



The

Criterion

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*Commemorative
section*

This special section provides expanded coverage of the Oct. 25 beatification of Blessed Mother Theodore Guérin by Pope John Paul II. It includes historical photos and coverage of the beatification and related events.

Serving the Church in Central and Southern Indiana Since 1960

November 6, 1998

Blessed Mother Theodore: 'a model of the best of womanhood'



Blessed Mother Theodore
1798 - 1856

Photo courtesy Sisters of Providence Archives

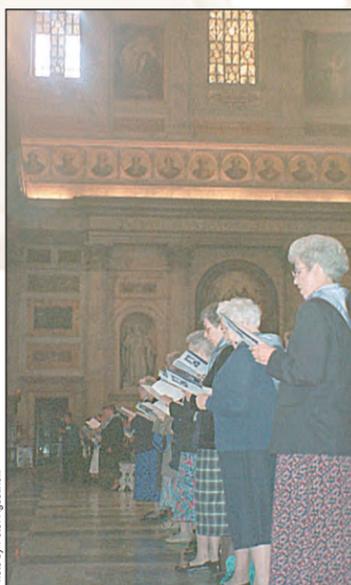


Photo by Peter Agostinelli

Left: Sisters of Providence of Saint Mary-of-the-Woods, along with friends and benefactors, celebrate the beatification of Blessed Mother Theodore Guérin at an Oct. 26 Mass of thanksgiving at the basilica of St. Paul Outside the Walls in Rome. Archbishop Daniel M. Buechlein presided at the Mass, and Father Bernard Head, former chaplain of Saint Mary-of-the-Woods Convent and Motherhouse, delivered the homily.

Below: Sisters of Providence and others gather Oct. 25 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods to celebrate the beatification. The liturgy followed Mother Theodore's beatification by Pope John Paul II.



Photo by John Stanley

'We present her ... as blessed'

(The following is Pope John Paul II's text delivered at the beatification ceremonies of Mother Theodore Guérin.)

"Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods, Indiana, holy woman of God, lived a life of extraordinary love. Her love for God totally filled her being. From that love came her deep caring for people in their sufferings and in their joys. Her love embraced even those who caused her pain and anguish. She transformed the hardest hearts by her inspired words. Mother Theodore was truly a humble woman of God. While she possessed all the gifts necessary for leadership and used them brilliantly, she

*Pope says
Mother Theodore's life
was 'perfect blend of
humanness and
holiness'*

was always humble and gave God credit for all the good she did.

"Her trust in her provident God was ever present in her life. In founding the Sisters of Providence of Saint Mary-of-the-Woods, Indiana, she called upon God's providence in all things. In her

words, "Put yourself gently into the hands of Providence," she recognized that all she did was in God's loving care.

"In the midst of trial and suffering, she embraced her crosses with full confidence that God would provide. She refused God no sacrifice that he asked of her.

"Her life was a perfect blend of humanness and holiness. She was fully human, fully alive, yet her deep spirituality was woven visibly through the very fabric of her life.

"This woman, Mother Theodore Guérin, is indeed a woman for our time. She is a model of the best of womanhood. We present her to the world this day as blessed." †

Mother Theodore knew as a child she wanted to be a nun

At age 25, Anne-Thérèse Guérin joined the Providence order at Ruillé-sur-Loir, France

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

These words, written by Mother Theodore Guérin after surviving a violent storm at sea, perhaps best exemplify her life and ministry. Mother Theodore drew strength from prayer.

Mother Theodore—Anne-Thérèse Guérin—was born Oct. 2, 1798, in the village of Étables in France.

Her devotion to God and to the Roman Catholic Church began when she was a young child. She was allowed to receive her First Communion at the age of 10 and, at that time, told the parish priest that someday she would be a nun.

The child Anne-Thérèse was educated by her mother, Isabelle Guérin, who centered lessons on religion and Scripture. Anne-Thérèse’s father, Laurent, who served in Napoleon’s navy, was away from home for years at a time.

When Anne-Thérèse was 15 years old, her father was murdered by bandits as he traveled home to visit his family. The loss of her husband nearly overwhelmed Isabelle and, for many years, Anne-Thérèse accepted the responsibility of caring for her mother and her young sister, as well as the family’s home and garden.

Anne-Thérèse was nearly 25 years old when she entered the Sisters of Providence of Ruillé-sur-Loir, France, a young community of women religious who served as teachers and cared for the sick poor.

While teaching and caring for the sick in France, Mother Theodore, then known as Sister St. Theodore, was asked to lead a small missionary band of Sisters of Providence to the United States of America to establish a motherhouse and novitiate, to open schools and to share the love of God with pioneers in the Diocese of Vincennes in the state of Indiana.

Humble and prone to feelings of unworthiness, Mother Theodore could not imagine that she was suitable for such a mission. In addition, her health was fragile, and she was able to consume only soft, bland foods and liquids. Her physical condition added to her doubts about accepting the mission to the United States. Nevertheless, after hours of prayer and lengthy consultations with her superiors, she accepted the mission.

Equipped with little more than a steadfast desire to serve God, Mother Theodore and her five companion sisters arrived at the site of their mission at Saint Mary-of-the-Woods, Ind., the evening of Oct. 22, 1840, and immediately hastened along a muddy, narrow path to the tiny log cabin that served as the chapel and as the dwelling place for a priest.

There they knelt in prayer before the Blessed Sacrament to thank God for their safe journey and to ask for God’s blessings for the new mission.

Here, on this hilly, ravine-cut, densely forested land, Mother Theodore would establish a motherhouse, a school and a legacy of love, mercy and justice that continues to this day.

Throughout years of sorrow and years of peace, Mother Theodore relied on God’s Providence and her own ingenuity and faith for counsel and guidance.

She urged Sisters of Providence: “Put yourself gently into the hands of Providence.” In letters to France, she stated, “But our hope is in the Providence of God, which has protected us until the present, and which will provide, somehow, for our future needs.”

In the fall of 1840, the mission at Saint Mary-of-the-Woods consisted only of the log cabin chapel and a small frame farmhouse where Mother Theodore, the sisters from France and several postulants lived.

During that first winter, harsh winds blew from the north to rattle the little farmhouse. The sisters were often cold and frequently hungry. But they transformed a porch into a chapel and were comforted by the presence of the Blessed Sacrament in the humble motherhouse.

Mother Theodore said, “With Jesus, what shall we have to fear?”

During the early years at Saint Mary-of-the-Woods, Mother Theodore encountered numerous trials: prejudice against Catholics and, especially, against Catholic women religious; betrayals; misunderstandings; the separation of the congregation in Indiana from the one in Ruillé; a devastating fire that destroyed an entire harvest, leaving the sisters destitute and hungry; and frequent life-threatening illnesses.

Still she persevered, desiring only that “in all and everywhere may the will of God be done.”

Less than a year after arriving at Saint Mary-of-the-Woods, Mother Theodore opened the congregation’s first academy, which now is known as Saint Mary-of-the-Woods College.

In 1842, she established schools at Jasper and St. Mary-of-the-Woods Village in Indiana and at St. Francisville, Ill.

By the time of her death on May 14, 1856, Mother Theodore had opened schools in towns throughout Indiana, and the Congregation of the Sisters of Providence was strong, viable and respected.

Mother Theodore is buried in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. †

The motherhouse of the Sisters of Providence at Ruillé-sur-Loir, France, where Anne Thérèse Guérin entered religious life in 1823.



Photo courtesy Sister Catherine Joseph Wilcox

Upon arrival at Saint Mary-of-the-Woods, Mother Theodore and her five sister companions immediately went to pray before the Blessed Sacrament in this log cabin chapel, which also served as the residence of the priest.



Drawing by Sr. Mary Emmanuel Rinke, S.P., courtesy of Sisters of Providence Archives

‘With Jesus, what shall we have to fear?’



Photo by Katrina D. Theilman
Mother Theodore's rosary



The farmhouse that the six pioneering sisters and two postulants shared with the Thralls family, the owners, in 1840.

Photo courtesy Sisters of Providence Office of Congregational Advancement



The first academy, which would later grow to become Saint Mary-of-the-Woods College, the first Catholic liberal arts college for women in the United States.

Photo courtesy Sisters of Providence Archives

Mother Theodore's memorial in the community's cemetery. A Latin inscription reads, “I sleep, but my heart watches over this house which I have built.”



Photo by John Starkey

The Church of the Immaculate Conception, the conventual church of the motherhouse of the Sisters of Providence of Saint Mary-of-the-Woods, houses the remains of Blessed Mother Theodore.



Photo by John Starkey

Legacy of Mother Theodore continues today

Wherever Sisters of Providence minister and live, the past, present and future are woven into a colorful and sturdy tapestry of tradition, faith and mission.

The legacy of Mother Theodore Guérin, who founded the Sisters of Providence of Saint Mary-of-the-Woods in 1840, is the thread that strengthens and sustains the tapestry.

An image of Sisters of Providence and their influence on people and places where they live and minister becomes visible only by looking at the individual threads and by knowing the congregation’s mission statement.

In all ministries, Sisters of Providence strive “to honor Divine Providence and to further God’s loving plans by devoting themselves to works of love, mercy and justice in service among God’s people.”

In the beginning, led by Mother Theodore, Sisters of

Providence brought opportunities for education and worship to settlers in Indiana. In 1920, six Sisters of Providence represented the first congregation of women religious from the United States to establish a mission in China. In 1948, when the People’s Republic of China began its rule, the sisters moved from China to Taiwan, where several minister today.

During the civil rights movement in the United States, Sisters of Providence ventured to the deep South to teach African-American children. Today, they minister in inner-city schools and parishes as they continue to offer opportunities of hope, education and spiritual growth.

Sisters of Providence seek to end violence, and they seek justice for all people.

Currently, Sisters of Providence minister in 25 states, the District of Columbia, Taiwan and the West Indies in

such fields as education, health care and retirement services, diocesan and parish services and social justice services, with national organizations and other religious communities, and as counselors and spiritual directors. Sisters also minister at the motherhouse in staff and administrative positions.

The congregation maintains three sponsored institutions: Mother Theodore Guérin High School at River Grove, Ill., and Saint Mary-of-the-Woods College and Woods Day Care/Preschool, both at Saint Mary-of-the-Woods.

The congregation’s sponsored ministries include Providence Self-Sufficiency Ministries, serving individuals and families in the communities of New Albany, Saint Mary-of-the-Woods and West Terre Haute, all in Indiana, and others in Chicago. †

New book published on Mother Theodore's life

By William R. Bruns

A new biography of Blessed Mother Theodore Guérin has recently been published by the Office of Congregational Advancement of the Sisters of Providence of Saint Mary-of-the-Woods.

Titled *Mother Theodore Guérin: A Woman for Our Time*, the book was written by Penny Blaker Mitchell. The 175-page paperback has 17 pages of black and white historical photos, including a 1855 daguerreotype (an early photographic process) of Mother Theodore. (See Page W1.)

Called a "popular biography" (as opposed to an academic biography), the book can enjoyably be read in one or two sittings. With just enough detail, it chronicles the life of the foundress of the Sisters of Providence from her birth 200 years ago on Brittany's seacoast in the village of Étables, France, to her death at Saint Mary-of-the-Woods, Indiana, on May 14, 1856.

An epilogue outlines the various steps that have been taken in the 90-year-old "cause" for Mother Theodore's beatification and perhaps eventual sainthood. Included in the epilogue is a detailed account of the 1908 miraculous cure from cancer of Sister Mary Theodosia Mug, S.P.—a result of the intercession of Mother Theodore.

Penny Blaker Mitchell, editorial associate for the Providence Sisters' Office of Congregational Advancement, writes in a clear and engaging style, managing to draw the reader into the trials and triumphs of this 19th century middle-aged French religious who successfully struggled in the Indiana wilderness to establish a congregation of religious women who would meet the needs of the poor, the sick and the uneducated in a rugged pioneer diocese that would eventually become the Archdiocese of Indianapolis.

Blaker Mitchell reveals Mother Theodore as a complex woman who trustingly abandons her life to Divine Providence while tackling everyday challenges with the wit and pragmatic wisdom of a highly educated Breton.

The subtitle of the book, "A Woman for Our Time," perhaps best captures the essence of the woman who was Mother Theodore Guérin. When she saw a need, she adapted her life and her circumstances to meet the need—always with a great love for and trust in the God she called Providence.

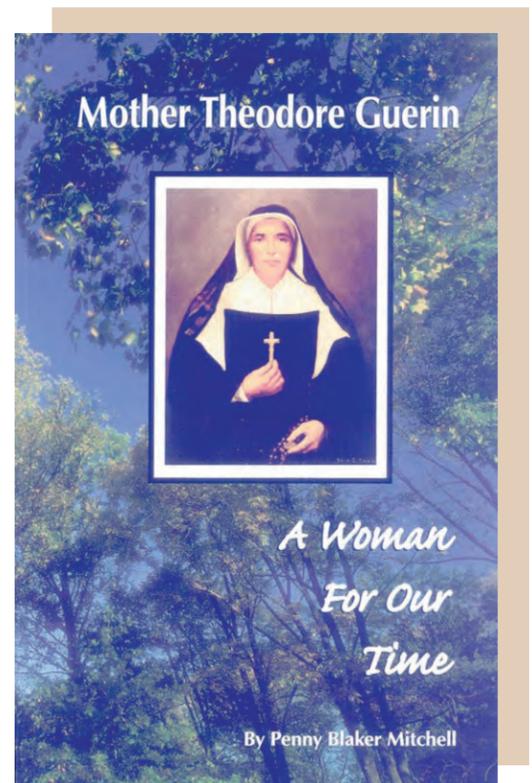
In her introduction, Blaker Mitchell says that Mother Theodore was "an ordinary woman who was able to attain extraordinary accomplishments." And the author makes the point that Mother Theodore, the leader and foundress of a congregation of women religious, was also a "teacher,

administrator, businesswoman, farmer, builder, nurse, care giver, daughter, friend, nurturer of hearts and souls, woman of faith, woman of Providence."

Mother Theodore's life in the 19th century, so filled with everyday worries, joys and cares, was not at all unlike our own lives at the end of the 20th century. She met the challenges facing her by placing her trust in God. All in all, Mother Theodore Guérin is a role model, a hero, for all of us—women and men—today. If only we could consistently follow her example.

This book is highly recommended for anyone wanting to learn more about this newest *Beata* of our Church who is truly "a woman for our time."

(*Mother Theodore Guérin: A Woman for Our Time* sells for \$10 plus tax and shipping and is available from The Gift Shop, Saint Mary-of-the-Woods, Indiana 47876, 812-535-3131, ext. 143. A children's book and audiotape, *The Story of Anne-Thérèse*, is also available from The Gift Shop for \$8.95 plus tax and shipping. It was written by Providence Sisters Brendan Harvey and Beatrice Hoberg and illustrated by



Providence Sister Adelaide Ortegel. It tells the story of Mother Theodore's childhood in France.) †

Cause for beatification was initiated in 1909

Mother Theodore Guérin—whose life was characterized by constant faith in God's Providence and unwavering devotion to prayer, to the Eucharist and to Mary, the mother of Jesus—founded the Sisters of Providence of Saint Mary-of-the-Woods in 1840.

During the nearly 16 years of her life in the United States, Mother Theodore,



Sr. Mary Theodosia Mug, S.P.

who was born in 1798 and died in 1856, established Catholic schools throughout the state of Indiana and, in the process, was loved and respected by people of all religions.

Recognizing the love and holiness that permeated Mother Theodore's actions, the people considered her to possess saintly qualities. Mother Theodore's deep and everlasting spirituality was reflected in her eyes, in her gentle smile, in her presence, in her every action, word and deed.

The cause for the beatification and canonization of Mother Theodore Guérin began in September 1909 when Bishop Francis Silas Chatard, bishop of the then Diocese of Indianapolis, approved the opening of the informative process.

Events that occurred in 1907 and 1908 prompted the opening of the cause.

In 1907, when the remains of Mother Theodore were transferred from the Sisters of Providence Cemetery to a crypt in the Church of the Immaculate Conception, both at Saint Mary-of-the-Woods, it was discovered that a portion of Mother Theodore's brain tissue was intact, pink and healthy—even though she was buried in 1856.

Then, during the night of Oct. 30, 1908, Providence Sister Mary Theodosia Mug was healed of cancer and neuritis after she prayed at Mother Theodore's crypt for the health of another Sister of Providence.

During the informative process of the cause, 24 individuals testified to the holiness of Mother Theodore's life. The end of the process in 1913 marked the beginning of a study of Mother Theodore's

writings, which were approved by the Sacred Congregation for the Causes of Saints in July 1927.

The study of Mother Theodore's life continued with interviews and research in dioceses in France and Indiana.

In 1956, Pope Pius XII approved and signed the *Placet Eugenio* to continue Mother Theodore's cause. Subsequently, the apostolic process was introduced, also in 1956.

In October 1978, Providence Sister Joseph Eleanor Ryan began compiling the *Positio*, a documented account of the life, work and writings of Mother Theodore.

The *Positio* was acknowledged to be sufficient to measure the sanctity of Mother Theodore and was approved by the Vatican's historical consultants and theologians.

On July 22, 1992, by papal decree, Pope John Paul II granted Mother Theodore the title "Venerable" in recognition of her virtuous and heroic life.

The next step in the cause involved a thorough investigation of the healing of Sister Mary Theodosia. The investigation included the study of medical practices common in Indiana in the early 1900s.

In November 1996, medical consultants affiliated with the Vatican

approved the healing of Sister Mary Theodosia as a miracle through the intercession of Mother Theodore. Subsequently, the healing was approved by Vatican theologians in March 1997 and by cardinals in June 1997.

On July 7, 1997, Pope John Paul II accepted the healing of Sister Mary Theodosia as a miracle through the intercession of Mother Theodore. The acceptance of the healing as a miracle opened the way for the beatification of Mother Theodore on Oct. 25, 1998. †

Vietnamese Dominicans present portrait to Sisters of Providence

By Mary Ann Wyand

SAINT MARY-OF-THE-WOODS—Two Dominican nuns from Vietnam joined the Sisters of Providence of Saint Mary-of-the-Woods for the eucharistic liturgies there celebrating the Oct. 25 beatification of Blessed Mother Theodore Guérin in Rome.

Dominican Sisters Marie Rose Dai and Rose Pham from Tam Hiep, Bien Hoa, Vietnam, also presented a large oil painting of Blessed Mother Theodore, created by a Vietnamese artist, to the congregation after the beatification.

The portrait depicts the foundress of the Sisters of Providence of Saint Mary-of-the-Woods with a halo in recognition of her beatification by Pope John Paul II.

Below the portrait, the Dominicans had added a brief message on the canvas which read "Congratulations! With love and gratitude from the Dominican Sisters of Tam Hiep, Bien Hoa, Viet Nam (Rosa Dai, '59), Oct. 1998.)"

Sister Marie Rose graduated from Saint Mary-of-the-Woods College in 1959 and Sister Rose currently is a student at the college. Her studies are sponsored by the Sisters of Providence and the college.

Providence Sister Rosemary Borntrager, general secretary of the congregation, said the order is "thrilled" to have the commemorative painting. She said the decision about where to hang the portrait will be made soon. †

This portrait donated by Dominican nuns from Vietnam depicts Mother Theodore Guérin with a halo in recognition of her beatification by Pope John Paul II.



Photo by William R. Bruns

Canonization process gives new meaning to 'patience of a saint'

WASHINGTON (CNS)—There are 29 open U.S. sainthood causes: 12 involve priests; 12 more would canonize women religious; three are for bishops and two for lay people, a Native American maiden and a former male slave.

The causes are at various stages in the Catholic process of canonization. Though reformed in 1983, the process gives new meaning to the old maxim about having "the patience of a saint."

It still takes a long time for a "servant of God"—the title given an official sainthood candidate—to be declared "venerable," then "blessed," and finally "saint."

The last Index of the Status of Causes, published by the Congregation for Sainthood Causes in 1988, listed an estimated 1,500 open causes from around the world.

The congregation is the Vatican agency that regulates the process and scrutinizes the lives and writings of potential saints, as well as the miracles attributed to their intercession. When its findings at particular stages are favorable, the congregation consults with the pope. If he concurs, the appropriate decree is issued.

A Vatican official told Catholic News Service that each cause has its own pace. Causes may be very active just before beatification, the official said, but could sit quietly for years awaiting a miracle.

The list of open U.S. causes—developed with the help of Msgr. Robert J. Sarno, a U.S. priest at the congregation—includes three who are beatified, seven declared venerable and 19 servants of God. In the last category, five are being studied in the Rome phase of the inquiry, while 14 are in the first, or diocesan, phase of investigation.

Those already beatified require a second miracle credited to their intercession before they can be canonized. They are:

—Blessed Kateri Tekakwitha (1656-1680); Native American convert to Christianity; known as "the Lily of the

Mohawks" for her piety and good works; cause opened, 1932; declared venerable, 1943; beatified, 1980.

Jesuit Father John Paret, at the Shrine of Our Lady of Martyrs in Auriesville, N.Y., and cause vice postulator, said three or four reported miracles have been rejected in Rome.

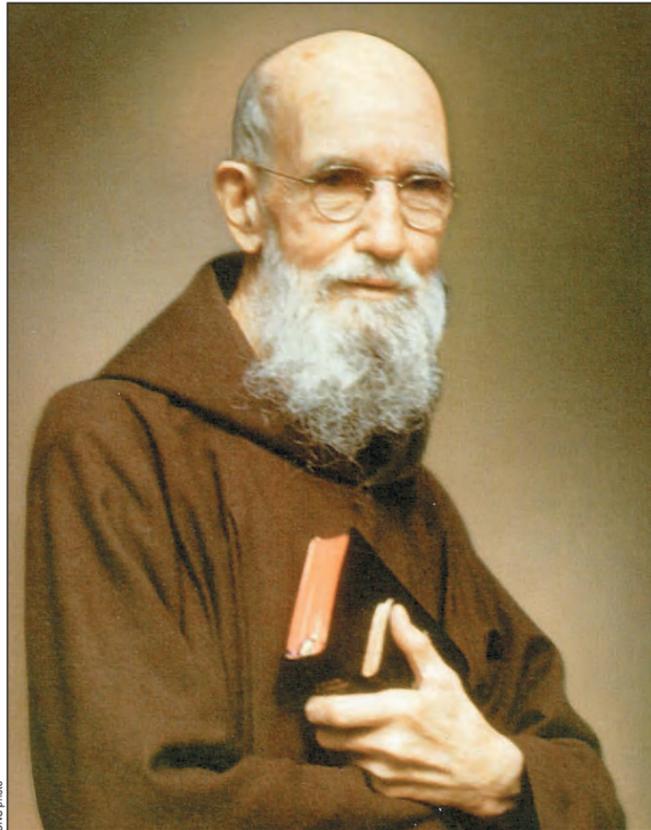
But he said one that occurred four years ago following prayers to Blessed Kateri—restoration of sight in the eye of a Georgia boy blinded by a screwdriver—is promising. He hopes the boy's family, initially unwilling to cooperate, will authorize release of medical records.

—Blessed Junipero Serra (1713-1784); Spanish-born Franciscan missionary who spent 20 years in Mexico and 15 in California; established nine of 21 Franciscan missions in California; cause opened, 1934; declared venerable, 1985; beatified, 1988.

Franciscan Brother Timothy Arthur, archivist of the Province of St. Barbara in Santa Barbara, Calif., said there are two "possible cures" currently under investigation. One involves an East Coast religious brother—in an acute medical situation and expected to die—who recovered completely after prayers to Blessed Junipero. The other involves a Southern California man with pancreatic cancer who was given a year to live. He prayed before a hospital chapel window dedicated to Blessed Junipero after getting the diagnosis and has been in remission for three years.

—Blessed Katharine Drexel (1858-1955); Philadelphia-born heiress who used her banking fortune to establish schools for Native Americans and African-Americans; founded Sisters of the Blessed Sacrament in 1891; cause opened, 1964; declared venerable, 1987; beatified, 1988.

The second reported miracle, a cure of deafness in a toddler born with nerve deafness, is now under review in Rome,



Father Solanus Casey, a simple Capuchin priest and doorkeeper at Franciscan friaries in New York and Detroit, was declared venerable in 1995. The declaration ended the Church investigation into his life. A miracle attributed to his intercession must be approved before beatification, the next step to sainthood.

according to Father Alexander Palmieri, cause vice postulator and chancellor of the Philadelphia Archdiocese. The cure occurred after prayers to Blessed Katharine.

—Blessed Mother Theodore (Anne Thérèse) Guérin (1798-1856); member of French Congregation of the Sisters of Providence who founded the Sisters of Providence of Saint Mary-of-the-Woods, Ind., in 1840; cause opened, 1909; declared venerable, 1992; beatified 1998.

In declaring six potential U.S. saints venerable, the Church has recognized their "heroic virtue" and ended investigations into their lives and sanctity. Each needs a first miracle attributed to their intercession before beatification. The six are:

—Venerable Catherine McAuley (1778-1841); Irish foundress of the Sisters of Mercy in Dublin in 1831; her "walking nuns" served the poor and sick; cause opened, 1975; declared venerable, 1990.

A spokeswoman for the Sisters of Mercy of the Americas in Silver Spring, Md., said this is "an international cause," with Mercy Sister Mary Angela Bolster serving as vice postulator in Cork, Ireland.

—Venerable Cornelia Peacock Connelly (1809-1879); Philadelphia-born convert and foundress of the Society of the Holy Child Jesus in England in 1846; involved in sensational British lawsuit brought by husband Pierce Connelly, an Episcopal minister ordained as a Catholic priest, who sought restoration of conjugal

rights; cause opened in England, 1953; declared venerable, 1992.

Sister Jeanne Marie Hatch, vocation director for the order's American province in Drexel Hill, Pa., said this cause, too, has an international base, with Holy Child sisters in Europe, Africa and the United States promoting it and "praying for a miraculous cure."

—Venerable Samuel Mazzuchelli (1806-1864); Italian-born Dominican missionary among fur traders, Native Americans and pioneers in upper Midwest; founded Sinsinawa Dominican Congregation of the Most Holy Rosary in Wisconsin in 1847; cause opened, 1965; declared venerable, 1993.

—Venerable Maria Theresa (Josephine) Dudzik (1860-1918); Polish-born seamstress who in 1894 founded Franciscan Sisters of Chicago to serve the poor and homeless; cause opened, 1979; declared venerable, 1994.

—Venerable Solanus (Bernard) Casey (1870-1957); simple Capuchin priest and doorkeeper at Franciscan friaries in New York and Detroit; noted for his charity and gifts of prophecy and healing; cause opened, 1982; declared venerable, 1995.

—Venerable Pierre Toussaint (1766-1853); Haitian-born slave, living in New York from 1787, who bought his freedom in 1807; hairdresser to prominent New Yorkers; known for daily Mass attendance and charitable works; only lay person buried in St. Patrick's Cathedral in New York; cause opened, 1989; declared venerable, 1996. †

U.S. saints include only one who is native-born

WASHINGTON (CNS) — Five sainthood causes from the United States have successfully ended in canonization.

In its declarations of sainthood, the Catholic Church recognizes the sanctity of these "servants of God," declaring they are with God in heaven and worthy of universal veneration. Churches and altars may be built in their names. Their feast days are listed in the Roman martyrology, the official calendar of saints' feast days. Of the five, only St. Elizabeth Ann Seton is native-born; the others were born in Europe and came to North America as missionaries.

They are:

• The Jesuit North American martyrs: St. Rene Goupil (1607-1642), St. Isaac Jogues (1607-1646), St. Jean Lalande (died 1646), St. Antoine Daniel (1601-1648), St. Jean de Brebeuf (1593-1649), St. Gabriel Lalemant (1610-1649), St. Charles Garnier (circa 1606-1649) and St. Noel Chabanel (1613-1649).

Six of the eight French Jesuits—all missionaries among the Huron and Iroquois Indians—were priests; one was a lay brother and one a lay volunteer. Three were martyred in New York, the others in Canada. Beatified in 1925; canonized, 1930. Feast day: Oct. 19.

• St. Frances Xavier Cabrini (1850-1917); Italian foundress of the Missionary Sisters of the Sacred Heart; emigrated to America in 1889, establishing a convent

in New York to work among Italian immigrants; became a U.S. citizen in 1909; founded more than 50 convents in eight countries. Beatified in 1938; canonized, 1946. Feast day: Nov. 13.

• St. Elizabeth Ann Seton (1774-1821); born into upper-class family in colonial New York; widowed in 1803 and left bankrupt with five children; converted to Catholicism in 1805; founded the Sisters of Charity in the United States in 1809 in Emmitsburg, Md. Beatified in 1963; canonized, 1975. Feast day: Jan. 4.

• St. John Nepomucene Neumann (1811-1860); Bohemian-born missionary ordained in New York shortly after his arrival in 1836; admitted to the Congregation of the Most Holy Redeemer in 1840 and professed as a Redemptorist in 1842; served in Pittsburgh and Baltimore; appointed fourth bishop of Philadelphia in 1852. Beatified in 1963; canonized, 1977. Feast day: Jan. 5.

• St. Rose Philippine Duchesne (1769-1852); French nun and educator who emigrated to the United States for missionary work in 1818; set up first U.S. convent of the Society of the Sacred Heart in Missouri; established a number of schools and worked with Native Americans in her final years. Beatified, 1940; canonized, 1988. Feast day: Nov. 18. †



Blessing of remains

Father Bernard Head, former chaplain to the Sisters of Providence, blesses the remains of Mother Theodore, when they were transferred from the crypt to the floor of the Church of the Immaculate Conception on Feb. 1, 1989. Providence Sister Nancy Nolan, former general superior, stands at right.



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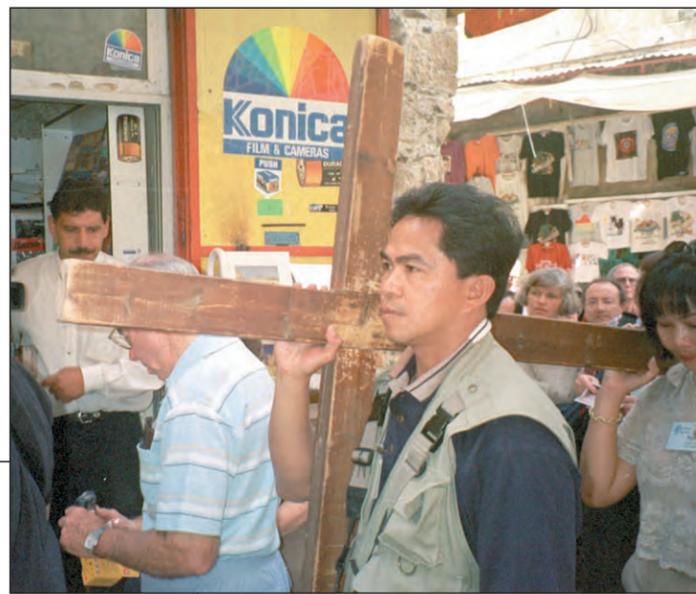
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Serving the Church in Central and Southern Indiana Since 1960

November 6, 1998

Walking in the footsteps of Christ



Archdiocesan pilgrims journey to the Holy Land and Rome

On the archdiocesan pilgrimage, Oct. 12-26, Catholics from central and southern Indiana visited sites such as the Sea of Galilee (left) and other areas where Jesus lived and taught. Led by Archbishop Daniel M. Buechlein, the pilgrims celebrated daily liturgies, held prayer services and toured sites of scriptural and historical significance.

Dr. Primo Andres (above) of Terre Haute took a turn carrying the cross during the pilgrims' Oct. 19 walk through the Via Dolorosa in Jerusalem. The traditional walk retraces Jesus' footsteps before his crucifixion in the holy city.

See additional photos on Page 2.



Photos by Peter Agostinelli

Sisters from India establish convent in Indianapolis

By Margaret Nelson

When the Franciscan Sisters of the Immaculate Heart of Mary in India, a community of about 500 women, wanted to establish a convent in the U.S., Archbishop Daniel M. Buechlein invited them to consider this archdiocese.

After visiting several possible places last May, they decided to settle in Indianapolis near Holy Trinity Parish.

Three sisters will begin the Indianapolis house: Franciscan Sisters of the Immaculate Heart of Mary Ushatta Mary, Elsa Mary, and Christabel Mary.

They are living with Oldenburg Franciscan Sisters at Marian College until they move into their new home near St. Michael the Archangel Church in Indianapolis this month. They will live in the former Cardinal Ritter High School Convent, which now contains the first-floor chapel for perpetual adoration.

Transportation to Holy Trinity Daycare and Kindergarten, where they will work, is being arranged.

Sisters Ushatta Mary and Christabel Mary, licensed teachers, have been working with the children at Holy Trinity. Sister Elsa Mary is a nurse, who will work at the daycare in the mornings and at the Westside Community Health Center in the afternoons to earn her local credentials.

Sister Elsa Mary became a sister in 1985. (When these sisters take their religious names, they take Mary in place of their surname.) She was a general nurse of midwifery in India.

Sister Elsa Mary explained that the mother general, Mother Delphine Mary, selected those sisters who would come to the U.S. She is expected to come and bless the house when the sisters move in early this month. She will bring two additional sisters to begin the Indianapolis community: Sisters Amelia Mary and Merrita Mary.

"Everyone is nice to us here," said Sister Elsa Mary. "We like to work with you."

Asked about the differences in the two

countries, she said, "The training is different. Here, children enjoy more freedom."

Sister Christabel Mary teaches 5-year-olds at the Holy Trinity pre-kindergarten. She said that in India, the 5-year-olds are in "first standard," similar to our first grade.

"The method of teaching here sounds very good. The practical learning centers help the children to understand the subject more clearly. Such situations are rare in India," said Sister Ushatta.

"Here, people are so generous. They always encourage each other," she said. She explained that several parents and parishioners said they were glad that the children had religious sisters working with them.

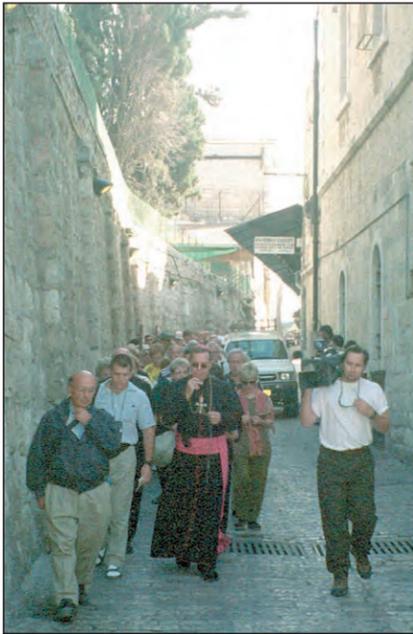
The sisters were pleased that All Saints elementary school, which serves several West Deanery parishes, has also asked for them to help out.

Of India, Sister Ushatta Mary said,

See CONVENT, page 2

In the footsteps of Christ

Archbishop Daniel M. Buechlein (right) leads pilgrims in prayer along the Via Dolorosa. Videographer Coy Melick (in photo at right) accompanies the pilgrims. The archdiocesan Catholic Communications Center will produce a video documentary of the pilgrimage, which will be available later this year.



Charles Gardner, archdiocesan secretary for spiritual life and worship, leads pilgrims in song Oct. 16 during a visit to the Jordan River. Archbishop Buechlein led the pilgrims in a renewal of their baptismal promises.



Archbishop Buechlein announces the intention for the Oct. 16 Mass at the Shepherds' Field in Bethlehem.

Photos by Peter Agostinelli

CONVENT

continued from page 1

"We miss it, but for the service of God, we offer our lives. We are glad to do service here for the people of God.

"Work is worship," she said. "When we work for the glory of God, God is honored and loved. On the faces of these little children, we see the kingdom of God growing and blossoming to a new generation. Through them, I believe that I can reach out to the community and our neighborhood."

Sister Christabel Mary said, "Before we came here, we thought America was a rich country—why do we go there? We thought they might not need our ministry."

"I think we can uplift the community spiritually and morally," said Sister Ushatta Mary.

"We are becoming familiar with U.S. culture," said Sister Christabel Mary. She explained that, though the sisters always spoke English, they are "new to the pronunciation here."

They said the Franciscan sisters at Marian College in Indianapolis are "making us feel at home and happy."

Sister Christabel Mary said, "Their hospitality—we couldn't explain it in words. We pray for them always."

Sister Ushatta Mary was with the mother superior when she came in May. Msgr. Joseph F. Schaedel, vicar general of the archdiocese, took them to several sites. She said that the Little Sisters of the Poor lovingly "cared for us" during their stay. "They are very dear to us."

The sisters from India said that they don't see the poor beg on the streets here as they do in their homeland.

"The churches are helping so many poor people—giving means to people who have no means," said Sister Ushatta Mary. She explained that social services are growing in India, too.

"Our founder believed in educating poor people according to the needs of society," she said.

"When we go to a parish, we see what they need. Through education, health care and social services, we inculcate the spiritual and moral values of human life and its eternity. Through parish work, we impart the love of God we experience in our daily life," said Sister Ushatta Mary.

The Franciscan Sisters of the Immaculate Heart of Mary expect the two other sisters who join them to study at

Marian College. Besides teaching and health care, Franciscan Sisters of the Immaculate Heart of Mary are trained counselors and physicians.

The sisters list their charisms as preferential love for the poor and evangelical simplicity and poverty.

The members of the congregation are expected to show the same love as Christ had for the poor. They must be happy to spend themselves in the service of all, particularly those who suffer poverty, distress and contempt of the world. It is exercised by education of the poor, care and help to the sick and social service according to the needs of the Church.

As to poverty, like St. Francis, the life of the sisters is to be a generous and perfect response to God, who called them for an intense personal commitment to follow the simple and poor Christ of the Gospel.

It demands a heroic self-gift to God.

The congregation was founded in southern India, Pondicherry, in 1844 by Father Louis Savirien Dupuis, a French missionary, with the approval of Pope Gregory XVI. The order has three convents in Germany and three in Italy.

The community at St. Michael, serving Holy Trinity in the archdiocese, will be the first convent the Franciscan Sisters of the Immaculate Heart of Mary have in the U.S.

Through Sister Ushatta Mary, the sisters expressed "profound gratitude" to Archbishop Buechlein, Msgr. Schaedel, and Dr. Sue Ann Yovanovich, director of Holy Trinity Daycare and Kindergarten, "and all our dear and near ones who are helping us here, for the very good care they shower on us.

"May God bless this archdiocese with peace and all good," she said. †

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The Criterion

2/20/98

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Cardinal recommends ways to form priests

By John F. Fink
Second of two articles

According to Benedictine Father Mark O'Keefe, president-rector of Saint Meinrad School of Theology, the recurring question at an international consultation on priestly formation was, "What might priestly formation of the future look like?"

Father Mark and Fred Hofheinz, program director for religion at Lilly Endowment Inc. and a member of St. Monica Parish in Indianapolis, were among 60 delegates and 15 observers from throughout the world at the consultation at the American College of Louvain, affiliated with Louvain University in Belgium.

They told *The Criterion* that they were impressed by the keynote address delivered by Cardinal Godfried Danneels of Mechelen-Brussels, Belgium. In that address, as reported last week, the cardinal discussed five reasons why there is a scarcity of vocations to the priesthood in Western Europe and North America.

He then gave his recommendations for forming priests for the future, discussing human, intellectual, theological and spiritual formation.

Regarding human formation, he noted that young people today don't seem to mature as quickly as they once did: "Adolescence is going on forever nowadays, it seems to me. You can be an adolescent until you are 20, 25, 30."

The cardinal said that today we must face the fact that many young people no longer have any foundations, that "all kinds of philosophy have been thrown out the

window" and "moral subjectivity reigns: What's good? Well, whatever gives me a good feeling. What's bad? Well, it's what harms me."

Because of this, he said, seminary rectors "need to try to find a balance between law and liberty since many seminarians have a problem in that area."

He said one of the biggest difficulties for young seminarians is accepting and learning how to live with authority, "and when one hasn't learned in the seminary how to situate oneself with regard to authority, the relationship priests later have with Rome becomes a serious issue."

He discussed celibacy, saying that seminarians need to understand that not many of their friends and acquaintances are going to understand the importance of celibacy in the priesthood.

"The only real motivation for celibacy," he said, "is being faithful to the total imitation of Jesus Christ. All other arguments for celibacy fall before this one."

As for intellectual formation, he said, "We need intelligent, generous and prayerful priests, but never should one quality exist to the exclusion of the other."

Cardinal Danneels said he is absolutely convinced that philosophical background is essential for a priest "because subjectivism is omnipresent."

He said that he found too many men coming to the seminary in his diocese unprepared intellectually. Therefore, he now requires a year of initiation "for catching up in three major areas: First, in the content of our faith they need to be given a catechism; second, they need to learn dogma; and third, they need to learn litur-



Submitted photo

St. Monica parishioner Fred Hofheinz of Indianapolis (left), program director for religion at Lilly Endowment Inc. in Indianapolis, talks with Cardinal Godfried Danneels of Mechelen-Brussels, Belgium, during a recent international consultation on priestly formation held at Louvain University in Belgium.

gy, the psalms and the Bible."

For theological formation, the cardinal said that seminaries must explain theological methods and teach the relationship between revelation and human thought, between science and faith, and between philosophy and faith.

He said that theological formation is based on two things: the Bible and liturgy. Two other important points that he believes are necessary are ecclesiology and sacramentology. As for morality, he said that "it is absolutely essential to insist on the objective aspects of good and evil. Good and evil are not concepts that can be manipulated. ... Moral subjectivism, which allows the individual to be the arbiter of what is good and what is evil, is disastrous for life in society."

The cardinal advocated three years of rigorous intellectual training and one year of pastoral theory and practice in a four-year program for a school of theology.

The intellectual training must come first, he said, because "sending a first-year seminarian who has not studied theology to do pastoral work usually means he doesn't know what to do."

As for spiritual formation, the cardinal said that, in his opinion, "only one thing is important: to teach seminarians about Christ and to nurture in them the love of Christ." This, too, he said, "must be found-

ed on the liturgy and the Bible."

He lamented the fact that seminarians don't read the Bible enough. "There is an absence of *lectio divina*, the monastic tradition par excellence, which we do not see very often in our seminaries."

This remark, as well as the cardinal's earlier remark about the importance of the Bible and liturgy in theological formation, rang true for Father Mark, who noted that at Saint Meinrad the Benedictines emphasize a reverence and love for the liturgy and they also stress the need for daily, prayerful reading of the Scriptures (*lectio divina*).

Cardinal Danneels recommended, in addition to the Bible, the reading of the doctors of the Church—Ss. Augustine, Gregory, Bernard, Ignatius of Loyola, Vincent de Paul, Thérèse of Lisieux, John of the Cross and Teresa of Ávila. (Ignatius and Vincent de Paul are not among the doctors of the Church.)

For prayer, he said that "the foundation is the psalms." He said, "I suffer from the fact that there are so many priests who have been ordained 50 and 60 years and who merely read the psalms. ... For many years now I have not heard a sermon where a priest actually quoted a verse from the psalms." †
(Mary Jeanne Schumacher of Saint Meinrad School of Theology contributed to this article.)



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Editorials

Welcome to new Woods president

With great pomp and circumstance and in grand academic style, Sister Joan Lescinski will be inaugurated tomorrow (Nov. 7) as the 14th president of Saint Mary-of-the-Woods College, the nation's oldest Catholic liberal arts college for women.

A Sister of St. Joseph of Carondelet, Sister Joan is the first president of Saint Mary-of-the-Woods from outside the Congregation of the Sisters of Providence, who founded the college as an academy for young women in 1841. Formerly the vice president for academic affairs at Fontbonne College in St. Louis, Sister Joan brings years of academic administration and teaching experience to her new position. She also comes to us with a strong commitment to Catholic higher education for women.

She's been officially on the job since last July 1, succeeding Providence Sister Barbara Doherty, who retired June 30 after 15 years as president.

The Church in central and southern Indiana heartily welcomes Sister Joan Lescinski as we have welcomed other

Sisters of St. Joseph of Carondelet through the years. Women of this religious congregation have been continuously ministering in our archdiocese since 1878, when the first group of sisters came to Sacred Heart of Jesus Parish in Indianapolis to staff the school there. They also staffed the parish (later an archdiocesan) high school, and St. Roch and Holy Angels grade schools. In addition to Sister Joan, eight other Sisters of St. Joseph of Carondelet are presently working in Indianapolis in parish ministry and in educational ministries from elementary through the university level.

So, Sister Joan does not come to the archdiocese as a stranger; her sisters have been sisters to us for a long time.

Welcome, Sister Joan! We wish you much success as president of Saint Mary-of-the-Woods College. We send you our very best wishes, and we promise you our prayers and our collaboration in the years ahead! †

— William R. Bruns

Forming priests for the future

Surprisingly, the formation of candidates for the priesthood wasn't always taken as seriously as it is today. It wasn't until after the Council of Trent that Pope Pius V, elected in 1566, ordered the founding of seminaries for the proper formation of priests.

Since the 16th century, seminaries have changed as the priestly candidates changed. The men who answer God's call to priesthood today are much different, and fewer, in North America and western Europe than they were earlier in this century. But what about the future? Most Catholics today would agree that the correct formation of candidates to the priesthood is vitally important.

One person who was convinced of that was Margaret F. Grace, the widow of J. Peter Grace. Because of her concern about the formation of priests in the future, she funded an international consultation titled "The Promise of Priesthood: Shaping Its Future" at the American College of Louvain, Belgium. (See article on Page 3.)

Cardinal Godfried Danneels of Mechelen-Brussels, Belgium, gave an insightful keynote address at the consultation. Among other things, he listed and elaborated on five reasons for the current scarcity of vocations in our part of the world.

We were struck by the fourth reason Cardinal Danneels gave for fewer men accepting the call to priesthood—that there is in society a negative image of the Church and of the priesthood. As part of that point, he said that "the words of the priest are no longer heard as the words of Christ. People don't believe priests when they speak. The word of God is judged according to human criteria. ... The lay community no longer seems aware of the special sacramental nature of the message of Jesus mediated through the priests."

He correctly observed that the "almost total disappearance of the sacramental principle of our faith is a most important thing." Many people are no longer concerned about what have always been crucial parts of the Church's identity. The examples he

gave are "the Church as a sacrament of salvation, the Word as sacrament of divine communication, the Eucharist as sacrament not just a kind of noble symbolism, the Mass at the heart of worship and not as a theatrical event."

It's our inability to see the special sacramental nature of Jesus' message mediated through our priests, Cardinal Danneels said, that makes it difficult for priesthood candidates "to accept and to believe that in them, in their words, in their actions and in their behavior there is a sacramental aspect that is very deep and that can only be accessed by faith."

Two members of our archdiocese, Benedictine Father Mark O'Keefe and St. Monica parishioner Fred Hofheinz, attended the consultation. From their reports, most of the consultation consisted of ways to make formation programs more practical. "The recurring question," Father Mark said, "was: What might priestly formation in the future look like?"

Not surprisingly, they learned that the answer to that question had to be different in different parts of the world because of different circumstances. Candidates cannot be formed the same way in the United States and Europe as they are in South America or Africa, for example, because both the candidates and the cultures are different.

At the end of their formation, though, all new priests should be as this priest described by Cardinal Danneels: "completely at ease with his identity as a priest. He is a priest. He is special. He is original. He should be completely at ease among the laity, and he needs to find his place serenely, joyfully, happily, without feeling superior to people, without feeling inferior to people, without any complexes at all."

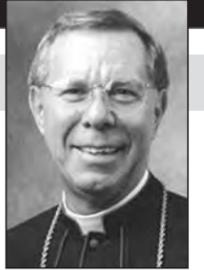
The Church of the future will require just the type of priest Cardinal Danneels described: one "who is happy, who is secure in his identity as a priest, who is intellectually alive, in love with Christ and committed to the Church."

Pray for such men. †

— John F. Fink

Seeking the Face of the Lord

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



Pilgrims return feeling privileged, blessed

Heartfelt thanks to all of you who joined us pilgrims in daily prayer as we walked in the footsteps of Jesus and Mary and Joseph and John the Baptist and the apostles and disciples in the Holy Land and then followed the missionary apostles to Rome. We pilgrims prayed faithfully for the daily intentions chosen in advance and for many more besides. All the while we realized that it was a privileged blessing to represent our local Church along the way. It was a delight to discover that we had pilgrims from every part of the archdiocese.

The experience was overwhelming! It will take some time to sift and sort through our memorable experiences. To a person, we all say that we will never hear the Word of God in the same way. Our belief in the incarnation of Jesus has been made more explicit and concrete as we visited the places of the birth, life and ministry, the death and resurrection of Jesus. The incarnation is not just some generic philosophical concept. The birth and life of the Son of God is historically and geographically specific. Of course, what one sees in the Holy Land today is not the exact way things were 2,000 years ago. But some things remain the same, like the terrain, the Sea of Galilee, the Jordan River.

We had profound and moving experiences. At the Jordan River we pilgrims renewed our baptismal promises and our profession of faith. At Cana, married pilgrims renewed their marriage vows. At Gethsemane, we pilgrims who are religious and priests renewed our religious profession and promises of ordination respectively. We are not likely to forget these times of fervent prayer.

Every celebration of the Eucharist was special: from the site of Mary's home and the Annunciation to the Shepherd's Field in Bethlehem, from the Mount of Beatitudes to the Gethsemane Grotto, from the Church of the Holy Sepulcher to the Church of St. Anne, from the tombs of St. Peter and St. Paul and the Chapel of St. Francis Xavier in Rome and others in between, we found new inspiration.

Then, of course, there was the unrepeatable experience of the beatification of Blessed Mother Theodore Guérin at St. Peter's Basilica in Rome last Sunday! It was an awesome experience to be present as Pope John Paul II proclaimed one of our own Indiana citizens "blessed." I was overwhelmed, personally, to be a

concelebrant with the Holy Father. I was overwhelmed by the privilege of reading to him and the thousands of people present a brief account of the life of Blessed Mother Theodore. I was equally overwhelmed to represent our local Church in personally thanking the Holy Father for granting us the blessing of having our own *Beata*. Indeed, Blessed Mother Theodore Guérin, the foundress of the Sisters of Providence at Saint Mary-of-the-Woods, becomes a special patroness for all of us in the local Church.

The day after the beatification, I was privileged to be invited to preside at the Mass of Thanksgiving at Saint Paul's Outside the Walls Basilica. I am grateful to Providence Sister Diane Ris, the general superior, for inviting me to be the main celebrant of the first Memorial Mass of Blessed Mother Theodore Guérin. It was even more special to me because, after my parents, I owe my earliest formation in the faith to the Sisters of Providence who taught me in elementary school in Jasper, Ind. (Jasper also happens to have been the first school founded by Mother Theodore.) In the name of all those who had been educated and served in other ways by the Sisters of Providence, I thanked Sister Diane and the many sisters present in Rome for the grand occasion.

With privilege comes responsibility. We pilgrims have a responsibility to share the profound experiences of faith that we found in the Holy Land and in Rome. We especially have the responsibility to continue the experience of prayer that has been so enriching on the pilgrimage. As in the past, a videotape documentary will also be made available for those of you who would like to experience the pilgrimage vicariously in your own homes.

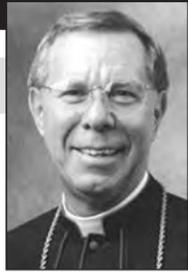
Our local Church also has the responsibility to become better acquainted with the life and message of Blessed Mother Theodore Guérin, who played such an important role in the pioneer days of our missionary Church in Indiana. Blessed Mother Theodore has much to teach us about our own missionary effort of a fresh and new evangelization in our own times. The Sisters of Providence have published a short life of Blessed Mother Theodore. (See book review, Page W3) I encourage you to purchase it. I encourage all of us to pray to our new *Beata* asking for her intercession before Divine Providence and Our Lady of Providence! †

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.

Buscando la Cara del Señor

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



Peregrinos regresaron con sentido de privilegio y bendición

Les doy sinceras gracias a todos ustedes que se unieron con nosotros los peregrinos en oración diaria cuando caminamos en los mismos pasos de Jesús y María y José y los del San Juan el Bautista y los de los apóstoles y discípulos en la Tierra Santa y entonces seguimos los apóstoles misioneros a Roma. Fielmente nosotros los peregrinos oramos por los propósitos diarios escogidos de antemano asimismo por muchos más. Todo el tiempo nos dábamos cuenta de que era una bendición privilegiada para representar nuestra Iglesia local en el viaje. Era un deleite para descubrir que teníamos peregrinos de toda parte de la archidiócesis.

¡La experiencia estaba sobrecogedora! Tardaremos mucho tiempo en poner nuestras experiencias memorables en orden. A una persona, todos nosotros decimos que nunca oiremos la Palabra de Dios de la misma manera. Nuestra creencia en la encarnación de Jesús se ha puesto más explícita y solidifica cuando visitamos los lugares del nacimiento, vida y ministerio, muerte y resurrección de Jesús. La encarnación no es sólo algún concepto filosófico genérico. El nacimiento y vida del Hijo de Dios son históricamente y geográficamente específicas. Desde luego hoy lo que se ve en la Tierra Santa no está de la manera exacta como estaba hace dos mil años. Sin embargo algunas cosas permanecen iguales, como el terreno, el Mar de Galilea, el Jordán.

Teníamos experiencias profundas y emocionantes. En el Jordán nosotros los peregrinos renovamos nuestras promesas bautismales y nuestra profesión de la fe. En Cana, los peregrinos casados renovaron sus votos matrimoniales. En Getsemaní, nosotros los peregrinos que son religiosos y sacerdotes renovamos nuestra profesión religiosa y promesas de ordenación respectivamente. No es probable que nos olvidemos de estos tiempos de oración ferviente.

Cada celebración de la Eucaristía era especial: del sitio de la casa de Mary y la Anunciación al Campo del Pastor en Belén, de la Montaña de Beatitudes a la Gruta de Getsemania, de la Iglesia del Sepulcro Santo a la Iglesia de la Santa Ana, de las tumbas del San Pedro y del San Pablo y la Capilla del San Francisco Xavier en Roma y otros entre, encontramos nueva inspiración.

Había por supuesto, entonces, que los unrepeatable experimentan de la beatificación de Madre Bendita Theodore Guérin al St. ¡La Basílica de Pedro en Roma domingo pasado! Era una experiencia imponente para estar presente como el Papa Juan Pablo II proclamó uno de nuestros propios ciudadanos de Indiana "bendito." Fui agobiado, personalmente, para ser un concelebrant con el Santo Padre.

Yo fui agobiado por el privilegio de lectura a él y los miles de presente de las personas una cuenta breve de la vida de Madre Bendita Theodore. Yo fui agobiado para representar nuestra Iglesia local agradeciendo personalmente igualmente el Santo Padre por concedernos la bendición de tener nuestro propio Beata. De hecho, la Madre Bendita Theodore Guérin, el foundress de las Hermanas de Providencia a Saint Mary-of-the-Woods se vuelve un patrona especial para todos nosotros en la Iglesia local.

El día después de la beatificación, yo fui privilegiado para ser invitado a presidir a la Masa de Acción de gracias a San Pablo Fuera de la Basílica de las Paredes. Yo agradezco a la Providencia Religiosa Diane Ris, el superior general, por invitarme a ser el celebrant principal de la primera Masa Conmemorativa de Madre Bendita Theodore Guérin. Era más aun especial a mí porque, después de mis padres, debo mi formación más temprana en la fe a las Hermanas de Providencia que me enseñó en escuela elemental en Jaspe, Indiana (El jaspe también pasa para haber sido la primera escuela fundada por Madre Theodore.) En el nombre de todos aquéllos que habían sido educado y habían servido de otras maneras por las Hermanas de Providencia, yo agradecí que Religiosa Diana y las muchas hermanas presentan en Roma para la gran ocasión.

Con privilegio la responsabilidad viene. Nosotros los peregrinos tienen una responsabilidad para compartir las experiencias profundas de fe que nosotros encontramos en la Tierra Santa y en Roma. Nosotros tenemos la responsabilidad sobre todo para continuar la experiencia de oración que ha estado enriqueciendo así en la peregrinación. Como en el pasado, un vídeo documental también se hará disponible para aquéllos de usted quién gustaría experimentar la peregrinación indirectamente en sus propias casas.

Nuestra Iglesia local también tiene la responsabilidad a enterarse mejor con la vida y mensaje de Madre Bendita Theodore Guérin que jugó semejante papel importante en los días pioneros de nuestra Iglesia misionera en Indiana. Madre bendita Theodore tiene mucho para enseñarnos sobre nuestro propio esfuerzo misionero de una evangelización frescos y nuevos en nuestros propios tiempos. Las Hermanas de Providencia han publicado una vida corta de Madre Bendita Theodore. (Vea reseña de libros, Página W3) ¡I anima que usted lo compre. Yo animo todos nosotros para orar a nuestro nuevo Beata que pide su intercesión ante la Providencia Divina y Nuestra Señora de Providencia! †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Prisoner seeks letters

My name is James M. Johnson. I'm doing 30 years for burglary, having lived most of my life seeking pleasures of this world. A little over three years ago, I was bored in my cell one day with nothing to do, and I picked up the prayer book to read for the first time. Since that time I have found peace just sitting and reading from the prayer book. I must say that this has brought me closer to God. Its factuality is a guide for all Catholics.

I have since then turned my life over to God, and now I follow the teaching in the prayer book as close as I can. I know now that to have God's love and loving him is the greatest pleasure one can ever have, knowing that the Son has made a home for us in his Father's house. I live in a cell 23 hours a day, so I have plenty of time on my hands to study, but having little contact with other Catholics to share my faith and the joys of living for him. I am hoping others will read of my plight and respond to my request for fellowship through correspondence.

A letter from anyone would help a lot in helping me maintain my faith in our Lord. It's hard at times living in an environment where Jesus is not the number one factor in many lives.

The prison does not allow us to receive stamps, books, or artifacts in the mail.

Thank you in advance for any consideration you may show regarding my request. May our Lord Jesus bless and guide you in your quest to serve him.

James M. Johnson #105048
C.C.R. U/3/R/212
Louisiana State Prison
Angola, LA 70712

Taxes, taxes, taxes

J. Patrick Rooney is 100 percent correct in his stance on "surplus taxes." It will be a surprise if the legislature even comes close to this.

I understand a committee is studying this tax situation. I believe all citizens should contact their representatives and urge them to turn our state's un-American attitude toward not granting the exemption for all giving, whether it's for the poor or for religious-related efforts. This is unbelievable, but you must know that we are not granted tax exemptions for our Church contributions or for helping the poor even though the organizations have recognition as such. Our federal government grants us the right to declare up to 50 percent of such contributions if we use the long form or the listing of deductions approach.

This isn't even being a true American. A true American knows that he is endowed by our Creator with certain inalienable rights, particularly the right to life, liberty, and the pursuit of happiness. Government is to be our effort to ensure these God-given rights, but Indiana [laws] don't respect them in this matter.

If a person gives a \$100,000 gift to help the poor in a Third World country, he then has to pay an additional \$5,000 tax, to our state which is to be doing our bidding. Many people are not aware of this, even lawyers!

Let's bug them [state legislators] until they get at what we expect them to do as Americans—as our government servants!

Fr. Elmer J. Burwinkel
Madison

The Human Side/Fr. Eugene Hemrick

Facing the priesthood shortage courageously

The U.S. bishops are searching for ways to respond to the growing priesthood shortage. The cardinal archbishop of the largest U.S. archdiocese is doing more than just this; he's practicing the virtue of prudence by bringing clear-sightedness and courage to the situation in ways that could reverse the trend.

In an open letter to his people, Cardinal Roger Mahony of the Archdiocese of Los Angeles minced no words in telling them that they are experiencing a very serious shortage of priests.

What are the reasons for this?

- Seventeen current pastors are age 70 or more.
- Several older priests serving as senior priests or associates are retiring this year.
- Small ordination classes (a maximum of four or five new priests) will continue for the next few years.
- Thirteen priests have died since July 1997. Seven were still very active and died prematurely.
- Six priests left active ministry.
- More than 60 parishes are served by religious communities, and most of those communities face the same situation: older clergy and diminishing numbers.

Cardinal Mahony was very clear about future expectations for his priests: "I cannot and will not ask our priests to do any more than they are presently doing in their ministries. Most are terribly overworked."

This open accounting on the priesthood shortage exemplifies an important quality of prudence, namely, clear-sightedness—facing a problem squarely, not flinching in the face of it or turning a blind eye to it.

Cardinal Mahony could have skirted the

problem, saying it will pass or that it is not critical. He didn't, but rather chose to bite the bullet. This is not easy to do because an issue like the priest shortage causes panic. It also brings critics out of the woodwork who are quick to condemn a leader for not doing more.

Clear-sightedness demands that we face problems squarely in spite of our critics, and it abhors cover-ups and talking around an issue. When we practice clear-sightedness, we're on our way to solving our problems because we have taken them into our own hands. They are not left to some undefined group—"them"—who are expected to somehow take care of the problems.

Cardinal Mahony's letter also calls for courage. "Courage" means giving one's all to achieve a good, but it also encourages us to have an entrepreneurial spirit. As Christ lauded the two men who doubled their earnings because they were creative, so too does courage applaud creativity.

This is especially laudatory in a Church that has grown cautious in a time of transitions it can't fully understand or control.

The cardinal is not intimidated by this, but counters: "We must be open to new and creative ways to serve our people and our parishes, trusting in the guidance of the Holy Spirit as we experiment with new pastoral models and initiatives among our parishes, deaneries and pastoral regions."

Cardinal Mahony's letter is especially important in that it gives us the method that should be at the base of all steps taken to address the priesthood shortage. Start by squarely facing the problem in its entirety, and then encourage people to use their God-given gifts of creativity and entrepreneurship to the fullest in solving it.

This is what is needed today to turn the priest shortage around. †

(Father Eugene Hemrick is a columnist for Catholic News Service.)

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.

Meetings set for new commission guide

A new booklet is being distributed in the archdiocese on the long-awaited Catholic School and Faith Formation Commission Guide. The 41-page booklet is expected to be a resource for school commissions, faith formation commissions and boards of total Catholic education.

The resource is being introduced to pastors, administrators and commission or board members at meetings around the archdiocese. Some gatherings were held last month.

On Tuesday, Nov. 10, the new commission guide will be introduced and explained at St. Benedict Parish Center in Terre Haute. On Wednesday, Nov. 18, a meeting will be held at St. Gabriel School auditorium in Connersville. The final meeting will be in the Assembly Hall at the Archbishop O'Meara Catholic Center

on Thursday, Nov. 19. All meetings begin at 7 p.m. and end at 9 p.m.

Multimedia presentations and group exercises help define the relationships of educational commissions to the pastors, administrators and pastoral councils. They also show the major roles of commissions in planning, monitoring, policy-making and communicating. Commission membership, structure and ethics are also discussed.

The sessions are free. Every person who attends receives a free copy of the commission guide. It is believed that training is most effective when the commission or board attends as a group.

For more information, call Ann McGuire of the archdiocesan Office of Catholic Education at 317-236-1430 or 800-382-9836, ext. 1430. †



Photo by Susan Bierman

Christ the King, Paoli, marks 50 years

Archbishop Daniel M. Buechlein (center), presides at Christ the King Parish's 50th anniversary celebration Nov. 1 in Paoli. Father Paul E. Landwerlen (left) and Father John M. Hall concelebrate the eucharistic liturgy. Father Hall is pastor of Christ the King.

Swanson retreat is Nov. 13-15

There's still time to register for "Bringing Stories to Life Through Art: The Journey of the Spirit," a Nov. 13-15 interactive workshop at Fatima Retreat House in Indianapolis co-presented by internationally-known painter and print-maker John August Swanson of Los Angeles.

Fatima Retreat House director Kevin DePrey of Indianapolis will facilitate the retreat with Swanson. DePrey said the weekend is designed for "spiritual seekers" and will focus on "using art for personal reflection."

Reservations must be received at Fatima by Nov. 11, he said. The retreat fee of \$150 per person or \$250 for a married couple includes meals, overnight

accommodations and a signed poster reproduction of the artist's work.

For registration information, contact DePrey or Colette Shanahan, Fatima's associate director of programming, at 317-545-7681.

As part of the third annual "Spirit and Place: A Gathering of Voices" civic festival in Indianapolis, 40 of Swanson's paintings and serigraphs are on display at the Christian Theological Seminary (CTS) Art Center, located at 100 W. 42nd St.

The exhibit is free and open to the public through Nov. 25 between the hours of 11 a.m. and 3 p.m. on Tuesdays and Thursdays, 6:30 p.m. until 8:30 p.m. on Wednesdays and Fridays, and 11 a.m. until 2 p.m. on Saturdays. †

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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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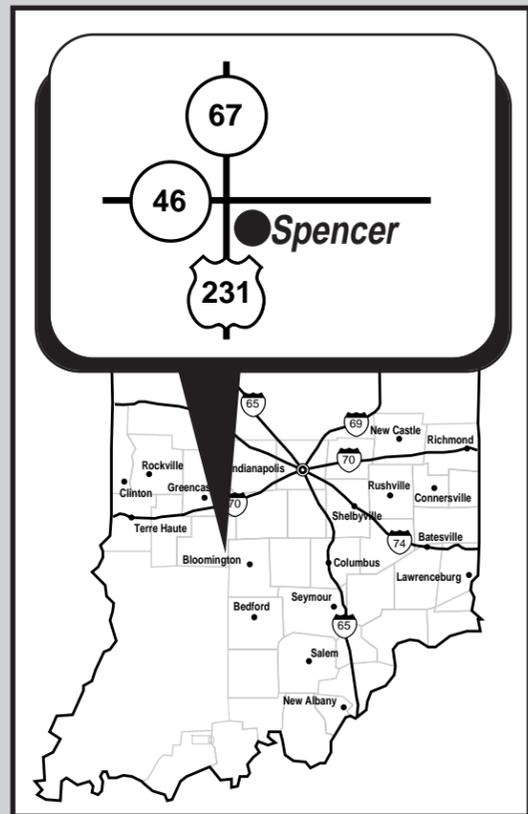
Bloomington Deanery

St. Jude the Apostle Spencer

Story by Susan Bierman

Fast Fact:

Thousands of tourists each year, visiting the nearby McCormick's Creek State Park, attend Mass at St. Jude the Apostle Parish.



Journey of Hope 2001

St. Jude Parish's presence is means for evangelization

SPENCER—The very presence of St. Jude the Apostle Parish in Owen County is in itself evangelization.



Father Paul M. Dede

"It gives non-Catholics a bit of familiarity with the Church," said Father Paul M. Dede, pastor.

Catholics represent only 2 percent of Owen County's population.

St. Jude Parish's presence will become more noticeable in the near future. The 101-household Bloomington Deanery parish broke ground for its new church building Oct. 25. The 3,846-square-foot building will be built behind the current church and is expected to be finished in time for Easter.

Since 1951, the parish's place of worship has been in a two-story house in a residential neighborhood purchased by the archdiocese. Parishioners believe the traditional church-like exterior and interior of the new building will make St. Jude more recognizable to the community as a Catholic church.

"When you drive up here, you see a house. When you drive up to our new church, it will be a church," said Craig Mettlach, youth group leader.

Evangelization is alive at St. Jude Parish. Parishioners make the Catholic presence known in Spencer through participation in various community activities. Mettlach said evangelization has become a focus for the youth at St. Jude.

"I've been trying to do more projects for the youth to get introduced into society, and also to introduce society to us," Mettlach said.

He said the last few years, the parish has been involved in the local community's fall festival.

"It's kind of low-tech, low-pressure advertisement," Mettlach said.

St. Jude Parish is not only attempting to make its presence known in Spencer, but also around the globe. St. Jude has its own website on the Internet. St. Jude's website can be found at: <http://www.bluemarble.net/~stjude>.

The website features items such as a home page, Mass schedule, parish news, information on the Archdiocese of Indianapolis, and prayer requests for sick and shut-ins.

Mettlach said people can request prayers through the website.

"They [prayer requests] actually go to our prayer group here in the parish," he said.



St. Jude the Apostle Church

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Mettlach said the hits to the website average about six or so a week, but predicts there will be more when he lists St. Jude's website on some of the secular search engines.

"What I need to do is get our presence spelled out in more areas," he said.

Other means of evangelization include parishioner participation in a local food pantry that serves the community.

Parishioners Mildred Moresco and Loretta Stinger have both volunteered for the food pantry for a number of years.

Moresco said, aside from helping the needy, another reason she volunteers at the food pantry is because she represents St. Jude Parish. Stinger said she gets a sense of satisfaction through helping others. She added that the other volunteers from other denominations always look at Moresco and her as "those two Catholics."

"It's a badge of honor," Stinger said.

Parishioner Charlotte Sweet said the women's club at the parish organizes a Christmas Bazaar each year. The proceeds from the bazaar go towards Christmas baskets for the needy. This year's bazaar will be held Nov. 28 and the two following Saturdays in the vestibule inside the church.



Father Paul M. Dede, pastor, along with members of the St. Jude Parish Council, the Building Committee and parishioners, gathered for Mass and the Rite of Ground Breaking and blessing of the construction site of St. Jude the Apostle Parish's new church building Oct. 25 in Spencer.

St. Jude the Apostle, Spencer (1951)

Address: 300 W. Hillside Ave., P.O. Box 317
Spencer, IN 47460

Phone: 812-829-3082 Fax: 812-829-0888

E-mail: stjude@bluemarble.net

Website: <http://www.bluemarble.net/~stjude>

Church Capacity: 150 &
Number of Households: 101

Pastor: Rev. Paul M. Dede

Parish Administrator of Religious Education: Maurica Clouser

Youth Ministry Coordinator: Craig McHiach

Music Director: Debbie Thompson

Parish Council Chair: John McKay

Parish Secretary: Florence Hamlett

Masses: Saturday Anticipation — 5:00 p.m.

Sunday — 8:00, 10:30 a.m.

Weekdays — noon

Spiritual Renewal

It's a common belief at St. Jude that if people are not satisfied spiritually, they can't go out and evangelize.

"Evangelization, and spiritual renewal, especially in this community, have to go hand-in-hand. To get people back in, you have to renew the fire within," Mettlach said.

Several parishioners have attended Cursillo weekends in Indianapolis. Cursillo is a Christian renewal effort that seeks to promote individuals and organized apostolic action.

Florence Hamlett, parish secretary, attended a Cursillo weekend. She said the weekend gives participants the courage to do things within the structure of the Church.

"You take on different tasks like evangelization, or different jobs like a eucharistic minister, lector, or religious education teacher," she said.

Spiritual renewal for the children is also important at

St. Jude Parish. Maurica Clouser, parish administrator of religious education, said with a smaller parish and limited facilities she has to be unique when teaching religion. There are about 40 children in first grade through high school. She and three other catechists administer the program. There are at least two grades in each classroom.

"We have to be very creative with our teaching. It's a challenge, but it's a worthy challenge," Clouser said. †

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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.

AGAN, William T., 82, St. Patrick, Salem, Oct 13. Husband of Frances. Father of Peggy Boulet, Mary Dodge and

Linda Duggins. Brother of Fred Agan and Andrea Rake. Grandfather of five. Great-grandfather of two.

BEAVEN, Clarence, 66, Holy Angels, Indianapolis, Oct. 25. Husband of Darlene. Father of Clarence Jr., Carol M. Beaven and Alyce Walker-Adams. Brother of James, Lawrence, Charles, Richard, Marion Beaven, Mary Bertha White, Clara T. Warner and Betty Ruth Hughes. Grandfather of two.

BENEVIDES, Maria, 83, St. Mary, Richmond, Oct. 26.

Mother of John Benevides and Maria Linde. Sister of Olivia Vidinha, Beatrice Rego and Eduarda Ferreira. Grandmother of five. Great-grandmother of two.

BRACKETT, Josephine Mary, 83, Immaculate Heart, Indianapolis, Oct. 26. Wife of Alfred T. Mother of Joyce Bell, Marianne "Betsy" Brackett-Knotts and Deborah Buckman. Grandmother of seven. Great-grandmother of 12.

BRICHLER, Loretta, 95, St. Paul, New Alsace, Oct. 16. Mother of William. Grandmother of three. Great-grandmother of one.

BROWN, Marie Alice, 88, St. John the Apostle, Bloomington, Oct. 26. Sister of Paul R. and Warren Brown.

BRUENING, John L., 66, Holy Guardian Angels, Cedar Grove, Oct. 27. Husband of Anna Bruening. Father of John, Joseph, Lorelei and Lois Bruening, Louise McGuffin and Lisa Hampson. Son of Katherine Bruening. Brother of Henry Bruening and Mary Ann Hicks. Grandfather of five.

COMEY, Helen, 68, St. Agnes, Nashville, Oct. 27. Sister of Bryan, Bill Comey and Mary Swarbrick.

DAUGHERTY, Harry E. Sr., 67, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 26. Husband of Joyce Banet. Father of Harry Daugherty II, Lana Woodruff and Cynthia Atkins. Grandfather of six.

FREEMAN, Mary, 71, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 22. Mother of Elizabeth Goldman, Katherine Woods, Luandra Beall, and Agnes Kelly. Sister of Charles,

James, Louis and Robert Staser, Barbara Hoskins, Mary Delaney, and Helen Paragin. Grandmother of 11. Great-grandmother of one.

GALVIN, Blanche, 93, Holy Family, Richmond, Oct. 18. Mother of Ann and John Galvin. Grandmother of two. Great-grandmother of one.

GOFFINET, Irving, 94, St. Isidore, Bristow, Oct. 27. Husband of Evelyn. Father of Judy Hevner, Sheldon and Jay Goffinet. Brother of Jewell Richard. Grandfather of eight. Step-grandfather of two. Great-grandfather of five.

GREEN, Helen G., 89, Annunciation, Brazil, Oct. 26. Mother of Joann Goss. Sister of Virginia Isbell. Grandmother of four. Great-grandmother of five.

HALE, John, 36, St. Patrick, Indianapolis, Oct. 15. Husband of Catla Hale. Son of Elgar and Helen Hale.

JOHNSON, Kenneth H., 77, St. John the Apostle, Bloomington, Oct. 26. Husband of Virginia. Father of Beverly Glosser. Grandfather of seven. Great-grandfather of five.

KIRSCH, William E., 75, Christ the King, Indianapolis, Oct. 23. Husband of Margaret Kirsch. Father of William, Thomas, Larry Kirsch and Victoria Brown. Brother of Thomas Applegate and Anita Tague. Grandfather of six. Great-grandfather of one.

McCLURE, Irma M., 84, Holy Family, New Albany, Oct. 28. Mother of Evelyn Endris.

MIELE, Virginia L., 67, Christ the King, Indianapolis, Oct. 21. Wife of Robert D. Mother of Robert Miele, Leticia Huffman, and Tracy Miele-

Gohl. Grandmother of six.

OLER, Mary Elizabeth "Betty," 89, St. Mary, Richmond, Oct. 25. Mother of Patricia Goodwin. Sister of Agnes Kline and Mrs. John Dooley. Grandmother of six. Great-grandmother of nine.

PFLUM, Ruth M., 64, St. Gabriel, Connerville, Oct. 26. Wife of James Pflum. Mother of Steven Pflum, Kimberly Ann Bills and Ann Marie Linn. Daughter of Lawrence Oesterling. Sister of Rosemary Chance. Grandmother of two.

POTE, Ronald Mark, 42, St. Rose of Lima, Franklin, Oct. 27. Husband of Cynthia Lu Smith. Father of Brian, Jon, and Autumn Pote. Son of Rebecca Pote. Brother of Robert, Kenneth, Michael, Lawrence and Allan Pote, Mary Quilhot, Angel Fisher, Joon Becker, Dennis Hazelwood, Major Hazelwood, Judith McKee and Jeanette Murray.

ROBERTS, John D. Jr., 57, Our Lady of Perpetual Help, New Albany, Oct. 6. Father of John D. and John M. Roberts. Son of John Sr. and Martha Roberts. Brother of Tommy, Mike, Pat, Byron, Steve, Jeff and William Roberts, Missy Keller and Michelle Portwood.

SCHOETTNER, Sarah M., 87, Immaculate Conception, Millhouses, Oct. 26. Mother of Albert, Ronald, Ralph, and Richard Schoettner, Ruth Steinkamp, Lucille Case, Mary Ann Sullivan, Virginia Wamsley, Kathleen Berkemeier, Margaret Greiwe

and Agnes Wagner. Grandmother of 31. Great-grandmother of 25.

SCHMIDT, Donna L. 63, Our Lady of Perpetual Help, New Albany, Oct. 13. Wife of Carl Schmidt. Mother of Lezlie Barth, Cindy Orem, and Laurabeth Schmidt. Sister of Delores Himmelhaver. Grandmother of two.

SHADDAY, Irma K., 84, St. Maurice, Napoleon, Oct. 21. Mother of Marvin, Stanley and Larry Shadday, Ruth Ann Wagner, Ethel Burkhart, Mary Engel and Elaine Tunny. Sister of Edgar Navert, Anna Marie Hemmelgarn and Elenora Meisberger. Grandmother of 16. Step-grandmother of four. Great-grandmother of nine. Step-great-grandmother of eight.

SHROPSHIRE, Ruth L., 80, Our Lady of Perpetual Help, New Albany, Oct. 25. Mother of Gladys Haycraft, William Bagshaw, Robert Robinson Sr., and Gary Robinson. Sister of Loretta Bryson. Grandmother of 11. Great-grandmother of nine.

WILLIS, Edna L. Irby, 76, SS. Peter and Paul Cathedral, Indianapolis, Oct. 16. Mother of Michael, Stephen, Anthony, Christopher, Gregory Willis and Gwendolyn White. Sister of Maxine Chandler. Grandmother of 15. Great-grandmother of 10.

HICKS, Dorothy Rebecca Wilson, 80, St. Monica, Indianapolis, Oct. 23. Mother of Mahari R. Tilahun, Mark Schuyler Hicks and Janice Slaughter. Grandmother of one.

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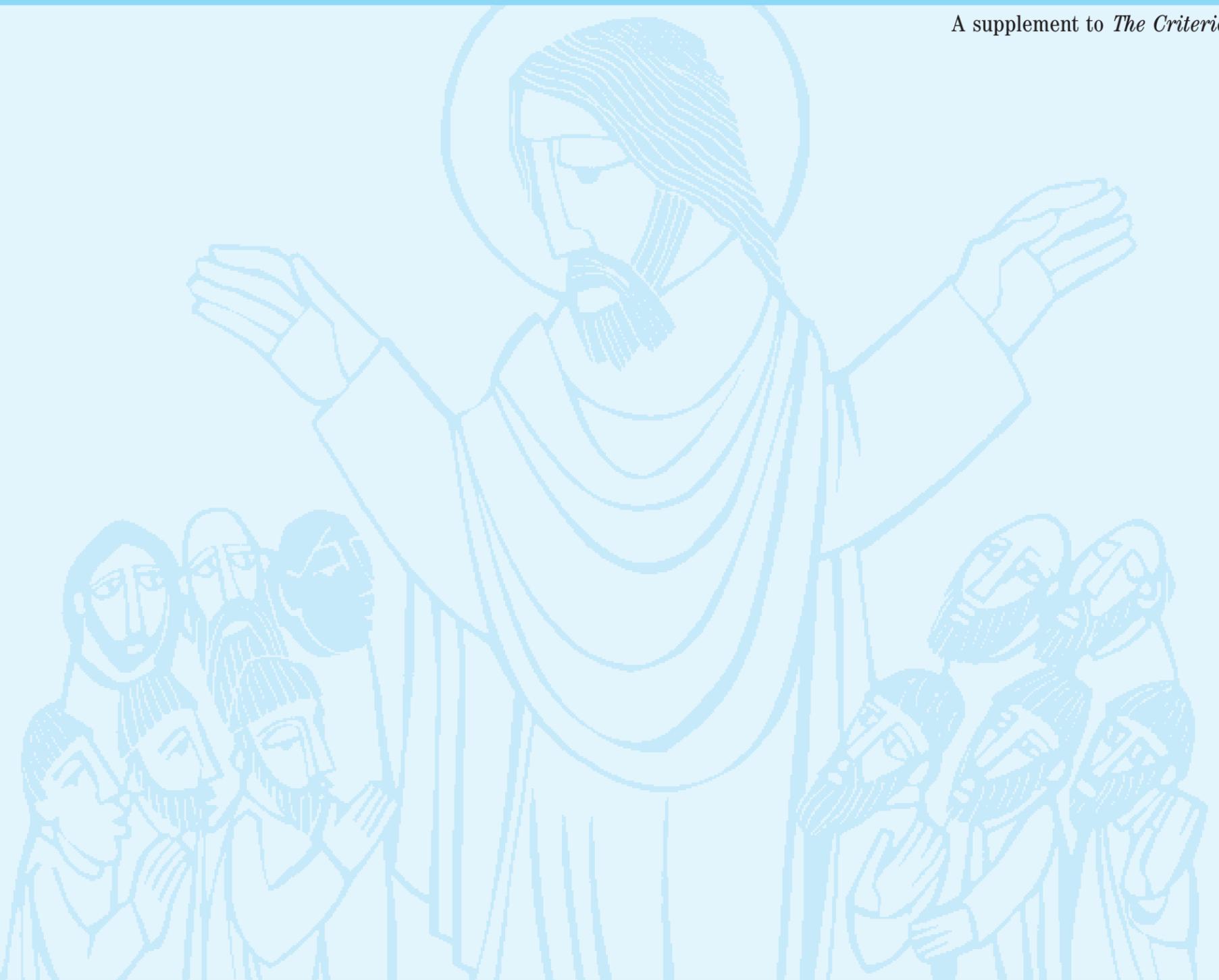
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Evangelization

S U P P L E M E N T

A supplement to *The Criterion*



Invite forward...

As active members of our Catholic faith community, we often speak of ongoing conversion. In his letter *Evangelization in the Modern World*, Pope Paul VI reminded us, "The Church is an evangelizer, but she begins by being evangelized herself... by constant conversion and renewal, in order to evangelize the world with credibility." In *Go and Make Disciples*, our American bishops teach that "The fruit of evangelization is changed lives and a changed world." Our own Archdiocesan religious education documents call us to a lifelong faith formation. So one of the key elements of evangelization is inviting each other forward, supporting and challenging all of us to keep growing in our faith. Parishes, schools, and other groups have many ways of doing this. In this issue we highlight three approaches. St. Mark's Parish in Indianapolis is using a new program *Follow Me: Discipleship for the New Millennium*. The Hispanic community has been using St. Patrick as the base of operations for the SINE program which originated in Mexico as a way of fostering a systematic, integrated, new evangelization. And we also hear the way the Holy Spirit moves in the African American tradition of revival.

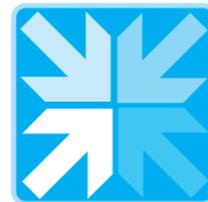
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Invite back...

Every one of us can name family members, friends, neighbors, or fellow workers who used to be active in the Church but who no longer are. An often-quoted statistic says that if it were possible to organize inactive Catholics into a church, they would be the second largest denomination in the United States, some 17 million strong. There are many approaches to reaching out to the inactive and alienated. But above all we need to hear the story of the journey away so we can offer an environment which invites the addition of a new chapter which tells of the journey back. Each of those stories are different. Some people move so often that they get distracted and never get connected to a local church in their new area. Some have experienced deep hurt from people in church leadership. Some struggle with their personal situation and the church's view of it. Some feel at odds with one or more teachings. Some are unable to name any specific reason but just recognize that it has been a long time. Several people have agreed to share with us their own personal journeys-away and back.

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Invite in...

In the midst of a culture which can be very materialistic, there are still many people who have a deep spiritual hunger. Many of those have no church home.

How can we extend an invitation that will let them know that we would more than welcome them in our Catholic faith family? The people who can really teach us about inviting people to consider joining the church are those who in fact have joined. We listen to several people who have made the journey through the Rite of Christian Initiation of Adults and are now members of the church. What attracted them? What drew them into the church? We also need to recognize that some people may be present in our churches but not feel fully welcome, fully part of the community. How can we invite them into a full sense of belonging? One instance of such a group are person with disabilities. We have made some progress with entrance ramps and other accessibility features. But what needs to be done beyond that? How can the gifts of all our members be welcomed, exercised, and celebrated?

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God is so good to me—the experience of revival

“When I attend revivals, I experience an awakening of the Spirit. Hearing the Word jars me from the complacency, the rut, I can get into. It creates a hunger for a deeper commitment.”

Minnie Bledsoe
Holy Angels, Indianapolis

“Revivals stir a real hunger in my Spirit to know God. I want to listen to the Word any way I can—on TV, in reading, in study groups, here at Church. There is more thirst to learn and to do. I have grown so much.”

Cora Jackson
St. Rita, Indianapolis

“I received the Holy Spirit at a revival. Since then I have been freer and more open to praise God and to thank God for the many blessings I have received. I feel a lot closer and more intimate with Jesus.”

Daryl Whitley
Holy Angels, Indianapolis

“Before I started going to revivals I just used to come to Church, sit through the service, and go home. Now I am a full participant and enjoy the service. I

received the baptism of the Holy Spirit at a revival. I now know that God does not just sit in some far off place. He lives and dwells in me, and I need to show that faith in daily work.”

LaVerne Edwards
St. Rita, Indianapolis

“Revivals get me more into the reading of the Word. There is more excitement about Jesus. If we are immersed in the Word, we will not be afraid to let it out. Good preaching makes us search the Word. God is revealed in the Word. We need to hear the story and have it related to our lives.”

Pauline Todd
Holy Angels, Indianapolis

These testimonies from parishioners in the archdiocese who have experienced revivals and name some of the spiritual energy and blessings that flow from this approach to inviting people forward. At one time, revivals were associated with other denominations, but they are now becoming more common in Catholic parishes. This development is particularly welcome to African-American Catholics who find in the

more open and expressive worship styles of the revival a spirituality that resonates with their ethnic and cultural heritage.

Strong emphasis on the Word, deep personal relationship with Jesus, spirited music, the challenge to share and live faith in daily life, the support of God in times of trouble, opportunity for personal witness and commitment—all these are strong elements in revivals.

As people shared their stories of what happened to them in revivals, there was something that was both very profound and very tangible. God makes a difference in their lives right here, right now.

A couple of years ago, LaVerne Edwards invited her brother to come in from out of town to attend the revival. One night the preacher, Father Maurice Nutt, invited people to come forward for a special blessing for themselves, or to bring another person forward for the blessing. LaVerne went to her brother and asked if he would come with her to be blessed. He agreed, and she took him by the hand and walked with him for the blessing. That was in October, and the following June, he died. She realized that her invitation and his response was a movement of the Spirit.

Cora Jackson received the ominous news that she had a growth on her spine and would have to have surgery to do a biopsy. She was able to take part of each day off the week before, and she would come straight home, get out her Bible, and sit down at the kitchen table and pray for a couple of hours. It was hard, but over the course of the week, she experienced a deep peace coming over her. By the time she went to the hospital, she was so calm that the staff was amazed she did not need a sedative.

But the journey was not complete. Although the surgery went well and the biopsy was clean, not long after the surgery, Cora became paralyzed from the waist down. During her rehab and learning to live in a wheelchair, Cora drew on her experience of revivals and

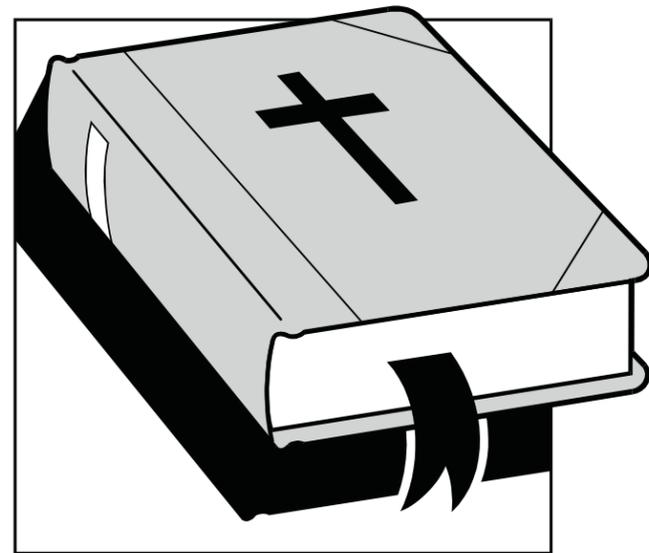
turned to prayer and Scripture. Today she is out of the wheelchair, no longer uses a cane, and has no limp.

Revivals leave people with the clear recognition that following Jesus does not keep people from having difficulties. But they do connect people with the passion of Jesus and give a deep sense that Jesus will walk with us and give us the strength to get through. We have our crosses to carry, but always with Jesus at our side.

Revivals are indeed a place of spiritual comfort and growth, but they are also times of challenge. The revelation we hear in the preaching of the Word is meant to be shared. The closeness we experience with Jesus leads to continuing his mission. We are called to live our faith day by day, and we are propelled into service.

Pauline Todd heard herself called out by name at a recent revival. The preacher heard that she had a gift for praying over people and laying hands on them. As he said this and invited her to join the group available for praying with people at the service, she said he must be thinking of someone else. He said there was no mistake. And since then even people from other states call and ask for prayers. Pauline believes that we pray, and then turn it over to God. We do not need to keep repeating the same prayer. God can handle it.

Daryl Whitley also stressed the fact that one of the things a revival does is make us aware of our gifts. Once we recognize them, then we are called and challenged to find the way God wants us to use them. Too often we do not know what gifts we have and how to use them. †



Disciples for the 21st Century: Follow Me program at St. Mark

There is a “new kid on the block” joining the more familiar renewal programs like Christ Renews His Parish, Renew, the Charismatic Movement, parish missions, and revivals. It is called “Follow Me: Disciples for the 21st Century,” and it is a joint project of the National Pastoral Life Center and St. Anthony Messenger Press. Here in the Archdiocese of Indianapolis one of the parishes participating in this three-year process is St. Mark on the south side of Indianapolis.

During the first year, Jesus Christ and conversion were the themes uniting the Lenten discussion. Leading up to this period of small groups were two profiles—one of parish communal life and one of the personal faith of parishioners. This year the focus is on the Holy Spirit and unity along with looking at and assessing worship and formation at St. Mark. From the fall of 1999 through Easter of 2000 the attention will be on God the Father and justice together with an examination of how the parish does

evangelization, pastoral care and social ministry. After completing Easter 2000, the process concludes with the parish examining organization and leadership to accomplish mission. Mission is the goal as the parish enters the next millennium.

St. Mark was attracted to the Follow Me program because it was both comprehensive and flexible. The parish was free to select those elements of the program that it felt would foster its renewal efforts. It also adapted some of the ones it did select. The parish used its creativity in the way it reported the results of the two survey profiles. Instead of preparing a printed packet or having people do oral presentations, the parish made a video that gives an overview of its life. This was one of the highlights of the parish assembly.

About 140 parishioners participated in 18 Lenten small faith-sharing groups. After the positive experience of this first year, St. Mark is looking forward to the next stage its Follow Me renewal. †

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Hispanic Community uses SINE retreat to foster renewal, faith communities

God loves you just as you are. God has sent Jesus to save us. These basic truths of our faith are at the heart of a spiritual renewal process which uses the letters SINE as its title. They stand for Systematic Integral New Evangelization. The program started in Mexico and has spread to the United States and other countries. It begins with a weekend retreat experience and continues through small faith communities that support and encourage people to deepen their personal relationships with Jesus, to continue to grow in the knowledge and practice of their faith, and to share this gift with others.

The impact of the experience was evident in conversations with several people in the archdiocese who had participated in the program together with the Hispanic community based at St. Patrick in Indianapolis. "Things are not always easy," comments Margarita Arias of St. Mary Parish in Indianapolis. "But since I made the retreat three years ago, I am a much happier person. I can feel the difference in my heart. I want to invite other people to believe what I believe. I now know that God has made me special, but he has made them special, too."

Speaking about the retreat, Percy Consiglieri of St. Monica Parish in Indianapolis said, "For me personally, it was a conversion. My life has changed. Every day now I am hungry to read the Bible and apply it to my life. I never thought I would ever be talking to other people about God, not only as part of a retreat team, but in my family, with my friends, and at work. I do more things for other people. I have seen other people change their lives as well."

"I got in touch with my personal relationship with Jesus," says Eva Morales of St. Patrick Parish in Indianapolis. "I have

learned to pray before anything else. I use prayer to dedicate my day to God. I realize that others have the same needs for God that I do, and I can help fill them."

As powerful as the retreat was for them, Margarita, Percy, and Eva all agree that it has been their small faith communities which have enabled them to continue to build on the weekend experience and make the graces of that time an ongoing part of their lives. This is what the word "systematic" refers to. There is a step-by-step plan for continuing the journey started on the retreat. The groups meet once a week for about three hours. Currently there some eight groups meeting in the Indianapolis area.

There are three main components to the group sessions: prayer, learning more of the Word of God, and edification/solidarity. We all have a personal relationship with God, and prayer helps us to become more aware of that relationship and to deepen it. The kerygma is the basic message of the good news of what Jesus has done for us. The groups work heavily with Scripture, but they also learn how Jesus has made his love available through the Church and its sacraments. Living the Gospel in today's world is challenging, and we all have difficult moments. The group is a place where people can support and encourage each other, and stand by each other in tough times. Eva Morales noted that if someone really needs help on a particular evening, the session may stretch to 4 or 5 hours and nobody notices that the time is passing.

But the process does not stop with developing strong faith communities. There is a growing sense of joining Christ in his mission, of sharing the good news, of becoming evangelizers. There are plen-

Going away, coming back: stories of returning home

There are many reasons why people find themselves estranged from the Church. The Holy Spirit is just as inventive in finding ways to draw them back.

I couldn't separate the hurt from God

I came into the church at the age of 10 in a country parish in Bradford, Ind. I suppose if I had stayed in Bradford, my relationship with the Catholic Church and God would have grown, and my religious life would have been comfortable.

When I was a teen-ager my mother left my stepfather and moved the children to Jeffersonville, Ind. My mother struggled to raise seven children. It was not easy for her, but one thing she insisted on was that we all go to Church. In 1954, when I went to Church for the first time in the city, a lady came up to me and said, "We don't wear scarves here; we wear hats!" I was 15 years old and very insecure, in a broken family, and uncomfortable just being a teen and poor and new in town. Being very defensive, I thought that if God didn't want me to wear a scarf, then I wouldn't go to Church. I was not able to separate God from this lady who had hurt my feelings about what I wore to Church. Every Sunday I would leave the house with my siblings, but I would go on past the church and keep walking until time to go home. As I grew older there were lots of reasons not to go to Church on Sundays, not the least of which was the feeling that I was unacceptable to the Church.

Thirty-five years later I went to the funeral home paying respects to the father

The following story, in addition to others throughout this supplement, helps report the good news about evangelization efforts in our archdiocese.

of a high school friend. This friend had joined a religious order after high school but had left and eventually married. She and her husband were very active in the Church. They loved their God very openly and were very charismatic. This interested me, and I found myself longing to share this feeling. I was too embarrassed to go to confession at the Church where they had started taking me. My friend called a priest at the cathedral in Louisville and insisted he call me. This priest did indeed call me and made an appointment to talk. I felt very at ease, and this priest let me know that even though I had left God, God had never left me. After my meeting with this priest, I went into his church to prepare for confession. I felt that after going to confession, I would be uplifted and have a feeling of freedom, but it was different. During my confession, I felt the most unusual feeling of something warm flowing over my body. It flowed down over my head, and later I was told that I was washed with the blood of Jesus. This was the most incredible warmth, and I never wanted it to end. It was as if God had wrapped me in his arms and I would never be alone again. It didn't matter if I didn't fit anywhere—I belonged to God. †

Dorothy Richardson
St. Augustine, Jeffersonville



Evangelization programs bring those of Hispanic culture back to Church family.

ty of opportunities to do that in day-to-day life. Occasionally there is a special project like the time people from the SINE program helped Holy Cross Parish by going door to door to visit Hispanic

families in that parish.

The next retreat will be Nov. 20 to 22 at St. Patrick Parish. For more information call Franciscan Father Tom Fox at 317-631-5824. †

Right time, right place

Why, at age 58, did I decide to join the Catholic Church? It would be easy to simply say I was "called," and let it go at that, but in reality it was a journey that had a more complex beginning than that. I had attended the Catholic Church for some 37 years with my wife

I was a cradle Catholic, but had never felt compelled to join (as an active member). At the same time, I began to have a nagging feeling that, even though my life was wonderful, something was missing. It was not quite complete. And when we

moved from Evansville to Nashville, Ind., nearly two years ago, I saw what was missing—St. Agnes. The people I met there, and the feelings the Church family imparted to me, were different than anything I had ever experienced. It became obvious that this was where I belonged—this was where the support existed to take me on a journey that would lead me to the missing part. It was, I knew, the right time, the right place, and the right thing. †

Tom Tuley
St. Agnes, Nashville

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Finding a Church home . . . varieties of grace and graciousness

Some people begin their faith journey outside the Catholic Church but are drawn to become part of it. Once again, the stories we hear show us God's remarkable desire and willingness to adapt in inviting people.

We never fancied ourselves 'Catholics'

In early 1992, our family was seeking a Church family. My husband and I had been raised Protestants, so we thought there was no question as to where we would attend and what Church our children would be raised in. Two months later, we found ourselves jumping from Church to Church, unsatisfied at any one. The sermons we had remembered as children were changed. Whole sermons were spent asking for financial support for this reason or that, with barely a mention of anything spiritual.

During this time, while at work, my husband was in daily conversations about religion with a good friend and co-worker. This man—a farmer, fisherman and hunter, a loving husband and father—is very dedicated to his small local Catholic Church. He spoke of tradition, commitment, community service and friends.

While this was intriguing, we never fancied ourselves "Catholics." But at his recommendation, we visited the parish of which we are now members. From the second we walked in the door, we were hooked. From the friendly faces, to the warm welcome, to the beauty of the church, the regimentation of the Mass, the topic of the homily—all that we needed in our lives.

The priest then, Father Harold Kneeven, welcomed us with open arms. He introduced us to Ann Northam, director of religious education, who enrolled us in the Rite of Christian Initiation of Adults. The rest we feel is, as they say—history. My sisters and mother have since joined the Church, fulfilling a childhood dream of my mother's. She had attended Mass with

childhood friends when younger but was not aware of conversion/RCIA classes.

Since joining the church, we have been active in many activities and committees. Many friends have been made along the way. Just as we had hoped, the Church is a part of our everyday lives.

Mindy Christian
St. Augustine, Jeffersonville

I attended Mass and was overpowered

I was received into the Church in April 1992 at St. Augustine Church in Jeffersonville, Indiana. For me, that evening on Holy Saturday will always remain a crowning moment in my life. It sealed my fate as a Catholic and, with that, a lifelong commitment to relationship with the Church, the Holy Trinity, the Blessed Mother, and all the saints. In just a few short hours, I was consciously transformed forever into a new being—a steward of God. To answer fully what led me to this crowning moment and, thus, to the Church, I would have to write a novel, perhaps even a trilogy! Instead, I'll be brief.

At that time in my life, I was searching for something profound—something that would alter my life, give it meaning and, in turn, give me inner peace and happiness. I did not know what I was searching for; I just knew it was out there. By pop-cultural standards, I was a good person. I was a respectable citizen, and I had a good job, but I was void inside. I was enveloped in darkness, and I was empty. I did not have a relationship with God nor was I surrounded by anyone who did. Everything to do with God and morality was relative. That is, until I met my husband. After we had been dating about a month, I found out that he went to Church on Sundays (every Sunday, no matter what) and that he was Catholic. Spontaneously, a light went on inside me. One evening, I asked if I could attend Mass with him one Sunday. He said "yes" and at that moment God smiled and my fate was sealed.

The following Sunday, I attended Mass with him and was overpowered. I had never witnessed anything so "holy" before in my life. To be honest, I had never used the word "holy" in such a context until I attended Mass and later met the then-pastor Father Harold Kneeven. The RCIA program at St. Augustine opened a door for me and provided me in part with what I was searching for. The rest I found on my own through reading and talking to other Catholics who were devout in their faith. In short, this was where I longed to be: in the hands of Jesus through his Church. The void I described was immediately filled, and I began to understand what inner peace and happiness were all about or, perhaps more importantly, what they weren't about.

Six years later, I am still committed to the Church and remain involved in Church life and activities. My husband and I recently moved to New Albany and have since transferred our membership to a local parish, St. Mary. We left a lot of memories and a very large Church family behind at St. Augustine, but are comfortable to be starting a new family at St. Mary.

I have been happily married now for five years and have been richly blessed with three children. I know that all things are possible through God, and as long as I have my faith, I have everything.

Roba Dattilo
St. Mary, New Albany

Little indications that God is real, present

Recently at a meeting of the evangelization committee, we were discussing how to reach people and encourage them to join the Church. The topic turned to the RCIA program, how many were in it, how they came to join, etc.

Father (Larry) Crawford said that one of the most effective ways of getting people into the RCIA program was a letter to spouses in "mixed marriages." During the discussion of what should actually go into such a letter, Father Crawford turned to me and asked me as "exhibit A" what could be put into a letter that would get me interested in joining the Church.

The question caught me completely off guard. Letter? Had I received a letter? Yes, I did recall getting a letter. A nice, friendly, welcoming letter that invited me to join the upcoming RCIA classes. Thinking back, I believe I got one of those letters just about every year

since Margaret and I were married. But the letter had very little impact on my final decision to join the Church. God had already influenced that decision.

In trying to answer Father's question, I explained that my first experience with the Catholic Church was when I had attended Marian College. I met my (then future) wife, Margaret, at Marian. Margaret was a "cradle Catholic" and it was she who introduced me to the Catholic worship service. I remember being very impressed by the "pomp and majesty" of the Catholic service, and was filled with thousands of questions about "why do Catholics do that?" Margaret patiently answered my questions as best she could, but eventually had to admit that she didn't know "why" it was done, only that "that's the way it has always been done." She suggested that I ask some of the instructors at Marian, but I was still uncomfortable with nuns and priests at the time, so I never did.

I don't think I ever answered Father Crawford's question either. Except to indicate that it wasn't a letter that caused me to join the Church.

Looking back now after 23 years of being married to a Catholic and two years of belonging to the Catholic Church myself, I ask myself, "Why did I join the Catholic Church anyway? What is it that the Catholic Church has that I didn't find in the Methodist Church where I grew up?"

Then what is it? What is it that I found in the Catholic Church that I couldn't find anywhere else? It wasn't the building, the music, the pastor, the people or even the sacraments, the small everyday things that Catholics say and do that attracted me to the Church. Simple things, physical things, things that can be seen and touched; things like: making the sign of the cross, blessing yourself with holy water upon entering the church. It was genuflecting before sitting down. Bowing when approaching the altar. It was all these "little" things — these outward indications that God is real and always present in our daily lives that inspired me to join the Church.

Brian Foust
St. Simon the Apostle, Indianapolis

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The journey home

I have called you by name

"I have called you by name: you are mine." (Isaiah 43:1). How deep is the love that provides the backdrop for this scriptural verse! How intricate and detailed is the story of which it is a part! It took 40 years for me to understand that there was nothing greater than this love that God had for me. Nothing could stand between us. God would reach across the deepest chasm to reclaim me as his own.

After being raised a Roman Catholic, I found myself drifting away in the 1970s from the Church of my childhood. While I could cite many factors I saw as contributing to this movement away from organized religion, I also knew that I wasn't trying very hard to stay in the Church that had formed me from my youngest days. I reasoned that the Church had changed radically and felt foreign to me. I married a wonderful man who was a self-proclaimed agnostic, and I didn't want to challenge the peace and harmony that we seemed to have. I was a product of the times and, except for a handful of occasions, I was disconnected from the community of faith that I had always known. I was content to get on with my life and leave God in the background. For 17 years I managed to ignore the voice that kept calling my name patiently, lovingly, without recrimination. I even managed to ignore the voice of my husband who looked at me one day and said, "You know, I think that you would be a happier person if you returned to Church."

Then one day a neighbor came by to invite me to an ecumenical Bible study that was taking place in Bloomington. I was intrigued and told her that I was interested in reading the Bible as "literature." Literature had been my major in college and it seemed a safe vantage point from which to examine this sacred book. There would be no threat to the life that I had constructed. So, in September of 1987, I began the Bible Study Fellowship Program for women. I thought that I could add an objective dimension to the group of which I was a part. But as I began to read the story, a powerful shift took place in my mind and heart. It was as though I was hearing the story of God's love for me for the first time in my life—and I was bring-

ing to the experience 40 years of living and loving, of joy and turmoil. I began to see almost immediately that my own story was part of that great narrative—to see my own life on the pages of the book that I had kept safely tucked away since my wedding day. Did God still love me? Would God take me back?

I was surrounded by a group of remarkable Christian women who gently and patiently encouraged me to trust God's invitation to return. My preparations for Christmas that year began to take on new meaning for me as I found myself discussing the story of Christ's birth with my children and paring back the glitz in favor of a traditional creche. My son acknowledged the change on his own by remarking that I had "put the Holy Spirit back into Christmas." I recklessly wondered where such an idea had come from in a 9-year-old child who had no religious education! But, where would I attend services? The women in the Bible study group had all been so kind. There were many invitations to join them at their own churches. I didn't know what to do, but I decided to go to the place that I knew best. I would start there—and then shop around for the church that was right for me.

On Christmas Eve, 1987, I found myself leading my two children into St. Charles Borromeo for Mass. I hesitantly looked for the family of a friend who had invited me to join them for the children's Mass. In the midst of hundreds of strangers, I knew beyond any doubt that I was home. It took no convincing or cajoling. The daughter who strayed from the house of her Father had been received back with open arms.

As I sat in my pew during the homily and as I knelt during the consecration, the realization came to me that I was unworthy to receive Communion without the sacrament of confession. What would I do? Had I come this far only to sit back during that sacred moment? But then the one who had called me by name told me that he had not called me back only to withhold his feast from me. I stood in the Communion line and waited expectantly for the sacrament that had been but a memory for so many years. And when I received the Eucharist I cried tears of gratitude and joy, knowing that my life



The journey to faith takes many twists and turns.

would never be the same.

This Christmas it will be 11 years since my return to faith. It was much more than just a return to Church—it was a return to an understanding that I belonged to God. I had experienced mercy and grace. I had returned to the family of faith—and I had found that my place was still there. No one else could have filled it but me.

Janis Dopp
St. Charles, Bloomington

The priest just said "Welcome home"

I was raised Catholic. I had 12 years of Catholic education. But after I graduated from high school, I worked part time for a couple of months, attended the local community college and was still enjoying life and taking risks. I decided to join the Army. By this time in my life, I had just completely stopped going to Mass altogether. It just wasn't important for me anymore. I was looking for truth and the answers to life at the bottom of a beer bottle.

Two of the four years in the Army, I spent in Germany. The barracks that I was assigned to was 50 feet from the post chapel. I often remember looking out my window on a Sunday morning, hung over from the night before, watching the people file into the chapel. At some point, I realized how much my excessive behavior and risk-taking was controlling my life. Thinking about the faith that my parents had instilled in me to the way I was living, was not comparable. I realized that I needed to make a change.

I knew that I needed to reconcile myself with God. I went to talk to the priest who was stationed on the post. After spending a good amount of time talking with him about all the things that I had done, the first thing that he said to me, and I will never forget this moment for as long as I live was "Welcome home." That moment made me realize how much God does really love us and that no matter what we do, no matter how far we stray, God will always love us and welcome us home.

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Journey of Hope 2001 has several goals that target the evangelization of Catholics who are no longer practicing their Catholicism, as well as striving to reach persons who are unchurched. Both of these categories often fit persons who themselves are disabled or who have family members who are disabled physically or mentally, or are hearing- or sight-impaired. The National Organization on Disability states that there are 54 million Americans, including 10 million Catholics, who are sufficiently disabled to impact their daily lives. It is also calculated that 95 percent of persons with disabilities do not attend Church. Why do so many avoid the very place they could come to receive help and comfort?

Let's look at some realistic backgrounds while simultaneously envisioning how our own house of worship would stand. Does the parish parking lot provide sufficient space (10-feet-wide) for a van with a ramp to allow a person using a wheelchair to get in/out of the vehicle without banging into the next parked car? Is a curb cut available and accessible to the gently sloping ramp to gain access? Can the church door be opened by this person? Are hospitality ministers (greeters) sincerely friendly, but not overwhelming or afraid of saying the wrong thing and so say nothing? Do wheelchairs fit within the same worship space as others or do they have to remain in the aisle, in the way and conspicuous? Are hearing adaptive devices available for the liturgy services so those with hearing impairment can understand words and not just hear background noise? Is the altar accessible so persons using walkers or wheelchairs can also be eucharistic ministers or lectors? Do parishioners hold hands with disabled persons or are they left to be felt like lepers? Do we invite persons with limited physical or learning disabilities to participate as parishioners to the best of their ability?

How easy it is for us to only use "tunnel vision" by involving only persons in our liturgy, ministries and leadership who are "just like us." Once we realize we all have disabilities, e.g., weight, eyesight, height, memory loss, lack of maturity, obsessiveness, hearing problems, etc. it becomes easier to understand that all persons are created differently, but equally, by God. Perhaps God is testing us to see if we treat each of his creations equally. If God works through persons to impact others, how much of God's grace have we missed out on by not sharing our lives with all persons, including those whose lives have been touched differently by God than our own? Since God created and is present in each person, imagine how much greater God's presence could be in each of us and in each of our parishes if we but openly, actively seek God through others who are not currently active members of our parish. We have so much to gain; the rewards of finding God in each person is immeasurable! Let's actively make all persons welcome to fully participate, be active ministers and leaders in our parishes. We will all be winners when God is invited into our lives through our invitation and welcoming of all persons.

Information on how to improve our services and liturgies is readily available from several sources. In addition to the Archdiocese of Indianapolis Office of Evangelization (www.evangelize@archindy.org), others are: Pathways Awareness Foundation, 800-955-2445 (www.pathwaysawareness.org), National Organization on Disability at 202-293-5968, The Christian Council on Persons with Disabilities (www.CCPD.org), National Catholic Office for Persons with Disabilities 202-529-2933; Lutheran Disability Ministries 317-576-

0761, Mark 2 Ministries 317-598-9147; Special Touch Ministry 715-258-2713.

Dan O'Brien
Spirituality Committee
St. Mark, Indianapolis

Her lifestyle spoke for her

I was raised Catholic and did not leave the Church until after I was married and divorced many years later. For a time after my divorce, I was numb with disappointment, hurt, and anger. For approximately five years, I attended no Church at all. Then one day I began to realize that something important was missing in my life. Two friends, Marilyn and Bob, who I felt had the most fulfilling lifestyle, were very active in their Church.

My search for a Church home lasted many years. I made countless new friends and attended a good many Churches and became involved in a whole variety of ways— part-time Church secretarial work, membership in Church choirs, writing for the Church newsletter, attending Sunday school and Bible study with small Church groups. This was the start, or shall I say, "phase one" of my search. However, this was not enough. Something was still lacking. I just could not fully participate in the worship services. I was not satisfied in worship services.

It took years for me to realize that I was yearning to come back to Catholicism and that nothing short of that could fulfill my needs. Phase two began at this point in my life. I was fortunate to become friends with a co-worker, Ruth. Ruth is a devout Catholic. She never told me what I should or should not do or think. Her lifestyle

spoke for her. It did not take me long to realize that she was a genuine friend. She was always on hand and patient with me as I had many questions about returning to my home Church. She let me know she cared about me and had faith I would make the right decision.

Phase three began when I returned to Catholicism. Having been away for a good 25 years, I wanted to learn as much as I could. This bolstered my confidence and helped me decide to look for areas in the Church where I could be of useful service. I am indeed counting my blessings. Sure, I have had some tragedies happen to me over the years. But I am not unique. Most everyone has some hurt, illness, death in the family, lack of money, etc., to overcome. My greatest blessings are my friends and family who believe in me and keep me in their prayers.

I would ask that each of you be patient and pray constantly for those who appear to have no place for God in their lives. Leave judgment of them to God, and by your caring, daily example, and daily prayers, help show them how to get their lives in order.

Mary K. Hyatt
St. Augustine, Jeffersonville

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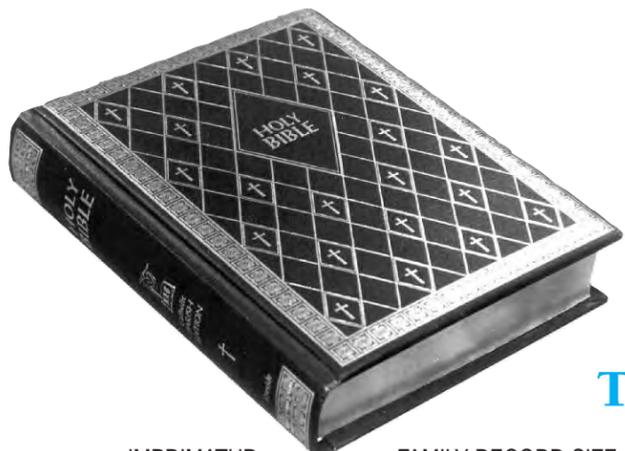
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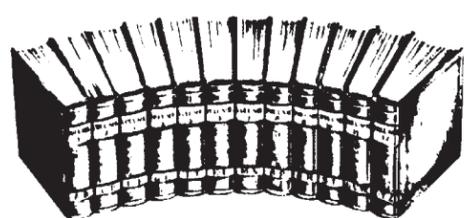
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Pro-life speakers discuss ways to combat 'the culture of death'

By Brigid C. Curtis

Indiana Citizens for Life drew supporters from all corners of the state to the organization's first annual pro-life conference Oct. 24 in Indianapolis.

The all-day conference offered educational sessions on a variety of relevant topics to better equip pro-life activists in their fight against what Pope John Paul II calls "the culture of death."

Dr. and Mrs. John C. Willke, internationally-known pro-life experts and authors who speak about human sexuality and abortion, discussed new ways to debate the abortion issue.

They explained that a fundamental change has occurred in how the public views abortion and that this change calls for new approaches for debating the issue.

Prior to the early 1990s, they said, their primary emphasis when teaching the pro-life story was on proving to their audiences through pictures and lectures that a human life begins at conception and that abortion kills a baby.

Their educational efforts to convince people that "abortion kills a baby, therefore, we have to stop the killing" would prompt many people to become involved in pro-life activism, Dr. Willke said. But that is no longer the public's response to the anti-abortion message.

New research conducted during the early 1990s revealed a major attitude shift toward abortion, he said. Half of those people surveyed indicated that they were undecided on the abortion issue.

When asked, "Do you think a human life begins at conception?" 80 percent of those surveyed said yes. When asked, "Do you think abortion is killing?" 80 percent of the respondents again said yes. When asked, "Do you think abortion is wrong and against God's will?" 80 percent of the people also said yes. However, when asked, "Does a woman have the right to choose to have an abortion?" 60 percent of the same group said yes.

This startling new trend in thought toward abortion is evident now when they speak to various audiences, the Willkes said. People acknowledge that a baby exists at conception, they said, and understand that abortion kills, yet two-thirds of the people still believe "it's OK to have an abortion."

They said this new research has made

them very concerned and has caused them to modify how they debate the issue.

Why Can't We Love them Both? Questions and Answers about Abortion is the title of the Willkes' new book and their new theme for the abortion debate.

Mrs. Willke explained that their new approach for talking about abortion is to explain that it is a very difficult subject. It's a problem facing many women, she said, adding that pro-life volunteers want to stand with women, not against them.

She said people need to know that National Right to Life is an organization primarily composed of women who are helping other women in a variety of ways before, during and after pregnancy.

The story of women helping women through pro-life groups is too often a story that goes untold, said Dr. Willke, the former director of National Right to Life.

Advancements in technology also provide ways to prevent abortion, he said. Many women contemplating abortion will agree to visit a doctor's office for an ultrasound and "once they see a picture of their baby moving, many will change their mind about having an abortion."

Another way the Willkes believe people who support abortion can be reached and converted is by making abortion a civil rights issue.

Dr. Willke said significant parallels can be drawn when comparing abortion to slavery and the Jewish holocaust.

The nonperson concept was used to dehumanize slaves because of their skin, Jewish people because of their ethnicity or faith, and now [unborn] babies because of where they live, said Mrs. Willke.

In another session, Myra Kinser, director of the Crisis Pregnancy Center in Bloomington, discussed ways to start a successful pregnancy assistance center. She is working on a capital campaign for Hannah House, a new maternity center which will be located on College Avenue.

Carol Everett, former abortion clinic manager in Dallas, Texas, was the keynote speaker at the evening banquet.

Everett described her former work as manager of an abortion clinic and told the group how she marketed abortions. She also shared the story of her conversion to the pro-life cause in 1983 and encouraged others to fight abortion.

In the fall of 1997, Indiana Citizens for Life sponsored a series of pro-life televi-

sion commercials to educate people about where to turn for help when facing unexpected pregnancy. The organization hopes

to sponsor more commercials. †
(Brigid Curtis is a correspondent for The Criterion.)



Mary C. Martin

*Cathedral High School
Class of 1995*

*Saint Louis University
Class of 1999*

It only took me one semester of college to realize what high school had been about. After just one semester observing what separates successful college students and less successful ones, I came to an insight that had eluded me during high school: high school is about the basics. It's about academic, social and spiritual tools—transferable skills such as personal initiative, skills of logical argumentation, oral and written communication, social ease and dignity with peers and adults, and insight into matters of faith.

When I say that this conception of the purpose of high school eluded me during those four years, I am not implying that I did not feel there was a purpose to my time at Cathedral. On the contrary, I have never felt quite so motivated before or since. There are few age groups with more clearly defined goals than high school students. Every junior high school student knows that high school is a time for getting good grades, getting your driver's license, holding your first job, and being accepted into a good college, not to mention the thousands of short term deadlines involved in taking classes, passing the SAT, and applying to universities.

Imagine my surprise, then, when I arrived at college and realized that nobody was going to ask me what my high school GPA was, what I had learned in junior year Pre-Calculus, or how many plays I had been involved in. With an entirely clean slate, I found that these things were not what counted. To my relief, however, I also found that sometime during my four years at Cathedral, at some point in my race to meet every deadline, someone had given me the skills that did count. The skills that I had learned at Cathedral carried me through the transition to college with relative ease, and, later, even through the transition to a French university.

I credit my parents, who themselves attended Catholic high schools, for considering the real purpose of high school when they chose Cathedral, even when my eighth-grade mind was occupied with where my friends were going, wearing the school uniform, or leaving behind my beloved grammar school. In choosing Cathedral for my high school education, my parents broke a family tradition for the sake of the good religious instruction and comfortable learning environment that they found there.

Now, as I study disciplines that I never encountered at the high school level, I am conscious of the fact that my Cathedral education continues. Philosophy and theology classes merely elaborate on themes first encountered in the literature, history, science, math, and religion classrooms at Cathedral. Cathedral is the place where I discovered both the intellectual curiosity and the academic and social integrity required to be a good student. It is there that I began to learn how to organize ideas and present them, how and when to lead, how to seek and offer help, and how to treat other people. Even my ambition to be a university professor has its roots in the enthusiasm for learning which surrounded me at Cathedral.

In the end, what Cathedral has to offer is the basics—the fundamentals of academics, of relationships, and of faith. After three years of college, I can think of no more essential goal for a high school education. I encourage parents who want their children to have an education which endures to consider Cathedral.

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News briefs

U.S.

Catholics, including politicians, urged to uphold pro-life ideals

WASHINGTON (CNS)—A wide-ranging document to be considered by the U.S. bishops at their annual meeting Nov. 16-19 admonishes American Catholics, particularly politicians, to be accountable for how society treats the sanctity of human life. "Living the Gospel of Life: A Challenge to American Catholics" was drafted by the U.S. bishops' Committee on Pro-Life Activities. It stops short of suggesting sanctions against Catholic officeholders who support laws and policies that "depart from Church teaching on the inviolability of human life." The document says that "Catholic public officials who disregard Church teaching on the dignity of the human person indirectly collude on the taking of innocent life. In doing so, they jeopardize their own salvation, erode the community of faith and give grave scandal to the faithful."

Catholics, Protestants join to support dignity of life

PHILADELPHIA (CNS)—Christians must join in efforts to bring about "a new springtime for humanity" in a world that is moving further away from Christ's teachings on the sanctity of life, Cardinal Anthony J. Bevilacqua of Philadelphia told participants at an ecumenical service Oct. 18. The cardinal was one of two principal speakers at a service at Our Lady of Ransom Church that focused on Pope John Paul II's 1995 encyclical, "The Gospel of Life." The other speaker was William Devlin, Presbyterian dea-

con and director of the Urban Family Council.

World

Honduran archbishop praises church aid during hurricane

TEGUCIGALPA, Honduras (CNS)—Archbishop Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras, praised parish committees for their response to the disaster caused by Hurricane Mitch, but warned that international aid will be needed. "Until the storm passes, I think we can manage. But after that the situation will be more difficult: repairing bridges, recuperating crops and rebuilding homes, and so on. That's where international aid is going to be needed," Archbishop Rodriguez said Oct. 29.

Pope calls for new efforts in interreligious dialogue

VATICAN CITY (CNS)—Pope John Paul II encouraged new efforts in dialogue with non-Christians around the world, saying the approach of the year 2000 called for increased cooperation between religions. The pope talked Oct. 30 to members of the Pontifical Council for Interreligious Dialogue, which was preparing a major interfaith encounter in 1999 to welcome the new millennium.

N.Y. Catholic health official cites N.Y., Cuban hospital ties

VATICAN CITY (CNS) — U.S. Catholic hospitals have started cooperating with hospitals in Cuba to ensure they have adequate supplies and staff training. Mary Healey-Sedutto, director of health and hospitals for the Archdiocese

of New York, described the new program while at the Vatican for an Oct. 29-31 conference on the Church and the elderly. During an Oct. 21-26 visit to Cuba, Healey-Sedutto's delegation of four people met officials from the government health ministry, as well as doctors and leaders of the Catholic Church in Cuba.

Pope says charismatic groups must strengthen Church ties

VATICAN CITY (CNS)—Catholic charismatic communities must offer their members a formation which strengthens their bonds with the Church and expands their knowledge of Church teaching, Pope John Paul II said. "The enthusiastic faith which enlivens your communities must be accompanied by a Christian formation which is comprehensive and faithful to the Church's teaching," the pope told leaders of charismatic communities. He met Oct. 30 with 1,300 participants in an international conference for leaders of Catholic charismatic communities.

People

Pope, Carter had secret correspondence, says former aide

PARIS (CNS)—Former U.S. President Jimmy Carter secretly corresponded with a newly elected Pope John Paul II on arms control, Soviet policies and Catholic missionaries in China, wrote James M. Rentschler, a staff member of the National Security Council at the time, in an article appearing in the Oct. 30 *International Herald Tribune*, published in Paris. †

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

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Doctors of Church inspire sanctity, learning

By Fr. Eugene LaVerdiere, S.S.S.

We know Thérèse of Lisieux as a modern saint. But we do not know her as a doctor of the Church. In fact, many were surprised when Pope John Paul II proclaimed this French saint a doctor of the Church in 1997.

Some doctors of the Church taught in great universities. St. Thérèse did not even attend a university.

Many doctors of the Church also wrote influential books. At the request of her religious-order superiors, St. Thérèse wrote a simple autobiography concerning her spiritual journey. We also have her letters, poetry and sayings, written down by other sisters.

But doctors of the Church are not measured through educational standards or professional qualifications. A doctor of the Church must combine great sanctity and great learning, and express understanding and wisdom that inspire the universal Church.

Jesus speaks of such qualifications in a little parable addressed to the disciples: "Every scribe who has been instructed in the kingdom of heaven is like the head of a household who brings from his storeroom both the new and the old" (Mt 13:52).

The teaching of a doctor of the Church presents "the old," the tradition of the Church, together with "the new." In the new, the tradition of the Church comes alive.

Thérèse was born Jan. 2, 1873, in Normandy in the town of Alençon, the youngest of nine children, four of whom died in infancy. Her father was a watchmaker, and her mother a lacemaker. Today we would describe the family as middle-class.

At age 15, Thérèse entered the Carmelite convent at Lisieux. By today's standard, she was very young. Her name in religious life became Thérèse of the Child Jesus of the Holy Face.

Then, when only 24, she died on Sept. 30, 1897. Through most of her religious life, she had been ill.

However, through her autobiography, *Story of a Soul*, Thérèse would enrich countless millions with her simple faith, boundless love, unshakable hope and her deep insights into Christian life and the Scriptures.

As a nun, she had copied Scripture in her own hand verse by verse. Passing through her fingers, the love of God permeated her whole person. She recopied passages on love and meditated upon them.

Today, many know her as The Little Flower, but few know the origins of that title. Listen to her own words

St. Thérèse of Lisieux believed that "if all flowers wanted to be roses, nature would lose her springtime beauty and the fields would no longer be decked out with wild flowers."



CNS illustration



CNS photo

The list of the doctors of the Church includes St. Augustine, St. Jerome, St. Leo the Great, St. Albert the Great, St. Thomas Aquinas, St. John of the Cross, St. Teresa of Ávila, St. Catherine of Siena, and St. Thérèse of Lisieux, shown pictured above.

in *Story of a Soul*:

"I understand that if all flowers wanted to be roses, nature would lose her springtime beauty, and the fields would no longer be decked out with wild flowers.

"And so it is in the world of souls, Jesus' garden. He willed to create great souls comparable to lilies and roses, but he has created smaller ones, and these must be content to be daisies or violets destined to give joy to God's glances when he looks down at his feet. Perfection consists in doing his will, in being what he wills us to be."

A short 28 years after her death, Pope Pius XI canonized Thérèse at St. Peter's Basilica in Rome. Two years later, he declared her patron of all missionaries and missions. As patron of the missions, she joined St. Francis Xavier—on an equal footing.

At the time, many must have been surprised. St. Francis Xavier was a great missionary in Asia. By contrast, Thérèse lived a contemplative life. She never went to the missions. She never left the Carmelite convent in Lisieux.

But Thérèse had the spirit of a missionary. She read about the missions and the life of missionaries.

As a nun, she had volunteered to be a contemplative missionary, hoping to be sent to Vietnam. But her health was too fragile.

Instead, Thérèse fulfilled her missionary vocation through prayer and through her correspondence with

missionaries. Her correspondence with the missionaries is filled with her missionary spirit.

On Oct. 19, 1997, World Mission Sunday, Pope John Paul II proclaimed St. Thérèse of Lisieux a doctor of the Church. The day was carefully chosen. It was as patron of the missions that Thérèse would be doctor of the Church. There is no separating the two titles.

The list of the doctors of the Church is impressive. It includes St. Augustine, St. Jerome, St. Leo the Great, St. Albert the Great, St. Thomas Aquinas and St. John of the Cross—all great saints. This is high company for a humble contemplative.

After Vatican Council II, Pope Paul VI proclaimed two women doctors of the Church, St. Teresa of Ávila (Sept. 27, 1970) and St. Catherine of Siena (Oct. 4, 1970). Before then, no woman ever had been proclaimed a doctor of the Church.

St. Thérèse of Lisieux became the third woman to be proclaimed a doctor of the Church.

What St. Thérèse contributes to the modern world is her insight into Christian life and missionary life. She grasped in a profound way that at the heart of the Church is the love of God. †

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

Discussion Point

Their messages are still relevant

This Week's Question

Tell briefly of a doctor of the Church who has a valuable message for today.

"St. Teresa of Ávila shows us that prayer is a journey that is a lifelong commitment, something that doesn't happen overnight. The payoff is a deep sense of connectedness, not only with God, but to our community and the world." (Sister Mary Kathryn Fogarty, F.S.P.A., Lacrosse, Wis.)

"Francis de Sales comes to mind with his teaching to always think the best of what people say or do. Always give people the benefit of the doubt. This attitude not only leads to spiritual growth, but would certainly make the world a kinder place." (John Brett, Chesterland, Ohio)

"St. Jerome, who translated the Scriptures into the vernacular, and whose message is how important

God's word is in our spiritual lives—so important that it must be available in our own language." (Father Colin Bircumshaw, Odgen, Utah)

"St. Thérèse of Lisieux showed us how to find God in the ordinary, routine, everyday things of life by doing those everyday tasks with extraordinary love—that was her way of connection with God." (Sister Blanche Klein, F.S.P.A., Lacrosse, Wis.)

Lend Us Your Voice

An upcoming edition asks: What is a favorite memory for you of a past Christmas?

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



CNS photo

Perspectives

From the Editor Emeritus/John F. Fink

The excesses of the Inquisition

Between now and A.D. 2000, as part of Pope John Paul's determination to ask forgiveness for injustices done by officials of the Catholic Church, the Vatican is planning two symposiums. One will investigate Christian responsibility for anti-Judaism and the other will examine the excesses of the Inquisition.



Last week I wrote about anti-Judaism in the Church's past, so this week I'll write about the Inquisition.

Actually, there were two Inquisitions. The first was a tribunal established in the 13th century to help curb the spread of heresy, especially the Albigensians and the Cathari. The Church court worked with the governments of the time. In 1232, Emperor Frederick II issued an edict against heresy, and Pope Gregory IX then supported that edict by naming papal inquisitors, mainly Franciscans and Dominicans.

Convicted heretics were turned over to civil authorities for torture, imprisonment and sometimes execution. The customary method of execution was burning at the stake.

This Inquisition declined in usage in the 14th century although the Congregation of the Inquisition continued on the books until 1908 when its name was changed to the Congregation of the Holy Office. In 1965, Pope Paul VI named it the Congregation for the Doctrine of the Faith.

The second Inquisition was the Spanish Inquisition, established in 1478 by Ferdinand and Isabella with the approval of Pope Sixtus IV. After their marriage in 1469 and the uniting of the kingdoms of Aragon and Castile, the "Catholic majesties," as they were called, engaged in the final liquidation

of the Muslim kingdom of Granada. This included the forceful expulsion not only of Muslims but also of Jews. The Jews were resented because of their prominence and wealth, so the Catholic majesties expelled them in 1492, the same year they sponsored Christopher Columbus on his exploration.

In order to avoid expulsion, many Jews and Muslims "converted" to Catholicism. These people were known as Marranos (former Jews) and Moriscos (former Muslims). It was the Inquisition's task to root out insincere converts. Later its powers were broadened to regulate Spanish Catholicism and prevent foreign ideas, especially those of the Protestant Reformation, from entering Spain.

The first head of the Spanish Inquisition was the infamous Tomas de Torquemada, a Dominican friar known for his fanaticism and brutal means of extracting confessions. The number of his victims has probably been exaggerated, but it numbered at least a couple thousand heretics who were tortured and burned at the stake.

The Spanish Inquisition was abolished in 1808 by Joseph Bonaparte, whom Napoleon had installed on the Spanish throne. This move, though, added to the Spanish hatred of the French, and the Inquisition was reinstated in 1814. It was suppressed for good in 1834.

The inquisitions were products of their times, when beliefs against the Catholic faith were also considered crimes against the state. It was a time when torture was considered a normal part of pursuing justice. But they should never have been condoned by a Christian Church and that is why the pope is now asking forgiveness. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is now available from Criterion Press, Inc. See advertisement, Page 6.)

Be Our Guest/Shirley Vogler Meister

A time for war, peace, dreaming

As a visitor at a reenactment of a Civil War battle, I was not prepared for my reaction. After all, my husband, Paul, and I had been to encampments before. We'd seen and heard guns and cannons fired. We'd discussed Civil War history with reenactors many times. This, however, was my first time to witness a full-blown "battle."



When the first "dead" and "wounded" dropped, I cringed, then froze inside, despite the blazing-hot afternoon. I trembled so much that I had to withdraw from the viewing area for a while. Other spectators were unaware of me standing nearby with tears flowing behind my sunglasses. The "battle" was so real that it took a while before I could objectify what was happening.

On that Sunday at Pioneer Park in Mooresville, men, women and children from Indiana and other states reenacted how the Federals and the Confederates of the mid-1800s conducted themselves; and they did so with such authenticity that I truly experienced the raw horror and emotion of war.

Granted, I've seen dozens of war movies through the years, but somehow being in a theater insulates the reality. Besides, it's hard to think of scenes as authentic when the loud musical background sometimes overwhelms the action.

After the "battle," Paul and I walked into the 33rd Virginia Infantry's camp to talk with a hot reenactor, still in his wool uniform. He told us about forthcoming reenactments. Nearly 4,000 school children would witness one of them. He

emphasized how these events are a way to educate participants and the public.

That day's battle reminded me of how I felt during the Vietnam War every time I heard a news report about the dead, wounded or missing, each of whom was someone's child, relative, and friend. All sides mourn, for "War is hell," as Civil War General William Tecumseh Sherman said. That "hell" hasn't diminished with the years.

Peacemakers try to avert wars, which are, unfortunately, often unavoidable for complex reasons. Even the well-known Ecclesiastes passage (Eccl 3:1ff) notes: "For everything there is a season, and a time for every matter under heaven," including "a time for war, and a time for peace."

It's my hope, however, that education (including that provided by reenactors)—plus worldwide prayer and the wisdom of leaders—eventually will bring lasting change, as highlighted in the simple words of poet Eve Merriam (1916-1992). Entitled "Fantasia," this poem appears on the back cover of *We Speak for Peace*, an anthology edited and copyrighted by Ruth Harriet Jacobs, Ph.D. (Knowledge, Ideas, and Trends, Inc., 1-800-826-0529):

I dream
of
giving birth
to
a child
who will ask,
"Mother,
what
was
war?"

(Shirley Vogler Meister, a member of Christ the King Parish, Indianapolis, also has a poem, "Blessed Are the Peacemakers," in *We Speak for Peace*.)

Cornucopia/Cynthia Dewes

'Reading' others by their favorite books and magazines

If it's true that we are what we eat, it's even more likely that we are what we read. Or don't read.



When I was a babysitter many years ago (many years ago), my employer looked at what I was reading and said I sure had a catholic taste in books. I took that as a compliment. The books I was reading were *The Imitation of Life*, something by Dale Carnegie and a best-selling novel of the day.

They seemed to cover several bases: spiritual enrichment, a study of the personal growth trend then prevalent, and simple enjoyment of a good story. And even today these types of books appeal to me, although in varying degrees.

Biography is really my favorite reading; other people go for romance novels or mysteries or westerns almost exclusively. Still others read only books that are mentioned on *The New York Times* bestseller lists.

Some of the most intellectual people I know read the worst possible junk for relaxation, while other "regular" guys attack the classics for self-improvement. One of my pals has read her way almost entirely through her local public library branch, one author at a time. When she finds a book she likes, she reads everything they have by that author before trying another.

There are people who read only for information. When they're building a new house, they'll read books about plumbing, architecture or home decoration. If they're

going on a trip, they may read travel books or those which give tips on cheap but good places to eat and stay. If nothing special is going on, they stick to the newspaper.

Reading seems to run in families like good looks, muscles or brains. Families that read have books, books and books about the house. Families that don't may have a beautifully bound set of Thackeray or a coffee-table Bible in the living room. Period.

Special interests add to the burdens of readers. Some feel the need to read professional literature for improvement at work, or books about hobbies like model railroading or cooking in order to increase their skills. Parents read books about raising kids and animal lovers read about raising cats and dogs.

People who want to appear literate can sometimes fool us by casually leaving books of merit here and there. But it's the magazines that give them away.

Magazines reveal the true reader every time. Of course, quantity has something to do with it.

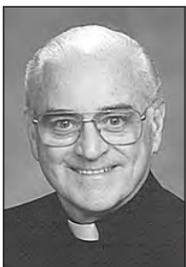
Real readers can't stop at *St. Anthony Messenger* or *National Geographic* alone. No, they feel compelled to go on to *Smithsonian* or *Catholic Digest* or *Vanity Fair*. And the first thing they know, they're taking *Time* or some other weekly periodical, if not reading the backs of cereal boxes and soap wrappers on the sly.

Readers grow as plump on knowledge, insight and entertainment as eaters do on candy and potato chips. And the best part is, it doesn't even show around the waist. †
(Cynthia Dewes, a member of St. Paul Parish in Greencastle, is a regular columnist for *The Criterion*.)

Spirituality for Today/Fr. John Catoir

Be open to the presence of God

The saints knew that prayer is much more than the mere words we recite.



Prayer is the whole complex of thoughts and feelings we experience when we stand before the living God. The depth of our prayer is related to the degree of our awareness of God's presence. Sometimes we feel a deep sense of reverence, at other times we feel nothing.

The good news is this: It doesn't matter. When it comes to prayer, you never have to force any feelings at all. Pure prayer is in the will to give yourself to God. The will simply says yes or no. You can give yourself to God by simply willing it: "Here I am, Lord."

There are times when your level of faith is dim, and your feelings are numb. Even so, God is always present. At such times your awareness of God may be cognitive, but it lacks any emotional depth. You know God is present, but you feel nothing. In this state, simply give yourself to God just as you are.

When I experience this spiritual dryness, I just turn my life over to the Lord and thank him for being there whether I feel his presence or not.

Sometimes I ask him why he is so distant, so silent. But when I think about it and see a magnificent sunset or the leaves of an oak tree dancing in the wind, I realize my questions are irrele-

vant. God is visible in all of creation.

Walt Whitman once wrote, "A single mouse is miracle enough to convert a thousand infidels."

In some cultures, people acknowledge God's presence in their daily greetings. This is a lovely gesture.

The Bible teaches that we must love God with our whole heart, mind and soul. This seems to suggest that we should have an intense emotional experience in our prayer life. Not so. It would be impossible to love God to the maximum limit every time we pray.

Many people have no real feeling for God on a personal level, but they pray well nevertheless.

If you fall into the category of those who pray without much feeling, put your mind at ease. It doesn't really matter. Your union with God depends more on his love for you than on your love for him. He loved you with an infinite love before you were conceived in your mother's womb, and he has loved you ever since with an infinite love.

This divine love for you continues whether you feel anything or not.

God is unchanging love. We don't understand it, and we don't deserve it. We don't even know how to respond to it adequately.

All we need to know is that God is present at all times, loving us and sustaining us in all that we do. This is the good news of the Gospel. †

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

Twenty-second Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 8, 1998

- 2 Maccabees 7:1-2, 9-14
- 2 Thessalonians 2:16 - 3:5
- Luke 20:27-38

The Second Book of Maccabees is the source of this weekend's first reading.



When Alexander the Great died in 323 B.C., he left no heir strong enough to keep intact the vast empire secured by Alexander's military conquests.

Into this vacuum came several of the dead leader's

strongest generals, among them Seleucus, who took as his own territory what today is Syria, Lebanon and Israel.

Enduring any foreign overlord was bad enough for the Jews, but the dynasty founded by Seleucus was especially despised since its kings had the propensity to see themselves as gods. Some ruthlessly pursued this notion, compelling subjects by the most fearful of penalties to worship them.

Faithful Jews refused. Many suffered the consequences. Understandably, those who rose against these Greek kings were Jewish heroes. The Maccabees were among them. They were a family of five sons descended from a priest.

This priest, Mattathias, refused to offer ritual sacrifice to King Antiochus IV. The rebellion was under way.

The two Books of Maccabees tell of these struggles. They do not appear in all versions of the Bible. In the first century, Jewish scholars rejected them. Taking this as their cue, Protestant scholars not too long after the Reformation also set them aside as they translated the Scriptures into English.

However, the Church, speaking on innumerable occasions through ecumenical councils and popes, asserted that

Holiday poetry or prose is requested

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer with Thanksgiving, Advent or Christmas themes for possible publication.

Please include name, address, parish and telephone number. Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, Ind. 46206. †

indeed these books were inspired by God and therefore worthy of veneration.

The reading this weekend recalls one terrifying incident when a woman and her seven sons were arrested for refusing to recognize the Seleucid king as a god by spurning the ancient Jewish dietary laws. They were brutally whipped to death.

The second reading is from the Second Epistle to the Thessalonians. This reading is typical of so much in the corpus of Pauline writings. It is challenging and greatly reassuring. It calls Christians to closeness with Jesus, a bond reinforced in prayer and trust.

St. Luke's Gospel supplies the third reading.

In this setting, Sadducees approached Jesus. The Sadducees were one of many sects and subdivisions of Judaism at the time of the Lord. Taking their collective name from Zadok, Solomon's high priest, they for the most part were well educated and wealthy. However, they were few in numbers.

Fascinated with their religion, and disgusted with what they saw as a fatal drift from piety, they were intrigued by the Lord's message.

This incident in the Gospel obliquely recalls that the afterlife, at least in detail, is a Christian revelation. It was not as if the Sadducees in this scene belittled Jesus, but rather that the Lord's reference to the hereafter puzzled them.

An important element, at times overlooked in concentrating upon the details of the question, is that Jesus speaks the very truth of God. He is the link between God and humanity.

Reflection

The Church begins now to conclude its yearlong process of instructing us in the faith and in challenging us to be true to our Christian purpose.

The first reading, from Second Maccabees, sets the stage. All around us, in the first century B.C. in Palestine or in 20th-century America, contradictions and contests await us as we seek to follow the Lord.

The family reported in Second Maccabees suffered cruel physical punishments, resulting in death, for their beliefs. Today we may suffer internal punishments, heartbreak, weariness, and a sense of abandonment.

Nevertheless, we have Jesus with us. This is the eager proclamation of Second Thessalonians, the second reading.

Jesus is the very voice of God. He is the source of all life, all truth, all strength, of all that truly matters. †

Daily Readings

Monday, Nov. 9
The Dedication of the Lateran Basilica in Rome
Ezekiel 47:1-2, 8-9, 12
Psalm 84:3-6, 8, 11
1 Corinthians 3:9c-11, 16-17
John 2:13-22

Tuesday, Nov. 10
Leo the Great, pope and doctor of the Church
Titus 2:1-8, 11-14
Psalm 37:3-4, 18, 23, 27, 29
Luke 17:7-10

Wednesday, Nov. 11
Martin of Tours, bishop
Titus 3:1-7
Psalm 23:1-6
Luke 17:11-19

Thursday, Nov. 12
Josaphat, bishop, religious and martyr

Philemon 7-20
Psalm 146:7-10
Luke 17:20-25

Friday, Nov. 13
Frances Xavier Cabrini, virgin, religious foundress and missionary
2 John 4-9
Psalm 119:1-2, 10-11, 17-18
Luke 17:26-37

Saturday, Nov. 14
3 John 5-8
Psalm 112:1-6
Luke 18:1-8

Sunday, Nov. 15
Thirty-Third Sunday in Ordinary Time
Malachi 3:19-20a
Psalm 98:5-9
2 Thessalonians 3:7-12
Luke 21:5-19

Question Corner/Fr. John Dietzen

The Liturgy of the Word should be heard, not read

Our parish formerly had small missals to assist people for the Scripture readings and other parts of the Sunday Mass. I was inspired to read the Bible and learned more about the faith.



About two years ago, these missalettes were discontinued because, we were told, everyone's attention

should be on the readers and priest at Mass. But sometimes people have hearing problems, there are disruptions, maybe babies crying, or other reasons we cannot hear or even see the priest or lector.

Also, people returning to the Church after a lapse of time can feel embarrassed not being able to say the prayers with the "regulars."

I would appreciate it if you could help those of us who feel shortchanged understand why this is being done. (New Jersey)

The dilemma you and your pastor face here is a common one and not easily resolved. First, many (maybe most) Catholics and other Christians are no longer aware that listening attentively and reverently to the word of God is itself an act of worship.

It is, after all, not only God's word written there. The teaching and tradition of the Church is that it is God, Christ, who is proclaiming that word in the celebration of the Eucharist and the other sacraments.

In their instructions for the revision of the liturgy, the bishops at Vatican Council II simply repeated a long traditional belief when they taught that: "In the liturgy, God speaks to his people, and Christ is still proclaiming his Gospel. And the people reply to God both by song and by prayer" (Constitution on the Liturgy, 33).

In other words, while reading Scripture is prayerful, faithful and commendable, listening adds another whole worship dimension to which we are invited and challenged in the sacred liturgy.

Many Catholics, aware of this, even

prepare themselves sometime before Sunday Mass by reading and perhaps studying the Scripture texts a bit so they can hear them and respond to them more profitably at Mass. (This is why, incidentally, many parishes print the Bible references for the following Sunday in the weekly bulletin.)

There is no question that this is the ideal, what the Church in its centuries-old tradition believes is happening in liturgical celebrations.

The other part of the dilemma is, of course, the one you raise. The quality of the proclamation of the readings by lectors, deacons and priests varies greatly. Even more, not all the readers prepare as well as they ought in order to be sure they understand the meaning and that it comes out intelligently.

Beyond that, there are sound systems that could be better, and what is happening in the pews around us can often make it difficult to hear or pay attention to the Liturgy of the Word.

While it is not easy, all these concerns obviously need to be considered seriously in any parish that takes its liturgical worship seriously. In communal worship, however, which Mass and other liturgies are, some sense of priority needs to be given to listening to God proclaiming his word to us. That, I'm sure, is what your pastor is trying to do.

Finally, even missalettes can be confusing to returning Catholics, so they're not the perfect answer either. In the parish where I served until recently, we prepared a simple card indicating the sequence of ceremonies at Mass, with the parts of Mass said together by the people printed out.

That solution proved helpful not only to those coming back, but to visiting non-Catholics and even Catholics who didn't wish to bother continuously flipping pages. †

(A free brochure, in English or Spanish, answering questions Catholics ask about baptism practices and sponsors 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

Morning Prayer

I long to see you in all things,
be constantly aware of your presence,
open my heart to your eternal plan
and then
live without reservation,
embracing the gifts you have given,
returning the love that dwells within.

Oh good and gracious God,
enfold me in the intimacy of your touch,
surround me with your everlasting care
and grant
that I may always honor you
in all my works and words and thoughts,
giving glory only to your holy name.
Amen.

By Helen F. Welter

(Helen Welter is a member of St. Barnabas Parish in Indianapolis.)



CNS photo

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.

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 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 with "The World Within Our

Neighborhoods" at Central Avenue Methodist Church, Indianapolis, 520 E. 12th St. Service starting at 9:30 a.m. Information: 317-253-7973, Marian K. Towne.

November 7

Good Shepherd Parish, Indianapolis, will hold its 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 Parish, Columbus, will hold its 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. Mark School, Indianapolis, at the corner of U.S. 31 South and Edgewood Ave., is having its annual Craft Junction in Schafer Hall from 9 a.m. to 4 p.m. The ladies club will serve lunch from 11 a.m. until 2 p.m. Information: 317-882-2706, Mary Merkel.

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

St. Agnes Parish, Nashville, will hold its 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 per person. Information: 812-948-0438, Barbara Williams.

November 7-8

St. John Parish, Dover, will hold a craft show and 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.

St. Anthony Parish, Indianapolis, 379 N. Warman Ave., is having a euchre party starting at 1 p.m. in Ryan Hall. Cost: \$3 per person, which includes refreshments and door

prizes. Information: 317-636-4828.

November 10

The Ave Maria Guild will meet at 12:30 p.m. at St. Paul Hermitage in Beech Grove. After dessert and coffee, a business meeting will be held.

November 13

There will be an Ecumenical Hymnfest at St. Monica Church, 6131 N. Michigan Rd., Indianapolis. The event will begin at 7 p.m. Information: 317-359-6580, Bill Hill.

November 13-15

Fatima Retreat House will host an interactive workshop with California artist John August Swanson using art as meditation. \$150/person or \$250 for married couples. Information: 317-545-7681 before Nov. 11.

November 14

The Women's Club of St. Malachy Parish, Brownsburg, 326 N. Green St., will have a Christmas Bazaar from 9 a.m. to 4 p.m. A raffle will also be held during the bazaar. Information: 317-852-5427, Margaret Petraits.

Kordes Enrichment Center, 841 E. 14th St., Ferdinand, will offer a prayer program from 8:30 a.m. to 3:30 p.m. to teach principles of centering prayer as a way to become closer to God. Information: 812-367-2313, Sr. Ruth Gehres.

St. Monica Parish, Indianapolis, 6131 N. Michigan Rd., will host its annual craft show from 9 a.m. to 4 p.m. There will be 50 booths with many different items. Information: 317-253-6054, Lori Andrews.

The Office of Worship in the Catholic Center, 1400 N. Meridian St., Indianapolis, will

present a Morning of Reflection for Hispanic Liturgical Ministers *En Espanol* by Benedictine Father Noel Mueller. The reflection begins at 9 a.m. and ends at noon. Information: 317-621-5824, Eva Morales.

St. Rose Parish, Knightstown, will hold a Holiday Craft Bazaar and Luncheon from 8 a.m. to 2 p.m. A raffle will also be held. Information: 317-345-5595.

The Sisters of Providence will celebrate the Feast of Our Lady of Providence at Saint Mary-of-the-Woods in Providence Center. The celebration begins at 11 a.m. Information: 812-535-3791, Penny Blaker Mitchell.

St. Roch Youth Athletics will host a "Monte Carlo Night" in the school cafeteria, 3603 S. Meridian St., Indianapolis. Proceeds will benefit the St. Roch CYO athletic programs. Information: 317-783-6155, Tim Northcutt.

St. Maurice Parish, Napoleon, will hold its Fall Smorgasbord and Bake Sale from 4:30 p.m. until 7:30 p.m. Cost: \$6 for adults, \$3 for kids 6-12, \$1.50 for kids 3-6, and kids under 3 are free.

Marian Heights Academy, Ferdinand, will have an open house for students and their families. SSAT tests and tours are available. For reservations and information: 812-367-1431

November 15-18

St. Joseph Church, Corydon, will sponsor a parish mission at 7:30 p.m. nightly. Dominican Father Jim DeManuele will be the presenter. Information: 812-364-6435, Lois Weathers.

—See ACTIVE LIST, page 25

Christmas Bazaar

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The Active List, continued from page 24

November 20-22

The Conventual Franciscans are offering a Come-and-See Weekend for single men, ages 20-40, interested in finding out more about religious life. Information: 800-424-9955, Fr. Jim Kent.

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., including the rosary, Divine Mercy Chaplet and other prayers.

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.

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 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 follows 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.

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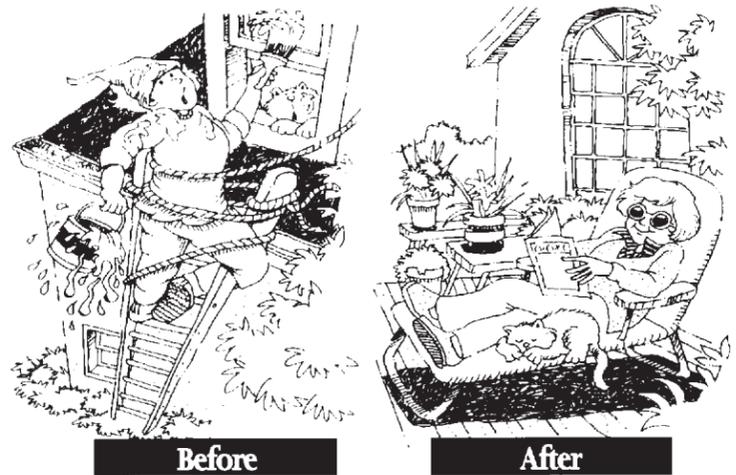
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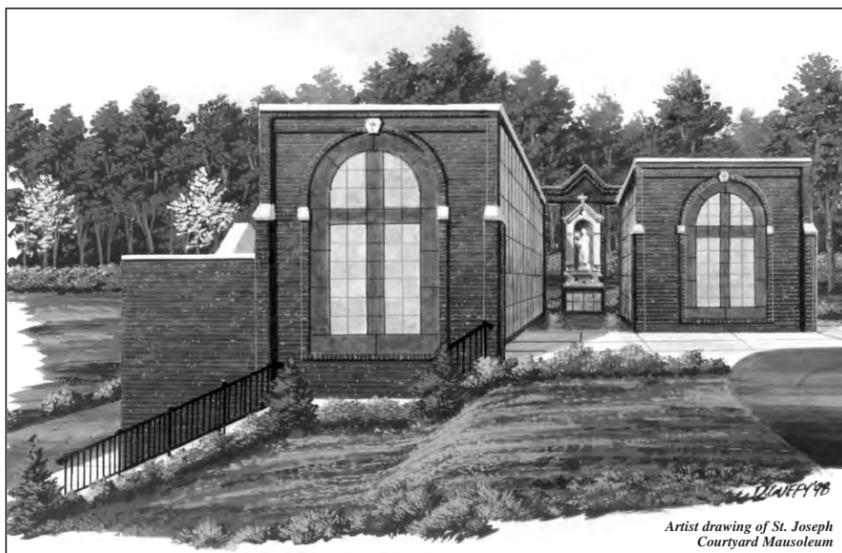
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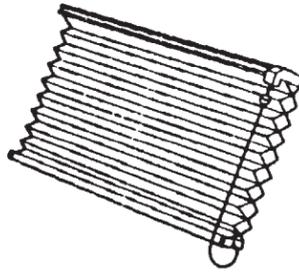
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