

refuse to "partake in planted squabbles, because there is always a danger to be misunderstood in such a context."

Accepting an honorary degree from the Jesuit-run university, the patriarch said the Catholic and Orthodox churches must look closely at the different paths they have taken over the years, in order to again find common ground.

"Our heart is opposed to the specter of an everlasting separation," he said. "Our heart requires that we seek again our common foundations, and the original starting point that we share."

But while stating his openness to dialogue, Patriarch Bartholomew said certain subjects are not up for discussion. "The organization, the goals, the functions and all aspects of the life of the church are not determined by

tion of secular therapies in the jargon of popular psychology.

"While recognizing the value and insights of secular psychology and the contemporary culture of therapy, we affirm that these disciplines are nonetheless incomplete, reductive and in some cases, antithetical to the healing traditions of the church," he said.

"Orthodox spirituality . . . is intimately bound up with the sacramental and liturgical life of the church," the patriarch added. "Any attempt to practice it apart from active participation in that life is to cut it off from its living and life-giving roots."

In his first week, Patriarch Bartholomew also had separate meetings with President Clinton, first lady Hillary Clinton and Vice President Al Gore, and a joint meeting

with House Speaker Newt Gingrich and Senate Majority Leader Trent Lott.

Receiving the Congressional Gold Medal, the highest honor that the U.S. Congress can give, the patriarch said both the U.S. Congress and the Orthodox Church "represent great traditions that have endured."

"Paradoxically, faith can endure without freedom, but freedom cannot long abide without faith."

In Washington the patriarch also visited Martha's Table soup kitchen, where he praised its workers for showing "to all the world that the good portion is to hear the word of the Lord, and to perform that same word."

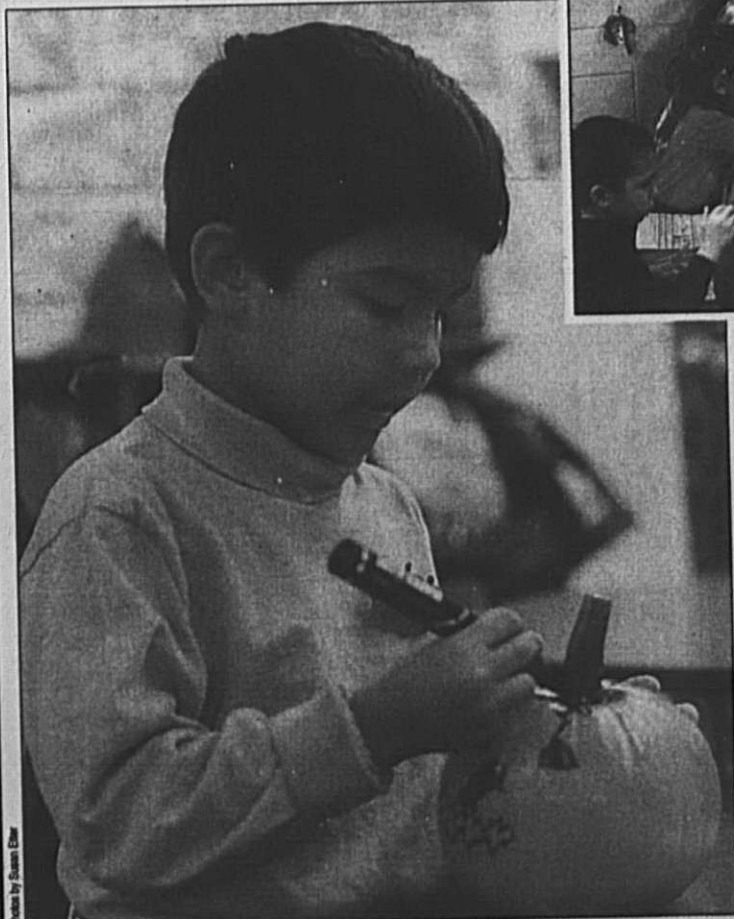
"You are God's gift to us, and it is not we who minister to you, but you who minister to us, and we give thanks to the Lord on your behalf," he added.

Speaking to representatives of the International Orthodox Christian Charities in Baltimore, he called them "peacemakers, waging a campaign for peace in war-torn countries around the globe and suffering alongside those whose lands have been ravaged."

In New York, Patriarch Bartholomew met U.N. Secretary-General Kofi Annan, celebrated a Divine Liturgy at Madison Square Garden, and met leaders of other religions at the National Council of Churches headquarters.

And in the speech perhaps most reminiscent of Pope John Paul's U.S. visits, he called on young people to "take on the responsibility of the legacy of the Orthodox Church as you have been called to do by virtue of your baptism."

"Do not take this legacy lightly," he added, "but cherish it, like you do your mothers and fathers, cherish it as I cherish each and every one of you." †



Pumpkin Day

At left, Kevin Tirado, a kindergartner at St. Rose of Lima School in Franklin, decorates his pumpkin during Pumpkin Day in Stephanie Sakea's kindergarten class. Above, Julie Haney, a parent, shows kindergartners how to measure the circumference of a pumpkin. Surrounding her from left are James Brummett, Cally Shuck, Donnie Murray and Emily Gramse.

New Albany Deanery celebrates pro-life month

NEW ALBANY—Reverence for life was the focus of the New Albany Deanery Pro-life Mass Oct. 12 at St. Mary Church in New Albany.

The liturgy commemorating Respect Life Month in October was sponsored by the archdiocesan Office of Pro-Life Activities and the New Albany Deanery.

The Mass also paid tribute to the life and ministry of the late Mother Teresa of Calcutta. A large framed picture featuring seven photographs of the founder of the Missionaries of Charity was draped with a white sari, like those worn by the nuns in her order, and placed near the altar.

Father Vincent Lampert, director of the archdiocesan pro-life office and pastor of Mary, Queen of Peace Parish in Danville, concelebrated the liturgy with Father John Beitans, dean of the New Albany Deanery and pastor of St. John the Baptist Parish in Starlight; Father William Ernst, pastor of St. Mary; and Conventual Franciscan Fathers Maximilian Korecki and Kenneth Gering.

Father Lampert also commissioned parish pro-life

chairpersons from the New Albany Deanery.

"Commitment to Jesus Christ is never easy," Father Lampert told the assembly in his homily. "Because it requires sacrifice and an acceptance of the truth as revealed by God, there will always be something—some obstacle that we cling to that stands in our way, challenging the level of commitment that we are willing to make to Christ. But if we truly want to follow Christ, then we must face our obstacles."

Without faith, he said, people may live in despair and might question the meaning of life, the dignity of the human person, the right way to live, and the role that morals and values play in society.

"The answer, of course, is to heed the call of Christ, who says to each and every one of us: 'Follow me!'" Father Lampert said. "Obedience is not always easy because it may require us to change our way of thinking and how we look at the world. Pope John Paul II said, 'It is not difficult to see how today's world, despite its beauty and grandeur, despite the conquests of science and technology, despite the refined and abundant mater-

ial goods that it offers, is yearning for something more, for more truth, for more joy, for more love.'"

Those yearnings can be realized, Father Lampert said, "but only if we are willing to renounce those things that separate us from Jesus Christ and his way of life. As Christians, what we must come to accept is that true wisdom means the ability to accept the priorities that God sets for us, even if we find it difficult to do so. We must come to believe God knows best and demonstrate this fact through our actions."

God calls us to holiness, he said, and we need to take the necessary steps to discover which route God wants us to follow.

"Whatever we make of our lives," Father Lampert said, "it must be something that reflects the love of Jesus Christ. It is not easy to do this. Love demands effort and personal commitment to the will of God. It means discipline and sacrifice. It also means joy and human fulfillment, because there is nothing more important than a life with God. Let us pray for the strength to answer this call." †

New auxiliary bishop named for Fort Wayne-South Bend Diocese

Washington (CNS)—Holy Cross Father Daniel R. Jenky, an instructor in theology at the University of Notre Dame and rector of the university's Basilica of the Sacred Heart, has been named auxiliary bishop of Fort Wayne-South Bend.

The appointment was announced Oct. 21 in Washington by Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States.

Bishop-designate Jenky turned 50 earlier this year. Born in Chicago on March 3, 1947, he attended grade school there at St. Nicholas of Tolentine.

He then studied at St. Laurence High School in Burbank, Ill., and Quigley South High School Seminary—later merged into Archbishop Quigley Preparatory Seminary—in Chicago.

In September 1965, he entered the Congregation of the Holy Cross, Indiana province. He made his final profession of vows in 1973 and was ordained a priest on April 6, 1974.

After getting a bachelor's degree in history at Notre Dame in 1970, he also earned his master's degree in theology there in 1973.

Following ordination, Bishop-designate Jenky taught social studies at Bourgade Catholic High School in Phoenix during 1974-75.

He returned to Notre Dame in 1976. For the next eight years he was associate director, then director, of campus ministry, with responsibility for the pastoral care of university students, faculty and staff.

He was named rector of the university's main church in 1977, and has been an instructor in theology at Notre Dame since 1985. He also has taught a graduate-level course at Notre Dame on the literature of prayer.

From 1985-90, he was superior of the Holy Cross Fathers and Brothers religious community at the university. Currently, he also is rector of Notre Dame's O'Hara-Grace Graduate Residences, where he lives. †



Photo by Margaret Nelson

Bell tower blessing

With the pastor, Father Larry Crawford, at his side, Archbishop Daniel M. Buechlein blesses the bell tower of the new St. Simon Parish facility on Oakland Road in Indianapolis before an Oct. 25 evening Mass. The assembly followed the archbishop as he blessed the north of the building and the east entrance of the school. Bearers of seven flags—representing the council ministries of administration, communication, education, family life, finance, social concerns and spiritual life and worship—led the procession. Mass was celebrated in the cafeteria.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 1997 Criterion Press, Inc. POSTMASTER: Send address changes to Criterion Press, Inc., 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717.

The Criterion

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Stewardship: thoughtful expression of commitment

Pastor shares influence of sabbatical experience on his concept of stewardship

By Peter Agostinelli

Stewardship should never be automatic. It should be a thoughtful expression of commitment.

That's one way Father Jim Farrell looks at stewardship. It's a way of life that doesn't fit simply into a single part of Catholic life.

Father Farrell became pastor of Our Lady of Lourdes Parish in Indianapolis this year after completing a three-month sabbatical in Uganda, Africa. Already known for his efforts in stewardship education, he recently told *The Criterion* about the fresh outlook he gained during his sabbatical.

Earlier this year, Father Farrell shared the story with a group of archdiocesan Catholics as preparation for their parish stewardship talks.

While he was in Africa, Father Farrell said it struck him how different the Ugandan culture is from American culture. While people are financially poorer in Uganda, people in our culture are more wealthy and surround themselves with possessions. As a result Americans spend much time and effort maintaining and storing their possessions.

"It became clear to me how little the people there have, compared to what we have," said Father Farrell, who served as pastor of Sacred Heart Parish in Jeffersonville before his sabbatical.

"But what a wonderful spirit they have. So often much of our stress and our unhappiness comes over our possessions and our attachment to them. But these folks who have so little took very seriously what they contributed to the church."

Father Farrell tells the story of the spirit demonstrated during the offertory procession at a Mass. Everyone in the church with a gift processed forward to the altar with the gift. Most of the gifts were ordinary things like bowls of beans or nuts or roots, or possibly some clippings of sorghum. Few people contributed money.

It was especially moving, Father Farrell recalled, to watch bent, elderly women process forward—often aided by walking sticks shaved from tree limbs—and present their bowls of beans or nuts into a collective bowl.

"As I saw people doing this, I realized

that this really was a vivid sign that these people gave the work of their hands," he said. "They gave several hours of work, collecting and harvesting this particular crop as an offering to the church."

"I'm just so aware now of how we often put our gifts to God last—how they often come out of what we have left over."

Stewardship of freedom

Also impressive for Father Farrell was the spirit of some black South Africans he met during his time there. One black man told him many white South Africans fear black retaliation for the way white South Africans treated blacks during apartheid.

The black South African told him, "We have no interest in doing that. Our interest is in reconciliation and moving forward and not looking back."

"The other black South Africans we met were the same," Father Farrell said. "They were very focused on how to make the most of the present opportunity of freedom from apartheid, and not how to get even with the people who treated them so poorly."

"And I thought to myself that this is great stewardship. This is great stewardship of freedom. This is great stewardship of authority and responsibility . . . to use the opportunity of freedom wisely and responsibly, to move forward and care for your children and build peace in your nation and build a strong economic base so people can have a decent life."

Commitment weekend

Mike Halloran, director of stewardship and development for the archdiocese, thinks Father Farrell's sabbatical stories carry concrete stewardship messages for all Catholics, especially as they consider their parish commitments this weekend, Nov. 1-2.

"In the fall of each year, thousands of parishioners in the archdiocese are called to a closer relationship with God through their practice of genuine Christian stewardship," Halloran said. "This practice involves three things:

- recognition that God is the source and owner of all things
- reflection on the many gifts that God has given us
- and a grateful response of how we will share these many gifts with our church

in a way that is in keeping with how we have been blessed."

"A Disciple's Way," the archdiocesan parish stewardship program, offers parishioners the opportunity to record the gifts of time, talent, and treasure they plan to share with their parish for the coming year, Halloran said.

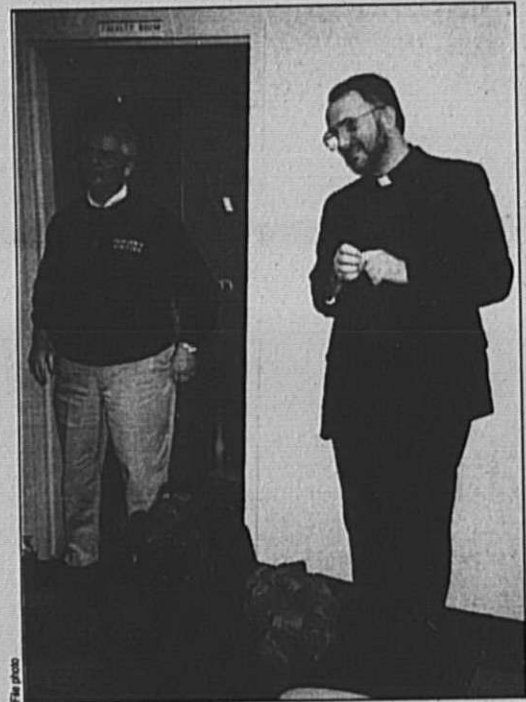
This year "A Disciple's Way" added a spiritual dimension. In keeping with the first two goals of the archdiocesan Journey of Hope 2001 celebration, parishioners have also been asked to make spiritual commitments of prayer (to pray regularly for God's work through the church) and presence (to attend Mass consistently).

Think about it

To help illustrate a sense of stewardship commitment, Father Farrell offers a simple story told by one of his friends. The story defines stewardship as an act of giving in which the giver has to stop and think about it.

Father Farrell said: "Stewardship should be a thoughtful and well-considered action in which I recognize that I am making an outward sign of the interior relationship between me and God. Whether that's giving a day to take care of the church property or working with youth or giving up a weekend to be a

monitor at a high school retreat weekend, or whether it's proclaiming the Word of God on Sunday morning and the time you put into it to make sure it's well-executed, or whether it's the check you write—they should all be well-considered, thoughtful expressions of what my relationship with God is all about." †



Father Jim Farrell, pastor of Our Lady of Lourdes Parish in Indianapolis, accepts gifts from parishioners when he leaves Sacred Heart Parish in Jeffersonville. Father Farrell, a respected stewardship educator, spent part of his recent sabbatical in Uganda, Africa.

The Journey To Christian Stewardship



On the weekend of November 1-2, thousands of Catholics in central and southern Indiana will be asked to be part of the journey to Christian stewardship through their commitments of:

- prayer (pray regularly for God's work through their church)
- presence (attend Mass consistently)
- time, talent, and treasure.

Be part of this journey by returning to God some of the many gifts He has given you.



Archdiocese of Indianapolis

Marian College to take part in teleconference about involving families in children's education

Marian College in Indianapolis has been selected as one of six organizations to participate on a "Best Practices" panel during a Nov. 5 satellite teleconference on effectively involving parents and families in the education of their children.

Dr. Joyce Johnstone, chair of Marian's education department, will participate in this conference with Vice President Al Gore, U.S. Secretary of Education Richard Riley and other guests.

"Partners for Learning: Preparing Teachers to Involve Families" is an interactive teleconference to be broadcast live from 2 p.m. until 4 p.m. EST Nov. 5 from Washington, D.C.

The discussion will focus on how universities, colleges, schools and communities can better prepare teachers to involve parents and families in the education of their children.

Marian earned its place in the conference for its innovative program "Partners for Parent Leadership" introduced earlier this year.

Johnstone serves as project director for the program, which is designed to promote and develop leadership skills in parents

while providing a model teacher preparation program in parental involvement.

The project provides a two-tiered parent leadership training model for urban schools using parent leaders as mentors for school parent groups. Eight urban school parent groups receive on-site coaching and mentoring from project staff and trained parent mentors.

The "Partners for Parent Leadership" program is supported by a grant from the Danforth Foundation.

One of the participating schools in Marian's project is the Indianapolis Public Schools' Cold Spring School located at 3650 Cold Spring Road. IPS officials will be downlinking the conference for parents, teachers and Marian students and faculty.

Facilities with satellite dishes can access the teleconference on the CU-Band or the KU-Band. Videotapes will be available by calling the Marian College communications office at 317-955-6212.

Marian has a long history of educating teachers. The college was founded in 1851 by the Sisters of St. Francis in Oldenburg to train teachers. †



The Criterion

Official Weekly
Newspaper of the
Archdiocese of Indianapolis
Rev. Msgr. Raymond T. Bosler
1915 - 1994
Founding Editor

Most Rev. Daniel M. Buechlein, O.S.B., Publisher
William R. Bruns, Executive Editor
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Editorials

Saints: heroes and friends

Heroes have all but disappeared in our modern age. Sports figures, movie stars, and great scientists have the capacity of eliciting our admiration, respect, and devotion, but seldom do their reputations remain unscathed from a scandal-seeking public. Perhaps the outpouring of attention at the untimely passing of Princess Diana was a sign of the natural desire of an adoring public to claim for itself a modern day hero, regardless of that person's faults and foibles.

Christians properly hold in great esteem the saints: those holy men and women whose lives of prayer and works of charity have inspired others to grow closer to the Lord. In every generation and in every land, the Lord has raised up women and men outstanding in holiness and virtue that we might be inspired to follow in their footsteps along the pathway to eternal life. We do well to look to the saints, especially the Blessed Virgin Mary, as examples for our own lives and to strive to be, like them, people of hope.

The catechism teaches us that "Hope is the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying

not on our own strength, but on the help of the grace of the Holy Spirit" (#1817). Hope is the virtue of the saints, and we can do no better than to pray for an increase in hope that we might have in our hearts a fervent desire for the things of heaven.

As we look to the saints as examples, let us also remember that the saints in heaven "do not cease to intercede with the Father for us" (#956). The saints are not only for us models but friends—bringing our needs and concerns before the Father, praying with us and for us that we might one day be counted among those who are saints.

In a world in which heroes are becoming more and more passé we do well to look to the richness of our Catholic faith that holds up before us the lives of thousands of the most fascinating people who have ever lived and commends us to imitate them and rely upon their friendship as we strive to be faithful to the great things to which we have been called.

—Father Daniel Mahan

(Father Mahan is pastor of St. Luke Parish in Indianapolis and a member of the editorial committee of the Board of Directors of Criterion Press, Inc.) †

Let's rethink legalized gambling

The state of Indiana is having more than its share of second thoughts about its decision 10 years ago to legalize gambling. It's a healthy sign.

Eliminating the ban on gambling was done to allow the state to keep pace with other states that were fattening their treasuries with state lotteries and pari-mutuel horse race betting.

One of those with second thoughts is John Mutz, former state senator and lieutenant governor. He admits that he favored the constitutional amendment, believing pari-mutuel horse racing would be good for the state. And he had no real objection to a state lottery, he said, but drew the line at casino gambling.

"Most people who voted for the amendment back then, if they think about it, are in shock at what happened," Mutz was quoted recently in an editorial page column in *The Indianapolis Star*.

And why wouldn't they be shocked? The state got its horse track and its lottery but saw those other states raking in revenues with casinos and wanted a piece of that action, as well. So now we have nine riverboat casinos, off-track betting parlors and even high-stakes legalized bingo games all over the place.

Is it unreasonable to expect that one of these days video poker and video slot machines will be showing up in clubs and taverns with the state's approval?

Mutz, of course, is not the only one wondering if gambling is out of control.

Governor Frank O'Bannon is considering the formation of a broad-based group of citizens and officials to study gambling's social and economic effects.

Reacting to horror stories about families and communities torn apart by com-

pulsive gambling, Congress last year established the nine-member national Gambling Impact Study Commission, which is spending two years looking at the effects—pro and con—of gambling throughout the country.

The Statehouse has no complaint about the tax revenues generated by the casinos—\$273 million since the first casino opened in 1995 in Evansville.

Legalized bingo has turned out to be big business, as well. Approved ostensibly to benefit churches and charitable organizations, legalized bingo produced revenues of \$516 million in the last fiscal year—a 13 percent jump over the previous year. But it has gotten so large and professional that many small operators have been squeezed out.

The concern, of course, is what all this gambling will do to families and communities riddled with compulsive gamblers. Many gamblers turn to theft, fraud and even embezzlement to feed their gambling habits while their families go unfed.

A national study showed that the 298 counties in the U.S. with legalized gambling had a 1996 bankruptcy filing rate 18 percent higher than in counties with no gambling.

An increase in depression and suicide rates also have been traced to compulsive gambling. Governor O'Bannon's concern is warranted. A study to determine the effects of gambling in the state can only help guide the state in the future.

—Lawrence S. Connor

(Connor, of St. Pius X Parish in Indianapolis, is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.) †

Seeking the Face of the Lord

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



Evangelization through our church's teaching mission

Two weeks ago I participated in an International Catechetical Congress in Rome as a representative of our conference of bishops. It was titled "The Faith of the Church and the Mission of Evangelization." The occasion celebrated the publication of the official Latin edition of the *Catechism of the Catholic Church* and the newly revised edition of *The General Directory for Catechesis*. As points of reference, these two documents are central to the church's mission of evangelization. As companions to Sacred Scripture, they guarantee the integrity and completeness of church teaching grounded in our biblical, doctrinal, patristic, liturgical and historical tradition. Recall that the four "pillars" or sections of the catechism organize the church's constant teaching under the headings of 1) the Creed (the faith we profess); 2) the Sacraments (our life in Christ); 3) the Commandments (how we live a moral life); and 4) the Our Father (how we pray).

The General Directory for Catechesis provides broad direction for the teaching mission of the church's faith (evangelization) from baptism through adulthood. It is important to note that the word catechesis means a lot more than simply teaching the intellectual content of our faith. It carries the notion that embracing the doctrine of our faith is integrated with praying and actively living the faith in everyday life.

The general directory is divided into five parts. The first describes the meaning of catechesis in the church's mission of evangelization. The second part provides direction for presenting the Gospel message in catechesis. Part three makes observations about the method of teaching the faith. Part four proposes approaches of teaching for various age groups. The final part describes the ministry of catechesis and provides direction for the training of teachers.

Why does the church go through the trouble to produce a catechism and, now, the general directory for teaching the faith? The reasons are basic. Most important is the need to guarantee that the faith received from Christ is handed on whole and entire from generation to generation, from age to age. These documents of the church are intended to aid the church in maintaining the unity of its faith through its teaching mission in our own age.

Pope John Paul II has remarked that with the renewal of the church's liturgical books and the publication of the revised Code of Canon Law, and now, the *Catechism of the Catholic Church* (and the companion *The*

General Directory for Catechesis), the formal instruments for the authentic renewal called for by the Second Vatican Council are in place. These works provide direction for the church's worship, orderly governance and teaching mission.

The congress held at the Vatican two weeks ago was attended by eight cardinals, 71 bishops and archbishops, 140 priests, 41 religious women and men and 38 lay people from 72 countries. It was truly an international exchange about the challenge of the church's teaching mission in our times. Of great interest to me was the fact that the major challenges are virtually identical everywhere, whether in the "first world" or "Third World."

The social and cultural context that affects our church's mission shows a universal pattern. 1) The phenomenon of secularism is universal, (thanks largely to the exportation of our Western culture, I am afraid). 2) The fascination with the "New Age" is viewed as infectious and ambiguous. 3) The desire to "individualize" the faith to "my" faith is widespread. 4) Religious and cultural pluralism threaten the unity of the faith and the oneness of teaching. 5) Poverty and violence and the "privatization" of law ("pick and choose") make it difficult to evangelize the message of Christ through the church.

In terms of the internal ecclesial mission of catechesis, I was surprised to learn that our challenges are also similar worldwide. I think of two in particular. First, after the Second Vatican Council, a new emphasis was given to new methodologies for teaching which intended to lead the learner to embrace the faith in the total experience of life. In that effort, there tended to be less emphasis on the doctrinal content of faith and more on human experience. Many catechetical programs assumed that the basics of the faith were already known. The result is that a generation of folks, perhaps two, do not know Catholic doctrine. To address this deficit is a universal challenge.

The second challenge is how to adapt the teaching of the Gospel to the local, societal culture without compromising the integrity of our faith. Societal cultures differ, but the challenge is universal. How do we evangelize the culture?

The Holy Father urged the congress participants to give a new emphasis to the teaching mission of our church. This emphasis fits well with the theme of evangelization on our Journey of Hope 2001. †

The Bottom Line/Antoinette Bosco

Saints are still among us

Stories of the saints always have been a reading choice for me. I marvel at their lives, so fixed on God but so devoted to others.



Yet I tend to think of saints as people of other times, other places. I realized how wrong that is when I began to read a new book titled *All*

Saints, Daily Reflections on Saints, Prophets and Witnesses for Our Time (Crossroad).

Written by Robert Ellsberg, editor-in-chief of Orbis Books, this book is a feast for someone like me. He tells 365 stories, one for each day of the year, each a minibiography of a person he feels deserves the name "saint."

Some of his choices are familiar canonized saints: St. Francis of Assisi, St. Thomas Aquinas, St. Teresa of Avila and St. Elizabeth of Hungary.

More surprising are unfamiliar names like Blessed Josephine Bakhita, Joao Bosco Bournier and Hagar the Egyptian. Even more unexpected were stories of the God-loving people of this century and our day, such as Father Henri Nouwen and Jesuit Father John Courtney Murray.

An additional surprise was the inclusion of people not of the Roman Catholic faith, like Eberhard Arnold, founder of the Bruderhof community; Sojourner Truth, evangelist, abolitionist and women's suffrage activist; Anne Hutchinson, a Puritan prophet; Oskar Schindler, the German industrialist who saved Jews from the Nazis; and Albert Schweitzer, the missionary doctor and Nobel laureate.

The author acknowledges that some

might find fault with his selections. He says he singled them out because all are people "whose lives and message, I believe, speak to the spiritual needs of our day."

Ellsberg believes readers will recognize "heroic sanctity" when they see it.

I was surprised and thrilled to see that the author included Christlike people I had read about, who lived just before or during my lifetime. There were Father Miguel Pro, martyred in Mexico simply for being a priest; Jesuit Father Pierre Teilhard de Chardin, the great scientific visionary; and Archbishop Oscar Romero, the martyr of San Salvador.

The author tells the stories of several who were killed by the Nazis for their love of others, including the Jesuit priest Alfred Delp, the Lutheran theologian Dietrich Bonhoeffer, and Hans and Sophie Scholl, brother and sister, devout Christians who courageously fought Nazi tyranny. They believed, "We must attack evil where it is strongest, and it is strongest in the power of Hitler." They were captured and beheaded.

Ellsberg says he chose to profile people whose "sanctity was not simply a garment they wore but a quality that was expressed through struggle and conflict as they lived their lives. By exploring a range of lives far beyond the official canon of saints, I hope to expand the popular understanding of holiness itself."

This book renews hope. The stories are beautiful witnesses to the fact that people can be fully human, yet so illuminated with concern for others that they serve as true signs of God.

Ellsberg quotes Cardinal Emmanuel Suhard, who said that to be a saint means "to live in such a way that one's life would not make sense if God did not exist."

And that, after all, is what living according to the Gospel really means. †

A View from the Center/Dan Conway

Seeking God in holy places close to home

During the past month, I have had the privilege of visiting more than a dozen holy places — here in the



United States and in Italy. The experience has given me a renewed appreciation for the beauty and tranquility of sacred spaces. It has also taught me—once again—that, when it comes to holy places, there's no place like home.

My spiritual home will always be Saint Meinrad, the place where the faith I received as a child grew to adulthood. For me, returning to the holy hill is always an opportunity to reconnect with the holy place itself and with the holy people who formed me there.

From this perspective, you can imagine how I (and many others) felt last month when the Archabbey Church of Our Lady of Einsiedeln at Saint Meinrad was rededicated. This very special (and, now, very beautiful) monastic building is a magnificent place of prayer and worship, to be sure. But it is also the nurturing center of a community of monks whose service to this archdiocese and the universal church has made such a tremendous difference in the lives of so many of our priests and lay leaders.

I urge all readers of *The Criterion* to find their way to southern Indiana during our archdiocese's five-year celebration of Journey of Hope 2001 to visit Saint Meinrad and to pray in the renewed archabbey church.

On Father Schaedel's pilgrimage to the shrines of central Italy, we saw many wonderful churches — including the shrine of

St. Catherine of Siena, the chapel at Alverna where St. Francis received the stigmata, St. Peter's Basilica in Rome, and the Basilica of St. John Lateran (which our guide insisted is "the most important church in the world" because it is the pope's cathedral!) But of all these holy places, none is more sacred to me, and to many others in our archdiocese, than the archabbey church at Saint Meinrad.

You might also want to travel a few hundred miles west along Interstate 64 (or Interstate 70) to St. Louis. This year the Archdiocese of St. Louis is celebrating 150 years as an archdiocese (171 years as a diocese and nearly 300 years since the first Mass was celebrated there by Jesuit missionaries). In recognition of the tremendous contributions made by St. Louisans to the growth of the church in the western United States and in missionary areas throughout the world, Pope John Paul II has designated the Cathedral of St. Louis a minor basilica.

The Cathedral Basilica of St. Louis tells the story of the church in the U.S. in mosaics and marble. It also gives witness to the vitality of our Christian faith (and of the dedication, and persistence, of our Catholic forebears) in the face of many physical and spiritual obstacles. This is also a strikingly beautiful and holy place that deserves to be visited!

God is revealed to us in people, in the wonders of the natural world, and in all of creation. But the Lord is present to us in special ways in the holy places of our faith. If we truly seek God in these wonderful places, we will never be disappointed. †

From the Editor Emeritus/John F. Fink

Most of the saints were married

Since Saturday, Nov. 1, is the feast of All Saints, I thought I'd tell you about one of the things I did after I got back from the Holy Land: I wrote a book about married saints. I'll let you know when it'll be published.



When I tell people that, I get varied reactions. "Are there any?" more than one person asked. "That will be a small book," another said. Others said, "Great! We really need that." One man, married of course, simply started to applaud.

The simple fact is that *most* of the saints were married! Did that statement startle you? It's based on the fact that the overwhelming majority of people do marry and the only qualification for being a saint is that you go to heaven when you die. I'm convinced that most of the people who go to heaven were married.

Nevertheless, it is true that most *canonized* saints were not married. None of the eight Fathers of the Church were married. Neither were any of the 32 Doctors of the Church. Still, some of the church's greatest saints were married—Mary and Joseph, for example, and St. Peter.

Marriage is no obstacle to sanctity. Holiness is possible to married people just as much as it is to the unmarried. Admittedly, those canonized saints who were married aren't on the church's role of saints just because they were exemplary spouses. No one has ever been canonized just because she or he was a good wife or husband. Probably St. Monica comes closest to being canonized mainly for the way she fulfilled her vocation as wife and mother. For many—St. Peter, for example—the fact that they were married was incidental to the reasons they are venerated as saints.

Some listings of saints seem to go to extreme measures to avoid saying that a

particular saint was married. In one book of saints, for example, St. Margaret of Scotland is listed as "widow" even though her husband died only three days before she herself died. One wonders what category she would have been in if she had died four days earlier. Other married saints listed as "widows" rather than "married women" in that book are Frances of Rome, Monica, and Elizabeth of Portugal. Elizabeth Seton, Elizabeth of Hungary, and Bridget of Sweden became religious after they were widowed, so they are listed under that category. Apparently, in order for married women to be canonized, they must either be widows or martyrs, as were Perpetua and Felicity.

Of course, many married saints were also martyrs. During the many persecutions the church has suffered, from the time of the Romans to those during recent centuries, many people who laid down their lives rather than disobey their consciences were married.

I'm including four married couples in my book—Mary and Joseph, Anne and Joachim, Zachary and Elizabeth, and Isidore and Maria. In most cases, however, only one spouse of a married couple has been canonized.

All 13 of the female saints in this book, by the way, were mothers, but not all 10 of the male saints were fathers. Not all of them had large families, although some did. St. Louis had the most children—11. He was followed by St. Margaret of Scotland and St. Bridget with eight, St. Frances of Rome perhaps with six although we know about only three, St. Elizabeth Seton with five, and St. Thomas More with four. Many of them had only one child. With the emphasis the church historically has placed on large families, it's a bit surprising that more of these saints didn't have more children.

The term "married saint" is not an oxymoron. It is not a contradiction of terms. We married people can take pride that at least some of our peers made it. †

The Human Side/Fr. Eugene Hemrick

The power in performing just one respectful act is rewarding

The cry "There's no respect anymore!" has never been louder than today. It makes you wonder what our world would be like if we showed a little more respect than we do.



Allow me to share with you an experience I had while walking around Capitol Hill in Washington, D.C. It illustrates just one of

respect's many rewards.

One morning I noticed a well-dressed man stop to talk with a street person pushing a cart filled with all his belongings. Instead of brusquely greeting him and moving on quickly, as most people tend to do to avoid being asked for money, the well-dressed man lingered.

After some simple remarks about the weather, he delicately and respectfully asked the street person about his life. The dignity with which he did this lent profound meaning to their conversation and took it far beyond small talk or inquisitiveness.

As I listened at a distance, the street person painfully told his story. Ironically, when he finished, he thanked the well-dressed man for listening and never once asked for anything.

Reflecting on this, I couldn't help but think that the time and respect given that homeless person had to be more rewarding than any amount of money he would have received. Oh, sure, he would have welcomed a handout, but there was an awesomeness about that encounter that took it beyond begging and handouts.

One human being was allowing another to stand tall. This is rare among

friends, let alone in the encounters of the well-off with the poor.

No doubt the well-dressed man also was rewarded well, for the exercise of goodness always brings us closer to our true self—to that person he really is meant to be.

I vowed after experiencing that inspiring incident to jump at the next opportunity I had to duplicate what I saw. I did not have to wait long.

The next morning a group of laborers began repairing our parish's parking lot. After Mass, I spotted the foreman and said hello in Spanish. I had done this several times before, but never had stopped to converse. This time I did, learning that he came from Central America. What followed in our conversation was awesome.

His father, mayor of his hometown, had been killed for defending the poor. This man fled the country and came to the United States where he learned English and worked nights and days to build up a business. He now owned a large business of his own.

He told me that his sister had remained in Central America and was teaching poor children in the jungles.

"I am planning to see her soon," he said. "I want to build her a small two-room school. It is my way of thanking God for everything he has done for me."

As I left him, I too thanked God for having been touched by a person I frequently had seen, but to whom I had given only passing respect. In our encounter I learned that he possessed inspiring convictions—an important reminder from him of what my own true convictions must be.

So I came to see that respect allows another person to touch our lives in ways that ennoble us. †

Cornucopia / Cynthia Dewes

Saints and sinners, that's us

Hell is not a popular place these days. Of course it was never exactly popular,



but at least people used to believe it existed. Today heaven seems to be the "in" place in metaphysical discussion, populated chiefly by angels, and probably fairies and water spirits too.

In these New Age times we're given theosophical assurances that we'll all get to heaven someday, no problemo. Which is one reason why All Saints Day seems more prominent than All Souls Day in the modern mind. We still pray for the poor souls, of course, but most of us aren't really sure who or what they are.

Purgatory and Limbo, those comfortable locales that used to ease the minds of the faithful, seem to be, well, in limbo. They appeared during times when the

church stressed the God of Justice more often than the God of Mercy. But in these days of angel-worship and transcendental voodoo we're probably lucky to find God stressed at all.

Hell is one of those uncomfortable truths, like death, chronic illness, physical or mental handicaps, that we want to deny. We hope that if we don't talk or think about them, they'll go away. Cleopatra wasn't the first, nor will she be the last, queen of denial.

But if we're aware at all, we won't need Scripture to remind us that evil does indeed exist in the world. In fact, we complain daily about the evils of our society in general and human behavior in particular.

We cluck disapprovingly over everything from racism, corporate greed, terrorism and ethnic cleansing to child abuse and cheating on income taxes. There's a lot of sin to go around, even if we don't always call it by its proper name.

So why doesn't it follow that there must be an ultimate penalty for the willful pursuit of evil? We can't always psych it away by reason of dysfunctional families or childhood trauma. And wickedness, as we've all noticed at one time or another, is not always punished in this world. This is where hell comes in.

Hell may not be a fiery pit into which nasty devils with pointy ears and tails and spears eternally prod sinners. It may not even be a supernatural banquet where sinners won't stop being selfish long enough to feed each other with the long spoons provided. Neat ideas, but they're only constructions of human imagination meant to help us grasp mystery.

Scripture tells us instead, by inference and parable as well as in straight talk, that hell is the absence of the presence of God. Fire and brimstone may be optional. But like Satan, who purposely chose his own way before God's, unre-

pentant sinners will have no option but to be cast from God's presence forever.

Actually, most of us will probably not qualify for hell anyway, since we suffer from vanity more often than from the chilling pride of a rejection like Satan's. But at the same time, even though we try to follow God's will, we're humanly bound to sin. In the end we must depend entirely on God's mercy.

With our limited capacities it's equally hard to define heaven, the "place" where God exists forever. We depend on the graces we receive through loving relationships and aesthetic experience, prayer and the gifts of the Holy Spirit, to glimpse its glories.

We can indeed aspire to be the saints we recognize on All Saints Day. Meanwhile, we'll keep praying on All Souls Day for poor sinners, since there's no doubt we'll be among their number. †



Photo by Margaret Neeson

Remembering former members

An Oct. 23 memorial Mass begins the centennial year for the Procter Club, a Catholic study group of women of Indianapolis. Present members who read the names of deceased members are (from left) Marjorie Sweeney, Jean McGowan, Sharon Logan, Joan Feeney, JoAnn Byrum, Maura Brogan, Joyce Beckerich and Molly Pritchard Seidel. Hector Gonzalez assisted as Archbishop Daniel M. Buechlein presided at the Mass, which was celebrated at the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral.

St. Rita Parish in Indianapolis will host a revival, "Earth Wind And Fire," at 7 p.m. Nov. 2, 3, and 4. Franciscan Father Jim Goode Ph.D., a black Catholic evangelist and director and founder of Solid Ground, a New York-based Franciscan Ministry with African American Families, will be the leader of the revival.

"The Psalms: Two Ways of Prayer," a reflection Tuesday, will be held Nov. 18 at Fatima Retreat House, 5353 East 56th Street in Indianapolis. Father William Munshower, pastor of St. Thomas Aquinas Parish in Indianapolis,

is the presenter. The fee is \$20 payable by Nov. 8. Information: 317-545-7681.

An Urban Pilgrimage: A Centennial History of the Catholic Community of Holy Cross, Indianapolis, 1896-1996 by Joseph M. White, a soft-cover, 150-page narrative with 160 illustrations, is available for \$28. Information: 317-637-0112.

A weekend retreat for those who are affected by HIV/AIDS will be offered Nov. 7 through Nov. 9 at Mount St. Francis Retreat Center in southern Indiana. Information: 317-631-4006 or 800-813-0949. †

VIPs . . .

The Seton Society, a philanthropic organization within the St. Vincent Hospital Foundation, honored James L. Kittle Sr. of Indianapolis with the St. Elizabeth Ann Seton Award during an Oct. 9 dinner at the Ritz Charles in Carmel. Kittle is president and chairman of the board of directors of Kittle's Home Furnishings in Indianapolis and chairman of the board of the St. Vincent Hospital Foundation. He has directed a variety of fund-raising campaigns for community organizations.

Daughter of Charity Sister Francine Brown, coordinator of planning for St. Vincent New Hope in Indianapolis, has been selected as the recipient of the 1997 Mayor's Accommodation Award by the Indianapolis Mayor's Advisory Council on Disabilities. The award recognizes Sister Francine for her exceptional efforts to increase accessibility for people with disabilities. St. Vincent New Hope was established in 1978 to provide care and services to people with multiple disabilities. †

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We'd dwell more on eternity if it didn't take one just to get to work. Maybe if traffic didn't have quite so many repairs to brake for, or the workplace wasn't so inefficient, we'd have the time to focus on more important things. Sometimes it's all we can do to get through the gridlock, our job and the week. Sometimes the here and now brings progress on the hereafter to a standstill. ✠ Making the time to get to work on a spiritual program is tough going. But it's not impossible. ✠ If you're stuck somewhere on the off-ramp to spirituality, there's hope. In fact, there's the Journey of Hope 2001, happening right now in parishes throughout the Archdiocese of Indianapolis. It invites you to get together with other Catholics to clear a path to God, restart your relationship with Him, and get going again on the way to a more joyful life.



GET GOING AGAIN

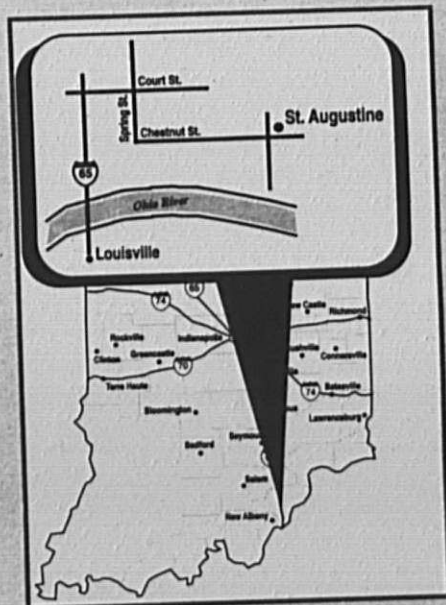


New Albany Deanery St. Augustine Jeffersonville

Story and photos by Susan Etter

Fast Fact:

Following the March 1, 1997 flood, several St. Augustine parishioners volunteered for the Red Cross to aid flood victims in the area.



**Journey
of Hope
2001**

Journey of Hope 2001 prepares St. Augustine for new millennium, 150th anniversary

JEFFERSONVILLE—The Journey of Hope 2001 is preparing St. Augustine Parish in Jeffersonville for more than the new millennium.

The 652-household parish will mark its 150th anniversary in 2001.



Father Clifford Vogelsang

"It gives us an opportunity to incorporate our own parish celebration into this journey and have a spiritual focus on our anniversary by following the Journey of Hope," said Ann Northam, the administrator of religious education at St. Augustine.

Introduced in 1996 by Archbishop Daniel M. Buechlein, the Journey of Hope celebration focuses on stewardship, evangelization and spiritual renewal. It establishes several archdiocesan-wide goals for the people to prepare themselves for the new millennium.

The five-year plan calls for the following nine goals:

- More personal prayer in our homes
- Much larger attendance at Sunday Mass
- More frequent confession
- Increase in vocations to the priesthood and religious life
- Larger participation in our religious education programs

• More people returning home to the church
• More generous support for our church's mission
• A successful capital and endowment campaign
• Fewer meetings and more pastoral ministry.

The parish has targeted four Journey of Hope 2001 Sundays for this year. Since 1996-97 is the Year of Jesus Christ, the theme of the first Sunday, which fell during the first week of Advent last year, introduced the Journey of Hope 2001. The second Journey of Hope 2001 Sunday, which was scheduled a few months later,

focused on the Feast of the Baptism of the Lord. The third Sunday held a spiritual renewal and prayer theme. The fourth Journey of Hope 2001 Sunday which was earlier this month, was themed Mary, Model of Stewardship and Evangelization. Each year, through 2001, the parish will host four Journey of Hope Sundays.

During the Sunday Mass that carried the theme Mary, Model of Stewardship and Evangelization, Northam said members from various parish committees spoke about what they do in the parish as stewards and why they are stewards.

She said a future Journey of Hope 2001 Sunday will focus on the archdiocesan capital campaign and the opportunities for the parish.

Northam said it is good that the Journey of Hope is a five-year process because it gives parishioners time to get involved.

She added that parishioners are constantly reminded of their journey through visuals. She said a bulletin board, which hangs in the hall, displays the five years of the journey.

"We have tried to put it in front of the people as much as possible," she said.



Ann Northam is administrator of religious education at St. Augustine Parish.

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Administrator of Religious Education: Ann
Northam, 812-282-1231

Youth Ministry Coordinator: Barbara Hollkamp,
812-283-6234

Music Directors: Raymond Fehr and Deneen LeBlanc
Administrative Assistant: Virginia Trump

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Holy Day Anticipation — 5:30 p.m.

Holy Day — 8:00 a.m., 12:05 p.m.

Weekdays — 8:00 a.m.

A new display is put up on the bulletin board at the beginning of each calendar year. The bulletin board depicts themes for this year and the next five years as follows: this first year is the year of Jesus Christ; next year is the Holy Spirit; the third year is God the Father; the fourth year is the Trinity; and the fifth year is Hope for the Future.

The parish is also engaged in many other activities in honor of the Journey of Hope. Northam said parish committees are encouraged to begin and end their meetings with the Journey of Hope 2001 prayer. In the parish bulletin each week, there is a short prayer printed under the Journey of Hope heading. Northam has targeted a different journey goal in her article that is printed each month in the parish newsletter.

The parish's journey of hope is not limited to the walls of the church. It is through evangelization and stewardship that St. Augustine Parish extends its arm into the surrounding community.

Northam herself is the contact for a process at the parish called Open Line. Open Line is for Catholics who have left the church. It invites fallen-away Catholics to establish and open a non-threatening line of communication with the church.

Stewardship in the parish can be seen on the first Sunday of each month. Northam said a Caring Collection is taken to help those who are needy in the parish and in the community.

"This is a very generous parish," Northam said.

A committee has been established to decide which community and parish organizations will benefit from the Caring Collection.

St. Augustine is also very supportive of Catholic education. The parish no longer has a school on its grounds. However, there are 41 students enrolled in neighboring Catholic elementary schools and 30 students attend Providence High School in Clarksville. The board of total Catholic education at St. Augustine has a plan that subsidizes \$650 per student each year for Catholic education.

Northam said families who have needed further financial assistance for Catholic education have contacted her. She then prints a blurb in the parish bulletin requesting assistance for this family. Within a short amount of time enough money is collected to help with the expenses for Catholic education for the family member.

She said parishioners are encouraged if they would like to make donations to the education ministry or the faith formation ministry. Those who donate have their names put up on plaques that hang in the hallway.

"We try to help people see that we are supportive of the schools, and that if a family wants its children to have parochial education that we will support that and help them in any way possible," she said.

The parish is also preparing itself spiritually for the new millennium and 150th anniversary celebration.

"It is good to know that St. Augustine is alive and well," Northam said.

People of all ages are involved in various faith formation programs in the parish.

The youth have their own house, which was willed to the parish by a deceased parishioner. Currently some 100 youth are actively involved in the growing youth ministry program. Barbara Hollkamp is the youth ministry coordinator.

The religious education program, which is held on Sundays, currently has 110 children enrolled in preschool through twelfth grade. Twelve volunteer catechists are involved with the program.

During the summer there is an ecumenical vacation Bible school. St. Augustine along with five other neighboring churches have jointly hosted the program since 1975. †



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This is who we are; come join us! Fr. James Bonke

Justice and healing are focus of tribunal work

By Fr. James Bonke

When I identify myself as the defender of the bond in the Metropolitan Tribunal of the archdiocese, I often find people asking curiously, "What does that mean?" or "What do you do?"

Many Catholics do not know of the personnel who make up the tribunal unless, of course, they themselves have had personal experience with the tribunal process.

The tribunal is the office that administers the church's judicial process, especially cases investigating the possible ecclesiastical nullity of a marriage that has ended in civil divorce.

It is the role of the defender of the bond to present any and all "reasonable arguments," as Pope John Paul II has said, in favor of the sacramental bond, and therefore the validity of the marriage in question.

The defender of the bond is, in a sense, the "prosecuting attorney" for the church. As in a civil case, the final voice belongs to the judge, who must consider all the evidence presented in the case and arrive at a decision for or against nullity.

Some people have difficulty seeing the tribunal as a legitimate ministry in the church. They rather feel it is an administrative bureaucracy, concerned only with legal formalities and not with real issues that touch people's lives.

Were this so, most people who work in the church's tribunals would probably not continue to work there. The work of the tribunal is actually a part of the church's ministry of justice and healing, ministering

to those who have experienced brokenness and pain in their lives due to the breakdown of a marriage relationship.

I have not served in tribunal ministry for all 27 years of my priesthood. For the first 20 years, I was in full-time parish ministry, including being pastor of two parishes in Indianapolis.

For the past seven years (excluding the two years I spent in Rome studying the church's canon law) I have been serving in the tribunal of the archdiocese.

Certainly, tribunal ministry is different from full-time parish ministry. However, in both cases people's lives and their personal situations are of primary concern.

In attempting to discover the truth about a marriage, the tribunal must, of course, work within the church's judicial process, but hopefully this is done in a pastorally sensitive manner, respecting the feelings and needs of those who seek the tribunal's ministry.

When this happens there is great satisfaction, for a person has achieved healing of an oftentimes painful past and reconciliation so that he or she may once again enter marriage in the church. This is the fulfillment that comes from tribunal ministry.

The tribunal is my primary ministry assignment, but I maintain contact with parish life through my involvement at SS. Peter and Paul Cathedral, where I live, and on the weekends as part-time associate at St. Luke Parish in Indianapolis.

These parish involvements help me



Father James Bonke talks with Carmelite Sisters (from left) Martha-Marie Campbell, Susan Zilisich and Jean Alice McGoff after celebrating a morning liturgy Oct. 23 at the Monastery of the Resurrection in Indianapolis.

appreciate that the primary work of the church is indeed to be found in the parish, but that other ministries are equally valid.

While tribunal ministry may not be the ministry of choice for all who seek to serve God's people, whether as a

priest, religious or lay minister, it nonetheless serves a vital role in the total picture of ministry in the church.

(Father James Bonke is defender of the bond for the Metropolitan Tribunal in the archdiocese.) †

We Need Peace

The National Pilgrim Virgin Statue of Our Lady of Fatima visits the Indianapolis Archdiocese November 1-22, 1997

November 1 – Saturday
• Little Flower, Indianapolis
2 p.m. – First Saturday Holy Hour, Talk
4 p.m. – Confessions

November 2 – Sunday
• Saint Mary, downtown Indianapolis
9:30 a.m. – Welcome, Masses at 10 a.m., noon, 1:15 p.m. (Spanish), Rosary before Masses, Talks after 10, 1:15 Masses

• Holy Spirit, Indianapolis
7 p.m. – Talk, Holy Hour, Rosary Exposition, Knights of Columbus

November 3 – Monday
• Saint Joseph, Shelbyville
8:15 a.m. – Mass, Talk, Rosary to 1 p.m.

November 4 – Tuesday
• Saint Joseph, Corydon
6:30 p.m. – Mass, Rosary, Talk

November 5 – Wednesday
• Indiana Boys School (School Only)

November 6 – Thursday
• Saint Louis de Montfort, Fishers
7 p.m. – (Serra Club) Talk, Rosary

November 7 – Friday
• Saint John, Enochsburg
7 p.m. – Rosary, Talk, Mass, Scapular Enrollment (First Friday Service)

November 8 – Saturday
• Calvary Cemetery, Indianapolis
1 p.m. – Talk, Rosary

November 9 – Sunday
Saint Patrick, Indianapolis
1:30 p.m. – Procession, Tridentine (Latin) Mass, Guardian Talk

November 10 – Monday
(See Criterion next week)

November 11 – Tuesday
• Channel 27, WALV-TV Interview
(See Nov. 14 and 16 schedule)

November 12 – Wednesday
• Saint Charles Borromeo, Bloomington
6:30 p.m. – Mass, Exposition, Talk

November 13 – Thursday
• Holy Name, Beech Grove
5:30 p.m. – Mass, Talk, Holy Hour

November 14 – Friday
• SS. Francis and Clare, Greenwood
6-9 p.m. – Rosary, Talk, Veneration
• Channel 27, WALV-TV
8 p.m.

November 15 – Saturday
• Saint Andrew, Indianapolis
8:30 a.m. – Pro-Life Mass, Peaceful Walk to Clinic, Rosary, Benediction, Talk
• SS. Francis and Clare, Greenwood
3-8 p.m. (5:30 p.m. Mass) Talk

November 16 – Sunday
• Channel 27, WALV-TV
8 a.m.
• Saint Martin of Tours, Martinsville
10 a.m. – Rosary
10:30 a.m. – Mass, Talk, Knights of Columbus

November 17 – Monday
• Saint Mary's, Frankfort
evening

November 18 – Tuesday
(See Criterion next week)

November 19 – Wednesday
• Saint Luke, Indianapolis
• Mary, Queen of Peace, Danville
7 p.m. – Rosary, Benediction, Talk

November 20 – Thursday
• Holy Guardian Angels, Cedar Grove
7 p.m. – Rosary, Talk

November 21 – Friday
• Our Lady of Peace Cemetery, Indianapolis
7:30 p.m. – Talk, Rosary

November 22 – Saturday
• Saint Augustine Home, Indianapolis
11 a.m. – Mass
2 p.m. – Talk
2:30 p.m. – Rosary



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For information call: The Blue Army of Our Lady of Fatima, Indianapolis Archdiocesan Division, 5413 Burgess Ave., Indianapolis, IN 46219-7107
317-356-5407

All talks are given by National Guardian, Keith Downs

Faith Alive!

A supplement to Catholic newspapers published by Catholic News Service, 3211 Fourth Street, N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 1997 by Catholic News Service.

Parishes must reach out to youth and the poor

By Fr. W. Thomas Faucher

Thirty years from now, I strongly suspect that there still will be parishes. We won't witness their disappearance in the years ahead.

Parishes in the year 2027 will be a great deal like parishes today.

In the parish of the future and the church of the future, there will continue to be growth, discussion, debate and movement. But there will be some important differences.

Five major categories of parish life often are utilized to characterize parishes. These categories encompass liturgical and spiritual life; education; physical and financial realities; community life; and the organizational dimension.

Starting with the last of these, I think that from an organizational perspective the parish of the future will be the center around which many smaller faith communities revolve. Most parishioners will belong to a small community, but all the communities will gather together for Sunday liturgy.

Parish life often may be managed—as already is the case in many parishes—by leaders who are not ordained priests. Councils, boards, committees and a parish staff will have become totally normal to parish functioning.

The role of the priest will have matured. Priests will serve as spiritual leaders and preachers of the Gospel. Catholic priests will be known for their homilies.

By the year 2027, the community life of the parish will have gone through a number of transitions, including the surge of baby-boomers and solutions to the gender issues we're familiar with now.

Two groups still will have a hard time becoming part of parish life: teen-agers, though efforts will be under way to help with that, and the poor, though there will be a push to make parishes more sensitive to them.

The physical and financial aspects of the Catholic parish will be very similar to what exists in 1997. Most churches will have been re-renovated to make them much more beautiful and even more able to accommodate the basic orientation of Vatican Council II's liturgical renewal.

I predict that in the beginning of the 21st century, Catholic people will demand that Catholic churches be truly beautiful—that their design not be controlled solely by financial considerations.

And Catholics will become increasingly generous over the next three decades. By the

year 2027, 10 percent tithing will be commonplace. Most parishes also will be generous and tithe 10 percent of parish money to poorer communities.

Most parishes will offer extensive adult education courses, often with credit from local Catholic universities and colleges.

These colleges and universities themselves will have become smaller and more religiously oriented than in the past.

Almost every Catholic parish will define itself 30 years from now by the quality of its spiritual and liturgical life. The liturgical improvements envisioned by the bishops of Vatican II finally will have been universally implemented.

By the year 2027, increased respect for cultural groups will free black, Hispanic, Asian and other ethnic forms of Catholicism to be expressed in all their fullness. A surprising effect of that will be seen in a great improvement of all other liturgical celebrations as well.

Increasingly, the lines of ethnic division are being lowered, and the people of many different heritages are able truly to celebrate together.

Thirty years from now, Catholic parishes will be communities of the highest standards where God lives. They will be known as houses of worship and prayer, and it will be known that they are open and welcoming.

(Father W. Thomas Faucher is a priest of the Diocese of Boise, Idaho, on assignment in the Diocese of Baker, Ore.) †



Father F. Thomas Faucher predicts that in the year 2027 two demographic groups still will have a hard time becoming part of parish life: teen-agers and the poor. Parish youth ministry programs and St. Vincent de Paul Society chapters address the needs of those groups in most faith communities.

Vital parishes focus on growth

By David M. Thomas

My dream is that the Catholic parish of the future will embody more of what we already do well, but will do it even better.

Then, in the year 2020, we will be able to say of ourselves: "We are the best. Even better than the parishes in 1997 and 1998! But there still remains room for growth."

Humility is the virtue of truth. It does not mean putting oneself down. If you are good, it is right and proper to admit it—and important to remember who gives one the strength for this.

Vital parishes enjoy a broad-based and exceptional level of participation in parish life and witness an unprecedented pursuit of deeper holiness and commitment to further learning among many parishioners.

But to remain vital, parish growth must continuously occur and new groups must be started as needs and interests surface.

The cost of parish vitality is to never think there is enough. There is always room for more, especially for those with new ideas on how to bring more vitality to the parish.

Action without spirit, however, can be shallow. Spiritual vitality has to do with the pursuit of holiness, and a desire to learn more about our faith. Catholics in the parish of the future should be even more open to learning about our faith.

(David Thomas is the graduate professor of community leadership at Regis University, Denver, Colo.) †



The poor will always be with us, but parishes in the future will continue to respond to the complex needs of impoverished people in our country and in Third World countries as well.

Discussion Point

Parishes will rely on the laity

This Week's Question

How do you predict that parishes 30 years hence will differ from today's parishes?

"Here in the Northwest I think they will be priestless. They'll be clustered. There will be a group of parishes operating under the direction of lay ministers, who will work with a priest assigned to that cluster." (Marlene McGrath, Auburn, Wash.)

"I hope that 30 years from now we will be more effective at reaching out to our young people and helping them stay in touch with God." (Candace Woods, Mankato, Minn.)

"I'm involved in a movement called Small Church Communities. It's a way for individuals to develop small groups within a parish to share their faith and

their lives together. My hope is that these kinds of small groups will revitalize parish life." (Kathleen Chroninger, Portland, Ore.)

"I think the laity will have to become more involved, in a very big way, with the ministry of the church because of the reduced number of clergy." (Mary Jones Tulsa, Okla.)

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



Entertainment

Movie Reviews/Gerri Pare

Fairy Tale: A True Story is fascinating

A curious incident involving two girls in 1917 England gets romanticized on the big screen in *Fairy Tale: A True Story*, a new release from Paramount.



The movie is based on an event (more accurately described as a hoax) which came to be known as the Cottingley Fairies, witnessed by

two Yorkshire children who had the presence of mind to take photos of the creatures as proof of their existence.

When the snapshots were judged to be authentic, such celebrities as Sir Arthur Conan Doyle (Peter O'Toole) and the usually skeptical Harry Houdini (Harvey Keitel) came to believe the little girls.

Director Charles Sturridge mounts the story with meticulous attention to period detail as England suffered through the final years of World War I.

Motherless young Frances (Elizabeth Earl), 8, arrives to live with her aunt (Phoebe Nicolls), uncle (Paul McGann) and 12-year-old cousin, Elsie (Florence Hoath). Her own father is missing in action in the war and her relatives are still grieving over the pneumonia death of 11-year-old Joseph, whose many drawings of garden fairies had troubled his parents, as the boy absolutely insisted he saw them.

Frances' heartfelt belief in fairies soon beckons the tiny spirits to materialize before her and her cousins' delighted eyes as they frolic in the stream at the garden's edge.

Knowing that grown-ups can't see them since they don't believe, resourceful Frances borrows her uncle's boxy camera and captures the fairies on film playing with Elsie.

Her uncle is flabbergasted, but her aunt takes the film to spiritualist E.L. Gardner (Bill Nighy), who in turn has a photographic expert verify the negative was not tampered with in any way.

From then on, Sir Arthur Conan Doyle and his jaded friend Houdini try to determine if the girls are somehow playing a prank on grown-ups.

But when they fail, a pushy reporter (Tim McInnerny) resolves to expose the whole incident as fraudulent.

The director sidesteps the definitive answer to what actually transpired, preferring to captivate viewers with a childlike perspective of an enchanted refuge where little ones could retreat from the ugly realities of a land beset by wartime death and influenza.

As such, the movie becomes a very sweet and gentle story with O'Toole and Keitel turning into veritable pussycats. Only the reporter is given a nasty edge, but he quickly turns into a comic figure when cowed by beings a fraction of his size.



Gattaca

Ethan Hawke is Vincent, an "In-Valid" in love with the genetically designed Irene, Uma Thurman, in *Gattaca*. The U.S. Catholic Conference classification is A-III for adults. The Motion Picture Association of America rating is PG-13 and parents are strongly cautioned that some material may be inappropriate for children under 13.

The special effects depicting the winged creatures are delightful and not overused, building to a whimsical climax. (Those paying attention will recognize Mel Gibson in an eye-blink cameo.)

However, some may be disappointed that the fairies neither speak nor exhibit individual personalities, and, of course, the movie leaves the impression that sprites do appear to children who believe.

The narrative tries to incorporate the faddy spiritualist movement of the day in the character of Gardner, but this focus, and Houdini's cynicism about it, is soft-pedaled.

Instead, children will see a story about a family and how the loving aunt and uncle came to terms with their loss even as they took an apparently orphaned child into their embrace.

Only the fleeting use of two rude words may give parents slight pause about taking children, as well as the

need to explain the difference between fantasy and reality as far as miniature flying beings are concerned.

Unlike many children-targeted movies, the visual artistry is sophisticated enough to captivate adults as well who will find the story, with its historical characters, to be quite interesting.

With its tender appreciation of childhood wonderment, *Fairy Tale: A True Story* is a refreshing retreat to a world, while unreal, that shimmers with hope and optimism.

Due to serious argumentation over the existence of fairies and fleeting mild language, the U.S. Catholic Conference classification is A-II for adults and adolescents. The Motion Picture Association of America rating is PG, with parental guidance suggested.

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

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Playing God mixes gore with weak acting and a poor script

With its bucket-of-blood sensibility, *Playing God* from Touchstone is a splat-tery mess of a melodrama not worth wasting the admission price and an hour and a half of time.

Among the drawbacks are a pedestrian script and the clashing acting styles of its two leads, David Duchovny and Timothy Hutton.

Duchovny narrates the story in leaden monotone, as well as seeming to be barely breathing as drug-addicted Eugene, a gifted surgeon until his license was pulled for operating on someone while high on synthetic heroin.

Looking to score drugs in an after-hours club, Eugene performs a hasty life-saving procedure when a low-life thug is shot, prompting mobster Ray (Hutton) to insist Eugene join his payroll as mob doctor.

The pay is good and Ray's dark-eyed mistress (Angelina Jolie) is alluring. Still, Eugene would just as soon leave the arrangement. However, he can't quit because the FBI knows he operated on the disco thug without a license and insists Eugene cooperate in getting the goods on Ray or start singing the jailhouse blues.

Ray, meanwhile, who was passing bootlegged goods to the Russian mob, decides there's more dough in dealing with the Chinese. This leads to a huge body count as all three illegal factions turn on each other.

With Eugene and Ray's duplicitous mistress caught in the middle, countless bloodbaths are enacted—with Eugene expected to revive even the corpses.

As Hutton's Ray gets more hammy and hysterical by the second, stoic Eugene miraculously kicks his habit overnight and the inevitable massive car chase brings the dreary proceedings to a long-overdue conclusion.

The narrative doesn't remotely resemble reality as Duchovny drones on about missing doing good as a surgeon and how he never thought he could get addicted.

Not to worry, Davey boy; apparently all it takes is one unpleasant day and you're drug-free and on top of the world again.

Between Hutton's over-the-top theatrics and Duchovny's hardly-registering-a-pulse performance, the movie boils down to a gore-drenched, numbing series of murders and mayhem bereft of entertainment value.

Due to excessive violence, substance abuse, constant rough language and some profanity, the U.S. Catholic Conference classification is O for morally offensive. The Motion Picture Association of America rating is R for restricted viewing.) †



Film Classifications

Call toll free, for movie reviews and ratings by the United States Catholic Conference.

Recently reviewed by the USCC

Boogie NightsO
Eye of GodA-IV
Fairy Tale: A True StoryA-II
GattacaA-III
GummoO
I Know What You Did Last SummerA-III
Playing GodO

A-I — 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.

Commemoration of all the Faithful Departed (All Souls' Day)/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 2, 1997

- Job 19:1, 23-27
- Acts of the Apostles 10:34-43
- Matthew 25:1-13

For the liturgy of the church, this is a most unusual weekend. The regular liturgy, that of the Thirty-first Sunday in Ordinary Time, is set aside in favor of the liturgy of All Souls' Day.



This in itself reveals how important this feast is in the mind of the church.

It also means that priests have the privilege of selecting the readings for the Mass this weekend from a variety of Scripture passages.

It is important here to comment upon all the options, so this column will consider three possibilities as readings.

As often is the case with the Scriptures, little detail is known about the author of the Book of Job, here chosen for the first reading. Whatever the circumstances of the author's life not implied in the text, the author surely stands as one of the great religious writers of all time, and indeed among the great producers of literature to be recorded in human history.

What is discerned from the writings is that the author was no stranger to heartbreak, pain and confusion.

Coping with these difficulties was wearying for the author. Facing such distresses despite loyalty to God, and in spite of God's repeated pledges of mercy and of care, was very puzzling. The author protested. From this weariness and in this protest, the author in these verses longingly dreams of seeing God.

The scene from which this selection comes is bleak. Job is utterly alone. His sufferings have not been forgotten. His dilemma endures. Yet he loudly testifies to his faith that he will meet God.

As the second reading, this column chooses the Acts of the Apostles. In this reading, Jesus already has ascended to God. In the Lord's name, the apostles preach the Gospel. (Note that Peter is the spokesman for them all.)

Peter's sermon gives a capsulized story of the coming into the world of Jesus and the consequent redemption. Specifically, Peter recalls that he and the other apostles were commissioned by the Lord to preach and to bear witness to Christ.

Finally, reassuringly, Peter reminds the gathering that all who seek forgiveness through Jesus will be saved.

St. Matthew's Gospel is the choice for the Gospel reading. It is the familiar parable of the five foolish bridesmaids and the 10 wise bridesmaids.

It is impossible to draw from this reading what the nuptial context was, but this is unimportant. The parable is somewhat allegorical, and in this is the message.

The bridesmaids, foolish or wise, represent humankind. Some, obviously the wise maids, anxiously await the bridegroom, who is Jesus. They are prepared with fuel for their torches to welcome the Lord in the darkness of night. The others are carefree.

When the wise maids refuse to give fuel to the foolish, they are not wanting in compassion. They cannot give away what is essentially a part of them.

Reflection

This revered, old feast of Catholicism brings us directly to the realization that earthly life is temporal, and that one day we shall face God.

The readings begin, with Job, by reminding us that life as it is now is imperfect, unsatisfying, and at times downright painful for us all. Only in God is there ultimate and eternal peace.

Peter's sermon, recorded in Acts, pre-

Question Corner/ Fr. John Dietzen

Communion fast is set at one hour

Q Please explain church rules for fasting before Communion. I'm concerned about this restriction because I take care of my sick husband, and sometimes the one-hour fast just doesn't work. Is he obliged to fast one hour also? (New Jersey)



A No he is not. Even though the rules for Communion fast have been changed many years now, it seems a number of older people especially are still confused.

The general rule, as you note, is that we should fast from solid food and beverages for one hour before Communion (not one hour before the Mass at which the Eucharist is received).

However, because of their special needs, the rules are much simpler for the sick and for the people who, like yourself,

sents Jesus as the Redeemer. In Jesus is access to God.

St. Matthew's Gospel, the final reading, recalls that we all must prepare ourselves to be with God. Being with God is our destiny. In God alone is life, peace and fulfillment. But God does not over-

whelm us, dragging us kicking and screaming into heaven.

We must make ourselves worthy of God. And, finally, the Gospel's reference to midnight solemnly calls us to remember that the end of earthly existence may come at any moment. †

are caregivers to the sick.

These relaxed rules also apply to people of advanced age, even if not bedridden, who are confined to their homes or nursing homes, as well as family members who wish to receive Communion with them (*Rite for Holy Communion Outside Mass*, No. 24).

Church law now says simply that the sick, and aging, and those who care for them can receive the Eucharist even if they have consumed something during the preceding hour (Canon 919).

Medicine of any kind never breaks the fast, nor does water.

Obviously, the intention in all this is to encourage people to prepare spiritually and mentally for Mass and Communion, and at the same time give the sick every opportunity to receive the Eucharist.

Q I am a Catholic, married before, and have received a declaration of annulment for that marriage.

Now I have a male friend, Jewish and divorced, who has what he calls an annulment in his religion, known as a "Jewish divorce."

If we marry, could we be married in the Catholic Church? (New York)

A A Catholic marriage between the two of you is not impossible. But

what you call a Jewish divorce is significantly different from an annulment or any of the other possible Catholic approaches for dealing with a previous marriage.

Before a marriage could take place, the marriage tribunal of your diocese would need to take some action on your friend's first marriage. They would decide which of at least two possible procedures would be best in your circumstances.

Please explain the situation to a priest and ask him to help you.

Q A new associate pastor at our parish was incardinated into our diocese. What does that mean? (Illinois)

A Every diocesan priest is incardinated, or affiliated, with some diocese to serve under the bishop of that diocese.

However, sometimes family, health or other reasons make it desirable for a priest to move from one diocese to another. This is arranged through and with the two bishops involved and, of course, in consultation with the priest.

Incardination may occur while a seminarian is preparing for the priesthood or following ordination.

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

All Saints' Day isn't considered holy day of obligation this year

WASHINGTON (CNS)—All Saints' Day will be a holy day for U.S. Catholics this year, but not a holy day of obligation.

That is because this year Nov. 1 falls on a Saturday.

In 1991, the U.S. bishops voted to lift the obligation of attending Mass for U.S. Catholics on three specific holy days of obligation whenever those feasts occur on a Saturday or a Monday. The three are the feast of Mary, Mother of God on Jan. 1, the feast of the Assumption on Aug. 15 and the feast of All Saints on Nov. 1.

When those days fall on a Saturday or Monday, their liturgical celebration remains

the same; they are among those major feasts in the liturgical calendar that are called solemnities. The only difference is that the obligation to attend Mass is lifted. Catholics are still invited and encouraged to celebrate those feasts by attending Mass.

The feast of the Immaculate Conception remains a holy day of obligation for U.S. Catholics, even though Dec. 8 falls on a Monday this year, unless a dispensation has been given locally.

When they approved the dispensation for the other three feasts, the bishops did not include the Immaculate Conception, the national patronal feast, in the list. †

My Journey to God

An Explosion of Grace

How can dying be so beautiful, Lord?
With bursts of harvest color, leaves mark their passing.
And not just red and gold, orange and brown,
but crimson and cerise, twenty-two karat, burnt sienna, burnished copper!

Capturing light from your sun,
they shimmer with deeply radiating mystery:
leaving in glory, shed from creation,
sacrificed in an explosion of grace.

So close to me, I saw leave-taking with its power,
felt dying with its starkness.

Aching, I reached for you from what remained, a naked tree.
Lord Jesus Christ, what courage you bring to those in whom you dwell.
With your promised gift of life eternal you assure us that in taking leave,
we begin a journey more magnificent than autumn's brilliance.
How can dying be so beautiful, Lord?

By Audrey Borschel

(Audrey Borschel is a member of St. Monica Parish in Indianapolis. She wrote this poem after her son, Nick, died of cancer at age 23.)

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

The New Albany Deanery Catholic Charities will host the 2nd Annual Reverse Raffle at Huber's Barnyard facility in Starlight, Indiana. Doors open at 5:30 p.m. followed by dinner at 6 p.m., main event at 7 p.m. Please call Don Linton 502-852-0462 or 812-967-3284. Tickets are limited to 200.

St. Bartholomew Parish, Columbus, will present a free concert for chorus and orchestra at 7 p.m. in the St. Columba Oratory at 27th and Home.

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 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.

November 2 - 4

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



© 1997 CNS Graphics

Information: 317-745-5080.

Information: 317-879-8018.

November 3

All Souls Day Mass will be celebrated at Calvary Chapel/Mausoleum, 435 W. Troy Ave., Indianapolis, at 12 noon by Archbishop Daniel M. Buechlein.

St. Rita Parish, 1733 Dr. Andrew J. Brown, Indianapolis, will present speaker Father Jim Goode, president of the National Black Clergy Caucus at 7 p.m. All are welcome.

November 3 - 4

All Souls Day Mass will be celebrated at Our Lady of Peace Chapel/Mausoleum, 9001 Haverstick Rd., Indianapolis at 12 noon by Father Joseph F. Schaedel.

St. Francis Hospital Auxiliary will hold a Holiday Bazaar in the Auditorium and Main Lobby of St. Francis Hospital, Beech Grove to benefit the St. Francis Hospital & Health Centers Cancer Care Program. Homemade craft items, grandma's attic table, sweet booth and raffle items will be available. Information: 317-783-8192.

—See ACTIVE LIST, page 15

St. Christopher Parish, Indianapolis, Singles and Friends will meet at Claude and Annie's in Pike Plaza for Dec.-Jan. planning and dinner, 6:30 p.m.

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WILL TIME RUN OUT?

On shifting sands step by step we trod;
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life's beach?

What more can we give to God within
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missionary work with the poor.*



Now is the time to make your will.

Sister Marian T. Kinney, S.P.
Archdiocesan Mission Director

The Active List, continued from page 14

November 5 - 7

St. Vincent Hospital Guild will hold a watch and fragrance sale to benefit Hope Lodge, in the St. Vincent Hospital cafeteria, 8 a.m.-5 p.m.

November 7

St. Vincent Hospital Guild will hold the annual holiday bazaar to benefit Hope Lodge in the St. Vincent Hospital Atrium, 8:30 a.m.-3 p.m. Crafts, candy, and baked goods will be featured.

The Catholic Charismatic Renewal of Central Indiana will gather for a Mass and healing service at St. Luke Catholic Church, 7575 Holiday Dr. E., Indianapolis. Teaching will begin at 7 p.m. followed by prayer service and Mass. Fr. Dan Mahan will preside. For information, call 317-927-6900.

November 7 - 8

The Drama Club of Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will present "Faith County II: An Evening of Culture." Dinner theater performance on Friday beginning at 6:30 p.m. Cabaret performance at 7 p.m. on Saturday. Tickets: adult dinner \$12; student dinner \$8; adult cabaret \$5; student cabaret \$3. Information: 317-924-4333.

November 8

St. Joseph Hill, Sellersburg will hold a craft bazaar from 9 a.m. - 4 p.m. U.S. 50 to Haden Corner Market one mile south on Country Road 700 w. Sponsored by the Rosary Society.

St. Maurice Parish, Napoleon, will hold its Fall Smorgasbord from 4:30-8 p.m. Tickets: adults, \$6; children 6-12, \$3; and children 0-6, 20¢ per year. All are welcome.

St. Agnes Parish, Nashville, will hold its annual Holiday Bazaar from 9 a.m.-4 p.m. Gift items and raffle will be featured.

St. Rose Parish, Knightstown, will hold a Holiday Craft Bazaar and luncheon from 8 a.m.-2 p.m. Homemade soup, sandwiches and desserts will also be available.

November 9

St. Rose Parish, Knightstown, will hold a turkey or ham dinner from 11 a.m.-2 p.m. Tickets: adults, \$6; children \$3.

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 Parish, 520 Stevens St., Indianapolis, will host the series "Rosary as a Walk with Jesus and Mary" presented by Providence Sister Mary Slattery, 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, will pray 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 Parish, 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

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

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 Church, 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.

—See ACTIVE LIST, page 18



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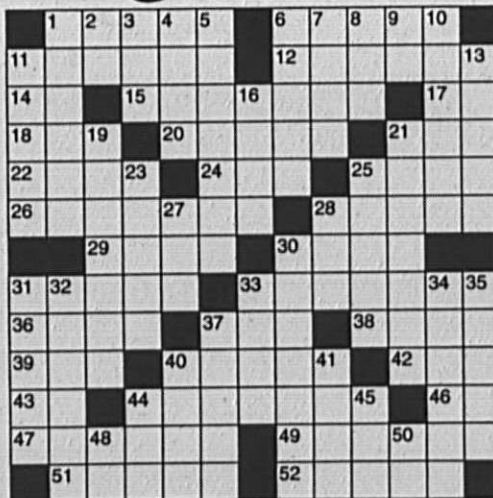
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Catholic Crossword



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ACROSS

- Groups of relatives
- Northern bear
- Rehoboam's mother (1 Ki 14:21)
- Lets up
- "Abram fell — his face" (Gen 17:3)
- Jesus' side was —
- "He that believeth on —" (John 6:47)
- Author Fleming
- Not clergy
- By way of
- Israel's first king (1 Sam 9:2)
- Ave. and hwy.
- Penny
- Find these under the hood
- Yoke parts (Eze 34:27)
- "The Lord is — to all" (Psa 145:9)
- Pillage
- Mix
- " — are turned upon me" (Job 30:15)
- Sewer denizens
- "The — of man is Lord" (Mark 2:28)
- Popular cookie (TM)

- Immigration grp.
- "Hast thou — of the tree" (Gen 3:11)
- Mr. Minno
- Spot on the radio
- "But as we were — of God" (1 Th 2:4)
- Detective for hire
- It has an eye (Mat 19:24)
- Hammed it up
- Pharaoh had one (Gen 41:8)
- Generous sort

DOWN

- Ham's son (Gen 9:22)
- California city
- It has a loudspeaker
- "She put her hand to the —" (Jud 5:26)
- Gathered wool
- Treasures
- "We ought to — God" (Acts 5:29)
- Young man
- "Who is even — the right hand of God" (Rom 8:34)
- Cause remembrance
- "Make a joyful —" (Psa 66:1)
- Church benches
- Makes free of
- Gold rocks
- Kiosk tenders
- "Judah is a — whelp" (Gen 49:9)
- Egyptian capital
- It's East of Eden
- Prohibit
- Made fresh
- Figure skater Bolzano
- Stopped sailing
- Dorothy's dog
- Sickle welder
- Neither liquid nor gas
- Capital of Oregon
- Fitzgerald of jazz
- Vernie's captain
- Summertime quail
- Football coach Shula
- Judah's firstborn (1 Ch 2:3)
- "Look — yourselves" (2 John 1:8)

Answers on page 18.

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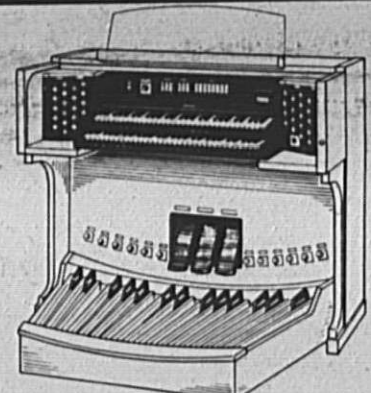
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Youth News/Views

Youth ministry coordinators find support in archdiocese

By Mary Ann Wyand
Second of two parts

COLUMBUS—Youth ministry allows people to "wear many hats," St. Barnabas Parish youth ministry coordinator Debbie Lindauer of Indianapolis told 24 guests attending the second annual archdiocesan Youth Ministry Recruitment Dinner Oct. 16 at Columbus.

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

"I'm a wife, a mother and a youth minister, and I am able to balance all that," Lindauer said. "I do believe youth ministry has allowed me to wear all of my hats. I know that my two children and my husband come first, but they also know that I work, so when I'm at work I am working and when I'm at home I am at home."

Juggling a busy schedule is a challenge, Lindauer acknowledged, and youth ministry presents additional challenges due to evening and weekend activities.

"Each day I refocus on why I am working, what I am giving to my work, and who needs me the most," she said. "It's a constant refocusing and rebalancing act. Sometimes my roles shift and one role is more important than the other. When my children are sick, I'm at home where I need to be. But when there is a crisis situation at the parish and I need to stay at work longer, that's the role I'm in at that time. In November, I'll be gone for four days at the National Catholic Youth Conference in Kansas City, and I'll be wearing my youth ministry hat during that time."

Lindauer said she is able to serve God and the church as a youth ministry coordinator because her husband supports her ministry by helping with family needs.

"We both respect each other's careers," she said. "I know that I'm only able to do youth ministry because of his support. I also balance my parish ministry with dean-

ery, archdiocesan and national youth ministry [programs and activities]. My parish ministry comes first."

Indianapolis South Deanery youth ministry coordinators, like those in many other archdiocesan deaneries, support each other's ministries, Lindauer said. "We have a deanery administrator and a deanery representative to the Youth Ministry Association, and I've been allowed to take on roles and responsibilities I feel comfortable with. Youth ministers have to learn to balance what they enjoy doing and what's going on in their parish with deanery and diocesan activities."

Like any career, she said, youth ministry involves prioritizing responsibilities for efficient time management.

"Even though only one hat may show at a time, I don't think I ever step out of all of my hats," Lindauer said. "I just wear them all at one time. I feel that I'm a better youth minister because I am a wife and mother, and also that I'm a better wife and mother because I am a youth minister."

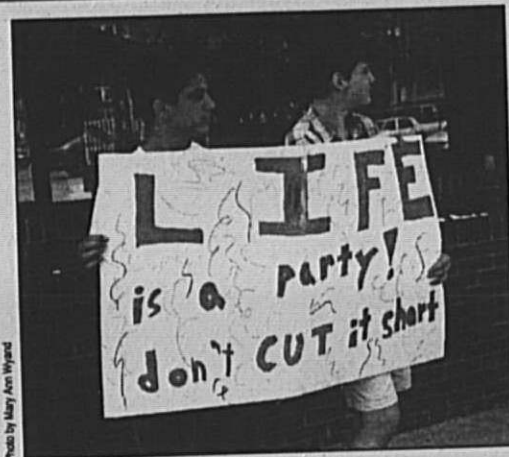
People who choose youth ministry as a career have access to many helpful resources, New Albany Deanery Catholic Youth Ministries director Ray Lucas of Sellersburg told the gathering.

The U.S. bishops have written two documents detailing the vision of Catholic youth ministry that are required reading for people considering this career, Lucas said. There are a variety of courses to build ministry skills.

"I've been involved in youth ministry for 10 years," he said. "I was 19 when I began my first job in youth ministry for a parish. I was scared because I didn't know enough about faith, justice and catechesis, but I found a lot of tools of the trade which helped me succeed in youth ministry."

Youth ministers need to have a sense of discovery and a willingness to find resources, he said. "Education is really important. In our diocese, it's tough to find a full-time position in youth ministry without a bachelor's degree of some kind. But people come to youth ministry with lots of different backgrounds."

The National Certificate Program in Youth Ministry is a valuable educational experience that gives newcomers a



St. Luke Parish youth group members Basil Saied and Dmitri Fowler of Indianapolis joined their youth ministry coordinator and 70 other parish youth Oct. 5 for the Indianapolis Life Chain.

good foundation, he said. The two-year program is offered quarterly on weekends for the convenience of participants.

"It's been one of the best experiences in youth ministry I've had," Lucas said. "It teaches the principles of youth ministry, how to plan youth ministry events, service and justice activities, all about catechesis, how to do prayer and worship—all of the activities that youth ministers do."

National youth ministry conferences held every two years and a variety of other specialized training opportunities also help strengthen skills, he said. "It's great to hear national speakers talk about youth ministry. The workshops have helped me in a lot of areas."

Self-directed learning and printed resources are other stepping stones to effective youth ministry, Lucas said. "One of the first things I did was interview other youth ministers in my deanery about what works and what doesn't work. A *Vision of Youth Ministry*, written by the U.S. bishops and published in 1976, gives a good overview of youth ministry. I spent lots of time reading it. A few years ago, the bishops published *Renewing the Vision* as an update to their earlier document."

Books offering advice on youth ministry nature trips and camping tips also are helpful, he said, since parish youth groups often spend time outdoors.

"Other building blocks are the people who support youth ministers," Lucas said. "The archdiocesan Office for Youth and Family Ministries and the Youth Ministry Association offer lots of support. The diocesan new administrators and mentoring programs have been real helpful to me. The Youth Ministry Association was created to be an advocate for youth ministry coordinators, enable networking, formation and education opportunities, and help youth ministry coordinators work together."

Prayer time also is a critical element of effective youth ministry, he said. "God is the guide I look to for help in my ministry. Real youth ministers pray and real youth ministers play. I continually work on my prayer life, make retreats, and look for ways to keep my soul nourished."

God calls a variety of people to youth ministry careers, St. Michael Parish youth ministry coordinator Marlene Stammerman of Greenfield said. "It doesn't matter whether you are 19 or 52, single or married. It's just a matter of being open to God's call. Just know that there are a lot of people who can help you along the way."

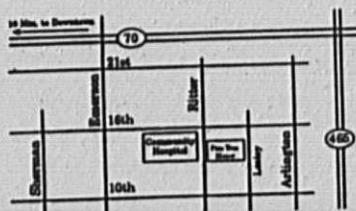
(For more information about youth ministry opportunities in central and southern Indiana, telephone the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.) †

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Youth News/Views

Catholic Digest sponsors youth poster contest

Catholic Digest is sponsoring a "Kids' Care Too" poster contest for students in kindergarten through the eighth grade.

Students are asked to create a poster in response to the question: "What is it that I do—even one small thing, like a pebble dropped into a pond—that makes my world a better place?"

For contest rules and information, write to "Kids Care Too" in care of *Catholic Digest*, P.O. Box 64090, St. Paul, MN 55164, or call 1-612-962-6724 or 1-612-962-6757. Dec. 1 is the deadline for entries.

Cardinal Ritter High School's Drama Club is sponsoring its fall play, *Faith County II: An Evening of Culture*, on Friday, Nov. 7, and Saturday, Nov. 8.

For information about available tickets, call the Cardinal Ritter school office at 317-924-4333.

Cathedral High School senior Erin McGinnis of St. Luke Parish in Indianapolis is attending the **National Young Leaders Conference** from Oct. 28 through Nov. 2 in Washington, D.C.

She is among 350 National Scholars chosen for the leadership development program. "The Leaders of Tomorrow Meeting the Leaders of Today" is the theme for the six-day conference.

National Scholars interact with key leaders and newsmakers from the three branches of government, the media and the diplomatic corps.

Highlights of the program include welcoming remarks from the floor of the United States House of Representatives and a panel discussion with prominent journalists at the National Press Club. Scholars also will visit foreign embassies and receive policy briefings from senior government officials.

The arts, food and culture of Latin America were explored by high school students during the "Passport to Latin America" conference Oct. 16 at Marian College in Indianapolis.

Nearly 400 high school students from throughout the state and their Spanish teachers participated in sessions exploring the rich culture of the Americas.

Marian's Hispanic Advisory Board

developed the conference as a way to immerse high school students in learning more about Latin America. All sessions were presented in Spanish. Participants were not allowed to speak English.

Students from Bishop Chatard, Cathedral and Secena Memorial high schools in Indianapolis, as well as students from Oldenburg Academy in Oldenburg, were among the conference participants. †

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John M. Bradshaw
Cathedral High School
Class of 1990

University of Notre Dame
B.S. 1994

University of Florida
M.S. 1996

Indiana University
School of Law
J.D. 1999

It was Bookstore Basketball season at Notre Dame, and I was watching one of the games with my girlfriend. The pace was fast, the players focused, the desire to win and the spirit of teamwork palpable. Suddenly I sensed someone at my side, and turning, recognized the face of one of my high school teachers. As was our usual custom, we talked for a while and caught up with each other's lives. He related stories about many of my classmates from whom I had not heard in a while, and I kept him abreast of developments with myself and my closer friends. As he left us to visit the Grotto, I turned back to the game. However, my companion continued to stare after my departing friend, and then turned her gaze to me. "He was your teacher?"

While I had taken it for granted, such genuine friendship and interest between a student and an old teacher totally shocked her, as it would many people today. But devoted faculty, eager to become involved in the lives of their students is just a part of Cathedral. Having experienced these relationships firsthand, I had grown accustomed to their existence. My companion, on the other hand, came from a different city and had a vastly different high school experience. I learned that not all teachers were as devoted to their calling as this one. Not all schools would expect that. Not all high schools, I realized, are Cathedral.

This faculty devotion is but one element of the tradition of excellence that permeates the school and infects all who attend. With excellent academic and extra-curricular programs, Cathedral motivates its diverse student body to develop their individual talents, through which Cathedral has consistently achieved competitive successes. As each student is instilled with strong Christian values, the Cathedral family grows because the camaraderie among the students, teachers, administrators, and coaches extends long after a student has left the hallowed halls. Continued through the years, this deep-seated commitment has created the strong alumni bond that further makes the Cathedral experience so wonderful.

Upon further reflection, my high school experience was not unlike the basketball game we watched so many years ago. The academic pace is intense; each student is valued and valuable; the energy throughout the team is both inspired and inspiring. The crowd of friends, family, and educators all cheer you on, and the only way to fail is to fail yourself. You get the sense that anything can happen, and you know that everyone will walk away a winner.

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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.

BERTRAND, Francis, 76, St. Mary-of-the-Knobs, Oct. 20. Husband of Alberta (Andres) Bertrand. Father of Phyllis Hughley, Ron, Jim, Steve Bertrand. Brother of Earl, Melvin Bertrand, Martha Jane Krue. Grandfather of seven.

BRACKEN, Sophia Marie, infant, St. Bernadette, Oct. 7. Daughter of Teresa and Gary Bracken. Granddaughter of Diane and Howard Bracken, Karla and Donald Griffin. Great-granddaughter of Mary Shea. Great-great-granddaughter of Ann and Earl Toney.

BRAUNECKER, Nellie M., 89, St. Pius, Troy, Oct. 18. Mother of Mary, Ambrose Braunecker, Ann Wollenmann, Rosalie Mills, Marita (Patty) Welp. Sister of Herbert, Marie Gelarden. Grandmother of 16. Great-grandmother of 17.

BECHT, R. EVELYN, 73, St. Mary-of-the-Knobs, Oct. 16. Wife of Clarence Becht. Mother of Kathy Zakrajsek Mercuri. Sister of Robert Dulworth.

BRUMLEVE, Walter B. Sr., 68, St. Joseph Hill, Sellersburg, Oct. 11. Husband of Genevieve Brumleve. Father of Dr. Walter Brumleve Jr., Rev. Matthew Brumleve, Anna May Brossart, Donna Brumleve. Brother of Edmund, Norman, Robert Brumleve, Marilyn Stowers. Grandfather of six.

CARNES, Marie, St. Mary, North Vernon, Oct. 16. Mother of Jerry Carnes. Sister of Iva Lee Sutcliffe, Grace Moore, Belva Sullivan. Grandmother of eight. Great-grandmother of 11.

CLARKE, Joseph S. Sr., 82, Our Lady of Perpetual Help, New Albany, Oct. 9. Husband of Fannie M. Clarke. Father of Joseph S. Clarke, Jr., Ronald E. Clarke. Brother of Geneva Jackson. Grandfather of four. Great-grandfather of five.

COLLINS, Robert L., 68, Holy Trinity, Indianapolis, Father of Robert, Ronny, Keith, Kent Collins, Linda Blair, Robin Burris. Grandfather of 12. Great-grandfather of one.

CRANEY, Paul J., 79, St. Mark, Indianapolis, Oct. 17. Husband of Esther (Winter Miller) Crane. Father of Samuel N., Steve A. Crane, Judy A. Adams, Brenda S. Stringer. Stepfather of Edmond O., Kenneth Miller, Melinda D. Mooson. Brother of Helen Colvin. Grandfather of 15. Step-grandfather of three. Great-grandfather of 19. Great-great-grandfather of two.

CRAWFORD, Joyce Maxine, 62, St. Rita, Indianapolis, Oct. 19. Mother of Ernest, Vanessa, Nancy Sellars, Michelle Sellars-Beech, Crystal Smith. Step-mother of Jacob Sellars. Sister of Brenda, Joyce Keith, Paul Keith, Jr. Grandmother of nine.

DANEKE, John F., 70, Christ the King, Indianapolis, Oct. 14. Husband of Janet K. Daneke. Father of Anne Marie Summitt, Mary M. Vilhelmsen, Jane, John F. Daneke III. Brother of Carolyn Donovan. Grandfather of two.

DESSAUER, Ralph B., 70, Christ the King, Indianapolis, Oct. 20. Husband of Rebecca Dessauer. Father of Daniel, David, Mark Dessauer, Sharon Bower, Susan Young. Grandfather of six.

DOWLING, Louis E. Jr., 88,

St. Mary-of-the-Knobs, Oct. 16. Father of Elizabeth Cox. Grandfather of one.

DUGAN, Dorothy Louise, 67, St. Jude, Indianapolis, Oct. 13. Wife of Thomas W. Mohr. Mother of Karen (Mohr) Bevis. Daughter of Frances M. Dugan. Grandmother of three.

FOLEY, Miriam E. (Warren), 92, St. Lawrence, Indianapolis, Oct. 8. Mother of William A. Foley Jr. Grandmother of two. Great-grandmother of one.

FRASER, Donald R., 83, St. Vincents, Bedford, Oct. 21. Husband of Betty (Herley) Fraser. Father of Anne Martin, Mary C. Mooneyham. Grandfather of three.

LATHROP, Samara, 27, Holy Trinity, Indianapolis, Oct. 10. Mother of Sammy Lathrop. Daughter of Mary Jo Lathrop.

LUNINI, Jerald L., 83, St. Lawrence, Indianapolis, Oct. 18. Husband of Ann Marie (Zink) Lunini. Brother of Mary Rebuffoni, Rosalie Casey.

MESSANG, Cecilia, 86, St. Anthony of Padua, Morris, Oct. 7. Aunt of several nieces and nephews.

MILLER, Kenneth L., 66, Our Lady of Perpetual Help, New Albany, Oct. 11. Father of Edwin and David Miller. Grandfather of two.

ROBINSON, Evelyn (Lush), 86, Holy Family, New Albany, Oct. 22. Mother of Shirley Clements, Agnes Davis, Dorothy Renz, Eula Wright, Kenneth, Joseph Robinson. Sister of Marie Grant. Grandmother of 34. Great-grandmother of 44. Great-great-grandmother of three.

SMITH, Krista Ann, infant,

Our Lady of Perpetual Help, New Albany, Aug. 31. Daughter of Chris and Laura Smith. Sister of Meagan Sue Smith. Granddaughter of Jim and Mary Ann Smith, Lastie Carl, Julius and Rosetta Smith.

TIPPINS, Clara F., 68, St. Mary-of-the-Knobs, Oct. 12. Wife of Paul Tippins. Mother of Cathy Schindler. Grandmother of two. Great-grandmother of one.

WESLING, John Paul, 80, Immaculate Conception,

St. Mary, Rushville, Oct. 10. Stepfather of Elizabeth Paquett, Nancy McMichael. Brother of Gene, Rudolph, Fred, Catherine, Josephine Wesling. Mary Wagner, Margaret Reigelsperger. Uncle of several nieces and nephews.

YAGGI, Patricia Rose, 64, Our Lady of Lourdes, Indianapolis, Oct. 19. Wife of Thomas Yaggi. Mother of Margaret Herrington, Joseph, Anthony Yaggi. Sister of William Swallow, Bernadette Dial. Grandmother of six.

The Active List, continued from page 15

Sacred Heart Parish, 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.

Third Mondays
Young Widowed Group, sponsored by the archdiocesan Family Life Office will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis, 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
Catholic Widowed Organization will meet from 7:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Calvary Cemetery Chapel,

Indianapolis, Mass. 2 p.m.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Road, Indianapolis, Mass. 2 p.m.

Third Thursdays
Sacred Heart Parish, 1530 Union St., Indianapolis, will hold Family Rosary Night, 7 p.m.

Third Saturdays
The Archdiocesan Pro-Life Office and St. Andrew Parish, 3922 E. 38th St., Indianapolis, will have a Mass for Life at 8:30 a.m., followed by a prayerful walk to the abortion clinic at 2951 E. 38th St. to pray the rosary, returning to St. Andrew for the Benediction.

Fourth Sundays
The Sacred Heart Fraternity of Secular Franciscans will gather in the Sacred Heart Parish chapel, 1530 Union St., Indianapolis, at 3 p.m. Benediction and Franciscan service followed by business meeting and social. Information: 317-547-6651

Bingos
MONDAY: Our Lady of Lourdes, 6:30 p.m.; **TUESDAY:** K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. **WEDNESDAY:** St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m. **THURSDAY:** Msgr. Downey K of C Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; **FRI-** **DAY:** St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. **SATUR-** **DAY:** K of C Council 437, 1305 N. Delaware, 4:30 p.m. **SUN-** **DAY:** St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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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 photo-
graph. 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
Deadline with photos: Friday, January 16, 1998, 10 a.m.

Please print or type:

BRIDE First Middle Last Daytime Phone

Mailing Address City State Zip Code

Bride's Parents

City State

BRIDEGROOM First Middle Last

Bridegroom's Parents

City State

Wedding Date Church City State

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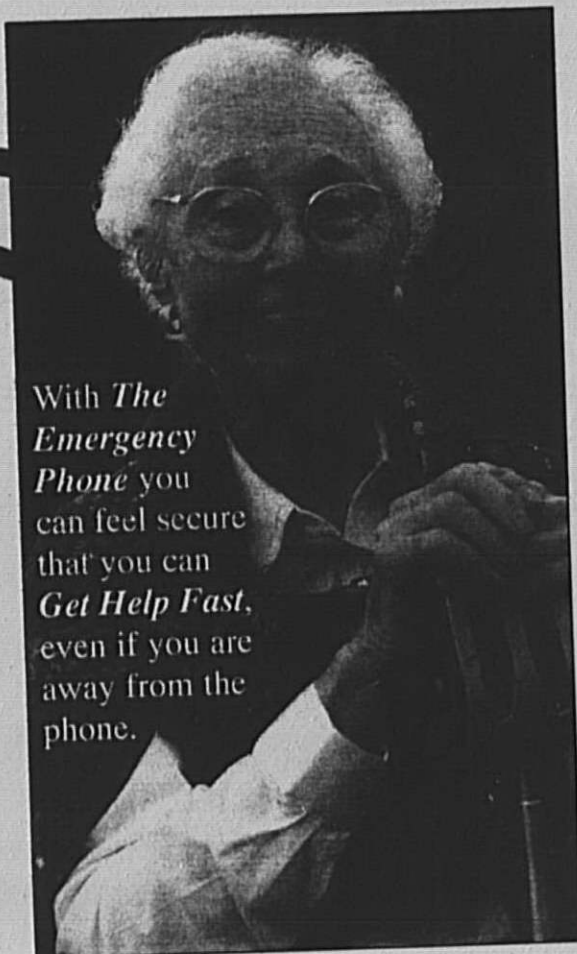
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