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The Criterion

Serving the Church in Central and Southern Indiana Since 1960

November 20, 1998



Home away from home

Mother Delphine Mary (foreground, from left) of India, mother general of the Franciscan Sisters of the Immaculate Heart of Mary, sings at a Nov. 12 Mass with Sisters Merrita Mary and Elsa Mary. The Mass marked the sisters' establishment of a new convent—their first in the United States—at the former Cardinal Ritter High School convent in Indianapolis. Little Sister of the Poor Mother Charles Marie de la Trinité Pilz is in the background at left. See story on Page 2.



Archbishop Daniel M. Buechlein (left) and Msgr. Joseph F. Schaedel receive traditional handmade garland stoles from Sisters Ushatta Mary (third from left) and Christabel Mary. Archbishop Buechlein and Msgr. Schaedel received the stoles as they arrived at the new convent for the Nov. 12 Mass.

Photos by Margaret Nelson

Catholic Community Foundation hears status of foundation goals, future ministry needs

By William R. Bruns

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

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

Dale Gettelfinger, president of the

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

Gettelfinger, a member of Our Lady of Perpetual Help Parish in New Albany, reported that during the 1997-98 fiscal year, endowments increased from 178 to 194, with a value totaling about \$35 million. Annuities held by the endowment have reached nearly \$1 million.

"This represents an increase in assets of 23 percent over the same period a year ago," Gettelfinger said. He added that the total return for the year was 20 percent.

"Last year," Gettelfinger said, "our endowment funds generated approximately \$5.8 million—again turning money into ministry—for the benefit of parishes, schools and archdiocesan agencies in all regions of southern and central Indiana."

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

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

The new video features Henry Ernest of St. Mary Parish in Greensburg, David and Ann Richardson of St. Luke Parish in Indianapolis, and John M. Whelan, a foundation trustee and immediate past president

See FOUNDATION, page 2

New convent opened for sisters from India

By Margaret Nelson

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

Archbishop Daniel M. Buechlein presided at a special Mass, with Msgr. Joseph F. Schaedel and Father Anthony Volz concelebrating.

FOUNDATION

continued from page 1

of the foundation board. Ernestes has set up a charitable gift annuity with the foundation. Monies from the annuity will eventually establish an endowment for the benefit of his parish school. The endowment will memorialize his late wife, Ruby Houston Ernestes. The Richardsons have established the Richardson/Harrison Family Endowment Fund to benefit family life through Catholic Social Services ministries.

"The Catholic Community Foundation," Archbishop Buechlein said, "enables us to take our financial resources, add to them our human resources ... and make a difference in the lives of the people our Church touches. ... This is why our foundation exists," he said, "to help ensure that in good times and in bad our Church will be able to carry out the mandate that Jesus Christ has given to us to be his hands, his voice, his presence to all those who need him. ... The ultimate purpose of our foundation [and of all our fund raising] ... is to equip ourselves to carry out our mission and ministries to others, to be Jesus to those who need his presence in their lives." †

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

"It's wonderful how ordinary God's grace is in the working of our Church," he said.

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

The five sisters who will be part of the new Indianapolis community participated in the Mass.

At the end of the liturgy, Mother Delphine Mary, mother general of the order, thanked all those present with "sentiments of profound gratitude and deep joy."

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

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

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

They had invited the Sisters of St. Francis of Oldenburg, who had provided temporary housing for them at Marian College until the convent was ready. And the Little Sisters of the Poor, who housed them during trips to explore possible ministries, were also part of the celebration. "The Little Sis-

ters of the Poor are very rich," said Mother Delphine Mary.

After Communion, the sisters from India sang a prayer in their native dialect, Malayalam.

When Mass was over, the Marian College sisters extended their hands in blessing over the members of the new religious community and sang the Oldenburg Franciscan Blessing.

Later, the members of the new community served dinner to their guests in the dining room of their new home.

The convent is located in the former high school convent building south of Cardinal Ritter High School, which contains high school offices and the Perpetual Adoration Chapel on the first floor. The high school staff helped prepare the new convent and will be responsible for its maintenance. †

Readers invited to submit Christmas memories

The Criterion invites readers to submit Christmas memories for possible use in the Dec. 18 issue.

Stories should be brief, legible and include the sender's name, full address, telephone number and parish. All submissions must be received by Dec. 4 for consideration.

Send holiday memories to The Criterion in care of P.O. Box 1717, Indianapolis, IN 46206-1717, by FAX at 317-236-1593, or by e-mail at criterion@archindy.org. †

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The Criterion 11/20/98

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Bloomington pro aces in tennis, faith life

By Susan Bierman

BLOOMINGTON—Three men were inducted into the U.S. Professional Tennis Association (USPTA) Hall of Fame during ceremonies in August at the RCA Championships at the RCA Dome in Indianapolis.

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

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

"They mentioned my name and I thought it was someone else, so it was a shock," O'Connell said.

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

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

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

O'Connell's accomplishments include:

- United Cerebral Palsy Humanitarian Service Award, 1982
- USPTA national ranking of No. 8, 1988
- goes 120-0 with doubles partner Herb Feldman, 1988-93
- President of Indiana USPTA, 1989-90
- Qualifies as USPTA Master Pro, 1992
- Indiana USPTA Pro of the Year, 1982, '83, '84, '85, '98

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

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

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

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

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

Along with all the dedication and hard work, O'Connell also finds inspiration through his strong Catholic background. One of seven siblings, he benefited from a strong Catholic upbringing.

"I have always put my faith number one in everything I do," O'Connell said.

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

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

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

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

"I think that is so important, just being close to the Eucharist," O'Connell said.

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

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

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

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

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

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

"Their examples, kindness, humility, those things, their examples have really been powerful," he said. †



Tennis pro Mike O'Connell serves a ball inside the Tennis Center at Indiana University in Bloomington.

Photo by Susan Bierman

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

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

A funeral Mass was celebrated at the chapel at St. Paul Hermitage in Beech Grove on Nov. 18.

Father Dooley began his ministry as assistant pastor at St. Joseph, Indianapolis, and St. Patrick, Terre

Haute. In 1950, he moved to St. Mary, Greensburg and St. Joan of Arc, Indianapolis. He became assistant at St. Mary, Indianapolis, in 1951. In 1956, Father Dooley was named administrator of St. Joseph, Clark County. The next year, he became assistant at St. Philip Neri, Indianapolis.

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

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

He moved to the pastorate at Mary,

Queen of Peace, Danville, in 1981. He became co-pastor of St. Jude, Indianapolis, in 1983; and administrator of Holy Rosary, Seelyville in 1986. He retired in 1991.

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

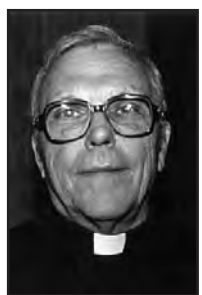
Father Joseph Dooley said that his brother loved trains, perhaps because their father and grandfather each worked for the railroads for 41 years. He remembers his brother—two years younger, the second of the five Dooley children—decided to become a priest at the age of 10.

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

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

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

Memorial contributions may be made to St. Paul Hermitage, where Father Francis Dooley lived for eight years. †



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- 9:30 Rosary at Abortion Clinic
- 10:00 Return March to Church
- 10:30 Benediction



Archdiocese of Indianapolis

The Church in
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Editorial

The latest peace agreement

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

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

Israel agreed to give back an additional 13 percent of the territory it occupied after the 1967 war. But it had already agreed to do that before. In return, the Palestinians agreed to take out provisions in the PLO charter that call for the destruction of the Jewish state and to strengthen antiterrorist measures. But they had already agreed to do that before, too.

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

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

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

What happened to Washington's insistence that the Israelis stop building new settlements in East Jerusalem? It

was the start of the Har Homa settlements just north of Bethlehem that caused the peace process to come to a halt in March 1997. And now Israeli settlers are claiming still more land in what some day must become the country of Palestine.

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

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

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

At present, despite the opposition of the National Religious Party, Netanyahu does not seem to be in danger of being voted out of office, especially after he managed to get both Ariel Sharon and Natan Sharansky to join him during the negotiations in Maryland.

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

— John F. Fink

Seeking the Face of the Lord

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



Contraceptive mentality trivializes sexual expression

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

Early in October, Pope John Paul II told a group of U.S. bishops on their *ad limina* visit, "Thirty years after *Humanae Vitae*, we see that mistaken ideas about the individual's moral autonomy continue to inflict wounds on the consciences of many people and on the life of society. Paul VI pointed out some of the consequences of separating the unitive aspect of conjugal love from its procreative dimension: a gradual weakening of moral discipline; a trivialization of human sexuality; the demeaning of women; marital infidelity, often leading to broken families; state-sponsored programs of population control based on imposed contraception and sterilization (cf. *Humanae Vitae*, #17). The introduction of legalized abortion and euthanasia, ever increasing recourse to *in vitro* fertilization, and certain forms of genetic manipulation and embryo experimentation are also closely related in law and public policy, as well as in contemporary culture, to the idea of unlimited dominion over one's body and life."

The Holy Father spoke of the prophetic teaching of Pope Paul VI in this 30th anniversary year of *Humanae Vitae*. He reminded us that the Second Vatican Council was quite aware of the forces shaping contemporary society when it spoke clearly in defense of human life against the many threats facing it (cf. *Gaudium et Spes*, #27). In the same document, *On the Church in the Modern World*, the council made an eloquent presentation of the full meaning of married love (#48-51). The now famous encyclical of Pope Paul VI, which addressed the moral implications of the power to cooperate with the Creator in bringing life into the world, simply followed the council's lead.

When I wrote a summer series of weekly columns on the 25th anniversary of *Humanae Vitae* in *The Criterion* five years ago, I was taken to task by a variety of folks because I spoke of my concern about the developing "contraceptive mentality," which espouses the procreative dimension of

marriage as burdensome and, at least, inconvenient. For some, babies have come to be "unwanted" because they interfere with economic well-being and parental convenience. What a different attitude compared to Pope Paul's teaching:

The Creator has made man and woman to complement one another in love, and their union is no less than a sharing in the creative power of God himself. Conjugal love serves life not only insofar as it generates new life but also because, rightly understood as the total gift of spouses to one another, it shapes the loving and caring context in which new life is wholeheartedly welcomed as a gift of incomparable value.

There are perfectly valid reasons why parents decide they must plan their family. For such, our Church proposes a method of *natural* family planning as opposed to *artificial* family planning. Why not the latter? Because the artificial means facilitates a mentality that sets up the dynamic that we creatures arrogate to ourselves the unlimited power and dominion that belong only to God. When society claims for itself the role that is properly God's, bad things start to happen. Married couples are not independent "domestic units" or islands in society so that what any given couple does or does not do has no social impact. Like every individual person, so every married couple shares a responsibility for the moral fiber of our society.

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

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

Archbishop 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.



La mentalidad de los anticonceptivos triviliza la expresión sexual

Por lo visto, una persona está en la minoría si se escandaliza del hecho de que el presidente de nuestro país nos mintió públicamente. Nos dicen que no debemos molestarnos ya que él mintió sobre el adulterio el que, con todo, es común. Algunos comentaristas nos dicen que es anticuado e hipócrita preocuparse por el adulterio y las mentiras “pequeñas” que involucran asuntos sexuales. Deberíamos volvernos más sofisticados y liberados sobre estos asuntos, siguiendo el ejemplo de los europeos. Esta postura es un insulto y una vergüenza.

En los principios de octubre, el papa Juan Pablo II dijo a un grupo de obispos estadounidenses en su visita *ad limina*, “treinta años después de *Humanae Vitae*, podemos ver que las ideas equivocadas sobre la autonomía moral del individuo continúan haciendo daños en las conciencias de muchas personas y en la vida de sociedad”. Pablo VI señaló algunas de las consecuencias de separar el aspecto unitario del amor matrimonial desde su dimensión procreadora: la debilitación gradual de la disciplina moral; un caso omiso o escaso de la sexualidad humana; la denigración de mujeres; la infidelidad matrimonial que a menudo lleva a las familias rotas, los programas de control de la población patrocinados por el gobierno que se basan en el anticoncepcionismo, y la esterilización forzadas (cf. *Humanae Vitae*, #17). La introducción del aborto legalizado y la eutanasia, que es el recurso cada vez mayor para la fertilización *in vitro*, así como ciertas formas de manipulación genética y experimentación del embrión, están estrechamente relacionadas en la ley y la política pública, así como en la cultura contemporánea, a la idea de dominio sin límites sobre su cuerpo y vida”.

El Padre Santo habló de la enseñanza profética del Papa Pablo VI en este aniversario 30 del *Humanae Vitae*. Él nos recordó que el Segundo Concilio Vaticano conocía perfectamente aquellas fuerzas que forman la sociedad contemporánea cuando habló claramente en defensa de la vida humana contra las muchas amenazas que la enfrentan (cf. *Gaudium et Spes*, #27). En el mismo documento sobre el papel de la Iglesia en el mundo moderno, el concilio dio una presentación elocuente del significado completo del amor matrimonial (#48-51). La encíclica que ya es famosa del Papa Pablo VI, la cual se dirigió a las implicaciones morales del poder para cooperar con el Creador para traer la vida en el mundo, simplemente siguió el ejemplo del concilio.

Cuando escribí hace cinco años una serie de columnas semanales en verano acerca del 25° aniversario de *Humanae Vitae* en *The Criterion*, muchas personas me reprendieron porque escribí sobre mi preocupación por el desarrollo de “la mentalidad anticonceptiva,” que adopta la dimensión procreadora de matrimonio como pesado y, por lo tanto, inconveniente. Para algunas personas, los bebés

han llegado a ser “no deseados” toda vez que interfieren con el bienestar económico y la conveniencia de los padres. ¡Qué actitud tan diferente comparada con lo que enseña el Papa Pablo Juan II!:

El Creador hizo al hombre y la mujer para complementarse uno a otro en amor, y su unión es nada menos que compartir el poder creativo del Dios mismo. El amor conyugal no sólo sirve para que genere nueva vida, pero también es un regalo total del uno para el otro como cónyuges siendo contexto del amor y el cariño que se invita a una vida nueva sincera como un regalo de valor incomparable.

Hay razones absolutamente válidas para que los padres decidan que ellos deben planear a su familia. Por eso, nuestra Iglesia propone un método de planificación *natural* de la familia en comparación con la planificación *artificial*. ¿Por qué no el segundo? Porque los medios artificiales facilitan una mentalidad que crea el dinamismo para que nosotros los seres humanos nos atribuyamos el poder y el dominio sin límite que sólo pertenecen a Dios. Cuando la misma sociedad adopta el papel que es debidamente de Dios, las cosas malas empiezan a suceder. Los matrimonios no son “unidades domésticas” independientes o aislados en la sociedad de modo que lo que cualquier pareja hace o no hace no tenga impacto social. De la misma manera como cada persona individual, cada matrimonio comparte una responsabilidad moral en nuestra sociedad.

Es cierto que nuestra Iglesia tiene la responsabilidad de ayudar a los matrimonios a concientizar para ser padres responsables así como generosos. Como otros avances en nuestra sociedad, aunque sus métodos son menos complicados, los procedimientos de Planificación Natural de la Familia se han convertido sofisticados en sus resultados. La instrucción sobre esos medios está fácilmente disponible y si los matrimonios tienen preguntas al respecto, los invito a ponerse en contacto con la oficina de Ministerios a los Jóvenes y a la Familia de la archidiócesis.

El don de cooperación con el poder vivificante del Creador también es una responsabilidad. Una “mentalidad anticonceptiva” que practica el control de natalidad artificial por las razones egoístas no está bien. El usar medios artificiales por las razones apropiadas es incorrecto porque contribuye al clima social que exige que tengamos el dominio sin límite sobre nuestros cuerpos. Nos metemos en problemas cuando nuestra familia humana toma el lugar de Dios. Por lo tanto la belleza y la maravilla de la expresión sexual humana se trivializan como en el escándalo nacional actual que avergüenza nuestro país. †

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

Married priesthood is a matter of discipline, not Church doctrine

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

“Now a bishop must be above reproach, the husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher, not quarrelsome, and no lover of money. He must manage his own household well, keeping his children submissive and respectful in every way, for if a man does not know how to manage his own household, how can he care for God's Church?” (1 Tim 3:2)

Lucille Adams
Versailles

(This Scripture passage is not in conflict with Catholic theology at all. It merely attests to the fact that married clergy existed in the early Church. A celibate priesthood is a discipline of the Latin, or Western, Church. It is not a matter of theology. The Eastern Churches (including the Eastern Catholic Churches and the Orthodox Churches) have always allowed an optional married clergy. There are married clergy in the Catholic Church today: some permanent deacons, some former Protestant ministers and former Anglican priests, and some priests of the Eastern Churches, such as the Byzantine Catholic Church or Melkite Catholic Church. Father John Dietzen also deals with a question on this subject in his column this week on Page 11.—WRB)

Kudos to St. Vincent

I enjoyed your editorial this week on “Blessing the Innocents” and St. Vincent's wonderful work (*The Criterion*, Nov. 13).

Could you possibly do a column on the great work that St. Vincent New

Hope does for our less fortunate—the handicapped? They have a wonderful staff and do a superb job. Their staff is very dedicated and, under the guidance of the Daughters of Charity, do great things. They don't seem to get too much community acknowledgement for their dedication. Thank you.

Donna Williams
Indianapolis

(Thank you for the good words—about Valerie Dillon's editorial and about St. Vincent's ministries. Coincidentally, we are publishing a photo and caption in this issue on Page 12 showing some of the good work of St. Vincent New Hope.—WRB)

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to “the responsible exchange of freely-held and expressed opinion among the People of God” (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to: “Letters to the Editor,” *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org.

Spirituality for Today/Fr. John Catoir

Coping with grief

A reader asked me to help her overcome her feelings of grief.

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

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

There are no easy answers to any of these perplexing questions, but if it helps, please know that I have experienced your pain, and have asked the same questions. Relief only came when I managed to control the thoughts I allowed into my mind.

In your letter you wrote that even though “I try to keep the thought that God's will is right (as I know it is) still I feel very upset about Dad's death.” Of course you do. Who wouldn't be upset? But maybe down deep you don't think that God is right. Maybe you do not want to be disrespectful so you deny your feelings and doubt. As a result you become depressed as you try to force yourself to

say that God knows best when you don't really believe it. This kind of thing happens a lot.

My advice is simple. Don't try to force feelings of any kind. If you're mad at God, or anyone else, admit it, and then just laugh at yourself. The saints were known to become angry with God from time to time. This may not be your problem at all, but I mention it to make the point that you have to accept your feelings just as they are.

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

I'll give you a little formula to hang on to while you're working through this problem. Admit that there's not a thing you can do about it. Pray these words over and over:

“God grant me the serenity to accept the things I cannot change.”

This little prayer will remind you that you cannot change what happened. You cannot change your feelings of grief either. However, God living in you can transform your pain into sweet acceptance. By praying for direct relief from the invasion of the upsetting thoughts you will be blocking them at the same time.

“God grant me the serenity to accept the things I cannot change” is a prayer that will bring you peace and understanding. Serenity is like a gift just behind the door, but you must open it. When you pray for serenity, the door will open. Be patient, and all will be well. †

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

Five deacons ordained at Saint Meinrad

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

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

Werling, Diocese of Joliet, Ill. Five other Saint Meinrad seminarians will be or have been ordained deacons in their home dioceses.

In service to the people of God, the deacon preaches, baptizes, witnesses marriages, offers Communion to the sick and aged, and performs other ministerial duties.

The men ordained are transitional

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

The seminarians attend Saint Meinrad School of Theology, which has been preparing priests, religious and lay

leaders for the Roman Catholic Church for more than 140 years.

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

VIPs . . .

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



Lichs are members of St. Pius X Parish in Indianapolis.

George H. and Rita Ann Dingley of Indianapolis will mark their 50th anniversary Nov. 25. The couple will celebrate with two receptions over Thanksgiving weekend. In Indianapolis, a reception will be held on



Thanksgiving Day, Nov. 26, from 4:30 p.m. to 6:30 p.m. at Marriott East. In Wabash, a reception will be Nov. 29 from 2 p.m. to 4 p.m. at Honeywell Memorial Center. The couple will also celebrate at the 10:30 a.m. Mass on Nov. 29 at St. Bernard Parish in Wabash. The Dingleys are the parents of five children: John F., Thomas G., James E., the late George H. II., and Christine Theiroff. The couple also has seven grandchildren.

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

Warren Central High School on Nov. 14.

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

Check It Out...

Indianapolis South Deanery schools celebrated the beatification of **Blessed Mother Theodore Guérin** with a Mass Oct. 26 at St. Jude Church. Fathers Gerald Kirkhoff, Gerald Burkert and James Wilmoth concelebrated. Providence Sister James Michael Kesterson, principal of St. Jude School, welcomed the students and explained the significance of the occasion. At the close of Mass, Providence Sister Regina Norris gave a short talk on the life and work of Blessed Mother Theodore Guérin. Students from the nine represented schools provided music for the liturgy.

Holy Rosary Parish in Indianapolis will hold a **special eucharistic service Nov. 22, the Feast of Christ the King**. The service will begin at 1:30 p.m. and consist of Benediction of the Blessed Sacrament, adoration, and an outdoor procession (weather permitting). Msgr. Joseph F. Schaedel, vicar general, will preside. All are invited.

"Pleasure/Pain, Power," a **12-step serenity retreat for men and women** will be held Nov. 27-29 at Mount St. Francis Retreat Center in southern Indiana. The retreat is for anyone involved in a 12-step recovery program. Information: 812-923-8817.

The Terre Haute Deanery Pastoral Council and the Terre Haute Deanery Pastoral Center is sponsoring "**Deanery Night at the Movies**" at 6:30 p.m. Nov. 29. "Maximilian: Saint of Auschwitz" will be featured at St. Patrick Parish Life Center, 449 W. 19th St., in Terre Haute. Free will offering accepted. Children under 14 not permitted. Information: 812-232-8400. †

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Collection helps poor

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

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

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

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

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

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

During this past year, a group called the Indianapolis Citizens Empowerment Foundation Inc. received local CCHD funding for the training of new members to the tenant councils of the public housing units in Indianapolis. The trainers at these sessions are persons who are residents of the housing community who were trained initially by a group incorporated to serve in the field of housing cooperatives.

Social justice educational projects are also fundable through the local office. A proposed project should create a better understanding of at least one of the following: 1) Catholic social teaching; 2) challenges of effective actions and creative ministries that reflect the principles of Catholic social tradition; and 3) the issues of powerlessness, economic poverty and injustice—their cause and effect.

CCHD officials said the effort to end poverty is an uphill one that must be addressed compassionately and systematically. When speakers from funded groups tell their stories, it relays what CCHD is about—social justice in action. †

Leo Pursley was sixth bishop of Fort Wayne-South Bend

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

Bishop John D'Arcy will preside at the funeral Mass on Nov. 20 at noon at St. John the Baptist Church in Fort Wayne.

A native of Hartford City, Leo Pursley was ordained at the Cathedral of the Immaculate Conception in Fort Wayne in 1927. A graduate of St. Joseph College in Rensselaer, he served at three parishes in the diocese before being appointed pastor of Sacred Heart,

Warsaw, in 1937, and St. John the Baptist, Fort Wayne, in 1942.

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

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

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



Davey Neal
Cathedral High School
Class of 1997
Wabash College
Class of 2001

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

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

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

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

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

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

All of a student's decisions are not as serious, though. One of the fun choices to be made is whether to dye your hair blue or gold on game day. I am an enthusiastic person, and it was not hard to be excited about Cathedral. There really wasn't a choice. By attending a school with so much history, so much dedication, and so many trophies, spirit was the rule. The spirit and excitement of the entire school on game days was contagious. Upperclassmen would be so excited about the game that their enthusiasm would filter through to the freshmen until the entire school was rabid for the other team at tip off, kick off, or face off.

My choices at CHS helped mold me into what I am and what I strive to be. Having the best teachers gave me the desire to become one myself and hopefully have the same effect on kids that my teachers had on me. Working in the performing arts gave me great exposure to public speaking and a love for drama. Working with great English teachers and the newspaper, the *Megaphone*, gave me a love for writing. Playing sports helped me create many lasting friendships. Being at a religious-based school, I was given a new look at diversity. I was able to rejuvenate my faith, and learn about and understand those who follow religious faiths different from my own. Walking Cathedral's halls for four years, I was given many fond memories that I will always cherish.

I left Cathedral with a great deal of knowledge that I am so blessed to have gained. I learned not only about Shakespeare, algebra, and chemistry, but, also about life and my future. Never have I been so absolutely blessed with good instincts. With 20/20 hindsight, I know it would have been a crime not to have attended Cathedral. It was a gut feeling, however, when I accepted my spot in the class of 1997. I am still reaping the benefits today.

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

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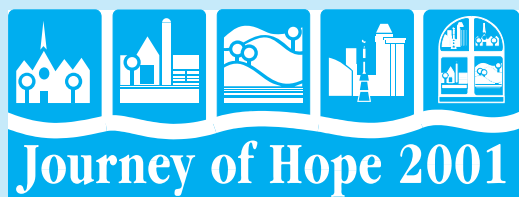
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Bloomington Deanery

St. Paul Catholic Center Bloomington

Story by Susan Bierman

Fast Fact:

Father J. Daniel Atkins celebrates Mass for the Indiana University football team before games. This includes away games, when his schedule permits.



Journey of Hope 2001

St. Paul Catholic Center is on track heading into the new millennium

BLOOMINGTON—St. Paul Catholic Center in Bloomington is ready for the new millennium.

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



Fr. J. Daniel Atkins

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

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

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

A unique parish

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

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

Erdosy said the liturgies reflect the nature of college life.

“Our liturgies are meaningful, but they are also upbeat and the music is such that it really lends to drawing one into worship,” he said.

He said another thing that makes St. Paul unique is that the parish council consists of elected students who play instrumental roles in the structure of the parish.

“We’ve got a multitude of students who sit on the parish council who are actually making a difference in parish life,” Erdosy said.

The liturgy

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

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

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

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

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

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

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"I think we are trying to help people participate in the Eucharist," Father Atkins said.

A one-sheet Mass guide is available for non-Catholics who attend Mass at St. Paul. Father Atkins said several Catholic students bring their non-Catholic friends to Mass.

"We are very intentional about hospitality," he said.

Father Atkins said he receives several e-mail messages from non-Catholics, who tell him they have been attending St. Paul since their freshmen year in college. Other e-mail messages from Catholic students tell him St. Paul makes them feel at home, even at a large university where some 40,000 are enrolled. One Indiana University freshman wrote: "Never in my life have I felt more welcomed by a group of complete strangers."

Community service

Erdosy said St. Paul is very involved in the Bloomington community. Parishioners participate in projects with Habitat for Humanity. The parish hosts a fall and spring food drive. At Christmas, parishioners

participate in a sharing program in which gifts are bought and delivered to the needy. Other parishioners volunteer in the local soup kitchen.

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

"That was a pretty powerful experience," Erdosy said.

Kairos Retreat

For the past three years, university students have been invited to attend a Kairos Retreat. Erdosy said the Kairos Retreat is like a

Christian Awakening or an Encounter weekend. Participants travel to Saint Meinrad Archabbey for the weekend program.

"I think retreats are special times when college students take time away and get in touch with their hearts," Erdosy said.

The retreats continue when students return to Bloomington.

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



St. Paul Catholic Center, Bloomington

Two Kairos retreats are offered each year, one in the fall and another in January.

Religious education

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

"The help from the students is terrific. They never cease to amaze me with their enthusiasm in teaching and volunteering," Bier said.

Approximately 200 children are enrolled in the program in preschool through high school classes.

Erdosy believes the college students, who are responsible for curriculum development, are benefiting from the religious education program, as well as the children.

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

St. Paul Catholic Center, Bloomington (1969)

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Church Capacity: 1,000 & Parishioner Households: 775
Parishioners: 8,000

Pastor: Rev. J. Daniel Atkins Pastoral Associate: Sr. Concetta Fabo, OSF
Coordinator of Student Life: Mark Erdosy
Parish Administrator for Religious Education: Gloria Bier
Music Director: Lourdes Diaz
Business Manager: Mike Gilbert
Parish Secretary: Joanne Jackowiak

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For further information, please contact: Mary Ann Schumann, 3356 West 30th Street, Indianapolis, IN 46222, 317-926-1963.

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Perspectives

From the Editor Emeritus/John F. Fink

Yes, I believe in miracles

Some people don't believe in miracles. I feel sorry for them, but it's true. Some people don't believe miracles can happen—just because they've never seen one. Therefore, they reject the Gospels because there undoubtedly are miracles in them. Or they try to find natural explanations for them.

If people cannot accept miracles, it's understandable that they cannot accept the Gospels because they describe about 35 miracles performed by Jesus. These include his own resurrection; the raising of three persons to life; numerous healings of sick, blind and lame people; nature miracles such as stopping a storm at sea and walking on water; multiplication of food; and prophecies, or miracles of the intellectual order.

Sometimes miracles are defined as violations of the natural law. They aren't. They are interventions in the normal course of nature by a higher power outside of nature—God. If we believe in God, we must believe in the possibility of miracles. In the Gospels, or any part of the Scriptures, a miracle is always a matter of faith in God's existence and his ability to manifest his love, care and plan of salvation.

If miracles are an exception to the natural order, we must first agree that there is a natural order. If our world is chaotic and without order, the idea of miracles would be meaningless. But scientists, or just our observance, assure us that there are indeed natural rules, the

way things usually happen. If all that order came about because of God's actions, then he can make exceptions to his natural law.

In a corporation, there are always certain rules that all employees must observe. But the chief executive officer might decide, for a good reason, that an exception should be made for a certain individual. He doesn't do away with the rule, he just uses his authority to suspend it in one particular instance. Similarly, God as the author of natural law can make exceptions to that law in order to give us strong evidence that a given message has his authority behind it.

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

But, you might object, I've never seen a miracle. That's probably true because miracles are rare and unusual. God doesn't perform miracles willy-nilly. There are many things in this life that we've never seen, but that doesn't mean they don't exist.

So what about all those miracles that the Gospels say Jesus performed? Perhaps some of the healings were psychosomatic, but not all of them could have been. Was it just coincidence that the storm stopped when Jesus ordered it to? If Jesus didn't really rise from the dead, why didn't the Romans simply produce his dead body?

Rather than try to explain away miracles, those with faith should accept them as God's intervention in human affairs. †



Matters Liturgical/Sherie Berg

A revised lectionary

Recently when my parish liturgy committee met, the first thing on the agenda was a cover for our Sunday lectionary.



The lectionary is the book of Scripture readings for Mass. Our poor lectionary, like the Velveteen Rabbit, showed its long life. Since the large print editions of cycles A, B, and C

were no longer in print, they hoped a cover would help. They were pleased to learn that beginning the First Sunday of Advent we will not only have a new book, we will have a revised lectionary.

This revised lectionary has been a long time in coming. Seventeen years in fact. Time moves slowly in the Eternal City. In 1981, Rome issued a Latin revision of the 1969 edition. Individual conferences of bishops were to prepare translations in their own languages and submit them to Rome for approval. Not until earlier this year was final approval worked out, and then only for the readings for Sundays and major solemnities.

Beginning the First Sunday of Advent 1998, U.S. parishes may start to use this revised lectionary. A date for mandatory use will not be set until the second volume with readings for weekdays has been approved. It is hoped that will happen before the next millennium.

But, what exactly has been revised, what is new about this lectionary?

With only a few exceptions, the Sunday readings are the same as in the 1969 edition. You will hear the same Gospel on the 25th Sunday in Ordinary

time in 2001 as you did this year. The few minor changes include such things as additional readings for cycles B, and C on the Solemnity of the Baptism of the Lord, where there had been only one set of readings.

The primary change is the use of a new translation of Scripture. The lectionary currently in use in most U.S. parishes is based on the New American Bible. This new lectionary uses the New American translation for the Old Testament, but New Testament readings will be based on the Revised New American. A few modifications have been made to both translations to aid in proclamation.

This revised lectionary includes a moderate amount of inclusive language. The Greek *adelphoi*, which can mean *male relatives* or *male and female relatives*, is translated *brothers and sisters* when both are meant. The Latin word that can mean *men*, or *men and women* is translated *men and women* when that is clearly the intention. Language referring to God has not been changed. God is Father. Jesus is Son.

Issuance of a new liturgical book is a significant event in the life of the Church. A teachable moment. During this liturgical year, the Office of Worship will focus much of its catechetical work on the Liturgy of the Word. Over the next several months this column will give special emphasis to the revised lectionary and the Liturgy of the Word. The following year, the millennium year 2000, we will focus on the Liturgy of the Eucharist in preparation for a new edition of the sacramentary (the prayers for Mass), which is also being revised. †

(Sherie Berg is associate director for liturgical formation for the archdiocese.)

The Bottom Line/Antoinette Bosco

Why so much mean-spiritedness?

When a television icon like comedian Steve Allen lends his name and photo to a full-page newspaper ad, you're bound to give it some attention.

The ad didn't mince words. "Are you as disgusted as I am at the filth, vulgarity, sex and violence television is sending into our

homes? Are you fed up with steamy unmarried sex situations, filthy jokes, perversion, vulgarity, foul language, violence, killings, etc.?"

The ad asked families to appeal to TV sponsors to look at the evidence showing the "tragic consequences of the TV filth, sex and violence you send into our homes."

I applaud this effort to do something about the low standards television has adopted.

But the problem isn't just with the shows that flout skewed attitudes on sex and violence in their programming. The very meanness, arrogance and cynicism rampant in many shows, including sitcoms, also has spilled over into cable news programs that young people watch.

I wonder if this is not contaminating our young people, giving them the idea that it's "cool" to be uncaring, to make fun of others, to get revenge for perceived hurts.

Even the network news channels spew hours of mean-spirited commentaries on celebrities in the news. Everything is fair game, and no one is spared.

On some cable channels it has become media's game to see which commentator can out-sludge the next. But with the mess in Washington, the major

networks, too, have become channels of pornography, where our youngsters can get sleazy information on the very people in government they are supposed to emulate.

Columnist Maureen Dowd wrote, "Washington is so vile now, so filled with sulfuric partisan revenge tactics, so devoid of principle and accomplishments."

The hypocrisy is overwhelming. "The public's right to know" has become the excuse for abomination, where the right to privacy has been demolished, and all can set themselves up as judge and jury.

We've gotten to the point where we now demand public confession, and we want it to go on and on.

A popular item in religious gift stores these days is a wrist band with the letters WWJD, which stand for "What Would Jesus Do?" I find myself thinking of that question, and the answer comes fast.

Jesus would again ask us, "How come you see the speck in your neighbor's eye but not the beam in your own?"

The TV comedians are having a field day with the jokes that make mishmash of celebrities, from movie stars to the president. And I have to wonder why we laugh at such mean-spiritedness? What kind of society are we turning into?

Yes, I applaud Steve Allen's appeal for decency in television. But I go beyond the evident "moral sewer." I think the box has to take responsibility for its role in desensitizing us, turning us into a less human and more mean-spirited society.

I suggest it's time for all of us to reread Jesus' Sermon on the Mount, his marvelous antidote for mean-spiritedness. †

(Antoinette Bosco is a regular columnist for Catholic News Service.)



The Yardstick/Msgr. George G. Higgins

A doomsday prediction

As an incurable book addict, there is a doomsday prediction that I find extremely depressing.



It was discussed by a reviewer of *The Nature of the Book: Print and Knowledge in the Making*. The reviewer reported that one of the most persistent predictions of doom inspired by the coming new millennium is that "the end of the book is nigh."

But the reviewer hastened to add that more books are being published today than ever before.

All this is by way of reporting that 1998 has been a banner publishing year in my own field of special interest—Catholic social teaching and social history. Readers who share this interest will want to look for two new books in particular:

Church and Revolution: Catholics in the Struggle for Democracy and Social Justice, by Father Thomas Bokenkotter (Image Books, Doubleday); and *Catholic Social Teaching and Movements*, by Marvin Mich (Twenty-Third Publications).

Father Bokenkotter traces the social justice movement in the Church over the 200 years since the French Revolution through portraits of colorful figures involved in the political and social revolutions of the past two centuries.

Father Bokenkotter writes with the sure touch of the professional scholar, but, unlike many professionals, he knows how to bring history alive for the average reader. It is popular Church history at its best—highly informative, extremely well balanced, engagingly written, and, above all, intellectually honest, let the chips fall where they may.

The publisher also merits a word of

thanks for having produced the book in a reader-friendly style and format at \$15.95, dirt cheap for a book of almost 600 pages.

In recommending Father Bokenkotter's book enthusiastically, I should add that he is an extraordinarily versatile figure in the American priesthood. A scholar by training, he is pastor of a busy parish in the Archdiocese of Cincinnati, a university professor, a prolific author and a hands-on social activist, running a soup kitchen he founded 20 years ago and a transitional living facility for homeless women and children.

Marvin Mich's new book, *Catholic Social Teaching and Movements*, is also highly recommended. Over the years, I have read scores of books of a theoretical nature on Catholic social teaching, but Mich's is the only book I know which tells the story of the Catholic social teaching tradition from the bottom up, or, in the author's summary, offers an introduction to both parts of the Catholic social tradition—documents and movements—in one text.

The author leans in the "liberal" direction, but is unfailingly fair and objective to all sides of controversial issues, ranging from Church-state relations to economic reform, labor-management relations, racism, world peace, feminism and ecology.

I disagree with him on a few issues, but, overall, I strongly recommend the book, and, if I had the authority to do so, would make it required reading for all those—especially seminarians—who are preparing to play their proper role in the Church's social ministry.

My own days are numbered, but books, thank the Lord, will probably still be around even if and when every person in the universe has acquired his or her personal computer and web site. †

(Msgr. George Higgins is a regular columnist for Catholic News Service.)

Feast of Christ the King/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Nov. 22, 1998

- 2 Samuel 5:1-3
- Colossians 1:12-20
- Luke 23:35-43

The Second Book of Samuel is the source of this weekend's first reading. At one time, First and Second Samuel were united in one volume. Later the book was separated into two parts. Samuel reaches far into Hebrew history, giving a glimpse into the realities encountered by God's people at the time, but always primarily interested in revealing God.

The reading for this important feast of Christ the King recalls the great commissioning of David as King of Israel. This divine act was much more than merely conferring upon the former shepherd the right to govern.

David's chore beyond the military and political implications of ruling was to solidify the bond between God and the people, a bond encompassing every aspect of life. In a sense, nothing else mattered in life except for the Hebrew people, individually and as a nation, to be loyal to this bond between themselves and God.

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

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

As the second reading for this feast, the Church presents the Epistle to the Colossians. This reading contains one of the most magnificent of the New Testament acclamations of Jesus as Lord, as Redeemer, and as Son of God. Its proclamation of the majesty of the Lord is extraordinarily compelling. It emphasizes that each believer, solely through salvation achieved by Christ,

possesses its testimony of the salvation.

The Gospel reading is from one of the darkest passages in the Scriptures, the story of the Lord's Passion, from St. Luke's Gospel.

In this scene, Jesus already has been convicted and sentenced to die. The Roman soldiers mock the Lord. He is suspended by nails upon a cross, dying at the hands of infidels, rejected by many of God's own people. It is an outrage to the uttermost. Yet Luke finds in this terrifying event a moment of revelation. Jesus indeed is the "King of the Jews."

Then Luke provides a revelation singular to this Gospel. The other two Synoptics mention that Jesus was crucified with two thieves who were filled with contempt. Luke's Gospel alone reports that one of the two thieves looked kindly upon Jesus and begged forgiveness for sins. Even at that dreadful moment, God's mercy prevailed. Jesus promised the thief, whom tradition has named "Dismas," forgiveness.

Reflection

The Church this weekend closes its year in both a liturgical sense and an ecclesiastical sense. Jan. 1 has no Christian significance whatsoever as the first day of the year. The Jewish feast of Rosh Hashanah in the fall is actually the Church's moment to summarize every Scripture lesson it has preached at Mass since the First Sunday of Advent in 1997.

In a word, its message is forthright and fully inclusive. Christ is King!

To understand this feast, it is important to look back less than a century. Pope Pius XI, who led the Church from 1922 to 1939, established this feast.

Then, monarchies were, more often than today, the norm. At that time, in Europe alone, Greece, Bulgaria, Romania, Italy, Albania and Yugoslavia all were governed by kings. Now all are republics.

Much more menacingly, however, were the dictators—Adolf Hitler in Germany, Josef Stalin in Russia and Benito Mussolini in Italy. These figures were indeed anti-Christ. To compound the evil, a great cult surrounded their personalities.

Pius XI responded by drawing



Daily Readings

Monday, Nov. 23

Clement I, pope and martyr
Columban, abbot and missionary
Blessed Miguel Agustín Pro, presbyter, religious and martyr
Revelation 14:1-3, 4b-5
Psalms 24:1-6
Luke 21:1-4

Tuesday, Nov. 24

Andrew Dung-Lac, presbyter and martyr and his companions, martyrs
Revelation 14:14-19
Psalms 96:10-13
Luke 21:5-11

Wednesday, Nov. 25

Revelation 15:1-4
Psalms 98:1-3, 7-9
Luke 21:12-19

Thursday, Nov. 26

Revelation 18:1-2, 21-23; 19:1-3, 9a
Psalms 100:2-5
Luke 21:20-28
Thanksgiving Day Mass
Sirach 50:22-24
Psalms 138:1-5
1 Corinthians 1:3-9
Luke 17:11-19

Friday, Nov. 27

Revelation 20:1-4, 11 - 21:2
Psalms 84:3-6, 8
Luke 21:29-33

Saturday, Nov. 28

Revelation 22:1-7
Psalms 95:1-7
Luke 21:34-36

Sunday, Nov. 29

First Sunday of Advent
Isaiah 2:1-5
Psalms 122:1-2, 4-9
Romans 13:11-14a
Matthew 24:37-44

Christianity's attention to the Lord Jesus as king. Christ was given us as our loving shepherd, as God long ago gave David. Even evil must acknowledge Christ as supreme, as evidenced in the reading from Luke. In good times and

bad, Jesus is true and constant in providing God's mercy.

The dictators are gone. The feast still is abundantly relevant. Self-interests and materialism reign supreme—as fleeting, although as deadly, as were the dictators. †

Question Corner/Fr. John Dietzen

Canonization is complex



Q I understand that miraculous cures are part of the Catholic Church process of canonization of saints. I'm not sure how that works, but I am interested in an article about the canonization of the new saint, Edith

Stein, a convert to the Catholic faith from Judaism, the story said.

The article claimed that a miraculous cure occurred, through her intercession, on the daughter of a Catholic priest.

How can that be? Is he Catholic or (as I'm betting) is he Orthodox? Also, how does the Church know something like this is a miracle? (Maryland)

A Some Catholics are still unaware that many Eastern churches are in communion with Rome and are properly called Catholic. These Churches (sometimes less accurately referred to as rites) and their members are as fully Catholic as the Roman Catholic Church and its members.

Those Eastern churches not in communion with Rome use the name Orthodox, which means "right belief," or, more loosely, in the tradition of the apostles.

The American priest whose daughter was cured is a Melkite. The Melkite Catholic Church traces its origins to the ancient Catholic Church in Antioch, though it now follows the Constantinople (Byzantine) ritual. It is one of the Catholic churches in the world.

To your second question, two miracles usually are required, one for beatification, an intermediate step in the process, and another for final canonization.

The word "canonization," by the way, means that the saint's name may now be placed in the Eucharistic Prayer, or Canon, of the Mass.

A rigorous procedure is required for each miracle to prove that it was accomplished miraculously by God and cannot

be explained naturally or medically, and that the miracle occurred through the intercession of the servant of God whose cause is under study.

Neither of those proofs is simple or brief. Specialists in every related medical field are consulted, individually and as a group, to establish the first proof.

Then theologians take over. They study, for example, the possibility that the miracle might have occurred through prayers also offered to another already recognized saint.

Obviously, all these steps take place in the context of finite human beings and knowledge. When positive judgments are reached, however, they are passed on to higher officials of the Congregation for the Causes of Saints, which supervises the entire process.

This congregation evaluates the miracles and other factors (orthodoxy of teaching, for example, and holiness of life), with input and advice from other Vatican congregations.

The pope then makes the final and definitive judgment for canonization, that the individual is to be honored as a saint by the entire Catholic Church.

For the first 1,000 years or so, "canonization" was much less formal. It followed rather simply the age-old Christian axiom "*lex orandi, lex credendi*" ("What you pray shows what you believe") and vice versa.

Names of martyrs and others who were honored and referred to as saints simply began to appear in prayers and at the celebration of Mass.

Since then, methods have become more formal, but popes, including Pope John Paul II, modify them often. Recognition of the sanctity of martyrs, for example, is reached much more readily today than previously. Predictably, those papal modifications will continue into the future, as the Church experiences new evidences of the holiness the Holy Spirit inspires in its members, and other people. †

My Journey to God

A Teacher's Journey to God

I am thankful for my journey as I unlock my wooden door.
I meet Christ at the chalkboard as I write, "Bring canned goods for the poor."

I am thankful for a bright red apple, a gift from a student.
It tastes of love and kindness, a sweetness only God could have sent.

I am thankful for the child whose homework came up missing.
It reminds me of God's presence, smiling and forgiving.

I am thankful for my teaching time at the end of every day.
How else could I have come to know Jesus in such a special way?

I am thankful for the lessons my students teach me each day.
Time spent listening, graciously giving.
Can I be more this way?

I am thankful for my crucifix that hangs, reflecting light,
a light that helps me make decisions in God's holy sight.



CNS photo

I am thankful for the chance of a daily closing prayer,
shared faith in believing God will always be near and dear.

By Susan Israel

(Susan Israel is a fourth-grade teacher at St. Luke School in Indianapolis.)

The Active List

The Criterion welcomes announcements for "The Active List" of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of the week of publication. Hand deliver or mail to: The Criterion, "The Active List," 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

November 20

Natural Family Planning classes, taught by instructors from the Couple to Couple League, begin at 7 p.m. at Holy Name Parish, 89 N. 17th Ave., Beech Grove. Information: 317-862-3848, David and Jan Caito.

November 20-22

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

The Cathedral High School Theatre Department is featuring *Jabberwock* as its 1998 Fall Comedy, 200 students participating, at the Joe O'Malia Performing Arts Center, 5225 E. 56th St., Indianapolis, at 7:30 p.m. Reserved seats: \$8. General admission: \$6. Information and reservations: 317-542-1481, ext. 344.

November 21

The Angel's Attic Holiday Craft Bazaar of St. Michael Parish, Indianapolis, will be held in the Parish Life Center Gymnasium, 3354 W. 30th St.,

from 9 a.m. until 3 p.m. Cost: \$1. Information: 317-926-7359.

St. John the Baptist Educational Center, 8409 St. John Rd., Starlight, will host a craft bazaar and lunch in the school gym from 9 a.m. to 4 p.m. Information: 812-923-8856.

St. John the Apostle Parish, 4607 W. State Road 46, Bloomington, will host a Children's Carnival from 2 p.m. until 4 p.m. There will be free games, popcorn and drinks. Information: 812-876-1974, Jean Welp.

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

November 22

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

Information: 812-535-3791, Penny Blaker Mitchell.

Rexville Schoenstatt will present "Blank Check Spirituality," at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South, .8 miles east of 421 S, 12 miles south of Versailles.) Information: 812-689-3551.

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., Indianapolis, will host its annual Open House from 12:30 p.m. until 3 p.m. Jesuit Father Walter C. Deye will preside at 11:30 a.m. Mass in the chapel. Information: 317-876-4726.

The Holy Name Altar Society, 89 N. 17 Ave., Beech Grove, will present its annual Christmas Bazaar and Chili Dinner from 12:30 p.m. until 5 p.m. in the school cafeteria. Cost: \$4 for adults; \$2 for children in grades K-4; children in preschool, free. Information: 317-784-5454.

Craig Cramer, a nationally-known musician, will perform an organ concert at 2:30 p.m. in the Archabbey at Saint Meinrad. The performance is free to the public. Information: 812-357-6501, Barbara Crawford.

November 23

St. Elizabeth's Regional Maternity Center, 601 E. Market, New Albany, is having a Holiday Sweets Gala from 11 a.m. until 6 p.m. at the Holiday

Inn in New Albany. Information: 812-949-7305

November 24

"Advent Tidings," an Advent Sunday Scripture discussion series, will be hosted by Father Thomas Murphy at St. John the Evangelist Church, Indianapolis, every Tuesday after Mass, from 12:45 p.m. to 1:30 p.m. in the rectory through Dec. 23. Information: 317-635-2021.

November 26

Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., will host a Thanksgiving Dinner in the school cafeteria at 12:30 p.m. for those spending the holidays alone. Delivery to shut-ins and transportation is provided. Cost: \$2. Reservations and information: 317-356-7291.

November 29

Rexville Schoenstatt will present "Inscriptio Spirituality" at 2:30 p.m. followed by Mass at 3:30 p.m. (located on 925 South, .8 miles east of 421 S, 12 miles south of Versailles.) Information: 812-689-3551.

Recurring

Daily

Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

Holy Rosary Parish,



Special gift

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

Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) low Mass. Call for times. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) high Mass, 10 a.m. (formerly held at St. Patrick Parish).

St. Anthony of Padua Parish,

Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., hosts a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, meets from 7-8 p.m. in

—See ACTIVE LIST, page 13



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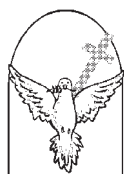


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The Active List, continued from page 12

the chapel to pray the rosary and Chaplet of Divine Mercy.



St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates prays for priests and religious, the rosary and other prayers following 7 p.m. Mass.



Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30-3:30 p.m. This includes the rosary, Divine Mercy Chaplet, pro-life prayers, prayers for vocations and special intentions.

Wednesdays

Marian Movement of Priests cenacle prayer group has rosary, Divine Mercy Chaplet and consecration from 3-4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Mass.



St. Mary Parish, New Albany, Shepherds of Christ Associates gathering at 7 p.m. to pray for vocations to the priesthood and religious life and lives consecrated to Jesus and Mary.



St. Patrick Parish, Salem, Shelby St., holds a prayer service, 7 p.m.

Fridays

St. Susanna Parish, Plainfield, 1210 E. Main, holds adoration of the Blessed Sacrament from 8 a.m.-6:30 p.m.



St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m. until 5:30 p.m. Benediction and Mass.



A pro-life rosary is recited at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis.

Saturdays

A pro-life rosary is recited at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group meets in the church from 7-8:15 p.m. Information: 812-246-4555 or 812-246-9735.

First Mondays

The Guardian Angel Guild holds its board meeting, Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., between St. Michael Church and Cardinal Ritter High School, holds Benediction of

the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.



St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., will hold Holy Hour for religious vocations with Benediction and Exposition of the Blessed Sacrament following the 7 p.m. Mass.

First Fridays

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, has eucharistic adoration after the 8 a.m. Mass until 5 p.m.



Our Lady of Lourdes Parish, Indianapolis, 5333 E. Washington St., holds adoration and prayer service at 7 p.m.



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



Sacred Heart Parish, Indianapolis, 1530 Union St., holds exposition of the Blessed Sacrament following the 8 a.m. Mass, closing with communion service at noon.

Third Thursdays

Sacred Heart Parish, Indianapolis, 1530 Union St., holds family rosary night at 7 p.m.

Third Fridays

The Catholic Charismatic Renewal of Central Indiana gathers for Mass and healing service at the chapel in St.

Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis, at 7 p.m.

Third Saturdays

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

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd.,

9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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

ABEL, Robert L., 75, St. Vincent, Bedford, Nov. 10. Father of Diane Taylor, Bob and John Abel. Grandfather of six. Great-grandfather of seven. Great-great-grandfather of two.

BALDWIN, Catherine L. "Katie" (Thibo), 79, St. Lawrence, Indianapolis, Nov. 4. Mother of Carol Robison, Kathleen, Richard, John and Paul Baldwin. Sister of Gladys Schmidt, Alma Lawrence, Herbert and Joseph Thibo. Grandmother of 14. Great-grandmother of 15.

BIERING, Edward J. "Bud,"

79, St. Lawrence, Indianapolis, Nov. 6. Uncle of several.

DARBY, Richard, 67, St. Joseph, Shelbyville, Nov. 1. Husband of Agnes Darby. Father of Marnita Espinda, Leigh Ann Troutt, Vicky Hager, Barbara Phares, Terry and Michelle Darby. Grandfather of 11.

ELDER, Alva, 87, St. Malachy, Brownsburg, Nov. 11.

EPPICH, Virginia Lavonne, 76, St. Monica, Indianapolis, Nov. 3. Mother of John Eppich, Lu Ericksen, and Carole Dorsch. Grandmother of six. Great-grandmother of three.

FARMER, Paul M., 75, St. Gabriel, Connersville, Nov. 7. Husband of Mildred Farmer. Father of Paula Allen, Carlos and Alesia Neuman, Jerry, Daniel and Michael Farmer. Brother of Thias Harry, Norbert, Joseph, and Cleo Farmer. Grandfather of 13. Great-grandfather of two.

FULLER, Anna E., 92, St. Malachy, Brownsburg, Nov. 1.

Mother of Robert, James, Raymond, William and John Fuller, Rosie McCaul and Theresa Moorman. Grandmother of 39. Great-grandmother of three.

HARKINS, Mary Rose, 81, Nativity, Indianapolis, Nov. 4. Wife of John C. Harkins. Mother of Mrs. Arthur Smith and David Grant. Sister of Jim Bowers, Helen Sobel, Louise Delpha and Betty Lockard. Grandmother of five. Great-grandmother of six.

HOKE, Mary Rose, 81, St. Barnabas, Indianapolis, Oct. 27. Wife of LeRoy Hoke. Mother of Mary Catherine Shellenbarger. Sister of Catherine Tucker, Josephine Strickford, Paul, Lawrence, Joseph and Philip Lombardo. Grandmother of seven and step-grandmother of seven. Great-grandmother of two.

KELLY, Martin Joseph, 78, St. Lawrence, Indianapolis, Nov. 7. Father of Mary Kelly-Klein, Elizabeth Grizzle, Margaret Kelly-Ritchie, Martin Jr., Patrick and Francis Kelly. Brother of Brenda Wedral. Grandfather of 17. Great-grandfather of four.

LONGNECKER, Emma C., 75, St. Elizabeth, Cambridge

City, Oct. 27. Mother of Loretta Wicker, George and Harry Longnecker. Sister of Annie Pytel, Rosemary Weikel, George and Tommy Thomas. Grandmother of nine. Great-grandmother of nine.

McMULLEN, Dorothy B., 80, St. Jude, Indianapolis, Nov. 8. Mother of Dottie Lou McMullen. Sister of Helen Robinson and Marjorie Arnold.

MALOOLEY, Joseph, 69, Sacred Heart, Terre Haute, Nov. 4. Father of Yvette Vanesky, Yvonne Wetnight, Margo Payne, Edward and Tim Malooley. Brother of Mary Simbol, Louise Grohuvsky, and Judy Winniski.

Providence Sister Cyril Tobin was 87

Providence Sister Cyril Tobin died Nov. 3 in Karcher Hall at Saint Mary-of-the-Woods. She was 87.

A funeral Mass was celebrated at the Church of the Immaculate Conception on Nov. 7.

The former Bertha Jeanne Paradis was born in Cambridge, Mass. She entered the congregation of the Sisters of Providence in 1929, professed first vows in 1932 and final vows in 1938.

Sister Cyril taught at Holy Spirit, St. Jude and St. Joan of Arc schools in Indianapolis and Our Lady of the Greenwood in Greenwood.

She also taught at schools in the Evansville and Fort Wayne dioceses in Indiana, and in California, Illinois, Massachusetts, New Hampshire and the District of Columbia. †

MARTIN, Katherine A., 82, St. Monica, Indianapolis, Nov.

Franciscan Sister Hortense Fougerousse was Sccecina principal

Franciscan Sister Hortense Fougerousse died on Nov. 11. She was 94.

On Nov. 13, a funeral Mass was celebrated at the Motherhouse Chapel of the Sisters of St. Francis of Oldenburg.

Born in New Albany, she entered the Oldenburg Franciscan Community in 1923 and professed final vows in 1929. The community celebrated her 75th anniversary in July.

Sister Hortense was principal and teacher at Indianapolis' Sccecina Memorial High School, which presents two annual scholarships in her honor. She taught at Immaculate Conception Academy in Oldenburg and was dean of women and director of secondary education at Marian College in Indianapolis. She also taught and was principal in schools in the Evansville Diocese and in Ohio.

She attended Butler and Xavier universities before earning a bachelor's degree from the Athenaeum of Ohio. She received a master of arts degree from the University of Cincinnati.

From 1950 to 1962, she served on the advisory council for the Sisters of St. Francis.

Memorial contributions may be made to the Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036. †

2. Wife of Edward E. Martin. Mother of Teresa A. O'Connor, Mary G. Kerman, Lorraine M., Stephen J., Gregory E. and Jeanne E. Martin. Sister of Elizabeth Hempel. Grandmother of 15.

MATTOX, Nellie F., 81, Sacred Heart, Terre Haute, Nov. 8. Mother of Louise Bronnert, Linda Thomas and John Earl Mattox. Sister of George Skipo, Jr. Grandmother of six.

OLIVIERI, Maria Luisa "Nonna," 88, St. Gabriel, Connersville, Nov. 7. Mother of Joanne Lewis. Grandmother of two.

Benedictine Sister Carmelita Devoy was educator

Benedictine Sister Carmelita Devoy died on Nov. 12 at St. Paul Hermitage in Beech Grove. She was 92.

A funeral Mass was celebrated on Nov. 16 at Our Lady of Grace Monastery Chapel.

A founding member of Our Lady of Grace Monastery, Sister Carmelita was a teacher, principal, parish minister and member of the staff at St. Paul Hermitage.

She was principal at Assumption and Christ the King Schools in Indianapolis and St. Anthony of Padua School in Clarksville, as well as schools in Evansville and Missouri. She was pastoral minister at St. Columba in Columbus.

She is survived by a sister, Genevieve Mattingly.

Memorial contributions may be made to the Senior Sisters' Retirement Fund. †

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