



The Criterion

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CCF endowment fund growth continues

Archbishop tells why he believes the coming capital and endowment campaign will be a success

By John F. Fink

The Catholic Community Foundation (CCF) continued its impressive growth during the past year, according to its president, Dale Gettelfinger of New Albany. Gettelfinger spoke at the CCF's annual meeting, a luncheon attended by representatives of some of the endowments that are a part of the CCF.

Gettelfinger said that the number of endowments in the CCF grew from 138 to 156 between July 1, 1995 and June 30, 1996. They generated income for the endowments of more than \$3 million.

Archbishop Daniel M. Buechlein and the archdiocese's chief financial officer, Joseph Hornett, also spoke at the luncheon. Hornett showed slides that gave a thorough picture of the CCF's financial condition.

In his remarks, Archbishop Buechlein noted that the CCF grew from a new organization with \$1.2 million in 1987 to one with more than \$24 million in assets today. However, he said, "Stewardship is more than money; it's a way of life."

He said that nearly all archdiocesan schools and many of its agencies now have endowments from which they earn income. He said that he hoped all would sometime soon.



Photo by Margaret Nelson

Dale Gettelfinger

The archbishop spoke about the capital and endowment campaign that is now being planned, a campaign that was the subject of most of the discussion during a CCF board meeting that preceded the annual meeting. He said that this campaign is a first for the archdiocese because it will be for all the parishes. He called it "a great challenge."

However, he said, he was confident that the campaign will be a success, for two reasons:

First, he said, it will be part of the Journey of Hope 2001 that will begin next month. The Journey of Hope, he said, will have nine goals: more personal prayer, much larger attendance at Sunday Mass, more frequent confessions, larger participation in religious education programs, more people returning home to the church, more generous support for the church's mission, a successful capital and endowment campaign, fewer meetings and more pastoral ministry, and an increase in vocations to the priesthood and religious life. As only one part of the Journey of Hope, the capital and endowment campaign "will not be the tail that wagged the dog," the archbishop said.

The second reason he believes the campaign will be a success, the archbishop said, is because of the success of the CCF.

He noted that there were skeptics who believed, when the CCF was first founded, that parishes, schools and agencies would not be willing to entrust their endowments to one entity such as the CCF. The growth of the CCF has proved them wrong, he said.

The archbishop said that he believes that planned giving is the "best hope we have" of meeting the archdiocese's financial needs and that that is why it is part of the campaign.

In his presentation, Hornett called attention to the fact that, despite the CCF's growth, administrative expenses dropped from \$155,105 in 1994 to \$103,253 in 1995 to \$95,432 in 1996.

Between July 1, 1995 and June 30, 1996, assets grew more than \$5 million, from \$18,091,909 to \$23,115,201. (During the board meeting prior to the

See CCF, page 2

Agostinelli named managing editor

Peter Agostinelli, associate director for communications for the archdiocese, has been named managing editor of *The Criterion*. The appointment is effective Jan. 1.

Agostinelli joins William R. Bruns, who will become executive editor in January, in a new management structure for the newspaper that will comprise a managing editor and an executive editor.

John F. Fink, editor-in-chief of *The Criterion* since 1984, will retire at the end of the year. In honor of Fink's years of service and contributions to the archdiocese and to Catholic journalism, Archbishop Daniel M. Buechlein has named him editor emeritus. Fink will continue to contribute regularly to the paper.

Under the new arrangement, Agostinelli will handle the day-to-day operations of the newspaper, while Bruns will provide overall direction and will work with a soon-to-be-established editorial board to set policy and facilitate long-range planning.

Agostinelli has been associate director of communications in the Catholic Communications Center since July 1995. Prior to that, he served as assistant editor of *The Criterion*, where his responsibilities included feature and news reporting throughout the archdiocese, especially in areas outside Greater Indianapolis.

He holds a Bachelor of Arts degree in English literature and professional writing from Purdue University, where he served as a staff writer for *The Purdue Exponent*. He also worked as an intern covering general assignment reporting, including police and city news for the Lafayette, Ind. *Journal and Courier*, daily newspaper.



Peter Agostinelli

From 1992-93, he was a reporter for the *Journal and Courier* and helped launch the *Journal and Courier's Campus Weekly*, a newspaper directed at Purdue University students as readers.

Reporting to Agostinelli will be Margaret Nelson, senior editor, and Susan Bierman and Mary Ann Wyand, assistant editors; and Marie Fink, coordinator of the *Archdiocesan Directory and Yearbook*.



Photo by Margaret Nelson

Susan Knieser looks over the toys at the Catholic Social Services Christmas Store. The store will be open the first two weeks in December so that needy families may select gifts for family members for "next to nothing." The gifts and services have been donated by individuals and companies. See story on page 2.

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Marriage Questions

The staff of the Tribunal, the agency of the church that handles marriage cases, will answer questions in a new series of articles beginning this week.

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African-American Catholics

New study says continuing racism in the church is one of the biggest challenges facing black Catholics and calls for renewed examination of racial bias.

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Seeking the Face of the Lord

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



Our pilgrimage of hope

A month ago 90 of us weary pilgrims returned from our visit to the shrines of southern Europe. I trust you read the interesting accounts of this pilgrimage over the last weeks in *The Criterion*.

It wanted the pilgrimage to be a traditional way to launch our Journey of Hope 2001. Our pilgrims' prayer was for God's blessing on our threefold path of spiritual renewal, evangelization (a new sense of our church's mission) and stewardship as we prepare for the celebration of the new millennium. We prayed much for this intention and it felt right to do so.

As we promised, we prayed for all of you, priests, religious and laity, youth and young adults and elderly, and all of us in between. I personally introduced the daily intention each day at Mass and we did the same on the buses as we prepared to pray the daily rosary. We prayed fervently as we were conscious that we were pilgrims on a mission for our archdiocese.

And we did more. Besides prayer there was also sacrifice. One cannot travel in a group of 90 people in a foreign country without sacrifice. I was astonished over and over again by the patience and good spirit of the pilgrims, even when we were thoroughly exhausted and sometimes lost! As one pilgrim wrote to me the other day, "Patience prevailed with all the problems 90 people present. Two weeks and no one yelled! Amazing!"

I believe without exception the group truly understood and embraced the reality of a pilgrimage. We were not just tourists. And I believe God blessed each one of us for it and I have no doubt that our church in central and southern Indiana will experience blessings on our Journey of Hope 2001.

Recently one of our pilgrims also wrote to me: "This journey of hope for the new millennium was a spiritual experience beyond description, a trip filled with a variety and full range of emotions. Each site was unique and special. God's presence was felt in different forms." I would agree. She went on to say: "The miracles I saw were on the faces of our pilgrims: the wonderment at God's beautiful countryside; the amazement at the spectacular European basilicas; and most, the glow that illuminated faces as they saw Pope John Paul II. . . . The peace was wonderful. Yet, I felt the pain of the many, many pilgrims at Lourdes."

In a simple way that letter speaks of

my impressions of the pilgrimage and the pilgrims. I was especially gratified by the writer's closing words: "The peace and love of the pilgrims under your guidance gave me the feeling of being one and belonging to the Kingdom of God here on earth."

If only one of us concluded the pilgrimage with that sense, it was a blessed success. I know more than one of us felt that way coming home, tired as we were. I know because that was my personal experience too. I was inspired by the faith of our other pilgrims and that is so encouraging because we were a cross section of our archdiocese.

Many of you have asked which places meant the most to me. Because it was the church and the shrine where St. Ignatius Loyola dedicated himself to God, at the shrine of Our Lady of Montserrat I was inspired to rededicate my life to God. To march in a candle-light procession at Lourdes with 30,000 pilgrims from around the world and to pray and sing in our different languages was the most emotional experience for me, especially to see folks moved to tears in prayer. That procession with those numbers happens every night of the year except Christmas night. It's a wondrous story that never gets told.

I had never been to the Church of St. John Vianney in Ars. The quaint French village moved one to reflect on the beauty of simplicity and the peace that comes with St. John's favorite ministry, the sacrament of penance and reconciliation.

I felt inspired at all of our Masses, but the eucharistic celebration in the oldest chapel of the Franciscan Friary in Assisi was most inspiring. Once again the simplicity and peace of St. Francis was almost tangible.

The general audience in front of St. Peter's Basilica with the Holy Father occurred just before he had his most recent surgery. I knew he was not well when they drove his popemobile right up the slanted stairs to his chair. I had never seen that before. I marveled that despite his obvious pain he carried on with his lengthy audience and the discourses in numerous languages.

Let's open our hearts to enjoy the blessings God has for our Journey of Hope 2001!

Editorial Commentary/John F. Fink, Editor

Some observations on this year's elections

A few observations concerning this year's elections:

Both the Republicans and the Democrats at the national level tried to appeal to the so-called "Catholic vote." President Clinton won it. According to exit polls, 53 percent of those voters who are Catholic chose Clinton this year, compared to 44 percent four years ago. More Catholics voted for Clinton than did white Protestants and citizens as a whole, since Clinton received 49 percent of the total popular vote.

This does not apply to Indiana, one of the 18 states that Bob Dole won.

Most voters did not care about the abortion issue, either in the national or state race, although it was by far the most important issue among those who wrote letters or made phone calls to *The Criterion*. Exit polling by the Wirthlin Group, which is the polling service used most often by the U.S. bishops' Office of Pro-Life Activities, showed that abortion was cited by only 12 percent of voters as one of the most important issues in their presidential choice. Of that 12 percent, 45 percent voted for Dole, 35 percent for Clinton.

The election showed that voters don't care much about the moral character of their presidents. The most important issue continues to be who the voters believe can improve the economy.

Some commentators have faulted Dole for not stressing the issues that were considered "Catholic issues": his opposition to partial-birth abortions and his support for voucher programs that allow all parents to be able to choose their children's schools. From the election results, that would not seem to have benefited him much.

Catholics made it plain that they do not like to be told by church officials how to vote. The commercial that aired across the country, including in Indianapolis, in which a priest said, "Catholics cannot vote for Clinton" because of his support for abortion, probably backfired. Although this commercial was not sponsored by any official church organization, most of the calls that flooded diocesan offices around the country, including in Indianapolis, were from people who were angry that a priest was telling them how to vote.

In Louisiana, retired Archbishop Philip M. Hannan said at a news conference that Catholics should not vote for the president or for Mary Landrieu, the Democratic candidate for the U.S. Senate. Both Clinton and Landrieu won election in heavily-Catholic Louisiana.

Our elections were discussed at a meeting in the Vatican of the Pontifical Council of Justice and Peace. At that meeting, Nancy Wisdo, director of domestic social development for the U.S. bishops conference, said that it is obvious that Catholics in the United States were not keeping values at the center of the

debate leading up to the election.

She noted that the U.S. bishops had distributed a booklet on political responsibility but that it "did not seem to catch on at the grass-roots level. I think it says we have a long way to go in convincing Catholics that there's a need to link their faith and their politics."

That seems to be the main point to come out of this election so far as Catholics are concerned.

CCF

continued from page 1

luncheon it was reported that, as of Sept. 30, assets were \$24,230,696.)

Hornett also reported that CCF investments grew 16.7 percent during the year, with equity investments growing by 22.2 percent and fixed investments by 4.9 percent. As of June 30, endowment funds were invested 72 percent in equities, 24 percent in fixed assets and 4 percent in cash. Hornett said that investment guidelines call for maximum equity investments to be 70 percent, so funds will be invested in fixed assets until the percentage is lowered to that percentage.

Hornett attributed the performance of the fund to diversification.

During the board meeting prior to the annual meeting, Dan Conway, archdiocesan secretary for planning, development and communications, presented a proposal for selecting consultants to help with the capital and endowment campaign. He suggested a meeting, tentatively set for Dec. 18, that will provide an opportunity for CCF board members and archdiocesan staff to receive advice and suggestions for conducting the campaign and to view the consultants "in action" as they interact with the campaign's leadership. After a lengthy discussion, the proposal was approved.

In making the proposal, Conway stressed that the campaign will be part of Journey of Hope 2001, will be integrated into fund-raising campaigns that already exist, and will have a parish emphasis. Its first purpose, he said, will be to serve the capital needs of parishes.

He said the uniqueness of the campaign includes the fact that it will seek funds for capital expenses, to be paid over a three-year period, and also will solicit planned giving contributions and other donations to endowments.

The board heard committee reports from William Bruns for the Communications Committee, Michael Halloran for the Development, Jerry Semler for the Investment, Paul Corsaro for the Planned Giving, and Halloran for the Stewardship Committee.

Finally, Sandra Behringer, archdiocesan director of gift planning, reported that, between May 1 and Nov. 6, the CCF has grown by six new endowments.

Wanted: Your Christmas stories

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

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

Stories should be true, involving a real event, should be typed double-spaced, and no longer than 300 words (about a page-and-a-half).

Deadline for receipt is Wednesday, Dec. 4. The stories to be published will be selected by the editors.

Parishes are invited to send us information about special holiday events.

Christmas Store helps needy families

The Christmas Store is the way Catholic Social Services provides for needy families at Christmas. This year it will be open the first two weeks of December.

Names of families—identified by school social workers, St. Vincent de Paul conferences, Crisis Office workers, and other child service agencies—are screened.

The families that qualify are given appointments at the store and given time to shop for a suggested fee of \$2 per person. The maximum fee is \$12 per family.

The payment is considered important to the program, because it allows the clients to maintain the pride and self-respect that

comes from providing Christmas gifts for their families.

The Christmas Store is totally staffed by volunteers and funded by donations. Volunteers work throughout the year to solicit donations and to buy, collect and sort new clothing, toys and gift items.

The Christmas Store began with 42 volunteers in 1990, serving 42 families. In 1995, more than 260 volunteers worked to serve 250 families and more than 1,000 people.

Donations of cash or merchandise are accepted throughout the year. And more volunteers can be used to staff the store this year.

Those interested in helping may call 317-236-1556.

The Criterion

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Holy Cross shares Thanksgiving 'banquet' all year

By Margaret Nelson

Holy Cross Parish has long been known for its service to the neighborhood. Franciscan Sister Paulette Schroeder said, "It is like sharing a huge banquet together."

Even in better times, the young man who grew up to be pastor of the parish remembers taking brown paper bags his mother sent "for sister" to give to poor children.

Speaking of the many brown paper bags that will hold food for 800 area families this Thanksgiving and Christmas, Father Larry Voelker comments: "The beauty of this effort is that people from our neighborhood work together with people from all over the city and share in a wonderful spirit of giving."

"We believe that we are doing more than merely distributing food. More important, we see the joy of the Gospel in the lives of the poor. We also come to a richer understanding of church as ministry to neighborhood. For people in the neighborhood, the perception of church as a place of compassion and caring is deepened," Father Voelker said.

This year, food packages for Thanksgiving will be prepared on Sunday, Nov. 24, beginning at 11:30 a.m. The distribution will begin at 3:30 p.m. on Tuesday, Nov. 26.

For Christmas, the preparation will be on Sunday, Dec. 15 after Mass—at 11:30 a.m. Christmas packages will be distributed at 3:30 p.m. on Tuesday, Dec. 17.

For both occasions, the food packages will include enough staples to make a meal: six cans of vegetables, chickens, bread, milk, noodles, etc.

For Thanksgiving, each family will get a pumpkin pie and whipped cream. And for Christmas, the confirmation class at St. Elizabeth Seton plans to make a tray of cookies for each family—a total of 750 dessert gifts!

Patrick Janitz, director of the food pantry said, "The position has made me realize there is a lot of need in the neighborhood. I know how much need there is and how much we need to take care of the poor. The Gospels make us aware of how much compassion God has. He first called Peter to 'Feed my sheep.' As a person, I need to feed as many as I can."

"I need to pray for the people and help the people," said Janitz. "That helps me grow in my own faith as a Catholic."

Holy Cross volunteers work all year to provide food on Tuesdays and Thursdays—when the St. Vincent de Paul food pantry is open in the parish gym.

Mike Janitz, Patrick's brother, said he didn't always have many connections with church. "But ever since I've been to the pantry, I've seen that a lot of people

have come a long way to help. It's brought a lot of the neighborhood back together from where it used to be."

He said, "It is more of a community; there is less arguing. It must be the Lord looking at them, to show them there are better things in life."

Nelda said, "It's opened my eyes to a lot of different situations people have. I used to classify people. I learned not to do that. We are all one being. Now I deal with a lot of situations I've never dealt with. I love these people just the way they are."

Trena: "I was asked to help at the food pantry by a couple of friends. They kept saying, 'Why don't you come?' I was not all that interested. They kept bugging me."

"At that time I didn't have any close friends," Trena said. "After I came, I started seeing people. It became a personal ministry for me to help feed them. God is part of it. It is just like a family. All these people are my friends."

Helen is the oldest of the volunteers. Asked why she came to help, she answered simply, "I just like it." But her co-workers tell the story of her coming to "work," even when she was ill.

Vera said, "Carol brought me here. I don't have any children. Her two children are like my own. I really like it. I didn't realize how many hungry people there are."

"I brought my granddaughter. We learned a lot by just sorting food. They have Bible study. My daughter is excited, she's ready to come back," said Vera.

Mary said, "When I first came to church here, Sister Paulette told me about the food pantry. At that time I was coming to church about once a month."

"Finally, after seeing what it was about and what the food pantry was about, I became a member of the church. Now I'm more involved with the food pantry and with the church. I've become closer to God," said Mary.

"More than ever, I love helping the poor and seeing people's faces as they go through the line. They are so happy to get the food," Mary said.

Carol: "I just come to aggravate Pat. I stood around kidding him when I was bringing my children to the school and he said, 'Come on in!'"

"Now I want to be there all the time," Carol said. "I see the same people; they get to know you. It's a neat place to be. The children's eyes light up when they see what we're giving them."

Janitz said, "We try to touch everybody's life. We pray before we start the distribution. We invite them to eat when we have meals. We've started to sing to the people. I think most people think that God has provided food for them."

He said that some of the people who need food say they don't believe in God or know who God is. "We pray for them to change; we hope to make an impact in their lives."

Vera said, "It's a great opportunity to witness to people about God."

"It starts with the volunteers and filters to the people, if our volunteers believe in God," Janitz said. "We try to get them to smile."

Richard has been working at the food pantry for 16 years, under six different directors. "Patrick is very caring," he said. "If we start to run short, he tries to get more."

"What Pat does affects everyone," Richard said. "Those who come for food carry the treatment they get here to other people. It's like there are more people here than you can see. It makes me feel good, knowing I'm helping someone else."

Sister Paulette, who is pastoral associate at Holy Cross said: "In a real way, the volunteers represent what the parish wants to be. You're offering them worship—a reason to pray—to thank God. We couldn't do the food pantry without them."

Virginia said, "The biggest thing is, I enjoy watching the eyes of little kids.

There are a lot of children who are really hungry."

Bob said, "There is no one in the city who can't be fed if they come here. If there's a church, no matter what denomination, Patrick will help it establish a food pantry. That's growth in the Lord. I've seen the Lord's blessing in everything."

Sister Paulette said, "Sometimes I can't believe how much food we get. It takes a lot of work to keep order."

"Last year, we gave away 575,000 pounds of food," said Janitz. "Around Thanksgiving time is when we get crazy. But the more things we get, the better we can serve."

"Holy Cross needs any kind of staple food. And people always ask for items that help with personal hygiene," he said. St. Elizabeth Seton Parish in Carmel

devotes one collection a month to Holy Cross. "It is earmarked for baby supplies," said Janitz.

Cathedral High School students have been helping the pantry, and this year, the young people from the East Deanery high school, Secena Memorial, will be assisting Holy Cross.

"We'd welcome anyone who wants to join us," said Carol.

The first Tuesday in November, the volunteer group went to a movie and lunch together. Janitz called it his "thank you before Thanksgiving."

Before the group headed out for the movie, Janitz read the Gospel about the workers in the vineyard. "God's called us all to work. All of us can't lift 50 pounds," he said. "So we do what we can."

"We all get equal 'pay,'" said Janitz.



Photo by Margaret Nelson

Patrick Janitz (right), chairman for the Holy Cross food pantry, reads the Gospel about the workers in the vineyard to some of the volunteers.

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From the Editor/John E. Fink

Our goal in life is to become a saint



In his treatise "On the Ascent of the Mind to God," St. Robert Bellarmine wrote this: "If you are wise, know that you have been created for the glory of God and your own eternal salvation. This is your goal; this is the center of your life; this is the treasure of your heart. If you reach this goal, you will find happiness. If you fail to reach it, you will find misery."

Could the meaning of life be put more simply? St. Robert then continued with this rationale for all of our actions: "May you consider truly good whatever leads to your goal and truly evil whatever makes you fall away from it. Prosperity and adversity, wealth and poverty, health and sickness, honors and humiliations, life and death, in the mind of the wise person, are not to be sought for their own sake, nor avoided for their own sake. But if they contribute to the glory of God and your eternal happiness, then they are good and should be sought. If they detract from this, they are evil and must be avoided."

The purpose or goal of life was put very simply in the old Baltimore Catechism answer to the question, "Why did God make you?" Those of us of a certain age can still answer, "God made me to know him, to love him and to serve him in this life and to be happy with him forever in the next." More modern catechisms, such as the one for adults called "The Teaching of Christ," put it in these words: "The contemplation of God is in the end the goal of our life, the whole point and purpose and joy of existence."

In order to accomplish that goal we must first have a desire for holiness. We must want to be saints. Not canonized saints, of course, but anyone who gets to heaven is a saint. St. Alphonsus, in "The Practice of the Love of Jesus Christ," wrote: "Those who say, 'God does not expect everyone to become saints' are mistaken. St. Paul writes: 'It is God's will that you grow in holiness' (1 Thess 4:3). We are all expected to become saints, each person in accord with his or her calling in life."

St. Francis de Sales, in his "Introduction to the Devout Life," stressed that lay people are called to be

saints. He wrote, "It is a mistake, a heresy, to say devotion is incompatible with the life of a soldier, a tradesman, a prince, or a married woman."

We achieve holiness through our prayers and our work. "Ora et Labora" ("Prayer and Work") might be the Benedictine motto, but it's equally applicable to all people seeking holiness.

Prayer must become a natural part of our lives. We should learn to offer all that we do as a prayer to God. Besides formal prayers we should learn mental prayer, meditating on passages of the Bible or other spiritual writings, or simply spending time thinking about God. Frequent Mass and Communion should be the most important part of our prayer lives or, if that isn't practical for some reason, at least spiritual Communions in which we express a desire to receive Jesus in the holy sacrament.

Any work, as long as it's not immoral, can contribute to and increase our holiness. Our work is usually our vocation—our calling from God to some particular way of carrying out God's will for us. No vocation is inferior to any other because every vocation can be a road to the height of holiness. St. Paul wrote, "Whatever you do, work at it with your whole being. Do it for the Lord rather than for men, since you know full well that you will receive an inheritance from him as your reward" (Col 3:23-24).

Lay people have a particular vocation to care for the temporal order. All of us lay people are called to infuse Christian principles in the family, business, cultural life and the arts. We have a duty to try to shape the world in accord with justice and charity to the extent we can do so.

In achieving holiness, we must remember that it's not enough to love God, although to do so is the first and greatest commandment. The second great commandment, Jesus told us, is to love our neighbor as ourselves. And as he explained in the 25th chapter of Matthew, we are all going to be judged on how we treated the hungry, the thirsty, the stranger, the naked, the sick, and those in prison.

If we do all that we will discover the meaning of life in our love of God.

The Human Side/Fr. Eugene Hemrick

We can experience a spiritual revolution through electronics

A church-sponsored conference in Argentina this fall focused on using the Internet the Worldwide Web. The



conference convinced me that the information highway holds the potential to create a virtual revolution in the church's evangelization efforts—one that should give us all great hope.

I attended the meeting in Buenos Aires as a representative of The Catholic University of America. The conference was jointly sponsored by CELAM (the Latin American Bishops' Conference) and the Pontifical

Council for Social Communication.

The enthusiastic young people I met there, mostly lay leaders, hailed from Argentina, Guatemala, Colombia, Brazil, Peru, Paraguay, Chile, the Dominican Republic, Bolivia, Cuba, Ecuador, Mexico, Italy and the United States.

And now I have a motto to propose to them: "United electronically for evangelization."

The conference devoted attention not only to the mechanics of the new information technology but to the spirituality that ought to accompany it.

Most of us switch on our computers without ever thinking about their engineering or how they process information. In Buenos Aires we studied this. But more important, we deepened our appreciation of the educational revolution this science is creating through the enormous amounts of valuable knowledge placed at our fingertips.

CELAM's general secretary, Bishop Jorge Jimenez Carvajal, took care to remind us that this technology is neither almighty nor infinite. Only God is that.

The bishop singled out four ways the new technology should serve God: 1. by making disciples for Christ; 2. by developing a deeper spirituality in them; 3. by turning them into a living, dynamic Christian community; and 4. by helping them to evangelize the modern world.

Bishop Carvajal's message really hit home when I visited a shopping mall in Buenos Aires. I saw young people everywhere, filled with the excitement and lure of material goods. My heart went out to them as I watched them being jerked and pulled in all directions. I also saw many young couples with infants. These young adults reflected the struggles of parenthood. Many looked worn out and distracted and in need of support. I wondered how to turn this picture around.

Why not utilize the information highway to train our religious and lay ministers to serve such people spiritually—to help them find a center, a focus, for their lives? Today's information technology can be used in fostering the dynamic, spiritual community Bishop Carvajal envisioned.

What if we could gather information on the best programs parishes have developed to evangelize youth and young adults, and then utilize the Internet or Web to share those approaches with church ministers everywhere? What would happen if a lay minister could use the Internet to conduct an ongoing conversation with a good source about a specific model for ministry to the young?

The problems are much the same, whether the setting is Buenos Aires or Washington, D.C. The time has arrived when we can electronically connect the best thinking on ministry in all parts of the world and begin to approach our challenges as a united force. If we do this, we will experience a spiritual revolution in the church.

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A View from the Center/Dan Conway

Bp. Higi talks about the problem of sexual abuse

Lafayette Bishop William L. Higi is a plain-spoken man. He may anguish over the need to address a problem or he may hesitate to confront someone who is in the wrong, but once he decides to speak he "tells it like it is."



No sugar coating or smoothing over the rough edges. Bishop Higi believes in telling the truth—even when it's not the most convenient or comfortable thing to do.

In his Nov. 3 message to the Catholic people of northcentral Indiana, Bishop Higi addressed the problems of child abuse and sexual misconduct. He said it was the sixth time in the past five years that he has discussed this difficult subject in his weekly columns.

"I cannot imagine a more painful or divisive issue for a caring community of people," he said. "Nothing we can say or do will ever completely erase the sadness and sense of betrayal that victims feel after being abused by a priest, a coach, a teacher, or a member of their own family. In times like these, we truly need the healing ministry of Jesus to reach out to everyone who is in pain."

Bishop Higi really does not like to talk about this subject. It is too painful—for him and for everyone who knows the suffering and humiliation that are the effects of sexual abuse. But six times in the past five years the bishop has overcome his reluctance in order to speak plainly to the people of his local church about a problem that simply cannot be swept under the carpet.

"The sad truth is that child abuse and sexual misconduct can happen anywhere—in families, schools, neighborhoods, churches or other community organization," Bishop Higi said. "But the pain and bitter disappointment that are the effects of this tragic social problem are always more intense when the abuser is a person who holds a position of trust in the family, our church, or society."

Talking about child abuse and sexual misconduct is necessary because it exposes to the light of day problems

that fester in the darkness. As Bishop Higi said, "Our local church has experienced this pain, sometimes quietly and sometimes in public ways. Although each case of alleged abuse is different," he said, "[the diocese] has worked hard over the years to develop procedures that will enable us to respond quickly—and fairly—whenever there is reason to believe that abuses have occurred."

According to the bishop, these procedures, which are based on guidelines issued by the National Conference of Catholic Bishops, require openness, honesty, and trust in dealings with victims, their families, and those who have been accused of child abuse or sexual misconduct. "We sometimes make mistakes in the way we communicate," Bishop Higi said, "but we do our best to follow our protocols and to make decisions that will be just and compassionate."

However, Bishop Higi's recent message to the people of northcentral Indiana made it clear that his commitment to talking about child abuse and sexual misconduct has limits. "I am committed to dealing openly and honestly with members of the news media, but draw the line when it comes to helping the media engage in inappropriate or excessive coverage of matters that are deeply hurtful to individuals, families and parish or school communities," he said.

Referring to what he called "the additional trauma that is caused when members of the print or broadcast media shine their spotlight on cases involving family tragedy or community pain," Bishop Higi said he believes that this kind of media attention "may sell newspapers," but he believes it will do little to bring healing to victims or to prevent child abuse in the future.

In 1993, Pope John Paul II issued a strong warning about the "additional trauma" that is caused by the media's sensational treatment of sexual abuse cases. "There is already sufficient proof that the prevalence of violence and impropriety in the mass media has become a source of scandal," the Holy Father said. "Evil can indeed be sensational, but the sensationalism surrounding it is always dangerous for morality. . . . Woe to societies where scandal becomes an everyday event."

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The Criterion



To the Editor

Concern over 'traps' in multiculturalism

This is in response to "True Multiculturalism Is Broadening," which appeared in your Oct. 25 issue under the heading "To the Editor."

Father Kenneth Taylor, in his response to my note to the editor of Oct. 11, is profoundly correct when he confirms that "a true and Christian multicultural spirit is a broadening experience." Indeed, St. Paul's dictum in Acts (17:26) firmly establishes that "God hath made of one blood all nations of men for to dwell on all the face of the earth."

We should all thank Father Taylor for his guidance and reverent concern over the "traps" which have been laid on the path of our efforts to respect and value the differences that characterize us and to acknowledge the similarities that encourage us. I am in complete agreement with Father Taylor. The "traps" he mentioned are real and dangerous. For as Heinrich Pestalozzi has said, "He who degrades his fellow man to be a beggar and a knave will always be the first to call him so."

History considers leaders to be great who enjoined humanity into unity, love and harmony. As a pupil of Aristotle,

Alexander the Great believed unequivocally that "he had a mission from the deity to harmonize men generally and (to) be reconciler of the world, mixing men's lives and customs as in a loving cup . . . to bring about, as between mankind generally, *Homoneia* and peace and fellowship and make them all one people. . . . Plutarch makes him say that God is the common father of all mankind."—W.W. Tarn, "Alexander the Great and the Unity of Mankind," (London, 1933), pp. 3, 7, 21, 28.

America only now is beginning to recover from the plague of twisted justice associated with a self-serving confusion of Aristotelian logic which rationalized the horrors of slavery and imperial conquest on the altar of biologic and, subsequent, social racism. In arguing against the contention of biologic racism that behavioral differences (cultural) are for the most part biologically determined, Ashley Montagu in his 1965 book "The Idea of Race" (page 45), describes several resultant, socially racist "arrangements" which are designed to achieve the following ends: "(1) to prevent 'homogenization' or 'mongrelization,' and thus deterioration of the superior 'race'; (2) to keep the 'races' segregated so that each has the opportunity to pursue 'life, liberty and happi-

ness' within the prescribed limits; and (3) to provide educational and social opportunities for the members of each 'race' according to the limits of their assigned capacities, the 'superior race,' of course, enjoying superior opportunities to those of which the 'inferior race' is held to be capable of taking advantage." Montagu sarcastically adds that "the charity, consideration, and thoughtfulness of the superior for the inferior 'race' is sometimes quite touching!"

These are the seeds of the "traps" so eloquently stated by Father Taylor. Our society retains many vestiges of that convoluted social racism, and many of us still experience distrust and fear over any attempt to reconcile such a dismal record with the conscience of humanity. We've been tricked before! We have seen good and just activities such as the environmental movement

gradually degraded into a worship of Mother Earth and well intentioned "racial balance" programs which intensified discrimination, separation and bigotry through fear of crime, confusion of emotions, prejudiced judgments and disordered values.

The Rev. Dr. Martin Luther King Jr.'s famous "I Have a Dream!" address inspires us toward a "colorless" society. However, as Father Taylor has shown and Montagu confirms, "The physical and cultural differences exhibited by the peoples of the world should constitute not causes for discrimination but matters for congratulation." This rests soundly in the embrace of ethics, which is the secular equivalent and, surely, should be the foundation for the tenants of true and Christian multiculturalism.

James Allen
Bloomington

Point of View/Marie Hollada

Why a retreat is so good for us

When someone says, "I'm going on a retreat next weekend," do we think our friend will come back looking like Moses when he came down from Mount Sinai? Many of us do not know what a retreat really is. There are many kinds of retreats. I imagine the most common is a weekend retreat for the lay person.

After a weekend retreat, do we come back filled with the Holy Spirit? Quite often, yes. We many come back with a greater knowledge of our Christianity and a greater knowledge of ourselves.

It is a time when we can be alone with ourselves. In this busy world of ours, when do we really do that? Maybe a few times before we close our eyes at night, when we are so tired nothing seems important to us but getting a good night's sleep so we can start our busy day all over again!

This is why a retreat is good for us. It enables us to put the busy world around us aside and think about ourselves in relationship to God. The weekend retreat I recently attended at Fatima Retreat House in Indianapolis was titled, and based on, "Life is a banquet; most of us are starving." This is something to really think about. Do we really see the beauty around us? Not the beauty of material things, but the true beauty of the earth in its grandeur. The beauty of the truly

good people that surround us; the beauty of God in our lives.

Faith in God is one of the main courses on our banquet table. We must have absolute faith in God. We must pray for faith. We were told, "Small faith will get us to heaven; large faith will bring heaven to us!" What a meaningful thought. Faith is "food" from God.

Father John Maung, our retreat guide, also spoke on "Come and see what he has set on the table of life" and "God gave his people manna from heaven, but the people preferred their own bread."

The weekend was blessed with beautiful weather. Our free time could be spent in the chapel, walking the stations of the cross in the woods, saying a rosary by the outside statue of Our Lady of Fatima, meditating, reading, visiting with other retreatants, or just resting.

Life is truly a banquet. God has filled the table with many blessed gourmet foods: faith in God, our Blessed Mother, our angels and saints, his sacraments—just to name a few. When life gets us down, we must pick up our plates and take them to God's banquet table and fill ourselves with God's food.

What a beautiful thought to walk away with from this beautiful retreat weekend. (Marie Hollada is a parishioner of St. Malachy Church, Brownsburg.)

Spirituality for Today/Fr. John Catoir

Talking about issues that divide us

When Chicago Cardinal Joseph Bernardin lent his authority to the Common



Ground Project, which aims at healing divisions among American Catholics, he was roundly criticized by some Catholic leaders for stirring up a new storm of division. To me that was like telling Martin Luther King Jr. that he was the cause

of the racial unrest in America.

Cardinal Bernardin simply called for an open honest discussion of the "disquieting realities" in our church today, in particular the hardening of party lines on the left and the right, which give rise to a climate of "suspicion and acrimony."

Resistance to his idea of a national conference reminds me of the battles waged by Cardinal Ottaviani against those bishops who eventually prevailed at the Second Vatican Council.

Cardinal Ottaviani, at the time, was prefect of the Vatican Congregation for the Doctrine of the Faith, a man of great determination with little tolerance for change.

Belgian Cardinal Leo Suenens, who died this year, wrote that Pope John XXIII once confided to him that he was afraid of the cardinals in his own Curia.

"But you are the pope," insisted Cardinal Suenens. It took Pope John a little while to get used to his new role, but once he did, the council was off and running.

Today, resistance to change is more restrained, and for good reason. There is merit to the point made by Cardinal Bernard Law of Boston, that "dissent from the binding teaching of the magisterium cannot be dialogued away."

It was the same point made by Cardinal Ottaviani nearly 40 years ago.

However, throughout history many popes reversed the policies of their predecessors in office, and when they did, the common opinion of the laity was often used as the criterion for the change.

Even canon law has provision for the "contrary custom." When a law on the books is not observed and can no longer be enforced, it is simply dropped.

This debate in the United States has attracted worldwide attention. *The Tablet* of London (Sept. 7, 1996) quoted Msgr. Philip Murnion, one of Cardinal Bernardin's associates, as follows, "We are not talking about doctrinal dialogues, but pastoral dialogues . . . reflections about pastoral practices."

If anything, this little tempest in a teapot sheds some light on the real tensions which are dividing the church. The problem of shared authority among the pope and bishops, the need to present the church's teachings on sexuality with greater attention to nuances and the scandal of the dwindling clergy in an expanding church.

Sooner or later someone is going to have to talk about these issues.

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Light One Candle/Fr. Thomas J. McSweeney

Protestants and Catholics together

My mom was the baptized Anglican, my dad the Catholic. Religion was always interesting in our home, especially on Sunday. In my earliest years I would sit by my mother's side at the local Episcopal church, while my older brother went to St. Joseph's down the street. When I went to Catholic grade school, my church-

going became strictly Catholic.

I believe it was about the time of my First Communion that it occurred to me to ask my parents in what church they were married. I can still see them sitting on the couch, holding hands, and somewhat taken aback by the question.

"Actually," my dad stammered, "we weren't married in a church at all. We were married in the church rectory." "Why?" "Well, that's the way things were done then, but now things have changed." "What things?"

It was at that point my mom jumped into the conversation and brought to it a simple, gentle, and as always, a very reassuring perspective. "Tommy, all you really have to know right now is this: When you, your brother, and dad and I all meet in heaven one day, I promise you, we will all be able to sit together."

That gracious moment helped me all

through school, especially when one of the nuns seemed to stare right at me when teaching part of the catechism that said anyone who knew the true church and did not join would not enter the kingdom of heaven. Somehow I knew that my mother had it right, and that this nun was, perhaps, a bit over-zealous. My mom expressed for me what Christ clearly meant in his prayer for all "to be one, Father, even as you and I are one."

This year Catholics are joining activities honoring Martin Luther on the 450th anniversary of his death. That would have been inconceivable to both Protestants and Catholics before Vatican II. But after centuries of turmoil and bitterness, understanding and tolerance have slowly cracked the wall of mutual distrust.

Thirty years of dialogue have led to new understandings about what Luther taught and accomplished. In February, three southwestern Pennsylvania bishops—representing the Catholic, Lutheran and Episcopal churches—signed a "Call Into Covenant." This agreement called upon local congregations of the three faiths to cooperate in parish events, share underused facilities, and merge ministries to those in need. They are committed to mutual action in eradicating bigotry and intolerance about their respective faiths. Most important: they pray for one another and offer joint prayer in times of thanksgiving and crisis.

In a letter to priests of his diocese, Bishop Donald Wuerl of Pittsburgh said Pope John Paul II's encyclical letter "That They May Be One (*Et Unum Sint*)" "places before us the commitment of the church to that unity to which Christ calls us."

Meanwhile, in Beaverton, Ore., a small group of Catholic and Lutherans have worshiped together for 10 years. Both Catholics and Lutherans listen to Scripture and sit side-by-side during the homily, but part along denominational lines for the Eucharist.

Since my mom and dad were married in that rectory, it has become clear that each of us is called to express our religious identities by living our common Christian faith as far as possible. In doing so, we remain open to the promise that the Holy Spirit will surely lead us to that place where we will be able to sit together.

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



I'M AFRAID WE'RE NEXT ON THE LIST!



SUPREME COURT RULINGS: These are the 'Non-Persons' in this country who may be legally killed:

1. The Unborn
2. Some Criminals
- 3.
- 4.
- 5.

Cornucopia / Cynthia Dewes

Asking the right questions

These are times when we're expected to gain inspiration from little books which



are heavy on illustration and slim on print, containing sappy epigrams that appeal to the witless. It's a time when coffee mugs, posters, needlepoint pictures and you-name-it sport sentiments which, while often catchy, may not

bear close analysis.

This wisdom-in-a-nutshell phenomenon began some time ago, possibly even before the 1970s book and movie named "Love Story" advanced the notion that "Love means never having to say you're sorry." Somehow, the weepy combination of young love and untimely death swept most of us into agreement with this preposterous idea.

Now admittedly, pseudo-profound items such as these have a place in keeping us

afloat on the daily tide of events. Due to our over-scheduled lives, isolation by way of computer and other factors, we need all the emotional support we can get.

And, although we must draw the line at paintings on black velvet of bug-eyed kids and animals, we do feel some affinity with the emotional hit-and-run road to mental health.

One personal favorite is a reflection by someone named Barbara Grizzuti Harrison, even though females who go by three names are usually suspect in my experience. She is reported to have said, "I refuse to believe that trading recipes is silly. Tuna-fish casserole is at least as real as corporate stock."

Now, that I agree with. That strikes me as revealed truth, put succinctly. And it sure makes more sense than "Love means never having to say you're sorry."

The tuna fish quote also illustrates one of the reasons, if not the main reason, behind the inspirational adage movement today: We all like to be reminded of what

is real. Not what is popular, not the gibberish on talk shows or "Hard Copy," but what is really important in life.

We need to be reminded of the reality of basics, namely reverence, food, shelter, clothing and reproduction of the species, not necessarily in that order. Human life has naturally been centered around these since the beginning.

You'll notice that money, youth, beauty and power are not on this list because they're not "at least as real." We may set out innocently enough to take care of the basics and wind up embroiled in triviality, excess and greed, all because we forget what's real.

We tend to forget that God gave us free will, common sense and imagination to

deal with the basics and at the same time create joy for ourselves and others. Instead, we veer off in the peculiar directions so breathlessly reported on the talk shows and "Hard Copy."

Eating healthy food, exercising, getting enough sleep, etc. can suddenly mushroom into obsessions with handsome pectorals, slim bodies, big hair and unwrinkled skin. Providing ourselves with clothing, shelter or comfort may suddenly shift to cravings for designer labels, great rooms and customized golf carts.

Even amusing ourselves, i.e. being agreeably inspired by reflection, play, and the arts, can swiftly be transformed into "amusing ourselves to death" with noise and intellectual drivel, as social critic Neil Parent has observed.

In the end, a search for wisdom inevitably produces the same questions: Will it keep us warm or safe? Can it nourish us? And most of all, does it bring us closer to God?

VIPs...



Glenn M. and Norma J. Conner of Rushville will celebrate their 50th anniversary with an open house from 2 p.m. to 4 p.m. Nov. 17 at Rushville Knights of Columbus, 227 E. 3rd St., in Rushville. The couple was married Nov. 27, 1946 in the SS. Peter and Paul Cathedral rectory. They have four children: Karen Ann Macy, Brian Glenn, James Edgar, and Michael Allen Conner. They also have four grandchildren. The Conners are parishioners at St. Mary Church in Rushville.

Check It Out...

A presentation on Shakespeare's "Sonnets" will be featured during Caedmon Series at 8 p.m. Nov. 21 in the Newman Conference Center at Saint Meinrad. Dr. Michael Carson, a professor at the University of Evansville, will be the presenter. The program is free. For more information call Barbara Crawford at 812-357-6501.

St. John Church in downtown Indianapolis will host a special piano recital, featuring concert pianist Tanimichi Sugita of Tokyo at 7:30 p.m. Nov. 20. Sugita debuted at Carnegie Hall and has performed all over the United States as well as in Europe and Asia. The concert is free. St. John Church is located at the corner of Georgia Street and Capitol Avenue.

"Prayer is Survival," a day of reflection, will be offered Nov. 19 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The program begins at 9 a.m. with registration and concludes at 2 p.m. Father William Munshower, pastor of St. Thomas Aquinas Parish in Indianapolis, is the presenter. For more information or to register call the retreat house at 317-545-7681.

Vassula Ryden of Switzerland, the

author of "True Life in God" writings will speak at 7:30 p.m. Nov. 15 at The Ritz Charles, 12156 N. Meridian St., in Carmel. Limited space is available. An offering of \$15 is suggested. Children under 13 are free. For more information contact Bruce or Karen Henderson at 317-823-7684 or Kevin at 317-638-9111.

Marian College will host its Madrigal dinners Dec. 13, 14, and 15 in the Allison Mansion on the college's campus, 3200 Cold Spring Rd. in Indianapolis. The reception begins at 6:30 p.m. and dinner follows at 7 p.m. On Dec. 15 the reception is at 1:30 p.m. and the dinner at 2 p.m. Tickets are now on sale for \$21 a person. For reservations call 317-929-0593.

"Raw Earth: Clay Works by Katie Wood," will be displayed through Nov. 23 at the Saint Mary of the Woods College Art Gallery. Wood, who is an artist from Greenwood, is the office manager/assistant treasurer at the Sheldon Swope Art Museum. Saint Mary of the Woods College is located 4.5 miles northwest of Terre Haute. For more information contact Jennifer Clark at 812-535-5212.



Submitted photo

Little Flower Class of 1946 recently celebrated its 50th grade school class reunion at the Marriott Inn in Indianapolis. Seated in front are: Patty Deardorff Grady, Judy Callahan Looney, Wanda Bindner Glenn, Marilyn Horan Rabb, Shirley Coulter McCallion, Mary Perrin McIlveen, Nancy Thodors William, and Joan Kennard Wise. Standing in back are: Ron Rettig, Jim Sora, Tony Roth, Bob Elzer, Don Fiddler, Roger Kiley, Ray Quinn, Msgr. Richard Kavanaugh, Phil Hartmeyer, Gene Gough, Louie Faenzl, Frank Hill, Skip Bechert, Ed Schmidlin, Jack Beldeman, Bob O'Rourke, and Mike McCarthy. Fourteen classmates were unable to attend. A special dedication honored the nine deceased classmates.

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Archbishop's aide is athlete, former Navy man

By Margaret Nelson

John Gonzalez has come a long way to become Archbishop Daniel M. Buechlein's new executive assistant.

Born in Spain, he calls himself a "Navy brat." He's lived in various Navy bases up and down the East Coast of our country.

Gonzalez said that, like his father, "I was a Navy officer myself—in Navy aviation communications. That's what led me to Memphis. That was my last duty station. That's where I first met the archbishop. I studied in the seminary several years for the Diocese of Memphis."

Gonzalez kept in contact with the archbishop after the prelate moved to Indianapolis. He came to visit him several times. Some people in the archdiocese met him during Holy Week this year.

"I decided not to go on with the priesthood and to return to law school," said Gonzalez. He hopes to prepare for a position with the government.

"When I got here, the archbishop was looking for someone to help him," he said. "For the next year or two, my timing will fit into that position."

Gonzalez has served as master of ceremonies before. And for years, he was involved as acolyte, lector, and as eucharistic minister in his parishes.

"I am a fan of the Trappists," he said. "I've visited their place in Kentucky." (One summer, he helped the Trappists make the fruitcake they are known for.)

About his work Gonzalez said, "I'm still sort of learning the ropes. Raymond (Nahlen) teaches me a lot," referring to the archbishop's former assistant.

"A lot of it is about being an aide to the archbishop," Gonzalez said. "In the military, we called it the *aide de camp*."

He believes that what he does helps the archbishop "concentrate on his other tasks. I try to make things run smoother for him and people here. I'm learning the job requirements as I go along."

"Basically, I think it's anything that needs to be done," said Gonzalez.

The new assistant is "big into sports. I like martial arts" and admitted "I can hold my own."

He said, "I played football in college. I'm into softball, basketball, tennis, and golf," he said. Gonzalez has done some sky-diving and has a private pilot's license. He is also a master scuba diver.

"I love cultural events—ballet, classical music," he said. Gonzalez speaks several languages. "I've met European and Asian people here. It is really a cosmopolitan city. I have good Russian friends, and I've met some Japanese people."

Gonzalez is inquisitive and loves to learn about other cultures. "There is a lot of potential for even more community to develop. I am really pleased with the willingness of people to come together."

His travels have helped him appreciate cultural diversity. "I like that aspect of the church, that it is so broad, so diverse, and universal."

"The people in the archdiocese are really impressive," he said. "I've had an opportunity to visit various parishes for confirmation and groundbreaking."

"People are incredibly warm and receptive to me and the archbishop," Gonzalez said. "I look forward to getting to know more and more people in the Indianapolis Archdiocese," he said.

"One of the things I love to do is learn about people's life experiences, learn about their own faith development as they come closer to our Lord. It's interesting," Gonzalez said.

"If we look back on our life experiences, we can see that we all gain if we let Christ teach us about these experiences and relationships and what they have to offer us."

Gonzalez said he is glad to be here "before God takes me somewhere else."

His dad is retired now and his parents have two places, one in Florida, and one in Puerto Rico. "They're nice, except during a hurricane," he said of the locales.

Gonzalez thinks this is "an exciting time in the church—especially during the archdiocesan Journey of Hope 2001."

"We are preparing for the next century," John Gonzalez said. "It is a time of renewal for all of us. We can get back to our roots and work with the Holy Father to bring in a new Christian era with the new century."



John Gonzalez

Pro-life Democrats win elections

Twenty-five out of 26 pro-life Democrats endorsed by Indiana Democrats for Life emerged victorious from the Nov. 5 elections.

U.S. Congressman Tim Roemer won convincingly in his bid for a fourth term. During the last two years Roemer had a 95 percent and a 100 percent pro-life voting record, respectively, according to Indiana Democrats for Life.

At the state representative level, all 22

of the endorsed pro-life Democratic candidates were successful while two of three pro-life state Senate candidates were elected. Two candidates won races against pro-choice Republicans.

Sally Winn, coordinator for Indiana Democrats for Life, said, "This is an important victory for pro-life Democrats here in Indiana. It shows that Democrats don't have to compromise their beliefs in the right to life in order to be elected."

Brother Roy Smith to be feted

"For his many contributions to the community," Holy Cross Brother Roy Smith will be inducted into the South Bend Community Hall of Fame at a banquet on Sunday, Nov. 17.

Brother Roy, the son of Archie and Bettie Smith, grew up in Indianapolis and attended Holy Angels and Cathedral High School.

Now 53, Brother Roy joined the Holy Cross Brothers after high school and has served in teaching and social work for the community, as well as personnel director for the Midwest Province. He now works with Catholic Charities for the Diocese of Fort Wayne-South Bend.

The event is sponsored by the South Bend Alumni Association.



Jennifer S. Reid

Cathedral High School
Class of 1995

Miami University
Class of 1999

Beautiful Cathedral High School dwells upon a hill. In the fall, this hill dons brilliantly colored leaves signifying the change in the year. Throughout the winter, the hill can be difficult to climb because of the ice and snow. During the spring, daffodils and fresh leaves lining the hill welcome visitors to the lively campus. Over the summer, the hill anticipates the new feet that will climb it in the fall. My high school years were filled with many hills to climb: many changes, some steeper than others, and some more rewarding than I expected. I learned many lessons over my four years at Cathedral High School. As I struggled to climb the hills in my life, I found that I attained the encouragement and wisdom to reach the top from my teachers at Cathedral.

My teachers at Cathedral High School ignited my desires to grasp the wisdom which they so firmly held. They helped me overcome my fear of failure by making me realize the value of knowledge. I was amazed at my English teachers who caused texts to spring to life with their excitement and understanding. French could not have been a language more foreign to me, but due to the enthusiasm of my French teacher, I fell in love with the language for four years. Even geometry was fun because of my teacher's energy and creativity. The teachers at Cathedral incited my love for learning with their passion for their subjects and concern for their students.

The teachers at Cathedral have incomparable dedication to their students. At times in my life when I felt alone, my teachers always offered their support and friendship. They genuinely care about their students both in and out of the classroom. My friendships with my teachers did not end when the school day ended. Teachers were always available before, during, and after school for academic help or individual counseling. I spent many mornings with an English teacher, our class moderator, when I was junior class president. My religion teacher served as our National Honor Society moderator. My French teacher was my spiritual companion. My debate teacher was my friend. I spent countless mornings and evenings with many other teachers who not only shared with me their knowledge of their subjects but also their understandings of life.

My teachers at Cathedral helped me realize my capacity to achieve excellence. As I struggled with my own self worth, I was reminded daily that I was a "magnificent human being." My teachers' constant concern and help encouraged me to discover my talents as a writer and leader and recognize my dreams. Their doors and their hearts were always open. I felt valued as a student and important as a friend.

The teachers at Cathedral have profoundly influenced my life. I treasure our memories, and I am so grateful for what I learned from them, both academically and personally. Their dedication and love for teaching has inspired me to become a teacher. If I one day influence a student in the way my teachers at Cathedral have touched my life, I will consider myself a success.

At Cathedral, knowledge is not only understanding books and lessons, it is understanding ourselves, our lives, and our dreams. The teachers at Cathedral High School serve not only as distributors of knowledge, but also as spiritual advisors, motivators, coaches, fans, career counselors, role models, shoulders to cry on, and friends for life. I learned many lessons at Cathedral High School, many which cannot be found in any textbook. Teachers at Cathedral High School gave me the knowledge and support I needed to climb the hills of adolescence. As an adult, I now have the wisdom to conquer mountains.

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Pope shares personal reflections in his new book

By John Thavis, Catholic News Service

VATICAN CITY—In a new book of personal reflections, Pope John Paul II says he believes his vocation was part of a divine plan to bring something good out of wartime Poland.

At the time, he had women friends, scholarly interests and a budding career in the theater, the pope recalls.

But as the ravages of the war became more evident, so did the certainty that his real role was the priesthood, he says in the book, "A Gift and Mystery."

The pope presented 105 cardinals with copies of the slim autobiographical volume Nov. 10 after they helped him

celebrate the 50th anniversary of his priestly ordination. The book was being officially unveiled at the Vatican Nov. 15, but Italian newspapers published extensive excerpts.

Looking back, the 76-year-old pope said the lateness of his vocation may have led some to believe he had a girlfriend. People thought that if someone so deeply spiritual was not in the seminary in his early 20s, "other loves or other affections" were probably involved.

"In fact, at school I had many women associates, and as someone working in theater circles I had various opportunities to meet girls," he said.

"But that wasn't the problem," he

wrote. The reason the young Karol Wojtyla's vocation took a long time to mature had more to do with his passion for literature, drama and language, he said.

The sense that he was being called to the priesthood developed slowly, but one day it became clear "like an inner enlightenment" and filled him with joy and peace, he said.

In many ways, he wrote, it was the war that shaped his decision. On one hand, he was progressively cut off from his other studies and interests during the German occupation—a "painful" process, the pope said.

On the other hand, as he witnessed the suffering and death of friends and colleagues, he came to feel that he had been spared for a reason.

"Any day I could have been picked up on the street, at the factory or at the stone quarry and sent to a concentration camp. Sometimes I asked myself: So many people my age were losing their lives, why not me?" he wrote.

"Today I know it wasn't just chance. In the context of the great evil of the war, in my personal life everything was headed toward the good," he said.

Describing his clandestine seminary classes, the pope recalled that one day a fellow student didn't show up. When the future pope went to his house to find out why, he learned that his friend had been shot the night before by the Nazis—simply because his name was on an execution list.

The pontiff said he still feels a debt to those who suffered so much on the "great altar of history" and helped make it possible for him to become a priest.

The 119-page book is divided into 10 chapters, seven that reflect on the priesthood. He described several personal episodes and the deep impressions they left on him.

He recalled that while working at the

stone quarry outside Krakow in 1940, dynamite exploded and killed a fellow laborer with flying rocks.

"I was deeply disturbed. They lifted up his body and walked in silence. A sense of injustice and weariness still emanated from him," he wrote.

In remembering his parents and their contribution to his vocation, the pope pointed out that because his mother died when he was 9, his father became the more influential figure in his spiritual life.

He said he would sometimes wake up in the middle of the night and find his father praying on his knees. The two never spoke about the young Wojtyla becoming a priest, but "his example was like a first seminary for me," the pope said.

The pope said his devotion to Mary began early in life and was a natural part of parish and city life. He still wears a Marian scapular that he received at the age of 10, he said.

He repeated an often-told story about how, as a young seminarian, he considered joining the Carmelite religious order. But he said Krakow Archbishop Adam Sapieha buried that idea by telling him succinctly: "You have to finish what you've started."

The pope also explained how he began his gesture of kissing the ground when he first travels to foreign countries. It's a practice he borrowed from St. John Vianney, he said.

He recalled that when he received his first parish assignment as a priest, he had to walk to the rather remote town of Niegowic through fields where the grain was being harvested. When he reached his parish, he knelt down and kissed the ground, he said.

The pope said he wrote his book with a special hope that it might help priests who are having problems or are experiencing a crisis of their vocation.

"I wrote these words thinking of each of you," he said.

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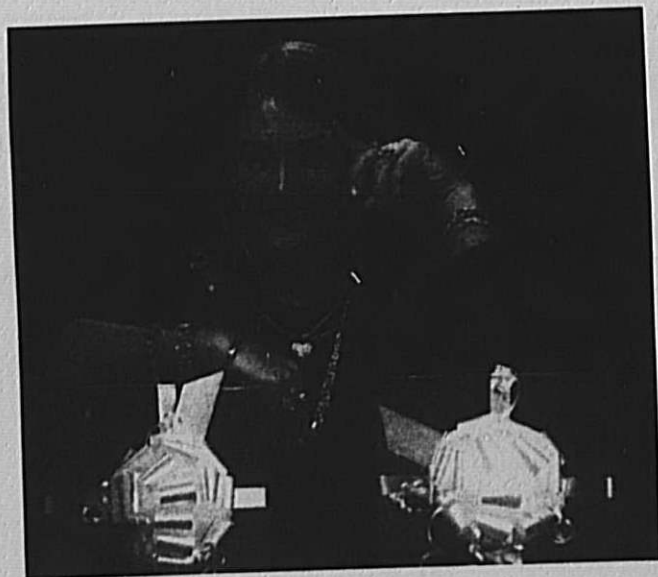
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Dying Cardinal Bernardin unable to attend meeting; bishops pay him tribute

By Catholic News Service

WASHINGTON—In an emotional moment on the first day of the U.S. Catholic bishops' fall meeting in Washington Nov. 11, the head of their conference paid tribute to Chicago Cardinal Joseph L. Bernardin. But first he read a handwritten message sent to the meeting by the ailing cardinal, who remained at home.

"I had every hope of attending the bishops' meeting in Washington," wrote the cardinal, who is dying from cancer. "Unfortunately, my rapidly deteriorating health will not make it possible."

In his message, Cardinal Bernardin asked Cleveland Bishop Anthony M. Pilla, president of the National Conference of Catholic Bishops, to assure the bishops of his "prayers and best wishes."

He recalled that he has been a member of the NCCB for 30 years. "It is a wonderful structure for episcopal communion," he continued. "I pray that the work of the Committee on Mission and Structure will refine the conference's work and energize more bishops to participate."

"Please, Bishop Pilla, assure the bishops of my prayers and love. My only request of them is that they pray that God will give me the strength and grace I need each day," he concluded.

He signed his message simply: "Peace and love, Joseph."

In August the cardinal learned that his cancer had recurred in his liver and was inoperable; he had had surgery in June 1995 for cancer in his pancreas.

On Oct. 31, the cardinal announced that because of constant fatigue and fever from the disease, he was handing

over his day-to-day archdiocesan responsibilities to Auxiliary Bishop Raymond Goedert, his vicar general.

As head of the ad hoc Committee on Mission and Structure, Cardinal Bernardin was to have presented one of the major proposals facing the bishops on this year's agenda—plans for restructuring the NCCB and its twin conference, the U.S. Catholic Conference.

His work on the committee caps a long career of national service that goes back to the late 1960s, when he was the first general secretary of the newly formed NCCB and USCC.

In his tribute, Bishop Pilla addressed the cardinal, who he hoped would be watching the meeting on television, telling him he knows "of no other bishop who has given so much for so long so willingly and lovingly."

He noted that Cardinal Bernardin is the only member of the bishops' conference to have served both as its general secretary and its president. Bishop Pilla also mentioned the cardinal's stint as a regional representative to the Administrative Committee and Board.

"For 30 years," Bishop Pilla continued, "you have literally lived and breathed this conference, leading us through the most difficult moments, giving sound advice on many occasions, and, as this most recent contribution indicates, helping us chart a course into the next millennium as a national conference of bishops."

Bishop Pilla gave thanks "for a life well-lived, a leadership splendidly shared, and a faith shining brightly for all to see. Joseph, our brother, thank you." The bishops responded with a resounding standing ovation.

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 Mission 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

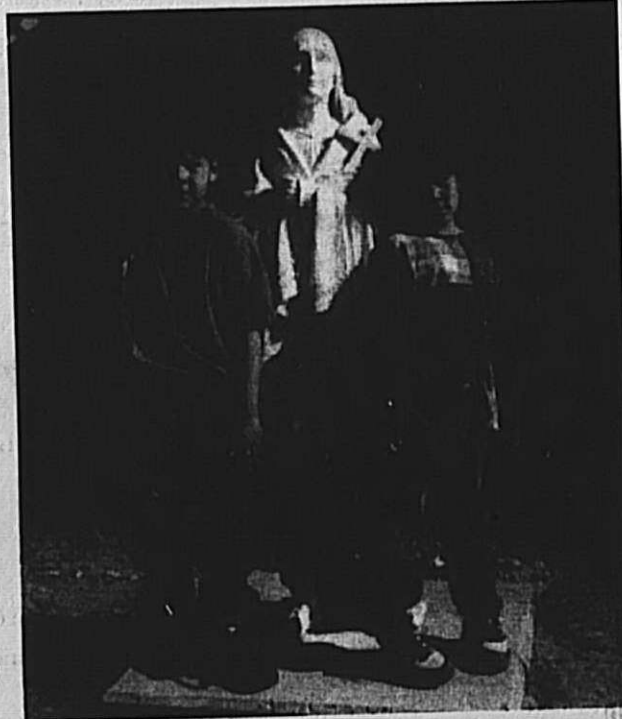
missionaries teach and carry out the other work of the Mission. This "other work" includes maintaining the buses and vans which travel the remote mesas to bring the children to school; preparing two nourishing meals daily for the children; and bringing both food and water to aging Navajos living in poverty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



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Dear Criterion Readers,

I need your help. Please join me in a partnership of prayer, love and sharing for Navajo children. Without caring friends like you the cycle of poverty and abuse the children currently live will continue.

Many of the 300 children coming to us from the eastern Navajo Reservation live in near Third-World conditions. During the Christmas season, the young children are very aware that families gather in warm homes to share the love of Jesus in the form of food and gifts.

To gather their families in warm homes is beyond my means. But with your generous support I can provide the gift of education and nourishing meals for an entire school year. When you share I can provide gifted teachers who create an environment of love and concern. When you give I can give the gift of hot meals and water to the Navajo elderly who live in isolated parts of the reservation.

At this special time of year, please help St. Bonaventure be the Christmas Star of Christ's presence on the Eastern Navajo Reservation. Your financial support and prayers are urgently needed.

In Christ's Love,

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

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- () Please check here if you would like to receive an autographed hardbound copy of Tony Hillerman's book, *Sacred Clowns*, which is dedicated to the lay missionaries serving at St. Bonaventure Indian Mission and School, as a token of appreciation for your gift of \$25 or more.
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Congress remains in pro-life hands

Right to Life leaders say that pro-life lawmakers will retain most key leadership slots in the new Congress

By Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—A pro-life majority remains in Congress after the 1996 elections, despite a net loss of about six pro-life seats in the House, according to leaders of the National Right to Life Committee.

"The pro-life movement held its own under incredible pressure, and under the threat of a Clinton landslide," said Carol Long, director of the National Right to Life Political Action Committee, at a press conference Nov. 7.

She said there was a net gain of two pro-life seats in the Senate and that the pro-life loss in the House was less than the

Republican loss of about 10 seats because of the election of three new pro-life Democrats.

"When the new Congress convenes in January, pro-life lawmakers will retain most key leadership slots, including the chairmanships of the House and Senate Judiciary committees," said Douglas Johnson, NRLC legislative director.

He predicted "a resumption of legislative activity on the Partial-Birth Abortion Ban Act, which was the most important abortion-related legislation of the 1995-96 Congress."

That legislation, vetoed by Clinton in April, would ban a procedure used in late-term abortions in which the unborn child is partially delivered, feet first, before surgical scissors are stabbed into the base of the

infant's head. The child's brain is then removed by suction, allowing for easier delivery of the collapsed head.

The House overrode the Clinton veto in September, but the Senate attempt later that month fell eight votes short of the two-thirds majority needed to override.

Johnson said the partial-birth abortion ban was defeated primarily by the "distortions and outright falsehoods" of its opponents and the media organizations that accepted their claims about the procedure uncritically.

"We're going to do everything we can to see that people can see the issue plain and then decide the issue on its merits," he said.

David O'Steen, NRLC executive director, presented results of a Wirthlin Worldwide poll of 1,000 voters on Election Day. Asked which one or two issues mattered most in deciding for whom to vote for president and Congress, 12 percent said abortion.

Issues of greater importance to 1996 vot-

ers included jobs and the economy (31 percent), taxes (23 percent), education (19 percent), crime and drugs (13 percent), the deficit (13 percent), and Medicare (13 percent), according to the Wirthlin poll.

Of those who cited abortion as one of the two most important issues to them, 50 percent said they voted for the Republican in their local House race and 37 percent said they voted for the Democrat.

The remainder said they voted for another candidate, did not know the party affiliation of the candidate they chose, or did not vote for a House candidate. The same pattern held for Senate races, according to the poll results.

In the presidential race, 45 percent of those who considered abortion among the most important issues said they voted for Republican Bob Dole, while 35 percent voted for Clinton.

O'Steen said he felt Dole made "a tactical mistake" in his campaign by failing to emphasize the abortion issue—an issue on which he said "Clinton was extremely vulnerable."

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Bosnian family seeks a better life in Greencastle

Liliana is an Orthodox Serb; Harry is a Catholic Croat. They had to separate during Bosnia's 'ethnic cleansing'

By Cynthia Dewes

The United States is a nation of immigrants. And like all Americans whose families arrived at some earlier time, the Galich family of Bosnia is "hoping for a better life here."

Speaking through an interpreter, Ljiljana (now Liliana) and Hrvoje ("Just call me Harry") told a sad but hopeful story of life in their war-ravaged country, and their decision to emigrate with their 13-year-old son, Boris. Today they live in Greencastle, where they are co-sponsored by St. Paul the Apostle Catholic Church and Gobin Methodist Church.

Ethnically, Liliana is an Orthodox Serb and Harry is a Catholic Croat. So during the time of "ethnic cleansing" in Bosnia the couple was forced to separate for a year and a half.

They fled their home town of Doboj,

along with other members of their families.

"Nobody's in their own homes" anymore, said Liliana sadly. Some relatives are in the Croat/Muslim Federation territory and some in Serbia. The new immigrants are "still waiting for a letter" from their families, she said.

Three months before they emigrated from Bosnia the Galich family (as they have now Americanized their surname) left the areas to which they'd fled, and were reunited. They read in a Bosnian newspaper about a refugee organization called Exodus, applied to be relocated, and were accepted.

They arrived in the United States on Aug. 29 of this year, and in Greencastle the next day. Now they've placed the names of their relatives on a waiting list, hoping that they also may emigrate soon.

In Bosnia, the Galiches were teachers in secondary schools. Liliana taught biology, and Harry taught Serbian/Cro-



Photo by Cynthia Dewes

Liliana and Harry Galich (center) are flanked by Edward Mayer (left) and Sue Rice (right). The Galiches, who emigrated from Bosnia, say they got by with a little help from their friends.

atian language and literature. At present they work in the housekeeping department at Heritage House Convalescent Center in Greencastle.

The husband and wife "don't know yet how they themselves will adapt." But they are learning English to improve their social and economic situations.

"Boris is taking in everything very well," his parents said. The boy is a seventh-grader at Greencastle Middle School, where his progress "for us is excellent, but for the U.S. (standards) it's not."

"Boris is getting to have a social life," they said, smiling. He's on the soccer team, and his new friends have even given him little presents such as a harmonica.

Edward Mayer, a retired professor of German and Russian at DePauw University and himself a refugee in 1944, serves the Galiches as a friend and interpreter. Sue Rice, chairperson of the Social Concerns Commission at St. Paul Parish, and members of the Gobin congregation are also available to help with whatever they need.

"The people at Heritage House have been very kind and helpful," said Liliana. The family has Bosnian friends who emigrated earlier to Tennessee. They've also met a Bosnian student at DePauw and another Bosnian family who live nearby in Bainbridge.

"Everything is so neat and clean here," Liliana said. And the supermarkets are grander and less expensive than they expected. She said Bosnian people eat "lots of bread and more things with a

spoon" than Americans do.

Liliana and Harry like Americans and find them friendly. They are grateful to the churches and individuals who have helped them in their new life, despite some problems.

In one instance there was confusion about their new Social Security numbers. In another, they were without medical insurance for three months until their employment benefits kicked in. They had expected to be eligible for Medicare as soon as they arrived, but eligibility is authorized by individual counties and Putnam County does not allow it.

When the political unrest began in Bosnia, "We didn't see it coming," said Harry. He and his family "experienced many terrible things during the war and want to forget them." He added that he hesitates to lay blame since "there was evil on all sides."

It was the government leaders who created trouble, Liliana said. The Serbs, Croats and Muslims all helped each other at the local level.

Harry said he is "optimistic that things (in Bosnia) will arrange themselves." Meanwhile, he believes the U.S. presence there is keeping the peace.

"The people are fed up with war," said Liliana. She and Harry "wouldn't go back. We want a better life here." But, she added wistfully, "We'd like it if our families could come too."

Most of all, Liliana and Harry hope "for Boris to learn English and suffer less than we did."

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Family traditions strengthen unity and enrich daily life

By Mary Miller Pedersen

Several years after his death, Mike's wife told me that what she missed most was sitting on their screened-in porch every Sunday morning drinking coffee together.

Consistency, simplicity, and silence were all part of this tradition. It gave a powerful sense of oneness to this couple during their many happy years of married life.

All families, whether healthy or hurting, are enriched by tradition and by numerous specific traditions.

I recall the gentle movement of my mother's thumb in the form of a cross on my forehead before I fell asleep at night or when I ran out the door for school.

This silent blessing was one of the last forms of communication I had with her on her deathbed and was my final good-bye to her when they closed the casket at the mortuary.

I continue to bless my children in this quiet way. Faith in God's ever-present care is passed on from generation to generation in my family through this simple gesture.

Raking leaves together, painting the barn, and baking cookies at Christmastime are all part of a family's tradition and work like glue in holding families together.

After years of alienation, one young son returned home for the holidays. He accompanied his parents on their annual trek to the country to help them cut down the Christmas tree. Even without formal reconciliation or acknowledgment, he felt a sense of belonging to the family again by the simple actions of trudging through snow, chopping down the tree, and dragging it back to the car.

Tradition and traditions have the power to mend relationships and overcome the moments of pain and disillusionment which are inherent in life.

Major studies of healthy families have shown that families who have traditions are stronger, happier and able to face the uncertainties of a changing society more successfully.

Recent research on families with serious alcohol addictions shows that children survive and thrive better when the fami-

lies have traditions which are observed consistently even in times of stress and crisis.

Ethnic or religious traditions provide security for children when homelife is chaotic or when their sense of identity and belonging is threatened by a parent or sibling who is out of control.

Building tradition is at the heart of being a Christian family.

The family is an "intimate community of love and life," said Vatican Council II (*The Church in the Modern World*, 48). Being an intimate community means having a sense of belonging to one another.

To become an intimate community, families need to experience unity with one another, to share values amid beliefs. Tradition fuels the fire of such community, whether at home in what we call the "domestic church" or in the larger parish church.

What are some of the traditions your family already has engrained in daily life? Do some of them center on your parish church or your neighborhood? What values do your traditions pass on?

When a cross-country move right before Christmas threw one family into chaos, they found that traditions like lighting the Advent wreath and playing Kris Kringle helped them make a smooth transition from their old home to life in a new house and city.

Some family traditions take time and planning, like our annual family reunion, complete with a bocci tournament and water-balloon toss as well as plates and dishes of traditional Italian food coming out our ears! Others just happen, like watching football together every Saturday afternoon in the fall.

Whether funny or serious, quiet or noisy, spontaneous or planned, traditions are a powerful resource for good in families. Specific traditions have the power to bind families together, to express love, to pass on values, to instill a sense of identity, and to offer a free space on life's hectic "game board."

A tradition doesn't have to be an activity. It could be a story told by Uncle Pete at every family gathering, or a food prepared according to great-grandma's special recipe.



CNS photo by Bill Wittman

To become an intimate community, families need to experience unity with one another and share values and beliefs. Tradition fuels the fire of such community. All families, whether healthy or hurting, are enriched by tradition and by numerous specific traditions in daily life. Family traditions might be as simple as raking leaves together or baking Christmas cookies.

It could be a simple habit like saying, "Bye, I love you," to family members before going out the door, or packing a note of encouragement in your child's lunchbox every time there is a big test at school.

I am reminded of the scene in "Fiddler on the Roof" when Golda and Tevye lovingly gather their peasant family around the table to celebrate the Sabbath with lighted candles and the reassuring words, "May the Lord protect and defend you."

One family I know spends a Saturday morning every month cleaning up trash in the local park and participating in neighborhood recycling projects. Their children are learning the value of respect for the environment.

Friends who live next door to us have a tradition of delivering their parish's Christmas gifts to the poor every Christmas. They've done this for 25 years. Now, whenever their children are back in town, they still accompany their parents, having learned the value of serving the poor.

Creating and passing on a sense of tradition is as fundamental to human life as birth and death. And for a people of faith, specific traditions can be channels through which God reveals sacred mysteries in seemingly ordinary ways.

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

Discussion Point

Traditions shape faith formation

This Week's Question

Do you think of your family as having a tradition and roots that tell about the kind of people you are?

"Yes. I see a lot of similarities between my parents and siblings and myself as to how we think and live. Independence, self-reliance and the importance of family and faith, these values are a kind of spiritual tradition that make our family our family." (Chris Downey, Superior, Wis.)

"We've carried over the tradition of having family meals, prayer before meals and after. We have family work projects on the weekend and family vacations, family visits to grandparents. I direct the (church) choir, both children play with the group, as does my husband. (This music ministry) is really a wonderful way our family can work, play and pray together." (Lory Wiesseckel, DePere, Wis.)

"I've dropped the devotions of my (Peruvian) childhood—for example, lighting a candle every night to a different saint. However, my family prays together and we keep a connection to our Peruvian roots. For example, at Christmas I set up a nativity I brought from

Peru. We gather around it to tell the Christmas story." (Jose Gonzales, Wauwatosa, Wis.)

"My wife is of Irish descent. My side of the family is descended from the French-Protestants. The people from both of our families, although they weren't perfect, were people who stuck to a commitment through hard times, people who—when I look back—help give me a sense that that's the kind of people I come from." (Jim Routon, Savannah, Ga.)

"One tradition (of our extended family) is going to my mother's house, gathering for family weddings, Christmas and other holidays. We attend a Christmas service together at midnight on Christmas Eve, celebrating together even though we all belong to different churches and backgrounds, transcending our differences." (Prudence Campbell, Lexington, Ky.)

Lend Us Your Voice

An upcoming edition asks: What makes an action moral?

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



CNS photo by Les Fetchko

Entertainment

Viewing with Arnold/James W. Arnold

Biography of Irish hero set during cruel times

Neil Jordan's tribute to Irish revolutionary hero Michael Collins is a smashing movie. It already belongs on the shelf with the great pop anti-establishment historical biographies, from Spartacus to Zapata and Gandhi.

Writer-director Jordan, 46, is one of the stars of the burgeoning Irish movie culture and among the first to make his mark on the international scene ("The Crying Game"). Here he's had to make do with a \$28 million budget, not much for a 2-1/2 hour epic history. The results, in scope and spectacle, range from impressive to awesome.

Fortunately, he has a cast eager to contribute, headed by fellow Irishman Liam Neeson, who is currently overheating with charisma ("Rob Roy" and "Schindler's List"). Big and powerful, yet sensitive, Neeson is physically and emotionally perfect for Collins, a rough, explosive young man who led the Irish paramilitary during the crucial 1918-22 period.

In Neeson's hands, Mick Collins is boisterous, human, witty, a born leader. Above all, he's a man on the move, a man

of action and sheer kinetic energy. He's always moving as he talks, always stomping into a room, usually late, because he's just run from somewhere else.

Americans Aidan Quinn and Julia Roberts, doing some of their best work ever, have key roles as Mick's rebel associates Harry Boland and Kitty Kiernan, respectively, his best friend and beloved "soulmate." (They're a classic movie trio, a friendly-but-stressed romantic triangle.) The Mick-Kitty relationship is tender but pure.

The plentiful cast of Irish actors, little known in America, enlivens the film and provides authenticity in depth. More familiar names making memorable impact are Stephen Rea as Ned Broy, the IRA's quietly brave mole inside "the castle," Dublin's government HQ; Alan Rickman, in a memorable movie-stealing performance as Eamon De Valera, who would become Ireland's chief political leader for 40 years; and Charles Dance, villainous (and eventually assassinated) as one of a string of British intelligence heavy hitters brought in to squelch the unrest.

If Collins is much known outside of Ireland, it's as the father of modern terrorism and urban guerrilla warfare. Those were violent times. Consider just part of the context: revolution in Russia, fascists rising to power in Italy, Spain and



CNS photo from Warner Bros.

Irish actor Liam Neeson portrays controversial Irish patriot Michael Collins in a new Warner Bros. biographical release about the charismatic revolutionary hero who led the Irish paramilitary from 1918 until 1922. The U.S. Catholic Conference classifies the film A-III for adults.

Germany, labor strife and gangsterism boiling in America.

As revolutionaries go, Collins is sort of the anti-Gandhi. It may seem a dubious distinction, but Jordan makes it clear that (in Irish minds) British intransigence and brutal repression gave them few alternatives in the unique circumstances of the Irish struggle.

Thus, Collins's raiders attacked police depots to arm themselves. Then, realizing the British network of spies and informers laid bare their every move, they went after them with death threats. After that, as Collins puts it, there was "only one problem"—if they didn't quit, the rebels would have to kill them.

Collins uses violence reluctantly. Religion is part of the moral fabric. He hates the British for "making hate necessary." Much is made in the film of the horror of killing, even in a "good" cause, with the humanity of both victim and killer repeatedly emphasized. During the Bloody Sunday sequence, in which 19 British agents were killed, assassins come upon a victim pleading to save his wife, one in a bathtub, another doing push-ups in a field. He's allowed to pray.

Jordan's perspective on Collins is not only Irish, it's highly partisan. He admires Collins as the man who (after 700 years) "got the British out." He sets up the army and brings devastating early victory, forcing negotiations. But what he's set up, he can't dismantle.

He turns tragic, unable to restore peace as prime minister and army commander of the new Irish Free State. Collins himself, ironically, becomes a victim of terror, killed in an ambush at the age of 31.

In the movie he's betrayed by a stubbornly fanatic De Valera, who wants complete independence immediately. A civil

war erupts, and has never really ended. Oddly, the fighter becomes the man of peace, who believes "a few words on a piece of paper" aren't worth dying for. The intellectual politician foments generations of fratricide.

"I would have followed him to hell," says Mick of De Valera. "Maybe I did."

While filled with humanity and poignance, "Michael Collins" is virtually a textbook of dazzling and overpowering film artistry. The cinematography by Chris Menges ("The Mission" and "The Killing Fields") seems to catch every mood of the Irish city and countryside.

Jordan's special skill is intercutting conflicting emotions, and a lovely example is the final ambush, in which Mick dies, intercut with scenes of Kitty shopping for a wedding gown, while on the soundtrack Sinéad O'Connor sings a heartcracking lament for lost love.

(Historical Irish drama of cruel and heroic times; recommended for mature audiences.)

USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Bad MoonO
Dear GodA-II
Larger than LifeA-II
Mad Dog TimeO
MercyA-III
RansomA-IV
Secrets and LiesA-III
Set It OffO

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

'Smoke Alarm: The Unfiltered Truth' documents the dangers of cigarettes

By Gerri Pare, Catholic News Service

Why teens should be wary of peer pressure to start puffing is covered in "Smoke Alarm: The Unfiltered Truth about Cigarettes," airing Thursday, Nov. 21, from 7 p.m. to 7:30 p.m. on HBO. (Check local cable listings to verify the program date and time.)

Produced in association with Consumer Reports, the documentary is especially aimed at 14- to 17-year-olds, but the whole family can watch and learn from it.

Written by Jeff Kindley and directed by Steve Oakes, the program focuses on entertaining, fast-paced segments and jokes with pointed messages instead of anti-smoking lectures. Subtlety is not the program's strong suit, but there is enough wit to make it palatable.

In a satirical skit, a tobacco company executive and greedy marketing maven connive on how to hook teens to replace

the thousands of older smokers who each day die or give up the deadly habit.

Returning to grim reality, a former professional baseball player chats with pre-teens about his years of tobacco chewing which led to cancer and the disfiguring removal of his jaw.

The program also features quick scenes from a fictional TV game show in which vivacious teens compete to guess correct answers about sobering smoking-related statistics.

It clearly emerges that the ruthlessly profit-oriented tobacco industry is targeting teens in their marketing of how "cool" it is to smoke. Another segment reveals how teens are drawn to free merchandise premiums offered with cigarette purchases.

It's illegal to sell cigarettes to youth under 18, but few teens encounter problems buying "cancer sticks."

The educational program is an appropriate way to mark The American Cancer Society's Great American Smokeout Day.

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The Sunday Readings

Sunday, Nov. 17, 1996

- Proverbs 31:10-13, 19-20, 30-31
- 1 Thessalonians 5:1-6
- Matthew 25:14-30

The Book of Proverbs, which appears only occasionally in the liturgy, is the source of this weekend's first biblical lesson.



Actually, the Book of Proverbs is a collection of works probably written over a period of many years. The ancient Jewish tradition is that Solomon, David's son and heir, who ruled Israel as king at the zenith of its prosperity and glory, wrote the Book of Proverbs.

Some sections of Proverbs are very old indeed, and Solomon well may have been their author. However, in ancient times, to write in the mood of another, or even to apply another's name to one's work, was regarded not as literary theft or deceit, as would be the case today, but was seen as a great tribute.

Therefore, if writers living in times after Solomon applied his name, or what they deduced to be his thinking, to their works, the gesture would have indicated admiration and the highest regard.

Proverbs is a series of statements in a variety of literary genres. Some are poetry, others parables or short stories. Some are discourses. Others are statements. The purpose is to give the reader a blueprint for everyday life. Human wisdom certainly is treasured. But the revelation of God is supreme. In any case, these two fonts of insight are not in conflict.

The book in its present form, the version available in Bibles today, likely dates from the fifth century before Christ.

This weekend's reading extols a worthy wife. The imagery would have been very familiar to ancient readers. Already, for centuries before Jesus, the Jews were monogamous. Genesis taught that man and woman shared human nature. While

the culture was quite different from what pertains today, women still had status and dignity in Jewish life long ago.

So, this reading urged husbands not to take their wives for granted.

For some interpreters, a collective image occurs in this reading. The unit of God's Chosen People was depicted at times as God's bride. Hence, these verses in some understandings may be seen as referring to God's people if the people are faithful, devout, and unrelenting in their loyalty.

St. Paul's First Epistle to the Thessalonians supplies the second reading.

As with humans everywhere and in all ages, the Christians of Thessalonica in the first century A.D. knew that life could change dramatically, and ultimately that they would die. Paul encourages them, calling them "children of the light."

The juxtaposition of words in this text causes scholars to translate the term as "talent," or aptitude, rather than as money. Jesus lived and preached in an era when many insisted that tradition must reign at all costs, that nothing could change. The Christian message, of course, was that hearts must change. Mere externals were meaningless. People had to grow in discipleship, in purpose, intensity, and in the search for opportunities.

Reflection

Historically, a great enemy of Christianity has not been threats from outside the fold. Usually such threats strengthen the fabric of religion. Rather, the problem is a malaise within Christians themselves.

This weekend's readings from Proverbs and Matthew call believers to firm purposes but also to boldness in their religion. They call those who follow the Lord to look beyond the near and the obvious. In a very genuine sense, these readings summon us all to evangelization and to more determined efforts to form ourselves in the model of the Savior.

No one has yet completed the course. We all are en route to God. We have been given our talents. To please God, we must use them to redeem the world.

Daily Readings

Monday, Nov. 18
Dedication of the Basilicas of the Apostles Peter and Paul in Rome
Rose Philippine Duchesne, virgin, religious, missionary and educator
Revelation 1:1-4; 2:1-5
Psalm 1:1-4, 6
Luke 18:35-43

Tuesday, Nov. 19
Revelation 3:1-6, 14-22
Psalm 15:2-5
Luke 19:1-10

Wednesday, Nov. 20
Revelation 4:1-11
Psalm 150:1-6
Luke 19:11-28

Thursday, Nov. 21
The Presentation of the Virgin Mary
Revelation 5:1-10

Psalm 149:1-6, 9
Luke 19:41-44

Friday, Nov. 22
Cecilia, virgin and martyr
Revelation 10:8-11
Psalm 119:14, 24, 72, 103, 111
Luke 19:45-48

Saturday, Nov. 23
Clement I, pope and martyr
Columban, abbot and missionary
Blessed Miguel Agustin Pro, presbyter, religious and martyr
Revelation 11:4-12
Psalm 144:1-2, 9-10
Luke 20:27-40

Sunday, Nov. 24
Feast of Christ the King
Ezekiel 34:11-12, 15-17
Psalm 23:1-3, 5-6
1 Corinthians 15:20-26, 28
Matthew 25:31-46

The Tribunal: Why and Wherefore

Tribunal proclaims Gospel teachings about marriage

By the Tribunal Staff

"Just what is church law on divorce and remarriage? ... If I made a mistake in one marriage, I believe God wants me to find happiness with someone else. ... Things have changed—why doesn't the Catholic Church ...?"

The fact is that things have definitely changed within the church, particularly with regard to its treatment of marriage and divorce. Christ's teachings, of course, have not changed, but our understanding of the psychology of human behavior has brought church tribunals to a very different place from even 25 years ago.

Although the tribunal system may appear antiquated to some, tribunals remain one of the tools to help the church proclaim and live Jesus' teachings on marriage. As with other tools, tribunal operations today are continually being sharpened and honed in the effort to answer the needs of Catholics.

In the past, when the American system of civil justice embraced standards similar to the church's own teachings regarding marriage, the church's laws were not seen as unusually rigid. However, with changing societal standards regarding divorce and remarriage, it is harder than ever to proclaim and live Christ's teachings on marriage. It is important to recognize that standards of human society may change, but the Gospel is unchanging. As Christians, we are called to fidelity to the Gospel.

In the weeks to come, *The Criterion* will offer a series of articles by tribunal personnel about the church's teachings on marriage and what can be done when marriages fail. Readers are encouraged to send any individual questions to *The Criterion* or to contact the tribunal personally. Subsequent articles in this series will include:

What does the church teach about marriage?

"I'm not even Catholic—why do I have to do this?"

"What does it mean to say that marriage is a sacrament?"

Nullity of marriage—what is it?

"How can someone say I was never married?"

"Does this make my children illegitimate?"

Why does the church require a tribunal process?

"God knows and forgives me—why can't the church?"

"Didn't Jesus condemn the legalism of the Pharisees?"

Why does the tribunal process have to be so difficult?

"Why do we have to involve my ex-spouse and witnesses?"

"Why does it take so long?"

Some specific marriage questions

"I heard about someone whose annulment took only two weeks."

"Does it matter if my ex-spouse was not baptized?"

How does divorce affect a Catholic's participation in church life?

"Are Catholics excommunicated if they get a divorce?"

"Can my children be baptized if I am married outside the Church?"

Eucharist

"Are the divorced/remarried living in mortal sin?"

"Is it a sacrilege for them to receive Eucharist?"

"But Jesus ate and drank with sinners."

Pastoral Finale

"Must I stay in a miserable, loveless marriage?"

"What happens if the tribunal process cannot help me?"

(These articles are general and not exhaustive. Readers are invited to submit comments or other questions they would like to see addressed. The *Criterion* will publish follow-up articles based on readers' suggestions. Please submit comments or questions in writing to: Metropolitan Tribunal, P.O. Box 1410, Indianapolis, IN 46206, by FAX 317-236-1401, or via E-Mail: tribunal@archindy.com.)

My Journey to God

Heaven, Angels and Quiet Moments

God's Whisper

On the calming breeze comes a whisper down the night

The angels sigh; the blossom-kissed flowers sing in God's sight ...

And from afar a new music is heard!

Tomorrow's Promise

On the morrow of yesterday's dream the vision of life is lived in the fullness of tomorrow's promise

One life, one love, become a parody and heaven's mirror

Angels

Angels sing a day or a hundred; it little matters, for a song on angelic wings

gently brings heaven a little closer

Brianne's Angels

Brianne is only two; she sees angels pink and purple and blue hovering near and talking to her

She's neither dismayed nor afraid

I watch her eyes following their seemingly fragile flight,

And I wonder and wish ...

Quiet Moments

Those quiet moments in sanctity's church when a joyful heart listens, it hears the hushed soul well up and embrace the comforting sound of eternity

By Robert V. Holtzman

(Robert V. Holtzman is a member of Our Lady of the Greenwood Parish in Greenwood.)

The Active List

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

November 15

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

St. Christopher Parish,

Indianapolis, Singles and Friends will meet at 7:30 p.m. to attend an 8 p.m. performance at Comedy/Sportz, 3121 W. 30th St. For more information, call Will at 317-328-8186.

The Catholic Charismatic Renewal of Central Indiana will hold a Mass, healing service, and teaching at Marian College, 3200 Cold Spring Rd., Indianapolis, starting at 7 p.m. For more information, call 317-927-6900.

November 15 and 16

St. Pius X Parish, Indianapolis, will host Dr. Elaine Rendler from 7-9 p.m. in the church starting with evening prayer on Friday followed by "Renew Yourself: Hurry Happily To The Celebration." Saturday two

workshops will be held from 9-11 a.m. and from 11:30-1:30 p.m. For more information, call 317-255-4534.

November 16

The Sisters of Providence of St. Mary of the Woods, will celebrate the Feast of Our Lady of Providence during a Eucharist Liturgy at 11 a.m. and a prayer service at 1:30 p.m., both to be held in the Church of the Immaculate Conception. All are welcome.

November 16 and 17

St. Bernadette Church, 4838 Fletcher Ave., Indianapolis, will hold its annual Christmas bazaar from 10 a.m.-7 p.m. on Saturday and from 9 a.m.-noon on Sunday. Christmas crafts, ornaments, gifts, baked goods, and raffle will be featured.

November 17

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. Athanasius Byzantine Catholic Church (formerly Assumption Church, 1117 Blaine, Indianapolis) will hold a Mass in Spanish at 4 p.m.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will hold an open house for potential students from 11 a.m.-1 p.m. All students and parents are invited to learn more about the school. For more information, call 317-924-4333.

Benedictine oblates and friends of Our Lady of Grace Monastery, 1402 Southern Ave., Beech Grove, will gather at 2 p.m. for their bi-monthly meeting. For more information, call Sister Antoinette at 317-787-3297.

St. Christopher Parish, Indianapolis, Singles and Friends will meet the Kings Singles to go ice skating late in the afternoon. For more information, call Mike at 317-879-8018.

The Sisters of Providence of St. Mary of the Woods will hold their annual bazaar and bake sale from 9:30 a.m.-3 p.m. in the lobby of Providence Center. For more information, call 812-535-3791.

The Little Sisters of the Poor and the residents of St. Augustine Home, 2345 W. 86th St., Indianapolis will hold a holy hour to pray for vocations starting at 4:15 p.m. All are welcome.

At Mary's Rexville Schoenstatt, a Schoenstatt holy hour at 2:30 p.m. will be followed by Mass at 3:30 p.m. On 925-S, .8 mile east of 421, 10 miles south of Versailles. For more information, call Father Elmer Burwinkel at 812-689-3551.

November 18

St. Christopher Parish, Indianapolis, Singles and Friends will meet to watch Monday night football. For more information, call Mike at 317-879-8018.



"I'm afraid you did commit all these sins, sir. Would you like to see the videotape?"

© 1996 CNS Graphics

The Benedict Inn Retreat and Conference Center, Beech Grove, will hold yoga sessions every Monday from 7-8:30 p.m. Fee is \$8 per session. For more information, call 317-788-7581.

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.

November 19

The Aquinas Center, Clarks-ville, will hold "Spirituality of Leadership," presented by Maria Thornton McClain from 7:30-9:30 p.m. Cost is \$5 per person to maximum of \$30 per parish. For more information and to register call 812-945-0354.

The Benedict Inn Retreat and Conference Center, Beech Grove, will offer a six-week course in centering prayer each Tuesday from 7-9 p.m. Cost is \$50 pre-registration for all six weeks or \$10 per session payable at the door. For more information, call 317-788-7581.

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold reflection Tuesday for men and women. Fee is \$20. For more information, call 317-545-7681.

November 20

The Catholic Widowed Organization will meet at 7 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. For more information, call Mary Koors at 317-887-9388.

Calvary Cemetery Chapel will have a Mass at 2 p.m. All are welcome.

Our Lady of Peace Cemetery and Mausoleum will have a Mass at 2 p.m. in the chapel. Rev. James Byrne will be the celebrant.

St. Meinrad School of Theology will present "Lent—in Practice and in Proclamation" by Father Richard Stern and Father Thomas Richstatter. For more information, call Sister Barbara C. Schmidt at 812-357-6599.

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.

November 21

Cathedral High School, 5225 E. 56th St., Indianapolis, will hold an open house from 5:30-8:30 p.m. for prospective students

and their parents. For more information, call 317-542-1481.

The Spirit of Indy Awards Dinner sponsored by Catholic Social Services will be held at 7 p.m. at the Sagamore Ballroom. For reservations and more information, call 317-236-1514.

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

The Benedict Inn Retreat and Conference Center, Beech Grove will hold "Being Catholic Today—Liturgical Prayer" presented by the staff of the center from 7-9 p.m. Fee is \$10 at the door. For more information, call 317-788-7581.

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

The Benedict Inn Retreat and Conference Center will hold two programs, "Women in Healthcare" and "Women in Ministry" on the third Thursday of each month from 7:30-9 a.m. Fee is \$5 per person which includes breakfast. For more information, call 317-788-7581.

November 21 and 22

The Indianapolis Chapter of the National Association of Pastoral Musicians will present "Song of Mark," a musical interpretation of the Gospel of St. Mark, at

Little Flower Church at 7:30 p.m. on Thursday and at 8 p.m. on Friday. Tickets are \$5. For more information and to purchase tickets, call Denise Stone at 317-356-1868.

November 22

St. Francis Healthcare Foundation will host "Star of Hope Grand Illumination Gala" in the Sagamore Ballroom at the Indiana Convention Center starting at 6 p.m. Tickets are \$75 per person. For reservations and more information, call 317-783-8949.

St. Christopher Parish, Indianapolis, Singles and Friends will hold video night at Duane's. For directions and more information, call 317-329-8203.

November 22-24

Fatima Retreat, 5353 E. 56th St., Indianapolis, will have a young adult retreat, "All Grown Up and No Place to Be." Fee is \$105. For more information and to register, call 317-545-7681.

Cathedral High School, 5225 E. 56th St., Indianapolis, will present its fall production, "The Miracle Worker," each evening at 7:30 p.m. Tickets are \$5 for general admission or \$7 for reserved seating. For more information, call 317-542-1481.

November 23

St. Patrick Parish, 1807 Poplar, Terre Haute, will hold an "All You Can Eat Fried Chicken Feast" from 4:30-7 p.m. in the school. Adults are \$5, children are \$3.50. Proceeds to benefit the high school youth group. For more information, call Bill Edwards at 812-235-9460.

St. Michael Parish, 519 Jefferson Blvd., Greenfield, will hold a holiday bazaar from 9 a.m.-5 p.m. Crafts, baked goods, raffles and door prizes will be featured. Event is being sponsored by the parish Ladies Club.

St. Roch Parish, 3603 S. Meridian St., Indianapolis, will hold the Women's Club's holiday bazaar/craft show from 10 a.m.-4 p.m. in the school cafeteria. Crafts, baked goods, lunch and door prizes will be featured.

November 24

At Mary's Rexville Schoenstatt, "Learn How Mary Gives Tickets to Heaven" will be presented every Sunday, except first Sunday, at 2:30 p.m. followed by Mass at 3:30 p.m.

The Altar Society at Holy Name Church, 89 N. 17th St., Beech Grove, will hold its annual Christmas bazaar and chili supper from 12:30-5 p.m. in Hartman Hall. Adults are \$4, K-

8th grade are \$2, pre-school free. For more information, call Trudy Killion, 317-786-2446.

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. in the Sacred Heart Parish Chapel, 1530 Union St., Indianapolis, for service and Benediction followed by a business meeting. For more information, call Ben Cerimele at 317-888-8833.

The Catholic Widowed Organization will hold a Thanksgiving dinner at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 3 p.m. For more information, call Mary Koors at 317-887-9388.

St. Christopher Parish, Indianapolis, Singles and Friends will hold their annual Thanksgiving group dinner/pitch-in at 3 p.m. For more information, call Mike at 317-879-8018.

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.

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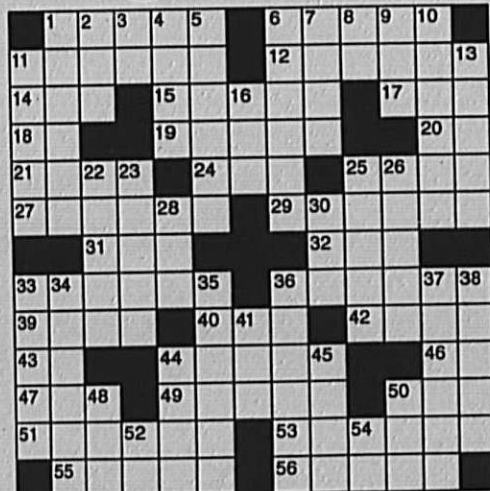
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Catholic Crossword



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ACROSS

- 1 Exalt
- 6 Book after Hebrews
- 11 Gloomy
- 12 Balance sheet items
- 14 Time zone
- 15 Moral fail
- 17 Snaky fish
- 18 "Then said I, —, Lord God" (Jer 1:6)
- 19 Nebraska city
- 20 Compass pt.
- 21 Priestly tribe (Num 3:6)
- 24 Ostrich's cousin
- 25 "I fell upon my —" (Eze 43:3)
- 27 Sea dog
- 29 Plant disease
- 31 "She fastened it with the —" (Jud 16:14)
- 32 Rowing requirement
- 33 "Do I seek to — man?" (Gal 1:10)
- 36 Supplies food for a party
- 39 "There is nothing too — for thee" (Jer 32:17)
- 40 "Let them not lead, — drink water" (Jonah 3:7)

DOWN

- 42 Ooze
- 43 Dorothy's aunt
- 44 Moral principle
- 46 Bell or Kettle
- 47 Actress Arthur
- 49 Kitchen output
- 50 Prohibit
- 51 "That ye may be perfect and —" (James 1:4)
- 53 Start a journey
- 55 Uplight
- 56 The wicked do this loathly (Psa 73:8)
- 1 Actress Dawber
- 22 It bit Paul (Acts 28:3)
- 23 Homer work
- 25 Royal decrees
- 26 "These three — in one" (1 John 5:8)
- 28 Switch positions
- 30 Mauna —, Hawaii
- 33 Woman in Romans 16:1
- 34 "Ye shall weep and —" (John 16:20)
- 35 Main course
- 36 "The land is full of bloody —" (Eze 7:23)
- 37 Utterance
- 38 Punish a child
- 41 "So that's it"
- 44 "They have —, but they hear not" (Psa 115:6)
- 45 Tent's place
- 48 John did this to the little book (Rev 10:10)
- 50 Comment from the sheep pen
- 52 "Believe also — me" (John 14:1)
- 54 Exist

Answers on page 22.

See how we compare.



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Youth News/Views

Student ambassador program bridges countries and cultures

By Mary Ann Wyand

Bridging countries and cultures, the People to People Student Ambassador Program founded in 1956 by former President Dwight Eisenhower promotes world peace and international understanding through direct contact with private citizens.

Next summer an Indianapolis-area People to People delegation of high school students will visit Australia and New Zealand for a 20-day "down under" tour that includes a variety of educational and cultural experiences. Participants raise the money to pay for their trip expenses.

Last June and July, a group of central Indiana junior high school students toured Italy, Austria and Hungary for 24 days as youth goodwill ambassadors.

Holy Trinity parishioner Matt Etter of Indianapolis, a freshman at Ben Davis High School, said he received a blessing from Father Kenneth Taylor, his pastor, and parishioners before he left for Europe last summer.

"That was really nice," Matt said. "The entire trip was great. My favorite day was in Venice, Italy. We stayed at a former convent, went to the beach and swam in the Adriatic Sea, and rode a gondola on the Grand Canal."

Home-stay visits in Budapest, Hungary, and Gutau, Austria, were other special memories, Matt said. "I made a lot of friends, and I brought home recipes for my mom. After I got home, I got a letter from the people I stayed with in Austria. I'd like to see my host families again."

Matt said he liked touring St. Peter's Basilica in Rome. "The Sistine Chapel was very pretty," he said.

"We were not allowed to talk in there. It was unique to see some of the European cathedrals."

During the group's visit in Hungary, Matt said, people wanted to hear stories about life in America. He also showed them pictures of the Indianapolis Motor Speedway.

St. Lawrence parishioner Nikki Brammer, a freshman at Cathedral High School, and St. Monica parishioner Cortney Bolles, an eighth-grader at Westlane Middle School, both said their favorite trip memory was attending a two-day St. Peter's Day celebration in Gutau, Austria.

"During our Austrian home-stays, we had bonfire parties for St. Peter's Day," Nikki said. "It was a big celebration. They played volleyball and soccer, and there was lots of food. On Friday night the party lasted until midnight!"

Cortney said she enjoyed touring Italy, Austria and Hungary and making new friends halfway around the world. The group visited islands and mountainous areas.

"We spent most of our time in Italy," Cortney said. "We had a lot of fun visiting little towns, shopping and touring ruins and other historic sites. We had home-stays with families in Austria and Hungary. Hearing people talk in different languages was wild! We studied their cultures, helped them with English, and taught them about the American culture and lifestyle. They asked lots of questions, even what kind of music we listen to. It was hard for me to say goodbye to my Austrian home-stay family."

In Hungary, Nikki stayed with a family with seven children. "It was very busy and lots of fun there," she said. "The home-stays were one of my favorite parts of the trip because I got to see how other people live. I'll always remember the other students and the new friends we made there."



Photo by Mary Ann Wyand

St. Lawrence parishioner Nikki Brammer, a Cathedral High School freshman (left), and St. Monica parishioner Cortney Bolles, an eighth-grader at Westlane Middle School, look at photographs of historic sites they visited last summer during a 24-day trip to three European countries as People to People Student Ambassadors.

Family Rosary sponsors national essay contest

"Try Prayer! It Works!" is the theme of a national essay contest for both junior high and high school youth sponsored by Family Rosary, Inc. in Albany, N.Y.

Entrants must be in grades 7 through 12 and enrolled in a Catholic school or be a member of a Catholic parish.

Students are invited to interview an older member of their family or an older friend and ask "How God has made a difference in your life?" Based on this conversation, the student should write a 300 to 500 word essay describing the interview. Essays can include a specific situation that has occurred in the life of the adult and what it meant in their lives.

One national winner for each grade level will receive a \$100 individual prize and \$500 for his or her Catholic school or parish religious education program. Top prizes and honorable mention awards will be announced next spring. Winning entries also may be included in a book on prayer.

Contest rules specify one entry per person and limit the essay length to between 300 and 500 words, typed double-spaced, or printed neatly on standard size paper. Entries must be postmarked by Dec. 1 to Family Rosary, Inc., 4 Pine West Plaza, Albany, N.Y. 12205. For information, call 800-299-PRAY or 518-452-3082.

Future dates for "Come and See Weekends" at St. Meinrad are Dec. 14-16, Jan. 25-27, Feb. 8-10, March 8-10, April 19-21, and May 10-12. For information about the "Come and See Weekend," contact Brian Lohr in St. Meinrad's Office of Enrollment at 800-634-6723 or 812-357-6585.

Cathedral High School's drama department will present its fall production, "The Miracle Worker," at 7:30 p.m. each night on Friday, Nov. 22, through Sunday, Nov. 24, in the school auditorium at 5225 E. 56th St. in Indianapolis.

The Nov. 24 performance will be interpreted for the hearing impaired.

"The Miracle Worker" is the story of a handicapped girl, Helen Keller, her teacher, Annie Sullivan, and her struggles to learn how to communicate with the world.

Students Ann Fox and Tracy Fitzgerald share the part of Helen, Scarlet Arbuckle and Carrie Smulyan share the role of her teacher, and Matt Osburn and Kris Catt portray Captain Keller. Kim Witka is assisting teacher Terry Fox with direction.

Tickets for the show are \$5 for general admission or \$7 for reserved seating and are available by calling the Cathedral box office at 317-542-1481, extension 344.

St. Meinrad College will hold a "Come and See Weekend" on Nov. 23-25 so prospective students and their parents can visit the Benedictine college and learn more about St. Meinrad's Catholic liberal arts programs for men.

Students will have an opportunity to tour the campus, participate in community service, and meet students, faculty and staff in a personal, informal setting.

St. Meinrad College is a four-year, liberal arts undergraduate institution for Roman Catholic men. Since its founding in 1857, the college has prepared more than 4,000 men for leadership roles in the Catholic Church and society. Curriculum emphasizes the liberal arts, spirituality, character, service to others, and wellness.

Placement tests for three Catholic high schools in Indianapolis are as follows:

- Bishop Chatard High School, located at 5885 N. Crittenden Ave., will offer the entrance test for the Class of 2001 at 8:30 a.m. on Dec. 7 and Jan. 11. Call the school at 317-251-1451 for information.

- Brebeuf Jesuit Preparatory School, at 2801 W. 86th St., has scheduled placement tests on Nov. 16 and 23, Dec. 14, Jan. 11, and Feb. 1. Call Brebeuf at 317-872-7050 for information.

- Cathedral High School, located at 5225 E. 56th St., will offer its admission test from 8:30 a.m. until 11:30 a.m. on Dec. 14 and Jan. 11. Call Cathedral at 317-542-1481 for information.

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Young Adult Scene

Athletes' improper behavior is learned, ethicist says

By Mark Pattison, Catholic News Service

WASHINGTON (CNS) — The suspension of 13 Boston College football players for placing bets on college and pro football and major league baseball games says a lot about what college athletes have learned from watching others, according to one ethicist.

"The myth is that students are amoral or don't have values," said Kathy Shellogg, a lecturer in leadership studies at St. Norbert College in De Pere, Wis. "My experience is that they are copying our own behavior."

She added, "If we have to be looking at anything, we have to look at ourselves."

The Boston College suspensions were announced Nov. 6, just four days after the Jesuit-run college had begun an investigation into the matter. Rumors about players placing bets had surfaced the week before.

Two of the suspended players bet against their own team.

Boston College's record was 4 wins, 5 losses going into a Nov. 9 game against 19th-ranked Notre Dame, the first game the open-ended suspensions were to take effect. Notre Dame won that game 48-21.

Coach Dan Henning said the two players who bet against their own team will not return. "To me, that's like having your hand in the cookie jar when they robbed the cash register," he told reporters.

Middlesex Co., Mass., district attorney Thomas Reilly said he had no evidence the suspended players could have influenced the games they bet on.

St. Mary's helping build house for Texas family

By Catholic News Service

SAN ANTONIO (CNS) — With help from all segments of its campus family, St. Mary's University has been building a Habitat for Humanity house for Nora Jaramillo's family about a mile from the campus in San Antonio.

Since mid-October, some 200 St. Mary's volunteers — including Marianist Father John Moder, university president, and 160 students, along with faculty, staff, parents and alumni — have been welding hammers and saws or giving their time and talent in other ways.

"This is a great opportunity for the St. Mary's community to pool our talents for a great neighborhood cause," Father Moder said in a statement.

It's the first time St. Mary's has participated in a Habitat building project. And this is a big one: Habitat's first community-based subdivision, a "blitz build" of 20 homes to mark the organization's 20th anniversary year. Another 20 homes are planned for the future to complete the subdivision.

Habitat for Humanity began building sturdy, affordable housing in 1976 in partnership with new owners, like Nora Jaramillo, who provide sweat equity, and with volunteers and sponsors from the local community. In two decades, Habitat has built more than 30,000 homes for more than 100,000 people around the world.

The Jaramillo home, expected to be completed Nov. 8, was co-sponsored by St. Mary's and the Mercedes Benz Club of San Antonio. St. Mary's is the only institution of higher learning among the subdivision sponsors.

"(The project) is in keeping with our mission as a Catholic university in the Marianist tradition," said Father Moder, who roofed the Jaramillo house with a little help from university plant maintenance workers. The latter also installed the plumbing, electrical and heating systems.

University child-care staff watched the Jaramillo children, Ricardo, 10, and Erica, 9, so their mother, a single parent, could help with construction. In addition, the university's interior design department was helping plan the decor, and campus police were providing security.

Student participation in community service projects is not mandatory, according to a university spokesman, but "students are overwhelmingly in favor of doing service projects."

The Service Learning Center, which has coordinated student participation in the Habitat project, was created a few years ago as "an umbrella office for coordinating community service activities, many of them student-initiated," the spokesman said. Currently, a number of service projects are tied to specific courses in the St. Mary's curriculum.

Completion of the 20 new Habitat houses was to be celebrated Nov. 9 in a ceremony at St. Mary's Pecan Grove, a special celebration area on campus. Habitat founder and president Millard Fuller was scheduled to give the keynote speech.

Founded in 1852 by the Marianist Fathers and Brothers, St. Mary's today has a total enrollment of 4,096 students, with 2,560 undergraduates.

Reilly praised Boston College's assistance with his own investigation. It is unclear whether the National Collegiate Athletic Association will impose any sanction against the school because of the gambling activity.

On the same day the suspensions were announced, two other colleges faced down ethics crises in their athletic programs.

Virginia Tech, ranked 25th in the Associated Press football poll for the week of Nov. 3, suspended eight players — including All-American defensive end Cornell Brown — after indictments were handed down by a Montgomery County, Va., grand jury.

Most of the indictments had to do with an Aug. 31 brawl on the Virginia Tech campus. One indictment dealt with a July 27 incident in which a University of Virginia student said he was held against his will by a player and forced to drink excessive amounts of alcohol. The student's blood alcohol content was recorded at .346.

Two of the football players were suspended for the rest of the season after the indictments. Five more were suspended for the Nov. 9 game against East Carolina. The eighth served a one-game suspension earlier in the season. One indicted player was not suspended.

In the other college case, UCLA basketball coach Jim Harrick, whose team won the NCAA men's basketball championship in 1995, was fired for committing a recruiting violation in October, filing a false expense report with the school, and lying afterward about it to university investigators.

Shellogg said the cases made her recall an incident at a college where she had taught previously. There student elections were rigged. After the students involved "came clean" to her, she said, she asked them, "Where

did you learn this?" Their answer was: "This is the way the administration acts."

To gauge how a student-athlete will perform off the field, entrance exams and interviews are at best only a partial indicator. "I don't think there is a background check that tells us when a student is in a situation way out of proportion to anything he's done before," Shellogg said.

"All of a sudden I'm getting glory and I'm getting power. I sit thinking I'm above the rules. How do we know how they will respond?"

Brad Kinsman, athletic director for the University of Detroit Mercy, said school athletic officials sit down with their 240 student-athletes each year to go over a policy manual — a process he is sure is repeated at the 300 U.S. schools that play in NCAA Division I sports.

"Gambling and bribery, it's addressed," Kinsman said. Students may know the repercussions, but even with a full scholarship, federal tuition grants, a needy-student fund and good summer jobs, they can go through their money quickly, he added.

"We need to do a better job of (teaching) money management and living on a budget, which they are going to have to do at some point in their lives," Kinsman said.

"Maybe I'm just being a little naive, but I just don't see (gambling) as being a problem out there facing most schools," Kinsman said. "But I just don't know. What kids have on their minds today, I just couldn't tell you."

For Boston College, it is the second time in recent years its athletic program has been tainted with scandal.

A 1978-79 season point-shaving and game-fixing scheme involving the men's basketball team was later uncovered, resulting in a 10-year federal prison term in 1982 for Rick Kuhn, who played forward on the team.

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Racism in church still a challenge, new study says

It calls African-American Catholics 'a strong, vibrant and colorful component of the church in the United States'

By Catholic News Service

WASHINGTON—The continuing racism in the church is one of the biggest challenges still confronting African-American Catholics, says a new study published by the U.S. Catholic Conference.

The study calls for renewed examination of racial bias and insensitivity in the U.S. church.

It urges Catholic colleges and universities to expand their research on African-American culture and says parish schools and adult education programs should enlarge their curricula with African-American studies in order to enrich the entire church.

It calls the 2 million African-American Catholics "a strong, vibrant and colorful component of the church in the United States."

The 124-page publication is titled, "Keep Your Hand on the Plow: The African-American Presence in the Catholic Church."

It was produced by the USCC Office of Research and the Secretariat for African-American Catholics of the National Conference of Catholic Bishops, with funding from the Lilly Endowment.

The NCCB Committee on African-American Catholics approved the study and Bishop Curtis J. Guillery of Galveston-Houston, chairman of the committee, wrote the introduction.

"As evangelization among African-Americans is studied and discussed," Bishop Guillery wrote, "this document reminds us not to forget that racism,

which has plagued African-Americans, is still alive and at the root of poverty, poor education, sickness and violence."

The study includes:

- A historical study of the development of African-American Catholicism.

- A series of articles on African-American parishes widely regarded as valuable examples of churches building faith, community and culture.

- A review of bishops' statements and other church documents relating to racism and to African-American Catholicism over the past quarter-century.

- A sociological analysis of the impact of educational, social, economic and other factors on African-American life.

- A study of trends in African-American family life and their implications for the future.

- Reports on the findings from surveys of African-American Catholic priests, seminarians and permanent deacons.

- Recommendations for future theological, historical and social science research to advance knowledge of African-American Catholicism throughout the church and to provide resources for an improved personal and cultural sense of self-identity within the African-American Catholic community.

- A 20-page directory of organizations that support African-Americans, including nearly five pages of listings of Catholic educational, health, media, music, religious, and research organizations for African-American Catholics.

In his introduction to the study, Bishop Guillery described the history of Afri-

can-American Catholics as one of "great self-determination and steadfast activism."

"They kept their hands on the plow when dark shadows of racism clouded the field. . . . They kept moving forward, planting seeds everywhere," he wrote. "They established religious orders, formed the first lay religious organization and called forth vocations at the same time as they built churches and schools."

"They kept plunging forward, confronting the contradictions that

existed within the institution. For only a people who know what they want to plant can look forward to a fruitful future. This document records the fruits of their labors."

("Keep Your Hand on the Plow," publication No. 098-2, is available from the Office of Publishing and Promotion Services, U.S. Catholic Conference, 3211 Fourth St. N.E., Washington, DC 20017. Telephone (800) 235-8722. Single copy cost is \$19.95 plus postage and handling.)

Cardinal ordains former Anglican clergy, including some married

LONDON (CNS)—Marriage and ordination are two sacraments that can enhance each other, Cardinal George Basil Hume of Westminster said as he ordained 11 former Anglican clergymen—four of them married men—to the Catholic priesthood.

In the Nov. 1 ceremony at Westminster Cathedral he told the men and their families that the ordination was "God's will," although he stressed that celibacy was still normative for Latin-rite Catholic priests.

He said the journey of the 11 ordinands to the Catholic Church had not been easy. "You have traveled through insecurity, uncertainty and, I would guess, some sadness at leaving a church you had grown to love and which you had served so faithfully."

Specifically addressing the four married men being ordained, Cardinal Hume said: "All of us value the sacrament of matrimony with which you have been graced. The sacrament of orders in no

way diminishes, much less obliterates, the sacrament of marriage—indeed each can and should enhance the other.

"We welcome, and warmly so, your wives and your children. They are part of your lives, and as such part of your ministry. They, like you, are now also part of our Westminster family."

Cardinal Hume said the situation of married priests was exceptional and unusual—and celibacy for Latin-rite Catholic priests was normative.

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"What we are doing, then, though new and exceptional, has the blessing of God, for it is sanctioned by the highest authority in the church."

All of the new priests have been given appointments within the church. The married men's ministries will be mainly in college and hospital chaplaincy work.

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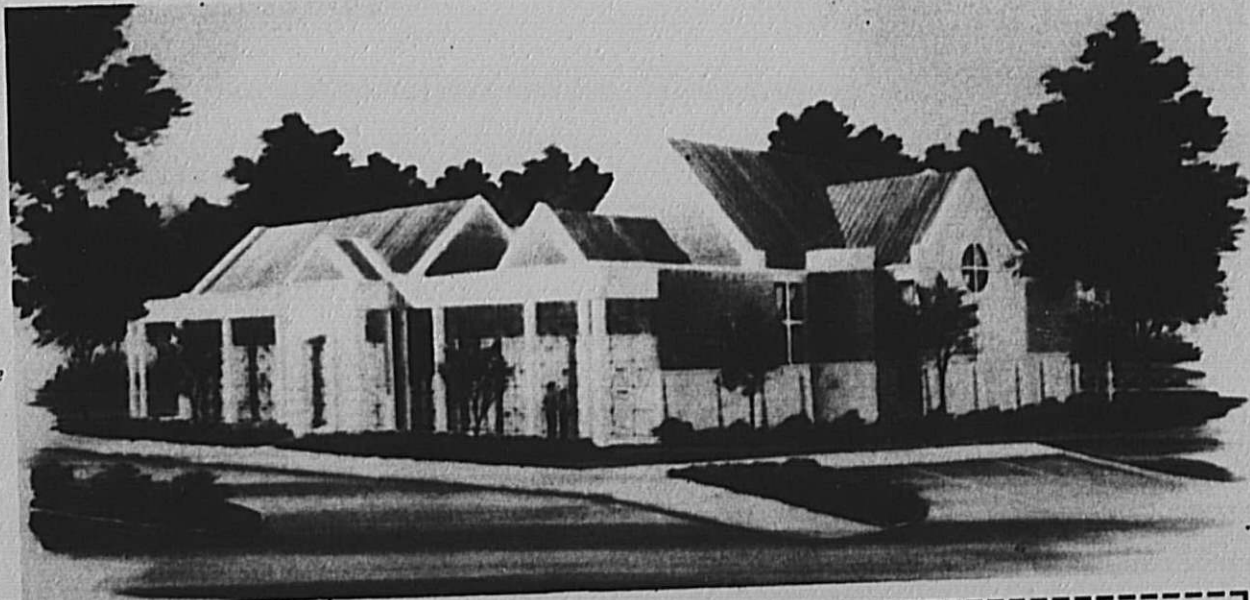
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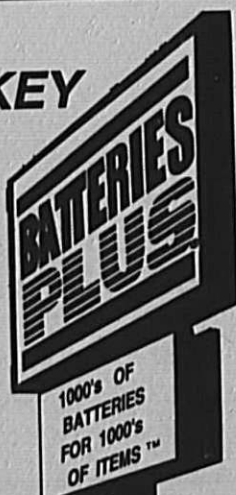
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Question Corner/ Fr. John Dietzen

Is the kingdom of God in the present or future?



Q My question is about the words "Thy kingdom come" in the Our Father. They seem to imply that the kingdom of God is in the future, at least after we die.

However, our priest recently spoke in a homily about the kingdom being here now, and quoted Jesus saying the "kingdom is among you."

This is probably too trivial a question, but which one is right? I'm not even sure I know what the kingdom of God is. (South Dakota)

A Your question is not trivial at all. Ideally, our whole spiritual lives should be founded on that reality. The Gospels speak of that kingdom dozens of times as a truth which frames our relationship with God here and in eternity.

Essential to our understanding of that image is the realization that Christ's kingship, God's reign, is not a place or something else static, to be "completed," finally finished, sometime here or in the future.

God's reign, like God's love, is something active, dynamic, ongoing, continually at work in creation.

Thus this kingdom/reign is his gift to us now and manifests itself as we human beings react to each other social-

ly, religiously, politically and in a myriad of other ways. As the New Testament indicates often, this presence of God, his rule, is not something we merit, or even "build." He gives it to his people when they are communities of faith and fidelity to him.

Understood this way, the reign of God is always here and always coming, as long as a relationship between God and creation exists.

It's no wonder that Jesus, Matthew and other evangelists place such great importance on this reign in our life in Christ. (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.

ALVEY, Annie, 61, Our Lady of the Greenwood, Oct. 21. Sister of Martin, Jessie, Leonard, Sarah, Ruth Alvey, Angie Cook, Mary Grace Pitzer; aunt of several nieces and nephews.

BADER, Catherine "Lucille", 88, Our Lady of the Greenwood, Oct. 20. Mother of Roy Jr., Robert, Barbara Bader; sister of Frances Haller, Naomi Pollard; grandmother of three; step-grandmother of ten; great-grandmother of four; step-great-grandmother of 25; great-great-step-grandmother of seven.

BARTON, Kenneth Edward, 71, St. Barnabas, Indianapolis, Nov. 6. Husband of Florence

M. (Gill) Barton; father of Kevin M. Barton; brother of Robert Barton. Vivian Swick, Garnet Brookshier; grandfather of two.

BLAIR, Nettie Mae (Esters), 69, St. Rita, Indianapolis, Oct. 30. Mother of Charles M. Blair; sister of Willa Pope, Ruth Murrell.

BLEILL, Ethel, 90, St. Joseph, St. Leon, Oct. 31. Wife of Wilbert Bleill; grandmother of two.

CARR, Geneva Jean, 93, St. Philip Neri, Indianapolis, Oct. 31. Mother of James J. Carr, Jr., Patricia A. Halton, Catherine Swanson, Barbara J. Logan, Margaret J. Logan; sister of Roy W. Sandy; grandmother of 16; great-grandmother of 16.

DRIVER, Barbara, 75, St. Mary, Richmond, Oct. 29. Sister of Thelma Daugherty, Patricia Krasnowski.

FAENZI, Otto, 99, Little Flower, Indianapolis, Oct. 30. Father of Mary Whalin, Joan Wilson, George, Louis Faenzi; grandfather of 19; great-grandfather of 27.

GHEARING, Duane V., 43,

St. Mary, Richmond, Nov. 3. Husband of Trina Ghearing; son of Robert Ghearing; uncle of several nieces and nephews.

GOEDEKER, Marie G. (Braun), 85, Our Lady of the Greenwood, Oct. 20. Mother of Paul Goedecker, Trudy Williamson; grandmother of six; great-grandmother of five.

GOODE, Evelyn Margaret, 57, St. Michael, Charlestown, Oct. 23. Mother of Kenny, Mike, Steve Goode; sister of Carol DeVary, Patricia Burch, Janet Anderson.

GRAMELSPACHER, Francis P. "Grammy", 68, St. Paul, Tell City, Oct. 27. Husband of Brenda Gramelspacher; father of Donna Garcia, Cathy Kerstein, Jean Wood, Teresa Kellems, Kevin J. Gramelspacher; brother of James Sr., Anna Gramelspacher, Mary Wirthwein; grandfather of 17.

HICKS, James P., 80, St. Margaret Mary, Terre Haute, Oct. 29. Husband of Valerie Hicks; father of James John Hicks, Susan Gibler; brother of Moyné Wassel, Pearl Headford; grandfather of five.

JONES, Daniel Joseph, Sr., 76, St. Rita, Indianapolis, Oct. 30. Father of Jacqueline Marie, Daniel Joseph Jr., Djuane Anthony Jones, Charlotte Ann Leavell; brother of Evan, Evelyne Jones, Rita Beatty; grandfather of three.

KERR, Irene M. (Fuerstenberger), 87, Our Lady of the

Greenwood, Nov. 7. Mother of Michael G. Kerr; sister of Eugene Fuerstenberger; grandmother of six.

LaROSA, Madeline, 82, St. Barnabas, Indianapolis, Oct. 20. Wife of Salvatore LaRosa; mother of Joseph, Paul S., Michael LaRosa, Mary Louise Morrison, Josephine Ann Beck, Antoinette Connolly, Frances Klene; sister of Josephine Bruno; step-sister of Joseph, John Mazza; grandmother of 26; great-grandmother of eight.

LIND, Barbara L., 87, Our Lady of Perpetual Help, New Albany, Oct. 31. Mother of Robert E. Lind.

LYKKEN, Rovilla M. "Billye", 74, St. Paul, Greencastle, Oct. 31. Mother of John, Kim, Greg Lykken, Susan Pleiss, Kristine Dawson, Mary Lee Lykken; sister of Estelle Patchett, Marilyn Somsel, Wilma Edwards, Norman, Walt, Jim, Bud, Ralph, John Webb; grandmother of seven; great-grandmother of one.

LYONS, Helen Ann, 76, St. Pius X, Indianapolis, Oct. 31. Mother of James B., Barbara A. Lyons, Mary Helen Quinn; grandmother of four.

MALONEY, Bessie M., 93, St. Malachy, Brownsburg, Nov. 3. Mother of Norma Holt; stepmother of Paul T., Stephen J. Maloney, Sally Happel; grandmother of 27; great-grandmother of 24.

MARLOWE, William J., 91, St. Vincent de Paul, Bedford,

Oct. 31. Step-father-in-law of Rebekah Ryan.

MARUSAK, Henry P., 74, St. Vincent de Paul, Bedford, Nov. 2. Husband of Betty Marusak; father of David, Mark, James, Daniel, Damian Marusak, Kathy McCoy, Rose Ann Brenner, Marie Waddell; brother of seven; grandfather of 18.

MERCURIO, John A. Jr., 72, Little Flower, Indianapolis, Oct. 17. Husband of LaVerne Mercurio; son of John Mercurio, Sr.

MEYERS, Mary C. "Kate", 61, St. Gabriel, Connersville, Nov. 1. Mother of James W. Meyers; sister of Ralph, Martin, Robert McCormick; grandmother of two.

MILES, Helen Louise, 86, St. Mary, North Vernon, Oct. 30. Mother of Harry R., Donald R. Miles, Sandra Kreutzjans; sister of Irene Clarkson, Emma Eiler, Alice Campbell; grandmother of 13; great-grandmother of 29.

NEU, John Albert, 63, St. Barnabas, Oct. 31. Husband of Alice P. (Germain) Neu; father of John A. II, Stephen, David Neu, JoAnn H. Dawson, Sandra M. Simpson; brother of Frank and Edward Neu, Harriet Pierle, Rose Marie Swiezy; grandfather of 13.

O'RIORDAN, Terry Ann, 50, St. Mary, Richmond, Oct. 22. Mother of Tammy Ann Chasteen.

PHILLIPS, Ira, 92, St. Martin, Yorkville, Nov. 1. Father of James, Larry, Toby, Kathy, Jackie Phillips; grandfather of 18; great-grandfather of 35.

RAJA, Dorothy, 84, St. Barnabas, Indianapolis, Oct. 28. Mother of Vincent A. Raja; grandmother of three; great-grandmother of seven.

RAMSEY, Ernest, 82, St. Augustine, Leopold, Nov. 2. Husband of Patty Ramsey; father of Lewis, James Patrick Ramsey, Ernestine Holland, Diana Miller, Kathy Hurm, Laura Wright; brother of William, Lensy Ramsey, Mary Edith Evans; grandfather of 13; great-grandfather of three.

RILEY, Alan Michael, 47, St. Paul, Tell City, Oct. 26. Father of Mark A., Angelique Riley, Annette Gardner; son of Lucille Riley; brother of Diane Quigley.

ROTH, Lucille, 94, Our Lady of the Greenwood, Nov. 4.

SABO, Clodia "Pat", 82, St. Paul, Tell City, Oct. 28. Sister of Leona F. Baylor, Agnes Long.

SCHMIDT, Anna M., 89, Our Lady of Perpetual Help, New Albany. Mother of Marvin C., Robert J., William R., James L., Alfred J. Schmidt, Rosella Bickel, Martha L. Missi; sister of Alma Day; grandmother of 27; great-grandmother of 27.

SCHUMM, Charles, 72, St. Barnabas, Indianapolis, Oct. 30. Husband of Wilma (Clapper) Schumm; father of Charles Schumm, Jr., Steve Hoss, Linda Oskay, Jorja McHugh, Susan Kirby, Jill Abney, Nancy Johnson, Barbara Hoodek, Mary Neumeister; brother of Edward Schumm; grandfather of 26; great-grandmother of six.

TARGETT, Dorothy (Gossman), 80, Annunciation, Brazil, Oct. 29. Wife of Warren Targett; mother of Mary Lou McGranahan, Ruth Smith, Sandra Tipton, Donald Targett; grandmother of nine; great-grandmother of one.

TONER, Joseph Clarence, 79, Good Shepherd, Indianapolis, Oct. 16. Brother of Francis "Frank" Toner; uncle of two nieces and one nephew.

WEISSENBARGER, Kathryn (Louden), 78, St. Joseph, Shelbyville, Nov. 11. Wife of Robert Weissenbarger; mother of Mary Endris; sister of Richard Louden; grandmother of two.

WILLIAMS, Velma (Lohman), 65, Holy Name, Beech Grove, Oct. 28. Wife of Thomas R. Williams; mother of Charlene Goodman, Gisele Sochacki, Tracy Williams; sister of Richard Lohman, Lavern Sheppard, Norma McMillan; grandmother of four.

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We offer a family-like atmosphere and the opportunity to develop your talents as a member of an organization that serves people's human and spiritual needs. Please send resume and salary history, in confidence, to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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The Archdiocese of Indianapolis is seeking an administrative assistant to handle the secretarial and clerical duties for The Criterion advertising department. Responsibilities include assisting the Director of Advertising in tracking call reports and other records filed by account executives, establishing and monitoring sales goals, and carrying out marketing objectives and sales promotions. This person will also be the department "point" person for day-to-day dealings with other departments at The Criterion.

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

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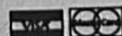
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