



The

Criterion

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October 26, 2001

Vol. XXXI, No. 4 50¢

Parish Stewardship and United Catholic Appeal off to a fast start

By Mary Ann Wyand

Early commitments to the 2001 Called to Serve: Parish Stewardship and United Catholic Appeal totaled \$410,497 as of Oct. 23, said Joseph S. Therber, secretary for Stewardship and Development for the Archdiocese of Indianapolis.

Pledges already received include \$340,790 in advance commitment gifts, \$46,190 from the pastoral (clergy) phase of the campaign and \$23,517 from the archdiocesan employee phase of the appeal.

Archbishop Daniel M. Buechlein

thanked Peggy Magee, a member of St. Pius X Parish in Indianapolis; Father Paul D. Koetter, pastor of St. Monica Parish in Indianapolis, and Jeffrey D. Stumpf, chief financial officer of the archdiocese, for leading, respectively, the advance commitment, pastoral and employee phases of the campaign.

Advance commitment gifts are the result of deanery stewardship dinners sponsored by the archdiocese and personal visits with donors by the

Called to Serve advance commitment team.

Therber said people who attended the deanery stewardship dinners, which included pastoral and lay leaders, have contributed to date 31 percent more than the previous year.

The minimum goal for this year's Parish Stewardship and United Catholic Appeal is \$4.85 million. All of the money raised will be used to

support home missions and shared ministries in the archdiocese.



Home missions are parishes and archdiocesan schools that need the financial support of all Catholics in the archdiocese. Shared ministries support people in every parish by paying for the cost of educating 24 seminarians, caring for 31 retired priests, supporting the work of eight Catholic Charities agencies, supporting the seven archdiocesan high schools, and funding evangelization and liturgical renewal efforts.

This month, members of parish stewardship committees have discussed the

See STEWARDSHIP, page 7

Pope beatifies married couple

VATICAN CITY (CNS)—For the first time in the Church's history, Pope John Paul II beatified a married couple and said their lives as spouses and as parents were models for all Christians.

At a joyous liturgy in St. Peter's Basilica Oct. 21, the pope declared as "blessed" Luigi and Maria Beltrame Quattrocchi, a lawyer and homemaker who lived in Rome in the first part of the 20th century. They raised four children.

Three of the children still survive and attended the beatification ceremony; two are priests, and they concelebrated the Mass with the pope.

The pope said the step toward sainthood for the Quattrocchi couple marked an important event for the whole Church.

"The richness of faith and married love shown by Luigi and Maria Beltrame Quattrocchi is a living demonstration of what the Second Vatican Council said about all the faithful being called to holiness," the pope said in a sermon.

"They lived an ordinary life in an extraordinary way," showing that sainthood for married couples is "possible and beautiful," he said. They built their spiritual strength on simple practices like the daily Eucharist, devotion to Mary, praying the rosary and meetings with spiritual advisers, he said.

The pope praised the couple in particular for their openness to having children. In fact, Maria had her fourth child, Enrichetta, against the advice of doctors, who had recommended an abortion because the mother's life was seriously endangered by the pregnancy. The birth was difficult but the mother lived another 41 years. Enrichetta survives today and sat near the altar during the liturgy.

The pontiff said the couple's holiness was evident in the way they educated

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Luigi and Maria Beltrame Quattrocchi will become the first couple in the history of the Church to be elevated together to the rank of "blessed," one of the major steps toward canonization. The Italian couple of the early 20th century had four children and lived in Rome. He was a lawyer and she a housewife.

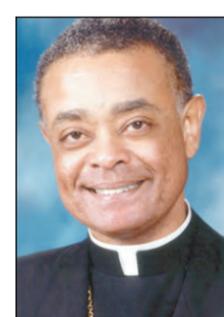
U.S. bishops to elect new president and 22 committee chairs

Archbishop Buechlein nominated to be president of bishop's conference

WASHINGTON (CNS)—The U.S. Conference of Catholic Bishops (USCCB) will have an unprecedented elections agenda at its general meeting in Washington Nov. 12-15: three conference officers and 22 committee chairmen.

The bishops will be asked to choose a new president and vice president, a treasurer-elect, nine committee chairmen and 13 chairmen-elect.

Bishop Wilton D. Gregory of Belleville, Ill., vice president for the past three years, is the most likely presidential candidate if the



Bishop Wilton D. Gregory

bishops follow their past practice. In 10 elections over the past 30 years, the outgoing vice president has become president eight times; the other two were not presidential candidates in the ensuing election because of age or death.

If Bishop Gregory, 53, is elected, he will be the first African-American president of the U.S. bishops in history.

The fall meeting will be the bishops' first as the USCCB, operating under new statutes that call for all officers and chairmen to be elected a year in advance of taking office.

Previously, under their statutes as the

See BISHOPS, page 19

Synod debates mirror those of Vatican II

VATICAN CITY (CNS)—Of the nearly 250 bishops attending the Synod of Bishops this fall, only a handful were present at the Second Vatican Council more than 35 years ago.

But on several controversial issues, synod speeches strongly echoed the council's debate.

At the top of the list was "collegiality," the concept of shared responsibility and authority among the bishops and the pope. At the Sept. 30-Oct. 27 synod, everyone was for it, but—like those at Vatican II—they had a hard time agreeing on what it should mean in the day-to-day life of a bishop.

On the synod floor, several bishops called for a greater decision-making role for heads of dioceses and bishops' conferences and a decentralization of Roman authority on non-doctrinal questions.

Some called for new, permanent agencies in which bishops would work with the pope on matters of Church governance.

They might have been reading a page from the council's debate on the issue in 1963-64, when a number of prelates supported the idea of a periodic gathering of selected bishops from around the world to help govern the Church with the pope.

Then, as now, the Roman Curia—the

Vatican's administrative agencies—came under fire.

This year's synod heard complaints about decisions being taken out of the bishop's hands, and one bishop wondered whether the Roman Curia was really interested in urgent pastoral problems at the local level. In response, one high Vatican official pleaded: Don't expect the impossible from us.

Back in 1963, bishops also voiced objections about Vatican procedures, saying they should not stand between the pope and the bishops. Back then, an

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MARRIED

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their children, guiding them along a spiritual path that led, eventually, to priestly or religious vocations for three of the four children.

The pope looked tired as he celebrated Mass, and he appeared to labor while reading his sermon. At one point, when he thanked families for the support they have given him in his own ministry as pope, warm applause arose from the 8,000 people inside the basilica and the thousands more who followed the liturgy on TV screens outside.

A banner depicting the Quattrocchi couple was unveiled after the pope read the beatification decree. It was taken from a photograph that showed Maria and Luigi in old age, smiling and facing each other during a walk in the mountains.

The pope said he was sure that the holiness of the newly beatified also could be found in the daily lives of many other married couples who are trying to be good husbands and wives and good parents.

He said he recognized that married life was "not easy" and had its moments of disorientation and crisis.

"We know how many families in such situations are tempted by discouragement. I am thinking in particular of those who experience the drama of separation. I am thinking of those who face illness and those suffering from the early death of a spouse or child," he said.

"In these situations, too, one can give a great witness of faithfulness in love, which is made more important by the purification brought by the crucible of suffering," he said.

Luigi Quattrocchi was born in southern Italy in 1880, and Maria was born in Florence in 1884. They met in 1899 and soon began a courtship that was documented in their love letters, which expressed their passionate love for each other as well as deep religious sentiments.

They married in 1905 and within four years had three children. Luigi was a lawyer and civil servant in Rome, while Maria wrote pedagogical articles and books from her home.

The couple was known among Church circles for their help to political dissidents under fascism. They joined a number of Church-run charity and social organizations.

Luigi died in 1951. After dedicating her final years to prayer, Maria died in 1965. †



Above: The relics of Luigi and Maria Beltrame Quattrocchi include a set of wedding bands. The Italian couple were the first in the history of the Church to be elevated together to the rank of "blessed," one of the major steps toward canonization.

Left: A tapestry depicting Luigi and Maria Beltrame Quattrocchi was displayed inside St. Peter's Basilica during their beatification on Oct. 21. They became the first couple in Church history to be beatified for their witness to Christian married life.

Pope urges families to push for protective legislation

VATICAN CITY (CNS)—Warning that the future of humanity was at stake, Pope John Paul II urged families to push for legislation protecting and promoting their unique, central role in society.

He said when the family founded on matrimony is equated with "other forms of affective unions," like cohabiting or homosexual couples, "the social structure itself and its juridical base are threatened."

"The harmonious development and progress of a people depends in large part on its ability to invest in the family, guaranteeing the full and effective realization of its functions and tasks at the legislative, social and culture levels," he said.

The pope made his remarks during an Oct. 20 family celebration in St. Peter's Square organized by the Italian bishops'

conference. More than 40,000 Italians attended the evening event, which was broadcast live on national television.

The pope warned that the family's role in society was under attack from "distorted visions that are as dangerous as ever, fed by relativist ideologies, pervasively spread by the media."

Repeatedly interrupted by applause, he told families to "believe in what you are—believe in your vocation to be a luminous sign of God's love."

He said married couples were the "primary guarantors" of the family's future, "both in daily living commitments, joys and trials with responsibility, and in giving voice through associations and cultural initiatives to social and legislative acts in support of family life."

In addition to legally enshrining the family's unique rights in society, he said, governments must look to the family's welfare in all decisions, from ensuring freedom of choice in education to curbing an increase of "violence, banality and pornography" in the media.

"Families cannot be abandoned to their own devices by social institutions and forces in the effort to guarantee for their children environments that are healthy, positive and rich in human and religious values," the pope said.

The pope's meeting with families and a beatification Mass the next day for a married couple culminated nearly a week of events to commemorate the 20th anniversary of *Familiaris Consortio*, a papal document dedicated to the family. †



Pope John Paul II waves to those gathered for a celebration of families in St. Peter's Square on Oct. 20.

SYNOD

continued from page 1

Asian bishop received thunderous applause when he suggested limiting the power of the Roman Curia and granting bishops "all the faculties for the exercise of their office which belong to them by common law and divine law."

One bishop who probably remembers that speech got to his feet in the synod hall Oct. 9 and reminded the bishops of the council's debate. Bishop Gerard-Joseph Deschamps of Bereina, Papua New Guinea, said Vatican II reached a real spirit of communion and collegiality between universal and local Churches, and he asked if that could be rekindled.

Bishop Deschamps said the synod, established after the council as a permanent collegial forum, tends to produce re-

run discussions. He asked at least that synods be given some decision-making powers, above their present advisory role.

Collegiality was not the only synod issue with roots in the council's debate.

For example, the synod heard calls for personal holiness and prophetic witness among bishops, especially in living out poverty. This was a discussion point at the council, too, where one bishop said the "lack of heroic sanctity among bishops" was due to their failure to practice poverty.

The question of how bishops are selected and named was raised at the council and the synod. Eastern bishops at both meetings argued that restricting episcopal appointments to the pope alone need not be a rule for the entire Church.

A key question at this synod was how the Church should announce the Gospel in the contemporary world, with particular emphasis on the bishop as preacher

and teacher. The tools of communication have changed since the council—many bishops at the synod noted the Internet's potential, for example.

But what hasn't changed a lot over the past 35 years is an underlying tension over how strongly the Church should push its doctrine and moral teachings in the public forum.

At the synod, for example, some Asian bishops said the Church's teachings should be presented to the non-Catholic majority, but not necessarily as the "only correct answer." Others said the bishop should lead the way in enunciating Church teachings authoritatively and courageously, even if risking ridicule from the larger public.

War and peace loomed large during Vatican II, which was held during the time of the Cuban missile crisis and at the height of the Cold War. A similar climate was felt during the October synod, as the

U.S. military campaign began in the wake of deadly terrorist attacks.

Several bishops spoke about the dark times and the need for the Church to light a lamp of hope for people living in fear, in poverty or in distress. Those speeches might have been pronounced during Vatican II, when bishops gave unprecedented attention to global suffering and proposed new ways for the Church to help alleviate it.

Pope John Paul II attended the Second Vatican Council in the early 1960s and afterward participated in more than a dozen synods, first as a bishop and then as pope. Perhaps more than anyone, he's heard it all before when it comes to crucial issues like collegiality and knows it's part of a discussion that began nearly four decades ago.

But he also recognizes that if these issues keep bubbling up, they must be important. So far, he's given no indication he's tired of the debate. †

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Volunteers are needed for National Catholic Youth Conference

The Archdiocese of Indianapolis will host the National Catholic Youth Conference in December and needs help to make the event a success.

More than 28,000 Catholic youth from across the country will gather at the RCA Dome and Indiana Convention Center in Indianapolis on Dec. 6-9.

There are many different volunteer opportunities available, such as helping with the Sunday liturgy, being a hospitality aide, greeting people at the St. John the Evangelist Parish spirituality hub and helping with pedestrian traffic flow.

Highlights of the conference include an interactive theme park, a speech by Miss America 2000, a service project on literacy, workshops, and a speech by WTHR Channel 13 television anchor Anne Ryder of Indianapolis.

To become a volunteer, visit the Web site at www.archindy.org/ncyc and fill out the on-line form or call Bernie Price at the Catholic Youth Organization at 317-632-9311.

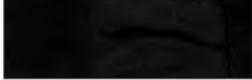
For more information about the conference, call Marlene Stammerman or Mary Gault at the archdiocesan Office for Youth and Family Ministries at 317-236-1439 or 800-382-9836, ext. 1439.

St. Jude the Apostle Parish in Spencer celebrates 50 years

By Brandon A. Evans

In 50 years, St. Jude the Apostle Parish in Spencer has grown from a chapel in a house into a new church.

While the parish only has 333 members, its population has tripled since the mid-1980s and in the summer thousands of tourists who visit the area's parks come to St. Jude the Apostle Church to worship.



Fr. Paul M. Dede

Archbishop Daniel M. Buechlein will celebrate a 50th anniversary

Mass for the parish at 2:30 p.m. on Oct. 28. A dinner will follow.

Founded in 1951 by the Oblates of Mary Immaculate and staffed by their priest, Father Joseph J. Pucci, the parish's chapel, offices, parish hall and rectory were all located in one house.

Last year, the parish built a new church and found that a nearby house was available for the rectory. The old church is now the parish hall, and that building still contains the parish offices.

The parish has always been dependent on the generosity of others, from the

Sunday collection to the time and talent that parishioners give in service.

"When we built this church, we had a member of the parish do all of the preliminary groundwork and landscaping," said Father Paul M. Dede, the pastor, concerning the construction of the new church building.

"The most important quality is the way that the people come together," he said, adding that they are parishioners that he can count on.

"Everybody works, and that means a lot," said Anna H. Fulk, one of the original parishioners, who was there for the 1951 opening. Along with two other parishioners, Fulk was recently honored for her longtime service to the parish.

"It was just a small church, but it was nice," she said. "Then other people came, and before you know it, we had a nice little parish."

She said that a closeness was formed over the years that made it like a family—something that has been said before about smaller parishes.

"I like the fact that it's small," said Meme Gillaspay, a member of St. Jude Parish. "It's a very intimate parish."

She said that celebrations for the golden anniversary have been going on all year.

There was a Mother's Day breakfast, a Father's Day breakfast, a St. Patrick's Day dinner, karaoke night, a chili supper and a Latin Mass.

Despite its small size, the events of this year are only a sampling of the many



Archbishop Daniel M. Buechlein will celebrate Mass on Oct. 28 at 2:30 p.m. at St. Jude the Apostle Church in Spencer in honor of the parish's 50th anniversary. After 50 years of celebrating Mass in a house, the parish built its first church building.

things that St. Jude parishioners have been involved in.

"We do a lot of service and help for the community," said Father Dede. "We have three nursing homes that have Catholics in residence and we service those."

The parish also has a religious education program, opportunities for lay ministry, a Cursillo group, a women's club and many other ways for people to get involved in prayer and activity.

"One of the important things is the

group that meets on Sunday morning after the Mass," Father Dede said. "It's a prayer group—several people belong to that. We try to involve our people in our liturgies as much as possible."

Since the percentage of Catholics in Owen County is small, the parish is the place where people can come together to share their faith.

"This parish helps to preserve the faith in this area just by its existence," Father Dede said. †

Archdiocese plans Christmas pilgrimage to New York

A four-day archdiocesan pilgrimage to celebrate the Christmas season is being planned to New York City.

"Christmas in New York" will be led by Msgr. Joseph Schaedel, vicar general of the Archdiocese of Indianapolis, on Dec. 14-17.

In light of the recent tragedies in New York from the terrorist attacks, the archdiocese decided to still host the trip as a way to support the president and residents of New York, Msgr. Schaedel said.

"The 'Christmas in New York' pilgrimage has always been our most popular destination," said Msgr. Schaedel. "Our president has asked us not only to pray, but also to move forward with our lives and our daily routines. We feel that continuing this pilgrimage tradition this year would

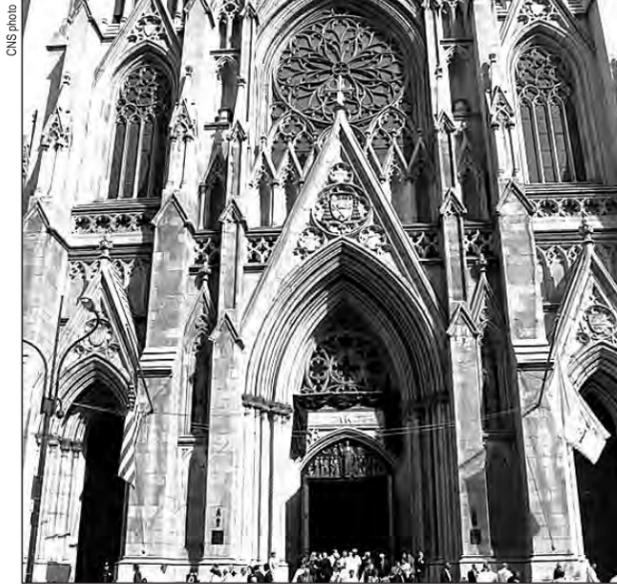
be our way of following the president's advice, showing our support for the wonderful people of New York City, and a way to bring our prayers to the city that has been so good to us year in and year out."

The trip is limited to 50 people. Already, 20 people have signed up, said Carolyn Noone, associate director of special events for the archdiocese. Last year, the trip sold out within days.

The pilgrimage begins on Dec. 14, departing on a flight from Indianapolis International Airport. That afternoon, pilgrims will view a matinee performance of the "Christmas Spectacular" at Radio City Music Hall then attend Mass at Immaculate Conception Church in New Jersey.

Saturday's activities include Mass at St. Patrick's Old Cathedral in the Little Italy section of Manhattan. The rest of the day can be spent shopping or going to the theater.

On Sunday, pilgrims will attend the Cardinal's Mass at St. Patrick's Cathedral. Afterward, pilgrims will travel to the Philadelphia area to attend the concert of the Jubilate Deo Chorale and Orchestra—"The Wonder of Christmas—The Birth of a King," which has been a popular concert



with past pilgrims.

The last day of the pilgrimage begins with Mass in Lower Manhattan at Our Lady of the Rosary, the Shrine of St. Elizabeth Ann Seton, who was the foundress of the parochial school system in the United States.

The cost of the pilgrimage is \$929 per

The Archdiocese of Indianapolis will sponsor a Christmas pilgrimage to New York Dec. 14-17. The pilgrimage will be led by Msgr. Joseph F. Schaedel, vicar general. The pilgrims will celebrate Mass at St. Patrick's Cathedral.

person based on double occupancy and \$1,139 for a single room. The fee includes, airfare, hotel, most meals, entrance fees and tips.

(For more information, contact Carolyn Noone at 317-236-1428 or 800-382-9836, ext. 1428.) †

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Editorial

Stewards of Freedom

As disciples of Jesus Christ and citizens of the United States of America, we are called to be stewards of freedom.

The freedom that we cherish is not something we deserve. We didn't earn it, and it certainly doesn't belong to us (as if we owned it or could somehow control it).

Freedom is a gift from God. It is an inalienable human right given by our Creator to every person (of every race, religion, language, culture and economic or social condition). It is a gift that each American has received from others—our parents, grandparents and many others whose courage and self-sacrifice over many generations built this nation and dedicated it to the preservation of the freedom we enjoy today. The gift of freedom is surely one of our most precious possessions. As individuals and as a nation, we are called to be responsible stewards of this gift—to cherish it, to care for it and to share it generously with others.

To be good stewards of freedom, we must first be grateful for this wonderful gift. Since Sept. 11, when many thousands were ruthlessly deprived of their lives and freedom, we have learned again how important it is to say thank you to all the women and men who have given their lives in freedom's defense. Let us never take freedom for granted. Let us always be grateful.

As stewards of freedom, we must accept the fact that we will be held accountable for our use of this precious gift. Have we been responsible stewards

of freedom? Have we used it wisely to develop our skills and talents, to build a free society, and to safeguard the rights of others? Let us never neglect the gift of freedom. Let us never allow it to become tarnished or worn.

Generous stewards share God's gifts unreservedly—out of justice and love. What are we doing to help ensure that our sisters and brothers here at home and throughout the world also enjoy the gift of freedom? Let us willingly sacrifice—our lives if necessary, but more likely our comfort and convenience—to provide others with opportunities to live free. Let us share our freedom lavishly, not counting the cost.

Good stewards give back to God with increase. Let us take the gift of freedom and make it grow. Let us so nurture and share this precious gift that it multiplies and spreads (like manna from heaven—given in abundance to feed every hungry heart). Let us grow our freedom by being grateful, accountable and generous. Let us preserve the gift of freedom for our children and grandchildren by giving it back to God—enriched by diversity and embraced by all.

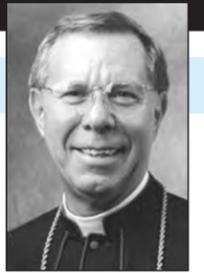
As stewards of freedom, we have much to be thankful for. We also have much work to do to nurture, share and develop this precious gift from God.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

Seeking the Face of the Lord

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



Praying the rosary has calming effect

October 24 was the anniversary of the wedding of my deceased Mom and Dad. One of my associations with their anniversary is the fact that October is also the month of the Holy Rosary. As for other Catholic couples at the time, the rosary was an important devotion for my folks. I have early memories of praying the rosary as a family after supper. Sometimes my brother and I were on our knees at the kitchen table while Mom and Dad washed dishes; sometimes we were praying around the bed in their bedroom.

In our youth, the Father Patrick Peyton rosary crusade was big. One can still read his slogan on billboards once in awhile: "The family that prays together stays together."

If my memory serves me correctly, our rosary devotion focused on the Blessed Mother under the title of Our Lady of Fatima. I associate this devotion with Saint Meinrad because I will never forget the time the Pilgrim Statue of Our Lady of Fatima came to Saint Meinrad for weeklong prayer in honor of the Blessed Mother. I don't recall where it came from, but I remember our family waited in our old Ford on Newton Street in Jasper to become part of the motorcade that accompanied the statue on to Saint Meinrad. I also remember getting up very early in the mornings of that week to attend Masses in honor of the Blessed Mother in the Abbey Church. We considered this a time of great blessing and comfort.

The devotion was a comfort for me at the time because I was just becoming aware of communism and the threat that Soviet Russia represented to the free world in those days. In fact, a significant part of the message of Our Lady of Fatima was to pray for the conversion of Russia.

When the communists won a foothold in Italy during the cold war, there was some alarm. One of my teachers worried about that and that generated worry in me. I recall that praying the rosary was a way of assuaging that worry for me.

Some people do not favor the rosary as a devotion because the repetition of the Our Father, Hail Mary and Glory Be seems too routine and even boring. It has always been my experience that at wake services for

deceased loved ones, the repetitive recitation of the rosary calms people. I have noticed the same when I have prayed with people who are in an anxious state. I find praying the rosary while driving in hectic traffic to be a way of keeping perspective. I find peace in the rhythm of praying the rosary during a long walk or even when I swim laps for exercise.

I make a point of the calming effect of the rosary even though, of course, the primary purpose of praying the rosary, like all prayer, is to glorify God and to ask for his help. We have every reason to believe that of all the saints, the Blessed Virgin Mary, Mother of God, is the greatest intercessor on behalf of our needs. The calming effect of the repetition of familiar and beloved prayers, something like background music, is an added blessing.

In my youth, we worried about the evil of communism. Now in these days of the new millennium, we have an even more dramatic worry about the evil of terrorism.

Communism was atheistic in its foundation. Some terrorists consider their cause to be a religious, even a holy, war. It is confounding for us as we try to grasp the meaning of this way of seeing things. And it is a pre-occupying worry. One of the signs of hope during the horror of the aftermath of the terrorist "Attack on America" in September was that we were a nation that turned to prayer. Prayer is our hope in the face of powerlessness and helplessness.

I recommend praying the rosary as a calming and effective devotion that helps us keep a daily perspective on the surprising and sometimes shocking vagaries of life's journey. I recommend praying the rosary in honor of the Mother of God—Mother of the Church and our Mother—as a simple way to pray for help in time of special need. At the foot of the cross, Jesus Christ gave his mother to us as our mother. In the communion of saints, the Blessed Mother Mary is no less our friend and companion and intercessor now than in ages past.

If the well-placed concern about the horror of terrorism causes us to fall to our knees more readily and more fervently in simple prayer, then we have found a new grace. God is no less with us now than in ages past. †

Archbishop Buechlein's intention for vocations for November

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



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Buscando la Cara del Señor

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



Rezar el Rosario: una devoción calmante

El 24 de octubre fue el aniversario de bodas de mis fallecidos padres. Uno de los hechos que asocio con su aniversario es que octubre es también el mes del Santo Rosario. Así como lo fue para otras parejas en aquellos tiempos, el Rosario era una devoción importante para mis padres. Tengo recuerdos de temprana edad, de rezar el rosario en familia después de la cena. Algunas veces mi hermano y yo estábamos de rodillas en la mesa de la cocina, mientras mamá y papá lavaban los platos; algunas veces rezábamos alrededor de la cama en su habitación.

En nuestra juventud, la cruzada del rosario del Padre Patrick Peyton fue grande. De vez en cuando todavía se puede leer en los anuncios su eslogan "Familia que reza unida, permanece unida".

Si mi memoria no me falla, nuestra devoción al rosario se enfocaba en la Madre Bendita bajo el título de Nuestra Señora de Fátima. Yo asocio esta devoción con Saint Meinrad porque yo nunca olvidaré el momento en que la Estatua Peregrina de Nuestra Señora de Fátima vino a Saint Meinrad para rezar durante una semana en honor a nuestra Madre Bendita. Yo no recuerdo de donde vino, pero recuerdo que nuestra familia esperó en nuestro viejo Ford en la Calle Newton, en Jasper, para hacernos parte de la caravana que acompañó a la estatua hacia Saint Meinrad. También recuerdo el levantarme muy temprano en las mañanas de esa semana para asistir a las Misas en honor a la Madre Bendita en la iglesia de la Abadía. Nosotros consideramos esto como un momento de gran bendición y consuelo.

La devoción fue de consuelo para mí en ese momento porque comenzada a darme cuenta del comunismo y la amenaza que representaba Rusia Soviética para el mundo libre en aquellos días. De hecho, una parte significativa del mensaje de Nuestra Señora de Fátima fue el rezar por la conversión de Rusia.

Cuando los comunistas ganaron paso firme en Italia durante la guerra fría, hubo un poco de inquietud. Uno de mis maestros se preocupaba sobre esto y motivó la preocupación en mí. Yo recuerdo que el rezar el rosario fue una manera de aliviarme de esa preocupación.

Algunas personas no están a favor de la devoción al rosario porque la repetición del Padre Nuestro, la Ave María y el Gloria les parece muy rutinario y hasta aburrido. Mi experiencia siempre ha sido que en los velorios de los seres queridos, el recitar el rosario repetitivamente calma a las personas. He notado lo mismo cuando

he rezado con personas que se encuentran en un estado de ansiedad. Yo encuentro que el rezar el rosario mientras manejo en el tráfico agobiante es una manera de mantener la perspectiva. Encuentro paz en el ritmo del rezo del rosario durante una larga caminata o aún cuando nado unas vueltas para ejercitarme.

Resalto el punto del efecto calmante que tiene el rosario aunque, por supuesto, el propósito principal de rezar el rosario, como toda oración, es glorificar a Dios y pedirle su ayuda. Tenemos todas las razones para creer que todos los santos, la Bendita Virgen María, Madre de Dios, es la más grande intercesora por nuestras necesidades. El efecto calmante de la repetición de las oraciones familiares y amadas, algo como una música de fondo, es una bendición añadida.

En la época de mi juventud, nos preocupábamos por la maldad del comunismo. En estos días del nuevo milenio, tenemos una preocupación aún más dramática sobre la maldad del terrorismo.

En su base el comunismo era ateo. Algunos terroristas consideran su causa como una causa religiosa; es más como una guerra santa. Esto es confuso para nosotros a medida que tratamos de entender el significado de esta manera de ver las cosas. Y es un temor preocupante. Uno de los signos de esperanza durante este horror de los resultados del "Ataque terrorista en América" en septiembre, fue que somos una nación que se ha volcado a la oración. La oración es nuestra esperanza en vista de la falta de poder y de ayuda que sentimos.

Yo recomiendo rezar el rosario como una devoción calmante y efectiva que nos ayuda a mantener la perspectiva en los caprichos sorprendentes y a veces perturbadores de la jornada de nuestra vida.

Yo recomiendo rezar el rosario en honor a la Madre de Dios – Madre de la Iglesia y Madre nuestra – como una manera simple de rezar por ayuda en tiempos de necesidades especiales. Al pie de la cruz, Jesucristo nos dio a su madre como madre nuestra. En la comunión de los santos la Bendita Madre María no es menos nuestra amiga y compañera e intercesora en estos tiempos que en el pasado.

Si la preocupación bien fundada sobre el horror del terrorismo nos hace caer de rodillas más pronto y más fervientemente en una simple oración, entonces hemos encontrado una nueva gracia. Dios no está menos con nosotros ahora que en los años pasados. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en noviembre

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

Letters to the Editor

Pray for our military

I am writing in response to the letter that the Sisters of Providence sent to the president urging "reconciliation" with the enemy.

As a Vietnam veteran, I saw what results the peace movement here had for the people of South Vietnam.

Perhaps we should have "reconciled" ourselves to the Japanese after their attack on Pearl Harbor because we had cut off their oil supply to stop their aggression in Asia.

If I wanted to be a Quaker, I would attend that Church.

I urge members of the Catholic Church to pray for our men and women in the military and may God grant them a quick victory.

Mike Lenihan, Greencastle

Trying to do good things

In the article in the latest issue of *The Criterion*, I was misquoted in such a way as to make me seem boastful. My statement

was "as long as our Lord does good things for me, I should do good things for him," not "wonderful things." I have never felt that anything I have done was wonderful. I do try, though, to do good things.

This is in regards about the flattering article concerning my being a co-recipient of the Archbishop Edward T. O'Meara Pro-Life Award.

Winferd E. "Bud" Moody, Indianapolis

Letters Policy

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

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

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

Be Our Guest/Msgr. Joseph F. Schaedel

For all the saints

Modern communication has come a long, long way. Today it's rapid contact on the Internet, e-mail, fax machines, cell phones.

But the tried and true, the U.S. Postal Service is still what we wait for. All across the country, every day, some people sit waiting for the arrival of their U.S. mail. It's delivered, generally in envelopes, of all shapes and sizes: large manila envelopes, letter size, small invitation-type size. Some come in gaudy colors, just to attract our attention. Yet other things—like invitations, post cards or thank-you notes—come addressed longhand. So far, there is nothing that has completely replaced the stacks of letters that come by the good old U.S. mail.

The saints are like those envelopes—an envelope that contains a letter from God.

In all humility, the saints would never consider themselves anything more than an envelope containing a message from God.

The saints saw themselves as giving testimony to the Good News of Jesus Christ, passing on that Good News, then moving out of the picture. They had no interest in getting personal acclaim. None of them ever arranged for his or her canonization before he or she died. That's why we know only a fraction of the saints—the ones who have been popularized or canonized.

And the saints are quite an array. Like envelopes in the mailbox, they come in all shapes and sizes. Like a huge thick manila envelope, there is St. Thomas Aquinas. (He probably weighed in around 400 pounds.)

Then there is the little known Blessed Margaret of Metola, whose body is incorrupt nearly 700 years after her death. She was a dwarf.

Some are "local mail," like our own Blessed Mother Theodore Guérin from over near Terre Haute.

Others come from quite a distance with foreign stamps like the Chinese martyrs canonized just last year.

There are the poor in spirit, the lowly, like Our Lady or St. Joseph. But then there is St. Katharine Drexel of Philadelphia, who was canonized last year. After her wealthy father's death, she was worth about \$24 million. Yet that same woman thirsted and hungered for justice and righteousness.

There are those who mourn, such as St. Monica, grieving for her son, St. Augustine, who lived his early life like a feature article or photo spread in the latest issue of *Playboy*.

Then there are the clean of heart, like St. Maria Goretti, murdered at age 12 rather than cooperate in sins of the flesh.

There are channels of peace, like St. Francis of Assisi. Yet there's St. Teresa of Ávila, whose personality resembled Mae West in a Carmelite habit. She meant to turn some monasteries upside down.

There are the persecuted, like St. Teresa Benedicta of the Cross, the Jewish Carmelite nun who went to her death in the gas chambers at Auschwitz.

These are just a few of the saints, but none are alike. Yet all had *one* thing in common—each one brought the identical message: "See what love the Father has bestowed on us that we may be called the children of God" (1 Jn 3:1). Like the hodge-podge the mail carrier delivers to our mailboxes, these are the saints—all shapes, all sizes.

So are we—all shapes, all sizes. And like the saints, we, too, are called to be God's messengers. Just as we use various envelopes to send messages, God wants to use us to send to others by special delivery his message of love for his people. and that message should read: "See what love the Father has bestowed on us that we may be called the children of God" (1 Jn 3:1).

That's the message inside the envelope that is merciful, clean of heart, a peacemaker. That's what they'll read when we hunger and thirst for righteousness, even if we are persecuted in the process. Like the saints, we can never give up. We can never tire of carrying God's messages. We are those envelopes God wants to use today.

Each year on Nov. 1, the Church reminds us: "You've got mail." It's the saints, delivering the Father's message.

We work for the same postal service that the saints worked for. God wants us to be envelopes, too. He wants us to carry his message through rain, sleet or snow and through insult, persecution and evil that one can imagine. God's mail—God's message—must get through.

(Msgr. Joseph F. Schaedel is vicar general and moderator of the curia for the Archdiocese of Indianapolis. He is also pastor of Holy Rosary Parish in Indianapolis.) †

Check It Out . . .

Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, will have its **open house** from 11 a.m. to 2 p.m. on Nov. 18. All prospective families are invited to learn more about what Cardinal Ritter High School has to offer through tours and academic, co-curricular and financial information. For more information, call the high school at 317-924-4333.

Roncalli High School, 3300 N. Prague Road, in Indianapolis, will host its **annual open house** from 7 p.m. to 9 p.m. on Nov. 15. The evening is open to the public. For more information, call the Roncalli Office of Advancement at 317-788-4098.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., in Indianapolis, will host its **Class of 2006 and 2007 open house** from 4:30 p.m. to 7 p.m. on Nov. 11 in the gymnasium. Dinner will be served, and there will be guided tours as well as chances to meet students, parents, teachers and administrators. Admission is free. For more information, call Keith Marsh at 317-322-2044 (kmarsh@scecina.org) or Mark Wilson at 317-356-6377 (mwilson@scecina.org).

Students interested in attending Saint Mary-of-the-Woods College, in either the campus-based or women's external degree programs, are invited to attend the college's **fall open house** from 8 a.m. to 3:30 p.m. on Oct. 27. Visitors can experience life at The Woods and talk with students and faculty. Students interested in the campus-based program are invited to spend the night by registering from 4 p.m. to 9 p.m. on Oct. 26. Entertainment will start at 9 p.m. that night. For more information, call the Office of Admission at 812-535-5106 or 1-800-926-7692.

The Conventual Franciscans are offer-

ing a **Come-and-See Weekend** for single men who are interested in finding out more about the priesthood and brotherhood. The weekend will be an experience of the Conventual Franciscan's fraternity, prayer life and mission as they live the Gospel in today's world. It will be held at the Mount Saint Francis Retreat Center in Floyd County on Nov. 9-11. There is no cost. For more information, call Conventual Franciscan Father Jim Kent at 1-800-424-9955, or contact him by e-mail at franvoc@aol.com.

Andre LaCour of Indianapolis is forming and directing an **Archdiocesan Gospel Choir** and is looking for new members. The gospel choir will sing for special events throughout the archdiocese. Practices are held on the first and third Mondays of every month at 7 p.m. at St. Thomas Aquinas Parish, at the corner of 46th and Illinois streets in Indianapolis. For more information, call Andre LaCour at 317-823-0516 or Beverly Ross at 317-283-1912.

The Elizabeth Ministry at St. Christopher Parish, 5301 W. 16th St., in Indianapolis, is hosting a service for prayer and reflection called **"For Those Who Have Lost Children"** at 7:30 p.m. on Nov. 1. Those who are going through the pain and grief of losing a child from any cause, from conception onward, are invited, along with family and friends. For more information, call 317-241-6314.

A program titled **"Family Compartment"** will be presented at 2:30 p.m. on Oct. 28 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. Another program titled **"Baptism Covenant**

Compartment" will be presented at 2:30 p.m. on Nov. 25, followed by Mass at 3:30 p.m. For more information, call 812-689-3551 or e-mail eburwink@seidata.com.

The Holy Family Theatre Group will present the first performance of the **18th annual Lip Sync Show "Seasons of Love"** on Nov. 2-3 at Holy Family Parish, 129 W. Daisy Lane, in New Albany. The doors open at 6:30 p.m. on Nov. 2 with a children's carnival featuring games and prizes to benefit Holy Family Parish's youth ministry. On Nov. 3, the doors open at 7 p.m. for adults 21 and over only. The show begins at 8 p.m. both evenings. For tickets or further information, call 812-941-0091.

Saint Meinrad Archabbey in Saint Meinrad invites the general public to an **open house for Abbey Caskets** from 2 p.m. to 5 p.m. on Oct. 28. The Archabbey is inaugurating the new office and display center for Abbey Caskets, located adjacent to the Abbey Press Gift Shop on Highway 545 South in Saint Meinrad. Abbey Caskets, started by the Benedictine monks in 1999, makes simple, handmade, wooden caskets like those used in monastic funerals. Two caskets will be on display, and there will be monks and co-workers there to answer questions. Refreshments and a gift will be provided. All are invited. Benedictine Archabbot Lambert Reilly of Saint Meinrad will hold a **book signing** at the Abbey Press Gift Shop from 3 p.m. to 4 p.m. on the same day. He will be signing his two books, *Because There is Jesus* and *Latin Sayings for Spiritual Growth*. For more information on either event, call Mary Jeanne Schumacher at 812-357-6501.

There will be a **Cantor Workshop Series** from 9:30 a.m. to 3 p.m. on Nov. 10 and Nov. 17 in the Terre Haute Deanery. Session 1, "Leading Sung Worship: for Cantors, Psalmists and Choir Members," will offer a presentation for cantors by Charlie Gardner, secretary for spiritual life and worship, at the Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., in Terre Haute. Session 2, "Practicum for Cantors," will invite individuals to function as the psalmist in leading the singing of a responsorial psalm. It will be held at St. Joseph Parish, 113 S. Fifth St., in Terre Haute. The registration fee is \$40 per person, and the cost of the *Handbook for Cantors* is \$10 each. For more information or to register, call the archdiocesan Office of Worship at 317-236-1483 or 1-800-382-9836, ext. 1483, or e-mail worship@archindy.org.

Mount Saint Francis retreat center in Floyd County will host **"HIV and Relationships"** from Nov. 2-4. Father Carlton Beever will lead the weekend that focuses on looking at relationships with self, family, friends, time and God. The cost is \$30 per person, and the deadline is Oct. 26, or until full. For more information or to register, call 317-631-4006 or 877-420-7515.

The drama department at Oldenburg Academy, 1 Twister Circle, in Oldenburg, will present **"Peter Pan"** as their fall play. Performances are scheduled at 7 p.m. on Nov. 16 and at 2 p.m. on Nov. 18. Tickets are \$6 for adults and \$4 for students and will go on sale in November. For more information, call the academy at 812-934-4440.

Our Lady of Mount Carmel Parish in Carmel, in the Lafayette Diocese, will present an apologetics workshop titled **"Mary, Mary, Quite Extra-Ordinary"** at 8 a.m. on Nov. 10 in the Our Lady of Mount Carmel Parish Hall, 14598 Oak Ridge Road, in Carmel. The workshop will discuss what the Catholic Church teaches and believes about Mary, the Mother of Jesus. The suggested donation is \$5. The parish is also sponsoring an Advent morning of reflection on the Book of Revelation

titled **"The Apocalypse: Are You Ready?"** by Father John Buckel. That event will be at 8 a.m. on Dec. 1 and will also be at the parish hall. The suggested donation is \$5. For more information on either event, call the parish at 317-846-3475 or e-mail Denise McGonigal in the parish office at mcgonigald@olmcl.org.

St. Elizabeth's Regional Maternity Center, 601 E. Market St., in New Albany, is hosting a **"Holiday Sweets Gala"** from 11 a.m. to 6 p.m. on Nov. 20 at the Holiday Inn, 411 W. Spring St., in New Albany. Baked goods from cookies and fudge to pies and candy will be sold in a fund-raising effort for the programs at St. Elizabeth's. They also need people to donate their favorite desserts by bringing them to the maternity center on Nov. 18 or Nov. 19, or by bringing them to the Holiday Inn on Nov. 20. For more information, call Kelly Senn Reinecke at 812-949-7305.

Marian College, 3200 Cold Spring Road, in Indianapolis, is hosting a **Sesquicentennial Lecture Series**. Franciscan Father Michael Crosby will present "Examining the Franciscan Charism in the Light of Recent Events" at 7 p.m. on Oct. 29 in room 305 of Marian Hall. "The Context for the Franciscan Story: Then and Now" will be presented at noon on Oct. 30 in the auditorium in the Mother Theresa Hackelmeier Library. For more information, call Andrea Fagan, director of communications for the college, at 317-955-6213.

Saint Meinrad School of Theology's Exploring Our Catholic Faith Workshops is offering **"Catholicism and the Middle Ages"** on Nov. 16-17 at St. Lawrence Parish, 6944 E. 46th St., in Lawrence. The first part of the workshop is from 7 p.m. to 9 p.m. on Nov. 16 and the second part is from 9:30 a.m. to 4 p.m. on Nov. 17. It will be presented by Sean Gallagher, the director of religious education at St. Joseph Parish in Shelbyville. Everyone who wants to understand better the Church's life across the centuries will benefit from attending. The cost is \$50, less for seniors. To register or for more information, call the Indianapolis Office of Saint Meinrad School of Theology at 317-955-6451. †



Open House for Prospective Students

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12:30 - 3:00 p.m.
11:30 a.m. Mass

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U.S. Conference of Catholic Bishop's Office for Film and Broadcasting movie ratings

Mulholland Drive (Universal Focus)
Rated **O (Morally Offensive)**

because of graphic lesbian sexual content with nudity, a scene of masturbation, disturbing theme of vengeance and betrayal, intermittent violence and a few instances of rough language.

Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

The Operator (Black Wolf)

Rated **A-III (Adults)** because of a couple of sexual encounters, rear nudity and sporadic rough language with brief profanity.

Not rated by the MPAA.

From Hell (20th Century Fox)

Rated **O (Morally Offensive)** because of savage violence with excessively gory images, a few sexual encounters, frontal nudity, intermittent opium use, brief same-sex kissing and some rough language with fleeting profanity.

Rated **R (Restricted)** by the MPAA.

Riding in Cars With Boys (Columbia)

Rated **A-III (Adults)** because of fleeting violence, adolescent affairs, an abortion reference, recreational drug use and an instance of rough language and profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA. †

STEWARDSHIP

continued from page 1

importance of stewardship during weekend Masses at archdiocesan parishes. Also in October, parishioners received intention cards and additional information about this year's campaign by mail. Intention cards are to be returned during Masses on the weekend of Nov. 3-4.

Early pledges this year reflect a 13 percent increase in clergy contributions and a 25 percent increase in employee donations.

St. Anthony parishioners Patrick and Dianne McKeever of Indianapolis, the general chairs of this year's appeal, joined Archbishop Buechlein for an Oct. 18 Called to Serve program with archdiocesan agency employees at the Archbishop O'Meara Catholic Center in Indianapolis.

Stumpf noted that the employee phase of the United Catholic Appeal is important because it sets the tone for the appeal in parishes throughout the archdiocese.

"Your support of Parish Stewardship and the United Catholic Appeal has a direct result upon many ministries in our parishes and in the archdiocese," Stumpf said. "When we engage in Christian stewardship, our parishes in the archdiocese are able to do so much more for the needy, the poor and the elderly."

Stumpf introduced Estella Smith of Indianapolis, a volunteer with the Senior Companion Program of Catholic Social Services, which receives assistance from the United Catholic Appeal.

"When I retired three years ago, I began helping as a Senior Companion," Smith said. "I have a client who is 90 years old. When I first started going to her house, she would stay in bed almost all day and she wouldn't talk much."

Since the women became friends, Smith said, her client has made a lot of progress and enjoys going out to eat.

"I take her to all of her doctor's appointments," Smith said, "and I take her for rides. She loves to talk. When I come to visit, she meets me at the door and hugs me and we walk back to her apartment."

Smith also helps care for an

Alzheimer's patient.

"When I'm in need, I would love to have a Senior Companion help me," she said. "We have a slogan that says 'We make a difference.' It's really true. We do make a difference with our clients."

Echoing that theme, Patrick McKeever thanked the archdiocesan agency employees for their unselfish dedication and their spiritual motivation to serve others.

"Regardless of whatever career path we take in life," McKeever said, "there are inevitably those times when many of us ask ourselves, 'Am I doing as much as I should be doing? Am I accomplishing the goals I set out to achieve?' And, most important, 'Am I making a difference?'"

Participation in the 2001 Called to Serve: Parish Stewardship and United Catholic Appeal enables archdiocesan Catholics to make a difference in the lives of many people, he said, as Christian stewards concerned about helping others.

"Your dedication makes a difference," McKeever said. "Your faith commitment makes a difference."

In 1992, Archbishop Buechlein told archdiocesan agency employees, the U.S. bishops issued a pastoral letter titled "Stewardship: A Disciple's Response."

Nine years ago, he said, stewardship was not a very familiar word in Catholic vocabulary.

"Experience shows that this is no longer the case," the archbishop said. "Thank you for your day-in and day-out stewardship that each of you exercises in your part of our mission. The value of who you are and what you do is inestimable. Your efforts over the past couple of years, as we all struggle with our operational budget, have been especially noteworthy. Thank you for going the extra mile. Thank you for that and for your continuing efforts to always go the extra mile. You and your good stewardship are truly

appreciated."



Photo by Mary Ann Wjanc

Jeffrey Stumpf, chief financial officer for the archdiocese, thanks Senior Companion volunteer Estella Smith of Indianapolis for her service to the elderly poor following a Called to Serve: Parish Stewardship and United Catholic Appeal program for archdiocesan employees on Oct. 18 at the Archbishop O'Meara Catholic Center in Indianapolis. Stumpf is the chairman of the employee phase of the appeal.

appreciated." Citing the generous response of Catholics in the archdiocese to the Church's fund-raising campaigns, Archbishop Buechlein said this generosity was especially evident in the archdiocesan

Legacy of Hope from Generation to Generation campaign and the corporate participation in the Building Communities of Hope campaign in Marion County.

"The response to those campaigns was truly unprecedented and indeed humbling," he said.

"We're now beginning to see how those financial gifts are literally transforming the look of our parishes as capital improvements are made in our facilities to make ministries even more effective. Years well into the future, your children and grandchildren will reap the benefits of the endowments established in our time.

"The number of volunteer hours that are given week-in and week-out in our parishes, our schools, our offices and agencies is overwhelming," the archbishop said. "I also know that some of you, after putting in a hard day at work, are some of the best volunteers for your parishes and for groups like the St. Vincent de Paul Society, not to mention the added hours here at the Catholic Center.

"Although we haven't as yet developed a good way to measure all these gifts of time and talent around the archdiocese, we're working on it," he said. "At some point in the near future, we hope to be able to include those hours of selfless gifts as part of our annual accountability report. The response to the idea that we form an organized corps of volunteers who would give their time and expertise at the service of the Church is very positive so far. Two volunteer businessmen in the archdiocese are working on the details of that idea, and we hope to be able to share more of those details from the initiative soon. I know, from these experiences and from others, that the concept of stewardship has taken hold in our local Church and it has personally taken hold in our various agencies. And the stewardship concept is growing."

The U.S. bishops define the Christian steward as "a person who receives God's gifts gratefully, who cherishes and tends them in a responsible and accountable manner, who shares them in gratitude and love with others, and then returns them with increase to the Lord," he said. "Everything ultimately comes to us from God, and it comes as a free gift."

By reflecting on our God-given gifts, the archbishop said, "we can see how blessed we are and how very generous God is."

As Catholics, he said, that knowledge motivates us to share God's generosity with others through the gifts of time, talent and treasure and by supporting archdiocesan shared ministries and home missions. †

What Our Gifts Can Accomplish

The needs of our home missions and shared ministries may seem so large that you might not think your contribution has a real impact. However, when you examine the cost of these

ministries at an individual level, you can see that every gift produces meaningful results, such as these examples (based on a 12-month commitment—numbers are approximate).

GIFT AMOUNT	MONTHLY	WEEKLY	DAILY	
\$10,000	\$833	\$192.00	\$27.00	Provides twenty hours of crisis counselling for 23 people.
5,000	416	96.00	14.00	Provides emergency shelter for a family of four for two months.
2,400	200	46.00	6.60	Makes available tuition assistance that allows one needy student to attend one of our eight center-city elementary schools for one year.
1,200	100	25.00	3.60	Purchases textbooks for six religious education classrooms.
600	50	12.50	1.80	Provides tuition assistance to educate one needy archdiocesan high school student for one month.
480	40	10.00	1.40	Gives daycare for an elderly person for one week.
240	20	5.00	.70	Pays the tuition for one seminarian for one week.
120	10	2.50	.35	Will feed 18 people for one day in an emergency shelter.



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Thursday, November 8	Grades 9-12

Admission & Scholarship Testing, Grades 6-12 9 a.m.-noon

Saturday, November 3
Saturday, November 10
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Martin University continues to grow under Father Boniface Hardin's leadership

By Jennifer Del Vecchio

He looks like Frederick Douglass, the escaped slave who campaigned tirelessly for the abolishment of slavery during the Civil War era.

He's also a Benedictine monk who moved out of Saint Meinrad Archabbey to Indianapolis, where he founded a college based on the objectives of the civil rights movement.

Benedictine Father Boniface Hardin, 67, said he's the most unlikely person to be president of a university that started with seven black students and has had its enrollment climb to 1,600.

"It was not my goal in life to start a school," he said. "I just wanted to serve."

His resemblance to Frederick Douglas is uncanny. Put him next to any picture of the famous abolitionist and Father Boniface could be his twin. There's the same white puffy hair, the same jaw line and comparable expressions.

The similarities don't stop with looks.

Father Boniface's great-grandfather was a slave, and he considers himself a constitutionalist, even wearing a tie with the Constitution written on it, just as Douglass looked to the Constitution to help his people.

"I used to read his writings and I thought his thinking sounds like me," Father Boniface said.

Born to Albert and Elizabeth Hardin in Bardstown, Ky., Father Boniface, who was given the birth name, Randolph, later moved with his family to Louisville when he was 8 years old.

While there, he met an "old German priest" from Jasper, Ind., who recruited him for the drum and bugle corps.

The priest talked about needing more clergy and Father Boniface listened.

"He really influenced me," Father Boniface said. "I'd always serve at the 6:30 a.m. Mass."

He entered the seminary at Saint

Meinrad when he was 13.

In 1953, he became a monk, choosing the name Boniface, which means "doer of good."

"I liked him," Father Boniface said. "He was a tough guy."

Being a black man and a monk in 1959 wasn't easy, he said.

Father Boniface says he was one of only a few black priests in the country. He also found himself wanting to do more in his role as a priest because he wasn't "finding the fulfillment I needed as a priest."

His superiors sent him to Holy Angels Parish in Indianapolis "to help evangelize black people," he said.

A desire to "help his people" led him into the forefront of the civil rights movement in the 1960s. He spoke out against police brutality on blacks. Many times he was criticized for being a priest who talked about "these social problems," he said.

He didn't stop trying and set out to solve the "racial problem," starting Martin Center, a place where blacks could come to learn, build their self-esteem and help them maneuver their way through the tricky labyrinth of racial relations.

"I thought it'd take 10 years to solve the racial problem," Father Boniface said.

Looking down at his desk and shaking his head, he said, "I think it will take a thousand years. I don't ever think we will eliminate racism."

In 1977, Martin Center College was founded in four houses at 35th Street and College Avenue in Indianapolis with the goal to educate the poor, minorities, the elderly and the imprisoned.

Father Boniface found that higher education rarely served these individuals well, due to their different situations that included low-income and family responsibilities. He named the college in honor of Martin Luther King Jr., and St. Martin de Porres, a 16th century



Benedictine Father Boniface Hardin, who bears an uncanny resemblance to the abolitionist Frederick Douglass, has spent the past 24 years overseeing the creation and growth of Martin University in Indianapolis. Father Boniface founded the school in 1977 to meet the education needs of the poor, minorities, the elderly and the imprisoned.

saint.

Few gave the college a chance to succeed, except Father Boniface.

Looking at an Infant of Prague statue on his desk, he said "the little infant has helped me."

Indeed, the money always came from somewhere, whether it was grants or private donations.

In 1987, the college moved to the former St. Francis de Sales Parish property on the near-east side of Indianapolis in the 2100 block of Avondale Place.

Closed for many years, the new school property included a church, school building, one house and a parking lot.

Enrollment soared from 100 students to 1,000.

Three years later, the college was offering graduate degrees and became accredited as a university.

Today, the university offers 24 majors, boasts an enrollment of 1,600 students and also has a campus inside the Indiana Women's Prison called Lady Elizabeth's.

The most recent success is the dedication of the first-ever new building in the school's 24-year history.

The \$10 million building, funded by Lilly Endowment, is 56,000 square feet of space that offers nine classrooms, student lounges, an epidemiological center and a two-story glass and steel globe.

"We are the world here," Father Boniface said, as he watched workers put the final touches on it before dedication ceremonies Oct. 13. "We have a presence here, but a lot of people haven't seen us yet."

The globe might attract some attention as the university sits very near I-70 and its design is expected to win some awards, Father Boniface said.

"It's a symbol of what we are about," he said. "We are about the globe and need to restore mankind."

However, Father Boniface said it's not about winning building design awards. Instead, it's about academics.

"The building is just another tool and enhancement," he said.

Learning is at the root of helping others better themselves, he said.

While in seminary, he learned Latin, Hebrew and Greek, and said he still wants to learn whatever he can.

"You got to be open at all times," he said. "If not, you might as well put some dirt on you and a flower on you. You have to be a learner."

His newest learning pursuits are the Norwegian language, writing a few books and doing a research project on the presidents and the Constitution.

Martin University rests its laurels on a simple philosophy, he said.

"We are low-income, minority adult learning in a healing, freedom-minded environment," he said.

It was founded on the civil rights movement ideals of equity, justice and reconciliation, he said.

"Our students are wounded, they have a lot of baggage and often times their feet hurt," he said.

The average age for students is 38. Most work full-time jobs and have families. Some are as old as 78, some have been homeless and some have jobs that make their feet hurt at night by standing so long, he explained.

But they still come to school. Classes run from 9 a.m. to 9 p.m. The majority of students are night students. Saturday classes are popular and the university has an emancipatory narrative class that helps students confront their own racial issues.

"It's a cultural issue," Father Boniface said. "It helps students look at themselves, like a mirror."

Students who attend the university said they appreciated a staff that understands adult learning needs.

While professors expect the work to be done, they also understand how the responsibilities of families and job sometimes conflict.

"As adult learners, they know the obstacles we face that traditional students don't," said Rich Norton, 38.

Norton and his wife of 20 years began raising a family when he was 18 and college was put on hold to provide for family needs.

Now a senior at the university, he is studying for a degree in business administration and plans to teach college classes.

For many, Martin University is a family setting.

"Everyone knows you by name," said Michael Saahir, 45. "You are not a Social Security number, you are a person."

Saahir, a fireman, is majoring in humane exchange. He likes going to classes with other adults and said that one class has adults well above age 60.

"The school is designed to reach out," Saahir said. "There's people in my situation who for some reason or another put off college or quit."

"Once you quit, it's hard to go back, you have the gas bill and the mortgage. Martin is designed to be an outlet for that."

Father Hardin said Martin University is an exercise in following God's will.

"That's always the main thing," he said. "In the end, if you aren't doing God's will it doesn't matter. The Lord has allowed all this to happen and I'm just his instrument." †



Benedictine Father Boniface Hardin stands in front of the first new building in the 24-year history of Martin University. The \$10 million building, funded by Lilly Endowment, is 56,000 square feet of space that offers nine classrooms, student lounges, an epidemiological center and a two-story glass and steel globe. The new building was dedicated on Oct. 13.

Parish encourages 'next-step' spirituality

By Fr. Dan Danielson

My favorite definition of the Catholic Church comes, I think, from the Catholic author Flannery O'Connor: "Here comes everybody."

It has been my experience that the only place where you can see such a broad cross-section of people of different races, ages, interests, classes, economic well-being, and degrees of education and faith is in Catholic churches on Sunday morning and at baseball games.

One of the great challenges for any parish, therefore, is to develop a vision of parish life that accommodates all these people with these different degrees of development and interest.

It also means that every parishioner and every parish staff person is going to have to stretch a little to make room for all.

No parish will be the perfect match for any one group of parishioners or any one type of priest. There must be room for those who want traditional devotions and for those who want small faith-sharing groups.

What is more difficult, there must be room for those who are somewhat marginal in their faith commitment as well as those who are deeply committed to living out their faith and to their involvement in their parish.

All need to feel welcome, respected and encouraged to grow. All need to be

challenged, but no one is to be crushed.

I encounter this challenge especially with regard to the various sacramental preparation programs in the parish: baptism, first Eucharist, marriage. Some preparation is needed, but how much? What will be fruitful for some of the more marginal Catholics? What will invite them to take the next step in their spiritual journey?

I am a great believer in "next-step" spirituality. We have the grace and call from God to take the next step. It might be a long way from where I "ought" to be, but it is what I'm called to do and can do now.

For every person, there is a next step. And the parish tries to provide encouragement for everyone to take it—whether that means providing weekend silent retreats for the more spiritually advanced or support groups for divorced and separated Catholics.

Of course, where we come together is at the Sunday Eucharist. All the diversity of our parish community is on display there.

Sometimes different Masses are focused on different groups, for example the so-called "children's Mass" or the "youth-oriented Mass," where the music and the homily are more geared to a particular age group. But even at those Masses, there are plenty of parishioners present who do not fit the designated category.

We minister to families in all the situations of their lives, from pre-marriage



One of the great challenges for any parish is to develop a vision of parish life that accommodates all the people and their different degrees of development and interest. For every person, there is a next step, and the parish needs to provide encouragement.

Catholics have great expectations for parish services and resources

By David Gibson

People today often have great expectations of parishes.

Archbishop Daniel Pilarczyk of Cincinnati predicted not long ago that future parishes will be larger than they have been and that one reason for this growth is the scope of people's expectations for parish life.

"People expect more of their parishes," Archbishop Pilarczyk said, "and small parishes simply don't have the resources to respond to those expectations."

Catholics have great and complex expectations of parishes, and the reasons people connect with parishes today are

complex, too.

People may look to a parish for what it offers them. But many Catholics of the 21st century also envision themselves as people with something to offer the parish.

"The parish church is no longer seen as the place where people go simply to have their needs met," said Cardinal Roger Mahony of Los Angeles. "Rather, the parish is where one and all are challenged to exercise their baptismal calling."

The parish for many people is a "place" to serve, not just to be served, and a "community" of faith in which to participate.

(David Gibson edits Faith Alive!) †

preparation and instruction to the joy and anxiety of child rearing, to the pain of divorce or death. We help these people connect with other people in the community who are in similar circumstances.

We are a catalyst enabling parishioners to reach out in service to one another.

What the people of a parish have in common is very strong: our sinfulness, our faith (weak or strong), our sense of the importance of Jesus, our sense of the Church as a safe haven. We have a sense of the parish as home.

"When you have to go there," as Robert Frost said, "they have to take you in." We have a sense of God's understanding and forgiveness available in the parish.

We try to maintain the parish community as a "community of communities," made up of various "root communities" using a common set of facilities and staff, people who worship together and care for one another.

In fact, the parish is an arbitrary creation. Someone drew lines on a map and said that this territory belongs to this parish.

But in deeper fact, the parish is the people who come to identify themselves with

this community, this Church and this concrete manifestation of the grace of God available to all people. Some of these parishioners may not live in the parish boundaries at all but are true parishioners nonetheless.

It is the parish that is the main Catholic identity point for most Catholics. In general, many don't seem to think of themselves as belonging to a particular diocese or archdiocese, but to St. Monica Parish or St. Edward the Confessor Parish or St. Augustine Parish.

There they choose to belong. There they meet the Lord. There they receive the sacraments of salvation. There they learn about Jesus and his message, and from there they take their leave to enter the community of God's people in heaven.

Here on earth, it is the parish that most people think about when they think about being a Catholic. It is there that heaven comes down and touches their lives.

That's why it is such a joy to be a parish priest.

(Father Dan Danielson is pastor of St. Augustine Parish in Pleasanton, Calif.) †

Discussion Point

Parish offers love and support

This Week's Question

Share a memory of life in your parish—of a special time the parish and its people made a real difference to you.

"I've only been here [Christ the King Parish in Indianapolis, Ind.] six years, but in that time I've seen the continuous outpouring of love and support our parish members have for one another in general—from the celebration of new births ... to mourning together at times of loss." (Cindy Flaten, Indianapolis, Ind.)

"They were starting up their Lenten mission [at St. Kevin Parish in Warwick, R.I.] when we joined, and all of a sudden we were actively involved with it. Parish life goes on here as does life in any family, and my wife, Roslyn, and I are happy to be a part of it." (George Abatiello, Warwick, R.I.)

"I went through a difficult divorce. The community here [St. Catherine Parish in Kapaa, Hawaii] really gathered around me and supported me." (Carmen Nakasone, Kapaa, Hawaii)

"I returned to Harrisburg 14 years ago because of my divorce. My new parish [St. Margaret Mary Alacoque Parish in Harrisburg, Pa.] welcomed me and my family without reservations. I truly believe that my ability to cope without being bitter or vindictive was due to the support and acceptance I received from our parish." (Dolores Evans, Harrisburg, Pa.)

Lend Us Your Voice

An upcoming edition asks: Share a favorite memory of Christmas in your own life.

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



From the Editor Emeritus/John F. Fink

The men honored in Eucharistic Prayer I

First of three parts

"We honor Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian."



Who are these guys we honor when we pray Eucharistic Prayer I at Mass? The prayer is ancient. Originally known as the Roman Canon, it goes back to the time of Pope Vigilius in 538 and reached its definitive form sometime after the reign of Pope Gregory the Great, who died in 604. But who are these 12 men?

We know much more about some of them than we know about the others.

Linus was Peter's successor as pope from 67 to 76. A native of Tuscany, Italy, he was consecrated a bishop by St. Paul. We know little else about him. He might have been the Linus who sent greetings to Timothy in 2 Timothy 4:21.

Cletus (or Anacletus) was Linus's suc-

cessor. His papacy extended from 76 to 88, when he was martyred during the persecutions of Emperor Domitian.

Clement, considered the first of the Apostolic Fathers, followed Cletus as pope from 88 to 97. We know much more about him, mainly because of a letter he wrote to the Christians in Corinth, Greece, to try to settle a dispute. This is an important historical document because it is the first known attempt by a pope to intervene authoritatively in the affairs of another apostolic Church. Excerpts from the letter, which sound similar to the letters St. Paul wrote to the Corinthians, are included today in the Liturgy of the Hours.

One of the legends about St. Clement is that he was banished to the mines in Crimea, Ukraine. There he was tied to an anchor and thrown into the sea. His relics were discovered 700 years later by SS. Cyril and Methodius and taken to San Clemente Church in Rome in 868. There is a mural in that church depicting the entire legend.

Sixtus II was the 24th pope from 257 to

258. He was known for his conciliatory and peaceful nature. He was martyred during the persecution of Emperor Valerian by being beheaded while sitting in his episcopal chair.

Cornelius was the 21st pope from 251 to 253. He became pope after one of the persecutions by the Roman emperors. During that persecution, many Christians apostatized and there was great debate over whether or not they could return to the Church. Novatian declared that they could not, but Clement decreed that they could perform penances and be restored to the faith.

Persecution of the Church resumed in 253 and Cornelius was exiled to Civita Vecchia, where he endured hardships before his death. He is deemed a martyr.

Cyprian was bishop of Carthage, near modern Tunis, Tunisia, from 248 to 258. He supported Pope Cornelius in the debate over lapsed Christians and rallied the African bishops behind the pope. An account of his martyrdom is included in the Office of Readings on his feast day, Sept. 16. †

Your Family/Bill and Monica Dodds

Halloween: demonic or delightful?

Is Halloween demonic or delightful? Short answer: Delightful. Enjoy!



Why not demonic? That's a topic historian Father Augustine Thompson has tackled. The Dominican priest pointed out:

Yes, the ancient Celts of Ireland and Britain had a minor celebration Oct. 31, but then they had one

at the end of just about every month.

Halloween (All Hallows Eve) is Oct. 31 because All Saints Day (All Hallows Day) is Nov. 1.

All Saints Day had zip to do with any Celtic "do." The feast was celebrated May 13 until Pope Gregory III (d. 741) moved it to Nov. 1, the dedication day of All Saints Chapel at St. Peter's in Rome. In the 840s, Pope Gregory IV said it should be observed worldwide.

In 998, St. Odilo, abbot of the monastery in Cluny, France, added the feast of All Souls on Nov. 2. Its popularity spread faster.

What about hell? Irish peasants wondered that, too. To make sure the con-

demned—feeling slighted—didn't resort to any earthly unpleasantness, the Irish gave them an annual salute by banging pots and pans on All Hallows Eve.

Halloween costumes date back to 14th- and 15th-century France. In the late Middle Ages, repeated outbreaks of bubonic plague killed almost half of Europe's population. Not surprisingly, folks were greatly concerned with what followed death.

More Masses were celebrated on All Souls Day, and more art showed the "Dance of Death" that leads to the tomb. Sometimes that cemetery samba was presented at Mass as a living tableau with participants dressed up as the almost-dead, newly dead and longtime dead.

Most likely it was in 18th-century North America that the two customs—whacking pans and morbid ensembles—combined when Irish and French Catholics began to intermarry, which must have led to some interesting dialogues between new spouses:

He said: "All I know is my family never went around banging pots."

She said: "You want me to dress up like a what?"

Extorting treats dates back to early 17th-

century England and the Gunpowder Plot, a reckless attempt at a Catholic uprising in a then anti-Catholic country. Those against Rome made Nov. 5 "Guy Fawkes Day" to commemorate the debacle.

Some started wearing masks and stopping by Catholic homes in the middle of the night to demand ale and cake—or else.

English settlers brought the custom to the colonies and, again over time, it slipped from Nov. 5 and combined with the French-Irish whoop-de-do on Oct. 31.

And witches? Greeting-card companies added them in the late 1800s.

Carved pumpkins? Lamps made from turnips were part of Celtic harvest celebrations. That got tossed into the mix, too.

So Halloween is far from Satanic. It's a "purely American" combination—the holiday equivalent of the taco pizza.

Hankering for old-fashioned popcorn balls but no time to make them? Want to rattle a pan like the Irish of old? Consider a batch of kettle corn. A recipe can be found at <http://appetizer.allrecipes.com/az/KttlCrn.asp>. (It works fine with half the oil.)

(Bill and Monica Dodds are regular columnists for Catholic News Service.) †

Faithful Lines/Shirley Vogler Meister

Holy host: reverence for the Light of Life

Years ago, as friends and I exited a car to walk to the home of our book discussion hostess, someone mentioned how bright the night was.



Looking up, we gasped to see the moon surrounded by a brilliant, huge halo of light. Unusual to us, we stood in awe before speaking again. None could explain

the phenomenon.

I remarked how it reminded me of the Holy Communion host, an idea that subsequently inspired me to write the following poem about the moon:

Earth Satellite

Since primeval days, eons watched this radiant sentinel of the night and its apparent variants: new moons, waxing or waning crescents, eclipses, or Holy Host in haloed light— influencing man and beast, seeds and seas,

casting pleasure upon lovers, wonder upon artists, ideas upon fertile minds seeking to probe lunar heights— until this creation of the fourth day, useful in its orbital perch, became an astronomical stepping stone to the stars.

Later from a weather report on television, I learned that what we saw was not unusual. It's called a lunar halo.

According to well-known meteorologist Bob McLain, this "is caused by the moonlight being refracted or bent into a circular pattern by small ice crystals that make up the cloud passing in front of the moon." He also said if an ice crystal cloud passes in front of the sun, a solar halo is produced; but, because of the brighter light, this might have color to it.

McLain, respected for his long career with Indianapolis' WRTV Channel 6, also noted that the halo is often observed a few times a month. Unfortunately, I must sleep through most of them.

This weather condition also reminds me of the sacred monstrance that's used during Benediction and the Exposition of

the Blessed Sacrament. (The word *monstrance* comes from the Latin word *monstrare*, meaning "to show.") To me, the monstrance resembles a huge locket with its treasure on display. The round receptacle holds a consecrated host exposed for adoration through a glass-covered opening in the center. (In Latin, this vessel is called the *ostensorium*.) All of the ones I've seen are gold, with radiant rays ringing the host, mimicking the aura of sun or moon.

Hosts, made from flour and water, are often called "the Bread of Life" because, when consecrated at Mass, they become the Body and Blood of Jesus Christ that spiritually nourishes the faithful.

The host is centered in the monstrance, just as Christ is the center of our Catholic life.

Note: Meteorologist Bob McLain, his wife Barbara, and their children (twin son and daughter—Kent and Kelly—and son, Kyle) are members of St. Pius X Parish in Indianapolis.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Parish Diary/Fr. Peter J. Daly

Prayer in America: fall 2001

Here's a hot stock tip. Buy vigil lights. Ever since Sept. 11, America has been



on its knees. Catholics have been lighting vigil candles in prayer like never before. If there is a growth industry in the current atmosphere, it is anything associated with prayer. Like vigil lights.

As tragic as the events of September were, I think this new atmosphere is all to the good.

I have always thought that God enters us through our wounds. Certainly a wounded country is looking to God for healing.

In our little community, like so many places all across the nation, we Catholics have not just been keeping to ourselves in prayer. We have been praying across denominational and religious lines.

A little more than a week after the day of tragedy, the local mosque invited people over on a Saturday evening for prayer and a potluck dinner. Although the Islamic center usually is deserted on Saturday evening, it was filled to the gills.

People spilled over into the parking lot. It was a great sign of solidarity and American religious acceptance of one another.

The next Monday, the local public high school hosted a prayer meeting in the auditorium. About 350 people braved weather so threatening that it spawned nearby tornadoes in order to come out and pray and sing together. We had speakers from the Muslim, Jewish, Protestant and Catholic communities. (I was proud of the fact that most of the people there were Catholic.)

In all of this, I think America is redis-

'We are seeing ourselves as vulnerable and aware of our need for God. We are aware of our need to explore the meaning and mystery of life ...'

covering something about itself, something that makes us truly great and extraordinary.

We are seeing ourselves as vulnerable and aware of our need for God. We are aware of our need to explore the meaning and mystery of life in light of the tragedy of imminent death.

But we also are demonstrating something to the world. We are showing something to the Muslim world and to other places like Northern Ireland.

We are showing the world that it is possible for people to be faithful to their own religious traditions and yet still respectful of others.

We are showing the world that is possible for people with different cultures and theologies and prayer styles to pray together, to learn from each other, to love each other.

Of all the things to emerge out of these terrible tragedies, that may be the most important.

As the pope said in his trip to Kazakstan shortly after Sept. 11, no more blood should be shed in the name of God or by people over their differing concepts of how to serve God.

I think this is the project of the new millennium for religion.

We need to show to skeptics and unbelievers that religion is a source of strength and healing for a culture, not the cause of bloodshed and fanaticism. For this, we need to get on our knees together. We might even light a few vigil lights.

(Father Peter Daly is a regular columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Oct. 28, 2001

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

The Book of Sirach provides this weekend's liturgy with the first Scriptural reading.



Sirach is one of those books classified by scholars collectively as the Wisdom Literature. This literature rose from the need experienced by pious Jews and pious Jewish parents as they were confronted by

paganism and especially by Greek paganism that so elevated the status of human logic.

Each of the Wisdom books occurred in its own time and considered its own circumstances. They merge in the purpose of convincing others, most especially Jews who might have been wayward or young people skeptical of the religion of their heritage, that the religious faith of Judaism was sound and reasonable even by human deduction even if it was based on divine Revelation.

It is easy, and not out of place, to imagine the conditions in which this particular work was composed. The Greek mythology was the way of thought of the best and the brightest. This mythology presented gods and goddesses who on occasion were selfish, petty and outright cruel.

By contrast, Sirach offers the picture of the God of Justice. The one true divinity of the people of Israel was far above the tawdry shortcomings of humans. Israel's God was perfect and perfectly just.

Perfection was the key to the justice given by God and abiding in God. Justice was not an option for God. God could do nothing else than be perfectly just.

This in itself was a great philosophical conclusion. Not even a Greek most devoted to paganism could deny that if God truly is perfect, then God is just.

The Second Epistle to Timothy is the source of the second reading. Timothy was one of Paul's disciples. Paul taught him the deep meaning of the Gospel and guided him in the process of spiritual development. Paul also ordained him a bishop.

In this reading, Paul encourages Timothy to be true to the Lord. The great apostle offers himself as an example. He has been imprisoned and mistreated for Christ. His way has been rocky and uphill. However, he has remained loyal.

St. Luke's Gospel supplies the final reading.

Often in the Gospels, Jesus uses the boastful but insincere as an example of those who have no favor with God. To the contrary, the Lord presents a humble and unassuming man as the model of true devotion.

The reading makes two points. First, it teaches the obvious lesson that those who have heartfelt love for God will endure. Gaudy, outward appearances mean nothing. Here the lesson is not to demean good works, but rather to insist that good works visible to others spring from faith and love.

Second, the reading echoes what already has been said in the first reading. God knows all. God is perfectly just. The dishonest will receive no reward.

Always it is important to remember that while ancient truths are being repeated in the Gospel, the voice reasserting them and clarifying them is Jesus, the Lord, the messenger of God, indeed the presence of God on earth.

Reflection

The Book of Sirach suggests an age and a condition very long ago but in reality quite similar to realities met in life today. Its composition happened amid a world of ideas and assumptions heavy with paganism and with an exaggerated estimate of human ability.

Despite these assumptions, however, the fact of God appears with clarity and starkness.

God is perfect. God alone is the model of perfection. God alone provides the only reward. God is everything.

Thus, God is perfectly just, for all things to be good and worthy must come from God and point to God.

Those who seek ends other than God, as the Pharisee sought other ends in the story told by Luke, chase after phantoms. The humble man in the Gospel story is truly wise. His wisdom causes him to be sincere in his faith. He receives the reward.

Humility is not a denial of who and what we are. Rather, it expresses the deepest insight. †

Daily Readings

Monday, Oct. 29
Romans 8:12-17
Psalm 68:2, 4, 6-7ab, 20-21
Luke 13:10-17

Tuesday, Oct. 30
Romans 8:18-25
Psalm 126:1-6
Luke 13:18-21

Wednesday, Oct. 31
Romans 8:26-30
Psalm 13:4-6
Luke 13:22-30

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

Friday, Nov. 2
All Souls—Commemoration of
all the Faithful Departed
Daniel 12:1-3
Psalm 23:1-6
Romans 6:3-9
or Romans 6:3-4, 8-9
John 6:37-40

Saturday, Nov. 3
Martin de Porres, religious
Romans 11:1-2a, 11-12, 25-29
Psalm 94:12-13a, 14-15, 17-18
Luke 14:1, 7-11

Sunday, Nov. 4
Thirty-first Sunday in
Ordinary Time
Wisdom 11:22-12:2
Psalm 145:1-2, 8-11, 13-14
2 Thessalonians 1:11-2:2
Luke 19:1-10

Question Corner/Fr. John Dietzen

The Eucharist forms us into body of Christ

Q We believe that during the Eucharistic Prayer of the Mass, the bread and wine each become the body and blood of Christ. Why then do eucharistic ministers say "the body of Christ" when ministering the host and "the blood of Christ" when ministering the cup?

Why not just the body and blood of Christ? The present practice can lead people to believe that the bread is the body only and the wine is the blood only. I'd wager that the majority of people believe this. (Florida)

A I believe by far most Catholics are sufficiently well-founded in their eucharistic faith not to be confused by the words of the Communion ministers. The way they readily accept the host and the cup, separately or together, as the body and blood of the Lord is proof enough of that. You do raise a significant point, however, in understanding our Lord's intention and graciousness in giving the Eucharist as the food and drink, which forms us into his body, the body of Christ on earth.

The meaning begins to become more clear when we realize that for at least the first 12 centuries of Christianity, people regularly received Communion under both kinds, bread and wine. It was assumed that this is the fullest response to our Lord's command to eat his flesh and drink his blood (Jn 6:53).

For reasons too complex to discuss here, by the 13th and 14th centuries Communion with bread alone became increasingly common. The sacrament was received less and less often, until even many men and women religious considered once a year more than sufficient.

This later prompted some leaders of the Reformation to contend that Communion under the form of bread alone was invalid since Jesus said we must eat his body and drink his blood. In reaction, Catholic authorities discouraged, even forbade, Communion with both forms, to emphasize that Christ is wholly present under each species, bread and wine.

This custom continued until Vatican Council II, when the bishops of the world restored the practice of Communion

under two species and recommended instruction explaining, among other things, how Communion with both bread and wine better reflect Catholic eucharistic theology and spirituality. The "one bread and one cup" we share make us into, and declare that we are, the body of Christ.

St. Augustine, in an Easter homily about the year 410, spoke movingly of this function of the Eucharist in Christian life. "This bread," he said, "is the body of Christ, to which the apostle [Paul] refers when he addresses the church: 'You are the body of Christ, and his members.' That which you receive, you yourselves are by the grace of the redemption, as you acknowledge when you respond Amen."

The American bishops' Committee on the Liturgy explains this as the reason ministers of the Eucharist do not say "This is the body of Christ" or "This is the blood of Christ," but simply "the body of Christ" and "the blood of Christ."

It seems perhaps a trivial difference, but it expresses a remarkable reality of our faith. As Augustine, we believe that what we receive in Communion, we ourselves already are, the body of Christ, a truth we proclaim when we respond with our Amen ("The Body of Christ," Bishops' Committee on the Liturgy, 1977, pages 22-23).

While, therefore, the eucharistic bread and wine are each the entire living Christ, together they recall more explicitly and symbolically the words of Jesus: This is my body given for you, and my blood shed for you. The words of the eucharistic ministers before Communion reflect that truth.

Q Is it permissible for a priest to allow non-Catholics to use a Catholic church for religious services? (Illinois)

A Normally, a Catholic church is definitely reserved for Catholic worship. It is a building consecrated to the celebration of the sacraments and other most sacred rites of our faith.

However, under certain circumstances it is and always has been allowed to use the church for other appropriate purposes, even artistic performances.

Present regulations specifically provide that bishops may allow the use of a Catholic church or other buildings by Protestants if they have no place in which to carry out their religious rites properly. †

My Journey to God

Autumn

O Creator!
It is autumn again
We pause—and gasp at the marvel of fall!
You could have ordained it thus:
That the foliage would shrivel up and fall to the ground.
But You—in your abundant love instead
Transfigure the leaves
To gold ...
And bronze ...
And copper ...
To honey ...
And fire ...
And chocolate!
May all this panorama of beauty
Be a dance ...
A dance of praise
To so creative a Creator!

By Sister Norma Gettelfinger, O.S.B.

(Benedictine Sister Norma Gettelfinger is a member of Our Lady of Grace Monastery in Beech Grove.)



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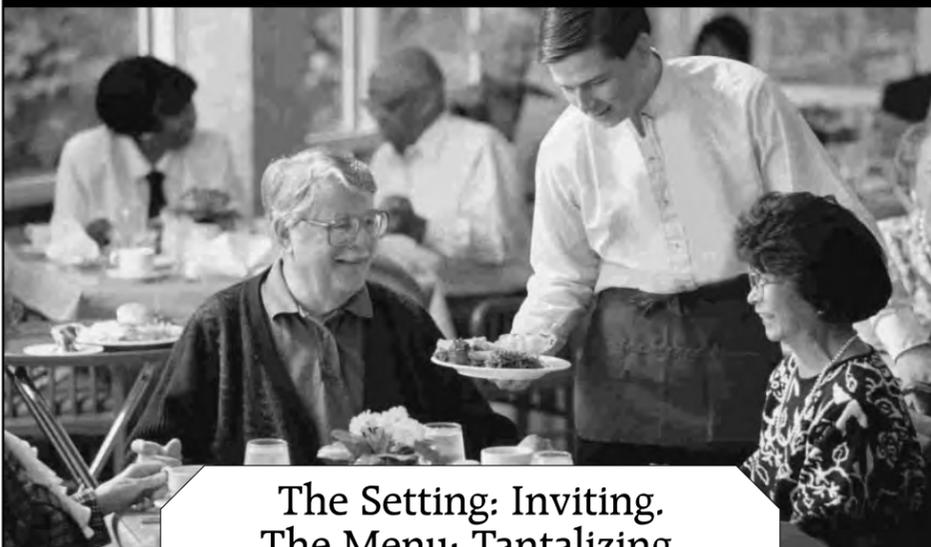
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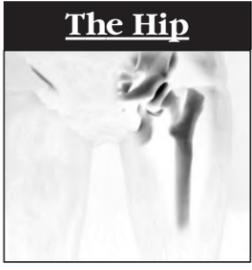
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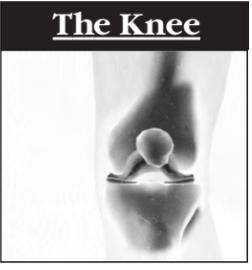
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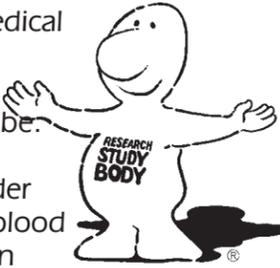
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Water aerobics build strength and fitness

By Sr. Mary Luke Jones, O.S.B.

BEECH GROVE—"I've only been coming four weeks, but I've already noticed more flexibility in my hips," Sue said, "and I have more energy."

Sue is taking the water aerobics class taught by Betty Moebs at the Benedict Inn Retreat & Conference Center pool in Beech Grove. The warm water, music and camaraderie of others make the exercises fun and easy to do, she said, and the class helps with weight control and eases pain from arthritis.

Rosaline is taking the water aerobics class because water walking was suggested as an aid to full recovery after she broke her hip.

"My body is stronger now," she said, "and I credit water walking."

The hour-long water aerobics and water walk classes meet three times a week for a month. The cost is \$50.00 a month for 12 sessions, and the Benedict Inn offers \$5 discounts for seniors and for "bringing a friend."

The Benedict Inn Retreat & Conference Center, now in its 20th year of offering holistic programs, is owned and operated by the Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove.

The swim options available in the inn's Olympic-size, indoor pool consist of swim lessons, adult and family swim times, and aerobics classes. The pool also can be rented for private parties.

Sandy, another water aerobics student, said her doctor suggested that she take the class.

"My doctor recommended water aerobics as therapy to help relieve pain due to deterioration of the spine and a herniated disk," she said. "Thank God it has

worked!"

It is satisfying for the Benedictines to see others benefit from the pool constructed in 1965 as part of the former Our Lady of Grace Academy.

Benedictine Sister Carol Falkner, prioress, served on the first staff of the Benedict Inn when it opened in 1981.

"I am grateful so many men and women, boys and girls, take advantage of our wonderful facility," Sister Carol said. "It is just another way we can extend our Benedictine hospitality to our neighbors."

The swimming pool and adjacent two-court gymnasium are amenities also offered to those making retreats at the Benedict Inn.

"They are available to the retreatants who spend time with us as we strive to offer them opportunities to grow in mind, body and spirit," Sister Carol said. "The inn's aim is to bring people closer to God through whatever means we have available. Strong, healthy people have a better sense of self, resulting in confident thoughts, positive actions and grateful spirits."

Moebs, a member of St. Roch Parish in Indianapolis, has been teaching the water aerobics and water walk classes for three years, although her association with the Benedict Inn pool dates back to 1985 when she was hired as a lifeguard.

"After I started teaching the water classes, I felt healthier than I'd felt in years," Moebs said. "I tailor the classes to respond to individual needs and want my students to feel as good as I do."

The no-stress exercise classes appeal to both men and women of any age and are beneficial for those wishing to control weight, feel relief from the pain of arthritis or need no-impact therapy following



Instructor Betty Moebs teaches water aerobics and water walk classes at the Benedict Inn Retreat & Conference Center in Beech Grove. The exercises help with weight control, provide relief from arthritis pain and serve as no-impact therapy following hip or knee replacement surgery.

hip or knee replacements.

"I have had my students tell me their doctors said, 'Whatever it is you are doing, keep doing it,'" Moebs said.

The classes also promote friendships among participants, she said. "They look out for each other, inquire when they don't see someone for a period of time, and have supported one another in times of need."

"The water aerobics and water walk classes differ from swimming lessons in that it is not necessary to get your hair wet or even have a swimsuit," Moebs said. "Some of my students will exercise

in a T-shirt and shorts. Whatever makes them comfortable is fine with me. I just want them to come."

(For information about the water aerobics and water walk classes, call the Benedict Inn Retreat & Conference Center at 317-788-7581 or check the Web site at www.benedictinn.org. Benedictine Sister Mary Luke Jones is a member of Our Lady of Grace Monastery in Beech Grove and is the administrator of the Benedict Inn Retreat and Conference Center.) †

Senior Leisure Advertising Section, cont'd

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'Cyber-savvy' guide helps senior citizens use Internet safely

By Mary Ann Wyand

"Getting CyberSavvy—A New User's Guide to Going Online" can help senior citizens bridge the technology gap and begin surfing the Internet safely.

"Many consumers, including many older adults, have yet to go online," the how-to guide explains, but "millions of older consumers log on [to the World Wide Web] every day, many for the first time. Sooner, rather than later, we'll all be citizens of cyberspace. It's just a matter of feeling comfortable with it."

Published by the Direct Marketing Association and AARP (American Association of Retired Persons), the guide

teaches Internet users how to protect their privacy and safely explore cyberspace.

The guide reminds seniors that the Internet enables them to "stay in touch with family and friends, gather information, get involved with people and new ideas, shop at home, have fun, go back to school, start a business, plan vacations and bank from home."

User tips include how to select an Internet service provider, install Internet software, "plug in" to the Web, search for information and use e-mail. A dictionary of common "cyberwords" explains the technology and procedures involved in computer and Internet use.

When shopping online, the guide

advises users to shop with reputable merchants on Web sites that have secure servers so it is safe to pay by credit card. A secure Web site includes a privacy statement, is identified by an icon of an unbroken key or locked padlock, and the address begins with "https."

If consumers don't want to enter credit card information online, many sites allow users to call a toll-free number to place orders. Online consumers should keep a record of telephone calls and Internet orders until purchases are received and credit card charges are correct.

The user guide warns consumers "not to believe everything you read" on Web sites. "A scam is a scam, and the Internet is an easy avenue for con artists," it explains. "It's easy and cheap to set up professional-

looking Web sites and reach millions of people with fraudulent offerings online."

Other safety advice includes: don't share sign-on passwords with others; look for privacy and security statements before sharing personal information or making purchases; supervise children online; when logging on to chat rooms, newsgroups or bulletin boards, don't provide names, addresses or telephone numbers; use different screen names for privacy; delete unwanted e-mail; and don't open suspicious-looking e-mail, which may contain viruses that damage computers.

(The Internet user's guide is available at <http://www.cybersavvy.org> or from Direct Marketing Association, Cybersavvy, 1111 19th St., N.W., Washington, D.C. 20036.) †

Senior Leisure Advertising Section, cont'd

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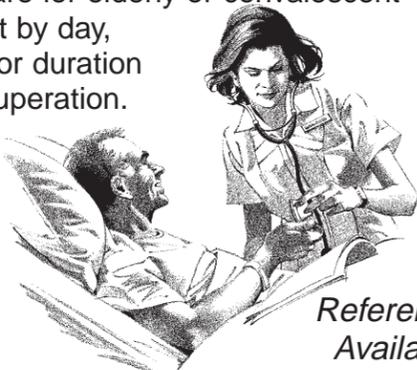
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Sisters of Providence of Saint Mary-of-the-Woods welcome three postulants

The Sisters of Providence of Saint Mary-of-the-Woods accepted three women as postulants during a rite of acceptance on Sept. 13 in the Church of the Immaculate Conception at the motherhouse.

The ceremony welcomed Christina Dunlap of Champaign, Ill.; Regina Mary Gallo of Elmwood Park, Ill.; and Cindy Tschamp of Sioux City, Iowa. As postulants, the women formally enter a time of decision-making regarding their membership in the congregation.

For the next year, they will live in a formation house at Oak Lawn, Ill., and participate in a year of training and spiritual growth.

Dunlap earned a bachelor's degree in English from California State University at Fullerton. She served as an administrative assistant, secretary and medical transcriptionist in medical offices, and as an office assistant at the California Institute of Technology.

She taught religious education programs in Richardton, N.D., and in California, and also served in the Providence Volunteer Ministry program at Saint Mary-of-the-Woods.

"In the fall of 1998, I entered a Benedictine monastery in Richardton, N.D.," Dunlap said. "After 10 months, I came to recognize that was not the end of my journey in religious life. Providence led me there for the lessons I needed to learn, lessons that prepared me to come home to the Sisters of Providence. My whole life is filled with peace and joy as I begin this turning, this dance of life."

Gallo graduated from Mother Theodore Guérin High School in River Grove, Ill., and attended Triton College, also in River Grove. She worked 12 years in the insurance industry. She has served as a eucharistic minister and as a pastoral council member. She also has served with a ministry of care committee that works with the elderly, the homeless, a shelter for women and social justice issues.

"I have been in discernment for the last four years," Gallo said, "and to be part of such a wonderful congregation that dedicates its life to the works of love, mercy and justice is overwhelming in the most joyful way. This congregation

See POSTULANTS, page 23



Providence Sister Carole Kimes (left), director of postulants for the Sisters of Providence of Saint Mary-of-the-Woods, welcomed Cindy Tschamp (second from left), Regina Mary Gallo and Christina Dunlap to the congregation following a Sept. 13 ceremony in the Church of the Immaculate Conception at the motherhouse.

Senior Leisure Advertising, cont'd

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Also on the campus of Robin Run is The Coan Lea Meeting House, an historic Howard County log cabin dating from the mid-18th century.

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BISHOPS

continued from page 1

National Conference of Catholic Bishops and U.S. Catholic Conference, officers and most committee chairs took office at the end of the meeting at which they were elected.

Over the years, a few committees had shifted to electing chairmen-elect a year ahead of time for the sake of greater continuity in the transition. When they revised their statutes, the bishops adopted that model for all the officer and committee elections.

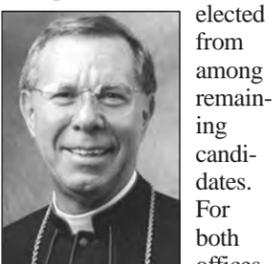
Since this is the transition year, they will in effect have two sets of elections, one to fill seats being vacated this year and another to fill those that become vacant next year.

All officers and committee heads have three-year terms.

For most posts, the USCCB nominations committee selects two nominees.

For president and vice president, however, all bishops are asked to submit nominees. The 10 who receive the highest number of nominations and accept are placed on the ballot.

The first to receive a simple majority of votes is elected president, and the vice president is then



Archbishop Daniel M. Buechlein

elected from among remaining candidates. For both offices, if no one has a majority by the second ballot, the third ballot is a run-off between the two candidates with the most votes in the previous ballot.

The presidential nominees this year include five archbishops and five bishops but no cardinals.

The archbishops are Archbishop Daniel M. Buechlein, 63, Indianapolis; Charles J. Chaput, 57, Denver; John J. Myers, 60, Newark, N.J.; Justin F. Rigali, 66, St. Louis; and John G. Vlazny, 64, Portland, Ore.

The bishops, besides Bishop Gregory, are Bishops Tod D. Brown, 64, Orange, Calif.; Henry

J. Mansell, 64, Buffalo, N.Y.; William S. Skylstad, 67, Spokane, Wash.; and Donald W. Trautman, 65, Erie, Pa.

"I am surprised and honored to be nominated for the office of president/vice president of the U.S. Conference of Catholic Bishops," Archbishop Buechlein said.

The nominees for treasurer-elect, to take office in November 2002, are Coadjutor Bishop Joseph A. Galante, 63, of Dallas, and Archbishop James P. Keleher, 70, of Kansas City, Kan.

The term of the current secretary, Bishop William B. Friend of Shreveport, La., does not end until 2003.

Nominees for committee chairmen, to take office at the end of this November's meeting, are:

- Catholic Campaign for Human Development: Auxiliary Bishop Edwin

M. Conway of Chicago and Bishop George V. Murry of St. Thomas, Virgin Islands.

- Diaconate: Auxiliary Bishop Christie A. Macaluso of Hartford, Conn., and Bishop Robert C. Morlino of Helena, Mont.
- Migration: Bishop Ricardo Ramirez of Las Cruces, N.M., and Auxiliary Bishop Thomas G. Wenski of Miami.
- Pastoral practices: Bishop James R. Hoffman of Toledo, Ohio, and Archbishop John J. Myers of Newark, N.J.
- Pro-life activities: Cardinal Anthony J. Bevilacqua of Philadelphia and Archbishop Harry J. Flynn of St. Paul-Minneapolis.
- Domestic policy: Cardinal Theodore E. McCarrick of Washington and

Auxiliary Bishop Joseph M. Sullivan of Brooklyn, N.Y.

- Vocations: Auxiliary Bishop Kevin M. Britt of Detroit and Bishop Sam G. Jacobs of Alexandria, La.
- Women in society and in the Church: Bishops Edward P. Cullen of Allentown, Pa., and Richard C. Hanifen of Colorado Springs, Colo.
- World mission: Bishops Gregory M. Aymond of Austin, Texas, and Robert H. Brom of San Diego.

Nominees for committee chairmen-elect, to take office in November 2002, are:

- African-American Catholics: Auxiliary Bishops Gordon D. Bennett of Baltimore and Dominic Carmon of New Orleans.
- Canonical affairs: Auxiliary Bishop Michael R. Cote of Portland, Maine, and

Bishop Thomas G. Doran of Rockford, Ill.

- Ecumenical and interreligious affairs: Bishops Stephen E. Blaire of Stockton, Calif., and Patrick R. Cooney of Gaylord, Mich.
- Education: Bishop Bernard J. Harrington of Winona, Minn., and Auxiliary Bishop Gerald F. Kicanas of Chicago.
- Evangelization: Bishops Edward K. Braxton of Lake Charles, La., and Edward J. Slattery of Tulsa, Okla.
- Hispanic Affairs: Archbishop Patrick F. Flores of San Antonio and Bishop James A. Tamayo of Laredo, Texas.
- Laity: Bishop Dale J. Melczek of Gary, Ind., and Auxiliary Bishop Gerald E. Wilkerson of Los Angeles.
- Liturgy: Cardinal Francis E. George of Chicago and Archbishop Justin F. Rigali of

St. Louis.

- Marriage and family life: Bishop J. Kevin Boland of Savannah, Ga., and Auxiliary Bishop Jerome E. Listcki of Chicago.
- Priestly formation: Bishops William E. Lori of Bridgeport, Conn., and John C. Nienstedt of New Ulm, Minn.
- Relationship between Eastern and Latin Catholic Churches: Byzantine Bishop Basil Schott of Parma, Ohio, and Maronite Bishop Robert J. Shaheen of Our Lady of Lebanon of St. Louis.
- Science and human values: Auxiliary Bishop Francis J. Christian of Manchester, N.H., and Bishop Francis X. DiLorenzo of Honolulu.
- International policy: Bishops William F. Murphy of Rockville Centre, N.Y., and John H. Ricard of Pensacola-Tallahassee, Fla. †

Senior Leisure Advertising Section, cont'd

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The Active List

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

October 26

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., **Indianapolis**. Fall luncheon and card party, \$7 per person, 9:30 a.m.-2 p.m. Reservations: 317-357-3121 or 317-359-5717.

October 26-28

Saint Mary-of-the-Woods, White Violet Center for Eco-Justice, **St. Mary-of-the-Woods**. "Earth Spirituality" retreat. Information: 812-535-4531.

Benedict Inn Retreat & Conference Center, 1402 Southern Ave., **Beech Grove**. Spiritual passages and practices, presented by Bill Lesch and Benedictine Sister Antoinette Purcell. Information: 317-788-7581.

October 27

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Conference on Bereavement, \$40 including lunch, 8:30 a.m.-4:30 p.m. Information: 317-236-1596 or 800-382-9836.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**.

Catholic Widowed Organization party, 6 p.m. Information: 317-784-4207.

St. Joseph Hill Parish Hall, 2607 St. Joe Road W., **Sellersburg**. Annual craft show, 60 booths, quilts, lunch. Information: 812-246-2512.

St. Michael Parish, Activity Center, 519 Jefferson Blvd., **Greenfield**. Ninth annual Ladies' Club holiday bazaar, 9 a.m.-4 p.m. craft booth, baked goods, lunch available. Information: 317-462-2480.

October 28

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, **Carmel**, Lafayette Diocese. "Joint Declaration on the Doctrine of Justification." Dr. Martin E. Marty, 2:30 p.m. Information: 765-742-2050.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). The Schoenstatt Spirituality Express: "Family Compartment," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

October 29

Marian College, Marian Hall, Room 305, 3200 Cold Spring Road, **Indianapolis**. Sesqui-centennial lecture series, "Examining the Franciscan Charism in the Light of Recent Events," Franciscan Father Michael Crosby, 7 p.m.

October 30

St. Gabriel Parish, Media Center, 6000 W. 34th St., **Indianapolis**. Adult education program, "Living the Issues—Aids: A World Epidemic," 7-8 p.m. Information: 317-291-7014.

Mary Queen of Peace Parish, 1005 W. Main St., **Danville**. "Grieving and Spiritual Growth," Father Tom Stepan-ski, 7 p.m. Information: 317-745-4221.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Office of Worship, "Liturgy Basics, Session II, Preparing for Liturgy." Information and reservations: 317-236-1483 or 800-382-9836, ext. 1483, or e-mail worship@archindy.org.

Marian College, Mother Theresa Hackelmeier Library Auditorium, 3200 Cold Spring Road, **Indianapolis**. Sesqui-centennial lecture series, "The Context for the Franciscan Story: Then and Now," noon.

November 1

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. St. Christopher Elizabeth Ministry, "For Those Who Have Lost Children," 7:30 p.m.

Information: 317-241-6314.

November 2

St. Patrick Church, 1807 Poplar St., **Terre Haute**. World Community Day for Church Women United, dessert and coffee, 12:30 p.m., worship, 1:30 p.m. Information: 812-232-8400.

Calvary Cemetery Mausoleum 4227 Wabash Ave., **Terre Haute**. All Souls Day Mass, 4 p.m.

November 2-4

Mount Saint Francis Retreat Center, **Mount Saint Francis**. "HIV: A Reposition Weekend." \$30 per person, registration deadline Oct. 26. Information: 317-631-4006 or 877-420-7515.

November 3

St. John the Apostle Parish, 4607 W. State Road 46, **Bloomington**. Holiday craft show, 33 vendors, handcrafted items, pictures with Santa Claus, 10 a.m.-4 p.m. Information: 812-876-1974.

St. Martin of Tours Parish, 1720 E. Harrison St., **Martinsville**. Annual holiday bazaar, 28 vendors, bake shop, 9 a.m.-3 p.m. Information: 317-831-7293.

November 4

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Open house, 1-3 p.m. Information: 812-934-4440.

St. Michael School, lower classroom, 519 Jefferson Blvd., **Greenfield**. "The Prodigal Son," 9:15 a.m., Information: 317-462-5010.

St. Francis Xavier Parish, Hwy 31 and Hwy 60, **Henryville**. Smorgasbord, 11 a.m.-1 p.m.

November 5-8

St. Mary Church, 415 E. Eight St., **New Albany**. Passionist Mission, 7 p.m. each evening. Information: 812-944-0417.

November 8

St. Joseph Parish, 125 E. Broadway, **Shelbyville**, 2001 Fall Speakers Series, "A Welcoming Church," Benedictine Father Matthias Neuman. Information: 317-398-8227.

November 10

Marian College, 3200 Cold Spring Road, **Indianapolis**. Information session on parish nursing, 9:30-11:30 a.m. Information/RSVP: 317-955-6132.



November 11

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Open house, guided tours, dinner, 4:30-7 p.m. Information: 317-356-6377 or 317-322-2044.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line: 317-767-9479.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-

9 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Tuesdays

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic

—See ACTIVE LIST, page 21

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Spirit & Place Festival includes Catholic programs

By Mary Ann Wyand

Catholic-related programs in the 2001 Spirit & Place Festival, a civic festival of the arts, humanities and religion scheduled Nov. 2-13 in Indianapolis, include discussions about monasticism, heaven and contemplative life.

"Crossing Boundaries" is the theme for the fifth annual civic festival, which features a free public conversation by activist and scholar Cornel West, novelist Jane Smiley and Rabbi Harold S. Kushner at 4:30 p.m. on Nov. 4 at the Murat Centre in downtown Indianapolis. Sallyann J. Murphey, author of *The Metcalfe Family Album*, will moderate the discussion.

West is a professor of Afro-American studies and the philosophy of religion at Harvard University and is the author of *Race Matters* and *Restoring Hope*. Smiley, who earned a Pulitzer Prize for

fiction, is the author of *A Thousand Acres*, *Moo* and *The Greenlanders*, among other novels. Her books explore the comedy and tragedy of family and community dynamics. Rabbi Kushner is the author of *When Bad Things Happen to Good People* and *How Good Do We Have to Be?*

Msgr. Joseph F. Schaedel, vicar general of the archdiocese, will participate in a free festival program titled "Visions of Heaven: Protestant, Roman Catholic and Jewish Views of the Hereafter" at 1:30 p.m. on Nov. 4 in the main sanctuary of the Second Presbyterian Church, 7700 N. Meridian St., in Indianapolis.

The Benedictine Sisters of Our Lady of Grace Monastery in Beech Grove will host and participate in a free presentation about "Catholic Monastics in a Secular World" at 7 p.m. on Nov. 8 at the monastery, located at 1402 Southern Ave.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis will host a weekend retreat titled "Sacred Sound: Crossing the Boundaries of Silence, Music and Prayer" on Nov. 9-11. Advance registration and a \$50 deposit are required. Call Fatima at 317-545-7681 for fee and registration information.

St. John the Evangelist Parish in downtown Indianapolis will host a free program titled "Living Contemplation: A Discussion of Monastic and Lay Contemplative Life" at 7 p.m. on Nov. 9 in the blue room of the rectory, located at 126 W. Georgia St.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis is the site of a festival concert presented by the Netherlands Chamber Choir at 8 p.m. on Nov. 9. Tickets are \$15 per person or \$10 for students and will be sold at the cathedral on the night of the concert. For more

information or to purchase tickets in advance, call 317-253-1277.

The Discalced Carmelites will host an interfaith peace and prayer service at 7:30 p.m. on Nov. 12 in the chapel at the Monastery of the Resurrection, 2500 Cold Spring Road, in Indianapolis. There is no charge.

On Nov. 13, Marian College will host a free presentation on "The Theophany of Light and Color" in the library at 3200 Cold Spring Road in Indianapolis. "Theophany" is described as the manifestation of God's wisdom and glory.

The 2001 Spirit and Place Festival includes 96 events scheduled from Nov. 2-13 at various locations in the Marion County area. A partnership of 110 of the city's museums, libraries, congregations, universities and arts organizations are collaborating on arrangements for this year's festival. †

Hilbert Foundation donates funds for St. Vincent's pediatric emergency care

By Mary Ann Wyand

The Hilbert Foundation has donated \$2.5 million for the construction of the pediatric emergency department in the new St. Vincent Children's Hospital in Indianapolis.

The \$24 million children's hospital will be built on St. Vincent Hospital's West 86th Street campus and is expected to open in December 2002.

The Hilbert Foundation grant benefits the St. Vincent Foundation's capital campaign to raise \$6 million to help finance construction of the new children's hospital.

Located on the first floor of the four-story children's hospital, the 18-bed

Hilbert Pediatric Emergency Department will be the first emergency department in the state where care is specifically tailored for pediatric patients. It will include outpatient facilities for ambulatory care and overnight accommodations for parents.

"The Hilbert Foundation has been recognized for years as an important contributor to the community and to organizations that provide important services to our children and their families," said F. Duke Haddad, vice president of development for St. Vincent Hospitals and Health Services and executive director of the St. Vincent Foundation.

"With the support of previous gifts from the Hilbert Foundation, St. Vincent

Hospitals and Health Services has enhanced its services for the care of infants and pregnant women. This most recent gift is a logical extension of the foundation's commitment to the continuum of quality health care for children and their families."

Operated by the Daughters of Charity, St. Vincent Hospital has made pediatric care a cornerstone of its ministry for years. The decision to build a separate children's hospital was prompted by the growing need for specialized pediatric health care facilities in central Indiana.

St. Vincent Hospital already operates a seven-bed pediatric emergency department, pediatric intensive care unit, Children's Heart Center, children's acute

care hospital, children's center for cancer and blood diseases, and a pediatric hospice. The hospital also owns a state-of-the-art ambulance for transporting pediatric patients.

The Hilbert Foundation gift was made possible by Steve and Tomisue Hilbert of Carmel.

"We hope others see—as we have—the great things St. Vincent Children's Hospital will provide for the children of this community," Steve Hilbert said. "Dating back to the 1800s when the Daughters of Charity launched a selfless effort to help those in need, the hospital's vision remains true to providing healing of the body, mind and spirit." †

The Active List, continued from page 20

Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cencle, 1 p.m. Information: 317-257-2266.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Church Chapel, 46th and Illinois, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

Thursdays
St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Fridays
St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-midnight.

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

Saturdays
Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays
Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays
Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays
Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of the Blessed Sacrament, prayer service, 7:30 p.m.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass,

Benediction 4:45 p.m., Mass 5:15 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

St. Peter Church, 1207 East Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

First Saturdays
St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays
Church at Mount St. Francis. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays
St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays
St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays
St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
St. Jude Church, 5353 McFarland Road, **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic

Widowed Organization, 7-9:30 p.m. Information: 317-784-1102.

Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays
Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays
Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays
St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction. †

Rest in peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

ARIENS, Charles K., 82, St. Mary, Rushville, Oct. 14. Father of Shirley Nicely and Howard Ariens. Brother of Alice Niedenthal. Grandfather of five.

BLUE, Oliver Wendell, Sr., 80, St. Rita, Indianapolis, Oct. 12. Father of Nancy Harris, Oliver II and Peter Blue. Grandfather of 10. Great-grandfather of nine.

BUTTERMAN, Frances M., 89, Sacred Heart of Jesus, Terre Haute, Sept. 29. Grandmother of four.

CHRISTIAN, Faye, 90, St. Mary-of-the-Knobs, Floyds Knobs, Oct. 8. Mother of Jeanette Lausterer and Mary Malloy. Sister of Lucille Balmer. Grandmother of four.

COLEMAN, Hortense Alexander Moore, 77, St. Thomas Aquinas, Indianapolis, Oct. 8. Mother of Sheila

Hill, Deitra Haith, Denise Perry and Ronald Moore. Grandmother of five.

FEURER, Mary Frances, 84, St. Augustine, Jeffersonville, Oct. 13.

FRANKOVIAK, Walter F., 85, St. Luke, Indianapolis, Oct. 14. Husband of Mary (Mroch) Frankoviak. Father of Mary Jane Bryant and Sharon Stopani. Brother of Florence Switalski. Grandfather of six. Great-grandfather of four.

GOGGINS, Donald L., 84, St. Pius X, Indianapolis, Sept. 29. Husband of Louise T. Goggins. Father of Susie Maier, Maxine Wardlow, James, John and Walt Goggins. Grandfather of seven.

HARTMAN, Lance, 28, St. Nicholas, Sunman, Oct. 7. Son of Mary and Jerry Hartman. Brother of Melinda Corbin, Kim Ertel, Lisa Guerra and David Hartman. Grandson of Anna Hartman.

HOCK, Paul D., 91, Holy Family, New Albany, Oct. 16. Father of Betty Hathorn. Brother of Jerome Hock. Grandfather of three. Great-grandfather of six.

HRIBAR, Michael J. "Mickey," 82, St. Malachy, Brownsburg, Oct. 13. Brother

of Frank Hribar. Uncle of several.

JENKINS, Carl E., 77, Holy Family, New Albany, Oct. 18. Husband of Marjorie Jenkins. Father of Mary Lincoln, Mark, Michael, Patrick and Robert Jenkins. Brother of Dorothy Neeld. Grandfather of several.

KEATING, John P. "Pat," 60, St. Jude, Indianapolis, Oct. 18. Husband of Beverly A. (Burch) Keating. Father of Amy and Kathleen Keating. Son of Mabel and Hart Keating. Brother of Timothy Keating.

KNECHT, Margaret C., St. Michael, Brookville, Oct. 13. Mother of Patricia Ertel, Marjorie and Anthony Knecht. Grandmother of eight. Great-grandmother of 11.

LIEBER, Russell E., 90, Holy Family, New Albany, Oct. 11. Father of Marty Hoover and Louanne Shields. Brother of William Lieber. Grandfather of three. Great-grandfather of six.

LOPEZ-ROQUE, Theresa Maria, 55, St. Andrew the Apostle, Indianapolis, Oct. 12. Mother of Miguel Angel Jr. and Juan Enrique. Daughter of Elizabeth and Harry Garner Jr. Grandmother of two.

MALLORY, David R., 45, St. Joseph, Shelbyville, Oct. 15. Father of Steven Mallory. Son of Donna and Donald Mallory. Brother of Judy and Jeffrey Mallory.

MATHAUER, Patricia Sue (Flaherty), 61, St. Rose of Lima, Franklin, Oct. 17. Wife of Harold J. "Bud" Mathauer. Mother of Shawn Matthews, Lisa McKenzie and Keith Mathauer. Daughter of Deloris (Rousey) Flaherty. Sister of Joanne Dugger, Mary, Danny and Michael Flaherty. Grandmother of 10.

McGUIRE, Bob, 50, Good Shepherd, Indianapolis, Oct. 5. Husband of Mary Ann (Delaney) McGuire. Father of Carrie, Joseph and Ryan McGuire. Brother of Mary Ann Barnes, Bill Mark and Pat McGuire. Grandfather of one.

MURPHY, June, 76, St. Pius X, Indianapolis, Oct. 9. Mother of C.C. Lindstroth, Mark and Steve Murphy. Sister of Ruth Ingleby and Jack McFadden.

Grandmother of five.

PANGBURN, Thomas J., 76, St. Augustine, Jeffersonville, Oct. 13. Father of Lee Ann Kemmeling, Ellen Rogers, Mary Beth Sagebiel, Joe, Kevin and Phil Pangburn. Brother of Donna Grose, Joyce Haworth, Betty Shanahan, Chester and William Pangburn. Grandfather of seven. Great-grandfather of three.

PIPES, Nella E., 89, Sacred Heart of Jesus, Indianapolis, Oct. 18. Mother of Mary Ann Gallagher. Sister of Mary Straub, Cletus and Gilbert Becht. Grandmother of 10. Great-grandmother of 16.

PROBST, Walter W., 86, St. Nicholas, Sunman, Oct. 8. Husband of Angela (Schuck) Probst. Father of Carol Bruns, Patricia Fledderman, David, Roger and Ronald Probst. Brother of Hazel Flood and Arnold Probst. Grandfather of 12. Great-grandfather of five.

RUHL, Lynn Carlisle, 64, Sacred Heart of Jesus, Terre Haute, Oct. 11. Husband of Helen A. (Todar) Ruhl. Father of Sherry Doles and Michele Forths. Brother of Joan Blakely. Grandfather of four.

SABOTIN, David L., 58, Holy Trinity, Indianapolis, Oct. 4. Husband of Diane Sabotin. Father of Doug Sabotin. Son of Frank Sabotin. Brother of Mary Louise Swails and Butch Sabotin. Grandfather of one.

SCHMOLL, Erna, 87, Good Shepherd, Indianapolis, Sept. 23.

SHREVE, Ronald Franklin, 57, St. Paul, Sellersburg, Oct. 9. Husband of Fran Shreve. Father of Jenny Flickner, Janna, Jay and Jeff Shreve. Brother of Charlene Wilkins and Richard Shreve. Grandfather of three.

TEKULVE, Helen P., 89, St. Louis, Batesville, Oct. 17. Mother of Maxine Walsman. Grandmother of six. Great-grandmother of 12.

WALL, Catherine, 78, Good Shepherd, Indianapolis, Oct. 8. Mother of Jim, John, Kenneth, Kevin and Pat Wall. Sister of Eleanor Love and George "Bud" Denwood. Grandmother of 13. Great-grandmother of several.

WELLINGTON, Thomas J., 37, Holy Spirit, Indianapolis, Oct. 12. Son of Gordon Wellington. Stepson of Patricia Wellington. Uncle of several.

WILLIAMSON, Margaret Mary, 71, Holy Spirit, Indianapolis, Oct. 9. Wife of Arthur N. Williamson. Mother of Mary "Shelly" Miller and Todd Williamson. Sister of Carl Jr. and Urban Thinnies. Grandmother of two.

WILHITE, Francis Ruth, 86,

St. Bartholomew, Columbus, Oct. 12. Mother of Debbie Ross and Jeffery Wilhite. Grandmother of five.

WULF, Arletta Jean Giddens, 56, Good Shepherd, Indianapolis, Sept. 6. Mother of

August and Bryan Wulf. Daughter of Juanita Jean (Edwards) Hellmer. Sister of Nancy Copeman, Linda Stierwalt, Edwards Giddens Jr. and Joseph Hellmer. Grandmother of five. †

Eugene S. Witchger was knight of Malta and Holy Sepulcher of Jerusalem

Eugene S. Witchger, 88, a member of St. Luke Parish in Indianapolis, died on Oct. 22 at St. Vincent Hospice in Indianapolis.

Witchger was chairman of the board of Marian Inc., a medical electronics manufacturing company, since purchasing the company in 1971.

He was active in several Catholic service organizations. "Gene Witchger was a wonderful Catholic gentleman," Msgr. Joseph F. Schaedel, vicar general of the archdiocese, said on learning of his death. "He had a quick wit, a deep devotion to his family and to his faith, and was a diehard Notre Dame fan, his alma mater.

"Particularly during his later years, Gene spread several articles of devotion—prayer leaflets and rosaries—to many people," Msgr. Schaedel said. "He always cautioned me to never begin or end prayer without the Sign of the Cross and never to omit a prayer for the faithful departed.

"He can be sure that all of us are now praying for him," Msgr. Schaedel said. "I am certain that the many souls he prayed for over the years were there to welcome him into

God's kingdom!" The funeral Mass was celebrated on Oct. 25 at St. Luke Church in Indianapolis. Burial followed at Calvary Cemetery in Indianapolis.

Witchger graduated from the University of Notre Dame in 1935 and was a former "Man of the Year," an honor bestowed by the Notre Dame Club of Indianapolis.

He was a knight in the Order of the Holy Sepulcher of Jerusalem and a Knight of Malta.

He also was a member of the Society of Automotive Engineers, Indianapolis Rotary Club, Indianapolis Athletic Club, Meridian Hills Country Club and Sorin Society of Notre Dame.

Surviving are his wife, Virginia Armstrong Marten Witchger; five sons, Eugene W., David J., Thomas R., William J. and James D. Witchger; 17 grandchildren and 19 great-grandchildren.

Memorial contributions may be made to Saint Meinrad Seminary or to the Little Sisters of the Poor at the St. Augustine Home for the Aged in Indianapolis. †

Benedictine Sister Rosalinda Hasenour helped found Our Lady of Grace Monastery in Beech Grove

Benedictine Sister Rosalinda Hasenour, a founding member of Our Lady of Grace Monastery in Beech Grove, died on Oct. 20 at St. Paul Hermitage in Beech Grove. She was 91.

A funeral Mass was celebrated on Oct. 23 at Our Lady of Grace Monastery. Burial followed at the sisters' cemetery.

The former Theresa Hasenour was born in Celestine, Ind., on Jan. 13, 1910. She entered the Benedictine

congregation of Monastery Immaculate Conception in Ferdinand, Ind. on Dec. 2, 1928, professed first vows on June 17, 1930, and professed final vows on Aug. 8, 1931.

Sister Rosalinda was one of the founding sisters of Our Lady of Grace Monastery in 1956.

She worked in food service for 58 years.

Surviving are one sister, Veronica Geopfrich, and one brother, Hilbert Hasenour. †



Symbol of faith

This 20-foot cross of broken steel beams was found in the rubble of the World Trade Center in New York on Sept. 13.

Catholic Cemeteries Association

Cordially Invites You to Attend

A Candlelight Mass

on

All Souls Day

Friday, November 2, 2001

Calvary Cemetery—Indianapolis		
Celebrant: Msgr. Joseph Schaedel, Archdiocese of Indianapolis		
12:00 noon		
Celebrant: Rev. Al Jost, St. Patrick Parish, Indianapolis		
3:00 p.m. Spanish Mass		
Celebrant: Rev. George Ignatio, Archdiocese of Indianapolis		
6:00 p.m.		
Calvary Cemetery—Terre Haute		
Celebrant: Fr. Stephen Giannini, Sacred Heart Church		
4:00 p.m.		
Our Lady of Peace—Indianapolis		
Celebrant: Archbishop Daniel M. Buechlein, Archdiocese of Indianapolis		
12:00 noon		
Celebrant: Rev. Russell Zint, St. Malachy Parish		
3:00 p.m. Spanish Mass		
Celebrant: Rev. Patrick Click, Assoc. Pastor, Our Lady of Grace, Noblesville		
6:00 p.m.		
St. Malachy West Cemetery—Brownsburg		
Celebrant: Rev. Daniel Staublin, St. Malachy Parish		
7:00 p.m.*		

Our Lady of Peace 9001 Haverstick Rd. Indianapolis, IN 46246 (317) 574-8898	Calvary Cemetery 435 W. Troy Ave. Indianapolis, IN 46225 (317) 784-4439	Calvary Cemetery 4227 Wabash Ave. Terre Haute, IN 47803 (812) 232-8404
St. Malachy West Cemetery 3 miles West of Brownsburg on Hwy. 136 (317) 271-3123		

*In case of rain, the Mass will be moved to St. Malachy Parish, 326 N. Green St., Brownsburg, IN 46112

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POSTULANTS

continued from page 18

of women is so vibrant, and the love that surrounds them and the people with whom they minister is so appealing to me. In the future, I hope to show people that religious life is a beautiful life. I couldn't be happier with my decision or with the order that I've chosen. My hopes are to educate people more about religious life."

Tschampl received a bachelor's degree in Spanish with a minor in speech communication from Iowa State University. She did student teaching in several schools in South Africa. She studied one semester at La Universidad de Valladolid in Valladolid, Spain. She also studied literature and theology for a year as a Rotary International

Ambassadorial Scholar at the Pontificia Universidad Catolica de Chile in Santiago, Chile.

She served as a substitute teacher at Bishop Heelan High School and as a field associate at NETWORK, a national Catholic social justice lobbying group, in Washington, D.C. She was a member of a Gospel choir in Washington, D.C., and worked as an independent contractor for Southwestern Publishing Co.

"I am blessed to have this opportunity to serve with, discern with, learn from and be supported by this amazing group," Tschampl said of the Sisters of Providence. "I am excited, and nervous, about the prospect of learning to live in the moment and to spread the word about Providence."

More than 550 Providence sisters minister in 22 states, the District of Columbia, Taiwan, China and the Philippines. †



Marching for peace

The sheik of Jerusalem (right) holds hands with Msgr. Pietro Sambini, papal nuncio to Israel, during a march for peace into Bethlehem on Oct. 23. Several hundred people, including Christian leaders and peace activists from Jerusalem, joined in a convoy to Bethlehem to show solidarity with local residents.

Classified Directory

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

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THANKS TO St. Jude for prayers answered S.M.

THANK YOU Blessed Mother, St. Jude & Little Flower for prayers answered T.M.

THANKS St. Jude for answering my urgent prayer M.I.S.

THANK YOU God, St. Jude, Blessed Mother, St. Anthony, St. Michael, St. Peregrine, St. Ann for blessings received TONIA

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St. Paul Catholic Church, the Newman Center at Indiana University, in Bloomington, Indiana, is seeking a full-time Coordinator of Multicultural Ministry.

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Please send résumés with three references to:

Search Committee for CMM
St. Paul Catholic Church
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