



The

Criterion

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October 24, 1997



Melkite priest offers message of peace, hope

Palestinian priest's work has garnered Nobel Peace Prize nominations

By John F. Fink

"Christians, Jews and Muslims are all descendants of Abraham. They should not be fighting."

That was the message Melkite Catholic Father Elias Chacour, nominated three times for the Nobel Peace Prize for his efforts at peacemaking in the Holy Land, delivered at Second Presbyterian Church in Indianapolis on Oct. 19.

The Melkite Church, an Eastern Byzantine Church, is in communion with the Roman Catholic Church.

He also spoke at several other churches in Indianapolis during his visit. "We need to learn how to share the land," Father Chacour said. "It doesn't belong to the Jews and it doesn't belong to the Palestinians alone. We must learn to share it."

Father Chacour is a Palestinian Arab Christian citizen of the state of Israel. "The whole Middle East conflict is in me," he said.

When he was 8, members of his entire Palestinian village were evicted by Zionist (future Israeli) soldiers. His father and older brothers managed to escape to Jordan while he and his mother remained as refugees. Because they stayed, he was granted citizenship in the state of Israel when it was created in 1948. Today 850,000 Palestinian Arabs have Israeli citizenship.

He studied for the priesthood at the Sorbonne in Paris and was ordained in 1965. He was sent to the town of Ibellin, near Nazareth, as a temporary assignment. He has been there ever since, although he did leave long enough to get a master's degree at Hebrew University in Jerusalem and a doctorate at Boesly Institute in Switzerland.

He is known mainly for his work at bringing Melkite Catholics, Orthodox Christians, Muslims and Jews together in Ibellin. His efforts, which earned him his nominations for the Nobel Peace Prize, are detailed in two books—*We Belong to the Land* and *Blood Brothers*.

In his talk Sunday, Father Chacour briefly reviewed recent Holy Land history. "Forty-nine years ago, there was no state of Israel," he said. "Arabs were living in their homeland of Palestine. At the end of World War II the world discovered what was done to the Jews—the terrible Holocaust. The world felt that the Jews deserved and needed their own homeland, so the state of Israel was established 48 years ago in the country of Palestine. The Palestinians who lived there

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Peace march

Pilgrims on a peace march carry a statue of Our Lady of Fatima through the streets of Bethlehem Oct. 17. Among the marchers was an international group of 830 Catholics on its 20-day "peace flight." Participants have been traveling to various places around the world to pray for peace.

Welfare-to-work is focus of ICC welfare panel discussion

By Brigid Curtis

Will there be enough jobs with adequate pay to employ former welfare recipients?

That was the primary topic of an Oct. 15 welfare reform meeting hosted by the Indiana Catholic Conference (ICC) at the Archbishop O'Meara Catholic Center in Indianapolis.

The forum brought together Catholic service providers from all corners of the state, two top state officials and a respected corporate leader. It provided an opportunity to begin a dialogue about how they plan to partner to help families make a successful transition from welfare to self-reliance through empowerment.

The day began with a welcome and invocation by ICC

board member Bishop William L. Higi of the Diocese of Lafayette-in-Indiana. In his opening remarks, Bishop Higi explained that, in Catholic social teaching, every individual has a right and a responsibility to work.

The forum's panelists included former Lt. Gov. John Mutz, president of PSI Energy, Inc.; Jim Hmurovich, director of the Indiana Division of Family and Children, Family and Social Services Administration (FSSA); and John Ryan, project manager of the Lieutenant Governor's Jobs Council. Each panelist discussed the theme of work from his own perspective.

Ryan, who focused on the Jobs Council, a statewide program to create jobs, explained that the Department of Commerce and the FSSA were collaborating in local areas

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WELFARE

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to provide jobs and transitional services. He also noted that, although a lot has been done in the way of working toward job creation, a lot more work is still ahead.

Mutz, who spoke highly of the O'Bannon administration's efforts to deal with the challenge of moving people from welfare to work, said corporate social responsibility has bottom-line implications. That means it costs money to employ more people, he said, and with corporate downsizing, it may be difficult for some businesses to create new jobs.

But despite this implication, Mutz said, there is a need to raise awareness among the business community.

Hmurovich emphasized the importance of forming community partnerships to address a growing concern of providing transitional benefits such as child care, transportation and health insurance. He also said the success of welfare-to-work efforts will rely heavily on the availability of transitional benefits and that FSSA is working on providing these benefits.

After the panel discussion, service providers from each diocese in the province had time to reflect with their own groups on local concerns specific to their areas. The panelists then took questions.

M. Desmond Ryan, ICC executive director, said he was pleased with the day's dialogue. He said, "It is our hope that the dialogue that has begun at the state level will not stop there, but will develop into local partnerships."

The new federal welfare law eliminates the open-ended entitlement benefits—a program known as Aid to Families with Dependent Children. The law also caps dollar allocations to the state in the form of block grants. The new program is called Temporary Assistance for Needy Families. Beginning in July 1997, states started receiving federal block grants for public assistance recipients. †

ICC issue-selection process for upcoming legislature begins

By Brigid Curtis

The Indiana Catholic Conference (ICC), the official public policy voice of the church in Indiana for the last 30 years, is beginning its issue-selection process for the upcoming legislative session, and a big part of that process involves diocesan reviews.

Key players in the success of the process are five ICC diocesan coordinators, according to M. Desmond Ryan, executive director of the conference. One of the primary roles of the coordinator is to conduct annual diocesan reviews.

At the fall review, each coordinator gathers an advisory board, the bishop and lay board member, who bring local concerns to the ICC executive director. The director presents these issues to the board of directors for approval. The board then sets the legislative priorities for the year. The ICC staff's responsibility is to bring these issues to the statehouse, inform members of the Indiana Catholic Action Network and keep them up to date on the issues of concern.

The diocesan reviews are scheduled for Nov. 6 in Indianapolis.

The ICC board of directors consists of the five active bishops in the state and five lay board members, including Archbishop Daniel M. Buechlein, who serves as general chairman, James Loughery of Indianapolis; Bishop William Higi and John Nichols of the Diocese of Lafayette-in-Indiana; Bishop Gerald Gettelfinger and Diane Bender of the Diocese of Evansville; Bishop John D'Arcy and Notre Dame Law School Dean David Link of the Ft. Wayne-South Bend Diocese; and Bishop Dale Melczek and Gregory Sobkowski of the Gary Diocese.

The board has two meetings per year. The first meeting, scheduled this year in Indianapolis on Dec. 6, is prior to the beginning of the legislative session of the Indiana General Assembly, and the second, scheduled for May 13, 1998, follows the legislative session.

Another important role of the coordinator is to build and maintain the Indiana Catholic Action Network (I-CAN). The network is composed of interested Catholics who wish to be politically active in delivering the church's official position to state government leaders through phone calls, letters and e-mail.

Currently, the ICC publishes the "I-CAN Update" newsletter, which reaches more than 5,000 Catholic households, religious communities and diocesan offices statewide on a regular basis. In addition, coordinators directly contact network members when important votes are coming up in the legislature.

Using today's technology to reach as many Catholics as possible, the ICC has established and maintains a home page on the Internet to inform and alert viewers of the latest legislative action. The page offers press releases, position papers, a mission statement, links to other state Catholic conferences and direct links to legislators who are on-line. Electronic mail is also being used to alert interested parties of urgent action alerts. The ICC home page is located at <http://www.indianacc.org> or e-mail at icc@indianacc.org.

Those interested in learning more about the ICC should contact their ICC diocesan coordinator. To contact the coordinator for the Archdiocese of Indianapolis, Thomas Gaybrick, call 317-236-1560, or 800-382-9836, ext. 1560. Send e-mail to Gaybrick at charities@archindy.org.

(Brigid Curtis is director of research and communications for the Indiana Catholic Conference.) †

MELKITE

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were deported and whole villages destroyed, including mine. The Jews moved in and took the land."

Father Chacour said that he wants Jews to enjoy their freedom and their homes, but he couldn't agree when they wanted Palestinian land and denied freedom to the Palestinians.

"Today Gaza has 900,000 refugees in an area that used to have 45,000 people," he said. "The others are people deported from Jaffa, Tel Aviv, Haifa and other cities in Israel."

He also spoke about the exodus of Christians from the Holy Land. About 75 percent of the Christian population was deported from Israel or voluntarily left to find a better life in America, South America or Australia, he said.

"Christianity is disappearing in the Holy Land," he said. For example, he said, 30 more Christian families in Bet Sahour packed up and left earlier this year after their land was confiscated in order to build Jewish settlements at Har Homa—the issue that stopped the peace process earlier this year.

Father Chacour said that he realized that education had to be the answer for solving the problems in the Middle East. "Seventy-five percent of Arabs there are under 25

years old; 50 percent are below 15. The future of our country depends on educating those 50 percent," he said.

He began his efforts by starting libraries in Ibelin, then summer camps. Finally he decided he had to build a school. He applied for a permit from the Israeli government, but it was denied. "It's always easier to ask for forgiveness than to ask for permission," he said, so he started to build his school without the permit. Various times the police arrived and arrested workers, but the building continued.

He opened the Prophet Elias School in 1981 with 80 students. When he left for his speaking trip to the United States, he said, the school had 2,958 students from kindergarten through high school. Then he started Prophet Elias Technological College, now fully accredited by the Israel Ministry of Education, with 500 students. Meanwhile, he has established eight different libraries with a total of nearly 200,000 volumes.

"My schools are only for those who were born as babies," Father Chacour told his audience. Most of the students are Muslims, he said, because most of the population is Muslim in that part of Israel. "But every student has two eyes, two ears and one mouth," he said. "They are all equal." He has Jews, Christians and Muslims as students and as members of the faculty.

His school, he said, "is the only private campus in the history of Galilee where Jews, Christians, Muslims and Druze can live together, learn together, and establish a common future together."

"We are condemned to live together or to die together," he said.

He said that he was most proud of his students during the Gulf War when Saddam Hussein was raining Scud

missiles on Tel Aviv. No fewer than 300 of his students voluntarily gave blood for the Jews in Tel Aviv who were wounded.

Father Chacour finished his talk by urging Americans to be more even-handed and to recognize the Palestinians as well as the Jews. And he asked that more efforts be made to get to know the real Palestinians and not the picture usually presented by American television. †

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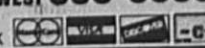
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Educational Endowment Needs

Center-city school enrollment 'unbelievable'

By Sue Hetzler

Indianapolis center-city elementary school enrollment numbers are rising at a rate that seems unbelievable to Catholic school educators. This year's growth topped a 10 percent increase over last year, marking one of the highest enrollment jumps in the center city in nearly a decade.

Some 1,800 students from diverse backgrounds can be found in the center-city Catholic elementary schools. On the average, 60 percent of these urban students are minorities who are not Catholic and who come from families with incomes far below the federal poverty level.

So how is it that they can choose a Catholic school education? Through tuition assistance programs like Making a Difference, a three-year-old scholarship program for needy families attending one of the eight center-city Catholic schools. Making a Difference is a success story in how corporate, business and civic leaders have partnered with center-city Catholic schools to give children in the most economically disadvantaged neighborhoods of Indianapolis a chance at breaking the cycle of poverty and achieving their full potential.

The Making a Difference campaign started in 1995 with a minimum goal of raising \$1.4 million as an initial step in securing a long-term funding source for need-based partial tuition scholarships. That goal was far exceeded and over-the-top funds, along with a single \$60,000 gift, were used to establish the Making a Difference Endowment.

Today, that endowment is one of four designed to either provide financial aid to needy students or fund the professional development of educators. The endowments designed to aid Catholic school stu-

dents play critical roles in helping disadvantaged youth with the opportunity to attend Catholic schools throughout the archdiocese.

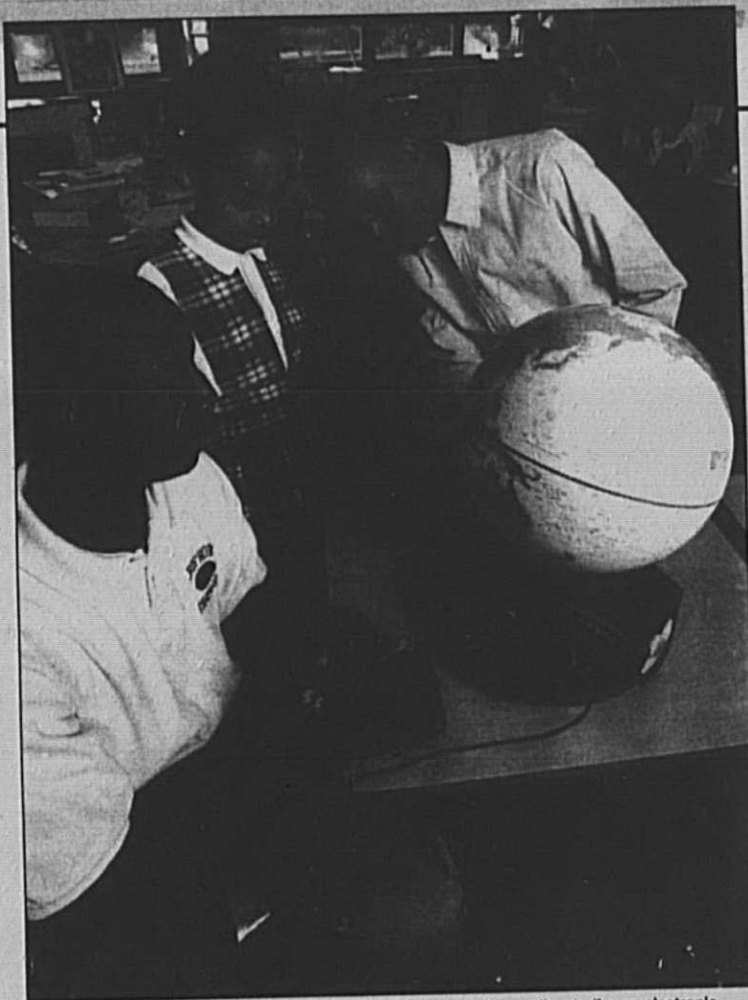
"There is financial aid needed at literally all our schools to varying degrees," said Joseph Peters, associate executive director of Catholic education. "But the center city needs are off the charts. Many of these students come from families whose annual income is less than \$9,000, and without these tuition assistance programs they would not have the opportunity to attend Catholic schools."

The Making a Difference Endowment will be a significant benefactor of the archdiocesan-wide capital and endowment campaign currently under way. With the help of corporate and community leaders who make investments in Catholic schools through the campaign, the endowment is expected to grow to its \$9 million goal, allowing virtually all applicant families to benefit from partial tuition scholarships.

It will take that much money in the endowment to continue to distribute the \$400,000 in financial assistance that has occurred during the past two years through the Making a Difference campaign, said Rex Camp, associate director of Catholic Education, development. This amount is in addition to about \$300,000 provided every year to families through the Educational CHOICE Charitable Trust, a private educational voucher program for Indianapolis students.

Those funds, though, only touch a tip of the iceberg, Camp said. Last year, 463 families benefited from funds allocated through the Making a Difference campaign, but the need was much higher.

"We could have easily distributed more than \$1 million in tuition assistance



DuJuan Daniels, a student at Bishop Chatard High School in Indianapolis, studies an electronic globe with St. Andrew students Mallory Ervin and Maurice Sayles of Indianapolis. St. Andrew is one of eight center-city schools that will benefit from the Making a Difference Endowment.

because that's what the demonstrated needs are," Camp said. "What we saw in the first two years was a significant growth in applicant families—about 30 percent. That says there's a real need out there for financial aid if we can get the funds to answer the call."

The four education endowments include: Total Catholic Education—used to fund the professional development of

Catholic school teachers and religious educators; Next Step Fund—provides financial aid to Catholic high school students throughout the archdiocese; Opportunity Fund—provides financial aid to Catholic elementary school students located outside of center-city Indianapolis; and Making a Difference. (Sue Hetzler is director of communications for the archdiocese.) †

Archdiocesan men find 'spiritual food' at Promise Keepers rally

By Mary Ann Wyand

"It was perfectly quiet," SS. Peter and Paul Cathedral parishioner Patrick Maher of Indianapolis recalled, as hundreds of thousands of Christian men attending a national Promise Keepers rally Oct. 4 on the Washington Mall knelt or laid face down to pray and ask God to forgive their sins.

"You could hear birds chirp," Maher said. "There wasn't another sound. That was the most powerful moment, with all those thousands of men lying face down on the ground asking God for forgiveness."

That spiritual experience remains as vivid now, he said, as it was when he joined men of all ages and Christian faith traditions in silent prayer during "Stand in the Gap: A Sacred Assembly of Men" in the nation's capital earlier this month.

"I've heard people say you have to look at prayer as little flares going up to God," Maher said. "If that's the way it looked at that particular moment, then God saw an explosion."

Maher and Cathedral parishioner A.B. King, also of Indianapolis, later tried to explain to their wives what it meant to be a part of this massive Christian rally. However, Maher said, words didn't seem adequate to describe the "awesome moments of grace" experienced during the assembly.

St. Bartholomew parishioner George Moon of Columbus also said he was amazed by the overwhelming turnout for the ecumenical pilgrimage and the reverence shown by men of many faiths.

Participants came from all over the United States, Moon said, and some men

even gathered on the mall a day early with sleeping bags and supplies so they could reserve space for the outdoor prayer rally.

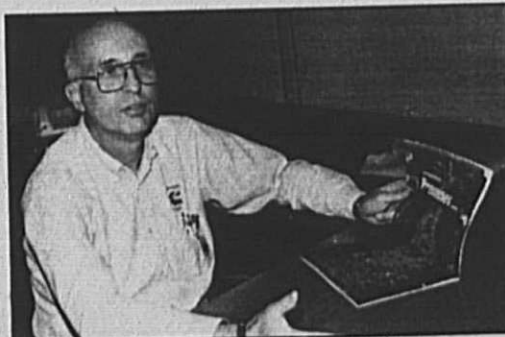
"We walked from our bus at RFK Stadium several miles downtown to the mall," he said, and arrived on Capitol Hill at about 9:30 a.m. that Saturday.

"We came around the side of the Capitol, looked out at the mall, and saw that it was already filled," Moon said. "All we could see was a sea of men. It was unbelievable."

The Columbus group found a space under trees along Jefferson Drive, a narrow street that runs parallel to the mall, and the Indianapolis group found a sunny place along one side of the mall to participate in the Promise Keepers rally.

"Hours before the rally the mall was completely packed with men," Maher said. "We rode the Metro into Washington in the dark [early Saturday morning] and when we arrived at the mall it was so crowded we had to crawl over or walk around people" to find a place to sit.

"Later I saw a rally picture in a Washington newspaper that was taken looking out from the top of the Washington Monument toward the Capitol," he said. "The mall was covered with people, even off to the sides under the trees. If you think about the magnitude of all those men and the fact that they were



St. Bartholomew parishioner George Moon of Columbus looks at a magazine photograph of the national Promise Keepers rally held Oct. 4 in Washington, D.C. Hundreds of thousands of men from many Christian faith traditions crowded onto the Washington Mall for "Stand in the Gap: A Sacred Assembly of Men" to repent of their sins and be reconciled with God.

there to praise God, to ask for forgiveness, and to promise to try to do better, it really was indescribable."

Most of the men were overcome with emotion, he recalled, as they publicly apologized for what they had done wrong in the past and promised to do better in the future.

Maher said members of Promise Keepers commit themselves to be "men of integrity" through reconciliation and repentance. They vow to honor Christ through worship, prayer and obedience to God's Word through the power of the Holy Spirit.

Promise Keepers agree to practice spiritual, moral, ethical and sexual purity, he said, and pledge to pursue vital relationships with a few other men as friends and brothers in faith.

Members also promise to build strong marriages and families through love, protection and biblical values, Maher said, and to support the mission of the church by honoring and praying for pastors.

Promise Keepers also pledge to reach beyond racial and denominational barriers to demonstrate biblical unity, he said, and to work to influence the world for the better.

"When I read through the seven promises, I couldn't see how any man could say 'I don't want to be involved in that,'" Maher said. "The Promise Keepers commitment to honor Jesus Christ through prayer and worship fits in with the themes of the archdiocesan Journey of Hope 2001."

Moon said he and 13 other men from St. Bartholomew Parish later described the national rally as "a life-changing event" after praying with thousands of men during the interdenominational revival.

"Just seeing that many men together in prayer was a powerful moment of grace," Moon said. "The entire pilgrimage was spiritual food for me that keeps me going. We also had a mini-retreat on the bus trip. I still get excited talking about it."

Each Promise Keeper who attended the national rally received a commemorative edition of the *New Testament* as a keepsake, Moon said, and at one point during the gathering each participant held up his *New Testament* as a witness to his Christian faith.

"Men who went to the rally are making a greater commitment to their faith and families," Moon said, "and they are working to make their communities better places to live." †

The Criterion

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Editorial

What are we to make of this man?

Recently, the president of the United States went to Brazil to push his plan for improving the lives of that nation's poorest people. He told needy children gathered in Rio de Janeiro, "We do not have a single child to waste."

The president also designated Oct. 12 as National Children's Day in the U.S. stating, "With the birth of every child, the world becomes new again. Within each new infant lies enormous potential for learning and for making life better for others. But this potential must be nurtured."

On the very day of this declaration, the president vetoed a bill passed by Congress that would have banned partial-birth abortions; this was his second veto of a ban in two years.

What are we to make of such a man?

Forget his explanation that women may die or risk serious health consequences without access to partial-birth abortion. The bill was slightly amended to include rare exceptions and only to save the mother's life. But the American Medical Association, hundreds of obstetricians and gynecologists, specialists in high-risk pregnancy, and former surgeon general C. Everett Koop all are on public record: there is no situation in which the partial-birth procedure is necessary to protect a woman's health. Many experts state that late abortion poses its own serious health risks to women.

Never mind the president's argument that "only a few hundred women" would seek partial-birth abortion because their children would be born with "terrible deformities." The executive director of the National Coalition of Abortion Providers, Ron Fitzsimmons, now admits that such abortions are performed yearly on as many as 5,000 healthy women who simply waited too long. In addition, Fitzsimmons admitted in the *American Medical News* and on ABC's "Nightline" last spring, that he had "lied through his teeth" in earlier statements that late-term abortions were rare and done only to save a woman's life or abort a badly-deformed fetus.

The bill to ban virtually all partial-birth abortions was passed 291 to 132 by the House and 64 to 36 in the Senate. Fifteen states, including Indiana, have enacted similar bans.

So the question persists: What shall we make of a president who defies truth; who ignores overwhelming opposition from lawmakers; religious leaders and even the medical profession; who contradicts his own lofty words

about the value of children; and who twice vetoes a measure that would stop the brutal destruction of nearly-born babies?

Brutal is probably too mild a word for a procedure in which a baby in the fifth month of development or beyond is partially delivered, has its skull pierced, and has its brains sucked out.

Should we, dare we, spend our energies puzzling over the motives or mindset of any person who condones such a deed? Better, by far, that we boldly address the challenge of stopping abortion and all other forms of violence against innocent and helpless babes.

The United States Congress can negate the president's action. It is expected that both the Senate and the House of Representatives will vote in 1998 to override the veto. The House margin on the Oct. 9 vote was more than the required two-thirds needed to override. The Senate was three votes short of two-thirds in its May vote.

What can we the people do? For starters, we can learn how our own representatives in Washington voted on this issue. We can write to these individuals, strongly expressing opposition to partial-birth abortion, thanking those who supported the ban and urging those who did not to change or at least re-evaluate their vote.

This is not a politically partisan issue. It is not a matter of women's rights. It is a fundamental question of protecting innocent human life as well as the integrity and honor of our country. Or, as Archbishop Daniel M. Buechlein described in a letter to President Clinton, it's about "putting an end to our shame of being a nation that murders its own children."

At the very least, we can fall on our knees and ask God for forgiveness, wisdom and courage to do what is needed. We can pray for our leaders, ourselves, and for all who face difficult challenges to "choose life, that we and our descendants shall live."

—Valerie Vance Dillon

(Valerie Dillon, a member of St. Thomas Aquinas Parish in Indianapolis, serves on the editorial committee of the Board of Directors of Criterion Press, Inc.)

(Indiana's two senators and nine of its 10 representatives voted for the ban on partial-birth abortions. Tenth District Congresswoman Julia Carson voted against the ban. —Editor) †

Seeking the Face of the Lord

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



Burying dead is work of mercy

Do you remember the corporal works of mercy? The *Catechism of the Catholic Church* states, "The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead" (#2447). I get the impression that the corporal works of mercy have gotten diminished attention in recent decades. It is as if some of the works of mercy are to be taken care of by our Catholic Charities agencies and charitable organizations, not really by us as individuals. That should concern all of us. How do we help feed the hungry? How do we help care for the sick and imprisoned? How much do we help clothe the naked?

Next Sunday is designated as **Catholic Cemeteries Sunday** as a timely reminder of the corporal work of mercy to bury the dead. The new catechism reminds us: "The bodies of the dead must be treated with respect and charity, in faith and hope of the Resurrection. The burial of the dead is a corporal work of mercy; it honors the children of God, who are temples of the Holy Spirit" (#2300).

Because of our belief about the sacredness of the human body and its ultimate destiny of resurrection in a glorified state, from the very beginning of our church we have kept the community of faith together in Catholic cemeteries. We worship in community, and we die in the community. And we have the age-old tradition of commending our loved ones to God in a noble funeral liturgy.

I regret to say that since my youth it seems something has happened to diminish the expression of this corporal work of mercy. Of course we bury the dead, but the more secularized and materialistic our society becomes and the more it makes a cult of youthful looks (in an age of "body-piercing"), it seems we respect the human body less both in life and in death. Yes, we bury the dead, but we attempt to do so more quickly and with the least possible inconvenience to us survivors. How willing are we to attend funerals of friends and acquaintances and the poor, especially if it costs us time and money?

Several years ago when we were conducting a consultation about starting Our Lady of Peace Cemetery in north Indianapolis, a gentleman told me "Bishop, you

are behind the times; people don't get buried in Catholic cemeteries anymore." I expressed my concern that our tradition of Catholic burial in Catholic cemeteries would be considered "behind the times" or that we would concede a tradition as old as our church to the "times."

Pastors tell me that more and more folks want to eliminate the funeral Mass for the deceased because the extra time and passage to the church before burial at the cemetery costs more. Now that funeral parlors are being built at cemeteries "for greater convenience," I'm sure even more people will want to eliminate the funeral liturgy or to exert pressure on our pastors to hold it at a cemetery funeral parlor.

It needs to be said clearly that from the point of view of our Catholic faith, to eliminate the funeral liturgy does violence to the corporal work of mercy of burying the dead. And not to bury a Catholic from his or her parish church is to ignore another important aspect of this corporal work of mercy. Only for the rarest and most exceptional reasons would a pastor set aside the fullness of this corporal work of mercy.

Why do we urge the tradition of keeping the remains of our deceased sisters and brothers together in Catholic cemeteries and to be buried from our parish churches? Because we believe in the resurrection of the body and because we believe that respect for the body as the temple of the Holy Spirit continues until that great day of final resurrection. This belief is further bolstered by our sense of community in faith. We are one mystical body united by Jesus Christ. We worship God together, and so, in our common faith, we are buried together. In other words, we do not believe that the human body is simply to be disposed of by the community of faith once the soul of a person has gone home to God.

We also keep ourselves together in Catholic cemeteries because even in death, our memory is a testimony to the Catholic faith we received from our ancestors and which we have handed on to the loved ones who survive us. We are also buried together in the hope that those who come after us will pray for the forgiveness of our sins and for our eternal rest. Praying for the deceased is a spiritual work of mercy. †

Matters Liturgical/Charles Gardner

Real Eucharistic presence: Both 'on' the table and 'at' the table

Recently, much publicity has occurred about a *New York Times* poll



that showed that a majority of Catholics believe that at Mass the bread and wine are "symbolic reminders" of Christ rather than actually "changed into the Body and Blood of Christ."

These results are disturbing. But in our zeal to reaffirm the traditional teaching of Christ's real presence under the appearances of bread and wine, we must be careful not to diminish the other ways in which he is truly present. If the survey had also asked if the members of the church gathered to worship together are "really the Body of Christ" or "only a symbolic reminder" of that Body, I suspect the results would have been equally disturbing. And yet almost every Sunday we pray: "Grant that we, who are nourished by his body and blood may ... become one body, one spirit in Christ." (Eucharistic Prayer III)

In a homily to a group of newly baptized Christians, St. Augustine spoke about the mysterious and wonderful unity of these two modes of Christ's real presence. "If you, therefore, are Christ's body and members, it is your own mystery that is placed on the Lord's table! It is your own mystery that you are receiving! You are saying Amen to what you are. ... Be a member of Christ's body, then, so that your Amen may ring true!"

That is why ministers of communion are to say only the words, "The Body of Christ ... the Blood of Christ," rather

than adding the words, "This is ..." to the simple formula. Even though this addition may be well-intentioned, it seriously limits the power of the great mystery to which St. Augustine refers. The Body of Christ comes forward to receive the Body of Christ, and so we say "Amen" to what we are. When a communion minister says to me, "This is the Body of Christ," I am tempted to respond: "Yes, and so are we!"

In articles in *Worship* (Sept. 1996) and *Commonweal* (Jan. 1995), Nathan Mitchell calls for a renewed appreciation for the richness of Eucharistic Presence:

"We prove [our fidelity to doctrine] by affirming with the Church that God's presence is inexhaustibly rich and multiple—known and named in the Word, in the sacramental species, in the gathered assembly, in the persons of ministers, in the sacraments, in song and prayer, in the breaking of bread. Each of these presences is real; each is precious, distinctive. We do not honor one by diminishing the others."

"The body of Christ offered to Christians in consecrated bread and wine is not something but someone. In the eucharist, Christ is present not as an 'object' to be admired but as a person (a 'subject') to be encountered. Thomas Aquinas understood this well, and so insisted that the ultimate intent ... of celebrating eucharist is not to produce the sacred species for purposes of reservation or adoration, but to create the united body of Christ which is the church. ... The body of Christ is not only 'on' the table but 'at' the table." †

A View from the Center/Dan Conway

Christian stewardship: how it relates to money

There's no getting around it. Stewardship is about money.



Some readers get very excited when this column talks about money (or school tuition), so before I get swamped with letters, let me quickly add that I know there's a lot more to stewardship than just money. As the bishops of the United States made clear in their pastoral letter on stewardship, "To live as a Christian steward is an expression of mature discipleship. It is a conscious, firm decision carried out in action to be a follower of Jesus Christ despite the cost."

Stewardship can never be reduced to money or volunteerism or annual church support. It's not something we do out of obligation in order to get something else in return (like our children's education). Stewardship is a way of life.

As a way of life, it helps us understand that money is a gift. It is an instrument (or resource) that, like all things, comes ultimately from God. When stewardship becomes a way of life, a new relationship develops between the steward and the world around him or her. This is especially true of the steward's relationship to money and to the goods and services of our consumer culture, which are clearly seen as means to ends—not as ends themselves.

Stewards see themselves as God's agents, the caretakers of all they have and are. As a result, stewards develop a special reverence for life. They care for one another and for the earth they call home; they strive to simplify their lifestyles; and in the

very act of conserving the good things of this world, stewards realize a fullness and productivity that is creative, not destructive. That's why good stewards are good money managers and good administrators. It's also why fund raising is successful, in the long run, only when the organization seeking funds is keenly aware of its stewardship responsibilities.

A column on stewardship has to talk about money. It has to talk about practical, down-to-earth things like school funding, second collections and the growing burden of church administration. It also has to talk about values, spirituality and the joy of giving. Because stewards understand the church as a body (and not as a disembodied spirit, something that cannot be seen or touched), Christian stewards accept responsibility for nourishing and sustaining the concrete, institutional dimension of the church through their personal investment of time, talent and treasure and through their efforts to invite others to do the same.

To write a column on stewardship and never talk about money would be like writing about marriage and never mentioning sex. It's certainly true that Christian marriage is based on the most profound principles of spirituality, but the challenges and joys of marriage, like the challenges and joys of stewardship, are most often found in the practical, day-to-day aspects of married life.

So, friends, this column will continue to talk about money—not as the definition of stewardship (which it's not), but as an integral part of the challenge of being disciples of Jesus in a culture that all too often makes money an end in itself. †

To the Editor

Franciscan province head sees value in TV show

I would like to respond to the column by Father Joe Schaedel about the TV program "Nothing Sacred." (*The Criterion*, Oct. 3)

I understand that Father Schaedel is opposed to the program "Nothing Sacred." He advocates that we say nothing to make a silent protest. Father Schaedel seems to be responding to the Catholic League and others who are trying to get the Catholic Church to take a stand against this program.

I personally regret Father Joe's opposition to the program. I have watched almost every one of the segments of "Nothing Sacred" and have found it to be very valuable. I think it presents a very realistic picture of the role of the priest in the modern church. Although I do not see "Nothing Sacred" as being perfect or free from flaws, it certainly is not anti-Catholic. If anything, it presents a very positive view of the struggle of the human dimension of the church.

Could there be a stronger faith dimension in the program? Yes! But does it invite Catholics and others to a serious wrestling with deep issues that affect our society? Yes! I believe that there is a place for movies like *The Bells of St. Mary's* and *Going My Way*, but I also strongly believe that there is an appropriate place for programs such as "Nothing Sacred" that challenge us to engage the issues of the day.

While I respect Father Schaedel and his contribution to the archdiocese, I disagree with his response to "Nothing Sacred."

I also respect the right of the Catholic

League to protest and oppose television programs or movies that they deem inappropriate, and I support their views of strong commitment to Catholic life. However, I do regret that they have taken a position that, from my view, seems to be narrow-minded and distorted. I personally have encouraged people to watch "Nothing Sacred" as a valuable contribution to Catholic life today.

Father Kent Biergens, O.F.M. Conv.
Provincial Minister
Province of Our Lady of Consolation
Mount Saint Francis

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to criticism@archindy.org.

From the Editor Emeritus/John F. Fink

The early church gradually changed from Jewish to Gentile

Last week I started to fill in some details about the first community of Christians, the one that developed on



Mt. Zion in Jerusalem after Pentecost. After Peter left Jerusalem, that church was led by James the Tzaddik (the Righteous One), considered to be Jesus' brother since he was Joseph's oldest son.

This earliest church considered itself still to be Jewish. But changes were in the works.

There were signs that the Holy Spirit wanted the new religion open to non-Jews. Philip baptized an Ethiopian who could not have become a Jew since he was a eunuch and therefore couldn't be circumcised. Peter baptized Cornelius, a Gentile, in Caesarea. And then the church at Antioch was joined by a man who had a different vision than those in the church in Jerusalem—Paul.

Paul didn't learn his brand of Christianity from the apostles, but, as he wrote in his letter to the Galatians, through a revelation of Jesus Christ. It was three years later that he went to Jerusalem to confer for 15 days with Peter and James. He didn't return again for 14 years. The occasion then was what is known as the Council of Jerusalem.

In the meantime, Paul taught that the Jewish Torah had been replaced as God's primary revelation to the world. Since the death and resurrection of Jesus, Jew and Gentile alike could enter the New Israel. Through baptism they were incorporated into the Mystical Body of Christ. Therefore, Christians didn't have to observe the Jewish dietary laws, avoid Gentiles, or practice circumcision.

This was definitely not the religion being

taught by James in Jerusalem. He agreed that the Good News should be preached throughout the world, but those who accepted it were expected to become good Jews. The Council of Jerusalem was convened to decide whether Paul or James was right. As described in the 15th chapter of Acts, after much debate, James made a speech in which he ended up saying, "It is my judgment, therefore, that we ought to stop troubling the Gentiles who turn to God, but tell them by letter to avoid pollution from idols, unlawful marriage, the meat of strangled animals, and blood" (15:19-20). This was done.

James continued to lead the church in Jerusalem. But in the year 62 he was condemned to death by the Jewish high priest for "breaking the law." He was defended by 80 Pharisees, who protested to Rome on his behalf, but they ended up dying with him.

James' successor was selected by Jesus' relatives. He was Simeon, a cousin of Jesus. He led the community to Pella in Transjordan when the Zealots revolted against Rome, because Jesus had predicted the destruction of Jerusalem. That happened in 70. Four years later, the Christians returned to Jerusalem and established a synagogue at the site of the Upper Room on Mt. Zion, which they liked to call the Mother of All Churches.

The Christian church in Jerusalem continued between 74 and 135, when Hadrian again destroyed the city. During that time there were 14 more bishops, all of them with Jewish names. After Hadrian's conquest of Jerusalem, the Romans changed its name to Aelia Capitolina and all the Jews were expelled, including the Christian Jews. The Christian church survived, but from that time on, the names of the bishops are Gentile names and the church in Aelia Capitolina became an all-Gentile church. †

Cornucopia / Cynthia Dewes

Drop out and seize the day

Lately the stores are running their annual irritate-the-customer promotion by offering reminders that the number of shopping days until Christmas is dwindling. Halloween is not past, yet we hear "Jingle Bells" on ubiquitous sound systems and smell that overpowering pot-pourri that's supposed to incite holiday cheer.

Trees are being murdered by the thousands so that we might receive bushels of gift catalogs geared to fill every Christmas need, real or imagined. Scripture says, "For everything there is a season," but considering some of these catalog items I seriously doubt it. Sooner than we think we'll be unable to order dried apricots in time for holiday delivery, or to buy one more Santa Claus

wall hanging with a cute saying on it for a grab bag gift at work. Tsk. Stress abounds and tension mounts.

It's something like when we were kids and could hardly wait until the next big event occurred. We lived from New Year's Eve to Valentine's Day to Easter to our birthday to the first day of school, and on and on through the year. Christmas marked the glorious climax before the whole thing started over again.

Mercenary little kiddos that we were, we looked forward to the gifts, candy, new pencils or other surprises promised by each occasion. We crossed days off the calendar, left hints around the house, and prayed "gimme" prayers during school Masses.

Meanwhile, parents and teachers and scout leaders were scurrying to fill our expectations, much as we feel moved to do now thanks to the commercial reminders at every turn. We hear people complain, "The holiday season is start-

ing," and we nod gloomily in agreement.

Instead of getting out of joint about what's coming up in the future, maybe we should relax and enjoy the Now. Surely we've been given all kinds of epigrammatic advice to do just that: *Carpe diem*, stop to smell the roses, etc. We get sermons, popular songs, movies, bad novels and TV counseling to that effect all the time.

It's not easy to seize the day, however, in the face of social pressure and the insidious demands to conform that we absorb from the media. We understand the subliminal message that we'll be bad parents, children, siblings, friends, bosses, or colleagues if we don't decorate, buy, bake, clean and trim ourselves into a holiday frenzy. Starting now.

The prospect of such a rigid agenda is traumatic enough, not to mention actually following it. How can we escape? How can we remain in the human race in the U. S. of A. in the '90s without caving in to all these demands?

First of all, we should look at the calendar. Think about Halloween, All Saints Day and All Souls Day, period. Say some prayers, assemble the kids' costumes from whatever's around, and carve a jack-o-lantern. We're in business.

Next, take the family on a Saturday ride through the countryside to admire the autumn leaves. Visit Grandma or your old neighbors on the way, hike through a state park, cook hotdogs in the back yard. Rake leaves, drink apple cider, make goblin cookies.

After Halloween is over and we've secretly dumped out most of the kids' loot, we may look at the calendar again and think about Thanksgiving. Same deal: buy a turkey and some cranberries, invite strays to the big dinner, pray some more and enjoy crisp mornings and cozy evenings.

It's one day at a time, folks. One day at a time to savor and then rejoice in its memory. †

Check It Out . . .

Mount St. Francis Friary and Retreat Center in southern Indiana will host a fall concert featuring "Stillpoint," a group of Benedictine sisters from the Monastery Immaculate Conception in Ferdinand. The group will perform original music as well as contemporary Christian songs. Tickets are \$5. Seating is limited. Information: 812-923-8817.

St. Elizabeth's Regional Maternity Center in New Albany will host **Camelot in the Country**, a country-style dinner in a casual atmosphere, at 6:30 p.m., Nov. 15, at Joe Huber's Family Farm and Restaurant in Starlight. There will be silent and live auctions. Tickets are \$25 and may be purchased in advance or at the door. Information: 812-949-7305.

"God Around the Clock: Young Adult Spirituality for Daily Life," a retreat for young adults, will be offered Nov. 14 through Nov. 16 at Fatima Retreat House, 5353 East 56th Street in Indianapolis. Joe Connolly and Jennifer Kelly of Holy Spirit Parish in Indianapolis are the presenters.

The fee is \$110 per single or \$180 per married couple. A non-refundable deposit is required with registration by Nov. 4. Information: 317-545-7681.

The archdiocesan HIV/AIDS Ministry is sponsoring "Home Again," a weekend for those living with HIV and AIDS, Nov. 7 through Nov. 9 at Mount St. Francis Retreat Center in southern Indiana. Information: 317-631-4006.

The New Albany Deanery Catholic Charities will host its annual reverse raffle Nov. 1 at Huber's Barnyard Bash facility in Starlight. Doors will open at 5:30 p.m. Dinner will follow at 6 p.m. The reverse raffle will begin at 7 p.m. Information: Don Linton at 502-852-0462 or 812-967-3284.

"On the Job: Spirit and Freedom," a guided retreat for men and women, will be offered Nov. 14 through Nov. 16 at Fatima Retreat House, 5353 East 56th Street, in Indianapolis. Joseph Foley from the Institute of Pastoral Studies in Chicago is the presenter. The fee is \$110 per single or

\$180 per married couple. A \$30 non-refundable deposit is required by Nov. 4. Information: 317-545-7681.

A Serenity Weekend for "Twelve Steppers," will be offered Nov. 28 through Nov. 30 at Mount St. Francis Retreat Center in southern Indiana. Conventual Franciscan Father Jim Fintan Cantwell and Debra Boaz are the presenters. The program begins with registration at 7 p.m., Nov. 28, and concludes following lunch Nov. 30. The cost for resident is \$90 per person or \$150 per couple. The cost per commuter is \$65 per person and \$90 per couple. A \$25 nonrefundable deposit is required. Information: 812-923-8817.

St. Andrew Parish School in Indianapolis was awarded a CD ROM Atlas Globe by the assistant director of the Indiana Geography Association and the Archdiocese of Indianapolis. These globes have only been presented to seven schools

in the United States. St. Andrew received it because of the science teacher Karen Grimes Cooper's association with the National Geography Association.

"Same Journey, Different Dreams: Communications in Marriage," a married couple's retreat, will be offered Nov. 14 through Nov. 16 at Mount St. Francis Retreat Center in southern Indiana. Information: 812-923-8817.

The archdiocesan Office of Worship will offer a **Cantor Workshop Series** in November. The first session will be Nov. 1 from 9:30 a.m. to 3:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The second session will be Nov. 15 from 9:30 a.m. to 3:30 p.m. at St. Mark Parish, 535 E. Edgewood Ave. in Indianapolis. The deadline to register is Oct. 28. Information: 317-236-1483 or 800-382-9836 ext. 1483. †

VIPS . . .

Two women from the archdiocese have entered the Sisters of St. Benedict in Ferdinand. Susan Deig, 34, of Indianapolis is a former parishioner of St. Pius X Parish in Indianapolis. She is the daughter of John and Nancy Deig. Deig has a bachelor of fine arts degree from Ball State University and a master's of business administration from Indiana University. Michelle Sinkhorn, 27, of New Albany, is a former member of St. Mary Parish in Navilleton. She is the daughter of Ed and Theda Sinkhorn. Sinkhorn has a bachelor's degree in education from Indiana University-Southeast.

Seven will receive this year's Bishop Chatard Medals during the Indianapolis high school's annual Family Liturgy and Breakfast. The recipients are: Doug Donahue, faculty/staff; Joseph Hollowell, president, Roncalli High School in Indianapolis; Dan and Judy Hoyt, parents; Gayle Kaster, faculty/staff; and Ron and Celeste (Stocker) Thompson, Class of '74 alumni. The award is given to those in the Bishop Chatard community who have demonstrated their service and dedication to the high school and who embody the mission of the school.



Father Frederick C. Easton, vicar judicial of the archdiocese, was elected vice president/president elect of the Canon Law Society of America last week during the organization's convention in

San Diego, Calif. In 1998 he will serve as vice-president and then in 1999, he will become president.

St. Bartholomew Parish in Columbus parishioner, Gregory J. Pence, has been appointed to the Board of Overseers of Saint Meinrad College and Saint Meinrad School of Theology in St. Meinrad. Members of this board advise the president-rector of the schools on policies concerning education, finance, development and public relations, student life, spiritual formation, and enrollment.

Arturo Bustamante, Federico Enrique Ramos, Carmen Hansen-Rivera, and the late Tulio Guldner received Hispanic American Service Awards from the Hispanic Education Center on Oct. 17. The award was established to honor central Indiana citizens who make significant contributions—in volunteer service, community initiatives or support—that enrich the Hispanic community. Bustamante is director of Indiana Plan, an affirmative-action group that creates opportunities for young Hispanics. Ramos is a reporter who has written social action stories for *Nuvo* and co-produced a documentary about illegal repatriation of American citizens of Mexican ancestry. Rivera is host of *Hola! USA*, a cultural-affairs television program for the Hispanic community. Guldner founded the Hispanic Center and served as deputy mayor of the athletes' village during the 1987 Pan American Games. Providence Sister Jane Bodine is director of the education center. †

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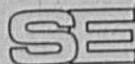
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GET GOING AGAIN



New Albany Deanery St. Paul Sellersburg

Story and photos by Susan Etter

Fast Fact:

St. Paul Parish in Sellersburg and St. Joseph Parish in Sellersburg have formed a new partnership that allows children from both parishes to attend St. Paul School. The two parishes will share enrollment and governance of the school.



**Journey
of Hope
2001**

New activity center will benefit every parish ministry at St. Paul, Sellersburg

SELLERSBURG—Everyone at St. Paul Parish in Sellersburg is benefiting from stewardship.

And soon, the entire Sellersburg community will see the product of stewardship in a physical sense, just across the street from St. Paul.

United We Grow, the parish's capital stewardship campaign, which required three years of prayers, planning, informational meetings, mailings and fund raising, will soon become St. Paul's new Parish Activity Center—something that will benefit everyone in the 417-household parish.

United We Grow began almost three years ago. The parish has already met two of its fund-raising goals. The first, the advance commitment goal of \$400,000; the second, the commitment goal of \$600,000; and the total goal for the United We Grow Campaign, is \$800,000, which was scheduled to be achieved by Oct. 19.

Father Paul F. Richart, pastor, said the parish is very supportive of the campaign.

The activities center will house a gymnasium—something the parish has wanted for 25 years, Francis Conroy said.

Along with the gymnasium, five new classrooms, multipurpose rooms, a kitchen/concessions room, storage rooms and restrooms will make up the new center.

Father Richart said the new facility will benefit every ministry in the parish.

St. Paul Parish School will have access not only to the gymnasium but also to the five new classrooms.

Fran Matusky, principal, said that after the building's completion two classrooms will eventually be used for each grade level, first through sixth. Currently only one classroom per grade level exists except for the second grade. Two hundred thirty students are enrolled at the school in kindergarten through the sixth grade.

The extra classrooms are needed, because the school, like the parish, continues to grow. The growth is attributed to several factors, such as new subdivisions being built in the Sellersburg area, while the day care, and afterschool care are also factors.

Another project, which Matusky describes as "wonderful"

is another factor. A partnership between St. Paul and nearby St. Joseph Parish in Sellersburg will allow St. Joseph parishioners to send its children to St. Paul School with the same benefits that the parishioners from St. Paul Parish receive.

Matusky said its agreement between the two New Albany Deanery parishes is something the children at St. Paul School have prayed for every day for a year.

"When it becomes a reality and the ground is broken for this new building, the children will be able to see the answer to their prayers," Matusky said.

Father Richart said the campaign title says United We Grow, and that is something that will happen at St. Paul Parish and "then united with St. Joe's, we will grow."

Daniel J. Elsener, executive director of the archdiocese-



Francis Conroy and Fran Matusky hold a T-shirt with the parish's capital stewardship campaign 109 on front. Huddled around them (from left) are Father Paul F. Richart, Dolores Snyder and Ruth Morrison-Lile.



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Church Capacity: 400 &
Number of Households: 417

Pastor: Rev. Paul F. Richart
Pastoral Associate: Dolores Snyder
Director of Religious Education: Dolores Snyder
Youth Ministry Coordinator: Kim Rauck
Parish Council Chair: Francis Conroy
Parish Secretary: Barbara Smith

Principal: Donna Frances Matusky
School: 105 St. Paul Street, 812-246-3266 (P-6)
Number of Students: 279

Preschool/Daycare Center: 216 Scheller Ave.,
812-246-5088

Director: Ruth Morrison

Masses:
Saturday Anticipation — 5:00 p.m.
Sunday — 8:45, 11:00 a.m.
Holy Day Anticipation — 6:00 p.m.
Holy Day — 8:30 a.m., 7:00 p.m.
Weekdays — 8:30 a.m. (Tues. 6:30 p.m.)

san Office of Catholic Education, said the joint agreement between the two parishes is unique. Many more children will now be served.

"The greater good is winning here," he said.

The agreement will allow for a full-fledged partnership in enrollment and governance. There will be a joint board of total Catholic education comprising members from the two parishes.

Elsener said it was refreshing to see this type of approach between two parishes.

The children made T-shirts that carry the campaign slogan along with individual handprints. They wore the shirts during an open house at the school recently. Matusky said the children also sang a song titled "United We Grow," which was written by the school's music teacher, Ronda Jackson.

Dolores Snyder, the director of religious education at St. Paul, said the Sunday religious education program will benefit from the new facility as well as the school.

"We will be able to stretch," Snyder said.

Presently, religious education classes are held in the school building. In the new building, the religious education students will have some designated areas that will be their own.

She said the new space will enable the religious education teachers to display the children's work from week to week, and the children will be able to work on continuous projects.

The adult education program will also gain from the new center. Adults and senior citizen groups will have a place to meet.

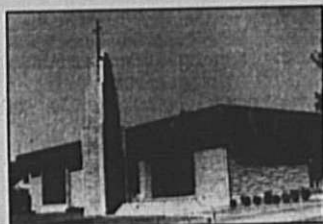
The growing youth program will also use the new facility. Space will be set aside in the center for the youth to come

anytime to study, meet or socialize.

The St. Paul Preschool/Daycare Center will also use the new facility. Ruth Morrison-Lile, the director, said the children will be able to use the gymnasium on



Third grade students in Julie Thieneman's class at St. Paul School in Sellersburg make papier-mâché pigs.



St. Paul Church, Sellersburg

rainy days for recreational activities that they usually would have on the playground. Also, she said the center will be able to use the new building for their Christmas programs and graduations. Currently 175 children are enrolled at the center in preschool, and extended and after-school-care programs. †



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Connersville woman Indiana's teacher of the year

Kimberly Giesting is honored as among the 'brightest of education's stars in Indiana'

CONNERSVILLE—Kimberly D. Giesting, a member of St. Gabriel Parish in Connersville, has been chosen as 1998 Indiana Teacher of the Year.



Kimberly Giesting

Suellen Reed, superintendent of public instruction for the state, announced that the Connersville High School science teacher was

selected for the award.

Kimberly and her husband, Marvin Giesting, teach science at Connersville High School. They have taken students to study Central American coral reefs and rain forest ecology in Belize. They also are hosts to Japanese teachers on study trips to Indiana.

"Kim Giesting is among the brightest of education's stars in Indiana," said Reed. "She is a top-flight example of a teacher who is dedicated first to her students and to learning, but also is dedicated to her community and to her field of study—science."

Kimberly Giesting came to Connersville from Freeport, Ill., to teach at the

high school. There she met, and in 1987, married Marvin, also a member of St. Gabriel.

Before Kim thought about joining the church, she began to cantor and sing in the choir and guitar group at St. Gabriel. She started to direct the choir in 1992 and plays the flute. She joined the Catholic Church in 1994, but she still sings and plays at other churches in Fayette County.

Marvin Giesting has served as a member of the board of total Catholic education at St. Gabriel.

Kim Giesting was also one of five teachers in the United States recently chosen for a National Science Foundation expedition to McMurdo Station in Antarctica. Her projects will be shared with students via the Internet.

Giesting developed her earlier research expeditions into high school elective courses in oceanography and astronomy. She presents workshops in science for other teachers and coaches the high school speech team, which won the Diamond Key Award from the National Forensic League.

Earlier this year, Giesting received

the Tandy Outstanding Teacher Award and the Indiana Department of Natural Resources "River Watch" grant.

Giesting will be honored as Teacher of the Year at a Nov. 5 dinner at the Omni Hotel in Indianapolis with other nominees, families and colleagues. She will represent the state at a national competition in Washington, D.C., next spring.

The state Teacher of the Year receives a scholarship from Indiana University and a \$20,000 stipend to cover tuition and living expenses for one year.

Nominations come from superintendents, who may submit a portfolio of one teacher's exceptional qualities and accomplishments as described by students and former students, colleagues and supervisors.

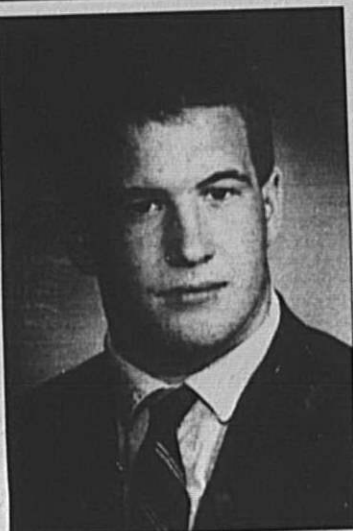
"Teaching is an awesome career!" wrote Giesting in her biography. Noting that people have urged her to choose other fields of science she said, "It's a shame when people have to defend their career choices only because someone doesn't think it will make enough money, or believes the amount of work required is too high." †

James M. Koers

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As a freshman at Cathedral High School, I, like many of the other new students, was intimidated by the long-standing traditions of the school. Moreover, since I knew that only a handful of students from my east-side neighborhood would be in my freshman class, I was worried that I would not be able to make friends with students from other grade schools throughout the city. Within a few days however, I had begun new relationships with my fellow classmates. Many of these friendship have continued for the past ten years.

Throughout my four years at Cathedral, I was challenged both in and out of the classroom. With the rigorous demands of both academics and athletics, I was continually pushed to strive for extremely high goals. As a freshman student-athlete at Cathedral, I was quick to learn that mediocrity was not acceptable. I was encouraged to perform to the best of my abilities in every aspect of my life. There is an old saying at Cathedral: "Once you walk through the school doors, you become a member of the Cathedral family. You are not only representing yourself and your family, but are also representing Cathedral High School." I took great pride in representing my school then and still do.

While reflecting on my experiences at Cathedral, I am amazed by my personal growth. I entered as an average student with little confidence in my abilities. With the guidance of the faculty and coaching staff, I graduated from Cathedral having excelled both in the classroom and on the athletic fields. As a senior I earned the Joe Dezellan Award, which goes to the outstanding student-athlete of the graduating class. Cathedral recognized and set into motion the skills and abilities of which I had not even been aware as a freshman. Four years later, I walked out of Cathedral as a self-confident young man.

Cathedral is the cornerstone upon which my adult life is built. She has prepared me to go out into the world with the confidence and knowledge that I need to achieve any goals that I might set for myself. I have been richly rewarded with the values and traditions she has instilled in me. As an adult, I now have the opportunity to share these with the newest members of the Cathedral family. It is a trust I happily anticipate.

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Carmel marks half century

Concelebrating the 50th anniversary of the Carmelite Monastery in Terre Haute are Carmelite Father Jan Lundberg (from left); with Archbishop Daniel M. Buechlein presiding, Father Joseph Schaedel, vicar general of the archdiocese; Benedictine Father Keith McClelland and Franciscan Father Martin Day and other priests from the Terre Haute area. The nuns formed the assembly behind the altar on Oct. 1, the centenary feast of St. Thérèse of Lisieux, a Carmelite nun who has been named a doctor of the church.

Mass, forum held to focus on needs of growing Catholic population in Dearborn County

BRIGHT—Father Joseph F. Schaedel, vicar general of the archdiocese, presided at a special Mass Sept. 27 at the Bright Volunteer Fire Department in Dearborn County. Approximately 200 people attended the Mass.

Following the Mass was a forum discussion that examined the future needs of the growing Catholic population in northeast Dearborn County.

The major concerns of the Catholics attending the Mass and forum at Bright include:

- the need for a formal spiritual community
- the need to strengthen opportunities for Catholic education from primary to high school
- the potential impact of solutions on the surrounding parishes
- the financial risks and demands.

The event was one of five forums held to gather input on the spiritual needs of area Catholics. Donna Fyffe, an independent consultant, conducted the forum.

The process involves structured small group activities focusing on the current

needs of the area's Catholics, how the needs are being addressed, possible solutions to the needs and the positives and negatives of each proposed solution.

Local Catholics have completed questionnaires before attending the forums. For the northeast Dearborn County area, consultants mailed questionnaires to more than 500 Catholic families from Indiana who are registered members of St. John the Baptist Parish in Harrison, Ohio.

When the information gathering process is finished, Fyffe will have received input from more than 1,100 people and analyzed more than 700 returned surveys. The analyzed data will be given to a task force made up of pastors and lay representatives from parishes in the area. Representation includes three area lay people who are not affiliated with area parishes.

The task force, which has met twice, approved the process that is being used to gather input. The task force will analyze the findings and make recommendations to Archbishop Daniel M. Buechlein before Thanksgiving.

Financial planning and planned giving seminar set for Nov. 1

By Mary Ann Wyand

St. Monica parishioner Eileen Taylor of Indianapolis is excited about a free educational conference on financial planning and planned giving Nov. 1 at her parish.

As a member of St. Monica's stewardship committee, Taylor believes in the importance of financial planning for people in all income brackets.

She said the National Committee on Planned Giving's "Leave a Legacy" campaign inspired St. Monica's staff and stewardship committee to organize this seminar. It will help people learn ways to attain greater financial security and invite them to consider planned giving opportunities.

"We took a great idea [from the Leave a Legacy campaign] on educating people about financial planning," Taylor said. "We're giving people a gift of this free one-day conference. It will cover the entire cycle of life from basic financial planning to preparing for their children's college expenses and their own retirement, as well as information on establishing wills, estates and trusts."

Taylor said the conference will be especially beneficial for women who need to plan for future financial security.

"The beauty of it is that we have been pro-active at St. Monica by taking the Leave a Legacy campaign just a step beyond that," she said. "We organized this conference to educate people about how to live a better life and feel good about giving

to the church. Knowledge about financial planning is a lifelong gift. It's important to plan for the future and it's nice to help someone else plan ahead."

Jim Welter, St. Monica's business manager and pastoral associate, is working with Sandra Behringer, director of gift planning for the archdiocese; St. Monica's stewardship committee; and Merrill Lynch financial consultants Bradley Butler and G. Thomas Butler of Indianapolis on the conference presentations.

For information or to register, call Welter at the St. Monica Parish office at 317-253-2193, ext. 5. The free seminar on Nov. 1 begins at 10 a.m., includes lunch and ends at 3:30 p.m. Registrations are limited due to room size.

Welter said the U.S. bishops' definition of "a good steward" is the thrust of St. Monica's Leave a Legacy Financial Planning Conference.

"A steward is a person who cherishes and tends his or her gifts in a responsible manner," he said. "This conference has to do with the 90 percent of our income we keep after our 10 percent scriptural tithe."

Presenters also will discuss vehicles for planned giving, Welter said, including information on establishing endowments and remembering the Catholic Church in wills and charitable remainder trusts.

"We need to educate people to consider the church in their personal financial planning," he said. "People don't have to be rich to set up an endowment or to remember the



St. Monica parishioner Eileen Taylor of Indianapolis discusses plans for a Nov. 1 financial planning seminar with (from left) Jim Welter, St. Monica's business manager and pastoral associate, and financial consultants Bradley Butler and G. Thomas Butler of Indianapolis. The one-day conference is free and open to the public with advance registration.

church in estate planning. It's simply a matter of awareness to make sure that assets are distributed in a meaningful way."

St. Monica is the first parish in the archdiocese to present a daylong financial planning conference, Welter said. "We hope this seminar sets a precedent and that other parishes will see this format as an opportunity to help people be better stewards of their gifts. By being good ancestors and contributing to churches and charities, people can make the world their children are raised in a better place to live."

The Catholic Community Foundation is the archdiocese's vehicle for helping the church in central and southern Indiana prepare for the future, conference presenter Sandra Behringer said. "Some planned gifts that benefit our archdiocese also bring tax benefits and additional annual income to our donors."

Conference presenters Brad and Tom

Butler also are working with the archdiocese to help educate Catholics about the lifelong benefits of financial planning and planned giving.

"American workers are saving 5 percent of their annual salaries," Brad Butler said, "but that is only going to amount to less than one-half of what they need to generate comfortable incomes for retirement."

By helping people gain control of the remaining 90 percent of their income after tithing, Tom Butler said, people can create enough wealth for comfortable living and also have income for charitable giving.

"My grandmother always told me that you should pay yourself first," Brad Butler said. "That savings annually is part of your financial plan. However, most people consider extra money as disposable income and it is spent rather than saved. Creating a financial plan takes the uneasiness out of preparing for the future." †

St. Simon the Apostle to dedicate buildings at new parish site

On Saturday, Oct. 25, Archbishop Daniel M. Buechlein will dedicate the first completed phase of the new St. Simon the Apostle Parish facility.

The dedication ceremony will begin at 5:30 p.m. with the blessing of the bells and will proceed to other portions of the \$13.5 million project. A dedication Mass will be held in the parish cafeteria after the blessing.

Maintaining the theme of the archdiocesan Journey of Hope 2001 celebration, St. Simon parishioners will host open house activities throughout the week leading up to the dedication.

On Oct. 21, archdiocesan and Lawrence Township Schools' administrators and leaders of other churches in the area attended an afternoon open house. On Oct. 22, neighborhood businesses and residents were welcomed. Business and industry leaders in the metropolitan area were scheduled to visit on Oct. 23.

On Oct. 24, St. Simon parishioners will gather for dinner at the Marriott Hotel near the former parish location.

The new St. Simon complex sits on 20 acres of property at 8155 Oaklandon Road. The school is the largest of the five buildings. It provides its present enrollment—515 elementary students and 85 preschool and day care children—with current technology.

The activity center contains a gymnasium for physical education programs and sporting competitions. The cafeteria can be used as the school cafeteria as well as an auditorium. The kitchen can feed up to 1,000 people.

"Main Street, St. Simon" is the vertical, expanding spine of the building that contains displays of the history and heritage of St. Simon. The fourth building contains offices for the pastor and parish staff.

The curved narthex faces Oaklandon Road with the idea of welcoming the community. It is fronted with glass and supported by 12 pillars, each dedicated to one of the apostles. The 12th—the bell banner—is dedicated to St. Simon.

The parish began its history in 1960 on Roy Road about nine miles south of its present location. The suburban area there grew quickly because of factories located on Shadeland Avenue. By 1971, the school's enrollment was 900 students. Growth in the area declined in the next 25 years until school enrollment in 1996 was 280 students.

The area could support St. Simon's two sister parishes—St. Lawrence and Holy Spirit—but St. Simon felt the economic decline of its neighborhood. In the meantime, tremendous residential development about nine

miles north of St. Simon indicated a need for a new archdiocesan parish.

St. Simon parishioners accepted the offer of the archdiocese to relocate and continue its 30 years of tradition. Its new boundaries cover a wide socio-economic range—from E. 30th St. on the south to Fall Creek and E. 96th on the north. Currently 850 families are registered in the parish.

The planners will now turn to the second phase of building—designing and breaking ground for the St. Simon worship space. †

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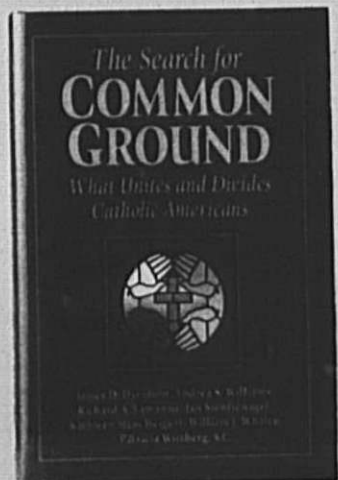
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Theology programs train seminary, lay leaders

Saint Meinrad School of Theology offers formation with a Benedictine flavor

By Margaret Nelson

Saint Meinrad School of Theology is still going strong. Some people assume that, because the college is closing at the end of this school year, the theology school will too. Not so.

Saint Meinrad School of Theology does have a fine reputation in the nation—partly because 15 on its staff have doctoral degrees. But it draws more than future priests as students to its classrooms.

For 29 years, summer sessions have been offered to lay persons at Saint

Meinrad School of Theology. In the past five years these classes have been scheduled year-round.

In addition, fall and spring classes will be offered at Benedict Inn this year, the conference center of the Our Lady of Grace Monastery in Beech Grove.

The reasons men and women say they attend the six-week summer sessions of Saint Meinrad School of Theology are as different as the students—and their ministries.

High on the list of reasons they choose Saint Meinrad for theology studies are the

teachers, many of them world-respected. And they bring with them the religious influence and the unique Benedictine charism.

Since most students are involved in church ministry, it helps that they can use their vacation times to enhance their knowledge. And some who had taken courses from far-away colleges said they prefer the classroom motivation of teachers and fellow students to reading mailed or take-home materials with little personal direction.

Another advantage is that they can concentrate on their studies better when they are completely away from their work sites.

Most of the students working toward degrees are completing their Master of Theological Studies or Master of Arts in Catholic Thought and Life. Others are continuing their education for their own spiritual and intellectual formation.

Janis Dopp is parish administrator of religious education at St. Charles Borromeo Parish in Bloomington.

Benedictine Sister Valerie Swenson, came all the way from Vancouver, B.C., to study theology last summer. She ministers as a psychiatric nurse in Nanaimo, in the Victoria (Canada) Diocese.

Theresa Secord is from Muskegon, Mich., where she's director of religious education at St. Joseph and St. Mary parishes.

Terry Ward teaches at a two-year college in Lebanon, Ky.

For the fifth year, Janis Dopp, spent six weeks of her summer at Saint Meinrad.

"They offer marvelous ideas for all people involved in religious education," she explained that, in a ministry such as hers, the archdiocese requires a degree in the area of religious studies or theology.

Dopp thinks Saint Meinrad is the perfect place to enhance her educational background and to meet people in other areas of religious education to "share ideas we can incorporate in our ministries."

She said that the Master of Theological Studies at Saint Meinrad is a "real broad degree. It offers a lot of possibilities for many pastoral ministries."

"I've grown immensely at Saint

Meinrad," said Dopp. "I was scared to death when I came."

Since her studies there began, she has taken on more responsibility at the parish. This is her fourth year as director of religious education.

Dopp is in a 48-credit-hour program at Saint Meinrad. And she works in the library during her summer weeks there.

"We need to think about preparing our lay ministers even more thoroughly," she said.

At St. Charles, Dopp coordinates catechist formation for youth group ministers and for the catechists of children in preschool and elementary grades—a total of about 30 adults.

She explained that the parish began team teaching, with two or three catechists in every grade level, so that the volunteers would be able to take time away or deal with emergencies.

"There is an abundance of catechists when we do it that way," she said. Her parish has about 200 students in the preschool to sixth grade program and 60 in the youth group.

"There's also RCIA [Rite of Christian Initiation of Adults]. That's fun and exciting. We had 36 people who came into the church last year," said Dopp.

"It has enlivened my faith to watch them grow." Her parish has the advantage of having as parishioners professors from the Indiana University religious studies program. They are willing to speak to the catechumens on relevant topics.

"Saint Meinrad has been more than just a place to come to school," said Dopp. "It is my spiritual center. When I go back home, I think I take a lot with me."

"I like to think I take back to the parish the sense of peacefulness and prayer I receive from the monastery community," she said.

"People ask why I don't just take religious studies," said Dopp. "That would not have been the same. At Saint Meinrad, there is a depth of faith, not just in the institution, but within each person."

"That class work is irreplaceable to me," she said. "I return to St. Charles and my family more complete than when I came here." She explained that she tries to

Janis Dopp, parish administrator of religious education at St. Charles Borromeo Parish in Bloomington, is earning her master's degree in theological studies at Saint Meinrad School of Theology. During her summer studies there, she works in the library at Saint Meinrad.



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attend Mass and pray with the monastic community.

Dopp remembers the advice of Benedictine Father Eric Lies: "Tithe your time to God." She calls the time she spends at Saint Meinrad "a real gift, not just for the parish, but for my family as well."

She said that, during these past five years, her husband, Jack, and 18-year-old son have "found out how to survive." Their daughter, now 23, lives in Indianapolis.

"My husband is tremendously understanding and encouraging," said Dopp.

"When I started, I had a desire to get a degree. I knew I would enhance my knowledge. But I didn't realize how much other growth and formation was going to take place," she said.

Sister Valerie said that she will share some articles from her "The Theology of Work and Play" class with those she works with. "It shows how to utilize time in a more restful fashion," she said.

Before she came to Saint Meinrad, she had been taking courses one at a time, mostly in the field of psychology. Many were correspondence courses in theology.

"I always wanted to take something of a religious nature. This year, I thought why don't I just do it?"

Sister Valerie planned her holiday schedule to fit her courses. "I'm here on vacation doing what I wanted. To study in a Benedictine house is important—it helps steep me more in the Benedictine charism and spirituality."

Secord took the "Work and Play" course and the afternoon "Eucharist" sessions. She said, "I'm beginning my graduate program for ministry in pastoral theology. I've been working over the last several years gathering credits. I wanted a place I could go away to for three to six weeks in the summer."

"I know I can use the material I learned in both classes in my parish religious education 'cradle to grave' ministry," she said.

Sister Valerie calls the course work "heavy, but interesting." She found the faculty and staff "very hospitable."

Both Secord and Sister Valerie liked the social situations in Saint Meinrad and the surrounding southern Indiana towns enjoyable. "And there is plenty of park-like land to go for walks," said Secord.

Barbara Crawford, director of commu-

nications at Saint Meinrad, said that the majority of students working on their degrees have full-time jobs and spend their vacations at the school.

"The program is flexible," she said. "It depends on what your interests are and what you need to fill your requirements."

Sister Valerie said, "These people have a wealth of experience to share."

"That is the beauty of it. We learn so much from each other," said Secord.

This was Terry Ward's third summer of theology. He missed two years because of illness.

"I needed to update my theology. I received my master's here," he said.

"I'm drawn to the monastic element," said Ward. He prays with the monks and joins them for the daily liturgy.

"It's amazing how quickly you can form a close-knit group of people," he said. When he was ill, he missed the community, though they sent many signs of their support.

At Saint Meinrad, he was "stimulated by the faculty members in the classrooms, their leadership style, their blend of pastoral skills and academic insights."

"The work is hard and challenging, but not undoable," said Ward.

He also believes his education makes him better prepared for his ministry as a volunteer teacher in the Christian initiation process.

"I like going to school," he said. "If there weren't a Saint Meinrad, I'd want to be at a place just like it."

Another thing Ward likes is diversity of people. "And the Benedictine hospitality really is there—I really feel it."



Benedictine Sister Valerie Swenson, from Vancouver, B.C., talks with Theresa Secord of Muskegon, Mich.

Courses and workshops offered at the school of theology this summer included: "Pastoral Counseling," "Mexican in the North American Church," "Eucharist," "The Theology of Work and Play" (which some students call "Labor and Leisure"), "Lectio Divina," "The Church in the Modern World" and "The Apocalypse: Are You Ready?"

At the Benedict Inn in Beech Grove in the southeast Indianapolis area, Benedictine Sister Mary Margaret Funk is teaching a course on the Christian contemplative tradition this fall, with the last sessions on Nov. 15 and 16.

Sister Mary Margaret is exploring the history and practice of Christian monasticism and mystical traditions in Buddhism, Islam and Hinduism.

Benedictine Father Eugene Hensell, former president-rector of Saint Meinrad, will teach the spring course at Benedict Inn, "Reading Luke: Acts for Prayer and Proclamation." The classes will meet on Feb. 21 and 22; March 28 and 29; and April 25 and 26, 1998.†



Terry Ward of Lebanon, Ky., studies theology.

Procter Club begins 100th anniversary with Mass

Members of the Procter Club of Indianapolis are beginning to celebrate the 100th anniversary of organization on Oct. 23.

Archbishop Daniel M. Buechlein is presiding at the Mass in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral. Father Richard Ginther, pastor of the cathedral is serving as master of ceremonies.

After the Mass, the women and their guests are lunching at the cathedral rectory.

The Procter Reading Circle first met in October 1898 in the home of a founding member. The group considers SS. Peter and Paul Cathedral Parish as its spiritual home, since most of the original members belonged there. The focus of the group was to study the work of Catholic authors and educators.

This year's programs will review the past and preview the present. In November, member Nancy Shambaugh will present a

paper she wrote, "Origins of Christmas Customs." In December, "Matinee Musicales," to which member Barbara Curtis belongs, will entertain the members at the Propylaeum Club. The annual Catholic Social Services collection is taken at this meeting.

The Procter Club will begin next year's programs with Masses in parishes its members helped to establish. Speakers will include Ann Wagner, Franciscan Sister Sue Bradshaw, Jesuit Father Al Bischoff, John Fink, and three members who made the 1996 archdiocesan Pilgrimage of Faith of the shrines of southern Europe.

Procter Club member Molly Siedel said of the Oct. 23 Mass, "We begin from there our own Pilgrimage of Hope 2001 as we enter the new millennium: a group of Catholic women still dedicated to understanding our faith through intellectual study and research."†

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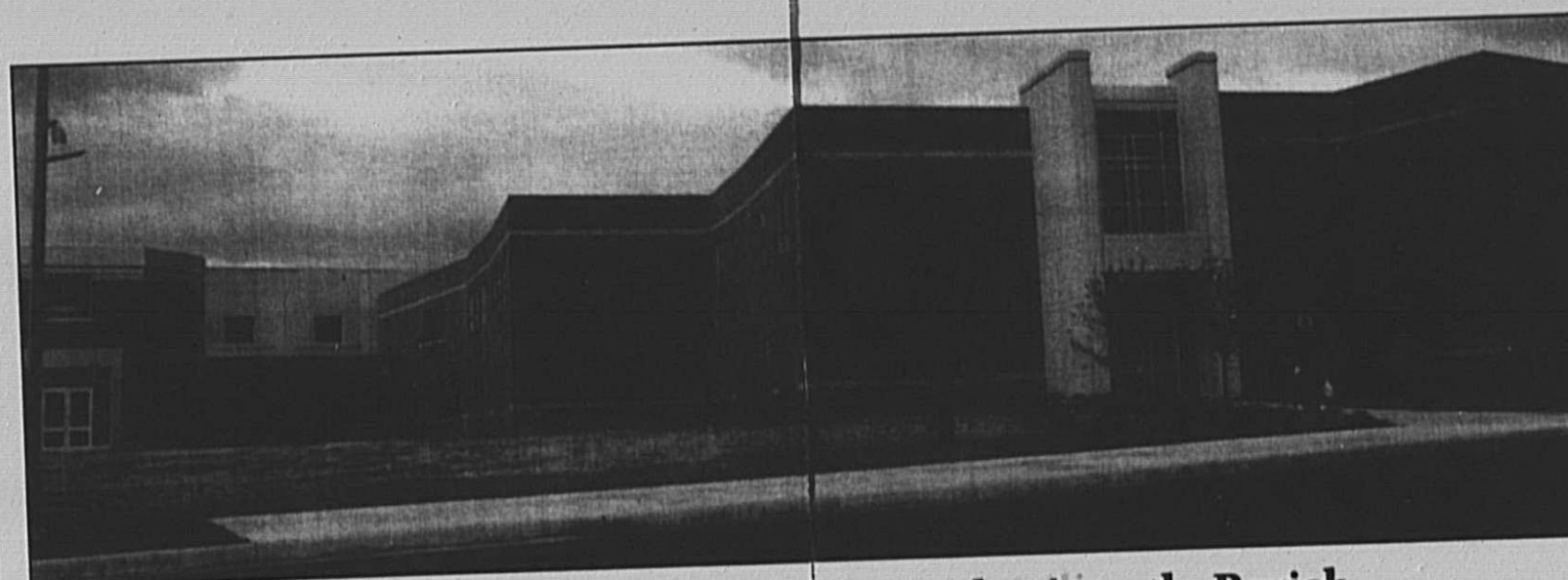
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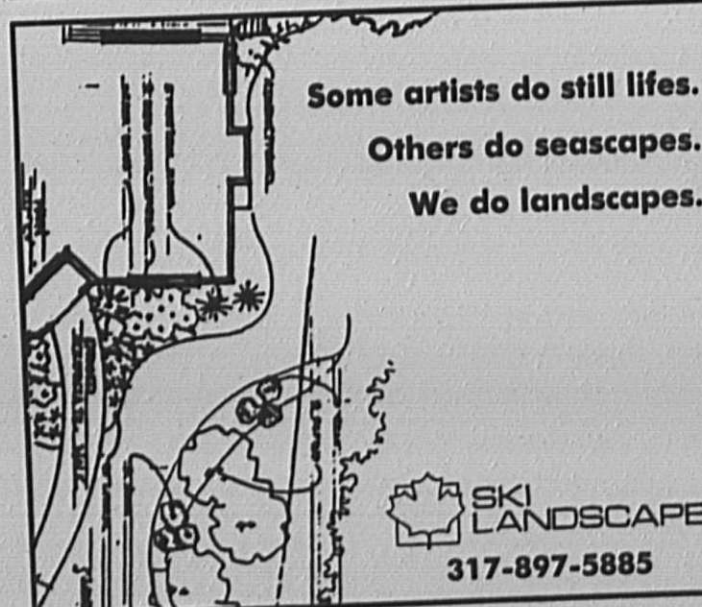


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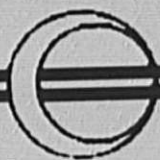
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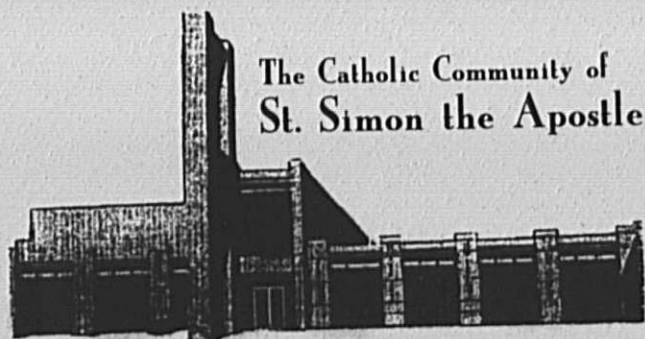
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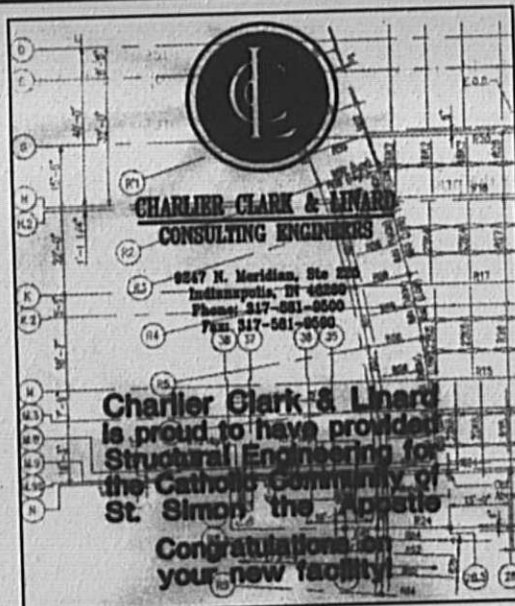
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Faith Alive!

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The laity proclaim the Gospel in words and by action in daily life

By Dolores R. Leckey

It was a beautiful October evening in Rome. Auxiliary Bishop John C. Dunne of Rockville Centre, N.Y., and I walked downhill from the North American College into the ancient city's colorful Trastevere section.

We were headed for the church of St. Egidio where we were to meet Claudio, a member of the lay community which takes its name from the small, jewel-like church.

We had come for the evening prayer, which the community celebrates there every night.

The church was filled with people of all ages and nationalities.

We were handed headphones for simultaneous translation.

A well-dressed man carrying a briefcase walked purposefully down the aisle and into the sanctuary and sat down on one of the risers that serve as sanctuary seats.

Women in blazers, young men in jeans and sweaters, business people and students: The laity streamed into the sanctuary.

They sat meditatively, like monks of old. Someone rose to light candles on the simple altar. Then the music began.

A capella chants filled the holy space and poured into the piazza. A young layman preached. After the prayer, the community members quietly departed.

We sat awhile, savoring the beauty and simplicity of the experience. Then Claudio led us to a neighborhood trattoria where, over pasta and wine, we learned more about this community.

It has been 30 years since an 18-year-

old started the community. He is still part of it. Other young people joined him for prayer in the run-down church. (It since has been beautifully restored.)

There they prayed for direction in their lives, for the needs of the world and the universal church. From that spiritual base, they were drawn to evangelization and solidarity with the poor.

As their commitment grew, so did their numbers.

The first act of apostolic service by the St. Egidio "founders" was to care for children, visiting Roman institutions housing abandoned children. This was followed by organizing schools for Gypsy children, using a creative approach to what many considered a hopeless task.

Rather than trying to get the children to come to a schoolroom, the community uses abandoned buses near Gypsy encampments. There, in familiar surroundings, community members teach the children the rudiments of reading and communication.

Today the community numbers 15,000 members and can be found in many Italian cities as well as in other countries of Europe, South America and Africa. But the heart of the community remains the church on the Piazza of St. Egidio.

People become members, we were told, by choosing to live the St. Egidio vocation: faithful listening to the Gospel in prayer and liturgy; prompt service to the poor; and support and care for one another. There is no formal joining.

These lay people live ordinary lives committed to their families and professions. Their service to the poor is com-



When love exists—not in the abstract, but in real human relationships—God is revealed. Lay people can serve God each day by showing love and respect for every person and by helping others. These charitable works promote a more human way of life.

pletely voluntary and unpaid.

Children remain a major community commitment. And the community tries to provide a practical welcome for immigrants and refugees, teaching Italian and offering spiritual and physical nurturance.

Ongoing work and prayer for peace remains a major endeavor of this faith community. Their ministry received visibility when the community helped organize the Day of Prayer for Peace that Pope John Paul II convoked in Assisi on Oct. 27, 1986.

The interreligious prayer event gave hope to people everywhere that understanding, reconciliation and respect for differences are possible even in these troubled times.

In fact, the community organizes an International Meeting of Prayer for Peace every year.

The community's peacemaking efforts are well known. Through what has been called "an active diplomacy of friendship," the community has gotten involved in peacemaking efforts in war-ravaged countries.

In Mozambique, community members helped to broker a long-sought peace treaty.

The community has been nominated several times for the Nobel Peace Prize. Since 1986 it has been recognized as a lay public association within the Catholic Church.

In 1992 the Community of St. Egidio was established in the United States. Three years later, it was canonically rec-

ognized in the Archdiocese of New York.

A couple from Rome and a few other dedicated men and women conduct weekday prayer services in a nursing home, where they also spend time with residents.

On Friday evenings the traditional evening prayer is at St. Joseph's Church in Greenwich Village. There also are small communities in a few other American cities.

What can be learned from this lay community?

One thing is that good works often begin small.

Also, that prayer is the foundation of all meaningful action.

Third is the central place of relationships.

The St. Egidio community is based on relationships with God, one another, the poor, and victims of war and injustice—demonstrating the truth that when love exists, not in the abstract but in real human relationships, God is revealed.

The laity of St. Egidio make concrete the great teaching of Vatican Council II: "All the faithful of Christ of whatever rank or status are called to the fullness of the Christian life and to the perfection of charity. By this holiness a more human way of life is promoted even in this earthly society" (*Constitution on the Church*, 40).

(Dolores Leckey is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

God calls us to serve the poor

By David Gibson

Frederic Ozanam, the layman who founded the St. Vincent de Paul Society, was beatified by Pope John Paul II during the 1997 World Youth Day activities in Paris in August. The pope proposed this 19th-century figure, who was a husband and father, as a model to others.

"Ozanam loved everyone who was deprived," the pontiff said, and advocated "an effective commitment of

Christians in the service of the poor."

Ozanam participated actively in the renewal of the presence and action of the church in the society of his time, Pope John Paul II said. During the beatification, the pope exhorted "the laity, and in particular young people, to show courage and imagination in working to build a more fraternal society where the less fortunate will be esteemed in all their dignity and will have the means to live in respect."

(David Gibson edits "Faith Alive!") †

Discussion Point

Laity promote Gospel messages

This Week's Question

Complete this sentence: The laity have a mission to ...

"... help spread the Gospel in the church and the community." (Liz Parise, Fountain Hill, Pa.)

"... fulfill the Gospel mission of the church." (William Goss, Burlington, Vt.)

"... be faithful to their baptismal call to make the kingdom of God present on earth." (Jane Sweeney, Birmingham, Ala.)

"... fulfill our baptismal responsibilities by helping out with ministry in the church and community." (Charlotte Paetzold, Hereford, Texas)

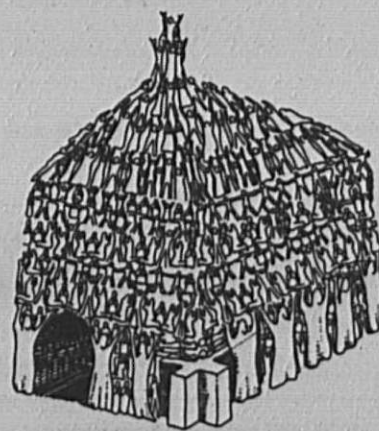
"... carry the word of Christ to all people." (Priscilla Spielman, Libertytown, Pa.)

"... be disciples of Christ, to love and serve God and each other." (Mike Misalia, Libertytown, Pa.)

Lend Us Your Voice

An upcoming edition asks: Tell of a Christmas custom in your home that helps to convey this feast day's meaning.

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



Entertainment

Movie Review/Gerri Pare

The Devil's Advocate is lurid film about Satan

Despite its lush big-budget look and Oscar-winning talent like Al Pacino,



The Devil's Advocate from Warner Bros. is basically a drawn-out potboiler.

The sudsy fantasy takes nearly two and one-half hours to reach a conclusion that features one of the lamest clichés around, which is not

even worth revealing.

The action starts out in Florida, but quickly switches to a glamorous-looking New York City after feisty Southern attorney Kevin Lomax (Keanu Reeves) is lured there with wife Mary Ann (Charlize Theron) and joins a powerful corporate law firm headed by Pacino's devil in disguise, conveniently named John Milton.

Job perks include a fabulous Fifth Avenue apartment, but Kevin is so preoccupied defending a triple murderer (Craig T. Nelson) and learning about night-life decadence from his boss that he's never home.

And then there is the ironically named Christabella (Connie Neilsen), his sultry colleague, who so tempts Kevin that while having sex with his wife he hallucinates that it is Christabella's face and body below him. Meanwhile, insecure Mary Ann is

left to spend her time with the other lawyers' hedonistic wives. When one woman strips and insists that Mary Ann feel how perfect her surgically enhanced breasts are, Mary Ann realizes satanic powers are at play and begs Kevin to quit the law firm, but to no avail.

Descending rapidly into madness, Mary Ann takes desperate measures before Kevin pieces together who his boss really is and sizes up what course of action to take.

As directed by Taylor Hackford, this overwrought fantasy is over the top and under the mark.

With his glinting black eyes and constant cackle, Pacino fiendishly portrays the Prince of Darkness, claiming the troubled 20th century as his own and lashing out vile invectives against God in a tortuously overlong confrontation scene with Kevin.

This is one showy performance, and the director also allows Reeves to get completely hysterical once his wife loses her sanity.

In fact, the whole movie could be described as a series of scenes in which people scream at each other, rarely neglecting obscenities and profanities.

Nor is directorial discretion in evidence in the film. The bedroom scenes show explicit sexual encounters, and other scenes feature completely gratuitous full nudity.



Actors Al Pacino and Keanu Reeves star in *The Devil's Advocate*, a lurid film based on Satanism. The U.S. Catholic Conference classifies the film O as morally offensive. The Motion Picture Association of America rates the movie R for restricted viewing.

Adding a ludicrous subplot to the story, Judith Ivey plays Kevin's Bible-spouting mama, who eventually tells Kevin she sinned at 16 and his father is—guess who—the man whose very name is associated with paradise lost.

Any pretense at claiming this is a redemptive drama about a lawyer who is tempted to sell his soul and must choose right over wrong is overwhelmed by the lurid focus of the story.

Even the life-size erotic sculpture in John Milton's residence comes to special-effects life, writhing along with Kevin and Christabella.

Through it all, grinning Pacino tries to give the tale a comedic thrust, but his efforts clash badly with the sudsy melodramatics at hand.

The best counsel would be not to court *The Devil's Advocate*.

Due to gory violence, explicit sexual encounters, recurring full nudity and much rough language with profanity, the U.S. Catholic Conference classification is O for morally offensive. The Motion Picture Association of America rating is R for restricted viewing.

(Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.) †

TV ratings system lacks consistent guidelines

NEW YORK (CNS)—The media watchdog group Morality in Media said the new television ratings system will be useless unless specific rating definitions are put in place and strictly enforced.

"If a rating system is to serve the public interest, rather than the industry's interest, there should be—as much as humanly possible—objective, definite standards for issuance of the various ratings," Morality in Media said in written testimony submitted Oct. 2 to the Federal Communications Commission (FCC).

"Those standards should be published," the group said. "There should also be an independent review/appeals board, and an effective means to enforce the system against violations."

A 1996 telecommunications law gave the FCC permission to impose a ratings system on TV programming in the absence of a TV-industry system. The FCC also was given the authority to review any system put in place. But an early-summer review date was postponed after advocacy groups reached a deal with TV networks and producers to provide more detailed information on program content.

Merely basing a TV ratings system on the Motion Picture Association of America's film ratings system is insufficient, Morality in Media said, because the movie ratings have effectively shielded the film industry for 30 years from angry criticism by parents, religious and professional organizations, community leaders and public officials.

It would be impossible for a single ratings board, similar to the MPAA board, to rate the 2,000 hours of TV programming distributed each day, the group said, but each studio could have its own ratings board(s) to review prerecorded programming.

NBC and cable's Black Entertainment Television channel have resisted the more detailed ratings format put into place virtually everywhere else Oct. 1.

Some gaps still exist, according to *Electronic Media*, an industry magazine.

Most first-run syndicated daytime shows have yet to use the designations "S" for sex, "V" for violence, "L" for language and "D" for suggestive dialogue.

The magazine noted that only the TVPG ratings were displayed for sexually suggestive installments of *The New Newlywed Game*, *Jenny Jones* and *Montel Williams*.

"We need objective criteria applicable to all programmers," Morality in Media said. "We recognize that if the rating system is intended to be used primarily for the 'V-chip,' we cannot expect an involved explanation to appear on the screen for last-moment parental advice."

Morality in Media used the TV Industry's definition of the TVG rating for the general public as an example.

TVG shows are supposed to contain "little or no violence" and "little or no sexual dialogue or situations." However, "'little' does not mean none," it said. "We suggest this category be restricted so as to apply only to nonviolent, nonsexual and nonvulgar programming."

Morality in Media launches its 10th annual Pornography Awareness Week Oct. 26-Nov. 2. †

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<i>The Devil's Advocate</i>	O
<i>The House of Yes</i>	A-IV
<i>Most Wanted</i>	A-III
<i>Napoleon</i>	A-I
<i>Rocket Man</i>	A-II

A-1 — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

The Movie Review Line is made available through the Catholic Communications Campaign.

Thirtieth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Oct. 26, 1997

- Jeremiah 31:7-9
- Hebrews 5:1-6
- Mark 10:46-52

The first reading this weekend is from the Book of Jeremiah.



One of the great prophets of ancient Israel, Jeremiah wrote in the seventh century before Christ. It was a time of great peril, and indeed great misery, for God's people.

At the time, the Babylonian Empire, centered in Babylon, located in what is Iraq today, was the greatest of the Middle Eastern powers.

Relations between the kingdom of Judah and this mighty empire were tense, to say the least. The leaders of Judah sought to appease the Babylonians, work with them, and resist them. In the end, the Babylonians prevailed. They ultimately laid waste the kingdom of Judah. Jerusalem was destroyed. The temple was torn down.

These happenings meant much more than defeat or foreign oppression to the Jews of the time. Jerusalem was God's city; the temple was God's house. The destruction of the city and of the temple suggested that God was powerless before the mighty invaders.

Jeremiah rallied the people to the opposite belief. God is almighty. Sin had produced the evils of invasion and destruction.

Faithfulness, by contrast, would bring a return to harmony and security.

The Epistle to the Hebrews supplies the second reading this weekend.

This epistle is magnificent in its eloquence and in its soaring explanations of the identity and holy mission of Jesus. The text read for this weekend proves the point.

Jesus is the high priest, testifies the epistle. He is the perfect and supreme mediator between God and humankind because of the sublime sacrifice of Calvary, where Jesus was priest and victim. It is important to note that Jesus was God's gift, given to

reconcile sinners with the loving and merciful Father.

St. Mark's Gospel furnishes the last reading for this liturgy.

It is a familiar story. Jesus has come from Galilee, according to Mark's chronology of events, and has been in Jericho, an ancient town that is still an active community. It is located near the Dead Sea not far from Jerusalem.

As Jesus is departing Jericho, a blind beggar, Bar-Timeus, begs for mercy. Bar-Timeus recognizes Jesus as the "son of David," in other words as the king of Israel, as messiah. Until this point in Mark's Gospel, only Peter—and demons—have had this insight.

Not only did Bar-Timeus recognize Jesus as messiah, but the reality of Jesus impelled the blind beggar, given his sight by Jesus, to follow the Lord as a disciple.

Reflection

This weekend, the three readings may be read in sequence as if they were a story unfolding. In the first reading, Jeremiah reminds us—as he reminded audiences millennia ago—that sin has produced heartbreak and indeed death. But God, loving and merciful without fail, offers to restore us to dignity and to life.

How is this accomplished? He occurs in Jesus, so marvelously presented in the Epistle to the Hebrews. Priest and victim, Jesus restores all who sin to God.

Key to this reconciliation is an individual's heartfelt response. According to Mark, Bar-Timeus actually was blind. His vision had been lost. Yet he, virtually unique thus far in the Gospel, perceives the identity of the Lord.

As Bar-Timeus converses with Jesus and pledges his faith, he is given his sight. He recognizes the Lord, and the reality of Jesus, God and redeemer, is so powerful that Bar-Timeus leaves the place and becomes a disciple.

Bar-Timeus is the supreme sign of the humble human being, who in humility knows the need for God, and who finds satisfaction in that need in the Lord Jesus. Nothing else matters. Leaving all, Bar-Timeus follows the Lord. †

My Journey to God

My Reverie

I stand alone in a canyon where a waterfall reminds me of the saving grace of God.

A strong, steady force, it sparkles in the sunlight while my thoughts are adrift like the clouds above.

Birds are all around—a downy woodpecker, a soaring hawk, a pert, listening robin and a hummingbird, its wings in constant motion as it feeds.

All of this beauty is mine: a shining stream, rustling trees, singing birds, sunshine and quiet. (How could I ever feel that he was not close at hand?)

Although there is no church of stone, no gathering, no litanies, no music but songs of birds and the whispering trees, I stand here motionless, listening, feeling, worshipping, overwhelmed by his presence. (May this moment last forever!)

(Arlene Locke is a member of St. Christopher Parish in Indianapolis.)



The River of Life flows swiftly now with the promise of beauty that is to come.

By Arlene Locke

Daily Readings

Monday, Oct. 27
Romans 8:12-17
Psalm 68:2, 4, 6-7, 20-21
Luke 13:10-17

Tuesday, Oct. 28
Simon and Jude, apostles
Ephesians 2:19-22
Psalm 19:2-5
Luke 6:12-16

Wednesday, Oct. 29
Romans 8:26-30
Psalm 126:1-6
Luke 13:22-30

Thursday, Oct. 30
Romans 8:31b-39
Psalm 109:21-22, 26-27
Luke 13:31-35

Friday, Oct. 31
Romans 9:1-5
Psalm 147:12-15, 19-20
Luke 14:1-6

Saturday, Nov. 1
All Saints
Revelation 7:2-4, 9-14
Psalm 24:1-6
1 John 3:1-3
Matthew 5:1-12a

Sunday, Nov. 2
All Souls, the Commemoration of all the Faithful Departed
Daniel 12:1-3
Psalm 23:1-6
Romans 6:3-9
or Romans 6:3-4, 8-9
John 6:37-40

Question Corner/ Fr. John Dietzen

Little was written about Jesus except in Bible

Q Jesus Christ is surely one of the greatest figures in history. Can you tell us if he is mentioned anywhere other than in the Bible? (Texas)



A I assume you are asking about early Christian history, around the time the New Testament was being formed.

For us Christians, who believe that the coming of Jesus was the pivotal point in human history, it's difficult to imagine how little interest he aroused in his lifetime apart from his own small community of followers.

From any viewpoint other than faith, he was, after all, merely the leader of a tiny off-shoot group of Jews, in a spectacularly insignificant corner of the Roman Empire.

The first historical mention of Jesus outside the circle of Christians apparently was by Flavius Josephus, a Jewish historian who eventually won the close friendship of Vespasian and other Roman emperors.

This historian's works, especially *The Antiquities of the Jews*, completed about the year 94, were highly prized resources by St. Jerome and other early church fathers.

Toward the end of the book, Josephus describes how, under the procurator Albinus, there was brought before a group of judges "the brother of Jesus, who was called Christ, whose name was James" (Book XX 9.1).

This would have been James the apostle, one of the three disciples closest to our Lord, who died as a martyr in the year 44.

An earlier mention of Jesus in the *Antiquities* as a miracle worker who rose three days after dying was almost certainly added later by a Christian "copy editor."

The first mention of Jesus by a pagan writer seems to be by the Roman historian Gaius Suetonius. In his *Life of Claudius* (perhaps about 120 A.D.) he writes, "Since the Jews made continual disturbances at the instigation of Chrestus, he (Claudius) expelled them from Rome."

This passage is generally accepted as referring to the early Christians and to Christ, though the timing is rather faulty because Claudius was emperor some years after Christ.

Q A PBS television program on the Book of Genesis noted that after Cain killed Abel, God banished him from the territory and marked him somehow.

Cain then was afraid that anyone who recognized him would kill him. Who was he afraid of? Who was there to kill him?

Cain went east and married and built a great city. How could he marry a non-existent woman? (Missouri)

A Such biblical dilemmas are another proof that not all, if indeed any, parts of the Bible can be read as straight history in the modern sense of that word. This is true at all stages, but in a particular way for the "pre-history" portion of Genesis, generally in Chapters 1 to 11.

It is the position of the Catholic Church that the Scriptural truth of these stories lies not in their scientific accuracy, since the writers did not profess to be giving scientific descriptions of creation and early human history.

They were writing truths of faith: that the world came from the loving hand of God; that humans were created in his image and were meant to live intimately with him; that evil came into creation through human prideful desire to be like God; that even then God had plans to restore the broken unity, and so on.

We can become tied up in endless conflicts and contradictions of this sort if we don't acknowledge that many literary forms were utilized by the biblical authors to convey their message. At least, as I say, this is what the Catholic Church teaches, as explained in its official documents on biblical interpretation.

Q How long did it take to write the New Testament? (Illinois)

A The actual writing and putting together of the books of the New Testament covered a period of somewhere around 50 years.

The earliest was the first letter to the Thessalonians, written around the year 50 or 51, about 20 years after Jesus' death. The Gospel of Mark, the earliest of the four Gospels, dates from perhaps the year 65. The last books were probably the three letters of John and the book of Revelation, all of which were probably written sometime around the year 100, or later.

(Send questions for this column to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, IL 61701-7171.)

CHD grants total \$8 million, benefit local community

WASHINGTON (CNS)—The Campaign for Human Development (CHD), the U.S. bishops' domestic anti-poverty program, is distributing \$8 million in grants to low-income groups for self-help projects for the first time, including projects expected to have a national impact.

Eastside Community Investments of Indianapolis is one of 256 projects in 43 states, the District of Columbia and Puerto Rico. Funding is based on need, not religious affiliation. The grants come from funds donated last fall by Catholics around the country.

As in previous years, the 1997 grants will be used to help create jobs, fight crime, reform schools, improve workplace conditions and find affordable housing.

Father Robert J. Vitillo, executive director of CHD, announced the grants Oct. 10 in Washington.

"In spite of the nation's current prosperity and record gains on Wall Street," he said in a statement, "millions of Americans still struggle with the difficult social problems that have suffocated hope in too many communities in this country."

Low-income people can find solutions to their problems, he said. "These CHD grants are signs of hope for them."

In 1997, grants went to three types of self-help projects: organizing and economic development projects, as in past years, and national impact projects, a new area of funding this year.

Most of the money—\$6.6 million—was given to 205 organizing projects involving poor and marginalized people who are seeking solutions to local problems. These projects help people develop as community leaders.

Another \$1.1 million is funding economic development projects in which groups of poor and low-income people are

starting or expanding businesses that employ low-income individuals and developing businesses that promote management and worker ownership.

Three national impact projects, which are designed to

Nov. 1 is CHD funding deadline

Nov. 1 is the deadline to submit pre-applications for Campaign for Human Development (CHD) national funding.

The pre-application process is required for applicants seeking national funding from the campaign.

During this phase, consideration is given to projects currently in the preparatory stages of development. At the time of making a full application by Jan. 31, 1998, the project should fulfill all of the requirements.

For information on grants and the pre-application forms, call the archdiocesan Campaign for Human Development Office at 317-236-1550, or 800-382-9836, ext. 1550. †

have a significant impact in at least three areas of the country, are splitting the remaining \$360,000 as follows:

\$140,000 to Interfaith Education Fund of Austin, Texas, to help low-income groups in Texas, New Mexico and

Arizona focus on employment training and the creation of jobs that pay a living wage.

\$120,000 to the Association of Community Organizations for Reform Now Living Wage Project of Brooklyn, N.Y., to carry out living wage campaigns in at least 12 cities and/or states.

\$100,000 to the Gamaliel Foundation of Chicago to establish organizations to address the inequities in regional development and distribution of resources in metropolitan areas of the Midwest.

Other recipients of organizing and economic development grants include:

- *Centro Independiente de Trabajadores Agricolas* of Florida, N.Y., which is using its \$50,000 grant to reduce discrimination and workplace exploitation among immigrants, especially farm workers.

- *Fishermen's Bounty* of Bokeelia, Fla., which received \$25,000 to help local fishermen develop an aquaculture business on land after commercial net fishing was banned.

- *Delaware Housing Coalition* in Dover, which is using a \$30,000 grant to organize tenants statewide to ensure the availability of safe, decent and affordable housing.

- *Los Angeles Metropolitan Churches*, which got \$50,000 to continue its efforts for basic educational requirements for prisoners and ex-offenders to help them qualify for jobs.

Since its founding 27 years ago, CHD has given more than \$200 million in grants and loans to more than 3,000 self-help projects.

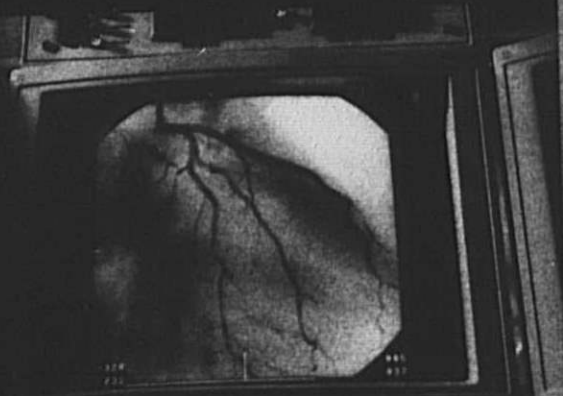
Some of the groups have been instrumental in securing passage of federal and state laws involving child support, family and medical leave, community reinvestment and housing.

According to Father Vitillo, CHD grants are even more important this year, "with the sweeping changes now under way in our state and federal public assistance programs."

He said grant recipients "provide successful examples of how poor people themselves can bring about greater self-sufficiency both locally and nationally."

The annual CHD collection is taken up in most parishes nationwide the weekend before Thanksgiving, which this year is Nov. 22-23. †

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News briefs

U.S.

U.S. labor secretary calls for end to sweatshops, unfair treatment

NEWARK, N.J. (CNS)—"No child should wear clothes made by workers robbed of their childhood," U.S. Labor Secretary Alexis Herman said Oct. 16 at a news conference held at the offices of the Newark Archdiocese. "Sweatshops have no place on the American landscape," said Herman. She joined Newark Archbishop Theodore E. McCarrick as he unveiled a pioneer archdiocesan educational program aimed at teaching principals, teachers and students in Catholic schools and religious education programs about the injustices of sweatshops. The program also calls for boycotting products from employers who take unfair advantage of their workers.

Vatican backs development of international law, U.N. efforts

UNITED NATIONS (CNS)—The Catholic Church has played a historic role in the development of international law and supports U.N. efforts to further that development, the Vatican nuncio to the United Nations said Oct. 14. Archbishop Renato R. Martino made the comments to the head of the U.N. Office of Legal Affairs as he presented the church's \$1,000 symbolic contribution to the budget of an upcoming U.N. Colloquium on Progressive Development and Codification of International Law. The colloquium, to be held at U.N. headquarters in New York Oct. 28-29, is part of the 50th anniversary observance of the International Law Commission established by the U.N. General Assembly in 1947.

World

Dublin seminary has no new entrants for academic year

DUBLIN, Ireland (CNS)—The fall in vocations to the priesthood in Ireland has been highlighted by the news that the archdiocesan seminary of Dublin has no new entrants this academic year. Vocations have been falling steadily since the 1960s. They increased slightly in 1979 following Pope John Paul II's visit to Ireland. In 1979, Holy Cross College had 100 students studying for the priesthood. By 1985 that figure had fallen to 75, and this year the number has fallen to just 15, with no new entrants. The archdiocese has not commented officially on its difficulty in recruiting new vocations, but church leaders say there is no crisis yet. The Dublin Archdiocese, the largest in terms of population in Ireland with 1.15 million Catholics, has four priests for each of its 200 parishes.

Canadian bishops pay respects to victims of Québec bus accident

CAP-DE-LA-MADELEINE, Canada (CNS)—Catholic bishops from across Canada opened their six-day annual plenary meeting by paying tribute to the 43 people killed in a bus accident near Saint-Bernard, Québec, three days earlier. As Archbishop Maurice Couture of Québec led a special memorial service in the parish of Saint-Bernard de Beauce, about 125 miles away, delegates to the annual meeting of the Canadian Conference of Catholic Bishops stood for a moment of silence for the victims, most of whom were senior citizens from the community.

Vatican decries arms spending while millions go hungry

UNITED NATIONS (CNS)—The Vatican in a statement to the United Nations condemned massive spending for military purposes while millions of people are dying of hunger. "Budgetary priorities need to be realigned in order to direct financial resources to enhancing life, not producing death," said Archbishop Renato R. Martino in an Oct. 15 statement to the General Assembly committee dealing with issues of disarmament. The nuncio said military spending by the world's governments totaled more than \$800 billion a year, and that most countries, except those in Eastern Europe, were spending nearly as much now as before the Cold War ended.

Irish sisters pay settlement 40 years after baby's death

DUBLIN, Ireland (CNS)—An Irish order of sisters has paid \$29,240 to the parents of a baby girl

who died in their care 40 years ago. The Congregation of the Sisters of Mercy made the settlement, without admitting liability, to Myles and Christina Howe, whose daughter, Marion, died of dysentery at age 11 months after suffering severe burns to her legs at a children's home run by the order in Goldenbridge, West Dublin. In a statement read in Dublin's High Court, the order expressed "deep sorrow" for the anguish and distress suffered by the Howe family.

People

Boston missionary society honors Cuban cardinal

BOSTON (CNS)—At the annual dinner of the Boston archdiocesan missionary society, Cardinal Bernard F. Law praised the archbishop of Havana as "a sign of hope in a world that so desperately needs these signs of hope." The Missionary Society of St. James gave its Richard Cardinal Cushing Award to Cardinal Jaime Ortega Alamino of Havana at the Oct. 14 event. He was honored for renewing the church in Cuba despite stringent government restraints there on church life. The award—first given in 1988—recognizes individuals for their support and example on behalf of the church's missionary efforts. It is named for the late archbishop of Boston who founded the society in 1958.

Cardinal Turcotte elected head of Canadian bishops' conference

CAP-DE-LA-MADELEINE, Québec (CNS)—Cardinal Jean-Claude Turcotte of Montreal has been elected president of the Canadian Conference of Catholic Bishops. He succeeds Archbishop Francis J. Spence of Kingston, Ontario, who completed his two-year term. Last fall, an Angus Reid poll rated Cardinal Turcotte as second only to Pope John Paul II as the most important Christian leader for Canadians. Last year he received the Order of Canada, the highest civilian distinction in the country.

Bishop Pilla to undergo coronary bypass surgery Nov. 18

CLEVELAND (CNS)—Bishop Anthony M. Pilla of Cleveland, president of the National Conference of Catholic Bishops, is scheduled to undergo triple coronary bypass surgery at the Cleveland Clinic Heart Center Nov. 18. According to a statement from the diocese, Bishop Pilla's cardiologist, Dr. Mehdi Razavi, detected some cardiac irregularities during the bishop's routine checkup Oct. 8. A cardiac catheterization confirmed the existence of three blockages in the bishop's coronary arteries. One artery is 70 percent blocked, and the other two are more than 50 percent blocked. †

(These briefs were compiled from reports by Catholic News Service.)



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The Active List

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

October 24

Prince of Peace Parish, Madison, Ladies Organization will hold a salad luncheon at Pope John XXIII School Cafeteria, 201 W. State St., from 11 a.m.-1 p.m. Tickets: \$4.

October 25

Msgr. Downey Council 3660 Knights of Columbus will hold a German Polish Dinner, 511 E. Thompson Rd., Greenwood, 6-9 p.m. Music by Fritz Martin. Adults: \$6; children: \$2.

Secena Memorial High School, 5000 Nowland Ave., Indianapolis is hosting the first Father Tom Festival, 2 p.m.-midnight featuring games, entertainment, rides and a cash raffle. Information: 317-351-5976.

Benedict Inn, 1402 Southern Ave., Beech Grove, will host a Fall/Christmas Craft Fair, 9 a.m.-2 p.m. in the gym. Information: 317-788-7581.

St. Monica Parish, 6131 N. Michigan Rd., Indianapolis, will commemorate its 40th Anniversary with a dinner dance at St. Vincent Marten House, 1801 W. 86th St., Indianapolis, 6:30 p.m.-midnight. Tickets:

\$25 per person. Information, tickets: 317-293-1691.

Saint Mary-of-the-Woods College Choral and Madrigals, Saint Mary-of-the-Woods, will host a pops concert "In the Mood," in the Cecilian Auditorium at 8 p.m. Tickets: \$5 for adults; \$2 for students and senior citizens. Information: 812-534-5212.

October 26

The Sacrament of Anointing of the Sick will be administered at St. Lawrence Church, 542 Walnut St., Lawrenceburg, during a special Mass at 2 p.m. Information: 812-537-0899; 812-537-3992.

Saint Meinrad Archabbey pilgrimage to honor Our Blessed Mother at the Monte Cassino Shrine, "Mary's Path to God" by Benedictine Father Kenan Kapina, followed by a rosary procession and litany of the Blessed Virgin.

At Mary's Rexville Schoenstatt & Hermitage, "Christ the Miracle Worker in the Eucharist" at 2:30 p.m., with Jesuit Father John Hardon, followed by Mass at 3:30 p.m. Information: Father Elmer

Burwinkel 812-689-3551. On the web at <http://www.seidata.com/~eburwink/>; e-mail: eburwink@seidata.com. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

"For Life—A Discussion About the Death Penalty" will be held at St. Thomas Aquinas Church, 4625 N. Kenwood Ave., Indianapolis at 7 p.m. Information: 317-253-1461.

The Sacred Heart Fraternity of Secular Franciscans will meet at 3 p.m. in the Sacred Heart parish chapel, 1530 Union St., Indianapolis. Benediction and Franciscan service, with meeting and social in the friary. Information: 317-547-6651.

October 27

Benedict Inn, 1402 Southern Ave., Beech Grove, will begin a six week yoga program, from 7-8:30 p.m. Fees: \$36. For all sessions; \$8. each. Information, registration: 317-788-7581.

Registration deadline for archdiocesan Office of Worship Cantor Workshop series to be held November 1 and November 15, presented by Charles Gardner. Information, registration: 317-235-1483.

Reservation deadline for St. Christopher Parish, Indianapolis, Singles and Friends Oct. 31 Halloween comedy club event. Information, reservations: 317-875-5834.

Catholic Charismatic Mass will be held at St. Louis De Montfort Church, 11441 Hague Rd., Fishers. Father Don Elder will be the celebrant. Information: 317-842-7151

October 28

St. Christopher Parish, Indianapolis, Singles and Friends will have a Peer Faith Sharing Evening in the church basement at 7:30 p.m. Information: 317-299-9818.

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will host a Reflection Day "Journey to Freedom: Journey to God," presented by Father Tom Clegg. Child care available. Information, registration: 317-545-7681.

Marian College, 3200 Cold Spring Road, Indianapolis, Mature Living Seminar "Reading across the Generations," with Dr. Kimberly Tyson, 10 a.m.-12 noon. Information, registration: 317-955-6000.

October 28-30

Benedict Inn, 1402 Southern Ave., Beech Grove, will host "The Spiritual Journey Part II: Guidelines for Christian Growth" Centering Prayer experience. Information, registration: 317-788-7581.

October 31

Little Flower Parish Ladies Club will hold a fall card party and lunch in the Little Flower Social Hall, 4720 E. 13th St., Indianapolis. Lunch served at



noon; cards 1-4 p.m. \$6 at the door. Information: 317-359-4096.

St. Christopher Parish, Indianapolis, Singles and Friends will have a Halloween Party at a comedy club. Information: 317-875-5834.

November 1

St. Lawrence Parish, Indianapolis, will hold a winter coat and sweater sale to benefit the St. Vincent de Paul Society at 6944 E. 46th St., 8 a.m.-2 p.m. Information: 317-849-0757.

St. Bartholomew Parish, Columbus, ladies council and eighth-grade students will hold a bake sale and craft fair in St.

Columba Campus parish hall, 1306 27th St., 9 a.m.-3 p.m.

Little Flower Parish, 4720 E. 13th St., Indianapolis, will celebrate the fourth anniversary of the East Deanery Perpetual Adoration Chapel with 8 a.m. Mass and Benediction followed by reception in parish center. Information: 317-357-3546.

St. Christopher Parish, Indianapolis, Singles and Friends will attend 11 a.m. All Saints Day prayer service followed by lunch. Information: 317-879-8018.

Session I of the archdiocesan

—See ACTIVE LIST, page 23



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Killybegs cordially invites you to meet Dympna Nugent at our exclusive Belleek signing event. Wednesday, October 29, 1997 from 1:00 p.m. to 4:00 p.m. or 6:00 p.m. to 8:00 p.m.

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The Active List, continued from page 22

Office of Worship Cantor Workshop presented by Charles Gardner, 9:30 a.m.-3:30 p.m., at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-236-1483.

November 2

Oldenburg Academy, 1 Twister Circle, Oldenburg, will host a fall open house featuring campus tours, faculty and student visits, drama and music presentations, and computer demonstrations, 1-3 p.m. Information: 812-934-4440.

At Mary's Rexville Schoenstatt & Hermitage, "Stopping Abortion with the Eucharist" at 2:30 p.m., with Father Hardon, followed by Mass at 3:30 p.m. Information: Father Elmer Burwinkel 812-689-3551.

November 2 - 4

Mary, Queen of Peace Parish, Danville, will host a Journey of Hope 2001 Parish Mission. Presenters will be Father Keith Hoseney and Sister Maureen Mangen. Nov. 2, 6-8:30 p.m.; Nov. 3, 7-8:30 p.m.; Nov. 4, 7 p.m. followed by Mass and reception. Information: 317-745-5080.

Recurring

Daily

Saint Mary-of-the-Woods College Art Gallery, Saint-Mary-of-the-Woods, will present an exhibition of Jan Tenenbaum's primitive print-making techniques entitled "Sources." Information: 812-535-5212.

Weekly

Sundays

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m.

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

St. John the Apostle Parish, Bloomington, will host the series "St. John of the Cross: An introduction to His Thought and Writings," presented by Father Dan Donohoo from 7-9 p.m. Information, registration: 812-339-6006.

Holy Rosary Church, 520 Stevens St., Indianapolis, will host the series "Rosary as a Walk with Jesus and Mary" presented by Sister Mary Slattery, SP, 4 p.m.

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to

pray the rosary and the Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet in the church reception room, 7:30-8:30 p.m. Information: 317-299-9545

The Shepherds of Christ Associates of St. Joseph Parish, St. Joseph Hill, 2605 St. Joe Rd. West, Sellersburg, prays for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

Wednesdays

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian Cenacle will meet to pray the rosary from 1-2:15 p.m.

St. Francis Hospital and Health Center bereavement support group, 438 S. Emerson Ave., Greenwood, 3-4:30 p.m. and 6:30-8 p.m.

"Wednesdays at the Woods" for prospective students at Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods. Information: 812-535-5106, 800-926-SMWC.

Thursdays

Benedict Inn, 1402 Southern Ave., Beech Grove, "Follow-Up to Centering Prayer," seminar 7-9 p.m.

St. Lawrence Church, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m.-5:30 p.m. Mass.

St. Mary Parish, New Albany, Shepherds of Christ Associates gathers at 7 p.m. to pray for vocations to the priesthood and religious life, and lives centered in consecration to Jesus and Mary.

Fridays

St. Susanna Church, 1210 E. Main, Plainfield, will hold adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

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 before Mass.

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., Indianapolis.

Saturdays

A pro-life rosary will be prayed every Saturday at 9:30 a.m. in

front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Church, Sellersburg, Prayer group will meet in the church from 7-8:15 p.m. Information: 812-246-4555; 812-246-9735.

First Tuesdays

Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

Holy Guardian Angels Church, 405 U. S. 52, Cedar Grove, will have eucharistic adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday vigil adoration from 7-8 p.m.

Our Lady of Lourdes Parish, 5333 E. Washington St.,

Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m.

St. Thomas Parish, Fortville, will celebrate Mass and exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist.

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

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

St. Joseph Parish, St. Joseph Hill, 2605 St. Joe Rd., West Sellersburg, will hold First Friday eucharistic adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

Sacred Heart Church, 1530 Union St., Indianapolis, will hold exposition of Blessed Sacrament following 8 a.m. Mass in the chapel, closing with Benediction at 5:15 p.m.

First Saturdays

St. Nicholas, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly S.A.C.R.E.D. Gathering will follow in the Parish School.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis.

Second Wednesdays

The archdiocesan Family Life Office Natural Family Planning Classes, will meet at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis, at 7:30 p.m. Information: 317-236-1596, or 1-800-382-9836.

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Father Jim Goode, OFM, Ph.D., the leading black Catholic evangelist in the United States is the director and founder of SOLID GROUND, a Franciscan ministry with African American families based in New York City. This ministry is a counseling and referral ministry for children, youth and families. It is also an outreach ministry to those who have found life burdensome.

SOLID GROUND is centered around three very Franciscan words: compassion, consolation and confidence. Father Goode is the superior of St. Clare's Friary located on West 36th Street in New York City. He is a proud member of the Franciscan Province of the Immaculate Conception.

Father Jim Goode is the dean of black Catholic evangelists having preached the first black Catholic revival in the United States in 1974. By God's grace and through Fr. Jim Goode's gift of preaching and healing, thousands have come home to the Catholic faith. He is known throughout as the "Preacher's Preacher."

Father Jim has also lectured in numerous colleges, seminaries and universities throughout the world. He is a longtime activist and leader of Social Justice and Peace. His efforts to combat and correct some of society's most urgent problems have been a lifetime commitment. Because of his spiritual leadership and community involvement, he is the recipient of more than fifty-two citations, proclamations and awards. Above all, the degrees and awards he has earned, Father Jim Goode cherishes most his vocation as a Franciscan priest and his ministry under the one, true spiritual leader, our Lord and Savior Jesus Christ, whose flock he has been entrusted to lead and guide.

It is to God that he gives glory, honor and thanksgiving. It is Mary, Mother of God, Mother of the Church and Mother of Perpetual Help that he constantly asks for help and intercession.



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Youth News/Views

Youth ministers invite others to serve God

By Mary Ann Wyand
First of two parts

COLUMBUS—Youth ministry offers "lots of best times," Holy Spirit youth ministry coordinator Joe Connelly of Indianapolis explained with a smile.

Connelly was telling several guests a few stories about youth ministry programs and activities before the second annual archdiocesan Youth Ministry Recruitment Dinner Oct. 16 in Columbus.

Teen-agers and adult volunteers often describe the parish, deanery and diocesan youth ministry events as "some of the best times I've ever had," Connelly said. Youth ministry coordinators feel that way too, he added, about this unique blend of high-energy spiritual, service and social activities that help young people find God in their lives and connect with their Catholic faith.

Youth ministry coordinators Marlene Stammerman from St. Michael Parish in Greenfield; Larry Lenne from St. Louis de Montfort Parish in Fishers, in the Lafayette Diocese; Debbie Lindauer of St. Barnabas Parish in Indianapolis; and Ray Lucas, director of Catholic youth ministry for the New Albany Deanery, discussed various aspects of youth ministry to acquaint guests with this lay ministry career choice.

The dinner was sponsored by the archdiocesan Office for Youth and Family Ministries in collaboration with the Youth Ministry Association.

Stammerman opened the gathering

with a prayer, then discussed her calling to youth ministry.

"Jesus called the disciples into relationship with him," she said. "The original Twelve were called in different ways, but they heard something, saw something, and responded to that call to be in relationship with him. After answering that call and spending time living with and traveling with Jesus for three years, they felt the call to be community, the call to be church. And together in those years they discovered what church was supposed to be about and responded to the charge to go out and spread the Good News."

Reflecting on a catechetical session she heard during World Youth Day '97 in Paris last August, Stammerman said a bishop from England discussed the Eucharist and gave her new insight about living her faith.

"He said the Last Supper really became the Last Supper because of all the suppers they shared prior to that," Stammerman recalled. "He said the Eucharist came in those three years of building community, of building church. And he challenged us to think about what was a part of those suppers. Was there forgiveness, acceptance, compassion, love, laughter? Lots of different things were shared in those three years. There was a challenge to grow and a challenge to give."

Stammerman said the English bishop also asked the World Youth Day pilgrims to reflect on where they experience the Eucharist and where they celebrate the



Youth ministry coordinator Marlene Stammerman from St. Michael Parish in Greenfield shares stories about the World Youth Day '97 pilgrimage to Paris and her personal call to youth ministry during an Oct. 16 youth ministry recruitment dinner at Columbus.

Photo by Mary Ann Wyand

Eucharist in daily life.

"The connection made me think of the people I am in ministry with, my colleagues, the young people, the families at the parish, my own family and friends," she said, "as well as other places where there is compassion, there is love, there is acceptance, there is forgiveness. For me, it's been a revelation this fall to think about the Eucharist in a broader sense and how that invites us into community."

Youth ministry coordinators help teen-agers learn about Jesus as their friend, Stammerman said, as well as about the Catholic Church and the importance of responding to the Gospel call to help others.

When people feel they are part of a eucharistic community, she said, they also feel called to act on their faith by serving others.

"I feel a need to give back some of what I've been given," Stammerman said. "I chose youth ministry because I felt young people have a lot of spiritual needs and that faith has to be real and it has to be fun. In answering the call, it's a day-by-day process, a journey we're all called to be on. And day by day, God reveals his plan to us if we keep opening doors and stepping through, like you all are doing here tonight."

Comparing youth ministry to Halloween, Lenne told the gathering that youth ministry coordinators wear many different costumes and receive countless "treats" in their day-to-day interactions with young people.

"I can remember in the late '80s, when I was beginning to think about being a youth minister, the only experience I had was from the outside looking in," he said. "I went on retreats and I helped youth ministers as a retreat team leader, but I didn't really know what youth ministry was about until I got my first job."

Lenne formerly worked in youth ministry in the New Albany Deanery before accepting his current position in the Lafayette Diocese. Youth ministry coor-

dinators in Indiana dioceses often work together on programs and activities, he said, and teen-agers get to know young people from throughout the state.

"When I first started working in youth ministry, I was wearing the costumes that I saw other people wearing because I thought that was what I was supposed to do," Lenne said. "I discovered that in youth ministry I don't have to play a guitar to be a good youth minister. I don't have to be a spiritual guru to be a good youth minister. I don't have to be a parent to be a good youth minister. But when I first got into youth ministry, the youth ministers I looked up to played guitars, had children and were spiritual giants."

At first, he told the gathering, "I wasn't having much fun with my youth ministry because I was always trying to wear somebody else's costume. But then after a while, I put those costumes aside, like hand-me-downs, and picked the ones that fit me the best. It's the same way in youth ministry. You have to find out what costumes fit best for you."

Lenne said one of his favorite "costumes" he wears as a youth minister is that of a cheerleader because he likes to encourage young people.

"I like to show them that I take an interest in them; value them as friends, and like to cheer them on," he said. "Another costume I like to wear is that of a clown. I find in youth ministry that it's helpful if you can clown around a little bit and have fun. I also wear the costume of an Army recruiter. I encourage each youth to 'Be all that you can be.' And I'm always recruiting adults to help with youth ministry programs and activities."

But one of his most important costumes, Lenne added, is that of a "big ear" because "there are a lot of times young people just want to talk and they need somebody to listen."

Next week: Time management, developing ministry skills, and using youth ministry resources. †



Young adults from throughout the archdiocese listen as youth ministry coordinator Larry Lenne of St. Louis de Montfort Parish in Fishers, in the Lafayette Diocese, discusses different aspects of youth ministry and why he enjoys his calling to help teen-agers grow closer to God.

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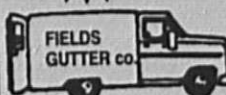
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Bethel College, Mishawaka—Office of Catholic Campus Ministry; Holy Cross Sister Margaret Mary Lavonis; 219-259-5754; Masses: St. Monica Parish, 5:30 p.m. Saturday and 7:30 a.m., 9:30 a.m. and 11:30 a.m. Sunday.

Butler University, Indianapolis—Newman Center; Father Don Quinn; 317-283-7651; Masses: Atherton Center, Room 326, 12:30 p.m. and 6 p.m. Sunday.

Calumet College of St. Joseph, Whiting—Office of Catholic Campus Ministry; Father Ernest Krantz; 219-473-4350; Masses: Campus Chapel, 8:30 a.m. Monday through Friday.

DePauw University, Greencastle—St. Paul the Apostle Parish; Father Michael Fritsch, pastor; Matthew Smith, campus minister; 765-653-5678; Masses: 5 p.m. Saturday and 8:30 a.m., 11 a.m. and 4 p.m. Sunday.

Earlham College, Richmond—St. Andrew Parish; Father Todd Riebe, pastor; Vince and Diana Punzo, coordinators of campus ministry; 765-962-3902; Masses: 9:30 a.m. and 5 p.m. Sunday.

Franklin College, Franklin—St. Rose of Lima Parish; Father Paul Shikany, pastor; 317-738-3929; Masses: 5 p.m. Saturday and 8 a.m. and 11 a.m. on Sunday at parish; College Chapel, 6 p.m. on the first Sunday.

Goshen College, Goshen—Office of Catholic Campus Ministry; Holy Cross Sister Margaret Mary Lavonis; 219-259-5754; Masses: St. John the Evangelist Parish, 5:30 p.m. Saturday and 8 a.m. and 11 a.m. Sunday.

Hanover College, Madison—Prince of Peace Parish; Father John Meyer; 812-265-4166; Masses: 6 p.m. Saturday and 8 a.m. and 11 a.m. Sunday; Brown Chapel, 7 p.m. Sunday, semi-monthly.

Huntington College, Huntington—Office of Catholic Campus Ministry; Carol Merkel, campus minister; 219-483-3661; Masses: St. Mary Parish, 5:15 p.m. Saturday and 8:30 a.m. and 10:30 a.m. Sunday; SS Peter and Paul Parish, 5 p.m. Saturday and 6:30 a.m., 8 a.m. and 10:30 a.m. Sunday.

Indiana Institute of Technology, Fort Wayne—Office of Catholic Campus Ministry; Poor Handmaids of Jesus Christ Sister Marybeth Martin; 219-422-5561, extension 288; Masses: St. Anne's Home, 8:15 p.m. Sunday.

Indiana State University and Rose Hulman, Terre Haute—St. Joseph University Parish; Conventual Franciscan Father Martin

5561; Masses: 5:30 p.m. Saturday and 8 a.m., 9:30 a.m., 11:15 a.m., 5:30 p.m. and 9 p.m. Sunday.

Indiana University/Purdue University, Fort Wayne—Campus Ministry Office; Poor Handmaids of Jesus Christ Sister Marybeth Martin; 219-481-6994; Masses: St. Anne's Home, 8:15 p.m. Sunday.

Indiana University/Purdue University, Indianapolis—Newman Center; Father Don Quinn; 317-632-4368; Masses: 9 a.m. Sunday September through May and 4 p.m. Sunday all year.

Indiana University, South Bend—Office of Catholic Campus Ministry; Holy Cross Sister Margaret Mary Lavonis; 219-259-5754; Masses: check local parish for schedule.

Indiana University/Southeast, New Albany—St. Joseph Hill Parish; Dan Endris, Newman Center ministry coordinator; 812-945-0354; Masses: 5:30 p.m. Saturday and 8 a.m. and 11 a.m. Sunday.

Manchester College, Manchester—Campus Ministry Office; Carol Merkel; 219-982-5057; Masses: St. Robert Bellarmine Parish, 6 p.m. Saturday and 8 a.m. and 10:30 a.m. Sunday.

Marian College, Indianapolis—Office of Campus Ministry; Father Francis Bryan, campus minister; Franciscan Sister Linda Bates, campus minister; 317-929-0355; Masses: 4:30 p.m. Monday through Thursday, 11:30 a.m. Friday and 11 a.m. and 8:30 p.m. Sunday.

Oakland City College, Oakland City—Blessed Sacrament Church; 812-749-4474; Masses: 6 p.m. Saturday and 9 a.m. Sunday.

Purdue University, West Lafayette—St. Thomas Aquinas Catholic Center; Father Patrick Click, pastor; 765-743-4652; Masses: 5:30 p.m. Saturday and 9 a.m., 11 a.m., 4 p.m. and 9 p.m. Sunday.

St. Francis College, Fort Wayne—Office of Catholic Campus Ministry; Franciscan Sister Felicity Dorsett; 219-434-3260; Masses: call for liturgy schedule.

St. Joseph College, Rensselaer—Campus Ministry Office; Holy Cross Sister Linda Kers; 219-866-6302; Masses: 4:30 p.m. Saturday and 11 a.m. and 9 p.m. Sunday.

St. Mary's College, Notre Dame—Office of Campus Ministry; Judith Fean, director; 219-284-5382; Masses: Church of Loretto, 9:45 a.m. Sunday; LeMans Chapel, 4:30 p.m. Sunday; Holy Cross Chapel, 7 p.m. Sunday; Regina Chapel, 9 p.m. Sunday.

St. Mary-of-the-Woods College, St. Mary-of-the-Woods—Office of Catholic Campus Ministry; Providence Sister Ann

Sunday.

University of Evansville, Evansville—Newman Center; Joe Cook, director; 812-477-6446; Masses: Neu Chapel, 1 p.m. Sunday.

University of Indianapolis, Indianapolis—Newman Center office; Father Don Quinn; 317-283-7651; Masses: University Chapel, 9 p.m. Sunday and 12:15 p.m. Wednesday.

University of Notre Dame, Notre Dame—Father Richard Warner; 219-239-

4042; Masses: 5:15 p.m. Tuesday through Saturday and 10:30 a.m. and 9 p.m. Sunday.

Vincennes University, Vincennes—Office of Catholic Campus Ministry; 812-885-5394; Masses: check local parish for liturgy schedule.

Wabash College, Crawfordsville—Newman Center; Father Leroy Kinnamon, chaplain; 765-362-8105; Masses: College Chapel, 5 p.m. Sunday. †

Announcements of WEDDINGS

To be published in the February 6, 1998, issue of *the Criterion*

If you are planning your wedding between January 30 and July 31, 1998, we invite you to submit the information for an announcement on the form below.

Pictures

You may send us a picture of the bride-to-be or a picture of the couple. Please do not cut photograph. The picture must be wallet-size and will be used as space permits. Black & white picture preferred; we cannot guarantee the reproduction

quality of a color photo. Please put name(s) and return address on the back. Photos will be returned if a stamped, self-addressed envelope is enclosed.

Deadline

All announcements with photos must be received by Friday, January 16, 1998, 10 a.m. (No photos will be accepted after this date). All announcements without photos must be received by the same date.

— Use this form to furnish information —

Clip and mail to: BRIDES, *The Criterion*, ATTN: Susan Etter, 1400 North Meridian, Indianapolis, IN 46202
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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.

ALBRIGHT, Appolonia (Baumer), 92, St. Gabriel, Connersville, Oct. 1. Mother of Marilyn Brinkman. Stepmother of Joseph Albright. Grandmother of three. Great-grandmother of six. Step-grandmother of five.

ALHAND, Albert J., Holy Name, Beech Grove, Oct. 6. Brother of Annabell M. Stahl, Dorothy M. Alhand.

BOLIN, Edna Aton, 86, St. Gabriel, Connersville, Oct. 16. Mother of Richard, Tom Aton, Bettie Lepers, Barbara Schultz. Sister of Raymond Bollard, Frances Strothman. Grandmother of 17. Great-grandmother of 34. Great-great-grandmother of two.

COX, Stanford N., 63, Holy Spirit, Oct. 11. Husband of Carolyn (Schmitz) Cox. Father of Kevin, Scott, Keith Cox, Pam Summers, Cheryl Garvey, Ramona McKenzie, Michelle Imel, Cynthia Roark. Brother of Duane, Conrad, Gerald Cos. Grandfather of 19. Great-grandfather of one.

DYLUS, Peter D., 70, St. Gabriel, Connersville, Oct. 7. Husband of Ingrid Dylus. Father of Cora Vance, Doris McCombs, Robin, Brian Dylus. Grandfather of 11.

GUTZWILLER, Harold H.,

66, St. Louis, Batesville, Oct. 19. Husband of Helen (Bohman) Gutzwiller. Brother of Alfred Gutzwiller, Hilda Bartling, Betty Jo Schaefer.

HOSIMER, Steven J., 30, Holy Name, Beech Grove, Oct. 7. Son of Madonna P. Fitzgerald Hosimer, James L. Hosimer. Grandson of Lloyd and Irma Hosimer.

McANDREWS, Anna Marie (Swallow), 75, St. Philip Neri, Indianapolis, Oct. 13. Mother of Mary, David McAndrews, Angela Stroud, Anna C. Rohrer. Sister of William Swallow, Bernadette Dial, Patricia R. Yaggi. Grandmother of four.

OBERLE, Daniel, 35, Holy Family, Richmond, Sept. 18. Father of Christina, Joseph Oberle. Son of Ron and Eleanor Oberle. Brother of John, Rebecca Oberle, Kathleen Bateman.

PATTERSON, Lester R. Jr., 54, St. Joan of Arc, Indianapolis, Oct. 6. Husband of Violet Patterson. Father of Tracy, Lester R. Patterson, III, Tammy Paramore. Son of Margaret and Lester R. Patterson, Sr. Brother of Steve, Dennis, John, Sr. Maria Patterson, Mary Bradley. Grandfather of three.

PRATA, Raffaele, 74, St. Mary, Richmond, Oct. 4. Husband of Nancy Prata. Father of Roberto, Armando Prata, Filomena Miranda, Anna Marie Giancola. Stepfather of Gesue Christofaro. Brother of Alberto, Armando, Pietro Prata, Carmellina Schettini. Grandfather of eight. Step-grandfather of two.

RIEMAN, Dorothy M., 93, Our Lady of Lourdes, Oct. 8. Mother of Margaret "Margo"

Miller. Sister of Helen Korte. Grandmother of five. Great-grandmother of nine. Great-great-grandmother of five.

RIES, Mary Doris, 76, Holy Spirit, Indianapolis, Oct. 12. Mother of Vicki L. Harrison, Jimmie Joe, Marty L., Terry W. Mohr. Sister of Thomas Raymond White. Memorial contributions may be made to the Parkinson's Foundation.

RUSSELL, Anne C. (Joseph), 80, Holy Spirit, Indianapolis, Oct. 11. Wife of William B. Russell. Sister of Mildred Callahan, Viola Southard, Ruby Milligan.

SELM, Juanita R., 67, Holy Spirit, Indianapolis, Oct. 9. Wife of Theodore H. Selm, Sr. Mother of Cynthia K. Sheibelhut, Patricia S. Abrams, Jeanette C. Whalen, Jennifer L. Stewart, David M., James E. Selm. Sister of Ruth Margolis, Alma L. Rea. Grandmother of eight.

SHARP, David, infant, Our Lady of Lourdes, Indianapolis, Sept. 21. Son of Heather Sharp and David Wright. Grandson of Marty (Porter) Sharp, James and Rebecca Sharp, Mr. and Mrs. Randy Wright.

STACEY, Rudy Clay, 58, St. Gabriel, Connersville, Oct. 1. Husband of Patricia Ann Stacey. Father of Brad Rockwell, Cynthia Hunt. Brother of Judy Marcum. Foster brother of Judy Alexander. Grandfather of four.

STUMLER, Jerome B., 75, St. John Starlight, Oct. 6. Brother of Leo, Lester Stumler, Martha A. King, Marcella Huber.

WENNING, Catherine M., 85, St. Louis, Batesville, Oct. 16. Mother of Dale Wenning, Mary Jo Siedling, Doris Schwieler. Sister of Kathryn Tebbe. Grandmother of 10. Great-grandmother of 10.

WHITE, Frances P., 86, St. Gabriel, Connersville, Oct. 14. Mother of Jeanne Wlaker, Dot Brown, Carolyn Gabbard, Patricia Baker; sister of Wilda Hudson; grandmother of nine; great-grandmother of 12; great-great-grandmother of eight.

ZALESKI, Mary Ann, 92, St. Mary, Richmond, Oct. 2. Mother of Ray Zaleski, Ann Parrot. Grandmother of 13. Great-grandmother of 19.

Pope proclaims St. Thérèse of Lisieux a doctor of the church

VATICAN CITY (CNS)—Although St. Thérèse of Lisieux never studied at a university and wrote no thick scholarly tomes, Pope John Paul II named her a doctor of the church, placing her among the Catholic Church's most important theologians.

"Something surprising is happening today," the pope said Oct. 19 as he formally proclaimed the French Carmelite the 33rd doctor of the church. Despite her lack of academic accomplishments, he said, "beginning today, she will be honored as Doctor of the Church," a recognition that goes "well beyond what any academic degree could."

The other doctors, all but two of whom are men, are saints who devoted much their lives to learning and to learned explanations of Catholicism. They include St. Augustine, St. Jerome and St. Thomas Aquinas.

The "Little Flower," as St. Thérèse is known, died in 1897 at the age of 24. Her understanding of spirituality, theology and Scripture are found in three autobiographical manuscripts, published together after her death as "Story of a Soul."

Her recognition as a doctor of the church, the pope said, is a sign to all Catholics that her writings "can be a point of reference, not only because they conform to revealed truth, but also because they shed new light on the mysteries of the faith and (lead to) a more profound understanding of the mystery of Christ."

St. Thérèse is the youngest person ever proclaimed a doctor of the church, Pope John Paul said.

"Yet her spiritual jour-



An image of St. Thérèse of Lisieux hangs from the facade of St. Peter's Basilica Oct. 19. Pope John Paul II declared the French nun a doctor of the church, a designation reserved for saints who lived lives of exceptional holiness and witness to teachings.

ney was so mature and courageous, the intuitions in her writings about the faith were so vast and profound that she deserves to be placed among the great spiritual masters," he said.

In his formal proclamation letter, Pope John Paul said that what St. Thérèse explained and described as the "little way" of spirituality was nothing other than a fresh and refreshing presentation of God's love for all people and his call for everyone to be holy.

"Thérèse offers a mature synthesis of Christian spirituality," he wrote in the letter pub-

lished Oct. 19.

"She helped heal souls of the rigors and fears of the Jansenist doctrine, which was more inclined to underline the justice of God than his divine mercy," the pope said.

"Thérèse has a unique universality," he said. "Her personality and the evangelical message of the 'little way' of trust and spiritual childhood found and continue to find a surprising acceptance that has crossed every border."

The pope also said St. Thérèse showed "the feminine genius" of understanding hidden truths and putting them into practice in her daily life.

Pope John Paul highlighted St. Thérèse's youthful searching for God in an Oct. 18 address to an estimated 50,000 Italian children and teenagers, members of the youth section of Catholic Action.

Before she entered the Carmelite convent at the age of 15, she would have made a perfect member of the parish-based groups, which promote community service and involvement in the church, the pope said.

"She was full of vitality, faith and enthusiasm for Jesus and for the Gospel," he said. "Her brief existence was completely consumed by love for God and by the desire to make the whole world love him."

St. Thérèse's little way, he said, explained how all people can reach sainthood by abandoning themselves to God and to his will for them even in the simplest tasks of daily living. †

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