baca, The Denver Catholic Register



# Entertainment

Viewing with Arnold/James W. Arnold

## 'Fly Away Home' gives viewers memorable trip

"Fly Away Home" is another "let animals be free as nature intended" movie, with bloodlines ranging back from "Born Free" to "Free Willy." It's about a girl and her geese, but what really makes it special is an absolutely gorgeous combination of computer digital magic and aerial cinematography.

Its sight-and-sound splendor makes up for weaknesses it may have in contrivance or credibility. This is another welcome collaboration by the director-camera team of Carroll Ballard and Caleb Deschanel, whose "Black Stallion" released in 1979 is surely the most beautiful boy-and-his-horse movie ever made.

"Fly Away" also scores reasonably high on the family values thermometer, since it's also about bonding between the

girl, age 13, and her estranged father. They're brought together in the opening scenes when the mother is killed in New Zealand in an auto accident. The night crash, shown behind the opening credits with only music as sound, is like an artful dream, with rain and blurry headlights.

Tom, the dad (Jeff Daniels), takes daughter Amy (Anna Paquin) back to his home in rural Ontario. He's an eccentric sculptor (metal animal figures of all shapes and sizes) and inventor-linker (one of his creations is a circular refrigerator that "lifts up" out of a barrel).

On the first morning, Amy looks out her window and her father is soaring about the area dangling from a home-made glider. She also meets her Uncle David (Terry Kinney), a brilliant guy who is a TV wrestling fan, and Tom's super-nice girlfriend, Susan (Dana Delaney). It only makes her miss her mother more.

In one beautiful image from the film, Amy drifts slowly on a tire-swing in a



CNS photo from Columbia/TriStar

Child actress Anna Paquin stars with actress Dana Delaney and actor Jeff Daniels in the movie "Fly Away Home," which the U.S. Catholic Conference Office for Film and Broadcasting calls "a tribute to the creative spirit." The USCC classifies the film A-II for adults and adolescents.

misty, sunlit old barn where her mom played with her when she was a little girl.

Things change when she salvages some goose eggs from a bulldozed woods nearby and shelters them in the barn. Soon they hatch (superbly photographed) and she has a dozen orphan chicks who follow her everywhere. As a local cop explains, they learn everything from their parents, and think Amy is Mother Goose.

The problem is that they won't know how to migrate when winter comes, so they will need to have their wings clipped or be confiscated. This simply outrages Amy. The key to the movie comes obviously when Tom sees his fragile Wright Brothers-style plane as a solution. If the birds are led south, he reasons, they'll imprint the route and follow it every year.

That's eventually what happens, although there are difficulties (mostly comic) training the birds. Tom upgrades the plane so it has wheels, a pilot's seat and an engine, as well as a canopy that resembles the wingspan of a goose in flight. When the birds won't follow him, Amy stubbornly teaches herself to fly and he builds a second plane.

The movie's final section, the trip south to a threatened wilderness shore area in North Carolina, is worth all the effort because it offers a mix of beauty, comedy and suspense. Their journey is fraught with dangers as American air defenses pick them up on radar and send up jets to intercept, hunters threaten the birds, and they run into fog and end up dodging skyscrapers in Baltimore. Finally, Tom's craft is damaged and Amy must go on alone, soaring over magnificent vistas of forests, grasslands and seashore.

This is definitely a conservationist's movie (Ballard also made the classic "Never Cry Wolf") since the bad guys are waiting to dig up the last 300 acres of wetlands if Amy and her geese don't make it there.

The caper is a family enterprise and (touchingly) Tom sends Amy off on her last 30 miles with spiritual support. "You're so much like your mother," he

tells her. "She's in the sky all around you. She won't let you down!"

"Fly Away" has a high "cuteness" factor. The baby geese are (of course) adorable, and we even get gosling point-of-view shots as they scurry through the high grass. Actress Paquin isn't far behind, dressed in an assortment of Mom's retro hats and clothes.

One of the birds (named Igor) is gimpy and always trailing the others. And in another memorable scene, the American military turn to mush, lining up on the tarmac and saluting as the goose brigade takes off. The odd aircraft and birds look Spielberg-esque as they pass in front of the setting sun.

But Ballard and Deschanel, with help from composer Mark Isham, simply wash us in delightful, irresistible images. Among them are a jail breakout sequence, where the escapees are the gaggle of geese, and the final "waiting for Amy" scene, where hundreds scan the skies and listen for the sound of a motor. It's like Lindbergh landing at Orly.

An end title tells us the story is fiction, although based on real characters and migration experiments with birds. One's only real doubt is whether Amy should be up there flying around by herself to open up the lives of a few beautiful birds. But it makes a joyful movie.

(A top-notch entertainment for kids, moms and dads.)

USCC classification: A-II, adults and adolescents.

### Film Classifications

Recently reviewed by the USCC

Bound .....O  
Infinity .....A-II  
Paradise Lost: The Child Murders at Robin Hood Hills .....A-III

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

## Documentaries mark 50th anniversary of pope's ordination to the priesthood

Two special documentaries will celebrate the golden anniversary of the Holy Father's ordination to the priesthood.

"John Paul II: A Light for the Nations" will air at 1:30 p.m. on Sunday, Oct. 13, on WRTV Channel 6 in Indianapolis. (Check local listings of other ABC affiliate stations to verify the program date and time.)

The one-hour documentary was produced by the Catholic Communications Campaign for the ABC-TV network to mark the 50th anniversary of the ordination of Pope John Paul II.

The program provides an intimate view of the history-making pope from Poland. Childhood friends reveal insights into the young Karol Wojtyla, while church and government leaders describe the effects of his papacy.

Wojtyla was ordained a priest on Nov. 1, 1946, for the Archdiocese of Krakow, Poland, where he served first as a parish priest, then as an auxiliary bishop, and finally as archbishop of the Polish see. In 1978, he was elected pope, becoming the first non-Italian pontiff in over 400 years and the first selected from Poland.

The documentary includes interviews which give insights into the pope as a

priest, world citizen and statesman. The profile also looks at his influence on communism and its eventual downfall in Eastern Europe.

To purchase a video cassette copy and study guide of "John Paul II: A Light for the Nations," call 800-235-8722.

Odyssey, a cable channel formerly known as the Faith & Values Channel, will feature a one-hour documentary on Pope John Paul II in November as a highlights of its first quarter of programming.

"Papa Wojtyla," celebrating the pope's 50th anniversary of his ordination to the priesthood, will be broadcast twice on All Saints Day next month. The papal documentary will air at 9:30 a.m. and again at 7 p.m. on Friday, Nov. 1, on Odyssey.

The program traces the personal development of Karol Wojtyla from his childhood and early manhood. It explores his love of acting, his writing, the death of his parents, his growing relationship with the church, and his struggle to keep faith alive under both the Nazi and communist regimes in Poland.



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Darlene Hartup



Twenty-eighth Sunday in Ordinary Time/ Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Oct. 13, 1996

- Isaiah 25:6-10
- Philippians 4:12-14, 19-20
- Matthew 22:1-14

The Book of Isaiah supplies this weekend's first reading.



As always, this reading from Isaiah is majestic in the author's ability to convey to readers the most profound and intense truths in the loveliest and most appealing language.

Isaiah lived 700 years before Christ in the area of modern Israel now roughly occupied by Jerusalem and its environs. Then it was known as the Kingdom of Judah.

Geologically the land is hilly and sparse. Jerusalem itself is, and was in Isaiah's time, a city built on hills, some of them quite dramatic in their ascent. Central to the city is Zion, the holy hill or mountain which was the site of God's presence on earth.

In this reading, Isaiah says that on this mountain God will not just reign, but rather a rich offering of the finest food and wines will be provided in abundance. God will wipe away the tears of all who climb this mountain. In the divine presence, all worry and hardship will vanish forever.

Often Isaiah's prophecies are blunt in their warnings. Indeed the warnings can be ominous. But they find their forcefulness not in the assumption that God seeks revenge, but that while God is so lavish in mercy, love and giving, people turn instead to sin.

This reading gracefully provides a clear picture of God and of salvation in God.

Again this season, St. Paul's Epistle to the Philippians is the source of the second reading.

As was Isaiah, Paul was a brilliant communicator. His faith, and the depth of his religious thought, were extraordinary. Readers of Paul know this of him because of his very considerable skill in communicating the deepest of his

beliefs to his audiences.

When Paul wrote this epistle he was in prison, awaiting trial essentially for the crime of his Christianity. The Philippian Christians had been concerned about him, and they had sent him money.

Such generosity was very much in the style of the true Christian, Paul swiftly noted in reply. Such care reflected the love of Christ, and in the eternal life the generous Christian would be rewarded by a good and redeeming God.

Paul also thanked the Christian Philippians for sharing in his own misfortune.

As was the case last weekend, the church this week presents to us a parable. In this parable, very similar to a parable contained in Luke's Gospel, but not mentioned in Mark, Jesus compares the kingdom of God to a king's banquet given in honor of the king's son's wedding.

First, the king dispatched servants with invitations. They were rebuffed. Then he sent other servants with invitations. They too were scorned. Finally the king let loose his fury against the ungrateful recipients of his invitations. He destroyed them and their city.

At last, he sent servants to strangers. The strangers came to the banquet, but one was improperly dressed. The king drove this guest away.

## Reflection

Isaiah sets the stage for this Liturgy of the Word, and the parable completes the drama. God is everlastingly and overwhelmingly generous and good. God invites us to the mountaintop of peace and hope, where all our tears will turn into exclamations of joy.

No one is beyond God's love. No one is a stranger. God reaches out to us all. His invitations are many, and great in divine mercy and love, but in the end we are invited to be with God. God drags no one into the kingdom of heaven. The decision to be with God lies individually with each of us.

We must prepare ourselves to be with God, to assume the garment of sincere Christianity. Assuming this garment is to take upon ourselves the model of Jesus, to follow the Lord, to care for others as the Lord cared for others.

## Daily Readings

Monday, Oct. 14

Callistus I, pope and martyr.

Galatians 4:22-24, 26-27, 31-5:1

Psalm 113:1-7

Luke 11:29-32

Ephesians 1:1-10

Psalm 98:1-6

Luke 11:47-54

Tuesday, Oct. 15

Teresa of Jesus, virgin, religious and doctor

Galatians 5:1-6

Psalm 119:41, 43-45, 47-48

Luke 11:37-41

Friday, Oct. 18

Luke, evangelist

2 Timothy 4:10-17b

Psalm 145:10-13, 17-18

Luke 10:1-9

Saturday, Oct. 19

Isaac Jogues and John de Brebeuf, presbyters, religious, missionaries and martyrs and companions, martyrs

Ephesians 1:15-23

Psalm 8:2-7

Luke 12:8-12

Wednesday, Oct. 16

Hedwig, married woman and religious

Margaret Mary Alacoque, virgin and religious

Galatians 5:18-25

Psalm 1:1-4, 6

Luke 11:42-46

Thursday, Oct. 17

Ignatius of Antioch, bishop and martyr

Sunday, Oct. 20

Isaiah 45:1, 4-6

Psalm 96:1, 3-5, 7-10

1 Thessalonians 1:1-5b

Matthew 22:15-21

## The Catholic World of Yesterday

### Students memorized many prayers

By Winifred Pushor  
Sixth in a series

Catholics have not been as fluent as their non-Catholic brethren in composing prayers spontaneous to the occasion because they have had little practice in the art. Catholics who were educated in Catholic schools learned enough prayers by heart to carry them through a lifetime.

We committed to memory the Apostles' Creed, the Our Father, the Hail Mary, the Angelus, the Acts of Faith, Hope and Charity, and the Act of Contrition.

We learned prayers to the Holy Spirit, prayers for the dead, prayers for morning and evening, prayers to the saints, and prayers to the Blessed Virgin Mary.

The nuns made sure we had short, easy prayers instantly at our disposal, to be said in times of temptation. These ejaculatory prayers were committed to

memory to be said rapidly in times of peril to our soul:

- "Jesus, Mary and Joseph, I give you my heart and my soul."
- "Jesus, Mary and Joseph, assist me in my last agony."
- "Jesus, Mary and Joseph, may I breathe forth my soul in peace with you."
- "O Lord, I offer you my prayers, works and sufferings of this day."
- "O Mary, Queen of Virgins, pray for us."
- "O Sacred Heart of Jesus, I place my trust in you."

Any and all saints could be prayed to by addressing them by name with the plea, "Pray for us." Patron saints of churches, dioceses, one's own patron saint, and all those saints who answer special needs could be invoked for help with confidence. We prayed to St. Anthony for help finding lost objects, St. Christopher for a safe journey, St. Jude about hopeless causes, and St. Nicholas for toys at Christmas.

## My Journey to God

### Hunter's Moon

October moon,  
Named Hunter's Moon,  
Hidden from view,  
Gray clouds all about  
In evening sky. Leaves,  
Shaking gently in the breeze,  
Stand guard as earth sleeps.

Yet, as the new day dawns,  
This moon is bright behind  
A continuing sky of gray clouds,  
Then spurts forth,  
Just a brief moment or two,  
Then parades across the sky,  
Just a peek-a-boo sight.

In the light of the new day,  
This Hunter's Moon fades,  
Not to be seen until  
Its time is due next year.

Your great orange ball  
Rising on the horizon  
Will always be vivid to us  
As we wait for your arrival  
Come harvest time again.

By Paul A. Jackson

(Paul Jackson is a member of St. Benedict Parish in Terre Haute.)



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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.

### October 11

St. Roch Parish, Indianapolis, Youth Athletic Board will host a Monte Carlo from 7 p.m.-midnight in the school cafeteria, 3600 S. Meridian St. Proceeds will benefit the youth athletic program.

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

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be before Mass. Everyone is welcome.

St. Patrick Parish, 19th and Poplar, Terre Haute, will present Kristin Taylor in concert at 7 p.m. The concert is free but a free will offering will be taken. Tina Wautelet and the St. Benedict Church quartet will also be featured.

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from

8 a.m.-7 p.m. every Friday. All are welcome.

### October 11 and 12

St. Mary of the Woods College will hold a two-day workshop, "The Power of Publishing" to high school women interested in journalism, creative writing and the latest techniques in publishing. Fee is \$20. For more information and registration, call Jackie Fischer at 812-535-5105.

### October 11-13

The Monastery Immaculate Conception in Ferdinand, will host a Benedictine Life weekend for single Catholic women ages 20-40 who are interested in religious life. For more information, call Sister Rose Mary Rexing at 800-738-9999.

CYO Camp Rancho Framasa, Nashville, will hold a fall weekend camp for ages 7-15 with activities including campfires, pumpkin carving, Halloween Ranchfest, Mass, and games. Fee is \$65 per camper. For registration and more information, call 317-632-9311.

### October 12

St. Christopher Parish, Indianapolis, Singles and

Friends will meet for the 9 a.m. Mass followed by a trip to the Covered Bridge Festival. For more information, call Linda at 317-297-2257.

St. Malachy Women's Club second annual luncheon and fashion show will be held in Noll Hall, 326 N. Green St., Brownsburg, starting at 11 a.m. Cost is \$20. For reservations and more information, call 317-852-5910.

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

Sacred Heart Parish, 1530 Union St., Indianapolis, will sponsor a rummage sale in the parish hall from 8 a.m.-4 p.m. All are welcome.

Sacred Heart Parish, Indianapolis, will hold a rummage sale from 8 a.m.-4 p.m. to be held in the parish hall located at Morris and Meridian St., Indianapolis. All are welcome.

The Cardinal Ritter High School, Indianapolis, will hold a cheerleading clinic from 8:30 a.m.-1 p.m. for girls grades K-8. Cost is \$15 per cheerleader. Refreshments will be provided. For more information, call 317-924-4333.

### October 13

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel

every Sunday from 1-5 p.m. Everyone is welcome.

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

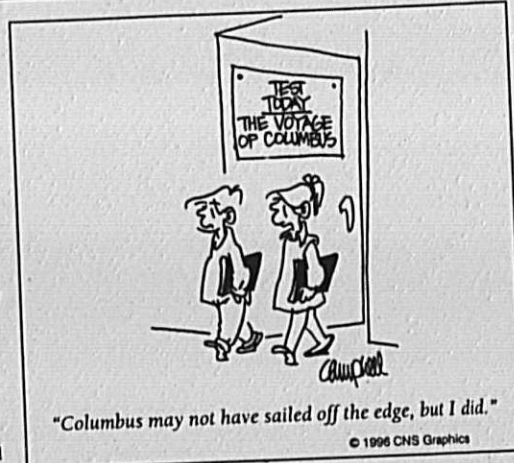
St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

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

St. Patrick Parish, Indianapolis, will hold a Latin (Tridentine) Mass at 1:30 p.m. All are welcome.

The Beech Grove Benedictine Center, 1402 Southern Ave., will hold a family gathering every second Sunday of the month for families to grow and have fun together in a safe environment from 2-6 p.m. Fee is \$5 for ages 12 and under and \$10 for ages 13 and over. For more information and registration, call 317-788-7581.

The Blue Army (World Apostolate of Fatima) will hold a Rosary March at 3:30 p.m. at Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis. Father Greg Bramlage will be the celebrant. For more information, call Jim Werrising at 317-356-5407.



### October 13-19

Beech Grove Benedictine Center, 1402 Southern Ave., will hold a women's directed retreat beginning at 4 p.m. on Sunday through 2 p.m. on Saturday. The fee is \$350 with a non-refundable deposit of \$70 due upon registration. For more information and to register, call 317-788-7581.

### October 14

St. Christopher Parish, Indianapolis, Singles and Friends will hold an evening of spiritual discussion with Father Mike Welch starting with participation in the 5:30 Mass followed by an open discussion in the music room. Money will be collected to order pizza. For more information, call Mike E. at 317-879-8018.

Beech Grove Benedictine Center will hold a four-week introductory workshop on centering prayer from 7-9 p.m. using Trappist Father Thomas Keating's "Open Mind, Open Heart." Fee for advanced registration of all four sessions is \$50 or \$15 at the door each week. For more information, call 317-788-7581.

Cathedral High School, Indianapolis, Drama Department will present "No Boys Allowed" at 4 p.m. and 7 p.m. Admission is \$3. For more information, call Terry Fox at 317-542-1481.

### October 15

Marian College, Indianapolis, will hold a Mature Living Seminar "A Look at Asian Philosophies" with Denis Kelly from 10:00 a.m.-noon in room 251 of Marian Hall. For more information, call 317-929-0123. Fee is \$3 per session or \$20 for the series.

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

### October 16

St. Mary Church, Lanesville, will hold its annual Halloween dessert and card party starting at 7 p.m. Door prizes, raffles, and homemade desserts will be featured. Admission is \$2.50. For more information, call 812-952-2904.

At Immaculate Heart of Mary Church a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

—See ACTIVE LIST, page 15



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St. Monica Church • 6131 N. Michigan Road • Indianapolis, IN 46208

\$10.00 fee includes workbook and lunch.

Names \_\_\_\_\_

Address \_\_\_\_\_

Phone Number \_\_\_\_\_

Fee \$ \_\_\_\_\_

Return registration to St. Monica Parish or in the collection no later than October 22.  
Or register by phone to St. Monica Parish Office at 253-1193.



## The Active List, continued from page 14

## October 16, 17, 18

St. Vincent de Paul Society, Indianapolis, will hold its annual "Estate Sale" from 8 a.m.-5 p.m. featuring antiques, glassware, and collectibles. The center is located at 1201 E. Maryland St.

## October 17

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

St. Lawrence Church, 4650 N. Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

The Ave Maria Guild will hold its fall card party at the Benedictine Center in Beech Grove from 11:30 a.m.-3 p.m. Refreshments will be available.

The National Council of Catholic Women will hold its annual day of recollection at St. Mary of the Woods College's Owens Hall beginning at 9 a.m. Participants are asked to bring children's socks or underwear for the Christmas store. Admission is \$3. Bring a sack lunch, drinks will be provided. For more information and registration, call Pat Armstrong at 317-877-1174.

## October 18

St. Susanna Church, Main St., Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday. All are welcome.

St. Christopher Parish, Indianapolis, Singles and Friends will join the King's Singles for a live theatrical production "Visit to a Small Planet" at the Edeyean Repertory Theatre at CTS, 1000 W.

42nd. Reserve tickets by calling Linda at 317-297-7172.

The Catholic Charismatic Renewal of Central Indiana will hold a Mass and healing service starting at 7 p.m. with a teaching by Father Ajamie. Father Glenn O'Connor will be celebrant of the Mass. The service will be held at Marian College, 3200 Cold Spring Rd., Indianapolis. For more information, call 317-927-6900.

## October 18 and 19

Cardinal Ritter High School, Indianapolis, Alumni Association will hold a homecoming chili supper on Friday at 6 p.m. followed by pep rally and bon fire on the Raider football field with the introduction of the homecoming court. On Saturday, pre-game festivities start at 4:30 p.m. with a tailgate party sponsored by the Booster Club prior to a caravan to Northwest High School to attend the Ritter/Tech varsity football game at 6 p.m. Game admission is \$3.

Sacred Heart, St. Ann, and St. Benedict Youth Ministries, Terre Haute, will hold a "Fright Night" haunted house from 7 p.m.-midnight at St. Benedict Parish Center, 9th and Walnut. Proceeds to benefit youth ministry programs. Admission is \$3.

## October 19

The Young Widowed Group and the archdiocesan Family Life Office will sponsor the 15th annual conference on bereavement at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis from 8 a.m.-4:30 p.m. Cost for the day is \$30 which includes a continental breakfast, lunch, and a wine and cheese social at the end of the day. For more information, call 317-236-1596.

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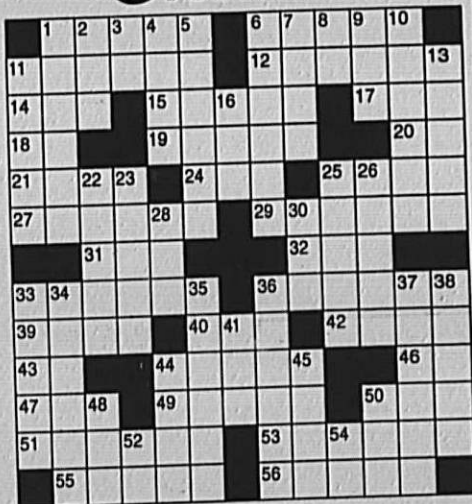
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Answers on page 18.

## Catholic Crossword



## ACROSS

- 1 Noah found this with the Lord (Gen 6:8)
- 6 "I... but my heart waketh" (Sol 5:2)
- 11 Gently persuaded
- 12 Parts of hearts
- 14 "Grand — Opry"
- 15 Makes a call
- 17 "Ye know not what ye —" (Mat 20:22)
- 18 TV commercial
- 19 Brilliance of success
- 20 Musical note
- 21 Pekoe and green
- 24 Scottish headwear
- 25 "Loose thy — from off thy foot" (Jos 5:15)
- 27 Asps and such
- 29 Becomes liable
- 31 — Tin Tin
- 32 — relief sculpture
- 33 Towheads
- 36 "Enoch — with God" (Gen 5:24)
- 39 Microscope part
- 40 Martial art: — known to
- 42 Jacob's brother
- 43 "I — the true vine" (John 15:1)

- 44 Trucker's rigs
- 46 Author Hinton
- 47 Touch lightly
- 49 Horse's comment
- 50 An ocean (Abbr)
- 51 Inflammation with love
- 53 Dobbins' feet
- 55 Meat and potato dishes
- 56 Photocopier need

## DOWN

- 1 Like the seven candlesticks (Rev 1:12)
- 2 Actress Charlotte
- 3 Chopping tool
- 4 Give up land
- 5 Orders
- 6 Deli meat
- 7 "He was —, and is found" (Luke 15:24)
- 8 Hospital unit
- 9 Greek letter
- 10 Church leader
- 11 Winter wear
- 13 They sent out a sound (Psa 77:17)
- 16 — carte
- 22 Brother of Moses
- 23 Tent material in Exodus 26:14
- 25 Fish covering

- 26 Food for swine (Luke 15:16)
- 28 "And then shall the — come" (Mat 24:14)
- 30 Cager's org.
- 33 "But when the — was sprung up..." (Mat 13:26)
- 34 French road race city
- 35 Guides a vehicle
- 36 Shekel, for example (Gen 24:22)
- 37 Celebration of the resurrection
- 38 Formal fights
- 41 French friend
- 44 "They shall be as white as —" (Isa 1:18)
- 45 Chase flies
- 48 Unclean animal (Lev 11:19)
- 50 " — Maria"
- 52 "And he saith unto them, Follow —" (Mat 4:19)
- 54 Son of Peleth (Num 16:1)

Little Flower Church, 4720 E. 13th St., Indianapolis, will present "Jesus Christ Superstar," by Voices in the Desert, at 8 p.m. in the church. For more information, call David J. Burkhard at 317-357-8352. No admission fee but a free will offering will be taken.

## October 20

St. Isidore Church, Bristow, will hold its annual shooting match/fall festival starting at 11 a.m. Food, games, and raffle will be featured.

The Little Sisters of the Poor and St. Augustine's Home for the Aged, 2345 W. 86th St., Indianapolis, will hold a holy hour of prayer for vocations in the chapel at 4:15 p.m. All are welcome.

St. Patrick Parish, Indianapolis, Women's Club will hold its monthly card party at 2 p.m. in the parish hall. Admission is \$1.75. Door prizes and refreshments will be featured.

St. Lawrence Church, 4650 N.

Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

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

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

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

St. Patrick Parish, Indianapolis, will hold a Latin (Tridentine) Mass at 1:30 p.m. All are welcome.

## October 20-24

Holy Guardian Angels' Church, 203 U.S. Hwy. 52, Cedar Grove, will hold a parish mission given by Father Bill Casey. Sunday-Wednesday there will be a holy hour from 7-8 p.m. On Thursday, the Mass of the

Holy Spirit will be celebrated at 7 p.m. and a papal blessing will be given. Rosary and confessions will precede each evening. For more information, call Agnes Ertel at 317-647-4634.

## Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m. WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. THURSDAY: Msgr. Downey Knights of Columbus Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

Your heard them in April at the Deanery Mass...

You heard them in September at the Youth Liturgy...

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## Actor to present the Gospel of Mark

"Imagine... the floor under your feet is dirt... the only light is coming from candles... we're in the catacombs underneath Rome."

Thus begins the play "Afraid! The Gospel of Mark." Starring Frank Runyeon, the one-man show will be presented at Holy Family Church, 801 West Main Street, Richmond, IN, Monday, Oct. 14 at 7:30 p.m.

Using simple lighting and audience interaction, the drama presents Mark's Gospel in modern language.

Runyeon has 14 years' television acting experience, mostly on daytime dramas. He has a bachelor's degree in religion from Princeton and his master's from General Theological Seminary. He is working on his doctorate in biblical studies while touring with three religious productions, including "Afraid!"

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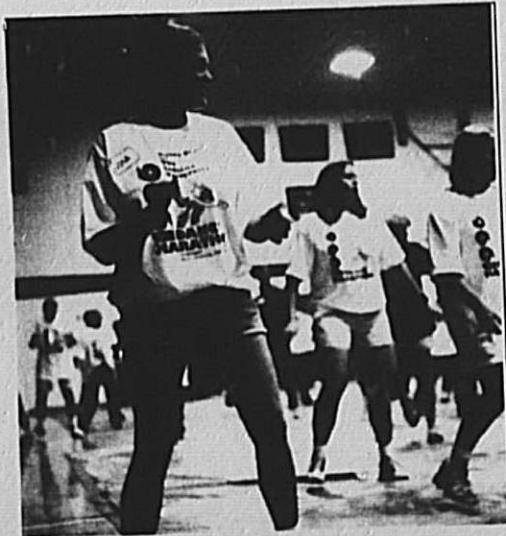


## Youth News/Views

# Bishop Chatard and I.U. students dance to raise funds for hospital

By Mary Ann Wyand

"Making Miracles Happen" can be lots of fun. Bishop Chatard High School students realized that again this year when they helped the Indiana University Dance Marathon Council sponsor a five-hour fund raiser on Sept. 14 in the gymnasium to benefit Riley Hospital for Children. Proceeds from Bishop Chatard's second annual Dance Marathon last month will help boost the I.U. charitable orga-



Bishop Chatard High School Junior Jona Brent of St. Plus X Parish in Indianapolis has fun dancing on Sept. 14 during Chatard's second annual Dance Marathon.

nization's fund for construction of the Ryan White Infectious Disease Center at Riley Hospital in Indianapolis.

"It's a great experience and it's a lot of fun," Bishop Chatard sophomore Tamra Wilson of Indianapolis said during the fund raiser as music blared over loudspeakers in the gym and other students participated in line dances, human bingo, and a human tunnel on tarps covering the floor. "It was a new event last year, so as a freshman I decided to try it," Tamra said. "I met a lot of people at the start of the school year. Last year it ended so soon. It was over before I knew it. I'm a member of the golf team, and we decided to participate to help the kids at Riley."

The first two fund raisers were quite successful, Chatard development staff member Kelly Jennings said, and school officials expect the event to become an annual tradition at the Indianapolis North Deanery interparochial high school.

"We had 110 students come to dance that night," Jennings said. "We raised right around \$3,400 during the marathon, and we're still in the process of selling dance marathon T-shirts. That amount is up about \$900 from last year. We had some faculty members show up to support the cause as well."

Sponsored by Bishop Chatard's Key Club, the fund raiser gave the students an opportunity to collect pledges in exchange for their promise to dance for five hours.

The marathon was billed as the "chance of a lifetime to give a lifetime of chance" because critically ill children will receive state-of-the-art health care at the Ryan White Infectious Disease Center after the project becomes a reality.

"Our slogan this year is 'Making Miracles Happen,'" Indiana University senior Ron Jose said. "People should be proud of these students who are making miracles happen for the kids at Riley Hospital. It's a fun way to help kids who really need help, and it's been great for the I.U. students to work with high school students on this project."

The president of the I.U. Dance Marathon Council said council members are looking forward to the spring 1997 ground-breaking ceremony for the hospital addition.



Photos by Shannon McCarrel

Dancing while raising funds for charity means a great Saturday night for Bishop Chatard High School Junior Andy Sahm of St. Plus X Parish in Indianapolis.

"Indiana University student Jill Stewart, who was a friend of Ryan White, started the I.U. Dance Marathon as a 36-hour fund raiser on campus in 1991," Jose said. "The first year we raised \$10,600. Last year we raised \$140,000, which includes proceeds from both the I.U. dance marathon and Bishop Chatard's first dance marathon. Since 1991, we have raised \$340,000 for Riley."

The 1996 I.U. Dance Marathon is scheduled Oct. 18-20 on campus, he said. "In previous years we held it at the I.U. Fieldhouse and were limited to about 500 students. This year it's at the School of Health, Physical Education and Recreation, a larger facility, so we're expecting a lot more students."



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## New Albany Deanery earns religious education grant

New Albany Deanery Catholic Youth Ministries recently received a \$1,250 grant from the WHAS Crusade for Children to fund a retreat early next summer for the deanery's Special Religious Education Program.

The ecumenical retreat is free for youth with disabilities who are between the ages of 13 and 19 and reside in Harrison, Floyd or Clark counties in southern Indiana.

Since 1988, the New Albany Deanery has provided an opportunity for youth with mild to moderate physical or mental handicaps to learn about God, church, sacraments, and prayer. This retreat enables young people with disabilities to grow in faith in ways that are appropriate to their learning styles.

"We are very fortunate that the Crusade for Children has continually embraced the importance of enabling spiritual growth in teen-agers with special needs in our area," said Ray Lucas, the director of deanery youth ministry. "This grant gives these teens a wonderful opportunity, regardless of their denomination, to learn about Jesus and what it means to be Christian."

In addition to offering this retreat, New Albany Deanery Catholic Youth Ministries also sponsors an ongoing Special Religious Education Program for youth of all denominations. That program began in early September and continues on every other Thursday through May of 1997.

For more information about the deanery's special religious education program or retreat, contact the Catholic Youth Ministries Office at the Aquinas Center in Clarksville at 812-945-0354.

Sacred Heart, St. Ann and St. Benedict Youth Ministry will present a "Fright Night" Haunted House from 7

p.m. until midnight on Oct. 18, 19, 25, 26 and 31 on the third floor of the St. Benedict Parish Center at 9th and Walnut streets in Terre Haute.

Admission is \$3 a person. Proceeds will benefit the tri-parish youth group by funding retreats, conferences, and other youth ministry activities.

Janet Roth, youth ministry coordinator for the parishes, said "Fright Night" will be "the best haunted house in town!"

Cardinal Ritter and Bishop Chatard High School students will participate in the "Coats for Kids" program sponsored by WTHR Channel 13.

The Indianapolis West Deanery and Indianapolis North Deanery interparochial high schools will meet in a varsity football game on Oct. 11 at the Lawrence North High School gridiron field. Students and other fans are asked to bring a used coat to donate to the "Coats for Kids" project.

Each fan who donates a coat or money will receive a \$1 discount off the game admission price. Student Ambassadors from both schools will accept donations of coats or money beginning at 6:30 p.m. outside the gate at Lawrence North.

Seven students from archdiocesan schools participated in the "Eureka! Teen Achievement Program," a summer math, science, and sports achievement program sponsored by Girls Incorporated of Indianapolis.

Among the participants were Nikita Collins and Kia Hill from Cardinal Ritter High School, Erin Martin from Bishop Chatard High School and Janelle Mackins from Cathedral High School. St. Michael student Ashlee Parkinson, St. Thomas Aquinas student Tiffany Trotter, and St. Rita student Angel Hammonds also completed the "Eureka!" program.



## Young Adult Scene

## Young adults attend religious vocation conference

By Susan Blerman

They wanted to learn from one another. One-hundred-seventy-six young adults ranging in ages 21-28 from all over the country gathered Sept. 6-8 in New Orleans, La., to meet with 465 vocation ministers and other religious.

The meeting was part of the fifth biennial Convocation of the National Religious Vocation Conference.

Ray Lucas, deanery director of youth ministry at the Catholic Youth Ministry Office in New Albany, Jocelyn Humphrey and Beth Riehle of Indianapolis, and Kevin Smith, coordinator of youth ministry at St. Malachy in Brownsburg, were among four young adults from the archdiocese to attend the conference.

The conference gave the young adults the opportunity to speak one-on-one with men and women religious from all over the country. In turn, the men and women

religious had the opportunity to learn from the young adults as well.

"They opened their doors and let us come in and we kind of criticized them in a way," Jocelyn Humphrey, 27, who is a parishioner at St. Thomas Aquinas in Indianapolis, said.

Humphrey explained that this was not negative criticism, but rather constructive. "They took criticism in good stride. They didn't seem offended and they were so anxious to hear what we thought. They really appreciated it," she added.

Humphrey said the young adults at the conference shared their stories and answered the questions of the men and women religious, while the young adults were also given a chance to ask some questions of their own.

"Tell us your story. Who are you? Why did you choose this path?" were among some of the questions Beth Riehle, 28, had for the sisters and priests.

"Why are you continuing this path,

because it's something that so many people wouldn't maybe choose," she added. The conference closed leaving the young

adults in awe as Sister Helen Prejean, the author of "Dead Man Walking," spoke during the closing night.



Photo courtesy of Beth Riehle

Young adults from the archdiocese who attended the National Religious Vocation Conference in New Orleans, La. are: Ray Lucas, Jocelyn Humphrey, Kevin Smith, and Beth Riehle.

## Young Adult Forum/Tom Ehart

## Single parents need singlesharing

I love it when I meet people and they give me this, "Oh you poor thing" look when I tell them I'm single. It's as if I received the mummy's curse or something. It's like being a leper. It's like I'm a mutant.

The same goes for single parenthood. You can almost hear people whispering inside their brains.

"Well, you obviously did something wrong to get that way so I don't want to accept you." And what societal attitude creates is a lot of hurt and isolation for single parents.

Well it's time for society to grow up. And that's going to be a difficult thing to do, so I've come up with a way that single outcasts can help one another through their frustration and isolation. I call it "singlesharing," and although it sounds like a ridiculous name, it may be a match made in heaven between single men and women and single parents.

Singlesharing was born out of my own desire to continue to love children, even though I don't have my own. When I'm around my nieces and nephew, I smother them in love and then I hand them back to my sister when I'm done. They receive my undivided attention for a couple of hours or days, and we're all mutually nourished and lifted up.

Unfortunately, they live 1000 miles away, so I only get to see them a couple times a year at most. What am I supposed to do in the meantime? Lose touch with life from the age of 3 to 13 altogether? Hopefully not.

You see, I've always hoped that one day, I'll meet single parents who will let me share their child(ren) with them. Most single parents are ready to pull their hair out because they're trying to do the work of two people with only one. Wouldn't it be nice if a single person could take their kids off their hands for a couple hours a month so

they could go pray, or play, or shop, or read or do any of the things single parents need to do to keep their sanity?

Singlesharing means I, a responsible young adult single, get to help you, a single parent, take care of your kids, on whatever terms we agree to so that you can take care of your own needs and be assured that your kids are in safe hands. It's all part of what it means to be a Christian family.

I look at it this way. Just suppose that Joseph had "quietly divorced" Mary, just as he had planned to do, and Mary was left to bring up Jesus herself. If she was lucky enough to escape being stoned to death, and she made it to another town where she was able to raise Jesus, do you think the people would have opened their arms to her? Probably not. She would have been lumped with the "sinners."

Sometimes I think that we still have the same attitude today. Single, or single parent equals sinner. Well, Jesus loved sinners. He ate and drank with them, played with their children, healed them, comforted them. Are we not to do the same? That's what singlesharing is all about. Being part of a parish family means we are here to do the same as Christ would do, and I firmly believe that if he saw a single parent in need of help with her child, he would say, "Hey, why don't you let me take the kid for a couple of hours and you take a break."

It can work. Most parishes have bulletin boards or space in their parish bulletins where single parents could put their "help" sign. And singlesharing is a great way for isolated and lonely singles to befriend and support one another in their struggles to be Christian in their singleness. And you never know, there are plenty of single guys, girls, grannies and grandpas out there who could turn out to be the "Mrs. Doubtfire" of your parish, the ones who could bring some joy and laughter into the difficulties of single parenthood. Try it!

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I-IN

## World Youth Day '97 deadline Oct. 30

Young adults are being given the opportunity to join more than a half million young adults from all over the world in Paris, France to celebrate their faith with the Holy Father at World Youth Day '97, Aug. 18-26.

The archdiocesan Office for Youth, Young Adult and Campus Ministries is inviting youth ages 18 through 39 from

all over the state. The group will be traveling with UniTours, a company which is located in Greenwich, Conn. The cost is \$1,640. A deposit of \$200 is due Oct. 30.

For more information contact Beth Ann Newton at the archdiocesan Office for Youth, Young Adult, and Campus Ministries at 317-236-1439.



Question Corner/ Fr. John Dietzen

# Those who leave Catholic Church



Several of us couples were in a discussion recently concerning people who leave the Catholic Church and join another congregation.

When we studied the catechism long ago, most of us learned that if you left the Catholic Church your soul was lost. Does the church still teach this? If not, what is the Catholic doctrine now? (Illinois)

Let's admit first of all that no one, now or in the past, knows the eternal destiny of anyone who leaves one faith to accept another. To claim such knowledge would claim to know much more about the workings of God's grace and the condition of another person's relation to God than we will ever know this side of eternity.

We believe, if we are knowledgeable and committed Catholics, that sources of life with God and avenues

to recognize and acknowledge God's love for us—the sacraments, the Eucharist, encouragements and means of prayer, the support of a community of like believers—are available in our church in a unique and spiritually priceless way.

We believe that Jesus Christ is the mediator and revealer of these truths and, as St. Paul says, that he dwells permanently in his body, the church, as its head (Col. 1:18).

These truths undergird the doctrine that "the church, a pilgrim now on earth, is necessary for salvation" (Vatican Council II, Constitution on the Church, 14).

None of us needs reminding that, to put it mildly, not every person in the world agrees with what I've said.

For one thing, billions have never heard of it. Other countless millions have heard it all, but have never been able to accept it in faith. This latter group includes, among others, Christians of Protestant denominations, whose conscientious faith decisions we obviously respect.

And we must admit that this same group includes many former Catholics, whose knowledge or experience of our faith, for whatever reason, never reached a

level of personal conviction and commitment.

Others were to all appearances once committed members of the Catholic faith; but something serious intervened somewhere to negatively affect their faith.

The Catholic Church recognizes the possibility of all these situations. Thus, the Second Vatican Council, in the same paragraph quoted above, says the following: "Hence, they could not be saved who, knowing that the Catholic Church was founded as necessary by God through Christ, would refuse either to enter it or to remain in it."

The words in the middle of that sentence are crucial. They profoundly affect what we believe about salvation and membership in the Catholic Church. The same thought is repeated often in this and other documents of our faith.

To put it plainly, therefore, because of the reasons I indicated above, Catholic doctrine acknowledges that people can in good conscience refuse to enter our church, or choose not to remain in it, and still come to eternal life.

Here as always, the words "in good conscience" carry a load of responsibility. But again, unraveling the spiritual effects of an individual's motives and actions is God's prerogative, not ours.

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

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## Rest in peace

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

**BEESON, Donald W.**, 72, St. Pius X, Indianapolis, Sept. 25. Father of Jeffrey and John Beeson, Sarah Johanson, Anne Englert, Paula Pierce; grandfather of two.

**BEYER, Agnes L. (Schrader)**, 80, St. Pius X, Indianapolis, Sept. 28. Mother of John B. Jr., Charles A. Beyer, Cheryl A. Smith, Sally M. Budreau; grandmother of 15; great-grandmother of 17.

**BOEHLE, Paul W.**, 61, Holy Name, Beech Grove, Sept. 21. Husband of Phyllis I. (Davidson) Boehle; father of Anthon F., Thomas P., Steven A., Gary V. Boehle, Sherry Settle, Patricia A. Russell, Julie C. McCall; son of Wilbur J. and Clementina M. Boehle; brother of James, Don Boehle, Mary Jo Spano, Donna

Beeler, Betty Conley, Denise Milakis; grandfather of 13.

**CATT, Vera A.**, 87, Holy Trinity, Indianapolis, Sept. 26. Mother of Ruth Dezelan, Marietta Hendricks; sister of Helen Cook.

**CONCANNON, Cletus A.**, 75, St. Pius X, Indianapolis, Sept. 29. Husband of Regina R. (Peller) Concannon; stepfather of Eugene, Dr. Louis Star, Clarissa Daochin; brother of Mary Willis; grandfather of seven.

**CONNER, Margaret M. (Weinmann)**, 89, St. Mary, New Albany, Sept. 16. Wife of Ralph Conner; sister of Ed, George Weinmann, Agnes Tindall, Gertrude Gilmore.

**FIRSICH, Rita K.**, 69, St. Gabriel, Connersville, Sept. 27. Wife of James J. Firsich; mother of Karen Lingo; sister of Francis, Harold, John, Otto Rosfeld; grandmother of three.

**GOUGH, Robert L.**, 68, St. Gabriel, Connersville, Sept. 28. Father of Robbie, Michael, Kevin, W. Todd, David Gough, Candy Graves, Kimberly Wilson, Karen Leach; brother of Harold, James Gough, Shirley K. Gibson,

Carol Joy; grandfather of 21; great-grandfather of two.

**KENDALL, Dorothy F.**, 81, St. Roch, Indianapolis, Sept. 13. Mother of Jackie Kendall; sister of Helen A. Mock, Mary Ann Henderckson; grandmother of four; great-grandmother of four; great-great-grandmother of two.

**KENDALL, Gary**, 39, St. Bartholomew, Columbus, Sept. 29. Son of Marvin and Karen Kendall; brother of Kenneth Kendall, Cheryl Dietz; grandson of Helen Parks, Wilma Massing.

**KIRKPATRICK, Patricia Marie**, 55, Our Lady of Lourdes, Indianapolis, Sept. 23. Mother of Larry Johnson, Tom Bauer; sister of Edgar Durre Jr. and Mary C. Luttrell; grandmother of three.

**KUCENKEIRIS, Tekla Vecellis**, 97, Holy Name, Beech Grove, Sept. 26. Sister of Anna Leitans.

**LAYDEN, Hazel Mary**, 83, St. Patrick, Indianapolis, Sept. 24. Mother of Thomas, Warren Evans II Layden; stepmother of Louise Wall, Charlotte Hall; grandmother of three; great-grandmother of four.

**LINDER, Bernadine E. (O'Connor)**, 79, St. Jude, Indianapolis, Sept. 24. Mother of Charles W. Linder Jr.; sister of Joseph O'Connor, Rosemary

Smith, Catherine Mitchell; grandmother of one; great-grandmother of two.

**LINGG, Adelia M.**, 95, St. Gabriel, Connersville, Oct. 1. Mother of Ruth Armhein, Louis, Howard Lingg; grandmother of 14; great-grandmother of 29; great-great-grandmother of four.

**MARTIN, Russell**, 71, St. Anthony of Padua, Morris, Sept. 25. Brother of Frank Martin.

**MCQUINLEY, Charlotte J.**, 68, St. Gabriel, Connersville, Sept. 26. Wife of Edward McQuinley; mother of John Greeson, Sandra Brown, Mary Ann Britton, Diana Baucom; sister of John McDonough, Betty Johnson, Mary Reiser, Alice McDonough, Helen Coleman; grandmother of six.

**MEER, Troy A.**, 33, Holy Family, Oldenburg, Oct. 4. Father of Amanda, Jason Meer; son of Gilbert and Judy Meer; brother of Tim Meer, Mindy Andrews; grandson of Alvin "Poppy" Schroeder.

**MERKEL, Fred Hugo**, 82, St. Anthony of Padua, Sept. 21. Husband of Clara J. Merkel; father of Raphael, Wilfred, Clara Ann, Marilyn, Christine Merkel, Virginia Forthofer, Millie Moorman, Kathleen Bedel; brother of Martin, Edward, Urban Merkel, Anthony Eiter, Loretta Bedel, Edna Reizner; grandmother of 20; great-grandmother of 17.

**MILLER, Arlie A.**, 92, St. John the Baptist, Osgood, Sept. 29. Husband of Dorothy (Doyle) Miller; father of Maurice Miller, Arlene Cooper; brother of

Raymond Miller; grandfather of five; great-grandfather of four.

**MORAN, Loretta C.**, 90, Our Lady of Lourdes, Indianapolis, Sept. 14. Wife of Lawrence J. Moran; mother of Rev. Lawrence, David E., James P. Moran, Patricia L. Carter; grandmother of 11; great-grandmother of six.

**SOMMERS, Brigld Marie (Sheehan)**, 52, St. Jude, Indianapolis, Sept. 30. Wife of James E. Sommers; mother of Catherine Ann Wycoff, Mark E., John J. Sommers; sister of John Sheehan, Noreen Murphy, Rosaleen Winans; grandmother of one.

**THOMPSON, Emmett**, 81, St. Joseph, Indianapolis, Sept. 11.

## Father Charles Sullivan dies at 93 in Toledo

Jesuit Father Charles E. Sullivan, pastor of Our Lady of the Springs in French Lick and the King in Paoli from 1953 to 1964, died in Toledo, Ohio on Sept. 3. He was 93 years old.

He entered the Society of Jesus in 1927 and was ordained a priest in 1938. He served as an Army chaplain during World War II in England and Germany. He then held various teaching and administrative posts at Jesuit universities and high schools.

After his service as pastor in French Lick and Paoli, he was pastor of St. Mary Church in Toledo and, since 1977, was associate pastor at Gesu Church in Toledo.

Husband of Catherine Thompson; father of Al, Dale Thompson, Gale Blackwell; brother of Charles, Jim Thompson, Blanch LaHue, Gladys Sloan, Evelyn Sisson, Crystal Dodson, Pearl Atwood; grandfather of 10.

## Providence Sister Mary Timothy O'Connor dies

Providence Sister Mary Timothy O'Connor died in Florida on Sept. 21 at the age of 86.

A Mass of Christian Burial was celebrated for Sister Mary Timothy in the Church of the Immaculate Conception at St. Mary of the Woods on Sept. 25.

The former Mary O'Connor entered the congregation of the Sisters of Providence in 1931, professed first vows in 1934 and final vows in 1939.

She taught in St. Philip Neri School and St. Agnes Academy in Indianapolis and St. Mary of the Woods College; schools in the Evansville and Ft. Wayne dioceses and in Illinois, Massachusetts and California.

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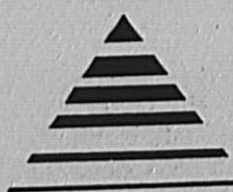
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### P/T Educational Resources Assistant

The Roman Catholic Archdiocese of Indianapolis is seeking a part-time, temporary Educational Resources Assistant to work no more than 20 hours per week through December, 1996. The hours are from 10am to 1pm Monday through Friday. This person will be responsible for answering phones and helping patrons with scheduling use of resources. Some computer work is necessary. Requirements for this position include strong verbal and written communication skills, well-developed interpersonal skills, strong customer service attitude, and basic computer skills.

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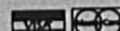
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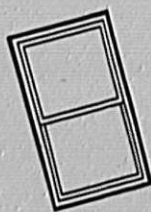
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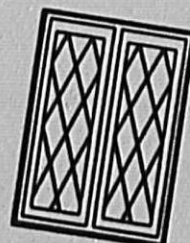
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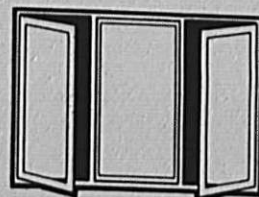
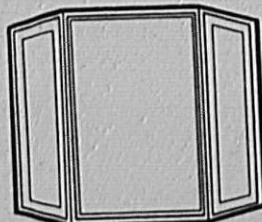
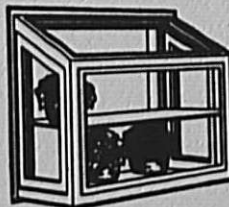
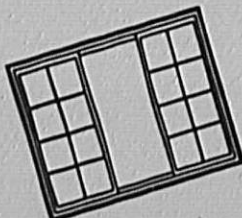
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