

The Criterion

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February 12, 1999



File photo by Margaret Nelson

CROSS OF ASHES

Archbishop Daniel M. Buechlein places a cross of ashes on the forehead of St. Monica parishioner Steve Dlugosz of Indianapolis at an Ash Wednesday Mass at SS. Peter and Paul Cathedral in this *Criterion* file photo. Priests will do the same in Catholic churches and chapels across the archdiocese next Wednesday, Feb. 17. (See related editorial on Page 4.)

Catholic leaders urge end to capital punishment

'Catechism on life' urged by bishops, other leaders in United States, Philippines

WASHINGTON (CNS)—Vatican, Filipino and U.S. Catholic leaders have stepped up efforts to end capital punishment.

Archbishop Renato R. Martino, Vatican nuncio to the United Nations, said the Vatican will support a General Assembly resolution calling for a moratorium on capital punishment.

In the Philippines, responding to the first execution of a convict in 23 years, Archbishop Oscar Cruz of Lingayen-Dagupan noted the urgency of a "catechism on life" for his country. And in the United States, many bishops, including Archbishop Daniel M. Buechlein, decried further use of the death penalty, while the Diocese of Worcester launched a prayer campaign to prevent its reinstatement in Massachusetts.

According to the final Latin edition of the *Catechism of the Catholic Church*, Catholic tradition has allowed the death penalty only when the identity and responsibility of the condemned are certain and when capital punishment is the only way to protect the lives of others. It said cases in which an execution is an absolute necessity "are very rare, if not practically nonexistent."

Archbishop Martino confirmed the Vatican position at a conference Feb. 5 at

New York University Law School to further the moratorium proposal.

The resolution, initiated by members of the Italian Parliament, was to be presented by the European Union.

The nuncio told conference participants that the death penalty is applied "more for vengeance than for justice."

He said it has not been the effective deterrent people wanted, and suggested that "life imprisonment without the possibility of parole" would satisfy society's needs.

Archbishop Cruz commented on the need for "urgent formational and transformational work" in the Philippines the day after Leo Echegaray was executed by lethal injection for repeatedly raping his young stepdaughter. He had maintained his innocence.

The archbishop spoke Feb. 6 with UCA News, an Asian Church news agency in Thailand. He said the immediate agenda for the Church includes "promoting the sanctity of and respect for life, the right understanding and promotion of justice, and the significance and implications of family life."

The archbishop said Filipino bishops discussed such a catechism in January, with suggestions for content now being solicited. The nation had abolished the

death penalty in 1987, but reinstated it seven years later.

Just days after Pope John Paul II appealed in St. Louis for an end to the death penalty, Missouri's bishops issued a statement reiterating their opposition to it.

The new statement, affirming the dignity of life and calling for an end to capital punishment in Missouri, was to be published in March on the 10th anniversary of an earlier condemnation.

But it was released Feb. 5 in light of the pope's remarks and his personal plea to Missouri Gov. Mel Carnahan to commute the death sentence of inmate Darrell Mease, which the governor did Jan. 28.

But a Missouri prosecutor has since said that Mease still could be tried on the two murder charges dropped in the original prosecution of his triple-murder case.

In their statement, the bishops urged citizens to speak out on the issue, saying "It is only through the witness and action of Christians that the executions in our state will come to an end." They said Missouri has executed 33 people since the death penalty was reinstated 10 years ago.

Texas bishops also reiterated their opposition to capital punishment in all circumstances Jan. 21, and specifically urged the state Legislature to follow 10 other states that have banned capital punishment for the mentally retarded.

Issued by the Texas Catholic Conference, the bishops' statement asked

lawmakers to stop executing people whose IQs test below 70, the level generally considered to define mental retardation.

In his weekly column in *The Criterion* last week, Archbishop Buechlein discussed Pope John Paul II's pro-life message during his visit to St. Louis last month. Archbishop Buechlein recalled the pope's teachings that "we must not take

See DEATH PENALTY, page 2

Richmond honors Seton alumnus for values, generosity

RICHMOND—For the third year, the Richmond Catholic Community honored a graduate of its Catholic schools at its Seton Star Spectacular dinner.

On Jan. 30, Raymond E. Imperial was the recipient of the National Catholic Educational Association's Distinguished Graduate Award for Richmond. A manufacturer of housing materials, he was honored because he "valued that gifts God has given him and has given them back tenfold." Besides his generosity to the Richmond community, he supports a facility in Florida that helps children who are the victims of abuse.

Annette "Mickey" Lentz, executive director of education for the archdiocese, was the dinner speaker.

Pilgrimage to Woods still has room

Places are still available for the Feb. 28 pilgrimage to Saint Mary-of-the-Woods to celebrate the beatification of Mother Theodore Guérin with Catholics from throughout the state. The celebration of last October's beatification of the foundress of the Sisters of Providence of Saint Mary-of-the-Woods and Saint Mary-of-the-Woods College will include a 3 p.m. Mass in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Archbishop Daniel M. Buechlein will preside and the bishops of the other four Indiana dioceses will concelebrate. A reception will follow the Mass.

The pilgrimage will be led by Msgr. Joseph F. Schaedel, vicar general and moderator of the curia. A bus will leave the Archbishop O'Meara Catholic Center on Feb. 28 at 10:30 a.m. and return at approximately 7:30 p.m. Brunch at the Woods will be provided. Cost is \$30 per person. Contact Carolyn Noone, archdiocesan associate director for special events at 317-236-1428 or 800-382-9836, ext. 1428, to reserve a place on the pilgrimage. †

Lentz spoke of the importance of students, parents, staff, teachers, principals, curriculum directors and the greater community to Catholic schools.

"Catholic schools—our schools—teach the whole person," she said. "They are beacons of hope" that pave the way for high academic performance and practice of Christian values.

The students learn to lead and serve, Lentz said. "They become ambassadors of faith."

She used the example of St. Mark School in Indianapolis, where she was principal 10 years ago when it was named a national Blue Ribbon School.

Lentz listed the components of a good Catholic school: true Catholic identity; teachers committed to the performance of every boy and girl in the school; communications with the parents and community; parental involvement; a solid core curriculum and ancillary program; and community involvement.

Imperial attended St. Mary before it became part of Seton. He claimed the reason he received the award was that "I lived everybody else."

Imperial said that the nuns who taught him "taught the basics, the fundamental things of life—the things most important, I think, that form the fabric of your lives."

"No one is more appreciate of this award than I," said Imperial.

Father Todd Riebe, pastor of the parishes that comprise the Richmond Catholic Community, discussed plans for a new high school. He said that the Catholic educators would appeal for support from community leaders with a mailing information that clearly shows that Catholic schools have contributed many leaders to the Richmond community.

The material will also show that Catholic students score higher in state tests. "Our studies show that the longer a child is exposed to a Catholic education, the higher his or her results," said Father Riebe.

Sixth-grade students from St. Elizabeth



Michael Manning (left), president of the Richmond Board of Total Catholic Education congratulates Raymond E. Imperial, recipient of the National Catholic Education Association Distinguished Graduate Award.

Ann Seton elementary school provided musical entertainment.

A non-Catholic who volunteered for

more than 30 years, Ernie Bietry received a Friend of Seton award for his service to the Richmond Catholic schools. †

DEATH PENALTY

continued from page 1

human life even in the case of someone who has done great evil." He also quoted another of the pope's messages: "The death penalty is cruel and unnecessary."

Writing in *The Catholic Moment*, Lafayette's diocesan newspaper, Bishop William L. Higi encouraged support for a bill to abolish the death penalty in Indiana.

"As followers of Jesus, we must seek ways to break the culture of violence that grips our society," he wrote. "Popular? No. The right thing to do? Yes. Jesus showed us the way when he forgave his executioners."

The Worcester Diocese's prayer campaign to prevent reinstatement of the death penalty in Massachusetts was launched by the social justice office.

Diocesan officials are asking individuals and groups to pray as often as possible "A Prayer to Abolish the Death Penalty"

by Sister Helen Prejean, well-known author of *Dead Man Walking* and a Sister of St. Joseph of Medaille.

The campaign also includes educational efforts, as well as media and legislative advocacy.

Meanwhile, speaking in the U.S. Capitol Feb. 2, Sister Prejean said the "loophole" in Catholic teaching permitting capital punishment is slowly closing.

The nun said Pope John Paul's encyclical, *The Gospel of Life*, helped narrow Catholic teaching allowing capital punishment in certain cases. She said the pope used even stronger language in his 1998 Christmas message, when he called for an end to the death penalty.

She said people tend to be very selective in quoting from the Bible to support capital punishment, and often overlook biblical calls for the death penalty for adultery or blasphemy. In the book of Genesis, she noted, Cain, the first murderer, was marked so that others would not harm him, much less kill him. †

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Legend of St. Valentine

According to legend, St. Valentine was martyred for his faith in 269 A.D.

Emperor Claudius allowed Romans to marry only after several years of military service. Ignoring the order, St. Valentine, a Catholic priest, married young Christians in love with the blessing of the Church. Condemned to death, he wrote letters from prison to the faithful and signed them: "Love, Your Valentine." He was martyred on February 14.

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Comedian sows seeds of faith

By Mary Ann Wyand

Comedy routines, mixed with faith stories, generated frequent cheers, laughter and applause from 400 Archdiocesan Youth Conference participants Feb. 6-7 when comedian and vocalist Doug Brummel of Littleton, Colo., took the stage for keynote addresses at the Indiana Convention Center in Indianapolis.

Teen-agers from all 11 deaneries enjoyed Brummel's sometimes silly and sometimes serious characterizations of a little boy, a disillusioned young man, an elderly widower and a chubby cherub.

The nationally known Catholic youth ministry speaker also shared stories of the ups and downs of life with his own family and some of the challenges of his personal faith journey, then he related these narratives to the youth conference theme of "Seeds of Faith Rooted in the Spirit."

"I think so much of our faith life comes from our families and friends," Brummel said. "Sometimes we get caught up in our own little worlds, and we just hang around with people our own age. I think the challenge as Christians is to reach outside of ourselves, look to people younger and older, and ask them to share their stories. In those stories, we can truly gain the seeds of faith that we need in our lives right now as we plan for our future and make peace with our past."

Brummel's first characterization, a 5-year-old boy named Timmy, told the teen-agers that, "My grandma says in God's eyes, we will always be a child, no matter how old we are. And even though God is very, very busy, my grandma says God always has time to listen to me. She says the most important thing is to talk to Jesus and make him your best friend."

For his second characterization, Brummel portrayed a "30-something" man talking to God.

"I thought that if it feels good, God, that it had to be good," the man said. "There's a lot of things, God, that you and the Church told me not to do. I just wish I could go back and not do all the stupid things I did. I got caught up in the lies. Now I know that being good is a lot more important than feeling good."

Pacing the stage, Brummel's character lamented that, "Life gets busier and busier every year. I get so stressed out, and start thinking that stuff is more important than

you, God, and I know that isn't true. Life gets real tough. I know now that what feels good, and what is good, is talking to you, God. I guess that's all prayer is—talking to you and listening. Now I know I've got to listen."

Brummel's third characterization was an elderly man who fondly recalled his late wife and 57-year marriage.

"My wife was the biggest gift I ever got from God," the widower said. "We had a wonderful marriage. I always thought I knew what love is all about. But, you know, I really didn't know what love is until Ethel died. When she died, part of me died, too."

"I miss my wife," the widower told the youth. "I hope all of you find someone in your life as special as Ethel was to me. Don't ever settle for less. You wait until you find that special someone you will commit to for life."

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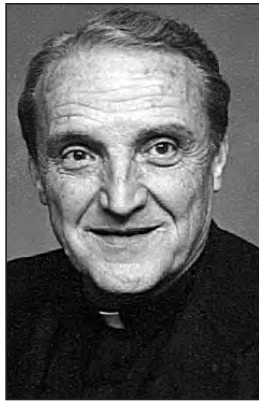


Comedian Doug Brummel entertains Archdiocesan Youth Conference participants Feb. 6 at the Indiana Convention Center in Indianapolis.

Photo by Mary Ann Wyand

Fr. Joseph Beechem was pastor, educator

Father Joseph V. Beechem, pastor at St. Lawrence Parish in Indianapolis for 20 years, died on Feb. 4—eight days before his 83rd birthday.



Fr. Joseph Beechem

A funeral Mass was celebrated at St. Lawrence Church on Tuesday, Feb. 9. Burial was at Calvary Cemetery.

Father Beechem received his theological degrees from the Catholic University of America, Washington, D.C.

Ordained at Oldenburg by then-Archbishop Joseph E. Ritter on June 9, 1940, Father Beechem began his priesthood as assistant pastor at St. John the Evangelist Parish, while teaching at St. John Academy in Indianapolis. In 1944, he moved to Our Lady of Lourdes Parish, where he was leader of the youth group.

In 1952, Father Beechem became assistant pastor at St. Patrick Parish in Terre Haute. He supervised the construction and became principal and superintendent of Schulte High School there. He also served as chaplain at the

Newman Center at Indiana State University-Rose Hulman in Terre Haute.

In 1971, he returned to Indianapolis to serve as pastor of St. Lawrence. While there, he was president of the Indianapolis North Deanery and the archdiocesan boards of education. He was president of the archdiocesan Priests' Senate, a forerunner to the Council of Priests.

Father Beechem was also president of the Metropolitan Area Citizen's Organization, which renovated community housing and businesses. He was a member of the board of directors of the Indianapolis chapter of Habitat for Humanity. He was chaplain of the Notre Dame Club of Indianapolis for 16 years and of the Lawrence Optimist Club for two decades. He was active in the Lawrence Ecumenical Ministerial Association.

Father Beechem retired in 1991, but continued to celebrate Mass, taking the Holy Week liturgies for one parish three years ago. In his retirement, he enjoyed golfing and bowling with his priest friends.

When he returned to the mortgage burning for the new church last year, he joked about living to see St. Lawrence Parish pay off its debts twice.

He is survived by one brother, Thomas Beechem, and one sister, Mary Beiber. †

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Editorial

The sign of the cross

Next Wednesday is Ash Wednesday, when Christians around the world mark the beginning of a three-day solemn prelude to the season of Lent.

It is one day in the year when a person's Catholicity is very evident and very public—by the smudged, ashen crosses on our foreheads. In offices and factories throughout the world, "dirty foreheads" usually result in discussions of religion, Catholic practices and the meaning of Lent. It's a good time for us to give witness to our faith (and, perhaps, to invite those co-workers around the water cooler or in the break room to join us on our Journey of Hope).

The wearing of ashes as a religious gesture can be found in the Old Testament (Jdt 9:11; Dn 9:3; Jon 3:6). The Church adopted the practice very early as a sign of public penance.

Since the imposition of ashes is traditionally done in the form of a cross, it would be good for us this Ash Wednesday—and throughout Lent and the Triduum—to be especially reflective about the meaning of the cross in our lives.

During Lent, the Church calls us to prayer, fasting, and works of charity and, in its lectionary readings and in its rites, sets before us both baptismal and penitential "themes." And the cross is integral to all of these.

On Ash Wednesday, the imposition of the cross of ashes on foreheads recalls for us the time when we were first "branded" for Christ at our baptisms as infants or, if we joined the Church as adults, when we were accepted into the Order of Catechumens. It also recalls all those other sacramental moments through the years when we received the sign of the cross on our bodies—at our confirmation, in illness, and for clerics, at their ordinations.

And this "branding" we receive (the

Byzantine Rite for chrismation uses the word *sphragis*, which originally referred to the branding of a slave) is a reminder that we no longer belong to ourselves but to the One who loves us so much that he embraced a humiliating and painful death on a cross for us.

It is a seeming contradiction that we Catholics who are so forthright on pro-life issues, including our opposition to the death penalty, use at every opportunity the symbol of first-century capital punishment as an outward sign that we belong to Christ. But it was Jesus Christ himself who transformed this sign of death into a sign of life for all believers.

In the mid-1960s, many Catholics de-emphasized the crucifix, with its affixed corpus, or body, in order to better appreciate the resurrection—the life-giving result of Christ's passion and death. Today, we are seeing a return to a more balanced understanding that the resurrection of Jesus has no meaning without his passion and death: there is no authentic Easter joy without Good Friday's sorrow.

Becoming a Christian is not like joining a country club. Becoming a Christian is making a decision to climb up on the cross with the One we call Lord and to die and rise with him over and over until one day we will be completely one with him in the fullness of his kingdom.

So let us recall on this Ash Wednesday that when we "brand" our babies, our catechumens, or ourselves with the sign of the cross, we are uniting them and ourselves with the Lord Jesus in his passion and death as well as in his resurrection.

And let us pray that our neighbors and co-workers will "see" the sign of the cross on us every day in our words and in our actions and not just on our Ash-Wednesday-smudged foreheads. †

— William R. Bruns

Seeking the Face of the Lord

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



God is Father like no other father

Our archdiocesan preparation for the celebration of the Great Jubilee 2000 and the new millennium is called the Journey of Hope 2001. On this symbolic journey we set three themes to which we wish to give greater focus in our mission: spiritual development, authentic Christian stewardship and evangelization, a new sense of mission. The symbolic journey has caught our imaginations, and we are well on our way in living these themes.

At the same time, Pope John Paul II has proposed that for each of the last three years of this second millennium a person of the Blessed Trinity be given our prayerful consideration. The year 1997 was dedicated to reflection on the person of Christ, and 1998, the Holy Spirit. This year, 1999, we prayerfully reflect on God the Father.

I can't find a better source to clarify and enrich our understanding of God as our Father than the *Catechism of the Catholic Church*. We need help in our reflection because, as the catechism reminds us, "The Trinity is a mystery of faith in the strict sense, one of the 'mysteries that are hidden in God, which can never be known unless they are revealed by God. ...' To be sure God has left traces of his Trinitarian being in his work of creation and in his Revelation throughout the Old Testament. But his inmost Being as Holy Trinity is a mystery that is inaccessible to reason alone or even Israel's faith before the Incarnation of the God's Son and the sending of the Holy Spirit" (#237).

Yet, just as we know another person by what he or she does, and just as the better we know that person, the better we understand his or her actions, so it is with God's revelation of himself. There is the inmost (hidden) life of God. And there is God's action in this world of ours. "God's works reveal who he is in himself; the mystery of his inmost being enlightens our understanding of all his works" (cf. #236). Still, the Trinity is a mystery of faith that we can never fully comprehend.

The catechism reminds us that many religions invoke God as Father.

"The deity is often considered the father of gods and of men. In Israel, God is called 'Father' inasmuch as he is Creator of the world. Even

more, God is Father because of the covenant and the gift of the law to Israel, 'his first-born son.' God is also called the Father of the king of Israel. Most especially he is 'the Father of the poor,' of the orphaned and the widowed, who are under his loving protection" (#238).

It is important to keep in mind that no one is father like God is Father. "By calling God 'Father,' the language of faith indicates two main things: that God is the first origin of everything and transcendent authority; and that he is at the same time goodness and loving care for all his children. God's parental tenderness can also be expressed by the image of motherhood, which emphasizes God's immanence, the intimacy between Creator and creature. The language of faith thus draws on the human experience of parents, who are in a way the first representatives of God for man. But this experience also tells us that human parents are fallible and can disfigure the face of fatherhood and motherhood. We ought therefore to recall that God transcends the human distinction between the sexes. He is neither man nor woman: he is God. He also transcends human fatherhood and motherhood, although he is their origin and standard: no one is father as God is Father" (#239).

The catechism goes on to say that "Jesus revealed that God is Father in an unheard of sense: He is Father not only in being Creator; he is eternally Father by his relationship to his only Son who, reciprocally, is Son only in relation to his Father. 'No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him' (Mt 11:27)" (#240). Precisely because Jesus revealed that God is Father (like no other father), this revelation differs from instances in the Old Testament where God is described to be like a mother. These latter references are presented as meaningful human metaphor, while the paternal designation by Jesus is presented as a revealing analogy.

The fact that we are daughters and sons of God who is Father like no other is a gift given to us because Jesus, the Son of God, became a brother to us all and won for us the adoption of daughters and sons. And so, gratefully, we can call God our loving Father as well. †

Archbishop Buechlein's intention for vocations for February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.




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Buscando la Cara del Señor

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



Dios es un Padre como ningún otro padre

Nuestra archidiócesis se está preparando para la celebración del Gran Júbilo del 2000. El nuevo milenio lo denominaremos el Viaje de Esperanza hacia el 2001. En este viaje simbólico fijaremos tres temas a los que daremos el mayor enfoque durante nuestra misión: el desarrollo espiritual, mayoría y evangelización cristiana auténtica, y un nuevo sentido de misión. El viaje simbólico ha ocupado nuestra imaginación permitiéndonos vivir en cierto modo estos temas.

Al mismo tiempo, el Papa Juan Pablo II ha propuesto que se le dé consideración piadosa a cada de las personas de la Trinidad Bendita durante cada uno de los últimos tres años de este segundo milenio. Se dedicó el año 1997 a la reflexión en la persona de Cristo, y el año 1998 a la del Espíritu Santo. Este año 1999, reflexionamos devotamente en Dios el Padre.

No hay mejor fuente para clarificar y enriquecer nuestra comprensión de Dios, como nuestro Padre, que el Catecismo de la Iglesia Católica. Necesitamos ayudarnos en nuestra reflexión porque, como el catecismo nos recuerda, —La Trinidad es un misterio de fe en el sentido estricto de su esencia, uno de los “misterios escondidos en Dios, que no puede ser conocido si no es revelado desde el ser supremo”. Dios ciertamente, ha dejado huellas de su ser trinitario en su obra creadora y en su Revelación a lo largo del Antiguo Testamento. Pero la intimidad de su Ser como Trinidad Santa constituye un misterio inaccesible a la sola razón e inclusive a la fe de Israel antes de la Encarnación del Hijo de Dios y al envío del Espíritu Santo— (#237).

Sin embargo, así como conocemos a otra persona por lo que hace, porque son sus acciones lo que nos da una visión justa de quien es, así también hemos aprendido a conocer a Dios por las revelaciones que nos ha hecho de sí mismo. Existe la vida íntima (escondida) de Dios. Y hay la acción de Dios en nuestro mundo. —Las obras de Dios revelan quién es él en sí mismo; mientras que el misterio de su Ser íntimo ilumina nuestro entendimiento para valorar sus obras— (cf. #236). Con todo, la Trinidad es un misterio de fe que nunca podremos comprender completamente.

El catecismo nos recuerda que la invocación de Dios como “Padre” es conocida en muchas religiones.

—La divinidad es con frecuencia considerada como “padre de los dioses y de los hombres”. En Israel, Dios es llamado Padre en cuanto él es el Creador del mundo. Más aún, es Padre

en razón de la alianza y el regalo de la Ley a Israel, “su primogénito”. Dios es llamado el Padre del rey de Israel. Él es muy especialmente “el Padre de los pobres”, de los huérfanos y las viudas, quienes están bajo su protección amorosa— (#238).

Es importante tener presente que nadie es padre como Dios es Padre. “Al designar a Dios con el nombre ‘Padre’, el lenguaje de la fe indica principalmente dos aspectos: que Dios es origen primero de todo y autoridad trascendente, y que él es al mismo tiempo bondad y solicitud amorosa para todos sus hijos. Esta ternura paternal de Dios puede ser expresada también mediante la imagen de la maternidad que indica más expresivamente la inminencia de Dios, la intimidad entre Dios y su criatura. El lenguaje de la fe se sirve así de la experiencia humana de los padres que son en cierta manera los primeros representantes de Dios para el hombre. Pero esta experiencia dice también, que los padres humanos son falibles y que pueden desfigurar la imagen de la paternidad y de la maternidad. Conviene recordar entonces, que Dios trasciende la distinción humana entre los sexos. No es hombre ni mujer: es Dios. Trasciende también la paternidad y la maternidad humana, aunque sea su origen y medida: Nadie es padre como lo es Dios— (#239).

El catecismo sigue diciendo que — Jesús ha revelado que Dios es “Padre” en un sentido nuevo: no lo es sólo en cuanto Creador; es eternamente Padre en relación con su Hijo Único, que recíprocamente sólo es Hijo en relación con su Padre. “Nadie conoce al Hijo sino el Padre, ni al Padre le conoce nadie sino el Hijo y aquel a quien el Hijo se le quiera revelar” (Mt 11:27) — (#240). Precisamente porque Jesús ha revelado que Dios es Padre (como ningún otro Padre), esta revelación difiere de los casos en el Antiguo Testamento en los cuales Dios se describe para estar como una madre. Estas últimas referencias se presentan como metáfora humana significativa, mientras la designación paternal por Jesús se presenta como una analogía reveladora.

El hecho que seamos hijos de Dios, quien es Padre como ningún otro, es un regalo dado a nosotros porque Jesús, Hijo de Dios, se convirtió en un hermano para todos, y ganó para nosotros la adopción de hijas e hijos. Y por lo tanto agradecemos poder llamar a Dios nuestro Padre amoroso también. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Supports Tobit weekends

I read with interest the article on Engaged Encounter that was the lead story in your marriage supplement. Catholic Engaged Encounter is an excellent program to highlight. It covers many topics that young couples need in order for their marriages to be healthy. It surprises me that you chose to highlight this particular program. Engaged Encounter is not offered anywhere in our diocese. Our diocese is, however, blessed to have a very fine program for engaged couples by the title of Tobit. *The Criterion* has in the past run articles regarding this program. The supplement would have had much more meaning if you had paid heed to this local program that our young couples could participate in.

Tobit is very similar to Engaged Encounter in format and content. Volunteer teams of married couples share their experiences of marriage with those attending. Participants then go off and reflect and share privately. This format continues throughout the weekend. All of this occurs at Fatima Retreat House 13 times each year. Three hundred to 450 couples are served every year.

Tobit is a program designed not to plan the wedding, but to plan the relationship. It

is a place to nurture a young couple's commitment to a lifetime together. Like Engaged Encounter, Tobit was born out of Worldwide Marriage Encounter by Franciscan Father Martin Wolter, in 1974 and has since served over 4,000 couples. My wife and I attended our Tobit Weekend in 1979 and since then have participated in 45 weekends as a presenting team couple. We highly recommend this wonderful program!

For more information on Tobit, call Fatima Retreat House at 317-545-7681.

Steve James
Indianapolis

Novena for life

The Little Flower (St. Therese of the Infant Jesus) Parish has just ended a novena for life, during which many different life issues were prayed for, including an end to abortion and euthanasia, of course, and also for women who have had an abortion, those who have placed their babies up for adoption, those who have adopted babies, the homeless, the hungry, the sick and shut-in, those who provide abortions, etc. This novena began on Jan. 22, the 26th anniversary of the Supreme Court decision making abortion legal in our nation, but it might be started anytime.

The parishioners were enthusiastic about being able to do something for those who so desperately need prayer.

This novena was sponsored by the parish Respect Life Committee. We feel that only prayer will solve all these problems. Therefore, we encourage other parishes to also sponsor novenas for these life issues. We have prayer sheets, as well as petitions for each day that we would be most happy to supply anyone who would ask.

Interested parishes may receive copies of these prayers by calling 317-894-4134.

Winferd E. Moody
Indianapolis

Letter Policies

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

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

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

Spirituality for Today/Fr. John Catoir

The legacy of Father Haring

Last year we lost one of the great moral theologians of this century, Father Bernard Haring. In his memoirs titled, *Free and Faithful, My Life in the Catholic Church* (Liguori-Triumph Publishing Co.), he takes the reader behind the scenes to witness the politics of Vatican Council II.

Father Haring saw the Church “discovering new horizons and setting out with full trust in God as it tried to transform itself from a Latin (European) Church to one that would become the salt of the earth.”

He had been shocked years earlier when he first went to Rome and saw Pope Pius XII carried on a throne-like chair, surrounded by high-ranking members of Roman nobility all in splendid uniforms. They were followed by a long procession of cardinals, each one with a cape more than 30-feet-long. The thought of Jesus entering Jerusalem on a donkey made him wonder what the Lord would say about all this pomp.

Father Haring was part of the reform movement which tried to make the Church less ostentatious and more Christlike. Vatican II succeeded to some extent, but the issue still remains.

Evangelization in many parts of the world is hurt by these externals so far removed from the simplicity of Christ. The fathers of the council suggested a more modest and more collegial model in the exercise of authority, but we are a long way from achieving that ideal.

Jesus said, “Learn of me for I am meek and humble of heart.” The Lord wanted his disciples to be humble and compassionate. Father Haring was especially

concerned that the priest exercise compassion in the confessional. Father Haring put it this way:

“From my experience as a pastoral caregiver, I became more aware that a legalistic approach does not even serve the law, much less the joy of the Lord. ... The joy of faith is after all our true strength.”

His words made me think of my own upbringing in Catholic schools in the 1940s and '50s. We learned all the things which were binding under the pain of mortal sin and therefore subject to eternal punishment, but there was not much said about joy.

Father Haring insisted, “They got it all backward, completely distorting the fundamental truth that we live as Christians in the law of grace; our jubilation over the good news ... is a precious fountain of youth that awakens and nourishes our inner powers. God sets us free for true life by the powerful gift of his love and grace. Joy in the Lord, not fear, is our greatest strength.”

In my own book, *Enjoy the Lord* (Alba House, Staten Island), I tried to build on that insight, encouraging a more joyful relationship with God. Much of my own thinking was inspired by Father Haring's approach to moral theology.

The priest who hears confession, Father Haring explained, “is not to be a judge, but a true image of the all-merciful Father. He is supposed to communicate the healing love of Jesus.”

Most priests today are kind and non-judgmental in the confessional, but it was not always so. Thank God for the reforms of the last 30 years, and thank God for the gift of Father Haring, who was a modern-day prophet. He will be missed. †

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

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Check It Out . . .

Holy Trinity Parish in Indianapolis will host **its Spring Bazaar** March 20. **Orders for Potica for Easter** are now being taken. The cost is \$13 a loaf. To place orders, call 317-634-2289 or 317-636-8874 by March 6. No orders will be taken at the bazaar.

"Life Awareness," a **vocation retreat for single adults**, will be held March 19-21 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The weekend session is for single adults, ages 19 to 50, who wish to explore and learn about a life of service to God and the Church as a priest, sister or brother. There is no cost for the retreat, however donations will be accepted. The deadline to register is March 15. To register, contact the archdiocesan Office of Priestly and Religious Vocations at 800-382-9836, ext. 1492, or 317-236-1492.

"Wise and Faithful Servants," a **retreat for youth ministers**, will be held March 2-4 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. Father Jeff Godecker, pastor of Immaculate Heart of Mary Parish in Indianapolis, is the presenter. Information: 317-545-7681.

The University of Indianapolis in Indianapolis will offer "**The Summer Youth Academy for Spiritual Formation**," June 14-19. The program is for any junior or senior in an Indiana high school who is an active church member. The academy is offered through the university's new Center for Christian Vocations. Due to a grant from Lilly Endowment, Inc., the total cost for each participant for this first academy is \$60. The deadline to apply, is March 15. To apply send name, address, telephone number, name of parish, names of

two adult references (one being a pastor or youth group leader), and a brief explanation of why you want to attend the academy to: Center for Christian Vocations, 005 Good Hall, University of Indianapolis, 1400 E. Hanna Ave., Indianapolis, IN 46227-3697 or e-mail information to: vocations@uindy.edu.

The themes of the Lenten season will be explored in an atmosphere of monastic prayer and liturgy, during "**Ash Wednesday Retreat**," Feb. 16-18 at Saint Meinrad School of Theology in St. Meinrad. The retreat will be presented by the Saint Meinrad staff. Participants will be given the opportunity for personal reflection and spiritual direction. The cost for the retreat is \$150 per person or \$250 per couple. For more information, contact the Office of Continuing Education at 812-357-6599 or 800-730-9910.

"**Friend Cleaving to Friend in the Spirit of Christ: St. Aelred**," a weekend retreat, will be held Feb. 26-28 at Saint Meinrad School of Theology in St. Meinrad. Benedictine Father Denis Robinson, the director of continuing education at Saint Meinrad School of Theology, is the presenter. The retreat will focus on the life of St. Aelred and his theme of spiritual friendship. The cost for the retreat is \$150 per person or \$250 per couple. For more information, contact the Office of Continuing Education at 812-357-6599 or 800-730-9910.

"**Three Sisters**" by Chekov will be presented by the theater area of Saint Mary-of-the-Woods College at Saint Mary-of-the-Woods. The play opens Feb. 26 at 8 p.m. in Cecilian Auditorium in the Conservatory of Music. Other

presentations will be Feb. 27 at 8 p.m. and Feb. 28 at 2 p.m. Tickets are \$6 for adults and \$4 for senior citizens and may be purchased at the door or reserved by calling the college's public relations office at 812-535-5212.

The St. Francis Neighborhood Clinic, 234 E. Southern Ave. in Indianapolis, will now be open two Saturdays a month to serve low-income residents in the Garfield Park community. This service is made possible through a \$60,000 grant from The Indianapolis Foundation. Information: 317-791-9052.

Former U.S. Ambassador Alan Keyes, a nationally-known pro-life advocate, author, radio talk show host and Republican presidential candidate in the 1996 election, will be the featured speaker for the 17th annual "**A Celebration of Life**" dinner at 6 p.m. March 9 at the Indiana Convention Center in Indianapolis. Keyes served as U.S. Ambassador to the United Nations Economic and Social Council from 1981 to 1987. The annual dinner is sponsored by Right to Life of Indianapolis. Proceeds benefit the organization's pro-life ministries. Reservations are \$35 a person and are due by Feb. 23. Information: Right to Life of Indianapolis at 317-582-1526.

"Winter Enchantment" is the theme for **Cathedral High School's 1999 Shamrauction** at 5 p.m. Feb. 27 at the private Catholic high school located at 5225 E. 56th St. in Indianapolis. Tickets are \$125 a person and include admission to the wine and cheese preview party at 7 p.m. Feb. 26. Proceeds go toward financial aid for students. Information: Cathedral High School at 317-542-1481.

Father Bob Cushing will conduct a **leadership workshop and lead a parish retreat** at St. Bartholomew Parish in Columbus during the first week of Lent. The workshop will be held Feb. 20 from 9 a.m. to noon in the parish hall. "The Testing of the Beloved" will set the theme for the retreat, which will be held on the evenings of Feb. 22, 23, and 24. Father Cushing is working on his doctorate in Ministry in Spirituality and is currently completing the spiritual direction component at San Francisco Theological Seminary. For workshop reservations, call the parish office at 812-379-9353. Child care will be provided. †

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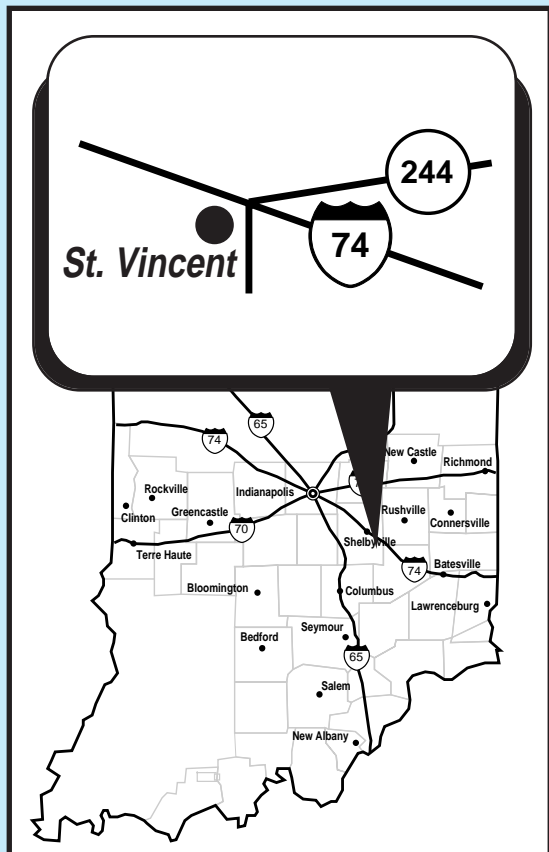
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St. Vincent de Paul Shelby County

Story by Susan Bierman

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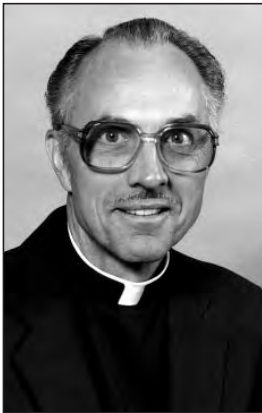
Linda Robertson, coordinator of religious education at St. Vincent de Paul Parish in Shelby County, said the parish's religious education program is unusual in that there are two catechists for every grade level. One hundred students are enrolled in the program in preschool through 12th grade.



Journey of Hope 2001

St. Vincent de Paul parishioners growing spiritually through Renew 2000 process

SHELBY Co.—Parishioners at St. Vincent de Paul Parish in Shelby Co., were hungry to be renewed spiritually.



Fr. Paul Landwerlen

Father Paul Landwerlen, pastor, said Renew 2000 was presented to the parish.

"We latched onto it. We decided to go with this, and it has been very good," Father Landwerlen said.

Renew 2000 is a three-year process. Each of the three years includes two six-week sessions. A session is held in the fall and another in the spring.

Parishioner Kenny Zauss, pastoral council chair, said the program keys in on small faith communities. The small groups consist of about 10 people who meet regularly for 90-minute sessions. Each session includes fellowship. For the fall session, 130 parishioners signed up, and this number is expected to increase for the spring session.

"These small groups are able to meet in an intimate setting without a lot of distractions," Zauss said.

He added that in some cases, group members are given the opportunity to talk about their Catholic faith like never before.

Father Landwerlen said Renew 2000 involves Scripture and personal witnessing in these small groups—something that he believes perhaps the parishioner hadn't expe-

rienced in the past.

"It's something that they liked. They found it helpful in their own spiritual lives and spiritual renewal," Father Landwerlen said.

He added that with Renew 2000 the parishioners are getting the opportunity to talk about and witness their religion in their lives.

Bette Lux, parishioner, said Renew 2000 is a learning tool as well as a faith-sharing opportunity. She said the experience helps participants become comfortable with faith sharing and even with the Bible itself.

"I had a few in my group who weren't familiar with the Bible at all. They really felt proud of themselves because they were able to find passages that we were to read," she said.

A goal of Renew 2000 is for the small groups to continue meeting on a regular basis, even after the end of the formal sessions. Although it's too soon to tell if that will be the case, Zauss believes parishioners



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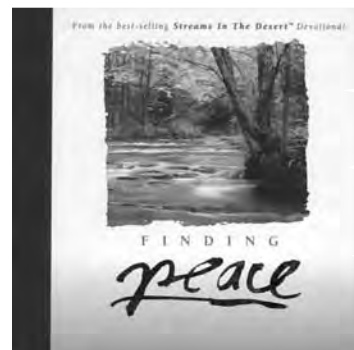
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are headed in that direction.

"We already have groups that are interested in continuing between the seasons. I'm pretty certain it will be an ongoing thing. Already I feel like it will be," he said.

Initially, a number of parishioners were asked to be group leaders for Renew 2000. They attended several workshops at St. Luke Parish in Indianapolis and Our Lady of the Greenwood Parish in Greenwood.

"We became a faith-sharing group of our own, which we almost had to do to understand what we were trying to accomplish," Father Landwerlen said.

Aside from spiritual renewal, Renew 2000 has proven to be an evangelization tool at the parish as well.

"People have gone to these meetings and talked about them, then other people say, 'Can I join?' So the word is getting out," Father Landwerlen said.

Zauss said there is a member in his group who isn't Catholic. She had heard about the renewal from another group member.

"She is probably one of the strongest members of our group," Zauss said.

He added that this member is considering joining the Church.

"I really feel like that participation [with Renew 2000] has been a part of her evangelization," Zauss said.

Zauss said through this renewal process, the group becomes a "family in Christ." Although it would be wonderful for the entire 299-household parish to go through Renew 2000, Father Landwerlen said sometimes that's not possible.

"Some people are just afraid of small-group sharing," Father Landwerlen said.

However, some of the Renew 2000 participants were a bit fearful too, but once they got involved they liked it, he added.

Lux said she has seen change in the Batesville Deanery parish since the program began and in the past few years.

"There is no doubt about it—there has been spiritual, uplifting growth in our parish," Lux said.

She said the parish's spiritual renewal is reflected in the response to the Legacy of Hope Generation to Generation Capital Campaign. The parish goal was \$132,900. The parish has pledges of \$320,882.

With a portion of the parish's share of the campaign money, the church steeple was replaced and the bells were refurbished. They were reinstalled last December.

The old steeple was made of concrete and was erected in 1926. The new steeple is made of steel with an aluminum exterior. Zauss said when the old steeple was removed from the church building, people in the community, even the non-Catholics, missed its presence.

"This church is a spiritual anchor for the community," Zauss said.

After being refurbished, the bells, which hadn't rung since the mid-'60s were blessed, reinstalled on Dec. 20 and now are heard in the community. †



A new steeple made of steel wrapped in aluminum skin is lifted to its position in December 1998. This steeple replaces a 1926 concrete steeple. Below, Father Paul Landwerlen, pastor, blesses the refurbished bells before their replacement.

Submitted photo



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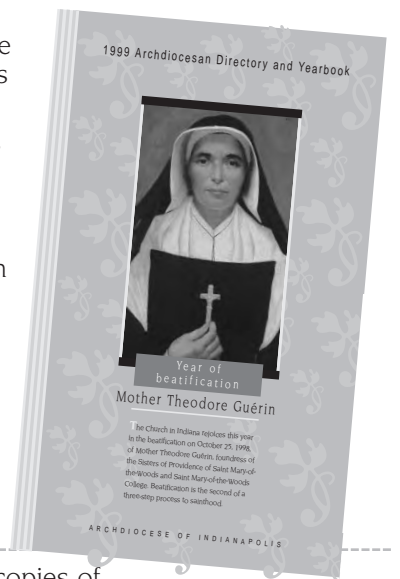
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Youth receive religious awards for scouting

SS. Peter and Paul Cathedral was filled to the choir loft as 608 archdiocesan scouts and their families gathered for the Jan. 31 Religious Emblems Presentation.

Archbishop Daniel M. Buechlein, an Eagle Scout himself, presided at the prayer service. He presented Girl Scout, Boy Scout and adult leader awards to individuals, who gathered in the front with others in their parishes. Names were announced by Father Thomas Schliessmann, archdiocesan chaplain for the scouts.

The gathering hymn was "I Say Yes." In his greeting, the archbishop reminded the scouts that the Holy Father had asked the youth to say yes during his visit to St. Louis just five days before.

In his homily after the Gospel reading about the beatitudes, Father Schliessmann told the scouts to wear their uniforms with "style—remember they proclaim that you promise to help people a little bit more."

Those who received awards from some parishes filled the sanctuary space in front of the altar. St. Bartholomew

Parish in Columbus and St. Barnabas Parish in Indianapolis each had 67 recipients for seven or eight awards. Members of both parishes had earned Family of God, I Live My Faith, Spirit Alive, Light of Christ, Parvuli Dei and St. Elizabeth Seton awards. A St. Barthomew girl received the Marian Medal and St. Barnabas had three Ad Altare Dei awardees and a Bronze Pelican recipient.

At the end of the awards presentation, Father Schliessmann surprised Archbishop Buechlein by presenting him with a framed grouping of all the religious scouting awards.

The archbishop said, "Scouting gave me an opportunity to learn to be a leader and get along with fellow scouts. It was in scouting that I had hints of knowing I wanted to be a priest. I hope some of you will do the same."

"Scouting is as good as its leadership," said Archbishop Buechlein. Speaking of the pope's call to youth as leaders of the future Church, he relayed the Holy Father's message, "If you want



Photo by Margaret Nelson

Archbishop Daniel M. Buechlein congratulates Paul Farrow of St. Joan of Arc Parish in Indianapolis, who received the Parvuli Dei religious award at the Jan. 31 Religious Emblems Presentation at SS. Peter and Paul Cathedral. Looking on is Bill Taylor, religious awards chairperson, who coordinated the 608 awards given to girls, boys and adults involved in the archdiocesan scouting program.

to do that, you have to talk to Christ."

After the presentations, scouts and their families gathered in the Archbishop O'Meara Catholic Center assembly hall for punch and Girl Scout cookies.

Also on the morning of Jan. 31, St. Matthew Parish in Indianapolis celebrated 40 years of scouting during the 11 a.m. Mass and a celebration that followed the liturgy. †

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Local donations for Hurricane Mitch victims reach \$61,731

The archdiocese has sent a total of \$61,731 to Catholic Relief Services to be used for Central American victims of Hurricane Mitch, Providence Sister Marian Kinney, director of the archdiocesan Mission Office, announced last week.

The national office of Catholic Relief Services had sent \$675,500 in funds for emergency relief and rehabilitation efforts in Honduras by late December. Beneficiaries numbered more than 44,500.

Activities in Honduras alone included provision of \$214,115 in water supply equipment; six medical brigades, with supplies, who reached 1,500 remote patients; corn and bean seeds and fertilizer distributed to 1,000 farmers; and \$200,000 to the national Caritas, for establishment of community tools banks, repair of damaged houses and rehabilitation of water systems.

Catholic Relief Services had provided similar assistance to 74,430 families in Nicaragua, 29,730 families in Guatemala and 2,000 families in El Salvador by the end of December. †

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Mercy heals us like ‘gentle rain from heaven’

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

I was amazed at Shakespeare’s description of mercy when I reread these words of Portia in Act IV, Scene I of *The Merchant of Venice*:

“The quality of mercy is not strain’d,
“It droppeth as the gentle rain from heaven
“Upon the place beneath: It is twice blest;
“It blesseth him that gives and him that takes.”

Shakespeare was an excellent exegete, at least in this area. He really caught the quality of mercy. Portia’s speech reads like the Old Testament wisdom literature. The speech continues:

“ ‘Tis mightiest in the mightiest;
“It becomes the throned monarch
“Better than his crown;
“His sceptre shows the force of temporal power,
“The attribute to awe and majesty,
“Wherein doth sit the dread and fear of kings,
“But mercy I above this sceptred sway;
“It is enthroned in the hearts of kings,
“It is an attribute to God himself.”

If I did not know the source of this speech, I would attribute it to a lost book of ancient wisdom literature. In the Bible, mercy is a pervasive theme. It is a quality of God. It should also be a quality of godly people. Mercy pervades the Beatitudes:

“Blessed are the poor in spirit,
“For theirs is the kingdom of heaven.
“Blessed are the merciful,
“For they will be shown mercy.
“Blessed are the peacemakers,
“For they will be called children of God” (Mt 5:3,7,9).

Mercy is also a quality of Jesus.

As the Son of God, Jesus reveals divine mercy in his very person. We recognize God’s mercy in the Word made flesh, dwelling among us (Jn 1:14), giving his flesh for the life of the world (Jn 6:51).

As the Christ, the anointed one, Jesus reveals divine mercy in his ministry, bringing glad tidings to the poor, proclaiming liberty to captives, giving sight to the blind and letting the oppressed go free (Lk 4:18).

Jesus challenges everyone who is with him to be merciful as the Father is merciful, even loving those who do not love us, including our enemies. Mercy should be a quality of every Christian, showing that we are children of the Most High (Lk 6:35-36).

Because it is so pervasive in the Old and New Testaments, it seems that the word “mercy” should be easy to define. But like love and life, mercy is elusive. Usually, like love and life, we recognize mercy by its absence.

The Old Testament Hebrew word for mercy, *hesed*, can be translated in many ways. It expresses kindness, love, generosity, faithfulness and graciousness to one in need.

The divine quality of mercy is repeated as a refrain in Psalm 136. Every translation tries to render it faithfully.

The New American Bible translates it as “God’s love endures forever.”

In the New Revised Standard Version, the translation is, “For his steadfast love endures forever.”

In the New Jerusalem Bible, we read, “For his faithful love endures forever.”

As we see in various Bibles, the translation is only approximate. Together, they give us the sense of divine mercy.

And, as we see in Psalm 136, the way to respond to God’s mercy is by praising and giving thanks:

“Praise the Lord, for he is so good” (Revised New American Bible).

“O give thanks to the Lord, for he is good” (New Revised Standard Version).

“Give thanks to Yahweh, for he is good” (New Jerusalem Bible).

The New Testament Greek word for mercy, *eleos*, has the same range of meanings and connotations.

Like the Old Testament term, the New Testament term often is related to salvation. “Have mercy on us” is equivalent to “Please, save us!”

Thus, when the blind beggar named Bartimaeus cries out to Jesus, saying, “Son of David, have pity (mercy) on me,” he is asking for more than a cure. Bartimaeus is asking for the kind of sight that comes with saving faith.

Jesus’ response to him spells it out: “Go your way; your faith has saved you” (Mk 10:46-52).

Oh yes! To borrow again from Shakespeare, the quality of mercy was “not strain’d” in Jesus. In his steadfast love, Jesus’ mercy offers salvation to us. He offers his very life, challenging the quality of our mercy.

Jesus’ mercy is like the father’s mercy in the story of the prodigal son. When the father saw his son from afar, he was filled with compassion and ran out to meet the young man, embracing him, then welcoming him with a festive banquet.

The story challenges us to be like the father, not like the prodigal son’s older brother, who refused to attend the banquet.

The father was merciful. The older brother was not. †
(*Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.*)

Mercy speaks of ‘God’s covenant love’ for us

By Fr. Lawrence E. Mick

One challenge for those who translate the Scriptures into English is figuring out how to handle words in Hebrew or Greek that do not have any real equivalent in a single English word. One such word is the Hebrew *hesed*.

The common English word used to translate *hesed* is “mercy,” but that only captures part of its meaning. The word “mercy” suggests forgiveness, and that is part of the meaning of *hesed*. But the Hebrew word means much more than that. It speaks of God’s covenant love—God’s faithfulness to the chosen people—and God’s will that all people be saved. It reminds us that God’s saving love was revealed in Jesus Christ.



CNS photo

When we pray “Lord have mercy,” we are asking Christ for more than forgiveness. We are praying that Christ will continue to shower us with all that we need. In his steadfast love, Jesus’ mercy offers salvation to us. He also challenges everyone to be merciful as the Father is merciful, even loving those who do not love us, including our enemies. Mercy should be a quality of every Christian.

This broader meaning is reflected in the history of the “Lord, have mercy” at Mass, which began as early as the fourth century when it was the response to every petition in a litany. It functioned much the way “Lord, hear our prayer” does today. At its beginning, it was a prayer to address all our needs. No matter what problems we faced, we begged for *hesed*, for God’s constant love and care.

When we pray “Lord, have mercy,” we are asking Christ for more than forgiveness. We need forgiveness, but we really are praying for a continuation of Christ’s gracious will toward us with all that this implies. We are praying that Christ will continue to shower us with all that we need. †

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

Discussion Point

Lent is a time for prayer, service

This Week’s Question

What Lenten practice do you find greatly beneficial for yourself and/or others?

“Here we do a soup-and-bread meal after Wednesday evening Mass. Different service groups make the bread and soup, and I belong to one [group] that helps out. I find this activity brings together parts of the parish who normally don’t come together—probably because of the season—and it’s beneficial to all of us.” (Bonnie Sullivan, Crookston, Minn.)

“Instead of simply reciting my prayers, I try to really think about what I’m saying. I don’t give things up for Lent, I try to actively add doing kind acts to my daily life. During Lent, I focus even more on trying to treat

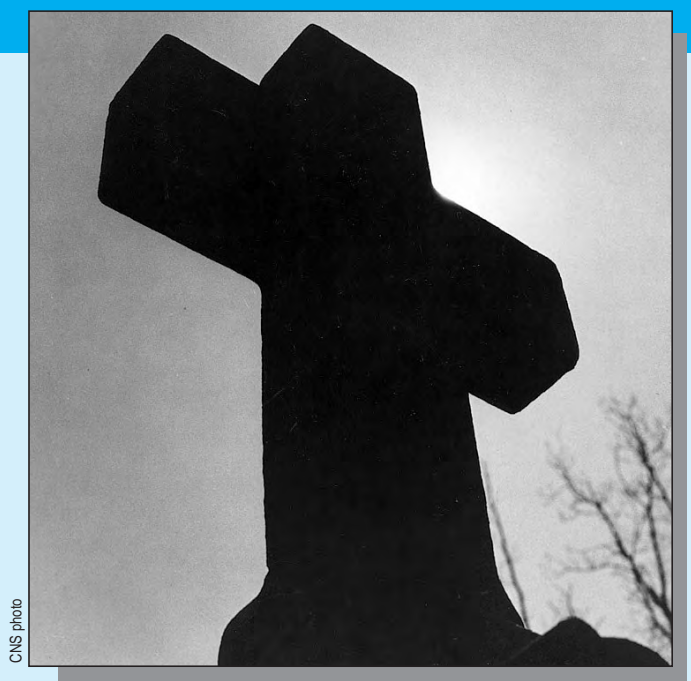
others as if they were Christ.” (Molly Navin, Covington, Ky.)

“Daily prayer during Lent. I use a different meditation book each Lent.” (Kim Feldman, Dubuque, Iowa)

“I would say a weekly prayer and meditation service that my co-workers and I take part in during Lent. That’s a most beneficial practice for me.” (Mary Mescher, Dubuque, Iowa)

Lend Us Your Voice

An upcoming edition asks: Tell of a specific way a parish, motivated by charity, can contribute to the common good. To respond for possible publication, write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo

Perspectives

From the Editor Emeritus/John F. Fink

Why is an erotic love poem included in the Bible?

With Valentine's Day coming up on Sunday, it seems like a good time, in this series of columns about the wisdom books of the Old Testament, to consider the Song of Songs, a love poem full of sensual imagery.



Scholars have long speculated about why a poem about erotic love would be part of the Bible. But it was included in the Jewish canon, is read by Jews on the last day of Passover, and parts of it are included in the Catholic Church's liturgy, especially on Marian feasts.

As *The Catholic Study Bible* tells us, there are four ways of interpreting it: literal, dramatic, cultic and allegorical. In its literal interpretation, it is simply a collection of love poems that celebrate the passion of human love. Perhaps they began as Judean wedding songs that celebrated a fundamental human emotion—erotic love.

But people have looked for more than that. The dramatic interpretation goes back at least as far as the Christian theologian Origen, who said that it was a wedding poem written in dramatic form by Solomon. The fact that there is no narrative, only speeches, supports this interpretation. On the other hand, there is no dramatic development, no story line or character development.

So what if it was originally a liturgical reenactment of a drama that takes place in nature each spring—the cultic interpretation? Those who support this possibility note a well-known fertility myth in the ancient Near East: The great god (Baal

for Canaanites or Tammuz for Babylonians) dies after the harvest and the fertility goddess (Anath or Ishtar) searches for him during the winter. Finally, with spring, she finds him, they are united, and the cycle of life continues.

Finally, there is the allegorical interpretation, the one most accepted by the Catholic Church. Just as Jewish commentators interpret the song as symbolizing God's dealings with Israel, so Christians have long read it as a description of the mystical union of God and the individual soul. Some profound mystical theology, notably that of St. John of the Cross and St. Bernard, come from the allegorical interpretation of the Song of Songs.

Since this is one of the wisdom books, what does it teach us? In its literal interpretation, it simply but enthusiastically affirms that sexuality is one of God's great gifts to us. However, the sexual pleasure is pursued by the woman in the poems only within the context of a faithful and exclusive commitment.

The dramatic interpretation plays up the woman's unrelenting search, steadfast commitment, and fidelity as qualities to be admired and imitated.

The cultic interpretation, the dying/rising ritual, is that death does not have the final victory, that the love of the grieving goddess is enough to bring her lover back and to revitalize the earth.

And the allegorical approach gives us a way of understanding the nature of our relationship with God. God is not just an impassive creator or avenging judge, but a passionate lover who ardently desires union with us. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land*, is now available.)

Cornucopia/Cynthia Dewes

That many-splendored thing

Love is a many-splendored thing, right? That's what Jennifer Jones and William Holden portrayed and what the song says, so it must be true.



Having said that, we then come to the burning question, as Shakespeare and many others have done: "What (exactly) is love?" Well, let us count the ways. Love is hard to describe, but we know it when we see it.

For example, Baby looks at Mom with those round, unfaltering eyes, and we know it's Love because his face reads: There she is, warm, physically and emotionally comforting, offering food, tactile pleasure, amusement, the works. What's not to love?

And when Mom returns his look, Bingo! It's Love, again. She sees someone who needs her in every way, who thinks she is wonderful, beautiful, strong and entirely capable of fulfilling his every desire. Someone who is uncritical and who can make time stop until further notice.

This sounds a little bit like romance, which may or may not be a part of love. At least, not all the time.

The romantic kind of love is what Jennifer and William and *Stardust* and all that stuff refers to. It mostly happens when we're young, but it is possible anytime. And it can be conjured up by something as contrived as creating a mood or as unexpected as recovering a wonderful memory.

Marriage is the desired culmination of romantic love and, it is hoped, its

handmaiden. Admittedly it's hard to sustain romance when you're in the down-and-dirty trenches of marriage such as joblessness, illness, old age, ungrateful kids or draconian in-laws. But we often see it in marriages, even in a time when people are living far longer than they used to.

We find love, if not romance, in other relationships as well. Who can be dearer to us than the sister or brother who shares our memories, sometimes more accurately than our parents? Or the aunts, uncles, cousins, and fringe familiars who've made up the comforting fabric of our family life?

Those draconian in-laws probably profit from some loving attention, too, although they may not show it. And there are our friends, neighbors, co-workers, employers or employees, fellow parishioners and committee members, with whom we have loving relationships on a different level.

When we're in sync, even our dealings with ornery sales clerks and telephone solicitors can, and should, show love. Not to mention the love many of us demonstrate toward our pet dogs and cats and (yuck!) hamsters. Or the love we express in creating and experiencing art and beauty in all their forms.

Considering the many faces of love brings us naturally to God's love which includes, but is not limited to, all of the above. God not only loves us better than we love ourselves, but his love is all-consuming, all-inclusive and ever-available to us.

You might say God's love is the original many-splendored thing. †
(Cynthia Dewes, a member of St. Paul Parish in Greencastle, is a regular columnist for The Criterion.)

Matters Liturgical/Sherie Berg

Listening with inward and outward reverence

Physical aging is just no fun. My poor old body won't do the things it used to.

But the loss of some functions, the aches and pains have given me a new awareness of my body and myself, and some insights into posture and listening and reverence. Pain bringing gain. A good thing.

The Liturgy of the Word, the first part of the Mass, requires our active participation—the active participation of everyone present, not just the lectors, musicians, and presider. It is easy to understand that that means everyone sings the psalm. But it also means that we are all called to active participation in listening, and that active listening in the Liturgy of the Word is facilitated by both inward and outward reverence. Facilitate: to make easy, to help, to assist. Our God is such a great God, that even if I have little awareness or reverence, God's Word is able to convert me. But listening with inward and outward reverence helps me do my part in the process.

It is part of our Catholic liturgical tradition to stand for the Gospel procession and the reading of the Gospel. The change in posture from sitting for the other sacred readings to standing for the Gospel tells us something special is going on. We bring ourselves to our feet, sometimes with arthritic knees, to hear Jesus pro-

claimed. And the standing itself is a sign of reverence. If I straighten my back, if I find an attentive posture, I show my belief that this is holy work, holy words, holy business we are about. I prepare myself for the important active work of listening. While sitting for the other readings and the psalm, my body also must search for an attentive, reverent posture if I am to listen with the ear of my heart.

When I was young, my folks nagged me about posture. I know as a parent I tried not to do that, but I probably did. I am still a slouchy kind of person. But when I process into church carrying the lectionary, when I stand to proclaim the readings in church, when I sit or stand to hear them, I know I can proclaim more effectively, listen more reverently and attentively if I am also attending to my body. And sometimes, on very bad arthritic days, that means just sitting.

The Church teaches us that Jesus, God's Word, is truly present when the Scripture is proclaimed. And if I claim to believe that, and I do, my actions must show it. My reverence for Jesus' presence must be inward and outward. And sometimes that is very, very hard. My mind races away with a thousand distractions. My ears pick up the wind whistling through the guttering. My knees hurt. But if I straighten my posture, if I prick up my ears, if I shake the cobwebs from my head, God just may speak in my ear. †

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

The Bottom Line/Antoinette Bosco

Lent is a thoughtful time

I used to have a hard time with Ash Wednesday. It had such a dreariness about it. "Dust we are, and to dust we shall return" seemed to defy the idea of resurrection and eternal life. It didn't seem hopeful or life affirming.

But I've come to see there is a reason behind this idea of dust and ashes. It is to tell us we must face our earthly mortality, our vulnerability to weakness, our moral failures. That's our human condition. That's reality.

Some Christian writers have said we are chronically ill and that Lent forces us to see how we must repent so as to heal and seek again what is ultimately important.

Lent, the dry time in the desert for 40 days, has a happy ending. Lent invites us again to meet the person who knows us and can give us life. In fact, he revives us by breathing new life into us, a life that will never die. The Easter story is an astounding love story about life and covenant. Christ brings us out of Lent and to eternal life because he is a lover.

Before we get to this understanding, we may wonder about the emphasis on dust and ashes—especially when we have to explain this to children! Well, it comes from the Bible, from Gn 2:7: "Then the Lord formed man from the dust of the ground and breathed into his nostrils the breath of life, and so man became a living being."

I wonder if we ever think about that line, really. God could have made us from starlight or sun rays, from clouds or wind. But he made humans from dust.

I think God made us from the earth so we'd always know we are one with all nature. Maybe God made us from earth so that we could really believe him when he showed us through the resurrection of his Son that we were made for eternal life. Being made from earth, we can identify with how nature hangs onto life and so be able to believe scientifically as well as theologically that to be reborn after dying is our destiny too.

I studied a lot of science. I learned that nothing in nature dies. Everything lives again in one form or another. Resurrection is the great theme of nature. How great a God it is who made his creation for eternal life!

One day I walked near a swamp where people had thrown litter. On top of discarded plastic bags, I found little sprouts in decaying leaves. I was awed at how truly nature persists to nurture life. I was struck by the realization that we breathe because God put his breath in us, as he put breath in all of nature.

Yet, enter sin, and the emphasis is on darkness, mortality and ashes. And so we need Ash Wednesday and Lent to jolt us to "repent" and focus again on our great origins and our destiny of eternal life, designed by the Father, guaranteed by the Son and continually energized by the Spirit.

Lent is only the prelude. God made us for the prize—Easter. †

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

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

The Sunday Readings

Sunday, Feb. 14, 1999

- Sirach 15:15-20
- 1 Corinthians 2:6-10
- Matthew 5:17-37

The ancient Book of Sirach is the source of the first reading this weekend.



Sirach aptly is called part of the Wisdom Literature of the Bible. It well represents that particular style of writing that sought to combine faith in God with human reason.

This weekend's reading speaks both of the freedom of humans to choose for themselves and the supreme and majestic wisdom of God. Humans are limited. God is sublime. In wisdom, and in great love, God has revealed the commandments and has called people to faithfulness.

St. Paul's Second Epistle to the Corinthians provides this liturgy's second reading.

Here Paul presents himself as a teacher of the greatest wisdom. It is the wisdom of God. This wisdom is beyond human comprehension. In fact, if humans were able to grasp this wisdom, then the Lord would not have been crucified.

The apostle makes an interesting point. God's wisdom comes to the mature. The knowledge of God escapes the arrogant and self-centered.

Important in understanding this passage is to know the setting to which Paul wrote. Corinth was a highly sophisticated Greek city, one of the major communities in the far-flung Roman Empire. It included an estimated 200,000 people, an enormous city for its time. The people of

Corinth were exceedingly well-versed in the ways of the world.

Yet Paul insists that all this knowledge and all this experience with the world mean little if unaccompanied by the knowledge of God that comes only from God.

St. Matthew's Gospel furnishes this weekend's Gospel reading.

These verses, in their particulars, reveal the identity of Jesus. He is the great interpreter of God's revelation. He has come to reveal the true meaning of revelation and of God's law. He defines what is true and what is not. He insists that the disciples search the Scriptures for God's truth even more earnestly than the scribes and the Pharisees. They must want to know God.

This process of identification sets the stage for the next section of the reading.

The call of Jesus is revolutionary. It demands, not just invites, absolute change of heart and commitment to God. Nothing less will satisfy.

Jesus gives a series of six admonitions from Scripture. He then says that to obey each, the believer must be thoroughly and totally dedicated.

The Lord continues. Lust is the root of adultery. It is a blunt but obvious statement.

Then Jesus forbids divorce. Matthew's text seems to establish an exception to this ban. However, it has been problematic that some older translations of this passage into English have used "adultery" to describe the exception.

Actually, the Gospel itself uses the Greek word *porneia*, from which "pornography" is derived in the English language. Used elsewhere in the Scriptures, it means relationships forbidden by Jewish religious law, such as relationships of incest. Such

Daily Readings

Monday, Feb. 15
Genesis 4:1-15, 25
Psalm 50:1, 8, 16bc-17, 20-21
Mark 8:11-13

Tuesday, Feb. 16
Genesis 6:5-8; 7:1-5, 10
Psalm 29:1a, 2, 3ac-4, 3b, 9b-10
Mark 8:14-21

Wednesday, Feb. 17
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6a, 12-14, 17
2 Corinthians 5:20 - 6:2
Matthew 6:1-6, 16-18

Thursday, Feb. 18
Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

Friday, Feb. 19
Isaiah 58:1-9a
Psalm 51:3-6a, 18-19
Matthew 9:14-15

Saturday, Feb. 20
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, Feb. 21
First Sunday of Lent
Genesis 2:7-9; 3:1-7
Psalm 51:3-6a, 12-14, 17
Romans 5:12-19
or Romans 5:12, 17-19
Matthew 4:1-11

marriages were not unknown at the time.

Reflection

As was the case last week, the Liturgy of the Word this weekend calls disciples to faithfulness to God in all matters of life.

The first section of this rather extended reading from Matthew establishes Jesus as Lord and Master, as does the second reading from First Corinthians.

Jesus reveals God. Jesus teaches God's truth.

Any follower of Christ must give everything to God. No disciple can serve two masters.

This applies even to the strong impulses of the body. It especially applies in the face of solemn vows of marriage. Most certainly, in marriage, fidelity to God must prevail. †

Question Corner/Fr. John Dietzen

Scientists say its safe to use the Communion cup

Q At a time when Hepatitis C and AIDS are so prevalent as health hazards, why does the Church still give Communion under both species?

Also, what do eucharistic ministers do who cannot drink the remaining wine after Communion but do not wish to give up this ministry?

(Massachusetts)

A The simple and direct answer to your first question is that neither of these diseases can be transmitted through any remnants of saliva on the Communion cup.

The Hepatitis C virus was discovered only 11 years ago, by molecular cloning. It was found to be the apparent primary cause of those cases of hepatitis which do not result from the A or B virus.

In preparing this column, I talked with specialists who work in the hepatitis section of the Center for Disease Control and Prevention in Atlanta, the main center for disease-related information and analysis in the United States.

Their studies confirm that Hepatitis C is a blood-borne virus and is not spread by eating utensils or drinking glasses.

Harmful exposure to the virus is normally through blood or blood components, use of injected drugs via sharing contaminated needles, possibly through infected sexual partners, or by percutaneous (skin-piercing) professional accidents—for example, when a physician, nurse or other health care person is exposed to an infected individual's blood.

This column has dealt several times over the years with the question of whether AIDS (acquired immune deficiency syndrome), or the virus which

causes it (HIV, the human immunodeficiency virus), might be transmitted by a common Communion cup.

The Center for Disease Control's answer has been and still is that HIV-AIDS is transmitted in several ways: sexual intercourse, blood or blood-borne products, breast milk, occupational accidents mentioned above, and so on.

Scientists agree, however, that what is called casual contact is not among the ways of communicating the virus.

Several years ago, the U.S. Surgeon General, following advice from the Center for Disease Control and other scientific sources, sent an informative brochure to every household in the country.

"You won't get the AIDS virus," said the study, "through everyday contact with the people around you in school, in the workplace, at parties, child-care centers or stores. You won't get it by swimming in a pool, even if someone in the pool is infected with the AIDS virus. ... You won't get AIDS from saliva, sweat, tears, urine or ... a kiss. ... It can't be passed by using a glass or eating utensils that someone else has used."

The bottom line is that, following the best available scientific knowledge concerning these viruses, there has never been, and is not now, any reason why the Church should discontinue or discourage Communion from the cup, because of them.

To answer your final question, for any of several good reasons, it is not uncommon that people ministering Communion, including deacons and priests, cannot consume the consecrated wine left in the chalice. They may always ask another person to consume it for them.

It is good to check with the priest. Instructions covering this possibility should be, and usually are, part of the normal preparation of eucharistic ministers. †
(Send questions for this column to Father John Dietzen, Box 325, Peoria, Ill. 61651.)

My Journey to God

It's as Simple as Love

Our lives often seem complicated and filled with distractions, an almost constant hazard of living in this day and age, at least for most people in this country.

And it's not always our surroundings that pull us in so many different directions.

Often we ourselves are responsible for the messes that make it difficult to focus on our ultimate goal, the ultimate goal of holy men and women throughout history: "Blessed are the single-hearted, for they shall see God."

To see God ... What could be better? But it takes the ability to focus oneself completely—without internal division—to do this. No divided hearts or scattered thoughts will do. One needs the ability to live a life of radical simplicity.

I'm talking about a spiritual process of separating the wheat from the chaff; purification; the elimination from one's life of those things that are not necessary for us to be able to be single-mindedly devoted to God.

It is fairly obvious how our surroundings threaten this process of spiritual simplification. But why do we often create complications for ourselves?

Why wouldn't I want my heart to be without division, simply focused on God alone?

"God is love," says the Gospel of John.

The less complicated my life is, my thoughts are, the closer I approach God.

Then I become more and more aware of what God wants from me—to love myself and others as deeply as I am loved.

This means all others, even those people who dislike me, gossip about me, resent me, attack me, ignore me.

Often it means not acting on desires that are very powerful. This is difficult—painful. It even goes against some of our deepest instincts!

Forgive the one who continues to hurt me? Discipline myself—suffer—rather than do what I feel and what feels good? That's crazy! No, that's God! That's how God loves me when I am unfaithful, ungrateful, indifferent. And it wouldn't seem unreasonable for God to reject or abandon me.

So in those moments of prayer when I am calm and quiet and can hear, God whispers, "Be like me."

The temptation then is to run away and fill my life with messes, all of which complicate my life and become reasons why I don't hear, feel, see God and follow that path—live that message that is stark in its simplicity yet continues to endure.

"You shall love the Lord your God with all your heart, mind, soul, and strength, and love your neighbor as yourself."

May the grace of God enable us all to live this simple truth—love. †

By Mike Haigerty

(Mike Haigerty is a member of St. Therese of the Infant Jesus, Little Flower Parish in Indianapolis.)

The Active List

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

February 12

St. Roch Youth Athletic Board, Indianapolis, 3603 S. Meridian St., will hold a winter Monte Carlo Night in the school cafeteria beginning at 7 p.m. Information: 317-783-6155.

February 13

Familia will hold a Day of Reflection with Msgr. Joseph Schaedel, "Marriage and the Sanctity of Life," at St. Lawrence Parish, 9 a.m.-3 p.m. The day includes Mass, reconciliation and lunch. Cost: \$10. Information and registration: 765-342-4905.

St. Andrew the Apostle Parish, Indianapolis, 3922 E. 38th St., will present a Valentine's Day Jazz Cabaret featuring Brenda Williams. Doors open from 6 p.m.-1 a.m. Cost: \$15 in advance; \$20 at the door. Information: 317-546-1571.

February 14

Rexville Schoenstatt will present "The Eucharist, Source and Summit of the Christian Life," at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

St. Nicholas Parish, Sunman, will sponsor a Sweetheart Breakfast in the parish hall from 7:30 a.m.-noon, sponsored by the St. Nicholas Ladies Sodality.

sored by the St. Nicholas Ladies Sodality.

The Msgr. Downey Knights of Columbus Council #3660, Indianapolis, 511 E. Thompson Rd., will hold a Valentine's Day dinner and dance from 5-8 p.m. Buffet style chicken dinner with entertainment by Super Dave and Banjo Lady. Cost: \$7 adults; \$4 children 6-12. Information and reservations: 317-787-1234, Theresa Cain or 317-784-5468, Milly Gold.

St. Anthony Parish, Indianapolis, 379 N. Warman Ave., will hold a euchre party beginning at 1 p.m. in Ryan Hall. Cost: \$3 per person.

All Saints Catholic School, Indianapolis, 337 N., Warman, will have a Valentine's Day Breakfast from 8 a.m.-1 p.m. in Ryan Hall at St. Anthony. Complete menu. Information: 317-636-3739.

February 16

St. John Parish, Indianapolis, will hold its annual Mardi Gras, Shrove Tuesday dinner at the nearby Old Spaghetti Factory at 7 p.m. after a social hour at the rectory at 5:45 p.m. Reservations: 317-635-2021.

February 20

Martin University, Indianapolis, 2171 Avondale Pl., will present the annual Frederick Douglass performance featuring faculty, staff and students in the historic Performing Arts Center beginning at 6 p.m. Free. Information: 317-767-5259.

The 10th annual Oldenburg Academy Reverse Raffle will be at the Sherman House in Batesville. Refreshments, dinner and dancing, beginning at 6:30 p.m., are \$37.50. Reverse raffle ticket is \$25. Reservations: 812-933-0737.

St. Bartholomew, Columbus, leadership workshop by Father Bob Cushing, 9 a.m. to noon in parish hall. Child care provided.

February 21

Rexville Schoenstatt will present Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

Little Sisters of the Poor and the residents of St. Augustine's Home for the Aged, Indianapolis, 2345 W. 86th St., will have Holy Hour to pray for vocations beginning at 4:30 p.m. in the chapel. Information: 317-872-6420.

February 21-25

St. Paul Catholic Center, Bloomington, 1413 E. 17th St., will hold a parish mission, conducted by the Redemptorist Fathers opening on Sunday with a potluck dinner at 6 p.m. followed at 7 p.m. with the first session. Monday through Friday sessions will be from

6:30-7:45 p.m. Babysitting and transportation provided. Information: 812-339-5561.

February 22-24

St. Bartholomew, Columbus, evening parish retreat by Father Bob Cushing, "The Testing of the Beloved." Information: 812-379-9353.

Recurring

Daily

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

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

Weekly

Sundays

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

St. Anthony of Padua Parish, Clarksville, holds "Be Not Afraid" holy hour from 6-7 p.m.

St. Anthony Church, 379 N. Warman, Indianapolis, holds a rosary and Benediction for vocations at 2 p.m.

Mondays

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



"Look Mom. A Valentine theme."

© 1999 CNS Graphics

Tuesdays

Our Lady of the Greenwood Marian Prayer group at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, meets from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

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

St. Louis de Montfort Parish, Fishers, 11441 Hague Rd., offers adult religious education classes from 7 p.m. to 9:30 p.m. There is a minimal fee. Information: 317-842-5869.

Holy Name Parish, Beech Grove, 89 N. 17th St., holds prayer group from 2:30 to 3:30 p.m.

Wednesdays

Marian Movement of Priests cenacle prayer group from 3 to 4 p.m. at 3354 W. 30th St., Indianapolis, behind St. Michael Church. Information: 317-271-8016.

Thursdays

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

St. Mary Parish, New Albany, Shepherds of Christ Associates gather at 7 p.m. to pray for lay and religious vocations.

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

St. Malachy Parish, Brownsburg, celebrates Liturgy

of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

Fridays

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

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

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

Saturdays

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

Monthly

First Sundays

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

First Mondays

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

First Tuesdays

Divine Mercy Chapel, Indianapolis, 3354 W. 30th St., north of St. Michael Church, holds Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

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

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

◆ ◆ ◆
St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4 p.m. to 6 p.m.

◆ ◆ ◆
St. Joseph University Parish, Terre Haute, holds eucharistic adoration after the 9 a.m. Mass until 5 p.m., with rosary at noon.

First Saturdays
St. Nicholas Parish, Sunman, has 8 a.m. Mass, praise and worship music followed by the Fatima rosary. Monthly SACRED gathering follows in the parish school.

◆ ◆ ◆
Apostolate of Fatima holds holy hour at 2 p.m. in Little Flower Chapel, 13th and Bosart, Indianapolis.

◆ ◆ ◆
Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., holds First Saturday devotions and the sacrament of reconciliation after 8 a.m. Mass.

◆ ◆ ◆
Holy Angels Parish,

Indianapolis, 28th St. and Dr. Martin Luther King Jr. St., holds exposition of the Blessed Sacrament from 11 a.m. to noon.

Second Thursdays
Focolare Movement meets at 7:30 p.m. at the Indianapolis home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

Third Sundays
Mary's Rexville Schoenstatt has holy hour at 2:30 p.m. followed by Mass at 3:30 p.m. (Located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles.) Information: 812-689-3551.

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

Third Wednesdays
Catholic Widowed Organization meets from 7 p.m. to 9:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

◆ ◆ ◆
Holy Family Parish, Oldenburg, holds a support group for widowed persons at 7 p.m. Information: 812-934-2524.

◆ ◆ ◆
Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

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

◆ ◆ ◆
Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

Third Fridays
The Catholic Charismatic Renewal of Central Indiana gathers at 7 p.m. for Mass and healing service at the chapel in St. Francis Hall, Marian College, 3200 Cold Spring Rd., Indianapolis.

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

Bingos
TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday

COMEDIAN

continued from page 3

"As hard as it is for me to lose my wife, I have wonderful memories," he said. "Those seeds we planted a long time ago on our wedding day are still rooted in my heart, and those memories are the biggest gift of God I've got now. And it's young people like you who help those memories stay alive when you ask us old people to share our stories."

For his closing remarks on Feb. 7, Brummel donned props to portray a chubby angel who visits a circus and decides to dress as a clown to make people happy. To find true happiness, the cherub discovered, people need to celebrate their God-given gifts and talents.

Sometimes, Brummel said at the conclusion of the skit, people need to "call on God's hand to touch our lives and show us how valuable we are."

Archbishop Daniel M. Buechlein talked with conference participants during a Feb. 6 youth forum.

"At the youth rally in the Kiel Center [in St. Louis] a little over a week or so ago," Archbishop Buechlein said, "Pope John Paul II said to the youth, 'You can't put off your sharing with Christ and the Church. Your time of action is now.' He said, 'I challenge you as a friend to live in the light of Jesus Christ and let his words enter your hearts.' He said, 'Turn to Jesus, listen to him, and discover the real meaning of your life.'"

"The Holy Father also said, 'Get to know Jesus personally,'" the archbishop recalled. "He said, 'You can only do that

through prayer, so talk to God and listen to him.'"

Prayer is a unique form of communication, Archbishop Buechlein said. "If you're going to allow the seeds of faith to grow, if you're going to remain rooted in the Spirit, then you need to pray as the Holy Father asked you to do."

Father Patrick Beidelman, associate pastor of St. Monica Parish in Indianapolis and chaplain at Cardinal Ritter Jr./Sr. High School in the Indianapolis West Deanery, presided at the eucharistic liturgy with the youth Feb. 7. He told them that, at age 26, he is the youngest priest in the state.

In his homily, Father Beidelman quoted a Super Bowl headline in the sports section of a newspaper. After the Denver Broncos won the title for the second year, the headline noted that the National Football League team is "Still on the mountaintop."

Quoting the Gospel of Matthew, Father Beidelman said Christians can be "the salt of the earth and the light of the world" and "be on the mountaintop" by developing a strong personal relationship with God.

"The Gospel doesn't speak of rank or status, but of our mission, our call," he said. "We need to embrace a new evangelization, as Pope John Paul II urged in St. Louis, and be ready for a 'new springtime of faith.' This conference theme, about seeds of faith, in a real way gives life to that 'new springtime of faith' that the Holy Father spoke of. With you today, I commit to being a new evangelizer. We will journey together to bring hope, faith and peace to our Church." †

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News briefs

U.S.

Abortion foes vow to continue after ruling on posters, web site

PORTLAND, Ore. (CNS)—Despite a \$107 million judgment against them for their web site and "Wanted" posters featuring abortionists, members of a national coalition of abortion opponents vowed to continue. They say they lack the funds to pay the damages. The judgment was handed down Feb. 2 by a jury in U.S. District Court in Portland in a civil suit brought against the American Coalition of Life Activists in 1995 by Planned Parenthood in Oregon, four doctors who perform abortions and two women's clinics. The plaintiffs claimed the coalition was conducting a "campaign of terror and intimidation."

Philadelphia clergy appeal for modified state welfare sanctions

PHILADELPHIA (CNS)—Cardinal Anthony J. Bevilacqua and other Philadelphia religious leaders have urged Pennsylvania Gov. Tom Ridge to modify the state's plans for moving people off welfare and into the work force. In a letter sent under the auspices of the Metropolitan Christian Council of Philadelphia, Cardinal Bevilacqua and other clergy told Ridge that "insufficient attention has been given to the measures that will move people from welfare to family-sustaining employment." First, they said, Pennsylvania must ensure that people are ready to work. "Literacy and life skills training must be completed before a person can effectively compete in the job market." The availability of daycare and transportation also are critical, they said.

Religion not key in hiring at Catholic colleges, says study

WASHINGTON (CNS)—The key traits sought in

faculty members at U.S. Catholic colleges and universities are creativity in teaching and commitment to the values of the institution, according to a new national study conducted for the Association for Catholic Colleges and Universities (ACCU). Administrators at the schools also considered Catholic values to be more important in academic course development than Catholic beliefs, according to researchers from the University of Dayton Center for Family and Community Research. The study, "Hiring Practices, Academic Environments and Values at Catholic Institutions," was presented Feb. 3 at the annual meeting of the ACCU in Washington. (See related story, Page 15.)

Oregon House committee moves to affirm seal of confession

SALEM, Ore. (CNS)—A key panel in the Oregon House of Representatives advanced a bill Feb. 2 that gives government affirmation to the seal of confession. House Bill 2329 would allow priests and ministers to invoke the clergy-penitent privilege. Current Oregon law protects the secrecy of such sacred conversations only if the penitent wishes it. By a 7-0 vote, the House Judiciary Criminal Law Committee approved the bill. The proposed law was expected to meet with approval on the House floor before the end of February.

HUD's Cuomo: America must overcome 'aspiration deficit'

CHEVY CHASE, Md. (CNS)—With the economy booming and no federal budget deficit, Housing and Urban Development Secretary Andrew Cuomo said America's next task is to cut what he called the "aspiration deficit." "We've somehow gotten to a place as a people where we don't aspire to anything better. We don't even dream a broader vision or a brighter future," Cuomo said Feb. 2 at a welfare policy conference meeting in the Washington suburb of Chevy Chase. "We have to aspire. We have to dream," he told the assembly of 500 people from a variety of denominational and faith-based community groups. "And you have to be the prophets and the change agents."

U.S. religious leaders press Clinton on Palestinian rights

WASHINGTON (CNS)—More than 1,000 U.S. clergy, including four Catholic bishops, and numerous lay religious leaders have called on President Clinton to press for Palestinian human rights. Among nine points in the group's petition was a request that the U.S. government "withhold financial aid to Israel and the Palestinian Authority until they comply with U.S. law and human rights covenants." Pending such compliance, the petition said, "aid should be given to Israeli and Palestinian non-governmental organizations working for peace based on human rights." The petition was delivered Jan. 26 to U.S., Israeli and Palestinian officials.

Consultation on Church Union moves closer to unity

ST. LOUIS (CNS)—After nearly 40 years, the nine churches in the Consultation on Church Union have unanimously approved a document that calls them to enter a "new relationship" as early as 2002 under the name Churches Uniting in Christ. Only the Episcopal Church added reservations to its yes vote Jan. 24 in St. Louis. Episcopal Presiding Bishop Frank Griswold of New York said his delegation could not commend the document to its general convention unless its ordained ministry stance can be reconciled with the Episcopal insistence that bishops stand in an unbroken line of historical apostolic succession.

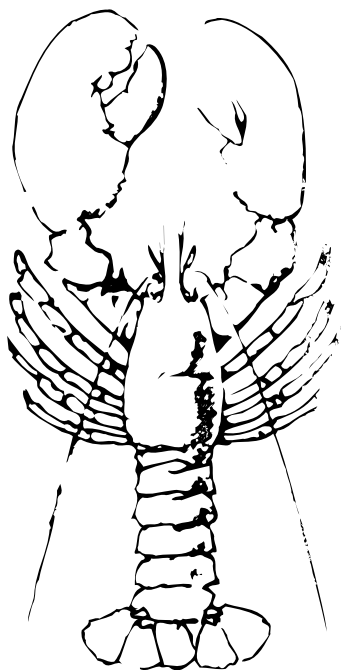
World

Pope says Catholic minority in Greece must work for ecumenism

VATICAN CITY (CNS)—Being a very small minority, Catholics in Greece must have a commitment to ecumenism, to social service and to maintaining strong families, Pope John Paul II told the country's bishops. When it gives witness to Gospel values, the pope said, "the Church

See BRIEFS, page 17

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BRIEFS

continued from page 16

is recognized as an open community, willing to undertake and carry out initiatives which make it close to each person with respect for their legitimate freedom." Pope John Paul II met Feb. 5 the Latin- and Eastern-rite bishops of Greece.

Church leaders foresee little progress in bishop's murder case

GUATEMALA CITY (CNS)—The appointment of a new public prosecutor and expected appointment of a new judge in the case of a murdered Guatemalan bishop offered little hope for an impartial investigation, said Church sources close to the case. "We are waiting to see what the new prosecutor does; we hope he'll broaden his investigations and be more objective than the last," said Neri Rodenas, a lawyer working on the case for the Archdiocesan Human Rights Office. But "in global terms, very little has been done in the investigations ... and everything indicates that (the authorities) will continue taking them in the wrong direction," he said Feb. 3. In early February, Public Attorney Celvin Galindo was named to head the official investigations into the April 26 murder of 72-year-old Auxiliary Bishop Juan Gerardi Condera of Guatemala City, former head of the Archdiocesan Human Rights Office.

Vatican to launch web site dedicated to jubilee year

VATICAN CITY (CNS)—Pilgrims planning a trip to Rome for the jubilee year can pay a virtual visit first, and even make arrangements for their stay, with a new Vatican Internet site dedicated to the year 2000. The site, which goes on line Feb. 22 at www.jubil2000.org, offers plenty of practical information, such as how to get from the airport to St. Peter's Square, as well as city maps, descriptions of special events and the opening hours of the major basilicas. It also is full of facts on liturgy, history and practices related to the Holy Year.

Vatican document notes positives in shared religious formation

VATICAN CITY (CNS)—The trend of religious orders sharing formation programs is positive as long as the orders provide a specific formation for their own members, a new Vatican document said. Sharing programs "manifests concrete solidarity" among communities and "offers an eloquent testimony of the communion to which the Church is called by divine vocation," the document said. The instruction on "Inter-Institute Collaboration for Formation" was released in early February by the Congregation for Institutes of Consecrated Life and for Societies of Apostolic Life.

Cardinal Ratzinger to meet in U.S. with doctrinal representatives

VATICAN CITY (CNS)—Cardinal Joseph Ratzinger, prefect of the Vatican Congregation for the Doctrine of the Faith, will meet in California with bishops who head national doctrinal commissions in the United States, Canada and Oceania. Representatives of the doctrinal congregation said the Feb. 9-12 meeting at Vallombrosa Center in Menlo Park, Calif., is designed to give the Vatican an opportunity "to know up close the reality of the religious situation" in the countries involved and to reflect on several themes with bishops from those countries. Participating bishops will give presentations on the role of the theologian, on feminism and on homosexuality, the congregation said in a Feb. 4 statement announcing the meeting.

People

Priest was active in marriage prep, help for troubled marriages

LOS ANGELES (CNS)—A funeral Mass was celebrated Jan. 8 at Divine Savior Church in Los Angeles for Msgr. Charles B. Fortier, associate director of the archdiocesan Office of Family Life, who died Jan. 5, three days after his 80th birthday. Cardinal Roger M. Mahony of Los Angeles presided at the funeral Mass at the church where Msgr. Fortier had lived for many

years. Interment was in Louisiana. Born in St. Isidore, Quebec, Charles Fortier entered St. Paul's Seminary in Ottawa, transferring in 1944 to Notre Dame Seminary in New Orleans, where he studied to be ordained for the priesthood for the Diocese of Lafayette, La.

Father William Most, scholar, columnist, author dies

MANASSAS, Va. (CNS)—Father William G. Most, a classics scholar, columnist and author of numerous popular articles and books in defense of Catholic teaching, died Jan. 31 in Manassas. He was 84 years old. A native of Iowa and a priest of the Dubuque Archdiocese, he taught Latin, Greek and the classics at Loras College in Dubuque for more than 40 years before moving to Virginia upon his retirement in 1989. He was a longtime columnist for the *National Catholic Register* and in recent years appeared regularly on EWTN, the Eternal Word Television Network.

Sacramento pulpit exchange spotlights Catholic-Lutheran agreement

SACRAMENTO, Calif. (CNS)—Sacramento Bishop William K. Weigand and Lutheran Bishop Robert Mattheis exchanged pulpits Jan. 31 to spotlight a Catholic-Lutheran agreement to be signed soon that will help overcome centuries-old divisions between the Churches. Bishop Weigand delivered the Sunday sermon at St. John Lutheran Church in downtown Sacramento, while Bishop Mattheis spoke at the noon Mass at the Cathedral of the Blessed Sacrament. Bishop Mattheis is head of the Sierra Pacific Synod of the Evangelical Lutheran Church of America, overseeing 216 congregations with 79,000 members from Bakersfield, Calif., to the Oregon border. †
(These briefs were compiled from reports by Catholic News Service.)

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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.

ABPLANALP, Diane Marie (Phair), 39, St. Rose of Lima, Franklin, Feb. 1. Wife of Dean Abplanalp. Mother of Jennifer and Jon Blankenship. Daughter of Patricia Hurd. Sister of Jerry, Gary and Larry Phair, Darlene Aguilar. Granddaughter of Vana Johnson.

ADAMS, John Samuel, 83, St. John the Baptist, Osgood, Jan. 23. Husband of Luella C. Adams. Father of Betty Bushart. Brother of of Ilene Fry. Grandfather of two.

ARBUCKLE, Thelma Marie, 84, Nativity, Indianapolis, Jan. 24. Wife of Clifford A. Arbuckle. Mother of James C., Stephen E. and Michael R. Arbuckle. Sister of Dr. George Daufel, Billie Brown, Eddie Arnold. Grandmother of nine. Great-grandmother of five.

BAILEY, Martha Lucille, 89, Holy Name, Beech Grove, Jan. 2. Mother of Thomas Joseph Bailey Sr. Sister of Betty Dolan. Grandmother of four. Great-grandmother of four.

BEZY, Edward C., 70, St.

Mary-of-the-Knobs, Floyds Knobs, Jan. 30. Husband of Mary Bezy. Father of James E. Bezy, Sheri Gahlinger. Brother of John E. and Paul C. Bezy. Grandfather of four.

BORN, William, 19, St. Patrick, Terre Haute, Nov. 28. Son of Tom and Bonnie Born. Brother of David Born. Grandson of Angeline Chambers and Carl and Hazel Born.

CANNALEY, Hazelmary, 87, St. Roch, Indianapolis, Jan. 27. Mother of Sandra Sue Thompson. Grandmother of four. Great-grandmother of one.

CASTER, William J., 64, Our Lady of Lourdes, Indianapolis, Jan. 19. Husband of Thena Caster. Father of AnnMarie Bentley, Catherine Coop, Carin Pfening, Carl and Patrick Caster. Brother of Edgar Caster, Catherine Bridenstein. Grandfather of nine.

COLE, Delores M., 67, Most Sorrowful Mother of God, Vevay, Jan. 25. Mother of Dennis and Duane Cole, Debbie Kappes, Denise Rosenberger, Darlene Haskell, Diana Keith. Sister of Marilyn Gosney, Joni Swango. Grandmother of 14. Great-grandmother of four.

COOK, Catherine Olga, 92, Little Flower, Indianapolis, Jan. 16. Sister of Marcalla Obermeyer, Romilda Wilson.

DAILY, Herman "Buck," 77, St. Mark, Indianapolis, Jan. 31. Father of James F. Daily, Joan

M. Kinder. Brother of Micky Dillow, Ralph and Harold Daily. Grandfather of one.

DANAHEY, John J. (Jack), 79, Christ the King, Indianapolis, Jan. 29. Husband of Mary Frances Danahey. Brother of Eileen Harpe. Uncle of several.

DAUBY, Hubert William, 76, St. Paul, Tell City, Jan. 25. Husband of Cleta E. Dauby. Father of Steven J., Michael P. and Philip L. Dauby, Mary Jayne Miller. Brother of Ralph "Otts" Dauby, Hazel Tempel, Rose Reed, Jessie Jo Scott. Grandfather of six.

DeLaVEGA, Patricia V., 83, St. Andrew the Apostle, Indianapolis, Jan. 20. Wife of Eduardo R. DeLaVega.

DOYLE, Bernard L., 60, Holy Name, Beech Grove, Jan. 2. Father of Tony and Brian Doyle, Theresa Humphrey. Son of Marcella Wagner Doyle. Brother of Ronnie and David Doyle, Mary Veerkamp, Sharon Fitzgerald. Grandfather of three.

FOLEY, Ethel B., 90, Our Lady of Lourdes, Indianapolis, Jan. 14. Mother of Jane Nash, David, John and Richard Foley. Grandmother of 13. Great-grandmother of 16.

FRALICH, Dora E., 70, Holy Spirit, Indianapolis, Dec. 28. Sister of Leo F. White, Lillian Forestal. Aunt of several. (Correction from Jan. 29.)

GINN, Madge A., 92, Holy Name, Beech Grove, Jan. 5.

GODFROY, Margaret, 76, St. Augustine, Jeffersonville, Jan. 22. Wife of John W. Godfroy. Mother of Stephen and Michael

Beinor, Pricilla Weber, Patricia

Sundermon. Sister of Betty Jockmon. Grandmother of nine. Great-grandmother of four.

GOODIN, Roxanna Mable, 91, Holy Spirit, Indianapolis, Jan. 31. Aunt of several.

GRIFFIN, Agnes Hegarty, 89, St. Philip Neri, Indianapolis, Jan. 9. Sister-in-law of Ruth Griffin.

HARMON, Thelma C., 97, Our Lady of Lourdes, Indianapolis, Jan. 22. Mother of Judy A. Rathz. Grandmother of three.

HELLMICH, Edith Mae, 60, St. Mary, Greensburg, Jan. 30. Wife of William A. Hellmich. Mother of Todd and Nanci Hellmich, Mandy Rushing, Sandy Sandefur, Dana Lowein. Sister of Randy and Ray Jones, Louise Weaver, Betty Harris, Grace McDermott, Darlene Ashford, Juanita Beagle. Grandmother of eight.

HOPWOOD, Martha L., 81, Holy Spirit, Indianapolis, Jan. 25. Mother of Cheryl Noland, Elaine Hickson, Karen Curfman, Terri Frank, Denise and Kerry Hopwood. Grandmother of 19. Great-grandmother of nine.

HORNER, Dorothy M. (Knue), 88, St. John the Baptist, Dover, Jan. 7. Mother of Paul, John, Joe, Michael, Louis and Larry Horner, Mary Gaynor, Theresa Widolff.

JAMES, Agnes Catherine, 88, Christ the King, Indianapolis, Jan. 28. Wife of Joseph James. Mother of Joann Muirhead, David and Lawrence James. Grandmother of nine.

KINNEY, Maurice W., 84, Little Flower, Indianapolis, Jan. 24. Father of Barbara Kleiber,

Kathryn Painter, Margaret Jane Gillespie, Patricia Lynn Conway. Brother of Patrick, Donald and Providence Sister Marian Thomas Kinney. Grandfather of five. Great-grandfather of one.

KLEINMANN, Dorothy C. (Stuart), 77, Mary, Queen of Peace, Danville, Jan. 29. Mother of George Kleinmann. Sister of Clifford Stuart, Evelyn Tieman. Grandmother of seven. Great-grandmother of 12.

LALLY, Charles K., 75, St. Augustine, Jeffersonville, Jan. 23. Brother of Mary M. Shelton, Jane Young. Nephew of Irma Roster.

LYSINGER, Rosella, 93, St. Mary, Richmond, Jan. 20. Aunt of several.

McCOLLUM, Mary, 78, Holy Name, Beech Grove, Dec. 30. Mother of Rose Ann Gillett. Sister of Frank, Marion J. and Joseph Ray, Frances Mattingly. Grandmother of one.

MEER, Marie, 95, St. Anthony of Padua, Morris, Jan. 25. Mother of Sylvia Prickel, Clifford Meer. Sister of Elizabeth Beiting, Philomena Werne. Grandmother of 23. Great-grandmother of 53.

MILLER, Mary "Bobbi" (Rapia), 78, St. Joan of Arc, Indianapolis, Jan. 28. Mother of Mary Kay Clamme. Grandmother of two.

MOODY, Alvin E., 77, St. Louis, Batesville, Jan. 30. Husband of Mary Moody. Father of Beverly Jumper, Anita Zielinski, Cindy Weiler, Roseann Scalf, Ken, Keith and Kevin Moody. Brother of William and Albert Moody. Grandfather of 20. Great-grandfather of 10.

O'BRIEN, Frances R., 96, St. Gabriel, Connersville, Jan. 24. Aunt of several.

PETERSON, Vivian M., 81, St. Vincent, Bedford, Jan. 26. Mother of Larry Peterson, Emily Levitt. Sister of Marjorie Nickas, Phyllis Drummond. Grandmother of four. Great-grandmother of nine.

PIERSON, Richard A., 67, St. Michael, Greenfield, Jan. 21. Husband of Kathy (McBee) Pierson. Father of Cynthia Pendium, Deborah Colip, Richard Jr., Michael, Randall and James Pierson. Stepfather of Robert, Jeffrey and William Henderson. Son of Archell and Edna Pierson. Brother of Tedvan and Thomas Pierson, Marilyn Stiker. Grandfather of 19.

RIDDLE, Dorothy Cutshaw, 86, St. Matthew, Indianapolis, Jan. 28. Mother of Linda Weaver, Barbara Arnold, John, Bill, Pat and Steve Riddle. Grandmother of 19. Great-grandmother of 17.

ROEHLING, Eleanor Marie, 87, St. Roch, Indianapolis, Jan. 26. Mother of William and Edward Roehling, Susan Shields. Sister of Harry, Robert and Lois Hugar, Catherine Kissel, Clarissa Bradford. Grandmother of 16. Great-grandmother of 25.

RUSSELL, Marguerite E., 71, Holy Cross, Indianapolis, Dec. 31. Mother of Mary Meredith, Agnes Dodd, Eileen Dyson, Kathleen Joseph, Ed "Bo," Leonard, Donald and John "Tony" Russell. Sister of Joletta Hammans. Grandmother of 15. Great-grandmother of 2.

SANDEFUR, Gertrude A., 87, St. Michael, Greenfield, Jan. 15. Mother of Shirley Groomer, Joseph DuWayne and Stanley Lowell Sandefur. Grandmother of 12. Great-grandmother of 24. Great-great-grandmother of 21.

SHELLER, Joan McManus, 72, St. Joan of Arc, Indianapolis, Jan. 24. Wife of Robert W. Scheller. Mother of Cmdr. Suzanne K., Karla C. and Christopher M. Scheller.

SCHMIEGEL, Eric Edward, 27, St. Andrew the Apostle, Indianapolis, Jan. 24. Son of Klaus and Joel Schmiegel. Brother of Kurt Schmiegel, Karen Randolph, Susan Harless.

SELM, Theodore H. Sr., 70, Holy Spirit, Indianapolis, Jan. 25. Father of Cynthia K. Scheibelhut, Jennifer L. Stewart, Jeanette C. Whalen, Patricia S. Abrams, James E. and David M. Selm. Brother of Juanita Tate. Grandfather of eight.

TIERNEY, Herman F., 76, St. Matthew, Indianapolis, Jan. 18. Brother of Mary Lou Wall.

TYLER, Curtis R., 73, St. Mary, New Albany, Jan. 10. Husband of Ruth Tyler. Father of Daniel and Patrick Tyler, Gloria Parks, Trudy Wagoner. Brother of Everett T., Gerald and Ralph Tyler, Joyce Martin. Grandfather of 13. Great-grandfather of two.

WAUGH, Mary Marjorie, 87, Our Lady of Lourdes, Indianapolis, Jan. 30. Mother of Mary T. Waugh, Patricia A. Cass, Virginia L. Tracy, Kathleen Sheehan. Sister of Hugh G. Baker, Eloise McGlinchey. Grandmother of 10. Great-grandmother of three.

WEBER, Helen E., 96, St. Mary, New Albany, Jan. 10. Mother of Mary Lou Hess, Monica and Fred Coots. Grandmother of eight. Great-grandmother of 12.

WEILER, Joseph A., 87, Good Shepherd, Indianapolis, Jan. 10. Husband of Leona Hansmann Weiler. Father of Paul R. and Dale J. Weiler. Brother of Gretchen Martz. Grandfather of seven. Great-grandfather of nine.

WOODARD, Cody Alexander Palmer Jr., infant, St. Anthony, Indianapolis, Jan. 26. Son of Jody Lynn Palmer and Carlos Woodard Jr. Grandson of David and Donna Palmer, Marilyn Wenz, Carlos and Frieda Woodard.

ZUBER, Stephen J., 91, Holy Family, Richmond, Jan. 22. Husband of Elizabeth Zuber. Father of William Zuber, Dorothy Dare. Brother of Marjorie DeFelices, Delores Novak. Grandfather of four.

ZWEYDORFF, Edwin "Earl" Sr., 73, St. Anthony of Padua, Clarksville, Jan. 8. Father of Cindy Wessels, Gary, Kevin, Edwin Jr., and Jeffrey Zweydorff, Bernice Drake, Earleen Coulter, Janice Smith. Brother of William and Delores Zweydorff, Mary Lee Padgett, Catherine Tharpe. Grandfather of 19. Great-grandfather of 19.

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Applicant must be a practicing Catholic with previous experience in administration, master's degree, Kentucky certification or equivalent.

Send résumé and letter of interest to: Search Committee, Rev. Thomas Boland, Church of the Holy Spirit, 3345 Lexington Rd., Louisville, KY 40206. Deadline for application: Feb. 26, 1999.

Residents' Accounts

Full-time, 8 a.m. - 4 p.m., M-F. Accounting/computer experience required; medical billing experience preferred. Seeking organized, detailed person who likes working with numbers and interacting with elderly. St. Augustine Home for the Aged, 2345 W. 86th St., Indianapolis. EOE.

Superintendent of Schools

The Diocese of Gary is accepting applications for the position of superintendent for the Office of Catholic Schools. The superintendent is responsible for guiding and coordinating the educational activities in the diocese's 30 elementary schools and three high schools. Major job requirements include collaboration with other diocesan offices and state and national organizations as well as working with public school administrators at both the local and state level. We are seeking candidates who are practicing Catholics, working toward or have a doctorate degree, have an Indiana Administrator license, and central office experience. The ideal candidate will have a record of achievement and dedication to Catholic education and experience in administration.

Send letter of intent, résumé and three letters of recommendation to Rev. Sammie L. Maletta, Vicar General, Diocese of Gary, 9292 Broadway, Merrillville, IN 46410.

Deadline for application is Friday, March 19, 1999.

Director of Youth Ministry

The Lexington, Kentucky, parishes of St. Peter Claver, St. Paul and St. Peter are seeking one full-time director of youth ministry to join them with their one pastor to guide them in serving their diverse youth. Must be an active Catholic and have a degree in theology or education.

Contact: DYM Search, 501 W. Short Street, Lexington, KY 40507. 606-252-0738. bustersj@gateway.net

Novena

THANKS SAINT Joseph for selling my home. Thanks Saint Jude for many prayers answered. - M. S.

THANK YOU St. Anthony for making such a difference in my life with favors granted. - D. M.

THANK YOU Sacred Heart of Jesus and Saint Jude for prayers answered. - B. J. M.

THANK YOU St. Jude for favor granted. - M. C.

THANKS ST. Jude for prayers answered for the safety of our son and friends lost on a ski trip. - J. W.

THANKS TO St. Jude and Blessed Mother for prayers answered. - R. R.

THANK YOU St. Jude for answering our prayers. - J. L. F.

THANK YOU St. Jude, thank you St. Theresa for all petitions granted. - P. & S. K.

THANK YOU for prayers answered: St. Joseph, St. Anthony, St. Jude. - E. C.

THANK YOU St. Jude, Sacred Heart, Blessed Virgin, St. Theresa for prayers answered. - J. C. M.

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