By William R. Bruns

At the annual meeting on Nov. 11 of the Catholic Community Foundation, Inc., Archbishop Daniel M. Buechlein told 150 account holders and members of the board of trustees that the goals of the 11-year-old foundation are being realized, but that “we still have a long way to go,” especially in promoting planned giving and endowments as essential to the financial well-being of the Church.

“Our goal,” the archbishop said, “is to invite every Catholic family in the archdiocese to consider prayerfully a planned gift to the Church as an integral part of their stewardship of God’s gifts. We are convinced that a majority of our families will respond generously to this invitation, and we believe this is the best way to guarantee the financial health and vitality of the parishes, schools and Catholic institutions in every region of our archdiocese.”

Dale Gettelfinger, president of the foundation, told those present that “the only reason we have our foundation and these endowment funds is to enable the Church to carry out its mission and its many ministries. The foundation,” he emphasized, “is a wonderful mechanism for turning money into ministry.”

Gettelfinger, a member of Our Lady of Perpetual Help Parish in New Albany, reported that during the 1997-98 fiscal year, endowments increased from 178 to 194, with a value totaling about $35 million. Annuities held by the endowment have reached nearly $1 million. “This represents an increase in assets of 23 percent over the same period a year ago,” Gettelfinger said. He added that the total return for the year was 20 percent. “Last year,” Gettelfinger said, “our endowment funds generated approximately $5.8 million—again turning money into ministry—for the benefit of parishes, schools and archdiocesan agencies in all regions of southern and central Indiana.”

Prior to the luncheon meeting, account holders were given a presentation by members of the Fund Evaluation Group, an independent consulting firm used by the foundation for investment recommendations, fund monitoring and ongoing education. The Fund Evaluation Group advises the trustees in the evaluation and rate of return enhancement of the foundation’s investments.

During the luncheon, a new six-minute videotape was premiered. The video introduces viewers to stewards whose gifts have made a difference in their own lives and in the present and future of the Church. It is meant as a means of introducing individuals and groups to the work and benefits of the foundation.

The new video features Henry Emestes of St. Mary Parish in Greensburg, Daniel and Ann Richardson of St. Luke Parish in Indianapolis, and John M. Whelan, a foundation trustee and immediate past president.
New convent opened for sisters from India

By Margaret Nelson

The Franciscan Sisters of the Immaculate Heart of Mary from India may be new to the U.S., but their spirit of hospitality was well-established on Nov. 12 during the blessing of their chapel and convent near Cardinal Ritter High School in Indianapolis.


Archbishop Buechlein told how his friend, a Sacred Heart priest in Memphis, let him know that the Franciscan Sisters of the Immaculate Heart of Mary wanted to start a community in the U.S.

“It’s wonderful how ordinary God’s grace is in the working of our Church,” he said.

Calling prayer “probably the most unselfish ministry of our time,” the archbishop said he would pray with and for the new community and asked the sisters to keep in prayer “the whole mission of the archdiocese.”

The five sisters who will be part of the new Indianapolis community participated in the Mass. At the end of the liturgy, Mother Delphine Mary, mother general of the order, thanked all those present with “sentiments of profound gratitude and deep joy.”

She said, “There are moments when God intervenes in direct and perceivable ways. We acknowledge that a new chapter is being written today. One of our plans is generous availability for evangelization for the local Church.

“The good Lord has blessed and blossomed our humble plan,” said Mother Delphine Mary.

The Franciscan Sisters of the Immaculate Heart of Mary will be working in Indianapolis at Holy Trinity Daycare and Kindergarten, directed by Sue Ann Yovanovich. One sister will work at a nearby health clinic and some will attend Marian College.

They had invited the Sisters of St. Francis of Oldenburg, who had provided temporary housing for them at Marian Yovanovich.

One sister will work at a nearby health clinic and some will attend Marian College.

They had invited the Sisters of St. Francis of Oldenburg, who had provided temporary housing for them at Marian University until the convent was ready. And the Little Sisters of the Poor, who were living in a convent during trips to explore possible ministries, were also part of the celebration. “The Little Sisters of the Poor are very rich,” said Mother Delphine Mary.

“The good Lord has blessed and blossomed our humble plan,” said Mother Delphine Mary.

The Franciscan Sisters of the Immaculate Heart of Mary will be working in Indianapolis at Holy Trinity Daycare and Kindergarten, directed by Sue Ann Yovanovich. One sister will work at a nearby health clinic and some will attend Marian College.

They had invited the Sisters of St. Francis of Oldenburg, who had provided temporary housing for them at Marian University until the convent was ready. And the Little Sisters of the Poor, who were living in a convent during trips to explore possible ministries, were also part of the celebration. “The Little Sisters of the Poor are very rich,” said Mother Delphine Mary.

“The good Lord has blessed and blossomed our humble plan,” said Mother Delphine Mary.

The Franciscan Sisters of the Immaculate Heart of Mary will be working in Indianapolis at Holy Trinity Daycare and Kindergarten, directed by Sue Ann Yovanovich. One sister will work at a nearby health clinic and some will attend Marian College.

They had invited the Sisters of St. Francis of Oldenburg, who had provided temporary housing for them at Marian University until the convent was ready. And the Little Sisters of the Poor, who were living in a convent during trips to explore possible ministries, were also part of the celebration. “The Little Sisters of the Poor are very rich,” said Mother Delphine Mary.

“The good Lord has blessed and blossomed our humble plan,” said Mother Delphine Mary.

The Franciscan Sisters of the Immaculate Heart of Mary will be working in Indianapolis at Holy Trinity Daycare and Kindergarten, directed by Sue Ann Yovanovich. One sister will work at a nearby health clinic and some will attend Marian College.

They had invited the Sisters of St. Francis of Oldenburg, who had provided temporary housing for them at Marian University until the convent was ready. And the Little Sisters of the Poor, who were living in a convent during trips to explore possible ministries, were also part of the celebration. “The Little Sisters of the Poor are very rich,” said Mother Delphine Mary.

“The good Lord has blessed and blossomed our humble plan,” said Mother Delphine Mary.

The Franciscan Sisters of the Immaculate Heart of Mary will be working in Indianapolis at Holy Trinity Daycare and Kindergarten, directed by Sue Ann Yovanovich. One sister will work at a nearby health clinic and some will attend Marian College.

They had invited the Sisters of St. Francis of Oldenburg, who had provided temporary housing for them at Marian University until the convent was ready. And the Little Sisters of the Poor, who were living in a convent during trips to explore possible ministries, were also part of the celebration. “The Little Sisters of the Poor are very rich,” said Mother Delphine Mary.

“The good Lord has blessed and blossomed our humble plan,” said Mother Delphine Mary.
BLOOMINGTON—Three men were inducted into the U.S. Professional Tennis Association (USPTA) Hall of Fame during ceremonies in August at the RCA Championships at the RCA Dome in Indianapolis.

One of the three to receive the honor was St. Charles Borromeo in Bloomington parishioner Mike O’Connell of Springville.

O’Connell, the head pro at Indiana University for the past six years, was notified of this honor last February while attending a convention where he was named Indiana USPTA Pro of the Year. He recalls what went through his mind after hearing his name among the USPTA Hall of Fame inductees.

“Two things came to mind. One was that they just mentioned my name and I thought it was someone else, so it was a shock,” O’Connell said.

At 48, O’Connell said he didn’t expect to receive such an honor this soon.

“You normally get this when you are a little older,” he said.

A committee of peers selected O’Connell to the USPTA Hall of Fame. The selections are made based on criteria which includes career accomplishments, tournament participation, contributions to tennis, and contributions to writing, speaking, and coaching.

O’Connell’s accomplishments include:

• USPTA national ranking of No. 8, 1988
• USPTA national ranking of No. 8, 1989
•PSPTA national ranking of No. 8, 1986
• PSPTA national ranking of No. 8, 1987

O’Connell started playing tennis about 30 years ago, while attending Oakland City University in Oakland City, on a basketball scholarship. His basketball coach asked team members to have athletic participation during the off-season. With encouragement from his brother, Jim, he took up tennis, getting serious about it during service in the U.S. Air Force.

O’Connell served in the Air Force for four years after college. He played a lot of competitive tennis, qualifying for the All World Wide Air Force Championships.

He thinks his success lies in natural athletic ability as well as dedication to tennis.

“I am not a bad athlete, but I’d say I had to work at it because I didn’t have all the training most kids have now,” he said.

He explained that most tennis players these days begin training around age 6.

Along with all the dedication and hard work, O’Connell also finds inspiration through his strong Catholic background.

One of seven siblings, he benefited from a strong Catholic upbringing.

“I have always put my faith number one in everything I do,” O’Connell said.

Before taking the pro position at the Indiana University Tennis Center six years ago, O’Connell was the teaching pro at French Lick Springs Resort in French Lick for 16 years. While there, he and his wife, Linda, were members of Our Lady of the Springs Parish. He served as the president of the parish council.

Father John M. Hall, pastor of Our Lady of the Springs, recalls O’Connell as committed to his faith.

“He was very sincere in his work and living his faith out, not just on Sunday, but in his work as well,” Father Hall said.

O’Connell, a lifelong Catholic, also served as a lector at Our Lady of the Springs for about 10 years. He plans to become a eucharistic minister too.

“I think that is so important, just being close to the Eucharist,” O’Connell said.

O’Connell said another goal includes bringing up his son, Sean, in a good Christian background and seeing that he receives a good education. Sean is in the second grade at St. Charles Borromeo School in Bloomington.

Giving back and helping the less fortunate are also in O’Connell’s plans. He is considering speaking to youth about his experiences.

“I speak a lot and I always get a good response about being a good motivator,” he said.

O’Connell said he would speak to youth about patterning themselves after Christ rather than some superstar.

“I have never been disappointed with that target,” he said.

As far as role models go, O’Connell has three: his parents, Jim and Racine O’Connell, and Mother Teresa of Calcutta.

“They examples, kindness, humility, those things, their examples have really been powerful,” he said.

Father Francis Dooley, a priest for 53 years dies, Nov. 15

Father Francis Broderick Dooley, ordained in 1945, died on Sunday, Nov. 15. He was 79.

A funeral Mass was celebrated at the chapel at St. Paul Hermitage, where Father Dooley began his ministry as assistant pastor at St. Joseph, Bloomington, and St. Patrick, Terre Haute. In 1950, he moved to St. Mary, Greensburg and St. Joan of Arc, Indianapolis. He became assistant at St. Mary, Indianapolis, in 1951. In 1956, Father Dooley was named administrator of St. Joseph, Clark County. The next year, he became assistant at St. Philip Neri, Indianapolis.

He became chaplain of Providence Convent at Saint Mary-of-the-Woods in 1959. In 1963, he was named pastor of St. Bartholomew, Columbus. He became chaplain of St. Vincent Hospital in Indianapolis in 1968.

In 1971, Father Dooley was appointed pastor of Our Lady of the Springs, French Lick. In 1973, he became co-pastor of St. Catherine, Indianapolis, where he was named pastor in 1976.


Father Dooley was a graduate of Saint Meinrad College and St. Mary Seminary in Baltimore.

Father Joseph Dooley said that his brother loved trains, perhaps because their father and grandfather each worked for the railroads for 41 years. He remembers his brother—two years younger, the second of the five Dooley children—decided to become a priest at the age of 10.

Benedictine Sister Patricia Dede, administrator of St. Paul’s Hermitage, said, “With all of his breathing difficulties, he never complained about his health.”

Theresa Brandon, of the hermitage staff, said, “We’ll miss him. Our staff considers it a privilege to care for priests in the last years of life, especially when they are so dedicated.”

Father Francis Dooley is survived by his brothers, Paul A., James P. and Father Joseph B. Dooley, and a sister, Alice M. Dooley.

Memorial contributions may be made to St. Paul Hermitage, where Father Francis Dooley lived for eight years.
The latest peace agreement

W e hope you’ll excuse us if we didn’t feel the euphoria about the results of the latest Mideast peace negotiations that banner headlines in daily newspa-
pers at the time of the signing seemed to indicate. Events since then confirm our trepidation.

We applaud the fact that Israeli Prime Minister Benjamin Netanyahu and Palestine Authority President Yasser Arafat, with the help of President Clinton and King Hussein of Jordan, were finally able to come to an agreement. We are glad that peace negotia-
tions once again took place because there can’t be peace without them. But we can’t help but wonder if any real progress was made.

Israel agreed to give back an addi-
tional 13 percent of the territory it occu-
pied after the 1967 war. But it had already agreed to do that before. In return, the Palestinians agreed to take out the proviso in the PLO charter that call for the destruction of the Jewish state and to strengthen antiterrorist mea-
sures. But they had already agreed to do that before, too.

In reality, we are still far away from real peace between Jews and the Palestinians than we were after the Oslo Accords were signed back in 1993.

One good provision of the latest agreement is that Israel will provide safe passage to Palestinians moving between Gaza and other Palestinian areas. This will help students from Gaza who are studying at Bethlehem University, among others.

The latest agreement is supposed to be only an interim step toward a final agreement due to be completed by May 4. Since it was so difficult to achieve this agreement, and since it has met such strong opposition on both sides, how can a final agreement possi-
ble meet that deadline, especially since none of the real sticking points are even mentioned in the latest agree-
ment?

What happened to Washington’s insistence that the Israelis stop building new settlements in East Jerusalem? It was the start of the Har Homa settle-
m ents just north of Bethlehem that caused the peace process to come to a halt in March 1997. And now Israeli settlers are claiming still more land in what some day may become the coun-
try of Palestine.

Apparently, the final status of Jerusalem wasn’t even discussed at these negotiations, and that will be the toughest issue. The current Israeli administration insists that Jerusalem will remain undivided and the capital of Israel while the Palestinians are just as insistent that East Jerusalem will become the capital of Palestine.

The turmoil since the agreement shows just how difficult it will be to come to some final agreement. Extremists, both among the Palestinians and the Israelis, are determined to wreck any real peace. Members of Israel’s National Religious Party might pull out of Netanyahu’s coalition, and members of Islamic Hizb or Hamas continue to try to stop the peace process through acts of violence.

Both Arab and Israeli moderates must not permit terrorist acts to halt peace negotiations. The only way to prevent such acts is to demonstrate that they won’t work. Terrorism will con-
tinue as long as it is thought to be suc-
cessful in stopping the peace process. Arafat must find a way to control the Arab extremists. It will be interesting to see what effect the U.S. Central Intelligence Agency has in combating terrorism.

At present, despite the opposition of the National Religious Party, Netanyahua does not seem to be in dan-
ger of being voted out of office, espe-
cially after he managed to get both Ariel Sharon and Natam Sharansky to join him during the negotiations in Maryland.

Even under the terms of this latest agreement, the Palestinians control only 14.2 percent of the West Bank. Israel controls 60 percent, and 25.8 percent is controlled jointly. We are still a long way away from a true peace in the Holy Land.†

† John F. Fink

The Contraceptive mentality trivializes sexual expression

Apparently, if one is outraged by the fact that the president of our country publicly lied to us, or he she is in the minority. We shouldn’t be bothered, since he lied about adultery, which, after all, is common. Some commentators tell us that to be concerned about adultery and “small” lies concerning sexual matters is prudish and hypocritical. We should become more sophisticated and liberated about these things, like the Europeans, for example. Such postur-
ing an insult and an embarrassment.

Earlier in October, Pope John Paul II told a group of U.S. bishops on their ad limina visit, “Thirty years after Humanae Vitae we see that mistaken ideas about the individual’s moral autonomy continue to afflict wounds on the consciences of many people and on the life of society. Paul VI pointed out some of the consequences of separating the unitive aspect of conjugal love from its procreative dimension: a gradual weakening of moral discipline; a trivi-
alization of human sexuality; the demeaning of the marital infi-
dentity, often leading to broken families; state-sponsored programs of population control based on imposed contraception and sterilization (cf. Humanae Vitae, #17). The introduction of legalized abortion and eugenesia, ever increas-
ing recourse to in vitro fertilization, and certain forms of genetic manipulation and embryo experimentation are also closely related to a new kind of demographic reasoning, as well as in contemporary culture, to the idea of unlimited dominion over one’s body and life. This expresses in defense of human life against the claims for itself the role that is properly God’s, bad things start to happen.

Married couples are not independent “domestic units” or islands in society so that what any given couple does or doesn’t do is not an issue of common concern. Like every individual person, so every mar-
ried couple shares a responsibility for the good and common welfare.

To be sure, our Church has a responsibility to help conscientious couples be responsible as well as gen-
erous parents. Like other develop-
ments in our society, while becoming less complicated in their methods, processes of Natural Family Planning have become quite sophisti-
cated in their results. Instruction about such means are readily available and if couples have questions in this regard, I invite you to contact our archdiocesan Office of Youth and Family Ministries.

The gift of cooperatin the life-
giving power of the Creator is also a responsibility for a “contraceptive menti-
tal,” which practices artificial birth control for selfish reasons, is wrong. To use artificial means for appropriate reasons is wrong because it con-
tributes to the social climate that claims we have unlimited dominion over our bodies. When our human family takes God’s place, we are in trouble. And so the beauty and the wonder of human sexual expression are trivialized as in the current national scandal that embarrasses our country.†

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

Published weekly except the last week of December and the first week of January. Mailing Address: P.O. Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 1998 Criterion Press, Inc. ISSN 0574-4350.


Price: $20.00 per year 50 cents per copy

Postmaster: Send address changes to The Criterion, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page: www.archindy.org

E-mail: criterion@archindy.org

Advertising ....................317-236-1572
Main office: ....................317-236-1570

Journey of Hope 2001

The Contraceptive mentality trivializes sexual expression

Appropriately, if one is outraged by the fact that the president of our country publicly lied to us, or he, she is in the minority. We shouldn’t be bothered, since he lied about adultery, which, after all, is common. Some commentators tell us that to be concerned about adultery and “small” lies concerning sexual matters is prudish and hypocritical. We should become more sophisticated and liberated about these things, like the Europeans, for example. Such posturing is an insult and an embarrassment.

Earlier in October, Pope John Paul II told a group of U.S. bishops on their ad limina visit, “Thirty years after Humanae Vitae we see that mistaken ideas about the individual’s moral autonomy continue to afflict wounds on the consciences of many people and on the life of society. Paul VI pointed out some of the consequences of separating the unitive aspect of conjugal love from its procreative dimension: a gradual weakening of moral discipline; a trivialization of human sexuality; the demeaning of the marital identity, often leading to broken families; state-sponsored programs of population control based on imposed contraception and sterilization (cf. Humanae Vitae, #17). The introduction of legalized abortion and eugenics, ever increasing recourse to in vitro fertilization, and certain forms of genetic manipulation and embryo experimentation are also closely related to a new kind of demographic reasoning, as well as in contemporary culture, to the idea of unlimited dominion over one’s body and life. This expresses in defense of human life against the claims for itself the role that is properly God’s, bad things start to happen.

Married couples are not independent “domestic units” or islands in society so that what any given couple does or doesn’t do is not an issue of common concern. Like every individual person, so every married couple shares a responsibility for the good and common welfare.

To be sure, our Church has a responsibility to help conscientious couples be responsible as well as generous parents. Like other developments in our society, while becoming less complicated in their methods, processes of Natural Family Planning have become quite sophisticated in their results. Instruction about such means are readily available and if couples have questions in this regard, I invite you to contact our archdiocesan Office of Youth and Family Ministries.

The gift of cooperatin the life-giving power of the Creator is also a responsibility for a “contraceptive mentality,” which practices artificial birth control for selfish reasons, is wrong. To use artificial means for appropriate reasons is wrong because it contributes to the social climate that claims we have unlimited dominion over our bodies. When our human family takes God’s place, we are in trouble. And so the beauty and the wonder of human sexual expression are trivialized as in the current national scandal that embarrasses our country.†

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

Advisory Board: Most Rev. Daniel M. Buechlein, O.S.B., Publisher

Peter Agostinelli, Managing Editor

Maryintage Brown, Executive Editor

John F. Fink, Editor Emeritus

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Advertisement</td>
<td>317-236-1572</td>
<td>317-236-1570</td>
<td>317-236-1572</td>
</tr>
<tr>
<td>Toll Free</td>
<td>1-800-382-9836, ext. 1570</td>
<td>1-800-382-9836, ext. 1573</td>
<td>1-800-382-9836, ext. 1573</td>
</tr>
<tr>
<td>Price</td>
<td>$20.00 per year 50 cents per copy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Postmaster: Send address changes to The Criterion, P.O. Box 1717, Indianapolis, IN 46206-1717.
La mentalidad de los anticonceptivos trivuliza la expresión sexual

Por lo visto, una persona está en la mira de una secta de担任分子, pero no la mencionó públicamente. Nos dicen que no debemos molestarlo ya que él se mete en el diferencial que el con, lo cual es común. Algunos comentario hacen que él es antinado e hipócrita preocuparse por el adulterio y las mentiras “pequeñas” que involucran asuntos sexuales. Debemos velarnos más soñificados y liberados sobre estos asuntos, siguiendo el ejemplo de las mujeres. Esta postura es un insulto y una vergüenza.

En los principios de octubre, el papa Juan Pablo II dijo a un grupo de obispos estadounidenses en la conferencia World Family Day, “treinta años después de Humanae Vitae, podemos ver que las ideas equivocadas sobre la autonomía moral del individuo continúan dando daños en las concien-cias de muchas personas y en la vida en sí misma”. El papa resaltó algunas de las consecuencias de separar el aspecto unitive del amor matrimonial del amor procreador; la debilitación gradual de la moral digital, un caso obvio o escaso. También mencionó la denegación de mujeres; la infidelidad matrimonial que a menudo lleva a las familias rotas, lo que profundiza la pérdida de la población patrocinados por el gob-ierno que se basa en el anticoncepcionismo, y la esterilización forzadas (cf. Humanae Vitae, #17). La introducción del aborto legalizado y la eutanasia, que es régimen de vida, no está bien. El usar medios artifi-ciales para controlar el nacimiento es un límite sobre nuestros cuerpos. Nos metemos en la denegación que preconizan para que nos denigre a nosotros como seres humanos. Cuando la conciliación entre ellos no está bien, cualquier familia que se formen con estos seres humanos nos arribaremos al poder y el dominio sin límites que sólo pertenecen a Dioses. Cuando la misma sociedad adopta el papel que es debe-miento de Dios, los hagamos malentender a suceder. Los matrimonios no son “unidades domésticas” independientes o asilados en la sociedad de modo que lo que cualquier pareja hace o no hace no tenga impacto social. De la misma man-wera cada persona individualmente en el matrimonio comparte una responsabili-dad moral en nuestra sociedad.

El Papa ha mencionado que tiene la responsabilidad de ayudar a los matro-nos a concientizar para ser padres responsables así como madres. Como avances en nuestra sociedad, aunque sus métodos son menos compl-iando que los anteriores, “Planificación Natural de la Familia” se han convertido sofisticados en sus resultados. La instrucción sobre estos métodos está más fácilmente disponible y si los matrimonios tienen preguntas al respecto, los invito a ponerse en contacto con la ofici-a de Ministerios a los Jóvenes y a la Familia de la archidiócesis. El doce de cooperación con el poder vivificante del Creador también es una responsabilidad. Una “mentalidad anticonceptiva” que invita al control de natalidad artificial por las razones egoís-tas no está bien. El usar medios artifi-ciales por las razones apropiadas es incon-recto porque contribuye al clima social que exige que tengamos el dominio sin límites sobre nuestros cuerpos. Nos metemos en los problemas cuando nuestras familias tomaban el lugar de Dios. De lo tanto, no hay una relación entre la de la expresión sexual humana se trivulizan como en el escandaloso nacional actual que avanzan en nuestra sociedad.

Trasladado por: Language Training Center, Indianapolis.

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Married priesthood is a matter of discipline, not Church doctrine

In view of the critical shortage of priests and the Church’s ruling against married clergy, please explain the follow-ing biblical passage which seems to be in conflict with Catholic theology.

“Now a bishop must be above reproach, the husband of one wife, tem-perate, sensible, dignified, hospitable, an uppt teacher, not quarrelsome, and no lover of money. He must manage his own household and his children; in fact, he must manage his household, being careful to care for God’s Church? (1 Tim 3:2)

Lucille Adams Versailles

(Such Scripture passage is not in conflict with Catholic theology at all, properly it attest to the fact that married clergy exist-ed in the early Church. A celibate priest-hood is discipline the Latin, of course, Western, Church. It is not a matter of theol-ogy, the Eastern Churches (including the Eastern Orthodox Churches) have always allowed an optional married clergy. There are mar-ried priests in the Byzantine Catholic Church and the Eastern Orthodox Churches. What’s the difference? There’s a deep and long history between the two traditions, some permanent deacons, some former Protestant ministers and former Anglican priests, and some cases the Eastern Churches, such as the Byzantine Catholic Church or Melkite Catholic Church. Father John Dzetien also deals with a question on this subject in his column this week on Page 11—WRB)

Kudos to St. Vincent

I enjoyed your editorial this week on “Blessing the Innocents” and St. Vincent’s wonderful work (The Criterion, Nov. 13). Could you possibly do a column on the great work that St. Vincent New

Spirituallity or Today? Fr. John Catoir

A reader asked me to help her over-come her feelings of grief.

“Dear Father Catoir, My dad suddenly, unexpectedly... and even though I try to keep the thought that God’s will is right (as I know it) still I feel very upset about Dad’s death. I look forward to your articles. Would you please talk about death?”

My dear friend, my heart goes out to you in this difficult time. As you try to fathom the great mystery of death, you begin to realize even more dramatically that it is a grim reality of your own earthly mortality. Besides the deep sense of loss, there are justice issues as well: Why does God take the good ones, and leave behind the troublemakers?

There are no easy answers to any of these perplexing issues, but if it helps, please know that I have experi-enced your pain, and have asked the same questions. I have only come to the point that I managed to control the thoughts I allowed into my mind.

In a letter to a student that even though “I try to keep the thought that God’s will is right (as I know it) still I feel very upset about Dad’s death.” Of course you do. Who wouldn’t be upset? But maybe deep down deep you don’t think that God is right. Maybe you do not want to be disrespectful so you deny your feel-ings and doubt. As a result you become depressed as you try to force yourself to say that God knows best when you don’t really believe it. This kind of thing happens a lot.

This little prayer will remind you that you have a choice. Don’t force your feelings of any kind. If you’re mad at God, or anyone else, admit it, and then just laugh at yourself. The saints we know become angry with God from time to time. This may not be your prob-lem, but I mention it to make the point that you have to accept your feelings just as they are.

God’s wisdom is hidden from our eyes. Perhaps it was the best time to take your Dad home in order to save his soul. Who knows? You didn’t try to figure it out.

I’ll give you a little formula to hang on to while you’re working through this personal tragedy. It’s one that’s worked for me, and I think it can work for you as well. Pray these words over and over:

“Now a bishop must be above reproach, the husband of one wife, tem-perate, sensible, dignified, hospitable, an uppt teacher, not quarrelsome, and no lover of money. He must manage his own household and his children; in fact, he must manage his household, being careful to care for God’s Church? (1 Tim 3:2)
Five deacons ordained at Saint Meinrad

ST. MEINRAD—On October 31, five Saint Meinrad seminarians received the order of deacon from Archbishop Daniel M. Buechlein, at the Saint Meinrad Archabbey Church.

Ordained as deacons were: W. Joseph Brown and William Ehalt, Archdiocese of Indianapolis; Charles Rowe, Diocese of Kansas City-St. Joseph; Stephen Schack, Diocese of Phoenix; and Keith Schack, Diocese of Phoenix.

The men ordained are transitional deacons, which means they are preparing for ordination to the priesthood. Many dioceses also have permanent deacons, who are not studying for the priesthood. Permanent deacons are often married and have full-time occupations.

The seminarians attend Saint Meinrad School of Theology, which has been preparing priests, religious and lay leaders for the Roman Catholic Church for more than 140 years.

The seminary offers graduate-level courses for students seeking degrees and continuing education. Those studying for the priesthood pursue a Master of Divinity degree. Lay and religious students can earn a Master of Arts in Catholic thought and life or a Master of Theological Studies.

VIPS . . .

John C. and Marjorie Lich of Indianapolis marked their 50th anniversary Oct. 23. The couple celebrated with a family gathering. They were married Oct. 23, 1948, at St. Joan of Arc Parish in Indianapolis.

They also have three grandchildren. The Dingledys are members of St. Pius X Parish in Indianapolis.

George H. and Rita Ann Dingledy of Indianapolis will mark their 50th anniversary Nov. 25. The couple will celebrate with two receptions in Indianapolis, a reception will be held on Thanksgiving Day, Nov. 26, from 4:30 p.m. to 6:30 p.m. at Marriott East. In Wabash, a reception will be Nov. 29 from 2 p.m. to 4 p.m. at Honeywell Memorial Center. The couple will also celebrate at the 10:30 a.m. Mass on Nov. 29 at St. Bernard Parish in Wabash. The Dingledys are the parents of five children: John F., Thomas G., James E., the late George H. II., and Christine Theiroff. The couple also has seven grandchildren.

St. Roch School’s Spell Bowl Team in Indianapolis recently captured the Division IV title for smallest schools participating and the overall title. The team went on to compete at the state finals at Warren Central High School.

Herman and Rozella Hoffman of Madison will mark their 50th anniversary Nov. 23. The couple will renew their vows at 11 a.m. Nov. 22 at St. Mary Parish in Madison. Their children will host an open house at the Knights of Columbus Hall in Madison Nov. 22 from 2 p.m. to 4 p.m. Friends and family are invited. The couple was married Nov. 23, 1948, at St. Mary Parish in Madison. They have eight children: Herman Jr., Fred, Jim, Frank Hoffman, Carolyn Stutler, Mary Truitt, Marilyn Jean Huling, and Rose Marie Roberts. The couple also has 17 grandchildren.

VIPs . . .

John C. and Marjorie Lich of Indianapolis marked their 50th anniversary Oct. 23. The couple celebrated with a family gathering. They were married Oct. 23, 1948, at St. Joan of Arc Parish in Indianapolis. The couple has three children: John C. and Stephen A. Lich, and Barbara Fox. They also have three grandchildren. The Lichs are members of St. Pius X Parish in Indianapolis.

George H. and Rita Ann Dingledy of Indianapolis will mark their 50th anniversary Nov. 25. The couple will celebrate with two receptions in Indianapolis, a reception will be held on Thanksgiving Day, Nov. 26, from 4:30 p.m. to 6:30 p.m. at Marriott East. In Wabash, a reception will be Nov. 29 from 2 p.m. to 4 p.m. at Honeywell Memorial Center. The couple will also celebrate at the 10:30 a.m. Mass on Nov. 29 at St. Bernard Parish in Wabash. The Dingledys are the parents of five children: John F., Thomas G., James E., the late George H. II., and Christine Theiroff. The couple also has seven grandchildren.

St. Roch School’s Spell Bowl Team in Indianapolis recently captured the Division IV title for smallest schools participating and the overall title. The team went on to compete at the state finals at Warren Central High School.

Herman and Rozella Hoffman of Madison will mark their 50th anniversary Nov. 23. The couple will renew their vows at 11 a.m. Nov. 22 at St. Mary Parish in Madison. Their children will host an open house at the Knights of Columbus Hall in Madison Nov. 22 from 2 p.m. to 4 p.m. Friends and family are invited. The couple was married Nov. 23, 1948, at St. Mary Parish in Madison. They have eight children: Herman Jr., Fred, Jim, Frank Hoffman, Carolyn Stutler, Mary Truitt, Marilyn Jean Huling, and Rose Marie Roberts. The couple also has 17 grandchildren.
Collection helps poor

This weekend, Nov. 21 and 22, the collection for the Catholic Campaign for Human Development will be held in the parishes of the archdiocese.

This program was established in 1970 by the United States Bishops for the purpose of providing financial assistance to organized poor and low-income persons to address causes and effects of poverty.

The CCHD has become the largest funder of self-initiative programs by the poor.

Two sources are available for applicants to apply for CCHD funding: the national office in Washington, D.C., and the local office in each diocese.

In the Archdiocese of Indianapolis, a committee participates in the decisions of funding (both national and local) and those activities pursued in the archdiocese. Recommendations to fund on any level must be approved by the local bishop.

Funding is determined by a project’s adherence to the guidelines: 1) low-income membership must have a dominant voice; 2) there is a strong leadership development element in the operations of the project; and 3) activities conform to the moral teachings of the Catholic Church.

Leo Pursley was sixth bishop of Fort Wayne-South Bend

One of the fathers of the Second Vatican Council, Bishop Leo Pursley, sixth bishop of the Diocese of Fort Wayne-South Bend, died on Nov. 15 at the age of 96.

Bishop John D’Arcy will preside at the funeral Mass on Nov. 20 at noon at St. John the Baptist Church in Fort Wayne. Pursley was ordained at the Cathedral of St. John the Baptist Church in Fort Wayne.

The Newman Club for Catholic students at Purdue University.

Bishop Pursley was ordained to the episcopacy in 1950. He was appointed administrator of the diocese in 1955 and Bishop of the Diocese of Fort Wayne in 1956.

In 1960, the bishop petitioned the Holy See to change the name of the diocese. He retired as Bishop of the Diocese of Fort Wayne-South Bend in 1976. He lived in Huntington until his death.

During this past year, a group called the Indianapolis Citizens Empowerment Council, Bishop Leo Pursley, sixth bishop of the Diocese of Fort Wayne, in 1937, and St. John the Baptist, Fort Wayne, in 1942.

Father Pursley established the Newman Club for Catholic students at Purdue University.

Bishop Pursley was ordained to the episcopacy in 1950. He was appointed administrator of the diocese in 1955 and Bishop of the Diocese of Fort Wayne in 1956.

In 1960, the bishop petitioned the Holy See to change the name of the diocese. He retired as Bishop of the Diocese of Fort Wayne-South Bend in 1976. He lived in Huntington until his death.

Choices are what make life both exciting and stressful. The concerns on my mind, (what did I lose by making this choice and what did I gain by making this choice.) are the greatest questions that will only yield answers long after the decision has been made.

“Two roads diverged in a yellow wood, And sorry I could not travel both, And be traveler, long I stood, And looked down one as far as I could . . .”

During my eighth grade year, I felt much like the images described by Robert Frost. I was in quite a predicament. While the kids in my neighborhood were finishing up at their respective public grade school and destined for the local public high school, and while my classmates were all dead set on staying at the private school that I was attending, I had the feeling that there was a better place for me.

Having several options in front of me, I wanted to make an informed decision about my secondary education. Being more conservative in nature, and Catholic, I decided to first try the legendary halls of Cathedral High School. Immediately I was attracted to the “Emerald Aisle.” After all, all other school orientation nights were a waste of time.

As a college prep school, Cathedral does its greatest service to her students, most especially myself, by giving us many choices. From curriculum to activities, I was faced with decisions every day, something I was not accustomed to in grade school. At the risk of feeling left out, students join all of the clubs that they can. With Cathedral’s tough curriculum, balancing activities and academics is a real challenge.

Now a student at Wabash College, I have learned that time-management is the greatest asset that a college student can have. That was the best benefit of my Cathedral education. Activities, sports, and academics forced me to discipline myself into a study pattern that was beneficial to my grade point average, but which allowed me to enjoy my friends and free-time.

All of a student’s decisions are not as serious, though. One of the fun choices to be made is whether to dye your hair blue or gold on game day. I am an enthusiastic person, and it was not hard to be excited about Cathedral.

There really wasn’t a choice. By attending a school with so much history, so much dedication, and so many trophies, spirit was the rule. The spirit and excitement of the entire school on game days was contagious. Upperclassmen would be so excited about the game that their enthusiasm would filter through to the freshmen until the entire school was rabid for the other team at tip off, kick off, or face off.

My choices at CHS helped mold me into what I am and what I strive to be. Having the best teachers gave me the desire to become one myself and hopefully have the same effect on kids that my teachers had on me.

Working in the performing arts gave me great exposure to public speaking and a love for drama. Working with great English teachers and the newspaper, the Megaphone, gave me a love for writing. Playing sports helped me create many lasting friendships. Being at a religious-based school, I was given a new look at diversity. I was able to rejuvenate my faith, and learn about and understand those who follow religious faiths different from my own.

Walking Cathedral’s halls for four years, I was given many fond memories that I will always cherish.

I left Cathedral with a great deal of knowledge that I am so blessed to have gained. I learned not only about Shakespeare, algebra, and chemistry, but also the value of life and how fun one can have. I have been absolutely blessed with good instincts. With 20/20 hindsight, I know it would have been a crime not to have attended Cathedral. It was a gut feeling, however, when I accepted my spot in the class of 1997. I am still reaping the benefits today.

“I shall be telling this with a sigh, Somewhere ages and ages hence: ‘Two roads diverged in a wood, and I— I took the road less traveled by And that has made all of the difference.’

CATHEDRAL HIGH SCHOOL
5225 E. 56th Street • INDIANAPOLIS, INDIANA 46226 • 317-4581

Davye Neal
Cathedral High School
Class of 1997

Wabash College
Class of 2001
BLOOMINGTON—St. Paul Catholic Center in Bloomington is ready for the new millennium.

The Journey of Hope 2001 has been “an aid to us in helping us to revisit our mission,” said Father J. Daniel Atkins, pastor of St. Paul Catholic Center in Bloomington.

Father Atkins said when Archbishop Daniel M. Buechlein introduced the Journey of Hope 2001 to prepare for the new millennium, St. Paul Catholic Center studied the three elements: spiritual renewal, stewardship and evangelization.

“We looked at each of those goals and we were really pleased to find that some of, or many of, the things that he suggested and held up for us to refocus on, we had already begun to do,” Father Atkins said.

Father Atkins said it was good to know that St. Paul Catholic Center was on the right track and in tune with the goals of Archbishop Buechlein and other bishops in America in preparing for the new millennium.

A unique parish

Currently there are 775 resident households and 1,654 registered students at St. Paul Catholic Center. Mark Erdosy, coordinator of student life, said St. Paul is a university parish—a Newman Center. He said the programming at St. Paul is geared primarily toward the university community—students, faculty and staff.

“That in itself makes us unique from a resident parish,” Erdosy said.

The liturgy

In terms of greater participation in the liturgy, Father Atkins said this not only shows in numbers but also in activity. About two years ago, St. Paul Catholic Center evaluated its hymnal and spent a lot of time selecting and adopting a new one.

The criteria for the new hymnal included a broad scope of music styles, inclusive language, and reflection of cultural diversity.

Father Atkins said this is important because St. Paul has a culturally diverse community. The St. Paul community serves Hispanics as well as a large Korean population. The Korean parishioners have their own liturgy on the first Saturday of each month.

“We need to have music that reflects different cultures. I think it has brought more people to the Church,” Father Atkins said.

Father Atkins added, “We are being blessed with more and more African-Americans here at St. Paul, which is very, very good.”

A fifth weekend Mass has been added to accommodate parishioners at 9 p.m. on Sunday. Father Atkins said more students from Indiana University and those who work on weekends attend Mass because of the new addition on Sunday nights.

BLOOMINGTON—St. Paul Catholic Center in Bloomington is on track heading into the new millennium.

The Journey of Hope 2001 has been “an aid to us in helping us to revisit our mission,” said Father J. Daniel Atkins, pastor of St. Paul Catholic Center in Bloomington.

Father Atkins said when Archbishop Daniel M. Buechlein introduced the Journey of Hope 2001 to prepare for the new millennium, St. Paul Catholic Center studied the three elements: spiritual renewal, stewardship and evangelization.

“We looked at each of those goals and we were really pleased to find that some of, or many of, the things that he suggested and held up for us to refocus on, we had already begun to do,” Father Atkins said.

Father Atkins said it was good to know that St. Paul Catholic Center was on the right track and in tune with the goals of Archbishop Buechlein and other bishops in America in preparing for the new millennium.

A unique parish

Currently there are 775 resident households and 1,654 registered students at St. Paul Catholic Center. Mark Erdosy, coordinator of student life, said St. Paul is a university parish—a Newman Center. He said the programming at St. Paul is geared primarily toward the university community—students, faculty and staff.

“That in itself makes us unique from a resident parish,” Erdosy said.

The liturgy

In terms of greater participation in the liturgy, Father Atkins said this not only shows in numbers but also in activity. About two years ago, St. Paul Catholic Center evaluated its hymnal and spent a lot of time selecting and adopting a new one.

The criteria for the new hymnal included a broad scope of music styles, inclusive language, and reflection of cultural diversity.

Father Atkins said this is important because St. Paul has a culturally diverse community. The St. Paul community serves Hispanics as well as a large Korean population. The Korean parishioners have their own liturgy on the first Saturday of each month.

“We need to have music that reflects different cultures. I think it has brought more people to the Church,” Father Atkins said.

Father Atkins added, “We are being blessed with more and more African-Americans here at St. Paul, which is very, very good.”

A fifth weekend Mass has been added to accommodate parishioners at 9 p.m. on Sunday. Father Atkins said more students from Indiana University and those who work on weekends attend Mass because of the new addition on Sunday nights.
A one-sheet Mass guide is available for non-Catholics who attend Mass at St. Paul. Father Atkins said several Catholic students bring their non-Catholic friends to Mass. “We are very intentional about hospitality,” he said. Father Atkins said he receives several e-mail messages from non-Catholics, who tell him they have been attending St. Paul since their freshmen year in college. Other e-mail messages from Catholic students tell him St. Paul makes them feel at home, even at a large university where some 40,000 are enrolled. One Indiana University freshman wrote: “Never in my life have I felt more welcomed by a group of complete strangers.”

Community service
Erdosy said St. Paul is very involved in the Bloomington community. Parishioners participate in projects with Habitat for Humanity. The parish hosts a fall and spring food drive. At Christmas, parishioners participate in a sharing program in which gifts are bought and delivered to the needy. Other parishioners volunteer in the local soup kitchen.

Last year, 24 students spent their spring break in Washington, D.C. Students volunteered in a soup kitchen, a daycare for high-risk children, and a food pantry. Some of the students also delivered food to people living with AIDS.

“That was a pretty powerful experience,” Erdosy said.

Kairos Retreat
For the past three years, university students have been invited to attend a Kairos Retreat. Erdosy said the Kairos Retreat is like a Christian Awakening or an Encounter weekend. Participants travel to Saint Meinrad Archabbey for the weekend program.

“I think retreats are special times when college students take time away and get in touch with their hearts,” Erdosy said. The retreats continue when students return to Bloomington.

Part of the retreat is putting it to practice or living what you realize, or living out what you learned about yourself and your relationship with God and others from that point forward,” Erdosy said.

St. Paul Catholic Center, Bloomington

<table>
<thead>
<tr>
<th>Masses:Saturday — Anticipation — 5:30 p.m.</th>
<th>Sunday — 8:00, 9:30, 11:15 a.m., 5:30, 9:00 p.m.</th>
<th>Workdays — 4:30 p.m.</th>
<th>Summer — Sat. 5:30 p.m., Sun. 8:30, 10:30 a.m., 5:30 p.m.</th>
</tr>
</thead>
</table>

Religious education
Indiana University students are heavily involved in the children’s religious education program at St. Paul. Gloria Bier, coordinator of religious education, said she has 37 catechists and, of those, 35 are college students and four are parents.

“The help from the students is terrific. They never cease to amaze me with their enthusiasm in teaching and volunteering,” Bier said. Approximately 200 children are enrolled in the program in preschool through high school classes. Erdosy believes the college students, who are responsible for curriculum development, are benefiting from the religious education program, as well as the children.

“They get hands-on practical experience of teaching in a classroom setting,” he said.

For information, please contact: Mary Ann Schumann, 3356 West 30th Street, Indianapolis, IN 46222, 317-926-1963.
S
ome people don’t believe in miracles. I feel sorry for them, but it’s true. Some people don’t believe in miracles because miracles can happen—just because they’ve never seen one. Therefore, they reject the Gospels because they believe there are miracles in them. Or they try to find natural explanations.

If people cannot accept miracles, it’s understandable that they cannot accept the idea that people can be more spiritual than God. In a corporation, there are always certain rules that all employees must observe. But the CEO or the executive officer might decide, for a good reason, that an exception should be made for a certain individual. Out of the order goes with the rule, he just uses his authority to suspend it in one particular instance. Similarly, God, the ultimate authority, may make exceptions to that law in order to give us strong evidence that a given message is his authority behind it.

I might note in passing that, of all great religious teachers, only Jesus claimed to be the Son of God and backed up that claim with miracles performed by his own authority. Other miracle workers called on God’s authority.

But, you might object, I’ve never seen a miracle. That’s probably true because miracles are rare and unusual. God doesn’t perform miracles willy-nilly. There are good reasons why we can’t see them and they aren’t seen, but that doesn’t mean they don’t exist. So what about all those miracles that the Gospels say Jesus performed? Perhaps some of the healings were psychosomatic, but all of them could have been real. It just so happened that the storm stopped when Jesus ordered it to stop. If Jesus didn’t come to life, he was dead, why didn’t the Romans simply produce his dead body? Or, as they try to explain away all miracles, those with faith should accept them as God’s intervention in human affairs.

Yes, I believe in miracles. I think the box has to take responsibility for abomination, where the right to demand public confession, and we can call it God’s intervention in human affairs. And I disagree with him on a few issues, but, unlike many professionals, he knows the authority. Father Bokenkotter writes with the sure touch of the professional scholar, a prolific author and a hands-on pastor. And I have to wonder why we are turning into?"
The Second Book of Samuel is the source of this weekend’s first reading. At one time, First and Second Samuel were understood in one volume. Later the book was separated into two parts. Samuel reaches far into Hebrew history, giving a glimpse into the realities encountered by God’s people at the time, but always primarily interested in revealing God.

The reading for this important feast of Christ the King recalculates the grand commissioning of David as King of Israel. This divine act was much more than merely bestowing the right to govern. David’s chore beyond the military and political implications of ruling was to solidify the bond between God and the people, a bond encompassing every aspect of life. In a sense, nothing else mattered in life except for the Hebrew people, individually and as a nation, to be loyal to this bond between themselves and God.

The story centers in Hebron, still an active city in the West Bank and the site of frequent violence resulting from disputes between Jews and Palestinians. This reading gives an idea of how ancient and intense is the Jewish association with Hebron and more broadly with the land.

Second Samuel quotes God in these verses. David is to be the shepherd of his people. It is a role punctuated by gentle and greater care.

As the second reading for this feast, the Church presents the Epistle to the Colossians. This reading contains one of the most magnificent of the New Testament acclamations of Jesus as Lord, as Redeemer, as most magnificent of the New Testament people. It is a role punctuated by gentle and greater care.

Mussolini in Italy. These figures were the dictators—Adolf Hitler in Germany, Joseph Stalin in Russia and Benito Mussolini in Italy; all were governed by kings. Now all are republics. The truth is that for the Hebrew people, individually and as a nation, to be loyal to this bond between God and themselves and God.

It is a role punctuated by gentle and greater care.

The Church this weekend closes its year in both a liturgical sense and an ecclesiastical sense. Jan. 1 has no Christian significance whatsoever as the first day of the year. The Jewish feast of Rosh Hashanah in the fall is actually the Jewish New Year. The Church celebrates the New Year at the end of every day. A day’s liturgical calendar begins when the Church first speaks of the Lord’s coming, and its calendar ends when the Church first speaks of His coming again.

Jesus in such a special way?

The feast of Christ the King give us as our loving shepherd, as God long ago gave David. Even evil must acknowledge Christ as supreme, as evidenced in the reading from Luke. In good times and bad, Jesus is true and constant in providence for the Hebrew people, individually and as a nation, to be loyal to this bond between God and themselves and God.

The Church this weekend closes its year in both a liturgical sense and an ecclesiastical sense. Jan. 1 has no Christian significance whatsoever as the first day of the year. The Jewish feast of Rosh Hashanah in the fall is actually the Jewish New Year. The Church celebrates the New Year at the end of every day. A day’s liturgical calendar begins when the Church first speaks of the Lord’s coming, and its calendar ends when the Church first speaks of His coming again.

Jesus skinning of David as King of Israel. This divine act was much more than merely bestowing the right to govern. David’s chore beyond the military and political implications of ruling was to solidify the bond between God and the people, a bond encompassing every aspect of life. In a sense, nothing else mattered in life except for the Hebrew people, individually and as a nation, to be loyal to this bond between themselves and God.

The story centers in Hebron, still an active city in the West Bank and the site of frequent violence resulting from disputes between Jews and Palestinians. This reading gives an idea of how ancient and intense is the Jewish association with Hebron and more broadly with the land.

Second Samuel quotes God in these verses. David is to be the shepherd of his people. It is a role punctuated by gentle and greater care.

As the second reading for this feast, the Church presents the Epistle to the Colossians. This reading contains one of the most magnificent of the New Testament acclamations of Jesus as Lord, as Redeemer, as most magnificent of the New Testament people. It is a role punctuated by gentle and greater care.

Mussolini in Italy. These figures were the dictators—Adolf Hitler in Germany, Joseph Stalin in Russia and Benito Mussolini in Italy; all were governed by kings. Now all are republics. The truth is that for the Hebrew people, individually and as a nation, to be loyal to this bond between God and themselves and God.

It is a role punctuated by gentle and greater care.

The Church this weekend closes its year in both a liturgical sense and an ecclesiastical sense. Jan. 1 has no Christian significance whatsoever as the first day of the year. The Jewish feast of Rosh Hashanah in the fall is actually the Jewish New Year. The Church celebrates the New Year at the end of every day. A day’s liturgical calendar begins when the Church first speaks of the Lord’s coming, and its calendar ends when the Church first speaks of His coming again.

Jesus skinning of David as King of Israel. This divine act was much more than merely bestowing the right to govern. David’s chore beyond the military and political implications of ruling was to solidify the bond between God and the people, a bond encompassing every aspect of life. In a sense, nothing else mattered in life except for the Hebrew people, individually and as a nation, to be loyal to this bond between themselves and God.

The story centers in Hebron, still an active city in the West Bank and the site of frequent violence resulting from disputes between Jews and Palestinians. This reading gives an idea of how ancient and intense is the Jewish association with Hebron and more broadly with the land.

Second Samuel quotes God in these verses. David is to be the shepherd of his people. It is a role punctuated by gentle and greater care.

As the second reading for this feast, the Church presents the Epistle to the Colossians. This reading contains one of the most magnificent of the New Testament acclamations of Jesus as Lord, as Redeemer, as most magnificent of the New Testament people. It is a role punctuated by gentle and greater care.

Mussolini in Italy. These figures were the dictators—Adolf Hitler in Germany, Joseph Stalin in Russia and Benito Mussolini in Italy; all were governed by kings. Now all are republics. The truth is that for the Hebrew people, individually and as a nation, to be loyal to this bond between God and themselves and God.

It is a role punctuated by gentle and greater care.
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 20
Natural Family Planning classes, taught by instructors from the Couple to Couple League, begin at 7 p.m. at the Holy Name Parish, 89 N. 17th Ave., Beech Grove. Information: 317-862-1848, David and Jan Caio.

November 22-20
The Conventual Franciscans offer a Come-and-See Weekend for single men, ages 20-40, interested in finding out more about religious life. Information: 800-424-9955, Father Jim Kent, O.F.M., Conv.

The Cathedral High School Theatre Department is featuring Jabberwock as its 1998 Fall Comedy, 200 students participating, at the Joe O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis, at 7:30 p.m. Reserved seats: $8.

General admission: $6. 7:30 p.m. Reserved seats: $8. E. 56th St., Indianapolis, at Performing Arts Center, 5225 E. 56th St., Indianapolis, Indiana 46220

The Sisters of Providence will present their annual bazaar and Chili Dinner from 12:30 p.m. until 5 p.m. in the school cafeteria. Cost: $4 for adults; $2 for children involved with the Christmas Bazaar and Chili Dinner for those spending the holidays alone. Delivery to shut-ins and transportation is provided. Cost: $2. Reservations and information: 317-356-7291.

November 22
The Sisters of Providence will present their annual bazaar and bake sale from 9 a.m. to 4 p.m. There will be free games, popcorn and drinks. Information: 812-876-1974, Jean Woly.

St. Michael Parish in Bradford is having its spaghetti supper and Christmas Bazaar from 4 p.m. to 8 p.m. St. Michael is located 15 miles west of New Albany on Highway 150. Information: 812-364-4289.

November 22
The Sisters of Providence will present their annual bazaar and bake sale from 9:30 a.m. to 3 p.m. in the lobby of Providence Center at Saint Mary-of-the-Woods. Branch is available from 10:30 a.m. to 1:30 p.m. in O’Shaughnessy Dining Room in Providence Center.

The Society of St. Vincent de Paul operates a 50,000 sq. ft. Distribution Center. We need your support so we may increase the free distribution of clothing and household furnishings to the poor.

$1,000 Donation $500 $250 $250 $250 $25 $10 My Special Donation

NAME ____________________________________________________________
ADDRESS _________________________________________________________

MAKE CHECKS PAYABLE AND MAIL TO:
Society of St. Vincent de Paul
P.O. Box 19133
Indianapolis, Indiana 46219

Your Donation is a Charitable Contribution for Tax Purposes

Create Your Own Nativity!

Your children will create their very own nativity scenes with this Fontanini Nativity Rubber Stamp Set. Get your children involved with the Christmas story with stamps of Jesus, shepherds, animals, angels, etc.

Visit The Village Dodge and see our great selection of Advent calendars, books, videos, puzzles, plus more, all designed to help your child discover the true meaning of Christmas.

12pc. rubber stamp set includes ink pad. 4 sheets and 100 sheets of stable printed paper $15.00

The Village Dodge
722 E. 65th Street
Indianapolis, Ind. 46210
317-253-9552
One block east of College

11525 Lantern Road
Indianapolis, Ind. 46227
317-415-5467
(116th and Lantern)

Camera Ready
Jeffrey’s Carpet Care
6873 3x4 Paper

This Ad Is
Camera Ready!

We have a large selection of high quality
Christmas Trees
• Scotch Pine • Fraizer Fir • White
Christmas Poinsettias
Large Selection of Fancy Fruit Baskets and Gift Baskets
Boxed Fruit at Wholesale Price
Tree Ripened Florida Citrus Fruit Hot Sauces
317-271-3447

OLD FARM MARKET
9613 EAST U.S. HIGHWAY 36 (ROCKVILLE RD.) • AVON, INDIANA
OWNER – SAL RAY

We have a large selection of high quality
Christmas Trees
• Scotch Pine • Fraizer Fir • White
Christmas Poinsettias
Large Selection of Fancy Fruit Baskets and Gift Baskets
Boxed Fruit at Wholesale Price
Tree Ripened Florida Citrus Fruit Hot Sauces
317-271-3447

Create Your Own Nativity!

Your children will create their very own nativity scenes with this Fontanini Nativity Rubber Stamp Set. Get your children involved with the Christmas story with stamps of Jesus, shepherds, animals, angels, etc.

Visit The Village Dodge and see our great selection of Advent calendars, books, videos, puzzles, plus more, all designed to help your child discover the true meaning of Christmas.

12pc. rubber stamp set includes ink pad. 4 sheets and 100 sheets of stable printed paper $15.00

The Village Dodge
722 E. 65th Street
Indianapolis, Ind. 46210
317-253-9552
One block east of College

11525 Lantern Road
Indianapolis, Ind. 46227
317-415-5467
(116th and Lantern)

Special gift
Daughter of Charity Sister Francine Brown, manager of organizational support services for St. Vincent New Hope in Indianapolis, accepts a clay replica of St. Vincent Hospital’s lawn of three doves in flight from Thom Green of Indianapolis. He created the gift during a ceramics course funded by a grant from the Arts Council of Indianapolis. Nine people participated in the course.

Clay model of dove $1. Information: 317-926-7359.

—See ACTIVE LIST, page 13
The Youth Connection
“A Catholic Youth Ministry”

- Peer Ministry Training for Students
- Customized Retreats and Seminars
- Workshop Opportunities
- Youth Ministry Consulting
- Evangelization in a Truly Catholic Way
- Spiritual Formation
- Family Life

11874 Wagner Drive
Milwaukee, WI 53217
262-918-0977
info@youthconnection.net

Before You Select Your Next CD, Consider Select Guarantee Annuity™
Select from competitive rate guarantees with features CDs just don’t have!

8 Year 8.50% 5.50%
1st Year 2-8
Limited Time Offer $15,000 minimum

Features:
- Tax-Deferred Interest
- Penalty-Free Interest Withdrawals
- Amortization After the First Year Available
- Lifetime Income Options
- Guaranteed Death Benefit
- Nursing Home Waiver (Most States)
- No Sales Charges Or Fees

For more information, call . . . Jim Sorg
219-257-8077   Fax: 219-259-9423   e-mail: ythconn@sbt.infi.net

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

Bingos
TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Mgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Paris K of C Council 3433, 6 p.m.; K of K, 3440 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 508, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Brech Grove, 5:30 p.m.; SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Mgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.
Rest in peace

Please submit in writing to our office by 10 a.m. Monday of 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.


BILLS, Henry E., 81, St. Philomena, Byroom, Nov. 11. Husband of Marie Bills. Father of James, John, Dorothy, Mary, Bill, Phyllis and Michael. Brother of Elizabeth Grizzle, Margaret Fougerousse and Francis Kelly. Brother of Mary Kelly-Ritchie, Martin Jr., Patrick and John Bill.

BROWN, George, 87, St. Francis Xavier, Columbus, Nov. 6. Son of Malachy, Brownsburg. Brother of John, Donald, James, George, Dale and Paul Brown. Great-grandfather of 11.


HILL, John, 87, St. Monica, Indianapolis, Nov. 4. Father of Yvette Varency, Yvonne Weiragh, Margo Payne, Edward and Tim Maloney. Brother of Mary Simbel, Louise Grushovsky and Judy Winniski.

Memory


PROVIDENCE Sister Cyril Tobin was 87

Providence Sister Cyril Tobin died Nov. 3 in Kaecher Hall at Saint Mary-of-the-Woods. She was 87. A funeral Mass was celebrated at the Church of the Immaculate Conception on Nov. 7.

Tobin was 87. She was principal at schools in the Evansville and Fort Wayne dioceses in Indiana, and in California, Illinois, Massachusetts, New Hampshire and the District of Columbia. She attended Butler and Xavier universities before earning a bachelor’s degree from the University of Cincinnati and a master’s degree from Marian College in Indianapolis. She was a principal at schools in the Evansville Diocese and in Ohio. She was principal at Scecina Memorial High School, which presents two annual scholarships in her honor. She taught at Immaculate Conception Academy in Oldenburg and was dean of women and director of secondary education at Marian College in Indianapolis.

In 1950 to 1962, she served on the advisory council for the Sisters of St. Francis. Memorial contributions may be made to the Sisters of St. Francis, 705 N. Oldenburg, IN 47036.


Benedictine Sister Carmelita Devos was educator

Benedictine Sister Carmelita Devos died on Nov. 12 at St. Paul Hermitage in Breck Grove. She was 92. A funeral Mass was celebrated on Nov. 16 at Our Lady of Grace Monastery Chapel at Our Lady of Grace Monastery. Devos was a teaching member of the parish minister, member and member of the staff at St. Paul Hermitage. She was principal at Assumption and Christ the King Schools in Indianapolis and St. Paul Academy of Padua School in Clarksville, as well as schools in Evansville and Missouri. She was pastoral minister at St. Columba in Columbus. She is survived by a sister, Genevieve Mattlinger. Memorial contributions may be made to the Senior Sisters’ Retirement Fund.

Are You Diabetic?

Under new law you may qualify for FREE DIABETIC SUPPLIES even if you do not inject insulin.

For sign up call: I-800-774-0788 Great Lakes Diabetic Supply, Inc.

This Ad Is Camera Ready!

Fusion Buick
6888 3x3 Neg

This Ad Is Camera Ready!

Oaklawn Memorial
1708 3x4 N
### Classified Directory

**For information about rates for classified advertising, call (317) 236-1572.**

### Positions Available

Social Services – Youth Care Worker

St. Elizabeth’s is a non-profit agency that provides a range of services to pregnant women. We operate both a residential facility for pregnant women and a residential facility for teen mothers and their children. Full-time positions offer competitive wages and excellent benefits including medical, dental, life insurance, and EAP counseling.

Youth care worker positions are available in both facilities. Must be 21 years old, high school diploma or GED required. Must possess a valid driver’s license. Experience working in a group home setting with teen mothers and infants helpful. Staff work ten-hour shifts, 4 days on, 3 off. Schedule rotates with every other weekend off. Current openings in 1st, 2nd and 3rd shifts.

Applying in person or send resume to Chris Pressley, St. Elizabeth’s, 2500 Churchman Ave., Indpls., IN 46203. Resumé may be faxed to 317-787-0482.

---

### Classified Coupon

*2 Lines • 2 Weeks for $10.00*

($1.00 for each additional line or fraction thereof)

Write your classified ad on this coupon and send it to us with payment. This special rate applies to advertisements which are mailed in or brought in, but not to phoned-in ads. This coupon does **NOT APPLY TO:** Any Business ads. The coupon is for use by individuals only. Advertisers may place ads at commercial rates by calling (317) 236-1572, or fax: (317) 236-1434. Classification: (for sale, for rent, etc.).

Write your ad below with ONE WORD PER SPACE, including the phone number you want in your ad.

**Ad:** (four words per line)

---

**Deadline:** Thursday, noon, 8 days in advance of Friday publication date.

**Name**

**Address**

**Phone**

**Mail this coupon with payment to:**

**Classified Ads, The Criterion, P.O. 1717 Indianapolis, IN 46206-1717**

**Or charge my:**

**

---

**Classifieds go straight to your target audience!**

317-236-1572!
This Ad Is
Camera Ready!

Jesus Film Project
5589
Full Back Page
On Zip