



The

Criterion

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Serving the Church in Central and Southern Indiana Since 1960

February 26, 1999

Death penalty bill stopped in committee

SB 298 fails in Senate committee, 7-4; legislation never makes it to full assembly

By Margaret Nelson

By 6:15 p.m. on Ash Wednesday, hope was ended that capital punishment would be abolished during this session of the Indiana General Assembly.

The Senate Committee on Corrections, Criminal and Civil Procedures heard nearly four hours of arguments from a packed Statehouse chamber Feb. 17 before it voted 7-4 against taking Senate Bill 298 to the Senate floor for a vote.

Archbishop Daniel M. Buechlein, as general chairman of the Indiana Catholic

Conference, was the first speaker to support SB 298, which would abolish the death penalty.

He cited the National Conference of Catholic Bishops' statements against capital punishment in 1980 and Pope John Paul II's teachings throughout his papacy.

Archbishop Buechlein quoted the Holy Father's statements during his January visit to St. Louis: "A sign of hope is the increasing recognition that the dignity of human life must never be taken away, even in the case of someone who has done great evil. ... I renew the appeal I made most recently at Christmas for a consensus to end the death penalty, which is both cruel and unnecessary."

The archbishop stated, "Violence breeds violence. ... Would it not better

serve our case to impose life imprisonment without the possibility of parole in capital offense cases?

"If capital punishment is no longer necessary to protect society, if it lowers

the value of all human life, if indeed it does not deter crime ... surely it is time to end the state-imposed taking of human life in Indiana," said Archbishop Buechlein.



Archbishop Daniel M. Buechlein

Indiana judges have the option of sentencing murderers to life in prison without parole.

Leaders of the Religious Society of Friends, United Church of Christ, Episcopal, Baptist, Methodist, Lutheran and Jewish faiths, as well as a representative of Amnesty International and some

victims' families, were among those speaking in support of the bill.

Former Indiana Supreme Court Chief Justice Richard Givan said that the death sentence is not a deterrent, is not applied fairly, and is expensive to execute.

Father Joseph Ross, a priest who has served as a volunteer prison chaplain for three years, talked about his contact with convicted murderers on death row in the Michigan City penitentiary.

"I tell them often that they need not fear God," Father Ross said. "Will you agree not to kill them?"

Sen. Erlene Rogers (D-Gary), a co-sponsor of the bill, endorsed it even though a member of her family was slain. She said she did not want other families—even the families of convicted murderers—to suffer as her family did.

She told the committee a phrase that her 15-year-old orphaned grandson uses: "We be what we see," noting that the state

See DEATH PENALTY, page 2

See related editorial and columns on Pages 4 and 5.



CNS photos

Marian pilgrimage

At right, a crane is prepared to move a four-ton steel statue of Mary created by sculptor Charles Cropper Parks of Wilmington, Del. (above). The statue was created for a Chicago man and was trucked to St. Louis during the recent visit of Pope John Paul II. See story on page 14.



St. Vincent de Paul expands food pantry ministry in Indianapolis

By Margaret Nelson

The archdiocesan council of the Society of St. Vincent de Paul (SVdP) has purchased a warehouse that will be used as a multiparish self-serve food pantry for low-income families in the east and south sections of Indianapolis.

William Quigley, director of the food pantry program, announced that remodeling is beginning this week at the 12,000-square-foot building located at 2111 Spann Ave. SVdP leaders hope the pantry will open in 90 days.

"It will be an entirely different con-

cept than we have done around here," said Quigley. "This will be our second biggest venture. Our largest is the warehouse," which distributes clothing, household goods and appliances to low-income people.

The new building cost \$160,000, he said, and it will cost almost that much more to prepare the structure for use as a food pantry.

Quigley explained that, initially, heads of families seeking help will be interviewed. The size of family and other circumstances will be considered. Clients will then receive color-coded cards that

entitle them to a certain amount of food in each category. They will be re-evaluated for new cards after six months.

The plan is to let each family "shop" by appointment, he said. Information will be computerized to prevent abuses of the program.

The plan will help the poor obtain appropriate foods. Quigley said that, across the nation, those who work with the hungry estimate that 40 percent of the food given to the poor is wasted.

This new facility also will eliminate the long lines at parish food pantries,

See FOOD PANTRY, page 2



Photo by Charles J. Schisla

State Sen. Morris Mills (R-Indianapolis), sponsor of Senate Bill 298, introduces proponents of the proposed legislation during a Feb. 17 committee hearing at the Statehouse.

DEATH PENALTY

continued from page 1

is committing murder when it executes those convicted of this crime.

Marion County Prosecutor Scott Newman spoke in favor of keeping the death penalty, calling three people to testify who had lost relatives at the hands of murderers.

Newman said that the threat of the death penalty was used as a deterrent to stop a prison riot in the state.

He said that taking away the death penalty is saying to prosecutors, "Here's a slingshot. Do the best you can."

Other prosecutors spoke out in favor of capital punishment, as did members of the Indiana State Police.

Two Catholics on the committee voted to take the measure to the full Senate for a vote: J. Murray Clark (R-Hamilton Co.), a member of St. Luke Parish in

Indianapolis; and Thomas J. Wyss (R-Fort Wayne). Joining them were Cleophus Washington (D-South Bend) and Glenn Howard (D-Indianapolis).

Two Catholics voted against SB 298 at the committee level: William Alexa (D-Valparaiso) and Frank Mrvan Jr. (D-Hammond). Others voting against the bill were Robert L. Meeks (R-LaGrange), chair of the committee; Richard Bray (R-Martinsville); Luke Kenley (R-Noblesville); David C. Long, (R-Fort Wayne) and John Waterman (R-Shelburn).

Chairman Meeks said he tried to be fair by giving the bill a hearing, but that he was voting not to send the bill to the floor "for all the victims" who could not be there to vote against it.

Though similar bills have been introduced before, this is the first time in the 22 years since the death penalty was reinstated by the U.S. Supreme Court in 1977 that a bill to abolish the death penalty has been heard by a committee of the Indiana

legislature.

Sen. Morris Mills (R-Indianapolis), sponsor of the bill, said after the vote, "I knew it was an uphill fight. But the issue won't go away."

Alexa argued that Wednesday's arguments for the bill were "more compelling" than he had heard before, but asked, "Have we evolved far enough to renew the consensus for the death penalty? It is a sad commentary that we are not at that point."

Several speakers, including Newman, cited opinion poll figures that 76 percent of citizens support capital punishment.

But Washington argued that other polls show only 40 percent of the people approve of the death penalty if given the option of life without parole, which is in place in Indiana.

Convinced that the people would support his position, Washington said, "I'm willing to pay for a poll to see what our constituents think." †

FOOD PANTRY

continued from page 1

which have caused safety and traffic concerns at parishes with schools.

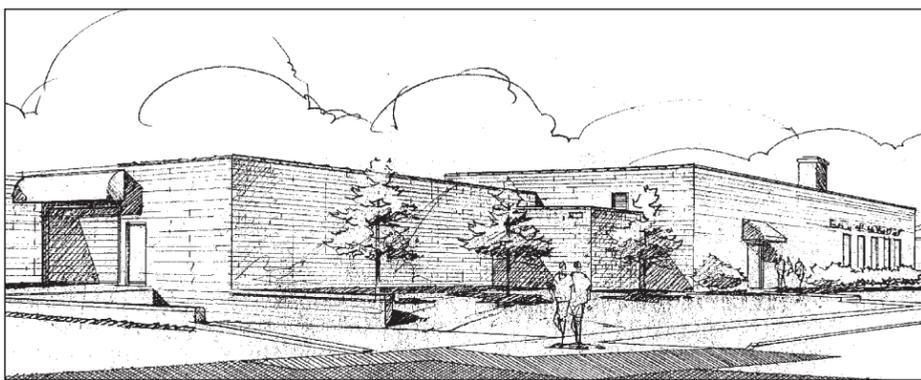
The pantry will serve mostly Indianapolis East Deanery and Indianapolis South Deanery parishes. Ken Becker is East Deanery president and Pat Jerrell is in charge of South Deanery operations. They will be in charge of the operation of the pantry until leaders can be elected.

Expected to participate are Holy Cross, Holy Spirit, Our Lady of Lourdes, St. Bernadette, St. Mary, St. Philip Neri and St. Therese (Little Flower) parishes in the East Deanery.

South Deanery parishes that may be part of the food pantry are Holy Rosary, Sacred Heart, Good Shepherd, St. John, St. Jude, St. Patrick and St. Roch.

St. Vincent de Paul volunteer leaders have looked at similar operations in Grand Rapids, Mich., and in Seattle, Wash.

"They have worked out beautifully,"



An architect's drawing of a building at 2111 N. Spann in Indianapolis shows the facility after renovation for use as a multi-parish St. Vincent de Paul food pantry.

said Quigley.

The newly-purchased plant has a walk-in refrigerator on the premises. "We expect that it will look like a discount store," with pallets piled high with food, Quigley said.

The clients will use grocery carts while shopping, he said, and there will be plenty of fenced-in parking at the loca-

tion. The food pantry site is near a public bus route.

Quigley said the Gennesaret Free Clinic, a volunteer medical service which provides free health care and prescription medicine for the homeless and poor in Marion County, also will provide services from the building.

"We will need a lot of volunteers," said Quigley. "And we will need everything it takes to equip a grocery store."

St. Vincent de Paul has had cooperation

from the southeast neighborhood community and development organizations and Gleaners Food Bank, Quigley said, as well as officials involved in city zoning and the state food commodity program.

"Many neighbors will be clients," he said. "The atmosphere will be bright and nice. I hope it brings more dignity to those who are in need of food."

The architect, St. Luke parishioner Dave Richardson of Indianapolis, is vice president of the SVdP board and is donating his time for the project.

And Quigley said that Steve Hasser of Hasser Construction, a Vincentian and Christ the King parishioner, is keeping charges at a minimum.

On Quigley's dream list are volunteers who speak Spanish to help take information from those clients who have trouble understanding English.

He hopes many volunteers will help serve the poor at the food pantry.

"It will take a lot of people to do this," said Quigley. †

(Readers who wish to volunteer for the food pantry may call Quigley at 317-253-0414.)

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Harpist promotes peace and unity with music

By Sarah Gardner

Special to The Criterion

SAINT MARY-OF-THE-WOODS—Watching master harpist John Lozier put together a harp is like watching a determined carpenter motivated by a higher inspiration.

Hearing Lozier play the harp is like feeling this inspiration fill a room.

Lozier, an anthropologist and agriculture professor from West Virginia University, incorporated the Harping for Harmony Foundation in West Virginia in 1996. The mission of the organization is to “promote harmony and community, locally and globally, through harp music.”

Lozier traveled to Saint Mary-of-the-Woods College at Saint Mary-of-the-Woods on Feb. 7 to promote his mission during a six-day visit. His workshop was just one of the events during Peace and Justice Week at the women’s college operated by the Sisters of Providence.

Peace and Justice Week is devoted to five days of religious and peace awareness events for Saint Mary-of-the-Woods College students and faculty.

Four music students—senior Rosa Salazar, sophomore Gwen Mihaljevich and juniors Beth Bell and Jessi McGuire—

were chosen to participate in the weeklong harp workshop. One faculty member, assistant journalism professor David Goguen, also participated in the course.

During the workshop, the harp students learned how to make and play their own folk harps, which are over a yard high and have 29 strings arranged in four octaves. Folk harps have no foot pedals.

Lozier designed the folk harps from those found in Latin America. He recently began designing Irish Celtic-type harps.

In between practicing music on already-made harps, the students put together their own harps. The assembly process includes building the body of the harp, then stringing the strings through the soundboard to provide tension.

Lozier estimated that the strings provide 1,000 to 2,000 pounds of tension necessary to create the melodic sounds of harp music.

Lozier said he grew up around music, and began playing the piano at age 7. He later pursued music instructions on the trombone, guitar, violin and fiddle. He has played the harp for six years, and began doing outreach service with the harp five years ago.

Lozier said he became attracted to the

See HARP, page 11



Photo by Sarah Gardner

Harping for Harmony founder John Lozier of West Virginia plays his handmade harp earlier this month on the front steps of LeFer Hall at Saint Mary-of-the-Woods College. Lozier teaches people how to build and play harps as a way to promote peace in the United States and in other countries. His five-day workshop was part of Peace and Justice Week Feb. 7-12 at Saint Mary-of-the-Woods College.

VIPs

Right to Life of Indianapolis will honor Our Lady of Lourdes parishioners **Joseph and Mary Lou Spiegl** and Christ the King parishioner **Gary Hofmeister**, all of Indianapolis, for distinguished pro-life service during the organization’s “Celebrate Life!” dinner at 7 p.m. on March 9 at the Indiana Convention Center in Indianapolis. Information: Right to Life of Indianapolis office, 317-582-1526. †

Check It Out

The Birthline Guild will sponsor its annual **Love Works Magic luncheon and fashion show** on March 13 at the Ritz Charles, 12156 N. Meridian St., in Carmel. The event benefits Birthline, a crisis pregnancy program operated by Catholic Social Services in the archdiocese. Catholic Social Services is a member agency of Catholic Charities. The social begins at 11:30 a.m. and the luncheon starts at noon. Fashions are provided by Lilly’s Boutique Gallery of Zionsville. Tickets are \$20 by advance sale only before March 1. Information: 317-466-9656.

Mount St. Francis Retreat Center in southern Indiana will host a **Lenten Series on prayer** March 3, 10, 17, and 24 from 7:30 p.m. to 9 p.m. in the Youth Center Assembly Room. Information: 812-923-8817.

“**The Necessary Journey**,” a retreat with Benedictine Father Hilary Ottensmeyer, is March 2-4 at the Guest House at Saint Meinrad Archabbey in St. Meinrad. The retreat will follow the footsteps of Jesus on his final journey from Galilee to Jerusalem. The cost is \$150 per person or \$250 per couple. Information: 812-357-6585 or 800-581-6905. †

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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 26-28

Saint Mary-of-the-Woods College will present the play *Three Sisters* in Cecil Auditorium Feb. 26 and Feb. 27 at 8 p.m. and Feb. 28 at 2 p.m. Tickets: \$6 adults; \$4 senior citizens. Information and tickets: 812-535-5212.

St. Anthony, St. Joseph and Holy Trinity parishes will hold their annual weekend retreat at Fatima Retreat House. Holy Cross Father Bill Simmons will open the retreat with Mass on Friday. The theme will be "Working from the Heart—Foundations of a Personal Relationship with God." Cost: \$30 single; \$60 couple. Information: 317-631-7498, Dolores A. Mick.

February 27

Cardinal Ritter High School, Indianapolis, 3360 W. 30th St., Booster Club will sponsor a

Monte Carlo night beginning at 7 p.m. in the school cafeteria. Information: 317-927-7828.

The Couple to Couple League will hold Natural Family Planning at St. Luke Parish, Indianapolis, 7575 Holliday Dr. E., beginning at 9 a.m. Information: 317-862-3848, David and Jan Caito.

The Catholic Widowed Organization will hold a pizza party at the Archbishop O'Meara Catholic Center, Indianapolis, 1400 N. Meridian St., beginning at 4 p.m.

February 28

Rexville Schoenstatt will present "Penance, Forgiveness and Peace," at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

Cardinal Ritter High School will hold its annual Calcutta

Gift Gathering luncheon beginning at 1 p.m. at 2742 Patton Dr., Speedway. Information: 317-243-1981.

St. Thomas Aquinas Parish, Indianapolis, 4625 N. Kenwood, will hold a Taizé service at 6 p.m. Information: 317-475-0722.

March 2

St. Joseph Parish, Lebanon, will hold an ecumenism talk on "Evangelicals and Catholics Together." The talks will follow the 7 p.m. prayer in the parish hall. Information: 765-482-7941.

March 4

Seccina Memorial High School, Indianapolis, 5000 Nowland Ave., will hold incoming freshman registration from 5 p.m. to 7 p.m. in the cafeteria for families who have not registered for the 1999-2000 school year. A \$125 activity fee is due at registration. Information: 317-356-6377, ext. 119.

March 5

The Catholic Charismatic Renewal of Central Indiana will gather for Mass and healing service at Our Lady of the Greenwood, 335 S. Meridian St., Greenwood, beginning at 7 p.m. Information: 317-927-6900.

March 5 & 7

Oldenburg Academy, Oldenburg, will present the musical *Godspell* in the auditorium Friday at 7 p.m. and Sunday at 3 p.m. Cost: adults, \$6 advance, \$7 at the door; \$4 children, 6 and under. Information: 812-934-4440.

March 6

St. Vincent Hospitals and Health Services, Westview Hospital and *Indianapolis Woman* magazine are sponsoring a free family health fair at Lafayette Square Mall, Indianapolis, 3919 Lafayette Rd. Information: 317-338-2273.

Seccina Memorial High School will sponsor a hotcake breakfast at McDonald's, 10th and Bosart, Indianapolis, from 6 a.m. to 10 a.m., with all proceeds to benefit the track and field program. Tickets are \$3. Information and tickets: 317-356-6377.

Lenten Activities

Feb. 25, March 4, 11, 18, 25

St. John Parish, Indianapolis,

126 W. Georgia St., will present Lenten Scripture Reflections, a discussion of Sunday readings from 12:45 p.m. to 1:30 p.m. Light refreshments provided. Information: 317-635-2021.

March 5, 19

St. Martin Parish, Yorkville, will serve fish dinners from 4 p.m. to 7 p.m.

February 26, March 12, 26

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

March 3, 10, 17, 24

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

March 5, 12 & 19

Sacred Heart Parish, Terre Haute, 2322 N. 13 1/2 St., will present a video/discussion series of the film "Jesus of Nazareth," from 7 p.m. to 8:30 p.m. in the family center. Information: 812-466-1231.

March 23

Sacred Heart Parish, Terre Haute, 2322 N. 13 1/2 St., will present "The Bible—Why is it Holy?" A workshop for adults from 6:30 p.m. to 8:30 p.m. in the family center. Information: 812-466-1231.

Recurring

Daily

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

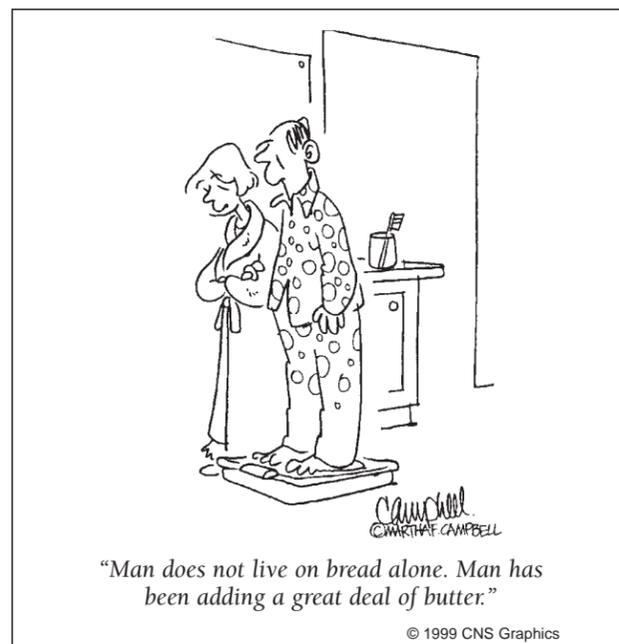
Holy Rosary Parish, Indianapolis, 520 Stevens St., celebrates a Tridentine (Latin) Mass, 10 a.m. (formerly held at St. Patrick Parish).

Weekly

Sundays

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

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



"Man does not live on bread alone. Man has been adding a great deal of butter."

© 1999 CNS Graphics

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

Mondays

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

Tuesdays

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

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

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

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

Wednesdays

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

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel

from 7 a.m. to 5:30 p.m. Mass.

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

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

St. Malachy Parish, Brownsburg, celebrates Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

Fridays

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

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

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

Saturdays

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

Monthly

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

First Mondays

The Guardian Angel Guild holds its board meeting,

—See ACTIVE LIST, page 11

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Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

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

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holds holy hour for religious vocations with Benediction and exposition of the Blessed Sacrament following the 7 p.m. Mass.

First Fridays

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

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

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

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

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

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

First Saturdays

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

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

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

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

Second Thursdays

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

Third Sundays

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

Third Mondays

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

Information: 317-236-1586.

Third Wednesdays

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

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

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

Third Thursdays

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

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

Third Fridays

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

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish,

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

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

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HARP

continued from page 3

harp because of the sense of spiritual harmony it brought to him.

"Harmony is a physical thing," he said. "It has to do with two things that are vibrating in harmony together. It has a physical basis. Peace and harmony between people is also a physical thing."

Lozier said he believes that music, in and of itself, holds a certain power.

"Music can be used to create feelings," he said, "not always peaceful feelings—sometimes excited aggressive feelings. We want to use that power of music for peace."

Harping for Harmony uses the power of harps to introduce people to global music, he said, and to integrate with peace lessons at public schools.

The foundation also helps finance travel costs for volunteer musicians who take their harps to other countries to promote peace.

In recent years, Harping for Harmony musicians have helped carry out people-to-people projects in Russia, Cyprus, Haiti and El Salvador.

Lozier said the El Salvador project was co-sponsored by Pastors for Peace, an organization which has its headquarters in Indianapolis. Pastors for Peace supports a half dozen nonprofit regional human service organizations.

Lozier said one of Harping for Harmony's current projects is sponsoring a harp student with the Belfast Harp Orchestra, which teaches harp in divided communities in Northern Ireland. He said the Belfast project is one example of how the harmony of the harp is making a more proactive peace happen.

"They are bringing young people from Catholic and Protestant groups together" through the music of the Belfast Harp Orchestra, he said.

The foundation's other current pro-

ject is supporting the Nicaragua Potters for Peace drinking water project. Potters for Peace is led by West Virginian Steve Earp, who is expanding the production of a ceramic water filter.

Lozier said he hopes these projects will help foster the "connectiveness" that he feels the harp can provide.

"The harp makes you feel connected with the whole range of the universe, vibrating with life," he said.

A new volunteer with the Harping for Harmony Foundation is beginning harpist Virginia Sustarsic from Athens, Ohio. Sustarsic said she first found out about Harping for Harmony in early February, and she experienced her first workshop at Saint Mary-of-the-Woods College this month.

Sustarsic said she is just beginning to play the harp, but feels that it is her calling. She said she believes the most influential part of the Harping for Harmony workshop was the transition of assembling the harp from pieces to create an actual playing instrument.

"Having a piece of wood and nylon, then playing it, makes the transition great," she said.

Sustarsic said she believes the greatest joy of playing the harp is the sense of direction it gives her in her own life, as well as for others.

"To me, it's like having an experience of balancing harmony in the planets and our lives," she said.

At the conclusion of the Harping for Harmony workshop, the new harp players performed both familiar and multicultural selections in concert on Feb. 12 at the Hulman Hall Conference Center as part of the college's celebration of Peace and Justice Week. †

(For more information about the Harping for Harmony Foundation, contact John Lozier at jlozier@wvu.edu. Sarah Gardner is a senior at Saint Mary-of-the-Woods College at Saint Mary-of-the-Woods.)

Editorial

Abolish the death penalty

On Ash Wednesday, Archbishop Daniel M. Buechlein, O.S.B., general chairman of the Indiana Catholic Conference (ICC), the public policy voice of the Catholic Church in Indiana, was joined by nearly a dozen other Indiana religious leaders in calling for an end to capital punishment in the state. (See story on Page 1.)

The archbishop was part of a statewide coalition of leaders representing Christians and Jews that supported Senate Bill 298, sponsored by Sen. Morris Mills (R-Indianapolis). The bill called for the end to the death penalty in Indiana.

After four hours of debate, the Senate Committee on Corrections, Criminal and Civil Procedures voted against taking the bill to the floor of the Senate for a vote. Passage of the bill had been regarded as a long-shot from the start because most Hoosiers remain in favor of the death penalty as a punishment for capital offenses.

However, the Catholic Church in Indiana has officially opposed the death penalty as punishment for capital offenses since 1972. The U.S. bishops issued a statement opposing the practice in 1980. And in recent years, the ICC has reiterated its opposition repeatedly.

In 1995, Pope John Paul II, issued his encyclical *Evangelium Vitae* ("The Gospel of Life") in which he said that in modern society the need to impose the death penalty would be "very rare if practically nonexistent." This language was so pointed and strong that it necessitated revisions in the *Catechism of the Catholic Church* in order to update it in accordance with the pope's teaching in the encyclical. The pope is steadfast in his plea for an end to state-sanctioned killing, as was evident during his recent visit to St. Louis.

At last week's Senate hearing, Marion County Prosecutor Scott Newman was among those who spoke in favor of retaining the death penalty. He compared it to a "howitzer" in the

war for justice. He said that if the death penalty were abolished, society would be telling the prosecutors, "Here's a slingshot. Do the best you can."

The facts, however, do not support Newman's argument. According to U.S. Bureau of Justice statistics, murder rates in states having the death penalty are higher than in states that have abolished it. In 1996, for example, the average murder rate per 100,000 persons living in states having the death penalty was 7.1; the average rate among states with no death penalty was 3.6. Indiana's rate for 1996 was 7.2. Marion County, where Newman serves as prosecutor, had 162 homicides last year, the fourth record year for murder in five years.

Newman should also be reminded that a slingshot worked pretty well for David when he went up against Goliath.

In addition, imposition of the death penalty is actually financially more costly to the state than life imprisonment without the possibility of parole. A 1993 study by Duke University professors concluded that the cost of a capital prosecution through to execution was more than double the cost of a noncapital prosecution plus the cost of imprisonment.

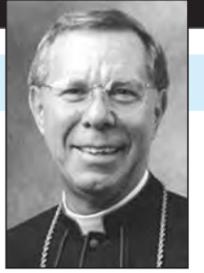
For any number of solid reasons above and beyond the theological and moral ones, Indiana needs to join the other 12 states that no longer kill capital offenders. And the U.S. needs to join the other 104 nations of the world that no longer impose death for capital offenses.

As the Senate committee vote indicated, the Church's pro-life stand on this issue remains countercultural. But that is nothing new for Catholics. While this issue continues to be emotional and complex, Catholics need to continue to oppose the imposition of the death penalty. It's obviously not the popular stand to take. It just happens to be the right one.

— William R. Bruns

Seeking the Face of the Lord

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



Capital punishment, justice and mercy

I differ profoundly with the chief editorial writer of *The Indianapolis Star* who confuses justice and revenge in her Feb. 18 column on capital punishment. There is a big difference.

Nor are justice and forgiveness incompatible social virtues as her argument would assert. Drawing a "line in the sand" to tell criminals that murder is heinous is a social necessity, but nothing has proven that capital punishment accomplishes this necessity. Indeed life imprisonment without parole is more daunting for criminals on "death row."

On Ash Wednesday, as the general chairman of the Indiana Catholic Conference, the public policy voice for the five Catholic dioceses of Indiana, I offered the Roman Catholic position on the death penalty at a state legislative committee hearing. Let me explain our Catholic position in brief.

We believe it is everyone's duty to recognize the sacredness of all human life and to recognize, name and reject as anti-life any action that threatens, diminishes or extinguishes life. We are trying to be consistent in support of this belief. Our opposition to abortion and euthanasia is well known. Our opposition to death as a penalty for capital offenses is less known to the general public, even though our National Conference of Catholic Bishops spoke out against capital punishment as early as 1980.

In his 1995 encyclical "The Gospel of Life," Pope John Paul II stated: "It is increasingly clear that capital punishment is unnecessary to protect people's safety and the public order, so that cases where it may be justified are very rare if practically nonexistent."

In his recent visit to St. Louis, the pope elaborated on his earlier teaching. He said: "The new evangelization calls for followers of Christ who are unconditionally pro-life, who will proclaim, celebrate and serve the Gospel of life in every situation. A sign of hope is the increasing recognition that the dignity of human life must never be taken away, even in the case of someone who has done great evil. Modern society has the means of protecting itself, without definitively denying criminals the chance to reform. (cf. "The Gospel of Life," #27). I renew the appeal I made most recently at Christmas for a consensus to end the death penalty, which is both cruel and unnecessary."

Surely all of us in our state—leaders and citizens—are concerned about the rise of violence in Indiana. No

community, whether urban, suburban or rural, whether city or town, is safe from violence these days. We need to draw the line in the sand while we also must work together to strengthen a culture of life to counter the ever-growing culture of death.

Violence breeds violence, and we believe the death penalty is having that adverse effect. We need to protect our communities from violence, yet there is no evidence that indicates the death penalty has had such an effect. (Ironically, there is also evidence that the death penalty is even more costly than life imprisonment, largely because of the legal appeal system.) Would it not better serve our cause to impose life imprisonment without the possibility of parole in capital offense cases?

We believe all human persons are created in God's image and that all life is sacred. We believe the death penalty erodes human dignity and thus lowers the value of all human life. The death penalty has not and does not deter violent crimes.

Statistics are available to show that states which have not sanctioned the death penalty experience significantly less violent crime. Nor does the death penalty honor the victims or their families.

Sadly, at the heart of it all, as evident in *The Star* column, the death penalty seems to be more about revenge than about justice. Furthermore, there is growing concern that because of human error or falsehood too many convicted persons are being falsely accused and there are increasing questions about fairness in the administration of the death penalty in our society.

The Holy Father made the important point that because of the technical capacities of contemporary society to protect society from criminals, the basic justification for capital punishment no longer holds. He also pleaded that we not definitively remove a criminal's chance to reform.

If the death penalty is no longer necessary to protect society and if it lowers the value of all human life and if, indeed, it does not deter crime, surely it is time to end the state-imposed taking of human life in Indiana. I realize that this calls for rethinking for many of us. May our Lenten prayer and reflection help us embrace the "sign of hope that is the increasing recognition that the dignity of human life must never be taken away" as Pope John Paul urged in St. Louis. †

Archbishop Buechlein's intention for vocations for March

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



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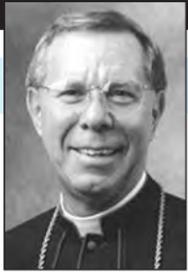
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Buscando la Cara del Señor

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



Pena de muerte, justicia y misericordia

De ninguna manera estoy de acuerdo con la directora de redacción del diario *The Indianapolis Star* quien confundió la justicia y revancha sobre la pena de muerte en su columna del 18 de febrero. Hay una gran diferencia.

La justicia y misericordia no son virtudes sociales incompatibles como sugiere su columna. Es necesario dibujar una "línea en la arena" para informarles a los criminales que el asesino es atroz, pero no hay evidencia alguna que la pena de muerte logra esta necesidad. De hecho, la cadena perpetua es más desalentadora para los criminales que están en el corredor de la muerte.

El Miércoles de Ceniza yo, en mi calidad de presidente de la Conferencia Católica de Indiana, una voz de interés político para las cinco diócesis de Indiana, di la postura católica romana sobre la pena de muerte en una sesión legislativa estatal. Voy a explicar nuestra postura católica en breve.

Creemos que todo el mundo tiene el deber de reconocer la santidad de toda vida humana y reconocer, mostrar y rechazar como anti-vida cualquier acción que la amenace, disminuya o extinga la vida. Estamos intentando ser consistentes en nuestro apoyo de esta creencia. Nuestra oposición al aborto y a la eutanasia es bien conocida. Nuestra oposición a la muerte como una sanción para los delitos capitales es menos conocida por el público en general, aunque nuestra Conferencia Nacional de Obispos Católicos habló contra la pena capital ya en 1980.

En su encíclica del año 1995, *El Evangelio de la Vida*, el Papa Juan Pablo II declaró: "es cada vez más claro que la pena capital es innecesaria para proteger la seguridad del pueblo y el orden público, y por lo tanto los casos donde se pueden justificar son muy raros, si no casi inexistentes".

En su reciente visita a Saint Louis, el Papa explicó en muchos detalles en cuanto a sus enseñanzas anteriores, diciendo, "La nueva evangelización requiere que los seguidores de Cristo sean pro vida, incondicionalmente, quienes proclamarán, celebrarán y servirán al Evangelio de la vida en cada situación. Una señal de esperanza es el reconocimiento creciente que la dignidad de la vida humana nunca debe privarse, incluso en el caso de una persona que haya hecho gran mal. La sociedad moderna tiene los medios de protegerse, sin negar a los delincuentes definitivamente la oportunidad de reformarse. (cf. *El Evangelio de la Vida*, #27). Renuevo la apelación que hice recientemente en la Navidad referente al acuerdo general para acabar la pena de muerte, la cual es cruel e "innecesaria".

Todos nosotros estamos claros como líderes y ciudadanos en este estado por el aumento de violencia en Indiana. Ninguna comunidad, sea urbana, suburbana o rural, sea ciudad o pueblo, está

a salvo de la violencia hoy en día. Necesitamos dibujar la línea en la arena mientras también debemos trabajar juntos para fortalecer una cultura de vida para oponerse a la cultura de muerte cada vez mayor.

La violencia engendra violencia, y creemos que la pena de muerte tiene ese efecto adverso. Necesitamos proteger nuestras comunidades contra la violencia; sin embargo, no hay ninguna evidencia que indica que la pena de muerte ha producido semejante efecto. (Irónicamente, hay también evidencia que la pena de muerte es más aun costosa que la cadena perpetua, principalmente debido al sistema legal de apelación.) ¿No sería mejorar para nuestra causa imponer una cadena perpetua sin la posibilidad de libertad provisional en casos de delitos capitales?

Creemos que todos los seres humanos son creados a la imagen de Dios y que toda la vida es sagrada. Creemos que la pena de muerte aniquila la dignidad humana y así baja el valor de toda la vida humana. La pena de muerte no ha parado los delitos criminales hasta ahora y no puede hacerlo.

Las estadísticas disponibles indican que los estados que no han aprobado la pena de muerte experimentan significativamente menos crímenes violentos. La pena de muerte tampoco honra las víctimas o sus familias.

Tristemente, en el punto céntrico de este asunto, como se muestra evidente en la columna de *The Indianapolis Star*, la pena de muerte parece tener más que ver con la venganza que con la justicia. Además, existe una preocupación creciente que debido al error humano o falsedad, se están acusando a demasiadas personas quienes están declaradas culpables falsamente y existen más y más preguntas sobre la imparcialidad en la administración de la pena de muerte en nuestra sociedad.

El Santo Padre hizo comprender que debido a las capacidades técnicas de la sociedad contemporánea de proteger la sociedad contra los delincuentes, la justificación básica para la pena de muerte ya no es válida. El también rogó que no le quitemos completamente la oportunidad de reformar a un delincuente.

Si la pena de muerte ya no es requisito para proteger la sociedad, la misma reduce el valor de toda la vida humana y más aún no detiene el crimen, entonces ciertamente ya es el momento de acabar con la ley de usurpar la vida humana en Indiana. Entiendo que muchos de nosotros necesitamos pensar de nuevo sobre esto. ¡Que nuestra oración Cuaresmal y reflexión nos ayude a abrigar "la señal de espera la cual es el reconocimiento creciente que la dignidad de la vida humana nunca debe privarse," como instó el Papa Juan Pablo II en Saint Louis. †

Traducido por: Language Training Center, Indianapolis

Letter to the Editor

February can be 'the pits' or perfect

February is the pits—the worst month of the year. If it's not cold and icy, it's damp and muddy. The beauty of winter wore off weeks ago; the novelty of new snowfalls went out with the Christmas tree.

Truth be told, we've had it. We're tired. We need a break. And to top it off, now comes Lent with its harsh message of repentance and self-denial, with its admonition to pray and fast.

But February is really the perfect month for Lent. In the midst of our sense of hopelessness and despair, Lent challenges us to take a break, to put things on hold for a moment, to step back to look at

ourselves. The season challenges us to confront those things and situations that make us less than what we—and God—want us to be.

Our Lenten February speaks to us of hope: that we can be reborn and re-created in the life and love of God as sure as spring and summer will dawn. Let us enter the "wilderness" this month with Christ that, in the quiet and peace of Lent, we may rediscover hope and purpose and rekindle the light and warmth of God's love in our lives.

Don Critchlow
Indianapolis

The Bottom Line/Antoinette Bosco

Will Catholics listen to the pope on the death penalty?

Again the pope has come to America. His words that struck me most forcefully were about the most serious conflict we face today "between a culture that affirms, cherishes and celebrates life, and a culture that seeks to declare entire groups of human beings—the unborn, the terminally ill, the handicapped and others considered 'unuseful'—to be outside the boundaries of legal protection."



Among those "others" are prisoners on death row. The pope urged Catholics to oppose the death penalty, calling this "cruel and unnecessary ... even in the case of someone who has done great evil."

Pope John Paul II believes so deeply in this need to work for a universal culture of life that he took an unexpected step. He asked Missouri Gov. Mel Carnahan, a Baptist, to commute the death sentence of Darrell J. Mease, convicted of killing three people in 1988. Amazingly, the governor responded by commuting the sentence to life imprisonment without the possibility of parole. He explained he did this not because he had changed his mind about the death penalty, but out of respect for the pope.

And so, our amazing pope came to America, gave great inspiration to great crowds of people and achieved something dear to his heart: He saved a life.

News stories after this speculated how American Catholics would react to his strong condemnation of the death penalty. A *New York Times* story said that lay Catholics support the death penalty by a 2 to 1 margin, reflecting "an implicit rift"

between many Catholics and the pope.

I, personally, was overjoyed that the pope was firmly outspoken against the death penalty, a position I have held for a long time. I have had a hard time with the inconsistency I've seen in some Catholics who join the crusade against abortion, but cheer the killing of prisoners.

My readers know that I do not come to my anti-death penalty position as an academic. My life was seared by murder when an 18-year-old cold-bloodedly shot my son, John, and his wife, Nancy, five years ago in Montana. The young man faced the death penalty, and I had to ask myself, "Does anyone who could steal the lives of two good people deserve to live?" Facing that question was the most intense moment of truth I ever had to struggle with.

In Montana, two sons and I had to taste the death in that bedroom, with the bullet hole in the blood-stained wall. We fell to our knees, praying to the Lord to exorcise the evil from that room. Strangely, in that moment, I didn't want any more death.

I saw clearly that we are wrong to put the emphasis on "penalty" when it should be on "unnatural death" and all the horror this word conveys. Unnatural death at the hands of evil is horrendous, hateful to the life-giving Lord. My faith taught me that. But it also taught me that equally horrendous is murder when it is sanitized by calling it official and lawful. God is the one in charge of life and death. We have no business trying to take over.

God bless our pope for his courage in coming to America and urging us to end the death penalty. We should follow our holy leader's example. †

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

FACTS

First Year

Here are some characteristics of the individuals who received lethal prescriptions in the first year under the "Death with Dignity Act," Oregon's assisted-suicide law.

23 received lethal prescriptions

15 died after taking the drugs

Sex: 8 males 7 females

Median Age: 69

Illness:

13 had cancer

2 had heart or lung disease

Consults:

4 obtained psychiatric or psychological consultation

Time:

Median time from patient's first oral request for drugs to death: 20 days

Median time from ingestion of drugs to death: 26 minutes



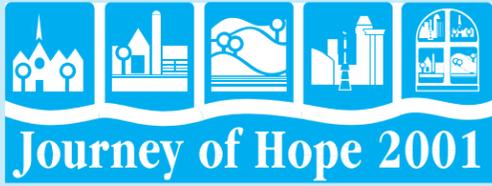
6 died from underlying illness

2 were alive as of Jan. 1, 1999

Source: New England Journal of Medicine Feb. 18, 1999
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Las intenciones vocacionales del Arzobispo Buechlein para marzo

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



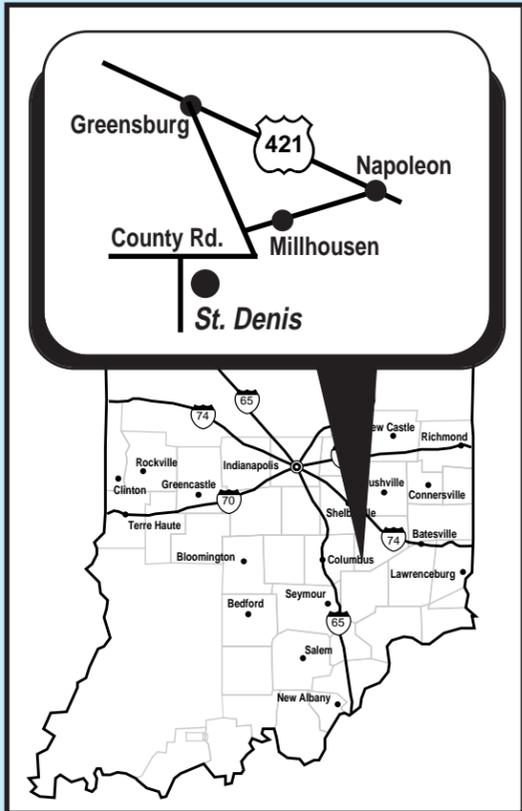
Batesville Deanery

St. Denis Jennings County

Story by Susan Bierman

Fast Fact:

Men in the parish dig graves by hand with shovels for funeral burials at St. Denis Parish in Jennings County.



Journey of Hope 2001

Capital campaign helps Jennings County parish build a dream

JENNINGS Co.—“If you build it—they will come.” At least this is what Franciscan Sister Christine Ernstes, parish life coordinator at St. Denis Parish in Jennings County, believes.

Sister Christine is referring to a new parish hall. The Batesville Deanery parish hopes to use its share of the Legacy of Hope from Generation to Generation capital campaign money to build the hall.



St. Denis Church

St. Denis is a mission of Immaculate Conception Parish in Millhousen. Father William Ripperger is the priest minister. Father Francis J. Eckstein is the priest moderator. The 38-household St. Denis Parish surpassed its campaign

goal. The goal was \$20,900, and \$32,840 has been pledged.

According to Sister Christine, the parish wants a parish hall for gathering space.

She said, although the building project is currently in “the dreaming” stage, groundbreaking is estimated within the next three to five years.

Currently, the 95-person capacity church is the only facility on the property, and it doesn’t have indoor plumbing.

“We don’t have anything to offer other than Sunday liturgy. If we want to do some adult faith formation, we really don’t have a place to go,” she said.

The faith formation programs for children and youth

are shared with Immaculate Conception Parish. Seventy children are enrolled in the preschool through sixth grade, while another 66 students attend junior/senior high faith formation. Kathy Westrick is the administrator of religious education.

Nell Pfeifer, a parishioner for 33 years, said the need for a parish hall is realized every year at Easter when the parish gathers for coffee and doughnuts in a small room inside the church. Sister Christine added that the people come in shifts.

“You come in and you get your things and you move out, because there’s not enough room to hold everybody,” Sister Christine said.

Alice Chandler, a parishioner for 12 years, said there may be some mixed feelings about building a parish hall; however, it’s viewed as a great asset.

“I don’t think there’s anyone who doesn’t want it; however, there may be people here who aren’t sure we can afford it,” Pfeifer added.

Chandler said a new hall could be an evangelization tool. It will allow the parish to invite people to St. Denis—and maybe even join the Church as well.

“It will open a lot of doors,” Chandler said.

According to Sister Christine, this new facility will help keep the parish, which was established 1894, “alive and well,” and it will leave something for the parishioners who follow. Chandler agrees.

“They [parishioners] looked at what the Church has given them over the years, and now it’s time to give back to the Church,” Chandler said.

The people at St. Denis realize that they are the Church. Because the parish has been without a resident priest since the early 1900s, stewardship isn’t a new concept.

Sister Christine said parishioners realize they aren’t just giving to the parish, they’re giving to God. She believes it is through stewardship that one returns gifts back to God.

“It’s not just a gift to the parish,” she said. †

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Like true human love, God's love is sacrificial

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

I have seen love in my parents. After 64 years of marriage, they are still in love.

They truly care for one another. They even share chores, ordinary things like cooking, washing the dishes, cleaning and making their bed.

At 90, Dad plows the driveway with a snow blower. And Mom, 86, watches him from the sun porch.

They also pray together.

They love their children and grandchildren. We feel it. In their love, they are still giving life to us.

In my parents, I recognize true love. I can describe it through its manifestations.

My Mom and Dad sacrifice their comforts and their likes for one another. There is nothing too great that they would not do for one other. But if they heard this, they would laugh and say, "This is no sacrifice!"

I can describe their love as sacrificial love, but if I try to define it I fumble over the words.

It is worse when I try to define God's love.

We can barely speak of God's love, let alone define it.

God is love!

In the First Letter of John, we read, "Whoever is without love does not know God, for God is love" (1 Jn 4:8).

If we take John's statement seriously, it becomes extremely challenging. If God is love, we have to ask, what is love?

Like life, love is hard to define, if not impossible.

A dictionary definition of the term "love" might apply to a few aspects of human love, but it would hardly be adequate to define the love of God. Still, in attempting to tell what God's love is, we

have to start with human love.

We can approach God's love from the experience of human love. Like our parents, God's love gives life to us. We love others with the same love we receive from our parents. We also love others with the same love we receive from God.

We can also approach human love and God's love from classic passages in the New Testament. Like us, New Testament writers describe love, including God's love, from its manifestations.

Paul's description of true love is justly famous: "Love is patient, love is kind. It is not jealous, [love] is not pompous, it is not inflated, it is not rude, it does not seek its own interests" (1 Cor 13).

So is Paul's description of God's love: "Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us" (Rom 5:7-8).

Like true human love, God's love is sacrificial.

From John we have a similar teaching: "In this way, the love of God was revealed to us: God sent his only Son into the world so that we might have life through him" (1 Jn 4:9).

Jesus manifests God's love; Jesus is the manifestation of the love of God.

Jesus is the love of God made flesh. If the Word of God was made flesh in Jesus, so was the love of God.

In Jesus, the love of God became human love.

Paraphrasing the Prologue of John's Gospel (Jn 1:1-18), we can really say that like the Word, love was in the beginning, and the love was with God and the love was God.

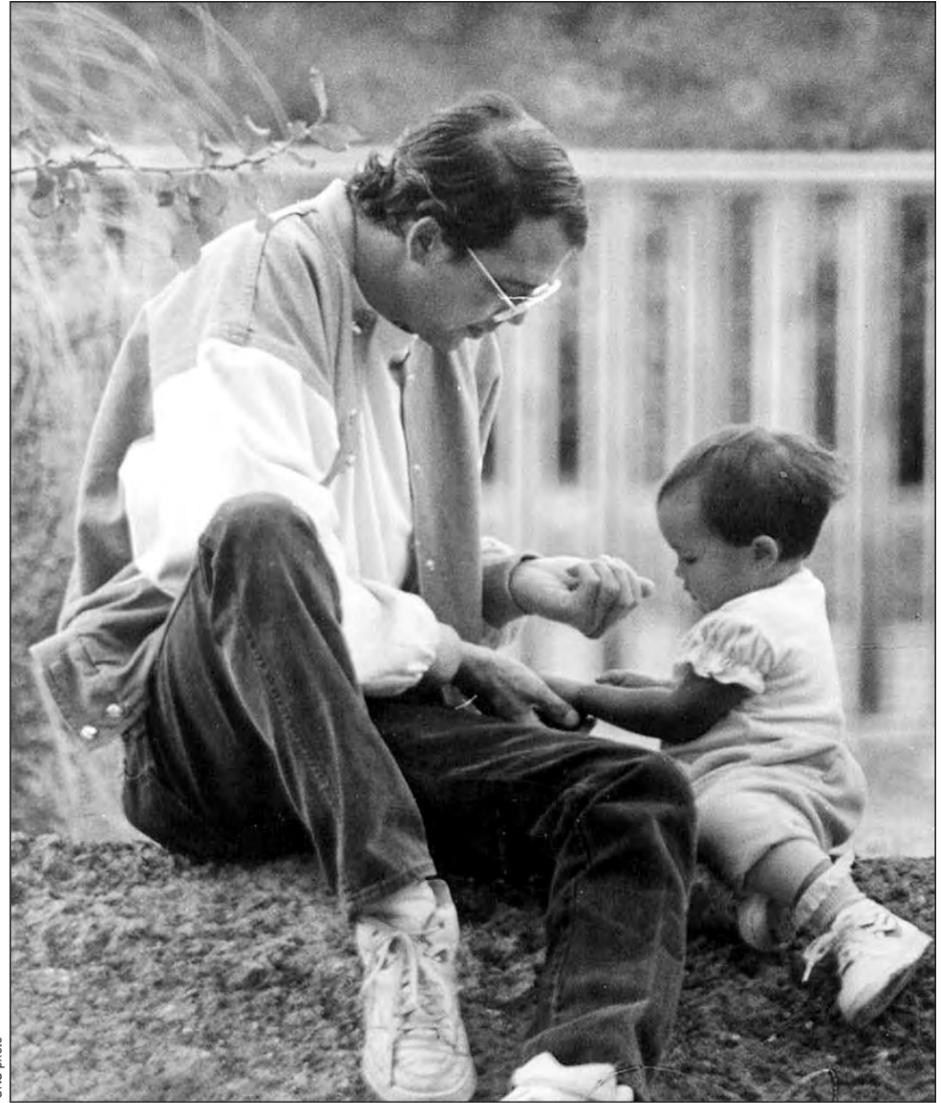
And the love of God became flesh and made its dwelling among us in Jesus Christ. The only Son, who is at the Father's side, has revealed the Father.

whim. Lots of people in the Roman Empire apparently thought the early Christians were very odd because they believed this.

Love doesn't change things slightly. Love transforms things in enriching ways.

Our notion of God is transformed when God is seen as love. Our notion of ourselves is transformed too; our vision of what life is for is revolutionized.

The love makes all the difference. †
(David Gibson edits Faith Alive!)



CNS photo

We can approach God's love from the experience of human love. Like our parents, God's love gives life to us. We love others with the same love we receive from our parents. We also love others with the same love we receive from God.

So in Jesus, we can see the Father's love.

We can see God's love in Jesus' life, in his teaching, his ministry, especially in his passion, where out of love he gave his life for us, and in his resurrection.

Every story in the Gospels manifests the love of God in Jesus' life.

We see the love of God at work in Jesus very dramatically when he heals someone.

One time Jesus was teaching in a synagogue on the Sabbath, and when he saw a badly crippled woman, incapable of standing up straight, he spontaneously called to her and said, "Woman, you are set free of your infirmity." When Jesus laid hands on her, she stood up straight and glorified God.

Today, we would glorify God with

her. But in New Testament times, the leader of the synagogue was indignant that Jesus healed her on the Sabbath. It was against their tradition to work on the Sabbath (see Lk 13:10-17).

We could add to Paul's description of the qualities of love that love is courageous and challenging.

We can see God's love in Jesus when he prays on the cross: "Father, forgive them, they know not what they do" (Lk 23:34).

The love of God in Jesus is not only sacrificial. It is healing. It could also be challenging. It is also forgiving.

Yes, God is love. And the love of God was made flesh in Jesus' love. †

(Blessed Sacrament Father Eugene LaVerdiere is a Scripture scholar and senior editor of Emmanuel magazine.)

God's love transforms our lives

By David Gibson

To say God is love is to say God knows us, is actively interested in us and is completely committed to a positive relationship with us.

In a January 1999 speech, Pope John Paul II said the revelation that God is love shows that God won't stop loving us—that God is "incapable" of that.

In recognizing God as love, we discover that we are neither victims of blind divine power nor at the mercy of divine

Discussion Point

Helping others shows God's love

This Week's Question

For you, what does it mean to say God is love?

"We're all made in God's image, and when we help others we're showing God's love within us." (Edward Eldridge, Philadelphia, Pa.)

"I would say [it means that] he accepts us the way we are; he is all forgiving, and we can trust him." (Sheila Abel, Owensboro, Ky.)

"To say God is love is ... to surrender to acceptance of the humanity of another. ... Judgment is rejected. 'Let the one among us without sin cast the first stone.' Love can be as simple as spending part of each day and all of our life letting our stone of judg-

ment drop silently to the ground." (Florence Reyes, New Brunswick, N.J.)

"I'm here in the Church because God as my Father is the one who wanted me. I was away from the Church, but God's love for me brought me back." (Michelle Vistocco, West New York, N.J.)

Lend Us Your Voice

An upcoming edition asks: What question would you most like to ask an expert about the Mass?

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



CNS photo

Perspectives

From the Editor Emeritus/John F. Fink

Book of Esther commands Jews to celebrate Purim next Tuesday

Interrupt my series of columns about the Bible's Wisdom Books to write about another Old Testament book, the Book of Esther. Next Tuesday, March 2, is the Jewish feast of Purim. It celebrates the events in the Book of Esther. The book also commands the celebration of Purim.



The story of Esther is one of the fictional books in the Bible—along with Tobit, Judith and Jonah. Just as the others do, it has a historical background, but it didn't actually happen. The setting is Persia during the reign of Xerxes (485–464 B.C.), who is called Ahasuerus in the story. One night Ahasuerus, during a drunken banquet, called for his wife Vashti to display her beauty for his pals. When she refused, the king was advised to remove Vashti as queen before other women got the idea that they could refuse to obey their husbands' orders. (For feminists, Vashti is the real hero of this book.)

The king then conducted a search throughout his kingdom for Vashti's replacement. Among the virgins brought to the king was Esther, "beautifully formed and lovely to behold." She was Jewish, but she did not reveal that fact on the advice of Mordecai, her foster father. Ahasuerus made Esther his queen.

Haman was a high official in Ahasuerus' court. When he passed by, everyone was supposed to kneel and bow down, but Mordecai refused to do so. When Haman learned that

Mordecai was a Jew, he prepared an order that all the Jews in the kingdom should be killed on the 13th day of the month of Adar.

Mordecai pleaded with Esther to try to save the Jews and, with great trepidation, she finally invited Ahasuerus and Haman to a banquet. During the banquet, Esther begged Ahasuerus to spare her life and those of her people. Asked who was threatening to kill her, Esther replied, "The enemy oppressing us is this wicked Haman."

Ahasuerus then ordered that Haman be hanged on the gibbet he had prepared for Mordecai. He rescinded the order that the Jews be killed. Instead, he permitted the Jews to take revenge on all their enemies in the kingdom and they killed 75,000 of their foes.

The purpose of this book is the glorification of the Jewish people, a reminder that God continues to watch over them. In fact, it asserts that the preservation of the Jewish people is a religious obligation. The book is vindictive since it approves the killing of enemies, but at the time it was written, the command to love your enemies was not taught.

It should be noted that only a shorter version of this book is in the Jewish canon, a text written in Hebrew. Additions written in Greek were added later, mainly because the Hebrew text doesn't make any reference to God and the Greek text includes prayers by both Mordecai and Esther. But since they were written in Greek, the Jews rejected them. The Catholic Church, at the Council of Trent, accepted them. †

(Jack Fink's latest book, *Traveling with Jesus in the Holy Land, is available for \$10 from Criterion Press, Inc.*)

Cornucopia/Cynthia Dewes

Be tolerant or just tolerate?

Criterion Board President Lawrence Connor, among others, has written that



tolerance is the new American religion, if not its social and political standard. But considering what's going on these days, maybe we should call this phenomenon toleration, instead.

Tolerance is polite acceptance of, if not adherence to, another's belief or behavior. It's listening attentively to a Methodist friend's story of spiritual growth, and even learning from it. It's teaching our kids by word and example that people of different races, religions, economic backgrounds or education are, in the end, just like us.

Tolerance is knowing what's important and allowing others to know it in a different way. It's demonstrating respect for the diversity displayed in our fellow humans, since that diversity reflects the God in whose image we're all created.

Tolerance is one of the principles on which our country was founded. Indeed, the United States of America was fashioned as a noble experiment in the spiritual, economic and political rewards to be gained from diversity.

But toleration, it seems to me, is merely putting up with another's belief or behavior, good or bad, loony or wise. Not necessarily respecting it or seeing God in it, just putting up with it. There is not much nobility of purpose in that.

Simultaneously, the phrase "Not that there's anything wrong with that!" has become the mantra of this trendy tolera-

tion. It's (over)used so much that it's even become a joke on National Public Radio.

An Act Up! group crashes the St. Patrick's Day parade, and some TV talking head is bound to say, "Not that there's anything wrong with that!" The long-absent father of a baby put up for adoption by its desperate unwed mother suddenly appears to claim his paternal "rights" to the child, and a social worker or a judge or a talk show host somewhere will inevitably proclaim the same tired, "Not that there's...!"

But, buzz words be darned, there is something wrong with that. There's something wrong with a lot of the stuff we seem to tolerate today. It may not be tolerant to say it, but it's true.

It's wrong to live together before marriage, to engage in homosexual activity or to commit adultery. Even when relatives or friends do it. It's wrong to lie for any reason, including the desire to escape punishment or embarrassment for anything from tacky sexual misconduct to political fraud. Even when the president of the U.S. does it.

In my opinion, it's also wrong, if not illegal, to bear or adopt children without a marriage partner of the opposite sex on hand to help parent them. It's ultimately a selfish act, and it's wrong to be selfish, no matter how cleverly we're able to rationalize.

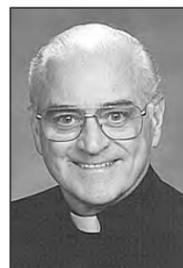
It seems to me that tolerance is from God: He treats even the likes of us with respect. But how long can we (or God?) tolerate the intolerable? †

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

Spirituality for Today/Fr. John Catoir

Annulments: Obstacles to true and valid marriage in Church

Anyone who has lived through the nightmare of a marriage with an emotionally sick person deserves great compassion and understanding. As a presiding judge in the appeal court for my diocese, I have processed hundreds of cases over the last 30 years. This article is offered to help you to understand the



Church's thinking in these matters.

Tribunals throughout the world have benefited from the jurisprudence of the Roman Rota, which sets the precedents for our canonical understanding of true marital consent. Our jurisprudence has been significantly refined as a result of a continuing dialogue with experts in the field of psychology.

For instance, as far back as 1973 the Roman Rota decided that marital consent is not true and valid unless both parties possess the basic capacity for an interpersonal relationship. No one can oblige himself to do what he is incapable of doing. Even if the person does not want or desire the character defect, it still renders him or her incapable of giving a true and valid consent.

Those who marry must be able to see their spouses as separate persons, not as an extension of their own egos. A husband who cannot appreciate his wife's way of thinking and feeling, without distorting it or projecting his own needs and motives on everything she says or does, is incapable of fostering a conjugal interpersonal relationship. Here are some personality disorders which present obstacles to a true and valid marriage:

• Extreme selfishness—As an ingrained, predictable character flaw, this state destroys real love and affection. Everyone

is a little selfish. However, an extreme personality disorder exists when the person is barely aware of anything but his or her own experiences and states. Like little dictators, they tolerate no opposition.

• Extreme immaturity—This is a permanent trait which blocks the capacity to relate to one's spouse in a human way. Such people argue severely over nothing and then often become extremely withdrawn. They are filled with self-pity and blame everyone for their problems but themselves.

• Compulsive personality disorder—This condition renders one incapable of experiencing warm and tender emotions. It can take the form of a blind perfectionism which tries to impose order. The person insists on conformity to a degree which destroys any hope for a normal personal relationship.

All of these serious character disorders have been spelled out by the Church's high court. The disorder must exist prior to the marriage and be perpetual in nature in order to be eligible for an ecclesiastic annulment.

If you think you have a case, you will need to present your story to the tribunal of the diocese or archdiocese where you are now living. The tribunal where your marriage took place is also competent. Please do not write to me to see if you have a case. My column is syndicated nationally, and I cannot handle the volume of mail to be your personal guide. Your local pastor may be of help in directing you to the proper authorities. A court-appointed advocate can assist you in presenting your petition.

May God bless and protect you. Remember, it is possible to forgive and begin again. With the help of God's grace, all things are possible. Do not lose heart. †

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

The Good Steward/Dan Conway

Stewardship in America

When Pope John Paul II visited America in January, he issued the apostolic exhortation, *Ecclesia in America* ("The Church in America"), a profound commentary on the way Catholic tradition is lived on the American continents. Two of the central themes of this remarkable document



(spiritual renewal and evangelization) have been identified by Archbishop Daniel M. Buechlein as priorities for the Church in central and southern Indiana. A third priority (stewardship) is implied in the pope's teaching on lifelong conversion to a new way of living.

According to Pope John Paul, "in this life, conversion is a goal which is never fully attained." It is a lifelong task. But the experience of a personal encounter with Jesus Christ, which is what compels Christians to become disciples who follow Christ without counting the cost, does foster "new life." And in this new way of living, "there is no separation between faith and works" or between Christian spirituality and the way we live (day-in and day-out) in the world.

Conversion to Christ means uniting into one integrated whole the fragmented pieces of our lives. This includes our prayer, our work, our emotions, our sexuality, what we do with our time and talent, and how we spend our money. Conversion to Christ means accepting the

fact that we are *stewards* (not owners) of the gifts Christ has given us. And it means acknowledging that we will be held accountable for how well (or how poorly) we have developed our talents and shared our gifts.

In *Ecclesia in America*, Pope John Paul II also reminds us of the uncomfortable truth that in the Gospels, "attachment to wealth is an obstacle to accepting Christ's call to follow Him fully and without reserve." Each of us has a choice, the pope says. We can take the path of Zacchaeus (Lk 19:1-10) and adopt "an attitude of detachment from material goods and of charity towards the needy," or we can follow the rich young man (Mt 19:16-22) who went away sad because he had many possessions.

"For the disciple of Christ," the pope teaches, "the duty to evangelize is an obligation of love." So are the duties of good stewardship: to express our gratitude to God, to be accountable, to share Christ's gifts generously, and to develop our gifts and return them to the Lord with increase.

As the new millennium approaches, "the love of Christ impels us" to follow him. And, as mature disciples, to proclaim the good news of God's love and to give generously (without counting the cost) "that those who live may live no longer for themselves, but for Him who died and was raised for their sake" (2 Cor 5:14-15). †

(Dan Conway is director of stewardship and development for the Archdiocese of Chicago.)

Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 28, 1999

- Genesis 12:1-4a
- 2 Timothy 1:8b-10
- Matthew 17:1-9

The Book of Genesis provides this Lenten weekend with its first Scriptural reading.



Genesis is most often associated with its stories of the Creation. However, it is a marvelous source of revelation about God and about the nature of humans in its many other sections.

An example of this occurs in this weekend's reading. The central figure is Abraham. Scholars today believe that Abraham indeed was truly a person at one time in history, certainly not the fabrication of an enthusiastic religious imagination. Christians and Muslims, as well as Jews, revere him.

For Jews, his memory is especially treasured inasmuch as he was the founder of the Hebrew race, and since he was very critical in the emergence of the understanding of the one, almighty God.

In this reading, God speaks to Abraham. This very communication reveals how blessed was Abraham, and how unique Abraham was among the people of his time.

In this announcement, God reveals that Abraham will sire a "great nation" and that in the future all will acclaim Abraham as the father of a good and noble people.

It set the stage for the Covenant, that singular, profound relationship between God and the Hebrew people that for these many millennia has so dominated their concept of themselves.

The Second Epistle to Timothy supplies the second reading.

As Paul traversed the Mediterranean world in his apostolic endeavors to proclaim Jesus Lord and God, others who also had been graced with a knowledge of the Redeemer and who knew God often accompanied him.

Among these companions was Timothy. He is one of the better known

disciples of Paul since these epistles were directed to him.

Timothy was an associate of Paul, and he was Paul's philosophical follower. He also led a Christian community. He could not simply be a silent Christian. He had to lead and to give witness convincingly himself.

Thus, Paul wrote Timothy to encourage and challenge him. The ancient tradition is that Paul wrote this letter for this very purpose. Some believe that the surviving Scripture, from which this weekend's lesson is read, is not precisely the document known first by Timothy himself. In any event, the Church long has attested to the divine inspiration in this text as it stands.

The letter summons Timothy to a strong faith. The times demanded strong faith.

St. Matthew's Gospel offers us in this reading the magnificent story of the Transfiguration. It was one of the favorite tales about Jesus circulating among the early Christians. It resembles stories in Mark and Luke, although the context and sequence of events before and after varies with the other Synoptic Gospels' peculiar emphases.

Symbols of divinity adorn the reading. No contemporary of Jesus would have failed to understand the implication.

He is on a high mountain. Height always suggested God. Moses once received the Ten Commandments on a mountain. The temple in Jerusalem was situated on a mountaintop.

Jesus conveys a light as brilliant as the sun. Light always was an image of God. From a cloud, God speaks. Thus, God spoke at the time of the Lord's baptism in the Jordan.

Finally, at the sides of Jesus, definitely not on equal footing, are Moses and Elijah, the great prophets of Jewish belief.

The message is clear. Jesus is God.

Important in the story is the presence of Peter, James and John. The apostles knew Jesus. They knew the Lord's identity. Their word could be accepted.

Reflection

Lent necessarily sounds a somber note. After all, its focus is reformation and renewed commitment to holiness. It must

Daily Readings

Monday, March 1
Daniel 9:4b-10
Psalm 79:8-9, 11, 13
Luke 6:36-38

Tuesday, March 2
Isaiah 1:10, 16-20
Psalm 50:8-9, 16bc-17, 21, 23
Matthew 23:1-12

Wednesday, March 3
Blessed Katharine Drexel,
virgin and religious
foundress
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 4
Casimir
Jeremiah 17:5-10

Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 5
Genesis 37:3-4, 12-13a, 17b-28
Psalm 105:16-21
Matthew 21:33-43, 45-46

Saturday, March 6
Micah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

Sunday, March 7
Third Sunday of Lent
Exodus 17:3-7
Psalm 95:1-2, 6-9
Romans 5:1-2, 5-8
John 4:5-42 or
John 4:5-15, 19b-26, 39a, 40-42

include a careful, frank and detailed look at personal life. Otherwise, what needs to be reformed?

Thinking about sin can bring guilt and feelings of inadequacy. Temptations can be very strong.

This tendency to be overwhelmed is not new among Christians. The first disciples of Jesus knew their limitations. They knew that on occasion they sinned, and they wearied in the realization that frequently

they were weak and unwise enough not to see good or evil as truly they are.

The Transfiguration revealed the Lord's true identity to the apostles.

As we begin Lent in earnest, the season reveals this identity to us. As we resolve to be closer to God, to be holier, to be worthier in our Christian lives, the strength of Jesus is with us.

Who is he? He is God, with all God's power and love. †

Question Corner/Fr. John Dietzen

Church allows funeral Mass with ashes present

Q Could you explain the Church's position on cremation? For years we have been told that cremation is permitted for anyone at any time. Some of our clergy claim that cremation is allowed only in emergencies (epidemics, disasters with many casualties, etc.) or when individuals are too poor for a traditional funeral.



This has upset some older people who have arranged, with their children's consent, to be cremated. Is there a change or is the information we received wrong? (Pennsylvania)

A Catholic Church law permitting cremation has not changed basically since 1964, when the Congregation of the Holy Office lifted the long-time ban on the practice.

Cremation was once forbidden because it was promoted years ago by groups, particularly in Europe, who used cremation as an argument against the resurrection and immortality. It is ridiculous, they claimed, to believe God can gather all that smoke and ashes together to make us rise.

Almost no one holds that position today. Reasons for desiring cremation have more to do with health, economics and other private or public concerns.

Thus, the relaxation of the rule. In fact, Catholic funeral liturgy explicitly provides for burial rituals in the context of cremation. (See "Introduction to the Rite of Funerals" and Canon 1176.)

More recently (1997), regulations were relaxed even further, allowing funeral Masses with the ashes present.

I don't know how your parish staff might have come up with those conditions, but nothing in Church law limits cremation to emergencies, financial straits

or other such circumstances.

However, two important cautions do need to be considered.

First, while it allows cremation, our Church makes clear a strong preference for the traditional custom (in our culture at least) of burying the body in a tomb.

St. Augustine noted 1,600 years ago that Christian funeral rites are more for the living than the dead. He meant that at a time of death, friends and relatives have many lessons to learn about life and death, the shortness of time on earth and priorities that become confused in the normal course of daily living.

His point was that we need reminders that confront us in the presence of the body of a friend, in the Eucharist we offer and in placing the body in the grave. All parts of our funeral liturgy, from wake to burial, spell out those reminders in the context of Jesus' own death and resurrection.

The second concern is somewhat related. At the time of death, we need to consider how what we plan will affect loved ones left behind. The very least we should do, when family is involved, is discuss the decision with them, and make sure they are spiritually and emotionally comfortable with the arrangement.

Anthropologists tell us you can learn much about a culture by the way people treat their dead, and how they ritualize their loss and grief. We cannot allow ourselves to lose contact with the great spiritual realities that confront us as Christians in times of death and burial.

Dear Readers: A few weeks ago, I devoted this column to organ donation and included some information about registering our willingness to exercise this kind of charity. I recently learned of another source for information and free donor cards. To contact the National Coalition on Donation Sponsors, telephone 800-355-SHARE. †

My Journey to God

A Different Kind of Fasting

Let us fast from judging others ... and feast on Christ dwelling in each one.

Let us fast from hostility ... and feast on non-violence.

Let us fast from seeing differences ... and feast on the Spirit in all life.

Let us fast from bitterness ... and feast on forgiveness.

Let us fast from apparent darkness ... and feast on the reality of Light.

Let us fast from self-concern ... and feast on compassion for others.

Let us fast from thoughts of illness ... and feast on the healing power of God.

Let us fast from discouragement ... and feast on hope.

Let us fast from words that pollute ... and feast on phrases that support and affirm.

Let us fast from lethargy ... and feast on enthusiasm.

Let us fast from discontent ... and feast on gratitude.

Let us fast from idle gossip ... and feast on prayerful silence.

Let us fast from anger ... and feast on patience.

Let us fast from suspiciousness ... and feast on trustful relationships.

Let us fast from worry ... and feast on trust in God's Providence.

Let us fast from shadows of injustice ... and feast on the Son of Justice.

Let us fast from complaining ... and feast on appreciation.

By Sr. Margaret Kern, S.P.

(Providence Sister Margaret Kern is a member of the Sisters of Providence of Saint Mary-of-the-Woods.)

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 26-28

Saint Mary-of-the-Woods College will present the play *Three Sisters* in Cecil Auditorium Feb. 26 and Feb. 27 at 8 p.m. and Feb. 28 at 2 p.m. Tickets: \$6 adults; \$4 senior citizens. Information and tickets: 812-535-5212.

St. Anthony, St. Joseph and Holy Trinity parishes will hold their annual weekend retreat at Fatima Retreat House. Holy Cross Father Bill Simmons will open the retreat with Mass on Friday. The theme will be "Working from the Heart—Foundations of a Personal Relationship with God." Cost: \$30 single; \$60 couple. Information: 317-631-7498, Dolores A. Mick.

February 27

Cardinal Ritter High School, Indianapolis, 3360 W. 30th St., Booster Club will sponsor a

Monte Carlo night beginning at 7 p.m. in the school cafeteria. Information: 317-927-7828.

The Couple to Couple League will hold Natural Family Planning at St. Luke Parish, Indianapolis, 7575 Holliday Dr. E., beginning at 9 a.m. Information: 317-862-3848, David and Jan Caito.

The Catholic Widowed Organization will hold a pizza party at the Archbishop O'Meara Catholic Center, Indianapolis, 1400 N. Meridian St., beginning at 4 p.m.

February 28

Rexville Schoenstatt will present "Penance, Forgiveness and Peace," at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

Cardinal Ritter High School will hold its annual Calcutta

Gift Gathering luncheon beginning at 1 p.m. at 2742 Patton Dr., Speedway. Information: 317-243-1981.

St. Thomas Aquinas Parish, Indianapolis, 4625 N. Kenwood, will hold a Taizé service at 6 p.m. Information: 317-475-0722.

March 2

St. Joseph Parish, Lebanon, will hold an ecumenism talk on "Evangelicals and Catholics Together." The talks will follow the 7 p.m. prayer in the parish hall. Information: 765-482-7941.

March 4

Seccina Memorial High School, Indianapolis, 5000 Nowland Ave., will hold incoming freshman registration from 5 p.m. to 7 p.m. in the cafeteria for families who have not registered for the 1999-2000 school year. A \$125 activity fee is due at registration. Information: 317-356-6377, ext. 119.

March 5

The Catholic Charismatic Renewal of Central Indiana will gather for Mass and healing service at Our Lady of the Greenwood, 335 S. Meridian St., Greenwood, beginning at 7 p.m. Information: 317-927-6900.

March 5 & 7

Oldenburg Academy, Oldenburg, will present the musical *Godspell* in the auditorium Friday at 7 p.m. and Sunday at 3 p.m. Cost: adults, \$6 advance, \$7 at the door; \$4 children, 6 and under. Information: 812-934-4440.

March 6

St. Vincent Hospitals and Health Services, Westview Hospital and *Indianapolis Woman* magazine are sponsoring a free family health fair at Lafayette Square Mall, Indianapolis, 3919 Lafayette Rd. Information: 317-338-2273.

Seccina Memorial High School will sponsor a hotcake breakfast at McDonald's, 10th and Bosart, Indianapolis, from 6 a.m. to 10 a.m., with all proceeds to benefit the track and field program. Tickets are \$3. Information and tickets: 317-356-6377.

Lenten Activities

Feb. 25, March 4, 11, 18, 25

St. John Parish, Indianapolis,

126 W. Georgia St., will present Lenten Scripture Reflections, a discussion of Sunday readings from 12:45 p.m. to 1:30 p.m. Light refreshments provided. Information: 317-635-2021.

March 5, 19

St. Martin Parish, Yorkville, will serve fish dinners from 4 p.m. to 7 p.m.

February 26, March 12, 26

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

March 3, 10, 17, 24

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

March 5, 12 & 19

Sacred Heart Parish, Terre Haute, 2322 N. 13 1/2 St., will present a video/discussion series of the film "Jesus of Nazareth," from 7 p.m. to 8:30 p.m. in the family center. Information: 812-466-1231.

March 23

Sacred Heart Parish, Terre Haute, 2322 N. 13 1/2 St., will present "The Bible—Why is it Holy?" A workshop for adults from 6:30 p.m. to 8:30 p.m. in the family center. Information: 812-466-1231.

Recurring

Daily

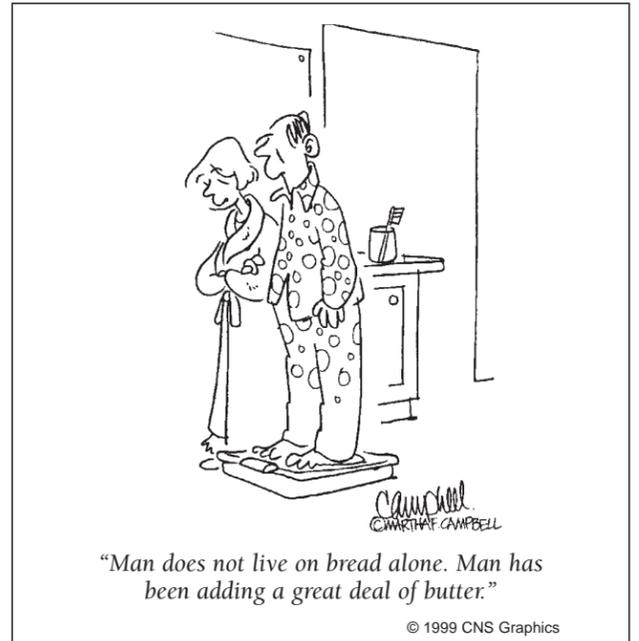
Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood, hosts perpetual adoration 24 hours a day in the parish center.

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

Weekly

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

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



"Man does not live on bread alone. Man has been adding a great deal of butter."

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

Mondays

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

Tuesdays

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

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

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

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

Wednesdays

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

Thursdays

St. Lawrence Parish, Indianapolis, hosts adoration of the Blessed Sacrament in the chapel

from 7 a.m. to 5:30 p.m. Mass.

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

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

St. Malachy Parish, Brownsburg, celebrates Liturgy of the Hours, evening prayer at 7 p.m. Information: 317-852-3195.

Fridays

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

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

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

Saturdays

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

Monthly

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

First Mondays

The Guardian Angel Guild holds its board meeting,

—See ACTIVE LIST, page 11

IRELAND

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The Active List, continued from page 10

Archbishop O'Meara Catholic Center Benedictine Room, 1400 N. Meridian St., Indianapolis, 9:30 a.m.

First Tuesdays

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

St. Joseph Hill Parish, Sellersburg, 2605 St. Joe Rd. W., holds holy hour for religious vocations with Benediction and exposition of the Blessed Sacrament following the 7 p.m. Mass.

First Fridays

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

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

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

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

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

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

First Saturdays

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

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

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

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

Second Thursdays

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

Third Sundays

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

Third Mondays

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

Information: 317-236-1586.

Third Wednesdays

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

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

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

Third Thursdays

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

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

Third Fridays

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

Third Saturdays

The archdiocesan Pro-Life Office and St. Andrew Parish,

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

Bingos

TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X K of C Council 3433, 6 p.m.; K of C, 1040 N. Post Rd., 9 a.m.-noon. WEDNESDAY: St. Anthony, 6:30 p.m.; St. Roch Parish, St. Roch School, 3603 S. Meridian, 6:00 p.m. THURSDAY: K of C Council 437, 1305 N. Delaware, 5:45 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Indianapolis, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Cardinal Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday of each month, 1:15 p.m.

HARP

continued from page 3

harp because of the sense of spiritual harmony it brought to him.

"Harmony is a physical thing," he said. "It has to do with two things that are vibrating in harmony together. It has a physical basis. Peace and harmony between people is also a physical thing."

Lozier said he believes that music, in and of itself, holds a certain power. "Music can be used to create feelings," he said, "not always peaceful feelings—sometimes excited aggressive feelings. We want to use that power of music for peace."

Harping for Harmony uses the power of harps to introduce people to global music, he said, and to integrate with peace lessons at public schools.

The foundation also helps finance travel costs for volunteer musicians who take their harps to other countries to promote peace.

In recent years, Harping for Harmony musicians have helped carry out people-to-people projects in Russia, Cyprus, Haiti and El Salvador.

Lozier said the El Salvador project was co-sponsored by Pastors for Peace, an organization which has its headquarters in Indianapolis. Pastors for Peace supports a half dozen nonprofit regional human service organizations.

Lozier said one of Harping for Harmony's current projects is sponsoring a harp student with the Belfast Harp Orchestra, which teaches harp in divided communities in Northern Ireland. He said the Belfast project is one example of how the harmony of the harp is making a more proactive peace happen.

"They are bringing young people from Catholic and Protestant groups together" through the music of the Belfast Harp Orchestra, he said.

The foundation's other current pro-

ject is supporting the Nicaragua Potters for Peace drinking water project. Potters for Peace is led by West Virginian Steve Earp, who is expanding the production of a ceramic water filter.

Lozier said he hopes these projects will help foster the "connectiveness" that he feels the harp can provide.

"The harp makes you feel connected with the whole range of the universe, vibrating with life," he said.

A new volunteer with the Harping for Harmony Foundation is beginning harpist Virginia Sustarsic from Athens, Ohio. Sustarsic said she first found out about Harping for Harmony in early February, and she experienced her first workshop at Saint Mary-of-the-Woods College this month.

Sustarsic said she is just beginning to play the harp, but feels that it is her calling. She said she believes the most influential part of the Harping for Harmony workshop was the transition of assembling the harp from pieces to create an actual playing instrument.

"Having a piece of wood and nylon, then playing it, makes the transition great," she said.

Sustarsic said she believes the greatest joy of playing the harp is the sense of direction it gives her in her own life, as well as for others.

"To me, it's like having an experience of balancing harmony in the planets and our lives," she said.

At the conclusion of the Harping for Harmony workshop, the new harp players performed both familiar and multicultural selections in concert on Feb. 12 at the Hulman Hall Conference Center as part of the college's celebration of Peace and Justice Week. †

(For more information about the Harping for Harmony Foundation, contact John Lozier at jlozier@wvu.edu. Sarah Gardner is a senior at Saint Mary-of-the-Woods College at Saint Mary-of-the-Woods.)

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Parishes schedule Lenten penance services

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of the services reported to *The Criterion* that will be held through March 23.

Bloomington Deanery

March 2, 7 p.m. at St. Jude, Spencer
 March 3, 7:30 p.m. at St. Charles Borromeo, Bloomington
 March 10, 7 p.m. at St. Mary, Mitchell, for St. Vincent de Paul, Bedford, and St. Mary, Mitchell
 March 18, 7 p.m. at St. Martin of Tours, Martinsville

Batesville Deanery

March 10, 7 p.m. at St. Lawrence, Lawrenceburg
 March 14, 2 p.m. at Immaculate Conception, Millhousen
 March 14, 4 p.m. at St. Maurice, Napoleon
 March 16, 7 p.m. at St. Peter, Franklin Co.
 March 21, 2 p.m. at St. Joseph, St. Leon, for St. Joseph, St. Leon, and St. John, Dover
 March 22, 7 p.m. at St. Louis, Batesville

Connersville Deanery

March 8, 7 p.m. at Holy Guardian Angels, Cedar Grove
 March 11, 7 p.m. at St. Andrew, Richmond

March 14, 1:30 p.m. at St. Anne, New Castle
 March 16, 7 p.m. at St. Gabriel, Connersville
 March 18, 7 p.m. at St. Mary, Rushville

Seymour Deanery

March 5, 7 p.m. at American Martyrs, Scottsburg
 March 10, 7 p.m. at St. Patrick, Salem
 March 18, 7 p.m. at St. Bartholomew, Columbus

Indianapolis South Deanery

March 9, 7 p.m. at Holy Name, Beech Grove

See PENANCE, page 13

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PENANCE

continued from page 12

March 9, 7 p.m. at St. Roch
 March 10, 7 p.m. at St. Barnabas
 March 11, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
 March 11, 7 p.m. at Nativity
 March 16, 7:30 p.m. at St. Mark

Terre Haute Deanery

March 11, 1:30 p.m. at St. Ann, Terre Haute
 March 11, 7:30 p.m. at St. Benedict, Terre Haute
 March 16, 7 p.m. at St. Mary's Village, St. Mary-of-the-Woods
 March 21, after liturgy at Holy Rosary, Seelyville
 March 21, 7 p.m. at St. Joseph, Rockville

Indianapolis East Deanery

March 3, 7:30 p.m. at Holy Spirit
 March 4, 7 p.m. at Holy Cross, for Holy Cross and SS. Peter and Paul Cathedral

March 11, 7 p.m. at St. Michael
 March 16, 8 p.m. at St. Simon the Apostle
 March 17, 7 p.m. at Little Flower
 March 18, 7 p.m. at St. Mary
 March 21, 3 p.m. at St. Bernadette
 March 23, 7 p.m. at St. Philip Neri
 March 23, all day at Seccina Memorial High School

Indianapolis North Deanery

March 9, 7 p.m. at St. Matthew
 March 10, 7 p.m. at St. Andrew the Apostle
 March 11, 7 p.m. at St. Thomas Aquinas
 March 14, 3 p.m. at St. Joan of Arc
 March 16, 7 p.m. at Christ the King
 March 16, 7 p.m. at St. Pius X
 March 18, 7 p.m. at Immaculate Heart of Mary
 March 18, 7:30 p.m. at St. Luke

Indianapolis West Deanery

March 3, 7 p.m. at St. Michael
 March 10, 7:30 p.m. at St. Christopher
 March 11, 7 p.m. at St. Malachy
 March 14, 2 p.m. at Holy Trinity
 March 16, 6:30 p.m. at St. Monica

March 18, 7:30 p.m. at St. Gabriel
 March 18, 7 p.m. at Holy Angels
 March 22, 7 p.m. at Mary, Queen of Peace, Danville

New Albany Deanery

March 9, 7 p.m. at St. Michael, Bradford
 March 11, 7 p.m. at St. Francis Xavier, Henryville, host St. Michael, Charlestown
 March 13, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 17, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
 March 18, 7 p.m. at Our Lady of Perpetual Help, New Albany
 March 18, 7 p.m. at St. Mary, Navilleton
 March 18, 8:30 a.m. to 3 p.m. at Our Lady of Providence Junior/Senior High School, Clarksville
 March 19, 8:30 a.m. to 3 p.m. at Our Lady of Providence Junior/Senior High School, Clarksville
 March 21, 3 p.m. at St. Joseph, Corydon, host Most Precious Blood, St. Peter
 March 21, 7:30 p.m. at St. Mary, Lanesville
 March 22, 7 p.m. at St. John the Baptist, Starlight
 March 23, 7:30 p.m. at St. Mary, New Albany †



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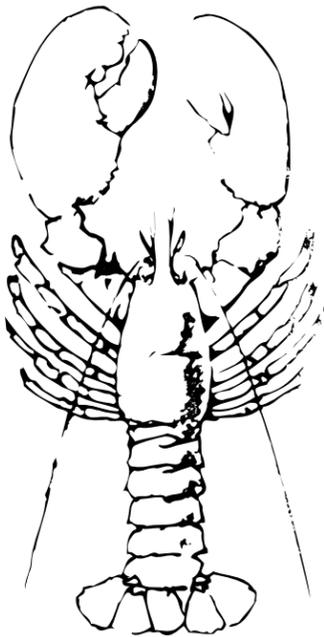


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Rest in peace

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.

BRYSON, Jane K., 59, St. Bernadette, Indianapolis, Jan. 10. Mother of James E. Bryson. Stepmother of Ralph P. Jr. and Rilla Lynn Bryson. Sister of Charles Patterson, Alice Packard. Grandmother of two.

FERKINHOFF, Angela P., 80, Holy Family, Oldenburg, Feb. 17. Mother of Jack Ferkinhoff. Grandmother of three.

LEIST, William John (Billy), 62, Sacred Heart, Jeffersonville, Feb. 7. Husband of Judy Hertzsch Leist. Father of Brian and Mike Leist, Shelly Grissett. Son of Amelia Leist. Brother of Danny, Jim, Robert and Rose Mary Leist, Betty Busing. Grandfather of four.

LICKLITER, Michael Charles, 19, Little Flower, Indianapolis, Feb. 8. Son of Bruce M. and Beth Ann Lickliter. Brother of Brock, Clint and Sally Lickliter. Grandson of Charles Lickliter, Betty and Lafe McCall, Betty and Victor Melton. Great-

grandson of Leona Archer.

OSTER, Harold, 63, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 14. Son of Alvena Oster. Brother of Robert Oster, Rita Smith, Dorothy Henehan.

POWERS, Eugenia, 74, St. Paul, Tell City, Feb. 4. Mother of Beverly Glenn, Mike

Providence Sister Mary Aloysius Nolan was teacher and principal

Providence Sister Mary Aloysius Nolan died at Saint Mary-of-the-Woods on Feb. 10. She was 87.

A funeral Mass was celebrated in the Church of the Immaculate Conception on Feb. 16.

The former Louise Nolan, born in Malden, Mass., entered the congregation of the Sisters of Providence in 1927, professed first vows in 1929 and final vows in 1935.

Sister Mary Aloysius taught at St. Margaret Mary School in Terre Haute and at St. Joan of Arc School in Indianapolis as well as at parishes in the District of Columbia, Illinois, Maryland, where she was a parish minister, and Massachusetts, where she was a principal. †

Powers. Sister of Joan Harpe. Grandmother of four.

RICHTER, Rose A., 95, Little Flower, Indianapolis, Feb. 9. Mother of Rose Ann Bell, Rita M. Vollmer. Sister of Stella Wade. Grandmother of six. Great-grandmother of 15. Great-great-grandmother of one.

SCHACHTE, Helen L., 75, Holy Trinity, Indianapolis, Feb. 13. Wife of James Schachte. Mother of Steven and Harry Schachte, Carmela Haze, Cindy Campbell. Sister of Edward Bauer, Elizabeth Derr. Grandmother of nine. Great-grandmother of seven.

SCHUMACHER, Mary Theresa, 86, St. Anne, New Castle, Feb. 15. Mother of Mary C. Ondercin, Charles H. Schumacher. Grandmother of three.

STILLER, Cordelia M., 97, St. Mary, Navilleton, Feb. 6. Mother of Leon and Don Stiller, Martha Litwinowicz, Rita Davis. Grandmother of 12. Great-grandmother of 12.

VERNER, Susan, 45, St. Mark, Indianapolis, Feb. 11. Wife of Cade Verner. Mother of Sunny M., Amanda B. and Cara C. Verner. Daughter of George and Donna Gaither. Sister of Steve, Tom, Bill, Mike, John and Don Gaither, Cherie Stock. Granddaughter of Dorris Cattin.

WAGNER, Mary, 83, St. Mary, Rushville, Feb. 13. Wife of Richard J. Wagner. Mother of Kathy, Thomas Richard and John Michael Wagner, Elizabeth Ann Osburn. Sister of Frederick, Eugene, Rudolph, Catherine and Josephine Wesling, Elizabeth Reigelsperger. Grandmother of seven.

WILLIAMS, Albert "Bud,"

76, St. Gabriel, Connersville, Feb. 11. Husband of Josephine Williams. Father of Albert Williams Jr. Stepfather of Patricia Whetstone, Ruth Ann Felgert, Michele Judd, Frilz Feigert. Brother of Charles Williams. Step-grandfather of six. Step-great-grandfather of five.

WILLIAMS, Russell O., 89, St. Mark, Indianapolis, Feb. 12. Father of Robert R. Williams. Grandfather of four. Great-grandfather of five.

Institute of Charity Father Michael J. Ferran was Holy Rosary assistant pastor

Father Michael J. Ferran, of the Rosminian Institute of Charity, died in Florida on Feb. 2.

Born in Ireland, he joined the Institute of Charity in 1934 and professed vows in 1936. He was ordained there in 1943.

Father Ferran taught at the order's scholasticate before becoming a chaplain in the Royal Air Force in World War II.

Arriving in the U.S. in 1951, he served as chaplain and teacher in schools and hospitals in Illinois and Missouri.

Father Ferran served as assistant pastor at Holy Rosary Church in Indianapolis from 1954 to 1956, before going to Illinois. There, he was pastor of St. Matthew, Farmington, for 30 years before he retired in 1991.

Survivors include two sisters, Rita Wright and Maureen Currie. †

Marian statue is gift for Chicago

WILMINGTON, Del. (CNS)—A 33-foot statue's recent journey from Wilmington to St. Louis and back took a Chicago man one step closer to a childhood dream.

The more than 8,400-pound, stainless steel statue of Our Lady of Chicago, created by Wilmington sculptor Charles Cropper Parks, was transported more than 500 miles to receive a general papal blessing during Pope John Paul II's visit to St. Louis in late January.

But the statue is destined for Chicago, not St. Louis, according to St. Germaine parishioner Carl Demma of Oak Lawn, Ill., who financed its creation.

"I want to give something back to my city and my faith," Demma said. "I want the children to see it—that's the main thing."

The origins of the statue can be traced to Demma's childhood. He grew up in All Saints Parish in Chicago, and often helped the nuns there with grocery shopping.

One day, Demma recalled, he saw a statue of Mary at the convent. "It was awesome," he said. "Through all the things in my life, I've always talked to Mary."

When he was 9, Demma said, he went downtown with St. Germaine's pastor and noticed a statue on top of the Chicago Board of Trade Building.

"I thought it was Mary, but I found out it was the goddess of wheat," he said. "That's when I first decided to someday build a statue of Mary that all Chicago could see."

Thirty-seven years later, in 1982, Demma saw Parks' earlier Madonna, Our Lady of Peace, and knew Parks was the sculptor he wanted to create the statue. He asked Parks to create a Mary that would inspire children to have a devotion to the Blessed Mother.

Demma plans to display the statue in various Chicago parishes for two years. He said it will then be permanently placed near the Kennedy Expressway, where it will be seen by people passing by in millions of cars every year.

Because the statue of Our Lady of Chicago is too heavy to transport upright, and raising and lowering it frequently by crane could damage it, Demma purchased a special hydraulic lift that will be attached temporarily to raise the statue to its feet at one parish and then lower it for the trip to the next.

The lift is being made by Doug Johnson of Bruce Industrial Co. in Wilmington. Johnson's father, Gary Johnson, drove the truck on which the Madonna was transported to St. Louis.

Johnson parked the truck in a strategic spot along the papal route, then a crane was used to lift the Marian statue to its feet so the pope could see what he was blessing. Later, the statue was returned to Delaware for completion of the lift.

Parks, who is Protestant, said sculpting a statue of Mary is no more a religious experience for him than creating another statue, of a child, for example. Both subjects mirror to him the beauty of God's creation.

Consequently, Parks said, he was surprised in 1982 by the "hoopla" surrounding his statue of Our Lady of Peace, which now stands at Our Lady of Peace Parish in Santa Clara, Calif.

When the statue of Our Lady of Peace was displayed in Wilmington's Rodney Square before being transported to California, the faithful covered it with strips of paper on which they had written their individual petitions.

In St. Louis, the statue of Our Lady of Chicago elicited similar petitions, Parks said. "We collected two big, black plastic bags [of petitions]. When we got back, I looked at them, and every one was asking for something, like 'Please get my son off drugs.'"

Parks said now he understands that "people pray to Mary to intercede for them with God."

Demma declined to reveal the cost of the Marian statue, saying "the money was immaterial."

The statue of Mary that Parks created for the parish in California reportedly cost \$350,000.

Wherever it goes, Demma said, he hopes the Our Lady of Chicago statue will be a source of inspiration, especially to young women raising families.

Demma said he wants the statue dedicated to all the women who have been important in his life.

"I always connected Mary with my mother and my aunts when I saw their sufferings," he said. "You have to go to Mary." †

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

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