



The

Criterion

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March 12, 1999

U.S. mother church at Baltimore will undergo historic restoration

Repairs will preserve architectural details of 19th-century basilica for future generations

BALTIMORE (CNS)—The mother church of Catholicism in the United States will undergo a major historic restoration that archdiocesan leaders say will bring the old cathedral back to its original 19th-century design.

Cardinal William H. Keeler of Baltimore announced that the archdiocese has selected two New York-based architecture firms to develop a master plan for the restoration of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary in downtown Baltimore.

John G. Waite Associates and Beyer Blinder Belle Architects & Planners, two firms with a national reputation for working with old buildings, will analyze the history and structure of the basilica and develop a master plan for its restoration beginning in August.

Construction on the project is expected to begin in June 2000. The first phase will cost \$600,000. The final overall cost of the project will be "several million dollars," said Robert J. Lancelotta Jr., executive director of the Basilica of the Assumption Historic Trust. A more precise figure will be available, he said, when phase one is complete.

"When the basilica was built at the beginning of the 19th century, it was very bold for its time," said Lancelotta. "The only other building in its same class was the U.S. Capitol. We want to bring the building back as close as possibly can be done to the design envisioned by Bishop John Carroll and Benjamin Latrobe."

Latrobe, the basilica's architect, also designed the nation's Capitol.

A fundamental part of the basilica's original design was the lighting of the building. When the building was constructed, it featured 24 10-foot-long skylights that allowed the simple church interior to be flooded with a bright, natural light. Together with the basilica's location high on a hill and its neo-classical columns, the lighting from the mas-

sive dome was designed as a metaphor for Bishop Carroll's strong belief in the freedom of religion, Lancelotta said.

"We have accounts from that time that describe the lighting as magical," said John G. Waite, principal architect for John G. Waite Associates. "It really must have been spectacular."

When the basilica underwent major renovations in 1946, the skylights were closed up and replaced with artificial interior lighting since designers at that time did not know how to restore the skylights.

As a part of the current restoration, glass skylights will return to the dome. The architects will conduct forensic investigations of the basilica dome to determine where the windows were located and how best to reintroduce natural lighting.

Waite noted that much information is already available on the skylights, thanks to correspondence between Thomas Jefferson and Latrobe that detail the architectural usage of skylights.

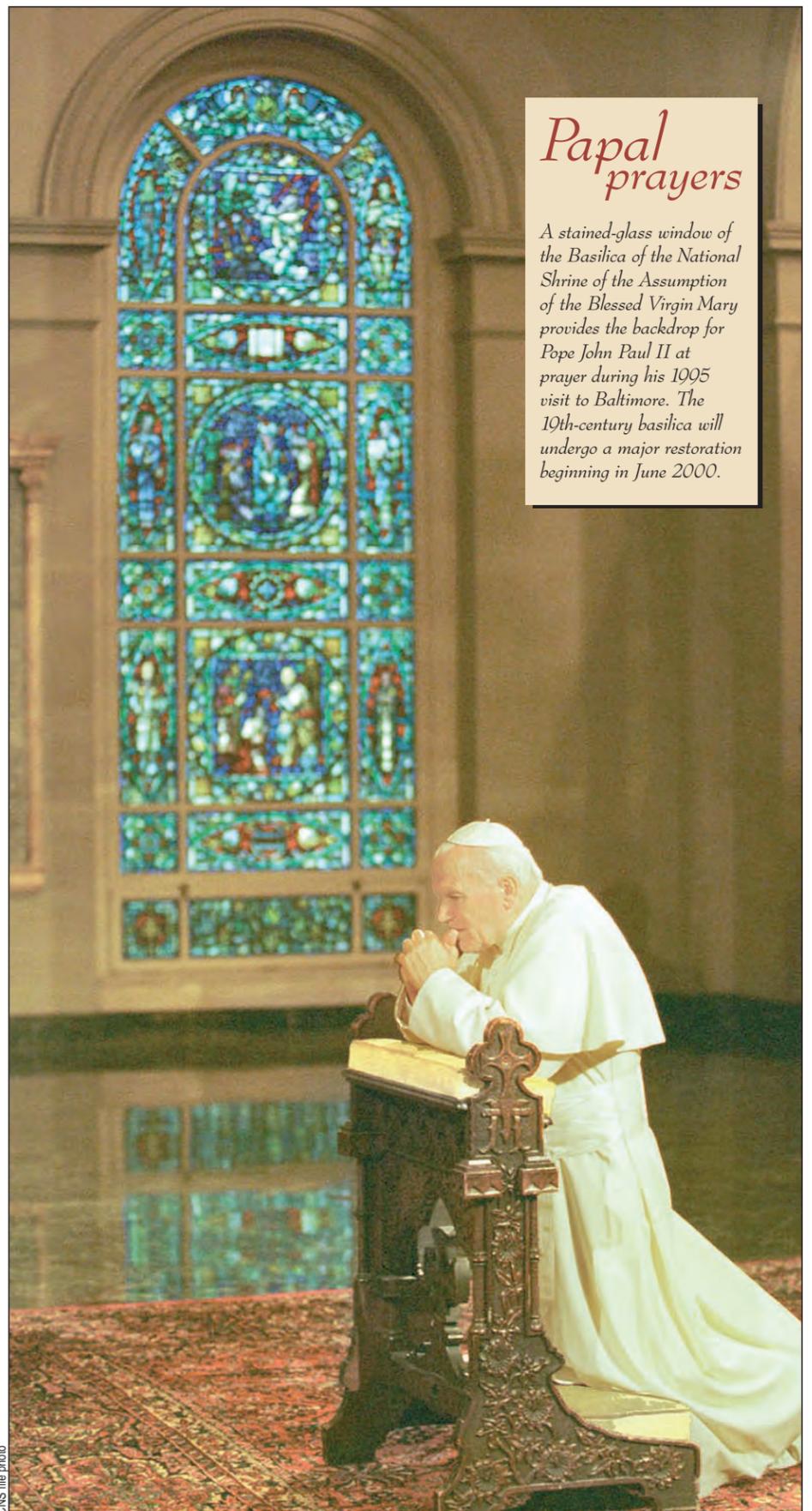
"The skylights will be designed so that the spherical shape of the dome is maintained," said Lancelotta. "There won't be anything protruding from the dome."

As part of the restoration, all new utilities will be installed in the basilica. Additional bathrooms, meeting rooms, a choir rehearsal room and museum display room are among the ideas for the basement. Ways of making the basilica more handicapped-accessible will also be studied.

Begun in 1806 and completed 15 years later, the basilica was named a national shrine in 1993. In the 19th century, it housed several key meetings of American bishops important in the history of the Catholic Church in America.

Pope John Paul II visited the basilica in 1995 and the late Mother Teresa of Calcutta visited the church in 1996.

"There is no more historic Catholic church in the United States than the basilica in Baltimore," said Cardinal Keeler. †



Papal prayers

A stained-glass window of the Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary provides the backdrop for Pope John Paul II at prayer during his 1995 visit to Baltimore. The 19th-century basilica will undergo a major restoration beginning in June 2000.

Pro-life conference addresses ethics

Advances in reproductive technology must not diminish the sacredness of human life

WASHINGTON (CNS)—The Catholic Church and the pro-life community must help spread the word about advances in reproductive technology that do not diminish the sacredness of the human person, a Jesuit priest and geneticist said March 5.

"The Church is not against science, it's against science being used badly," said Jesuit Father Kevin T. Fitzgerald, a research associate at Loyola University Medical Center in Chicago. "It's against medical advances being held out as available only to those who can afford them."

Father Fitzgerald, who holds a doctorate in molecular genetics and is pursuing

a second doctorate in bioethics, was part of a panel discussion on reproductive technologies on the final day of the leadership convocation on life issues held March 3-5 in Washington.

The conference at the law school of The Catholic University of America was convened by Cardinals John J. O'Connor of New York and Bernard F. Law of Boston in collaboration with the Pontifical Council for the Family, the U.S. bishops' Committee for Pro-Life Activities and the law school.

Coadjutor Bishop James T. McHugh of Rockville Centre, N.Y., moderated the

panel, which also included Dr. Hanna Klaus, a gynecologist and Medical Mission Sister, and John S. Grabowski, an associate professor of moral theology at Catholic University.

Father Fitzgerald briefly described some of the recent advances in reproductive technologies, and said the Church's role must be to "challenge our culture to apply these advances justly and well."

He said much attention has been given lately to the possibility of human cloning, which the Church opposes, but relatively little attention has gone to other avenues of research that do not present similar moral difficulties. He cited a recent study in which brain tissue in mice was used to generate liver tissue.

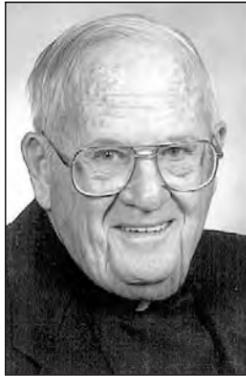
See PRO-LIFE, page 2

Father Thomas Carey was senior priest in archdiocese

Father Thomas Patrick Carey, the senior priest of the archdiocese, died March 3—eight weeks short of his 89th birthday.

A funeral Mass was celebrated on March 6 at St. Paul Hermitage in Beech Grove. On March 5, Father Carey's body was received at Christ the King Church in Indianapolis for a prayer vigil and visitation.

Born to Irish-immigrant parents, Thomas Carey began his schooling at St. Patrick School in Indianapolis. He continued his education at the former St. Catherine



Father Thomas P. Carey

School in Indianapolis after his family moved to that parish. He attended Cathedral High School when the then-boys' school was located at 14th and Meridian streets in Indianapolis.

Ordained on May 22, 1934, at Saint Meinrad Archabbey by then-Bishop Joseph E. Ritter, Father Carey celebrated his First Mass at St. Catherine Church.

He began his priestly ministry for a few weeks as assistant pastor at Our Lady of Lourdes Parish in Indianapolis.

When Msgr. Joseph E. Hamill was named pastor of Holy Trinity Parish in New Albany, the monsignor asked that the ordinand be appointed as his assistant. Father Carey remained in the New Albany parish for 15 years, developing a youth ministry program there.

Providence Sister Marie Kevin Tighe was a child and lived next door to the church when Father Carey arrived at Holy Trinity Parish.

She remembers how he coordinated dozens of ambitious parish and community projects that involved the youth in varied sports, music and drama activities.

He also coordinated publication of a newsletter from Holy Trinity to young parishioners in the armed forces during World War II.

In 1949, he became pastor at St. Mary-

of-the-Rock Parish, in Franklin County near Batesville, and its mission church, St. Philomena, which was renamed St. Cecilia of Rome in 1961.

He was named administrator of St. Joseph Parish in Indianapolis in 1951, and became pastor there a year later. In 1962, he was named pastor of St. Thomas Aquinas Parish in Indianapolis.

Father Carey was appointed pastor of Christ the King Parish in Indianapolis in 1963, a position he held until his retirement in 1980. Under his pastorate, the present church was built.

Since 1987, he lived at St. Paul Hermitage in Beech Grove. Last year, he saw his dream of a retirement home for priests become a reality there.

At the April 25 dedication, he told of his advocacy for the project while he was on the Priests' Personnel Board.

"I've always loved people," Father Carey said that day. "I thank God for helping me with my attitude. I've been able to stand through sad and glad events."

He continued to celebrate Mass in nearby parishes when he was in his mid-80s, until his vision became a handicap.

Father Carey, who described himself as "talkative," was disappointed when he "began to find it too difficult to assemble a homily. ... When I couldn't, it was a big surprise for me—and I think for every-

body who knew me!"

Two days before his death, Sister Marie Kevin asked Father Carey what he loved most about being a priest. "Celebrating Mass, of course," he answered. "I always wanted to be like Father Albert Deery. He was so good with young people."

Sister Marie Kevin saw him achieve that dream. She called Father Carey a very warm, open-hearted and loving priest who reached out to people of all ages. He was also concerned with those who were elderly and sick, spending many hours visiting them.

"He had a wonderful sense of humor," Sister Marie Kevin said, "but he also had a serious side."

She related the story a woman told at her anniversary celebration 50 years after Father Carey officiated at her marriage. After the rehearsal, he took the hand of the bride-to-be and placed it in the groom's hand. He said, "Remember, what this is all about is taking each other to heaven."

The bride remembered her prayers that night: "This is serious!"

When a fellow cleric called Father Carey a priest's priest, Sister Marie Kevin said, "Actually, he was everyone's priest."

Father Carey is survived by a cousin, Agnes Rembusch. †

Official Appointments

Effective Immediately

Rev. John A. Meyer, pastor of Prince of Peace Parish, Madison, and Most Sorrowful Mother of God Parish, Vevay, reappointed for a second six-year term.

Rev. Thomas E. Clegg appointed chaplain of the Indianapolis Fire Department, while continuing as pastor of Good Shepherd Parish, Indianapolis, and as part-time chaplain at Roncalli High School in Indianapolis.

Effective March 17, 1999

Rev. Msgr. Joseph F. Schaedel appointed administrator of Holy Rosary Parish, Indianapolis, with residence at SS. Peter and Paul Cathedral, while continuing as vicar general and moderator of the curia.

Rev. Paul S. Petko, F.S.S.P., appointed associate pastor of Holy Rosary Parish, Indianapolis, and continuing as chaplain for the Tridentine Mass Apostolate.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

PRO-LIFE

continued from page 1

"There are almost always other avenues in science, especially biology," he said. But the current climate in reproductive technology seems to be based solely on individual choice and marketplace economics, he added. "We want to have all the choices."

Dr. Klaus, executive director of the Natural Family Planning Center of Washington, said the "crisis of fertility" is not new, with some 2 million new cases of infertility each year and an estimated 50 million to 80 million people affected worldwide.

"What is new is that there are so many ways to counter infertility, many of which raise ethical problems," she said.

Among the "avoidable causes" of the infertility problem, she said, are multiple sexual partners; later age of marriage; the acceleration in the aging of the cervix caused by use of birth control pills; and lifestyle choices such as drinking and smoking, which also can damage the cervix and make it more difficult for a woman to get pregnant.

Despite advances in "clearing blockages" that keep a woman from conceiving, "that's not the U.S. way of doing things," Dr. Klaus said. Instead, U.S. technology has come up with various ways of having children that distance the couple from the sexual act, she added.

Noting that sexual intercourse is "not a reflex, but a human act that requires a brain," Dr. Klaus said those who are not ready to have children should "learn how

the body works" and practice natural family planning. "It works, it has no side effects and it deepens the marriage relationship," she said.

Grabowski described the biblical basis for the Church's stand on life issues and said its approach to human sexuality is "neither arbitrary nor inconsistent."

"Life is not an absolute value to be preserved at any cost," he said. "There are limits on human dominion (over the earth) and its technological expression," which he said can be "an expression of human hubris and pride."

Procedures like *in vitro* fertilization are "an offense to the dignity of the child as a person," Grabowski added. "A laboratory procedure is an unworthy beginning for a human person created in the image of God." †


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Catechetical leaders to meet in Indianapolis

Presentations will offer critical look at catechetical leadership in next millennium

The National Conference of Catechetical Leadership (NCCL) will meet in Indianapolis April 18-22 for its 63rd annual meeting.

The conference theme will be "Echoing God's Living Word: Our Sacred Role."

Tom Walters, professor of religious education at Saint Meinrad School of Theology and immediate past president of the NCCL, will be a presenter.

Donald Kurre, the former director of the Terre Haute Deanery Center, who now works in ministry in the Diocese of Grand Island, Neb., is the current president of the group.

Membership of NCCL includes diocesan and parish directors of religious education, academics, publishers of catechetical materials, pastors and bishops.

Msr. Joseph Schaedel, vicar general of the archdiocese, will preside at a Mass at 10 a.m. on Sunday, April 18.

Archbishop Daniel M. Buechlein will welcome the educators at the 7 p.m. grand opening on Sunday. Catholic liturgical musician Marty Haugen will coordinate the music.

Four major conference presentations will offer a critical look at catechetical leadership in the next millennium.

Passionist Father Donald Senior, president of Catholic Theological Union in Chicago, will cover "Telling the Whole Story: The Biblical Epic on the Brink of a New Millennium" on Monday, April 19.

Indianapolis archdiocesan staff members are among the presenters.

Daniel Elsener, archdiocesan secretary

of stewardship and development, will discuss "Fund Development in Religious Education" on Monday afternoon.

At the same time, Jesuit Father Joseph Folzenlogen, archdiocesan coordinator of evangelization, will talk about "Web Pages: What They Can Do for You; How to Create One."

Catherine Siffin, educational consultant at Indiana University's Center on Aging and Aged, which coordinates a program with St. Charles Borromeo School in Bloomington, will discuss "Catechesis with Older Adults," also on Monday.

The major presentation on Tuesday will be "The Direction of Catechetical Leadership in the New Millennium" by Jane Regan and Michael Horan. Their talk concerns the process of leadership formation as it engages leaders as people of faith, theologians and teachers.

Both Regan and Horan are nationally known speakers and authors. She is on the faculty of Boston College, and he teaches at Loyola Marymount University in Los Angeles.

On Tuesday, April 20, Providence Sister Ruth Eileen Dwyer, director of the graduate program in pastoral theology at Saint Mary-of-the-Woods College, will discuss "Theological Reflection: A Resource for Religious Education."

"Christianity's Relationship to Islam: The Muslim Connection" will be Providence Sister Alexa Seulzer's topic

that afternoon. She is professor emerita of theology and philosophy at Saint Mary-of-the-Woods College.

Mission Helper of the Sacred Heart Sister Angela Ann Zukowski, director of the Institute for Pastoral Initiatives in Dayton, Ohio, will give the major presentation on Wednesday, April 21, on "Encountering Religion and Faith in the Mediasphere."

Sister Angela Ann, who is a member of the religious studies staff at the University of Dayton and a member of the Pontifical Council for Social Communications, will also talk to diocesan leaders on

Wednesday afternoon about "Tactics of Innovation for Distance Education and Religious Education."

She coordinates the New Frontiers technology program in the archdiocese.

Edward Isakson, director of human resources for the archdiocese, will give a presentation on "Thriving in the Ever-Changing Workplace."

Archbishop Buechlein will preside at a Mass at SS. Peter and Paul Cathedral on Wednesday night. Bishop G. Patrick Ziemann of Santa Rosa, Calif., moderator of the group, will concelebrate the eucharistic liturgy. All bishops of the province have been invited to participate.

On Thursday, April 22, diocesan staff members will hear talks by Robert Leonard, director of the Catechetical Ministry Office for the New Albany Deanery, and Bob Meaney, a former archdiocesan religious educator who is now director of Catholic Faith Formation for the Diocese of Sacramento, Calif. Leonard will cover "Adult Faith Formation Curriculum" and Meaney will

discuss "Education and Supervision."

Parish catechetical leaders will hear a talk by Walters on "Making a Difference: The Role of Assessment in Parish Programming" on Thursday.

Rita Burns-Senseman, a catechist from the Lafayette Diocese, an author and a team member for the North American Forum on the Catechumenate, will talk about "Children's Catechumenate."

Participants in the NCCL meetings also may hear a talk by Father Clarence Waldon, pastor of Holy Angels Parish in Indianapolis, on "Theological Update—Reconciliation."

The major presentation on Thursday morning is "Our Sacred Role as Catechists" by Jesuit Father J-Glenn Murray, director of the Office for Pastoral Liturgy and a teacher of homiletics in the Diocese of Cleveland.

Exhibits featuring a wide range of religious education and faith formation resources will be open to the public, said Karen Oddi, archdiocesan associate director of religious education, sacramental, adult and family catechesis, who is general chair of the national event.

Oddi said a committee of religious educators from this and neighboring dioceses has been planning the conference for three years.

Mary Lynn Cavanaugh, administrator of religious education at St. Mark Parish in Indianapolis, is coordinating the liturgies. Carol Schreiner, director of religious education at St. Barnabas Parish in Indianapolis, and a committee of archdiocesan educators are providing hospitality. †

(For registration information or to volunteer, call Ann McGuire at the archdiocesan Office of Catholic Education at 317-236-1448 or 800-382-9836, ext. 1448.)



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Editorial

Archbishop Buechlein's legacy: spiritually renewed communities of hope

Last month, Archbishop Daniel M. Buechlein announced the results of two very successful capital campaigns: 1) Legacy of Hope from Generation to Generation, which helped parishes in all regions of the archdiocese to raise \$97 million for their own capital and endowment needs and for the wider mission of the Church in central and southern Indiana, and 2) Building Communities of Hope, which provided opportunities for Indianapolis civic and business leaders to invest \$27 million in the work of Catholic schools and Catholic Charities. Both campaigns were successful beyond anyone's expectations, but the true significance of these campaigns is spiritual, not financial.

Six years ago, when Archbishop Buechlein came home to Indiana after five years as bishop of Memphis, there were serious questions about the future of parish ministry in this archdiocese. There were also doubts about the Church's ability to sustain its commitment to center-city ministries. Issues of leadership, staffing and finance plagued the Church in central and southern Indiana, causing many to worry what the future would look like. Would the new archbishop end up closing dozens of parishes in various parts of the archdiocese? Would he be able to continue supporting poor parishes and schools in rural areas or in urban centers? And, most important of all, would the new archbishop be able to initiate (and sustain) the kind of spiritual renewal that "grass-roots Catholics" on the Archdiocesan Pastoral Council had identified as the archdiocese's first priority.

It's hard to believe that only six years have passed. So much has happened. So many things have changed. Sure, there are still lots of problems. But the vast majority of parishes and schools in this archdiocese are no longer wondering what their futures might be. They're too busy responding to the growing pastoral and formation

needs of adults, youth and children. And the leaders of center-city ministries (and other "home missions" in various regions of the archdiocese) no longer question the Church's desire to help. Based on a renewed commitment from the leadership of the archdiocese and the success of these two capital campaigns, parish leaders who are "on the front lines" can now have confidence and hope for the future.

How did this remarkable change take place in just six years? Paradoxically, it happened by following the advice of the Archdiocesan Pastoral Council to make spirituality the Church's top priority. Archbishop Buechlein's five-year celebration, Journey of Hope 2001, is the engine that is driving this archdiocese today. The two capital campaigns were ambitious, intense and, some would say, exhausting. But they are over. What came before these campaigns, and what continues now, is the Journey of Hope 2001 and its integration of spiritual renewal, evangelization and stewardship as a way of life.

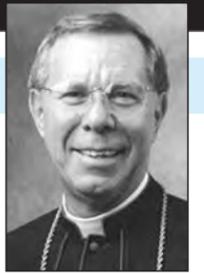
Archbishop Buechlein would be the first to say that the successes of the past six years were made possible by the collaborative effort of many people in parishes and in archdiocesan ministries. We wholeheartedly agree. But the archbishop's spiritual leadership (and his willingness to make painful, even unpopular, decisions for the sake of the greater good) makes a big difference in the way the Church's ministry is carried out in this archdiocese. It's only been six years, but Archbishop Buechlein's legacy is already beginning to take shape as building "spiritually renewed communities of hope" in all the diverse regions of this archdiocesan Church. †

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Seeking the Face of the Lord

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



Our society has lost sense of personal sin

It was a regular expectation that our family would go to confession once a month on Saturday afternoons in Jasper. One Saturday, much to my surprise, I noticed that even my dog had come into the church and moved under the pews as I moved forward in line. After my confession, Sandy escorted me to my pew for the penance!

In the seminary, Friday nights were reserved for sacramental penance and reconciliation. I consider it a gift that I was schooled in the habit of frequent confession. To this day, I have always found the sacrament of penance and reconciliation to be a moment for healing and new strength. It is a marvelous help in charting my spiritual life. I am bothered a lot that the value of this sacrament has been virtually lost for many people.

All of us are sinners. All of us need God. Christ is the good shepherd who came to care lovingly for his sheep, binding up our wounds and healing our sickness. As St. Luke reminds us, Christ came "to seek out what was lost, to call sinners, to give his life as a ransom for many" (Lk 19:10).

Pope John Paul II treasures the sacrament of penance and reconciliation. In his exhortation *Reconciliation and Penance*, he wrote, "The conscience of the Church discovers within it [the sacrament], as well as its judicial character, a therapeutic and medicinal character. This relates to the fact that Christ is frequently presented in the Gospels as the physician. ... 'I want to cure, not to accuse,' St. Augustine used to say, referring to his pastoral practice of penance. And thanks to the medicine of confession, the experience of sin does not degenerate into despair. It brings with it great peace and immense joy" (#31).

Everyone needs a chance to begin again. Christ told us that those who are well have no need of a physician, rather those who are sick. St. Augustine also said, "All your sicknesses will be cured. 'But they are so many,' you will say. The Physician is more powerful. For him, who is Omnipotent, there is no incurable illness; let yourself be cured, put yourself in his hands" (*Commentary on Psalm 102*). St. Ambrose wrote, "I have found a Physician who dwells in heaven, but who distributes his medicine on earth. He alone can cure

my wounds because he does not suffer from them; he alone can take all sorrow away from my heart and all fear from my soul, because he knows me in the very depth of my being" (*Commentary on the Gospel of Luke 5:27*).

I agree with the Holy Father who thinks our society has lost its sense of personal sin. This loss may be the chief reason so many do not seek the medicine and comfort of the sacrament of penance and reconciliation. For some time, much has been made of "social sin" and rightly so. Yet as the pope once told an audience of university students, "Sociological analyses are not enough to bring about justice and peace. The root of evil is within man's interior. The remedy, therefore, has to come from the heart." (Rome, April 1979) In order to live the Christian life in an authentic way, we cannot justify sin or ignore it because this renders conversion impossible. Conversion too is a matter of the heart. And so we need to avoid false rationalizations for what we know in our heart is wrong. "Learn to call what is white, white, and what is black, black; call evil what is evil, and good what is good. Learn to call sin, sin," the pope told the university students.

The loss of the sense of personal sin probably begins with the dismissal of lesser sins, venial sins, as having little importance. Venial sin may not cause the death of the soul, but it tends to steer us off the road that leads to the knowledge and love of God. Of course, scrupulosity about lesser faults is equally unhealthy for our spiritual development. But, a wholesome concern for sin, beginning with the lesser sins, goes a long way in keeping us on that path that avoids the self-destruction of deadly sin. More importantly a wholesome and truthful concern about the "normal" imperfections of our human nature before the healing of Christ brings peace to the heart and mind and soul. The humble forthright confession of lesser sins enlarges our personal sense of freedom. Needless to say, owning our human foibles in the sacrament of penance also makes us more loving and peaceful people.

During Lent we are invited specially to turn away from sin and return to Christ. Let's do it with hearts full of hope—and keep on doing it! †

Archbishop Buechlein's intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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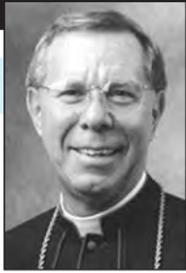
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Se esperaba que nuestra familia regularmente fuera a confesarse una vez al mes los sábados en la tarde en la ciudad de Jásper en Indiana. Un sábado, para mi gran sorpresa, observé que incluso mi perro había venido a la Iglesia y se movía debajo de los bancos a medida que yo avanzaba en la línea. ¡Después de confesarme, Sandy, mi perro, me escoltó a mi banco para la penitencia!

En el seminario, los viernes en la noche eran reservados para la penitencia y conciliación sacramental. Lo considero un regalo ya que se me enseñó el hábito de confesarme frecuentemente. Hasta el día de hoy, siempre he considerado que el sacramento de la penitencia y conciliación es un momento para sanarse y conseguir nueva fuerza. Es una ayuda maravillosa para planear mi vida espiritual. Me preocupa bastante que muchas personas han casi perdido el valor de este sacramento.

Todos somos pecadores. Todos necesitamos de Dios. Cristo es el buen pastor que vino a cuidar de sus ovejas cariñosamente, vendando nuestras heridas y sanando nuestras enfermedades. Como San Lucas nos recuerda, Cristo vino "a buscar y a salvar lo que estaba perdido, a llamar a los pecadores y dar su vida como un rescate para muchos" (Lucas 19:10).

El Papa Juan Pablo II atesora el sacramento de penitencia y conciliación. Escribió en su exhortación *Conciliación y Penitencia*, "La conciencia de la Iglesia descubre adentro [el sacramento], así como su carácter judicial, un carácter terapéutico y medicinal. Esto se refiere al hecho de que Cristo frecuentemente se presenta en los Evangelios como el médico... 'Quiero curar no acusar' decía San Agustín y se refería a su práctica pastoral de penitencia. Y gracias a la medicina de la Confesión, la experiencia del pecado no se degenera en desesperación. Trae consigo la gran paz y inmensa alegría" (#31).

Todos necesitamos la oportunidad de empezar de nuevo. Cristo nos dijo que aquellos que están sanos no tienen necesidad de un médico, sino aquellos que están enfermos. San Agustín también dijo, "Todas sus enfermedades se curarán. 'Pero hay tantos', usted dirá. El Médico es más poderoso. Para él, quien es Omnipotente, no hay enfermedad incurable; permita que se la cure, póngase en sus manos" (*Comentario en Salmo 102*). San Ambrose escribió, "he encontrado a un Médico que mora en el cielo, pero quien distribuye su medicina en la tierra. Él solamente puede curar mis heridas porque sufre por ellas; solo

él puede llevar todo el dolor de mi corazón y todo el miedo de mi alma, porque conoce la misma profundidad de mi ser" (*Comentario en el Evangelio de Lucas 5:27*).

Estoy de acuerdo con el Papa que piensa nuestra sociedad ha perdido su sentido del pecado personal. Esta pérdida puede ser la razón principal que tantas personas no buscan la medicina y el consuelo del sacramento de penitencia y conciliación. Durante algún tiempo, se ha hablado mucho a lo que se refiere "el pecado social" y con razón. Sin embargo, como el papa una vez le dijo a un grupo de estudiantes universitarios, "los análisis sociológicos no son suficientes para provocar la justicia y paz. La raíz de mal está adentro del hombre. Por consiguiente, el remedio tiene que venir del corazón." (Roma, abril del año 1979) Para vivir la vida cristiana de una manera auténtica, no podemos justificar el pecado o dejarlo pasar por alto porque esto imposibilita la conversión. La conversión también es una cuestión del corazón. Y por lo tanto necesitamos evitar racionalizaciones falsas sobre lo que sabemos en nuestros corazones es mal. "Aprendan a llamar al pan, pan, y al vino, vino," el papa les dijo a los estudiantes universitarios.

La pérdida del sentido del pecado personal probablemente empieza con la despedida de los pecados menores, pecados veniales, por que no son importantes. Es probable que el pecado venial no causa la muerte del alma, pero el mismo tiende a dirigirnos fuera del camino que lleva al conocimiento y amor de Dios. Por supuesto, la escrupulosidad acerca de las faltas menores es igualmente mala para nuestro desarrollo espiritual. Pero, una preocupación total del pecado empieza con los pecados menores y nos ayuda mucho a mantenernos en aquel camino que evita la autodestrucción del pecado mortal. Más importantemente una preocupación sana y verdadera sobre las imperfecciones "normales" de nuestra naturaleza humana ante la curación de Cristo trae paz al corazón, mente y alma. La confesión franca y humilde de los pecados menores agranda nuestro sentido personal de la libertad. Innecesario decir, también confesando nuestras debilidades humanas en el sacramento de la penitencia nos hace personas más amorosas y pacíficas.

Durante la Cuaresma se nos invita a rechazar el pecado y a volver a Cristo. ¡Hagámoslo con corazones llenos de esperanza—y continuemos haciéndolo! †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Letters to the Editor

Church wants children to be helped by all elements of society

It seems to me that the Church's teaching on society's responsibility for creating an environment where having a child is supported by all elements in society is not well known.

In Pope Paul VI's *Humanae Vitae* ("On Human Life"), we read of the need for governments at every level and companies large and small to work to "raise the living standards of a people and all its sons" (#23).

The Church well understands the difficulties in having children and raising them in a society where support for the family is considered a secondary consideration and where the pursuit of wealth is the primary goal being pursued by workers and corporations alike.

There is a saying in the Church that its "social doctrine is its best kept secret." Catholic social teaching defends life from conception to one's last day; it defends a family's right to healthy living conditions and a measure of peace and financial security so that every family can be spared needless suffering or from constant concern for the family's financial welfare.

A "living wage" is the "life" of every family; every family is entitled to such wages to secure the necessities of life which every family needs and cannot do without. These include food, shelter, education, medical care and financial aid in times of underemployment or unemployment.

As an abortion is an act of hopelessness, it's crucial to having a child that society be supportive in every way of every pregnant woman and her family. When a family is without a job providing a "living wage," it makes having children very difficult. Where a family has a measure of financial security and can reasonably expect one's children to live in a wholesome environment, then the choice to have one's child is far easier.

This can only happen in a society which works to provide jobs providing a "living wage" for all willing and able to work. This should be the first priority of our cultural, economic, financial and political way of life, our democratic system truly working for the health and welfare of all of our citizens without exception.

Bob Saverine
Stamford, Conn.

Consistency of pro-life stance and death penalty

I was profoundly affected by the column written by Antoinette Bosco (*The Criterion*, Feb. 26) regarding her views on the death penalty.

As a committed opponent of capital punishment, my concerns have always mirrored those of Bosco: "The most serious conflict we face today is between a culture that affirms, cherishes and celebrates life, and a culture that seeks to declare entire groups of human beings—the unborn, handicapped and others considered 'unuseful'—to be outside the boundaries of legal protection."

The philosophical dichotomy between those who proclaim an "anti-abortion" yet "pro-death penalty" stance is one that has intrigued me for a number of years. My thought, here, is that sanctity of life applies to *all* life and is therefore not subject to moral relativism.

Despite Bosco's lived experience of the heinous murder of her son and daughter-in-law, she has maintained her continued commitment to the anti-death penalty position, which should serve as a holy example and message to us all. Perhaps we need to aspire to allowing God to "be God"—including trusting his judgment and decisions over the timing of life and death.

My prayers are with Bosco and all those suffering on death row.

Beth Applegate
Indianapolis

The Bottom Line/Antoinette Bosco

Emily's Foundation helps couples cope with the death of a child

Not long ago, I got a call from Judy NuHaven, a resident of Syracuse, N.Y.,



about a ministry called Emily's Foundation she began with her husband, David.

Sadly, Judy and I are both parents who have lost a child. But while I am a single mother, she is not, and she wanted to talk about the strain the loss

of a child puts on marriage. I was quite familiar with this subsequent tragedy.

Back in the '60s, I researched Compassionate Friends, a national organization to aid parents grieving the death of a child. What surprised me was that 75 percent to 90 percent of bereaved couples' marriages end in divorce within five years after burying a child. When I finished my research, *Marriage and Family Magazine* published my article, "What Happens to Marriage When a Child Dies?"

Judy NuHaven reminded me of this added crisis that hits bereaved couples.

"Our breathtakingly beautiful 21-year-old daughter, Emily, who was just starting her life with her young husband, was killed instantly in an automobile accident on a country road in Scotland," she explained. "Emily was the radiant sunshine of the whole family. How could we ever live without her?"

Despite their closeness, they began to experience painful difficulties in their relationship. "We read about the high rate of divorce following a child's death," she said,

"and we would have found this statistic unbelievable had we not been experiencing ourselves what grief can do to a couple."

As she explained, the pitfalls are blame and guilt, different styles of grieving, closing up and burying the hurt inside, not recognizing the need for help, debilitating depression, frenzied activity and turning to alcohol, drugs or infidelity to ease the pain.

Recognizing what was happening to their marriage, the NuHavens found help and then decided to take action to help other hurting couples like themselves. They began Emily's Foundation for bereaved parents, committed to preventing divorce and preserving the integrity of marriage and family.

"Many couples need a helping hand," she said. "When they see that there is hope, they keep trying."

The NuHavens raised some money and are using this to underwrite the participation of bereaved couples in weekend marriage conferences and to provide places of retreat for grieving, communicating and healing. They have formed small study groups of bereaved couples who focus on marital issues. And, very important for families, they are underwriting a week at Young Life camps for bereaved high school-age siblings.

The NuHavens already have a file full of letters of thanks and testimony from families helped by Emily's Foundation.

From my own work, I can confirm there is a crucial need for the corporal work of mercy begun by this admirable couple. †

(Emily's Foundation is located at 418 Mackay Ave., Syracuse, N.Y. 13219.)

Check It Out . . .

St. Athanasius the Great Byzantine Catholic Church, 1117 S. Blaine Ave. in Indianapolis, is having an **Easter foods sale this month**. Foods available for purchase are poppy seed and nut rolls (bread) and *paschas* (Easter bread with yellow raisins, eggs, and all natural ingredients). For more information or to place an order, call 317-632-4157.

"The Face of God Revealed," a **women's retreat**, will be held March 19-21 at Mount St. Francis Retreat Center in southern Indiana. Conventual Franciscan Brother Bob Roddy and Conventual Franciscan Fathers Ron Bohl and Simeon Yates are the presenters. The resident fee for the retreat is \$95/single or \$80/double. The fee for a commuter is \$70. Registrations are due before March 15. For more information or to register, call 812-923-8817.

The Art and Environment Ministry of Mary, Queen of Peace Parish in Danville is offering a workshop March 23. The workshop is **for anyone in parish communities interested in the worship environment**. Mary Ittenbach, co-author of the book *Help! I'm on the Environment Committee*, will demonstrate how florals and plants can inspire reverence in worship areas. Lunch is a salad pitch-in. The cost per person is \$5 and will not exceed more than \$20 per parish. Register by March 18. Registration is at 9 a.m. followed by the program at 9:30 a.m. For information or to register, call 317-745-7355 or 764-246-6876.

New Albany Deanery Catholic Charities is presenting a program on March 15 on "**Child Support and Joint Custody**," as a service of its Catholic Divorce Recovery Network of Southern

Indiana. The program will be held from 7:30 p.m. to 9 p.m. at St. Augustine Parish hall in Jeffersonville. The featured speaker is Sally Thomas, an attorney with the law firm of Lorch and Naville. The program is free to the public. For more information, call 812-948-0438.

St. Francis Hospice in Indianapolis is currently recruiting volunteers. Training will begin in late April with interviews conducted throughout March. St. Francis Hospice provides compassionate care and support for terminally ill patients and their families within their homes. Various areas of support which may be provided by volunteers include: providing companionship for patients and family members, doing light household tasks, and running errands. For more information, call 317-865-2092.

Theresa (Betzner) Carey is seeking **1967 graduates of Our Lady of Grace Academy for a class reunion** to be held this summer. Send information via e-mail to tickle@erinet.com.

The Susan G. Komen Breast Cancer Foundation 1999 Indianapolis Race for the Cure will be April 17 at the I.U. Michael A. Carroll Track and Soccer Stadium at IUPUI in downtown Indianapolis. Registration forms are available at J.C. Penney, local Ford dealerships, Pier 1 Imports and local health clubs. The event begins with registration between 7 a.m. and 8:30 a.m., and includes a one-mile family walk, aerobic warm-up, 5K run, Jazzercise and an awards ceremony. For more information, contact Diane Strader at 317-228-9452 or visit the Race for the Cure national web site at www.racefortheCure.com.

The third annual Health Fair at Holy Cross Parish, 125 N. Oriental in Indian-

apolis will be from 10 a.m. to 1 p.m. March 27 in the Kelley Gymnasium. Services will be provided by St. Francis Hospitals and Health Centers in Indianapolis. The fair will offer lead screening for children, cholesterol screening, fun and games, and healthy refreshments. Children must be accompanied by an adult. For more information, call 317-637-2620.

"**The Meditation of the Passion of Christ**" will be performed by the youth outreach group RADIX at 7 p.m. at St. Louis de Montfort Parish in Fishers in the Lafayette Diocese. RADIX has performed at World Youth Day and National Youth Day, as well as numerous confer-

ences around the world. The program is suitable for teens, pre-teens, and adults. For more information, call 317-598-9671.

Lenten Day of Silence is March 15 from 9:30 a.m. to 2 p.m. at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The program includes Mass. The registration fee includes lunch. For more information, call 317-545-7681.

Pablo Mahave-Veglia will present a Bach cello concert at 2:30 p.m. March 21 in the Archabbey Church at Saint Meinrad in St. Meinrad. The performance is free. For more information, call Barbara Crawford at 812-357-6501. †



Submitted photo

Congratulations!

Father John F. Geis, pastor of St. Mary-of-the-Knobs Parish in Floyds Knobs, gives Sandy Pinnick the 1998 Layperson of the Year Award recently during a dinner for parish volunteers. Each year a volunteer is recognized for service to St. Mary-of-the-Knobs Parish.

IN HIS FOOTSTEPS

A Pilgrimage to the Holy Land and the Beatification of Mother Theodore

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Constancy, generosity nurture love for others

By Steve and Kathy Beirne

Love is the fortress that protects the people in our house. That doesn't mean we don't fight, or tease, or get impatient with one another. It does mean that beneath all that is a quality of caring that keeps everyone safe.

How does charity manifest itself in the home?

The first way it shows itself is in its "constancy." No matter how much we may not like one another at the moment, jobs of caring and support get done.

Families who care for children with profound disabilities are the living embodiment of that constancy. So is the pregnant woman who carries on with a pregnancy knowing that her unborn child will have a severe medical problem. Their love costs them a great deal, but they remain constant in it.

The second aspect of charity is its "particularity." Love is unique to the person being loved and grows with the changing nature of the person being loved.

In our marriage, my husband and I have played a game over the years that asks the question, "Why do you love me?" The answer has to be new each time we're asked. It forces us to keep looking for precious attributes.

A third aspect is "generosity." Pope John Paul II calls the family a "school of love." It is where we learn how to love others and how to put love of others ahead of ourselves. We learn selflessness in this setting, which we then take out into the larger world of school and work.

No one sets out to teach us about the parental love of God by parenting us, or about the fraternal love of Jesus by being a sibling. But it happens just the same, and our understanding of those divine relationships often is conditioned by how they were modeled in our families.

As we experience the different faces of charity in the family, we begin to develop a treasury of love. Love builds on itself and becomes like money in the bank, to be drawn on in hard times.

When someone loses a job, or dies, or doesn't get into college, or has a brush with the law, the family calls on the deposit of love it has built up in

easier times. We reach into ourselves and find the love inside, and we recall the song, "Where charity and love prevail, there God abides."

We're not perfect people; we're in process—on a journey. The charity expressed toward us encourages us to pursue the journey. The charity we're able to express toward others lets us know we are making progress on the journey.

Our faith, Scripture and the Church teach us that the origin of the love that members in a family feel and express each day is found in the source of all love.

God's unconditional love for us, manifested in the life and death of his Son for us, is the highest form of charity. If we understand love's origin, we can also understand its demands. We are called to love God and neighbor as Jesus did. †

(Steve and Kathy Beirne have been married 32 years. They publish Foundations, a newsletter for newly married couples, in partnership with the National Association of Catholic Family Life Ministers.)

Charity begins with courtesy at home

By Mary Miller Pedersen

In my first year of marriage, I discovered a little book titled *365 Ways to Say 'I Love You.'* In the 30 years since then, I have discovered and experienced hundreds of other ways to express the love St. Paul refers to as patient, kind, never jealous and always ready to hope.

It seems that almost every expression of love at home has to do with something we either say or don't say, and do or don't do.

"Good job, Peter," my neighbor said several times one day. Whenever her 4-year-old son puts his toys back on the proper shelf, his mother tells him what a good job he is doing.

Sometimes expressing love for another means saying something over and over.

But sometimes saying "I love you" means not saying anything, a principle I relearned after offering to take my aunt to physical therapy for a couple of months after her hip surgery because she



People are not perfect. We're in process—on a journey in life. The charity other people express toward us encourages us to pursue the journey. The charity we're able to express toward others lets us know we are making progress.

has no children and lives alone.

When I pick her up, she always has a list of errands requiring about 10 stops she wants me to make for her. I love her, so I bite my tongue and try to keep my feelings to myself, saying nothing, even though Saturdays already are very busy for me.

In the book *The Power of a Parent's Words*, published by Regal Books, author H. Norman Wright points out that children and others know they are loved not only by what we say to them, but also by what we do not say. Repeated criticism, name-calling and belittling convince a person that he or she is not lovable.

That doesn't mean that correction shouldn't take place at home or that we won't sometimes be assertive in telling others what we need. But this needs to be done in ways that build others up, not tear them down.

Another way to express love is by action: what we do and do not do for

each other.

Parents take temperatures, stay awake until the last child is home, listen empathetically to a child's troubles, tolerate loud music, and assist with school projects. The list is endless. But the things we refrain from doing at home speak just as loudly of our love.

We don't listen in on private phone conversations or give our married children unsolicited advice. Out of love, we try not to rummage through each other's belongings or monopolize the TV remote control.

There are many more than 365 ways to say "I love you" at home. It's important to spend a few moments each day reflecting upon what we've done and said that harms the love between us, and what we've done and said that communicates love. †

(Mary Miller Pedersen is the coordinator of the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)

Discussion Point

Sharing expresses love for others

This Week's Question

What are two important ways family members can express their love for each other?

"Sharing their thoughts and feelings, and caring for each other as best they can." (Robert Clark, Cheyenne, Wyo.)

"Eating meals together and sharing a car. Being together a couple of hours a day during our daily commute gives us a chance to spend time together and catch up with each other every day." (Patrick Downes, Aiea, Hawaii)

"Being there for you when you need them and helping you through all the hard times that you face. Another way is listening to each other's everyday problems." (Carolyn Stojanik, San Antonio, Texas)

"Writing notes of appreciation. We try to be as spe-

cific as possible. For example, the last note from my husband read: 'This morning I opened my drawer and there was a big pile of freshly laundered handkerchiefs. Thanks.' The other thing is spending time with each other every day—just short times together, doing something new together, ideally not watching television." (Gail Hardy, Lexington, Ky.)

Lend Us Your Voice

An upcoming edition asks: What helped you to become a better parent? Was it something you learned, an experience, support you sought, or a church-related activity?

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

The pessimism of Ecclesiastes

Of the seven Wisdom Books of the Old Testament, the one that I've often questioned is not the Song of Songs, but Ecclesiastes. I dislike its negative and pessimistic viewpoint.

It's another book that searches for the ultimate meaning and purpose of human life. Its conclusion is that "all things are vanity." The author examines the things that humans usually search for—wisdom, pleasure, riches, renown—and finds them all lacking, "a chase after wind."

Although this book doesn't have the prestige that Psalms and Job have, most people are familiar with some of the expressions that come from Ecclesiastes: "You can't take it with you," or, "There's nothing new under the sun," for example.

Most of us are also familiar with this passage: "There is an appointed time for everything, and a time for every affair under the heavens. A time to be born, and a time to die; a time to plant, and a time to uproot the plant. A time to kill, and a time to heal; ... a time to weep, and a time to laugh. ... A time to love, and a time to hate; a time of war, and a time of peace."

The title *Ecclesiastes* is the Greek translation of the Hebrew name *Qoheleth*. The first verse identifies the speaker as "David's son, Qoheleth, king in Jerusalem." Since David didn't have a son named Qoheleth, the book was

attributed to his son Solomon, known for his wisdom.

And what is Qoheleth's philosophy of life? It's all summarized in the second verse: "Vanity of vanities! All things are vanity!" It's a Hebrew superlative expressing the supreme degree of futility and emptiness. Qoheleth has accomplished everything he set out to do and yet he says that nothing has any lasting significance. Everything seems futile.

He considered even wisdom as futile: "I said to myself, if the fool's lot is to befall me also, why then should I be wise? ... Neither of the wise man nor of the fool will there be an abiding remembrance."

But there is some positive advice. Qoheleth tells us to live for the moment, enjoy what we are doing because, like everything else in life, our pleasures are gifts from God. For him, the primary goal of life is living. Everything that promotes life is good while anything that doesn't promote life is "a chase after wind."

This philosophy is OK as far as it goes, but for Christians it doesn't go far enough. It's good to reject as the purpose or goal of life the pursuit of earthly pleasures and rewards or human accomplishment, but Qoheleth had no notion of everlasting life. There is the barest hint of a future life in Qoheleth's last word: "Fear God and keep his commandments, for this is man's all; because God will bring to judgment every work, with all its hidden qualities, whether good or bad."

Qoheleth, though, didn't know what will happen after the judgment. †
(Jack Fink's latest book, *Traveling with Jesus in the Holy Land, is available for \$10 from Criterion Press, Inc.*)



Journey of Faith/Fr. John Buckel

What should I pray for?

Is there anything that we Christians should not pray for? Should we pray to win the lottery? We turn to the prayer of Jesus for an answer.

In the garden of Gethsemani, Jesus did not need a crystal ball to realize that suffering and death were close at hand. He prayed: "Take this cup from me, yet not

my will but yours be done." Only the second part of his prayer was answered.

From Jesus we learn that one may pray for anything great or small as long as one adds the phrase: "Not my will but yours be done."

Many of our prayers seem to go unanswered. What then of the promise of Jesus: "Ask and you shall receive." We have the guarantee of the Holy Spirit that he will grant us whatever we ask for *or something better*. God knows what is best for us.

Our petitions to God are frequently like the desires of an infant who wants to play with an electrical outlet. Parents refuse their children such an activity because they know the dangers involved. God sometimes refuses our requests because he knows the dangers involved.

God apparently allows seemingly "bad things" to happen because he knows of the great good that will occur. Our heavenly Father allowed Jesus to die on the cross. Yet through his salvific death we have been saved from sin. Our heavenly Father realized this when Jesus prayed for deliverance from his upcoming passion and death.

Jesus accepted whatever his heavenly Father chose to give him. The life of Jesus acts as a wonderful example of how we should accept whatever God

chooses to give us, both blessings and burdens.

Our prayers often put God in a difficult situation. A farmer prays for rain while a family going on a picnic prays for sunshine. Whatever prayer is answered will give rise to hard feelings.

God's concept of time and our concept are different. Sometimes our requests are granted immediately; other times we must wait for years. Abraham had to wait 25 years before God's promise was fulfilled.

Occasionally our prayers are answered and we don't even realize it. "Give us this day our daily bread," we pray each day. Everyone who is now reading this article has had this prayer answered. God has provided you with everything you needed to live unto this day.

If a million dollars would help us become better Christians, God would undoubtedly grant our request to win the lottery. However, if an answered prayer would make us more greedy, self-centered and proud, God would deny us what we ask for. God help us all if every prayer were granted.

In prayer we stand before God as the created before the Creator, acknowledging his presence and power. We are completely dependent on the graciousness of God. Realizing this is a prayer in itself.

In the eyes of God we are all beginners in prayer. Nevertheless, our heavenly Father is pleased with our feeble attempts at prayer. Like parents who have received a muddy, crumpled-up Valentine from their young child, God receives our prayer. It is not perfect, but it means everything to him. †

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is associate professor of Scripture at Saint Meinrad School of Theology.)



Cornucopia/Cynthia Dewes

An inevitable smack upside the head

It used to be that parents were afraid to spoil their kids. As if they would "go bad" like rotten fruit, or something.

The reasoning was that if they treated the new baby with as much downright unreasonable joy as they really wanted to, (s)he'd be flawed for life. This may have come from some dark

Victorian conviction that passed down from their ancestors, namely what I call the Old Testament kind of discipline.

Along with this belief came the maxim, "Spare the rod and spoil the child." And they weren't kidding about that in the old days, either: belts and paddles and all kinds of seriously mean instruments were acceptable tools of discipline.

Not that this strategy always worked. My grandmother once directed my uncle who, as usual, had transgressed, to go outside and cut her a switch so she could punish him. He returned dragging a six-inch-diameter sapling, thus producing much glee from the siblings assembled to view his humiliation. Even Grandma had to laugh, and she dismissed him forthwith. Unpunished.

The thing was, kids were often expected to behave in ways that any parent should know are constitutionally impossible for them to do. Grown-ups would say, "Children should be seen and not heard." Well, lots of luck, grown-ups. Short of being smothered or banished, kids will always be seen and heard. It's in the kid genes.

This expectation of behavior was based

on the idea that children are just miniature adults. Thus, they were expected to be as quiet and dull as most grown-ups in a time when "keeping up appearances" was crucial. Exceptionally creative or unconventional people tended to be labeled "artistic" or "eccentric," and kids were too young to qualify for that.

Over time, the New Testament idea that God is merciful as well as just seems to have taken over people's thinking. That's why we're so condescending toward spanking and guilt and stuff like that. Also, psychology and other sciences have begun to demonstrate that human behavior depends upon physical and emotional elements as well as free will.

Suddenly the floodgates are loosed and some of us are freely willing that we'll dump those harsh responsibilities as outlined by both testaments and religion in general. We have the smarts to make ourselves important, happy, rich, so why not do it? Right now! And it's every (wo)man for him/herself.

Strangely enough, this attitude seems to result in kids again being treated like miniature adults. They can smoke, drink, have sex, just like adults do, without much supervision or recrimination. At least that's what they think.

Hmmm. We know our God is the God of both the Old and the New Testaments, but somehow we never get it straight that he is both just and merciful. So, even in these "enlightened" times, don't be surprised if he smacks us upside the head now and then. †

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

Stories, Good News, Fire/Fr. Joe Folzenlogen, S.J.

A different season: reconciliation time

In our Catholic faith community, we are in the midst of the Lenten season. In the

next few weeks, we will also experience the round of reconciliation services. This year we have the added elements of the approach of the Jubilee Year, the call of the Holy Father, and the themes of our bishops to "Reconcile, Celebrate, Evangelize."

Recently I received a copy of a "Book of Readings on Reconciliation" put out by the Third Millennium Subcommittee of our National Conference of Catholic Bishops. I was excited to get it, because it contained copies of two talks I had found very powerful at the Reconciling Church conference I had attended in Denver last September. I would like to share a few highlights with you.

Norbertine Father Andrew Ciferni, liturgist and seminary professor, calls attention to the discerning preparation for all sacraments. We celebrate a gift that we see has already been freely given by God. A faith community needs to be an environment of reconciliation. He notes that the Latin word *ordo* has two meanings—rite and lifestyle. The rite of reconciliation introduces a person and the community into the lifestyle of reconciliation. He notes how important it is for a community to embody mercy in its daily life through many forms of outreach.

Father Ciferni also writes that the Jubilee calls for some extravagant gestures beyond the day to day. Dr. Doris Donnelly, profes-

sor of theology at John Carroll University near Cleveland, also underlines the impact of the Jubilee. "There's a global agenda percolating with regard to the Jubilee, and it has to do with reconciliation. Something important is brewing—a weariness about war and violence, a raised consciousness about needless suffering and an eagerness to relieve it, a desire to heal broken relationships, a hope for peace and justice for all. And the secret password to making a difference in all these areas is forgiveness."

Like Father Ciferni, Dr. Donnelly senses a responsibility growing out of what we have been given. "Instead of only being on the receiving end, it encourages us to be the dispensers and agents of reconciliation. We, the gifted, are now called to be the ones to pass on the gift to others."

Mercy Sister Marie Chin, a member of the leadership council of her congregation, began with the image of a spider restoring a broken web by drawing it into herself and reweaving it. She finds three components in the spirituality of a reconciling community: "(1) telling of stories of confession of our deepest truths and a remembering God who knows and loves our stories, (2) listening as Jesus did to the cries of anguish and longing for justice—a listening that is restorative and enabling, and (3) the contemplative attitude of going up into the gaps, into the painful contradictions of our own stories and the stories of other people and keeping vigil before the utter mystery of life itself in order to hear the heartbeat of God who initiates and brings about reconciliation." †

(Jesuit Father Joseph Folzenlogen is coordinator of evangelization for the archdiocese.)



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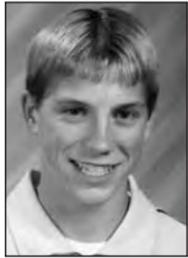
A Youth Supplement to *The Criterion*

Serving God and the Church strengthens faith

'I then knew that the Lord was in my life because other people saw the Lord in me'

By Andrew Baudendistel
Special to *The Criterion*

LAWRENCEBURG—In January, I attended the March for Life in Washington, D.C. It was my second national pro-life march, and they continue to get better.



This past year, I have gotten really involved in Church activities and I have never felt better.

It all began my freshman year, when I attended my first pro-life march on the pilgrimage with several hundred teen-agers from throughout the archdiocese. I was not very religious then, and I hated going to church.

While I was in Washington for the

march, I thought that the Mass for Life at the Basilica of the National Shrine of the Immaculate Conception was the most boring thing in the world. I did not realize the importance of it all.

The march turned out to be a great and helpful experience for me. I began to turn my life around, but God still wasn't a major role-player in my life.

The summer after my freshman year, I went on my first Church-related retreat. I had experienced one of the worst summers in my young life, including the death of one of my best friends in a car accident.

The retreat could not have come at a better time. The excellence of the retreat team fully opened my eyes to the Lord, but I still wasn't ready to let the Lord run my life. I needed something more.

During my sophomore year, I was unable to attend the pro-life march because I was saving for a trip to Europe. The year was a very busy one for me. Taking confirmation classes didn't interest me, but ultimately they helped me.

At first I hated the classes, but in time I began to actually listen to my teachers preach the Word of God. I began to listen to them because I felt that I would be a hypocrite if I didn't pay attention.

I had recently begun to lector at church, and I realized that you can't preach the Word of God if you yourself do not listen to

it. I was asked to lector by Judy Smith, the youth minister at St. Lawrence Parish in Lawrenceburg, and I will forever be indebted to her because this single thing really helped to turn my life around.

I was confirmed in March of my sophomore year. At this point in my life, I was fully ready to embrace the Lord. Previously I had gone to church about twice a month, but now I was enjoying going to church every Sunday.

The summer after my sophomore year, I attended my second Church retreat. This was the best retreat yet because this time my heart was fully open to the Lord.

The summer had its rough times, but I made it through them all with the help of the Lord.

I am now midway through my junior year and things are looking great. Not only do I preach the Word of the Lord at church, but now I give people the Body and Blood of Christ at Communion. Thanks to the guidance of my wonderful parents, I have become a eucharistic minister. I have always looked up to my father, and now I am like him. I have fully embraced the Lord, and now I can help others to do the same.

One of my greatest religious experiences happened during Christmas break. My father and I were both serving as eucharistic ministers at the Christmas Eve Mass. It was my first time to be the bread minister, and it was

one of the biggest Masses of the year.

Near the end of Communion, a woman and her three children came up to me and she asked me to bless her and her children. I was never so happy in my life. I knew then that the Lord was in my life because other people saw the Lord in me.

This past January, the March for Life in Washington was very moving. Before the Mass, I met Archbishop Daniel M. Buechlein at the basilica.

During my freshman year, I was very bored during the national Mass for Life at the basilica, but this time I was in awe because I was in the presence of almost every U.S. bishop and archbishop, several cardinals, and some 10,000 other people!

I listened and watched the pro-life liturgy with renewed vigor. I listened to every word sung or spoken, and embraced them. The Mass was the most moving experience of the trip. I almost broke down in tears because I was so moved.

I urge anyone who has a chance to go to the pro-life march to take advantage of the opportunity. It is a great experience.

I have learned that you can lead a normal, active life and still be beautiful in the eyes of God. And being beautiful in the eyes of God is the only thing that should matter. †

(Andrew Baudendistel is a member of St. Lawrence Parish in Lawrenceburg and is a junior at Lawrenceburg High School.)

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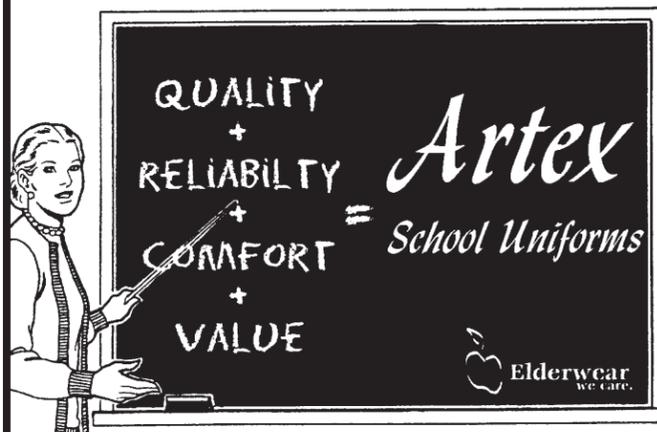
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Youth vision for 2000 includes evangelizing

'Our faith teaches us to go out in the community and help the less fortunate'

By Jana Klaiber
Special to The Criterion

2000—the year people have been waiting for: waiting for new life, new hope and a new world; in other words, a new vision



for the third millennium. And the new vision is different for everyone.

I believe that ecumenism will be an important part of life in the new century. I think most people have a common goal, which eventually nar-

rows down to the sharing of faith with other communities.

There are many different approaches to being ecumenical: showing interest in other religions, being open to other religions, evangelizing our Catholic religion to people of other faith traditions, and “walking the talk,” which can be interpreted many ways.

I think the best way of interpreting “walking the talk” is doing what you believe in. Don’t just say what you think. Do what you think.

This is important because no one can believe you or have trust in you if you do not back yourself up.

Some people might ask how to “walk the talk.” I think the most obvious way is through service work, simple deeds that we might take for granted but less fortu-

nate people might not get to enjoy.

Our faith teaches us to go out in the community and help the less fortunate, but we don’t always do it. Because of busy schedules, many people find it more and more difficult to find time to give to help other people.

I think youth are well educated about community problems by their teachers, and teens are encouraged to help improve community life. Some youth make more time to help nurture the community than many adults. I think many adults want to volunteer, but may not know where, how and when to offer help.

Service is better known to youth than adults because, in high school, students are encouraged to serve the community. I think, as members of the Catholic community, that we have to go out among all people and serve them.

Through community service, the ecumenical element is apparent to the people being helped, and they learn that serving others is one of the many components of Catholicism.

In turn, we as the evangelists will learn from them. We learn about their beliefs and practices in comparison to our own.

I believe service is a vital ingredient to being a true Catholic. †

(Jana Klaiber is a member of St. Mark Parish in Indianapolis and is a senior at Roncalli High School. Last year, Roncalli earned the national Blue Ribbon School of Excellence Award and the U.S. Department of Education's Service Learning Award.)



Photo by Mary Ann Wyand

St. Philip Neri volunteers

St. Philip Neri School eighth-graders Kristina Downey (left) and Leola Davis of Indianapolis help assemble the monthly youth ministry mailing for the archdiocesan Office for Youth and Family Ministries. St. Philip Neri youth group members collate the newsletter at the parish office as part of an ongoing service project for the archdiocese.

17 Archdiocesan Youth Council members serve our young Church

Archdiocesan Youth Council members for 1999-2000 were commissioned during the Archdiocesan Youth Conference Feb. 7 at the Indiana Convention Center in Indianapolis. New council members are:

Executive Leadership—Ryan Moran, St. Luke Parish, Indianapolis; Cristina Figueroa, St. Patrick Parish, Indianapolis; Petula Fernandez, St. Patrick Parish, Terre Haute; Sara Balensiefer, St. Gabriel Parish, Indianapolis; Cameron Beatty, St. Rita Parish, Indianapolis; Katie Beyer, St. Michael Parish, Indianapolis; Stephen Buell, St. Christopher Parish,

Indianapolis; Cara Fisher, St. Michael Parish, Greenfield; Suzi Lyons, Holy Spirit Parish, Indianapolis; Becky Obrecht, St. Thomas Parish, Fortville; and Sarah Pollard, Holy Trinity Parish, Indianapolis.

Deanery Liaisons—John Butkiewicz, St. Patrick Parish, Terre Haute; Alejandrina Caldera, St. Patrick Parish, Indianapolis; Abbey Conner, St. Paul Parish, Tell City; Sean Danda, St. Malachy Parish, Brownsburg; Crecentia Gatsos, Holy Family Parish, New Albany; and Whitney Nolton, St. Michael Parish, Greenfield. †

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Teens fast to fight global hunger and poverty

'I think this 30-Hour Famine will show people what it feels like for the children in Third World countries every day'

NEW ALBANY—Forty teen-agers from Our Lady of Perpetual Help Parish in the New Albany Deanery went without food for 30 hours March 6-7 to help fight global hunger and poverty.

They joined thousands of other youth across the U.S. and Canada in the annual 30-Hour Famine sponsored by World Vision, an international, nonprofit Christian relief and development agency.

Relatives, friends and neighbors supported the youth group's fast by pledging donations for poverty relief.

"It is exciting to see so many young people wanting to make a difference in a cause as important as world hunger," said youth ministry coordinator Craig Eberle.

Before the fund raiser, four Our Lady of Perpetual Help youth group members reflected on the meaning of the fast.



"Many people fail to realize how much hunger and poverty are a part of other people's everyday lives," Our Lady of Providence High School sophomore Elizabeth Freiberger said. "To be honest, it is not something that I think of constantly. By taking part in this famine, all of the youth will have a better understanding of what it really means to be hungry. I am thrilled that I have the opportunity to not only make a difference in my community, but also in other countries around the world. I think youth are learning early on that they have to give something back to our greater community—the world."



Youth group member Brian Lenfert, a Providence senior, said he believes that "in order to fight hunger and poverty, we must start by educating ourselves on the problem, then we can educate others and show them that something needs to be done. The 30-Hour Famine is a

great way to donate my time, along with money from my sponsors. The money donated will help buy food



and other basic needs. I feel fortunate to participate in the 30-Hour Famine because it is giving me an opportunity to learn more about people who are hungry and be more aware of ways I can help them. Another way of helping is to volunteer to work a few hours a week at local soup kitchens or shelters."

Providence sophomore Erika Ernstberger said she now realizes that "hunger affects a lot of our world. When I see all

the people without food, medicine and shelter, my heart just goes out to them. This is my chance to do something for them. By participating in the 30-Hour Famine, I will know what real hunger feels like. I know I can make a difference in some way. We can make it happen together."



Chris Petty, also a Providence sophomore, said he believes "hunger and poverty are affecting our world greatly. I think we could take some of the money we have and give it to people who are starving. If people would just open their eyes [to the needs], maybe we could defeat this battle. I think this 30-Hour Famine will open our eyes, and others' eyes, and show people what it feels like for the children in Third World countries every day." †

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Papal youth rally was incredible experience

Pope John Paul II challenged the youth to 'live in the light and truth of Jesus Christ'

By Abby Colich
Special to The Criterion

In January, I was blessed with the opportunity to be among 10 St. Mark parishioners from Indianapolis who received tickets to see Pope John Paul II during his Jan. 26-27 visit to St. Louis.



During our trip, we gained clearer understandings about our faith, God's gifts and the importance of our youth.

T.C. Crum, our youth ministry coordinator, was able to acquire a few tickets for the Holy Father's "Light of the World" youth prayer rally Jan. 26 at the Kiel Center. My recent doubts about fate and destiny vanished as I realized that my

unexpected ticket meant God needed and wanted me on this trip with six youth from our parish—Jessica Dohner, Shelby Dyson, Matt Greulich, Lisa Klaiber, Kristine Wheeler and John Bush III—and adult chaperones T.C. Crum, John Bush and Cathy Jolley.

Jessica's aunt let us stay at her house in St. Louis, our parish helped with expenses, and everyone kept us in their prayers.

However, our most important lesson in gifts came during the youth rally at the Kiel Center when the Holy Father told us that "youth is a marvelous gift from God" and he encouraged us to "use well the gifts the Lord has given you."

Jan. 26, the most incredible and longest day of my life, was a day planned just for youth. It began with an early-morning march, "A Walk in the Light," from the Gateway Arch west on Market Street about a mile to the Kiel Center.



Photo by Mary Ann Wyand

St. Mark parishioner Kristine Wheeler (center) of Indianapolis gets a ride on Shelby Dyson's shoulders Jan. 26 during the "Walk in the Light" march from the Gateway Arch to the papal youth rally at the Kiel Center in St. Louis. Jessica Dohner (left) and chaperone Cathy Jolley (right) enjoy the walk.

Thousands of people joined the march, signifying that everyone can walk together in Jesus' light.

Already my spirit was changing and growing as I realized what an enormous experience I was a part of with so many other youth.

At the Kiel Center, we spent most of

the day waiting for the pope's arrival. Inspirational entertainment included motivational speakers, storytellers and Christian rock bands who proclaimed the rally theme of "You Are the Light of the World" and created lots of excitement.

Many speakers were teen-agers who gave faith testimonials. We sang the theme song "Cry the Gospel," composed especially for the rally, and were encouraged to participate in the sacrament of reconciliation. Anticipation increased by late afternoon as the time neared for the Holy Father's arrival.

"It was like a pep rally for Jesus," Lisa Klaiber said after the event.

When the Holy Father entered the Kiel Center on a golf cart, more than 20,000 people screamed and chanted "John Paul II, we love you!"

"I was amazed at how much these kids loved him," Matt Greulich said, "and for him to gather with them specifically was an honor."

"Tonight the pope belongs to you," the Holy Father said in his greeting. The entire prayer service was very touching, especially when he blessed ill children.

The most touching moment for me was saying my favorite prayer, the Our Father, in unison with more than 20,000 people.

The Holy Father told us to put the Lord's words into practice, to train for a Christian life, and to "give yourselves without reservation to the Lord."

He also challenged the youth to "live in the light and truth of Jesus Christ."

It is a challenge all youth should take to heart. Christ wants the lights of youth to spread beyond just us. The Holy Spirit keeps our lights lit, and we cannot hide the lights of our youth in darkness because Christ calls us as youth to work for God and the Church needs us to share our gifts.

"You are ready for what Christ wants of you now," Pope John Paul II said. "He wants you—all of you—to be light to the world, as only young people can be light. It is time to let your light shine." †

(Abby Colich is a member of St. Mark Parish in Indianapolis and is a junior at Perry Meridian High School.)

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Fourth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Reading

Sunday, March 14, 1999

- 1 Samuel 16:1b,6-7, 10-13a
- Ephesians 5:8-14
- John 9:1-41

The First Book of Samuel provides this fourth Lenten weekend with its first biblical reading.



Centuries ago, an editor divided the Book of Samuel, a single work, into two volumes. The editor's identity now is unknown. To add further to the confusion, these books are sometimes called First and

Second Kings. In this case, First and Second Kings become Third and Fourth Kings.

In any case, Samuel is the central figure of the book. He was a holy man active many centuries before Jesus, when Saul was king of Israel. However, Samuel must struggle to maintain himself as the principal subject in the story. Very often overshadowing him are figures such as Saul or David.

This weekend's reading highlights David. In time, of course, David succeeded Saul on the throne.

To understand this phase of Hebrew history, it is critical to realize that, in the ancient mind, the king was not just simply a successful politician or military tactician, or even a ruler possessing the right to govern by dynastic descent. He did not wear the crown because of popular support for him or for the system.

Rather, the king's legitimacy flowed solely from his election by God. Thus, the reading this weekend recalls an event crucial to David's right to reign.

Through the holy man, God selects David as king.

As history unfolded, David was the greatest of the kings. Always, however, the barometer of his glory was his faithfulness to God.

The Epistle to the Ephesians supplies the second reading.

Ephesus was an important port in the Roman Empire, situated on the Mediterranean Sea and in present Turkey. It no longer is a living community of any size. Silt long ago filled its once impressive harbor. The city also was a major religious shrine. Its great landmark was its temple to Diana, the goddess of the moon. Christian Ephesians had to deal not only with the

extraordinary materialism and hedonism of their culture, but with religious fervor connected with the cult of Diana. The epistle encourages and challenges them.

The Scriptures have appeal and clarity often because they rely upon universal and strongly evident symbols. No one can mistake them. An example of this occurs in this reading. The epistle compares life without Jesus to life in darkness. Of course, Jesus is the light dispelling the darkness.

Presenting this reading on this weekend looks to the distant horizon where the sunrise of Easter already is beginning to be apparent. It is near. We all wait.

St. John's Gospel furnishes the final reading.

The opening verses of this reading set the stage. Jesus declares "I am the light of the world." Subtly underscoring this point is the revelation that nightfall is near. Darkness looms ahead. Again the imagery of light is employed, a very basic and instantly understandable imagery.

The subject of the story, after Jesus, is a man blind since birth. He begs for his livelihood, a common occurrence at the time. He led a miserable life. Always in John's Gospel the Lord appears as sublime, majestic, utterly without fault, in command of every situation. He is so in this reading, giving sight to the blind man, putting down the objections of the obtuse or insincere Pharisees.

Reflection

Historically, this weekend has been called "Laetare Sunday," drawing its name from the Introit, or Entrance Verse, "Rejoice, Jerusalem!" (Isaiah 66:10). In Latin, the exclamation is "Laetare, Jerusalem!"

We rejoice because Easter is near, and Lent is passing. If we have truly focused ourselves upon the spiritual dimension of Lent, then indeed we anticipate an encounter with the Risen Lord.

The imagery of light is very important. It especially is expressive in these days and times.

Suicide is creeping upward in frequency, tragically among youth. All around is fatalism, defeatism and despair. Even black has become a stylish and popular color of attire.

In these readings, on *Laetare Sunday*, the Church points ahead to Easter. But, it also reminds us that no life is a dark tunnel without a light at the end.

No night lasts forever. Always dawn comes. Whatever the problem, whatever

Daily Readings

Monday, March 15

Isaiah 65:17-21
Psalm 30:2, 4-6, 11-12a, 13b
John 4:43-54

Tuesday, March 16

Ezekiel 47:1-9, 12
Psalm 46:2-3, 5-6, 8-9
John 5:1-16

Wednesday, March 17

Patrick, bishop and missionary
Isaiah 49:8-15
Psalm 145:8-9, 13c-14, 17-18
John 5:17-30

Thursday, March 18

Cyril of Jerusalem, bishop and doctor of the Church
Exodus 32:7-14
Psalm 106:19-23
John 5:31-47

Friday, March 19

Joseph, husband of the Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a or Luke 2:41-51a

Saturday, March 20

Jeremiah 11:18-20
Psalm 7:2-3, 9b-12
John 7:40-53

Sunday, March 21

Fifth Sunday of Lent
Ezekiel 37:12-14
Psalm 130:1-8
Romans 8:8-11
John 11:1-45 or John 11:3-7, 20-27, 33b-45

the blindness denying us the ability to perceive and to choose what is right and therefore best, the light shines.

Ephesians magnificently identifies the source of light. It is Jesus. He is the

anointed of God, sent to redeem us, the perfect gift of God's love. God always has loved humanity. Once David too was God's gift. In God's loving redemption are our light, life and hope. †

Question Corner/Fr. John Dietzen

Catechism explains teaching on purgatory

QI am 74, raised Catholic, and finally find there are many truths of our faith I don't know much about. One is purgatory.



What exactly is that? I did not know, for example, that when we go there we cannot pray for ourselves; others pray for us.

I also learned that Masses should be said for the people there. But now when someone dies, often it is requested that memorials be sent to hospice, a heart or cancer society and so on. This is wonderful, but how does this fit in with praying for those who have died? (Ohio)

AYou ask a lot of good questions, which I know puzzle many others as well.

First, it's good to clear up exactly what Catholic teaching is about what we call purgatory. The *Catechism of the Catholic Church* sums it up by noting that those who die in God's grace and friendship, but may still be imperfectly purified, undergo a "purification" to enter the joy of heaven.

It then adds, "The Church gives the name purgatory to this final purification of the elect, which is entirely different from the punishment of the damned" (No. 1031).

Note, first of all, that in the Church's understanding expressed here, purgatory is an event, a process, not a place or location.

After death we enter into a wholly different framework of existence where there would seem to be no time or place in our sense of those words. We know, of course, that for God there is no past or future. In his eternal vision, all is in his knowledge as one present moment.

Thus, in spite of a lot of folklore that (especially during the Middle Ages and later into the Renaissance) made purgatory into a kind of minihell where people endured ages of torture and pain, the Church consistently avoids speaking of purgatory as being "somewhere," or lasting some "time."

As the catechism says, something happens to us at or after death which, if necessary, prepares us for the face-to-face vision and presence of God. Could that purification occur immediately after death in the blinding awareness of the holiness of God as we confront that holiness with our human weakness and sinfulness?

Or might it happen in the process of death itself, when the knowledge of our sins and selfishness becomes so acute and intense that this entire cleansing takes place in an instant? The Church in its official teachings does not attempt to supply these kinds of details.

How about indulgences? Don't we believe they take "time" off of purgatory? I hope everyone knows by now that, in the Church's understanding and teaching, an indulgence of "one year," for example, does not mean one year off of purgatory. It means, rather, whatever alleviation of that final purification might be achieved by one year of fasting or other penance for the benefit of those who have died.

Part of the problem has been some confusion concerning the ancient and consoling Christian belief that we, the living, can assist those who have died with our prayers. This doctrine is one significant aspect of our belief in the communion of saints, which unites all who are joined in Christ, whether still on earth or in the next life.

Some Christians through the centuries have not been content to accept that belief as it lies, but have tried to embellish it with all sorts of theories about hundreds of years of affliction in some mid-place between heaven and earth, and how we can "shorten" this time of terror by our prayers.

Such horrible images may literally scare the devil out of someone, but again they are irrelevant to the actual teaching of the Church on the subject.

As for your question about memorials, while the eucharistic sacrifice is the pre-eminent form of prayer for the dead, the catechism reminds us that gifts of charity, indulgences and works of penance are also good ways to commend our deceased loved ones to the mercy of God (No. 1032). †

My Journey to God

God's Faithful Rose

Among the flowers of the field,
A maiden true and pure
Was picked from all the wicked rest
To help the world endure.

O Queen, you gave the world your Son,
In order to fulfill
The words of all the prophets old,
According to God's will.

You stood with patience by the cross,
And saw Him breathe His last,
In offering Himself to God,
Erased our sinful past.

O Mary, help me grow and bloom
Before the Holy King,
To love and serve the Lord of Lords,
Oh, what a wondrous thing!

By Eileen Marie Zander

(Eileen Zander is a member of St. Thomas Aquinas Parish in Indianapolis. She is a sixth-grader and is a home-school student.)



Claron photo by Frank Meffe

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.

March 13

Cardinal Ritter Junior/Senior High School Parent's Club will host a St. Patrick's Day dance in the school cafeteria with a 6:30 p.m. catered Irish dinner, dance from 8:30-11:30 p.m. Tickets: \$15. Information: 317-481-9404.

The Couple to Couple League will hold Natural Family Planning classes at St. Luke Parish, Indianapolis, 7575 Holliday Dr. E., beginning at 9 a.m., first of four classes. Information: 765-342-4905.

Brebeuf Jesuit Preparatory School, Indianapolis, 2801 W. 86th St., will present "Phantom of the Auction," a fund-raising dinner and auction. Social begins at 6 p.m., dinner at 8:15

p.m., live auction at 9 p.m. Tickets are \$75; raffle tickets \$100. Information and reservations: 317-843-1246.

St. Malachy Women's Club will host an arts and craft fair from 9 a.m.-3 p.m. in Noll Hall, St. Malachy Parish, Brownsburg, 326 N. Green St., Food served all day. Information: 317-852-5910.

Bishop Chatard High School, Indianapolis, 5885 N. Crittenden Ave., hosts Chatard-A-Bration '99. Passengers are invited to board the ship *S.S. Bishop Chatard* for a social beginning at 7 p.m., and buffet at 8 p.m. with food from France, Italy, Spain and Greece. Live and silent auction to follow. Tickets: \$25; raffle tickets \$50.

Information: 317-254-5435.

St. Simon the Apostle Parish, Indianapolis, 8155 Oaklondon Rd., will host a reverse raffle and silent auction. Tickets: \$25 each includes dinner, drinks and a chance at winning \$1,000. Information: 317-891-2287, Sherry or Jeff Bluethmann.

March 14

St. Anne Altar Society's Annual Day of Reflection, "The Secrets of the Psalms," presented by Father Todd Riebe, at Holy Family, Richmond, 801 W. Main, beginning at noon with a salad buffet.

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

March 14-16

St. Malachy Parish, Brownsburg, 326 N. Green St., will host a mission, "Our Life in the Trinity: Building Blocks for the Spiritual Life," presented by Benedictine Father Noah Casey, 7-8:30 p.m.

March 14-18

St. Simon the Apostle Parish, Indianapolis, 8155 Oaklondon Rd., will hold a parish mission, "Many Seeds, One Harvest," conducted by the Redemptorist Fathers. Sessions will be held each evening from 7-8:30 p.m. Refreshments and child care provided. Information: 317-826-6000, ext. 275.

March 14, 21

Sacred Heart Parish, Indian-

apolis, 1530 Union St., will present a Scripture study, "Crossing the Desert," from 9-9:45 a.m. in the parish hall. Information: 317-638-5551.

March 15

The New Albany Deanery Catholic Charities will present "Child Support and Joint Custody," a service of its Catholic Divorce Recovery Network of Southern Indiana, from 7:30-9 p.m. at St. Augustine Parish Hall, Jeffersonville, 316 E. Maple. Information: 812-948-0438.

March 17

St. Patrick Parish, Indianapolis, 950 E. Prospect St., will host a St. Patrick's Day celebration beginning with Mass at 6 p.m., dinner and entertainment at 7 p.m., and raffle drawing at 9 p.m. Information: 317-631-5824.

St. Elizabeth's Home, Indianapolis, 2500 Churchman Ave., will host its annual car raffle drawing from 11:30 a.m.-1 p.m. in the downstairs board room. Food and refreshments served. Information: 317-787-3412.

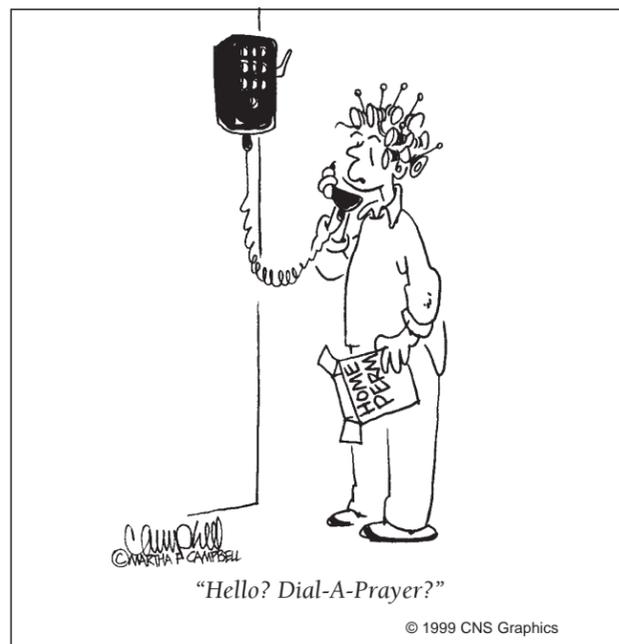
March 21

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

Lenten Activities

March 12, 19

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold



eucharistic adoration beginning at 8:30 a.m. and concluding with communion service at noon, Stations of the Cross at 7 p.m. Information: 317-638-5551.

March 12, 19

Sacred Heart Parish, Terre Haute, 2322 N. 13th St., will present a video/discussion series of the film "Jesus of Nazareth," from 7-8:30 p.m. in the family center. Information: 812-466-1231.

March 12, 19, 26

SS. Peter and Paul Cathedral, Indianapolis, 1347 N. Meridian St., will have Mass at noon followed by adoration from 12:30-7 p.m., Stations of the Cross at 7 p.m.

March 12, 26

St. Paul School's Booster Club, Guilford, will serve fish dinners at Father Walsh Hall in Yorkville, from 4-7 p.m. Adults \$5; Children 10 and under \$2.50. Dine in or carryout.

March 17, 24

Mt. St. Francis Retreat Center, Mt. St. Francis, will hold a Lenten series on the dimensions of prayer each night from 7:30-9 p.m. Information: 812-923-8817.

March 18, 25

St. John Parish, Indianapolis, 126 W. Georgia St., will present Lenten Scripture Reflections, a discussion of Sunday readings

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

from 12:45-1:30 p.m. Light refreshments provided. Information: 317-635-2021.

◆ ◆ ◆
St. Michael Parish, Greenfield, 517 Jefferson Blvd., will present "Born of the Spirit," a weekly series from 7-9 p.m. Information: 317-462-4240.

March 19
St. Martin Parish, Yorkville, will serve fish dinners from 4-7 p.m.

March 23
Sacred Heart Parish, Terre Haute, 2322 N. 13th St., will present "The Bible-Why is it Holy?" A workshop for adults from 6:30-8:30 p.m. in the family center. Information: 812-466-1231.

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.

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 7-9:30 p.m. There is a minimal fee. Information: 317-842-5869.

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

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

Thursdays
St. Lawrence Parish, Indian-

apolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m.-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.-6:30 p.m.

◆ ◆ ◆
St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel from 7 a.m.-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

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 7-9:30 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.



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Communal penance services set during Lent

The following is a list of the remaining parish Lenten communal penance services reported to *The Criterion*. This is the final week for publication of the schedule.

Bloomington Deanery

March 18, 7 p.m. at St. Martin of Tours, Martinsville
 March 25, 7 p.m. at St. John the Apostle, Bloomington

Batesville Deanery

March 14, 2 p.m. at Immaculate Conception, Millhousen
 March 14, 4 p.m. at St. Maurice, Napoleon
 March 16, 7 p.m. at St. Peter, Franklin Co.
 March 21, 2 p.m. at St. Joseph, St. Leon, for St. Joseph, St. Leon, and St. John, Dover
 March 22, 7 p.m. at St. Louis, Batesville
 March 24, 7 p.m. at St. Vincent de Paul, Shelby Co.
 March 24, 7 p.m. at St. John, Osgood for St. John, Osgood, and St. Magdalen, New Marion
 March 26, 7 p.m. at St. Mary, Greensburg
 March 31, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock, for St. Mary-of-the-Rock, St. Mary-of-the-Rock, and St. Cecilia, Oak Forest

Connersville Deanery

March 14, 1:30 p.m. at St. Anne, New Castle
 March 16, 7 p.m. at St. Gabriel, Connersville
 March 18, 7 p.m. at St. Mary, Rushville
 March 25, 7 p.m. at St. Michael, Brookville
 March 27, noon at St. Mary, Richmond

Seymour Deanery

March 18, 7 p.m. at St. Bartholomew, Columbus
 March 24, 7 p.m. at Prince of Peace, Madison
 March 24, 7 p.m. at Most Sorrowful Mother, Vevay
 March 26, 7 p.m. at St. Mary, North Vernon
 March 26, 7 p.m. at St. Ann, Jennings Co.
 March 26, 7 p.m. at St. Joseph, Jennings Co.

March 28, 2 p.m. at Holy Trinity, Edinburgh
 March 28, 2 p.m. at St. Rose of Lima, Franklin

Indianapolis South Deanery

March 16, 7:30 p.m. at St. Mark
 March 28, 4 p.m. at St. Jude
 March 28, 4 p.m. for St. Patrick, Good Shepherd, Sacred Heart and Holy Rosary, at Holy Rosary

Terre Haute Deanery

March 16, 7 p.m. at St. Mary's Village, St. Mary-of-the-Woods
 March 21, after Liturgy at Holy Rosary, Seelyville
 March 21, 7 p.m. at St. Joseph, Rockville
 March 28, 6 p.m. at St. Patrick, Terre Haute
 March 29, 7:30 p.m. at St. Margaret Mary, Terre Haute

Indianapolis East Deanery

March 15, 7 p.m. at St. Rita
 March 16, 8 p.m. at St. Simon the Apostle
 March 17, 7 p.m. at Little Flower
 March 18, 7 p.m. at St. Mary
 March 21, 3 p.m. at St. Bernadette
 March 23, 7 p.m. at St. Philip Neri
 March 23, all day at Scecina Memorial High School
 March 25, 7 p.m. at Our Lady of Lourdes

Indianapolis North Deanery

March 14, 3 p.m. at St. Joan of Arc
 March 16, 7 p.m. at Christ the King
 March 16, 7 p.m. at St. Pius X
 March 18, 7 p.m. at Immaculate Heart of Mary
 March 18, 7:30 p.m. at St. Luke
 March 29, 7 p.m. at St. Lawrence

Indianapolis West Deanery

March 14, 2 p.m. at Holy Trinity

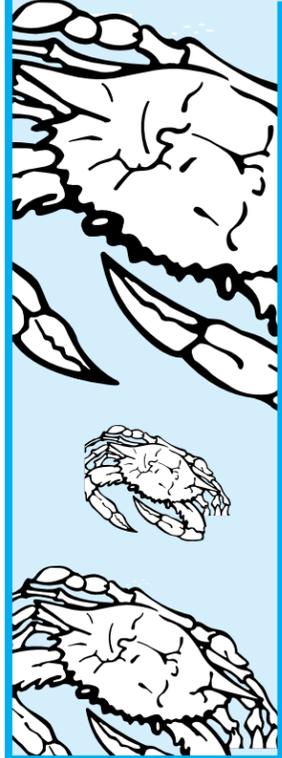
March 16, 6:30 p.m. at St. Monica
 March 18, 7:30 p.m. at St. Gabriel
 March 18, 7 p.m. at Holy Angels
 March 22, 7 p.m. at Mary, Queen of Peace, Danville
 March 24, 7 p.m. at St. Joseph
 March 28, 2 p.m. at St. Anthony

New Albany Deanery

March 13, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 17, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 18, 7 p.m. at Our Lady of Perpetual Help, New Albany
 March 18, 7 p.m. at St. Mary, Navilleton
 March 18, 8:30 a.m. to 3 p.m. at Our Lady of Providence Junior/Senior High School, Clarksville
 March 19, 8:30 a.m. to 3 p.m. at Our Lady of Providence Junior/Senior High School, Clarksville
 March 21, 3 p.m. at St. Joseph, Corydon, host Most Precious Blood, St. Peter
 March 21, 7:30 p.m. at St. Mary, Lanesville
 March 22, 7 p.m. at St. John the Baptist, Starlight
 March 23, 7:30 p.m. at St. Mary, New Albany
 March 24, 7 p.m. at Sacred Heart, Jeffersonville, host St. Augustine, Jeffersonville
 March 25, 6:30 p.m. at St. Paul, Sellersburg
 March 25, 7 p.m. at St. Joseph Hill, Sellersburg
 March 28, 7 p.m. at Holy Family, New Albany
 March 29, 7 p.m. at St. Anthony of Padua, Clarksville †

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Norman Perry edited *St. Anthony Messenger*

CINCINNATI (CNS)—Franciscan Father Norman Perry, the award-winning columnist and editor of *St. Anthony Messenger*, died March 1 at Good Samaritan Hospital in Cincinnati. He was 69 years old.

Father Norman died of diabetes, kidney and heart complications. He had undergone surgery for colon cancer in mid-February.

His funeral Mass was celebrated on March 5 at St. Clement Church, a Franciscan parish in Cincinnati, with burial the following morning at St. Mary's Cemetery adjacent to the church.

Father Norman joined *St. Anthony Messenger*, one of the nation's leading Catholic monthly magazines, in 1966 as an associate editor and board member. He had served as its editor-in-chief since 1981.

Over the years, Father Norman won more than a dozen Catholic Press Association (CPA) awards for his

monthly question-and-answer column, editorials and analytical reporting. He also won numerous awards from the Cincinnati and Ohio press associations.



Fr. Norman Perry, O.F.M.

In 1997 he received the CPA's highest honor, the St. Francis de Sales Award for outstanding contributions to Catholic journalism.

St. Anthony Messenger, a publication of the Cincinnati Franciscans, is a general interest Catholic magazine with a circulation of 350,000.

Under Father Norman's leadership, it has won numerous CPA awards for general excellence.

Born in Cincinnati on Dec. 17, 1929, Father Norman took his religious profession as a Franciscan of the Cincinnati province in 1950 and was ordained a priest in 1958.

In his first four years as a priest, he served at parishes in St. Bernard, Ohio, and Fort Wayne, Ind., and taught at Bishop Luers High School in Fort Wayne.

He was retreat master at Friarhurst Retreat House in Cincinnati from 1962 to 1963, and spent the next three years on the road leading retreats and parish missions as a member of the Franciscan retreat and mission band.

During his years at *St. Anthony Messenger*, he also served nine years on the Franciscan provincial board of directors, including six, from 1975 to 1981, as vicar provincial.

From 1966 to 1990 he provided weekend assistance at St. William Parish in Cincinnati. †



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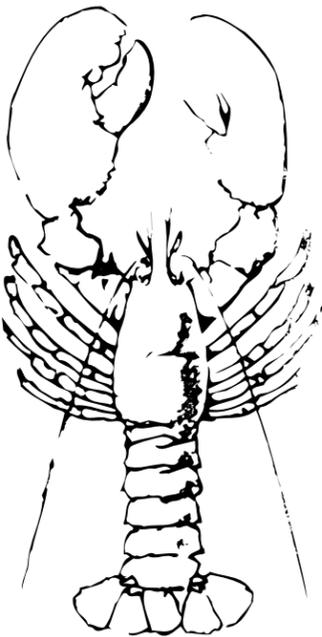
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Concert to feature traditional sacred works

By Tim Northcutt

Special to The Criterion

The Indianapolis Symphony Orchestra and ISO music director Raymond Leppard will be joined by four acclaimed soloists and the Indianapolis Symphonic Choir March 18-20 at the Hilbert Circle Theatre for performances of two traditional sacred works from the Roman Catholic liturgy.

Mozart's *Requiem* and Francis Poulenc's *Stabat Mater* (*Standing Mother*) also rank among classical music's great inspirational masterpieces.

The concert weekend of liturgical choral music befitting the Lenten season features Poulenc's Marian compo-

sition, which was derived from a 13th century poem describing the Mother of God as she stood at the foot of the cross. The original 15th century musical treatment of this text was a Gregorian chant that was incorporated into the liturgy as part of the Mass of Compassion of the Blessed Virgin Mary.

The composition was thrown out in the mid-16th century by the Council of Trent, but Pope Benedict XIII restored its place in the liturgy in 1727 as part of the Feast of Seven Sorrows. Through the centuries, this poem has inspired history's greatest composers, including Mozart, Haydn, Rossini, Dvorak, Liszt, Scarlatti, Boccherini and Verdi, among others, to set the verses to music. During the 18th century, more than 100 composers were either commissioned by local archbishops or inspired by faith to create musical interpretations to complement the poem.

Poulenc condensed the 20-verse text into a 12-part composition for soprano, chorus and orchestra that he wrote to confirm his restored faith shortly after his return to the Roman Catholic Church in 1950. His musical treatment is one of colorful and rich harmonious dance-like melodies and soaring vocal passages for soprano and chorus that paint a moving and unforgettable musical portrait of the Passion.

Legendary conductor Robert Shaw wrote that "the 12 movements of Poulenc's *Stabat Mater*—though not directly related by narrative content to the traditional Stations of the Cross—seem to be Poulenc's own personal stations as he journeyed through life and rediscovered his own deep-seeded faith."

Stabat Mater was Poulenc's first sacred work for full orchestra, and it ranks among the most significant liturgical compositions of the 20th century.

The second portion of the program will feature Mozart's *Requiem* Mass, one of hundreds of liturgical works, including 16 complete Masses, that he composed and certainly the most famous of the set, for it was his last composition and is believed to be his own requiem as he approached death.

The texture of Mozart's *Requiem* is rooted in traditional liturgical canonic modes which are punctuated by complex and spectacular fugal passages scored for bass clarinets, bassoons, trumpets, trombones, timpani and strings to complement the choral parts. The result is a dark timbre of musical shading to express the solemnity and the mystery of death within a gentle and serene context rather than a violent or tragic one.

Mozart's journey to the afterlife, as expressed in his *Requiem*, is one that begins with fear and foreboding as the *Introitus* and *Kyrie* beseech for mercy. The judgment to come is imparted in the fury of the *Dies Irae*, *Tuba Mirum*, *Rex tremendae* and *Confutatis* followed by despair in the *Lacrymona*. However, the triumphant and joyous *Benedictus* and *Agnes Dei* reaffirm the salvation of the faithful as the melodies soar to the heavens.

His last work is a tender, passionate and personal farewell that stands as one of the most eloquent and beautiful statements of faith and transcends time to remain inspirational and relevant today.

Joining Leppard and the choir as soloists will be soprano Christine Brewer, mezzo-soprano Theodora Hanslowe, tenor Richard Clement and baritone Nathan Berg. †

(For tickets to the Indianapolis Symphony Orchestra's Classical Series concerts featuring Mozart's *Requiem* and Poulenc's *Stabat Mater*, call the Hilbert Circle Theatre box office at 317-639-4300 or 800-366-8457. Tim Northcutt works for the Indianapolis Symphony Orchestra.)

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

BAUMANN, Mary Catherine, 77, St. Joseph Hill, Sellersburg, Feb. 27. Wife of William P. Baumann. Mother of William P. Jr., Fred J. and Mark A. Baumann, Evelyn L. Byrd. Grandmother of 11. Great-grandmother of five.

BIVENS, Mary, 81, St. Joan of Arc, Indianapolis, Feb. 27. Wife of Jephtha Bivens Sr. Sister of Roberta Brazelle Hatcher. Grandmother of five. Great-grandmother of five.

BOYCE, Marta Stanich, 72, Holy Trinity, Indianapolis, March 3. Mother of James Boyce. Sister of Stanley Stanich, Bruna Long, Agatha Hanna. Grandmother of one.

BROWNING, Charles Herbert, 90, St. Simon the Apostle, Indianapolis, Feb. 28. Husband of Laura Ely Browning. Father of Catherine Lawson,

Alice Dailey wrote column for *The Criterion*

Alice J. (Round) Dailey, a longtime columnist for *The Criterion*, died on March 3 at the age of 91.

A funeral Mass was celebrated on March 6 at St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis, of which she was a member.

Dailey was secretary at the Latin School in Indianapolis, a high school seminary, before it closed. She then served as secretary at the Office of Priestly Spirituality, retiring in 1980.

She submitted humorous observations that were printed in *The Criterion's* Cornucopia column from the time Msgr. Raymond Bosler was editor. She continued to write for the archdiocesan newspaper while Father Thomas Widner and Jack Fink were in the editorial post.

Dailey's work was included in other publications, including *The Catholic Digest*, *Extension Magazine* and *The Victorian*.

Father Vincent Lampert, pastor of Little Flower, said "Alice was a woman who, throughout her life, tried to reflect the light of Christ. Her life always revolved around her love for the Church—her faith was always at the center of who she was.

"She had a great talent for putting words together," said Father Lampert.

As an octogenarian, Dailey attended Woman's Press Club of Indiana meetings to learn more about her craft. A volunteer at St. Mary Child Center, Dailey was also a member of a national group, Catholic Golden Age Club.

Memorial contributions may be made to Little Flower Church or the Sisters of St. Francis, Oldenburg.

The widow of Fred J. Dailey, Alice Dailey is survived by one daughter, Therese Dailey, and a son, Thomas F. Dailey, as well as five grandchildren, a step-grandson and a great-grandson. Two other daughters died in 1982—Janet (Dailey) McCreery and Franciscan Sister Jean Dailey. †

Constance Joan Simpson, Sandra Charlene Simon, Charles Herbert Jr. and Donald Clay Browning. Brother of Catherine S. Roberts, Naomi Baker, Helen Black. Grandfather of 20. Great-grandfather of 30. Great-great-grandfather of eight.

BUTLER, Mary Louise, 88, St. Elizabeth, Cambridge City, Feb. 24. Mother of Orville Link, Michael Butler. Sister of Frances McKee. Grandmother of five. Great-grandmother of two.

CASSIDY, Terri Lynn, 38, Sacred Heart, Terre Haute, Feb. 18. Mother of April Dawn and Jessica Lynn Cassidy, Harty Lee Crow. Daughter of Jessie Whitsit, Mary Ellen Roberts. Stepdaughter of Alma Whitsit. Sister of Billie Clark, Nancy Riggs, Donnie and Michael Whitsit. Grandmother of one.

CHILDRESS, Dorothy C. (Zurschmiede), 82, St. Mary, New Albany, March 1. Mother of Janice, James and John Childress, Jennifer Sharlit, Jacqueline Ball. Sister of Joseph Zurschmiede. Grandmother of nine.

COURTNEY, Sandra Kay, 41, St. Mary-of-the-Knobs, Floyds Knobs, March 4. Daughter of Gladys Courtney. Aunt of several.

DAURELLE, Barbara J., 66, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 26. Mother of Pamela Hughes Brake. Sister of Arthur, William and Gordon Daurelle, Dolores Hook. Grandmother of three.

FELDMAN, Luella R., 91, Holy Spirit, Indianapolis, March 6. Mother of Marvin Feldman, Jeanette Schroeder, Rosalyn Porter. Sister of Dennis Luken, Enda M. Harpring. Grandmother of 13. Great-grandmother of 13.

FELLINGER, Frances M., 90, St. Gabriel, Connersville, Feb. 27. Mother of Margaret Barker, Mary Martin, Carolyn Orschell. Grandmother of 12. Great-grandmother of 23.

FITZGERALD, Elsie O., 77, St. Gabriel, Connersville, Feb.

James Farris, father of Father William, was 74

James R. Farris, father of Franciscan Father William Farris, died at Methodist Hospital in Indianapolis on March 3. He was 74.

Father William presided at a March 6 funeral Mass at St. Anthony of Padua Church in South Bend.

James Farris served as a navigator in the Air Force during World War II, reaching the rank of major.

James Farris was a member of St. Anthony Parish, the Knights of Columbus, the VFW and a volunteer for Meals on Wheels.

Father William is pastor of St. Louis Parish in Batesville and serves as dean of the Batesville Deanery.

James Farris is survived by his wife, Alice (Ginsterblum) Farris; sons, Father William, Michael, John, Thomas and James C. Farris; a daughter, Joanne Hinz; and 21 grandchildren. †

23. Mother of Joyce Petzold, Mary Ball, Robert, James, Charles, John and Michael Fitzgerald. Sister of Guy and Norman Cummings. Grandmother of 15.

FRIEDMAN, Mary L., 81, St. Joseph Hill, Sellersburg, March 1. Mother of Jackie Baumann, Brenda Kruer, Becky Gettlefinger, Michelle Kirchgessner. Sister of William Jones, Eva Emmons, Alma Cherry, Bernice Rankel.

John Henninger was father of Father George

John Ellsworth Henninger, father of Father George Henninger, died Feb. 27 at the age of 79.

A funeral Mass was celebrated on March 3 at Our Lady of Lourdes Church in Indianapolis.

John Henninger was a member of St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis, the American Legion and the St. Joseph Society. A Navy and Army veteran of World War II, he had worked for the railroads, and owned USAC Trucking Co. for 10 years.

Memorial contributions may be made to Scecina Memorial High School or the John Joseph Henninger Memorial Council of the Knights of Columbus, Mentz, Tex.

He is survived by his wife, Lillian June (Hendrixson) Henninger; sons, Father George and Mark J. Henninger; sisters, Mary Graves, Barbara Elliott; brother P.F. Henninger; and five grandchildren. †

Grandmother of 10. Great-grandmother of six.

HAUSER, John, 88, Sacred Heart, Terre Haute, Feb. 25. Husband of Georgia Hauser. Brother of James Hauser. Grandfather of two.

HEINEMAN, Mary Elizabeth "Lib," 87, St. Gabriel, Connersville, Feb. 23. Aunt of several.

JAHN, Theresia Marie, 92, St. Anthony of Padua, Clarksville, Feb. 24. Mother of Marcelene, Donald, John and Earl Jahn, Celesta Graham, Darlene Edmonds, Sharon Crafton. Sister of Herbert Bambalaski. Grandmother, great-grandmother of several.

JOHNSON, Juanita M., 88, St. Rita, Indianapolis, March 3.

KARIBO, Robert W., 78,

St. Mary, North Vernon, Feb. 26. Husband of Marjorie (Bartlett) Karibo. Father of Judy Faulkner, Sharon Sokol, Shirley Loos, Patty Tallant, Jenny Herr. Brother of Joseph Karibo, Eleanor Smith. Grandfather of 12. Great-grandfather of three.

KAUFER, John E. Sr., 82, Holy Family, New Albany, Feb. 25. Husband of Rita Kaufer. Father of John E. Kaufer Jr., Diann C. Bower. Grandfather of six. Great-grandfather of nine.

KEHL, Martin Van Buren "Bud," 58, St. Roch, Indianapolis, Feb. 25. Father of Frederick Thomas III and Mickey Ryan Kehl. Brother of Frederick Thomas II and Kenneth Wayne Kehl, Mary Ann Hauk. Grandfather of three.

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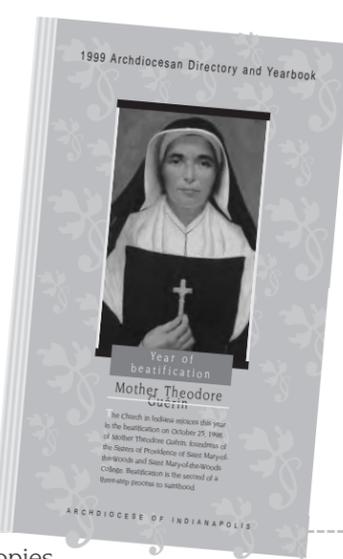
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Come Grow With Us

Director of parish religious education, Sacred Heart Church, Jeffersonville, IN. A southern Indiana Catholic community located across the bridge from Louisville, KY, has an opening for a full-time DRE. We are in the process of building a new church and adding additional space to our school. We have approximately 900 families and 250 school families.

BA/MA in religious ed, theology or equivalent. Parish experience preferred. Position entails coordination of comprehensive religious ed from preschool through adult. Submit résumé by May 1, 1999, to: Mickey Lentz, 1400 N. Meridian St., Indianapolis, IN 46202. 1-800-382-9836. Fax: 1-317-236-1401.

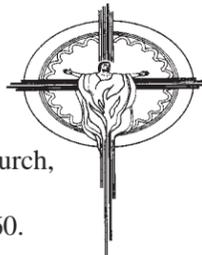
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Director of Family Catechesis

St. Luke Catholic Church, a vibrant suburban parish of 2,100 families, is seeking a full-time director of family catechesis to be responsible for a catechetical and formational ministry for our families with children Pre-K through grade seven. The ideal candidate will be a practicing Catholic with:

- A master's degree in theology.
- Competence in religious education and theology.
- 3-5 years related experience.

We are looking for a creative person to develop this new position, to extend the catechetical mission of our parish, and to assist parents in their role as primary educators. Qualified candidates should submit their résumés to: St. Luke Catholic Church, Attn: Rick Tinkle, 7575 Holliday Drive East, Indianapolis, IN 46260.



Meet The Challenge

Saint Mary-of-the-Woods College, is a small Catholic liberal arts college for women. The college, located in south central Indiana and sponsored by the Sisters of Providence, is actively seeking applications for the position of campus minister.

Responsibilities in this ten-month position include the development and implementation of new programs that will enrich the faith community, cooperate with the music director to provide campus liturgies, coordinate retreats and events that support the mission of the college, and serve the pastoral needs of a diverse student body.

The ideal candidate should be of the Roman Catholic faith and will possess pastoral qualities as they relate to a student population that comprises traditional and non-traditional women who come from many faith traditions. This position requires the individual to be highly motivated, creative, and able to initiate new strategies to encourage participation. This individual will have organizational abilities to coordinate and collaborate with faculty and staff to offer experiences that enhance the spiritual growth and service orientation of the community. The successful candidate may have the opportunity to teach in her or his disciplines where qualified during the academic year and/or during the summer months. Qualifications should include a master's degree and experience in campus ministries.

Please direct a letter of application with a résumé and the names and phone numbers of three references to: Search Committee for Campus Minister, c/o Student Development, Saint Mary-of-the-Woods College, St. Mary-of-the-Woods, IN 47876. Applications will be accepted until the position is filled with an anticipated starting date of August 1, 1999.

Positions Available

Principal

Holy Cross School, Champaign, Illinois, invites candidates for the position of principal to apply immediately. We are a Catholic school in the Diocese of Peoria in a well-established parish with almost a century of service to the Catholic community of the Champaign area.

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Candidates must be practicing Roman Catholics in good standing with the Church; must have a valid teaching certificate; have classroom teaching experience; and a degree in administration or be pursuing such a degree.

Applications must be made to: Rev. Msgr. Albert W. Hallin, Church of the Holy Cross, 405 W. Clark St., Champaign, IL 61820.

Director for Formation

The Roman Catholic Diocese of Lafayette-in-Indiana is seeking a full-time director for the pastoral office for formation. As a member of the Bishop's Cabinet, responsibilities include coordination of an office directed to carry out the Bishop's vision of Catholic formation.

Areas of responsibilities include: worship, sacramental preparation, initiation, outreach and evangelization, catechesis, youth ministry and schools. The director will be responsible for articulating vision, goals and priorities to enhance formation opportunities along with the administration and communication for the pastoral office.

Qualifications include recent master's in theology, divinity or theological studies; Church leadership experience. Must be a practicing Catholic in good standing.

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Director of Parish Religious Education/Formation

Our Lady of Grace Church, Highland, Indiana, a Northwest Indiana Catholic community of approximately 2,000 families located near Chicago, has an opening for a full-time Director of Religious Education and Formation. BA/MA in Religious Education, Theology or equivalent. Parish experience preferred. Position entails coordination of comprehensive religious education/formation from Preschool through Adult and development of Youth Ministry. Submit résumé and cover letter by May 1, 1999, to: Search Committee, Our Lady of Grace Church, 3005 Condit Street, Highland, IN 46322-1702. 219-838-0395. Fax: 219-972-6372. E-mail: olgrace@netmitco.net.

Elem/MS Principal Search

St. Lawrence School in Muncie, IN, is seeking a practicing Catholic with dynamic teaching, developmental and leadership skills. Must have or obtain an administrator's license. School has family-oriented atmosphere, strong Catholic identity, 170 socioeconomically diverse students, wetlands, technology center and athletic complex. Begin 7/1/99. Send résumé and cover letter to: Principal Search Committee, St. Lawrence Church, 820 E. Charles St., Muncie, IN 47305-2699. Fax: 765-289-9262.

Campus Ministry Position

St. Joseph University Parish, which serves the campuses of Indiana State University and Rose-Hulman Institute of Technology, has a position open for a pastoral associate for college students. This full-time position requires a person who has had a minimum of 3 to 5 years experience in campus ministry, with a master's degree and certification by the Catholic Campus Ministry Association being preferred. Candidates applying for this position will be expected to show proficiency in working in a team-oriented environment and creativity in marshalling the diverse resources of a parish community to aid in the campus ministry effort. Résumés will be reviewed as they are received until the position is filled. Comprehensive benefits package commensurate with experience. Please send résumé by April 1 to: Rev. Martin Day, St. Joseph University Parish, 113 S. 5th Street, Terre Haute, IN 47807. Further information about this parish-based campus ministry can be found at www.indstate.edu/stjoe/.

Pastoral Musician

Southern Indiana parish seeks full-time pastoral musician with extensive Liturgical background to serve as director of worship and music ministry.

B/A in Catholic liturgy/music or equivalent required. Will serve on pastoral team and coordinate all parish liturgies, teach liturgy formation, train cantors and direct adult choir.

Send résumé to: Sacred Heart Search Committee for DWMM, 1840 E. 8th St., Jeffersonville, IN 47130.

Elementary School Principal

St. Philip Neri Parish in Indianapolis is seeking qualified applicants for the position of elementary school principal. St. Philip has a current enrollment of 230 students in a program which includes preschool through eighth grade. Applications should be submitted by March 19, 1999.

Inquiries/résumés should be directed to: Annette "Mickey" Lentz, Archdiocese of Indianapolis Office of Catholic Education, 1400 N. Meridian, Indianapolis, IN 46202-2367 or phone 317-236-1438.

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A PRAYER to the Holy Spirit: Holy Spirit, you made me see everything and showed me the way to meet my ideal. You who gave me the divine gift to forgive and forget the wrong that is done to me and you, who are in all instances of my life with me. I, in this short dialogue, want to thank you for everything and confirm once more that I never want to be separated from you no matter how great the material desire may be. I want to be with you and my loved ones in your perpetual glory. Amen. Thank you for your love towards me and my loved ones. - E. G.

THANK YOU Jesus, Mary, Saints Jude, Anthony, Teresa Peregren for your intercession and prayers answered. - L. S.

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