



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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October 17, 2003

Vol. XXXIII, No. 3 75¢

Pope John Paul II thanks young people for support

VATICAN CITY (CNS)—Pope John Paul II opened a week of celebrations for his 25th anniversary by thanking young people for their special enthusiasm over the years.

The pope, speaking at a noon blessing at the Vatican on Oct. 12, expressed his

gratitude to all Catholics for their prayers as he approached the anniversary of his election as pope on Oct. 16, 1978.

The 83-year-old pontiff spoke during a brief appearance at his apartment window above St. Peter's Square.

As the pope made his remarks, the first

of thousands of cardinals, bishops, dignitaries and pilgrims were arriving for anniversary celebrations in Rome.

"I want to thank all those who want to join me in prayer, at the same time thanking God for his continual and providential assistance," the pope said. He sneezed, and the crowd in the square burst into long applause.

The pope said he well remembered the days of his election, but that his thoughts were also on the Church's future.

"I look out at young people, with whom I've established a preferential

See POPE, page 2



In a special assembly on Oct. 13, the city of Rome honored Pope John Paul II for his close relationship with its citizens. The pope has visited more parishes and churches in Rome than any of his predecessors.

Next week's *Criterion* will include news coverage of the celebrations marking Pope John Paul II's 25th anniversary of his election as pope.

The Oct. 31 issue of *The Criterion* will be a special commemorative edition reviewing Pope John Paul II's papacy. The issue will include many historical photographs. The Oct. 31 newspaper also will include stories and photographs in honor of Mother Teresa, who will be beatified on Oct. 19.

Vatican art exhibit illustrates devotion to Mother of God

By Mary Ann Wyand

DAYTON, OHIO—Mary, the Mother of God, looks absolutely beautiful in artistic renditions representing a variety of cultures and centuries currently on display at the University of Dayton's Marian Library.

The traveling exhibit from the Vatican continues until Nov. 10, and features fascinating contemporary and historical images of the Blessed Virgin and Jesus from the perspectives of European, Asian, African, Native American and American artists.

"The Mother of God: Art Celebrates Mary," a multicultural collection of 38 paintings and sculptures from the permanent collection of the Vatican Museums, showcases religious artwork from throughout the world that dates back as far as the early fourth century.

The exhibit includes oil on canvas paintings as well as copper, tempera and gold on panel, carved sections of sarcophagi in marble, and sculptures in bronze, wood, ivory, lead and soapstone.

More than 40 archdiocesan pilgrims led by Msgr. Joseph F. Schaedel, vicar general, enjoyed touring the Vatican exhibit during a one-day pilgrimage on Oct. 3 that concluded with Mass at Holy Trinity Church in Dayton.

Msgr. Schaedel described the art exhibit as "a treasure in our own backyard" that helps foster "a greater devotion to Mary, Mother of the Church," and said it is "well worth the short drive to Dayton" to view the paintings and sculptures on display at no charge.

"I thought it was fascinating to see the artwork from all over the world," the

Photo by Mary Ann Wyand



During an Oct. 3 pilgrimage to the University of Dayton, Msgr. Joseph F. Schaedel, vicar general, contemplates a painting titled "Crucifixion with the Madonna, Saint John and Mary Magdalene" by an unknown late 17th-century or early 18th-century Italian artist, which is among the Vatican artwork on display until Nov. 10 at the university's Marian Library in Ohio.

vicar general said, "particularly to see how the Native Americans, the Koreans and the Vietnamese picture the Madonna and the Nativity, as well as all the other

various depictions of Our Lady and the mysteries of her life and of the rosary from the various cultures [that

See MARY, page 10

Church should be 'engaged but not used' in politics

WASHINGTON (CNS)—In today's political climate, the U.S. Catholic Church must be "engaged but not used," the U.S. bishops' Administrative Committee said in a document designed to promote dialogue before the 2004 elections.

The document, "Faithful Citizenship: A Catholic Call to Political Responsibility," was unanimously approved by the 47-member committee in September and made public on Oct. 13. A similar document has been issued before every presidential election for the last 28 years.

"We welcome dialogue with political leaders and candidates, seeking to engage and persuade public officials," the bishops said. "But we must be sure that events and 'photo ops' are not substitutes for work on policies that reflect our values."

The Administrative Committee—made up of the executive officers of the U.S. Conference of Catholic Bishops, elected committee chairmen and elected regional representatives—is the highest policy- and decision-making body of the bishops apart from the entire body when it meets twice a year in general assembly.

Much of the 8,500-word document is devoted to a discussion of issues that Church leaders would like to see taken up in the presidential campaigns.

"As bishops, we do not wish to instruct persons on how they should vote by endorsing or opposing candidates," it said.

See POLITICS, page 2

Respond generously to God's generosity

The weekend of Nov. 1-2 is Intention Weekend for the annual "Called to Serve: Parish Stewardship and United Catholic Appeal."

Please prayerfully consider making a commitment of your time, talent and treasure to the Church.



Your gift will help carry out the mission and ministries of your parish and the Church in central and southern Indiana.

The United Catholic Appeal benefits our local Church through:

• Education and support for future priests

- Care of our faithful 40 retired clergy
- Support for more than 145,000 poor and needy people
- Catholic education for more than 50,000 children
- Liturgical training for our leaders in prayer
- Training and support for youth and families.

POPE

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dialogue from the beginning of my Petrine ministry," he said.

Recalling his first Angelus talk in 1978, he said he remembered telling young people, "You are the future of the world, you are the hope of the Church, you are my hope."

"I have to recognize that the response of young people has been truly encouraging. Today I would like to thank them for always being close to me during these years, and I'd like them to know that I continue to count on them," he said.

The pope had a regular weekend schedule of meetings ahead of the anniversary events.

He met on Oct. 11 with East Timorese President Xanana Gusmao for about 15 minutes, looking alert as they posed for photos afterward and thanking the president in English for his visit.

Afterward, he addressed a group of 3,000 Sardinian pilgrims.

On Oct. 11, Vatican spokesman Joaquin Navarro-Valls denied an Italian press report that the pope was undergoing dialysis treatment. The report, citing unnamed sources, said the pope was receiving dialysis to prevent potential kidney problems

caused by medication for his neurological illness, believed to be Parkinson's disease.

"None of that is true," Navarro-Valls said, calling it irresponsible journalism.

The pontiff also met on Oct. 11 with Archbishop Claudio Gugerotti, papal nuncio in Georgia, Azerbaijan and Armenia, for talks about the situation there. The Vatican's relations with Georgia suffered a recent setback when the government backed out of a Church-state agreement at the last minute.

On Oct. 13, the pope met with Uruguayan President Jorge Ibanez for 15 minutes and later greeted members of his entourage.

"I have to say I found him doing well, very attentive. He asked me a number of questions about Uruguay, and he remembered well the two dates—in 1987 and 1988—when he visited Uruguay. He even remembered who was president then," Ibanez told Vatican Radio.

"He asked me about the general situation of the country and about the social and economic situation. When I told him that the government was opposed to any legislation facilitating legal abortion, he offered a reflection on that theme," he said.

Ibanez said that, in general, he found the pontiff to be alert, inquisitive and interested in their meeting.

The city of Rome honored the pope in



East Timorese President Xanana Gusmao visits Pope John Paul II at the Vatican on Oct. 11. The pontiff, looking alert as they posed for photos afterward, thanked the president in English for his visit. The week was to be filled with activities to celebrate his 25th anniversary as pope.

a special assembly of the City Council on Oct. 13, highlighting the Polish-born pontiff's especially close relationship with

Rome's faithful. The pope has visited more parishes and churches in Rome than any of his predecessors. †

POLITICS

continued from page 1

"We hope that voters will examine the position of candidates on a full range of issues as well as on their personal integrity, philosophy and performance."

The document described "a consistent

ethic of life" as the "moral framework" from which Catholic voters should address all issues in the political arena. It quoted extensively from the "Doctrinal Note on Some Questions Regarding the Participation of Catholics in Political Life," issued in January by the Vatican's Congregation for the Doctrine of the Faith.

"For Catholics, the defense of human life and dignity is not a narrow cause, but a way of life and a framework for action," the bishops said. "As Catholics, we need to share our values, raise our voices and use our votes to shape a society that protects human life, promotes family life, pursues social justice and practices solidarity. These efforts can strengthen our nation and renew our Church."

The bishops asked Catholics to look at the political arena in light of the question: "Who has a place at the table of life?"

"Where is the place at the table for a million of our nation's children who are destroyed every year before they are born?" they asked. "How can we secure a place at the table for the hungry and those who lack health care in our own land and around the world? Where is the place at

the table for those in our world who lack the freedom to practice their faith or stand up for what they believe?"

The bishops also recalled "the people who are now missing at the table of life—those lost in the terror of Sept. 11, in the service of our nation, and in the bloody conflicts in Iraq, Afghanistan, the Middle East and Africa."

But they said Catholics have "a special table—the altar of sacrifice, where we celebrate the Eucharist" to help them find "the direction and strength to take what we believe into the public square, using our voices and votes to defend life, advance justice, pursue peace and find a place at the table for all God's children."

The document reviewed Catholic social teaching on a wide range of topics—abortion and assisted suicide, same-sex marriages and school vouchers, affordable housing and foreign aid, workers' rights and the Middle East.

"Faithful citizenship calls Catholics to see civic and political responsibilities through the eyes of faith and to bring our moral convictions to public life," it said. "People of good will and sound faith can disagree about specific applications of

Catholic principles. However, Catholics in public life have a particular responsibility to bring together consistently their faith, moral principles and public responsibilities."

The bishops said some Catholics, looking at the array of issues, "may feel politically homeless, sensing that no political party and too few candidates share a consistent concern for human life and dignity."

"However, this is not a time for retreat or discouragement," they said. "We need more, not less, engagement in political life. We urge Catholics to become more involved—by running for office; by working within political parties; by contributing money or time to campaigns; and by joining diocesan legislative networks, community organizations and other efforts to apply Catholic principles in the public square."

The document—prepared with the collaboration of 16 USCCB offices, state Catholic conference directors and diocesan social action directors—was to be published in booklet form in November, with a brochure, parish resource kit, videos, and workshops and training packages to come next year. †



While freedom of conscience leaves Catholics free to choose among political parties and strategies for the common good, they cannot claim that freedom allows them to promote abortion, euthanasia or other attacks on human life.

Prayer intentions for the archdiocesan pilgrimage to Ireland

About 50 pilgrims from the Archdiocese of Indianapolis will be traveling to Ireland next week. The pilgrims will be praying for designated intentions each day of their journey.

Msgr. Joseph F. Schaedel, vicar general, who will be leading the pilgrimage, invites everyone in the archdiocese to join the pilgrims in prayer each day.

The intentions for each day are as follows:

Monday, Oct. 20: Galway—For safety

in travel and for all of the intentions of those making this pilgrimage.

Tuesday, Oct. 21: Shrine of Our Lady of Knock—For a greater devotion to Mary, the Mother of the Church, and for her intercession for the needs of the Archdiocese of Indianapolis.

Wednesday, Oct. 22: Killarney—For the priests, seminarians and religious of the archdiocese.

Thursday, Oct. 23: Gallarus Oratory (an early Christian Church)—For an

increase in vocations to the priesthood and religious life.

Friday, Oct. 24: St. Finbar's Oratory in Killarney—For the intentions and needs of all families, married couples and single persons seeking God in their various vocations.

Saturday, Oct. 25: Waterford—For all the sick and those in need of spiritual or physical healing.

Sunday, Oct. 26: Cashel (where St. Patrick preached)—For God's blessing

upon Disciples in Mission and all of our evangelization efforts in the archdiocese, and for all missionaries.

Monday, Oct. 27: Dublin—For peace in Ireland and throughout the world.

Tuesday, Oct. 28: Downpatrick (St. Patrick's gravesite)—For catechists, teachers, students and all those involved in Catholic education.

Wednesday, Oct. 29: Dublin—For the intentions of all of our loved ones at home; and for safety in travel home. †

The Criterion 10/17/03

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We'll be there waiting if you give us two weeks' advance notice!

Name _____
New Address _____
City _____
State/Zip _____
New Parish _____
Effective Date _____

Note: If you are receiving duplicate copies please send both labels.

The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
Copyright © 2003 Criterion Press, Inc.

POSTMASTER:
Send address changes to:
Criterion Press, Inc.
1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717.

The Criterion

Phone Numbers:
Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price: \$22.00 per year 75 cents per copy

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

World Wide Web Page: www.archindy.org

E-mail: criterion@archindy.org

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Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2003 Criterion Press, Inc. ISSN 0574-4350.

Youth retreat at Batesville centers on the Eucharist

By Brandon A. Evans

BATESVILLE—Young people from around the archdiocese gathered at St. Louis Parish in Batesville for Youth 2000 on Oct. 10-12.

About 175 youth attended the nationally based retreat, which focuses on eucharistic adoration. It has taken place in the archdiocese before, but not in the Batesville area.

Father Daniel Mahan, pastor of St. Louis Parish, said that he was impressed with the two previous retreats held in Indianapolis.

"I would say that they focus upon the very heart of the Catholic faith," Father Mahan said.

Not only is the idea of eucharistic adoration explained and practiced, but teenagers also have plenty of opportunities to avail themselves of the sacrament of reconciliation as well as to learn about the universal nature of the Church and religious vocations.

"I think that all of those themes are key to the vitality of our Church, and especially our 'Young Church,'" Father Mahan said.

Father Jonathan Meyer, associate director of youth ministry for the archdiocese and one of several priests in attendance, said that, starting next year, "what the archdiocese hopes to do is to take the strengths of Youth 2000 and to make it a retreat that would be offered within the archdiocese at several different locations."

Among the highlights of the weekend are the chances for adoration, a special time on Sunday for the teen-agers to give witness to their experience over the weekend, and a eucharistic procession on Saturday night where the youth can reach out and touch the humeral veil of the passing priest.

Archbishop Daniel M. Buechlein made a special trip to Batesville to see the young people on Friday night and celebrated Mass for them.

"The presence of the archbishop means so much and it speaks very clearly to our youth," Father Mahan said.

The archbishop called the retreat a "great time to be away with friends" and "an awesome opportunity to spend time with Jesus."

Franciscan Friar of the Renewal Father Robert Lombardo, one of the friars who led the retreat, told the teen-agers after the Mass that the closer they draw to Jesus, the closer they will come to each other.

Father Bob also called upon the youth to look beyond the bad press the Catholic Church has gotten lately and to focus on the treasures of our faith.

"They're very beautiful and they give a little pizzazz to life, and they help us toward life eternal," he said.

The power of the Eucharist, as the archbishop conveyed to the young people, is strong enough to even bring light to a dark prison.

He told them about the late Cardinal Francis Xavier Van Thuan, who had been

imprisoned in North Vietnam for 13 years.

Clever enough to get a little wine and a few hosts, he would offer Mass in the darkness of his solitary cell, with his own hand as a chalice and an old cigarette box as a tabernacle.

"It was true medicine for soul and body," the cardinal wrote. "The Eucharist became for me and other Christians a hidden and encouraging presence in the midst of all our difficulties.

"In this way, the darkness of the prison became a paschal light. The prison was transformed into a school of catechesis. Catholics baptized fellow prisoners and became godparents of their companions."

"You see," the archbishop told the teen-agers, "the Mass represents the greatest act of love of all time—when Jesus stretched out his arms on the cross and died so that we might be saved from sin and death. And the Mass celebrates his victorious resurrection from the dead."

"In this real world, the Holy Father invites you young folks to be a light in the darkness and, in that way, to build a better world," he said. "The Mass we are celebrating tonight is the very same Eucharist the holy cardinal celebrated in that lonesome prison in Vietnam. It meant so much to him. It can be the same for you."

"We have a great treasure in the Catholic Church because at each and every Mass Jesus Christ truly becomes present: body, blood, soul and divinity," Father Bob said later that evening. "That's a treasure that only we have. It's a treasure that makes me wonder why people say things like, 'the Mass is so boring.'"

"I'm going to let you in on a little secret: the Mass isn't boring, you're boring," he said. "The Mass is boring if you don't understand it."

Father Bob spent time explaining the four ways in which Christ is present in the Mass: the Word of God, the priest, the assembled faithful and, most especially, in the Eucharist.

He also went into length giving examples to the young people to help them understand the marvel of Christ truly present in the bread and wine at Mass.

Archbishop Buechlein reminded them that after the Mass, Jesus would be with them in a special way all weekend in the monstrance.

"Christ is here for you, for each of you, in his encouraging eucharistic presence," he said. "In the name of Jesus, all I ask of you is to open your hearts. And let the Holy Spirit do the rest."

Father Bob held a candle up to the youth and asked them to imagine a situation.

"If there was radioactive material in this candle, it would be affecting you right now without your senses perceiving it," he said. "You'd know it when you go back home and turn off the light in your room and begin to glow in the dark."

"It's the same thing being in the presence of Jesus. Those rays of God's grace are hitting you and you won't know it until later when you're a little bit kinder,

Photos by Brandon A. Evans



Top: Father Jonathan Meyer, associate director of youth ministry for the archdiocese, joins about 175 youth during a song on the first night of the Youth 2000 retreat, which was held at St. Louis Parish in Batesville from Oct. 10-12.



Left: Franciscan Friar of the Renewal Father Robert Lombardo holds up an empty monstrance during a talk he gave during the Youth 2000 retreat. He urged the young people present to appreciate the treasures of the Church, and in particular the Eucharist. During the weekend, the participants had ample time to engage in eucharistic adoration.

when you're sweeter. But make it work better by opening your mind and your heart to Jesus."

Father Meyer said that at the end of the retreat, 31 young people stood up to let their peers know that over the weekend they had thought about the possibility of having a vocation to the religious life or priesthood.

The archbishop urged all those present to listen to the message of the Holy

Father, who told those at World Youth Day 2002 to build their faith on Christ.

"Christ alone is the cornerstone; he is the basis on which we build our existence," the pope had said. "The 20th century tried to build a world without him. That is not possible."

"A new generation of builders is needed. Young people, you must be those builders. Brick by brick, build the city of God in our world." †

Join the crackdown on hardcore obscene pornography

Come to a conference with veteran investigators, grass roots strategists, legal and other experts

After a ten-year pause, federal prosecutors have renewed the legal battle for a decent society. The Justice Department now has scores of obscenity investigations underway, something unheard of since 1992. You have a vital role to play. Find out how you can help get hardcore porn off the Internet and out of your community.

Where: Mt. Comfort United Methodist Church
3179 North Mt. Comfort Road (600 West)
Greenfield, Indiana
(½ mile north of I-70)

When: 10 a.m. to 4 p.m. Saturday, November 1
Registration begins at 9:30 a.m.

Conference speakers:

Roger Young, retired FBI Special Agent (Reno, NV)
Tom Rodgers, retired Indianapolis Police Detective Lieutenant
Robert Peters, Esq., President, Morality in Media (New York City)
Micah Clark, Executive Director, American Family Association of Indiana
Phil Burrell, President, Citizens for Community Values (Cincinnati)
Vickie Burrell, Coordinator, Victims of Pornography Campaign
Dr. Tim Gardner, Indiana Family Institute
Craig Fall, Associate director, Catholic Social Services of Central Indiana

Topics to be covered:

- Extent of the hardcore pornography problem
- Convergence between the hardcore porn industry and entertainment media
- Effects of pornography: on marriage, on children, on a safe and decent society
- Internet pornography (Roger Young and Tom Rodgers share their experiences)
- Obscenity and related laws and the need for citizens to make complaints
- Putting pressure on "mainstream" distributors of hardcore pornography
- Being good stewards of our resources
- The role of the churches

Admission: \$10 (Family maximum is \$25. No one turned away for lack of funds.)

Conference sponsors: Morality in Media and American Family Association of Indiana

For information contact Micah Clark at 317-541-9287 or micah@afain.net



During a break at the Youth 2000 retreat, Father C. Ryan McCarthy, left, and Father Daniel Mahan, pastor of St. Louis Parish in Batesville, speak with teen-age girls attending the event. Father McCarthy is the associate pastor of Prince of Peace Parish in Madison and Most Sorrowful Mother of God Parish in Vevay.



The Criterion

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Editorial



Pope John Paul II



Pope Leo XIII

Two popes' anniversaries

The Church observes the 25th anniversary of the election of Pope John Paul II this week (Oct. 16), only the third pope in the history of the Catholic Church to reach that milestone. We thought it would be interesting to compare Pope John Paul to the last pope who served for 25 years.

That was Pope Leo XIII. By happy coincidence, his papacy was exactly 100 years before that of our present pope. Pope Leo XIII was elected in 1878 and Pope John Paul II in 1978.

There are some notable contrasts between the two popes, especially in the matter of travel. While Pope John Paul is by far the most traveled pope in history, Pope Leo never left the Vatican during the time of his papacy. This was the time after Italy took over the former Papal States during which popes, beginning with Pope Pius IX, made themselves "prisoners in the Vatican."

The similarities, though, are more striking.

Both popes had had strong pastoral backgrounds before their papal elections, Pope Leo as Archbishop of Perugia, Italy, and Pope John Paul as Archbishop of Krakow, Poland. However, they also both became familiar with the Church's international issues (and became known to other bishops) during ecumenical councils—Vatican I and Vatican II, respectively.

We think of Pope John Paul as a prolific writer since he has authored 14 encyclicals, 13 apostolic exhortations, 11 apostolic constitutions, 42 apostolic letters and several books. Pope Leo wrote 86 encyclicals, but some were much shorter than those of Pope John Paul II.

Both popes had great devotion to the Blessed Virgin. Pope Leo wrote 11 encyclicals on the rosary, sharing some of his meditations. He also sanctioned the feast of Our Lady of Lourdes and built a replica of the grotto at Lourdes in the Vatican Gardens. Pope John Paul II wrote a letter on the rosary last year and named this year the Year of the Rosary. He sanctioned the feast of Our Lady of Fatima for the universal Church and put a statue of Our Lady of Fatima in the Vatican Gardens.

Both popes, in the 25th year of their papacies, wrote encyclicals on the Eucharist.

Pope Leo XIII is best known for his 1891 encyclical *Rerum Novarum* ("On the Condition of Human Labor"), the Church's first great social encyclical. But he also wrote an encyclical against socialism (*Quod Apostolici Muneris*) in 1878, and two encyclicals against the African slave trade. Three of Pope John Paul II's encyclicals are considered social encyclicals, including *Centesimus Annus* ("The Hundredth Year") that he wrote in 1991 to observe the 100th anniversary of Pope Leo's *Rerum Novarum*.

Both popes are known as defenders of human rights and civil liberty. That was the theme of Pope Leo's encyclical *Libertas*, which he wrote in 1888. Pope John Paul's defense of human rights was an important factor in the demise of communist countries.

Both popes also emphasized the compatibility of faith and reason. Neo-Scholasticism got a shot in the arm on Aug. 4, 1879, when Pope Leo XIII issued his encyclical *Aeterni Patris* that said that all theologians should give preeminence to the teachings of St. Thomas Aquinas. Pope John Paul, a former teacher of Thomistic philosophy, made his contribution with his 1998 encyclical *Fides et Ratio*.

In preparation for the Holy Year of 1900, Pope Leo consecrated the world to the Sacred Heart of Jesus. In preparation for the Holy Year of 2000, Pope John Paul entrusted the world to the Immaculate Heart of Mary.

Two popes celebrating their 25th anniversaries 100 years apart, and yet it seems that Pope Leo XIII could have been a model for Pope John Paul II.

Just for the record, Pope Leo XIII died five months after his 25th anniversary. Also for the record, Pope Pius IX was the longest reigning pope—31 years, seven months and 21 days, from 1846 to 1878. That is, if we count St. Peter's papacy as beginning when he became the first bishop of Rome, sometime before the year 62, rather than when Jesus named him the "rock" on which he would build his Church.

—John F. Fink

Letters to the Editor

Thanks to Kevin DePrey for work at Fatima

The archdiocese recently bid farewell to a dedicated and gifted layman who did exceptional ministry the past 16 years. I'm speaking of Kevin DePrey, who until recently was the director of Fatima Retreat House in Indianapolis.

I well remember that Kevin assumed this position when Fatima was struggling to get up and go again. Under Kevin's leadership, Fatima did get up and come back to full life again, recalling the wonderful years of Fatima under the direction of Father James D. Moriarty and Father Kenny Sweeney. A place to come and rest, pray and be renewed, Fatima has served so many for so many years.

Kevin brought his engaging smile, warmth and energy to everything he did, and we already miss that.

The diversity of programs and people that came through the doors at Fatima were many. The physical part of a retreat house, though not essential, does add a great amount to the archdiocese.

Fatima, under the years that Kevin was there, renewed its beautiful chapel. Halls and meetings spaces now have outstanding art pieces that are scriptural and faith-filled to direct the guest to God and things of God.

Kevin DePrey represents the best of lay ministry in the Church. It is the laymen and women who seem to do the lion's share of ministry at the parish level and the archdiocesan level. We depend on them.

Our Catholic schools are living proof of the dedication and good work of our lay men and women. I sometimes wonder if we acknowledge that and say thank you often enough.

God be with you, Kevin, in your new ministry, and thank you.

Pat Cronin, Indianapolis

Let's end religious persecution in China

How many of your readers know that in the People's Republic of China it is illegal to be a Roman Catholic?

Hundreds of Roman Catholic priests are in jail, prison or forced labor camps for the "crime" of being a Catholic priest.

The Chinese Security Police even has a branch solely to go after Catholic priests.

Young priests are even arrested in the middle of Mass!

Elderly bishops are snatched away in the middle of the night!

Right now—today—the Roman Catholic Church is being brutally persecuted—and all on the direct orders of the Chinese Central Government.

When Nelson Mandela was in prison in South Africa, and the South African government treated black citizens like animals, the United States used its moral authority and our economic power to force "apartheid" to end.

Now, we must tell China that religious persecution is unacceptable—or they will be isolated, their special trade status ended, and they will be considered an "outlaw" in the world community.

John M. Davies

President of Free The Fathers

(www.FTF.org)

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 critterion@archindy.org.

Church Facts

American Catholic View

Pope John Paul II

Percent who agree he has...

94 led effectively through spiritual and personal holiness

88 done a good job leading the worldwide church

65 understood distinctive challenges of the U.S. church

been an effective leader...

87 in opposing abortion

80 on economic justice issues and the poor

54 for improving the status of women in church

From April 10-23 Le Moyne College-Zogby survey

Source: Le Moyne College

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ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Mother Teresa and seeing the face of Christ in everyone

Mother Teresa must be delighted that she is being beatified during the month of October. Traditionally, it is the month of the Rosary. And this month we conclude the “Year of the Rosary,” so declared a year ago by Pope John Paul II.

I never saw Mother Teresa without a rosary in her hands. Most pictures of her show the same. The sisters of the Missionaries of Charity—the religious order founded by Mother Teresa—pray the rosary as they walk through the neighborhoods where they serve in Indianapolis and elsewhere.

I have a vivid recollection of the time Mother Teresa came to the Diocese of Memphis when I was serving as bishop there to explore the possible founding of a mission in Memphis in 1988. The vicar general (now Bishop Peter Sartain of Little Rock, Ark.) and I drove her and her sister companion, Sister Frederick, to look at various possible sites where she would locate a convent and a shelter for homeless women and children.

Along the way, we noticed that she continued to clutch her rosary beads. At one point, she remarked that the distance from a potential site and the neighborhood the sisters would serve was one decade of the rosary, her measure of distance. Later, at a press conference, I noticed that she continued to

finger her rosary beads. She was a woman who was constantly at prayer.

I would love to be a miracle of grace in the way that Mother Teresa of Calcutta was a miracle of grace (and surely is now). Some years ago, I read Eileen Egan’s biography of Mother Teresa. (I recommend it still.)

As I reflect on her mission and her unbelievable achievement in ministry, two things stand out. The first is that, without apology or without fanfare, the vow of her Missionaries of Charity to help the poorest of the poor is based on the single-minded principle that it is the body of Jesus Christ to whom they minister in the poor. No one takes precedence over Jesus. No one. It is not merely help for the helpless, but help to the helpless body of Christ, help to the helpless who are Christ.

Sometimes we say that priests are to be icons of Jesus—the head of the body and Jesus the high priest and teacher and bridegroom of the Church. I think, then, that the poor, the ugly and the forgotten are surely icons of Jesus the victim.

Mother Teresa treated everyone equally because she saw the face of Jesus in every person. Isn’t that the key to justice? That woman from India with her down-to-earth love of Jesus in the poor and untended did more for justice in our world than anyone I know.

And how was it that Mother Teresa was able to remember, unswervingly, that it is Christ whom her Missionaries touch in the poorest of the poor? It was because she insisted on an hour of daily personal prayer before the Blessed Sacrament and on daily Eucharist in community. Only in prayer can we remember to seek the face of Christ in every person and, perhaps more importantly, to keep on wanting to do so.

Mother Teresa had a radiant smile and always a good word even though she lived with the poorest of the poor in the midst of depression, pain, anger and ugliness. She saw the face of Christ in every person. Just as it is the key to justice, it is the secret both of courage and of joy.

She saw the face of Christ in poverty and ugliness because she met Jesus in private prayer before the Blessed Sacrament and she met him in the breaking of the bread each day with her sisters and brothers. So do her Missionary Sisters. So can we.

Where else would Mother Teresa

have dealt with her own anger over daily, ugly injustice? There, in prayer, she decided that the mission of her Sisters is to slake the “I thirst” of Christ. The joy and serenity of the Missionaries of Charity is impressive as they continue Mother Teresa’s legacy of fervent prayer.

Mother’s life testifies that if we are centered in our relationship with Jesus, because of time intentionally spent with him, there is no day that is too difficult for a genuine smile and to live the Gospel of hope. Yes, fear and sadness are a big part of life. Courage and serenity don’t take them away.

But as Mother Teresa showed us, God’s grace keeps us going when we want to quit or run away. Her life shows us that the thread that holds all of our needs and desires together is grace.

Her life is a witness to the truth that the incarnation of this grace takes place in prayer, especially at Mass. In prayer, by the grace of the Holy Spirit, courage comes to us. So does the gift of joy. †

Archbishop Buechlein’s intention for vocations for October

Youth Ministers: that they may always encourage youth to consider service in the Church, especially as priests and religious.

La madre Teresa y cómo descubrir el rostro de Cristo en el prójimo

La madre Teresa debe estar encantada con el hecho de que su beatificación ocurra en el mes de octubre. Tradicionalmente este es el mes del Rosario. Y este mes concluimos el “Año del Rosario” que así fue declarado hace un año por el Papa Juan Pablo II.

Nunca vi a la Madre Teresa sin un Rosario en sus manos. La mayoría de las fotos donde ella aparece muestran lo mismo. Las hermanas de las Misioneras de la Caridad, la orden religiosa fundada por la Madre Teresa, rezan el rosario mientras caminan por las urbanizaciones donde prestan sus servicios en Indianapolis y en otros lugares.

Conservo un vivo recuerdo de la oportunidad cuando la Madre Teresa vino a la Diócesis de Memphis y yo servía allí como obispo para explorar la posibilidad de fundar una misión en Memphis en 1988. El vicario general (quien es ahora el Obispo Peter Sartain de Little Rock, Arkansas) y yo la llevamos a ella y a su compañera, la hermana Federica, a inspeccionar los diversos terrenos posibles donde podría ubicarse un convento y un refugio para mujeres y niños sin hogar.

Durante todo el trayecto notamos que ella continuaba rozando las cuentas de su Rosario. En algún momento mencionó que la distancia entre un sitio potencial y el vecindario donde las hermanas trabajarían estaba a diez cuentas del Rosario; ésa era su medida de la distancia. Luego, en una conferencia de prensa, me di cuenta de

que ella continuaba tocando las cuentas de su Rosario. Era una mujer en constante oración.

Me encantaría ser un milagro de la gracia divina tal y como la Madre Teresa de Calcuta lo fue (y desde luego que lo es actualmente). Hace algunos años leí la biografía de la Madre Teresa escrita por Helen Egan. (Todavía la recomiendo).

Cuando reflexiono sobre su misión y el increíble logro de su ministerio, se destacan dos cosas. La primera es que sin hacer una apología o una fanfarria, el voto de las Misioneras de la Caridad de ayudar a los más pobres entre los pobres está basado en el principio sencillo de que es el cuerpo de Jesucristo quienes ellas cuidan en cada uno de los pobres. Nadie tiene prioridad sobre Jesús. Nadie. No es simplemente ayuda a los desvalidos sino ayuda al indefenso cuerpo de Cristo, ayuda a los desamparados que son Cristo mismo.

A veces decimos que los sacerdotes son íconos de Jesús: la cabeza del cuerpo y Jesús, el sumo sacerdote y maestro desposado con la Iglesia. Pienso, además, que los pobres, los rechazados y los olvidados son íconos de Jesús como víctima.

La Madre Teresa trató a todos de igual manera porque veía el rostro de Jesús en todas las personas. ¿No es ésa la clave de la justicia? Esa mujer que nació en la India con ese amor realista de Jesús entre los pobres y los desvalidos hizo más por la justicia en nuestro mundo que nadie que yo conozca.

¿Y cómo podía la Madre Teresa recordar inquebrantablemente, que es a Cristo a quien sus misioneras tocan cuando sirven a los más pobres entre los pobres? Porque ella insistía en dedicar una hora diaria de oración personal ante el Sagrado Sacramento y la diaria Eucaristía en comunidad. Sólo en oración podemos recordar buscar el rostro de Cristo en toda persona y quizás aún más importante, continuar deseando hacerlo.

La Madre Teresa tenía una sonrisa radiante y siempre una palabra amable aunque vivía con los más pobres entre los pobres, en medio de la depresión, el dolor, la cólera y la fealdad. Ella veía el rostro de Jesús en cada persona. Así como es la clave de la justicia, también es el secreto de la fortaleza y el gozo.

Ella veía el rostro de Cristo en la pobreza y en la fealdad porque se encontraba con Jesús en íntima oración ante el Sagrado Sacramento y en la partición del pan todos los días con sus hermanas y hermanos. Al igual que lo hacen sus hermanas misioneras. También nosotros podemos hacerlo.

¿Dónde más podría haber lidiado la Madre Teresa con su propio enojo sobre la atroz injusticia diaria? Fue allí donde decidió que la misión de sus Hermanas

sería saciar ese “tengo sed” de Cristo. A modo de perpetuar el legado de oración ferviente de la Madre Teresa, el gozo y la serenidad de las Misioneras de la Caridad resultan impresionantes.

La vida de la Madre da fe de que si estamos centrados en nuestra relación con Jesús a causa del tiempo que intencionalmente pasamos con él, no hay día, por difícil que sea, que no nos arranque una genuina sonrisa para vivir el Evangelio de la esperanza. Es cierto que el miedo y la tristeza ocupan un gran espacio en la vida. El valor y la serenidad no son suficientes para eliminarlos.

Pero como la Madre Teresa nos enseñó, la gracia de Dios nos hace seguir adelante cuando queremos renunciar o escapar. Su vida nos demuestra que el hilo que une todas nuestras necesidades y deseos es la gracia.

Su vida es un testimonio a la verdad de que la encarnación de su gracia ocurre en la oración, especialmente en la Misa. En la oración, el valor nos llega por la gracia del Espíritu Santo. Igualmente nos llega el regalo del gozo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en octubre

Pastores Juveniles: Que ellos siempre puedan animar a los jóvenes a considerar dando servicio a la iglesia, sobre todo como sacerdotes y religiosos.

Check It Out . . .

Archbishop Daniel M. Buechlein, in **thanksgiving for the beatification of Mother Teresa of Calcutta**, will celebrate a Mass with the Missionaries of Charity at 9:30 a.m. on Oct. 19 at St. Philip Neri Church, 550 N. Rural St., in Indianapolis. The public is invited. For more information, call St. Philip Neri Parish at 317-631-8746.

The Lilly Endowment **Teacher Creativity Fellowship Program** will be accepting applications until Dec. 1. The program is designed to give teachers and principals from Indiana public and private schools a grant of \$7,500 to participate in a six-week, full-time project in the summer which may begin after June 1, 2004, and must be completed by Aug. 31, 2004. The projects should be personally renewing and intellectually revitalizing. For more information and eligibility, e-mail info@teachercreativity.org or log on to www.teachercreativity.org.

There will be a **Mass of Healing for all those wounded by abortion**—mothers, fathers, siblings, grandparents, friends and neighbors—at 7 p.m. on Oct. 29 at St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis. Father Anthony Volz, pastor and spiritual director for Rachel's Companions, will be the celebrant. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

There will be an event titled **"Family Farm Day: Celebrate Fall and Change"** from 4:30 p.m. to 6 p.m. on Oct. 22 at Michaela Farm on the grounds of the motherhouse of the Sisters of St. Francis of Oldenburg. The event is for parents and children to explore the seasonal changes and to focus on recycling and composting with Franciscan Sister Ann Marie Quinn. There is a fee of \$2.50 per person that covers materials for arts and crafts. For more information or to register, call 812-933-0661 or e-mail michaelafarm@seidata.com.

Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis, will present its **fall drama production, "Ten Little Indians,"** at 7:30 p.m. from Oct. 16-18. Tickets are \$5 at the door. For more information, call 317-251-1451.

St. Francis Hospital and Health Centers is offering a course titled **"Freedom from Smoking"** that was developed by the American Lung Association. It is designed to help smokers become non-smokers by offering a step-by-step plan to break their habit. Beginning Oct. 27, the seven-week class will meet from 6 p.m. to 8 p.m. on Mondays at St. Francis Hospital-Indianapolis, 8111 S. Emerson Ave., in Indianapolis. The cost of the program is \$50. Participants pay \$25 at the first meeting, then \$5 at each of the next five meetings. The cost may be reimbursed by insurance. For more information or to reserve a space, call Kim Modglin at 317-782-7999, ext. 2999.

Flu shots will be available at three archdiocesan

VIPs . . .



Robert and Patricia Gedig, members of St. John the Evangelist Parish in Indianapolis, will celebrate their 50th wedding anniversary on Nov. 17 with a Mass at their parish. The couple was married on that date in 1953 at St. Philip Neri Church in Indianapolis. They have six children: Carol Beranek, Mary Hankins, Anne Kennedy, Janet Roberts, Robert and Thomas Gedig. The couple has 11 grandchildren and one great-grandchild. †

Lots of pork

Some of the men of St. Malachy Parish in Brownsburg help cut up pork on the occasion of the 25th annual St. Malachy Country Fair and Hog Roast. Twenty-three hogs were roasted during the festival, which ran from Sept. 19-20. It was one of the best years for the event.



parishes in coming weeks. The shots, offered through the Bugbuster Flu and Pneumonia Shot Campaign, are \$20 each, except for patients with their Medicare Part-B card, in which case the shots are free. Flu shots will be administered from 10 a.m. to 11:30 a.m. on Oct. 26 at Holy Angels Parish, 740 W. 28th St., in Indianapolis; from 11:30 a.m. to 12:30 p.m. on Nov. 2 at Holy Cross Parish, 125 N. Oriental St., in Indianapolis; and from 10 a.m. to noon on Nov. 16 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. Call each of the parishes for more information.

There will be **flu shots and health screenings** from 9 a.m. to 1 p.m. on Oct. 26 in the community room of St. Philip Neri Parish, 550 N. Rural St., in Indianapolis. Doctors and nurses who speak English and Spanish will be in attendance, and there will also be free blood pressure, diabetes and kidney disease tests. A Hispanic lawyer will be present. There also will be food. For more information, call 317-631-8746. †

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

Good Boy! (MGM)

Rated **A-II (Adults and Adolescents)** because of minimal mildly crude language and humor.

Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

Intolerable Cruelty (Universal)

Rated **A-IV (Adults, with reservations)** because of a comedic view of divorce, some sexual humor, brief violence, an instance of rough language as well as sporadic crude language and profanity.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA.

Kill Bill - Vol. 1 (Miramax)

Rated **O (Morally Offensive)** because of excessive graphic violence, twisted sexual references as well as much rough and crude language and profanity.

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

Runaway Jury (20th Century Fox)

Rated **A-III (Adults)** because of a cynical view of the legal system, some violence and minimal rough language and profanity.

Rated **PG-13 (Parents are strongly cautioned. Some material may be inappropriate for children under 13.)** by the MPAA. †

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Sccecina High School remembers its founder on milestone day

By Brandon A. Evans

Father Thomas Sccecina Memorial High School on the east side of Indianapolis will celebrate its 50th anniversary while at the same time honoring its namesake.

The annual Father Tom Mass, to be held at noon on Oct. 24 in the school gymnasium, 5000 Nowland Ave., in Indianapolis, will be extra special this year.

The event will honor the 50th anniversary of the school, and afterward there will be a reception. In attendance will be current students and staff, former staff and alumni who are or were in military service.

Rick Ruhl, the principal, said that the faith life of the students is important to the school. They offer daily prayers as a school and teachers lead each class with a prayer or insight.

"We're a very faith-filled community," he said.

The Mass will also gather together many members of the family of Father Thomas Sccecina, who have a family reunion the next day.

The family is proud of the school, said Veronica Weaver, a cousin of Father Sccecina who lives in Tennessee. But they are also proud of the relative whose memory binds them.

"We are proud of Father Tom," Weaver said. "His memory has been kept alive in our family."

Weaver is excited to see so many family members, especially some nephews and nieces of the late Father Sccecina.

She will also be giving a talk about her famous cousin to those who gather for the Mass.

It is in the story of that diocesan priest whose life was tragically ended that the story of Sccecina High School emerges.

Thomas John Sccecina was born in Vicksburg, Ind., in 1910 and was raised by Austrian-Hungarian immigrants.

He studied at Saint Meinrad Seminary and was ordained in 1935 as a priest of the Diocese of Indianapolis.

Father Sccecina served at Holy Trinity Parish and St. John the Evangelist Parish, both in Indianapolis, before enlisting in the Chaplain's Reserve Corps in 1939.

He was stationed with the 57th Infantry Division at Fort McKinley on Luzon in the Philippine Islands, where he served the men in his unit and the Filipinos until 1942.

That April, he was captured by the Japanese and took part in the infamous Bataan Death March.

During the next two years as he was a prisoner of war in two camps, he volunteered to work a burial and cemetery detail while also ministering to his fellow prisoners.

In the fall of 1944, the Japanese began to transfer the POWs from the Philippines to the mainland for slave labor, despite violating the Geneva Convention in doing so.

Father Sccecina found himself aboard the Arisan Maru, one of the first ships to leave, with nearly 2,000 other prisoners and in tortuous circumstances.

The ship was accidentally torpedoed by an American submarine and began to sink.

Faithful to the end, Father Sccecina spent the last three hours of his life hearing confessions, giving absolution and comforting the men. It was Oct. 24.

"When I read the articles of him in World War II, he was just such a saintly person," Weaver said. "The things that he did for the men that were with him; he was just so unselfish."

"In a time when the priesthood has taken many bad hits, it is wonderful to have an example of a priest who was

willing [to] lay down his life for his friends," said Mark Steinmetz, science teacher at Sccecina High School.

When the ship slipped beneath the water, it took with it the lives of 1,792 men—and became the worst maritime disaster in United States history.

Father Sccecina posthumously received the Purple Heart, the Silver Star and the Bronze Star.

Nine years later, Father Thomas Sccecina Memorial High School opened to continue his legacy of striving "to give that little extra."

It's a philosophy that Franciscan Sister Lavonne Long believes in.

She has been with the school for 39 non-continuous years, having served as a guidance counselor for 23 of them. She stayed on as an administrative assistant after passing on the reins of counselor to someone else because she wanted to stay at the school.

"I consider it a very great privilege to have been here," Sister Lavonne said. "I think our ministry to the people of the east side is just invaluable."

"At Sccecina, I teach with ordinary people who perform an extraordinary job in their classrooms," said Judith Nichols, chair of the foreign languages department and a Spanish teacher.

Carole Hamilton, media specialist, has been with the school for 39 years and worked under every principal. She said that the teachers are dedicated, hard-working and care for everyone.

The alumni also keep in contact with the school, she said.

"Many former students are now teachers at Sccecina, and other alumni continue to volunteer as coaches, substitute teachers, board members and helpers at various functions," said Sheryl Bevan, business teacher. "Without this strong alumni and parental backing, Sccecina would not be what it is today."

"The students are wonderful," Hamilton said. "Kids are kids, but the students treat people nice [and] work hard in their studies. They are in many extracurricular activities and many are participating in athletics, and they serve the community in many ways."

Ruhl said that the students are always willing to get involved in community service events.

Though society has changed since Sister Lavonne arrived in 1956, particularly with both parents in a family now working, she sees in the students the same good nature.

"I think they've adjusted well to those changes," she said.

The first graduating class was made up of 219 students in 1957, and within a decade the school housed 1,400 students. Though the enrollment is lower now, Sister Lavonne said that the relationship of the student body to the faculty is just as warm.

"I'm just amazed at the family atmosphere that we have here," Sister Lavonne said.

Ruhl said that he knows every one of them by name.

"[Students] are going to get some personal attention here at Sccecina—they're not a number," Ruhl said.

"The student body is close and for the most part is like a family," Steinmetz said.

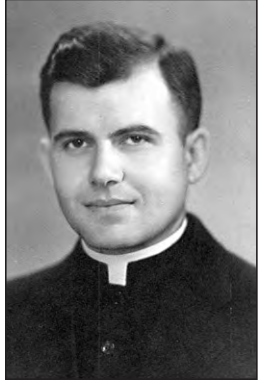
"Each year, part of the student body changes and a few teaching or staff positions change, but that family 'feeling' never leaves," Bevan said. "I have experienced that wonderful asset during all my years at Sccecina."

Hamilton said that Sccecina is also special because "we offer a great curriculum, a great sports program, great extracurricular programs and we have a great Christian studies program."

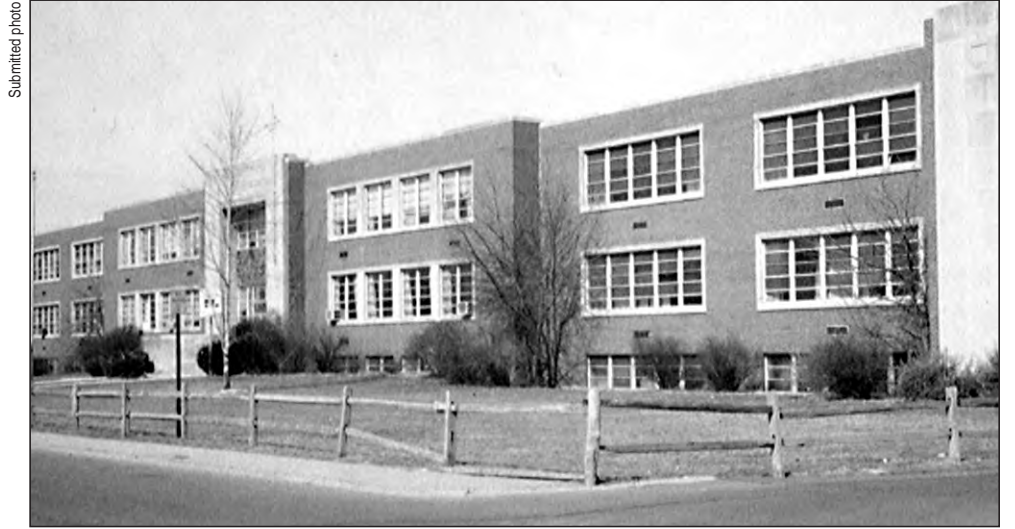
Ruhl said that 90 percent of Sccecina graduates go on to college—and that the curriculum is entirely college preparatory.

"Every student is on a total college prep track from the moment they enter,"

See SCECINA, page 8



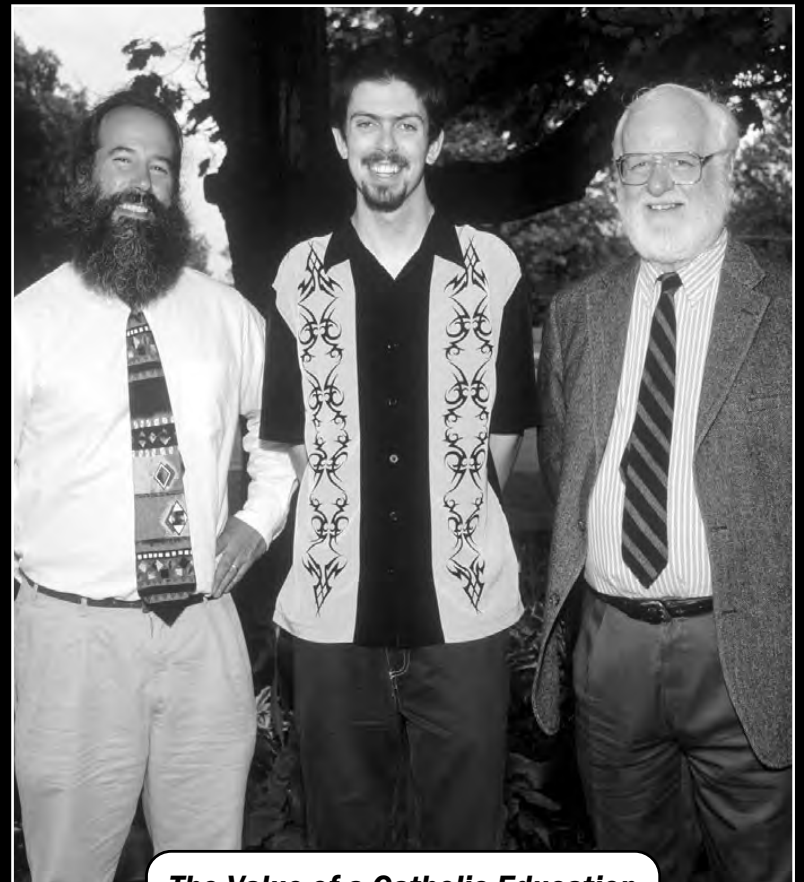
Fr. Thomas Sccecina



An undated photo showing the newly finished Father Thomas Sccecina Memorial High School in Indianapolis. The eastside school was opened in 1953.

They challenged me to be courageous.

Pictured is 2003 graduate Alex Gouty with two of his favorite professors. Left to right are R. Michael Clark, Ph.D., Alex, and William J. Doherty, Ph.D.



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Alex Gouty

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SCECINA

continued from page 7

he said.

Last year, Scecina was the only high school in the nation to be involved in the Teacher Advancement Program, a research-based program that gives teachers a chance to grow in professional development.

The school also offers two Advanced College Project courses, which give academic credit not only for the high school but also for college from Indiana University.

As Scecina looks to its future, Ruhl said he feels strongly that the school will continue to serve the east side.

"Because of past traditions and being in a good neighborhood, Scecina will be around for a long time," Hamilton said. †

Submitted photo



Workers construct Father Thomas Scecina Memorial High School in Indianapolis in this undated photograph. The school will celebrate its 50th anniversary with a Mass on Oct. 24.



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St. Susanna Parish in Plainfield celebrates 50th anniversary

By Brandon A. Evans

St. Susanna Parish in Plainfield has spent the summer celebrating a major anniversary—50 years of being a faith community.

There was a Mass in a park with a cookout, an Indianapolis Indians baseball game, a parish festival, a golf tournament and a picnic, said Michelle Wiegand, parish life commission president.

Each event was different and drew a different crowd of people.

The last event will be a Mass celebrated by Archbishop Daniel M. Buechlein at 5:30 p.m. on Oct. 18, with a reception following.

Former pastors, former teaching sisters and principals have been invited as well as several charter members of the parish.

The parish has about 1,000 families. There weren't many Catholics in Plainfield before 1950, though.

It was a small, mostly Quaker town until Public Service Indiana opened its headquarters there in 1951.

As the town grew, so did the number of Catholics. A few families got together and petitioned then-Archbishop Paul C. Schulte to open a parish.

After some fundraising, the parish campus was constructed, though Mass was held in the basement of the school, which had been staffed by Sisters of Providence.

The parish school had an enrollment of 80 children and continued to grow until the school was full. Over time, however, enrollment fell. By 1995, there were only 56 students in the school.

Wallace Carr, a founding member of the parish who compiled a parish history, wrote that "there were several times during these years when it was not certain that the school could continue to remain open."

Father Richard Zore, the pastor of St. Susanna Parish for 25 years until his retirement in 1991, said that the parishioners refused to give up and worked to keep the school open.

New families that were moving to the west side of Indianapolis filled the parish and the school, and it now has about 265 students.

Patricia Whitaker, principal of St. Susanna School, said that the parents continue to be a great support to the school.

She said that the parish faith community is a warm and inviting group who are pleased with the school.

Just this week, on the evening of Oct. 14, the St. Susanna School Choir sang at the Celebrating Catholic School Values Dinner in Indianapolis, and they will sing for the archbishop at the upcoming parish anniversary Mass.

Furthermore, she said, it often turns out that the valedictorian and salutatorian at Plainfield High School are St. Susanna School graduates.

Still, the school is always looking to improve.

"We are working toward more successful numbers," Whitaker said.

She is also sizing up the possibility of adding a seventh grade and an eighth grade to the school.

As the parish has grown, though, it has retained its small parish feel, said Barbara Welch, the administrator of religious education.

"I think what makes this parish is the people," she said. Even though the number of people has doubled in her seven years there, she said that the sense of being a small, intimate parish remains.

The people are active, too, she said. They are involved in prison ministry and cooking food for the homeless,

among other activities.

She said that a group of about 20 men regularly come to the parish to volunteer, doing whatever odd jobs are available.

Carr is one of those men, and Whitaker said that she is pleased to have him as a part of their school.

He comes over every day to check up on the school and make sure that everything is working properly.

"We should all have his vigor," Whitaker said.

Wiegand said that the people and their willingness to share their time is one thing that makes the parish great.

Welch said that the pastor, Father Kevin Morris, "is a delight to work with," and that he brings a good deal of energy to the parish.

Father Morris came to the

parish four years ago as Father Zore was leaving.

The former pastor had good things to say about his parish at that time.

"I think all you have to do is look at the beautiful grounds and you can see there is something special about the parish," he said at the time. "The people have a lot of love for God and for their parish. They're terrific people and are very dedicated to the Church."

As the parish looks toward its next 50 years, Welch said it will definitely continue to grow. She hopes, though, that the parish she described as "a very warm, friendly parish" will not lose its close-knit feeling.

"I think it's pretty wonderful the way it is," Wiegand said. †



Father Richard Zore accepts a gift from a child during a Mass at St. Susanna Parish in Plainfield in December 1982. Father Zore was the pastor for 25 years of the 50 that the parish has been in existence, and will be present for the special anniversary Mass on Oct. 18.

October 19, 2003

WORLD MISSION SUNDAY

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Photos by Mary Ann Ward

This 17th-century painting attributed to Italian artist Giovanni Lanfranco is titled "The Virgin Hands the Christ Child to Saint Cajetan of Thiene" and is among rarely seen Marian artwork from the Vatican Museums that is on loan to the University of Dayton's Marian Library until Nov. 10. The exhibit is free.

MARY

continued from page 1

illustrate] the universal Church."

Msgr. Schaedel also noted that it was fitting to be on pilgrimage on Oct. 3, the feast day of Blessed Mother Theodore Guérin, foundress of the Sisters of Providence of Saint Mary-of-the-Woods.

Marianist Father Johann Roten, director of the Marian Library and International Marian Research Institute, greeted the pilgrims and said the Vatican exhibit opens the doors of the University of Dayton to illustrious international art and also provides opportunities for reflection and exchange among scholars.

"It is an honor to exhibit art of this caliber that comes from the world-famous Vatican Museums," Father Roten said, "and to connect with Rome and the universal Catholic Church in this way. It is very prestigious, and people recognize it as that. Many people aren't able to go to Rome to tour the Vatican Museums so it is good to bring a Vatican art exhibit to Dayton."

Throughout his 25-year pontificate, Pope John Paul II has always promoted devotion to Mary and the importance of praying the rosary, Father Roten said, and this art exhibit also helps Catholics celebrate the Holy Father's 25th anniversary.

St. Mary parishioner Kathleen Yager of Rushville has participated in nearly all of the archdiocesan pilgrimages.

"It's very special to view this artwork that came all the way from the Vatican," Yager said. "I think it brought Rome much closer. It's just amazing how old many of these paintings are, how true to life they are, and the feelings that come out in some of the facial expressions on these pictures. I think the art brings you closer to the reality of your faith and to God, Jesus, Mary, Joseph and all the saints."

St. Luke parishioner Joann Byrum of Indianapolis, the volunteer president of Right to Life of Indianapolis, said she was thrilled to see the Vatican artwork and also liked viewing an international collection of more than 400 rosaries, which included a pro-life rosary made of tiny crosses and intricate beads that each depict an unborn baby in the womb.

"The pro-life rosary was really unique and beautiful," Byrum said. "I thought the crosses were so indicative of Christ's pain that he must feel with these babies being killed day after day."

The rosaries are part of the Marian Library's permanent collection and are displayed in a hallway near the Vatican artwork in honor of the "Year of the Rosary" proclaimed by Pope John Paul II.

Franciscan Sister Rita Vukovic, a native of Dayton and a teacher at Cardinal Ritter High School in Indianapolis, said the Marian exhibit was "awesome."

"I've never seen so many different rosaries in all my life," Sister Rita said. "It was interesting to see the culture of the different countries, and the fact that we can share with them in the one, holy, catholic and apostolic Church. We all believe in the same God."

(The traveling Vatican Museums exhibit is free and open to the public from 8:30 a.m. until 6 p.m. on Monday through Friday and from 10 a.m. to 6 p.m. on Saturday and Sunday until Nov. 10 in the Roesch and Marian Library Galleries on the University of Dayton campus. For tours and information, call 937-229-4254 or e-mail VaticanExhibit@notes.udayton.edu.) †



This terra cotta Madonna and Child created by an unidentified Masai artist from Kenya in 1978 is one of the Vatican Museums' many multicultural depictions of Mary and the Child Jesus on display in "The Mother of God: Art Celebrates Mary" at the University of Dayton's Marian Library until Nov. 10.

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Worship evolved from Early Church's use of catacombs

By Fr. Lawrence E. Mick

It was a major project when one parish recently remodeled its church building. A new entry was created with a covered drive outside and an immersion baptismal font inside. A room that had been a meeting room is the new gathering area. The worship space itself was redone, exposing wood flooring and replacing pews with chairs.

The amazing thing is that most of the work was done by parish volunteers working late hours one night a week for several years. The parish saved lots of money this way, and it meant that the people developed great pride in their church because so much of their effort went into it.

In the worship space, everything is moveable so different configurations are possible. The pastor at the time preferred an arrangement that placed the altar and the ambo (pulpit or reading stand) at opposite ends of a central space, with the assembly's chairs facing each other across that space.

In the early Church, it was common for the people to surround a central area, facing each other across an open space. One ancient West Syrian church apparently was modeled on the shape of the Jewish synagogues of its time.

In the synagogue, the people gathered around a central platform holding the ambo, from which the Scriptures were read and the prayers were led. The elders sat at one end of the platform, while the people sat on three sides around the elders and the platform. At the building's far end was the ark holding the scrolls of God's Word behind a veil and the seven-branched candlestick.

The West Syrian church had a similar raised platform holding the ambo, around which the people and the clergy gathered. The platform also had an ark and veil and candlestick at the end of the platform, reminding them of their Jewish roots. The altar was in an apse at the end of the building and replaced the ark as the central symbol.

In both buildings, special places were designated for the community's leaders in the midst of the people. A shift in this came with Emperor Constantine's conversion and the end of persecutions in the fourth century. The Church began to meet in buildings modeled on the Roman basilica—a common public building in the empire.

The seats for the clergy now were placed in the apse behind the altar. This was a basilica's place of power, and the shift reflects a growing view of the clergy as people of

power. This view naturally became even stronger after the Roman Empire's fall in the fifth century when the clergy took over many functions of civil government as well as Church leadership.

What happened over time is that worship gradually came to be seen by many as something done by the clergy while the people watched, rather than an action of the whole assembly under the clergy's leadership.

Over centuries, the altar was moved farther from the people, raised on a high platform, often even largely out of sight. In the East, the altar was hidden by the iconostasis, a screen holding the icons. In the West, many churches still have a Communion rail that divides people from the altar.

A basic principle of design, whether of furniture or computer programs or architecture, is that form follows function. Following that principle, the shape of the buildings in which we worship would be based on the actions we carry out in them.

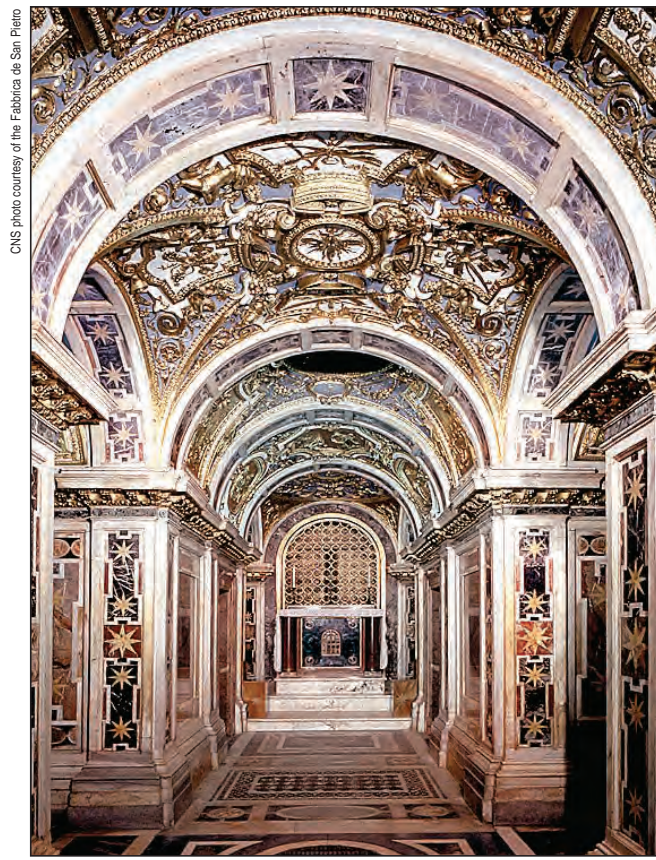
I remember one architecture critic complaining about the exterior of a church built in the late 1960s. He said it looked as though they had decided what they were going to do inside the space and then just stretched a skin over it. Whether one agreed or disagreed with him about the building's quality, it was not a bad description of form following function.

However, function sometimes follows form. When some early Christians met for worship in the catacombs, they used the tombs of martyrs as altars, a logical and convenient choice. Once they became used to that, they began to feel the need for martyrs' bones in the altar, which led to the custom of inserting relics into altar tables for centuries to come.

The move into the Roman basilicas no doubt contributed to a shift in the role of the clergy. Placing the altar farther and farther from the people meant that over time the assembly lost its sense of taking part in the Mass itself, and for a long period many people focused instead on private prayers.

The shape of the space in which we worship has a big influence on how we worship and how we understand what we are doing there. Function often does follow form.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †



The elaborately decorated Clementine Chapel in St. Peter's Basilica leads to the tomb of St. Peter at the Vatican.

The Church is the 'household of God'

By David Gibson

The word "church" in the English language can be a little confusing. It can serve as part of the name of a denomination, as in "Catholic Church." Or it can refer to a building where believers worship and conduct other activities.

The Greek root for "church" refers to a gathering of people. Many Christians today are at pains to make clear that the Church is people. St. Paul told the Christians in Corinth that they were "God's building" (1 Cor 3:9).

So "church" in the English language refers to a place or an institution or a body of believers. But to know what it is as a place or an institution, you need to know something about the people who inhabit it and why they gather there.

Whatever "Church" means, it does have a cornerstone. The cornerstone is Christ.

And whatever "church" means, it is built of stones. But "we here on earth" are the stones, the catechism explains (#756).

So whatever "church" means, it isn't a thing. It's alive. Vatican Council II described it as the "household of God."

(David Gibson edits Faith Alive!) †

Cardinal Roger M. Mahony crawls beneath the altar to place relics in the floor of the new Cathedral of Our Lady of the Angels during the Mass of dedication on Sept. 2, 2002, in Los Angeles. When some early Christians met for worship in the catacombs, they used the tombs of martyrs as altars. Once they became used to that, however, they began to feel the need for martyrs' bones in the altar, which led to the custom of inserting relics into altar tables for centuries to come.



Discussion Point

Pilgrimages strengthen faith

This Week's Question

Have you ever made a pilgrimage—a religious pilgrimage—or one to a place of personal interest to you? What was important about this for you?

"We visited the Vatican on Ash Wednesday. I had intended to stay with my group, but being in a wheelchair I was pushed to the front, and after the service the attendant pushed me right past the pope, who then blessed me. I was frightened and excited at the same time. It was a wonderful feeling of fulfillment and awe." (Dorothy H. Johnson, Pothell, Wash.)

"The most significant [one] was that of going to Fatima, Portugal. I have longed to go since I was a child, and it was even more prevalent since I wrote a musical about the apparitions in Fatima.... I felt whole,

a sense that I 'finally arrived,' a long dream come true, [and] peaceful." (Stephen DeCesare, Johnston, R.I.)

"I went on pilgrimage to San Luis in southern Colorado. There, I led a group of 13 adults through the Stations of the Cross. They were life-sized sculptures done in copper. It was very powerful for all of us." (Vicki Turner, Centennial, Colo.)

Lend Us Your Voice

An upcoming edition asks: What "new ministry" of your parish has been particularly effective?

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



From the Editor Emeritus/John F. Fink

A new series on priests, prelates, patriots

First in a series of columns

Having completed my series of what I believe were the 50 most important events in Catholic history, I'd like now to turn to American Catholic history. I plan to do that by telling the stories of some American Catholic leaders who were also great patriots.



There has been an upsurge in patriotism among Americans since the terrorist attacks on our country on Sept. 11, 2001. Our flag is displayed more frequently, we hear "America the Beautiful" and other patriotic songs sung more often, and the United States seems to be more united than it was before that tragic day.

No group of people has been participating in that patriotism, that demonstration of love for our country, than have Catholics. For one thing, a disproportionately high number of Catholics were killed when the terrorists attacked, especially

among New York City's police and firemen. More than that, though, it seems to be part of the nature of American Catholics to display their affection for their country. It has happened over and over throughout the history of the United States.

It seems to me that American Catholics often are not aware of some of the patriotism the leaders of their Church have displayed. It can be no accident that the greatest leaders of the Catholic Church in America have also been among its greatest patriots. The men I will write about in future columns will be placed in their particular periods of history, which were considerably different from life in America at the beginning of the 21st century. Their stories cannot be told without some emphasis on their efforts to combat the anti-Catholicism of their days.

How appropriate is it, though, in this ecumenical age, to review some of the unpleasant facts of Catholic-Protestant controversy? I can only reply that the stories of these men could not be told honestly without reference to such conflicts. They lived when it was common to take strong positions on religious issues and to

debate them sharply and vigorously. They encountered organized forces of anti-Catholic bigotry and felt themselves obliged to deal with them in defense of truth.

Perhaps the reader wonders why there must be any emphasis on the patriotism of Catholic leaders. Who is questioning it? Well, there were plenty of people who were questioning it during previous periods of our history. Perhaps we cannot fully appreciate the strides Catholics have made in our civil society without understanding the struggle our ancestors had.

Catholics should be more knowledgeable about the priests, prelates and patriots in our history. All the men I have chosen for this series were official, ordained representatives of our Church who lived during periods when our national life was meeting various crises and undergoing significant changes—intellectual, social, political, economic. They played prominent and decisive roles in both the religious and civil life of their day.

They were both strong defenders of the Catholic faith and among the greatest patriots the United States has ever known. †

Cornucopia/Cynthia Dewes

The Depression Childhood Syndrome, still at work

Recently, a club I belong to decided to hold a garage sale. We quickly



planned a time and place, and then began to assign jobs as gatherers, sorters and sellers. Whether we should have such a sale didn't seem to us to be a matter for debate.

To our surprise, a younger woman, who is president of the club, protested. "Why should we do this? I certainly don't want to waste my time handling grungy stuff just to make a few bucks. How about we all just pitch in a donation and forget it?"

We were stunned. The rest of us adore garage sales, grunge and all. We believe money is not the object here, but rather, it's the thrill of the bargain, the possible discovery of long-desired treasures, the healthy competitive barter between seller and buyer. Indeed, as far as we're concerned, a garage sale contains the essence of human struggle and eventual triumph!

Naturally, we overruled our president's reservations, assuring her she would not be responsible for the sale in any way.

However, since she's young and attractive and wears nice clothes, we did ask her to clean out her closets and drawers to add to our stock, a minor request, all things considered.

When I reflected upon the marvel of someone actually disliking garage sales, it occurred to me the difference in our opinions was connected with age. Most of our club members remember World War II and the Great Depression, in varying degrees of clarity depending upon when we were born.

I call this the Depression Childhood Syndrome, which is a convenient excuse for all kinds of aberrant behavior. Mostly, it entails saving money and preventing waste in every possible way, including ridiculous.

In a time like the Depression, when joblessness was most folks' occupation, saving things was essential to survival. Barter had gone out centuries ago, along with loincloths and stone tools, so people needed to find ways to pay for necessities.

During wartime, scarcity of goods was more of a problem than money. We needed to conserve things, come up with substitutes or often just do without. Food not only was homemade, but also usually homegrown. People even kept chickens

and rabbits if they were lucky enough to have a place for them.

We cleaned our plates because our moms remembered the "starving Armenians" from World War I, and we wore hand-me-downs from older sisters, brothers or cousins. Some of us rural types wore clothing made from cotton feed sacks.

Kids bathed once a week on Saturday night, and wore clothes until they could stand alone in a corner, to conserve water and soap. "Keep that dress clean," or "Don't get grass stains on your pants" were daily commands. Beds were changed when they seemed to need it, and to help make that practical, were aired for hours every morning before remaking.

We heard of someone who found a strange collection in her mom's attic from the 1930s, labeled "string too short to use." Kids carried paper lunch sacks until they were too tattered to hold a sandwich, and moms ironed wrapping paper from gifts to use again, and again.

Been there, done that. So, let's not hear any more griping about garage sales. They represent a way of life!

(Cynthia Dewes, a member of St. Paul the Apostle Parish in Greencastle, is a regular columnist for The Criterion.) †

Faithful Lines/Shirley Vogler Meister

Longtime friends have 'a-Lure-ing' getaway

For the first time in my married life, I took a vacation this year without my husband. Not that I think Paul missed me much, because (as a volunteer with the Indiana Transportation Museum) he was busy with the running of the State Fair Train. Still, he and the two cats surely must've thought about me now



and then while I was in Lake Lure, N.C., with two former grade and high school friends.

Judy and Connie have been friends since kindergarten at St. Peter's Cathedral Grade School in Belleville, Ill. I joined them in eighth grade after my family returned to my parents' hometown area; and we three graduated together from the Academy of Notre Dame. We're lifelong Catholics—Judy in Illinois, Connie in Missouri and I in Indiana.

Our faith is important, even on

vacation. It was reflected in everything we did, notably through prayer. We especially asked God's guidance when lost while driving mountain roads in the dark or wending our way on backwoods roads in bad weather. Such moments were when I missed Paul most, since he never gets lost.

Most prayers were in thanksgiving, as on the day Judy and I barely escaped an accident when a pickup nearly hit the car sideways at full speed. And, when we returned to the condo after a nerve-wracking Blue Ridge Highway trip, again lost on off-roads, I actually knelt and kissed the floor with a prayer in my heart. Of course, we prayed at ordinary times, too—at meals or when feeling homesick for family and friends back home.

Gratitude extended into extra-special moments, too, such as when watching a spectacular orange sun slowly set behind the mountains with broad rays extending from horizon to horizon. This happened while boating with other tourists and a knowledgeable, witty boatman on beautiful Lake Lure. That sunset is etched into

my memory.

Relaxing together, we were grateful for our special friendship, knowing we'll never take it for granted. It didn't surprise us that, even though we hadn't seen each other for years, we were able to communicate as though we'd been together the previous week.

Someone suggested upon my return that we could have had as much fun if we'd spent the same week in Indianapolis. Perhaps, but there aren't any mountains at home—and we couldn't have toured the historical, well-preserved, educational, exquisitely furnished Biltmore Estate in Asheville, N.C. (Biltmore was opened in 1895 by the current owner's great-grandfather, George Vanderbilt, who gloried in sharing it with visiting friends as well as family.)

In next week's "Faithful Lines," the quality of friendship will be explored.

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

Evangelization News and Notes/
Karen Oddi

How we receive baptized Christians into the Church



"One size fits all" may apply to certain articles of clothing, but it has no place in the reception of baptized Christians into the full communion of the Catholic Church.

Such was the message of Carmelite Father Ron Oakham earlier this month at the Benedict Inn Retreat and Conference Center in Beech Grove. Father

Ron, a nationally known speaker, chairs the board of directors of the North American Forum on the Catechumenate and is pastor of Our Lady of Mount Carmel Parish in Houston. He has written extensively on the Rite of Christian Initiation of Adults, but it was his book, *One At the Table: The Reception of Baptized Christians*, that captured the attention of the Archdiocesan Initiation Team and led to an invitation to address pastoral leaders in Indianapolis.

About 50 persons heard Father Ron speak. As a member of the Archdiocesan Initiation Team, I believed that more people would want to hear about the topic. Then I remembered that the wheels of change in the Church turn slowly.

Although it was in use years earlier, in 1988 the Rite of Christian Initiation of Adults, or the RCIA as it is commonly called, became the normative process for bringing adults and children of catechetical age to the sacraments of the Catholic Church. Some pastoral leaders jumped into the RCIA with both feet while others gingerly tested the water, but for most the ancient catechumenate restored by the Second Vatican Council was an exciting new experience.

A few people understood the nuances of working with both baptized and unbaptized persons, but most of our orderly minds went straight to work on a program with schedules, topics and textbooks, though we called them resources, speakers, team members, sponsors, godparents and all manner of liturgical expressions of the prescribed rituals. And, measured by the thousands of persons who have entered the Church over the past 25 years, we have done just fine.

Yet, have we really done right by the rite with the already baptized person? Father Ron maintains that we have not. We may have overlooked the Vatican II "Decree on Ecumenism" (#3) that states that validly baptized Christians are already part of the Body of Christ. We may have forgotten or never even knew that the Rite of Reception by itself is not in the RCIA.

Do we realize that baptized Christians often have been well catechized and may need only certain aspects of the full Catholic catechesis of Word, worship, community and service to complete their unity with the Church? How do we show respect for baptism that is the source of a lifelong journey with Jesus Christ?

These and other challenging questions that Father Ron raised may give pause to rethink some practices that we have put into place in the interest of order. By following Father Ron's advice, we can build on the good things we have done with the reception of baptized Christians in a more meaningful process than what we could have done 25 years ago.

Perhaps we can take a few tucks in the one-size-fits-all garment of the RCIA, so that no one will ever again feel that the already baptized Christians are not as important as their unbaptized companions.

(Carmelite Father Ron Oakham's book, *One At the Table: The Reception of Baptized Christians*, is available from the Office of Worship for \$12. Call 317-236-1483 or 800-382-9836, ext. 1483 for more information.

(Karen Oddi is associate director of faith formation for the archdiocese.)

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

The Sunday Readings

Sunday, Oct. 19, 2003

- *Isaiah 53:10-11*
- *Hebrews 4:14-16*
- *Mark 10:35-45*

The last of the three sections of the Book of Isaiah provides this weekend's liturgy with its first reading.



This first reading is from one of the four Suffering Servant songs to be found in this part of Isaiah. These songs extol a great, holy and long-suffering servant of God, whom the

Scripture does not name.

Over the centuries, these four songs have been favorites in Christian reflection and worship. They especially provide important readings for Good Friday. On most occasions, they are used as if they referred to the Messiah.

In this reading, the reference certainly seems to be to Jesus. Of course, Third-Isaiah was written centuries before Christ. (When the Church uses biblical texts written long before Jesus, and applies them to Christ, it is said that the literary technique of pre-figurement is in place.)

For the second reading, the Church presents us this weekend with a passage from the Epistle to the Hebrews.

No work in the New Testament is more expressive and profound, as far as an insight into the reality of Jesus is concerned, than this epistle. This weekend's reading is quite brief, with only two verses.

However, the text is vivid and intense as it proclaims Jesus the great high priest, now in heaven, now humanity's advocate before God.

The great high priest shared humanity with us all. He resembles us in everything but sin. He suffered and died. Suffering and death simply are parts of the human condition, facts applying to all creatures.

In Christian theology, the majesty of Jesus is not simply that Christ suffered and died, but rather that the Lord died as Redeemer. His sacrificial death on Calvary won us the right to enter heaven. He is our strength against temptation, sin and eternal death.

St. Mark's Gospel is the source of the last reading.

It is a familiar reading. Two Apostles, James and John, Zebedee's sons, want to

occupy privileged positions in the Lord's heavenly kingdom.

Jesus tells them that the right to enter heaven will come only when God, the Father, judges them worthy.

The Lord has united with them. They must link with Jesus. It will mean fully sharing Christ's human nature. They must be willing to share their common humility with Jesus. In this sharing will come conflict with an unholy culture. It will demand their absolute faith. It will mean that in their humanity is the inevitability of earthly pain and eventually of death.

Reflection

It is for humans to realize that in their baptism and in their faith, as well as in their common humanity, they are one with none other than Jesus, the Son of God, and the victor over eternal death.

Jesus not only triumphed over death but also over the ungodly and sinful forces in the earthly world.

In the Gospel reading, a reading that combines the rich concepts of Jesus drawing from the first two readings, this very humanity puts us with Jesus in experiencing the limitations of human nature. The most profound of these limitations is death itself.

Our Christian union with Jesus does not remove us from humanity or spare us the effects of the limitations of humans, including the fact of living amid hardship and indeed with death itself, but rather this union with Christ gives us the assurance that if we live on earth as the Lord lived, we too will attain eternal life and reward. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated.

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or submit prose and poetry by e-mail in care of criterion@archindy.org. †

Daily Readings

Monday, October 20
Paul of the Cross, priest
Romans 4:20-25
(Response) *Luke 1:69-75*
Luke 12:13-21

Tuesday, October 21
Romans 5:12, 15b, 17-19, 20b-21
Psalm 40:7-10, 17
Luke 12:35-38

Wednesday, October 22
Romans 6:12-18
Psalm 124:1-8
Luke 12:39-48

Thursday, October 23
John of Capistrano, priest
Romans 6:19-23

Psalm 1:1-4, 6
Luke 12:49-53

Friday, October 24
Anthony Mary Claret, bishop
Romans 7:18-25a
Psalm 119:60, 68, 76-77
Luke 12:54-59

Saturday, October 25
Romans 8:1-11
Psalm 24:1-6
Luke 13:1-9

Sunday, October 26
Thirtieth Sunday in Ordinary Time
Jeremiah 31:7-9
Psalm 126:1-6
Hebrews 5:1-6
Mark 10:46-52

Question Corner/Fr. John Dietzen

Church has no teaching about animals in heaven

Q My dog recently died and I feel such a loss. He was a real comfort for many years. I'm wondering, since animals are God's creation and another testament of God's glory, and since we have St. Francis as patron saint of animals, do animals have some part in eternal life? (Illinois)



A I suspect certain readers might consider your question a bit ridiculous, but it isn't silly at all. Theologians have wondered and speculated about this subject for centuries.

One way of answering is to note that heaven is where we will be perfectly happy. If we really need a dog to be perfectly happy, surely God will see that we have one. I don't believe anyone could argue with that.

Questions about what eternal life with the Lord will be like are treated brilliantly and with wide scholarship in the book *Land of the Living* by Father James O'Connor (1992, Catholic Book Publishing Company).

In a foreword to the book, the late Cardinal John O'Connor of New York speaks of the harmony God will bring to that transformed but enduring universe. Explicitly referring to dumb animals, he writes, "If indeed all things were made 'through him [Jesus],' and if he is the same yesterday, today and forever, then should it be out of the question that all things will somehow endure?"

The Church has no specific teaching on your question one way or another. In a nutshell, however, this reflects the way most Christians have answered it through the centuries.

Q I read your column in the newspaper of our archdiocese and would like to see a discussion of ways to secure prayers after death. I seem to recall some programs for perpetual prayers. No one else in my immediate family is a practicing Catholic, though they would follow my wishes in this matter. (Maryland)

A First and most important, if you listen carefully to the eucharistic prayers at Mass you will discover that a constant intention of every Mass that is offered, anywhere and anytime throughout the world, is offered for all who have

died, especially "our brothers and sisters in the faith," and that includes you.

This is a beautiful and consoling truth that many Catholics forget. Sometimes one hears pious prayers for "the most abandoned soul in purgatory." As far as the Catholic Church and its beliefs and liturgy are concerned, there is no "abandoned soul in purgatory."

Every celebration of the Eucharist, as an unbloody renewal of the sacrifice of Calvary, has the same worldwide reach and efficacy as the first offering of that sacrifice by Our Lord. The entire human family, living and dead, are recipients of the merits of that supreme act of redemption.

Beyond that, of course, there are other ways that Christian tradition provides for the spiritual good of those who have died. We can ask people to pray for us. We can request a few Masses to be offered for our special intentions, remembering again that every Mass is offered for everyone.

Or maybe even more practically, through a gift to one or more charitable, humanitarian or religious organizations, you can arrange for some good work to be carried on, for God's glory and in your name, after you die.

Try these. And as you think of death, give yourself over to the loving care of our heavenly Father as Jesus did when he died, and you will do well.

Q If both of a couple are over 75 years old and have known each other for 45 years, are they required to take pre-marriage classes? We would feel out of place with the young couples. (Iowa)

A As most other pastors, I have helped many older couples prepare for marriage, and we always work out some alternative to the usual preparation programs. We understand your potential embarrassment and that much of the usual information would be irrelevant for you. On the other hand, some parts of the typical preparation programs, such as pre-marriage inventories, which explore your similarities and differences on numerous subjects like finances, religion and even recreational activities, could prove beneficial for both of you.

Please talk with your pastor together, and explain your concern about marriage preparation requirements. I'm nearly positive he will help you prepare for your marriage in a way that you both will feel comfortable with. †

My Journey to God

Heart of Hearts

In my heart of hearts, O God,
I know that you know best.
And in my heart of hearts, dear Lord,
I know that I am blessed.

In my heart of hearts, my God,
I know you hear my prayers.
And in my heart of hearts, kind Lord,
I know you're just and fair.

But my heart of hearts is aching,
And Lord you know what for.
I've mentioned it in prayer to you;
I've begged and I've implored.

I know you want what's best for me;
I'll try not to complain.
But while I wait, please hold me, Lord,
And my heart of hearts in pain.

By Natalie DeHart

(Natalie DeHart is a member of St. Monica Parish in Indianapolis.)



CNS photo by Paul Fitch, Catholic Sun

The Active List

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

October 17

SS. Francis and Clare Parish, 5901 W. Olive Branch Road, **Greenwood**. Christian Coffee-house series with Christian musician Tony Avellana, Our Lady of Lourdes Parish Folk Ensemble and Acts 29 contemporary worship and praise band, free admission, food available for nominal charge, 7 p.m. Information: 317-859-4673.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, praise, worship, teaching, healing prayers, 7 p.m. Information: 317-927-6709.

October 17-19

St. Philip Neri Parish, 550 N. Rural St., **Indianapolis**. Fall dinner theater, *Social Security*. Fri. and Sat., dinner served 6-7 p.m. and play begins 7:30 p.m., Sun., dinner served 1-2 p.m. and play begins 2:30 p.m., Fri. night, \$18 per person, Sat. and Sun., \$20 per person. Information: 317-631-8746.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 per couple. Information: 317-545-7681.

October 18

St. Monica Parish, 6131 N. Michigan Road, **Indianapolis**. Family Life Sunday Series, "Where is God Hiding in Your Home?" by David Thomas, Ph.D., presenter, 4-5:30 p.m. Information: 317-253-2193.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Woods Day Care/Pre-School benefit, spaghetti supper, 4-6:30 p.m., \$6.50 adults, \$3 children. Information: 812-535-4610.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** "Praying Without Words: An Introduction to Centering Prayer," \$45 per person, 8:30 a.m.-3:30 p.m. EST. Information: 812-367-2777 or 800-880-2777.

October 19

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Men and Women's Day Gospel Fest, 4 p.m. Information: 317-632-9349.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Pre Cana Conference for engaged couples,

2-6 p.m., \$30 couple. Information: Archdiocesan Office for Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

St. Monica Parish, Emmaus Center, 6131 N. Michigan Road, **Indianapolis**. Family Life Sunday Series, "Where is God Hiding in Your Home?" by David Thomas, Ph.D., presenter, 4-5:30 p.m. Information: 317-253-2193.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Third annual "Living Rosary," Benediction, 7 p.m. Information: 317-889-5605.

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Covenant Sunday Holy Hour, 2:30 p.m., Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

October 20

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Family Faith Talks," 7 p.m., Mass, 8 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com or log on to Schoenstatt Web site at www.seidata.com/~eburwink.

October 22

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Respect Life Committee presentations, 7:30-9 p.m. Information: 317-283-5508.

St. Charles Borromeo Parish, 2222 E. Third St., **Bloomington**. Daughters of Isabella, Bingo Bash, \$2.50 per person, 7-9 p.m. Information: 812-336-0617.

St. Mary-of-the-Knobs School, gymnasium, 3033 Martin Road, **Floyds Knobs**. Annual card party, \$4 per person. Information: 812-923-3011.

Michaela Farm, **Oldenburg**. Family farm day, 4:30-6 p.m. EST, \$2.50 per person. Registration: 812-933-0661.

October 23

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. "Reflections on the Life of Blessed Mother Teresa," Anne Ryder, WTHR Channel 13 anchor, presenter, 7:30 p.m. Information: 317-255-4534.

October 24

St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Fish fry, noon-7 p.m.

The Atrium, 3143 E. Thompson Road, **Indianapolis**. St. Francis Hospital and Health Centers, Senior Promise program, annual fall health festival, 9 a.m.-noon. Information: 317-782-6660.

October 24-26

St. Philip Neri Parish, 550 N. Rural St., **Indianapolis**. Fall dinner theater, *Social Security*. Fri. and Sat., dinner served 6-7 p.m. and play begins 7:30 p.m., Sun., dinner served 1-2 p.m. and play begins 2:30 p.m., Fri. night, \$18 per person, Sat. and Sun., \$20 per person. Information: 317-631-8746.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Men's Retreat, "Journeying with Jesus Christ." Information: 812-923-8817 or e-mail mtstfran@cris.com.

October 26

St. Philip Neri Parish, 550 N. Rural St., **Indianapolis**. National Kidney Foundation of Indiana, health screening, 9:30 a.m.-1 p.m. Information: 800-382-9971.

Holy Angels Parish, 740 W. 28th St., **Indianapolis**. Bugbuster Flu and Pneumonia Shot Campaign, flu and pneumonia shots, 10 a.m. Information: 317-722-8299, ext. 116.

October 27

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "A Retreat with Mother Teresa," Benedictine Archabbot Lambert Reilly of Saint Meinrad and Anne Ryder of Indianapolis, WTHR Channel 13 anchor, will share their personal experiences with Mother Teresa, \$50 per person includes lunch. Information: 317-788-7581.

St. Francis Hospital-South Campus, 8111 S. Emerson Ave., **Indianapolis**. "Freedom from Smoking," first of seven weekly classes developed by American Lung Association, 6-8 p.m., \$50 fee, \$25 due at first class then \$5 each week. Information or reservations: 317-782-7999.

October 28

Holy Rosary Parish, 520 Stevens St., **Indianapolis**. "Foundations of the Faith: A Beginning Exercise in Fundamental Theology," Scott M. Sullivan, presenter, \$10 per person. Information: 317-236-1521.



"Do you ever use that to call your mother, young man?"

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October 29

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Mass of Healing for those wounded by abortion, 7 p.m. Information: 317-236-1521.

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Church, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration. Information: 317-831-4142.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

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

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

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

Mondays

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

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**. Holy hour, 7 p.m.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

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

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

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

Wednesdays

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests, prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**.

—See ACTIVE LIST, page 15



Mother Teresa of Calcutta

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The Active List, continued from page 14

Adoration of the Blessed Sacrament, between Masses, noon-5:45 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 6:30 a.m., adoration of the Blessed Sacrament, 7 a.m.-8 p.m., rosary and Divine Mercy Chaplet, 11 a.m., Benediction, 8 p.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult Bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 6 p.m. Information: 317-831-4142.

Thursdays

Our Lady of the Greenwood Church, Chapel, 335 S. Meridian St., **Greenwood**. Faith-sharing group, 7:30-9 p.m. Information: 317-856-7442.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult Bible study, 6 p.m. Information: 317-632-9349.

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

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

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

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

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

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

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**. Pro-life rosary, 9:30 a.m.

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

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

St. Joseph Church, 2605 St. Joe

Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

Monthly

Third Sundays

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

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group, sponsored by archdiocesan Office for Family Ministries, 7:30 p.m. Information: 317-236-1596 or 800-382-9836, ext. 1596.

Third Wednesdays

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353 McFarland Road, **Indianapolis**.

Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

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

Third Thursdays

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

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

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Prayer for vocations, rosary, eucharistic adoration, Benediction, 6 p.m. Information: 317-831-4142.

Third Fridays

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road,

Indianapolis. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6 p.m. Information: 317-831-4142.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478.

First Sundays

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

Fatima Knights of Columbus, 1040 N. Post Road, **Indiana-**

polis. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

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

First Tuesdays

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

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the Blessed Sacrament after 8:30 a.m. Mass-9 a.m. Sat. morning, reconciliation, Fri. 4-6 p.m., Sat. 8-9 a.m., "Children of Hope" program, Holy hour for children. Information: 812-275-6539.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Mass, 8 a.m., adoration, 8:30 a.m.-5 p.m., Sacred Heart Chaplet, 8:30 a.m., Divine Mercy Chaplet, 3 p.m. Information: 317-859-4673.


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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478. †

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Dana brings her pro-life message and Christian music to archdiocese

By Mary Ann Wyand

Internationally known Irish singer Dana brought her pro-life message and faith-filled music to the Indiana Convention Center in Indianapolis on Sept. 29 as the keynote speaker for the 21st annual Celebrate Life Dinner sponsored by Right to Life of Indianapolis.

About 950 people attending the fundraiser enjoyed Dana's concert, but were saddened by her discussion of political changes taking place in Europe that diminish respect for all life from conception until natural death.

Dana, whose name is Rosemary Scanlon, was elected to the European Parliament in June 1999 and represents the Western Irish constituency of Connaught and Ulster.

The European Union is comprised of 15 countries and represents 550 million people, she said, but has a liberal, pro-abortion agenda that does not protect life or the family.

The constitution tramples on the democratic rights of sovereign states, she said, and takes away fundamental values that people hold dear.

"Give us education," she said. "Give us the means to get out of the poverty trap. We want education for our children. We want clean water. We don't want abortion."

St. Luke parishioner Joann Byrum of Indianapolis, the volunteer president of Right to Life of Indianapolis, praised Dana's pro-life and pro-family efforts as a member of the European Parliament.

"Dana is very bright about what's going on in Europe," Byrum said. "Her talk was a little frightening because Europe is moving away from moral values, and the European Parliament is trying to adopt a constitution that does not have pro-life safeguards or family safeguards. Her speech was very enlightening about the feelings of the

Europeans on these moral issues and their growing trend of not going to church and not revering God. Europeans also are below their reproductive level. Far more people are dying than babies are being born each year."

Teen-agers attending the dinner were happy when Dana performed some of her recordings, and they sang along with her popular song "We Are One Body," which gained fame as the theme song for World Youth Day with Pope John Paul II and youth from throughout the world.

After the program, Dana said the song "We Are One Body" was inspired by her visit to Indianapolis in November 1991, when she performed at the National Catholic Youth Conference at the convention center.

"I had just come to America," Dana recalled. "As I was flying back from the youth rally in Indianapolis, I was thinking that we need to be sure that we tell kids the whole challenging truth then encourage them, when they have to stand up for their faith, to look beyond where they are standing—whether it's among their friends or whether it's even in their own home—and look at the bigger world picture [and remember] that they are standing with millions of others and for millions of others. That's what the song came out of. [The] Indianapolis [youth rally] had a big part in inspiring me to write it."

Right to Life of Indianapolis also honored St. Thomas Aquinas parishioner Laurie Seeber of Indianapolis with the Charles E. Stimming Sr. Pro-Life Award for distinguished service to the cause of life in a variety of volunteer efforts over many years. The organization also presented Respect Life Awards to St. Elizabeth's Pregnancy and Adoption Services, an archdiocesan Catholic Charities agency, and to the Central Indiana Crisis Pregnancy Center. †



Irish vocalist Dana performs her song "We Are One Body" during the 21st annual Celebrate Life Dinner on Sept. 29 at the Indiana Convention Center in Indianapolis.



**"I have done my part,
may Christ teach you
to do yours."**

- St. Francis of Assisi

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Father Anthony Hubler dies after early retirement

Father Anthony F. Hubler, the recently retired pastor of St. Mary Parish in Navilleton, died on Oct. 14 at Floyd Memorial Hospital in New Albany. He was 59.



Visitation was scheduled for noon to 8 p.m. (EDT) on Oct. 16 at Kraft Funeral Service, 708 E. Spring St., in New Albany.

A Mass of Christian Burial was to be celebrated at noon (EDT) on Oct. 17 at St. Mary Church in New Albany. Burial was to follow at Holy Trinity Catholic Cemetery in New Albany.

Anthony F. Hubler was born on Dec. 30, 1943.

He was ordained a priest for the Archdiocese of Indianapolis on June 6, 1992, at SS. Peter and Paul Cathedral.

He served as associate pastor of Holy Name Parish in Beech Grove until 1994, when he became the associate pastor of St. Lawrence Parish in Indianapolis.

In 1995, he was named co-pastor of St. Paul Parish in Tell City, St. Michael Parish in Cannelton and St. Pius Parish in Troy, with primary responsibility for the latter two.

He became pastor of St. Mary Parish in 1996, and retired earlier this summer due to health problems.

Father Hubler is survived by his mother, Margaret Hubler; his sister, Sister Ann Hubler, a Daughter of St. Mary of Providence; and his brother, Robert Hubler.

A full story will appear in next week's issue of *The Criterion*. †

Rest in peace

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

BACALLAO, Luis A., 86, St. Simon the Apostle, Indianapolis, Sept. 23. Father of Jacqueline Reick, Christina Rodriguez and Robert Bacallao. Grandfather of six.

BLUITT, Samuel Dean, 72, St. Rita, Indianapolis, Oct. 1. Husband of Ola May (Collins) Bluit. Father of Camille Fields and Angelo McNeal. Brother of Elizabeth Taylor, Charles Jenkins, Nathan Sr. and Vernon Bluit Sr. Grandfather of four.

BOUGHNER, William G., 77, St. Gabriel, Connerville, Oct. 7. Husband of Marilyn (Weaver) Boughner. Father of Cherie Warner, Arleen, Henry and Michael Boughner. Brother of Mary Margaret Gill. Grandfather of nine. Great-grandfather of one.

BROOK, Carlesta, 79, St. John the Baptist, Osgood, Sept. 29. Mother of Deborah and David Brook. Sister of Raymond Reibel. Grandmother of five.

BRUNSMAN, Emma H., 95, St. Anthony of Padua, Morris, Oct. 8. Mother of Theresa Holbert, Helen Laugle, Anita Peters and Alma Waywood. Grandmother of 10. Great-grandmother of 22. Great-great-grandmother of one.

BURST, Judith R., 75, St. Paul, Tell City, Sept. 25. Sister of Charles and Edward Burst.

CADE, Geraldine, 77, St. Mary, New Albany, Oct. 3. Sister of Robert Cade.

COBB, Claudette Marie, 49, St. Mary, New Albany, Sept. 25. Wife of Jeffery Cobb. Mother of Matthew and Patrick Cobb. Daughter of Lillian Miller. Sister of Cindy Miller. Grandmother of one.

CULLIGAN, Joseph M., 103, St. Matthew, Indianapolis, Oct. 3. Father of Ruth Iliff and Dorothy Ryan. Grandfather of eight. Great-grandfather of 22.

DENNHARDT, William J., 85, St. Philip Neri, Indianapolis, Sept. 28. Husband of Eva Denhardt.

FILLENWARTH, Catherine (Dierkers), 101, Holy Cross, Indianapolis, Sept. 22. Mother of Jeannine Cangany, Providence Sisters Joseph and Patricia Fillenwarth, John and James Fillenwarth Jr. Grandmother of 25. Great-grandmother of 51. Great-great-grandmother of five.

FLANNAGAN, Susan Marie, 55, St. Joseph, Indianapolis, Sept. 28. Daughter of Betty Duncan. Sister of Ada, Erma Lee, Debbie, Bernie, Chuck, Jim, Mike and Tim Flannagan.

HANFT, Patricia Ann (Holtzman), 78, St. Michael, Indianapolis, Sept. 26. Mother of Trudy Geisendorff, Beverly Gifford, John Scheetz, Lydia Trotter, Lisa White, Dianne, Brian and Paul Hanft. Sister of Mary Katherine Rice and Jerome Holtzman Jr. Grandmother of 21. Great-grandmother of one.

HECKMAN, Louis W., 84, St. Mary, Rushville, Oct. 5. Husband of Evelyn (Harping)

Heckman. Father of Lou Ellen Heckman, Sharon Miller and Marilyn Mohr. Grandfather of three.

HESELGRAVE, Nancy, 58, Holy Spirit, Indianapolis, Oct. 3. Wife of T. Reg Hesselgrave. Mother of Kelli Aldridge and Kevin Hesselgrave. Sister of Diana Sutherland. Grandmother of four. Great-grandmother of two.

HIATT, Beverly, 67, St. Agnes, Nashville, Sept. 30. Mother of Pam Robbins. Sister of Gail Chandler, Tommy Wheeler and Bill Ames.

HICKS, Mike, 43, St. Jude, Indianapolis, Sept. 30. Husband of Katherine Hicks. Father of Alicyn, James and Michael Hicks Jr. Brother of Jo Anna Mulligan, Susan Schuh, Kathleen Vannatter, Jill, Chris, Daniel, David, James and Tim Hicks.

HOLLENKAMP, Wilferd B., 90, St. Monica, Indianapolis, Sept. 10. Husband of Althea (Hodson) Hollenkamp. Father of Charlotte Huebler, Laurie James, Judith McGinley, Merrilee Salmon and Nicholas Hollenkamp. Grandfather of 16. Great-grandfather of 27. (correction)

HOLZER, Dolores, 77, St. Jude, Indianapolis, Sept. 28. Wife of Melvin Holzer. Mother of Rebecca Smith, Joyce Swift, Brian, Charles, Lawrence, Robert, Ronald and Steven Holzer. Sister of Virginia Niehaus and Peg Stull.

HUGHEY, J.R., 86, St. Michael, Brookville, Sept. 20. Husband of Jean Allen Hughey. Father of Barbara Jean Ernest, Mary Jo Timmerman, April Walters, Michael, R. Patrick, Robert and Timothy Hughey. Grandfather of 11. Great-grandfather of one.

KOCH, Betty M. (Terrell), 73, St. Jude, Indianapolis, Oct. 3. Mother of Kristie Williams, Kevin and Mark Koch. Sister of Everett Terrell.

KOETTER, Alphonse W., 67, St. Louis, Batesville, Oct. 7. Husband of Mary Koetter. Father of Andy and Mike Koetter. Brother of Romilda Burkhardt. Grandfather of four.

LANG, Marie E., 90, Holy Spirit, Indianapolis, Oct. 2. Mother of John Lang. Grandmother of six. Great-grandmother of three.

LENTZ, Mary Margaret, 87, Holy Spirit, Indianapolis, Sept. 29. Sister of Wintress

Campbell and Carl Lentz.
LONE, Sandra L. (Shepherd), 58, St. Joseph, Corydon, Sept. 24. Wife of Paul Lone. Mother of Teresa McLeland, Jennifer Schultz, Daniel and David Mann, James, Paul and Stephen Lone. Sister of Nancy Heavrin, David and Derek Shepherd. Grandmother of 14. Great-grandmother of one.

MASDEN, Joseph S., 75, St. Mary, Navilleton, Floyds Knobs, Oct. 5. Husband of Jean Masden. Father of Darrell, Dennis, Joseph, Phillip and Tim Masden. Brother of Ophelia Forrester, Katherine and Mary Milby.

MAYFIELD, Evelyn Frances, 82, St. Mary, New Albany, Sept. 25. Mother of Delores Fulkerson, Joyce Graham, Frances Master, Mary Sharp, Clarence and Thomas Mayfield. Sister of Irvin Campbell and Mary Lou Hammond.

MILLER, Irwin J., 84, St. Martin, Yorkville, Sept. 27. Father of Ramona Clark, Fred, Joseph and William Miller. Brother of Madeline Kneueven and Mary Pessler. Grandfather of eight. Great-grandfather of two.

NITKA, Stella A., 89, St. Malachy, Brownsburg, Oct. 2. Mother of Edward II, James, Kenneth and Thomas Nitka. Grandmother of seven. Great-grandmother of one.

POPPE, Elizabeth (Anderson), 68, St. Matthew, Indianapolis, Sept. 22. Wife of William Poppe. Mother of Susan Raymer and David Poppe. Grandmother of two. Great-grandmother of two.

REDDING, Rosalynn, 85, St. Matthew, Indianapolis, Sept. 29. Mother of Patricia Hall, Barbara Krier, Kate Lewis, Janice Roberts, Nancy Uklicki and Jay Redding. Grandmother of 13. Great-grandmother of eight.

RUBLE, Alvin Monroe, 85, St. Anthony, Indianapolis, Sept. 27. Husband of Enna (Martin) Ruble. Father of Gayla, Karen, Linda, Alvin, Larry, Thomas and William Ruble. Brother of Elizabeth Peterson and Juanita Sharp. Grandfather of several. Great-grandfather of several.

SAVAGE, Margaret Mary, 73, St. Lawrence, Lawrenceburg, Sept. 17. Sister of Frank, Richard, Robert and Thomas Savage. Aunt of several. Great-aunt of several.

SCHMIDBAUER, Agnes, 83, St. Jude, Indianapolis, Sept. 24. Mother of Barbara (Brown) Harlow and Thomas Brown. Stepmother of Jeanne Pickles and Dorothy Reed. Sister of Patricia Lingmeier.

SCHULTZ, William A., Sr., 88, St. Mary, North Vernon, Sept. 29. Husband of Frances Louise (Daringer) Schultz. Father of Mary Ann Hagler, John and William Schultz Jr. Brother of Helen McAuliffe.

SCOTT, Ronald B., III, 19, St. Vincent de Paul, Shelby County, Oct. 2. Son of Ronald B. Scott II and Sharon Marshall. Grandson of Richard and Kathryn Marshall. Great-grandson of Fern Marshall.

STEVENS, Patricia, 57, Holy Spirit, Indianapolis, Sept. 30. Wife of Robert Stevens. Mother of Christine Smith and Robert Stevens. Sister of Charles and James Russell. Grandmother of three.

VanSICKLE, Ruth I., 78, St. Gabriel, Connerville, Oct. 7. Mother of Mary Henry, Ann Morrow, David, John, Mark and Michael VanSickle. Sister of Harold and Melvin Rowekamp. Grandmother of 13. Great-grandmother of nine.

WENDELL, Mary Joan, 57, St. Bartholomew, Columbus, Sept. 30. Wife of William A. Wendell. Mother of James and William Wendell. Sister of Dixie Butte and Maxine Vogel.

WILHAM, Debra (Easton), 37, St. Anthony, Indianapolis, Sept. 19. Wife of Terry Wilham. Mother of Jessica and Christopher Wilham. Sister of Drew Easton. Granddaughter of Esther Easton and Patricia Karsell.

WURTZ, Robert W., Dr., 88, St. Paul Hermitage, Beech Grove, Sept. 26. Father of Kathy Clarke, Julie Papandria, Rita Stanton and Bob Wurtz. Brother of Dr. Raymond Wurtz. Grandfather of 10. †

St. Joseph Sister Rosemary Haag was a teacher and pastoral assistant

St. Joseph of Carondelet Sister Rosemary Haag died on Oct. 3 at the Nazareth Living Center in St. Louis. She was 80.

A Mass of the Resurrection was celebrated on Oct. 7 at the Nazareth Living Center. Burial followed at the Nazareth Cemetery.

Rosemary Haag was born on Jan. 28, 1923, in North Vernon.

She entered the postulate of the Sisters of St. Joseph of Carondelet on Sept. 14, 1941. She professed first vows on March 19, 1944, and final vows on Aug. 15, 1947.

Sister Rosemary ministered

as a teacher at the former Sacred Heart of Jesus School in Indianapolis and at Central Catholic School in Indianapolis.

Sister Rosemary also served as a teacher in Missouri, Michigan and Colorado.

From 1980-91, she was a pastoral assistant at St. Catherine School in Denver. She then served as a pastoral care volunteer at St. Anthony Parish in St. Louis. She retired to the Nazareth Living Center in 1994.

She is survived by one sister, Helen Merkel, and one brother, Virgil Haag. †

Daughter of Charity Joan Kirchman ministered in health care

Sister Joan Kirchman, a Daughter of Charity of St. Vincent de Paul, died on Sept. 11 at St. Vincent Hospital in Indianapolis. She was 69.

A Mass of Christian Burial was celebrated on Sept. 13 in the chapel of St. Augustine Home for the Aged in Indianapolis. Burial followed in Holy Cross Cemetery in Indianapolis.

The former Joan Estelle Kirchman was born on Sept. 11, 1934, in Kankakee, Ill.

She became a Daughter of Charity on Sept. 24, 1954.

Sister Joan served in hospitals in New Orleans; Evansville, Ind.; Milwaukee; and

Mobile, Ala.

She served as assistant administrator at Seton Residence in Evansville, and spent five years as the coordinator of the switchboard and information services at the Daughters of Charity Motherhouse in Paris, France.

Her most recent ministry was at St. Vincent Hospital in Indianapolis, where she worked in the medical records department of the Primary Care Center.

Sister Joan is survived by three sisters, Linda Freitag, Doreen Lagacy and Estelle Springer, and by three brothers, M. Frank, Richard and Russell Kirchman. †

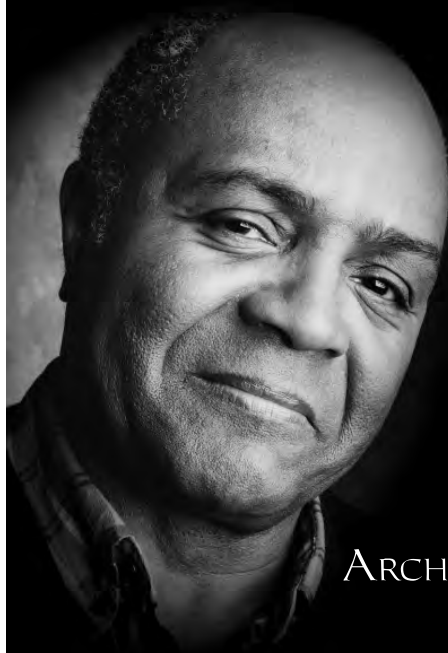
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New principal begins work at Brebeuf Jesuit

By Brandon A. Evans

Andrew Noga returned to his Midwestern—and Jesuit—roots as he assumed the role of principal at Brebeuf Jesuit Preparatory School in Indianapolis on Oct. 1.

“Drew Noga comes to us with a rich grounding in Jesuit education, a varied and significant work history, and great enthusiasm for Brebeuf,” said Jesuit Father Benjamin Hawley, president of the private secondary school.

Noga’s most recent assignment was as principal of Incarnate Word High School in San Antonio, Texas, an all-female, 615-student, Catholic college preparatory school. It was the only private, Catholic school in Texas to receive the U.S. Department of Education Blue Ribbon Schools Program Award in 2001-02.

“The sense of Ignatian spirituality drew me to Brebeuf,” Noga said. “Jesuit education is very much a tradition in my family. My brother and sister and I all graduated from Jesuit colleges.”

Noga earned a bachelor’s degree in classical languages and literature from the College of the Holy Cross in Worcester, Mass.

He also earned a master’s degree in education from Harvard University.

Noga said that his education challenged and nurtured him. Part of what makes a Jesuit education unique, he said, is the focus on the care of the whole person and working as a team.

While he was in Texas, he enhanced diversity at Incarnate Word High School by increasing the Hispanic population.

Now at Brebeuf, he wants to stress the universal aspect of Catholicism and “continue the religious diversity dialogues in a good and healthy way.”

Fifty percent of the students at Brebeuf are not Catholic, he said, “so within the school itself we can undertake the interreligious dialogue that is now part of being Catholic.”

He also wants the school to continue to stay involved in the community, and for that community to know “that this is not just a school that is tolerant but that is accepting.”

Noga wants the students at Brebeuf to be ready to live in communities as citizens, stewards and servants.

“The face of the nation is changing and they need to be prepared,” he said.

Before working at Incarnate Word High School, Noga worked as assistant headmaster and head of the upper school at Texas Military Institute, and as dean of students and residential life, and the language department chair at Christ School in Arden, N.C. He taught Latin and coached cross-country at St. Peter’s Preparatory School in Jersey City, N.J., and at The Dwight School in New York City.

He was a Geraldine R. Dodge Foundation grant recipient for architectural survey in Athens in 1995 and a Fulbright Summer Classics Fellow at the American Academy in Rome in 1994.

Noga also served on the Navy’s Sea-Air-Land (SEAL) teams and has competed in the Ironman Europe triathlon competition.

He said that being back in the Midwest is nice because his family lives in Chicago.

Noga also said that the faculty and students have warmly welcomed him at the start of his new post at Brebeuf.

“His youthful energy, mature wisdom and engaging personality will engender wonderful growth and new opportunity for the school,” Father Hawley said. “I am pleased with his appointment and look forward to great things from him.” †

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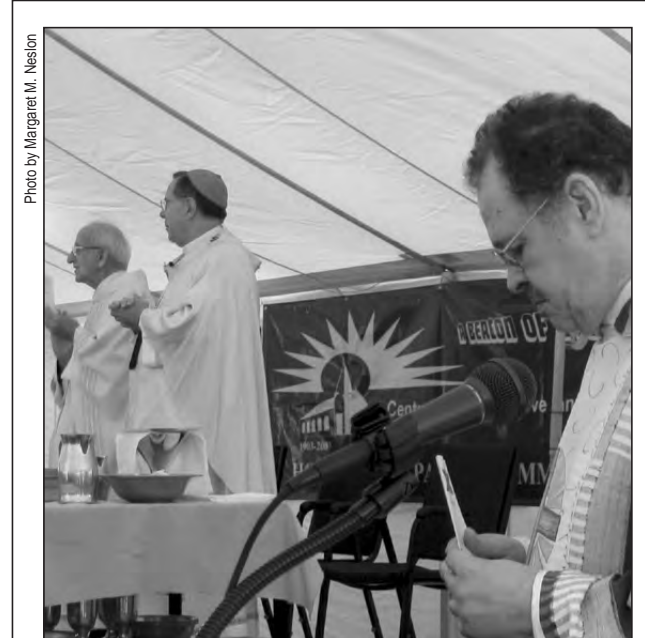
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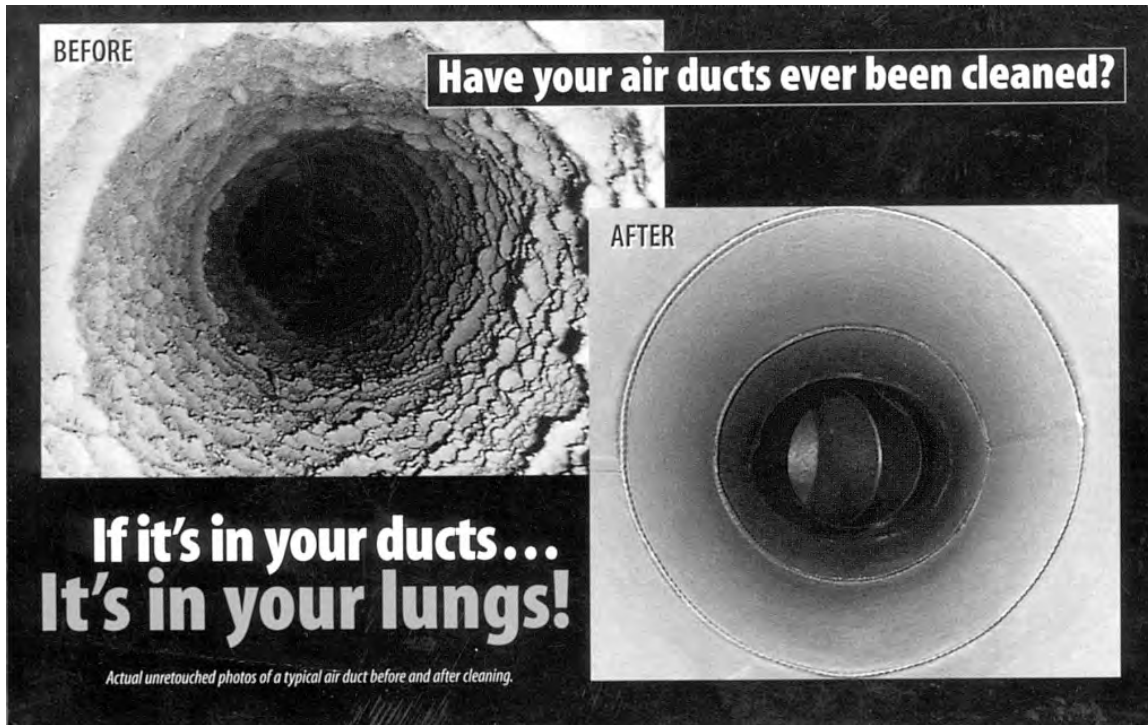
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Holy Angels anniversary

Father Clarence Waldon, right, who has been pastor of Holy Angels Parish in Indianapolis since 1970, greets parishioners at the beginning of the parish’s 100th anniversary Mass on Oct. 12. Archbishop Daniel M. Buechlein presided, with former pastor, Father Albert Ajamie (1964-1970) concelebrating. Also concelebrating, but not pictured, were Fathers Joseph Riedman, Kenneth Taylor and Bruce Knox.

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