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

Pontiff honors foundress who continues to teach Christians about Divine Providence

Sisters celebrate at motherhouse
Father Paul M. Dede, pastor, said the church’s exterior is designed to give the appearance of a newer building, while the remaining amount will be borrowed from the archdiocese. Currently, the children are studying religious education in rooms on three floors of the church.

The congregation’s history notes that, upon arriving at the densely forested site, “equipped with little more than the 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 Richard, chaplain of St. Mary-of-the-Woods Convent and Motherhouse, consecrated 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 saints and virgins of Anne-Therese Guerin to the universal Church and proclaims her blessed. This is the day we acknowledge the power of the love and life of one woman to transform the lives of many.”

This woman who laborred 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 cared for and ministered with and to. Yes, the legacy of Mother Theodore Guerin has been alive and well and has expressed itself in the lives of many.”

“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 know we have someone very special in whose life and virtues have the power to transform ... and today we share her with the universal Church.”

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St. Jude, Spencer, breaks ground for church

By Susan Berman

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 new building will cost approximately $224,000. The parish has already raised about $115,000 to go toward building the building, while the remaining amount will be borrowed from the archdiocese.

Father Paul D. 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, “crying room” and restrooms.

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

Father Dede said there is excitement around the 101-year-old Bloomington Deanery parish. “I think it [the new church] will enhance our liturgies,” he said.

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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 nonprofit 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 reignite 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 services 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 a wake to others to vote.

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:

• What is the candidate’s philosophy?
• What are the candidate’s accomplishments?
• What are the candidate’s campaign promises?

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.)
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.

How 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 con- stant testing of a people’s capacity to govern themselves in ways that serve the common good and the good of indi-

viduals. … 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 subverted 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 can-
didates 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 mar-
rriage, 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 chil-
dren) “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 chil-
dren with pride.

—Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criteria Press, Inc.)
Se toman las tradiciones del entierro católico en serio

E n los principios de noviembre se conmemoran a nues-

treros seres queridos que se

han fallecido “marcados con

el signo de la fe”. La fiesta de Todos los Santos el 1er de noviembre y la

conmemoración de Todas las Almas el 2 de noviembre se han puesto una

observancia extensiva en la Iglesia. Es irónico, pero no es sorprendente, que en una cultura de muerte muchas personas en muchas áreas no se

quisieron 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 intercambio respetuoso y co- noci- tativo por los cuerpos de los muertos. El Catéctenio de la Iglesia Católica declara que “lo que se haga con 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 el cuerpo humano es el templo del Espíritu Santo, es decir, debido a la dignidad del cuerpo humano, es un deber del entierro cristiano el respeto y cari- 
dad 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 enterro del cuer- po del difunto, se acentúa el respeto porque el tiempo de visitación antes del entierro incluye tiempo para orar juntos por el difunto, así como aquellos que han perdido a ser querido. La litur- gia funeraria es nuestro interés pri- 
mario. 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

escondía en el alma de 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 funerario católico.

Cuando se bautiza a una persona, dicha persona se bautiza en una comunidad de la parroquia local. La celebración de los otros sacramentos: la primera con- clación, la primera Comunión, la confesión, el matrimonio y los órdenes santo y, cuando es posible, la unción de los enfermos, también
tengan lugar dentro de una comu- nidad 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 sola- mente en los casos más raros se debería celebrar el entierro de un católico con sólo un servicio en una casa fúnereal o en el cementerio. Como una comunidad de la fe, esta-

mos juntos en esta vida y partimos juntos de dicha comunidad y con la misma. También creemos en la comunio- 

nidad de santos la cual significa que las almas difuntas siguen siendo una parte de nuestra comunidad espiri- 
tualmente 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 pensamien-

to explica nuestra tradición (la cual da forma a la época de catecismo romana) de enterrar a los miembros difuntos de nuestra comunidad de fe en la tierra común de la Iglesia. 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, recordamos “Todas las Almas de los Fieles Difuntos”. Este día es una observancia de comunidad cuando celebramos Misa, además de otros días, en nuestros cementerios católi- 
cos. No nos olvidamos de nuestras almas difuntas ni que las mismas interceden por nosotros en el cielo. Nuevos cementerios continúan abriendo por un sentido de comunidad en la fe. Así como las generaciones de familiares tratan de entender el amor que da a su familia, el mismo espíritu aplica a nuestra familia de fe. En el occidente, el 2 de noviembre, se disminuye la tradición de los católicos que se los entierran en los cementerios católicos en algunas partes de nuestra arcidiócesis. 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 arcidiócesis, 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 obliga- 
ciones de respeto especial y caridad para el difunto permanecen. Por estos días cuando haya 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 muerto. 

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.

Return surplus taxes

Indianapolis’s budget surplus is now over $2 billion.

Every special interest group in the state thinks this money belongs to them. We have heard from who said this surplus taxed 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 than $1 billion in reserve to help the state through tougher economic times, more than enough.

The money can be returned to the tax-

payors 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 reason-

able months to declare a one-month holiday from sales taxes. Money returned to Indiana taxpayers: $206 million.

Individual Income Tax: A tax holiday from individual income taxes can be calu-

cated by raising the income tax bill for all

Indiana residents by 1/12. Money returned to Indiana taxpayers: $690 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.

3. Patrick Rooney

Indianapolis

Supported marriage

A national publication recently report-

ed 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 Orange County (Calif) daily newspaper, the Orange Courier.

He wrote: “I bring up this issue because of my continued love for the Catholic Church, because of my love for the Church, and because I believe that the Eucharist and the celebration of the sacraments is 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 and I that I will never lose may yet in my life-

time move in directions in which I believe 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 anniver-

sary of the papal decree Ecclesiæ Dei Afflixi, 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 St. Ignatius, there will be conferences with dignitaries like Cardinal Ratzinger and a special audience for traditionalist pilgrims with the Holy Father on Oct. 25.

This wonderful week provides a good opportunity to thank Archbishop Buechlein and Mr. Schaedel for their pastoral con-

cern in the matter of the old rite. Many Catholics in central Indiana have experi-

enced the spiritual renewal of their spirituals thanks to the presence of the Fraternity of St. Peter in the archdiocese. Gracias señores.

David P. Kubial

Crawfordsville

Concerning prayer

“P ray for me occasionally that I may not

lose courage; nay, more, that I may be

faster.”

— Blessed Mother Theodore Guérin

Mother Theodore Guérin, founder 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 at 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.
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.

Ecumenical Hymnfest will celebrate Christ with an international choir, 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 Praying 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.

Louvillse, Ky., will host “Reconciliation Now,” an international ecumenical conference on reconciliation, Nov. 4-7 at St. Mathew’s Baptist Church in Louisville. 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” workshop Nov. 20-22 for single men 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 Jim Kent will host the weekend. 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. †
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WHEN YOU HAVE TO!
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.

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 these people, too.”

St. Ann parishioners are “very friendly and very open-minded,” according to Father Glenn O’Connor.

Journey of Hope 2001

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 Chesbrough, John Beitans, Larry Crawford, Daniel Donohoo and Stephen Giannini have served St. Ann as pastors.

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Journey of Hope 2001

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Journey of Hope 2001

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Find the Lucky Shamrock and the "Luck of the Irish" will always be yours.
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 parish.”

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 teenagers 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 working with Trudy Davis, their director of religious education, to schedule religious education programs and other events. They have included us in some of their activities, too. We still have our own parish identities, but we’re neighbors so we sometimes attend Masses at their church and they come to ours. It’s exciting to get to know the people there.”

Barbara Pacuch, St. Ann’s parish secretary since 1976, said it has been easy for parishioners to share programs and activities with their neighboring faith community because the people are so friendly and welcoming.

“We often have visitors at our Masses from the hotels near the airport, especially if there are conventions or sports competitions in Indianapolis,” Pacuch said. “And people who work at the nearby industries come to our Masses on holy days. We’ve always had a lot of visitors at St. Ann’s, and we like that.”

“With the Legacy of Hope, we have decisions to make, church and found St. Ann to be a very warm parish,” Flannery said. “The people who get involved [in the 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.”
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 decision 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 consistent 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 headed, as far as possible, like any other human being.” — Catholicism of the Catholic Church, #2274

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.

“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.”

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 voluntary service, 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. Here 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 actions 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.

Print brief discussion starters:

• What is acceptable?
• What solutions would you suggest?
• Why is the Church promoting political responsibility?

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.)

(Cont’d, Page 12)
Traveling with Jesus in the Holy Land

John F. Fink

This new book, written especially for Christian pilgrims to the Holy Land, describes the pertinent geography, history, and religious practices at the time of Jesus. Readers travel with Jesus as he moves about the country and accompany him during the week of his Passion in Jerusalem. A must read for all Christian pilgrims and a fact-filled, intriguing, interested in the times and events that made this land holy.

Traveling with Jesus in the Holy Land

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 1998, 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 manners.

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-age deliverer having 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 who he had sexually attacked.

In 16th-century England, St. Thomas More faced this mentality. He had the utmost respect for the law and the monar- chy, 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 wou ld 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-sight- ed morality.

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.

(St. Thomas Aquinas, 1265-1327)

FaithAlive!

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 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 bear 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 fol- low 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.)

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...”

“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.

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

I wrote last week that Pope John Paul II has done more to foster peace between Jews and Catholics than any other pope in history. He was perhaps the first pope since St. Pius IX, who usually grew up with Jewish friends. Future historians might say that one of the highlights of this pontificate is a change of attitudes toward Jews and Judaism.

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 prejudice against Jews. It was the start to this new way of thinking of the pagans and other primitives, under- standing weakness and strength, cause and effect, merely by having lived on the earth for a while.

As a result of this, we are to consider the pagans as “the pagans,” and not as “the primitives.” This is what the New Agers seek, but we don’t still exist in many people today? 

Of course I am; he shot back. “How do you think I got through all those years? It was just me, my love, my way.”

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 writer and spiritual guide; 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.

I asked that sweet little creature (in real- life Shari’s hand in a sock), “How are you feeling, Lambchop?”

“I’m sorry.”

“Is there anything I can do?”

“Nothing.”

“Please tell me what you need.”

He said, “In some cases, people can- not be held responsible for actions which (today) are considered sinful in themselves because they did not recog- nize the evil in committing them.”

In other words, they grew up with prej- udice, and they then realized who had. Who is to say that prejudices don’t still exist in many people today? 

It’s up to us to save ourselves, and I want me to do with the gifts I have.

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

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’ve interviewed hundreds of guests over a period of nearly 18 years, and it was great fun.

One of my favorites was actor James Cag- ney. 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.

I once asked someone who has been married for 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 once served as an altar boy 70 years earlier.

Jane Pauley, of NBC fame, told me about her interview with the pope: “I was usually calm when it comes to meeting important people, but when John Paul II walked into the room, I was a little nervous.J 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 single night. 

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.

Cynthia Dewes, a member of St. Paul Parish in Greenville, is a regular columnist for The Criterion.
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 unformed, 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 way 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.

The second reading rejoices in the ultimate victory of the faithful. The author of the Apocalypse portrays the experience of the followers of Jesus as one that is characteristically apocalyptic. It also calls us to sanctity. God protects us and fortifies us. Eternal life awaits us.†

The life and actions of Moses prefigured Jesus

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 run is complete, that I may feel your presence in some way. If you hold me close,

Then death will be just the beginning of that day.

By Sandra Marek Behringer

(My Journey to God is a weekly column by Martin de Porres, religious, Tuesday, Nov. 3)

Question Corner/ Fr. John Dietzen

Q My daughter asked me this question, and I could not answer it. We are looking for places to find a more developed presentation of the typology of Moses (and the Apostles). Please help me. There is a similarity between the Sermon on the Mount and Moses’? She said two major incidents—Pharaoh killing the firstborn children in Egypt and Herod killing the Jewish children in Bethlehem, hoping to kill Jesus—among others, sound like more than coincidences.

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 over 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. These concrete 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, of course, why the Gospel authors utilize them so frequently and in such a variety of ways.

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 way 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.
The Active List

Catholic Cemetery Association announces Mass Schedule for All Souls Day – November 2, noon

The Village Dove

ATTEND OUR FALL OPEN HOUSE!

Introducing... Phoebe, the Perfume Maker

Our Open House is your opportunity to acquire the beautiful Phoebe, the Perfume Maker.

Fontanini Heirloom Nativity Collection.

Saturday, Nov. 7

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

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Catholic Cemetery Association announces Mass Schedule for All Souls Day – November 2, noon

The Village Dove

ATTEND OUR FALL OPEN HOUSE!

Introducing... Phoebe, the Perfume Maker

Our Open House is your opportunity to acquire the beautiful Phoebe, the Perfume Maker.

Fontanini Heirloom Nativity Collection.

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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. Confection 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, 3333 E. Washington St., holds adoration and prayer service at 7 p.m.

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

- Sacred Heart Parish, Indianapolis, 1550 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 the 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, Summan, has an 8 a.m. Mass, Mass 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**

Focale Movement meets at 7:30 p.m. at the home of Millie and Jim Komos. Information: 317-257-0707 or 317-845-9133.

- Third Sundays

Reeville Schoenstatt has Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m. (Located on 925 South... 8 miles 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 Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

**Third Thursdays**

Sacred Heart Parish, Indianapolis, 1550 Union St., holds family rosary night at 7 p.m.

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**Pasta In Art**

#1706

“John Michael Talbot”

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**CATHEDRAL HIGH SCHOOL**

5225 E. 56th STREET • INDIANAPOLIS, INDIANA 46226 • 542-1481

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**Stephen D. Jamell**

Cathedral High School Class of 1985

Account Manager, Business Document Services, IKON Office Solutions

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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 me to the Archdiocese at Cathedral to 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 lifelong 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 the 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 vacant 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 debt of gratitude.

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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CATHEDRAL HIGH SCHOOL

5225 E. 56th STREET • INDIANAPOLIS, INDIANA 46226 • 542-1481

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**The Active List, continued from page 16**

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**ST. LUKE CATHOLIC CHURCH**

7575 Holliday Drive (one block west of Meridian "Hwy. 31" and 75th Street) • Indianapolis, Indiana

Thursday, November 5, 1998 at 7:30 p.m.

$12.00 General Admission • $15.00 Gold Seating (up-close, 100 seats available)

To order tickets, call 1-800-965-9324

Accept Visa, MasterCard, Discover
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 1.

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

“We are absolutely fascinated,” said Don Casey, TWA’s executive vice president for marketing. “This pope is a man of truly heroic proportions. You want to become 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 chartered. 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 reinstalled 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 Mexico, the TWA aircraft will return for remodification before being put back in service.

Providence Sr. Joseph Irene Soltan dies on Oct. 15

Providence Sister Joseph Irene Soltan died Oct. 15 in Karcher Hall. She was 86. She was born on March 23, 1923, in Charleston, W.Va.

Sister Irene was a native of Charleston, and entered the Providence of Providence on Feb. 11, 1927, professed first vows on Aug. 15, 1931, and professed final vows on Aug. 15, 1934.

Sister Irene taught at the Providence of Providence in Massachusetts, Illinois and Texas.

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

She also administered as a licensed practical nurse for more than 20 years. She was president of the Providence of Providence on Jan. 19 in the Church of the Providence of Providence. Father Lawrence Richard presided at the funeral liturgy. Burial was in the cemetery at the motherhouse.
Position Available:

Account Executive for The Criterion newspaper

Busy sales director seeking ambitious individual with outstanding skills developing new business, outside advertising sales. Commission, to $50K+ potential, full benefit package. Minimum three years experience in developing new clients.

Send resume to: Ed Isaksen, Director, Office of Human Resources, Archdiocese of Indianapolis, PO Box 1410, Indianapolis, IN 46206-1410.

Call 317-359-9621 and ask for Jim for details.

Music Director

Full-time, salaried position available for degreed music director and liturgy coordinator at suburban Catholic parish. Send resume and references to St. Elizabeth Seton Church, 10655 Haverstick Road, Carmel, IN 46033; 317-846-3850; Fax 317-846-3710. Interested candidates should send letter of application, resume, college credentials and a list of 3 references no later than November 10, 1998, to: Sister Michelle Faltus, SFCC, Office of Catholic Education, 1400 N. Meridian St., Indianapolis, IN 46206. Telephone: 317-256-1486. Fax: 317-261-3364.

Musician Available for substitute work

Cantor & Guitarist

For information call Jim Sullivan at 317-848-8000 or 317-590-0635.
The Criterion   Friday, October 30, 1998

The boys at Gibault School are Indiana’s boys, your boys. They are children in need and they need your help. Please remember Indiana’s forgotten, neglected and abused children this holiday season with a donation to Gibault School for Boys. PLEASE help Gibault School save a boy in need.

Since 1921, the Indiana Knights of Columbus have been helping disadvantaged boys from parishes, counties, towns and cities all across Indiana have happier holidays. Gibault School would like to thank the Knights and their wives for their generous support since 1921. Many others have also helped support the school.

Gibault School for Boys

Gibault School for Boys is a residential center for delinquent and pre-delinquent boys ages 8 to 18. The school has been sponsored by the Indiana Knights of Columbus since 1921. For more information, please call 812-299-1156, ext. 465.

PLEASE Help A Boy In Need!

Send your donation today to: The Gibault Foundation, Inc., P.O. Box 2316, Terre Haute, IN 47802-0316

Name ______________________________________________________________________________________________

Address ______________________________________________________________________________________________

City ____________________________________________________________________ State _____ Zip ________________

Telephone: Home ______________________________________

Business ____________________________________

Enclosed is:  □ $100  □ $50  □ $25  Other $ ____________

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