



**The**

# Criterion

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**Inside**

Archbishop Buechlein . . . . .	4, 5
Deanery Profile . . . . .	8
Editorial. . . . .	4
Faith Alive! . . . . .	11
Question Corner . . . . .	13
Sunday & Daily Readings. . . . .	13

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October 23, 1998

## Pontiff marks 20th anniversary of papacy with candor, emotion

Pope asks for prayers so he can 'carry out his mission to the end'

VATICAN CITY (CNS)—After a week of tributes, talk shows and concerts, Pope John Paul II celebrated the 20th anniversary of his election with a Mass of thanksgiving and an emotional meeting with his Polish compatriots.

Joined by 70,000 people at a liturgy in St. Peter's Square Oct. 18, the pope delivered a soul-searching sermon, asking whether he had truly done all he could to teach and guide the faithful over the last 20 years.

He asked the world's Catholics to pray so that "this pope can carry out his mission to the very end."

After the Mass, he brushed aside a tear as he kissed some 40 Roman schoolchildren who lined up to whisper their congratulations into his ear.

On Oct. 16, the date of his election in 1978, the pontiff officially took the day off but appeared at an audience with several thousand Poles on pilgrimage to the Vatican to celebrate the anniversary.

Visibly moved, he told them that he had felt their prayers through "every hour and every day along the path of my papal ministry."

He said events in their homeland had always held a profound place in his heart.

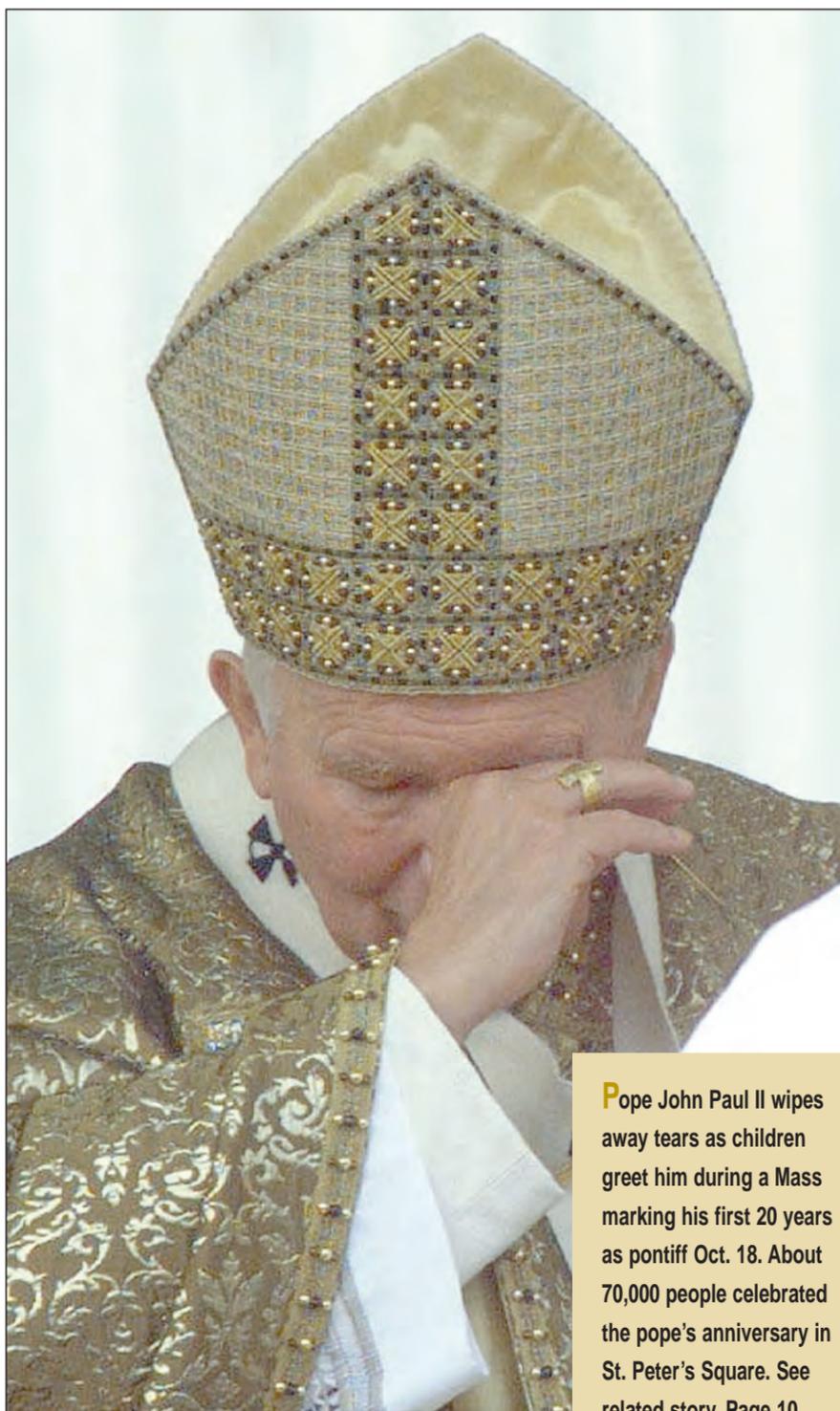
Among those cheering the pope was Warsaw Cardinal Jozef Glemp, who said in an interview with the Rome newspaper *La Repubblica* that Pope John Paul had considered resigning in 1981 to return to Poland and help fight communism.

Asked to verify rumors that the pope had told the Kremlin he would leave the papacy and return home if Soviet troops invaded Poland, Cardinal Glemp answered, "Yes. This was a hypothesis that had much foundation in some moments. ... He was ready to do anything, even leave the leadership of the Church in order to defend the freedom of his country."

The cardinal said the pope's determination was one reason why there was no Soviet invasion.

The pope marked his pontificate's anniversary by issuing his 13th encyclical, *Fides et Ratio*. (See story, right.)

"Woe to humanity which loses the sense of truth, the courage to seek it and the faith to find it," he said at a blessing Oct. 18.



CNS photo

Pope John Paul II wipes away tears as children greet him during a Mass marking his first 20 years as pontiff Oct. 18. About 70,000 people celebrated the pope's anniversary in St. Peter's Square. See related story, Page 10.

At the commemorative Mass the same day, the pope spoke about the primary duty of a pope to teach. In an unusually personal series of statements, he asked whether he had done enough.

"After 20 years of service on Peter's chair, I cannot help but ask myself some questions today," he said.

"Have you been a diligent and vigilant teacher of the faith in the Church? Have you tried to bring the great work of the Second Vatican Council closer to the people of today? Have you tried to satisfy the expectations of the Church's faithful, and also the hunger for truth that is felt in the world outside the Church?" he said.

In response, he recalled the injunction of St. Paul to "announce the word."

"This is my task, to do everything

possible so that the Son of Man, when he comes, may find the faith on this earth," he said.

Throughout mid-October, the completion of the pontificate's 20th year was marked with messages, articles, TV specials and a new crop of books about the pope.

Luciano Pavarotti sang "Ave Maria" in the pope's honor. A special concert was conducted in the Sistine Chapel. And a historic, 11-ton church bell rang out in the pope's former archdiocese of Krakow.

Best wishes poured in from heads of state, Church leaders and even Mehmet Ali Agca, the Turk who shot the pope in 1981.

See ANNIVERSARY, page 2

## Pope issues *Fides et Ratio*, 13th encyclical

Encyclical warns of separation of modern thought from truth

VATICAN CITY (CNS)—In a long-awaited encyclical titled *Fides et Ratio* (*Faith and Reason*), Pope John Paul II warned of a growing separation between modern thought and the "ultimate truths" of religion, a division which he said is leading people to ethical confusion and even despair.

In response, the pope appealed for a renewed harmony between philosophy and theology. He urged intellectual leaders to rise above today's utilitarian vision of life and allow transcendent truths to guide them.

At the same time, he asked the Church's theologians to recover the "metaphysical dimension of truth" in their own work, and help bring the certainties of faith back into the moral life of believers.

The 35,000-word document, released at the Vatican Oct. 15, was the product of years of reflection by the 78-year-old pontiff, on a theme dear to his heart. Addressed to the bishops of the world and written in a specialized vocabulary, its message was aimed primarily at experts in the fields of philosophy and theology.

But the encyclical also struck universal themes about the meaning of life, the ability to know the truth and the deep questions posed by evil and death.

In a global culture that mistrusts absolute truths and relies too much on pragmatism and technology, it said, many men and women are left to "stumble through life" confused and anxious.

"At the end of this century, one of our greatest threats is the temptation to despair," the pope wrote.

The aim of the encyclical, he said, was

See ENCYCLICAL, page 2

# ENCYCLICAL

continued from page 1

to offer people fresh confidence in seeking the truth and alert them to errors which condition their attitudes and behavior.

In particular, the pope challenged a "postmodern" view that would judge all values as relative. Truth cannot be arrived at by consensus, and morality cannot be decided by majority vote, he said, yet such ideas are taking hold—a consequence of the notion that reason can do without faith.

The encyclical emphasized Christ's salvation as the event that enlightens both theology and philosophy. It said Christian revelation is a "lodestar for all" who seek to know life's meaning, and defended the "universal value" of the Church's philosophical heritage.

Divided into seven chapters and heavily footnoted, the encyclical begins with a simple thematic statement: "Faith and reason are like two wings on which the human spirit rises to the contemplation of truth."

It said the Church's interest in ultimate truths builds upon an age-old quest for meaning that can be seen in such diverse sources as Homeric poetry, the preachings of Buddha and the Old Testament.

This search for final answers has always been a hallmark of philosophy, which over the centuries has left a "spiritual heritage" to humanity: a core of insight into the human being's capacity to know God, truth and goodness, as well as certain fundamental moral norms shared by all, it said.

But the pope said the modern age, increasingly skeptical of any claim of absolute truth and increasingly absorbed by human experience and data, has driven a wedge between faith and reason. One result is a dangerous misunderstanding of freedom, he said.

"Different philosophical systems have lured people into believing that they are their own absolute master, able to decide their own destiny and future in complete autonomy, trusting only in themselves and their own pow-

ers. But this can never be the grandeur of the human being," he said.

"Truth and freedom either go together hand in hand or together they perish in misery," he said.

The pope faulted modern philosophers for accentuating the limits on the human search for meaning. In our age, he said, reason has been overloaded with subjective knowledge and information about human experience, but has "lost its capacity to lift its gaze to the heights."

He outlined a catalogue of current philosophical errors, and said theologians have been susceptible to them, too. These included historicism, which gauges the validity of a philosophy according to its historical context; scientism, which relegates religious and theological knowledge to the realm of fantasy; pragmatism, which excludes judgments made on ethical principles; and nihilism, which denies all the foundations of objective truth.

He said these errors have profoundly influenced modern attitudes, especially in science and technology. Some experts in these fields feel they have a "quasi-divine power" over nature and human beings, he said.

The pope said technological progress demands, instead, a sharpened sense of ultimate values.

"If this technology is not ordered to something greater than a merely utilitarian end, then it could soon prove inhuman and even become a potential destroyer of the human race," he warned. Many people recognize this, and live in fear of what contemporary man produces, he said.

The encyclical contrasted the "radical doubt" of modern times with past centuries of philosophical development, in which Church fathers, such as Saints Augustine, Thomas Aquinas and Anselm, played a major role. It said the various branches of modern theology still need philosophy.

Here, the pope noted a tendency for theologians to rely less on the Church's "Eurocentric" philosophical heritage and more on the traditions of local populations. But he said they have a duty to "go beyond the particular and the concrete" and demonstrate the universality of the



CNS photo

Pope John Paul II signs his 13th encyclical, *Fides et Ratio* (*Faith and Reason*) Oct. 15 at the Vatican. The 35,000-word document concerning modern thought and truth was aimed primarily at experts in philosophy and theology.

faith, as the early Church fathers did.

The pope concluded his encyclical with three exhortations. He asked theologians to refocus on the transcendent dimension of truth, so they can enter into a critical dialogue with contemporary philosophical thought. He appealed to philosophers to always "strive for truth" and help formulate an urgently needed "planetary ethics."

And he urged all people to look more deeply at the human being's search for meaning, and recognize that ultimately they will understand human freedom only within the "horizon of truth." †

# ANNIVERSARY

continued from page 1

Mikhail Gorbachev recalled the pope's role in the demise of Soviet communism. Benjamin Netanyahu and Yassir Arafat invited him to the Holy Land. Even players from Rome's two soccer teams joined in the festivities.

During an Italian talk show reviewing his pontificate Oct. 13, the pope made a surprise phone call to the emcee to thank him. A few days later, during broadcast of another TV tribute from St. Peter's Square, the pope appeared at his window and offered a blessing.

Italian journalist Luigi Accattoli said the pope has changed the nature of the papacy through his world travels and dynamic media presence, taking his message to every corner of modern society. But he said the pope has failed to have the same kind of impact on internal Church policies.

In articles printed by the Vatican newspaper, *L'Osservatore Romano*, several writers said the pope's determination in the face of declining stamina had opened another pastoral chapter in his pontificate.

Czech Cardinal Miloslav Vlk of Prague thanked the pope for having the "courage to appear weak today in front of others."

Jesuit Father Roberto Tucci, an organizer of papal trips, said the pope's affinity with the sick of the world was more striking now that the 78-year-old pontiff himself shows

signs of suffering. But the pope is determined to keep traveling "as long as it is humanly possible," he added.

Giorgio Rumi, a frequent contributor to the Vatican newspaper, said the pope's illnesses and pain had resulted in an "extraordinary humanization" of the pontiff.

The Vatican has said the pope suffers from a nervous system disorder which many believe to be Parkinson's Disease.

Praise also came from the United States. Cardinal Bernard F. Law of Boston, writing in the Oct. 16 issue of *The Pilot*, Boston's archdiocesan newspaper, said Pope John Paul's pontificate "is a great grace for the Church and for the world."

"No other pope has begun to match the extent of frequency of his pastoral visits. He has fashioned the papacy into a new mode of pastoral presence. His desire to communicate the good news of salvation in Jesus Christ transcends the barriers of age, of culture, and of language,"

Cardinal Law added.

Theologian Jesuit Father Avery Dulles, reflecting on the pope's anniversary, said the pontiff "thinks we've got some pretty good news in Jesus Christ and we're not getting the message out."

Not all the assessments of the pope's first 20 years were positive. An international network of more than 140 groups of Catholics seeking changes in the Church, led by the International Movement We Are Church, used the occasion to call for a more consultative, collaborative leadership style in the next papacy.

A poll published by the French newspaper *Le Monde* found that more than half those responding strongly disapproved or had important reservations about the actions of Pope John Paul. It found that 14 percent of those polled approved completely of his leadership, while 18 percent said they agreed with the overall orientations of his teachings. †

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# Concert features 300 area music students

The student concert is older than most of the participants.

For the past 16 years, Roncalli High School fine arts students have been singing and playing sacred music in the Indianapolis South Deanery interparochial high school's annual Sacred Sounds concert.

This year's concert is scheduled at 3 p.m. on Oct. 25 at SS. Peter and Paul Cathedral in Indianapolis. It is free and open to the public.

"I've chosen some really difficult pieces for the concert," Roncalli choral director Jeffrey Marlatt said. Those pieces include three songs that will be sung in a foreign language.

This year, 300 students will perform in the concert, including members of the Roncalli Concert Band and the school's five choruses as well as 75 sixth-grade through eighth-grade students selected from the Indianapolis South Deanery grade schools.

The concert also will feature guest vocal soloist Nicholas Shannon, a 1997 Roncalli High School graduate, Butler University

sophomore, and former Prelude Awards vocal music finalist.

Another guest, former 10th District Congressman Andy Jacobs of Indianapolis, will provide a narrative to an instrumental piece.

The local musician's union also has provided financial assistance for a professional string quartet to accompany the Roncalli Show Choir for one selection.

Rehearsals began seven weeks ago. A popular annual event, the concert is expected to draw about 1,200 people to the cathedral this Sunday.

The first of three annual concerts for the Roncalli Fine Arts Department, Marlatt said the Sacred Sounds selections are the most challenging. Roncalli students also present a Christmas concert and spring pops concert.

A reception at the Archbishop O'Meara Catholic Center Assembly Hall will follow the concert. The reception will feature an exhibition of artwork created by Roncalli visual arts students. †



Photo by Charles J. Schisla

## Gathering of bishops

Four of Indiana's six Catholic bishops concelebrate a eucharistic liturgy Oct. 5 at St. John the Evangelist Church in Indianapolis as part of the Indiana Non-Public Educators Conference. More than 3,000 nonpublic school teachers, aides, principals and other administrators met at the Indiana Convention Center in Indianapolis Oct. 5-6 for the state educational conference. Concelebrating the Mass with Archbishop Daniel M. Buechlein were Bishop John D'Arcy (left) of Fort Wayne/South Bend, Bishop Gerald Gettelfinger (second from left) of Evansville, and Bishop William Higi (second from right) of Lafayette as well as Msgr. Joseph F. Schaedel (right), vicar general of the archdiocese, and four other priests. The Indiana Non-Public Education Association comprises some 400 schools educating approximately 90,000 students throughout Indiana.

## Notre Dame coach aids Providence

CLARKSVILLE—University of Notre Dame basketball coach John MacLeod of South Bend was the featured speaker at Our Lady of Providence Junior/Senior High School's kick-off celebration Oct. 6 for the 1998/99 Renaissance Campaign.

The event benefited the New Albany Deanery school's tuition assistance and building fund programs.

In attendance were 248 of southern Indiana's business and community leaders. The event generated pledges in excess

of \$150,000 toward a goal of \$250,000.

MacLeod, a 1955 Providence graduate and former National Basketball Association coach, pledged an additional \$10,000 to the \$30,000 already given to his newly formed endowment at the school.

The John MacLeod Endowment for Tuition Assistance currently totals \$40,000. During his keynote address, the Notre Dame coach invited donors to add to the fund. †

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## Daily Prayer Intentions for Archdiocesan Pilgrimage to the Holy Land and Rome

October 12-26, 1998

**Monday, October 12, Tel Aviv:** For the spiritual renewal and an enthusiastic new evangelization of the Church in our archdiocese.

**Tuesday, October 13, Cana:** For our engaged and married couples, for the sacredness of marriage.

**Wednesday, October 14, Nazareth:** For our parents and children, for respect for the sacredness of family life.

**Thursday, October 15, Mount of Beatitudes:** For our youth and young adults, for hospitality in our Church.

**Friday, October 16, Bethlehem:** For our poor and homeless people, for respect of human life.

**Saturday, October 17, Gethsemane:** For our priests, seminarians and vocations to the priesthood.

**Sunday, October 18, Church of the Visitation:** For the home missions of the archdiocese, for a generous sense of Christian stewardship.

**Monday, October 19, Church of the Holy Sepulchre:** For our sick, homebound and lonely, for those who care for them.

**Tuesday, October 20, Church of St. Ann:** For grandparents and our senior sisters and brothers.

**Wednesday, October 21, Santa Maria del Fornace, Rome:** For our single sisters and brothers, for widows and widowers.

**Thursday, October 22, Tomb of St. Peter:** For all who collaborate in serving the mission of the archdiocese and for our benefactors.

**Friday, October 23, The Gesu, Chapel of St. Francis Xavier:** In thanksgiving for God's many blessings on our archdiocese and for our benefactors.

**Saturday, October 24, North American College:** For all our teachers and catechists and educational administrators.

**Sunday, October 25, Beatification at St. Peter's:** For our religious and for vocations to religious life.

**Monday, October 26, St. Paul's Outside the Walls:** In thanksgiving for the Sisters of Providence and the mission of all religious in the archdiocese.



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## Editorial

# Rely on Providence and all will be well

This Sunday, Oct. 25, Venerable Mother Theodore Guérin will be proclaimed "blessed" by Pope John Paul II. What a great day for the Church in Indiana!

Born in 1798 in the village of Éta- bles, Brittany, France, Anne-Thérèse Guérin entered the Sisters of Providence at Ruillé-sur-Loire, in the Diocese of Le Mans, at the age of 25.

In 1840, Mother Theodore, known then as Sister St. Theodore, answered the request of Bishop Célestine de la Hailandière for missionary sisters for his Diocese of Vincennes (later to be known as the Archdiocese of Indianapolis). Then a 42-year-old woman of somewhat frail health who had been recognized by the French government as an accomplished teacher, Mother Theodore came with five other sisters to the wilderness of Indiana. Here she founded the Congregation of the Sisters of Providence of Saint Mary-of-the-Woods. Within a year of arriving in the Indiana forest, she and her sisters had established an academy for young women that was later to grow into Saint Mary-of-the-Woods College, the first Catholic liberal arts college for women in the United States.

Mother Theodore died in 1856 at the age of 57.

Even during her lifetime, many people thought Mother Theodore was a saint. And after her death, her sisters and others who knew her or who knew of her would invoke her intercession with God. In 1909, Providence Sister Mary Theodosia Mugg, who had had a mastectomy because of breast cancer, was spontaneously healed of severe neuritis in one of her arms and of an

abdominal tumor after praying to Mother Theodore. Even her eyesight was improved! It is this cure that has led to the beatification of Mother Theodore.

But perhaps more important than evidence of miracles—as impressive as those can be—in considering Mother Theodore's holiness is simply the example of her life, the way she overcame obstacles in her service to God and the Church, the wisdom found in her writings, and her spirituality that centered itself upon reliance on Divine Providence.

"Put yourself gently into the hands of Providence," she said. ... "Love all in God and for God, and all will be well."

These are brave words for a middle-aged woman living in a forest in an area of the New World not particularly welcoming to Roman Catholics, responsible for a newly founded congregation of religious women, and in charge of a new academy for the education of young daughters of pioneers.

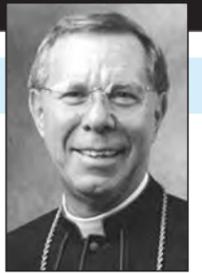
Blessed Mother Theodore Guérin was pressed on all sides by monumental administrative and leadership responsibilities, by challenges of the harsh environment, and by difficulties arising from both anti-Catholic "Know-Nothings" and even, at times, from her own bishop. But she relied on Providence, a Providence she said that never failed her, groping along slowly when the way was not clear to her or her sisters.

Surely, this woman speaks to us today. She is truly, as Providence General Superior Sister Diane Ris said, "a woman for our time" and an appropriate role model for all of us to follow. †

— William R. Bruns

## Seeking the Face of the Lord

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



# Pilgrims in Rome; praying for needs of archdiocesan Church

The 1998 Journey of Hope Pilgrimage continues in Rome.

**Thursday, Oct. 22**, finds us celebrating Mass at the tomb of St. Peter in the crypt of St. Peter's Basilica. St. Peter, chosen by Jesus to be the first among the twelve apostles, like many of them and their successors, gave his life for the faith and for the unity of the Church. At his tomb, we pray for all of those who collaborate in serving the mission of our archdiocese. And in a time when so much is not appreciated about our faith, we pray for the unity of our Church.

I couldn't begin to count all of the people who serve our parishes and schools and charitable agencies and institutions in southern and central Indiana. Many do so as a life vocation and profession. Many do so as volunteers and see their service as part of their vocation as well. For all of them, we give thanks because they serve the unity of our Church. Praying for unity is a serious matter and a responsibility that all of us share. Among other things, we keep in mind that our parishes, our missions, our schools, our charitable agencies and institutions, indeed our archdiocese itself, are not islands unto themselves. We belong to the one, holy, catholic and apostolic Church with Peter as our head.

One of the most elaborate Churches in Rome is the Church of the Gesu. Here in the chapel of St. Francis Xavier, the patron of our archdiocese, we offer Mass on **Oct. 23**. The Church in southern and central Indiana is so richly blessed! It is so appropriate that here we offer a Mass of special thanksgiving for God's many blessings. And here we pray for the thousands of people who are generous benefactors in support of our archdiocesan mission. Because of you, we can carry on God's work. I am sure our first bishop, Simon Bruté, chose St. Francis Xavier as our patron because he was a courageous and valiant missionary. As I say over and over again, Indiana is still very much a missionary territory. We can carry on the tradition of our first bishop and that of St. Francis Xavier because so many of you are generous in sharing your treasure and because God blesses us through you.

**Saturday, Oct. 24**, we celebrate Eucharist at the North American College in Rome. The college that houses the American seminarians in

Rome sits on a hill that overlooks St. Peter's Basilica and the Vatican. Here, in a special way, we pray for all of our teachers and catechists and educational administrators in our parishes and schools. All aspects of Church ministry are important, but among them, special preeminence is given to the teaching mission of the Church. The bishop, as successor to the apostles, is charged to be the chief teacher and chief catechist in the local Church. That mission could hardly be carried out in central and southern Indiana without the generous assistance of so many of you teachers, catechists and leaders of our educational and faith-formation programs. Yours is a challenging and a serious part of the mission of our archdiocese, and we pray for you fervently and gratefully.

Then comes the fantastic day of the beatification of Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods! At an extraordinary Mass with Pope John Paul II, on **Sunday, Oct. 25**, in the Basilica of St. Peter, we pray for our religious sisters, brothers and priests, and we also pray for an increase in vocations to the religious life. It is an extraordinary blessing that we can be present as the Holy Father names Mother Theodore as "blessed."

It is an appropriate time to pray for the valiant sisters and brothers and priests who are religious, who by their very lives give visible witness to the Gospel way of life, like Mother Theodore did. Nor can I think of a more appropriate occasion for us to pray that more young women and men will listen for God's call to religious life, especially in the religious communities located in our archdiocese. God continues to call. Our youth need help and encouragement to hear and to respond.

On our final day in Rome, **Oct. 26**, we pilgrims participate in the first special Mass in honor of Blessed Mother Theodore Guérin at the Basilica of St. Paul Outside the Walls. At the tomb of St. Paul, we join the Sisters of Providence in a celebration of thanksgiving. To their prayers, we add our own thanksgiving for them and for the prayer and ministry of all the religious women and men who serve and live in our archdiocese. Without them we would be impoverished indeed! †




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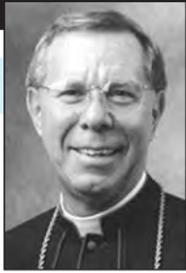


### Archbishop Buechlein's intention for vocations for October

**Youth Ministers:** that they may always encourage youth to consider service in the Church, especially as priests and religious.

## Buscando la Cara del Señor

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



# Peregrinos en Roma; orando por las necesidades de la Iglesia de la archidiócesis

La Peregrinación del Viaje de Esperanza continúa en Roma.

El jueves, 22 de octubre, celebraremos Misa en la tumba del San Pedro en la cripta de la Basílica del San Pedro. El San Pedro fue escogido por Jesús para ser el primero entre los Doce apóstoles. Asimismo, como muchos de ellos y sus sucesores, dio su vida por la fe y por la unidad de la Iglesia. En su tumba, oraremos por todas las personas que colaboran sirviendo la misión de nuestra archidiócesis. Y en un tiempo cuando no se aprecia mucho acerca de nuestra fe, oraremos por la unidad de nuestra Iglesia.

Yo no podría empezar a contar todas las personas que sirven a nuestras parroquias, escuelas, agencias caritativas y instituciones en la parte sur y central de Indiana. Muchos de ellos trabajan como una vocación de vida y profesión. Muchos trabajan como voluntarios y entienden su servicio también como parte de su vocación. A todos ellos, les damos gracias porque sirven a la unidad de nuestra Iglesia. Orar por unidad es un asunto serio y una responsabilidad que comparten todos. Entre otras cosas, tenemos en mente que nuestras parroquias, misiones, escuelas, agencias caritativas y instituciones, de hecho nuestra misma archidiócesis, no son aisladas. Pertenecemos a la Iglesia única, santa, católica y apostólica con Pedro como nuestra cabeza.

Una de las Iglesias más elaboradas en Roma es la Iglesia del Gesu. El 23 de octubre ofreceremos Misa en la capilla del San Francisco Xavier, patrón de nuestra archidiócesis. ¡Las Iglesias en la parte del sur y central de Indiana son tan benditas! Es muy apropiado que ofrezcamos Misa de acción de gracias especial por las muchas bendiciones de Dios. Además oraremos en ese lugar por los miles que hacen caridad que apoyan a nuestra misión de la archidiócesis. Debido a ellos, podemos continuar el trabajo de Dios. Estoy seguro que nuestro primer Obispo, Simon Bruté, escogió al San Francisco Xavier como nuestro patrón ya que él fue un misionero valeroso y valiente. Como digo una y otra vez, Indiana todavía es verdaderamente un territorio misionero. Podemos continuar la tradición tanto de nuestro primer obispo y como la del San Francisco Xavier porque muchos de ustedes son generosos compartiendo su tesoro y por eso Dios nos bendice a través de ustedes.

El sábado, 24 de octubre, celebraremos la Eucaristía en la Universidad Norteamericana en Roma. La universidad aloja a los seminaristas americanos en Roma y se encuentra en una colina

con vista a La Basílica de Pedro y al Vaticano. Aquí, de una manera especial, oraremos por todos nuestros maestros, catequistas y administradores educativos en nuestras parroquias y escuelas. Todos los aspectos del ministerio de la Iglesia son importantes, pero de los, se da una superioridad especial a la misión de la Iglesia de enseñar. Como sucesor a los apóstoles, el obispo está encargado de ser el maestro principal y catequista del jefe en la Iglesia local. Sin la ayuda generosa de tantos de ustedes los maestros, catequistas y líderes de nuestros programas educativos y de la formación de la fe, esa misión apenas podría realizarse en la parte central y del sur de Indiana. Su misión es un desafío y una parte seria de la misión de nuestra archidiócesis, y oraremos por ustedes con fervor y agradecimiento.

¡Entonces llega el día fantástico de la beatificación de la Madre Venerada Theodore Guérin, fundadora de las Hermanas de Providencia de Saint Mary of the Woods! El domingo, 25 de octubre, en una Misa extraordinaria con el Papa Juan Pablo II, en la Basílica del San Pedro, oraremos por nuestros hermanos religiosos y sacerdotes, y también oraremos por un aumento en vocaciones hacia la vida religiosa. Es una bendición extraordinaria que podremos estar presentes cuando el Papa nombra a la Madre Santísima Theodore como "bendita".

Es un tiempo conveniente de orar por las hermanas y hermanos valientes y sacerdotes que son religiosos, los cuales por sus vidas dan testigo visible al estilo de vida del Evangelio, de la misma manera como la Madre Theodore. No puedo pensar en una ocasión más apropiada para orar que más personas jóvenes oigan a la llamada de Dios hacia la vida religiosa, sobre todo en las comunidades religiosas localizadas en nuestra archidiócesis. Dios continúa llamando. Nuestros jóvenes necesitan ayuda y estímulo para oír y responder.

En nuestro día final en Roma, el 26 de octubre, nosotros los peregrinos participaremos en la primera Misa especial en honor de la Madre Santísima Theodore Guérin en la Basílica del Pablo Fuera de las Paredes. En la tumba del San Pablo, celebraremos la acción de gracias juntos con las Hermanas de Providencia. En adición a sus oraciones, agregaremos nuestra propia acción de gracias para ellas y oraremos por el ministerio de todos las mujeres y hombres que sirven y viven en nuestra archidiócesis. ¡Sin ellos, estaríamos verdaderamente pobres! †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### Catholics and assisted suicide

Nationwide polls have consistently shown that 60 to 70 percent of Americans support assisted suicide, and, according to *The New York Times* (10-26-97), up to 50 percent of Catholics would vote to allow it.

I asked myself, how can this be? When Catholics have been taught that only God gives life, and only he can take it away, how can any Catholic believe in assisted suicide?

This question stuck in my mind, until, finally, I think that I have come up with the answer.

In years past, when one would mention some pain or discomfort, they would be told to "offer it up." Today, we only hear this in jest, making light of the "old fashioned" way of our ancestors and the "old" Church.

We never hear today of the value of offering up our sufferings for the poor souls in purgatory or even as a means of shortening our own stay in purgatory.

Suffering is seen today as having no value, no merit. Therefore, just as many believe that a woman has a right to kill the baby in her womb, many, including Catholics, believe that it is all right to take away the life of the suffering, forgetting that they have no right to take something that they didn't, and can't, give—a human life.

What does the Bible tell us about suffering? 1 Peter, 2:20-21 says "If you endure suffering even when you have done right, God will bless you for it. It was for this that God called you, for Christ himself suffered for you and left you an example, so that you would follow in his steps." (See also *Phil 1:29 and 1 Pt 4:13.*)

Now, if we choose willingly to shorten our lives, the life that God gave us, and one which we have no right to take away, how can we expect his glory to be revealed to us?

By assisted suicide, we forfeit all merits and graces that can be gained by accepting our lot in life, even when it means much suffering.

I fear that some day, there will be more assisted suicides than there are abortions today.

Winferd E. Moody  
Indianapolis

### Church in Honduras needs your help

The Central American country of Honduras is the second poorest country in the Americas. This means that only 1 in 10

youth can go beyond the sixth grade. In Honduras there is one priest for every 45,000 Catholics, the worst ratio of priests to Catholics in the world. The Church is terribly poor economically and in personnel.

Poverty means that 90 percent of our people and children really have no future. These people are our brothers and sisters in Christ. They call to us in their lack of hope and in their daily material and spiritual poverty. To deny a radical response to this radical need would be to ignore the suffering Christ in his little ones today.

We have four orphanages, three boarding schools for poor children in high school, four high schools, two grade schools, three boarding houses for our university students, one trade school and one small project for abandoned mothers and their children. We need volunteers to help us in so many ways. It is not necessary to know Spanish before coming. There is no age restrictions for volunteers, and they may stay as long as they like.

We want to help these poor to help themselves. Education, academic and technical is the key. In the encyclical, *Redemptoris Missio* (*The Mission of the Redeemer*), Pope John Paul II wrote "Missionary activity, which is carried out in a variety of ways, is the task of all the Christian faithful." The Church by its very nature is missionary!

If you have an interest in being the hands of Christ to reach out and serve the suffering Christ in his poor here, please write or contact:

Mary Jo Kahl, 1640 Ardsley St.,  
Winston-Salem, N.C. 27103; telephone  
336-761-1894.

Father Emil Cook, O.F.M. Conv.  
Mission Honduras  
Honduras, Central America

(Father Emil is a Conventual Franciscan missionary and a member of Our Lady of Consolation Province, Mount St. Francis, Ind. He has been serving in Honduras for 28 years.)

### Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity, and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

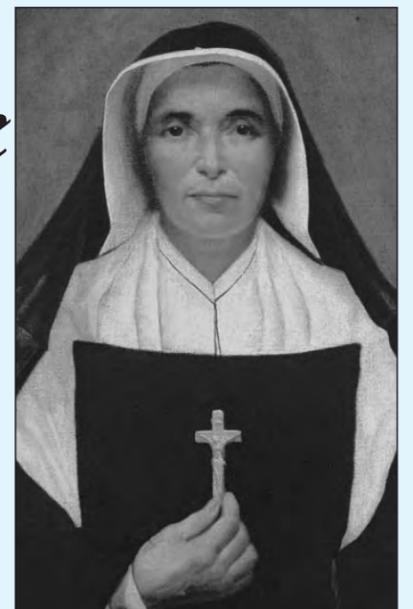
Letters must be signed, but, for serious reasons, names may be withheld.

## Concerning sacrifice

"My dear sisters, since we have a sacrifice to make, let us make it generously."

"I always find a new sacrifice to make when I think I have reached the end."

— Mother Theodore Guérin



Venerable Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, will be beatified (proclaimed "blessed") by Pope John Paul II on Oct. 25 in ceremonies in St. Peter's Basilica, Rome.

In order to acquaint readers with the spirit and wisdom of this woman, The Criterion is publishing a series of quotations from Mother Theodore's writings.

### La intención del Arzobispo Buechlein para vocaciones en octubre

**Pastores Juveniles:** Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Check It Out . . .

**The Indiana Citizens for Life Convention** will be held Oct. 24 at Best Western Waterfront Plaza in Indianapolis. Everyone involved with the pro-life cause or with pregnancy help centers is invited to attend. The day will include workshops, a luncheon, and dinner with guest speaker Carol Everett, former abortion clinic manager from Dallas, Texas, who is now a nationally-known pro-life speaker. The day begins with registration at 8 a.m. and will conclude at 9 p.m. The cost for the workshops and luncheon is \$45. Dinner is \$25. Special workshops for teens are also planned. The cost for teens is \$15. For more information or to register, call 812-474-3195.

**The Catholic Choir of Indianapolis** will sing at the 10:30 a.m. Mass Nov. 1 at St. Mary Parish in Frankfort.

**The inaugural lecture for the new Center for Christian Vocations at the University of Indianapolis**, and the ecumenical Service of Blessing for the center, will be held at 2 p.m. on Nov. 3. The lecture, "A Faith to Live and Die For," will be presented by Father Michael J. Baxter, Ph.D., of the theology department of the University of Notre Dame, in Recital Hall on the first floor of Good

Hall, 1400 E. Hanna Ave., in Indianapolis. The ecumenical Service of Blessing for the center is scheduled at 3 p.m. A reception and open house will follow the service in the center offices until 4 p.m. Information: 317-788-2106.

The Eastside Deanery Adoration Chapel at St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis has been given a new name—**Corpus Christi Adoration Chapel**.

**"Addressing Problems in the Nursing Home: What You Can Do When It's Not Working,"** a seminar sponsored by the United Senior Action Foundation and presented by Severns Associates, will be held Oct. 27 at United Way, 3901 N. Meridian St., in Indianapolis. The session begins at 6:30 p.m. and concludes at 7:30 p.m.

The archdiocesan Office of Worship is recruiting volunteers to serve as the **archdiocesan hospitality ministers** at major archdiocesan liturgies, including the Chrism Mass, Rite of Election, and priesthood ordinations, beginning in January of 1999. Volunteers must be available to serve several evenings and weekends a year. All volunteers must attend a training

session. Those who are interested should contact Christina Tuley at 317-236-1483 or 800-382-9836, ext. 1483.

A display of 26,000 roses at the **Church of Our Lady of the Snows** in Belleville, Ill., will honor the saints and deceased friends and family of Missionary Association members at all Masses held through Nov. 2. The 5 p.m. liturgy on Oct. 31 will be filmed and later broadcast on both KTVI/Channel 2 and the Odyssey Network. Check local listings for broadcast times. As part of the All Souls Day Feast, a Mass is celebrated at 11:30 a.m. on Nov. 2, and includes a rosary proces-

sion. For additional information, contact the National Shrine of Our Lady of the Snows at 619-397-6700.

**"HIV: Taking A New Direction,"** a retreat for those infected with HIV/AIDS and their family and friends, will be held Nov. 6 through Nov. 8 at Mount St. Francis Retreat Center in southern Indiana. The cost is \$25. Those unable to afford the registration fee should contact HIV/AIDS Ministry to arrange a scholarship. Early registration is encouraged. For more information, call HIV/AIDS Ministry at 317-631-4006 or 800-813-0949. †

VIPs . . .



Joseph M. and Mary Mae Zinkan of Indianapolis will mark their 50th wed-

ding anniversary Oct. 21. The couple will celebrate with their family Oct. 23 at Allison Mansion at Marian College in Indianapolis. The Zinkans were married Oct. 21, 1948, at St. Philip Neri Parish in Indianapolis. They have three children: Stephen P., Peter J., and Patricia Holtz. The couple also has seven grandchildren. The Zinkans are members of Christ the King Parish in Indianapolis.

**Anna Filicicchia**, a member of Holy Rosary Parish in Indianapolis, will mark her 100th birthday on Oct. 23. She has two children: Lena Marie Yosha, and the late Joseph Filicicchia. †

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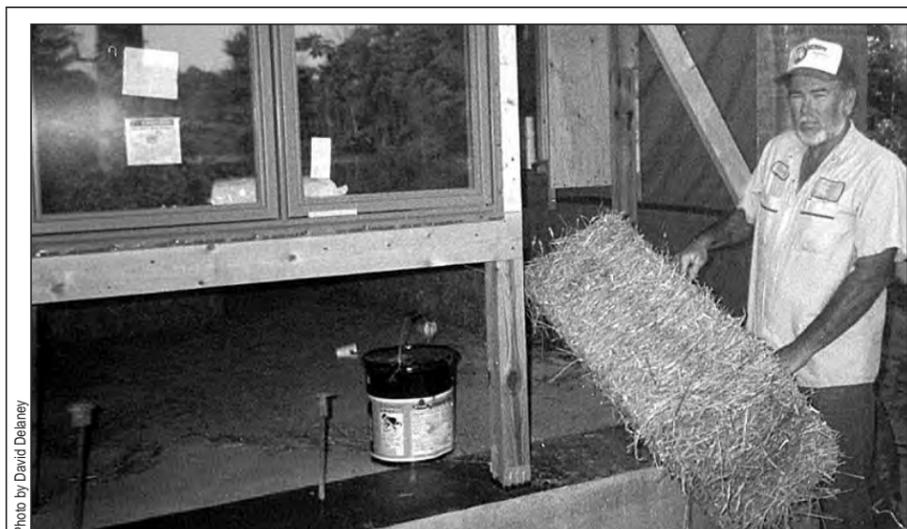


Photo by David Delaney

Straw house at The Woods

Construction work continues on a retreat house made of straw at Saint Mary-of-the-Woods with help from Larry Bown, manager of the White Violet Center for Eco-Justice, which is operated by the Sisters of Providence. The 650-square-foot, two-bedroom home under construction near St. Joseph Lake at The Woods is framed with 240 bales of straw and assorted building materials. It will be sealed with stucco and equipped with a fireplace, plumbing and electrical service.

*The National Weather Service says,*

**"Winter is on the way!"**

*Don't be left out in the cold...!*

**GreenTree at Post,**  
the newest senior living facility on Indy's Eastside is now offering a **Fall Special.**

Move into one of our lovely apartments by January 1, 1999 and receive your 3rd month rent **FREE.**

Beat those Winter blahs...  
For more information, call **Sandy Spence at 899-6777**

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Journey of Hope 2001

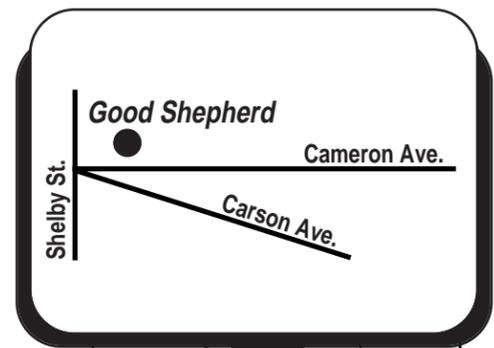
## Indianapolis South Deanery

# Good Shepherd Indianapolis

Story and photos by Mary Ann Wyand

### Fast Fact:

As part of the archdiocesan Legacy of Hope campaign, Good Shepherd Parish is planning a 24-hour prayer vigil in November. The parish also offers 24-hour visitation in the Blessed Sacrament Chapel with advance arrangements so parishioners can pray there at any time of the day or night.



Journey of Hope 2001

# Good Shepherd parishioners prioritize faith formation

Throughout the year, the sign in front of Good Shepherd Church features a variety of brief messages welcoming visitors to the Indianapolis South Deanery faith community located near Garfield Park.

This advertising apparently works quite well because a number of newcomers regularly attend the weekend liturgies there.

Last week's message promoted the Christ Renews His Parish (CRHP) retreat for women Oct. 24-25 at Good Shepherd. The CRHP weekend is one of a series of ongoing faith-formation programs that strengthen parish life for people in the 500-household Catholic community.



Fr. Tom Clegg

"We've been working hard developing faith-formation and spiritual growth opportunities over the last two or three years, especially as part of the [archdiocesan] Journey of Hope," Father Tom Clegg, Good Shepherd's pastor, explained. "We also participate in faith-formation programs with other parishes. Because Central Catholic School is part of four parishes, we work with the people of Sacred Heart, St. Patrick and Holy Rosary on lots of different activities."

Parish staff members responded to parishioners' requests for spiritual growth opportunities by starting a new Catholic Men's Fellowship Group modeled after a Cincinnati program and offering Christ Renews His Parish for women.

"Our goal is simply to improve the spiritual life of the people of our parish," pastoral associate Tom Meier said. "We believe people hunger for God and [need] a place where they can talk about their faith."

To research the men's spirituality program, a group of men from Good Shepherd Parish traveled to southern Ohio last spring to participate in a one-day Cincinnati Catholic Men's Fellowship Conference.

"They had excellent speakers, and we came back energized by the conference," Meier said. "Our steering committee wanted the men of the parish to get to know each other better through spiritual growth opportunities, so we decided to model our men's group after the one in the Archdiocese of Cincinnati. There are similar men's

groups all over the country."

Addressing the differences between male and female spirituality strengthens parish faith-formation programs, Father Clegg said. "It's important to give men and women a comfortable environment to express their spirituality. I think treating male and female spirituality the same way does a disservice to both men and women."

Good Shepherd Parish is known for its friendly environment, he said. As a result, the parish has welcomed a number of new Catholics into the Church through the Rite of Christian Initiation of Adults program.

"For a parish our size, with 500 families, we had 25 people come into the Church last year," Father Clegg said. "This year, we have about 15 people beginning the formation process. I think those are great numbers that show the vibrancy of the people who are wanting to be formed in the faith."

Meier also attributes Good Shepherd's steady growth since the new church was completed two years ago to the friendliness of the parish family.

"A real important part of our parish growth has been because of the spirit of the parishioners here," Meier said. "It's powerful. People who visit Good Shepherd routinely say there is something special here, and I think that something special is the Holy Spirit operating through the people. It's a very Benedictine kind of charisma, of welcoming everyone as Christ. I think that's as important



Good Shepherd Church

# Rehabilitation was Yesterday, Today We Habilitate!

Most of us grew up knowing right from wrong. All our friends knew right from wrong, good from bad. Today, right and wrong, good and bad might as well be words from an extinct language.

That's why at Gibault School for Boys we don't rehabilitate kids, we habilitate them. These are kids who don't know how to live in our society. They don't know right from wrong. They have no aspirations beyond next week. When there is no hope, no future and no standard of behavior, immediate gratification becomes understandable behavior.

Understandable, but not acceptable.

We don't punish these kids - we teach them.

We teach them that actions have consequences. We teach them self-discipline. We show them that they have a future. We teach them right from wrong. You know what? Our kids are pretty good students!



*This sentiment brought to you by Gibault School for Boys, where futures are reconstructed one boy at a time. Sponsored by the Indiana Knights of Columbus, Gibault is a residential childcare facility for troubled, abused and delinquent young men ages 8-18.*

## GIBAULT SCHOOL FOR BOYS

6301 S. U.S. HIGHWAY 41, P.O. BOX 2316  
TERRE HAUTE, IN 47802-0316  
812-299-1156, EXT. 465



as the faith formation we do once people come to the parish staff and ask how to go about becoming Catholic. It's what happens in a Christian community when there are personal faith connections."

The same friendly, family environment is emphasized at Central Catholic School, principal Kathleen Tichenor said. A sign posted above an entry door reminds the children that smiles can change the world.

Tichenor allocates time during faculty staff meetings for the teachers to talk about ways to carry out the

school's philosophy of treating students in loving ways because they are children of God.

"We have about a 30 percent non-Catholic enrollment among our 221 students," she said. "Most of the teachers could not tell you who is Catholic and who is not. We do make it very clear that we are a Catholic school, first and foremost. All of our students learn religion together, and our non-Catholic children also participate in offertory processions and help with the liturgies in other ways."

Teaching spirituality in daily life circumstances

includes being "sensitive to the fact that families need our support in terms of prayer and attending Mass," Tichenor said. "Spirituality is a part of everything we do at school. We start each day with prayer and end each day by reciting the Act of Contrition and the Angel of God. We have a May crowning every year, and during Advent we all gather in the multipurpose room and light the Advent candle."

Every classroom has a prayer box, she said, which is taken home by a different student each week. "Each prayer box contains a crucifix, a candle and a journal. We send the boxes home with the students and ask the families to use them for family prayer. If they want other families to pray for something special, they can write prayer requests in the journals."

All the students attend Mass together once a week at Good Shepherd Church, Tichenor said, and they attend a second eucharistic liturgy there every third week in smaller groups. Students also participate in penance services several times a year.

"There is a good kind of feeling among the students at Central Catholic School," Tichenor said. "We receive a lot of support from all four parishes, and the students know they are special."

Good Shepherd parishioners enjoy sharing their faith with the school children, she said, and the children like being part of such a warm and welcoming Christian environment. †

Central Catholic School second-grade teacher Margee McHugh (below) discusses the drawing on a student's religion folder. McHugh was talking with the children about the importance of prayer and making loving choices in daily life situations. Central Catholic School secretary Carolyn DeHoff (left, at right) and office assistant Rosie McMahan admire their portraits drawn by two students as a surprise.



### Good Shepherd (1993)

**Address:** 1109 E. Cameron St.,  
Indianapolis, IN 46203  
**Telephone:** 317-783-3158  
**Fax:** 317-781-5961

**Church Capacity:** 400 &  
**Number of Households:** 500

**Pastor:** Rev. Thomas E. Clegg  
**Pastoral Associate:** Tom Meier  
**Youth Ministry Coordinator:** Bernie Price

**Music Director:** Susie Graves  
**Parish Council Chair:** Judy Eppich  
**Parish Secretary:** Sue Aton

**Principal:** Kathleen Tichenor  
**School:** Central Catholic School (K-8)  
1155 E. Cameron St.  
317-783-7759 Fax: 317-781-5964  
**Number of Students:** 221

**Masses:**  
Saturday Anticipation — 4:30 p.m.  
Sunday — 9:00, 11:00 a.m.  
Holy Day — 8:00 a.m., 7:00 p.m.  
Weekdays — Tues., Thurs. 6:30 p.m.;  
Wed., Fri. 8:00 a.m.

Bishop Chatard High School presents . . .

## *The 1998 Family Liturgy and Bishop Chatard Medal Breakfast*



All parents, alumni, and friends of Bishop Chatard High School are invited to join us for this annual event that affords us the opportunity to come together and celebrate our gifts and blessings as a school community. We will also honor and celebrate the special gifts of members of our school family and others committed to the values of Catholic education.



**Sunday, October 25, 1998**  
Mass begins at 9:30 a.m. in the school gymnasium



**The 1998 Bishop Chatard Medal winners are:**  
**Distinguished Faculty-Staff:** Kathie Church and Nancy Wathen  
**Distinguished Parents:** Ed and Val Fillenwarth  
**Distinguished Alumni:** Elaine (Ross) Carson '67,  
John '76 and Nancy (Akin) Dury '76  
**Distinguished Community Leader:** Annette "Mickey" Lentz,  
Secretary for Catholic Education



**Bishop Chatard High School**  
*We believe in education in faith for life!*  
5885 North Crittenden Avenue • Indianapolis, IN • 46220

**Tickets are required:**  
\$4 for adults and \$2 for grade school and younger  
Please call the Bishop Chatard Development Office  
at 317-254-5436 for information and tickets.

# Papal agenda includes ambitious projects

*During two decades, pontiff has traveled to 119 countries on more than 80 trips to preach the Gospel, denounce injustice*

VATICAN CITY (CNS)—As he looks ahead to the third millennium of Christianity, Pope John Paul II is planning a variety of historic trips and meetings.

Next year, Vatican spokesman Joaquin Navarro-Valls said, the pope hopes a trip to Romania will break through the curtain of Catholic-Orthodox tension that hangs over much of Eastern Europe and perhaps pave the way for a visit to Moscow.

The pope also speaks with insistence of his desire to travel to the ancient birthplace of Abraham, in modern Iraq, and other biblical lands, Navarro-Valls said. A meeting in Sinai, Egypt, between Christian, Jewish and Muslim leaders is still on the pope's wish-list, along with a first visit to Jerusalem to prepare for the jubilee year 2000 with other Christian churches.

Human rights issues are also priorities. The pope who stood up to communist and right-wing dictators around the world has, in recent years, been emphasizing that human rights is not just a question for the political order, Navarro-Valls said. The pope has zeroed in on life issues such as abortion, euthanasia and genetic experimentation, and on family issues such as birth control programs and legal recognition of irregular unions, such as domestic partnership laws. The forum for these ethical battles is often the United Nations or international conferences.

The papal spokesman said the pope's legacy on human rights gives him powerful leverage on these issues and illustrates how much things have changed over the last 100 years.

"At the beginning of the 20th century, global political ideologies like Marxism presented themselves as the great defenders of human rights," Navarro-Valls said. "But as the century comes to a close, the primary defender of

human rights is universally recognized to be a pope."

Pope John Paul II also plans to continue the culture-faith dialogue. The pope's new encyclical on faith and reason will extend the discussion of his earlier encyclical on moral truth, *Veritatis Splendor*. As Navarro-Valls put it, the pope is attempting not just to lay down a moral law, but to analyze our epoch and the roots of modern attitudes toward good and evil, truth and morality.

The pope has reached millions through the mass media and written best-selling books that carry a much simpler message. His new encyclical, in contrast, will probably be read by a relatively tiny audience. But Navarro-Valls said that's fine with the Holy Father, who does not underestimate the cultural influence of these "intellectual" leaders, inside and outside the Church, and wants to stay in touch with them.

In reviewing the first 20 years under Pope John Paul, Vatican officials said it was impossible to summarize the impact of a pontificate that has recast the role of the papacy in so many ways.

This pope has traveled to 119 countries on more than 80 foreign trips, using the world as a pulpit to preach the Gospel and denounce injustice.

At the Vatican and abroad, he has given more speeches than any predecessor, and in more languages. He has met with more world leaders, appeared more often on television, and given more press conferences.

He has beatified more than 800 people and declared 279 saints, a record. He has convened more synods of bishops, using them as extensive think-tank sessions for regional and universal problems in the Church. He has changed the face of the Catholic hierarchy, naming most of the active bishops in the world and the vast majority of voting-age cardinals.

He has disciplined dissenting theologians and self-styled "traditionalists," promulgated new norms for Catholic universities, and upheld unpopular Church teachings like the pronouncement against artificial birth control. He has pushed Catholic social teaching into new areas of bioethics, international economics, racism and ecology.

In perhaps his most ambitious project, he has launched a global pastoral program to take the Church into the third millennium, including regional synods, a full calendar of year-2000 meetings in Rome, and an examination of the darker chapters in Church history.

Through all these activities, whether from the altar or on the Internet, Pope John Paul has raised the profile of the Church in the world and made a personal impression on Catholics and non-Catholics alike.

"In today's world, the pope has become the supreme moral authority for humanity. There is no doubt about that. Some may not agree with specific teachings, but if they look closely, they discover that these teachings are linked to the pope's deep vision of salvation, and are not just a rigid set of rules," said Cardinal Jozef Tomko, head of the Vatican's Congregation for the Evangelization of Peoples and one of the pope's closest advisers.

Some of the pope's recent actions—including one document aimed at dissent and another that highlighted the limited role of bishops' conferences—have prompted critics to speak of an "end-of-regime" phase, in which the pope and his aides are consolidating controversial positions to protect against future change.

Vatican officials reject this interpretation. They said that if the pope chooses to emphasize the Church's teaching against ordination of women, for example, it is because he senses a need for clarity on an issue that is still debated among theologians and others.

They also rejected the notion that, as the pope has aged, he has lost touch with the day-to-day management of the universal Church.

"The pope is still very vigilant about the Roman Curia, and he is still the 'source' of its actions," Navarro-Valls said. The pope meets regularly with curial heads, presides over interagency meetings once a month and often invites aides to discuss issues at length over lunch, he said.

As for the pope's health, Navarro-Valls said that "certain physical limits are evident, and the pope doesn't try to hide them. They don't worry him and, thank God, up to this point they don't interfere with his work."

The pontiff, who has always had a special affinity with the sick, presides over audiences these days with a trembling arm, and his speech is not always distinct. His talks are shorter than before, and he hands copies of his speeches to some groups instead of pronouncing them.

Navarro-Valls suggested that these signs of physical suffering sometimes allow the pope to reach people in a new way.

"This is a personal impression, but I think that when people see his arm trembling, inner walls tend to fall," including walls of resistance among those who view the pope as a stern authority figure, Navarro-Valls said. "Maybe this trembling arm performs the same function as his powerful figure did 20 years ago." †

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## Civility evolves from respect, trust, flexibility

By Fr. John W. Crossin, O.S.F.S.

Civility most certainly is a virtue. It is a key dimension of Christian character. It is a virtue society greatly needs today.

In following political campaigns or political scandals, in watching television and listening to the radio, we easily can learn the language of incivility. Exaggeration easily slides into public discussion. Then an opponent becomes a “liar,” “a Nazi,” an “extremist” or “narrow-minded.”

Civility is absent from such harmful affronts to a person’s integrity or character.

We treat others civilly because we respect them. Each person is made in God’s image. Each person is specially called by God. Each person has wisdom to share.

How do we show such respect? Certainly by avoiding demeaning words and conversations. Civility forbids “trash talking,” whether in politics, on the sports fields, or at the mall.

We show respect by building others up rather than tearing them down. Taking others’ ideas and opinions seriously denotes such respect. Civility calls us to respect others’ human dignity even when we disagree with them.

In civility, we:

- Listen carefully to others to grasp their reasoning and their understanding to better discern their viewpoints.
- Presume the best motivation in others.
- Seek the kernel of truth in what they say.

People are still worthy of respect and love even when they are mistaken!

Thus civility avoids hyperbole and sticks to the facts in a discussion.

The fact is that we are accustomed to hyperbole in our televised speech. I have to smile at a sporting event, such as a Super Bowl or World Series, being described by the media as “historic.” Such is not the stuff of history but of recreation.

We also are accustomed to such exaggerations from advertising. Products are routinely described as “the best.”

So it’s probably not surprising that our media interviews often emphasize the extremes rather than balance and moderation. Points of view are presented by their most radical and inflammatory representatives even if these speakers only represent a handful of people. Conflict is thought to sell newspapers, magazines or TV shows.

Civility urges a change in such public discourse. Some workplaces also seem devoid of basic concern for others; only the “bottom line” or personal success seem to matter.

In this type of poisonous atmosphere, individuals are devalued and dismissed. Downsizing occurs no matter what the human cost. Personal success must be attained—no matter what.

If, as some say, truth is relative, if truth can never be attained, then there may be wisdom in being the loudest or the most aggressive. We need to be forceful to get our own way.

Civility, by contrast, involves respect for others and for the truth. Even small actions—such as helping an aged or handicapped person—build up the civil community.

In public discourse and discussion, we are engaged in

a common search for truth. But our search will not proceed in common without a touch of humility on the part of all involved.

Recognizing that I might not have the whole truth or may be acting in a self-centered way requires personal insight and introspection.

Actually, our personalities affect our civility. All virtues are refracted through our unique individuality. Do we hold a number of absolute positions? A variety of personality factors might motivate us here. Perhaps these positions:

- reflect a dogmatism we tend to exhibit,
- or reflect our need for security in an unstable and changing world,
- or have resulted from a spiritual pilgrimage which successfully has grasped some hard truths.

Civility is a moral imperative if we are to have a democratic and humane society. It rests on the proposition that there is truth to be found. We find this truth in collaboration with others.

But if civility is necessary in civil society, it is even more necessary in the Church.

At a conference this past spring, I met a man who recently turned to ministry in a parish after years in the business world. I asked him what he found to be the biggest difference between the two worlds.

His answer was that people in the Church were much more committed to their work. They had a deeper emotional investment.

His answer points positively to people’s depth of commitment to the faith. But it also alerts us to our own need for civility within the Christian community.

Since we are so deeply committed, we can have a tendency to dismiss the views of others who disagree with us. In a sense, we can personally excommunicate them!

Long ago, St. Paul witnessed similar difficulties among the Christians in Corinth. He urged them to find wisdom in focusing on Christ.

Civility most certainly is a virtue for our Church and society. Its respect for human dignity is rooted in our deepest understanding of salvation in Jesus Christ. For Jesus died and rose for the salvation of all. †

(Oblate Father John W. Crossin is executive director

## It takes discipline to remain civil to others

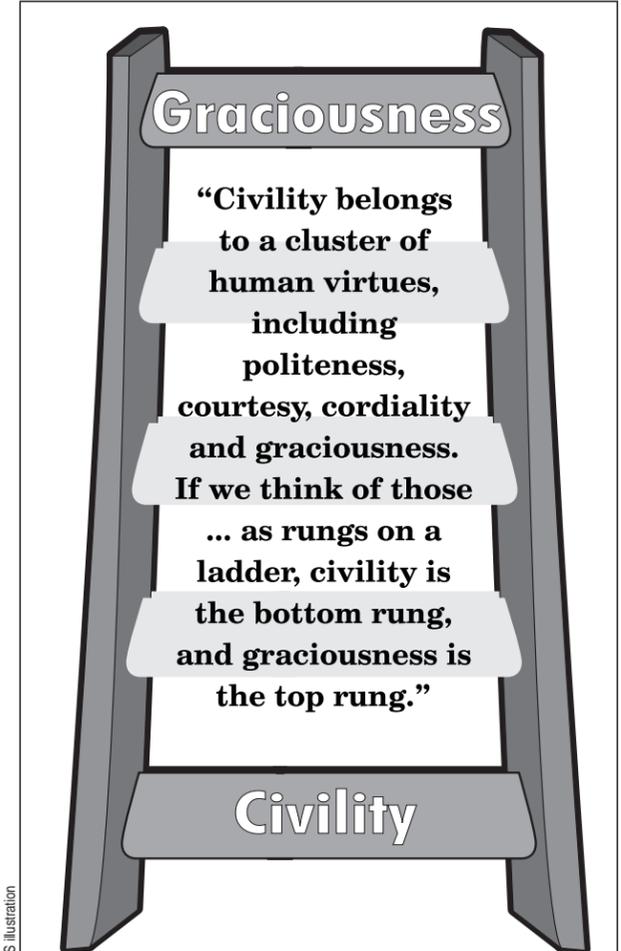
By Andrew and Terri Lyke

How do families keep the channels of communication open when tempers flare? It takes discipline to remain civil with loved ones in the face of anger.

Bill and Arlene Casey of Matteson, Ill., recommend these principles for resolving family disagreements:

- Humility—If we are really after “the truth,” we both have to admit the possibility that we could be wrong.
- Caution—We need to remember that the relationship is important and we must choose our words carefully and listen well so we hear and understand what is being said.
- Respect—We need to remind ourselves that this person is so loved by God that Christ gave his life for him or her.

Julius and Leslie Frazier of Chicago, Ill., use these



CNS illustration

Civility is a virtue and a key dimension to Christian character. People who are civil avoid rude behavior and language. People who are gracious show generosity of spirit.

of the Washington Theological Consortium. His book, *Walking in Virtue: Moral Decisions and Spiritual Growth in Daily Life*, will be published by Paulist Press in December.)

tips for family harmony:

- Coolness—We need to keep the tone or volume of our voices low and strive to achieve a peaceful, civil conversation.
- Patience—We need to listen when the other person is speaking instead of interrupting to make a point.
- Poise—Engage the brain before opening the mouth. When we speak in anger, we speak hastily.
- Acceptance—Love the other person enough to respect his or her views and the fact that this person may think a little differently.

By focusing on civility, effective communication can remain the byproduct of family discourse. †

(The Lykes are coordinators of marriage ministry to the African-American community for the Archdiocese of Chicago.)

## Discussion Point

### Feelings affect communication

#### This Week’s Question

What blocks communication between people? What enhances communication?

“Our own personal feelings. We hear what was said in a different tone than it was said. We misunderstand because of our own fears or pride. What enhances communication is a sense of caring and a willingness to take the time to make a connection.” (Ron Marinelli, Louisville, Colo.)

“I think apathy blocks communication, and compassionate understanding enhances it.” (Aubrey Hiller-Rearden, Great Falls, Mont.)

“What blocks communication would be lack of trust, and, conversely, trust enhances communication.”

(Jan Savage, Columbus, Ohio)

#### Lend Us Your Voice

An upcoming edition asks: How would you explain the meaning of the term spirituality to a young person?

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CNS photo

## Perspectives

From the Editor Emeritus/John F. Fink

## The pope's efforts to change Catholic attitudes toward Jews

The book *The Hidden Pope*, by Darcy O'Brien, has a scene in



which Jerzy Kluger and a fellow Jew, Dr. Wolf Gross, are playing bridge with Cardinals Andrzej Deskur and another cardinal in Deskur's apartment. Kluger "looked up from his hand and saw

Michelangelo's brilliantly illuminated dome through a window. He turned to the professor and the cardinals and said, 'I don't know what's going to happen from here, but I can tell you one thing for sure. This is the first time in history that two Jews are playing bridge at the Vatican with two cardinals!'"

That scene leaped out at me because I know precisely where Kluger was sitting when he looked out that window. I've looked out that window several times while visiting Cardinal Deskur. I came to know him while he was president of the Pontifical Council for Social Communication and I was president of the International Federation of Catholic Press Associations. His apartment is above the council's offices and, as he liked to say, "Literally in the shadow of St. Peter's."

Cardinal Deskur is Polish and a good friend of Pope John Paul. Unfortunately, he suffered a stroke during the papal conclave that elected Cardinal Karol Wojtila pope. After he was elected, John Paul sneaked out of the Vatican unannounced to visit Cardinal Deskur in the hospital. Later the cardinal went to a Swiss sanitarium for physical therapy. I happened to be in Switzerland for an international Catholic press meeting and

stopped to visit him.

Cardinal Deskur is in *The Hidden Pope* because he was one of the Vatican officials who worked secretly with Kluger to try to achieve diplomatic recognition by the Vatican for the state of Israel, which happened June 15, 1994. Kluger was Karol Wojtila's boyhood friend in Wadowice, Poland. The book attributes that friendship, along with the pope's experiences of seeing Jews persecuted in Poland by the Nazis, as being among the reasons why John Paul has done more to improve relations between Jews and Catholics than any pope in history.

For centuries Catholics accused the Jews of being God-killers and it was thought that their dispersion from the Holy Land was punishment for rejecting Jesus as the Messiah. Pope John Paul, though, has apologized for this attitude toward the Jews and for the anti-Semitism it has practiced in the past. He was the first pope since Peter to worship in a Jewish synagogue, on April 13, 1986, and he was host for a Jewish-Catholic musical concert commemorating the Holocaust on April 7, 1994. And on March 16 of this year, the Vatican expressed repentance for Christians who failed to oppose Nazi persecution of the Jews.

Pope John Paul teaches us that the covenant between God and the Jews was never revoked, that Catholics must embrace the Old Testament as well as the New Testament, and that we should pray for Jewish continuance.

But we must remain vigilant to eliminate all remaining vestiges of anti-Semitism that still exists among Catholics. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is now available from Criterion Press, Inc. See advertisement, page 16.)

Cornucopia/Cynthia Dewes

## Finding a worm in the apple

"The devil made me do it."



A popular comedy line, if not an unexpressed truth in our times. The devil, in fact, often *does* tempt us to do it.

Now, seeing the diabolical in almost every person and event that comes along is not my style. This

kind of judgment makes me as uncomfortable as the kind of piety that features "them" and "us." The kind that favors dwelling on Christ's gory wounds, syrupy lives of the saints, or enforcing letter rather than seeking spirit.

Maybe it's because I'm a convert. Maybe because I'm a down-to-earth Scandinavian, I don't know. But I do know that, despite how he's perceived, the devil exists and he never stops trying. We have only to look at Scripture and the world around us, past and present, to understand this.

Concern about the devil and his doings came to my mind again recently while reading Gore Vidal's memoir, *Palimpsest*. His point of view, his hopes and his life offer insight into the moral structure of our own lives as citizens and human beings.

One of the qualities intrinsic to our human being is gender. Vidal describes himself as "homoerotic," as opposed to "homosexual," meaning that he is more attracted to men than to women but not exclusively so. OK. Sexual attraction is not something the devil can take credit for.

But then he goes on to describe his promiscuity on both fronts, his hearty

approval of a pagan world and his desire to return to it as soon as society becomes "honest" with itself. He cheerleads for those brave rebels whose actions give testament to similar beliefs in politics, art and lifestyle.

Vidal describes himself politically as a populist, a true liberal à la Thomas Jefferson and an isolationist, all legacies from his senator grandfather, T. P. Gore. The senator and his wife were two of the few people whom Vidal seems to have truly loved and admired. Unfortunately, the senator's atheism rubbed off on his grandson as well.

Vidal occasionally notes contented longevity in marriage and the stability of children raised in loving surroundings as good things, but they seem to him aberrations rather than normal conditions. He often cites his indifference to social class and his respect for truth and the lack of hypocrisy, but he also sees no fault in the use of others for individual pleasure.

His scorn for believers is almost total, although he reveals a reluctant respect here and there for some of the faithful. He is most admiring of Jews, with whom he suspects an ancestral connection. But we get the feeling that it's intellect rather than faith that he esteems.

The tricky part in reading Vidal is that he's so darn clever, literate and perceptive that it's easy to believe him. Even when you're terribly uneasy with his remarks, you love how they're being presented.

Kind of reminds you of that luscious apple in the garden of Eden, doesn't it? †  
(Cynthia Dewes, a member of St. Paul Parish in Greencastle, is a regular columnist for The Criterion.)

Matters Liturgical/Fr. Rick Ginther

## Silence is golden

Silence. A hush, a quieting, a cessation of sound—as in a snow-covered landscape or soundless sleep.



Silence. How often do you and I wish it to be—peaceful, quiet, the pores of the mind and heart open, receptive, or at rest? More often than we might have it!

In the Constitution on the Sacred Liturgy, #14, the liturgy, especially the eucharistic liturgy, presumes and calls for the assembly (congregation) to be about its "work" (liturgy's root meaning). It calls for all to "full, conscious and active participation." It has been my experience that, at times, this call for "active participation" has been seen as a negative reaction to our liturgical past (when at prayer we were more or less expected to be "silent"). At the same time, "silence" has been interpreted through our cultural "media" of radio and television, which refer to silence as "dead air." Thus, it would seem that silence is at best "inactivity," and at worst, "dead."

For me, practical experience and common sense present a more positive view. Listening is an activity. To actively listen, we must be personally silent. To personally reflect when in a communal setting, we must be communally silent.

Our liturgies—eucharistic, morning or evening prayer, blessing, communion service, benediction, adoration—all call for silence. In both the introductory sections of the ritual texts and in the rubrics, communal and personal silences are noted as normative practice.

These silences are of varied duration. But each is a call to either personal prayer, reflection, or preparation; they are an invitation to be open to what one brings to prayer and to what is to be prayed.

At any eucharistic liturgy (Mass), silence is urged: after the invitation to the Penitential Rite and the Kyrie or the Confiteor; after the "Let us pray" that precedes the Opening Prayer, the Prayer over the Gifts, and the Prayer after Communion; after each reading proclaimed and after the homily; during the period of the Preparation of the Gifts; and during the reflective period after the communion procession.

From a practical perspective, there are also other very brief moments for silences that "quiet" the building following the noise of the assembly's movements. For example:

- after the Opening Song and before the Sign of the Cross—time for the hymnals/books to be set down;

- after the Opening Prayer and before the Reading—time for the sound of people being seated to subside, and for the bodies of the assembly members to prepare for listening;

- when people have just stood and words will follow—time for the building to quiet so that a greeting, such as "The Lord be with you," may be heard, appreciated and given response.

Finally, who is responsible for silence in prayer? Everyone who is present. All are called to "full, conscious and active participation." Lending ourselves to and promoting silence in our prayer belongs to all of us. †

(Father Rick Ginther is associate director for archdiocesan liturgies.)

The Good Steward/Dan Conway

## Seminary sponsors conference on 'The Money Problem'

Representatives of mainline Protestant and Catholic churches gathered at



Louisville Presbyterian Theological Seminary recently to attend a conference on "The Money Problem—Financing American Religion." The conference was sponsored by the Louisville

Institute, a Lilly Endowment program for the study of American religion.

James W. Lewis and Diane B. Freemeyer, who staff the Louisville Institute, described the conference as an opportunity for religious leaders to "think together about the financing of American religion and what it means for the faith of believers and the lives of congregations and denominations."

According to Lewis and Freemeyer, in recent years, a number of scholars have turned their attention to basic questions concerning the financing of religion in the United States. "Surprisingly," they say, "these scholars have found little consensus on such fundamental questions as: Why do people give to support religious activity? Why do Protestants tend to give more than Catholics, and why do Protestant giving patterns vary among denominations? Is giving to American churches decreasing or increasing? Finally, why do we find it so hard as Christians to talk about money?"

The keynote address for the conference was given by Mark Chaves, associate professor in the Department of Sociology at the University of Arizona. Chaves's presentation was divided into three sections: 1) facts about religious giving, 2) themes that cut across all of the recent research, and 3) questions that remain unanswered by the research.

Here are some of the facts: 1) Real per-capita giving to churches has increased in the last 30 years, but giving as a percent of income has declined. 2) In most churches, 75 percent of the income comes from 25 percent of the members. 3) People who pledge give more than people who don't, and 4) Protestants give more than Catholics, and evangelicals give more than mainline Protestants.

Here are some of the "cross-cutting themes": 1) Differences in giving patterns between Catholics and Protestants (and among Protestant denominations) are not easy to explain. In fact, most researchers agree that differences in giving habits are deeply imbedded in the theological and cultural patterns that define different religious groups. In other words, Catholics give less than Protestants because of the way they think, believe, worship and interact with one another as Catholics. 2) Although few churches openly discuss the relationship between theology and money, there are significant, implicit differences among churches in the ways they understand and relate to money. 3) More involvement in the church almost always increases giving. 4) This is not the first time that there has been a "crisis" in the financing of American religion, and 5) the current situation may be more of a leadership crisis than a financial crisis.

And here are the main unanswered questions after all this research: Why is there an across-the-board financial (or leadership) crisis among churches in the United States today? And what can we do about it? In my next column, I'll offer some reflections on these two unanswered questions. †

(Dan Conway is director of stewardship and development for the Archdiocese of Chicago.)

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

# The Sunday Readings

Sunday, Oct. 25, 1998

- Sirach 35:12-14, 16-18
- 2 Timothy 4:6-8, 16-18
- Luke 18:9-14



The Book of Sirach supplies the first reading. Long popular among readers of the Scriptures, and certainly in the Christian liturgy, the book of Sirach is atypical of biblical writings in that it gives the name of its author. He was Ben-Sira, the son of Sira.

Sirach is one of those fascinating, and theologically abundant, books called the Wisdom Literature. As was the case with the others, Sirach attempts to meet human logic and deep understanding with revealed truths about God.

All through their history, even in the glory of David and Solomon, God's Chosen People had to face poverty and unfairness in their midst. The situation was much worse at some times than others. Prophets often addressed the issue of want, persecution and catastrophe. They sought to put bad fortune of whatever source into the context of God and faith.

This is the effort of Ben-Sira, classically not one of the prophets but nonetheless as spokesman for God's truth, in this book and specifically in this weekend's first reading.

A deep reasoning lies beneath the reading. God hears especially the prayer of the poor. In the words of the reading, such prayer "pierces" the clouds and reaches the divine throne.

God especially hears the poor since the poor are with no other resource or friend. They have no one else to help them. The

effects of earthly gain unfetter them. Of course, those seen in this reading are not simply the destitute, but those poor in the spiritual sense as well.

In particular, the book mentions orphans and widows. At no time in ancient Hebrew history did any public authority by law provide for the parentless or the widow. Those unlucky enough to be without parents while still in childhood, or without a husband, were in a very threatening state. Only the good will of others could give them relief.

The second reading this weekend is from the Second Epistle to Timothy. These verses are in the words of Paul. The great apostle is assertive.

His end is near. He has fought the good fight. He has steadfastly remained true to the Lord. On the other hand, his friends abandoned him. When he was tried in court, no one stood to defend him. Far from complaining, Paul triumphantly says that God will protect him and reward him.

St. Luke's Gospel supplies the last reading. The story mentions a Pharisee. Few who read the Gospels today are aware of the significant pluralism that typified Judaism of the time of Jesus. All through the culture was an intense devotion to the ancient religion, although surely some if not many were less devout than others, and some could not have cared less.

The Pharisees, however, were very devoted. They believed that the ills of life could be overcome if an exact observance of God's law occurred, in each person's individual life and in the society as a whole. Thus they demanded an absolute, exact attention to the law.

In the story in this weekend's Gospel, the Pharisee was praying in the temple because the law required him to pray.

Jesus, however, wanted not just lip ser-

## Daily Readings

Monday, Oct. 26  
Ephesians 4:32 - 5:8  
Psalm 1:1-4, 6  
Luke 13:10-17

Tuesday, Oct. 27  
Ephesians 5:21-33  
or Ephesians 5:25-32  
Psalm 128:1-5  
Luke 13:18-21

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

Thursday, Oct. 29  
Ephesians 6:10-20

Psalm 144:1-2, 9-10  
Luke 13:31-35

Friday, Oct. 30  
Philippians 1:1-11  
Psalm 111:1-6  
Luke 14:1-6

Saturday, Oct. 31  
Philippians 1:18b-26  
Psalm 42:2-3, 5  
Luke 14:1, 7-11

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

vice or motions but a truly heartfelt dedication to God. Thus, the tax collector became the hero, even though tax collectors were despised because they collected taxes for Rome. To add insult to injury, they could levy taxes at their whim. Greed was a serious problem, and the people knew it and suffered from it.

### Reflection

The Church is looking toward the conclusion of its year of instruction and worship. In just over a month, a new year will begin, on the First Sunday of Advent, with new scriptural readings to help the faithful in the process of learning how to live as disciples of Christ.

As would any teacher, the Church begins now to highlight the most important of the lessons.

Discipleship is at every step a personal relationship with God. No relationship

can exist, or exist meaningful, without communication, without the attention of one to the other.

Prayer is the communication between Christian disciples and God.

In the first and third readings this weekend, the Church calls upon us to make our communication with God authentic. It presupposes that we communicate with God. To be authentic we must pray with humility.

Reassuring us, the Church through Sirach reminds us that God eagerly hears the humble. Those who are earnest and unencumbered are open to God, and God especially is open to them.

Luke's Gospel repeats the message. Second Timothy splendidly tells us that the devout will be heard and rewarded. True discipleship is our pathway to God and to God's eternal presence with its peace and joy. †

## My Journey to God

### God Delights in Shaping Us

It's a lump of clay, the size you can get a palm around. Not big enough to form much with, but I'm sure that's not the exercise.

It's all about molding and shaping, you see. Me and the clay. God and me.

You *can* shape such a small mass. The first outcome of my artistic efforts was a bowl. I'm unseasoned with clay, but was able to form a bowl fairly easily.

Later, while waiting on "hold" for a telephone conversation, I flattened the clay into a pancake. A coffee cup with a decorative engraving of a labyrinth was at hand, so I pressed the pancake against the mug. Slowly peeling back the clay, it became the image of the labyrinth.

The telephone connection interrupted the exercise. Later, feeling somewhat angry, I pierced the clay with my fingernails. The next day, I shaped it into a primitive face. Next it became a heart shape, and then a crown.

With a little craftsmanship and tooling—and some imagination—a small lump of clay has great potential.

Clay has a texture that leaves a residue on fingers. Microwaved for a moment, it becomes malleable. This clay is white. Rule one is to form it only with fingers.

This exercise in clay, which only requires a few minutes each day and is usually done while I'm on "telephone hold," helps me to understand God's shaping and forming. The clay is me. The shaping is God's hand around me.

God doesn't need much "clay" to perfect his creations. Malleable is best for

his use. White is the color he wants on the inside; the external color is irrelevant.

God may "take a call" while working with me; hence, some delays in my life. But if God puts me on hold, I'm confident he will "remember" me just as he does Noah in Genesis 8:1. He will imprint, mark, seal me. Sin leaves a residue until we seek God's forgiveness. Then, forgiven and forgotten, it is just as effective as soap and water are to wash off clay residue.

God casts me in different shapes. When one favors his purpose, he keeps me in that dimension for awhile. Then God may retool my appearance for other life circumstances.

God has a vision for me beyond my imagination. He has more confidence in me sometimes than I do in myself. He envisions potential for me.

His ways can be a labyrinth. But I'm supposed to keep journeying as he crafts me with unlimited understanding and absolute power.

Clay isn't to debate the potter (Isaiah 45:9), but rather is to be the work of his hand (Isaiah 64:8). And Paul advises the Romans in 9:21 that God will make some "noble" stuff and some "common" stuff out of clay.

What's his design for me?

God formed man out of the earth. One day we will return to dust. But in the meantime, God delights in us as he forms me and you.

By Walter Glover

(Walter Glover is a member of St. Bartholomew Parish in Columbus.)

Question Corner/Fr. John Dietzen

## Scholars believe Jesus had step-brothers, sisters



**Q**I am a college student, and have an assignment to read part of the New Testament. Our study group members came across texts that indicate James and others were "brothers" of Jesus.

In some research, we found one explanation indicating they were from the lineage of Joseph. Could Joseph have had a child with someone else? (Illinois)

**A**The Gospels of Matthew (13:55-56) and Mark (6:3) mention the names of four brothers of Jesus: James, Joses (Joseph), Judas (Jude) and Simon—and some unnamed sisters. Other references to brothers of the Lord occur elsewhere in the New Testament.

Various explanations have been offered about who these brothers and sisters might be. Many Christians, particularly Roman Catholics, of course, but including such Protestant leaders as Luther, Zwingli and Calvin, have held the belief that Mary was always a virgin, thus ruling out the possibility of them being her children.

After careful study of other tentative explanations, the predominant theory, I believe, is that those brothers and sisters of Jesus were children of Joseph by a previous marriage. As unfamiliar as this sounds, it is by no means a new theory, nor does anything in the Gospels or in official Catholic teaching conflict with this possibility.

Early Christian documents, among them the second-century Gospel of Peter and the Protoevangelium of James, identify the "brothers" of Jesus as children of a union before his marriage to Mary.

While these "Gospels" are not in our canon of Scripture, they are valuable windows to the thoughts and beliefs of the first 100 to 200 years of Christianity. And their view of the matter still seems most probable.

If the theory is true, and Joseph was deceased before Jesus began his public life, it helps explain also why Mary would have accompanied these brothers and sisters, and perhaps even raised them.

As most of us are aware, there has been a long-standing assumption in Christian devotion that Joseph was somewhat older than Mary. If that is true, an earlier marriage could be one of the reasons.

As I indicated, this explanation in no way reflects negatively on the Church's doctrine concerning the perpetual virginity of the mother of Jesus and that she had no other children.

Obviously, I am speaking here about official Catholic doctrine. Some later private revelations, from the Middle Ages up to modern times, began to stress the opinion that Joseph, like Mary, lived a virginal life before and after Christ's birth. Perhaps this led to the decline of the old "previous marriage" theory.

Whatever the case, private revelations to saints or other visionaries about details of Joseph's life may be fascinating. They are not, however, a necessary part of Catholic belief. †

## 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 23-25

The Office for Youth and Family Ministries invites those who have experienced the loss of a spouse through death or divorce to attend a Beginning Experience weekend at New Horizons Camp, Indianapolis, 79th St. and Indiana Creek Rd. Cost: \$80. Information: 317-236-1591 or 800-382-9836, ext. 1591.

Fatima Retreat House, Indianapolis, 5353 E. 56th St., will present "Experiencing the Parables of Jesus," with Benedictine Father Eugene Hensell of Saint Meinrad Archabbey. Cost: \$110/single; \$150/married couple. Information: 317-545-7681.

### October 24

St. Michael Ladies Club, Greenfield, 519 Jefferson Blvd., will hold a holiday bazaar in the activity center from 9 a.m.-4 p.m., featuring crafters, baskets, candles and baked goods.

The Office for Youth and Family Ministries will sponsor a conference on bereavement for those who have lost a loved one through death. The conference will be held at the Archbishop O'Meara Catholic Center, Indianapolis, 1400 N. Meridian, beginning at 8:30 a.m. Cost: \$30. Information: 317-236-1586 or 800-382-9836, ext. 1586.

St. Barnabas Men's Club will host a Monte Carlo Night from 7 p.m.-midnight at 511 E. Thompson Rd. (U.S. 31 and Thompson Rd.). Cost: \$4.

St. Simon the Apostle Parish Fall Social, Indianapolis, 8155 Oaklandon Rd., school cafeteria, music by Stevie and the Dynamos, adults only, 7:30 p.m.-midnight. Cost: \$10/person at the door; \$8/person presale. Information: 317-826-6000.

### October 25

Rexville Schoenstatt will present "Everyday Sanctity," at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South .8 miles east of 421 S, 12 miles south of Versailles.) Information: 812-689-3551.

Saint Meinrad Archabbey has scheduled a Monte Cassino pilgrimage, "My Spirit Rejoices in God, My Savior," with Benedictine Father Patrick Cooney, beginning at 2 p.m. The shrine is located one mile east of the archabbey on State Highway 62. Information: 800-682-0988.

Seccina Memorial High School, Indianapolis, 5000 Nowland Ave., will hold its annual "Fall Cleaning" from noon-5 p.m., and is seeking volunteers to help with yard work, light painting and other chores. Lunch or an early dinner will be served. Information: 317-351-5976 or 317-322-3922.

### October 28

Christ the King Parish, Indianapolis, will host M. Desmond Ryan, Ph.D., executive director of the Indiana Catholic Conference, who will discuss "Catholic and Christian: Exercising Your Right to Vote in a Secular World" from 7-9 p.m. in the conference room of Christ the King School, 5885 N. Crittenden Ave.

St. John the Evangelist Parish, Indianapolis, 126 W. Georgia

St., will host eucharistic adoration for one hour immediately following the 12:10 p.m. Mass on Oct. 28 and Nov. 4. Information: 317-635-2021.

### October 30

St. Louis de Montfort Parish, Fishers, 1141 Hague Rd., will celebrate a Charismatic Mass at 7 p.m.

The Little Sisters of the Poor will host a bingo extravaganza at 7 p.m. at the Knights of Columbus Hall, 71st St. and Keystone Ave., Indianapolis. Information: 317-872-6420.

Little Flower Parish Ladies Club, 1401 N. Bosart Ave., will host a Dessert and Card Party in the social hall beginning at 12:30 p.m.. Desserts will be served at 1 p.m. Cost: \$6 at the door. Activities include a Sweet Booth, euchre and other games. Information: Pat Gandolph, 317-357-5757, or Rita Gibson, 317-359-5717.

### October 31

St. Lawrence Parish, Indianapolis, will host a winter coat and sweater sale from 8 a.m.-noon at St. Lawrence Church, 46th St. and Shadeland Ave. All proceeds go to the St. Vincent de Paul Society.

### November 1

Holy Trinity Parish, Indianapolis, 2618 W. St. Clair St., will host a Polka-Mass and Dance. Mass begins at noon; the dance is from 2-5 p.m. Tickets: \$5. Information: 317-852-9850, Steve and Phyllis Fon.

St. Bartholomew Parish, Columbus, will host a free All Saint's Day Party for children ages 2-10 from 11:15a.m.-1 p.m. in the parish hall at the St. Columba Oratory. Activities include games, refreshments, candy and prizes. Donations of canned goods for Love Chapel will be accepted. Information: Claudia Slabaugh, 812-378-9818.

### Recurring

#### Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) low Mass. Call for times. Information: 317-636-4478.

#### Weekly

#### Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) high Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

#### Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

—See ACTIVE LIST, page 15

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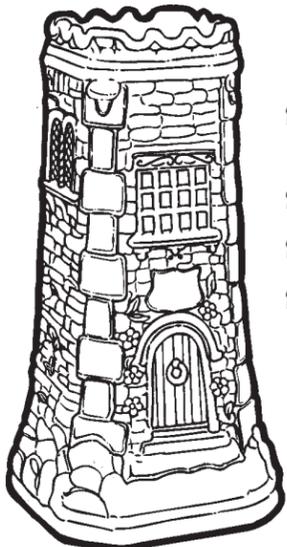


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**The Active List, continued from page 14**

**Tuesdays**

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays for priests and religious, the rosary and other prayers following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m. This includes the rosary, Divine Mercy Chaplet, pro-life prayers, prayers for vocations and special intentions.

**Wednesdays**

Marian Movement of Priests cenacle prayer group has rosary, Divine Mercy Chaplet and consecration from 3-4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

**Thursdays**

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Mass.

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

St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

**Fridays**

St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.

A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

**Saturdays**

A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

**Monthly**

**First Sundays**

St. Paul Parish, Sellersburg, prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

**First Mondays**

The Guardian Angel Guild holds its board meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

**First Tuesdays**

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., between St. Michael Church and Cardinal Ritter High School, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., will hold Holy Hour for religious vocations with Benediction and exposition of the Blessed Sacrament following the 7:30 p.m. Mass.

**First Fridays**

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after the 8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., holds rosary and Benediction from 7-8 p.m.

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, holds eucharistic adoration following the 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following the 8 a.m. Mass, closing with communion service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m., with rosary at noon.

**First Saturdays**

St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering will follow in the parish school.

Apostolate of Fatima holds holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

Holy Angels Parish, Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., holds exposition of the Blessed Sacrament from 11 a.m.-noon.

**Second Thursdays**

Focolare Movement meets at 7:30 p.m. at the home of Millie and Jim Komro. Information:

317-257-1073 or 317-845-8133.

**Third Sundays**

Rexville Schoenstatt has Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m., (located on 925 S., .8 mile East of 421 S., 12 miles South of Versailles.) Information: 812-689-3551.

**Third Mondays**

Young Widowed Group, sponsored by the archdiocesan Office for Youth and Family Ministries, meets at St. Matthew Parish, 4100 E. 56th St., Indianapolis, at 7:30 p.m. Child care available. Information: 317-236-1586.

**Third Wednesdays**

Catholic Widowed Organization meets from 7-9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Holy Family Parish, Oldenburg, holds a support group for widowed persons at 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

**Third Thursdays**

Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

**Third Fridays**

The Catholic Charismatic Renewal of Central Indiana gathers for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis, at 7 p.m.

**Third Saturdays**

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

**Bingos**

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 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.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal 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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# News briefs

## U.S.

### A society that has in effect "aborted God" cannot survive, North Dakota bishop says

ALEXANDRIA, Va. (CNS)—A society "which has in effect aborted God cannot long survive," said Bishop James S. Sullivan of Fargo, N.D., during Human Life International's first Marian pro-life conference Oct. 9-11 in Alexandria. He pointed out that modern society is already seeing numerous destructive manifestations of the pervasive "pro-choice" mentality. The "ideology of hatred" is "mowing down human beings across the globe," Bishop Sullivan said, referring to Bosnia, South Africa and Northern Ireland. But he said the anti-life mentality is also permeating beyond warring countries and that "forces of anti-life" in the United States have been "on the offensive for the past 30 years."

### Former prosecutor speaks out against assisted suicide proposal facing Michigan voters Nov. 3

SAGINAW, Mich. (CNS)—How Michigan voters respond Nov. 3 to a proposal to legalize physician-assisted suicide will write a prescription for life or death in other states, according to a former county prosecutor. Richard Thompson, the former Oakland County prosecutor who was the first to file charges against suicide doctor Jack Kevorkian, has been lecturing throughout Michigan against Proposal B. The biggest problem the opponents of Proposal B face is convincing Michigan voters that the "B" stands for "bad" because there are no provisions to prevent abuse of such a law, Thompson told nearly 850 people attending the Bay, Midland and Saginaw County Right to Life's annual Focus on Life benefit dinner Oct. 1.

### Public policy advocates create workers' rights manual

CHICAGO (CNS)—Religious and governmental public policy advocates have unveiled the first comprehensive manual identifying workers' rights with abusive employers. Representatives from the Chicago Interfaith Committee on Worker Issues, Women's Bureau of the U.S. Department of Labor, and union groups held an Oct. 8 news conference releasing the "Worker Rights Manual," a compilation of the rights of the employed when confronted with workplace mistreatment ranging from overtime pay problems, religious discrimination and finding an affordable lawyer. "For the religious community, it's a question of justice. Too often, we forget about the thousands of workers suffering in their workplaces," said the Rev. Richard Bundy, director of the Chicago Interfaith Committee on Worker Issues.

## WORLD

### Pope emphasizes women's diverse social roles

VATICAN CITY (CNS)—Pope John Paul II emphasized the diverse social roles of women and paid tribute to a global organization promoting nutrition. In a message published in the pope's name on Oct. 16, the annual World Food Day, Cardinal Angelo Sodano, the Vatican secretary of state, praised the U.N. Food and Agriculture Organization and noted that the agency's theme for this year's observances was "Women Feed the World."

## PEOPLE

### 'Saving Private Ryan' and singer Rosemary Clooney win awards

LOS ANGELES (CNS)—Singer Rosemary Clooney, the movie "Saving Private Ryan," and the ABC television drama "The Practice" have been named winners of this year's Catholics in Media Associates Awards. Clooney

will get the group's lifetime achievement award at a Nov. 1 brunch in Los Angeles following a Mass celebrated by Cardinal Roger M. Mahony of Los Angeles.

### TV newsman urges a return to the 'common goals' of yesteryear

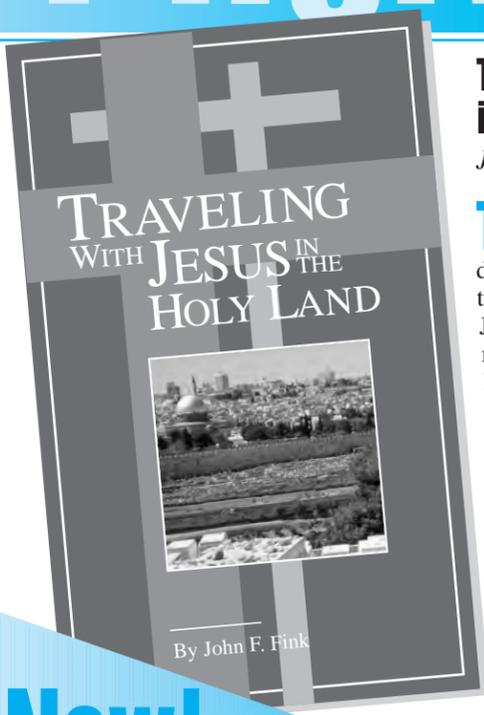
NEW YORK (CNS)—Tom Brokaw, anchor of NBC Nightly News, urged those attending the annual Al Smith dinner in New York to address the character issue in contemporary American society by recalling the achievements of the World War II generation. He said Americans today feel an "underlying anxiety" about "where we are as a nation" at the approach of a new century and millennium. The country would be helped, Brokaw suggested, by recalling the generation that was reaching adulthood 60 years ago, in 1938, when the effects of the Great Depression were still felt and Germany was moving along the road that would lead to war and the attempt to exterminate the Jews. He recounted the stories of a number of individuals and couples from that generation that he had talked with in years past. And he said they were able to meet the challenges of their era with an awareness of possessing "common ground" despite their disagreements and of working for "common goals."

### Cardinal from Bosnia-Herzegovina receives 1998 Notre Dame Award

SOUTH BEND, Ind. (CNS)—Cardinal Vinko Puljic of Sarajevo, Bosnia-Herzegovina, was in South Bend Oct. 7 to receive the 1998 Notre Dame Award, and he urged his Fighting Irish audience to keep fighting for justice and peace. Cardinal Puljic, who at age 53 is the youngest cardinal in the Catholic Church, was presented the award for his ecumenical efforts to oppose ethnic and religious division in Bosnia-Herzegovina. "He is a remarkable and outstanding man of peace," said Holy Cross Father Edward Molloy, president of the University of Notre Dame. Father Molloy urged Americans to take up the cause of peace in this region still torn by ethnic fighting.

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

# Pilgrims!



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John F. Fink

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John F. Fink, editor emeritus of *The Criterion*, is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. In early 1997, he spent three months there studying at the Tantur Ecumenical Institute in Jerusalem.

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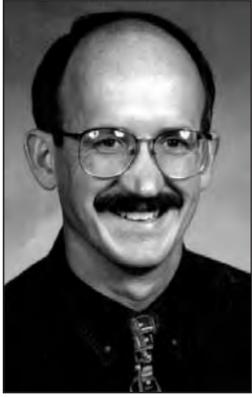
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# Larry Hurt is Indiana Teacher of the Year

By Margaret Nelson

Lawrence J. "Larry" Hurt, visual arts instructor at Ben Davis High School in Indianapolis, has been named the 1999



Lawrence J. Hurt

Teacher of the Year for the state of Indiana.

A member of St. Christopher Parish in Speedway, Hurt has served as director of music there since 1979.

"As far as I know, there hasn't been an art person chosen as Teacher

of the Year for the state," Hurt said. "I find that particularly significant right now due to the move for major school improvements."

Hurt, and the other 57 teachers who were nominated this year, will be honored by the Indiana Department of Education at a dinner on Nov. 4 at the Omni North Hotel in Indianapolis.

He will also represent the state next year in a national competition conducted under the auspices of the Council of Chief State School Officers in Washington, D.C.

"I believe teaching is a vocation, not

an occupation," he said. "It's about inspiring learning, it's about caring, it's about meeting students wherever they are in their lives. They want to learn, and need teachers, guides, counselors and friends who will help them through their journey. It's a daunting task, but I can't ever see myself doing anything else."

Chosen for 13 years as Seniors' Choice teacher by the graduating class at Ben Davis, Hurt brings students with special needs into the high school art rooms one morning each month. They share art lessons and their life stories with students in a peer-tutoring environment.

He also originated the daylong Arts Alive Festival, a students' showcase of visual and performing arts that has attracted nearly 5,000 visitors to the school biannually for 15 years.

"I teach because young people are energizing, and I believe they need to develop a lifelong love of learning and a hopeful vision of the future," Hurt said. "Only when students feel affirmed is it possible to move them into new areas of growth. I think good teaching is about helping them negotiate that path."

After 20 years, Hurt recently visited Virginia Burton, an Ohio teacher who inspired him to go into teaching.

"In the midst of the conversation, I found out she was Catholic," he said, adding that he hadn't realized she shared his Catholic faith. During the visit, he saw that she was still a strong, creative teacher, even though she was ill.

"Teaching never leaves you, no matter what goes on in the world or in your life," Hurt said. "It's exciting to know you can make that kind of difference."

The St. Christopher Parish boundaries include part of Ben Davis' territory, so some of Hurt's students are involved in the parish choir.

At St. Christopher, Hurt has served as choral director, organist and pianist.

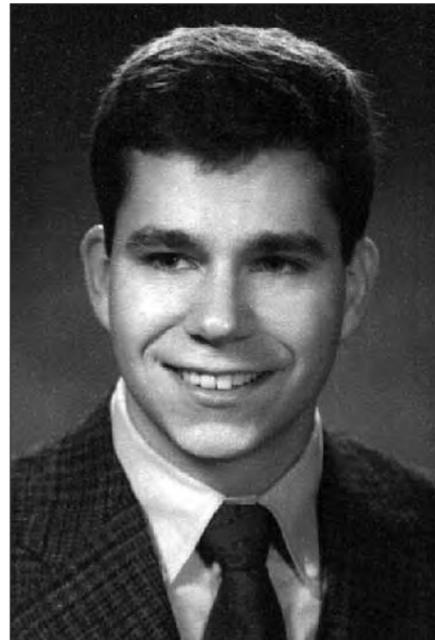
He also has served as director and program coordinator for the local chapter of the National Association of Pastoral Musicians for eight years. He was co-chair of the 1986 regional convention and co-chair of the 1997 national convention in Indianapolis.

For eight years, Hurt also served on

the Saint Meinrad Seminary summer session alumni board. It was at the seminary that he began studies for a Master of Divinity degree. For four years, he was a member of St. Meinrad's communications advisory committee.

He served on the archdiocesan art and architecture committee for two years.

Hurt also has served on dozens of boards and committees in the arts and education communities, including the Clowes Hall educational advisory committee and three years on the Young Audiences/Arts Partners steering committee. He recently participated in an exploration of collaboration between the Arts Indiana in the Classroom and Cable in the Classroom programs. †



**Matthew W. Caito**

**Cathedral High School  
Class of 1987**

**University of Notre Dame  
Class of 1991**

**Butler University MBA  
Class of 1999**

**Marketing Director  
Caito Foods**

## Cathedral High School: More Than Bricks and Mortar

I remember the autumn Saturday when I took the entrance exam for Cathedral High School very clearly. I was nervous: nervous about the test, nervous about the challenge, and nervous about all the new faces! I was already familiar with Cathedral as I had older siblings there, so I knew something about the traditions and the school itself, and I was excited to move on from grade school and to experience more of the world. Most of all, I was excited to get my own locker!

Looking back on those simpler days with the advantage of hindsight, I view Cathedral more as a friend than an institution. The high school years are some of the most anxious and unsettling years of our lives. The environment provided by Cathedral gives a strong foundation for personal development in this world. Students at Cathedral are surrounded with diversity, competition, stimulation, academics, discipline, and tradition. The Cathedral family assembles its members from all parts of central Indiana and from various backgrounds.

Parents and young students respect the values and the mission of Cathedral. The Cathedral environment is spiritual, competitive, and challenging. There is an emphasis on success: success in the classroom, success on the field, and success in life. The most important success at Cathedral, however, is the success of the *individual*. My teachers not only knew my name, they also knew who I was, and they cared about where I wanted to go after Cathedral.

Cathedral has given me several things throughout my life. Cathedral nurtured the environment for me to make meaningful friendships and to build foundations for future successes. Cathedral provided an excellent world for me to develop my character. It accepted and strengthened my uniqueness and individuality.

So when I think of Cathedral, I think of that rainy Saturday morning and the exciting challenge of a new class schedule. I think of my new locker. I think of all the other nervous faces just like mine sitting in the library with me. The great thing about Cathedral is that I am reminded of those challenges and my personal growth at Cathedral every time I see those faces *today*, in business, at church, on television, or around Indianapolis or the country. The successes of the Cathedral family members are the foundation, the bricks and the mortar, of Cathedral High School.

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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.

**ANDREWS, Donald W.**, 45, St. Vincent de Paul, Shelby County, Oct. 8. Husband of Sally Andrews. Father of Eric, Alex, and Haley Andrews. Son of Mary Alice Andrews. Brother of William, Dan and Scott Andrews, Jan Martin and Joy Collins.

**CARSON, Alisha S. (Riley)**, 34, St. Rita, Indianapolis, Oct. 6. Wife of William H. Carson Sr. Mother of William H. Carson Jr., Kolbi A. and Syndi A. Carson. Daughter of Charles A. Jr. and Martha A. Riley.

**COURTNEY, George A.**, 74, St. Mary-of-the-Knobs, Floyd's Knobs, Oct. 13. Husband of Gladys Courtney. Father of Sandra Courtney. Brother of Joseph, Thomas and Stanley Courtney.

**CURRY, James Patrick**, 45, St. Barnabas, Indianapolis, Oct. 9. Brother of Mary Jo Saimon and Helen L. Vincent.

**DICHMANN, Mary Jane**, 77, St. Bernadette, Indianapolis, Oct. 5. Mother of Donald J. and Tony J. Dichmann, Nancy Del Prete and Rita Edson. Grandmother of six.

**ELLIOTT, Lelia (Combs)**, 70, St. Augustine, Jeffersonville, Sept. 30. Wife of Charles W. Elliott. Mother of Chick, Tony and Mark Elliott, Frances Ann Parrella and Susan Robertson. Sister of Leo, Edward and E. B. Combs. Grandmother of nine. Great-grandmother of one.

**FIEDLER, Thelma R.**, 94, St. Gabriel, Connersville, Oct. 14. Sister of Florence Norton. Aunt of several nieces and nephews.

**FOX, Ann E.**, 95, Good Shepherd, Indianapolis, Oct. 8. Aunt of several nieces and nephews.

**FUTCH Jr., Dorsey**, 20, St. Philip Neri, Indianapolis, Oct. 7. Father of Makayla Futch. Son of Dorsey Futch Sr. Brother of Andre L., Dewayne A., Devin, Derrick, Tina R., Nicole R. and Teresa A. Futch and Jennifer Wagner. Grandson of Anna Swain.

**GYUREK, Cassie T.**, 13 months, Our Lady of Lourdes, Indianapolis, Sept. 28. Daughter of John and Katy Gyurek. Granddaughter of Elaine Shappell.

**HARBSTREIT, Odra L.**, 90, St. Vincent, Bedford, Oct. 15. Sister of Martine Harbstreit. Grandmother of six.

**HEATON, Ruth A.**, 84, St. Barnabas, Indianapolis, Sept. 30. Grandmother of two.

**KAPP, Theresia F.**, 87, St. Meinrad, St. Meinrad, Oct. 9. Mother of James Kapp, Lois Vaal, Mary Lavern Durcholz, Dorothy Lynch, Mildred Stephenson and Glenda Roederer. Grandmother of 12. Great-grandmother of 14. Great-great-grandmother of two.

**KIESLER, Andrew**, 80, St. Michael, Bradford, Oct. 9. Husband of Mary E. Bucher. Grandfather of one. Great-grandfather of one.

**KIRK, Ronald Lee**, 50, St. Mary, Indianapolis, Oct. 3.

**LARGEY, Elizabeth Marie**, 75, St. Barnabas, Indianapolis, Oct. 7. Mother of Michael, Thomas and Con Largey, Noreen Pierle and Tracy Slivers. Sister of Cornelius Goffey and Margaret Poole.

**LUEBKE, Sylvia "Penny" (Luley)**, 73, Christ the King, Indianapolis, Oct. 6. Wife of George "Pat" L. Luebke. Mother of Diane Marscke, Jane Kirkpatrick, Mary Anne Jaynes, Jeanne Cox and Linda Collins. Grandmother of 11.

**McDUFF, Joan M.**, 67, St. Lawrence, Indianapolis, Oct. 8. Mother of Linda Webb, Lisa Hobbs, Lou Ann Eikenberry and John Lummis. Sister of Judith Hunt. Grandmother of 14.

**MILLER, Richard**, 40, St. Lawrence, Indianapolis, Oct. 8. Husband of Jule C. Cottoni-Miller. Father of Landon M. and Steven H. Miller. Brother of Rob and Mark Miller, Linda Williams, Jane Cudabac and Bonnie Weidman.

**POTTER Sr., James I.**, 88, St. Augustine, Jeffersonville, Sept. 18. Father of James I. Jr. and Robert L. Potter, Nancy K.

## Providence Sr. Mary McKernon dies on Oct. 9

Providence Sister Mary Eleanor McKernon, formerly known as Sister Patricia Eileen, died Oct. 9 at Union Hospital in Terre Haute. She was 83.

She was born in Forest City, Penn., on Dec. 31, 1914, to Patrick McKernon and Sadie Meehan McKernon.

She entered the congregation of the Sisters of Providence at St. Mary-of-the-Woods on Aug. 20, 1932, professed first vows Jan. 23, 1935, and professed final vows Aug. 15, 1940.

Sister Mary taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Maryland, Massachusetts and the District of Columbia.

In Indiana, she taught at St. Mary School in Richmond; St. Joan of Arc School and the former St. John School in Indianapolis; St. Simon School in Washington; St. Patrick School in Terre Haute; Central Catholic High School in Fort Wayne, and at St. Mary-of-the-Woods College at The Woods.

The wake service was Oct. 12 and the Mass of Christian Burial was Oct. 13 in the Church of the Immaculate Conception. Burial followed in the Sisters of Providence cemetery at St. Mary-of-the-Woods.

She is survived by several cousins. †

Alexander and Linda M. Merk. Grandfather of 11. Great-grandfather of 18.

**QUINN, Clara E.**, 78, Prince of Peace, Madison, Oct. 4. Wife of Charles Richard Quinn. Mother of Charles Evan, Thomas Howard, John William and Michael Casey Quinn, Helen Ann Liter, Carolyn Jean Whitmer, Patricia Louise Quinones and Linda Kay Bocio. Sister of William E. Athey. Grandmother of 18. Great-grandmother of 20. Great-great-grandmother of one.

**REKER, Leo Rod**, 71, St. Barnabas, Indianapolis, Sept. 26. Husband of Rosemarie Moynahan Reker. Father of Lesley Reker, Gerry Powell, Patty Martlage and Sharon Antico. Brother of Richard Reker, Joan Carr and Marian Wakeland.

**SANDERS, Miriam E. (Higgins)**, 89, Little Flower, Indianapolis, Oct. 3. Mother of James D. and Michael Sanders,

Mary Lou Roberts, Carole S. Fangman and Sandra L. Whitsett. Sister of Robert Higgins and Genevieve Gilbert. Grandmother of 19. Great-grandmother of 42. Great-great-grandmother of three.

**SMITH, Donald J.**, 78, St. Jude, Indianapolis, Oct. 9. Husband of Mildred M. (Lime) Smith. Father of David Smith, Phyllis A. Cross, Doris Waters, Dorothy Morris and Debra Schore. Grandfather of 12. Great-grandfather of 20.

**SPRAGG, Rosemary T.**, 80, St. Michael, Greenfield, Oct. 8. Sister of Gerry M. Spragg, Patricia M. Scherer, Jacqueline Thanner, Jessica Eastridge,

Millicent Nuebel and Alexa O'Neal.

**STOCK, Walter R.**, 67, Christ the King, Indianapolis, Oct. 5. Husband of Lottie Stock. Father of Kenny, Tony and Jack Stock and Donna Litherland. Grandfather of six.

**TREADWELL, Harold A.**, 72, St. Barnabas, Indianapolis, Sept. 29. Father of Harold A. III, Charles A., Steven A., Robert and Gary Treadwell.

**WOLBER, Velma Faye**, 69, St. Bartholomew, Columbus, Sept. 29. Wife of William Wolber. Mother of Teresa, William Jr. and Drs. Paul and Robert Wolber. Sister of Hazel Heumann. Grandmother of nine.

## Cardinal addresses U.S. priest shortage

LOS ANGELES (CNS)—In an open letter to Catholics in the Archdiocese of Los Angeles, the nation's largest, Cardinal Roger M. Mahony said solving the priest shortage in the archdiocese is "our collective responsibility."

He outlined seven suggestions to help ease the shortage, and listed steps Catholics and parishes could take to bring about more priest vocations.

"Did not Jesus foresee this very shortage when he spoke these words: 'The harvest is abundant but the laborers are few'?" he asked, quoting Matthew 9:37. "I am fully confident that Jesus Christ will continue to be with us along this journey, and that the Holy Spirit will lead us forward to meet the pastoral challenges that lie before us."

Cardinal Mahony's suggestions included:

- Prayer, encouragement and support for priests who "are already stretched to the breaking point."
- Efficient utilization of diocesan and religious priests, with equitable distribution among parishes and pastoral regions within the archdiocese.
- Having fewer priests serve a cluster of parishes than originally intended.
- Increased lay involvement in parish life.
- More collaboration between clergy and laity.
- Openness to "new and creative ways" to serve people and parishes "as we experiment with new pastoral models and initiatives."
- Increased prayer for, and promotion of, vocations, with each parish devising a plan to bring this about.

"Each parish should select one day a month to devote fully to unending prayer for vocations," Cardinal Mahony said. "Nothing is more effective than our ceaseless prayer for vocations. Every parish should establish a parish vocations committee," and "every parishioner needs to become a vocations recruiter—alert to those men in the parish who seem to possess those qualities and commitments we wish to see in our priests." †

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**Youth Care Specialists:** St. Elizabeth's Maternity Program has 2 youth care worker positions available. 2nd shift hours 1 to 11 p.m. Must be at least 21 years old, high school diploma or GED required. Must possess a valid driver's license and experience working with teens preferred. Position is full-time with benefits, and staff work a rotating schedule of every other weekend. Apply in person or send résumé to St. Elizabeth's Maternity Program, 931 Woodlawn, Indpls., IN 46203.

St. Elizabeth's PACT Program has 2 youth care worker positions available. 1st shift hours 6 a.m. to 4 p.m. and 3rd shift hours 10 p.m. to 8 a.m. Must be at least 21 years old, high school diploma or GED required. Must possess a valid driver's license and experience working with teens, infants and toddlers preferred. Positions are full-time with benefits, and staff work a rotating schedule of every other weekend. Apply in person or send résumé to St. Elizabeth's PACT Program, 2500 Churchman Ave., Indpls., IN 46203.

St. Elizabeth's PACT Program has a part-time youth care worker position available. Hours include afternoons, evenings and Saturdays. This position will cover duties in the residential program as well as the on-site daycare. Must be at least 21 years old, high school diploma or GED required. Must possess a valid driver's license and experience working with teens and infants and toddlers preferred. Up to 20 hours a week possible. Apply in person or send résumé to St. Elizabeth's PACT Program, 2500 Churchman Ave., Indpls., IN 46203.

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