



The Criterion

Serving the Church
in Central and Southern
Indiana Since 1960

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February 14, 1997



Jessica Marsh was married Oct. 18, 1996, at St. John the Baptist Church in Starlight. She and her husband, Kevin, are members of the New Albany Deanery parish.

Wedding supplement included in this issue

Prospective brides and grooms will
find help with planning for their wedding
and for their lives after the big day

Readers will find the 1997 Wedding Supplement inside this week's issue of *The Criterion* on pages 9 through 16.

Prospective brides, grooms and their families will find several helpful articles for planning the big day.

Among those topics are: Wedding planning information on the Internet, purchasing wedding invitations, making music selections, choosing a photographer, and African-American marriage-prep programs.

Also, Pope John Paul II addresses the key to a Christian marriage, and a five-time mother-of-the-bride offers some wedding planning advice of her own: "Don't forget to pick up the bride."

Couples will also find some tips on keeping their marriage strong after the big day.

These topics include financial strategies, rebuilding friendship in a marriage, and keeping joy in a marriage after the wedding day.

Vatican hopes holy year brings plenty of penitents

VATICAN CITY (CNS)—Pope John Paul II and Vatican officials are convinced, to their great relief, that the precipitous drop in the practice of regular confession has ended.

They are praying and planning for a virtual army of priests to offer Holy Year pilgrims ample opportunities to receive the sacrament in Rome.

"The more there are, the better," said Msgr. Luigi de Magistris, regent of the Apostolic Penitentiary, a Vatican tribunal responsible for the confessors who minister in Rome's major basilicas.

"We will have to pray to the Lord to send many, many good priests" for the year 2000, he said.

While no projections have been made for how many priests will be needed and no statistics have been kept on the number of Catholics going to confession, Pope John Paul has said he is sure there will be a big demand.

"If, at one time it could have been feared that the Sacrament of Reconcilia-

tion was about to be forgotten, today we are seeing its rebirth," he said in 1994.

The papal observation is just a small part of a comprehensive meditation on penance, the role of confessors and the obligations of the faithful contained in a collection of papal speeches on the sacrament of penance published by the Vatican in January.

According to the "Catechism of the Catholic Church," every Catholic is still required to confess their serious sins at least once a year.

"The seasons and days of penance in the course of the liturgical year," especially Lent, which begins Feb. 12 in the Latin rite, "are intense moments of the church's penitential practice" and are particularly appropriate times for receiving the sacrament, the catechism says.

The Apostolic Penitentiary published the collection of papal speeches to encourage "a respectful interest and vital desire" for the sacrament, said U.S. Cardinal William W. Baum, head of the tribunal. He called

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Exhibit displays African arts, crafts, and artifacts

Immaculate Heart of Mary Reperatrix Sister Christina Nantaba, Shayla Simpson, a student at St. Andrew School in Indianapolis, and Missionary Sister of Our Lady of Africa Demetria Smith, archdiocesan mission educator, observe a Haitian crib at an exhibit of Africa and African/Diaspora arts, crafts and artifacts at the Archbishop O'Meara Catholic Center in Indianapolis.

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confession "a fundamental instrument of eternal salvation."

The texts in the book originally were addressed to students in a Vatican-run course on the sacrament and to the *padri penitenzieri*, the 40 priests who hear confessions full time in the four major basilicas of Rome, and the 20 priests who supplement their ministry on Sundays and feast days.

Confessionals are open at the basilicas of St. Peter, St. Mary Major, St. John Lateran and St. Paul Outside the Walls at least four hours in the morning and three hours in the evening every day.

Pope John Paul told the priests in 1981 that the fact that the Vatican has a college of confessors and that religious orders assign priests "to dedicate the totality of their ministry to confessions, concretely demonstrates the very singular veneration with which they regard the use of the sacrament of penance."

The confessors come from a number of nations, and almost all of them speak and can

listen to confessions in more than one language.

Each of 40 full-time confessors does so four or five hours a day, six days a week. Some of them even give Rome residents a sheet with their personal schedule and a map to their usual confessional so that penitents can find their way back.

"Confession is part and parcel of the pilgrimage experience," said Msgr. Roger C. Roensch, who became director of the U.S. bishops' office for visitors in Rome in January after serving as director of pilgrimages at the Basilica of the National Shrine of the Immaculate Conception in Washington.

If visitors coming to Rome in the year 2000 approach their trip as a pilgrimage and not simply as a vacation, Msgr. Roensch said he is sure the same kind of demand will exist for confession in the Eternal City.

The monsignor and other directors of national visitors' offices in Rome recently have begun monthly meetings with officials of the Vatican's Holy Year planning committee to discuss preparations for the pilgrims.

Ministry at the major basilicas is the topic chosen for the late February meeting, Msgr. Roensch said, and the discussion will likely include the deployment of confessors.

Father Paul Courtney dies at 80; was founding pastor of St. Luke

Father Paul J. Courtney died on Feb. 7 at the age of 80. He was long-time pastor of St. Luke Parish in Indianapolis.



Services were held Feb. 9 at St. Luke. The funeral Mass was at 11 a.m. on Feb. 10. Burial was at Our Lady of Peace Cemetery.

Father Courtney attended Cathedral High School and Saint Meinrad College and Seminary and received a licentiate in sacred theology at The Catholic University of America.

Father Courtney was ordained on June 5, 1943. His first assignment was as assistant pastor of St. Joseph Parish in Indianapolis. In 1947, he became assistant editor of *The Indiana Catholic and Record*, predecessor to *The Criterion*.

In 1947, Father Courtney became assistant pastor of St. Mary Parish in Indianapolis. While at his first two parishes, he also taught religion and English at Cathedral High School. He taught at St. Mary Academy, as well.

In 1954, he began serving as professor of religion and psychology and as dean of men at Marian College. He was chaplain of the Carmelite Monastery in Indianapolis.

He became associate editor of *The Criterion* in 1960.

In 1961, Father Courtney began his service at St. Luke Parish in Indianapolis, which ended with his retirement in 1985. He was founding pastor in 1961, serving with a co-pastor from 1978-80 and from 1982-84.

In 1985, Right to Life of Indianapolis honored Father Courtney with the Charles E. Stimming Pro-Life Award.

Father Courtney is survived by his sister, Frances C. Long, and brothers Dr. John W. and Robert F. Courtney.

ICC continues work on life issues, Medicaid hospice for terminally ill

By Brigid Curtis

The Indiana Catholic Conference (ICC) continues to promote the Church's consistent ethic of life in the legislative arena, which includes many issues in addition to the traditional anti-abortion message.

"Respecting life in the womb is as important as respecting the life of those who are near death," said the executive director of the ICC, M. Desmond Ryan.

One life issue the ICC is supporting this session deals with the payment rate for Medicaid hospices. Meeting the needs of the terminally ill who qualify for Medicaid

could be made possible under Senate Bill 112, authored by Senator David C. Ford (R-Hartford City), a legislative proposal that recently passed the Senate Planning and Public Services Committee.

The measure would establish a payment rate to a hospice program that provides care for the physical, psychological, social, spiritual and special needs of a hospice patient during the final stages of the patient's terminal illness. In addition, a payment rate would be set up for the special needs of the patient's family during the final stages of the patient's life and during the months following the patient's death.

In addition, Ryan noted that efforts to

promote life and humanity, rather than speed up death, are positive measures that fit into the church's consistent ethic of life. Another Medicaid Hospice bill, House Bill 1582, authored by State Representative Mark Kruzan (D-Bloomington) is moving through the House.

Senate Bill 61, the partial-birth abortion ban has been passed by the full Senate in a 38-12 vote. Despite attempts to water down the measure, the bill was not amended on second reading in the Senate. SB 61 now moves to the Indiana House of Representatives, where it will undergo the same scrutiny. A similar partial-birth abortion ban measure, House Bill 1185, authored by State

Representative David Frizzell (R-Indianapolis), passed the full House (88-12). With the strong backing in both houses of the legislature for a partial-birth abortion ban, the ICC is hopeful that the governor will sign the bill when it reaches his desk.

The ICC spoke to the issue of partial-birth abortion, highlighting four main points, including: the procedure is never medically necessary; it is more akin to infanticide than abortion; it endangers disabled children; a ban has widespread national support.

The ICC will continue to work to promote a consistent ethic of life during the 1997 legislative session and inform Catholics on important legislative action.

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Lunch becomes \$26,000 surprise for priest, parish

By Margaret Nelson

Father Clarence Waldon would have been more surprised, but the Indianapolis hotel had "Holy Angels" listed on its events boards.

He still had no idea that 30 priests from the archdiocese would meet him for lunch at the hotel—not just the two he had expected.

The priests also had a gift for his parish. Seventy-seven priests had donated more than \$25,000 for the future Holy Angels School in Indianapolis.

The Feb. 5 gathering, which was planned to support the 26-year pastor of the center-city Indianapolis parish, was the brainchild of Father Donald Schmidlin, pastor of St. Matthew Parish in Indianapolis. Two of Father Schmidlin's friends agreed to donate lunch for the priests.

Encouraged to organize the event by Father Al Ajamie, Holy Angels's former pastor, Father Schmidlin couldn't believe the response.

"That says so much about the priests of this archdiocese," Father Schmidlin said.

"I really am sort of dumbfounded," said Father Waldon. "This really does say an awful lot about our priests. It's deeply appreciated. It is going to have a big effect on the parish. We are in the midst of a campaign to raise our part."

The parish must raise \$600,000 to help finance the school's construction.

The minimum budget for the school is \$3 million. The school has applied for part of the \$15 million in matching

grants recently offered by Lilly Endowment Inc. to support capital projects in non-public school facilities in Marion County. And recently, an anonymous donor who sent a representative to visit the school, contributed \$300,000 that will be used for the new building.

Father Waldon told the priests that the parish campaign has begun. One hundred and seventy parishioners were involved in a 17-residence home fellowship program on Sunday, Feb. 2. On Feb. 7-8, the parish participated in a 24-hour prayer fellowship before the Blessed Sacrament. The parishioners' building pledges will be taken in late March.

"Believe me, when I tell the people of the parish what the priests of the archdiocese have done, it will have a tremendous impact," said Father Waldon.

Father Waldon explained the plans for the school and parish center. Because the Indianapolis West Deanery's seventh- and eighth-grade students can attend Cardinal Ritter High School, and because Holy Angels is flanked by two public middle schools, the new school will continue to include kindergarten through sixth grade.

Father Waldon also said the parish will gain important meeting space. The parish currently has such space only in the rectory, so some big parish meetings have been held at St. Michael and at St. Monica. The pastor explained that the only open space in the present school building is on the third floor, and many people struggle with the walk upstairs.

"We've turned down a lot of requests from the community to meet at the parish," he said. "The new building will be a boon, not only to the parish, but also to the total community."



Photo by Margaret Nelson

Father Donald Schmidlin (center) talks with Father Clarence Waldon (right) and Father Kenneth Taylor at a Feb. 5 luncheon. More than 70 archdiocesan priests presented Father Waldon with gifts for Holy Angels School in Indianapolis.

Father Waldon said neighborhood events have always centered around Holy Angels. In fact, one group's brochure featured a photo of the church on its cover.

Father Joseph Schaedel, vicar general of the archdiocese, attended the luncheon. He said the clergy's effort to help the parish "says a lot about the fraternity of priests."

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Editorial

Catholic Press: sign, cause of unity

February is Catholic Press Month, which provides those of us involved in the Catholic press—both journalists and readers—an opportunity to reflect upon just what it is we're about.

The *Criterion's* mission is to inform, educate and evangelize its readers to help them live better lives as Catholics. This mission is something that our paper has in common with other Catholic publications. But as our publisher, Archbishop Daniel M. Buechlein, recently pointed out, the fact that we are an archdiocesan newspaper gives us an additional purpose: *The Criterion* exists to build up the Body of Christ in central and southern Indiana—as both a sign and a contributing cause of the unity of the church in this particular place.

According to church teaching, Catholics living in central and southern Indiana are united in faith through the ministry of their bishop. The bishop's ministry is expressed in many ways—primarily in and through the sacramental, catechetical and pastoral ministries of parishes, but also through the specialized ministries of Catholic schools and other agencies and institutions. *The Criterion* is an agency of the archdiocese and, as such, it is a unique expression of the archbishop's role as the chief teacher and pastor of this particular church.

In fact, *The Criterion* is the archbishop's only direct means of regular communication with the people of the archdiocese, and it is his primary method of teaching. This is especially true of Archbishop Buechlein's weekly column, "Seeking the Face of the Lord," which he takes very seriously. But the entire paper is also meant to be an expression of the arch-

bishop's teaching ministry.

Some would argue that this very close alignment between the archbishop and his weekly newspaper threatens the freedom and independence of the Catholic Press. We strongly disagree. Although there are distinct roles and responsibilities between the archbishop and the editorial staff of *The Criterion*, we believe that close collaboration between the publisher and the newspaper's board and staff is essential to carrying out our newspaper's distinctive mission. How can *The Criterion* help the archbishop express the unity and solidarity of Catholics in central and southern Indiana unless the newspaper and its publisher are able to speak with one voice?

According to *Aetatis Novae*, the Pastoral Instruction on Social Communications, published by the Pontifical Council for Social Communications in 1992, "Communications in and by the Church is essentially communication of the Good News of Jesus Christ... as a prophetic, liberating word to the men and women of our times; it is a testimony, in the face of radical secularization, to the divine truth and to the transcendent destiny of the human person; it is the witness given in solidarity with all believers against conflict and division, to justice and communion among peoples, nations, and cultures."

The Criterion exists to proclaim the Gospel and to build up the Body of Christ in our archdiocese. We believe that it's worth the time, effort and expense, and we hope that the result will continue to be an outstanding archdiocesan newspaper that helps its readers live better lives.

—Daniel Conway

Seeking the Face of the Lord

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



Bioethics needs Christian vision

I spent a good part of last week sitting in a classroom of sorts, listening and learning about the present and future challenges and opportunities of Catholic health care. We bishops owe special thanks to the Knights of Columbus who fund an annual bishops' workshop that attracts professionals in fields related to health care and the morality involved in it. We learned about rapid developments in genetic medicine, a field that I find both difficult and fascinating, since the science involved has developed long after I left my science classes behind! The ethics that needs to direct this rapid development of genetic science is referred to as bioethics. We were educated about the status of secular bioethics, which sorely needs dialogue with Catholic morality.

Secular bioethics has wanted to divorce itself from the influence of religion with the result that it avoids the fundamental meaning of the human person and espouses individualism. Talk about a most specialized and also promising field for evangelization!

Our Christian anthropology (philosophy of man) offers secular bioethics a concept of the whole human person and the full meaning of humanity. Our Christian philosophy offers a vision of interior human dignity that does not depend merely on external and superficial capacities and appearances. We don't treat the human person merely as a biological entity. Nor do we treat persons as islands unto themselves. As Christians, we believe that God is a community of three divine persons, Father, Son and Holy Spirit; and so we believe that we individuals live in solidarity, in community, with the rest of the human family.

In fact, the teaching of Jesus expands our notion of family to be much larger than our biological family. Do you remember that Jesus says whoever does the will of God is sister, brother, father and mother? He also taught us that whatever we do to the least among us we do unto him. This grounds our understanding that the autonomy of the individual is conditioned by the common good of the human family. In this age that invokes individual rights for anything and everything, we need the reminder that individual rights as presently understood are not absolute.

What does the Catholic Church think of "gene therapy," as it is called? The science and its medical application have a lot to offer our human family. To the degree that it can address certain diseases and cor-

rect certain disabilities caused by defective genes, as Pope John Paul II says, it is good. The complex ethical questions arise if genetic manipulation is to be used to improve or enhance "normal" human conditions, for example, to develop a "superior" human race. It would be wrong to perform procedures in order to produce only perfect babies. (Less noticeably, that problem is already before us—implicitly this notion underlies permission for partial-birth abortions in our country.) Would it be acceptable to perform genetic therapy that would enhance human memory or intelligence? The issues need a lot of study and debate. Gene therapy, like any other medical or scientific practice, must be viewed as a delegated power from God, like the power of procreation of a married couple. It is a sacred trust.

Nor must human life be treated as a second god. All life is relative to the respect we owe our Creator. To preserve life only for its own sake is idolatry. And to take life, to terminate life, is to take the place of God by misusing the delegated power given to us.

What about other scientific advances, for example, various procedures that assist an infertile couple to have children? While offering compassionate care to couples who desire to have a child, our church stands strong in opposition to fertility procedures that are separated from the marital act, for example, fertilization in a laboratory dish often resulting in multiple embryos, many of which (the unwanted ones), are discarded. Among other issues, a child is not a piece of property and therefore not a right of parents. The living embryo has rights.

Pain and suffering are two different things and underlie many health care issues. All agree that pain can be treated quite effectively these days, and it should be. But the thought that suffering is incompatible to being human is wrong. Emotional, mental, social and spiritual suffering are inevitable. Pope John Paul says suffering is present in the world in order to release love—from both the suffering person and from those who care. With the help of God's grace, the Christian can look at Christ on the cross and join his or her pain to that of Christ. In suffering, there is peace in the realization that we need God who is with us, and that nothing, not even death, can separate us from him. That is a lot!



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

Many doors to evangelization

How does a parish get started with evangelization? The answer is, "In a variety of ways."



So I would like to share with you what several parishes in our archdiocese are doing.

Sometimes a parish notices a particular need and develops a way of responding to it. A good example of this is the felt concern over the large number of inactive Catholics. A team for the Catholic Community of Richmond is in its fourth year of their "Coming Home" program, which involves gathering names, prayer by the whole parish, personal letters and follow-up phone calls and several group sessions.

Last Lent, Father Tom Clegg and several of his parishioners at Good Shepherd Parish in Indianapolis followed almost verbatim the booklet "How to Reach Out to Inactive Catholics: A Practical Parish Program," by Redemptorist Father William McKee. They made contact with about 80 people, and got responses from about 20. Some 15 resumed active participation in the church.

St. Monica is using a modified version of "Re-Membering Church," an approach developed by the North American Forum for the Catechumenate, the folks who do so much with the RCIA. Our Lady of the Greenwood got some exciting responses to its newspaper ad offering a telephone conversation with the pastor or director of religious education.

In other places, the entry point has been welcoming, inviting, and hospitality. This was the theme of the Indianapolis North Deanery evangelization workshop a year ago, and since then parishes have developed ways of offering new registrants more

than an index card and envelopes. Areas with rapidly growing populations like St. Mary-of-the-Knobs are wondering how to contact their new neighbors and are sending people to a Louisville evangelization workshop.

Other parishes begin their evangelization efforts by concentrating on something within the parish. Both St. Philip Neri in Indianapolis and St. Vincent de Paul in Bedford have done very effective home blessing programs with teams of parishioners visiting the homes of other parishioners and even some of their neighbors.

Many of our parishes have a long history of missions and revivals. These events fall under the first goal of our bishops' plan, *Go and Make Disciples*, to develop an enthusiasm for our faith and to deepen our relationship with Christ. Right now, a committee at St. Matthew Parish in Indianapolis is working on the design for a parish Pentecost week.

Still other places shape their evangelization efforts from the perspective of goal 3 of *Go and Make Disciples*: to transform society through gospel values. Holy Trinity Parish in Indianapolis aims at being a major player in the neighborhood. On my very first visit to Terre Haute, Providence Sister Connie Kramer, parish life coordinator at St. Ann Parish there, stood with me on the second floor of the old school building at the parish, pointing out all the buildings used for the ministry of Catholic Charities. She said, "I don't know if you consider that evangelization, but I do." I readily agreed.

This is just a quick sampling of what some of our parishes are doing. Sometimes the initiative came from the pastoral staff, sometimes from an adult catechetical team, sometimes from an interested parishioner. Our bishops have provided us with a wide-ranging vision of evangelization. There are many doors.

The Human Side/Fr. Eugene Hemrick

The silent retreat revisited

If you ever are presented the opportunity to make a silent retreat, jump at it!



Silence nourishes wisdom, fosters transformation and draws us closer to God.

A well-known saying captures the relation of silence and wisdom: There was a wise old owl who sat in a tree, the more he heard the less he spoke. The less he spoke the more he heard. Why can't we be like that wise old owl? Only when we are able to be silent are we able to speak meaningfully. Theologian Paul Ricoeur observes, "Speech must die to serve that which is spoken." We need silence to think and to give weight to the words we speak.

Silence guards us against any temptation to exhale words without first inhaling the substance needed to make them meaningful.

Theologian Mark Searle tells us that silence is listening carefully to another's words that matter; we need to realize there is a time for speaking and that it is not now, that we must quiet ourselves and listen for the word that may shape our life.

Being quiet is not easy. It means wrestling with the need to be heard or the anxiety that comes with stillness. These anxieties are often the reason we can't be like that wise old owl.

When we overcome these anxieties,

however, silence allows our interior vision to work better; it gives our mind's eye the focus needed to penetrate the truth of things. We find ourselves better able to understand who, what and where we are in relation to ourselves, others and God. In addition to creating an atmosphere for cultivating wisdom, a silent retreat fosters transformation.

During dramatic seminary changes in 1967, there was debate over whether seminarians should live apart from the world or within it, and how involved they should be in pastoral formation. Rabbi Arthur Herzberg, who contributed to the debate, observed: "The men of religion will find the world soon enough, for it beats insistently upon everybody. The question remains: What will they bring to the world out of the transforming power of their faith?"

Silence, overcoming distractions, allows us to possess ourselves. It helps us to avoid dodging our weaknesses or our strengths. Once faced, we put ourselves in a position to change for the better and to return home with new spiritual energies.

One benefit of a retreat is that it brings friends together. It is a social as well as spiritual event. However, when it is made in silence, it encourages us to socialize more fully with a friend called God. A silent retreat helps us realize what is meant by the prayer, "Show us, O Lord, your countenance and we shall be healed."

God is turned toward us. Now, are we ready to turn toward God?

From the Editor Emeritus/John F. Fink

Fasting is our acknowledgment of our dependence on God

Once again we are in the season of Lent, the time of preparation for the great feast of



Easter. Traditionally, the church has taught us that this is a time for penance and mortification, a time to acknowledge our sins with true contrition and a firm purpose of amendment. Taking its cue from Scripture, the church has prescribed three forms of penance—fasting, prayer and almsgiving. I'd like to focus on fasting.

The church's fasting rules are much more lenient than they once were. In fact, the church requires fasting on only two days each year: Ash Wednesday and Good Friday. Even on those days, fasting just isn't that tough. We are still permitted to eat three meals; it's just that two of them are supposed to be small. For people who usually eat light breakfasts and lunches anyway, what's the big deal?

I'd like to suggest that many of us could do more than the minimum required by the church. Instead of following just the letter of the law, consider this Lent as a good time to do some real fasting, perhaps one or two days a week. Or you could choose only Fridays. (Church law still requires us to practice some form of mortification every Friday of the year—abstinence during Lent.)

Why do we fast? Someone might do it as a form of dieting (it's very effective), but that's not the motivation the church has in mind. The church tells us that full participation in the saving mysteries of Christ demands not only that Christians share in the Christ who is resurrected and glorified but also in the Christ who suffered for us. Fasting is one of the ways Christians have shared in Christ's suffering from the beginning.

Scripture tells us that fasting is a way of acknowledging our dependence on God. Food is, first of all, a gift from God. Thus,

Deuteronomy reminded the Israelites that God "let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your fathers, in order to show you that not by bread alone does man live, but by every word that comes forth from the mouth of the Lord" (8:3). And Jesus, when teaching the apostles how to pray, told them to say, "Give us this day our daily bread" (Mt 6:11 and Lk 11:3).

If food is God's gift, fasting opens us up to a willingness to face our weaknesses and our need for God. Here are some of the times the Israelites fasted in the Old Testament:

- After a military defeat, "the entire Israelite army went up to Bethel, where they wept and remained fasting before the Lord until evening of that day" (Jgs 20:26).

- Before going to see King Ahasuerus, Esther wrote to Mordecai, "Go and assemble all the Jews who are in Susa; fast on my behalf, all of you, not eating or drinking, night or day, for three days. I and my maids will also fast in the same way. Thus prepared, I will go to the king, contrary to the law" (Est 4:16).

- After Elijah told Ahab his fate, Ahab "tore his garments and put on sackcloth over his bare flesh. He fasted, slept in sackcloth, and went about subdued" (1 Kgs 21:27).

The Israelites also fasted as part of the atonement process (Lv 16:29-31); seeking God's mercy in healing (2 Sam 12:16, 22); in mourning (Jdt 8:6); and in seeking divine light (Dn 10:12).

In the New Testament, the Acts of the Apostles has the apostles fasting before making choices and plans (13:2 and 14:23). And, of course, Jesus himself fasted for 40 days and 40 nights (Mt 4:2), in imitation of Moses (Ex 34:29) and Elijah (1 Kgs 19:8), before beginning his mission. He, too, was acknowledging his total dependence upon his Father through the act of fasting.

Understood in this way, fasting is an excellent penance for preparing for Easter.

The Bottom Line/Antoinette Bosco

Where can we see the face of Christ?

Reports of miracles and wonders abound these days.



There was the report of an image of the Virgin Mary on a glass office building in Clearwater, Fla. The image was two stories high and appeared in shades of the rainbow. More than a half million people came to see the image. Many of them called it a miracle.

Nonbelievers called it a chemical residue or discoloration. Reports said that people turned the building's parking lot into a kind of shrine, leaving money, which was distributed to local charities.

And the very latest report of this type was a cinnamon bun, which had been enshrined and could be seen at a coffee shop in Nashville, Tenn. The pastry was said to resemble the face of Mother Teresa. A photo caption said that the discovery of the cinnamon bun had "grown into something of a phenomenon with the store selling T-shirts, prayer cards and book marks promoting the shaped sweet."

Now, I have a problem with all this. I think that the phenomenon of seeing holy faces—which really draws out the curious and the seekers of miracles—is a serious distraction from real sanctity. The crowds who come really want magic, and I don't think that's God's way.

I wonder how strongly imagination shapes these so-called images of holy faces. I asked Mother Benedict Duss, a woman I greatly admire, how she viewed these reports of holy images in bizarre places. Mother Benedict is the foundress and abbess of the Benedictine Abbey of Regina Laudis in Bethlehem, Conn., a medical doctor and a wise woman.

She responded that people drawn to this kind of phenomenon perhaps are those "who don't want to see the face of Christ in the one place Christ said it would be—in another person."

Then Mother Benedict said something else worth thinking about, specifically referring to the supposed face of Christ in the tortilla. She said that if the woman making tortilla was reaching out for Christ, uttering an instinctive cry for the nourishment of Christ, then perhaps the face was real—for her. The tortilla may have become a symbol of what we already have—the nourishment of Christ in the Eucharist.

I think that was a wiser and kinder approach than I had taken.

Perhaps the best way to approach the bandwagon of holy sightings is to know that all things are possible to God, but the way to God is not via oddly placed images.

Rather than running to see a so-called religious phenomenon, Christ-seekers should be learning of him in Scripture, the church and the sacraments, and looking for his image in other people.

Cornucopia / Cynthia Dewes

On the road to romance

Ah, romance. The word makes eight-year-old boys sick to their stomachs and fifteen-year-old boys the same, although for quite different reasons. It's at once thrilling and depressing, yearned-for and scary. On St. Valentine's Day we like to mull that over.



There was once a popular book called, "The Royal Road to Romance." Depending upon the times, that might have referred to Prince Charles and Lady Di's continuing soap opera, to an instruction manual for singles, or even to a cookbook dedicated to helping lovers charm their beloveds through their stomachs.

In this case, it was a book about the author's travels in what were then romantic locales like Tibet and the Middle East. Their romance lay in the mystery and inaccessibility they represented, since most of us could know them only through reading or imagination. And the "royal" part was just hyperbole by the dashing author.

Actually, these qualities fit right in with our traditional perception of romance as being something exotic, fanciful or grand. And we apply the term "romantic" as the book did to travel, to everything from flower arrangements to silverware.

Thus we hear about the annual home show featuring a "romantic" house with leaded glass windows and a wine cellar. Or we read advertisements for plumbing (plumbing!) described as romantic because it includes items such as jacuzzis and bidets.

Fashions feature "romantic" lace collars, satin sashes, bows, ruffles, gold lamé and jewels. We know we're listening to romantic music when we hear sweeping orchestral passages or lush strings. And champagne, caviar and strawberries dipped in chocolate strike us as romantic foods.

Romantic poetry presents us with gorgeous imagery and sweetly lyrical phrases. Romantic paintings feature dramatic skies, dainty cherubs and fairies, imaginary pastoral scenes and a wealth of sentimentalized religious figures.

All this and more. But especially on St. Valentine's Day, we take romance to mean the pursuit of love. Romance, as in the delicious flirting, tension and restraint so absent in the current practice of instant gratification. Romance, which along with passionate love, is often confused these days with sex.

Semantics notwithstanding, the subject continues to separate the (wo)men from the boys and girls. For one thing, romance involves effort.

The very unattainability which made "The Royal Road to Romance" such a romantic story is the same quality which makes falling in love a lot harder than falling in lust. It takes some effort to earn and demonstrate mature love, and it just won't happen if we're impatient or congenitally uncommitted.

Romance also takes time. Playing hard-to-get used to be one of the staples of romantic courtship and probably still is, simply because it works. The epidemic of venereal diseases, uncommitted relationships and divorce in our culture ought to teach us that!

Romance gives prospective lovers time to play, to go places and do things, to talk and share secret thoughts and pray together. It allows them time to view each other's family in their natural habitat, always a major learning experience.

Romance fuels passion and love, which lasts for a lifetime. It is indeed a royal road.

Check It Out . . .

Holy Trinity Parish Spring Bazaar is March 8. Orders for Potica for Easter are now being taken at \$13 a loaf. To place an order call 317-634-2289 or 317-636-8874 by Feb. 28. No orders will be taken at the bazaar.

Father John Buckel will present a **scripture conference**, "The Wonderful World of John's Gospel" from 9:30 a.m. to 2 p.m. Feb. 22 at St. John the Apostle Parish in Bloomington. Advance registration is required by Feb. 18. For more information or to register call 812-339-6006.

Catholic Social Services' St. Ann's Respite Centers will present **"Understanding Alzheimer's"** from 6:30 p.m. to 7:30 p.m. Feb. 19 at the Archbishop O'Meara Catholic Center in Indianapolis. The caregiver's program will feature Dr. Mary Austrom, assistant professor of psychiatry at IU School of

Medicine. For more information call Many Wright at 317-261-3378.

St. Ann Parish in Terre Haute will host its annual **Lenten Jonah Fish Fry** from 4 p.m. to 7 p.m. Feb. 14. For more information call 812-232-6832.

To celebrate **African-American History month**, a presentation on African literature will be featured during a Caedmon series at Saint Meinrad. The program will take begin at 8 p.m. Feb. 20 in the Newman Conference Center on the Saint Meinrad campus. Dr. William Hemming, a professor at the University of Evansville is the presenter. There is no charge for the program. For more information call Barbara Crawford at 812-357-6501.

Birthingline Guild presents its **"Love Works Magic"** luncheon and fashion

show March 15 at the Ritz Charles, 12156 N. Meridian St. in Carmel. Fashions will be presented by J.C. Penney, Gloria V's and Children's Clothier. Social hour is at 11:30 a.m. and the luncheon is at 12 noon. Tickets are \$20 advance sale only. To order tickets call 317-254-9910 before March 1. The event benefits Birthingline, a program

of Catholic Social Services.

Familia, a grassroots movement to help parents reestablish family values in today's world, will be presented at 7:30 p.m. Feb. 21 at St. Augustine Home, 2345 W. 86th St., in Indianapolis. For more information call 317-885-1585 or 317-578-3476. The program is free.

VIPs . . .



Mr. and Mrs. Harry Cairns of Fortville will celebrate their 50th anniversary Feb. 15. The couple was married Feb. 15, 1947 at Sacred Heart Church in Chicago. The children are inviting friends to attend an open house at Fortville VFW from 2 p.m. to 4 p.m., or to a dance that evening at 8:30 p.m. The couple has five children: Rosemary Ritchie, the late Harry Michael Cairns, Kathryn Johnson, Patrick Cairns, and Thomas Cairns. They also have six grandsons. The Cairns are parishioners of St. Thomas the Apostle in Fortville.

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APRIL 23

Prayer Walking: A Stroll with Your Soul

by Linus Mundy

This workshop will explore "feet-first" some of the techniques and benefits of "walking meditation," an exercise for the whole person.

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Registration is requested one week in advance.

To register or for a complete list of offerings, contact:

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Lent reminds us that God's love brings happiness

By Fr. Lawrence E. Mick

"You will receive \$10 million!"

The announcement on the envelope practically shouted at me in large type. However, the fine print noted "... if you have and return the winning number."

Almost every month my mail contains a letter promising abundant riches if I just return my sweepstakes entry form with the winning number. Many of these letters try to tempt me by describing how wonderful my life will be if I am the lucky winner.

This kind of appeal is effective in our culture. Most people harbor a secret dream of winning big someday and having their lives transformed. Just note the long lines of people purchasing lottery tickets when the jackpot climbs to \$20 million.

"If only we could win," we think, "our troubles would be over."

With the proliferation of lotteries, however, many reports have described the winners' experiences.

Some winners found that winning the lottery was the worst thing that ever happened to them. Accompanying their newly acquired wealth were headaches, ruined marriages, destroyed friendships and unexpected misery. Which merely proves the old adage that you can't buy happiness.

Happiness is something we all seek. The pursuit of happiness is even listed in the U.S. Declaration of Independence as an inalienable right given by the Creator.

The problem is that we so often pursue happiness in all the wrong places. This can lead us into sin if the temptations that attract us involve sinful behavior.

How does this work?

The temptation holds out the hope of happiness. Though the wrong behavior involved cannot make us happy, it is nonetheless the hope of happiness that tempts us.

Curiously enough, our growth in holiness actually can be understood as growth in happiness. Growing in holiness means that we increasingly focus our hearts and our lives on the true source of happiness and turn away from false idols bearing empty promises.

On Lent's third, fourth and fifth Sundays, parishes with catechumens preparing for baptism at Easter celebrate the scrutiny rites, which are part of the Rite of Christian Initiation of Adults.

These rites are special times of prayer that God will enable the catechumens to overcome whatever is defective and sinful in their lives and strengthen what is good.

The scrutinies remind us all of the importance of facing the sin and evil that infect our lives.

The first step in overcoming sin is to admit that it has sometimes found a home in us.

But the scrutinies do not focus only on the negative; they also seek to strengthen "all that is upright, strong and good" in the catechumens' lives.

We can only successfully turn from sin if we turn to the good. We will only find true happiness if we turn from the things that offer false hope and turn toward the source of true joy.

Of course, this pursuit of happiness is a lifetime endeavor; we never quite get there in this world. We can find much happiness, and our lives will be increasingly joy-filled, as we give ourselves to Christ and live according to the Gospel.

Still, all the joys and happiness that we do experience in this life leave us yearning for more. Our hearts have the



CNS photo from KNA

Teen-age angst is a popular theme for songs and movies. But the desire for happiness is universal at any age. Parents can help their children grow up happy and healthy by demonstrating love and affirmation and teaching them that trust in God will ensure a meaningful life.

capacity for more joy than this life can provide us.

Every sin is ultimately an attempt to put something or someone else in God's place, hoping to fill the emptiness within.

As a popular song put it several years ago, we go "looking for love in all the wrong places."

God is love, and it is to God we must look if we want to be happy.

As the liturgy invites the catechumens to celebrate the scrutinies, we all are invited to "scrutinize" our own lives and

to celebrate the sacrament of penance as a way of redirecting our hearts toward true happiness.

Lent is not a time of unrelenting sadness. There may be sadness and remorse over our sins, but the liturgy speaks of Lent as a time of joy.

The first preface for Lent in the missal, for example, says that each year God gives us "this joyful season when we prepare to celebrate the paschal mystery with mind and heart renewed."

As we move closer to the Lord and orient our lives more fully to love, we come to know more and more joy. But this does not mean our lives will be problem-free.

There may be times when we are beset with difficulties and find it hard to feel any joy or happiness. At such times, we need to call to mind and cling to the fundamental truth that God loves us and cares for us. This is the bedrock of our joy.

Even amid life's difficulties and sorrows, this joy remains at a deep level within us, for we know that nothing can separate us from the love of God in Christ Jesus.

Those who know this happiness are the big winners in the sweepstakes of life.

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

Happiness is found in God and in life's simple pleasures

By Fr. John J. Castellet

The desire for happiness is universal.

God's people in both the Old and New Testaments shared the basic human yearning for happiness. But, strangely, they had no word corresponding exactly to our words "happiness" or "happy."

The one word which comes close to what we mean by this elusive state is the Hebrew word "shalom." This is commonly translated as "peace," but it means more than freedom from care or trouble.

"Shalom" is a strongly positive term connoting fulfillment and perfection. As such, "shalom" is a gift from God. Through it, we share in God's perfection. And through it we discover that peace goes hand in hand with following God's will.

In the story of Jesus' birth, the angels sing "Glory to God in the highest, and on earth peace to those on whom his favor rests" (Luke 2:14).

A bit later, the aged Simeon will exclaim, "Now, Master, you may let your servant go in peace, according to

your word, for my eyes have seen your salvation" (Luke 2:29-30).

Simeon had seen Christ, who is peace. Since peace is God's gift, human striving for it is fruitless on its own.

There is a happiness available to everyone. It is found in a moderate enjoyment of life's simple pleasures.

Perfect happiness is beyond our reach, but a measure of real happiness is within the reach of all. And it is a happiness that can co-exist with trouble and pain.

(Father John Castellet is a Scripture scholar, author, teacher and lecturer.)

Discussion Point

Focus on faith to find happiness

This Week's Question

What is your idea of happiness?

"Being content, being with family, feeling secure, feeling loved and loving others. When my spiritual life isn't good, other things aren't good either." (Bryan Barcaro, State College, Pa.)

"I'm happiest when I'm in touch with who I am inside and able to express that. I was able to attend the Fourth World Conference on Women in 1995, and I was happy to be there working together with women from all over the world for the betterment of women." (Mary Gindhart, Philadelphia, Pa.)

"Happiness means contentment, being at peace with

oneself. Serenity comes to mind. The spiritual qualities are the most important, more than having the nice house, the good job." (Rick Joiner, Richmond Va.)

"Love. Having somebody love you. Good health would add to that." (Don Turney, Reno, Nev.)

Lend Us Your Voice

An upcoming edition asks: Describe a time when you felt you knew what God wanted of you—when you believed that God was addressing you.

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



CNS photo by Les Fetchko

Entertainment

Viewing with Arnold/James W. Arnold

Musical 'Evita' offers a spectacle of a show

"Evita" has arrived, as intended, with a loud noise, winning some important awards and stimulating lines at the box office. Not to complain. It's a big Broadway musical. Not many have been made into movies lately, and the whole process needs encouragement.

It's a spectacle of a show, in the Andrew Lloyd Webber ("Cats" and "Phantom") tradition, even if its subject is a questionable figure, one of the powerful and famous in a century where the powerful and famous have often been even more vicious than in the ancient past.

As a movie, it more or less explodes visually, using the editing and looks-like-authentic-reality powers of cinema to overwhelm the senses as it never could on stage.

This "Evita," created by director Alan Parker, so thoroughly transcends mere acting or performance that it hardly matters that Madonna plays the title role, or that Antonio Banderas is Che and Jonathan Pryce is Perón. Mostly they're adequate foreground presences for a symphonic megashow of music and images edited with awesome expertise and technical dazzle.

This is not intended to bash the stars. They provide the needed freshness, dash and good looks. They allow Parker's huge miracle machine to move with some grace and credibility. Banderas, in fact, in voice and diction, is a discovery. Good thing. After all, he all but serves here as singing storyteller.

As for Madonna, she has the advantage of playing a famous woman with many of her own qualities—ambition, energy, a certain willingness to run by and over people, combined with a sentimental idealism and generosity of spirit. Like Evita, she's made much of not much. But watching the movie, especially listening to it, you can't help but yearn for the great voices that have sung this role. But none of them, as they say in show biz, could have "opened" this picture.

"Evita," of course, is nothing like a regular show. To start with, it's entirely sung, and much of the singing isn't even dialogue. It's narrative or commentary by the two lead characters. They explain, while Parker displays his hypnotic images. (Many of them are impressionistic and theatrical, while others are more like staged newsreels of riots, demonstrations, shootings, explosions and street violence.)

For fans of Lloyd Webber and lyricist Tim Rice, the style of "Evita" recalls "Jesus Christ Superstar." It's not so much a biography or an acted story as a pageant of highlights, big scenes and special

moments, like an encyclopedia entry with music (and fabulous illustrations).

A controversial historical figure moves across the stage, you could say, and gets an ambiguous review.

In this case, there is no love story, no significant interplay of characters and relationships. Perhaps there are flashes of moments between Evita and Juan, but there is mostly just Evita's ambitious drive to power, which even to her comes from opportunism rather than an apparent plan. About the only psychology provided is "Walmart Freud"—little Eva, as an illegitimate child, is barred by vindictive middle-class relatives from attending her father's funeral. She determines to "show them."

For the record, Eva Perón is now something of a feminist icon. She rose from dubious roots in the 1930s and '40s in Argentina to become a film actress, consort and second wife to military dictator Juan Perón, his link to workers and "ordinary people." She bestowed favors on them and won their love, attaining some eerie status as a "saint." Then she died in 1952 at age 33 and became a legend.

The Che character, especially for those coming to the musical for the first time, is an enigma. He's a symbolic figure who evaluates Evita morally and as a "friend" of the people with much skepticism. The tone is ironic in dealing with power and ambition, as in "Superstar."

Che's best line from Rice accurately describes the heroine: "She had her moment, she had some style."

You can also argue, as with all pop celebrities, that Evita gave something back to her country's poor and miserable. She brought some light "to their dirty gray lives," and she gave those who had no one to love at all, someone to love.

Pryce's Perón isn't a bad guy. He registers awe at Eva's charisma and simply uses



CNS photo from Reuters

Actress and singer Madonna stars as Argentina's controversial and charismatic Eva Perón in the biographical musical "Evita." Actors Antonio Banderas and Jonathan Pryce also star in the film.

her. ("She got us where we are," he tells the cabinet members, who later change that to, "She got him where he is.")

In the end, his kindness in her final illness is touching (and a setting for the new Oscar-nominated song, "You Must Love Me").

"Evita" is destined to be remembered as the show with one incredibly great song ("Don't Cry for Me, Argentina"). The movie "feels" like an epic because of all its cinematic glitz.

(Audio-visual extravaganza, an uncontroversial take on one of the century's major pop political stars; satisfactory for youth and adults).

USCC classification: A-III for adults.

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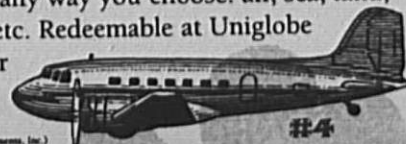
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A Supplement to The Criterion

Photos by Conn's Photography, Inc.

Office of Worship staff member coordinates her own wedding ceremony

By Mary Ann Wyand

Archdiocesan Office of Worship executive assistant Christina Blake Tuley of Indianapolis helps coordinate liturgical events throughout the year for the Catholic Church in central and southern Indiana.

That experience came in handy last fall when she planned a special liturgy—her wedding—at Sacred Heart of Jesus Church in Indianapolis.

Samuel and Christina Tuley were married Dec. 28 in her parish church amid the beautiful decorations of the Christmas season.

In keeping with the reverent atmosphere in the ornate Gothic-style church, she decided on a satin wedding gown with a small train that would allow for easy movement during the ceremony and simple yet elegant dark green satin dresses for her bridesmaids. She was also mindful of the liturgical season and its environment of the Nativity, Christmas trees and poinsettias.

"We knew we were going to be married at the end of December," Tuley said. "Sam is Protestant, and we agreed I would take the lead in preparing the liturgy. I wasn't going to ignore the fact that it was Christmas, because that's a very special time. I wanted to keep my dress, the girls' dresses, our flowers and the ceremony very simple, because it was Christmas and because a number of the guests were not Catholic."

Also in keeping with the Christmas season, Christmas carols were sung prior to

the liturgy by the Sacred Heart Parish choir, and the music chosen for the liturgy incorporated Christmas and marriage themes.

It's important to be gracious when planning such a wedding, she said, because the sacrament of marriage needs to be inclusive of both faith traditions.

"The wedding liturgy is meant to unite, not divide, the couple," Tuley said. "I don't think it's good to start off a marriage when the bride comes to the table of the Eucharist and the groom doesn't. Since Sam isn't Catholic, we never considered having a Mass. When I planned the worship aid, I included the parts of the ceremony—the music and the order of the service—so all of the people would know what was happening and could follow along and feel more comfortable."

As part of their marriage preparation, they received the book "Together For Life," by Msgr. Joseph M. Champlin (Ave Maria Press), which helped facilitate the planning of their liturgy.

"It's a good book to use when preparing for your wedding liturgy because it gives the format of the liturgy with or without a Mass," Tuley said. "It includes all of the appropriate wedding readings. Sam and I went through the book and chose readings we liked that incorporated the theme of marriage and that everyone would understand."

They decided on Genesis 2:18-24 for the first reading, which reads in part, "Then the Lord God said, 'It is not good



Photo courtesy of H. J. Mathauer Photography

Christina and Samuel Tuley stand with Father Rick Ginther after their Dec. 28 wedding at Sacred Heart of Jesus Church in Indianapolis. She works in the archdiocesan Office of Worship with Father Ginther.

that the man should be alone; I will make him a helper as his partner.'"

For the second reading, they liked Paul's Letter to the Colossians, chapter 3, verses 12-17, which states, "Above all, clothe yourselves with love, which binds everything together in perfect harmony."

Their selection for the Gospel reading was the story of the wedding feast at Cana, from John 2:1-11, which relates a conversation between Jesus and his mother. At Mary's request, Christ changed jars of water into wine for the guests.

"Jesus did this, the first of his signs, in Cana of Galilee, and revealed his glory," the passage reads, "and the disciples believed in him."

"A lot of couples choose that Gospel reading," Tuley said. "We felt that was a story that everyone would be familiar with."

After studying the liturgy guide, they discussed their plans with Father Rick Ginther, pastor of SS. Peter and Paul Cathedral, and associate director for episcopal liturgies of the archdiocesan Office of Worship. He presided at the liturgy.

"Father Rick wanted us to choose the opening prayer, the blessings, and how the actual vows would take place," she said. "He asked us if we wanted to recite our vows or have him use the question form. We chose the second option. We just said 'I do' or 'I will' or 'I have'

because we knew we would be nervous. We felt more comfortable. It was less for us to have to remember."

Other Office of Worship staff members also shared their gifts and talents for the Tuleys' wedding. Charles Gardner, the secretary for spiritual and sacramental life, served as cantor. Sherie Berg, associate director for liturgical formation, was the lector.

"Everyone who works in the Office of Worship participated in the liturgy," Tuley said. "We joked that it should be an almost perfect wedding with so many liturgy experts helping."

After the wedding, the Tuleys received a copy of their readings as well as Father Ginther's homily to include in their wedding album as keepsakes.

"We planned this liturgy knowing that it was a sacrament, that it was holy, and that it was not our day, but the community's day," she said. "My family has belonged to Sacred Heart Parish for four generations, so we invited everyone in the parish to our wedding by including an announcement in the church bulletin. The people at Sacred Heart watched me grow up, and I wanted them to know they all were welcome to come to my wedding. And when we exchanged our marriage vows before the parish community, we felt very supported and loved by our family and friends."

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CNS photo by Karen Callaway

A couple lights a unity candle as a symbol of their new life together.

Planning is key to purchasing wedding invitations

By Carol Zimmermann,
Catholic News Service

In the scheme of wedding planning, invitation selection is not just another detail to attend to. Invitations can reveal much about the bride and groom and the type of ceremony guests can expect.

Although invitations can be simple or creative, they must adhere to some guidelines, such as printers' deadlines and mail delivery.

Wedding consultants generally advise ordering invitations at least three months in advance, leaving enough time to make corrections in the event of printing errors. This should give at least six weeks prior to the big day to send them out, and ample response time for guests.

A few basic rules the couple should follow concerning invitations are to have a plan, stick to deadlines and proofread the final version several times.

Preparing to order invitations

requires, having many of the details of the wedding itinerary worked out, such as time and place of the church service and reception.

If the wedding is formal and the guest list exceeds 50, the couple will probably want to stick with more traditionally styled invitations, engraved or printed on ecru or white paper with classic script and formal language.

If the ceremony is more informal, taking place outdoors followed by a barbecue, for instance, the invitations obviously don't need as much pomp and circumstance. The next crucial and probably most stressful element in the planning phase is deciding on the number of attendees. Many couples divide the guest list three ways—among both sets of parents and themselves—in order to ensure everyone who should be present is invited.

Once the list is narrowed down—keeping in mind the wedding budget and the fact that not everyone invited will be able to attend—the bride and

groom have an idea of how many invitations to print. Only one invitation should be sent per household, with the possible exception of older children living at home.

At least 25 more invitations should be ordered for potential second-string invitees once some responses come back negative.

Armed with names, dates and numbers, the couple is ready to shop around for a few weeks before the order must be placed. Most local stationers literally have shelves of sample books with invitation designs from traditional to art deco and everything in between.

And by now, the couple should already know that nothing is simple in wedding planning; each decision connects into others more until they pinpoint exactly what they want.

Beyond the invitation, the couple may want to consider purchasing response cards and envelopes, which are helpful for receiving responses as soon as possible, and a smaller reception card.

Extra frills in the invitation package

include envelope linings, pre-printed return addresses on the envelopes and blank cards with the couple's name on the outside that can be used as thank-you cards. For the couple who loves seeing their names together in print, they might also be interested in engraved matchbooks and napkins to commemorate the day.

Costs can be kept down by simplifying the invitations, keeping other accessories to a minimum and proofreading final selections carefully. Mistakes look bad and reprinting costs are paid by the buyer.

Another cost some couples face is hiring a calligrapher to address the envelopes. While such a look might enhance the presentation, family members and friends are usually quite willing to be recruited to do the job for free.

Finally, when each invitation is in the mail, the bride and groom can breathe a sigh of relief and get back to thinking about flowers, photographs, music, food and all of the other details for that most solemn, exciting day.

Some tips on choosing the right photographer

By Diane Conn

If you've ever seen wedding pictures from past generations, you have probably noticed that weddings have become more and more elaborate with time.

Seldom do we see the simple cake and punch receptions where only a few snapshots were taken. Today, weddings are all-out galas with long lines of attendants, colorful food tables and ice sculptures.

Whether you are planning a simple affair or a full-scale production, you are undoubtedly going to have a photographer present to capture the day on film. Here are some helpful guidelines to assist you when shopping for a photographer, and some to make your day go more smoothly.

When choosing a photographer:

- Talk face to face with the photographer. Look at his or her work and ask as many questions as you like. Many photographers will show you a book of prints from a variety of weddings. Also ask to see a complete wedding album.

- Make sure the person whose work you view is the same person who will shoot your wedding, since some studios contract with a number of photographers to shoot their weddings.

- Know the time frame your photographer will give you and what the charges are if you exceed that limit.

- Be aware of all the costs involved, and what is offered with a package. You may be charged extra for location other than your church—even your reception.

- Ask how much equipment your photographer will bring. After all, cameras are only machines and are subject to malfunction.

- Find out if your photographer uses an assistant, because it's a big job for one person to handle alone.

- Ask your photographer if he or she has a replacement to back him or her up in case an act of God prevents him from being at your wedding.

- Since this is the person with whom you will spend much of your special day, ask yourself, "Am I comfortable with this person?"

About the wedding day:

- The key to beautiful wedding photography is time. By rushing your photographer, for whatever reason, you only cheat yourself.

- Give the wedding party and immediate

family a time (to be at the church and ready) that is at least 20 minutes earlier than the time the photographer has given you.

- Instruct men to try on tuxes and ladies to pick up and check the color of dyeable shoes a day or two ahead of time.

- Confirm with your florist that flowers will be there before photos are scheduled to start.

- Confirm everything at least a week in advance, particularly if you are having a Friday wedding. Contractors may make the mistake of marking you in their books on Saturday.

- Appoint specific duties to people in your wedding party to help take a load off yourself.

- Clean out dressing rooms before the wedding.

- Instruct family and friends not to take photos while the photographer is working. Not only could it possibly ruin your pictures, but the interruption will delay you and could cause you to end up with fewer photos in the long run.

- Consider skipping the receiving line. It delays you and any photos you have left, and delays the guests who have traveled from so many places to see you.

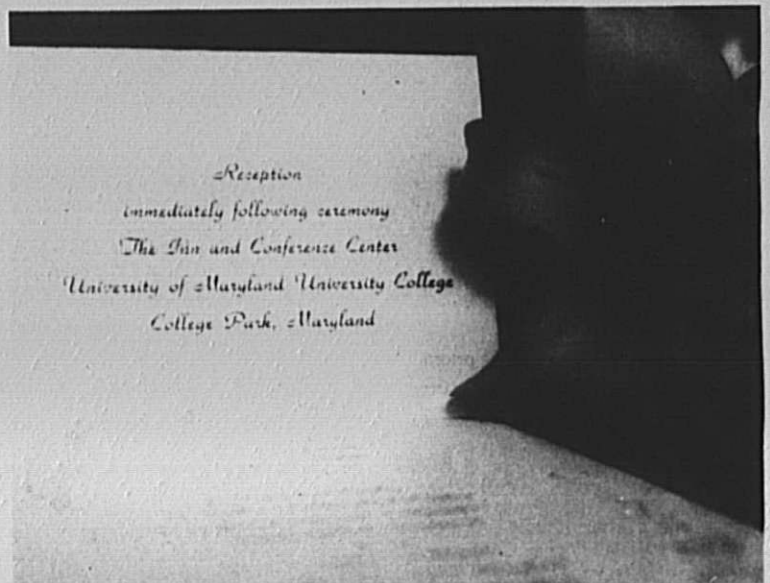
- Consider having all your photos shot before the ceremony.

In the days of arranged marriages, the bride and groom did not see each other before the wedding because one of them may have backed out after seeing their spouse-to-be. Today as people want more and more photos and video. Some studios shoot weddings exclusively beforehand, and some may even give you an incentive to do so. You will find yourself fresher of mind and body, more relaxed, ready to go to your reception right away, and your photos will generally be better because you have allowed the photographer more time. Not to mention that your guests will always remember and appreciate your courtesy!

Plan your day efficiently, and keep in mind that you are playing host and hostess to a lot of guests. A well-organized bride will suffer fewer headaches, have more fun, and hold better memories of the day.

Finally, if there is one thing that you can do to have the wedding of your dreams, don't allow the little disasters to ruin your day. Enjoy yourself—this is, after all, your once-in-a-lifetime event!

(Diane Conn of Conn's Photography, Inc., in New Albany, is a parishioner of St. Augustine Parish in Jeffersonville.)



CNS photo by Nancy Wiehce

There are three steps a couple should follow when selecting invitations: Have a plan, stick to deadlines, and proofread the final version several times.

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Marriage-prep program offers African-American perspective

St. Louis Archdiocese offers marriage-prep program that is presented by black Catholics

By Joseph Kenny, Catholic News Service

A marriage-preparation program in the St. Louis Archdiocese seeks to fill a void, offering information for couples given from an African-American perspective. Sponsored by the St. Charles Lwanga Center in St. Louis, the program was designed and is presented by black Catholics in the archdiocese.

"Our program was trying to reach a need. We really didn't have any, or very few if any, African-American couples doing marriage preparation programs," said Norman Williams, a staff member of the center and a member of St. Alphonsus Liguori Parish in St. Louis.

The couples in the marriage preparation classes appreciate the presence of couples who have and who are facing similar challenges, he said.

"It does help if you can see somebody who looks like you and who has been able to hold their marriage together over a number of years," he said.

"That longevity brings hope. And maybe they feel a little less intimidated. They feel 'if they can do it, we can too.'"

The program began in 1992 through the efforts of Suzette Blanc and Edward Blanc, who had come to St. Louis 10 years earlier from the Diocese of Galveston-Houston and found no marriage preparation programs in their community and no African-American couples involved elsewhere.

Suzette Blanc said that having white couples present classes and discuss married life would lead African-Americans who are listening to think, "Yes, but you

don't know what it's like for me."

Though the Blancs have stepped aside from the active role they played in establishing the program, the guiding philosophy remains the same.

"We can say, 'we've been there' to their problems," she said.

"We know what it's like to face discrimination when buying a house or applying for a job."

Williams added that African-American couples who seek to purchase a home may have a different experience than a white couple.

"African-Americans still have more problems getting a mortgage loan, even with a good credit background. We've been through that and we can address these kinds of things."

It also is important that African-Americans lead the classes to counter the perception that black families are not intact, he said.

"We show that, yes, people can get married and live a Christian life and marriage can endure."

The role models set powerful examples, he noted.

"When people have faced some of the same problems and overcome them, it gives you hope," he added.

While classes are presented from an African-American perspective, the material and structure is the same as other archdiocesan marriage-preparation courses, Williams said.

"We begin with God at the center," he said. "You can't build any relationship if you don't have God in the relationship."

The program stresses commitment and unconditional love, he said, as they are "real stumbling blocks for people nowadays."

Other discussions center on marriage as a sacrament, role adjustments, communication, in-laws, parenting, finances and sexuality.

The program is not limited to African-Americans. A number of white couples and interracial couples have



CNS photo from Cleo

Engaged African-American couples can look to the St. Louis Archdiocese for advice and support from other black Catholic couples. St. Charles Lwanga Center developed marriage preparation classes with special emphasis on concerns of African-Americans.

taken part.

Interracial marriages bring an added dimension, particularly when some relatives and friends are resentful of the relationship, Williams said, adding that couples "have to work through that."

"We talk mostly from our experiences. We don't have all the answers. We can say 'this is the way we handled it,'" he said.

How to keep joy in marriage after the wedding day

By Bill Dodds, Catholic News Service

Most marriages start out filled with joy, but they don't all stay that way.

How can you and your spouse help make sure the incredible joy that you shared on your wedding day continues to deepen as the years go by? And what can the two of you do if it seems some of it is beginning to slip away?

These are a few points to consider, a few suggestions

to make the relationship more healthy, happy, and joyful:

- Stay friends with your spouse. Friends set aside time. They look forward to visiting with each other and to doing fun things with one another.

- At the same time, friends value their "alone" time. They don't have identical interests. Their relationship isn't independent or dependent, but interdependent.

- Don't forget how to laugh, especially at yourself. Sometimes it's easy to take yourself too seriously when the world—community, work and children, among

other—seems overwhelming. But silly mistakes and the unexpected and uncontrolled are opportunities to lighten up and gain new insights.

- Learn from happy, long-time married couples. They're easy to spot at church or in the neighborhood. Get to know them and follow their example. Ask for their suggestions, their "secrets to success," healthy habits they've practiced over the years that are keeping their marriages joyful.

- Pray with and for each other. Go to Mass together. The happiest people in the world, those who have incredible senses of joy, are people who pay attention to the spiritual.

- Remember every couple faces hard times, whether it's financial problems, work-related stresses, worries about children or concerns for an aging parent. But, even under these and other circumstances, facing problems together can make your marriage stronger and more joyful.

- Don't confuse happiness and joy. A joyful spouse is not always smiling and laughing, joking and singing. Joy, one of the fruits of the Holy Spirit, is deeper, richer, more profound.

- Don't get caught up in society's consumerism, which always promises joy but, at best, delivers only temporary satisfaction. Joy comes from loving and serving others inside and outside the home.

- Don't give into the temptation to throw away your marriage because you've hit a rocky time. If counseling will help, get counseling. Seeking professional help isn't a sign of weakness, it's a sign of wisdom.

- Remember sex is a part of romance, but not all of it. The best intimacy in the bedroom begins with an act of kindness, a show of concern and a true caring for each other outside the bedroom.

- Give your spouse the freedom to change and to grow. Neither your nor your spouse is the person you were five, 10 or 25 years ago. Encourage your spouse to develop and use the talents God has given him or her.

- Get out of ruts. Plan to do something together occasionally to shake up the old routine or something just for fun.

- Give an inexpensive surprise gift for no reason except to express your love for your spouse.

- Go on a retreat for married couples or a Marriage Encounter.

- Listen to each other's stories. If you tend to be the talker in your marriage, try not to dominate. If you tend to be the listener, speak up a little more often.

- Forgive one another. It's difficult, if not impossible, to be joyful and nurture a grudge at the same time.

- Ask for forgiveness when you make mistakes, and admit those mistakes. "I love you" and "I'm sorry" are among the cornerstones of a joyful marriage.

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Pope: 'Mutual responsibility' key to Christian marriage

By Catholic News Service

Christian marriage may be as difficult as climbing a mountain, but the hardships strengthen couples.

Pope John Paul II has preached that message on nearly every continent since he was elected pope in 1978.

"If Christian marriage is comparable to a very lofty mountain which puts the spouses in the immediate vicinity of God, it must be recognized that its ascent demands much time and much hardship," Pope John Paul said in Kinshasa, Zaire, in May 1980.

"But would that be a reason to suppress or lower such a summit? Is it not by moral and spiritual ascents that the human person is fully realized and dominates the universe?"

Speaking to married couples in St. Peter's Basilica in June 1994, the pope told them that marriage "is a joyful bond because it comes from mutual love."

"At the same time, it is a demanding bond

because you are assuming a mutual responsibility: the husband for his wife, the wife for her husband and, together, responsibility for the children who will be born of your union," he added.

During a series of talks on marriage in 1994, Pope John Paul reiterated that, even though one sometimes "sees marriage situations that are truly difficult or even dramatic," the church insists on the permanence of marriage.

"I know well that this aspect of the ethics of matrimony is one of the most demanding," he said, calling divorce a plague that "represents one of the greatest defeats of human civilization."

In special circumstances, Catholic couples have a right to ask the church to declare their marriages annulled, but this does not presume a "right to annulment," Pope John Paul told the Roman Rota, a Vatican appeals tribunal that handles annulment appeals.

"It will be only for valid motivations, for proven facts, that its (the marriage's) exist-

tence can be placed in doubt and the nullity of it declared," he said.

However, he has also urged the Rota to speed up its decisions of each case, urging it to conclude each case within six months.

Pope John Paul has noted that in the church's view, "the love of Christ is the source and foundation of the love which unites husband and wife."

Referring to the Bible, the pope has noted, "God made man in his likeness in creating him man and woman."

"Mankind, to resemble God, must be a couple of two persons in movement toward one another, two persons whom perfect love is going to unite," he said in Kinshasa.

"This movement and this love makes them resemble God, who is love itself, the absolute unity of three persons."

The husband and wife must treat each other as equals, he has said. A "mutual exchange" of giving and receiving is needed, the pope has added.

Couples also need to forgive each other

"70 times seven times" for the marriage to succeed, the pope has said.

If couples cannot forgive with tenderness and sensitivity, "then they will inevitably begin to see their relationship only in terms of justice, of what is mine and what is yours—emotionally, spiritually and materially—and in terms of real or perceived injustices," Pope John Paul said in New Orleans in 1987.

However, he added, "merciful love and forgiveness are never meant to cancel out a person's right to justice, even in marriage."

"All forgiveness requires repentant love," he said.

Pope John Paul also has stressed that the two aspects of the conjugal act must not be separated: procreation and the union of the couple.

"Each marriage act must remain open to the transmission of life," he has emphasized, stressing the point made in Pope Paul VI's encyclical, *Humanae Vitae*.

Couples can rebuild friendship within marriage

By Mary T. Carty, Catholic News Service

The ultimate marriage partnership would seem to be marriage to your best friend, and oftentimes spouses do refer to one another in this way.

Yet for many married couples, the stresses of parenting, financial debts, careers and household responsibilities and feelings of resentment, jealousy, anger and dishonesty can fray their friendship and diminish the intimacy of their marriage.

Friendship is a special relationship between two people, as it is based on unconditional love. Friends are granted special immunity from criticism, unkind remarks and nagging long-term grudges, and loved for who they are—not what they do for the other person. In friendships, there exists high levels of acceptance and forgiveness.

Rebuilding and recommitting to the special friendship that married partners share can be done with creativity and energy.

In their book, "Can Your Marriage Be a Friendship?" (Paulist Press, 1996), Patrick J. McDonald and Claudette McDonald note six qualities of friendship that allow each partner the ability to live within the context of freedom and grow spiritually: support, honesty, sharing, mutual trust, a sense of humor and mutual respect.

For those spouses looking to improve an already existing friendship, the McDonalds suggest doing an inventory of "the many gifts that exist in your marriage," and discuss which qualities to emphasize and/or which qualities to try to add into the relationship. Set goals on how to specifically implement these qualities, they urge, and then reassess the relationship after a short period of time and reset goals.

The authors point out that discussing qualities of friendship also can aid couples for which a friendship has never

existed or has collapsed after a crisis or long-term discouragement and emptiness. Such discussions can be the beginning of a new understanding between and commitment to each other.

Yet, while working toward the goal of seeing and treating your spouse as your closest friend, there are specific things you can do to enhance this "friendship," strengthen your commitment to one another and build better communications between both of you. Among some ideas that might serve as a starting place are:

- Begin each day with a smile and an "I love you."
- If you work schedules allow, meet over breakfast to discuss that day's schedule and expectations so both partners will have a clear understanding of time commitments. Issues, like rides for children, meals times and social or work commitments, can be worked out in advance. If you can't do this in the morning, choose another time when you and your spouse can spend a few minutes together.
- Be aware of the tone of voice, attitude of respect and facial expression. Politely ask that a favor or chore be done, rather than assuming or demanding that the task be

done. If you feel that you've been treated disrespectfully by your spouse, air that concern rather than let it be a source of future anger or disappointment.

- Be open to listen. Friends are there for one another to hear about topics from the mundane to the serious. Comparing experiences and thoughts on a vast array of concerns and issues allows each partner to have a better sense of the challenges faced and hopes held by their spouse.

- Build fun into the friendship. While building strong friendships takes work and energy, best friends get together for lunch, go to a movie, share an event and celebrate milestones.

- Leave quality time for intimacy in the relationship. Accept that minor irritations and major points of disagreement may surface. Realize that a spirit of acceptance, openness and forgiveness are important cornerstones to any relationship, especially that of married partners.

- Let your spouse know on a daily basis that you appreciate your partner's acts of kindness, love and charity. Be specific when you can.

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CNS Photo by Bill Wittman

Disagreements and minor irritations almost always surface, even in happy marriages. Realize that acceptance, openness and forgiveness are important cornerstones to any relationship.

Mother of five brides offers wedding tips

By Audrey Mettel Fixmer,
Catholic News Service

If you love dressing your little girl in feminine frills, if you delight in throwing dinner parties for hundreds and decorating for the holidays on a shoestring and if you're a glutton for diplomatic challenges, you will love being the MOB, or mother of the bride.

Five of my 10 children were boys, so I had already experienced three rounds as mother of the groom, during which I could sit back and observe how it's done. Consequently, I was eager to jump right into the scrimmage when our first daughter announced her engagement. Having sewed fetching little outfits for my girls all of their lives, I couldn't wait to tackle a wedding dress.

Thank God I had the entire summer to sew those dozens of tiny pearls from grandma's necklace to the lacy bodice! I was teaching full time and directing plays and musicals as well. But, I thought, if I could direct a chorus of 30 nuns and a cast of dozens in "The Sound of Music," why not a first-class wedding party of 10 and a guest list of 200 on a bare-bones budget?

When I was growing up, a mother's biggest worry was that her daughter would enter holy matrimony already pregnant. When my daughters were growing up, however, every mother feared her daughter would follow the trend to have the wedding ceremony in a garden, a park or a zoo.

We all felt blessed that all five daughters chose a church wedding complete with Mass, even those who did not marry Catholics.

The second and third weddings were similar marathons of sewing, not only the bride's gown, but the attendants' as

well. I realize now that I was subconsciously trying to make each wedding more dramatic, more touchingly beautiful than the wedding scene in "The Sound of Music." But in this case, I was not only director, but costumer and stage manager as well.

At the third event, our pastor told my husband, "In all the years I have been conducting wedding rehearsals, this is the only mother of the bride I have ever seen march down the aisle with each person to teach them the march." (Why didn't someone tell me the priest conducted the rehearsal?)

Of course, each of our daughters was an active partner in all of these plans. When our daughter, Kris, heard me comment that I never cried at our daughters' weddings because there were no surprises, she added an unexpected touch. After the vows were spoken, Kris turned around and, removing a rose from her bouquet, stepped to the first pew and presented it to me along with a kiss on the cheek. Some unrehearsed tears rolled down my cheeks at that moment.

Directing a daughter's wedding involves dealing with "the other family," and thereby requires the sensitivity and diplomacy of a foreign ambassador. The groom says his family would be shocked if liquor was served, but you know your Uncle Louis would label you the world's worst cheapskate if he didn't get his little nip. So you shoulder the responsibility and rule in favor of "moderate drinking."

The groom's family thinks no celebration is complete without steak tartare, so you bring out the big bowls of raw ground round steak topped with onion rings and your mother-in-law screams, "What kind of animal would eat raw meat?"

Music, flowers, cake, news releases, printed programs, engraved invitations,



CNS Photo by Karen Callaway

The mother of the bride has many responsibilities before the wedding hour. One mom who hosted five weddings offers this tip: Don't forget to pick up the bride.

napkins and matches are all carefully handled. Nothing escapes your attention. By the time you get to the fifth daughter's wedding no detail is too small to be overlooked. Or is it?

At the last daughter's wedding, we arrived at the chapel for the rehearsal and I noted with satisfaction that everything was in order. The groom's family was there, having arrived from the East the day before and moved their son's belongings into our daughter's house. The guitarists, the organist, the singers and all of the attendants were there as well as the three priests who would celebrate the Mass.

It was not until a slight ripple went through the crowd, picking up steam as it went that I caught the question: "Where is Patty?" The bride was missing.

In all of the pressures of the moment, we had forgotten to pick up our daughter. Just as we were deciding who would drive back for her, a friend pulled up with distraught bride in tow. In one fleeting moment, the glaring daggers shot from the eyes of the bride brought down the mighty mother of the bride.

Five attempts at serving as mother of the bride may not be enough to get it perfect, even for the best directors.

Planning the music for a church wedding

By John Woods, Catholic News Service

In more than a decade as director of music and liturgy at a busy parish in Queens, N.Y., Mercy Sister Shelia Browne has guarded against the "adversarial" attitudes that can crop up between the engaged couple and parish staff when planning the music for a church wedding.

Instead of an "us vs. them" mentality, she said developing a "we" approach is essential to making sure the music at a marriage ceremony hits the right key.

"We need to think about how we can all do this together," said Sister Browne, now associate director of the Office of Worship for the Diocese of Rockville Centre, N.Y.

A good place for parish music directors to start is to lay out musical options. At St. Kevin Church in Queens, the prospective bride and groom are invited to become part of the selection process as soon as they announce their intention to marry, she said. Among the initial materials the couple receives is a booklet which contains sections on the purpose of music in the wedding Mass and suggestions for hymns to fit each part of the ceremony.

The parish also offers quarterly "showcases" where engaged couples gather to hear "a menu of music" performed by the church's cantor and organist. The practice, since adopted by many parishes, allows a chance for the engaged couple to have a list and to listen to music that is appropriate in a liturgical setting.

The experience at St. Kevin's mirrors a trend toward involving engaged couples in the preparation of the liturgical aspects of the wedding Mass, Sister Browne said. Face-to-face meetings with the priest who will marry them to discuss readings and music are common, she said, adding that some pre-Cana retreats at parish and diocesan levels now help with liturgical planning for the wedding.

The church's guidelines on the type of music permissible at a wedding Mass are

well-defined, said James Montalbano, director of music at St. Christopher Church in Baldwin, N.Y.

"During the Mass, the words (of the song) have to be reverent and acknowledge a higher being," said Montalbano, who also has served as organist at most weddings at the church for the past decade.

And if the words are less than reverent?

"I usually tell them to get the band at the reception to play it," he said.

The rules on what music is appropriate is not applied with the same stringency at every parish. Leslie Valcourt, a Manhattan music industry employee who was married in 1995 to her husband, Keith, at Our Lady of Lake Church in Sparta, N.J., said their wedding Mass had a mix of religious and popular songs. A string quartet interspersed hymns, such as "Let There Be Peace on Earth" and "Ave Maria," with nonreligious tunes, including "Climb Every Mountain" and the theme song from the film "Somewhere in Time."

When selecting the songs, she said she was concerned about how the priest performing the ceremony would react. "Most of the songs he couldn't see objections to because they dealt with love," she said.

Another important function of the music at the wedding Mass is to allow the assembly to affirm the sacrament of marriage, Sister Browne said.

"It really isn't the bride and groom's sacrament," she said. "It's the church's sacrament. Since they are ministers of the sacrament, they are inviting people to take part with them."

If the congregation is encouraged by the cantor to sing the hymns and join in appropriate refrains after the vows and the exchange of rings, "it gives the assembly a real part in the Mass," Sister Browne said. She said engaging the laity in the music leads to "a full, active and conscious participation" in the liturgy called for by the Second Vatican Council's Constitution on the Sacred Liturgy.

Barrington Jewels

Photo: Barbara Quisenberry, a trademark of the Barrington Jewels Company, 1994.

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Wedding planning tips are available on the Internet

By Mark Lombard, Catholic News Service

Preparing for the wedding-day celebration is a months-long, painstaking, detail-laden effort for the engaged couple, their family members and friends.

But, unbeknownst to many prospective brides and grooms, much of the information they seek is available at their fingertips.

If you have a computer with a modem that is hooked up to an Internet service or to an on-line service with Internet access, you are just steps away from more practical information than you could imagine on subjects from veils, rings, flowers and gowns to making arrangements for the bridal shower, the reception and honeymoon travel plans and finding the right photographer, videographer and music. You also will have the opportunity to download wedding-planning software at no charge or at little cost.

While there are literally thousands of electronic stops for the engaged couple to find information, products and services for the wedding day, many are unsure how to make their way onto the information superhighway and how to find what they need.

It's actually easier than you might think. Once you make connection with your Internet service, access the search service of your choice—Yahoo, Web Crawler, Infoseek, Lycos, Magellan or others—and use keywords such as "bridal," "wedding" or "marriage." The service will list and summarize numerous options available. Choose the site that best meets your needs and simply click on that listed site. After a few moments, you'll be there.

Many companies set up Web sites as a showcase for their products and services. You will literally find thousands of companies willing to share information at no charge with an eye toward soliciting your business.

The Internet allows you to do window shopping and information gathering from your computer terminal without the pressure of sales people and on your own schedule for as long as you like.

While opening yourself to a world of ideas, keep in mind that Web sites are rarely providing independent, objective views on the services and products that are discussed or displayed and are rarely Catholic in orientation. Retain a healthy skepticism when viewing these sites and remember, "Let the Web surfer beware."

A sampling of a few sites shows the variety available:

- **Bride & Groom Magazine Online** (<http://www.win.net/bng/>) is a colorful, easy-to-use area that has a number of unique features for wedding planning. Its "Tips & Ideas" provides practical suggestions to save money and to enhance the celebration. The library of past articles is the site's most helpful element, providing information on such topics as the rehearsal dinner, legal concerns, newspaper announcements, thank-you letters and travel safety. The "Bridal Mall" offers an electronic shopping of items for the day from reasonably priced accessories and gifts to inexpensive plastic cups for the reception. Electronic cost-saving "coupons" are available, but do not appear to be useful to a national audience.

- **The Wedding Spot** (<http://www.weddingspot.com/>) provides general information on the variety of products and services needed for the wedding day as well as

links to other Web sites. Its unique feature is an extensive list of vendors in: Atlanta; Austin, Texas; Boston; Chicago; Dallas; Denver; Houston; Las Vegas, Nev.; Philadelphia; Providence, R.I.; San Antonio; and San Diego. At least an additional 13 metro areas are promised to be represented.

- **WedNet** (<http://www.wednet.com/>), like many sites, provides general information concerning the details of the wedding-day celebration. But it also offers information not usually found on wedding-related sites, such as: gift ideas under \$100, lists of anniversary presents, the history behind wedding-day rituals and practices, discussions couples should have before they get married, how to choose reception entertainment and wedding favors and hair and accessory choices for the bride. WedNet even provides links to newlyweds' home pages that show their wedding photographs and provide commentary about their big day.

- **BridalNet** (<http://www.bridalnet.com/>) calls itself "the largest on-line bridal site committed to providing you with the latest information in the bridal industry." It also offers couples electronic bridal registry services, which provides the opportunity for families and friends to know every store where the future bride and groom are registered and what items are at the top of their list.

- **America Online** has "The Knot: Weddings for the real world" (go to "Life, Styles and Interests" and click on "Knot: Weddings") and the "Wedding Workshop" (keyword: bridal) that provide many tips and general information. The "Wedding Workshop" also offers links to other Internet sites. For those who have an account with AOL and who are less comfortable with traveling on the Internet, these sites provide a good starting place.

Develop financial strategies to ensure harmony, growth

By Mark Lombard, Catholic News Service

It is said that money can't buy happiness.

But for married couples, concerns about finances may be the cause for much stress and tension in their relationships.

Issues surrounding money management are more complicated and more explosive than ensuring that bills are paid on time. In many relationships, money is tied to childhood memories and experiences, family backgrounds and attitudes about love, lifestyle choices and values.

Newlyweds come to marriage with habits and attitudes about money of which they are not aware. Then they are shocked when their spouse behaves in ways or believe in things that are different. That becomes the source of conflict.

Couples must come together to forge a workable financial management system which respects their individual backgrounds and their individual and collective needs and desires.

Here are some tips on how you and your spouse can develop a system of dealing with money that can allow you to grow as happy, compatible, financially secure partners:

- Assess your net worth, tabulating income, expenses, other assets and other liabilities. Full disclosure and honest

appraisal of spending habits are key to this process. Make sure you also examine discretionary spending.

- Discuss realistic short-, medium- and long-term goals and set priorities.

- Make sure you have insurance to adequately cover your needs in the event of an emergency.

- Set up a working household budget and stick to it.

- Save something from your paycheck.

- Monitor the household budget on a periodic basis.

- Keep accurate records on an ongoing basis for your own planning and tax preparation.

- Divide the tasks of family financial management, such as recordkeeping, payment of bills and taxes, research of long-term investments and checking the monthly bank statement, so that both you and your spouse are fully

informed and invested in the process. Keep financial information organized and available for easy access of both of you.

- Make sure both spouses have and retain good credit ratings, which will allow each of you individually and together as a couple more freedom to make future financial purchases and other decisions.

- Consider using a financial adviser and/or attending financial seminars to learn more about financial management and/or to help you better meet short-, medium- and long-term needs and goals. Bankers, accountants, financial planners, stockbrokers, tax preparers, credit counselors and managers and insurance agents provide a variety of services to help you find financial stability and growth.



CNS photo by Bill Wittman

Here comes the bride, and then come the bills. Take time to discuss financial planning and budgets before the big day.


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First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, February 16, 1997

- Genesis 9:8-15
- 1 Peter 3:18-22
- Mark 1:12-15

The Book of Genesis furnishes the first Sunday of Lent with its first scriptural reading.



Half a millennium before Jesus, the Jews did not constitute the most advanced civilization of their time. The great centers of learning lay elsewhere, as did the seats of power. As Jews pondered the questions of life, the beginnings of life, and the development of all that was around them, they necessarily relied upon what was then, and to them, the most learned of explanations.

Thus, they accepted as fact the Middle Eastern myth that once a catastrophic flood had overcome that part of the world. Why would they dispute this widely-accepted and quite reasonable story?

However, they added their own unique perspective to the story. Their religious understandings led them to assert that the flood was the work of God, not of pagan gods, not of an inanimate nature.

They also knew that obviously some survived the flood because it was God's plan. God protected the righteous.

Sadly, many today read Genesis as the pagans would have read it centuries ago, as a book of natural science. In this, they often open to dismissal the basic, religious message of the book. Others find Genesis wanting in scientific accuracy. So, in discounting it as a reliable source in natural science, they either overlook or reject its fundamental religious message. This message is that God is supreme over all creation. God protects the good.

The first Epistle of Peter is the source of this weekend's second reading.

In this reading, First Peter makes direct reference to the story of the flood. It presents the image of Noah, who led the righteous across the flood waters, and ultimately to survival. The epistle connects

the flood with baptism. The use of the image of water is obvious. On the waters of the flood, in Noah's ark, the just floated to safety and to life. On the waters of baptism, in the church, Christians travel to the eternal port of heaven.

St. Mark's Gospel is the source of this weekend's gospel reading. The reading speaks of Satan's tempting Jesus in the desert. Mark's Gospel is very brief in this story. By contrast, the Gospels of Matthew and Luke involve many details in telling the story of the temptation.

After all the details, however, the essence of the story is as clear in Mark as in the other Synoptics. The devil tempted Jesus, and Jesus withstood the temptation. Finally, the Gospel identifies Jesus, the master of Satan, as the voice of God preaching the Good News of reconciliation between humankind and God.

Interestingly, of course, the devil attempts to deflect Jesus away from achieving this reconciliation.

Reflection

The church begins the Sundays of Lent by presenting through the Scriptures the image of the devil. By proclaiming the Gospel, the church insists that the devil—personified evil—is a real part of life.

By inference, the church reminds us that the devil lies in wait for us and seeks us as a victim. We willingly end the search by succumbing to sin, to the devil's temptation. However, Jesus overcame the devil's temptation. He overwhelmed the devil by divine power.

The second reading reminds us that in Jesus we have access to God's power. Moreover, God has extended us strength and power by sending us as redeemer Jesus the Lord. We immerse ourselves in this power, fortifying ourselves against all aspects of evil and eternal death, by our union with God. It is a union achieved in Jesus, verified for us by our willing proclamation of Jesus as Lord.

In baptism, we proclaim Jesus as Lord, as living God, and we pledge our lives to God and to God's will. It is no simple nor easy process. Hence, the church provides Lent for our renewal and reinvigoration.

Daily Readings

Monday, Feb. 17
Seven Founders of the Order of Servites, religious
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, Feb. 18
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, Feb. 19
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, Feb. 20
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7-8
Matthew 7:7-12

Friday, Feb. 21
Peter Damian, bishop, religious and doctor of the church
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, Feb. 22
The Chair of Peter, apostle
1 Peter 5:1-4
Psalm 23:1-6
Matthew 16:13-19

Sunday, Feb. 23
Genesis 22:1-2, 9a, 10-13, 15-18
Psalm 116:10, 15-19
Romans 8:31b-34
Mark 9:2-10

Question Corner/ Fr. John Dietzen

Translations confuse the pontiff's talk on evolution

Q We hope you can clear up some confusion about what our Holy Father said recently about evolution.



We have read that, according to the pope, many recent scientific discoveries lead us to realize that "the theory of evolution is more than a hypothesis."

However, two recent newspaper columns claim that this is a mistranslation, composed by certain "secularists" and promoted by some American Catholics. The real translation, they claim, is the one published in the Vatican newspaper.

To be honest, the translation they say is right doesn't make much sense. Can you help? Where could we obtain a copy of the pope's talk? (Indiana)

A On Oct. 22 of last year, Pope John Paul II presented a message to the Pontifical Academy of Sciences concerning new scientific information on the theory of evolution, and at that time he explained the church's position about that theory.

As you are aware, the theory of evolution proposes that, through many eons, our human bodies evolved from pre-existing living beings into their present form.

I, too, have seen a number of writers who say much the same as the ones you read. They generally reflect a strong fundamentalist interpretation of the Bible, especially the Genesis stories of creation.

At any rate, the information they present is grossly incomplete, often false; they obviously feel it is important for some reason to minimize what Pope John Paul said in his discussion of evolution.

Shortly after the pope delivered his message, the English language edition of the Vatican newspaper *L'Osservatore Romano* quoted the Holy Father as saying that "new knowledge has led to the recognition of more than one hypothesis in the theory of evolution."

A few days later, the same newspaper's editor acknowledged its wrong translation and affirmed the correct translation, which you cite.

Forgive my quoting French for a moment, but it will help answer your

question properly. In his message, the pope said the following: "... de nouvelles connaissances conduisent à reconnaître dans la théorie de l'évolution plus qu'une hypothèse."

The normal English translation of that sentence, and the correct one according to *L'Osservatore Romano*, is "(N)ew knowledge leads to the recognition of the theory of evolution as more than a hypothesis."

The pope goes on to say that the convergence of results in scientific work, conducted independently, "is in itself a significant argument in favor of this theory."

No one familiar with our pope and his respect and love for science and scholarship will be surprised by his words.

At very least it proves, if proof were any longer needed, that the pope is not a fundamentalist when it comes to interpreting the Scriptures.

He is open to every help qualified scholars can give us to delve more deeply into the truth. As he reminds us elsewhere in this message, "We know, in fact, that truth cannot contradict truth."

The mistaken version of the text, which *L'Osservatore Romano* editors acknowledged and corrected, again proves how difficult, complicated and precarious is the task of translating documents from one language to another.

Very few papal messages originate in English. They need to be translated, and this process, whatever the language, is regularly open to misinterpretations and mistakes that need correction.

I'm happy you wish to read the whole document. It's always much safer to learn firsthand what was said than to hear others tell what they think was said.

The text of this message is available from Catholic News Service. To obtain a copy, write to "Origins," CNS Documentary Service, 3211 Fourth St. N.E., Washington D.C. 20017-1100, and ask for the Dec. 5, 1996 issue.

(A free brochure, in English or Spanish, answering questions Catholics ask about baptism practices and sponsors is available by sending a stamped, self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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My Journey to God

Eucharistic Minister



A quiet joy washes over me, a silent song fills my heart, when I offer the Eucharist to the faithful, who reverently receive him.

As I look at each person and proclaim "The Body of Christ" or "The Blood of Christ" and hear each affirmation, my heart overflows with joy to be a part of this holy moment.

While I wonder how I could ever be worthy of so great a privilege, I humbly offer a prayer of thanksgiving, for I know that I have been truly blessed.

By Hilda Buck

CNS photo by Gene Plaisted from the Crosiers

(Hilda Buck is a member of St. Lawrence Parish in Lawrenceburg.)

The Active List

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

February 14

Sacred Heart Church, 1530 Union Street, Indianapolis, will hold Exposition of the Blessed Sacrament every Friday during Lent, following 8 a.m. Mass and close with Benediction and prayer service at 5:30 p.m.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Michael Church, 3354 West 30th, Indianapolis, will sponsor Lenten Fish Fry, 5 p.m.-7:30 p.m. in Parish Life Center. For carry-out: 317-925-7597 after 4 p.m.

St. Lawrence Church, Indianapolis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

Catholic Charismatic Renewal of Central Indiana will hold Mass, healing service and teaching at Holy Spirit Church, 7243 E. 10th, Indianapolis. Teaching 7 p.m.; Worship 7:30 p.m.; followed by Mass & healing. Information: 317-927-6900.

Sacred Heart Church, 1530 Union, Indianapolis, will have Stations of the Cross every Friday during Lent, 7 p.m.

February 14-16

Fatima Retreat House, 5353 E. 56th St., Indianapolis, will hold a men's retreat titled "Fear & Grace: God's Work of Redemption." Fee: \$105. Information/Registrar: 317-545-7681.

Fatima Retreat House, 5353 E.

56th St., Indianapolis, will hold a women & men's guided retreat "Blessed Grieving: When a Loved One Dies." Fee: \$105/single; \$175/couple. Information/Registrar: 317-545-7681.

February 15

Christ the King, Indianapolis, King's Singles will hold Video Night at the Youth House behind the church, 7:30 p.m. Bring drinks and snacks to share. Information: 317-475-2538.

St. Christopher, Indianapolis, Singles & Friends will attend Indianapolis ICE vs. Ft. Wayne COMETS Hockey Game. Meet at 6:30 p.m.; game at 7:30 p.m. Information: 317-879-8018.

February 16

St. Anthony's Church, Clarksville, "Be Not Afraid" Doctrine of Purgatory Family Holy Hour, week 2 "Justice and Mercy" 6-7 p.m.

Little Sisters of the Poor and residents of St. Augustine's Home for the Aged, 2345 W. 86th, Indianapolis, will hold a Holy Hour to pray for vocations, 4:15 p.m., includes Evening Prayer, Exposition of the Blessed and Benediction.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

Holy Guardian Angels Church 203 U.S. 52, Cedar Grove, will hold Eucharistic Adoration's 6-8 p.m. All are welcome.

The archdiocesan Catholic Social Services Family Growth Program is offering PECES parenting classes for the Spanish speaking community at the Marian Center, 311 N. New Jersey, on six consecutive Sundays; 3-5 p.m. Information: 317-237-9719; 317-236-1526.

A Schoenstatt Holy Hour and Mass begins at 2:30 p.m. at Mary's Revivex Schoenstatt Information: Fr. Elmer Burwinkel 812-689-3551. Directions: 8 mile E. of 421 on 925-S, 10 miles south of Versailles.

Sacred Heart Church, Indianapolis, will hold Marian Prayer, 2-3 p.m. All are invited.

February 17

St. Francis Hospital and the archdiocesan Catholic Social Services Family Growth Program will hold six weekly STEP parenting classes at St. Francis Education Center, 8111 S. Emerson, Indianapolis, 7-9:30 p.m. Fee: \$35 individual; \$50 couple. Information/Registrar: 317-236-1526.

February 18

Our Lady of the Greenwood Marian Prayer Group will meet every Tuesday from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

The Faith Formation Commission of St. Monica Church, 6131 N. Michigan Road, Indianapolis,

is sponsoring a contemporary look at scripture series "The Ascending View," presented by Jim Welter, 7 p.m.-9 p.m. Information: 317-257-3043

Fatima Retreat House, 5353 E. 56th St., Indianapolis, Reflection Tuesday, "Jesus - The Never Ending Story." Childcare available. Fee: \$20. Information/Registrar: 317-545-7681.

St. Christopher Parish Singles & Friends, Indianapolis, IU vs. Purdue Basketball. Information: 317-329-8203; 317-879-8018.

Christ the King, Indianapolis, King's Singles will attend 5:30 p.m. Mass followed by dinner.

February 19

Catholic Widowed Organization will meet at 7-9 p.m. at the Archbishop O'Meara Catholic center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Calvary Cemetery Chapel, Indianapolis, will hold Mass at 2 p.m. All are welcome.

Our Lady of Peace Cemetery and Mausoleum, 9001 N. Haverstick Road, Indianapolis, will hold Mass at 2 p.m. Information: 317-574-8898.

The Italian Heritage Society of Indiana will meet in social hall of Holy Rosary Church 520 Stevens, Indianapolis, at 6:30 p.m. Bring food or drink

to share. \$5. Information: 317-848-7798; Reservation: 317-686-0000.

St. Francis Hospital & Health Centers' Hospice Office, 438 South Emerson Ave., Greenwood, will offer a Bereavement Support Group 3-4 p.m. and 6-8:30 p.m. Sessions are free. Registration & Information: 317-865-2092

Saint Meinrad School of Theology, Saint Meinrad, is offering the workshop "Eucharist: Symbol and Reality," 9 a.m.-3 p.m. Advance registration, includes lunch, \$35. Registration at door \$45. Information: 812-357-6599.

Benedict Inn, 1402 Southern Ave., Beech Grove, Introduction to Centering Prayer Workshop, four weekly sessions from 7-9 p.m. Fee: \$50. Information/Registrar: 317-788-7581.

At Immaculate Heart of Mary Church, 57th & Central Ave., Indianapolis, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. All are welcome.

The Archdiocesan Catholic Social Services will hold a group session on "Survivors of Sexual Abuse" from 6:30-8:30 p.m. Information/location: Linda Loheide Clarke, 317-236-1500.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold

—See ACTIVE LIST, page 22

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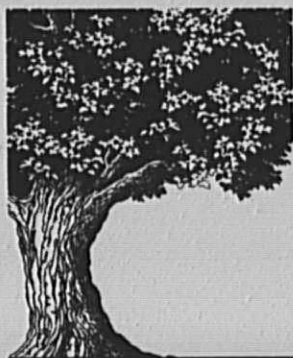
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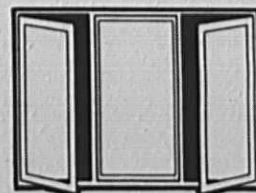
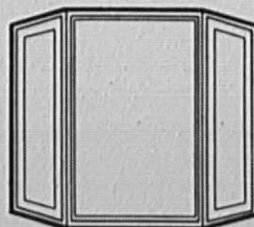
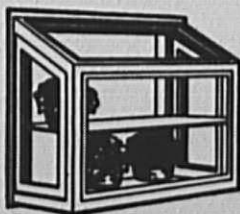
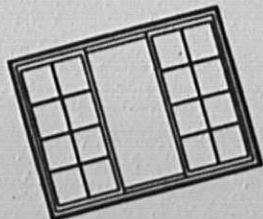
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Youth News/Views

Network to feature peer ministry chastity program

By Mary Ann Wyand
First of two parts

"A Promise to Keep: God's Gift of Human Sexuality," the archdiocesan peer ministry chastity program, will be featured by the Christian Broadcasting Network (CBN) on its nationally-televised "700 Club" on Valentine's Day.

The chastity feature will air on the "700 Club" in the Indianapolis area on Friday, Feb. 14, at 1 p.m. on Channel 4 and again at 7 p.m. on Channel 40. (Check local TV listings to verify the program time for CBN's "700 Club" elsewhere in central and southern Indiana.)

A CBN production crew from Virginia Beach, Va., videotaped a "Promise to Keep" classroom session for sixth graders on Feb. 7 at St. Thomas Aquinas School in Indianapolis for the national telecast.

CBN reporter Christine Tansky also interviewed 16 juniors and seniors from Bishop Chatard, Brebeuf Jesuit Preparatory, Cardinal Ritter, Cathedral, Roncalli and Secena Memorial high schools in Indianapolis who serve as peer ministers for the archdiocesan chastity program.

This year, 225 students from six Catholic high schools in Indianapolis are peer ministry volunteers for "A Promise to Keep: God's Gift of Human Sexuality." They were recommended by teachers.

The Christian-based curriculum promoting teen abstinence was developed three years ago by Eve Jackson, coordinator of adolescent growth programs for the archdiocesan Office of Catholic Education.

Financial assistance is provided by two Catholic hospitals.

St. Vincent Hospital and Health Services in Indianapolis and Carmel pays for Jackson's salary, most of the program

expenses, and an annual recognition banquet for the teen-age volunteers.

St. Francis Hospital and Health Centers in Beech Grove provides grants to underwrite the cost of producing program videos.

Originally created for sixth graders enrolled in Catholic grade schools, the peer ministry chastity program now includes new sessions for eighth-grade students attending Catholic schools as well as junior high-age youth enrolled in parish religious education classes in the Indianapolis, Seymour, and Terre Haute deaneries.

Jackson's goal is to train adult and teen-age volunteers in each deanery so the chastity curriculum will be available to youth throughout the archdiocese.

"This semester, we are implementing two new sessions for eighth grade," she said. "This group received the program the first year, during the 1994-95 school year, so we are catching up with them. We would like to follow them through high school and plan age-appropriate sessions every year to keep in touch with them and reinforce the chastity message. By the year 2001, when they graduate, hopefully they will have received presentations every year."

Jackson said CBN decided to report on the archdiocesan teen chastity program after it was featured in both the *Policy Review*, published by the Heritage Foundation in Washington, D.C., and *The Washington Times*. The stories quoted Indianapolis Mayor Stephen Goldsmith, who endorsed the "A Promise to Keep" curriculum as an effective way to educate youth about the importance of sexual abstinence until marriage.

When CBN reporter Christine Tansky visited St. Thomas Aquinas School last week, four Cathedral High School students

were presenting a new session on healthy relationships to eighth-grade students.

Called "Love in Action," the lesson focuses on 1 Corinthians, Chapter 13, verses 4-8, which explain, "Love is patient, love is kind..."

Another new session for eighth-graders addresses responsible fatherhood.

Tansky also worked with a video crew to report on sixth-grade chastity curriculum which explains facts about teen-age pregnancy and sexually-transmitted diseases.

The success of the peer ministry chastity program can be attributed to the Scripture-based curriculum and parent

supplements, Jackson said, as well as the dedicated teen-age volunteers who work hard to prepare for their roles as peer mentors to younger students.

"It's exciting for the students to be affirmed in this way," Jackson said of the upcoming television coverage. "It's nice for them to get attention for doing something good and to be featured on national television. It's something they will always remember, and the word will get out that it's cool to be chaste. It really helps promote the idea of sexual abstinence as well as the archdiocesan chastity program."

(Next week: Teens talk about chastity.)

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Photos by Mary Ann Wyand

Cathedral High School seniors Jim Olson (from left), Phil Armstrong and Kesha Fields and junior Latoya James of Indianapolis talk with St. Thomas Aquinas School eighth-graders on Feb. 7 about the importance of healthy relationships during "A Promise to Keep" classroom discussion on chastity.



Roncalli High School seniors Chris Perkins (from left), Josh Blanchard and Courtney Schmaltz of Indianapolis lead a classroom activity with St. Thomas Aquinas sixth-graders Aleksander Cholewa (front row, left to right), Virginia Carvey and Cory Alderman while a CBN crew videotapes the session for the network's nationally-televised "700 Club." The show will air on Valentine's Day.

Campus/Young Adult News

Archbishop praises contributions of young adults in church and society

By Susan Bierman

Archbishop Daniel M. Buechlein addressed about 200 Catholic young adults participating in "Beyond the Horizon," the 1997 Archdiocesan Young Adult Conference, on Feb. 1 at the Indiana Convention Center in downtown Indianapolis.

The annual event was sponsored by the archdiocesan Office for Youth, Young Adult and Campus Ministries. Young adults in their 20s and 30s came from all regions of the archdiocese, as well as from surrounding areas.

During the assembly, Archbishop Buechlein discussed "Sons and Daughters of the Light," a pastoral plan for ministry with young adults. The plan was approved by the National Conference of Catholic Bishops on Nov. 12, 1996.

"Sons and Daughters of the Light" states our firm conviction that all of us who are leaders in the church must actively invite and welcome young adults into the life of the church," Archbishop Buechlein said.

The archbishop said through this pastoral letter on ministry with young adults, the bishops have chosen to emphasize the essential roles young women and men are playing in the life of the Catholic Church.

State offers fellowships

College students and recent graduates who are looking for a unique learning opportunity may apply for Indiana's Governor's Fellowship Program.

In this one-year program, 10 students will work at various state agencies on a rotating basis. The fellows are paired with mentors and will have opportunities to learn from top policy-makers in state government.

Governor's Fellows will be paid approximately \$20,000 and receive full employee benefits. The deadline for applications is Feb. 28. For more information, call Gov. Frank O'Bannon's office at 317-232-4567.

"In our pastoral letter, we remind pastors and other church leaders that for those of us who are adults, the Catholic faith is lived in the ordinary dynamics of life—caring for a family, job or school responsibilities, and being a good friend, a good neighbor and a good citizen," he said.

Archbishop Buechlein told the young adults that "most of us are called to be disciples of Christ and members of his body, the church, in the ordinary circumstances of life."

He said the pastoral letter makes clear that "the mission of the church is not directed at itself, but at nurturing and forming people who are called by God so that they might contribute to the sanctification of the world. Our mission as adult Christians is not simply to take care of our own needs, but to care for others, and—in so doing—to transform the world by the power of God's grace."

"Because we have been chosen to bring Christ to others," he said, "the joy that we experience here today is meant to be shared with others."

Hope for the future was one of the messages the archbishop encouraged each young adult to remember from the conference.

Archbishop Buechlein shared some of Pope John Paul II's visions for hope as well as his own.

"There are many reasons to have hope in the future," he said. There is reason to hope in the area of family life—"because of the growing rediscovery that the family is the most basic and indispensable social unit."

Archbishop Buechlein said the family is "the first neighborhood, the original classroom, the primary workplace, and the domestic church."

In Indiana, he said, the people are "beginning to once again celebrate family life and to infuse our neighborhood and community activities with a renewed family spirit."

He applauded the efforts of young adults in helping to revitalize family life.

Through his experiences with young adults in prayer services, in private conversations and in formal activities such as the young adult conference, Archbishop



Photo by Susan Bierman

Archbishop Daniel M. Buechlein discusses the National Conference of Catholic Bishops' pastoral plan for ministry with young adults during the young adult conference.

Buechlein said he is convinced that young adults are making enormous contributions to the church and to society.

"That is surely a sign of hope for the future," he said. "As members of the Body of Christ, we have many reasons to be hope-filled people."

The archbishop invited each person present to journey with him, and all his brothers and sisters in the archdiocese, in preparing for the new millennium.

"Let us be signs of light and hope to one another," he said, "as we work together to foster prayer and spiritual renewal, to reach out to families and young people in every region of the archdiocese, and to carry the message of hope to everyone we meet in the ordinary circumstances of life—our home, schools, churches, businesses and recreational activities."

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Rest in peace

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

BEAUCOND, Ehren (Steinert), 96, Holy Family, New Albany, Jan. 25. Mother of Mary Ruth Bir, Agness Hubler.

BRAY, Stella (Kucharski), 67, St. Mark, Indianapolis, Jan. 21. Wife of William L. Bray; mother of Robert A., Patrick W., Gary S., Jeffrey M. Bray; sister of Joseph, Walter Kucharski, Helen Kneeland; grandmother of nine.

COLLET, Leslie C., 82, St. Michael, Indianapolis, Jan. 28. Father of Charles J., Malachi J. Christopher G. Collet, May Catherine Collet.

COOL, David R., 39, Holy Spirit, Indianapolis, Jan. 29. Son of Norma G. (Shockley) Cool, brother of Denise M. Cool.

EATON, Gertrude C., (Dunlea), 98, St. Lawrence, Indianapolis, Mother of David R., Jim R. Eaton, grandmother of 10, great-grandmother of 15.

ELSTS, Jezups, 93, SS. Peter and Paul Cathedral, Indianapolis, Jan. 25. Father of Peter Elsts; grandfather of six; great-grandfather of 12.

GRANGER, George B., 78, St. Mary, New Albany, Feb. 2.

Husband of Constance Scardina Grange, father of Phil Granger, grandfather of five; great-grandfather of six.

HORNBACK, Dorothy, 73, St. Martin, Yorkville, Wife of George Hornbach, mother of Ken, Tom, Joe, Ron, Dan, Dave, Cindy Hornbach, Connie Combs, sister of Art Thebo, George Lingg, Jr, Ruth Cornelius, grandmother of 12.

JANICKY, William, 71, St. Malachy, Brownsburg, Feb. 5. Husband of Gloria (Koran) Janicky; brother of John, Joe Janicky.

JENNINGS, Erma, 94, St. Mark, Indianapolis, St. Paul Hermitage, Beech Grove, Jan. 31. Mother of George E., Delia R. Jennings, Julia A. O'Farrell, grandmother of 19, great grandmother of 39, great-great grandmother of one.

LAUGHMAN, Dorothy A. (Stachowski), 70, St. Lawrence, Indianapolis, Jan. 24. Wife of George L. Laughman, sister of Ernest Stachowski, Adeline Jaskowiak, Rita Paskiet.

McFARREN, Jack R., 74, Christ the King, Indianapolis, Jan. 30. Husband of Mary Rita McFarren, Mother of Rick, Dave, Dan, Mike McFarren, Cathy Tower, Juanita Baladi, Peggy Race.

McGRATH, Marjory L., 70, St. Joan of Arc, Indianapolis, Feb. 3. Wife of Francis P. McGrath, mother of Francis P., III, Kevin Patrick McGrath, Barbara Hayes, Michelle Murray, sister of William F., Joe Gulde, Jr., Mrs. Harold Schmall, grandmother of eight.

MOELLER, Wilbur A., 74,

St. Mark, Indianapolis, Jan. 15. Husband of Joan (Grote) Moeller; brother of Paul Moeller, Gertrude Weisenback, Rose Flodder.

MULHOLLAND, Marilyn M. (Billik), 69, Holy Name, Beech Grove, Jan. 10. Wife of Arthur L. Mulholland, Mother of Frances McNeill, Michael, Daniel Billik; stepmother of Russell Mulholland, Dianne Chasteen, sister of Richard, James Mullen III, grandmother of four, great-grandmother of three, step grandmother of three, step great-grandmother of one.

OHLE MILLER, Robert J., Sr., 82, St. Rose, Knightstown, Jan. 16. Husband of Mary E. "Jerri" Ohlemiller, father of Marcia L., Robert Jr., Kevin K. Ohlemiller, Leslie Ann Franklin, Theresa M. Brinn, grandfather of seven, great-grandfather of one.

POWERS, Mary Evelyn (Alderling), 72, Holy Spirit, Indianapolis, Feb. 3. Mother of Greg Powers, Susan Arthur, Dianne Kuhlman, sister of Cecilia Gartelman, Virginia Scanlon, Roberta Sauer, Robert Alderling, grandmother of four.

ROMANO, Lorene E., 86, Holy Spirit, Indianapolis, Jan. 21. Mother of Mary Landeck, grandmother of two, great-grandmother of one.

SCHUELER, Edward H., 56, Our Lady of Perpetual Help, New Albany, Jan. 2. Husband of Rita J. (Marking); father of Bryan E. Schueler, Amy L. Perkins; brother of Paul, Francis, Donald, George, Herbert Schueler, Mary Litch, Bernice Barr.

SHINE, Anastasia, 98, Little Flower, Indianapolis, Jan. 17. Aunt of several.

STEIN, Frances (Tegart), 91, Our Lady of Perpetual Help, New Albany, Jan. 23. Aunt of

Michael Tegart; sister-in-law of Urban Pfeffer.

THIENEMAN, Andrews C., Sr., 77, St. Mary-of-the-Knobs, Floyd Knobs, Feb. 3. Husband of Jo Ann Thieneman, father of Dr. Andrew C., Jr., Daniel L. Thieneman, Rosetta T. Vance, Carla M. Crosby, sister of Mildred, Frank Thieneman, Sr., Agnes Kruer, Mary Ande, Catherine McNally.

VOECKER, Adolph M., 78, St. Paul, Tell City, Jan. 21. Husband of Grace Voelker; father of Victoria, Dolph Voelker, Margie Ferrier, Angela Schonberger, Lisa Clenn; brother of Agnes Greulich.

Providence Sister Alice Creed taught here, other states

Providence Sister Alice Creed died at St. Mary-of-the-Woods on Feb. 3 at the age of 86.

The Mass of Christian Burial was held on Feb. 7 at the Church of the Immaculate Conception at St. Mary-of-the-Woods.

The former Sister Rose Vincent entered the congregation in 1930, professed first vows in 1933 and final vows in 1938.

Sister Alice taught in schools in the archdiocese, St. Ann in Terre Haute, St. Patrick and St. John in Indianapolis, as well as schools in the Evansville diocese, Illinois, Maryland and the District of Columbia.

Benedictine Sister Mary Lambert Buss taught, was principal

Benedictine Sister Mary Lambert Buss died on Feb. 2 at the age of 79.

A funeral Mass was celebrated on Feb. 5 at Our Lady of Grace Monastery in Beech Grove.

A founding member of Our Lady of Grace Monastery, she entered the Benedictine community in 1935 and took her perpetual vows in 1940.

Sister Mary Lambert served as a teacher and principal for schools in the archdiocese at St. Mary-of-the-Knobs at Floyds Knobs, and St. Joseph at St. Joseph Hill, as well as schools in the Evansville diocese.

Sister Mary Lambert is survived by a brother, Herb Buss.

The Active List, continued from page 18

an "Introduction to Centering Prayer" Lenten Retreat, 9 a.m.-4 p.m. \$45. Information/Registrar: 317-788-7581.

St. Francis Hospital and Health Centers' Hospice Office, 438 South Emerson Ave., Greenwood will offer a Bereavement Support Group from 3-4 p.m. and from 6:30-8 p.m. Sessions are free. Register/Information 317-865-2092.

February 20

St. Francis Hospital and Health Centers will sponsor Caterpillar Kids, a bereavement support group for children, ages 5 to 12, at Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis. Information/Registrar: 317-865-2092.

St. Lawrence Church, Indianapolis, will have Adoration of the Blessed Sacrament in the chapel Thursdays from 7 a.m.-5:30 p.m. Mass. Benediction is held before Mass.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a Women in Healthcare Breakfast, 7:30-9 a.m. Fee: \$5. Information: 317-788-7581.

Benedict Inn, 1402 Southern Ave., Beech Grove, will hold a Women in Ministry Breakfast, 7:30-9 a.m. Fee: \$5. Information: 317-788-7581.

Sacred Heart Church, Indianapolis, 1530 Union Street, Indianapolis, will hold Family Rosary Night, 7 p.m. All are welcome.

Saint Meinrad Archabbey College School of Theology is celebrating African-American History month with a presentation on African literature by Dr. William Hemming at 8 p.m. in the Newman Conference Center. Information: 812-357-6501.

February 21

St. Michael Church, 3354 West

30th, Indianapolis, will sponsor Lenten Fish Fry, 5 p.m.-7:30 p.m. in Parish Life Center. For carry-out, 317-925-7597 after 4 p.m.

FAMILIA Family Values Workshop, St. Augustine Home, 2345 W. 86th St., Indianapolis, 7:30 p.m. Information: 317-885-1585; 317-578-3475.

Fatima Retreat House, 5353 E. 56th St., Indianapolis, is holding a Women's Lent Retreat, "Women of Lent: Women of Scripture." Information: 317-545-7681.

Sacred Heart Church, 1530 Union, Indianapolis, will have Stations of the Cross every Friday during Lent, 7 p.m.

St. Christopher, Indianapolis, Singles & Friends, will hold Card & Board Game Night. Bring your favorite game and food or drink to share. Information: 317-879-8018.

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

Catholic Charismatic Renewal of Central Indiana will hold Mass, healing service and teaching at St. Francis Hall, Marian College, 3200 Cold Spring Road, Indianapolis. Teaching 7 p.m.; Praise and Worship 7:30 p.m.; followed by Mass & healing. Information/Directions: 317-927-6900.

February 21 - 23

Mount Saint Francis Retreat Center, 101 Anthony Dr., Mt. St. Francis, presents Charismatic Retreat for Men & Women "Jesus the Messiah - Be Grounded in Jesus the Word of God" by Fr. Leo Kennedy, OFM Conv., Fr. Jim Cantwell, OFM Conv. Resident cost: \$80; commuter cost: \$55. Mt. St. Francis is located off Hwy. 150, 15 minutes from Louisville; I-64 W, exit 119, 2 miles on left. Information & Registration: 812-923-8817.

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March 16
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Sr. Dorothy Jackson, SCN

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Positions Available

Catholic High School Principal

The Catholic community of Knoxville seeks a high school principal who has a strong combination of Catholic Stewardship and educational qualifications. The position is for Knoxville Catholic High School, which has 381 students, a staff of 35, and is located within the Knoxville metropolitan area. This position will be available July 1, 1997.

Qualified applicants should have experience in secondary education, a master's degree in administration or curriculum, and be eligible for Tennessee certification in administration at the secondary level. Candidate must have a recognized history of stewardship within his/her community, including the contribution of time, talent, and treasure. This position offers a competitive salary along with an excellent benefits package.

A resume, transcript of college work, three professional references, and a letter of reference from your local parish priest should be sent to: Knoxville Catholic High School Search Committee, Catholic Schools Office, Diocese of Knoxville, P.O. Box 11127, Knoxville, TN 37939-1127.

Library Assistant

Bishop Chatard High School is seeking a library assistant to be responsible for assisting students, book processing, and book repair. All applicants must be high school graduates or equivalent, be proficient in typing, and have a willingness to learn how to use computers. This is a part-time position available during the school year. Please send resume or letter of interest to Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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Work out of your own home! Catholic Cemeteries Association is seeking telemarketers to solicit leads for its salespeople. This 18 hr./wk. position will be available on March 1, 1997, and does not require previous sales experience (although any previous experience would be helpful.) Please send resume or letter of interest to Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

Program Director

Catholic Social Services of Indianapolis is seeking a Program Director for the Neighborhood Youth Outreach program at St. Joan of Arc parish. This position is responsible for serving the recreational, spiritual, tutorial, and self-esteem needs of center city youth. Program development is also involved. Requirements include a bachelor's degree in social services or a related field (master's degree preferred), grant writing experience, and ability to work with an advisory council and volunteers. Previous supervisory experience is a plus. Some evening and weekend hours are required.

We offer competitive salary and excellent benefits, including medical insurance and a retirement plan. Please send resume and salary history, in confidence, to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. An Equal Opportunity Employer

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Account Executive

The Roman Catholic Archdiocese of Indianapolis is seeking an Account Executive to be responsible for developing new accounts, serving existing accounts, reinstating former accounts, and assuring that sales goals are met within assigned categories for *The Criterion* newspaper. Requirements include a high school graduate or equivalent with at least 3-5 years of commission sales experience or 5-10 years of other sales experience. Applicants must also be proficient in the use of computers, have excellent communication, organizational, and mathematical skills, work well with others, and have the ability to be persuasive in selling.

We offer excellent benefits, including medical insurance and a retirement plan. Please send resume and salary history, in confidence, to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. An Equal Opportunity Employer

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Positions Available

Associate Vocation Director

The Roman Catholic Archdiocese of Indianapolis is seeking an Associate Vocation Director to be primarily responsible for the development and implementation of vocation awareness programs and to assist the Vocation Director is the overall effort of vocation ministry. Major responsibilities include promotion of vocations programs, developing new ideas for vocation programs, and interviewing potential candidates.

Requirements for this position include a bachelor's degree in education, psychology, or a related field. A master's degree in spirituality, theology, pastoral ministry, or a related field is preferred. Additional requirements include the ability to develop and implement programs, strong decision-making skills, and excellent communication, interpersonal, and evaluation skills. Previous work experience in the area of vocations and/or youth ministry is a plus. All applicants must be practicing Catholics.


We offer a family-like atmosphere and the opportunity to develop your talents as a member of an organization that serves people's human and spiritual needs. Please send resume and salary history, in confidence, to: Tammy Perry, Office of Human Resources, The Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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