



The Criterion

Serving the Church in Central and Southern Indiana Since 1960

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January 21, 2000

Vol. XXXIX, No. 15 50¢

Stewardship/United Catholic Appeal close to goal

By Greg Otolski

As the 1999 Parish Stewardship/United Catholic Appeal enters the homestretch, 93 percent, or nearly \$4.2 million, of this year's \$4.5 million goal has been raised.

Michael Halloran, secretary for stewardship and development for the archdiocese, said he's confident the goal will be reached and likely surpassed as parishes

complete the final phase of the appeal over the next five to six weeks.

"This is the most we've ever raised," Halloran said. "This excellent response



shows the level of generosity and commitment that our Catholics have to the home missions and shared

ministries of the Church in central and southern Indiana."

Of the \$4.5 million goal, 40 percent of that amount, or \$1.8 million, goes to help home missions and 60 percent, or \$2.7 million, helps fund a number of shared ministries.

Home missions are parishes and parish schools in the archdiocese that cannot financially sustain themselves without the

help of other members of the archdiocese.

Shared ministries are the ministries that don't serve any specific parish but require the support of all parishes. Examples of shared ministries are the six archdiocesan Catholic high schools, the eight Catholic Charities agencies and education support for seminarians.

Halloran said he has been particularly

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Suffering in Iraq



U.S. congressional aide Phyllis Bennis visits an Iraqi mother and her sick baby in a Baghdad hospital last year. Bennis and a team of U.S. representatives were in Iraq to investigate the effect of U.N. sanctions on the nation. Iraq and human rights groups have blamed sanctions for the deaths of thousands of Iraqis due to malnutrition and inadequate medical services.

Dominican religious pressure Congress to end Iraqi sanctions

By Greg Otolski

After nearly 10 years of economic sanctions and bombings against Iraq, Dominican Sister Rose Marie Anthony of Indianapolis said it's time the United States ends the sanctions, because they are harming innocent people.

Sister Rose Marie and more than 9,000 other Dominican sisters, brothers, priests and associates are hoping to put pressure on Congress and President Clinton over the next week to change U.S. policy toward Iraq by delivering to lawmakers baskets containing a weekly Iraqi ration of food. Sister Rose Marie said she planned to deliver a basket to U.S. Rep. Dan Burton, R-Ind.

"The Gulf War started this week nine years ago and econom-

ic sanctions against Iraq have been going on even longer," said Sister Rose Marie. "Saddam Hussein [Iraq's president] is still in power. He's not suffering. It's mothers and children and other innocent people who are dying. They're dying from starvation and malnutrition."

The economic sanctions were put in place by the United Nations with the backing of the United States.

According to UNICEF, 5,000 to 6,000 Iraqi children die each month from preventable diseases or malnutrition linked to the economic sanctions. At least 30 percent of Iraqi children suffer from acute or chronic malnutrition. It has been estimated that more than 1 million civilians, mostly children, have died from malnu-

See IRAQ, page 7

Iraq's dwindling Catholics keep faith despite embargo

BAGHDAD, Iraq (CNS)—At the Chaldean Catholic Church of St. George, the rhythm of the liturgy and the smell of the incense would be familiar to Western Catholics.

But there are differences.

Every man, woman and child in the crowded pews prayed and sang with force and verve. The Mass was celebrated in Arabic, except for the Lord's Prayer and a final, ancient hymn to Mary, for which Old Chaldean or Aramaic was used.

"This is the same language that Jesus used," Father Joseph Habib, pastor and religious historian, said afterward, beaming with pride. This tie to Christ was reiterated by many Iraqi Catholics.

"This is not missionary work—the apostle Thomas came here before he went to India," said Msgr. Kuriakose Bharanikulangara, an Indian cleric who serves as secretary to the apostolic nuncio in Baghdad, Archbishop Giuseppe Lazzarotto.

"In Iraq, the Chaldean Church has kept the original traditions," the monsignor said.

Two wars—with Iran in the 1980s, then the Persian Gulf War—followed by 10 years of economic isolation drove many middle-class families to flee a disintegrating country. By various accounts, several hundred thousand Christians have

See FAITH, page 7

Archbishop to install pastor for new parish in Dearborn Co.

By Mary Ann Wyand

Flexibility is a key aspect of ministry for the pastoral staff and charter members of the Catholic Community of Northeast Dearborn County, which officially became



Father William Marks

St. Teresa Benedicta of the Cross Parish in early December.

And flexibility will continue to be a necessary part of membership in the newest parish in the archdiocese because parishioners will still need to gather for liturgies at two

locations in the Bright area until a permanent worship space is available at the parish site.

Archbishop Daniel M. Buechlein signed a decree to establish the new parish last month in response to a request from members of the Catholic Community of Northeast Dearborn County, who have gathered for liturgies with Father William Marks since February.

The archbishop will install Father Marks as the founding pastor of St. Teresa Benedicta Parish during an 11 a.m. liturgy on Jan. 30 at the new Bright Elementary School.

Before the liturgy, weather permitting, the archbishop will bless the ground at the site of the new parish during a brief out-

See PARISH, page 3

Holy Angels students celebrate Dr. King's birthday

By Margaret Nelson

To commemorate the birthday of the Rev. Dr. Martin Luther King Jr., students from Holy Angels new school in Indianapolis left the warmth of their classrooms Jan. 14 to march more than a mile down the street—on which their school is located—named after the civil rights leader.

The 250 young people, from kindergartners through sixth-graders, also listened to a talk by the principal, St. Joseph of Carondelet Sister Geraldine O'Laughlin.

With Indianapolis Police Department cruisers guarding them, they carried signs calling for peace and freedom as they walked on the sidewalks to the Flanner House Library—a little more than one-half mile south of Holy Angels. Many motorists showed their approval by honking and waving.

After the march, the students filled the pews of the church for a liturgy featuring lively songs, readings and prayers.

Father Kenneth Taylor, pastor of Holy Trinity Parish and director of the archdiocesan Office of Multicultural Ministry, presided since the pastor, Father Clarence Waldon, was out of the country.

Father Taylor was introduced to the students as a graduate of Holy Angels School. His homily focused on the same peace and justice issues the youth used on their signs for the march.

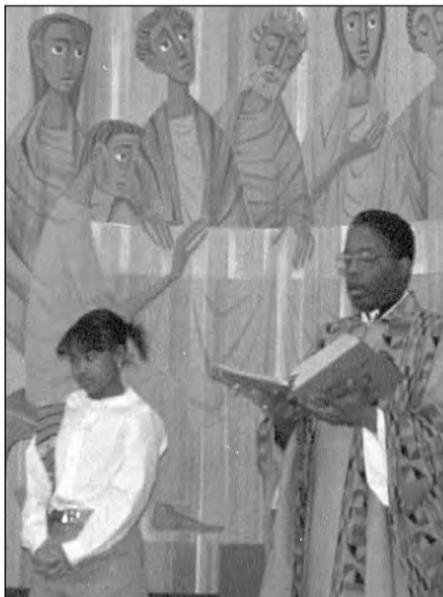
In his homily he said, "We have an opportunity to stand at the beginning of a whole new era and say, 'Things are going to be different!'"

He explained that we are two weeks into the new century and things don't feel or look different than they were before.

"It's going to be different only if we think and act differently," said Father Taylor.

He said it was a good day to think about change because, "We are honoring a man who was able to think differently. Martin Luther King lived in a time when white people and black people lived separately. Black people had to ride in the back of the bus. Martin Luther King said it didn't have to be that way."

Father Taylor went on to tell how Dr. King thought things could be different—that black and white children should



At a Mass commemorating the birthday of Dr. Martin Luther King Jr., Holy Angels sixth-grade student Leah Murphy stands ready to read the psalm response next to Father Kenneth Taylor, who presided and gave the homily at the liturgy at Holy Angels Church in Indianapolis.

be able to go to school together.

"Because he believed that and because he lived that way, things are completely different now," said Father Taylor, noting that Dr. King ignored people who said it was impossible.

Father Taylor told the children, "People say, 'If someone hits me, I have to hit them back.' We could say, 'It doesn't have to be that way.'"

"The man we honor today is proof that the impossible can be done, even if people don't think you can do it," said Father Taylor.

"We're here right now because Jesus Christ taught us things can be different," he said. "The only way that will happen is to believe it and act like we believe it."

He said that, in the years to come, "different children will be sitting in this church. Their lives will be different because we believed things could be different."

On Monday, Jan. 17, Msgr. Joseph F. Schaedel, wearing a *kente* cloth cope, presided at "Testament of Hope," a prayer service at SS. Peter and Paul Cathedral to



Sixth-grade students, Tera Turner (from left), Derrick Clark and Rudy Dodson of Holy Angels School carry peace and justice signs as they begin a march down Dr. Martin Luther King Jr. Street in Indianapolis last Friday. In left photo, teacher Christine Higgins and her first-grade students sing during the Mass for Dr. King's birthday.

commemorate the national celebration of Dr. Martin Luther King Day.

At each of the themes of freedom, racism, social justice and unity, Catholic leaders—many of them members of the archdiocesan Multicultural Commission—proclaimed related Scripture readings and read parts of Dr. King's speeches.

Members of St. Rita Choir led the 100 people present in the psalm responses and other songs, such as "In My Father's House," "Lift Every Voice and Sing," "We Shall Overcome," "This Little Light of Mine" and "Let Us Go Rejoicing to the House of the Lord."

Father Taylor drew "Amens" from the assembly with his homily. Using the same subject as he did with the children at Holy Angels, the priest told the mostly adult group that they should choose leaders who are able to say—like Dr. King—that the future does not have to be like the past.

Those elected should "allow people to have the fullest opportunity to live up to the full potential God has given them," he said.

"Let us take this opportunity [a new century] to say to ourselves, if we do indeed want a better future, it's going to have to be up to us," said Father Taylor. †

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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pleased with the response to this year's appeal, because many parishioners are in the midst of making pledge payments for the Legacy of Hope from Generation to Generation campaign. Legacy of Hope was a special archdiocesan capital campaign, which was completed last year, and raised \$98 million in pledges.

"There was a lot of apprehension about coming back with another appeal on the heels of Legacy of Hope, but everyone really has come through—from the pastors, parish life coordinators and parish leaders who have communicated the need for stewardship to the parishioners who have given so generously," Halloran said.

Father Clement Davis, pastor of St. Bartholomew Parish in Columbus, said he believes, because of the Legacy of Hope campaign and the linking of the United Catholic Appeal with what used to be a separate parish stewardship appeal, that parishioners are becoming more aware of the importance of stewardship.

Father Davis said many more St. Bartholomew parishioners responded to this year's Parish Stewardship/United Catholic

Appeal than in the past.

"We're doing a better job educating people about the importance of stewardship and the needs of the Church," Father Davis said. "Pastors are more willing to talk about this from the pulpit and lay people are more willing to give personal witness testimonies during Mass about how they've given of themselves to the Church."

"The important thing is that more people get involved, whether it's giving financially or giving their time to various ministries," Father Davis said. "The more people get involved, the more ownership they will feel, and we're seeing more people responding."

At St. Monica Parish in Indianapolis, where parishioners have already exceeded the parish appeal goal by \$35,000, Jim Welter, parish business manager, said he also believes that parishioners are more comfortable talking about money.

"The interesting thing for St. Monica Parish was that we emphasized the need for people to give of their time and talents and the money part of it just followed," Welter said. "We didn't get many large financial pledges, but we had a lot of people giving the United Catholic Appeal \$200 or \$300. If you can get a lot of people involved, that adds up." †

UNITED CATHOLIC APPEAL FUNDS

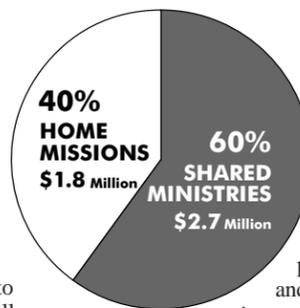
Home Missions: \$1.8 million

DIRECT PARISH SUBSIDIES \$1.1 MILLION

Provides direct parish subsidies to parishes unable to meet the ordinary spiritual, material and personal ministerial needs due to demographic and economic challenges.

DIRECT SCHOOL SUBSIDIES \$700,000

Provides direct school subsidies to our eight center-city Catholic elementary schools. These schools rely on this support to operate and educate more than 1,200 students (62 percent are minorities, 67 percent are non-Catholic, and 53 percent come from families living below the poverty level).



Shared Ministries: \$2.7 million

PASTORAL AND FAMILY MINISTRIES - \$1 MILLION

Supports our 18 seminarians currently studying to be archdiocesan priests. The average cost for room and board, tuition, stipend and health insurance is \$16,000 per year.

SOCIAL SERVICES - \$720,000

Serves more than 68,000 people in need annually through the 30 social service programs of Catholic Charities.

CATHOLIC EDUCATION - \$625,000

Teaches Catholic beliefs, traditions and values to more than 23,000 students in 68 Catholic schools plus an additional 18,000 children in our parish religious education programs.

EVANGELIZATION, SPIRITUAL LIFE AND WORSHIP - \$355,000

Promotes liturgical renewal by providing training and resources for those who lead us in prayer in our parishes and archdiocesan-wide celebrations.

CALLED TO SERVE

PARISH

continued from page 1

door ceremony at 10:30 a.m. After the blessing, parishioners are scheduled to bury a time capsule under a stone marker near the future location of the church to commemorate the founding of the parish.

After reviewing suggestions submitted by parishioners, the archbishop placed the parish under the patronage of St. Teresa Benedicta of the Cross, the religious name of Edith Stein, a convert from Judaism who became a Carmelite nun and died in the Nazi concentration camp at Auschwitz, Germany, during World War II.

Pope John Paul II canonized Blessed Teresa Benedicta on Oct. 11, 1998, during a ceremony in St. Peter's Square.

Parishioners Greg and Vicky Gavin of Bright donated the 20-acre property to the archdiocese.

Father Marks said that donations of \$138,000 received so far from parishioners will enable the archdiocese to purchase the Gavins' home and steel barn located on 2.5 acres adjacent to the parish property for future use as a rectory, office, worship space and multipurpose gathering place.

Currently, St. Teresa Benedicta Parish

lists 253 households on its membership roster.

Last January, after reviewing a task force report and recommendations from the archdiocesan Council of Priests and Priests' Personnel Board, Archbishop Buechlein assigned Father Marks to minister to Catholics in Northeast Dearborn County and explore the feasibility of establishing a new parish in the area.

Early liturgies were held in homes. As the Catholic Community of Northeast Dearborn County continued to grow, liturgies were celebrated at the Providence Presbyterian Church in Brighton on Saturdays and at the Taverne on the Lake at Hidden Valley Lake on Sundays.

On Dec. 9, members of the Sunman Dearborn School Corporation approved a new policy allowing outside groups to rent facilities at the new Bright Elementary School, so liturgies will be scheduled there and at the Presbyterian Church until a permanent worship space is ready for use on the parish property.

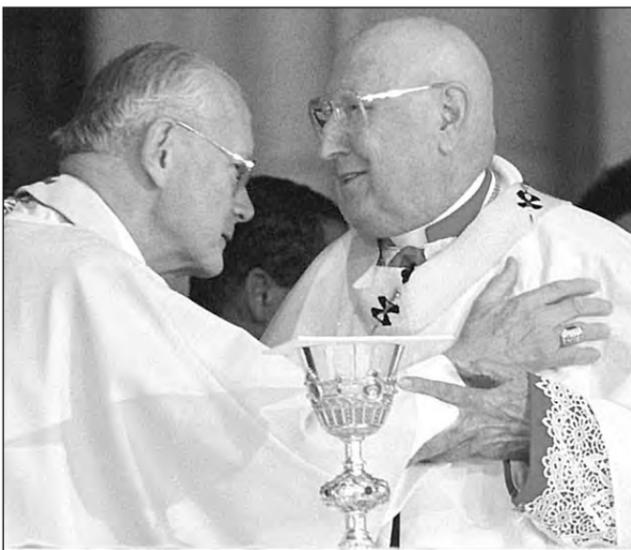
St. Teresa Benedicta Parish will serve Catholics living within the established boundaries "beginning at the Indiana-Ohio state line where it intersects with I-74, following I-74 west to Whites Hill Road (for the boundary on the north); then following

Whites Hill Road south and continuing south as it becomes Mt. Pleasant Road, following Mt. Pleasant Road south to its natural extension to the Miller-Lawrenceburg Township line (for the boundary on the west); then following the Miller-Lawrenceburg Township line east to the Indiana-Ohio state line (for the boundary on the south); then following the Indiana-Ohio state line north to the point of beginning (for the boundary on the east)." All territory within these lines will be "the geographic canonical responsibility of the parish at Bright," according to Msgr. Joseph F. Schaedel, vicar general of the archdiocese.

"Because of the unique circumstances

posed in the Hidden Valley Lake subdivision," Msgr. Schaedel said, "either St. Teresa Benedicta Parish or St. Lawrence Parish in Lawrenceburg will register any persons now living there or persons moving there in the future. People currently registered at either place will be encouraged to remain where they are now registered. Neither parish may insist that persons living in this area be registered in their specific parish. Persons currently registered in another parish in the area—such as St. John the Baptist in Dover, St. Paul in New Alsace, St. Joseph in St. Leon—may remain in their present parish." †

Celebrating Mass and a birthday



Cardinal James Hickey of Washington (left) embraces New York Cardinal John J. O'Connor during Mass at St. Patrick's Cathedral Jan. 16. Cardinal O'Connor marked his 80th birthday the day before.

The congregation attending Sunday Mass at St. Patrick's Cathedral cheers Cardinal John J. O'Connor on Jan. 16 following his 80th birthday in New York.



CNS photos

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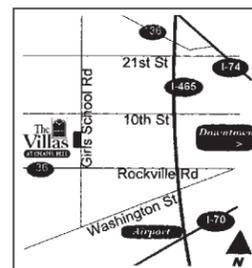
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Official Weekly
Newspaper of the
Archdiocese of Indianapolis
Rev. Msgr. Raymond T. Bosler
1915 - 1994
Founding Editor

Most Rev. Daniel M. Buechlein, O.S.B., *Publisher*
Greg A. Otolski, *Managing Editor*

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Editorial

Bearers of the light

“I will make you a light to the nations that my salvation may reach to the ends of the earth” (Is 49:6b).

What God says to the people of Israel through the prophet Isaiah is exactly the same thing that he says to every one of us on the day of our baptism. By being configured to Christ Jesus, God makes us a light to the nations. By calling us to be followers of his Son, God gives us a job to do: to be bearers of his light so that the world might know his salvation.

And the world is in desperate need of this light. Today, shadows of darkness—areas of great ignorance that seem to expand bit by bit with every passing day—are growing. Sadly, our world is growing accustomed to this darkness and is forgetting about the light.

Much of the darkness can be traced to the widespread ignorance and disregard of the dignity of the human person created in the image and likeness of God. This disregard makes itself manifest in the declining standards of morality and in ongoing violence against the most vulnerable members of our human family—the unborn and dying.

In stark contrast to this darkness are those who serve as “bearers of the light”—those who bring the light of truth, the light of the Gospel, to bear through their daily living.

For example, in the midst of a culture that has forgotten about the importance of chastity before marriage, teenagers are pledging to wait until marriage. They are also acting as role models for younger teens—telling them that it’s OK to wait and respect a commitment to chastity. Bearers of the light these young people are.

In a culture that has forgotten about the importance of chastity within marriage, we have an increasing number of couples who are learning about the beauty and effectiveness of Natural Family Planning (NFP). Many of the couples teach other couples how to practice NFP and in so doing they find their own marriages enriched. Bearers of the light these couples are.

In a culture that has genuflected to the rhetoric of choice—and has cloaked the brutal reality of abortion in the insidious language of “reproductive health,” an army stands ready to march on Washington this Monday—bearing only the weapons of prayer and the willingness to brave the January cold to engage in peaceable assembly. Behind the front lines of the pro-life movement, a vast network of resources is engaged for those who seek alternatives to abortion and for those who seek healing and reconciliation after experiencing the tragedy of abortion. No one is turned away and no one is scorned. Bearers of the light these participants in the pro-life movement are.

We are all called to bear witness—to testify to the light of God’s truth—especially in the practice of the virtue of chastity and especially in our standing up for the rights of the most vulnerable members of our human family.

But let us be clear: We cannot bear the light of God’s truth unless we draw near to the source of that light. If we try to change the world on our own, we are doomed to failure. Our witness will be ineffective. Our voices will not be heard. But when we draw close to the Lord—especially in prayer and the sacraments—it is then that he can truly work within us.

Bearers of the light. That is what we are called to be. That is what we are capable of being. That is what God created us to be.

May we be keenly aware of the nobility of that calling.

May we discipline ourselves to pray.

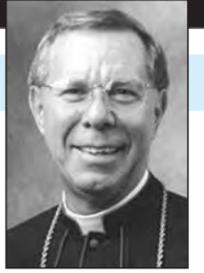
May we draw near to that light for the sake of a world that dwells in the darkness of ignorance—a darkness that can be overcome only when we act as bearers of God’s light.

— Rev. Daniel J. Mahan

(Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the board of directors of Criterion Press, Inc.) †

Seeking the Face of the Lord

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



‘Dear God, Did you ever think the world would last this long?’

This week I address the elderly of our archdiocese. If we call younger folks young adults, shouldn’t we call us elderly folks elder adults?

During the Great Jubilee in six different locations, we will have a special celebration of the Eucharist (and a reception) for the senior members of our Church. The places and dates have been announced and more details will be forthcoming. I look forward to celebrating the 2,000th anniversary of our redemption with you.

Do you remember when the year 2000 seemed to be ages away? And, now, here it is! I am reminded of an entry in a calendar that has been published as “Children’s Letters to God.” There is a letter for each month. (I am borrowing from a column written by Cardinal John O’Connor in *Catholic New York*.) The entry for January strikes home: “Dear God, Our teacher told us about the millennium. When you started the world did you ever think it would last *this long*? Dexter.”

I don’t think I am the only person in the autumn of life who is astonished that “the world has lasted *this long*,” and so quickly at that! Our older generation has spanned most of the 20th century. Our generation inherited the faith, and it is our privilege to usher it across the threshold of a new millennium.

The calendar entry for March speaks to us older folks too: “Dear God, Do you get your angels to do all the work? Mommy says we are her angels and we have to do *everything*. Love, Maria.”

All of us have our stories about “having had to do and to bear” a lot. Our joys and sorrows and, yes, the hard work too, bear a unique value for our society. In the *Letter of His Holiness Pope John Paul II to the Elderly* published last fall, the Holy Father wrote: “Elderly people help us to see human affairs with greater wisdom, because life’s vicissitudes have brought them knowledge and maturity. They are the guardians of our collective memory, and thus the privileged interpreters of that body of ideals and common values which support and guide life in society. To exclude the elderly is in a sense to deny the past, in which the present is firmly rooted, in the name of a modernity without memory. Precisely because of their mature experience, the elderly are able

to offer young people precious advice and guidance” (#10). It is an important gift that we elderly are—guardians of a beautiful and important collective memory.

How about this entry for May? “Dear God, my friend Arthur says you made *all* the flowers. I don’t believe it. Benjamin.”

One of the blessings of growing into the autumn of life is the fact that life and reality begin to appear far simpler than we first imagined. And isn’t one of the blessings of growing older the realization that we don’t have to take ourselves so seriously? And we begin to laugh a little more readily at some of our earlier foibles. More important, the older we are the more easily we can see that, yes, “*God made all the flowers*”; I sure didn’t! When all is said and done, we have so much for which we want to thank God.

The September letter rings a bell, too: “Dear God, We read Thomas Edison made light. But in Sunday School they said you did it. I bet he stole your idea. Love, Donna.”

The more we see of life, the more we understand how absolutely basic God’s Ten Words, the Ten Commandments, are. And the first commandment is the first for a reason. We are incorrigible god-makers. It isn’t too difficult to think of ways in which we have co-opted credit for something that only God could have permitted or provided in our lives. How easily we idolize some thing or person or wealth or success.

In his letter to the elderly, Pope John Paul speaks movingly of how natural it is, as the years pass, that we should consider “our twilight.” He wrote: “If nothing else, we are reminded of it by the very fact that the ranks of our family members, friends and acquaintances grow ever thinner; we become aware of this in a number of ways, when, for example, we attend family reunions, gatherings of our childhood friends, classmates from school and university, or former colleagues from the military or the seminary. The line separating life and death runs through our communities and moves inexorably nearer to each of us. If life is a pilgrimage toward our heavenly home, then old age is the most natural time to look to the threshold of eternity” (#14).

The Great Jubilee is a blessed time for such thoughts! †

Archbishop Buechlein’s intention for vocations for January

Parents: that they may remain faithful to their vocations and encourage their children to consider God’s call to service in the Church, especially as priests and religious.



Published weekly except the last week of December and the first week of January. Mailing Address: 1400 N. Meridian Street, Box 1717, Indianapolis, IN 46206-1717. Periodical Postage Paid at Indianapolis, IN. Copyright © 2000 Criterion Press, Inc. ISSN 0574-4350.

Phone Numbers:

Main office:317-236-1570
Advertising317-236-1572
Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price:

\$20.00 per year 50 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page:

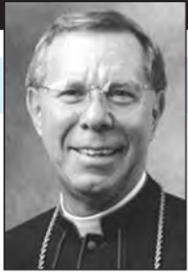
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Buscando la Cara del Señor

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



'Querido Dios, ¿Pensaste alguna vez que el mundo duraría tanto?'

Esta semana voy a hablar sobre los ancianos de nuestra archidiócesis. Si llamamos a la juventud adultos jóvenes, ¿no deberíamos llamar a los ancianos adultos mayores?

Durante el Gran Jubileo, tendremos una celebración muy especial de la Eucaristía (y una recepción) en seis locales diferentes para los miembros mayores de nuestra Iglesia. Se ha anunciado los lugares y fechas y más detalles serán anunciados. Espero celebrar el aniversario 2000 de nuestra redención con Uds.

¿Recuerda cuando parecía tan lejano el año 2000? ¡Y ahora ya está aquí! Recuerdo un tema en el calendario que se publicó en "Children's Letters to God" (Cartas juveniles a Dios). Cada mes tiene una carta distinta. (Me estoy refiriendo a una columna escrita por el Cardinal O'Connor en el *Catholic New York*.) La carta de enero dio en el clavo: "Querido Dios, Nuestro maestro nos dijo sobre el milenio. Cuando creaste el mundo ¿alguna vez pensaste que duraría tanto? Dexter".

No creo que sea la única persona en el otoño de la vida quien esté asombrado que "el mundo haya durado tanto," ¡además de pasar tan rápidamente! Nuestra generación de edad mayor abarca la mayoría del siglo 20. Nuestra generación heredó la fe, y es nuestro privilegio de llevarla a través del umbral de un nuevo milenio.

La carta en el calendario para marzo también se dirige a nosotros los mayores de edad: "Querido Dios, ¿Haces trabajar a tus ángeles todo el tiempo? Mamá dice que somos sus ángeles y tenemos que hacer *todo*. Cariñosamente, María".

Todos podemos decir historias de "haber tenido que hacer y aguantar" mucho. Nuestras alegrías y dolores y aún el trabajo también, tienen un valor único para nuestra sociedad. En la *Carta de Su Santidad el Papa Juan Pablo II a los Mayores de Edad*, que se publicó en el otoño pasado, escribió el Papa: "Los Mayores de Edad nos ayudan a entender los eventos humanos con mayor sabiduría, porque las vicisitudes de la vida les han llevado a ellos al conocimiento y madurez. Son los protectores de nuestra memoria colectiva, y por lo tanto son los intérpretes privilegiados de aquellos ideales y valores comunes que apoyan y guían la vida en la sociedad. El excluir los mayores de edad avanzada hasta cierto punto es rechazar el pasado, en el cual se encuentra firmemente el presente, a nombre de lo moderno sin memoria. Debido directamente a su experiencia madura, los mayores de edad son capaces de ofrecer a los jóvenes consejos preciosos y dirección" (#10). Es un regalo importante

que nosotros los mayores de edad somos protectores de una linda e importante memoria colectiva.

¿Qué piensa de esta carta de mayo? "Querido Dios, mi amigo Arthur dice que tú hiciste *todas* las flores. No lo creo. Benjamin".

Una de las bendiciones de crecer en el otoño de la vida es el hecho de que la vida y la realidad empiecen a parecer mucho más sencillas de lo que hemos imaginado al principio. Una de las bendiciones de envejecer es la comprensión de que no tenemos que tomarlo tanto en serio. Nos ponemos a reír un poco más fácilmente con algunas de nuestras tonterías anteriores. Aún más importante es el hecho de que cuánto más años tengamos, más fácilmente entendemos que, "Dios sí hizo todas las flores". ¡Yo definitivamente no las hice! Al fin y al cabo, queremos agradecer a Dios muchísimo.

La carta de septiembre también me atrae: "Querido Dios, leímos que Thomas Edison creó la luz. Pero en la Escuela Dominical se nos dijo que tú lo hiciste. Apuesto que él te robó tu idea. Cariñosamente, Donna".

Cuánto más vemos la vida, más entendemos cuán básicas son las Diez Palabras de Dios—los Diez Mandamientos. Y el primer mandamiento es así por una razón. Somos creadores incorregibles de dioses. No es demasiado difícil de pensar en maneras en las cuales nos hemos atribuido el mérito de algo que sólo Dios pudo haber permitido o provisto en nuestras vidas. Idolatramos fácilmente cosas o personas o la riqueza o el éxito.

El Papa Juan Pablo II habla de modo conmovedor en su carta a los mayores de edad sobre la naturalidad de considerar el "anochecer" de la vida a medida que nos envejecemos. Escribió: "Si nada menos, se nos recuerda el hecho de que el número de nuestros familiares, amigos y conocidos se disminuye. Somos conscientes de esto de muchas maneras, por ejemplo, cuando asistimos a las reuniones familiares, reuniones de nuestros amigos de niñez, compañeros de clase de la escuela y universidad, o antiguos colegas del ejército o seminario. La línea que separa la vida y la muerte pasa por nuestras comunidades y se mueve implacablemente más cercana a cada uno de nosotros. Si la vida es un peregrinaje hacia nuestra morada celestial, entonces la edad avanzada es el tiempo más natural para fijar la mira en el umbral de la eternidad" (#14).

¡El Gran Jubileo es un tiempo de bendición para tales pensamientos! †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en enero:

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para servir en la iglesia, especialmente como sacerdotes y gente religiosa

Letters to the Editor

Confused about holy day

I am confused.

Is New Year's Day still a holy day? One parish tells me it is, another tells me it isn't. If it is, why didn't we have more Masses to celebrate it? If it isn't, why didn't we have the normal Sunday vigil Masses?

Over the Christmas and New Year's weekends, we had fewer Masses to attend. For the vigil Mass for Dec. 26, I had to drive over 50 miles.

Why aren't we kept up to date concerning holy days of obligation? I couldn't find anything in *The Criterion* about this.

Why are we having fewer Masses (which indicates fewer Catholics) and at the same time building bigger churches (which indicates we have more Catholics)?

I am truly confused.

J. Scheller, Elizabethtown

Response:

Jan. 1 remains a holy day. In most years, it is a holy day of obligation in the United States. However, according to a 1991 decree of the National Conference of Catholic Bishops, "Whenever Jan. 1, the solemnity of Mary, Mother of God, or Aug. 15, the solemnity of the Assumption, or Nov. 1, the solemnity of All Saints, falls on a Saturday or on a Monday, the precept [duty] to attend Mass is abrogated [abolished]."

The holy day was still observed by the Church this year, but since it fell on a Saturday, Latin rite Catholics in the United States were not obligated to attend Mass on that day.

In general, we are often having fewer Masses because we have fewer priests to celebrate the Masses. When holy days fall around weekends, individual parishes must adjust their schedules according to the number of priests available to celebrate the liturgies.

—WRB

Research for the Church/James D. Davidson

Gap between rich, poor still growing

In 1986, the American Catholic bishops published a pastoral letter in which they raised serious moral questions about the growing gap between rich and poor Americans. They asked American Catholics to think critically about trends in wealth and income. Concerned about the harmful consequences these trends might have for the poorest Americans—including many American Catholics—they also challenged Catholics to work for economic justice. Many Catholics, and organizations such as the Catholic Campaign for Human Development, have responded to the bishops' call.

However, recent research indicates that the economic inequalities the bishops described in 1986 continue to grow. Income and wealth are increasingly concentrated among a relatively small percentage of people at the top of America's economic ladder. Meanwhile, the economic resources of other Americans, especially people on or near the bottom rung of the economic ladder, are declining.

Income refers to money (wages, salaries, interest and dividends) derived from work, social security, welfare, pensions, savings accounts, and other financial investments. In his new book, *Social Inequality*, Martin Marger reports that in 1997, the median family income was \$44,568. Half of American families earned more than \$44,568; the other half earned less.

Now imagine the U.S. population being divided into vertically arranged quintiles based on family income. Marger shows that the top 20 percent of American families possesses 47 percent of the nation's income. The second 20 percent has 23 percent of the country's income. The third 20 percent has 16 percent. The fourth 20 percent controls 10 percent. The bottom 20 percent possesses only 4 percent.

Income inequality was quite stable, even declined a bit, between 1950 and 1970, but it has increased ever since. The income possessed by the top 20 percent of families has jumped from 41 percent in 1970 to 47 percent in 1997 (the percent owned by the top 5 percent has risen from 16 to 21 percent). Meanwhile, the portion of the nation's income controlled by the middle 60 percent has

shrunk from 54 percent in 1970 to 49 percent in 1997. The share owned by the bottom 20 percent has declined from 5 percent to 4 percent.

Wealth refers to economic value of assets such as stocks, bonds, real estate, and business equity. Inequalities based on wealth are even greater than income inequalities (see box).

In his new book, *Social Stratification and Inequality*, Harold Kerbo reports that in 1995, the top 20 percent of families had 85 percent of the nation's wealth. The second 20 percent had only 11 percent. The third 20 percent had only 4 percent. The fourth fifth had just 1 percent. And the bottom fifth owed more than it had.

Thus, while the top 20 percent of families has 47 percent of the income, it also has 85 percent of the wealth. The bottom 20 percent, which has only 4 percent of the nation's income, has an even smaller share of the nation's wealth.

While wealth inequality went down a bit in the 1960s and early '70s, it too has increased since then. In 1969, the top 1 percent of the population had 24 percent of the wealth; today it has 36 percent. In 1989, the top 20 percent of families had 79 percent of the wealth; now it has 85 percent. Meanwhile, share of wealth possessed by all other quintiles has declined.

The bishops rightly called attention to the growing gap between the rich and poor, but the gap continues to grow. The rich are getting richer, and the poor are getting poorer. For better or worse, increased economic inequality is one of the defining characteristics of the last 30 years. It also is one of the most serious challenges facing American Catholics as we launch the new millennium.

(James D. Davidson is professor of sociology at Purdue University in West Lafayette, Ind.) †

Wealth, 1989-95 (percent)

Family Income	1989	1995
Top 20%	79	85
Second 20%	14	11
Third 20%	6	4
Fourth 20%	1	1
Bottom 20%	-0.4	-1

Check It Out . . .

St. Matthew Parish in Indianapolis invites the faithful to a **mission led by Saint Meinrad Benedictine Archabbot Lambert Reilly**. The archabbot will speak at all the Feb. 12-13 parish weekend Masses and at vespers at 7 p.m. on Feb. 13. He will also give the homilies during 7 p.m. Masses on Feb. 14, 15 and 16. The sacrament of redonciation will begin at 6:15 p.m. on the three weekday evenings.

Cathedral High School's theater department will present its annual rookie show at 4:30 p.m. and 7 p.m. on Jan. 27 at the Joe O'Malia Performing Arts Center, 5225 E. 56th St., in Indianapolis. The comedy is titled **"Professor, How Could You?"** Tickets are \$3 for general admission and are on sale at the box office before each performance. Information: 317-542-1481, ext. 465.

A **six-week Divorce and Beyond program** is scheduled Feb. 7 through March 13. The peer ministry program will be held from 7:30 p.m.-9:30 p.m. at the Catholic Center, 1400 N. Meridian St., in Indianapolis. The topics for discussion are divorce, self-image, stress, anger, blame, guilt and loneliness. The fee is \$30. Registration is required. Call 800-382-9836, ext. 1586, or 317-236-1586.

A Beginning Experience Weekend, for persons who have experienced the loss of a spouse through death or divorce, is scheduled Feb. 4-6 at The Benedict Inn, 1402 Southern Ave., in Beech Grove. The cost for the weekend is \$80. For more information, call 800-382-9836, ext. 1586, or 317-236-1586.

A Retrouvaille Weekend for couples experiencing troubled marriages will be held Jan. 28-30 at Fatima Retreat House in Indianapolis. For more information, call 317-738-1448 or see the Web site at www.Retrouvaille.org.

Cardinal Ritter High School, 3360 W. 30th St., in Indianapolis, will host its third annual **West Deanery Recognition Awards dinner** at 6:30 on Feb. 3. Tickets are \$325 per table or \$40 per person.

Our Lady of Perpetual Help Parish in New Albany will celebrate its 50th anniversary with several scheduled events throughout the year, beginning with its **"Opening Celebration of the Golden Jubilee"** at 3 p.m. on Jan. 23. This event will feature a pipe organ recital by Dr. Janet Hamilton. A reception will follow.

St. Paul Catholic Center in

Bloomington will host a trip to Rome and Assisi on May 21-29. Professor Bob Orsi from Indiana University's department of religious studies, will lead the tour. The cost is \$1,949. For more information, call Denise Gowin at 812-333-1425 or gowind@indiana.edu.

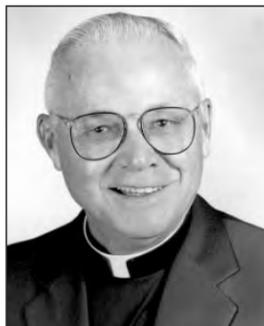
Saint Meinrad Archabbey Library in St. Meinrad will feature an **exhibit of religious icons** through Jan. 30. The display will include the work of Elaine Lasky of New Albany. Her icons present scenes from the lives of the saints, Mary and Christ. Library hours are Monday-Friday, 8 a.m.-11:30 a.m. and 1

p.m.-4:30 p.m.; and Saturday-Sunday, 1 p.m.-4:30 p.m.

The Catholic Single Adults Club of Louisville invites singles 21 and over to dinner at Napa River Grill on Jan. 29 at 6:30 p.m. For information and directions, call 502-245-1479.

James J. Divita, Marian College history professor and author of several parish histories, will speak on **the history of Sacred Heart of Jesus Parish** in Indianapolis at 2 p.m. on Feb. 6. The talk will be given at the church located at 1530 Union St. †

VIPs . . .



Father John H. Luerman, pastor of St. Elizabeth Parish in Cambridge City, was honored in December with the 1999 Citizen of the

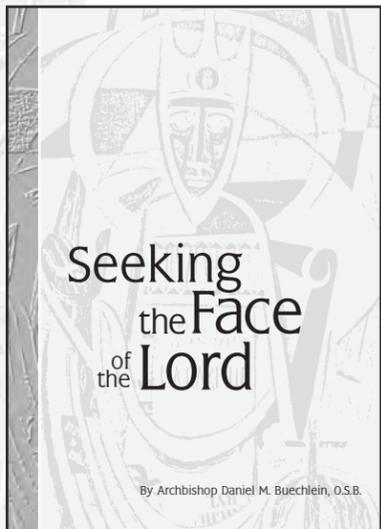
Year Award by the Kiwanis Club of Cambridge City. He is the 39th recipient of the award.

Five students from Catholic high schools in Indianapolis have been named fine arts finalists in the 16th annual **Prelude Awards** competition. They are Roncalli High School student Amy Elaine Hayes in the vocal music category and Brebeuf Jesuit Preparatory School students Anthony Rella in the creative writing competition, Caitlin Cameron in the dance category, Herman Whitfield III in the instrumental music competition and Jaron Henrie-McCrea in the video and film category. They will compete for scholarships at 6 p.m. on Jan. 29 in The Children's Museum's Lilly Theater. The finals in each category are free and

open to the public. Winners will be announced during a Feb. 5 banquet at the Westin Hotel in downtown Indianapolis. The Prelude Awards are sponsored by The Children's Museum, The Children's Museum Guild, The Penrod Society and WISH Channel 8 to recognize outstanding students in literature, art and music.

Benedictine Father Kurt Stasiak, a monk of Saint Meinrad Archabbey, has written a book on the Roman Catholic sacrament of reconciliation. *A Confessor's Handbook* is available at the School of Theology's bookstore, The Scholar Shop, and from Paulist Press. Father Kurt is also associate professor of sacramental/liturgical theology at Saint Meinrad School of Theology in St. Meinrad.

The American Association of the Sovereign Military Order of Malta invested **Bette-Jane Maley of Indianapolis** as a Dame in the Order of Malta on Jan. 14 at St. Patrick Cathedral in New York. The Order of Malta is a worldwide Roman Catholic lay religious order founded in Jerusalem in 1099 before the first Crusade. Membership is an honor extended by invitation. Maley is a member at St. Joan of Arc Parish. †



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

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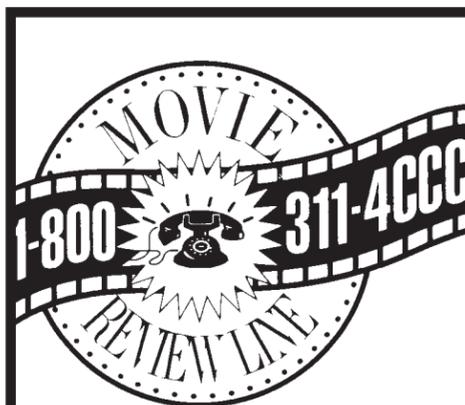
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Photo by Mary Ann Wyand

Colts pep rally

Indianapolis Colts staff members Eric Mahlum and Bill Brooks lead cheers during a Jan. 14 pep rally at Central Catholic School in Indianapolis. Central Catholic students earned the special party after their Colts banner was chosen as a runner-up winner in a contest sponsored by the National Football League team. Mahlum and Brooks also are former Colts players.



U.S. Catholic Conference Movie Classifications

- A-I** General Patronage
- A-II** Adults and Adolescents
- A-III** Adults
- A-IV** Adults, with Reservations
- O** Morally Offensive

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FAITH

continued from page 1

fled the country since 1990.

Today there are 600,000 Christians, representing 3 percent of Iraq's 22 million residents. More than half are Chaldean Catholics.

One of the traditions they cling to is Aramaic, which Jesus and the apostles are believed to have spoken. The ancient Semitic language was common in the Near East until supplanted by Arabic around A.D. 650. Aside from its liturgical uses, it survives in several Lebanese villages and among pockets of Christians in Iraq, Syria and other Mideastern countries.

In Basra, a southern Iraqi city, Archbishop Djibrail Kassab speaks colloquial Aramaic with several of his parishioners. During a tour for an American delegation from Voices in the Wilderness, a group working against U.S. policy toward Iraq, Kassab showed off a patchwork of the Church's charitable efforts.

His former rectory—tidy despite dirt floors and crumbling steps—now houses three families rendered homeless by the growing poverty. One mother shows off a photo of a beaming infant, 7-month-old Noras Adib, who died from influenza for lack of medicine.

A Church pharmacy fills 40 prescriptions daily and was about to run out of medicines until the U.S. group replenished supplies.

In all, 700 families and about 140 orphans receive food, water and small amounts of money from the archdiocese. These include equal numbers of Catholics and Muslims and one of the only Jews left in Basra.

The city was caught in the middle of the Persian Gulf War and suffers from poverty and shortages far more than Baghdad. Despite an exodus of most Catholics, the diocese remains vibrant.

The daily evening Mass at Pius X Cathedral is chanted in Aramaic by a small crowd illuminated by candlelight because of the regular electricity blackout. The cathedral, bombed during the Gulf war, was rebuilt, though to save costs it is rarely used.

Ninety children attend a Church-run kindergarten, and 22 catechists teach Friday classes to 450 children and 180 college students picked up in church buses. Catholic commitment seems bolstered by a deep sense of pride in their history.

"Iraq is the house of Abraham, the prophets and the patriarchs," Archbishop Kassab said.

Father Habib, who is also dean of Iraq's Institute of Theology, said the parish had 40 clubs and activities to keep its 15,000 members involved.

The economic isolation and shrinking Catholic population are taking a toll on the Chaldean Church in Iraq, where there are few religious congregations. No new orders have come to Iraq since 1968, other than the Missionaries of Charity, who were invited by Iraqi President Saddam Hussein to run a small orphanage in Baghdad.

Despite trips to speak in the United States, where he has six brothers, Archbishop Kassab expects little outside help with his bare-bones network of social services.

"The people who used to support us have forgotten about Iraq," he said. "Now they're sending their money to Kosovo."

He ticked off evidence of a collapsing



An Iraqi boy listens as Archbishop Djibrail Kassab speaks with Chaldean Catholics outside St. Pius X Cathedral in Basra, Iraq, earlier this month. The cathedral, bombed during the Gulf war, was rebuilt, though to save money it is rarely used.

society—children without clothes to wear to school, the spread of once rare diseases such as polio and tuberculosis, unemployment, hyperinflation. The hearty archbishop seemed to lose steam for moment, then

paused before resuming more slowly.

"If not all, more than half, especially the young, have lost hope," Archbishop Kassab said. "I never lost hope, I believe in God. Now is the time to show our Christianity." †



The Chaldean Catholic Church-run pharmacy in Basra, Iraq, fills 40 prescriptions daily. Medicine is difficult to come by in Iraq due to sanctions applied to the country following the Gulf War.

IRAQ

continued from page 1

trition and disease resulting from the embargo.

The food baskets the Dominicans are delivering to lawmakers contain 5 pounds of flour, 1 pound of rice, 1 pound of sugar, 8 ounces of cooking oil, 2 ounces of lentils, 1 ounce of salt, 1 ounce of tea and a half ounce of cheese.

"Can you imagine what it must be like to try to live if that's all you have to eat each week," Sister Rose Marie said. "That's why we're delivering these baskets. We want our representatives to see just how little food these people have to eat. This is not just."

Calls to end the sanctions have been coming from throughout the Catholic Church.

Last year, Pope John Paul II and the Vatican, along with a number of countries, called for an end to the sanctions, because of their effect on Iraqi civilians.

Last November, the National Conference of Catholic Bishops issued a statement saying it was long past time to end the economic sanctions despite the legitimate reasons for initially taking action against Iraq.

The bishops' statement noted that the grounds for international action against Iraq were justifiable due to the Middle Eastern nation's aggression toward its neighboring countries, the need to protect minorities within Iraq and to prevent the development of weapons of mass destruction.

"But even honorable causes may not be defended with immoral means," said Bishop Joseph A. Fiorenza of Galveston-Houston, president of the National Conference of Catholic Bishops. "Such is the case of embargoes that contribute to untimely death, chronic illness and reduced life expectancy among innocent civilians."

Sister Rose Marie said there has been a bipartisan effort in Congress led by Rep. Tom Campbell, R-Calif., and Rep. John Conyers, D-Mich., to lift the sanctions and seek other ways to deal with Iraqi leader Hussein.

"More than 40 representatives have signed a letter drafted by Representatives Conyers and Campbell calling for an end to the sanctions," Sister Rose Marie said. "We're trying to do everything we can to get more support and to let Congress know that we must find another way, because we shouldn't be supporting this genocide." †

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Court hearing on partial-birth case opens door to debate

WASHINGTON (CNS)—The Supreme Court's Jan. 14 decision to review Nebraska's law prohibiting partial-birth abortions is important no matter how the ruling goes, according to spokespersons for the U.S. bishops.

Gail Quinn, director of the Secretariat for Pro-Life Activities of the National Conference of Catholic Bishops, said Jan. 17 that the court could either uphold or reject Nebraska's law in a way that affects abortion law nationwide, or it could address only procedural issues, "rather than the substance of partial-birth abortion—which is 'ex utero' killing or infanticide."

Also unknown is whether the court will incorporate pending appeals of lower court rulings affecting states

other than Nebraska.

Whatever the result, over the next few months, nationwide attention will focus on a type of abortion that 27 states have tried to prohibit, Quinn said.

"So even if we lose, it's an opportunity to take this before the public," she said.

Helen Alvare, director of policy and planning for the secretariat, said the upcoming public debate that is sure to accompany the court's review will be a chance "to focus on partial-birth abortion and how the abortion industry twists facts."

Alvare she had not expected the Supreme Court to take on partial-birth abortion this term. The court is expected

to hear oral arguments in April and issue a ruling before it adjourns in late June or early July.

Quinn noted that if the court decides to incorporate appeals from other states, that might force a delay into the 2000-2001 term. The court's last scheduled day for oral arguments this term is April 26.

The 8th U.S. Circuit Court of Appeals opinion, which also overruled laws in Arkansas and Iowa, was followed a month later by a contrary ruling in the 7th Circuit. The latter upheld the partial-birth abortion bans of Wisconsin and Illinois.

That means the parties in those states had a deadline about a month later than Nebraska did to ask the Supreme Court to grant review. If the high court chooses to pair cases from both circuits, it might push them into the next term.

But the current timing will mean increased public discussion of the issue will coincide with this year's presidential campaigns.

Alvare said the candidates' positions and main political party positions on the issue are likely to be predictable, but with a nationwide discussion of the partial-birth abortion procedure "the pro-life argument should win hands down."

The procedure, in medical terms called dilation and extraction, involves partially removing a live fetus through the birth canal, cutting into the skull and suctioning out the brains to enable easier removal of the body.

Opponents of the procedure, ranging from the U.S. bishops to the legislatures of dozens of states, liken it to infanticide, because in legal terms, a matter of inches separates a live birth from an abortion.

Those who want the procedure kept legal say that, among abortion procedures, it is safer for the mother late in pregnancy, particularly when a fetal abnormality is discovered or when there is risk to the mother's life in carrying the pregnancy to term.

When the 8th Circuit struck down Nebraska's law, it said the wording might also outlaw a more common type of abortion, called dilation and evacuation.

"Such a prohibition places an undue burden on the right of women to choose whether to have an abortion," the appeals court said.

Two attempts to pass a nationwide law prohibiting partial-birth abortion were vetoed by President Clinton in 1996 and 1997.

A statement from the National Right to Life Committee general counsel, James Bopp Jr., said the Nebraska case is important "because it will set the outer limit of the so-called right to abortion, but it is not a challenge to *Roe vs. Wade*."

"The Supreme Court would have to expand the so-called right to abortion beyond the womb in order to uphold the 8th Circuit decision," Bopp said. †

Harry Potter author: 'I believe in God, not magic'

WASHINGTON (CNS)—"I believe in God, not magic," said J.K. Rowling, author of the popular Harry Potter series of children's books.

During a U.S. book tour stop in Washington, Rowling discussed the nature of evil, censorship and faith, among other things.

The three Harry Potter books, about a young wizard's adventures, have caused a sensation in the publishing world because they have held top spots on *The New York Times'* best seller list as well as on Amazon.com, the online bookseller.

Some parents have wondered whether the setting of the books and their dealing with witchcraft makes for wholesome reading.

In the stories, Harry is an orphan—reared by unloving relatives—who discovers at age 11 that he is a wizard. He has a mysterious lightning-bolt scar on his forehead, evidence of an attack by the evil Lord Voldemort. He goes to the Hogwarts School of Witchcraft and Wizardry, where he meets many more children—and adults—like himself.

"I personally think they are moral books," said Rowling. "I absolutely agree that you have the right to determine what your child reads, but I don't think that anyone has the right to determine what other people's children read."

In discussing the evil Voldemort, Rowling said, "[other than those] who are mentally ill and not responsible for their actions, evil will be the result of very poor choices and possibly insufficient bravery to take the right path. And that's what I'm attempting to show with my villain. Here is someone who had choices—he had a great deal of natural talent which he's abusing, he's totally self-serving, but he could have gone a different way."

"That is supposed to be contrasted quite strongly with Harry, who has come from an equally difficult start in life, but who consistently tries to make the right choices. Sometimes he fails." †

Pro-life demonstrators, carrying signs depicting partial-birth abortion, picket in front of the White House in 1996. President Clinton that year vetoed a bill passed by Congress banning the procedure. Several states have since passed laws making the late-term abortion procedure illegal. The Supreme Court will take up the issue this year when it hears a case involving a Nebraska law.



CNS file photo

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Vatican announces papal trip to Holy Land for March

VATICAN CITY (CNS)—The Vatican confirmed that Pope John Paul II will travel to Jordan, Israel and Palestinian territories in March on his long-awaited visit to the Holy Land.

The highlights of the March 20–26 visit include liturgies in Jerusalem and Bethlehem and meetings with representatives of Christianity, Islam and Judaism.

The pope will also celebrate Mass at the Basilica of the Annunciation in Nazareth, Israel, which became a site of controversy last year when Muslims announced plans to build a mosque next to the church.

The Vatican announced the trip Jan. 12 after several months of talks with Israeli, Palestinian and Jordanian officials. The Vatican statement noted the main events but did not provide a detailed schedule of the pope's visit, his first to the Holy Land.

In Jerusalem, Latin-rite Patriarch Michel Sabbah said Jan. 12 the pope would also visit the city's Yad Vashem Holocaust Memorial and a Palestinian refugee camp near Bethlehem. In Jordan, the pope will visit a pilgrimage site on the Jordan River to commemorate Jesus' baptism, he said.

Despite continuing problems in the region, the pope was determined to make the trip during the jubilee year, which commemorates the 2,000th anniversary of Christ's birth.

In Jordan March 20–21, the pope will also visit the Monastery of Mount Nebo, the mountain from which Moses looked upon the promised land of Canaan after leading the Israelite tribes to safety. He will also celebrate Mass in a stadium in Amman, the capital, and hold meetings with Jordanian King Abdullah II.

In Israel and the Palestinian territories March 21–26, the pontiff will celebrate Masses in Bethlehem; at the Cenacle, or

Hall of the Last Supper, on Mount Zion in Jerusalem; at the Mount of Beatitudes near the Sea of Galilee; at the Basilica of the Annunciation in Nazareth; and at the Church of the Holy Sepulcher in Jerusalem.

The Vatican said the pope would be accompanied by Catholic bishops from the Holy Land and would also hold a meeting with the heads of other Christian Churches in the area.

In Jerusalem, the pope will greet Jewish religious authorities at the Western Wall, or Wailing Wall, the place most venerated by Jews, and will meet briefly with Muslim representatives at the Al-Aqsa Mosque, the ancient center of Muslim worship.

The pope was to hold meetings with Israeli President Ezer Weizman, with Israeli Prime Minister Ehud Barak and with Palestinian National Authority Chairman Yasser Arafat. The Vatican did not specify when and where the meetings with political leaders would take place.

Patriarch Sabbah said the local Church welcomed the pope and the realization of his desire to visit the Holy Land.

"The pope has always wanted to visit the Holy Land, and now he is realizing his hope and (the local Church) is welcoming him," Patriarch Sabbah said at a press conference.

"This is a religious and spiritual visit, and we expect spiritual fruits for the local Christian Church. We hope the meeting with religious leaders will bring about more openness and more fraternity among all Christians and among all religions," he said.

The pope will bring a message of peace, justice and reconciliation to the region, said Patriarch Sabbah.

"The pope's message is always for the whole world and for all human beings," he added.



Muslims pray last October in a demonstration to protest the Vatican's opposition to a proposed mosque in Nazareth near the Basilica of the Annunciation, the main Catholic shrine in Nazareth. The Pope is scheduled to celebrate Mass at the basilica, seen in the background, in March.

Wadie Abunasser, executive director of the Office of the Great Jubilee of the Holy Land, who is also in charge of press coordination for the local Church, said more details of the pope's pilgrimage would be forthcoming.

Patriarch Sabbah said security for the pope's pilgrimage would be handled by those authorities in charge of the specific locations the pope visits.

Patriarch Sabbah said that in Jerusalem that means *de facto* the Israelis will be responsible for security.

"*De facto* that is what is existing here," he said. "But *de facto* does not mean *de jure*."

The pope's visit to Nazareth is not an indication that the controversy over the mosque has been solved, said Patriarch Sabbah.

Similarly, he said, the pope's visit to the

Jordanian Wadi al Kharrar baptismal site on the Jordan River does not indicate any papal support of the site as the true location of Jesus' baptism, as opposed to the baptismal site on the side of the river under Israeli control.

In a press release, the government of Israel said, "The State of Israel and its citizens of all religions welcome the upcoming visit by Pope John Paul II.

"The State of Israel commends Pope John Paul II for his efforts in the struggle against anti-Semitism and all forms of xenophobia and racism," said the press release. "The government of Israel is convinced that the pope, too, regrets that due to circumstances beyond control, he will be unable to dedicate more of his time to study in depth the resurrection and renewal of the Jewish people in the land of their forefathers." †



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From the Archives

Catholic Center dedicated

Archbishop Edward T. O'Meara blesses the crowd in an *asperges* rite during the dedication of and open house for the Catholic Center on Aug. 29, 1982. Assisting the archbishop is Michael Carotta, a former staff member of the Office of Catholic Education.

Shortly after being appointed archbishop of Indianapolis in January 1982, Archbishop O'Meara implemented the 1980 decision of his predecessor, Archbishop George Biskup, to consolidate various offices and agencies of the Church's central administration in one location—the former Cathedral High School building at 1400 N. Meridian St. in Indianapolis.

Archbishop O'Meara died on Jan. 10, 1992. His successor, Archbishop Daniel M. Buechlein, renamed the Catholic Center the "Archbishop Edward T. O'Meara Catholic Center" in the late archbishop's memory.

Mike Carotta left archdiocesan service in the late 1980s to become the director of religious education at Boys Town. Since then, he has served as executive director of the National Association of Parish Catechetical Directors, a division of the National Catholic Educational Association; and director of youth ministry for the Archdiocese of Louisville. He is currently working with RCL (Resources for Christian Living), a Texas-based publisher of catechetical resources. Carotta is the author of a popular high school religion program, *Catholic and Capable*. †



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Vatican TV newscast now has Internet home

NEW YORK (CNS)—Vatican TV's weekly newscast is now being made available on the Internet by ForeignTV.com.

The official Vatican TV network, Centro Televisivo Vaticano, or CTV, compiles a weekly broadcast of 20–30 minutes in length. It is made available to ForeignTV.com each Wednesday, according to spokesperson Lewis Goldberg.

People wishing to see the broadcast should go to www.foreigntv.com and then click on its WorldNewsTV.com icon.

Web surfers are told on the site that as "the official broadcaster of the Holy See, CTV documents the pope's pastoral ministry and the activities of the Apostolic See." They are also given instructions on how to get the CTV news to appear on their computer screen.

Other official national broadcasts from Turkey, China, Lebanon and Jordan are available on the WorldNewsTV.com site.

Goldberg said the Vatican broadcast can be accessed at its beginning 24 hours a day, but that broadcasts are not archived.

How did ForeignTV.com gain the rights to the Vatican newscast? "We asked," Goldberg replied. "We're bringing the papal message to a larger audience."

ForeignTV.com is a subsidiary of New York-based Medium4.com, which specializes in Internet broadcasts. The Web venture supports itself through on-screen advertising and by licensing the Internet programming it creates to other Web sites that wish to show it. †

Jubilee days celebrate many faces of holiness

By H. Richard McCord Jr.

Scientists, health care workers, agricultural workers, teachers, artists, senior citizens, children, single people and families have two things in common this jubilee year.

First, for each of these groups—and for many other groups besides—there is a special “jubilee day” on the Church’s calendar.

Second, all members of these groups are called to grow in holiness, especially during this “year of favor from the Lord” (Lk 4:19).

Civic life honors mothers, fathers and grandparents with their own “day” every year. However, in designating jubilee days, the Church wants to do more than honor people and thank them for their service—important as that is!

The jubilee year is a time to strengthen faith and open the door to holiness.

If the jubilee year is not focused ultimately on our growth in holiness as individuals and communities, then—to paraphrase poet T.S. Eliot—we will have had the experience but missed the meaning.

We attain holiness not by removing ourselves from the world and its responsibilities, but by finding God in the depths of ordinary life.

Twenty years ago, the U.S. Catholic bishops wrote: “It is characteristic that lay men and women hear the call to holiness in the very web of their existence, in and through the events of the world, the pluralism of modern living, the complex decisions and conflicting values they must struggle with, the richness and fragility of sexual relationships, the delicate balance between activity and stillness, presence and privacy, love and loss” (“Called and Gifted: The American

Catholic Laity”).

Each jubilee day takes this teaching about holiness and anchors it in the lives of a particular group of people.

By singling out just a few of the many possible groups, the Church is teaching a broad and basic truth: Every person is called to holiness in the concrete circumstances of work and relationships.

What all the jubilee days have in common is the opportunity they provide for every person to make a connection between faith and daily life, discover the sacred embedded in the ordinary, and be the light, the salt and the leaven in the world that Jesus asks of his followers.

For Catholics in all periods of history, the saints make holiness real. We venerate them for showing us what it means to “put on the Lord Jesus Christ” (Rom 13:14).

During the jubilee year, numerous women and men will be canonized as saints. Everyone knows, though, that the Christian community is blessed with more saints than those on the official roster.

This, it seems to me, is where the value of the jubilee days lies. On these days we can be reminded that sainthood is a possibility even for us and that, among those celebrated on a given jubilee day, there are many unknown saints whose lives inspire the rest of us.

The jubilee days will be a way to pause to give thanks for the holiness we see in others’ lives and to reflect on the holiness we might achieve in life, particularly in our work and our relationships.

I don’t know yet what jubilee days my parish will observe. There are more than 30 such days, and no parish could handle such a large liturgical schedule!

With or without a public celebration, however, on the Jubilee Day of the Sick



CNS photos

Each jubilee day anchors the theme of holiness in the lives of a particular group of people. By singling out just a few of the many possible groups, the Church is teaching that every person is called to holiness in the concrete circumstances of work and relationships.

and Health Care Workers scheduled on Feb. 11, I will focus on one nurse I’ve come to know through a parish faith-sharing group.

She shows me what it means to be striving for holiness in a particular calling. To her work she brings generosity, compassion and an ability to see Christ in those she cares for.

I know there are countless others like her, but she will help to focus my gratitude for saintly people and my reflection on becoming holy. She will serve to remind me of the many gifts present in a community and how much we need one another.

Recently I walked across the street from my office in Washington, D.C., and visited the National Shrine of the Immaculate Conception. A few weeks earlier, a special sculpture had been installed and dedicated in this beautiful church. The sculpture covers an entire wall of the church interior and is titled “The Universal Call to Holiness.”

This marble carving depicts many peo-

ple being drawn by the Holy Spirit toward a central point—people of all ages, races and walks of life.

The artwork’s most interesting feature is that no one is alone. People are shown walking together, supporting each other, even leaning on one another. Mary is featured at the center of the sculpture, beckoning the group onward.

God’s call to holiness, though it comes to us individually, never is meant to be a solitary experience. We need each other on the journey or we’ll never make it home!

I hope the jubilee days serve as a practical reminder that the many paths we walk in life are indeed part of the one Christian journey.

On the jubilee days, we will pause to celebrate these distinct paths and to marvel at the fact that holiness has so many faces.

(H. Richard McCord is director of the U.S. bishops’ Secretariat for Family, Laity, Women and Youth.) †

Jubilee days honor gifts and talents

By Fr. Lawrence E. Mick

A *Parish Guide to the Jubilee Year* says that the purpose of the special jubilee days is twofold: “to honor and to remember a particular group of people for what they have contributed to the life of the Church and to society, and to offer deeper reflection on the challenges to be faced in living the Gospel in society.”

The guide suggests that those who are the focus of a jubilee day might participate in the Offertory procession, be included in the general intercessions and be given a special blessing at Mass.

Many Catholics will find such prac-

tices familiar and also are accustomed to people bringing up the gifts on occasions that are special to them.

What may be less familiar to many Catholics, however, is the use of special blessings at Mass. The official *Book of Blessings* contains blessing rituals for a great variety of occasions and groups.

Blessings are a form of common prayer invoking God’s help and protection and offering thanks and praise.

The year 2000, with its jubilee days, provides good opportunities to make more regular use of blessings.

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

Discussion Point

Jubilee days recognize ministries

This Week’s Question

How will your parish or diocese mark one of the jubilee days?

“The Jubilee Day for Women falls on the weekend of our women’s retreat. We will be recognizing women with a Mass and various affirming celebrations.” (Rae Arnold, Jubilee 2000 coordinator, St. Francis Parish, Vista, Calif.)

“We’re developing plans for the Jubilee Day for the Sick and for Health Care Workers in February. This will probably include an anointing Mass.” (David Wood, coordinator of Worship and Spiritual Life of the Diocese of Pueblo, Colo.)

“As we do every year, we will install our catechists—the religious education teachers—in September for the upcoming school year. [Sunday, Sept. 17, is the Jubilee Day for Catechists.] They’ll be recognized at Sunday Mass, with a social gathering afterward.” (Msgr. Joseph F. Rebman, Greenville, Del.)

Lend Us Your Voice

An upcoming edition asks: Tell of a prayer you rely upon—and why.

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



CNS photo

From the Editor Emeritus/John F. Fink

Vatican II: Decrees on missionaries and priests

(Twelfth in a series)

Four documents were promulgated on Dec. 7, 1965, the day before the Second Vatican Council was closed. One of them was the Declaration on Religious Liberty, which I've already discussed.

The Decree on the Missionary Activity of the Church has an introduction and six chapters on: the doctrinal principles of the Church's missionary activity; the nature of missionary work; the importance of the new churches; a description of the role of missionaries; the structure of missionary planning; and the deployment of the Church's resources in cooperative missionary activity. After the council ended, Pope Paul VI promulgated norms for implementing the decree.

The Decree on the Ministry and Life of Priests told priests to be attached to their bishops with charity and obedience; to cooperate with their brother priests for



the building up of the Church; and to promote the role of the laity in the mission of the Church. Priests were urged to make the word of God part of their own lives, to celebrate the Eucharist daily, and to give themselves to prayer and the administration of the sacraments.

One of the things that delayed the promulgation of this document until the last day was a decision by Pope Paul that the issue of clerical celibacy was not to be debated by the council. That ban was conveyed in a letter that said, "It is not opportune to debate publicly this topic which requires the greatest prudence, and is so important. Our intention is not only to preserve this ancient law as far as possible, but to strengthen its observance."

The section on priestly celibacy, therefore, says that celibacy is to be highly esteemed as being helpful to the mission of the priest. It confirms the law of celibacy for the Latin Church but acknowledges that the nature of the priesthood does not demand it.

We come now to *Gaudium et Spes*, the Pastoral Constitution on the Church

in the Modern World, the last document promulgated by the council and sort of a summary of the council's acts. It is called a "pastoral constitution" to differentiate it from *Lumen Gentium*, the "dogmatic constitution" on the Church, but it was designed to complement that theological document with one that was less technical. Also, the dogmatic constitution was about the nature of the Church itself while the pastoral constitution concerned the Church and modern problems.

"*Gaudium et Spes*" are the first words of the constitution, which began, "The joy and hope, the grief and anguish of the men of our time ... are the joy and hope, the grief and anguish of the followers of Christ as well." It was the council's way of saying that the Church shares in everything that is genuinely human in the modern world. It gave notice that the Church no longer intended to focus just on itself but was going to be relevant to the modern world.

My summary next week really won't do justice to this magnificent document. †

'Cornucopia/Cynthia Dewes

It's we who fail, not the ideal

We've all heard "truisms" about being Catholic. For example, we hear that "cradle"



Catholics are less knowledgeable about the faith than converts; or that older Catholics tend to know more about the substance of the faith, while their kids seem to relate better to the spirit of it.

But there's another angle that I've decided over the years is really true. It's that "fallen away" Catholics seem to be the most virulently anti-Catholic or anti-religion-in-general of any of the indifferent, agnostics or nonbelievers we meet.

Recently I heard actress Susan Sarandon interviewed on the radio. She described her childhood in a large Catholic family and attendance at Catholic schools, where she met only one nun she could remember fondly. She made light of the usual suspects: dread of confession, meaningless rules and restrictions, imperial priests and mean nuns.

Of course the interviewer, a non-Catholic, joined in the fun and the result was a stereotypical portrait of the Church as a modern dinosaur. Religious experience in general came out irrelevant at best, and damaging at worst. For anyone listening

who had spiritual questions, the Catholic Church would certainly not be the answer.

We know another young woman, also the product of a large Catholic family and Catholic schools during the '50s and '60s, whose disaffection with the Church has fueled her wrathful opinion of organized religion. As an oversensitive child, she reacted emotionally to things, such as holy cards emphasizing the wounds of the martyred St. Sebastian,

or to religious instruction that seemed to instill more fear than joy.

Another friend was turned off by negative Church experiences during the Great Depression. Her father abandoned the family and her mother was left to support two children and her own parents. Rather than coming to the mother's aid, the local pastor threatened her with damnation because she couldn't afford to send her kids to the parochial school. Result: an entire family lost to the Church.

Reflecting on such stories, I've come to believe that it's the most idealistic, the most spiritually inclined Catholics, who are hurt

worst by the very Church they love. It's because they believe so strongly in goodness that they are devastated when they encounter its opposite in fellow believers. As with most of us, the Church they encounter every day is not dogma, but people.

And there's the rub. As we're reminded so often in song and liturgy, we *are* the Church, we *are* members of the Body of

Christ. But, do we believe this strongly enough to demonstrate it? The Church herself may remain free from error, but are we, the Church's representatives, revealing that same truth to the world?

The beginning of a new year, particularly in a proclaimed Jubilee Year and a millennial setting, seems to be an appropriate time to reflect upon this. And, even more appropriate, it's time for each of us truly to be Christ to others.

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

'As we're reminded so often in song and liturgy, we are the Church, we are members of the Body of Christ. But, do we believe this strongly enough to demonstrate it?'

Faithful Lines/Shirley Vogler Meister

Preparing now for Arbor Day in April

To quote famous Catholic poet Joyce Kilmer (1886-1918): "Poems are made by fools like me, but only God can make a tree."



To paraphrase famous U.S. naturalist John Muir (1838-1914): Because trees can't run away, any fool can destroy them.

I mention the above because the first Arbor Day of 2000 is already upon us, even though it's not officially celebrated in the Midwest until the last Friday in April. Because all 50 states observe Arbor Day, tree-planting must coincide with the best days in their climates.

In the U.S., Arbor Day was introduced as a holiday in 1874 as a result of the successful tree-planting efforts of pioneer journalist J. Sterling Morton, a nature lover who moved to nearly treeless Nebraska 20 years earlier. His efforts transformed the landscape. Proud of his success, he said, "Other holidays repose upon the past. Arbor Day proposes for the future."

However, the sacred practice of appreciating trees has been celebrated by Jews for millennia on their New Year for Trees: *Tu B'Shevat*. This year (Jewish New Year 5760), the holy day falls on Saturday, Jan. 22. In Israel, where trees are crucial for the people's sustenance and for land conservation, it is a national holiday. (See Lv 19:23-25, which states that fruit from trees may not be used during the first three years; the fourth year is for God; and after that it may be eaten.)

Both in Israel and the States, no matter when Arbor Day is celebrated, many organizations and schools sponsor events at which trees are ceremoniously planted. Many plant trees in memory of someone. Following the Jewish tradition, this can also be a special time to enjoy the fruits and nuts that come from trees.

Years ago, my Illinois hometown newspaper, *The Belleville News-Democrat*, provided saplings for all school children to take home for planting. Others still participate similarly in tribute to Nebraskan journalist Morton, who proved that trees are important as windbreaks against soil

erosion, for fuel and for shade.

Christians—whose tradition tells us Christ was laid in a wooden manger after birth and died on a wooden cross—should especially promote a reverence for trees.

I, personally, hope to replace a large, long-needled pine removed from the yard last year. I grew it from seed my husband's mother gave me 25 years ago. God created the tree. Disease destroyed it. Now I must nurture another.

Information about Arbor Day preparations can be obtained by writing to The National Arbor Day Foundation, 100 Arbor Ave., Nebraska City, Neb. 68410. You may obtain a year's membership in the foundation for a \$10 contribution. The foundation will send you 10 free river birch trees and a subscription to its bimonthly publication, *Arbor Day*, if you join by Jan. 31.

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a nationally known poet and author and a regular columnist with The Criterion.) †

Journey of Faith/Fr. John Buckel

Called by God



"I wish those people would do something about that screaming baby!" thought Simeon. The old man had been alone in the temple enjoying the quiet and the solitude. Suddenly the silence was destroyed as a young couple entered this house of prayer, carrying a child that continued to cry out.

"O God," Simeon prayed. "Is it asking too much if I request a few moments of peace and quiet?"

The great temple in Jerusalem was the glory of all Israel, keeping the Jewish people in touch with the past, while providing hope for the future. Over the years, Simeon had often prayed there with his wife. When she passed away, he returned to the temple seeking consolation.

After he met her, Simeon discovered how wonderful life could be. After she died, he discovered how miserable it could be. All seemed lost. "I don't think that I'll ever smile again," he thought.

Then one night Simeon had a strange dream. "You will not die until you see the Messiah," he was told. Simeon woke up in a cold sweat, wondering if God had really spoken to him. Nevertheless, Simeon's dream gave him strength to go on living.

His concentration broken, he noticed that the infant continued to wail. "Will that child ever stop crying?" the old man queried.

Also in the temple that morning was another elderly person who frequented the temple. Her name was Anna. She, too, had lost a spouse decades ago and continually had to cope with loneliness and despair. Prayer, fasting and worship made up Anna's daily routine. It was her means of survival.

Unlike Simeon, Anna was not disturbed by the crying baby. She loved all children dearly and believed that every birth was a blessing for the human race as well as a sign of hope for the future.

The baby now screamed all the more frantically, yet the parents did not look disturbed. "Were they deaf?" Simeon began to wonder? He and Anna reacted simultaneously in thinking that something was drastically wrong. Despite their old legs and aged knees, they walked as fast as possible to investigate. Both of them came upon the child at the same time.

Suddenly, the child stopped crying and smiled. It was as if the infant had summoned these two adults. The baby gazed at Simeon and then at Anna.

"Something is different about this child," thought Simeon. He and the elderly woman looked at one another. Simeon spoke first. "I had a strange dream many years ago."

Before the old man could finish his story, Anna interrupted, "So did I."

Simeon looked into the eyes of the child and sensed tremendous power. A brilliant light seem to penetrate the depths of his being. He felt that he was "one" with all of creation because of this child. Never had Simeon experienced such peace in body, mind and soul.

Eventually he came out of this "trance" and regained control of his senses. Everyone was gone, but he knew he was not alone. "Now, master, you can dismiss your servant in peace. You have fulfilled your promise."

A sharp pain pierced the heart of the old man. Simeon clutched his chest and slumped over. As the old man lay on the floor of the temple, a smile remained fixed on his face.

(This Scripture story is based on Lk 2:25-38.)

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is an associate professor of Scripture at Saint Meinrad School of Theology and a regular columnist for The Criterion.) †

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

The Sunday Readings

Sunday, Jan. 23, 2000

- *Jonah* 3:1–5, 10
- *1 Corinthians* 7:29–31
- *Mark* 1:14–20

The first biblical reading for this Third Sunday in Ordinary Time comes from the Book of Jonah.



This book's religious value over the centuries has been greatly diluted by attention given its story about Jonah and the whale or great fish. It is as if this event was simply an

accident with obviously dire consequences, and there is no religious lesson whatsoever to draw from the passage. Furthermore, the story now generally is treated as little more than a nursery rhyme. This further undercuts the religious message.

Nevertheless, the Book of Jonah is a theological work of some worth. It offers us all a compelling revelation—about God and about human nature.

Scholars believe that this book was written after the remnant of Jews returned to the Holy Land from Babylon. No one knows the name of its author. (The book was written about Jonah, not written by Jonah.)

As the account unfolds, God directs Jonah to go to Nineveh and preach to the people there.

Here, at once, is a point to remember. Of all the alien forces to overwhelm the Holy Land, none did so with as much ruthlessness as did the Assyrians, for whom Nineveh was the capital and national center. Carnage and pillage were not just occasional techniques employed by Assyria's army to achieve a goal. Rather, they were almost a national avocation.

Jews vividly remembered the old stories of the Assyrian invasion long ago, and these memories were cause for fear.

Despite this past, this book teaches that even Assyrians are within the range of God's love, and therefore of the love of those true to God.

The Assyrians, in fact, were outrageous in their cruelty and idolatry, but even they could convert if given the choice between God and falsehood and sin.

This weekend's passage tells of the call by God to Jonah, commissioning him to go to Nineveh.

St. Paul's First Epistle to the Corinthians takes us back to several important realities among Christians of the first century A.D.

First, they lived in circumstances of trial and dispute. Secondly, those earnestly believing in Jesus also believed that the Redeemer soon would come again.

As history has occurred, the second expectation was not fulfilled—at least not

in the way most assumed things would happen. Still, the message is clear. Put first things first! Nothing should interfere with the pursuit of God, and of life with God.

St. Mark's Gospel is the source of the Gospel reading.

The reading is short but highly instructive. Apparently early in the public life of Jesus, contact was made with Andrew, Peter, James and John, four of the apostles. They all were fishermen at the Sea of Galilee, now the Lake of Tiberias in the northern section of modern Israel.

This fact is important since it provides a timeline for these apostles. They were with Jesus almost from the beginning. This is critical. They heard the Lord, and they saw the Lord. They knew the Lord. They knew the Lord's "good news."

Reflection

The Church has joyfully led us through Christmas, the feast of the Epiphany, and the feast of the Baptism of the Lord. In the process, it excitedly and faithfully has presented us with the image of Jesus of Nazareth, Son of the eternal God, son of Mary and so a human.

Jesus of Nazareth is the answer to all human needs and wants, not just the needs of one race.

Finally, Jesus is the Savior who reunites the sincerely repentant sinner with God.

In general, these readings remind us that through all the ages God has not left people to their own mistakes and errors. He has rescued them. He has saved them.

Even the people of Nineveh were not beyond the divine love and mercy. To them, God sent Jonah.

In this era, the Christian era, the mercy and love of God, present in space and time in Christ, live still. They live through the faith and practices of the apostles, whom Jesus chose to continue the work of redemption.

The Church offers the apostles as the greatest of the Lord's students. They knew Jesus. They knew the message of Jesus. Their recollection still leads us through the Church. †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer—including Lenten and seasonal themes—for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206 or by e-mail at criterion@archindy.org. †

Daily Readings

Monday, Jan. 24

Francis de Sales, bishop and doctor of the Church
2 Samuel 5:1–7, 10
Psalm 89:20–22, 25–26
Mark 3:22–30

Tuesday, Jan. 25

The Conversion of Paul, apostle
Acts 22:3–16
 or *Acts* 9:1–22
Psalm 117:1–2
Mark 16:15–18

Wednesday, Jan. 26

Timothy, bishop
 Titus, bishop
2 Timothy 1:1–8
 or *Titus* 1:1–5
Psalm 96:1–3, 7–8a, 10
Mark 4:1–20

Thursday, Jan. 27

Angela Merici, virgin
2 Samuel 7:18–19, 24–29
Psalm 132:1–5, 11–14
Mark 4:21–25

Friday, Jan. 28

Thomas Aquinas, priest and doctor of the Church
2 Samuel 11:1–4a, 5–10a, 13–17
Psalm 51:3–7, 10–11
Mark 4:26–34

Saturday, Jan. 29

2 Samuel 12:1–7a, 10–17
Psalm 51:12–17
Mark 4:35–41

Sunday, Jan. 30

Fourth Sunday in Ordinary Time
Deuteronomy 18:15–20
Psalm 95:1–2, 6–9
1 Corinthians 7:32–35
Mark 1:21–28

Question Corner/Fr. John Dietzen

Grace of sacraments is at work in preparation time

Some time ago, in discussing preparation for the sacrament of marriage,



you indicated in your column that,

"Christian writers often note that the grace of holy orders and matrimony is at work not only after ordination or exchange of vows, but also before, as the individuals prepare

themselves to be fit candidates for those sacraments."

You seemed to say the same thing is true of other sacraments. But you did not elaborate.

I am considering entering the seminary and could use the encouragement.

Do any of the fathers and doctors of the Church speak in this manner? (New Jersey)

The idea which I summarized briefly in that column is a common one in Christian theology. It permeates the writings of the early Church fathers, and also is included in modern Church documents.

St. Cyril of Jerusalem, who died in 386, made this point frequently, especially in his instructions to the catechumens of those days.

Actions or qualities that we normally identify as the results of baptism, St. Cyril said, are already happening before baptism.

Those preparing to enter the Christian faith, he said, are to prepare themselves "through faith" for the rebirth that makes us God's children.

"By acknowledging your sins," St. Cyril continued, "[you] put on the new self, renewed in the likeness of its creator."

This is all before baptism. The clear teaching is that what happens in baptism takes place over an extended process, by which baptismal grace accomplishes gradually, but really, those effects which we identify as baptismal.

We're all familiar with the traditional Church doctrine that sins, even mortal sins, are forgiven by a proper, "perfect," act of contrition in anticipation of the

reception of the sacrament of penance. This happens before the sacrament is actually received.

We find the same thoughts expressed concerning the sacrament of orders in theological tradition.

Those ministerial powers and responsibilities that come with ordination, concerning administration of the sacraments, for example, do not begin beforehand, of course. But special graces related to this sacrament are certainly at work beforehand.

Pope John Paul II's major encyclical on the family, "*Familiaris Consortio*," explains that marriage preparation is "a journey of faith which is similar to the catechumenate."

Published a few years later, a document on marriage preparation, distributed by the Pontifical Council for the Family, expands on the pope's statement.

The marriage vocation is a special state and life of grace, says the pontifical council. It possesses "formidable energies" that "must be discovered, appreciated and enhanced by the spouses themselves and by the Church community in the period preceding the celebration of the marriage."

Thus, discovering and sensitizing themselves to those formidable, graced energies that are the reality of marriage is a process the engaged couple pursue together.

This understanding of sacramental preparation is not so much an explicit teaching as a thread of assumptions which runs through the sacramental tradition of the Church.

When God calls us to any vocation—marriage, the Christian life, the priesthood or any other—God is at work with the sacramental graces of that vocation, helping us prepare ourselves to live it well.

(A free brochure outlining basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651. Questions for this column should be sent to Father Dietzen at the same address or by e-mail at jjdietzen@aol.com.) †

My Journey to God

Triolet of Hope

May I be welcome in my Father's home,
 And in its blessed quiet kneel to pray.
 Among those holy guests who also come,
 May I be welcome in my Father's home.

His spire is a beacon for those who roam,
 The lost and the found, and those who stray.

May I be welcome in my Father's home,
 And in its blessed quiet kneel to pray.

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)



The Active List

The Criterion welcomes announcements of archdiocesan church and parish open-to-the-public activities for "The Active List" Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication: The Criterion; The Active List; 1400 N. Meridian St. (hand deliver); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

January 22

Aquinas Center, 707 W. Highway 131, **Clarksville**. Easter Triduum music workshop by Charles Gardner, 9:30 a.m.–noon, pre-registration required. Information: 317-236-1483.

St. Luke Parish, 7575 Holiday Drive E., **Indianapolis**. Couple to Couple League, natural family planning, 9 a.m. Information: 317-259-4373.

St. Joseph Parish, 1375 S. Mickley, **Indianapolis**. Euchre and card games, 7 p.m.. \$2 plus snack. Information: 317-271-5234.

January 23

Mary's Schoenstatt, **Rexville**. "Doing Our Best for the

Father's Kingdom," 2:30 p.m. Mass with Father Elmer Burwinkle, 3:30 p.m.

January 27

Cathedral High School, 5225 E. 56th St., **Indianapolis**. Theater department presents "Professor, How Could You?" comedy, 4:30 p.m. and 7 p.m., tickets \$3. Information: 317-542-1481, ext. 465.

January 28–30

Fatima Retreat House, 5353 E. 56th, **Indianapolis**. Retrouvaille program for troubled marriages. Information: 317-236-1586 or 800-382-9836, ext. 1586.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**.

Introduction to centering prayer. Information: 317-788-7581.

January 29

Our Lady of Perpetual Help, 1752 Scheller Lane, **New Albany**. Madonna Circle spaghetti dinner, 4:30 p.m.–7:30 p.m., adults \$5, seniors \$4, children \$2.50.

January 30

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Widowed Organization Mass, 11 a.m.; lunch at 501 W. Washington St. Information: 317-784-4207.

Recurring

Daily

Our Lady of the Greenwood Parish Center, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.–Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30 p.m.–9 p.m.; rosary for world peace, 8 p.m.

St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30 p.m.–3:30 p.m.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3 p.m.–4 p.m. Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6 p.m.–8 p.m. Information: 317-236-1538.

Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Mass.

St. Mary Church, **New Albany**. Shepherds of Christ prayer for lay, religious vocations, 7 p.m.

St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.



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Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.–6:30 p.m.

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.–5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration, one hour after 8 a.m. Mass.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**.

—See ACTIVE LIST, page 15

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The Active List, continued from page 14

Tridentine Mass, 9 a.m.

Monthly

First Sundays

St. Paul Church, **Sellersburg**. Prayer group, 7 p.m.-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

First Mondays

Archbishop O'Meara Catholic Center, **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of Blessed Sacrament after 7 p.m. Mass.

First Fridays

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m., Benediction at 6:45 p.m.

Holy Guardian Angels Church, 405 U.S. 52, **Cedar Grove**. Eucharistic adoration after 8 a.m. Mass-5 p.m.

Our Lady of Lourdes Church,

5333 E. Washington St., **Indianapolis**. Adoration, prayer service, 7 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration after 8 a.m. Mass-noon.

Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

St. Vincent de Paul Church, **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4 p.m.-6 p.m.

St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays

St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

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

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, **New Albany**. Eucharistic adoration and confessions, after 9 p.m. Mass.

Second Mondays

Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Mary **Rexville** Schoenstatt (located on 925 South., .8 mile east of 421 South., 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open to midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office of Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 783-1445.

Archbishop O'Meara Catholic Center, **Indianapolis**. Catholic Widowed Organization, 7 p.m.-9:30 p.m. Information: 317-784-1102.

Holy Family Parish,

Oldenburg. Support group for the widowed, 7 p.m. Information: 812-934-2524.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

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

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk,

7:15 a.m.-8:30 a.m., \$20. Information: Shawn Conway, 317-264-9400, ext. 35; or David Gorsage, 317-875-8281.

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Rd., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women, 2951 E. 38th St., rosary; return to church for Benediction.

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- New York, New York... April 3-7.....\$480
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News briefs

U.S.

Catholic proposal among views at national health coverage meeting

WASHINGTON (CNS)—The Catholic Health Association (CHA) Jan. 13 urged a stepping-stone strategy to reach the goal of universal health coverage in the United States. Father Michael D. Place, CHA president and chief executive officer, proposed for starters cutting the current 44 million Americans without health care coverage by at least one-third over the next three years. The CHA was one of eight major national organizations involved in health care issues whose top leaders convened at the National Press Club for a daylong meeting titled "Health Coverage 2000: Meeting the Challenge of the Uninsured."

Senator, farmworkers meet to discuss migrant worker legislation

IMMOKALEE, Fla. (CNS) — U.S. Sen. Bob Graham, D-Fla., met with farmworkers and their supporters in Immokalee to discuss the senator's proposed legislation that could dramatically affect living and working conditions of migrant farming communities nationwide. The principal reason for the meeting, which was initiated by Graham, is that the two sides sharply disagree on the ramifications of this legislation, known as the H-2 Guest Worker Bill. Graham thinks the legislation would dramatically improve what he calls farmworkers' "shameful" living conditions. But the Coalition of Immokalee Workers dislikes the proposal, claiming it hinders the rights of workers and does nothing to encourage dialogue between the growers and farmworkers.

Pope and world's Christian leaders to hold prayer service

VATICAN CITY (CNS) — Calling ecumenism a central

jubilee theme, Vatican officials pointed to a mid-January prayer service with Pope John Paul II and the world's Christian leaders as one of the most significant encounters of its kind. The number of Christian denominations that accepted the pope's invitation was the largest ever, greater even than at the Second Vatican Council, said Cardinal Roger Etcheberry, president of the Vatican's jubilee committee. The prayer service was scheduled for Jan. 18 at Rome's Basilica of St. Paul Outside the Walls.

WORLD

Pope meets planners, looks forward to World Youth Day

VATICAN CITY (CNS)—Meeting with the international planners of World Youth Day, Pope John Paul II said he was looking forward to the celebration in mid-August, when more than 1 million young people are expected to converge on Rome. He told organizers from 70 countries Jan. 15 that he wanted the young participants to leave the event as evangelizers and "builders of a civilization of love." The main events of the Aug. 14-20 celebration in Rome will be a vigil Aug. 19 and Mass Aug. 20, both presided over by the pope in a field on the outskirts of Rome.

Vatican officials ask Cuban officials for more religious freedom

VATICAN CITY (CNS)—During a meeting with Cuba's foreign minister, Pope John Paul II and top Vatican diplomats called for greater religious freedom in the island state. "The Holy See expressed a desire for an ever greater religious freedom in the wake of what was affirmed by the Holy Father during his historic visit [to Cuba] in January 1998," said a Vatican statement Jan. 17. Felipe Perez Roque, Cuba's foreign minister, "reaffirmed his government's willingness to promote a mutual, harmonious collaboration," the Vatican said.

Egypt says pope to visit, but Vatican says decision isn't final

VATICAN CITY (CNS)—Pope John Paul II will

make an overnight trip to Mount Sinai in Egypt in late February, an Egyptian government spokesman announced. Vatican officials were more cautious, saying that a final decision on the papal pilgrimage was still pending. Egyptian spokesman Nabil Osman said Jan. 15 that the pope would arrive in Egypt Feb. 25 or 26 and return to Rome the following day. The highlight of the trip would be a visit to the fourth-century monastery of St. Catherine, which lies to the north of Mount Sinai.

PEOPLE

Crowd helps Cardinal O'Connor celebrate his 80th birthday

NEW YORK (CNS) — Cardinal John J. O'Connor said on his 80th birthday Jan. 15 he expects to "soon be evicted" from his residence as New York's archbishop but has "no intention of fading into the woodwork." He gave no indication of what plans he might have for retirement, however, and said he would like to continue serving as archbishop "the rest of my life." Referring to the fact that all previous cardinals of New York have died in office, he said that he would be "the first to be thrown out."

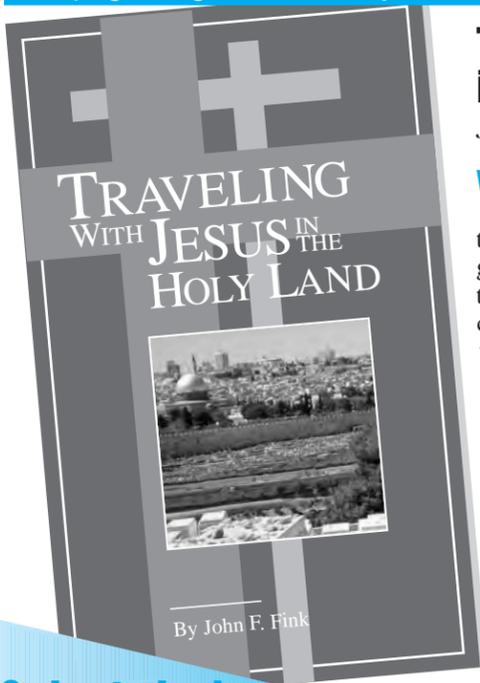
Polish Auschwitz protester gets suspended jail term

WARSAW, Poland (CNS)—A Polish nationalist who led the stationing of crosses at the former Auschwitz concentration camp has received a six-month suspended sentence for charges that include inciting racial hatred and insulting members of parliament. In a mid-January ruling, the regional court in Oswiecim said it was giving Kazimierz Switon a two-month suspended sentence for calling the Polish parliament "a *Sejm* of national traitors," and a further four-month suspended sentence for slandering Germans and Jews on national and religious grounds.

(These news briefs were compiled by Catholic News Service.) †

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John F. Fink is editor emeritus of *The Criterion*, newspaper of the Archdiocese of Indianapolis and the largest weekly newspaper in Indiana. Fink is a journalist who has spent a lifetime working in the Catholic press on the local, national and international levels. He has led four tours of the Holy Land and has participated in three others. He lived for three months in Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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

ALBURGER, Mary, 81, Christ the King, Indianapolis, Jan. 7.

BACKER, Charles I., 83, St. Paul, Tell City, Dec. 24. Father of Mike, Ron and Tom Backer. Brother of Mary Walk and Maurice Backer. Grandfather of three. Great-grandfather of three.

BADGER, Cornelia, 95, St. Paul, Tell City, Dec. 6. Mother of Joy Brackett. Sister of Louise Hay, Madaline Lampkin and Maurine McClain.

BAIR, Mary Elizabeth, 100, St. Mary, Greensburg, Jan. 13. Mother of Lillian Mae Spivey, Norma Lee Schuetter, Ruth Elva Wachtstetter, Beverly Jean Cummins and Marilyn Lou DeMoss. Grandmother of 16. Great-grandmother and great-great-grandmother.

BAKER, John Joseph, Sr., 78, St. John the Apostle, Bloomington, Jan. 8. Husband of Mary M. Baker. Father of Kay Tharpe, Suzanne Cox, Mary Nee, John Jr. and Simeon Baker. Grandfather of 12.

BEDNARSKI, William, 81, St. Michael, Greenfield, Dec. 2. Husband of Mary Lou Bednarski. Father of Barbara Vansickle, Alice Thomas and Raymond Bednarski. Brother of Helen Torch, Clara Romanowski, Lillian Wielgus and Wanda Guca. Grandfather of three.

BLAIR, Rita C. (Gibbs), 79, St. Malachy, Brownsburg, Jan. 3. Mother of Mary Jo Vickery, Pamilia Armstrong, Helen Scotten, Guy, David and Eddie Blair. Sister of Clara Richardson, Peggy Mackall, Mary Phillips, Edna Eaton, Ann Hillock, Tom, Casey and Martin Gibbs.

BOWMAN, LEOLA, 79, St. Paul, Tell City, Dec. 22. Mother of Robert Bittner. Sister of Wilhelmina Parker, Catherine Kessens and William Briggeman. Grandmother of two.

CALHOUN, Helen Holmes (Snipes) Firsich, 81, St. Jude, Indianapolis, Jan. 3. Mother of

JoAnn Weiker, Carolyn Jean Fiddler, Mary Helen Brown, Phyllis Duncan and Frederic Firsich. Sister of Alvin Snipes. Grandmother of 21. Great-grandmother of 31.

CHRISTIANSSEN, Virginia L., 81, St. Mary, New Albany, Jan. 6. Mother of Raymond Christiansen, Jr. Grandmother of 10. Great-grandmother of six.

DATTILO, Frank, Sr., 82, Prince of Peace, Madison, Jan. 7. Father of Patricia Meeks, Marina Cooke, Jeanie Martin, Fred, Mike, Frank Jr. and John Dattilo, Jr. Grandfather of 34. Great-grandfather of 45.

DAVIS, Alice, 77, Sacred Heart, Jeffersonville, Jan. 1. Wife of Gene Davis. Mother of Barbara Bunag, Laura Midden, Christina Case, Therese Kiraly, Ellen, Timothy and Thad Davis. Sister of Nancy Schwartz, Barbara Musser, Mary Ann Williams, Lawrence and Thomas Klos. Grandmother of 14. Great-grandmother of two.

DUNN, Mary Ruth, 65, St. Mary, Mitchell, Jan. 10. Wife of Fred L. Dunn. Mother of Vicki Gerkin, Michael and Mark Dunn. Daughter of Ruth Ingle. Sister of Donna Bartlett and Phyllis Woods. Grandmother of 13. Great-grandmother of one.

EURIGA, Thomas L., Jr., 42, Sacred Heart of Jesus, Terre Haute, Jan. 6. Father of Thomas Euriga. Son of Mary Euriga. Brother of Ann Arthur and Patty Arbuckle.

FOUTS, Marguerite, 94, St. Thomas Aquinas, Indianapolis, Jan. 2. Mother of Marjorie Frampton and Paul J. Fouts Jr. Sister of Cecilia Kerrigan.

HARTMAN, Robin C., 42, Holy Family, Richmond, Jan. 5. Husband of Peggy Hartman. Brother of Joseph, Charles and Timothy Hartman.

HEMMER, Peter C., 89, Prince of Peace, Madison, Jan. 6. Father of Carolyn Koontz and Paul Hemmer. Grandfather of five. Great-grandfather of three.

HOFF, Eugene, 88, St. Michael, Greenfield, Dec. 30. Husband of Rosemary Hoff. Father of Barbara Steedman, Ralph, William, Thomas and Wayne Hoff. Brother of Frances Farrell and Rudy Hoff. Grandfather of seven. Great-grandfather of three.

KINKADE, Debra, 46, St. Matthew, Indianapolis, Jan.

4. Wife of Stanley Kinkade. Mother of Brandon Kinkade. Daughter of Lillian (Chupik) Estes. Sister of Shirley Hoover and Mike Estes.

KONKEL, Doris M. (Andres), 77, St. Matthew, Indianapolis, Jan. 8. Wife of John Konkel. Mother of Ann Axon, Robert and William Konkel. Sister of Dr. Raymond Andres. Grandmother of six.

KOORS, Edward L., 64, St. Lawrence, Indianapolis, Jan. 9. Husband of Vicki (Nichols) Koors. Father of Elizabeth Johnson Wyn, Patricia Klingstein, Phyllis Payne and Nancy Martin. Brother of Carolyn Patterson and Norbert Koors. Grandfather of 13.

KRAUSE, Blanche E. (Holden), 96, St. Michael, Greenfield, Dec. 24. Mother of Carl Krause. Sister of Jack Holden.

KREKELER, M. Eleanor, 88, St. John, Enochsburg, Jan. 5. Mother of Judy Kinker. Sister of Clara Brietbeil and Carl Meyer. Grandmother of five. Great-grandmother of five.

LAMAR, Albert H., 66, St. Pius, Troy, Nov. 25. Husband of Wilma Lamar. Father of Donna, Doreen and David Lamar. Brother of Clara Wilgur, Agnes and Martin Lamar. Grandfather of one.

LATZ, Maxine C. (Woodruff), 87, St. Michael, Indianapolis, Jan. 5. Mother of Charlotte Harding. Grandmother of two. Great-grandmother of two.

MAGEE, William Joseph, 67, St. Joan of Arc, Indianapolis, Dec. 30.

MARK, Lillian M., 74, St. Anne, New Castle, Jan. 11. Mother of Mary Spears and Michael Sweet. Grandmother of four. Great-grandmother of four.

McANDREWS, Anthony J., 72, St. Gabriel, Indianapolis, Dec. 13. Husband of Alice McAndrews. Father of Elaine Reeners, Kathleen Yackel, Susan Allen, Renate Ferrante and Michael McAndrews. Grandfather of 13.

McNULTY, LEO PATRICK, 73, St. Philip Neri, Indianapolis, Jan. 6. Husband of Marilyn "Mickey" McNulty. Father of Providence Sister Ann Patrick "Peggy," Gerald, Thomas, Michael and Patrick McNulty, Brenda Conroy. Brother of Betty O'Connor and Patty Marbaugh. Grandfather of 12.

MEYER, John W. "Jack," 76, Christ the King, Indianapolis, Jan. 3. Husband of Ruth E. Meyer. Father of Nancy Audretch, Janet Lynette, Leo Meyer. Grandfather of 12.

Great-grandfather of two.

MILLER, Albert, Sr., 78, St. Boniface, Fulda, Jan. 5. Husband of Lucille Miller. Father of Becky Schipp, Karen Caldemeyer, Charles, Albert Jr. and Richard Miller. Brother of Josephine Titzer, Agnes Teller, Rosalyn Balbach and Eddie Miller. Grandfather of nine.

MURPHY, Joseph P., Sr., 69, Our Lady of Perpetual Help, New Albany, Jan. 9. Husband of Donna Gipson. Father of Janet Judd, Joey, Eddie and James Murphy. Stepfather of Anna Fetz, Sandra Phipps, Christine Despain and Michael Edwards. Brother of Bertha Dietrich, Margaret Gillespie, Thelma Jordan, Mary Ferrell-Mahon and Louis Murphy. Grandfather of 20. Great-grandfather of five.

PETERS, Vicki S., 50, St. Anne, New Castle, Jan. 3. Mother of Michele Thome, Edward and Melinda Peters. Daughter of Virgil Moore. Sister of Patty Heinrich and Shirley Howell. Grandmother of two.

SAALMAN, Marion J., Sr., 84, St. Paul, Tell City, Dec. 9. Husband of Antoinette (Evrard) Saalman. Father of Jane Aders, Sandra Karney, Carol Moman, Rae Anna Toothman, Marion Jr. and Paul Saalman. Brother of

Providence Sister Mary Justin Gootee was teacher, principal

Providence Sister Mary Justin Gootee died in Karcher Hall at Saint Mary-of-the-Woods. She was 85.

A funeral Mass was celebrated at the Church of the Immaculate Conception there on Jan. 11.

The former Elisabeth Gail Gootee was born in Loogootee. She entered the congregation of the Sisters of Providence in 1929, professed first vows in 1932 and final vows in 1937.

She taught or served as principal at Sacred Heart School in Terre Haute, Holy Trinity School in New Albany, Annunciation School in Brazil, and Cathedral, St. Andrew, St. Jude and St. Philip Neri schools in Indianapolis. She also ministered as an educator in the Evansville Diocese and in Illinois, Maryland and Massachusetts. She served as a bookkeeper at Our Lady of the Greenwood Parish.

Her nine brothers and sisters are deceased, including Father Paul Bernard Gootee, an archdiocesan priest. †

Nolin Saalman and Kathleen Conner. Grandfather of 16. Great-grandfather of six.

SCHANK, Esther B., 88, St. Paul, Tell City, Dec. 27. Mother of Theresa Girouard, Linda Kincaid and Larry Schank. Sister of Alice Wittmer, Mildred Williams, Doretha Horlander, Virginia, Carl, Herbert and Ray Arnold. Grandmother of seven. Great-grandmother of 12. Great-great-grandmother of one.

SCHWERING, Wilbur B., 79, Immaculate Conception, Millhouses, Jan. 7. Husband of Martha (Rethlake) Schwering. Father of Donna Bede, Carol Narwold, Linda, Bernard, Kenneth and Gary Schwering. Brother of Virginia Greiwe. Grandfather of 17. Great-grandfather of two.

SHAW, Beverly June, 71, St. Bartholomew, Columbus, Dec. 23. Mother of Beverly Swezea, Tom Robertson and Ralph Shaw. Sister of Polly Oden and John Perry. Grandmother of one.

SHELDON, Mary P., 42, St. Margaret Mary, Terre Haute, Jan. 2. Daughter of Elizabeth (Spratlin) and Marvin Sheldon. Sister of Donna Nunnally, Sandra Floyd, Grace Ault, Laura Sours, Margie Thomson, Colleen Mallory, Michael, Richard, Chris, Bill and Greg Sheldon. Granddaughter of Gertrude Van Derlip.

STULTZ, Diana Louise, 44, Good Shepherd, Indianapolis, Dec. 15. Wife of Monte Stultz. Mother of Joseph Campbell, Elisha, Andrew and Christopher

Helton. Stepmother of Brandy, Shane and John Stultz. Daughter of Peggy and Norman Dale. Sister of Julie Stewart, Tom and David Dale. Grandmother of three.

VANGUNDY, Bradley, 14, St. Michael, Greenfield, Nov. 9. Son of Robin and Dan Vangundy. Brother of Samantha Vangundy.

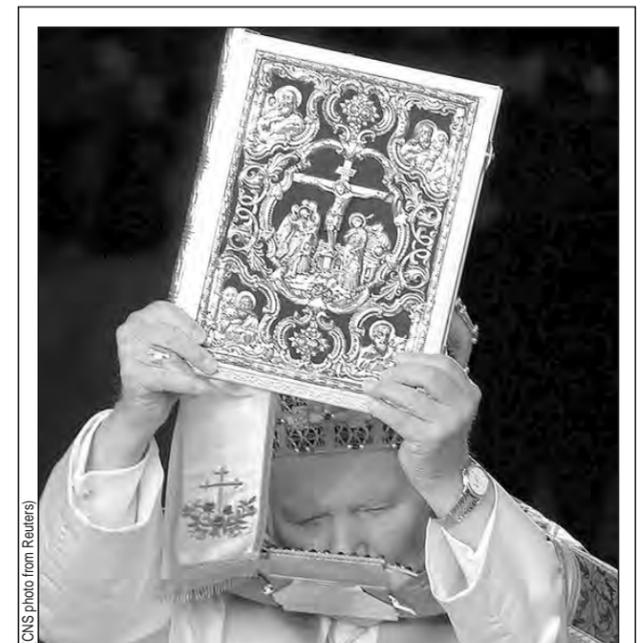
VOLZ, Della Toll, 75, Prince of Peace, Madison, Jan. 5. Mother of Kenneth Volz. Sister of Elizabeth Mancuso. Grandmother of four. Great-grandmother of five.

WHITEHEAD, Dorothy C., 78, St. Augustine, Jeffersonville, Jan. 4. Mother of Debra Koons and Raymond Whitehead. Sister of Marcia Flood, Thelma Schaffer, Harris and Carl Meiman. Grandmother of one. Great-grandmother of two.

WISSEL, Elmer C., 90, St. Ann, Indianapolis, Jan. 12. Husband of Helen B. (Young) Wissel. Father of Mary Lou Bramlet, Phyllis Huffman and Joseph Wissel. Brother of Lillian Sparks and Walter Wissel. Grandfather of 10. Great-grandfather of 13.

WIWI, Vincent, 89, Holy Guardian Angels, Cedar Grove, Dec. 14. Uncle of several. (Corrected)

ZINN, Berta (Zrenner), 66, St. Lawrence, Indianapolis, Jan. 8. Mother of Tonja Watson, Audrey Shade and Steven Zinn. Sister of Luzia Klausriegler, Helga Scheichl, Gunther and Norbert Zrenner. Grandmother of three.



Unity service in Rome

Pope John Paul II holds up the Gospels during a service for Christian unity at the Basilica of St. Paul Outside the Walls in Rome Jan. 18. Representatives of 22 Christian denominations joined in the prayer service with the pope.



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Positions Available

Secondary Principal

Newport Central Catholic High School, offering a first-class Catholic secondary education to young women and men in the Northern Kentucky area, is seeking a principal for the 2000-01 school year. Accredited by the Southern Association of Colleges and Schools, NCCH features a state-of-the-art technology program, newly renovated library and labs, excellent drama department, and highly competitive athletic programs. The school's success with an economically-diverse enrollment of 433 students is a product of its family-like atmosphere and skilled, experienced faculty.

Candidates for principal must be practicing Roman Catholics, and should be eligible for Kentucky certification. Salary and benefits are very competitive. To begin our diocesan application process, qualified professionals may contact Dr. Lawrence Bowman, Superintendent, by telephone: 606-283-6231, by fax: 606-283-6237, or by e-mail: lbowman@dioofcovky.org. EOE

Office Opportunities - Downtown Indianapolis

We're growing and have 2 openings in key office positions to assist in developing a new national museum opening in Indianapolis.

Office Manager: Multi-faceted take-charge person responsible for busy front office. Responsible for accounts payable (Quickbooks), human resource maintenance, telephones, buildings management, mail processing, filing, etc. Must have 3-5 years of similar experience. Required hours 8:30-4:30.

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Qualified candidates mail or fax cover letter stating position applying for and résumé to: Employment Opportunities, Hook's American Drugstore Museum, Inc., 201 South Meridian Street, Indianapolis, IN 46225. Fax: 317-951-2224.

First Grade Teacher

First grade maternity leave teacher wanted: position is effective mid-February, 2000 until the end of the school year. This is a temporary contract, which includes all teaching responsibilities.

Submit résumé to: Principal, St. Joan of Arc Catholic School, 500 E. 42nd Street, Indianapolis, IN 46205.

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THANK YOU St. Jude for prayers answered. - M. K. T.

THANK YOU Sacred Heart and Saint Jude for prayers answered. - M. L. B.

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Consumers don't want sweatshop goods, survey says

ARLINGTON, Va. (CNS)—Once again, a majority of consumers have told pollsters that they want to avoid purchasing goods made in sweatshops.

Three-fourths of those surveyed in a study for Catholic-run Marymount University in Arlington said they would avoid shopping at a retailer that sold garments made in sweatshops, and 86 percent said they would even pay an extra dollar on a \$20 garment if they were guaranteed that it was made in a legitimate shop.

Marymount conducted similar surveys in 1995 and 1996. Those results and the responses to the new survey show that consumer views of sweatshops have been consistent. The latest survey shows that nearly twice as many consumers say that both manufacturers and retailers should be responsible for ending sweatshop abuses.

The level of concern about sweatshops continues to be slightly stronger among women and among individuals ages 35 and older. Income level does not seem to be a

measurable factor for consumer concern.

When respondents were asked what would help them most to avoid buying clothes made in sweatshops, 56 percent suggested a fair-labor label, while 33 percent wanted a listing of companies and stores that have been identified as using or tolerating sweatshop labor.

The survey, released in late 1999, "once again shines the spotlight on the sweatshop issue," said Sister Eymard Gallagher, president of Marymount and a religious of the Sacred Heart of Mary.

"(It) is a vital reminder of a terrible social injustice that is still with us as we enter the new millennium," she said. "The survey also sends a message to manufacturers and retailers that the American people are willing to show that concern through their shopping decisions."

U.S. Labor Secretary Alexis Herman congratulated Sister Gallagher for the university's efforts to raise awareness and end sweatshops.

"This survey confirms that American consumers care about fair working conditions and would pay more for the things they buy to ensure that workers are treated fairly," Herman said in a statement.

She said the concern of those who were surveyed and Marymount's leadership in working to end sweatshops are "the ingredients we need for real and lasting change."

Since 1995, Marymount University has been involved in efforts to end sweatshop abuses. In addition to conducting the three national surveys, the university was the site of the Department of Labor's Fashion Industry Forum in 1996. The school sponsored a national conference in 1997 called "An Academic Search for Sweatshop Solutions."

About 1,000 adults selected at random were surveyed by International Communications Research of Media, Pa. The survey has a margin of error of plus or minus just over 3 percent. †

Classified Directory, continued

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Growing, dynamic Catholic church in Carmel is seeking a person to serve on our staff as 20-25 hour salaried assistant director of music. The ideal candidate will have excellent piano accompaniment and improvisational skills. Also entails some choral directing, office management, planning, and shared staff responsibilities. Excellent people skills a must. An understanding of the liturgical forms of worship ESSENTIAL. Competitive, attractive total compensation package offered. Job description available upon request. Position begins immediately. Fax or e-mail résumé and four professional references to Scott Fitzgerald, St. Elizabeth Seton Catholic Church, Fax: 317-846-3710, e-mail: sfitz@seas-carmel.org, snail mail: 10655 Haverstick Rd., Carmel, IN 46033. Phone: 317-846-3850, x 17.

Office Manager

Fatima Retreat House, located at 5353 E. 56th St., is seeking a full-time office manager. Responsibilities include extending hospitality to guests, tracking financial information, processing payroll, payables, and bank deposits, and supervising office staff. General secretarial duties will also be required, as well as providing clerical support to the director and associate directors. Good organizational and communication skills are required, as is proficiency with Microsoft Excel and Word. Supervisory and bookkeeping experience are preferred. This is a weekday, hourly position, but may require some evening and weekend hours.

We provide competitive compensation and excellent benefits. Please send résumé and salary history, in confidence, to: Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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Application deadline February 14, 2000—position available July 1, 2000. Applicants should send a cover letter with salary expectations and résumé to: Kathi Gagnon, 1000 Sagamore Parkway North, Suite A, Lafayette, IN 47904, Fax: 765-446-9430.

Secretary

Holy Cross Parish, located at 125 N. Oriental St., is seeking a full-time secretary. Responsibilities include greeting callers and visitors, answering routine questions about policies and programs, preparing mailings, maintaining files and records, coordinating volunteers, and preparing the parish bulletin.

Requirements include word processing skills, general computer knowledge, verbal and written communication skills, the ability to relate to a variety of people, the ability to maintain confidentiality in all matters, and an understanding of and commitment to the parish and team mission.

Please send résumé and salary history, in confidence, to: Ed Isakson, Director, Human Resources, Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206. Equal Opportunity Employer.

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Candidates must fulfill the requirements of the Office of Catholic Education of the Archdiocese of Indianapolis. If you believe you are qualified, please send inquiries/résumés to Mickey Lentz, Executive Director, Office of Catholic Education, Archdiocese of Indianapolis, 1400 N. Meridian Street, Indianapolis, IN 46206.

Co-Director

Glenmary Sisters, a Catholic religious institution, seeks a Catholic lay woman who would be willing to work as a team member in recruitment and administration of Glenmary Sister Lay Missioner Association, as well as develop mission programs for youth and young adults in the rural South and Appalachia. Some travel and weekend meetings/programs involved. Salary and benefits are provided. Accepting résumés through February 1, 2000.

Send résumé to: Glenmary Sisters, Membership Team, P.O. Box 22264, Owensboro, KY 42304-2264.

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Your résumé MUST be accompanied with three written letters of reference to be considered. Mail résumé AND letters of reference to: Adult Formation Search Committee, Church of the Epiphany, 914 Old Harrods Creek Road, Louisville, KY 40223.

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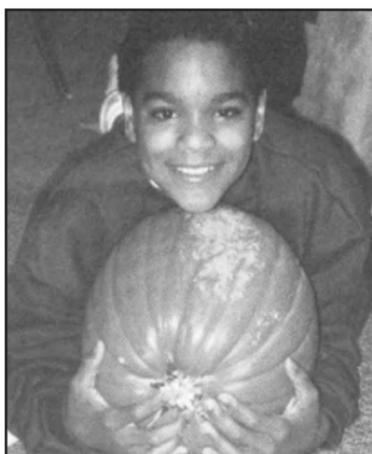
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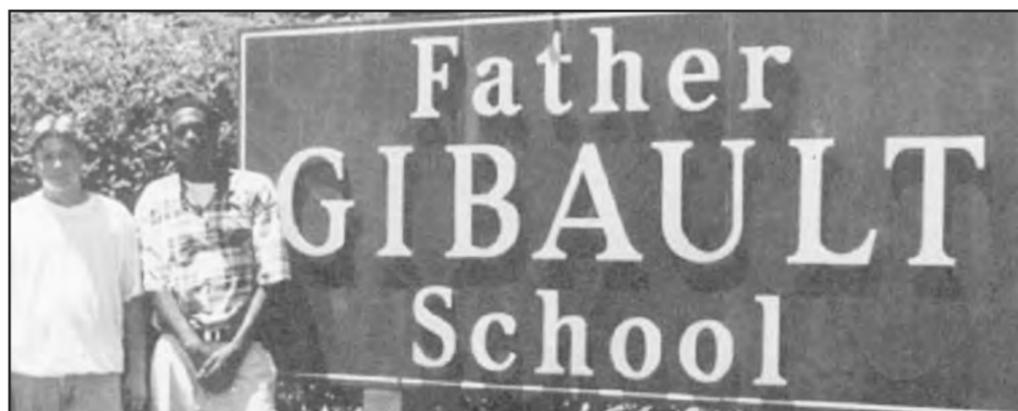
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E-mail: _____ Telephone: (home) _____ (work) _____

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