Baltimore will undergo historic restoration

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

WASHINGTON (CNS)—The Catholic Church and the pro-life community must help spread the word about advances in reproductive technology that do not diminish the sacredness of human life.

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

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

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

Pro-life conference addresses ethics

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Father Thomas Carey was senior priest in archdiocese

Father Thomas Patrick Carey, the senior priest of the archdiocese, died March 9, in his 98th birthday. A funeral Mass was celebrated on March 6 at St. Paul Meritamte in Beech Grove. On March 5, Father Carey’s body was received at Christ the King Church in Indianapolis for a prayer vigil and visitation.

Born to Irish-immigrant parents, Thomas Carey began his schooling at St. Patrick School in Indianapolis. He continued his education at the former St. Catherine School in Indianapolis after his family moved to that parish. He attended Cathedral High School when the then-boys’ school was located at 14th and Meridian streets in Indianapolis.

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

He began his pastoral ministry for a few weeks as assistant pastor at Our Lady of Lourdes Parish in Indianapolis. When Msgr. Joseph E. Hamill was named pastor of Holy Trinity Parish in New Albany, the monsignor asked that the ordianed be appointed as his assistant. Father Carey remained in the New Albany parish for 15 years, developing a youth ministry program there.

Providence Sister Marie Kevin Tige was a child and lived next door to the church when Father Carey arrived at Holy Trinity Parish. She remembers how he coordinated dozens of ambitious parish and community projects that involved the youth in varied sports, music and drama activities.

He also coordinated publication of a newsletter from Holy Trinity to young parishioners in the armed forces during World War II. In 1949, he became pastor at St. Mary-of-the-Rock Parish, in Franklin County near Beechesville, and its mission church, St. Philomena, which was named St. Cecilia of Rome in 1961.

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

Father Carey was appointed pastor of Christ the King Parish in Indianapolis in 1963, a position he held until his retirement in 1990. Under his pastorate, the present church was built.

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

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

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

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

Father Carey, who described himself as “talkative,” was disappointed when he “began to find it too difficult to assemble a homily. … When I couldn’t, it was a big surprise for me—and I think for everybody.”

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

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

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

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

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

“Life is not an absolute value to be protected at any cost,” he said. “There are limits on human dominion (over the earth) and its technological expression,” which he said can be “an expression of human hubris and pride.” Procedures like in vitro fertilization are “an offense to the dignity of the child as a person,” Grabowski added. A “laboratory procedure is an unworthy beginning for a human person created in the image of God.”

Photo of Father Carey

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Catechetical leaders to meet in Indianapolis

Presentations will offer critical look at catechetical leadership in next millennium

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

The conference theme will be “Echoing God’s Living Word: Our Sacred Role.”

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

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

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

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

Archbishop Daniel M. Buechlein will welcome the educators at the 7 p.m. grand opening on Sunday. Catholic liturgical music by Marty Haugen will coordinate a program with St. Charles Borromeos School in Bloomington, will discuss “Catechesis with Older Adults,” also on Monday.

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

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

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

“Christianity’s Relationship to Islam: The Muslim Connection” will be Providence Sister Alexa Seulzter’s topic that afternoon. She is professor emerita of theology and philosophy at Saint Mary-of-the-Woods College.

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

Sister Angela Ann, who is a member of the religious studies staff at the University of Dayton and a member of the Pontifical Council for Social Communications, will also talk to diocesan leaders on Wednesday afternoon about “Tactics of Innovation for Distance Education and Religious Education.”

She coordinates the New Frontiers technology program in the archdiocese.

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

Archbishop Buechlein will preside at a Mass at St. Peter and Paul Cathedral on Wednesday night. Bishop G. Patrick Ziemann of Santa Rosa, Calif., moderator of the group, will concelebrate the eucharistic liturgy. All bishops of the archdiocese.

Karen Oddi, archdiocesan associate director of religious education, sacramental, adult and family catechesis, who is general chair of the national event.

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

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

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

The Criterion Friday, March 12, 1999 Page 3
I
ast month, Archbishop Daniel M. Buechlein announced the results of two very successful capital campaigns: 1) Legacy of Hope to help the Church in its efforts from Generation to Generation, which helped parishes in all regions of the archdiocese to raise $97 million for their own capital and endowment needs and for the wider mission of the Church in central and southern Indiana; and 2) Building Communities of Hope, which provided opportunities for Indianapolis civic and business leaders to invest $27 million in the work of Catholic schools and Catholic Charities. Both campaigns were successful beyond anyone’s expecta-
tions, but the true significance of these campaigns is spiritual, not financial. 
Six years ago, when Archbishop Buechlein came home to Indiana after five years as bishop of Memphis, there were serious questions about the future of parish ministry in this archdiocese. There were also doubts about the Church’s ability to sustain its commit-
tement to central-city ministries. Issues of leadership, staffing and finance plagued the Church in central and southern Indiana, causing many to worry what the future would look like. Would the new archbishop be able to end clos-
ing dozens of parishes in various parts of the archdiocese? Would he be able to continue supporting poor parishes and schools in rural areas or in urban centers? And, most important of all, would the new archbishop be able to initiate (and sustain) the kind of spiri-
tual character, a therapeutic and medi-
cal character, a therapeutic and medi-
cal character. This relates to the fact that Christ is frequently presented as well have no need of a physician, again. Christ told us that those who need God. Christ is the good shep-
herd who came to care lovingly for his sheep, binding up our wounds and healing our sickness. As St. Luke reminds us, Christ “came to seek out what was lost, to call sinners, to give his life as a ransom for many” (Lk. 19:10).

Paradoxically, it happened by follow-
aging the advice of the Archdiocesan Pastoral Council to make spirituality the Church’s top priority. Archbishop Buechlein’s five-year celebration, Journey of Hope 2003, is the engine that is driving this archdiocese today. The two capital campaigns were ambi-
tious, intense and, some would say, exhausting. But they are over. What came before these campaigns, and what continues now, is the Journey of Hope 2001 and its integration of spiri-
tual renewal, evangelization and stew-
ardship as a way of life.

Archbishop Buechlein would be the first to say that the successes of the past six years were made possible by the collaborative effort of many people in parishes and in archdiocesan min-
distries. We wholeheartedly agree.

Archbishop Buechlein’s legacy is already begin-
ing to take shape as building “spiritu-
ally renewed communities of hope” in all the diverse regions of this arch-
diocesan Church.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)
Nuestra sociedad ha perdido sentido del pecado personal

S e esperaba que nuestra famil-ia regularmente fuera a con-sagraciones solenivas – sábados en la tarde en la ciu-dad de Jásper en Indiana. Un sábado, para mi gran sorpresa, observé que incluso mi perro había venido a la Iglesia y se movía debajo de los ban-cos a medida que yo avanzaba en la línea. Después de confesar, Sandy, mi perro, me escoltó a mi papa en camino a casa.

En el seminario, los viernes en la noche eran reservados para la peni-tencia y conciliación sacramental. Lo considero un regalo ya que me enseñó el hábito de confesarme fre-cuentemente. Hasta el día que, siempre he considerado que el sacra-men to de la penitencia y conciliación es un momento muy importante para con-servar nuestra paz. Es una ayuda maravillosa para planear mi vida espiritual. Me pregunta lo que muchas personas han casi perdido el valor de este sacramento.

Todos somos pecadores. Todos necesitamos de Dios. Cristo es el buen pastor que vino a cuidar de sus ovejas y nos vuelve a guiar en nuestras heridas y sanando nuestras enfermedades. Como San Lucas nos recuerda, Cristo vino “a buscar y a salvar lo que estaba perdido, a llamar a los pecadores y dar su vida como rescate para muchos” (Lucas 19:10). El Papa Juan Pablo II atesora el valor de este sacramento. “Quiero curar no sólo una enfermedad, sino que aquellos que están sanos no tengan que empezar de nuevo. Cristo nos dijo ‘Quiero curar no sólo una enfermedad, sino que aquellos que están sanos no tengan que empezar de nuevo’. Cristo nos dijo: ‘Quiero curar no sólo una enfermedad, sino que aquellos que están sanos no tengan que empezar de nuevo’. El Papa Juan Pablo II atesora el valor de este sacramento.

Church wants children to be helped by all elements of society.

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

In Pope Paul V’s Humanae Vitae (“On Human Life”), we read of the need for gov-ernments at every level and companies of large and small to work to “raise the living standards of a people and all its sons” (#23).

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

There is a saying in the Church that “social doctrine is its best kept secret.” Catholic social teaching defines life from conception to one’s last day; it defends a family’s right to be supported and a measure of peace and financial secu-rity so that every family can be spared need and suffering. This is the basic and constant concern for the family’s financial welfare.

“Having a life” is the “life” of every family. “The Church wants every family to have the means to secure the necessities of life which every family cannot and shall not do without.” (Humanae Vitae, 23). The Pope reminds us that “every family has a right to be supported” and that “the family is the primary value of the Church. It is a special value and a particular value, different from all others.”

The bottom line: Antoinette Bosco

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

Not long ago, I got a call from Judy NuHaven, a resident of Syracuse, N.Y. After burying a child, Judy and her husband, David, founded a ministry called Emily’s Foundation. “I was profoundly affected by the collision of loss and grief,” she said. “We want to help others hurting like they were.”

As a committed opponent of capital punish-ment, my concerns have always mirrored those of Bosco. The most seri-ous conflict we face today is between a culture that affirms, cherishes and cele-brates life, and a culture that seeks to destroy the value of human life. “We have born the unborn, handpicked and others con-sidered “useless”– to be outside the boundaries of protection,” he said.

The philosophical dichotomy between those who proclaim an “anti-abortion” yet “pro-death” stance is ever more evident. This has intrigued me for many years. My theory, however, is that sanctity of life applies to all human life, and therefore not sub-ject to moral relativism.

Despite Bosco’s lived experience of the horrors murder, he has maintained his continuing commitment to the anti-death penalty posi-tion. “It is a right that we are fighting for, a right that should be accessible to all. We have all been asked to entrust God to the future, including those who have committed murder,” he said. My prayers are with both Bosco and all those suffering on death row.

The Bottom Line/ Antoinette Bosco

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

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

The Art and Environment Ministry of Mary, Queen of Peace Parish in Danville is offering a workshop March 23. The workshop is for anyone in parish communities interested in the worship environment. Mary Ittenbach, co-author of the book Help! I’m on the Environment Committee, will demonstrate how flowers and plants can inspire reverence in worship areas. Lunch is a salad pitch-in. The fee for a commuter is $70. For more information or to register, call 317-632-4157.

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

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

The Susan G. Komen Breast Cancer Foundation 1999 Indianapolis Race for the Cure will be April 17 at the I.U. Michael A. Carroll Track and Soccer Stadium at IUPUI in downtown Indianapolis. Registration forms are available at J.C. Penney, local Ford dealerships, Pier 1 Imports and local health clubs. The event begins with registration between 7 a.m. and 8:30 a.m., and includes a one-mile family stroll, 5K run, 5K walk, and an awards ceremony. For more information, call 317-745-7355 or 764-246-6876.

New Albany Deanery Catholic Charities is presenting a program on March 15 on “Child Support and Joint Custody” as a service of its Catholic Divorce Recovery Network of Southern Indiana. The program will be held from 7:30 p.m. to 9 p.m. at St. Augustine Parish hall in Jeffersonville. The featured speaker is Sally Thomas, an attorney with the law firm of Lorch and Naville. The program is free to the public. For more information, call 812-948-0438.

St. Francis Hospice in Indianapolis will be performed by the youth outreach group RADIX at 7 p.m. at St. Louis de Montfort Parish in Fishers in the Lafayette Diocese. RADIX has performed at World Youth Day and National Youth Day, as well as numerous conferences around the world. The program is suitable for teens, pre-teens, and adults. For more information, call 317-598-9671.

The third annual Health Fair at Holy Cross Parish, 125 N. Oriental in Indianapolis will be from 10 a.m. to 1 p.m. March 27 in the Kelley Gymnasium. Services will be provided by St. Francis Hospitals and Health Centers in Indianapolis. The fair will offer lead screening for children, cholesterol screening, fun and games, and healthy refreshments. Children must be accompanied by an adult. For more information, call 317-637-2620.

“Lenten Day of Silence” is March 15 from 9:30 a.m. to 2 p.m. at Fatima Retreat House, 5153 E. 56th St., in Indianapolis. The program includes Mass. The registration fee includes lunch. For more information, call 317-545-7681.

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

By Steve and Kathy Beirne

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

How does charity manifest itself in the home?

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

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

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

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

A third aspect is “generosity.” Pope John Paul II calls the family a “school of love.” It is where we learn how to love others and how to put love of others ahead of ourselves.

We learn selflessness in this setting, how to put love of others ahead of our- selves. We learn how to ‘live with another’ and find the love inside, and we recall the song, “Where charity and love prevail, there God abides.”

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

Our faith, Scripture and the Church teach us that the origin of the love that members in a family feel and express each day is found in the source of all love. God’s unconditional love for us, manifest- ed in the life and death of his Son for us, is the highest form of charity. If we under- stand love’s origin, we can also under- stand its demands. We are called to love God and neighbor as Jesus did.

(Steve and Kathy Beirne have been mar- ried 22 years. They publish Foundations, a newsletter for newly married couples, in partnership with the National Association of Catholic Family Life Ministers.)

Charity begins with courtesy at home

By Mary Miller Pedersen

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

That seems almost every expression of love at home has to do with some- thing we either say or don’t say, and do or don’t do.

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

Sometimes expressing love for another means saying something over and over. But sometimes saying “I love you” means not saying anything; a principle I relearned after offering to take my aunt to physical therapy for a couple of months after her hip surgery because she has no children and lives alone.

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

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

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

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

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

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

There are many more than 365 ways to say “I love you” at home. It’s impor- tant to spend a few moments each day reflecting upon what we’ve done and said that harms the love between us, and what we’ve done and said that commu- nicates love.

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

Discussion Point

Sharing expresses love for others

This Week’s Question

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

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

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

“Being there for you when you need them and help- ing you through all the hard times that you face. Another way is listening to each other’s everyday problems.” (Carolyn Stojanik, San Antonio, Texas)

“Writing notes of appreciation. We try to be as spe-
The pessimism of Ecclesiastes

O f the seven Wisdom Books of the Old Testament, the one that I’ve often questioned is Ecclesiastes. I dislike its pessimistic, despairing, relativistic viewpoint.

It’s another book that searches for the ultimate meaning and purpose of human existence, and its conclusion is that “all things are vanity.” The author examines the things that humans usually search for—wealth, pleasure, riches, renown—and finds them all lacking, “a chase after wind.”

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

Most of us are also familiar with this passage: “There is an appointed time for everything, and a time for every activity under heaven. A time to be born, and a time to die; a time to plant, and a time to uproot what you have planted; a time to kill, and a time to heal; a time to weep, and a time to laugh; a time to mourn, and a time to dance.”

The title Ecclesiastes is the Greek translation of the Hebrew name Qoheleth. The first verse identifies the speaker as “David’s son, Qoheleth, king in Jerusalem.” Although he has a son named Qoheleth, the book was attributed to his son Solomon, known for his wisdom.

And what is Qoheleth’s philosophy of life? He is summed up in the second verse: “Vanity of vanities! All things are vanity!” It’s a Hebrew superlative expression, signifying the highest degree of futility and emptiness. Qoheleth has accomplished everything he set out to do and yet it has been of no avail because he has seen that it all has no lasting significance. Everything seems futile.

He considered even wisdom as futile: “I said to myself, if the fool could ben-efit me also, then why should I be wise? … Neither of the wise man nor of the fool will there be an abiding remembrance.

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

This philosophy is OK as far as it goes, but for Christians it doesn’t go far enough. It’s good to reject as the purpose or goal of life the pursuit of earthly pleasures and rewards or human accomplishment, but Qoheleth had no notion of eternal life. There is the barest hint of a future life in Qoheleth’s last word: “Fear God and keep his commandments, for this is the whole duty of man.”

Qoheleth though didn’t know what will happen after the judgment. ¶

Jack Fink's latest book, Traveling with Jesus, is available for $10 fromCriterion Press, Inc.

Journey of Faith/From John Buckel

What should I pray for?

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

In the garden of Gethsemani, Jesus didn’t need a crystal ball to realize that suffering and death were close at hand. He prayed: “Take this cup from me, yet not my will but yours be done.” Only the second part of his prayer was answered. From Jesus we learn that one may pray for anything great or small as long as one adds the phrase: “... if it be your will.”

Many of our prayers seem to go unan-swered. What then is the promise of Jesus? “Ask and you will receive. Seek and you will find. Knock and the door will be opened.” “Besides Christians, God would undoubtedly grant our request to win the lottery. However, if an answered prayer would make us more greedy, self-centered and proud, God would deny us what we ask for. God help us if all our prayers are granted.”

In prayer we stand before God as the receiving end, it encourages us to be the one that is inspired and brings about reconciliation. “(1) telling of stories of confession of our sins. This year we have the added elements of the approach of the Jubilee Year, the call of the Holy Father, and the themes of our bishops to ‘Reconcile, Celebrate, Evangelize.’”

Stories, Good News, First/By Joe Folzenlogen, S.J.

A different season: reconciliation time

In our Catholic faith community, we are in the midst of the Lenten season. In the next few weeks, we will continue the round of reconsili-ation services. This year we have the additional component of the approach of the Jubilee Year, the call of the Holy Father, and the themes of our bishops to ‘Reconcile, Celebrate, Evangelize.’”

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

Father Andrew Ciferni, litur- gist and seminary professor, calls attention to the discerning preparation for all sacra-ments. We celebrate the Sacrament of Reconciliation already been freely given by God. A faith community needs to be an environment of reconciliation. He points out the Latin word ordo has two meanings—rite and lifestyle. The rite of reconciliation introduces a per-son and the community to the the contemplative and communal way to resolve conflicts and is the springboard to the next component of reconciliation. He notes how important is for a community to embody mercy in its daily life through many forms of outreach.

Father Ciferni also writes that the Jubilee calls for some extra�evestigates beyond the day to day. Dr. Donnelly, profes- sor of theology at John Carroll University near Cleveland, also underlines the importance of the Jubilee. “There’s a global agenda per-son and the community to the the contemplative and communal way to resolve conflicts and is the springboard to the next component of reconciliation. He notes how important is for a community to embody mercy in its daily life through many forms of outreach.

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

Mercy Sister Marie Chin, a member of the leadership council of her congregation, began with the image of a spider restoring a broken web by drawing it into herself and reweaving it. She finds three components in the spirituality of a reconciling community: “(1) telling of stories of confession of our sins. This year we have the added elements of the approach of the Jubilee Year, the call of the Holy Father, and the themes of our bishops to ‘Reconcile, Celebrate, Evangelize.’”

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

By Andrew Baudendistel
Special to The Criterion

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

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

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

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

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

At first I hated the classes, but in time I began to actually listen to my teachers. They helped me.

I had recently begun to become a eucharistic minister. I have always been a junior at Lawrenceburg High School.)

I recently began to act like the Word of God if you yourself do not listen to it. I was asked to lector by Judy Smith, the youth minister at St. Lawrence Parish in Lawrenceburg, and I will forever be indebted to her because this single thing really helped to turn my life around.

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

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

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

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

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

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

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

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

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

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

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

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

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Serving God and the Church strengthens faith
Youth vision for 2000 includes evangelizing

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

By Jana Klaiber

2000—the year people have been waiting for: waiting for new life, new hope and a new world; in other words, a new vision for the third millennium. And the new vision is different for everyone.

I believe that ecumenism will be an important part of life in the new century. I think most people have a common goal, which eventually narrows down to the sharing of faith with other communities.

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

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

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

Some people might ask how to “walk the talk.” I think the most obvious way is through service work, simple deeds that we might take for granted but less fortunate people might not get to enjoy.

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

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

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

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

In turn, we as the evangelists will learn from them. We learn about their beliefs and practices in comparison to our own. I believe service is a vital ingredient to being a true Catholic.

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

17 Archdiocesan Youth Council members serve our young Church

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

Executive Leadership—Ryan Moran, St. Luke Parish, Indianapolis; Cristina Figueroa, St. Patrick Parish, Indianapolis; Petula Fernandez, St. Patrick Parish, Terre Haute; Sara Balansiefer, St. Gabriel Parish, Indianapolis; Cameron Beatty, St. Rita Parish, Indianapolis; Stephen Buell, St. Christopher Parish, Indianapolis; Cara Fisher, St. Michael Parish, Greenfield; Suzi Lyons, Holy Spirit Parish, Indianapolis; Becky Obrecht, St. Thomas Parish, Fortville; and Sarah Pollard, Holy Trinity Parish, Indianapolis.

Archdiocesan Youth Council members serve our young Church.
Teens fast to fight global hunger and poverty

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

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

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

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

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

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

“Many people fail to realize how much hunger and poverty are a part of other people’s everyday lives,” Our Lady of Providence High School sophomore Elizabeth Freiberger said. “To be honest, it is not something that I think of constantly. By taking part in this famine, all of the youth will have a better understanding of what it really means to be hungry. I am thrilled that I have the opportunity to not only make a difference in my community, but also in other countries around the world. When I see all the people without food, medicine and shelter, my heart just goes out to them. This is my chance to do something for them. By participating in the 30-Hour Famine, I will know what real hunger feels like. I know I can make a difference in some way. We can make it happen together.”

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

Youth group member Brian Lenfert, a Providence senior, said he believes that “in order to fight hunger and poverty, we must start by educating ourselves on the problem, then we can educate others and show them that something needs to be done. The 30-Hour Famine is a great way to donate my time, along with money from my sponsors. The money donated will help buy food and other basic needs. I feel fortunate to participate in the 30-Hour Famine because it is giving me an opportunity to learn more about people who are hungry and be more aware of ways I can help them. Another way of helping is to volunteer to work a few hours a week at local soup kitchens or shelters.”

Providence sophomore Erika Ernstberger said she now realizes that “hunger affects a lot of our world. When I see all the people without food, medicine and shelter, my heart just goes out to them. This is my chance to do something for them. By participating in the 30-Hour Famine, I will know what real hunger feels like. I know I can make a difference in some way. We can make it happen together.”

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Papal youth rally was incredible experience

By Abby Colich
Special to The Criterion

In January, I was blessed with the opportunity to be among 10 St. Mark parishioners from Indianapolis who received tickets to see Pope John Paul II during his Jan. 26-27 visit to St. Louis. During our trip, we gained clearer understandings about our faith, God’s gifts and the importance of our youth.

T.C. Crum, our youth ministry coordinator, was able to acquire a few tickets for the Holy Father’s “Light of the World” youth prayer rally Jan. 26 at the Kiel Center. My recent doubts about fate and destiny vanished as I realized that my unexpected ticket meant God needed and wanted me on this trip with six youth from our parish—Jessica Dohner, Shelby Dyson, Matt Greulich, Lisa Klaiber, Kristine Wheeler and John Bush III—and adult chaperones T.C. Crum, John Bush and Cathy Jolley.

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

However, our most important lesson in gifts came during the youth rally at the Kiel Center when the Holy Father told us that “youth is a marvelous gift from God” and he encouraged us to “use well the gifts the Lord has given you.” Jan. 26, the most incredible and longest day of my life, was a day planned just for youth. It began with an early-morning march, “A Walk in the Light,” from the Gateway Arch west on Market Street about a mile to the Kiel Center. Thousands of people joined the march, signifying that everyone can walk together in Jesus’ light.

At the Kiel Center, we spent most of the day waiting for the pope’s arrival. Inspirational entertainment included motivational speakers, storytellers and Christian rock bands who proclaimed the rally theme of “You Are the Light of the World” and created lots of excitement. Many speakers were teen-agers who gave faith testimonials. We sang the theme song “Cry the Gospel,” composed especially for the rally, and were encouraged to participate in the sacrament of reconciliation. Anticipation increased by late afternoon as the time neared for the Holy Father’s arrival.

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

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

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

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

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

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

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

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

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

Sunday, March 14, 1999

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

The First Book of Samuel provides this fourth Lenten week with its first bibli cal reading.

Centuries ago, an editor divided the Book of Samuel, a single work, into two volumes. The editor’s identity now is unknown. To add fur ther to the confusion, these books are some times called First and Second Kings. In this case, First and Second Kings become Third and Fourth Kings.

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

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

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

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

Through the holy man, God selects David as king.

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

The Epistle to the Ephesians supplies the second reading. Ephesians was an important port in the Roman Empire, situated on the Mediterranean Sea and in present Turkey. It is interesting to be a little lucid about any size. Stilt long ago filled its once impressive harbor. The city also was a major religious shrine. Its great dark was its temple to Diana, the goddess of the moon. Christian Ephesians had to deal not only with the extraordinary materialism and hedonism of their culture, but with religious fervor con nected with the cult of Diana. The epistle encourages and challenges them.

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

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

St. John’s Gospel furnishes the final reading.

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

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

Reflection

Historically, this weekend has been called “Lenture Sunday,” drawing its name from the Introit, or Entrance Verse, “Rejoice, Jerusalem!” In Latin, the exclamation is “Laetare, Jerusalem!”

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

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

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

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

No night lasts forever. Always dawn comes. Whatever the problem, whatever the blindness denying us the ability to per ceive and to choose what is right and therefore best, the light shines.

Ephesians magnificently identifies the source of light. It is Jesus. He is the anointed of God, sent to redeem us, the people of God’s love. God always has loved humanity. Once David too was God’s gift. In God’s giving redemption are our light, life and hope.

Question Corner

My Journey to God

God’s Faithful Rose

Among the flowers of the field, a maiden true and pure
Was picked from all the wicked rest
O Queen, you gave the world your Son,
In order to fulfill the Church’s understanding expressed here, purgatory is an event, a process, not a place or location.

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

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

As the catechism says, something happens to us at or after death which, if nec essary, prepares us for the face-to-face vision and presence of God. Could that purification occur immediately after death in the blinding awareness of the holiness of God as we confront that holiness with our human weakness and sinfulness? Or might it happen in the process of death itself, when the knowledge of our sins and selfishness becomes so acute and intense that this entire cleansing takes place for us? The Church in its offi cial teachings does not attempt to supply these kinds of details.

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

Such horrible images may literally scare the devil out of someone, but again the Church’s teaching is the actual teaching of the Church on the subject.

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

Q I am 74, raised Catholic, and finally find there are many truths of our faith I don’t know much about. One is purga tory.

What exactly is it?

Why does it exist? Is it a time for me or for others? Do we pray for the dead in purgatory? Do we pray for the church? Does the church have any influence on those in purgatory? Is purgatory needed?

A You ask a lot of good questions, and I will try to puzzle many others as well.

First, it’s good to clear up exactly what Catholic teaching is about what we call purgatory. The Council of Trent made this clear when it defined purgatory as “the place of temporal punishment of souls in the sight of God, in which the faithful who die in grace and in the state of grace are punished for some faults committed in this life, according to their degree and species, to the end that, after this present life, they may be delivered from the purgation of Hell, and enjoy immediately the vision and glory of God, Which was the intent of the Church in this definition.”

In any case, purgatory is the place where souls go after death to become purified of any lingering sinfulness before they enter heaven. It is not a place for people to be punished or for Satan to terrorize people, as some think.

Purgatory is for all who die in grace and friendship with God. The Church explains that for God there is no past or future. In his eternal vision, all is in his knowledge as one present moment.

It then adds, “The Church gives the name purgatory to this final purification of the elect, which is entirely different from the punishment of the damned” (No. 71). Note, first of all, that in the Church’s understanding expressed here, purgatory is an event, a process, not a place or location.

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March 13
Cardinal Ritter Senior/Fairmont High School Parent’s Club will host a St. Patrick’s Day dance in the school cafeteria with a 6:30 p.m. catered Irish dinner, dance from 8:30–11:30 p.m. Tickets: $25. Information: 317-812-9404.

The Couple to Couple League of the Cardinal Ritter Junior/Senior High School Parent’s Club will host a reverse raffle on March 17, 2019, at Father Walsh Hall in the parish hall. Information: 317-891-2287, or Sherry or Jeff Bluethmann.

March 14
St. Simon the Apostle Parish, Brownsburg, 326 N. Green St., will hold its annual car auction on March 14 from 8:30–11:30 a.m., with a 6:30 p.m. catered Irish dinner, dance from 8:30 p.m. followed by Mass at 3:30 p.m. Information: 317-638-5551.

March 14-16
Rexville Schoenstatt will present Schonstatt Holy Hour at 2:30 p.m. followed by Mass at 3:30 p.m. Information: 812-689-3551.

March 14-18
St. Simon the Apostle Parish, Indianapolis, 1155 Oakland Rd., will hold a euchre party beginning at 7 p.m. in the Parish Hall. Cost: $3 per person.

March 16-18

March 16-19
Salem Heart Parish, Indianapolis, 1530 Union St., will present a spirituality event: “Child Support and Joint Custody,” a service of its Catholic Divorce Recovery Network of Southern Indiana, from 7:30–9 p.m. at St. Augustine Parish Hall, Jeffersonville, IN 47130. Information: 812-948-0433.

March 17
St. Patrick Parish, Indianapolis, 950 E. Prospect St., will present St. Patrick’s Day celebration beginning with Mass at 6 p.m., dinner and entertainment at 7 p.m., and raffle drawing at 9 p.m. Information: 317-631-5524.

March 17, 21
Salem Heart Parish, Terre Haute, 2322 N. 13th St., will present a videodiscussion series of the film “Jesus of Nazareth,” from 7–8:30 p.m. in the family center. Information: 812-466-1231.

March 19, 22
St. Paul and Peter Cathedral, Indianapolis, 1347 N. Meridian St., will have Mass at noon followed by adoration from 12:30–7 p.m. Stations of the Cross at 7 p.m.

March 21-23
St. Paul’s School’s Booster Club, Guilford, will serve fish dinners at Father Walsh Hall in Yorkville, from 4–7 p.m. Adults: $15. Children 10 and under: $2.50. Dine in or carryout.

March 22, 29
St. Francis Retreat Center, Mt. St. Francis, will hold a Lenten series on the dimensions of prayer each night from 7:30–9 p.m. Information: 812-923-8817.

March 23, 25
St. John Parish, Indianapolis, 126 W. Georgia St., will present Lenten Scripture Reflections, a discussion of Sunday readings —see ACTIVITIES, page 17
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### Communal Penance Services Set During Lent

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

<table>
<thead>
<tr>
<th>Date</th>
<th>Time</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>March 18</td>
<td>7 p.m.</td>
<td>St. Martin of Tours, Martinsville</td>
</tr>
<tr>
<td>March 25</td>
<td>7 p.m.</td>
<td>St. John the Apostle, Bloomington</td>
</tr>
<tr>
<td>March 26</td>
<td>7 p.m.</td>
<td>St. Joseph, Jennings Co.</td>
</tr>
<tr>
<td>March 27</td>
<td>7 p.m.</td>
<td>St. John, Osgood for St. Mary-of-the-Rock,</td>
</tr>
<tr>
<td>March 28</td>
<td>7 p.m.</td>
<td>St. Mary, North Vernon</td>
</tr>
<tr>
<td>March 29</td>
<td>7 p.m.</td>
<td>St. Lawrence, Sellersburg</td>
</tr>
<tr>
<td>March 30</td>
<td>7 p.m.</td>
<td>St. Joseph, Corydon, host</td>
</tr>
<tr>
<td>March 31</td>
<td>7 p.m.</td>
<td>St. Mary, Navilleton</td>
</tr>
<tr>
<td>March 31</td>
<td>7 p.m.</td>
<td>St. John, Osgood for St. Magdalen, New Marion</td>
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<tr>
<td>March 26</td>
<td>7 p.m.</td>
<td>St. Louis, Bloomington</td>
</tr>
<tr>
<td>March 27</td>
<td>7 p.m.</td>
<td>St. Michael, Brookville</td>
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<tr>
<td>March 28</td>
<td>7 p.m.</td>
<td>St. Gabriel, Connorsville</td>
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<tr>
<td>March 29</td>
<td>7 p.m.</td>
<td>St. Mary, Richmond</td>
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<tr>
<td>March 30</td>
<td>7 p.m.</td>
<td>St. Mary-of-the-Rock, New Marion</td>
</tr>
<tr>
<td>March 31</td>
<td>7 p.m.</td>
<td>St. Mary-of-the-Rock, St. Cecilia, Oak Forest</td>
</tr>
</tbody>
</table>

### Lenten Dining Guide

**The Criterion’s Lenten Dining Guide**

**Enjoy fresh home cooking in an elegant atmosphere!**

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**Lenten Specials**

<table>
<thead>
<tr>
<th>Entree</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alaskan White Fish with Soup and Salad Bar</td>
<td>$8.95</td>
</tr>
<tr>
<td>Orange Roughy with Soup and Salad Bar</td>
<td>$11.95</td>
</tr>
</tbody>
</table>

**Prime Rib Weekend Special**

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**2688 Lake Circle Drive – 317-379-1444**

**8th & Township Line Road**

---

**Baked Lemon Fish**

Available All Day

**$4.59**

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**Bogo Special**

**$5.99**

**Add-on Special**

**$5.99**

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**Indianapolis South Deanery**

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

**Terre Haute Deanery**

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

**Indianapolis East Deanery**

- March 15, 7 p.m. at St. Rita
- March 16, 8 p.m. at St. Simon the Apostle
- March 17, 7 p.m. at St. Luke
- March 18, 7 p.m. at St. Mary
- March 21, 7 p.m. at St. Bernadette
- March 23, 7 p.m. at St. Philip Neri
- March 23, all day at Scecina Memorial High School
- March 27, 7 p.m. at Our Lady of Lourdes

**Indianapolis North Deanery**

- March 14, 7 p.m. at St. Jean of Arc
- March 16, 7 p.m. at St. Joseph the King
- March 16, 7 p.m. at St. Pius X
- March 18, 7 p.m. at St. Augustine, Jeffersonville
- March 23, 7 p.m. at St. Mary, New Albany
- March 24, 7 p.m. at Sacred Heart, Jeffersonville, host St. Augustine, Jeffersonville
- March 25, 7 p.m. at St. Paul, Sellersburg
- March 25, 7 p.m. at St. Joseph Hill, Sellersburg
- March 28, 7 p.m. at Holy Family, New Albany
- March 29, 7 p.m. at St. Anthony of Padua, Clarksville

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**New Albany Deanery**

- March 13, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs
- March 17, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs
- March 18, 7 p.m. at Our Lady of Perpetual Help, New Albany
- March 18, 7 p.m. at St. Mary, Navilleton
- March 18, 8:30 a.m. to 3 p.m. at Our Lady of Providence Junior/Senior High School, Clarksville
- March 19, 8:30 a.m. to 3 p.m. at Our Lady of Providence Junior/Senior High School, Clarksville
- March 21, 3 p.m. at St. Joseph, Corydon, host Most Precious Blood, St. Peter
- March 21, 7:30 p.m. at St. Mary, Laneville
- March 22, 7 p.m. at St. John the Baptist, Starlight
- March 23, 7:30 p.m. at St. Mary, New Albany
- March 24, 7 p.m. at Sacred Heart, Jeffersonville, host St. Augustine, Jeffersonville
- March 25, 6:30 p.m. at St. Paul, Sellersburg
- March 25, 7 p.m. at St. Joseph Hill, Sellersburg
- March 28, 7 p.m. at Holy Family, New Albany
- March 29, 7 p.m. at St. Anthony of Padua, Clarksville
CINCINNATI (CNS)—Franciscan Father Norman Perry, the award-winning columnist and editor of St. Anthony Messenger, died March 1 at Good Samaritan Hospital in Cincinnati. He was 69 years old.

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

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

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

Over the years, Father Norman won more than a dozen Catholic Press Association (CPA) awards for his monthly question-and-answer column, editorials and analytical reporting. He also won numerous awards from the Cincinnati and Ohio press associations. In 1997 he received the CPA’s highest honor, the St. Francis de Sales Award for outstanding contributions to Catholic journalism.

St. Anthony Messenger, a publication of the Cincinnati Franciscans, is a general interest Catholic magazine with a circulation of 350,000. Under Father Norman’s leadership, it has won numerous CPA awards for general excellence.

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

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

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

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

From 1966 to 1990 he provided weekend assistance at St. William Parish in Cincinnati. †
Concert to feature traditional sacred works

By Tim Northcutt
Special to The Criterion

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

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

The concert weekend of liturgical choral music befitting the Lenten season features Poulenc’s Marian composition, which was derived from a 13th century poem describing the Mother of God as she stood at the foot of the cross. The original 15th century musical treatment of this text was a Gregorian chant that was incorporated into the liturgy as part of the Mass of Compassion of the Blessed Virgin Mary.

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

Poulenc condensed the 20-verse text into a 12-part composition for soprano, chorus and orchestra that he wrote to confirm his restored faith shortly after his return to the Roman Catholic Church in 1950. His musical treatment is one of colorful and rich harmonious dance-like movements that paint a moving and unforgettable musical portrait of the Passion, which was Poulenc’s first sacred work for full orchestra, and it ranks among the most significant liturgical compositions of the 20th century.

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

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

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

Joining Leppard and the choir as soloists will be soprano Christine Brewer, mezzo-soprano Theodora Hanslowe, tenor Richard Clement and baritone Nathan Berg. (For tickets to the Indianapolis Symphony Orchestra’s Classical Series concerts featuring Mozart’s Requiem and Poulenc’s Stabat Mater, call the Hilbert Circle Theatre box office at 317-639-4300 or 800-366-8457. Tim Northcutt works for the Indianapolis Symphony Orchestra.)
Please submit in writing to our office by 10 a.m. Mon., the week preceding publication; be sure to state date of death. Obituaries are published in the order priests and brothers are included here, unless they are members of the S.R.S. or have other connections to it.


BUCKINGHAM, Charles, 90, St. Simon the Apostle, Indianapolis, Feb. 28. Husband of Laura Ely Browning. Father of Laura Ely Browning.


DANIELS, Margaret R., 72, St. Joseph Hill, Sellersburg. March 1. Mother of James Hauser.

DICKSON, John, 77, St. Joseph of the Hills, Indianapolis. March 3. He was 74. Father William presided at a March 6 funeral Mass at St. Anthony of Padua Church in South Bend. James Farris was a Navy sailor during World War II, reaching the rank of major. James Farris was a member of St. Anthony Parish, the Knights of Columbus, the VFW and a volunteer for Meals on Wheels. Father William is pastor of St. Louis Parish in Batesville and serves as dean of the Batesville Deanery. James Farris is survived by his wife, Alice (Glitzschlum) Farris, sons, Father William, Michael, John, Thomas and James C. Farris, a daughter, Joanne Hinzy, and 21 grandchildren.


Kuhnen, St. Rita, Indianapolis, March 3. He was 74. He was a football coach for 38 years. He was a member of St. Therese of the Infant Jesus (Little Flower) Church in Indianapolis, the Legion of Mary and the St. Joseph Society. A Navy and Army veteran of World War II, he had worked for the railroads, and owned USAC Racing Co. for 10 years. Memorial contributions may be made to Seccia Memorial High School of the John Joseph Henninger Memorial Club of the Knights of Columbus, Muncie, Ind. He is survived by his wife, Lillian Jane (Hendrickson) Henninger, sons, Father George and Mark J. Henninger, sisters, Mary Graves, Barbara Elliott, brother P.F. Henninger, and five grandchildren.

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Principal

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- Classroom teaching experience
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Meet The Challenge

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

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

The ideal candidate should be of the Roman Catholic faith and will possess pastoral qualities as they relate to a student population that comprises traditional and non-traditional women who come from many faith traditions. This position requires the individual to be highly motivated, creative and able to initiate new strategies to encourage participation. This individual will have organizational abilities to coordinate and collaborate with faculty and staff to offer experiences that enhance the spiritual and service orientation of the community.

The successful candidate may have the opportunity to teach in her or his discipline where qualified during the academic year and/or during the summer months. Qualifications should include 3 years of experience and experience in campus ministries.

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

Wanted for inner city ministry. For more info, contact: East Tenth United Methodist Church, 227 E. 10th St., Indianapolis, IN 46202. 317-636-9017. E-mail: ElDame@juno.com.

Director of Parish Religious Education/Formation

Our Lady of Grace Church, Highland, Indiana, a Northwest Indiana Catholic community of approximately 2000 families located near Chicago, has an opening for a full-time Director of Religious Education and Formation. BA/MA in Religious Education, Theology or equivalent preferred. Parish experience preferred. Position entails coordinating and conceiving religious education/formation from Preschool through Adult and development of Youth Ministry. Submit résumé and cover letter by May 1, 2000, to: Search Committee, Our Lady of Grace Church, 3005 Condit Street, Highland, IN 46322-1702. 219-838-0395. Fax: 219-972-6312. e-mail: olgrel教育部@juno.com.

Elm/MS Principal Search

St. Lawrence School in Muncie, IN, is seeking a principal who enjoys working in a team-oriented environment and has creativity in implementing the Campus Ministry Association being preferred. Candidates Catholic with dynamic teaching, developmental and leadership skills must have or obtain an administrator’s license. School has family-oriented atmosphere, strong Catholic identity, 170 socioeconomically diverse students, wetlands, technology center and athletic complex. Begin 7/1/00, to: Search Committee, Sacred Heart Search Committee, St. Lawrence Church, 820 E. Charles St., Muncie, IN 47305-2699. Fax: 765-289-9262.

Campus Ministry Position

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

Pastoral Musician

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

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

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

Elementary School Principal

St. Philip Neri Parish in Indianapolis is seeking qualified applicants for the position of elementary school principal. St. Philip has a current enrollment of 230 students in a program which includes preschool through eighth grade.

Applications should be submitted by March 19, 1999.

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

Classifieds, continued

Positions Available

Send résumé to: Sacred Heart Search Committee for Will serve on pastoral team and coordinate all parish B/A in Catholic liturgy/music or equivalent required. director of worship and music ministry.

Further information about this parish-based campus ministry can be found at www.indstate.edu/spoj.

Campus Ministry Position

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