



The

Criterion

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Indianapolis, Indiana 50¢



Expanded coverage

Next week's issue of The Criterion will feature extensive coverage of Blessed Mother Theodore and the beatification ceremonies in Rome.

Serving the Church in Central and Southern Indiana Since 1960

October 30, 1998

Pope beatifies Mother Theodore Guérin, three others, in solemn ceremonies



CNS photos

During the Oct. 25 beatification ceremonies in St. Peter's Square, a tapestry of Blessed Mother Theodore Guérin hangs at far right from the façade of St. Peter's Basilica. Also beatified were three other religious founders: Faustino Miguez of Spain, Zefirino Agostini of Italy and Antonio de Sant'Ana Galvao of Brazil.



Pontiff honors foundress who continues to teach Christians about Divine Providence

VATICAN CITY (CNS)—On Oct. 25, Pope John Paul II beatified Mother Theodore Guérin, a religious noted for her missionary work in the United States, and three priests who worked on behalf of women's causes.

The four newly beatified "are for us examples to imitate and witnesses to follow," the pope said in his homily at the beatification Sunday at St. Peter's Square.

"Their existence demonstrates that the strength of the meek is prayer," he said. "It is faith, and not resumption, which feeds the courage and faith of the disciples of Christ."

The only woman among the newly beatified was the French-born Mother Theodore Guérin, who in 1840 overcame illness and self-doubt to travel to Indiana to establish a motherhouse for the Sisters of Providence of St. Mary-of-the-Woods, as well as schools and orphanages throughout

Indiana staffed by the order.

Pope John Paul said the life of the newly beatified nun "continues to teach Christians to abandon themselves to the Providence of our Heavenly Father and to be totally committed to doing what pleases him.

"The life of Blessed Theodore Guérin is a testimony that everything is possible with God and for God," he continued. "May her spiritual daughters and all who have experienced her charism live the same spirit today."

The pope also praised the works of Blessed Zefirino Agostini, Antonio de Sant'Anna Galvao and Faustino Miguez, all of whom undertook projects to advance women in religious life or in education.

(In Rome, Archbishop Daniel M. Buechlein said, "What a great day it is for the citizens of Indiana and the United States! One of our own is being publicly recognized by the universal Church as a holy person

whose life is worthy of imitation.

("And it is wonderful—a real privilege—to be in Rome with the other pilgrims from our archdiocese, including those who have traveled to the ceremonies from St. Mary-of-the-Woods.

("This sends a clear message," the archbishop said, "to the citizens of our state and country that holy people really do exist and have existed right where we live and not only in far-away places and in times long ago.

("I am struck," he continued, "by Mother Theodore's ability to keep her feet firmly planted on the ground while still being a very spiritual person. I believe that to be a mark of true spirituality. She was a strong woman who gave herself over to the Providence of God but who continued to reflect, plan, and make down-to-earth decisions that deal with the everyday needs of life," the archbishop said.) †

Sisters celebrate at motherhouse

By Mary Ann Wyand

ST. MARY-OF-THE-WOODS—Many Sisters of Providence wiped away tears of joy Oct. 25 in the Church of the Immaculate Conception at St. Mary-of-the-Woods upon hearing the news that their beloved foundress, Mother Theodore Guérin, had been beatified by Pope John Paul II in St. Peter's Square in Rome.

Providence Sister Diane Ris, general superior of the 158-year-old religious order, called from the Vatican with the historic news, which was announced in the motherhouse church at The Woods just before the start of the eucharistic liturgy there celebrating Mother Theodore's elevation to blessed.

Extended applause erupted from the

sisters and others gathered in the church to honor Mother Theodore as a "strong woman of faith who relied on Providence" and a devout and courageous "woman for our time."

Last week, Sister Diane and a large contingent of Providence sisters traveled to Rome to join Archbishop Daniel M. Buechlein and archdiocesan pilgrims at the Vatican for the ceremony marking their late foundress's beatification.

During that ceremony, Providence Sisters Joan Slobig and Margaret Ann McNamara, general officers of the congregation, presented a wooden plaque, made from a tree at The Woods, to the Holy Father.

The inscription on the plaque, taken in part from remarks by Pope John Paul II,

read, "We must break open the cycles of despair in which are imprisoned all those that lack decent food, shelter or employment ..."

The text continued, "On the occasion of the beatification of Mother Theodore Guérin, our foundress, we, the Sisters of Providence of St. Mary-of-the-Woods, Indiana, recall the generosity of the pioneer family of St. Mary of the Woods who offered housing to Mother Theodore and her five companions when they reached the dense forests of Indiana in 1840 only to find themselves homeless. It is fitting that we, her daughters, respond now to the housing needs of our neighbors in West Terre Haute, Indiana, by establishing a revolving loan fund of

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CELEBRATE

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\$50,000 which will help to make adequate housing available to those who could not otherwise afford it.

"We present this gift in the name of Pope John Paul II, whose words challenge us: 'The poor of the United States and of the world are your brothers and sisters in Christ. You must never be content to leave them just the crumbs from the feast. You must treat them like guests at your family table.'

"May this gift of Providence help to build a community of love, mercy and justice. 25 October 1998."

An identical plaque was presented to the congregation last Sunday during the liturgy at the motherhouse chapel.

"I am so very happy today," said 90-year-old Providence Sister Angela Garlat, who resides in the congregation's infirmary at the motherhouse and was seated in a wheelchair in the church near other senior sisters.

"I am celebrating to the best of my ability," she said. "I think this is one of the top days that she [Mother Theodore] has reached and we have reached with her. It gives me great joy to be able to be here for the liturgy."

In praise and thanksgiving for their foundress, Sister Angela said, Sisters of Providence who are working in ministries "all over the world" are celebrating her beatification.

"We're in so many countries," she said, "and the sisters are all celebrating to the top of their abilities. When I think of it that way, I can close my eyes and take in all of this celebration, country to country to country, going on today and tomorrow."

Retired from teaching for many years, Sister Angela said she spends her days praying for the congregation, for vocations and for the many special intentions from people received at the motherhouse throughout the year.

"My life is totally devoted to prayer now," she said. "This certainly is a big intention day!"

Blessed Mother Theodore—born Anne-Thérèse Guérin



Photo by Mary Ann Wyand

John Brell, executive director of financial operations for the Sisters of Providence, carries a cross, made from a historic linden tree, during the Oct. 25 liturgy at the motherhouse church.

on Oct. 2, 1798, in the French village of Étables—traveled from France to the forests of Indiana with five Providence sisters to found St. Mary-of-the-Woods near Terre Haute on Oct. 22, 1840.

The congregation's history notes that, upon arriving at the densely forested site, "equipped with little more than her steadfast desire to serve God, Mother Theodore and her five companion sisters ... knelt in prayer before the Blessed Sacrament to thank God for their safe journey and to ask for God's blessings for their new mission."

Mother Theodore and the Sisters of Providence of St. Mary-of-the-Woods went on to found and staff schools in Indiana and elsewhere in the United States and begin a variety of other ministries.

Sacred music for the historic liturgy at the motherhouse chapel was provided by the Indiana State University Brass

Ensemble and Organ and the Sisters of Providence Choir and Hand Bell Choir, assisted by St. Mary-of-the-Woods College students.

Father Lawrence Richardt, chaplain of St. Mary-of-the-Woods Convent and Motherhouse, concelebrated the liturgy with Msgr. John Minta, a retired diocesan priest and former chaplain of the order.

During the liturgy, Providence Sister Nancy Nolan, former general superior of the order, paid tribute to Mother Theodore's life, mission and ministry.

"Mother Theodore has been declared blessed by the Church," Sister Nancy said. "This is the day the Lord has made. Let us rejoice and be glad."

"This is the day the words of Scripture are fulfilled for us," she said. "This is the day Pope John Paul II lifts up the life and virtues of Anne-Thérèse Guérin to the universal Church and proclaims her blessed. This is the day we acknowledge the power of the life and love of one woman to transform the lives of many."

"This woman who labored only 16 years in the place called St. Mary-of-the-Woods has packed this church today and has caused over 400 pilgrims from all over the world to descend on Rome to sing her praises. It is amazing. It is awesome. It touches a deep place in one's soul."

However, Sister Nancy said, "Mother Theodore doesn't get all the credit! The unique spirit that was hers was embodied in her sisters, in the lives they lived, in the institutions they founded, in the people they loved, cared for and ministered with and to. Yes, the legacy of Mother Theodore Guérin has been alive and well and has expressed itself in the lives of many."

"Today we rejoice for Mother Theodore, but also for ourselves and all those Sisters of Providence and friends of the congregation, who from the day Mother Theodore died, until the present, kept her spirit alive in themselves and in their works of love, mercy and justice. We knew we had someone special, a valiant woman, whose life and virtues have the power to transform ... and today we share her with the universal Church." †

St. Jude, Spencer, breaks ground for church

By Susan Bierman

SPENCER—St. Jude the Apostle Parish in Spencer broke ground for their new church Oct. 25. Some 150 parishioners attended the historical Rite of Ground Breaking and blessing of the construction site.

Construction of the 3,846-square-foot church is expected to begin in December and be completed by Easter. The new church will be built behind the present house of worship at 300 W. Hillside Ave. in Spencer.

The building project is estimated at \$224,000. The parish has already raised about \$115,000 to go toward the building, while the remaining amount will be borrowed from the archdiocese.

Father Paul M. Dede, pastor, said the church's exterior will be vinyl with brick around the bottom of the foundation. Instead of a cross, a Chi Rho monogram—consisting of the first and second letters of the Greek spelling for Christ and representing a risen Christ—will be created in brick outside the church.

The new church will seat 200 people and be handicapped accessible. The design also includes a large vestibule, "cry room" and restrooms.

The church is pre-engineered. Morton Builders, based in Cloverdale, is in charge of the project.

Church pews and a limestone altar are gifts from

St. John the Apostle Parish in Bloomington. The altar and pews were saved from St. John's old church.

St. Jude's new church will be built to accommodate the addition of a parish hall in the future.

The current church, formerly a residential home, was purchased by the Archdiocese of Indianapolis in 1951. It will be transformed into space for religious education classes, gatherings and meetings.

Maurica Clouser, St. Jude's administrator of religious education, said it is important that the children in the parish have a decent place to learn religious education.

"I think it's a long time coming," said Clouser. Currently, the children are studying religious education in rooms on three floors of the church.

Clouser said she also believes the traditional church-like look of the new building will represent a stronger Catholic presence in Owen County, where Catholics

comprise only 2 percent of the population.

"I think a lot of people drive by and think it's a house, without really noticing," she said.

Parishioner Craig Mettlach said that even though the current house of worship has served the parish well for 47 years, the Spencer faith community's dream of building a new church is finally becoming a long-awaited reality.

"To have a church-like building, one that would raise you externally, spiritually, had been a goal from the mid-'70s," Mettlach said, "and to see it finally realized—it's a goal that has finally been reached."

Father Dede said there is excitement around the 101-household Bloomington Deanery parish. "I think it [the new church] will enhance our liturgies," he said. †



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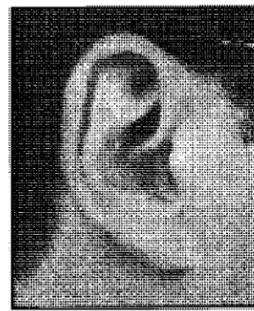
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The Criterion

10/30/98

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Health Care

Health care must be promoted and supported by the cooperative efforts of the public and private sectors for the good of the individual and society as a whole.

There continues to be a genuine need to reform our health care delivery system. The problems of the uninsured and the underinsured continue to escalate.

The Catholic Church has spoken vigorously for reform rooted in values that respect the essential dignity of each person, that ensure human life is protected, and that recognize the unique needs of the poor.

"The lack of basic health care and factors tied to poverty have been documented in the tragic reality that poor children are twice as likely as other children to have physical or mental disabilities, etc."

—The United States Catholic Conference

Where does the candidate stand on extending quality health care benefits to all people?

Welfare

The Catholic community brings both convictions and experience to discussions on welfare. The Catholic Church is the largest nonpublic provider of human services to poor families in the United States. We know well the failures of the welfare system, the possibilities and limitations of volunteer services, and the ways in which human dignity is undermined and denied by poverty in our state and nation.

The target of continued welfare reform should be poverty, not poor people. Proposals should be judged on the basis of whether they enhance the lives and dignity of poor children and their families.

The Church is opposed to measures which would deny benefits to children who are born to unmarried mothers or to mothers already receiving assistance; which treat immigrants differently from others in society; and which unjustly classify individuals in need of assistance as substance abusers and exploiters of the welfare system.

The Church supports measures that enhance the principles of work, family, and self-reliance. Therefore, proposals on child care and transportation are essential elements of continued welfare reform.

"We, the Board of the Indiana Catholic Conference, strongly support reforms that strengthen families, encourage productive work, and protect vulnerable children."

—"Critical Needs of the Poor" (ICC)

Where does the candidate stand on the role of government in providing assistance and services to the most vulnerable members of our society?

Political Responsibility:

What You Can Do

Help to reinvigorate the electoral process this year and make the November elections a genuine opportunity for informed debate and choices about the future. Below are some suggested activities for you to consider.

Here's what you can do:

1. Discuss important election issues with your family, friends, and parishioners.
 - How do the issues apply to your community?
 - What solutions would you suggest?
 - What solutions do the candidates offer?
 - What is acceptable?
2. Actively support candidates who share your values. Volunteer to help with their campaigns.
3. Vote on Nov. 3. Offer to take others to the polls. Encourage others to vote.

Here's what you can do with others:

1. Use posters, parish bulletins, and newsletters to encourage discussion of issues and voting.

Print brief discussion starters:

- Why is the Church promoting political responsibility?
 - What are the issues?
 - What are relevant Catholic teachings?
2. Question candidates on the issues. How would they solve current problems? Invite candidates to group meetings, or a "coffee" after Mass, to share ideas.
 3. Encourage parishioners to become actively involved in the campaigns of those candidates who support their views.
 4. Schedule voter registration. Host registration in parishes, high schools, colleges, etc.
 5. Urge your pastor to utilize the homily and hand-out materials to discuss the moral components of issues and to encourage responsible voting. (However, the parish may not support or endorse candidates.)

THE CANDIDATES



Evan Bayh
United States Senator
Democratic



Paul Helmke
United States Senator
Republican

(Photo not available for Rebecca Sink-Burris, Libertarian candidate for United States Senator.)

Office	District	Party	Candidate
United States Senator	Statewide	Democratic	Evan Bayh, Indianapolis
United States Senator	Statewide	Libertarian	Rebecca Sink-Burris, Bloomington
United States Senator	Statewide	Republican	Paul Helmke, Fort Wayne
United States Representative	2	Democratic	Sherman A. Boles, New Castle
United States Representative	2	Libertarian	Cliff Federle, Columbus
United States Representative	2	Republican	David M. McIntosh, Muncie
United States Representative	5	Democratic	David Steele, Logansport
United States Representative	5	Libertarian	Carl D. Waters, Walton
United States Representative	5	Republican	Steve Buyer, Monticello
United States Representative	6	Democratic	Bob Kern, Indianapolis
United States Representative	6	Libertarian	Joe Hauptmann, Indianapolis
United States Representative	6	Republican	Dan Burton, Indianapolis
United States Representative	6	Write-In (INDEPENDENT)	Douglas W. Garlinger, Westfield
United States Representative	7	Democratic	Samuel (Dutch) Hillenburg, Crane
United States Representative	7	Libertarian	Barbara Bourland, West Lafayette
United States Representative	7	Republican	Edward A. Pease, Terre Haute
United States Representative	8	Democratic	Gail Riecken, Evansville
United States Representative	8	Libertarian	Paul Hager, Bloomington
United States Representative	8	Republican	John N. Hostettler, Wadesville
United States Representative	9	Democratic	Baron Hill, Seymour
United States Representative	9	Libertarian	Diane L. Feeny, Clarksville
United States Representative	9	Republican	Jean Leising, Oldenburg
United States Representative	10	Democratic	Julia M. Carson, Indianapolis
United States Representative	10	Libertarian	Fred C. Peterson, Indianapolis
United States Representative	10	Republican	Gary A. Hofmeister, Indianapolis
United States Representative	10	Write-In (INDEPENDENT)	Wayne J. Wohlfert, Indianapolis
State Senator	25	Democratic	Timothy Lanane, Anderson
State Senator	25	Republican	Jerrell Simmerman, Pendleton
State Senator	27	Republican	Allen E. Paul, Richmond
State Senator	29	Libertarian	Robert Place, Indianapolis
State Senator	29	Republican	J. Murray Clark, Indianapolis
State Senator	31	Republican	James W. Merritt, Jr., Indianapolis
State Senator	38	Democratic	Mark Blade, Terre Haute
State Senator	38	Republican	Dianna Williams, Clinton
State Senator	39	Democratic	Rodney A. (Rod) Hasler, Linton
State Senator	39	Republican	John M. Waterman, Shelburn
State Senator	41	Republican	Robert D. Garton, Columbus
State Senator	43	Republican	Johnny Nugent, Lawrenceburg
State Senator	45	Democratic	James A. (Jim) Lewis, Jr., Charlestown
State Senator	45	Republican	Michael Goering, Salem
State Senator	46	Democratic	Connie Weigleb Sipes, New Albany
State Senator	46	Republican	Margaret A. (Maggie) Ridge, Floyds Knobs
State Senator	47	Democratic	Richard D. Young, Jr., Milltown
State Senator	48	Democratic	Lindel O. Hume, Princeton
State Representative	28	Democratic	Adam J. Barrett, Frankfort
State Representative	28	Republican	Jeffrey A. Thompson, Danville
State Representative	29	Democratic	Michael DeSloover, Noblesville
State Representative	29	Republican	Kathy Kreag Richardson, Noblesville
State Representative	37	Democratic	Scott C. Mellinger, Pendleton
State Representative	37	Republican	Robert Ray (Rob) Steele, Jr., Lapel
State Representative	40	Democratic	Thomas M. (Tom) Downey, Brownsburg
State Representative	40	Republican	Matthew D. (Matt) Whetstone, Brownsburg
State Representative	41	Republican	Timothy N. (Tim) Brown, Crawfordsville
State Representative	42	Democratic	F. Dale Grubb, Covington

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Editorial

Politics as unusual

What does it mean when a 10-year-old boy tells his father he's "sick of politics"? Or when a young adult decides not to vote for the first time because she "doesn't trust any of the candidates"?

We think it is a sign that the culture of death, which often expresses itself in the form of a deadly cynicism and apathy, has been passed on to Generation X. And we fear that, in the wake of the latest Washington sex scandal, this deeply seated aversion to politics, which seems to grow more pronounced at every election, has now reached epidemic proportions.

What can we do to help our children resist the deadening language and images of the political soap opera? What can we do to help them gain a healthy respect for government service and for those who dedicate their lives to the common good?

In a recent *ad limina* address to the bishops of Texas, Oklahoma and Arkansas, Pope John Paul II outlined some of the principles that we need to share with our children—especially during elections.

"Your country prides itself on being a realized democracy," the pope said to the bishops from America, "but democracy is itself a moral adventure, a continuing test of a people's capacity to govern themselves in ways that serve the common good and the good of individuals. . . . The future of democracy depends on a culture capable of forming men and women who are prepared to defend certain truths and values. It is imperiled when politics and law are sundered from any connection to the moral law written on the human heart."

What can we do to help restore our children's faith in politics? Teach them, by our example, to judge political candidates by their actions (more than by their political ads) and to vote only for those candidates who are genuinely committed to fundamental human values—like selfless love, fidelity (in marriage, friendship and public service), courage, honesty and compassion for others.

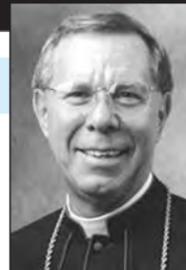
It's easy to be "sick of politics" today. There's far too much cynicism about the political system and too little confidence in those who are running for office. But as Pope John Paul says, "A time of crisis is a time of opportunity as well as danger." The pope reminds us that Vatican Council II challenged every Christian (adults, youth and children) "to witness to the truth about the human person amid the joy and hope, grief and pain of the contemporary world." This is a call to all of us who believe in the fundamental human rights and responsibilities that are at the heart of American democracy. By focusing our attention on serious moral and political issues, instead of media hype and political trivia, the pope says we can actually "bring about that renewal of moral goodness, solidarity and genuine freedom which the United States and the world urgently need." That's not politics as usual, but it's something we can pass on to our children with pride.

— Daniel Conway

(Daniel Conway is a member the editorial committee of the Board of Directors of Criterion Press, Inc.)

Seeking the Face of the Lord

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



Catholic burial traditions taken very seriously

Early November celebrates our loved ones who have gone before us "marked with the sign of faith." The Nov. 1 Feast of All Saints and the Nov. 2 Commemoration of All Souls have become a countercultural observance. Ironically, but not surprisingly, in a culture of death, many in our society want to act as if death doesn't exist or that it is the end of everything. Not surprisingly in our culture, there is developing more of a concept of disposing of the deceased with dispatch than a respectful and charitable concern for the bodies of the dead.

The *Catechism of the Catholic Church* states: "The bodies of the dead must be treated with respect and charity, in faith and hope of the Resurrection. The burial of the dead is a corporal work of mercy, it honors the children of God, who are temples of the Holy Spirit" (#2300). Because of our belief in the Resurrection of the body "on the Last Day," because we believe the human body is the temple of the Holy Spirit, in other words, because of the dignity of the human body, we take Christian burial and the accompanying respect and charity seriously. From this fundamental premise derive a number of traditional practices closely associated with the faith of our Church.

In addition to respectful preparation of the body of a deceased person for burial, we are concerned that the time of visitation before burial include a time of prayer for the deceased along with those who have lost their loved one. The funeral liturgy is our primary concern. Centuries of experience in our Church have produced a noble ritual for the reception of the body at the Church, the powerful and comforting celebration of the Eucharist, and then the commendation of the soul to God. Finally there is the committal of the body to consecrated ground. In our tradition, this is all of a piece. I have never attended a funeral service in another tradition that surpasses the consoling beauty of our Catholic funeral ritual.

When a person is baptized, he or she is baptized into a community of faith, a local parish community. The celebration of the other sacraments: first reconciliation, first Communion, confirmation, marriage and holy orders and, when possible, the anointing of the sick also take place within a local community of faith. And so our Church asks that Christian burial,

a corporal work of mercy, also take place in the parish community. For this reason, only in the rarest of exceptions should a deceased Catholic be buried with only a service at a funeral home or at a cemetery. We are in this life together as a community of faith and we depart from and with a community. We also believe in the communion of saints, meaning that the deceased souls remain a part of our community spiritually even now. Burial for Christians is not a private affair or only a family affair. On the Last Day, our bodies shall rise together for the great final reunion.

Much of this line of thinking explains our tradition (dating all the way back to the Roman catacombs) of burying deceased members of our community of faith in consecrated ground in Catholic cemeteries. The Catholic community of faith continues to pray for deceased members at every Eucharist, and annually we remind ourselves to do so in a special way. On November 2, we commemorate "All the Souls of the Faithful Departed." This is a community observance as we celebrate Mass on this day (in addition to other days) at our Catholic cemeteries. We do not forget our departed souls nor do we forget that they intercede for us in heaven. Our cemeteries continue to keep a sense of the community of the faith. Just as generations of families try to be buried near family, the same spirit applies to our family of faith.

In recent times, the tradition of Catholics being buried in Catholic cemeteries has been on the wane in some parts of our archdiocese. Once in awhile, circumstances are such that there is no choice—for example, in the few areas where we do not have a parish or archdiocesan cemetery, or if the deceased had made other arrangements.

The Catholic Church has been around for a long time and through the centuries traditional practices have been handed down that speak about the nature and wisdom of our faith. Exhortation to the corporal works of mercy remains. Membership in the Body of Christ remains. Our obligations of special respect and charity for the deceased remain. In these days when there is so little respect for the human person in life, perhaps we had better pay even greater attention to respect and charity and the idea of community in death. †

Archbishop Buechlein's intention for vocations for November

Catholic high schools: that they may be a continued source for promoting the Catholic values of service and giving of one's life as a gift for others, especially as priests or religious.




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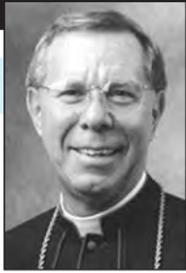
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Buscando la Cara del Señor

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



Se toman las tradiciones del entierro católico en serio

En los principios de noviembre se conmemoran a nuestros seres queridos que se han fallecido "marcados con el signo de la fe". La fiesta de Todos los Santos el 1° de noviembre y la conmemoración de Todas las Almas el 2 de noviembre se han puesto una observancia en contra de la cultura. Es irónico, pero no es sorprendente, que en una cultura de muerte muchas personas en nuestra sociedad quieran fingir como si la muerte no existe o que no es el fin de todo. En nuestra cultura tampoco es sorprendente que se esté desarrollando la idea de disponer del difunto con prontitud en vez de con interés respetuoso y caritativo por los cuerpos de los muertos.

El *Catecismo de la Iglesia Católica* declara: "los cuerpos de los difuntos deben ser tratados con respeto y caridad en la fe y la esperanza de la resurrección. Enterrar a los muertos es una obra corporal de misericordia, que honra a los hijos de Dios, templos del Espíritu Santo" (#2300). Debido a nuestra creencia en la resurrección del cuerpo "en el Último Día," ya que creemos que el cuerpo humano es el templo del Espíritu Santo, es decir, debido a la dignidad del cuerpo humano, tomamos el entierro cristiano y el respeto y caridad que lo acompañan en serio. De esta premisa fundamental se derivan varias prácticas tradicionales estrechamente asociadas a la fe de nuestra Iglesia.

Además de los preparativos respetuosos para el entierro del cuerpo del difunto, nos preocupamos porque el tiempo de visitación antes del entierro incluya tiempo para orar juntos por el difunto con aquellos que han perdido a su ser querido. La liturgia fúnebre es nuestro interés primario. Los siglos de experiencia en nuestra Iglesia han producido un noble ritual para la recepción del cuerpo en la Iglesia, la poderosa y confortante celebración de la Eucaristía, y entonces se le encomienda el alma a Dios. Al fin hay el entierro del cuerpo a la tierra consagrada. Según nuestra tradición, esto es todo un pedazo. Nunca he asistido a un funeral de otra tradición que supera la belleza confortante de nuestro ritual fúnebre católico.

Cuando se bautiza a una persona, dicha persona se bautiza en una comunidad de la fe, una comunidad de la parroquia local. La celebración de los otros sacramentos: la primera conciliación, la primera Comunión, la confirmación, el matrimonio y los órdenes santos y, cuando es posible, la unción de los enfermos, también tengan lugar dentro de una comunidad local de la fe. Y por eso nuestra Iglesia pide que el entierro cristiano, un trabajo corporal de misericordia,

también tenga lugar en la comunidad de la parroquia. Por lo tanto solamente en los casos más raros se debería celebrar el entierro de un católico con sólo un servicio en una casa fúnebre o en el cementerio. Como una comunidad de la fe, estamos juntos en esta vida y partimos juntos de dicha comunidad y con la misma. También creemos en la comunión de santos la cual significa que las almas difuntas siguen siendo una parte de nuestra comunidad espiritualmente aun hasta ahora. Para los cristianos el entierro no es un asunto privado o sólo familiar. En el Último Día, nuestros cuerpos subirán juntos para la gran reunión final.

Mucho de este hilo del pensamiento explica nuestra tradición (la cual data de la época de las catacumbas romanas) de enterrar a los miembros difuntos de nuestra comunidad de fe en la tierra consagrada de los cementerios católicos. En cada Eucaristía la comunidad de la fe católica continúa orando por los miembros difuntos, y anualmente nos recordamos de orar de una manera especial. El 2 de noviembre, conmemoraremos "Todas las Almas de los Fieles Difuntos". Éste día es una observancia de la comunidad cuando celebramos Misa, además de otros días, en nuestros cementerios católicos. No nos olvidamos de nuestras almas difuntas ni que las mismas interceden por nosotros en el cielo. Nuestros cementerios continúan manteniendo un sentido de comunidad en la fe. Así como las generaciones de familias tratan de enterrarse cerca de su familia, el mismo espíritu aplica a nuestra familia de la fe.

En los últimos años, se disminuye la tradición de los católicos que se los entierran en los cementerios católicos en algunas partes de nuestra archidiócesis. De vez en cuando, en algunas circunstancias no hay otra opción—por ejemplo en las pocas áreas donde no existe una parroquia o cementerio de la archidiócesis, o si el difunto hiciera otros arreglos.

La Iglesia católica ha existido durante mucho tiempo y a través de los siglos se han pasado las prácticas tradicionales las cuales hablan de la naturaleza y sabiduría de nuestra fe. Todavía queda la exhortación a los trabajos corporales de misericordia. Queda el número de miembros en el Cuerpo de Cristo. Nuestras obligaciones de respeto especial y caridad para el difunto permanecen. Por estos días cuando hay poco respeto para la persona humana en la vida, quizás deberemos prestar mayor atención para el respeto y la caridad y la idea de comunidad en muerte. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

Las escuelas secundarias católicas: que ellas sean una fuente continua para promover los valores católicos de servir y dedicar su vida como regalo a los demás, especialmente en el cargo de sacerdotes o religiosos.

Letters to the Editor

Return surplus taxes

Indiana's budget surplus is now over \$2 billion.

Every special interest group in the state thinks this money belongs to them. We have forgotten who created this surplus: the taxpayers. Indiana taxpayers have been overcharged on their taxes.

Before the interest groups get their hands on this money, we should urge our legislative leaders to give the money back.

Giving the money back would not be that difficult. Indiana could declare a one-month tax holiday. During this tax holiday, there would be no individual income tax, sales tax, or corporate income tax.

The fiscal impact of a one-month tax holiday would be \$690 million. This would leave more the \$1 billion in reserve to help the state through tougher economic times, more than enough.

The money can be returned to the taxpayers from the following sources:

Sales Tax. A tax holiday from sales taxes can be designated for a particular month. July or August would be a reasonable month to declare a one-month holiday from sales taxes. Money returned to Indiana taxpayers: \$296 million.

Individual Income Tax. A tax holiday from individual income taxes can be calculated by reducing the income tax bill for all Indiana residents by 1/12. Money returned to Indiana taxpayers: \$296 million.

Corporate Income Tax. Corporate income taxes could be reduced by taking 1/12 off the total tax bill for the year. Money returned to Indiana taxpayers: \$98 million.

Total returned from sales, individual income, and corporate income taxes: \$690 million.

This is our money. It is not the state's place to collect more money than it needs to run the government.

J. Patrick Rooney
Indianapolis

Supports married priesthood

A national publication recently reported that Bishop Raymond Lucker of New Ulm, Minn., a widely respected and revered Roman Catholic bishop, has "strongly endorsed married priests" in a column in the October issue of his diocesan newspaper, the *Prairie Catholic*.

He wrote: "I bring up this issue because of my concern for the Church, because of my love for the Church, and because I believe that the Eucharist and the celebration of the sacraments are at the heart of what we are as a Church." He

also noted that this issue is not a doctrinal one, but one of rule and therefore can be changed.

Occasional breaths of fresh air like Bishop Lucker's statement help maintain my hope that the Church that I love and that I will never leave may yet in my lifetime move in directions in which I believe that the Holy Spirit is leading us in regard to priesthood.

Diane M. Carver
Terre Haute

Thanks for Latin Mass

News of the archdiocesan pilgrimage to Rome and the Holy Land leads me to remind readers that another group of Catholics is leaving for Rome this week. They will be celebrating the 10th anniversary of the papal decree *Ecclesia Dei Afflicta*, which provided for widespread legal celebration of the Traditional Latin Mass. In addition to a Solemn High Pontifical Mass in the old rite celebrated at S. Ignazio, there will be conferences with dignitaries like Cardinal Ratzinger and a special audience for traditionalist pilgrims with the Holy Father on Oct. 26.

This wonderful week provides a good opportunity to thank Archbishop Buechlein and Msgr. Schaedel for their pastoral concern in the matter of the old rite. Many Catholics in central Indiana have experienced a renewal of their spiritual lives thanks to the presence of the Fraternity of St. Peter in the archdiocese. *Gratias agimus.*

David P. Kubiak
Crawfordsville

Apology to Jesuits

Therese Daily asks about what the Jesuits taught Bill Clinton (*The Criterion*, "Letters to the Editor," Sept. 18). She noted Clinton's misdeeds and wondered if he would offer an apology to the Jesuits.

Miss Daily may not have known that Clinton was taught at Georgetown University. This is a Jesuit-run institution that fought tooth and nail against a student initiative to return the crucifix to the classrooms of the university. Even now, not one cent has been spent by the Jesuits to replace any crucifix.

Would a Jesuit university that fights against the display of a crucifix in a classroom teach students the truth about adultery, lying, or indeed, any sin? Maybe I am wrong, but I doubt that Clinton owes any apology to the Jesuits.

Daniel A. Peck
Tongduch'on, South Korea

Concerning prayer

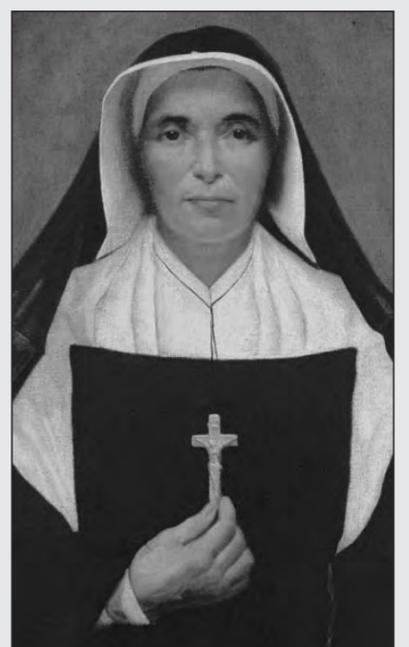
"Pray for me occasionally that I may not lose courage; nay, more, that I may be brave enough to hold up others who sometimes falter."

"What strength the soul draws from prayer! In the midst of a storm, how sweet the calm it finds in the heart of Jesus!"

"Send your heart a thousand times a day to adore our Lord really and truly present in the Holy Sacrament of the Altar."

"When trials oppress us, let us raise our eyes to heaven. There is our God, our hope, our treasure."

—Blessed Mother Theodore Guérin



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

Check It Out . . .

Local ventriloquist and singer Carla Rhodes will perform at **New Albany Deanery Catholic Charities' Reverse Raffle** on Nov. 7 at Joe Huber's Barnyard Bash in Starlight. Doors will open at 5:30 p.m. with dinner at 6 p.m. Raffle/dinner tickets may be purchased for \$100 or \$20. For more information, call Barbara Williams at 812-948-0438.

The Franciscan Sisters, Springfield, Ill., are hosting a **"Franciscan Experience"** weekend Nov. 6-8. Women who are 21-50 years old are invited to come and explore what it means to be a Franciscan religious woman today. For more information, call Franciscan Sister Joan Miller at 217-522-3386.

A **memorial Mass for Dale Lecher**, former Marian College student, will be held Nov. 8 at 11 a.m. at Marian College in Indianapolis in the Bishop Chartrand Memorial Chapel in Marian Hall. Friends and relatives are invited to attend.

Early Music Project (formerly Time Change) will perform renaissance choral music at Saint Meinrad in the archabbey church Nov. 8 at 2:30 p.m. The performance is free.

St. Monica Parish in Indianapolis is sponsoring an **Ecumenical Hymnfest** Nov. 13 at 7 p.m. at the church located at 6131 N. Michigan Rd. in Indianapolis. The hymnfest will celebrate Christ with-in Christianity through ecumenical hymns. There will be a choral ensemble featuring St. Monica's choir and members from area churches. For more information, call Bill Hill at 317-359-6580.

Two retreats for women of all ages will be offered in Indianapolis Nov. 5 and Nov. 7. Benedictine Sister Paula Hagen is the presenter. "Women as Choicemakers" will be held Nov. 5 from 6 p.m. to 9 p.m. at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. "Women as Peacemakers" will be offered Nov. 7 from 8:30 a.m. to 3 p.m. at St. Barnabas Parish, 8300 Rahke Road, in Indianapolis. Sister Paula has worked in family therapy, parish family ministry, and retreat direction. There is a \$20 fee for each retreat and dinner. An additional fee will be charged for childcare, which will only be available Nov. 7. For more information, call Fatima Retreat House at 317-545-7681.

Dan and Judy Hoyt of Immaculate Heart of Mary Parish in Indianapolis are

seeking to **form a group of people whose close relatives are members of religious orders or congregations or are lay missionaries.** They envision the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. If you are interested, call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490.

Fairbanks Hospital, 8102 Clearvista Parkway in Indianapolis, is offering a free workshop, **"How to Help Someone Who Doesn't Want Help,"** for individuals who are concerned about an alcohol or drug abuser and want to find out how to help. The workshop is scheduled Nov. 10 from 6:30 p.m. to 7:30 p.m. Bruce Perkins, a statewide consultant and trainer in intervention counseling, is the presenter. For more information and registration, call Fairbanks Hospital at 317-849-8222, ext. 111, or 800-225-HOPE, ext. 111.

Louisville, Ky., will host "Reconciliation Now," an **international ecumenical conference on reconciliation**, Nov. 4-7 at St. Mathew's Baptist Church in Louisville, Ky. The fee is

\$150 per person. Student fee is \$25 per person. For more information or to register, call 770-939-4351.

The Conventual Franciscans are offering a "Come and See" weekend Nov. 20-22 for single men between the ages 20 and 40 who are interested in learning more about religious life. Participants will experience prayer life, and the Conventual Franciscan mission. The weekend will be held at Mount St. Francis Retreat Center in southern Indiana. The weekend is free. For more information, contact Conventual Franciscan Father Jim Kent at 800-424-9955 or e-mail: franvoc@aol.com.

A Serenity Weekend for 12-Steppers, will be offered Nov. 27-29 at Mount St. Francis Retreat Center in southern Indiana. Passionist Father Rian Clancy is the presenter. Father Rian has been involved in AA ministry since 1980. At present, he is stationed in Chicago as a hospital chaplain as well as chaplain at O'Hare Airport. The weekend will begin at 7 p.m. Nov. 27 with registration and conclude following lunch Nov. 29. The resident fee is \$95 single occupancy and \$80 double occupancy. The commuter fee is \$70 per person. Information: 812-923-8817. †

VIPs . . .

Three persons have been elected and another has been re-elected to the board of trustees of Gibault School for Boys in Terre Haute.

Lawrence B. Fluhr of Corydon has been elected to Gibault School for Boys board of trustees. He will serve on the program services committee. Fluhr is a member of Knights of Columbus Council #1808, Corydon. **Charles E. Maurer, Jr., of Richmond** has been elected to a two-year term as president of the board of trustees of Gibault School for Boys in Terre Haute. Maurer is a member of St. Andrew Parish in Richmond. He is a member of Knights of Columbus Council #580. **Annette "Mickey" Lentz of Indianapolis**, has been elected secretary of Gibault School board of trustees. She is the secretary of Catholic education and faith formation for the Archdiocese of Indianapolis. **John Able of Bedford** has been re-elected to a second term as treasurer of the board of trustees of Gibault School. Able is a member of Knights of Columbus Council #1166 and has served as grand knight of the local council and as district deputy. Gibault School for Boys is a residential center for delinquent and pre-delinquent boys between the ages of eight and 18. The school was founded by the Indiana Knights of Columbus in 1921.

Bob and Gladys Koetter, members of St. Mary-of-the-Knobs Parish in Floyds Knobs, received Our Lady of Providence Junior/Senior High School's annual Pillar Award. The award is presented to an individual or individuals who over at least the past 15 years have helped anchor the growth and success of the Clarksville Catholic school through the giving of their time, talent, and treasure. †

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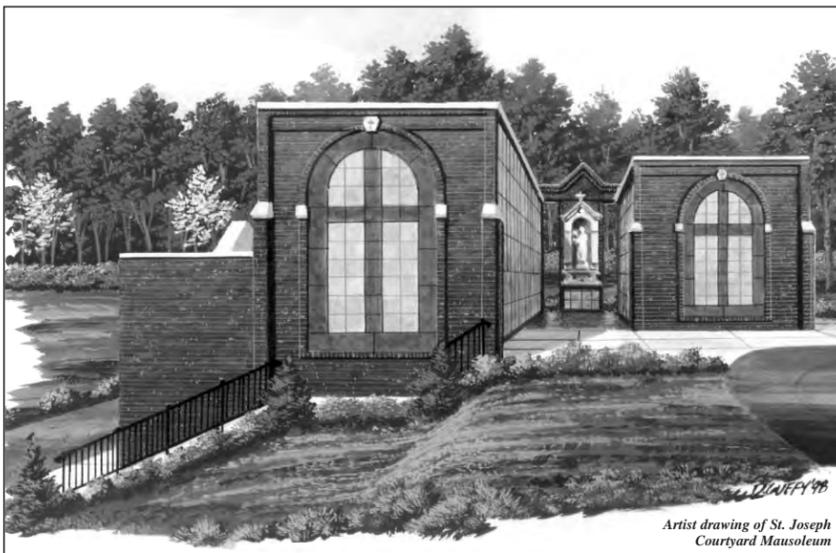
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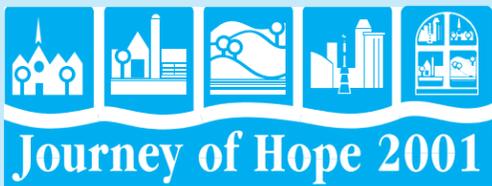
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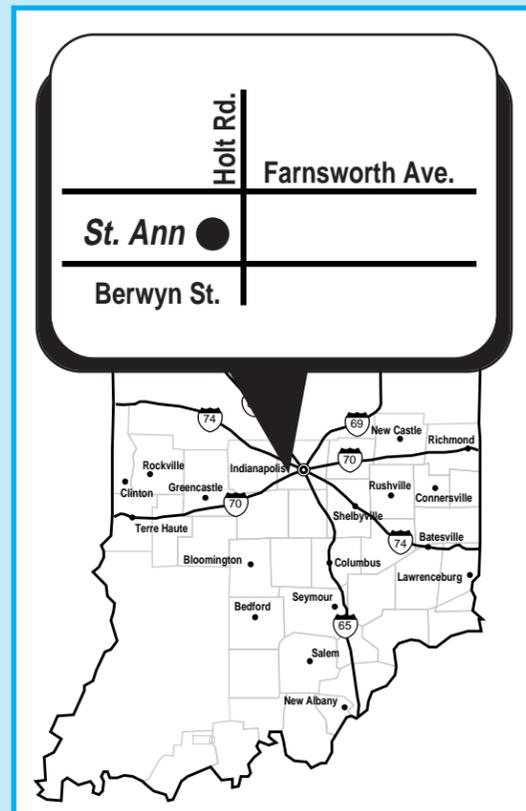
Indianapolis South Deanery

St. Ann Indianapolis

Story by Mary Ann Wyand

Fast Fact:

St. Ann Parish and St. Joseph Parish in the Indianapolis South Deanery are administered by the same pastor, Father Glenn O'Connor, and parishioners at both faith communities also are sharing facilities and programs. Since Father O'Connor was named St. Ann's pastor last December, many members of the two parishes have gotten to know each other. In recent years, Fathers Charles Chesebrough, John Beitans, Larry Crawford, Daniel Donohoo and Stephen Giannini have served St. Ann as pastors.



St. Ann parishioners are studying possible relocation

St. Ann Parish in Indianapolis is growing, thanks to its vibrant faith community, and parish staff members and parishioners are currently discussing the possibility of moving to a new location in Decatur Township.



Fr. Glenn O'Connor

Site selection and a building program could happen before the start of the new millennium, according to Father Glenn O'Connor, St. Ann's pastor since last December.

Members of the Indianapolis South Deanery parish are discussing a variety of options and long-range plans, he said, as part of St. Ann's participation in the archdiocesan Legacy of Hope campaign during October and November. Campaign pledges will be invested in a building fund for future construction expenses.

Located on South Holt Road, St. Ann Parish is, in a sense, "landlocked" by the Indianapolis International Airport, the Indiana National Guard's Stout Field and a variety of industries, Father O'Connor said. St. Ann's boundaries make it one of the largest parishes, geographically, in Marion County, so relocating closer to major residential neighborhoods would benefit the parish and its members.

"We are located on the far north side of our parish boundaries," the pastor said. "We need to be more centrally located. The parish is definitely looking at relocating, probably in the next three or four years. The population is not close to us, so we need to move farther south. A lot of things have to be done first, so we're studying options and putting a long-range plan together."

The majority of St. Ann parishioners want to move so the parish will continue to grow and flourish, Father O'Connor said. "It takes a lot of prayer and cooperation to make a decision like this. They're wonderful people, and

I'm delighted to be here. They've been great about sharing their pastor with St. Joseph parishioners."

St. Ann and St. Joseph parishes also are sharing their facilities for programs and activities, said Francie Sheridan, who serves St. Ann as parish council president.

"We've had two all-parish assemblies to figure out our direction," Sheridan said. "When Father O'Connor first came to St. Ann, the archdiocese asked him to look at a possible merger between St. Ann and St. Joseph parishes, so that began a series of meetings at both parishes and together, to determine what to do. We decided to remain separate parishes, but share facilities, resources and programs."

Parishioners recognize the importance of having a centrally located address, she said, but the idea of moving from St. Ann's original site is "difficult for people who have been members here all their lives. We realize there is a large influx of new families further south and west, and with all the growth in population and housing in Decatur Township we feel we need to meet the needs of those people, too."

St. Ann parishioners are "very friendly and very



St. Ann Church



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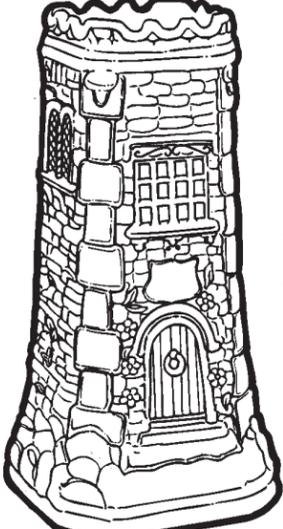
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Journey of Hope 2001

warm," Sheridan said. "The people who get involved [in parish activities] get very involved. When we put our heads together and decide to do something, we do a good job, so I'm confident that our part of the Legacy of Hope campaign will be successful. People are excited about the future of the parish."

Sheridan said St. Ann parishioners will celebrate their participation in the archdiocesan campaign with a dinner-dance on Nov. 7 at the St. Joseph Parish Hall.

Judy Flannery, president of St. Ann's Board of Total Catholic Education, joined the faith community in 1992 and immediately volunteered to serve on the board.

"When we moved to the area, I looked for the nearest church and found St. Ann to be a very warm parish," Flannery said. "People were very friendly and very generous with their time."

St. Ann is currently "a parish in transition," she said. "With the Legacy of Hope, we have decisions to make, and they will be difficult for lots of people."

Flannery said her "three favorite things" about St. Ann

Parish are "the people, the people and the people," and this closeness will help carry members of the faith community through this historic time of change.

Laura Williams has served St. Ann Parish as coordinator of religious education and director of youth ministries for seven years.

"The people keep me here," Williams said. "They're wonderful. Now that Father Glenn [O'Connor] is our pastor, we're sharing our Rite of Christian Initiation of Adults process with St. Joseph Parish. We're trying to do as much [religious education] as we can with St. Joseph Parish. It just makes sense because we share our pastor."

In recent years, she said, St. Ann's religious education program for children has more than doubled in size.

"When I started working here, we had 34 children in the religious education program," Williams said. "We have about 85 children enrolled now. We didn't have a high school program here seven years ago, and now we have 15 teen-agers in our youth group. We also didn't have a preschool program, so we started offering religious education for preschoolers."

St. Ann's board of education is presenting an Advent program at 7 p.m. on Dec. 3, she said, with Franciscan Sister Norma Rocklage, vice president of mission services for Marian College, as the keynote speaker.

This adult religious education program "ties in with the feast of the Immaculate Conception of Mary," she said, and includes fellowship and refreshments. It is free and open to the public.

"We've invited the people of St. Joseph Parish to our Advent program," Williams said, "and we hope other people in the community will come, too."

Since St. Joseph Parish is so close, she said, "I'm work-



St. Ann parishioners Annie Gardner (left) and Diane Harmon of Indianapolis organize donated cakes, pies, breads and cookies for the bake sale table during the St. Ann Parish Festival in September.

St. Ann, Indianapolis (1917)

Address: 2862 S. Holt Rd., Indianapolis, IN 46241

Phone: 317-244-3750

Fax: 317-244-9841

Church Capacity: 400 &

Number of Households: 339

Pastor: Rev. Glenn O'Connor

Parish Administrator of Religious Education and

Youth Ministry Coordinator: Laura Williams

Music Director: Linda Staten

Parish Council Chair: Francie Sheridan

Parish Secretary: Barbara Pacuch

Masses: Saturday Anticipation — 4:30 p.m.

Sunday — 9:30 a.m.; Indianapolis International

Airport — 10:45 a.m.

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Weekdays — Tues., Thurs. noon

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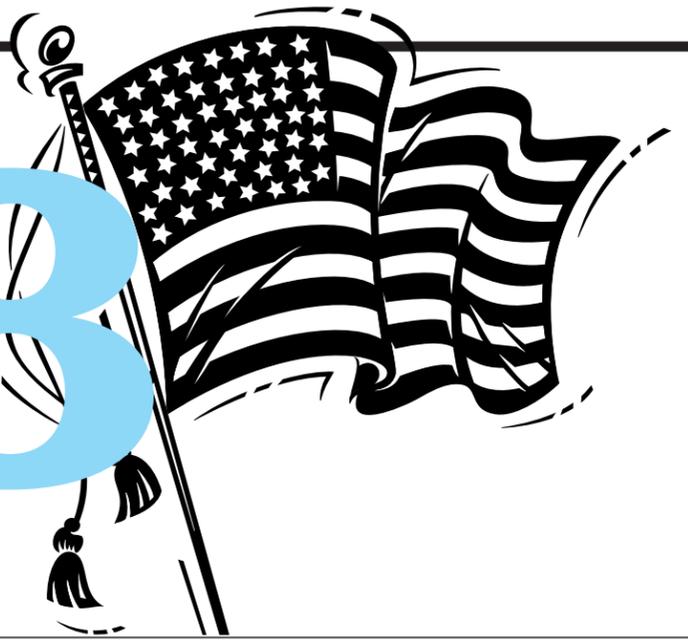
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ELECTION 98



Prepared by the Indiana Catholic Conference (ICC), the public policy arm of the Catholic Church in Indiana



We believe every proposal, policy, or political platform should be measured by how it touches the human person; whether it enhances or diminishes human life, human dignity and human rights; and how it advances the common good.



Elections '98

The U.S. Catholic Bishops "do not seek the formation of a religious voting bloc; nor do we wish to instruct persons on how they should vote by endorsing or opposing candidates.

"We do, however, have a right and a responsibility as teachers to analyze the moral dimensions of the major issues of our day. We urge citizens to avoid choosing candidates simply on the basis of narrow self-interest.

"We hope that voters will examine the positions of candidates on the full range of issues, as well as their personal integrity, philosophy, and performance.

"We are convinced that a consistent ethic of life should be the moral framework from which we address all issues in the political arena. In this consistent ethic of life, we address a spectrum of issues, seeking to protect human life and promote human dignity from the inception of life to its final moment."

Ask the candidates where they stand before you vote in 1998

Catholic voters called to uphold consistent life ethic

There are no easy answers for conscientious Catholic voters, says Cardinal Roger Mahony of Los Angeles. To uphold "a consistent ethic of life," voters need to understand candidates' positions on many social problems and "policies that diminish human life," according to Mahony.

The cardinal described this "consistent ethic" in a statement made prior to California's spring primary elections.

"In the Catholic vision, a political candidate's stand on abortion is one significant test of the commitment to the protection of human life," Mahony said. "Even in a moral vision that promotes certain social goods, there may be one that takes legitimate priority."

However, he said, "Politicians who oppose abortion may be unsympathetic to the wider range of pro-life issues in the consistent ethic of life. ... Unwittingly, such politicians contribute to what Pope John Paul II calls 'a culture of death.' But a political candidate who claims to be Catholic yet does nothing to lessen the evil of widespread abortion can claim neither to be defending the God-given gift of life nor promoting the good of society.

"A consistent ethic of life challenges us to address a wide spectrum of social conditions and policies that diminish human life: euthanasia; military force that does not respect the rights of innocent noncombatants; violence of any kind; capital punishment; inadequate health care for children, the needy, and the elderly; policies that erode the inherent dignity of the disabled."

A good society "must work toward diverse and complex goals," said Mahony. "In this process, however, Catholics may not compromise the position that abortion is a grave moral evil for a society which permits it so widely. Disregard for the quality of life, precisely because it leads to the killing of the person whom society exists to serve, is what most directly conflicts with the possibility of achieving the common good."

The cardinal concluded that "conscientious Catholic voters will find no easy answer. We must carefully and prayerfully consider which political candidates and which parties will, on balance, serve and protect human life and promote human dignity, as well as the heart of the democratic ideal."

Abortion

Human life is a gift from God that all of us are called to protect, nurture, and sustain. The right to life, the most basic of all human rights, must be protected by law.

We reject the 1973 United States Supreme Court abortion decisions which deny legal protection to unborn children. We reject federal efforts to force state funding of abortions contrary to state law. We reject the use of partial-birth abortions as heinous and barbaric acts which move our nation one step further toward acceptance of infanticide.

We support efforts to prohibit or restrict abortion legislatively and to provide constitutional protection for unborn human life. Laws and policies on medical education, medical research, health care, and related issues must respect and protect human life from the moment of conception.

"Since it must be treated from conception as a person, the embryo must be defended in its integrity, cared for, and healed, as far as possible, like any other human being."

—Catechism of the Catholic Church, #2274

Where does the candidate stand on abortion?

Child Safety

The Indiana Catholic Conference believes that the state should be concerned about the safety of all children in Indiana. It is an issue of fairness and safety. Children should not be penalized for the simple fact that they attend an accredited, nonpublic school.

We affirm Governor Frank O'Bannon's plan of "Putting Hoosiers and Families First," particularly as it relates to the Safe Haven program, which provides supervised, state-funded after-school care and activities at public schools.

National studies tell us that juvenile crime is at its peak between 2 p.m. and 7 p.m.—the idle time after school when too many kids are on their own. The Safe Haven program addresses this need, which affects children who attend both public and nonpublic schools.

"Our children are our future—they will be the leaders, the believers, the parents, the citizens of tomorrow. In responding to their needs today, we shape a better future for all."

—Putting Children and Families First, U.S. Catholic Bishops, 1991

Where does the candidate stand on child safety?

Death Penalty

The death penalty, or capital punishment, has been the subject of extended public debate in the United States since its resumption in 1976 after a 10-year moratorium imposed by the United States Supreme Court. The intensity of the debate stems from the fact that the issue involves not only profound legal and political questions but also important moral and religious convictions.

Amid some questioning of the Church's position, Pope John Paul II stated that it would be difficult to imagine any circumstances that might call for the death penalty.

"It is our best judgment as pastors and lay members of the Church, who are devoted to defending life, that capital punishment will only serve to inflame the culture of violence that is already too prevalent in our state."

—Choose Life: Catholic Teaching and the Death Penalty" (ICC)

Where does the candidate stand on the death penalty?

Education

The Catholic Church has long held that parents are the primary educators of their children and should have a greater role in what and how and where their children learn. Specifically, proposals to establish tax credits or vouchers seek to achieve this goal and are fully supported.

"Parents have a right to choose a school for [their children] which corresponds to their own convictions. This right is fundamental. ... Public authorities have the duty of guaranteeing this parental right and of ensuring the concrete conditions for its exercise."

—Catechism of the Catholic Church, #2229

Where does the candidate stand on the rights of parents to choose an educational setting for their children?

Health Care

Health care must be promoted and supported by the cooperative efforts of the public and private sectors for the good of the individual and society as a whole.

There continues to be a genuine need to reform our health care delivery system. The problems of the uninsured and the underinsured continue to escalate.

The Catholic Church has spoken vigorously for reform rooted in values that respect the essential dignity of each person, that ensure human life is protected, and that recognize the unique needs of the poor.

"The lack of basic health care and factors tied to poverty have been documented in the tragic reality that poor children are twice as likely as other children to have physical or mental disabilities, etc."

—The United States Catholic Conference

Where does the candidate stand on extending quality health care benefits to all people?

Welfare

The Catholic community brings both convictions and experience to discussions on welfare. The Catholic Church is the largest nonpublic provider of human services to poor families in the United States. We know well the failures of the welfare system, the possibilities and limitations of volunteer services, and the ways in which human dignity is undermined and denied by poverty in our state and nation.

The target of continued welfare reform should be poverty, not poor people. Proposals should be judged on the basis of whether they enhance the lives and dignity of poor children and their families.

The Church is opposed to measures which would deny benefits to children who are born to unmarried mothers or to mothers already receiving assistance; which treat immigrants differently from others in society; and which unjustly classify individuals in need of assistance as substance abusers and exploiters of the welfare system.

The Church supports measures that enhance the principles of work, family, and self-reliance. Therefore, proposals on child care and transportation are essential elements of continued welfare reform.

"We, the Board of the Indiana Catholic Conference, strongly support reforms that strengthen families, encourage productive work, and protect vulnerable children."

—"Critical Needs of the Poor" (ICC)

Where does the candidate stand on the role of government in providing assistance and services to the most vulnerable members of our society?

Political Responsibility:

What You Can Do

Help to reinvigorate the electoral process this year and make the November elections a genuine opportunity for informed debate and choices about the future. Below are some suggested activities for you to consider.

Here's what you can do:

1. Discuss important election issues with your family, friends, and parishioners.
 - How do the issues apply to your community?
 - What solutions would you suggest?
 - What solutions do the candidates offer?
 - What is acceptable?
2. Actively support candidates who share your values. Volunteer to help with their campaigns.
3. Vote on Nov. 3. Offer to take others to the polls. Encourage others to vote.

Here's what you can do with others:

1. Use posters, parish bulletins, and newsletters to encourage discussion of issues and voting.

Print brief discussion starters:

- Why is the Church promoting political responsibility?
 - What are the issues?
 - What are relevant Catholic teachings?
2. Question candidates on the issues. How would they solve current problems? Invite candidates to group meetings, or a "coffee" after Mass, to share ideas.
 3. Encourage parishioners to become actively involved in the campaigns of those candidates who support their views.
 4. Schedule voter registration. Host registration in parishes, high schools, colleges, etc.
 5. Urge your pastor to utilize the homily and hand-out materials to discuss the moral components of issues and to encourage responsible voting. (However, the parish may not support or endorse candidates.)

THE CANDIDATES



Evan Bayh
United States Senator
Democratic



Paul Helmke
United States Senator
Republican

(Photo not available for Rebecca Sink-Burris, Libertarian candidate for United States Senator.)

Office	District	Party	Candidate
United States Senator	Statewide	Democratic	Evan Bayh, Indianapolis
United States Senator	Statewide	Libertarian	Rebecca Sink-Burris, Bloomington
United States Senator	Statewide	Republican	Paul Helmke, Fort Wayne
United States Representative	2	Democratic	Sherman A. Boles, New Castle
United States Representative	2	Libertarian	Cliff Federle, Columbus
United States Representative	2	Republican	David M. McIntosh, Muncie
United States Representative	5	Democratic	David Steele, Logansport
United States Representative	5	Libertarian	Carl D. Waters, Walton
United States Representative	5	Republican	Steve Buyer, Monticello
United States Representative	6	Democratic	Bob Kern, Indianapolis
United States Representative	6	Libertarian	Joe Hauptmann, Indianapolis
United States Representative	6	Republican	Dan Burton, Indianapolis
United States Representative	6	Write-In (INDEPENDENT)	Douglas W. Garlinger, Westfield
United States Representative	7	Democratic	Samuel (Dutch) Hillenburg, Crane
United States Representative	7	Libertarian	Barbara Bourland, West Lafayette
United States Representative	7	Republican	Edward A. Pease, Terre Haute
United States Representative	8	Democratic	Gail Riecken, Evansville
United States Representative	8	Libertarian	Paul Hager, Bloomington
United States Representative	8	Republican	John N. Hostettler, Wadesville
United States Representative	9	Democratic	Baron Hill, Seymour
United States Representative	9	Libertarian	Diane L. Feeney, Clarksville
United States Representative	9	Republican	Jean Leising, Oldenburg
United States Representative	10	Democratic	Julia M. Carson, Indianapolis
United States Representative	10	Libertarian	Fred C. Peterson, Indianapolis
United States Representative	10	Republican	Gary A. Hofmeister, Indianapolis
United States Representative	10	Write-In (INDEPENDENT)	Wayne J. Wohlfert, Indianapolis
State Senator	25	Democratic	Timothy Lanane, Anderson
State Senator	25	Republican	Jerrell Simmerman, Pendleton
State Senator	27	Republican	Allen E. Paul, Richmond
State Senator	29	Libertarian	Robert Place, Indianapolis
State Senator	29	Republican	J. Murray Clark, Indianapolis
State Senator	31	Republican	James W. Merritt, Jr., Indianapolis
State Senator	38	Democratic	Mark Blade, Terre Haute
State Senator	38	Republican	Dianna Williams, Clinton
State Senator	39	Democratic	Rodney A. (Rod) Hasler, Linton
State Senator	39	Republican	John M. Waterman, Shelburn
State Senator	41	Republican	Robert D. Garton, Columbus
State Senator	43	Republican	Johnny Nugent, Lawrenceburg
State Senator	45	Democratic	James A. (Jim) Lewis, Jr., Charlestown
State Senator	45	Republican	Michael Goering, Salem
State Senator	46	Democratic	Connie Weigleb Sipes, New Albany
State Senator	46	Republican	Margaret A. (Maggie) Ridge, Floyds Knobs
State Senator	47	Democratic	Richard D. Young, Jr., Milltown
State Senator	48	Democratic	Lindel O. Hume, Princeton
State Representative	28	Democratic	Adam J. Barrett, Frankfort
State Representative	28	Republican	Jeffrey A. Thompson, Danville
State Representative	29	Democratic	Michael DeSloover, Noblesville
State Representative	29	Republican	Kathy Kreag Richardson, Noblesville
State Representative	37	Democratic	Scott C. Mellinger, Pendleton
State Representative	37	Republican	Robert Ray (Rob) Steele, Jr., Lapel
State Representative	40	Democratic	Thomas M. (Tom) Downey, Brownsburg
State Representative	40	Republican	Matthew D. (Matt) Whetstone, Brownsburg
State Representative	41	Republican	Timothy N. (Tim) Brown, Crawfordsville
State Representative	42	Democratic	F. Dale Grubb, Covington

(cont'd, Page 12)

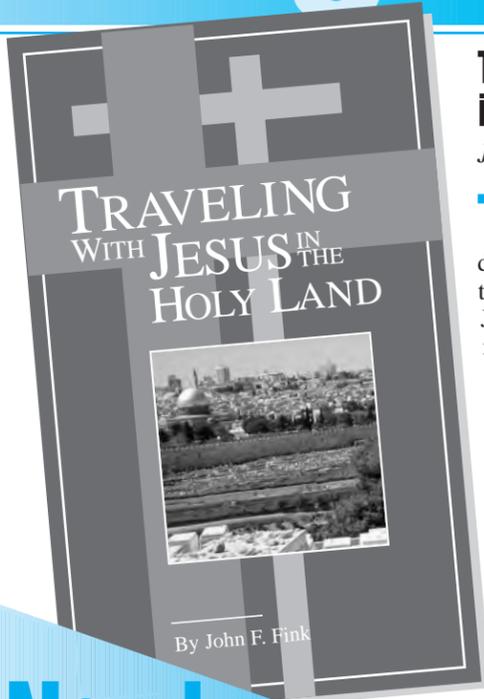
Office	District	Party	Candidate Information
State Representative	43	Democratic	Clyde Kersey, Terre Haute
State Representative	43	Republican	Chuck Walker, Terre Haute
State Representative	44	Democratic	Susan R. Crosby, Roachdale
State Representative	45	Democratic	John R. Gregg, Sandborn
State Representative	46	Democratic	Vern Tincher, Terre Haute
State Representative	46	Republican	David L. Lohr, Terre Haute
State Representative	47	Republican	Ralph M. Foley, Martinsville
State Representative	53	Democratic	Sarah Margaret Wolf, Greenfield
State Representative	53	Libertarian	Phillip A. Miller, Greenfield
State Representative	53	Republican	Robert W. Cherry, Greenfield
State Representative	54	Democratic	Donald E. (Donnie) Hamilton, New Castle
State Representative	54	Republican	Thomas E. (Tom) Saunders, Lewisville
State Representative	55	Republican	Robert A. Hoffman, Connersville
State Representative	56	Democratic	Richard W. (Dick) Bodiker, Sr., Richmond
State Representative	56	Republican	Kenneth E. Paust, Richmond
State Representative	57	Republican	Jeffrey M. Linder, Waldron
State Representative	58	Republican	Woody Burton, Greenwood
State Representative	59	Republican	David Yount, Columbus
State Representative	60	Democratic	Peggy M. Welch, Bloomington
State Representative	60	Republican	Jeff (J.R.) Ellington, Bloomington
State Representative	61	Democratic	Mark Kruzan, Bloomington
State Representative	61	Independent	William M. (Bill) D'Amico, Bloomington
State Representative	61	Republican	John M. Prescott, Bloomington
State Representative	62	Democratic	Jerry L. Denbo, French Lick
State Representative	62	Republican	Paul R. McBride, Orleans
State Representative	65	Republican	Brent Steele, Bedford
State Representative	66	Democratic	William W. Bailey, Seymour
State Representative	66	Republican	Anthony Rust, Seymour
State Representative	67	Democratic	Edward Goble, Batesville
State Representative	67	Republican	Cleo Duncan, Greensburg
State Representative	68	Democratic	Robert J. Bischoff, Lawrenceburg
State Representative	68	Libertarian	Steve R. Kristoff, Oldenburg
State Representative	69	Democratic	Mark L. Lytle, Madison
State Representative	69	Republican	Floyd E. Coates, Lexington
State Representative	70	Democratic	Paul J. Robertson, Depauw
State Representative	71	Democratic	James L. Bottorff, Jeffersonville
State Representative	72	Democratic	William C. Cochran, New Albany
State Representative	72	Republican	Jason Beal, New Albany
State Representative	73	Democratic	Dennie Oxley II, Milltown
State Representative	73	Republican	Grayson Goodness, Jasper
State Representative	74	Democratic	Russell Stilwell, Boonville
State Representative	86	Democratic	Darin Patrick Griesey, Indianapolis
State Representative	86	Republican	James D. Atterholt, Indianapolis
State Representative	87	Independent	Beverly R. Newman, Indianapolis
State Representative	87	Libertarian	Anthony M. Morris, Indianapolis

Office	District	Party	Candidate Information
State Representative	87	Republican	Paul S. Mannweiler, Indianapolis
State Representative	88	Democratic	Mary Jo Shanklin, Indianapolis
State Representative	88	Libertarian	John Pasqua, Indianapolis
State Representative	88	Republican	Brian C. Bosma, Indianapolis
State Representative	89	Democratic	Michael A. Jeffers, Indianapolis
State Representative	89	Libertarian	Jade Hubertz, Indianapolis
State Representative	89	Republican	Lawrence L. (Larry) Buell, Indianapolis
State Representative	90	Republican	Michael B. Murphy, Indianapolis
State Representative	91	Democratic	Danny J. White, Indianapolis
State Representative	91	Republican	Robert W. Behning, Indianapolis
State Representative	92	Democratic	James (Jimmy) Richardson, Indianapolis
State Representative	92	Libertarian	Richard E. Villegas, Indianapolis
State Representative	92	Republican	R. Michael Young, Indianapolis
State Representative	93	Democratic	Ronald Ray Wilson, Indianapolis
State Representative	93	Libertarian	Daniel Ferris, Indianapolis
State Representative	93	Republican	David N. Frizzell, Indianapolis
State Representative	94	Democratic	Jeb Bardon, Indianapolis
State Representative	94	Libertarian	Michael Alan Neal, Indianapolis
State Representative	94	Republican	Candy Marendt, Indianapolis
State Representative	95	Democratic	Mae Dickinson, Indianapolis
State Representative	95	Republican	John Talge Spahr Jr., Indianapolis
State Representative	96	Democratic	Gregory W. Porter, Indianapolis
State Representative	96	Libertarian	Richard E. Gordon Jr., Indianapolis
State Representative	96	Republican	Carla J. Gaff-Clark, Indianapolis
State Representative	97	Democratic	Edmund M. Mahern, Indianapolis
State Representative	97	Republican	Raymond C. (Ray) Schultz, Indianapolis
State Representative	98	Democratic	William A. Crawford, Indianapolis
State Representative	98	Libertarian	Joseph S. Upton, Indianapolis
State Representative	98	Republican	Anthony A. (Tony) Silva, Indianapolis
State Representative	99	Democratic	Vanessa J. Summers, Indianapolis
State Representative	99	Libertarian	Webster J. Smith, Indianapolis
State Representative	99	Republican	N. Sean Harshey, Indianapolis
State Representative	100	Democratic	John J. Day, Indianapolis
State Representative	100	Libertarian	Michael D. Miessen, Indianapolis
State Representative	100	Republican	Jeffrey W. Parmelee, Indianapolis

Political Responsibility

What you can do:
Vote and the choice is yours.
Don't vote and the choice is theirs.

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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Morality has been legalized and privatized

By Fr. Robert L. Kinast

The housekeeper at a parish where I resided in the 1970s used many choice expressions.

When the children at the adjoining school would play pranks, such as ringing the doorbell and then hiding, she would shake her head and lament that children didn't have the proper fetchin'-up anymore.

I can only imagine what she would say today if she were to read some recent headlines about children opening fire on their teachers and classmates during recess; about a pregnant teen-ager delivering her baby prematurely in a restroom and then returning to a school dance; about a professional journalist making up information to write a prize-winning story.

Incidents such as these make a lot of people wonder whether the individuals involved know the difference between right and wrong. Perhaps they don't.

A common moral code, reinforced at home, in school and at church, is not as widespread as it once was.

In addition, there are some other factors which cloud the issue of right and wrong today.

For one thing, morality has been legalized. If someone's action does not break a law, it is not considered immoral.

Because there was no law in Nevada requiring a person to prevent or report a crime in progress, a young man felt morally free to walk away while his friend choked to death a young girl whom he had sexually attacked.

In 16th-century England, St. Thomas More faced this mentality. He had the utmost respect for the law and the monarchy, but he did not let either one dictate morality. He believed that when Henry VIII decided to divorce his wife and remarry, he was acting immorally. Thomas would not compromise his conscience, rationalize his conviction or save his life with legalistic semantics.

A second factor today is that the distinction between right and wrong has been privatized.

What does the word "privatize" mean in this context? It has two implications.

On the one hand, a person's feelings become the primary, and sometimes sole, criterion for determining what is right. As the lyric in a popular song a few years ago put it, it can't be wrong because it feels so right.

On the other hand, people who privatize morality often feel no responsibility for the public consequences of their actions.

Thus, some companies seem to give no thought to how they pollute the environment or exploit foreign workers.

And some people in the entertainment industry refuse to consider that their portrayals of violence or sexual promiscuity promote the same behavior in society.

Dorothy Day, co-founder of the Catholic Worker, faced this mentality. She never privatized morality. She always personalized it.

By caring for the most basic needs of the poorest people, she dramatized the consequences of a privatized, short-sighted morality.



By caring for the most basic needs of the poorest people, Dorothy Day's life and ministry dramatized the consequences of a privatized, short-sighted morality. Day co-founded the Catholic Worker.

At the same time, she exposed the source of the problems she dealt with on the streets of New York—the way these problems can stem from a society's very structures and institutions.

The difference between right and wrong is not always easy to spell out, but

from the faith tradition we can certainly learn that morality is a high calling and involves more than how an individual feels privately. †

(Father Robert Kinast is the director of the Center for Theological Reflection at Indian Rocks Beach, Fla.)

Having relationship with Jesus gives fullness to life

By Fr. Kenneth R. Himes, O.F.M.

There is an incident recounted in all three of what are called the synoptic Gospels: Matthew, Mark and Luke. It is the story of the rich young man who approached Jesus with the question, "Good Teacher, what must I do to inherit eternal life?"

The Gospel writers all agree that Jesus responded to the question by telling the man to observe the commandments.

However, the man persisted in his questioning. Since he acknowledged the validity of the commandments and claimed to observe them faithfully, he was looking for something more.

Then we are told that Jesus invited the man to leave his possessions behind and "Come, follow me." Having passed the test of living by the commandments, the man was invited into the band of intimate disciples who would travel with Jesus.

In other words, to know the fullness of life one has to

have a relationship with the person of Jesus.

Some may think that morality is solely about rules—good rules like the commandments. Yet to follow the Lord asks still more, looking also to the role of love. To live rightly is a high calling that ultimately entails entering into a relationship with the Lord.

The Gospel story of the young man is significant for grasping the Catholic understanding of morality.

The encyclical titled *The Splendor of Truth (Veritatis Splendor)* by Pope John Paul II comments on this Gospel encounter. The pope notes that the young man's question is "not so much about rules to be followed, but about the full meaning of life" (No. 7).

In the Gospel incident with the rich young man, Jesus does not dismiss the import of the commandments. But it is clear to the young man that something else is necessary, and Jesus' reply indicates that the Lord sees it that way.

As Pope John Paul II wrote, "Following Christ is thus the essential and primordial foundation of Christian morality" (*The Splendor of Truth*, No. 19). Also, he said:

"(Discipleship) is not only a matter of disposing oneself to hear a teaching and obediently accepting a commandment. More radically, it involves holding fast to the very person of Jesus" (No. 19).

On occasion, portrayals of highly moral persons found in the popular media suggest such individuals are stuffy, somewhat smug, correct but boring. Yet in the Christian understanding it is moral people who are most alive, most touched by joy, most filled with zeal and passion.

For to be truly moral is to be a generous and selfless lover of God and others. To live morally is an invitation to draw near to the Lord and to the people the Lord loves.

Pope John Paul II reminds us that "Jesus asks us to follow him and to imitate him along the path of love, a love which gives itself completely to the brethren out of love for God" (*The Splendor of Truth*, No. 20).

As disciples, we know that when we love well we do what is truly right. †

(Franciscan Father Kenneth Himes is a professor of moral theology at Washington Theological Union.)

Discussion Point

Doing the right thing isn't easy

This Week's Question

Think of an occasion at home or at work when doing what was right seemed very difficult. What made it difficult?

"My 18-year-old son decided to date a 17-year-old girl. For reasons known only to her parents, she was told she cannot date him. The teen-agers came up with an idea to get around this. I had ... to tell him that ... until her parents agreed to them seeing each other I wouldn't knowingly allow him to spend time with her. This was difficult because I felt I was interfering with decisions my son made as an adult." (Name Withheld, Iowa)

"What makes it difficult is that doing what is right might cause a confrontation or hurt another person's feelings." (Donna Wiske, Milwaukee, Wis.)

"You have a conscience and training on one side and the pressure of the practical and society's demand that you compromise on the other." (Bill Reed, Lexington, Ky.)

Lend Us Your Voice

An upcoming edition asks: Tell how you were guided in your spirituality by a resource or spiritual counselor. To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



Perspectives

From the Editor Emeritus/John F. Fink

Christians' anti-Judaism practices go back a long way

I wrote last week that Pope John Paul II has done more to improve relations



between Jews and Catholics than any other pope in history.

He was perhaps the first pope since St. Peter to actually grow up with Jewish friends. Future historians will note that one of the highlights

of this pontificate is a change of attitudes toward Jews on the part of Catholics.

This change of attitude really started, of course, with the Second Vatican Council, in which Pope John Paul participated as Archbishop Karol Wojtyla.

Nostra Aetate (Declaration on the Relation of the Church to Non-Christian Religions), issued by the council on Oct. 28, 1965, condemned all forms of anti-Judaism. But it remained to this pope to take positive steps to try to achieve better relations.

The pope plans to pronounce a formal *mea culpa* in the year 2000 for the past faults of Christians, especially for practices of anti-Judaism and the excesses of the Inquisition. Unfortunately, anti-Judaism practices go back a long way.

Already in the second century, Bishop Melito of Sardis was accusing the Jews of "decide," of killing God. At the end of the fourth century, St. John Chrysostom called Jews "the murderers of Christ."

Early in the fifth century, both St. Jerome and the great St. Augustine wrote anti-Jewish remarks. Jerome called the Jewish pilgrims in Jerusalem "hordes of wretches, not worthy of pity." Augustine repeated the charge that the Jews had killed God and said that they

would continue to be punished for this crime.

Through the centuries it was a common teaching that the lack of a homeland for the Jews was God's punishment for killing his Son. (We must not think that this was the attitude only of Catholics; it was also preached by Martin Luther.)

When in 1917 the British foreign secretary Lord Balfour tried to promise the Jews a homeland in Palestine, the Jesuit newspaper *La Civiltà Cattolica*, reflecting the view of Pope Benedict XV, said that this would contradict the divine curse that the Jews were condemned to wander forever.

The "perfidy" of the Jews was even a part of the Church's Good Friday liturgy. And there was a time when Jews knew better than to be present when Good Friday services were over.

What excuse can we offer for this attitude toward the Jews, an attitude the Catholic Church now condemns as wrong?

About the only reply is the one made by Father Georges Cottier, a papal theologian and a member of the Vatican's planning committee for the year 2000. He said that it must be recognized that the "mentality of the times" had a great influence on people, even saints.

He said, "In some cases, people cannot be held responsible for actions which (today) are considered sinful in themselves because they did not recognize the evil in committing them."

In other words, they grew up with prejudices that they didn't even realize they had. Who is to say that those prejudices don't still exist in many people today? †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land, is now available from Criterion Press, Inc. See advertisement, Page 12.*)

The Good Steward/Dan Conway

The three As of religious giving challenge call to stewardship

In my last column, I reported on some of the discussions that took place recently



at a conference at Louisville Presbyterian Seminary entitled "The Money Problem—Financing American Religion."

Thanks to recent research, we know a lot more than we used to about the attitudes

and giving habits of Catholic and of various mainline Protestant churches in the United States.

But we still don't understand why giving patterns vary so much between Catholics and Protestants, or among different Protestant denominations.

And there is no clear consensus on what should be done to respond to the growing financial needs of churches.

Presbyterian scholar Robert Wood Lynn shared with the conference attendees the results of his many years of reflection on these issues. The money problem in the churches Dr. Lynn has studied can be described in terms of abundance, anxiety and authority.

The majority of Christian churches in America are not poor, Lynn says. Unlike many other parts of the world, Christians in the United States are really struggling with the question of how to be good stewards of the *abundance* they have received from God.

Whenever basic human needs for food, clothing, shelter, health care and education are provided, with funds to spare, the question arises: what does God want us to do with the rest?

And whenever this question is asked

honestly and straightforwardly, the result is *anxiety*. In fact, the more we have, the more we fear losing all or part of it.

Lynn says that the great reluctance to talk about money, which is characteristic of many Christian communities, is a direct result of our anxiety that someone (the bishop or pastor?) will tell us that we ought to divest ourselves of our worldly goods and share them with others. (In the Gospel story, the rich young man asked Jesus, "What should I do to be perfect?" When Jesus encouraged him to "Sell everything; give it to the poor; and come follow me," he couldn't do it—"for he had many possessions.")

This leads to *authority*. If Christians are reluctant to let go of the gifts they have been given, and if they are frightened about being asked to make sacrificial gifts to their churches, how can we develop an authoritative case for "stewardship"?

Lynn believes that, for Protestants, the theological arguments for stewardship have grown tired and unconvincing. He believes that new approaches to talking about faith and money are urgently needed to help churches address the challenges to faith that are represented by "the money problem."

I think Lynn would agree that Catholic arguments for stewardship are too new to be worn out. But are they convincing? Do they really address the fundamental question, "What does God want me to do with *all* the gifts I have been given—time, talent and money?"

Unless we can discuss this question openly and honestly, we're not really talking about stewardship. †

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

Cornucopia/Cynthia Dewes

It's the Pagans vs. the All Saints

Roscoe has found a neat pointy stick with which he's hacking at a newly



planted tree in the backyard. As he flails away, watching bark peel off to left and right, he suddenly feels the sun overhead darkened by a large shadow looming above him.

It's Dad, come to stop Roscoe's destruction of his favorite plant. And possibly to destruct Roscoe, if body language is any indication of his current emotion. We can all guess what happens next.

Roscoe quickly defers to Dad, who has the power. And there you have it: Zeus scaring heck out of mere mortals, or an Old Testament God shewing justice to the Israelites. Roscoe is a primitive who, like the pagans and other primitives, understands weakness and strength, cause and effect, merely by having lived on the planet for a while.

There are lots of more sophisticated primitives/pagans out there these days. Some of them may grudgingly admit that there must've been a Prime Mover at some point or other. But they're deferring a final decision on that until they've finished spinning out their interpretations of the natural and supernatural (if there is one) worlds.

Some may feel attracted to a vague pantheism in which nature and natural events are the governing factors. You know the ones, those post-Darwinists who believe that everything in the world is ultimately explainable by us humans, and that

we are also ultimately responsible for everything. It's up to us to save ourselves, as soon as we figure out what that means.

Other folks think they're in control, too. New Agers seem to believe that we ourselves possess the secrets of life and its meaning, if only we read the right crystal or repeat the most powerful mantra or meditate on the best revealed wisdom.

The thing is, they've forgotten that the standard idea of the remote, all-powerful God and Creator, chief judge and dealer of punishment, has been ameliorated by the revelation of a divine *human* person to whom we can relate. Jesus is the man made God, the person who discloses for us all seasons of our lives as God's creatures.

This is what the New Agers seek, but they're looking in all the wrong places. For some reason it is easier for them to believe in mystical nonsense or magic than in the idea of a loving God who made us in his image, gave us free will, and wants us to be happy with him forever. One who sends us grace through his Holy Spirit.

They're in the reading-chicken-bones-stage of spiritual insight. But lucky us! We have an example in Jesus, help from the Holy Spirit, and friends called "saints" to show us the human way to our divine home. We may even become saints ourselves if we pursue a happy ending to our journey.

On this All Saints Day, let's think about that, about how fortunate we might be, "in a moment, in the twinkling of an eye, at the last trumpet." †

(Cynthia Dewes, a member of St. Paul Parish in Greencastle, is a regular columnist for The Criterion.)

Spirituality for Today/Fr. John Catoir

Ministering to the homeless is more satisfying than TV work

During my years as director of The Christophers, I was the host of a nationally syndicated TV show called "Christopher Close-up." I interviewed more than 450 guests over a period of nearly 18 years, and it was great fun.

One of my favorites was actor James Cagney. When I asked him, "How does it feel to be a Hollywood legend?" he shrugged it off.

"People make too much of it. For me acting was just a job, a way of making a living, that's all," he said.

Jimmy's secret to his happy marriage of 63 years was simple: "Just don't make too many demands on one another."

When he died, his family asked me to preach the eulogy. The funeral was held at the very same church in New York City where he once served as an altar boy 70 years earlier.

Jane Pauley, of NBC fame, told me about her interview with the pope: "I'm usually calm when it comes to meeting important people, but when John Paul II walked into the room my knees buckled and I began to cry ... and Father, I'm not even a Catholic."

I invited comedian Milton Berle on the show to talk about the importance of humor. I asked him what it was like to do a live TV show every week for six years.

He laughed and said, "It was crazy, and to make it worse I was up against Bishop Fulton Sheen, who had better writers."

"Better writers?" I retorted, like a good straight man.

"Yeah, you know, Matthew, Mark,

Luke and John."

After a subdued laugh, I asked him if he was a man of faith.

"Of course I am," he shot back. "How do you think I got through all those years? It was live TV. I prayed my way through."

Over the years, I interviewed 75 priests, 11 bishops and three cardinals. The most memorable priests were Fathers Ted Hesburgh of Notre Dame; the late Henri Nouwen, the spiritual writer; and Andrew Greeley, the sociologist and novelist.

I also interviewed many ministers and rabbis, like Rabbi Harold Kushner, who wrote *When Bad Things Happen to Good People*.

William Buckley was my most intimidating interview. He projects such a curious attitude of superiority. Maybe it was all in my head. The late ventriloquist Shari Lewis brought her puppet Lambchop, and we had a delightful visit. Standing next to me, but off-camera, she placed Lambchop below my left shoulder.

I asked that sweet little creature (in reality Shari's hand in a sock), "How are you feeling, Lambchop?"

The puppet wiggled coyly and said, "A little sheepish."

So many happy memories.

I thought I might miss the limelight, but honestly I do not.

My time is fully occupied, and I am happy running Eva's Kitchen and Sheltering Programs, a ministry to the poorest of the poor in Patterson, N.J.

Dealing face-to-face with the homeless, and helping them to survive, is far more satisfying than anything I have ever done before in my entire life. †

(Father John Catoir is a regular columnist for Catholic News Service.)

Feast of All Saints/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 1, 1998

- Revelation 7:2-4, 9-14
- 1 John 3:1-3
- Matthew 5:1-12a

The Book of Revelation supplies the first reading for this great Christian feast.



Few Scriptures are as breathtaking in their language and profound in their message as the Book of Revelation, or the Apocalypse. But few have been as abused by uninformed, albeit well-meaning, readers over the years.

As a style of writing, the apocalyptic genre was popular in Judaism from two centuries before Christ until two centuries after the Lord. Great, expansive, colorful images are typical.

Revelation is almost unique among the Scriptures inasmuch as it actually provides the name of its author and some biographical details about the author.

The author's name is John. For many centuries, tradition has maintained that the author was, in fact, the apostle John.

However, while giving the author's name, the text falls short of actually saying that the author was the apostle himself.

Rejection of the tradition began, at least as far as written records go, as early as the third century A.D. Nevertheless, some of the most distinguished figures in early Christianity insisted upon this book's apostolic origin.

Modern Scripture scholars think that most likely John the Apostle was not the writer. This assumption, however, in no sense diminishes the book's dignity or worth. It is, and has been, fully recognized by the Church as inspired. Even the Reformers accepted it as such.

There is no doubt that the book was written as official Roman persecution of Christianity was becoming a serious social and political fact in the empire. The language of the book is highly symbolic, but some see in its presentation of the number "666" as ultimate evil a reference to Nero Caesar, the emperor of Rome who around 65 A.D. commenced the full-scale oppression of Christians.

This feastday's reading is most descriptive in the sense of apocalyptic writing. It extols the loyal and the true, who despite all odds remained devoted to Jesus. The number "144,000" is important. Directly reflecting the contemporary fascination with numbers as symbols, this figure, 12

multiplied by 12, and then greatly multiplied by 1,000, implies totality, perfection and completeness. Twelve, in this reckoning of symbols, was a perfect number.

Furthermore, these holy ones proceeded from every tribe of Israel. When God calls the faithful to glory, all will be admitted to heaven.

The First Epistle of John also comes from a disputed authorship. Regardless, it is an impressive biblical book, and in this reading it exclaims the greatness of God specifically displayed in the redemption effected by the Lord Jesus.

St. Matthew's Gospel is the source of the last reading. Matthew's Gospel always is eager to present Jesus as the fulfillment of all promised by Moses, as the ultimate prophet, as the New Moses, the final voice of God in the midst of humankind.

The great moment for Moses was when he climbed the mountain on the Sinai Peninsula, actually was addressed by God, and was given the Ten Commandments.

Very important in this reading to the Evangelist was that here Jesus stood on a mountain. The Beatitudes thus are more than pious admonitions. They are nothing less than commandments. They go farther than the Mosaic commandments. They directly reveal that those obedient to these 10 new commandments will be "blessed," or set apart by God, honored by God, rewarded by God.

Reflection

In this ancient Feast of All Saints, the Church celebrates first the glory of those many believers who withstood temptation, problems of all conditions, and even death to follow the Lord.

The memory of these holy believers, whom we call saints, inspires us. Great or small, anonymous or unknown, they remind us of the great power within us to live as the Lord called us to live.

The second reading rejoices in the ultimate belief of the Church, the belief that gives such reassurance. We are redeemed. God strengthens us. With the Gospel in our hands, we are directed. Finally, we are blessed, with God, and our nearness to God will never be interrupted or stopped unless we ourselves break the bond through personal sin.

The Feast of All Saints calls to mind that great throng of holy men and women from Dismas on Calvary to the most ignored Christian dead only a moment ago.

It also calls us to sanctity. God protects us and fortifies us. Eternal life awaits us. †

Daily Readings

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

Tuesday, Nov. 3
Martin de Porres, religious
Philippians 2:5-11
Psalms 22:26-32
Luke 14:15-24

Wednesday, Nov. 4
Charles Borromeo, bishop
Philippians 2:12-18
Psalms 27:1, 4, 13-14
Luke 14:25-33

Thursday, Nov. 5
Philippians 3:3-8a
Psalms 105:2-7
Luke 15:1-10

Friday, Nov. 6
Philippians 3:17 - 4:1
Psalms 122:1-5
Luke 16:1-8

Saturday, Nov. 7
Philippians 4:10-19
Psalms 112:1-2, 5-6, 8-9
Luke 16:9-15

Sunday, Nov. 8
Thirty-Second Sunday in
Ordinary Time
2 Maccabees 7:1-2, 9-14
Psalms 17:1, 5-6, 8, 15
2 Thessalonians 2:16 - 3:5
Luke 20:27-38
or *Luke 20:27, 34-38*

Question Corner/Fr. John Dietzen

The life and actions of Moses prefigured Jesus

Q My daughter asked me this question, and I could not answer it. We hope you can help. Is there a similarity between Jesus' life and Moses'?



She said two major incidents—Pharaoh killing the Hebrew children in Egypt and Herod killing the Jewish children in Bethlehem, hoping to

kill Jesus—among others, sound like more than coincidences.

She also said there is a similarity between the Sermon on the Mount and Moses' receiving the Ten Commandments from God.

Jesus, she claims, was maybe another Moses. I disagree. (Pennsylvania)

A Though you don't give your daughter's age, I am awed by her questions. They touch upon some significant truths about our Lord and the Gospels, truths evident from a close reading of the Bible, but which few Catholics stumble upon by themselves.

The Gospels, especially Matthew, and the rest of the New Testament are filled with close parallels between the lives and ministries of Jesus, the inaugurator of the new covenant between God and the human family, and Moses, through whom the Sinai covenant was made between God and the Jewish people.

Both were born in dangerous circumstances and were threatened by hostile rulers. Both came out of Egypt and were rejected by their own people. Both passed through water and were tempted in the wilderness in the process of saving their people.

Both ascended the mountain and with authority gave God's word and commands. Both mourned that their people are "sheep without a shepherd" (Nm 27:17 and Mt 9:36), and so on.

Moses is thus referred to as a "type" of Jesus, someone whose person and actions symbolize and prefigure another who is yet to appear. In the same way, the book of Revelation (Chapter 21, for example) sees the city of Jerusalem as a type of heaven.

Awareness of such typologies can

offer wonderful insights into the meaning of the Gospel, and events in the life of our Lord, which is, of course, why the Gospel authors utilize them so frequently and in such a variety of ways.

The introduction to the Sermon on the Mount, to which you refer, is a good example. Jesus "went up the mountain, and after he had sat down ... he began to teach them" Mt 5:1-2).

That sounds like a straightforward, simple report. It is, however, loaded with significance, especially since the following three chapters are considered the gem of Matthew's Gospel, the first and focal discourse of Jesus to the people.

For the Jews, going onto a mountain to teach always evoked the image of Moses giving the law to the people, which explains why Matthew uses that image several times in his Gospel. Sitting was (and still is in many places) the common posture for teachers in the Near East when they were to present a teaching of special importance.

Matthew's point here is that something of major significance is about to take place. It does, of course, as Jesus unfolds his plan and replaces or develops much of what they have been told by Moses with his own new vision. (See Mt 5: 21, 27, 33, 38 and 43, among others.)

Jesus certainly would have prayed and taught on the Galilean hill we today call the Mount of the Beatitudes. However, the "mountain" for Matthew was a theological rather than a geographical place. The covenant of the first Moses was now to be replaced with the "new and eternal covenant" of the Messiah.

Ask your daughter to keep reading and thinking about Scripture. Two good places to find a more developed presentation of the typology of Moses (and the Mosaic law) and Jesus are in Acts 7:17-43 and Hebrews 9. †

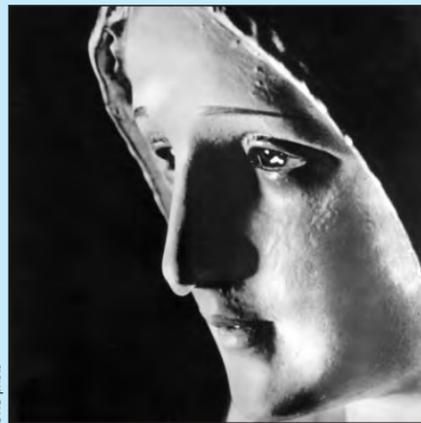
(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Questions for this column should be sent to Father Dietzen at the same address.)

My Journey to God

A Prayer on All Saints Day

Today
I am remembering you,
beloved one,
whose race was run
before I was ready to let you go.
I know within me
that I will see you again,
and when I do,
we both will be
glorious and free
and, best of all, together.
Today is your day,
you, who will always be
a saint to me,
and so I pray a special prayer.

May the Lord send you to me
when my time is near,
that I may feel your presence
in some way.
If you hold me close,



then death will be
just coming home
that day.

By Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)

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 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., Indianapolis, will host a Dessert and Card Party in the parish 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 Saints 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.

♦♦♦

The Conventual Franciscans are offering a Come-and-See Weekend on November 20-22 for men ages 20-40 who are interested in finding out more about religions life. Information: 800-424-9955, Franciscan Father Jim Kent. Call soon for reservation.

November 2

The Monthly Charismatic Mass at Mount Saint Francis will

begin with praise and worship at 7 p.m. followed by Mass at 7:30 p.m. Information: 502-561-1994.

November 3

St. John the Baptist, Starlight, 8310 St. John Rd., will host Charles D. Baker, an evangelical actor, at 7 p.m. in the church. He will perform a one-man play on the life of Damien, a priest who chose to live among the lepers. Information: 812-923-8856.

November 4

St. Charles Borromeo, 2222 E. Third St., Bloomington, will celebrate the Feast of St. Charles Borromeo with a Latin Mass featuring music by Mozart. Service starts at 7 p.m. Information: 812-331-6733, Ed or Susan Langham.

November 6

Natural Family Planning will be taught by instructors from the Couple to Couple League at St. Charles Borromeo Parish, 2222 E. Third St., Bloomington, at 7 p.m. Information: 317-862-3848.

♦♦♦

The Catholic Charismatic Renewal of Central Indiana will gather for a Mass and a healing service at St. Matthew Parish, Indianapolis, 4100 E. 56th St. Teaching at 7 p.m. followed by Mass at 7:30 p.m. Information: 317-927-6900.

♦♦♦

Church Women United of Indianapolis will celebrate World Community Day by looking at "The World Within Our Neighborhoods" at Central Avenue Methodist Church, 520 E. 12th St. Service will start at 9:30 a.m. Information: 317-253-7973, Marian K. Towne.

November 7

Good Shepherd Parish, Indianapolis, will hold their annual craft fair and bake sale at Central Catholic School, 1155 E. Cameron St., in the multipurpose room, from 8:30 a.m. to 3 p.m. Tables can be rented for \$10. Information: 317-784-8641.

♦♦♦

St. Bartholomew, Columbus, will hold their annual craft fair and bake sale from 9 a.m. to 3 p.m. in the school hall. Booth fee is \$25. Information: 812-375-0923.

♦♦♦

St. Martin of Tours Parish, Martinsville, will hold their annual holiday bazaar from 9 a.m. to 3 p.m. Booths, door prizes and refreshments. Information: 317-831-7293.

♦♦♦

The fourth annual Elect Lady Women's Group will host a Fashion Show Dinner/Dance to benefit St. Louis de Montfort Catholic School, Fishers, at the Omni North Hotel (I-69 and 82nd St.) from 6 p.m. to midnight. Cost \$27.50/person in advance. Information: 317-594-0921.

♦♦♦

St. Agnes Parish, Nashville, will hold their annual Holiday Bazaar from 9 a.m. to 4 p.m. Food, gifts and two raffles. Information: 812-988-2778.

♦♦♦

New Albany Deanery Catholic Charities will have a Reverse Raffle at Joe Huber's Barnyard Bash in Starlight. The event features Carla Rhodes, a local singer and ventriloquist. Doors open at 5:30 p.m. with dinner at 6 p.m. Cost \$20/person. Information: 812-948-0438, Barbara Williams.

♦♦♦

St. John Parish, Dover, will hold a craft show/chicken dinner from 9 a.m. to 4 p.m. on Nov. 7 and 11 a.m. to 5 p.m. on Nov. 8. Chicken dinner served on Sunday only. Information: 812-637-5170.

November 8

Rexville Schoenstatt will present "Instrument Spirituality" by Father Elmer Burwinkel at 2:30 p.m., Mass at 3:30 p.m. (Located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles.) Information: 812-689-3551.

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.

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.,

—See ACTIVE LIST, page 17

Ensure Jesus' extended mission—to teach, to shepherd, and to sanctify the people of God—by remembering the Church and her missions in your will.



Just say

I bequeath to the Society for the Propagation of the Faith, 1400 N. Meridian St., Indianapolis, the sum of _____ for its work with the poor in our country and throughout the world.

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Sister Marian T. Kinney, S.P. — Director

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Roman's representative to be present at Broad Ripple store from 10 a.m. to 2 p.m.



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7007 S. U.S. 31 Indianapolis, IN 46227 317-881-6296 (Southport and U.S. 31)

E-mail: vildove@aol.com

Fontanini, Inc.

Catholic Cemetery Association announces Mass Schedule for

All Souls Day – November 2, noon

Calvary Chapel Mausoleum
435 W. Troy Ave. • 784-4439

Rev. Msgr. Richard C. Lawler, VF

Our Lady of Peace Chapel Mausoleum
9001 Haverstick Rd. • 574-8898

Rev. Msgr. Joseph Schaedel, Vicar General

The Active List, continued from page 16

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 South., .8 mile east of 421 South., 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.



Stephen D. Jamell

**Cathedral High School
Class of 1985**

**Account Manager,
Business Document
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IKON Office Solutions**

In the 14 years since I was graduated from Cathedral, I have experienced her on several levels: as a student, an employee, and as an alumnus.

Cathedral High School has been very important to my family and me. My grandparents worked hard to send my uncles to Cathedral in the '60s and '70s as well as send my mom to St. Agnes. Having grown up hearing their terrific stories from their high school days, it would seem obvious that I should choose to go to Cathedral. However, a few obstacles needed to be sorted out before I would make it to Cathedral. First, it was 1981, and the country was in a recession from which my family was not immune. Second, I lived in Greenfield, about a 30-mile trip. Having graduated from St. Michael's in Greenfield I could have followed my classmates to Greenfield Central High School, but my desire to attend Cathedral was strong. I wish I could take the credit for the decision to allow me to attend Cathedral. My parents, however, were the ones who decided to accept the financial and time burden attending Cathedral would bring. I will be forever grateful for their sacrifice.

I am not sure we could have prepared ourselves for how much work and fun our decision would be. As I soon learned, Cathedral freshmen are encouraged to get involved in some type of school activities. This is important in the school's success and it is vital to the experience of each student. Through car pooling with other Greenfield classmates and spending some days doing homework on the front steps waiting for my mom to get off work, I was able to participate in cross country, baseball, Model UN, and various clubs. Through these activities, I was able to make life-long friends and learn many life lessons such as self-discipline, dedication, and sacrifice.

I would be remiss if I didn't speak of the outstanding education I received at Cathedral. I was especially interested in math and science, and these teachers in particular made these subjects come to life for me and my friends. My teachers pushed me to reach my personal best. They had high expectations of us academically and otherwise. Much of what they taught me stayed with me through college and to the present day. I believe the preparation I received at Cathedral could not have been surpassed.

After having been graduated from college, I couldn't have been more pleased when I was asked to help as a camp counselor then as an assistant coach for the cross country team. This affiliation with Cathedral grew into a full-time position when I filled the vacated Alumni Relations Director position which I held from 1992-1995.

Through my position as Alumni Relations Director, I met graduates from all eras of Cathedral's history. These meetings exposed me to a variety of people and stories that reaffirmed my own feelings of how Cathedral's experience can positively affect one's life. I owe Cathedral a great deal for the knowledge and experience I gained during those days.

In the spring of 1995, Cathedral earned an even deeper place in my heart. My wife was in her second year of teaching Spanish at Cathedral, and we were expecting our first child. We were showered with beautiful gifts from the faculty, staff, and families of the students. However, the support we received when our son, Nicholas, was born with a heart defect overwhelmed us. He is fine and healthy now, but that first month was very scary. Everywhere we turned, we were being helped by our Cathedral family: my friends from high school, our fellow teachers and staff, the families of our students, and the administration. Their constant prayers and support sealed our loyalty forever.

I am very grateful for what Cathedral has given my family and me, and I hope to give a little back to her by proudly singing her praises.

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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.

ANDERSON, Janet Mae Uhl, 62, Prince of Peace, Madison, Oct. 20. Mother of Cindy Ramsey, Laura Leineweber, and Donna and Tony Dabney. Step-mother of Jim, Mike and David Anderson. Sister of Pat Burch and Carol DeVary.

ARCHER, Johnny Michael, 51, St. Monica, Indianapolis, Oct. 14. Husband of Stephanie Archer. Father of Allison and David Archer. Brother of Richard Archer.

ATKINS, Dr. Paul A., 32, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 17. Son of Paul and Donna Atkins. Grandson of Olevia (Atkins) Elsworth and Ada Scott. Brother of Tracey Stumler and Jenny Garing. Uncle of several.

BAYSINGER, Martha L., 96, St. Mary, Richmond, Oct. 11. Aunt of several. Great-aunt of several.

BECK, Frederick C., 58, St. Mary, Richmond, Oct. 10. Brother of Randy, Tom and Statia Beck.

BLACK, Francis M. Sillings,

83, Holy Family, New Albany, Oct. 21. Mother of Ted K. Black. Sister of Alice Mae Kraft. Grandmother of two. Great-grandmother of five.

EVAN, Louis S., 78, St. Malachy, Brownsburg, Oct. 19. Husband of Barbara Hoppas Evan. Father of Judith Ann Page and Steve Evan. Grandfather of 11. Great-grandfather of 26.

FENTON, Gerald L., 42, Our Lady of Lourdes, Indianapolis, Oct. 14. Son of Catherine McGurdy. Father of Grace and Margaret Fenton.

HAAS, Oliver, 81, St. Joseph, St. Leon, Oct. 17. Husband of Mollie Haas. Father of Debbie Schneider. Brother of Carl Haas, Frances Schuck, Loretta Haas, and Millie Hoff. Grandfather of four.

JUNKER, Agnes Marie, 86, St. Philip Neri, Indianapolis, Oct. 18. Sister of Mary M. Junker.

LEUTHART, Alverda B., 95, Holy Family Parish, New Albany, Oct. 16. Mother of Mary Dohoney and Charlene Sarles. Sister of Dora Lambert. Grandmother of 11. Great-grandmother of 12. Great-great-grandmother of one.

LOFTIS, Dolores C., 60, St. Andrew, Richmond, Oct. 15. Daughter of Ida Cresce. Wife of Jim Loftis. Mother of Matt and Terry Loftis and Jamie Price. Brother of Ralph Cresce. Grandmother of five.

LUKEN, Urban John, 75,

St. Mary, Greensburg, Oct. 25. Husband of Esther E. (Bruns) Luken. Father of Robert, Richard, and Donald Luken. Brother of Dennis Luken, Luella Feldman and Edna Harpring. Grandfather of six. Step-grandfather of two.

MAHAN, Darlene, 56, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 18. Wife of Ronald Mahan. Mother of Andrew and Robert Mahan. Sister of Myron and George Huth. Grandmother of four.

NIESSE, Jeanette C., 65, Holy Spirit, Indianapolis. Daughter of Fannie Shipley. Wife of Richard H. Niesse. Mother of Janice Binder, Ruth Kelly, Karen Jeter and Angela Niesse. Sister of Ellen Sheldmadine, Marcella Stewart and John Shipley. Grandmother of five.

ORR, Dorothy Lee (Russ), 79, St. Andrew, Indianapolis, Oct. 20. Mother of Diane F. Orr. Sister of Geraldine E. Bates.

PENTECOST, Judy D., 59, St. Andrew, Richmond, Oct. 14. Mother of Scott Pentecost, Teresa Finch, Amy Fillingner and Robin Wright. Sister of Robert Morgenroth. Grandmother of nine.

PRINCE, Audrey Jean (Bryant), 75, St. Mary, New Albany, Oct. 20. Mother of Mary Kathleen Powell, Carol Banet, Betty Schmidt, Nancy Jacobi, Debbie Mullins, Timothy Prince and Roy F. Prince. Grandmother of 21. Great-grandmother of 18.

RYAN, John J. "Jack", 64, St. Matthew, Indianapolis, Oct. 17. Husband of Dorothy (Culligan) Ryan. Father of Ruth Vogelgesang, Colleen Renie, Michael and James Ryan, Julia

Heine, Eileen Carroll and Mary Ellen Hughbanks. Brother of Joseph, Richard, Thomas and Robert Ryan, Ann Carrico and Joyce True. Grandfather of 20.

SAYRE, John "Jack", 76, St. Rose of Lima, Franklin, Oct. 17. Father of Marcia Sayre, Barbara Sayre-Young, Christine Lukens, Patricia Beier, Beth Sayre and John Sayre II. Brother of Jean Hunt. Grandfather of 11.

SELM, Jeanette A., 93, St. Michael, Brookville, Oct. 19. Mother of Urban, Gerald, Jim and John Selm. Sister of Mary Lou McCarty. Grandmother of 12. Great-grandmother of 14.

TOTTEN, Violet A. (Cheap), 96, St. Mary, New Albany, Oct. 10. Mother of James A. Totten. Sister of George Cheap and Dorothy Uhl. Grandmother of 13. Great-grandmother of 17. Great-great-grandmother of one.

ULE, Angela Konovsek, 88, Holy Trinity, Indianapolis, Oct. 22. Mother of Angie Smith and Stanley Ule Jr. Sister of Joseph and Frances Konovsek and Mary Gunderson. Grandmother of five. Great-grandmother of 15. Great-great-grandmother of eight.

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Travel plans set for pope's St. Louis visit

ST. LOUIS (CNS)—After his visit to St. Louis in January, Pope John Paul II will fly home to Rome on a TWA charter plane dubbed Shepherd I.

The St. Louis-based Trans World Airlines serves some 23.4 million passengers a year. Yet this one passenger has clearly grabbed the attention of the airline's 22,000 employees.

"People are absolutely fascinated," said Don Casey, TWA's executive vice president for marketing. "This pope is a man of truly heroic proportions. People want (to be involved in) any part of what he has done."

The pope will be making a pastoral visit to St. Louis Jan. 26-27 following his Jan. 22-26 visit to Mexico to issue his apostolic exhortation reflecting the work of the 1997 Synod of Bishops for America.

This will be the fifth time TWA has provided a papal charter. The last time was in 1995 when TWA flew the pope, his assistants and dozens of international journalists from Newark, N.J., to Baltimore, Md., and then to Rome.

Everything about the trip will be special, Casey said, from the menu and tickets to the papal coat of arms that will be affixed to the side of the aircraft. A Boeing 767-300 aircraft will be taken out of scheduled service about two days before the pope's arrival for modification.

Most of the aircraft's cabin will be removed and a specially designed bed, including a seat belt, will be re-installed for the pope's use. The papal suite will provide a place for privacy and rest for the pope.

The papal party will be accommodated in a reconfigured second section, and the media and other guests will be assigned seats in a third area.

Alitalia, the Italian national airline, will fly the pope to Mexico City and Mexicana Airlines will fly him to St. Louis Jan. 26. After the nine-hour flight to Rome, the TWA aircraft will return for remodification before being put back in service. †

Providence Sr. Joseph Irene Soltau dies on Oct. 15

Providence Sister Joseph Irene Soltau died Oct. 15 in Karcher Hall at St. Mary-of-the-Woods. She was 86.

The former Agnes Mary Soltau was born in Chicago, Ill., on Feb. 23, 1912, to William Soltau and Magdalena Weber Soltau.

She entered the congregation of the Sisters of Providence on Feb. 11, 1927, professed first vows on Aug. 15, 1929, and professed final vows on Aug. 15, 1934.

Sister Joseph Irene taught in schools staffed by the Sisters of Providence in Indiana, Massachusetts, Illinois and Texas.

In Indiana, she taught at St. Ann, St. Benedict and St. Patrick schools in Terre Haute; St. Anthony and St. Philip Neri schools in Indianapolis; and St. John and Sacred Heart schools in Evansville.

She also ministered as a licensed practical nurse for more than 20 years.

The wake service was Oct. 19 in the Church of the Immaculate Conception. Father Lawrence Richardt presided at the funeral liturgy. Burial was in the order's cemetery at the motherhouse. †

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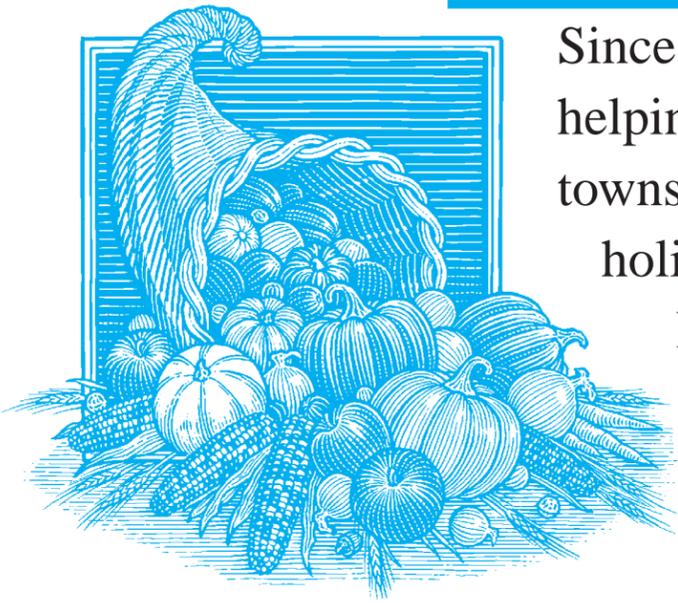
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