



The Criterion

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Birth of a parish

Pastor tells parishioners to follow St. Teresa Benedicta's devotion to prayer

By Mary Ann Wyand

BRIGHT—Father William Marks, the founding pastor of St. Teresa Benedicta of the Cross Parish in Bright, asked charter members to “live in hope and function in prayer” during an 11 a.m. liturgy on Jan. 30 that celebrated the establishment of the newest parish in the archdiocese.

More than 500 people filled the chairs and bleachers in the gymnasium of the new Bright Elementary School to mark the founding of the parish under the patronage of St. Teresa Benedicta of the Cross.

Born in 1891 at Speyer, Germany, Edith Stein was a teacher who converted from Judaism and became a Discalced Carmelite nun in 1933. She was killed in the Nazi concentration camp at Auschwitz, Germany, in 1942.

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

St. Teresa Benedicta is a wonderful patroness for the parish, Father Marks explained in his homily, because she lived



Father William Marks, founding pastor of St. Teresa Benedicta of the Cross Parish in Bright, displays an original watercolor painting of the saint during a Jan. 30 liturgy celebrating the establishment of the new Batesville Deanery parish.

a faith-filled life of prayer during wartime. “She faced more obstacles than we could ever imagine,” he said, yet “she saw the power of Christ and opened her heart

... and she died because of her faith. “That power of Christ is not just for saints,” Father Marks said. “We can have

See PARISH, page 8

Residents pull together to create new parish

By Mary Ann Wyand

BRIGHT—In the Gospel of Matthew, Christ tells the disciples, “For where two or three are gathered together in my name, there am I in the midst of them” (Mt 18:20).

And that, in essence, is the story of the founding of the newest parish in the archdiocese.

Last January, Archbishop Daniel M. Buechlein assigned Father William Marks to minister to Catholics in northeast Dearborn County and explore the feasibility of establishing a new parish in that area of the Batesville Deanery.

The first liturgies were held in homes, much like the small Church communities in the early days of Christianity.

As the Catholic Community of Northeast Dearborn County grew larger, liturgies were scheduled at the Providence Presbyterian Church in Bright at 5 p.m. on Saturdays and in the multipurpose room of the Taverne on the Lake at Hidden Valley Lake at 9 a.m. and 11 a.m. on Sundays.

On Dec. 9, the Catholic Community

See BRIGHT, page 9

A brief meeting leads to five decades of marriage

By Susan M. Bierman

BLOOMINGTON—Ray and Mary Jane Olley vividly remember the day they met more than 50 years ago.

Ray was in the Navy and his ship was docked in Chicago. He was hanging his laundry out to dry when Mary Jane, her sister and another girl came walking by to catch a train.

“They were laughing at my laundry,” Ray said.

At the time, Ray, 76, was 21 years old and Mary Jane, 72, was 17.

The girls stopped to talk to Ray and there on the Michigan Avenue Bridge, Mary Jane and Ray exchanged addresses. It was the beginning of a romance that would lead to a lifetime of memories and seven children in nearly 54 years of marriage.

They said it has been a marriage that has been sustained by a lot of love and patience and their Catholic faith.

Not long after their brief chance meeting in Chicago, Ray's ship went down the Mississippi River to New Orleans. Upon arrival, Ray found that Mary Jane had mailed three letters to him.

Although she didn't know him, Mary Jane said she wrote the letters because World War II was going on and women were

See MARRIED, page 3



Ray and Mary Jane Olley of Bloomington read letters they wrote to each other during their two-and-a-half-year courtship some 50 years ago.

Pope plans to canonize Blessed Katharine Drexel

VATICAN CITY (CNS)—Pope John Paul II plans to canonize Blessed Katharine Drexel, the U.S. heiress who dedicated her life to defending and educating African-Americans and Native Americans.

During a Jan. 27 meeting with the Congregation for Sainthood Causes, the pope published a decree recognizing as a miracle the 1994 healing, following prayers to Blessed Katharine, of a U.S. toddler born deaf.

The Vatican did not announce a date for the canonization ceremony, but people familiar with Pope John Paul's Holy Year calendar said Blessed Katharine probably would be declared a saint during an Oct. 1 Mass at the Vatican.

The decree in Blessed Katharine's cause was one of 11 promulgated at the Jan. 27 meeting. The others included recognition of the miracles needed for the beatification of Pope John XXIII and of Redemptorist Father Francis Xavier Seelos, a German who worked among immigrants in New Orleans in the mid-1800s.

Also during the meeting, the pope officially recognized Vietnam's earliest martyr, Andrew, a lay catechist who was killed in 1644. The 111 Vietnamese martyrs canonized in 1988 were killed between 1745 and 1862.

The decree of martyrdom clears the way for Andrew's beatification without the necessity of a miracle.

The pope also issued decrees recognizing the martyrdom of a diocesan priest who died in a Thai prison during World War II and of Peter Calungsod, a lay Filipino catechist killed in 1672 in Guam.

Introducing the causes to the pope, Archbishop Jose Saraiva Martins, prefect of the Congregation for Sainthood Causes, called Blessed Katharine “an authentic pioneer” in the struggle to recognize the dignity and civil rights of African-Americans and Native Americans in the United States. †



For more on the life of Blessed Katharine Drexel, see page 28.

Marriage Supplement, page 11.

Five Indiana dioceses plan state education convention

Religious educators from Indiana's five dioceses will meet Oct. 17-19 in Indianapolis for the Indiana Conference of Catechetical Leaders State Convention—"God's Call, Our Challenge: A New Beginning."

Parish directors and coordinators of religious education, faith formation and other catechetical leaders throughout the state are invited to attend the biennial conference.

The event is a collaborative effort of the offices of religious education from the five dioceses of Indiana and the Association of Directors of Religious Education in Indiana.

The conference will be held in Indianapolis at the Sheraton Indianapolis North

and the Westin Suites at Keystone at the Crossing.

"This event is a golden opportunity for catechetical leaders to grow professionally in the ministry of faith formation and religious education," said Frank J. Zolviski, director of religious education, Diocese of Gary, and a member of the planning committee.

Jesuit Father J-Glenn Murray, director of the Office for Pastoral Liturgy, Diocese of Cleveland, will be a keynote speaker on "Liturgy and Catechesis, Telling the Good

News." Father Murray is a nationally celebrated speaker and teacher of homiletics. He is known for his dynamic, motivational style.

Another keynote speaker will be Father Robert Hater, professor emeritus in the religious studies department of the University of Dayton and professor of systematic and pastoral theology at the Athenaeum in Cincinnati, Ohio. He will address the convention on "Discipleship: A Hope-Filled Response to the Spirit of Jesus."

Father Hater is a diocesan priest who has written 12 books, the most recent being *The Search for Meaning: Myth and Mystery in the New Millennium*.

Oct. 18 at the banquet dinner, Kate Ristow, curriculum consultant for *Resources for Christian Living*, and contributing editor for *Catechist* magazine, will reflect on Catholic identity in a pre-

sentation entitled "Catholic and All Grown Up."

Other convention opportunities will include an optional pre-convention retreat and break-out sessions on practical issues led by experienced catechetical leaders.

A large number of publishers and vendors will exhibit the most current resources for religious education and faith formation.

For more information on the conference, contact Dr. Harry J. Dudley at the Archdiocese of Indianapolis Office of Catholic Education, department of faith formation, at 317-236-1446 or 800-382-9836, ext. 1446. †

Jubilee year means no tuition at one Catholic school

OAK HARBOR, Ohio (CNS)—It's a move that might send a Catholic school business manager into shock: no tuition income for a full year.

Yet that's exactly what St. Boniface School in Oak Harbor is doing to mark the Great Jubilee of the Year 2000.

"Business-wise, this doesn't make any sense at all," said Greg Greggila, head of the parish finance committee and a supporter of the decision.

Taking inspiration from Toledo Bishop James R. Hoffman's jubilee-year cancellation of some \$1.4 million in debts owed to the diocese, the St. Boniface Parish finance committee and school council decided to drop tuition charges for the 2000-01 school year.

"The example of our bishop offering such generosity expressed so practically made me think and pray," said the pastor, Father James E. Peiffer.

He told the *Catholic Chronicle*, Toledo diocesan newspaper, that St. Boniface parishioners had been discussing how they could take up Pope

John Paul II's jubilee year challenge, "Open Wide the Doors to Christ," in their parish.

Bishop Hoffman announced diocesan debt cancellations at the start of the new year.

When the school council and finance committee met in mid-January, the main business on its agenda was next year's tuition fees. The big question going into the meeting was whether to freeze tuition at the current level or increase it.

Father Peiffer said the discussion started with a suggestion of "freezing tuition in honor of the jubilee year ... but then we thought, wouldn't it be nice if we could just 'open wide the doors' of the school to anyone, and before long we had consensus."

Several people, including Greggila, suggested charging no tuition at all.

"Everyone agreed," said Father Peiffer. "The Holy Spirit was alive in that room." The pastor said the committee recognized the implications for the parish's finances but decided to trust the Lord and count on the people's goodness.

The school, which has 51 children from kindergarten through fifth grade, currently charges \$1,000 a year for children of parishioners and \$1,800 a year for those who do not belong to the parish.

"Because our school is so small, our parish subsidy is higher than average," Greggila said. "It's always a struggle,

always a burden with a small school."

While forgoing tuition did not seem to make business sense, he said, the parish leaders felt it was needed to take the jubilee year seriously.

"What better way can we express our faith and recognize the jubilee year than doing this for our parents and students?" he asked.

During the discussion, he said, committee members recalled the example of the apostles who left their boats and nets to follow Jesus.

"In voting for this jubilee year decision, the people at that meeting had the courage to step out of the boat," he said.

Kathryn Daney, St. Boniface's principal and catechetical leader, agreed. "It was truly one of the most powerful religious experiences in my life," she said. †

What better way can we express our faith and recognize the jubilee year than doing this for our parents and students?

Official Appointments

Effective Jan. 20, 2000

Rev. Aloys Jost, O.F.M., St. Louis Province of the Sacred Heart, to provide sacramental assistance and other ministry to the Hispanic community of the Archdiocese of Indianapolis.

Effective Jan. 30, 2000

Rev. William G. Marks to pastor of St. Teresa Benedicta of the Cross, Dearborn County, for a six-year term.

Effective Feb. 1, 2000

Rev. Todd Riebe from administrator to pastor of Holy Family, St. Andrew and

St. Mary, Richmond, for a six-year term.

Effective Feb. 9, 2000

Rev. Bernard R. Cox, pastor of St. Vincent de Paul, Bedford, and St. Mary, Mitchell, reappointed to a second six-year term.

Effective Feb. 16, 2000

Rev. Kenneth J. Ciano, from associate pastor of St. Lawrence, Indianapolis, to administrator pro-tem of Holy Rosary, Seelyville.

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



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MARRIED

continued from page 1

encouraged out of a sense of patriotism to write to servicemen.

However, she also admits that she thought Ray was cute and she was interested in him.

Mary Jane never believed she would hear from him again, but Ray answered the three letters.

He remembered how he felt when he arrived in New Orleans and read the letters from Mary Jane.

"I don't know if it's old fashioned by today's standards, but my thoughts in life were to one day marry a lovely woman, become a good father, and raise a happy family," Ray said.



Mary Jane Olley looks at her wedding dress that she wore on June 22, 1946.

And as he began receiving more and more letters from Mary Jane, Ray said, "I started to feel that this was the type of person that I would want to spend my life with."

Ray and Mary Jane continued to write to each other for the next two-and-a-half years. They had to number their letters so the questions and answers would correlate.

Because WWII was going on, security was tight and Ray said a Navy officer censored their letters.

"It was a rather touchy thing to be writing a person letters knowing that someone is reading them," Ray said.

One of Ray's letters to Mary Jane had been censored. A couple of sentences were literally cut out of the letter with scissors. Ray can't recall what it was that he had written.

In 1945, Ray had fulfilled his Navy term and went back home to Hillsdale, N.J. He got a job in his hometown, but when the company went on strike he decided to hop a train and visit Mary Jane in Chicago.

He stayed with her older brother, Conrad, who lived about two blocks from Mary Jane's parent's house. His visit lasted about a week.

Ray went back to Chicago from New Jersey to visit Mary Jane for a second time. This time he drove in a small car. The journey took him about 26 hours—a trip that today would take about 17 hours due to improved road conditions.

During this visit on March 9, 1946, the couple got engaged. Mary Jane, chaperoned by an older sister, traveled to New Jersey to meet Ray's parents and siblings and to set a wedding date.

The Olleys were married four months later on June 22, 1946, at St. Donatus Church in Blue Island, Ill.

He was 23 and she was 19.

Ray remembers that "she was late" for the ceremony and Mary Jane recalls that "it was a very, very happy day."

Fifty-four years later, Mary Jane and Ray Olley are still as happy as they were when they first met.

Their seven children range in age between 38 and 52.

Ray and Mary Jane, who are members of St. John the Apostle Parish in Bloomington, agreed that 53 years of marriage hasn't been easy. Ray believes that every marriage has its rough times; however he never had any doubt about his commitment.

"It hasn't been a smooth road, but it's been a wonderful road," he said.

Looking back, the couple remembers facing many challenges in 1949. That year, Ray was working with Western Electric when his position and pay were downgraded. Ray and Mary Jane had just had their second child and had just bought a house.

"1949 was a bad year and we had some trying times," Ray said.

Things started looking up when Ray got another job.

The Olleys said their Catholic faith has seen them through the good times and bad times and helped keep their marriage together the past 53 years.

"I felt that the holiness and the faith would give it the strength to make it



Mary Jane and Ray Olley have kept the letters that they wrote to each other during their two-and-a-half year courtship prior to their marriage on June 22, 1946.

work," Ray said.

He added that four things have made the marriage work—faith, hope, compassion and charity.

After five decades of marriage, the couple said they don't feel unique, but they could be an example to engaged and newly married couples today.

"I hope by what we've done and where we are today—walking with the Lord—that it will give others the hope that it can be done," Ray said.

Mary Jane added that the recipe to a successful marriage is "to love one another, pray together, trust each other, and be honest." †

Supporting life

Norma McCorvey, the "Jane Roe" from the 1973 *Roe vs. Wade* U.S. Supreme Court decision that legalized abortion, spoke Jan. 22 to more than 300 people at Holy Family Church in Richmond about the horrors of abortion. McCorvey, a convert to Catholicism, is now a strong pro-life advocate. McCorvey signed copies of her book *Won by Love* for the crowd.

Below, 4,000 red crosses were placed in front of Seton Catholic School in Richmond as a representation of the number of lives lost to abortion each day in the United States.



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Editorial

Marriage in 2000

This issue includes a special section on marriage. As we publish it, we feel a certain sense of frustration that the institution of marriage seems to be going the way of the dodo bird.

The latest statistics about marriage are discouraging, to say the least.

According to Chicago's National Opinion Research Center, in a report released a couple months ago, only 26 percent of all U.S. households are composed of married couples with children. Twenty-five years ago it was 45 percent and was the most common living arrangement for adults.

Today, according to the survey, only 56 percent of all adults are married, down from 75 percent back in 1972. That's some change.

Meanwhile, it has become socially acceptable for unmarried couples to live together. Almost one-third of all U.S. households—32 percent—are composed of unmarried couples, double the 16 percent reported in 1972. Unmarried couples living together now outnumber married couples with children.

Locally, *The Indianapolis Star* has reported that almost 43 percent of births in Indianapolis are to unmarried women.

What about the children? Only slightly more than half of U.S. children—51 percent—live with their two biological parents. It was 73 percent in 1972. Most of the rest live with a parent and a stepparent, whether married or unmarried, but 18 percent live in single-parent homes. It was 5 percent in 1972.

There undoubtedly are numerous reasons for the decline in the marriage rate. Part of it is economic, since the government insists on taxing married couples more than it does two single persons who live together. Unmarried couples do sometimes live together so they don't have the expenses of separate apartments or homes and they aren't ready to make the commitment of marriage.

But the change in moral attitudes has probably changed perspectives toward marriage far more. When our culture

expected women to remain virgins until marriage, as it still did through the first half of the 20th century, early marriages were common. Today, according to surveys done by Purdue University sociologist James Davidson and his team, not only have U.S. cultural attitudes changed, but so have the beliefs of American Catholics. Despite the Church's clear teachings to the contrary, only 20 percent of post-Vatican II Catholics believe that premarital sex is always morally wrong and 71 percent believe that premarital sex is "entirely up to the individual."

American culture no longer expects women to remain virgins until marriage. Quite the opposite. For decades now, our entertainment media have encouraged premarital sex. That's one of the reasons it has become socially acceptable for unmarried couples to live together. The acceptance of premarital sex has destroyed one of the strongest incentives for young couples to marry.

Meanwhile, the divorce rate continues to be high. According to a different survey, 25 percent of all American adults now have been divorced at least once. The rate for Catholics isn't far below the national rate; it is now 21 percent.

The decline in the number of married couples with children has forced changes in the Catholic Church. Homilists must be aware that probably only one in four of the adults in their congregations are married with children. Principals and teachers must also keep that in mind when planning programs. Needless to say, it makes their work harder.

We can insist that the nuclear family is central to God's plan and that everything possible should be done to promote healthy family life, but it's difficult to counteract all the influences of our society that are hostile to families.

"Married with children" remains the ideal. It is the way God intended for children to be reared. We as a society can reverse the current trend against that ideal if we really want to. †

— John F. Fink

Seeking the Face of the Lord

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



Fourth-graders share wisdom with the archbishop

Last fall, the fourth grade of St. Nicholas School in Sunman sent me thank you notes for being archbishop. Their messages are a good way to finish up celebrating Catholic Schools Week!

My mom taught fourth grade, and I enjoyed visiting her classroom because of the candor, enthusiasm and sense of gratitude so apparent at that age. Here are some welcome remarks.

"I am in 4th grade. ... I play football in Sunman, In. I go to school at St. Nicholas. It is a good school. I play baseball to. Here is a verse from the Bible: 'Whenever I cried out to the Lord I was answered from holy mountain.' ... I am praying for you. Your friend ..."

Dear friend, I am glad that in the middle of your sports activities you also have prayer on your mind. I am impressed!

"Hi! I am 9 years old... I am in the fourth grade and go to St. Nicholas. I live in Sunman on a farm with my Mom, Dad and my two brothers. I have 10 cows, 18 chickens, 3 cats and one dog. My favorite sports are basketball and baseball. You are doing a good job. When I grow up I would like to come and visit you. I am praying for you. Got to go."

Dear Got to go, I am glad that as a fourth-grade girl you already want to be connected to the Church through meeting your archbishop. I hope to meet you in Sunman some time.

"Hi! ... I am 9 and 3/4. I have one brother... I have glasses. My brother is bothering me to play with him, but I want to write to you. I weigh 93 pounds, but it is all muscle... I need more room! Good bye! Your bud, ..."

Dear bud, I am sorry you ran out of room on your note card because you write a good letter. You ran out of room because you were telling me about your family and your brother. I would love to quote all you wrote to me, but I wouldn't want to embarrass you and your family. I am so glad that you think so much of your family. You love them and they love you a lot. That is very encouraging!

"Dear Archbishop, ... I go to St. Nicholas School. ... I was wondering if it was hard or easy being the Archbishop. When I grow up I am going to be a priest. P.S. Please write back."

Dear future priest, Being archbishop is an honor and it is both fun and hard work. There are a lot of Catholics and a lot of churches and a lot of needs in the 39 counties of the archdiocese, so there is a lot to care about. But, it means a lot to know that when God calls us to serve him in the Church in a special way, God gives us the help we need to do what he asks. So, when you become a priest, God will give you the help you need, and it will be fun and hard work and very worthwhile. It is really great to know, too, that a lot of good folks will help you. I am happy you plan to be a priest, and I will pray for you specially.

"Dear Archbishop D. B., my name is... I live in Sunman, In. I go to St. Nicholas in the Sothurn East of Indiana. ... I want to know do you read a bible when you r on a plane to go see the Pope. I like to read the bible when I go see my relatives. The most best part of the bible is the Psalms. What do you do more, read the bible or pray the rosary? I pretty much do both. ... I like to hear the gosbles in Church. I would like to see the pope and see him in Mass... I help my dad work before church. Then my mom calls me in to take a shower. I get ready to go to church and then we go to church."

Dear friend of the Bible and the rosary and the pope, Yes, I pray the psalms and read selections from the Bible when I fly to Rome to see the pope. I do that every day no matter where I am. I pray the rosary every day, too. When I can, I swim laps for exercise and I pray the rosary while I swim. I am glad you like to hear the Gospels in church. You might have to work on your spelling, but you have something more important—family roots in the practice of your faith. We don't hear many children like you talk about the Bible, the rosary, helping dad, obeying mom and going to church. Keep it up!

It's hard work and demands a lot of sacrifice, but the testimony of our children tells us our schools are making a difference! I take this opportunity to thank our pastors and other pastoral leaders who make our schools work and all of you who support Catholic education. I commend you parents who sacrifice to send your children to our schools. I and many others are working hard to make our schools more affordable for everybody. †



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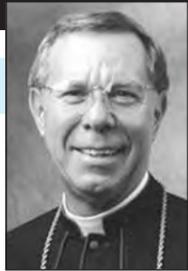
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Archbishop Buechlein's intention for vocations for February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.

Buscando la Cara del Señor

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



Estudiantes del cuarto grado comparten sabiduría con el arzobispo

El otoño pasado el cuarto grado de la escuela St. Nicholas en Sunman, Indiana, me envió notas de agradecimiento por ser arzobispo. ¡Sus mensajes son una buena manera para acabar la celebración de la Semana de las Escuelas Católicas!

Mi mamá enseñaba el cuarto grado y me gustaba visitar a su clase debido al candor, entusiasmo y sentido de gratitud que es tan evidente en los niños de aquella edad. He aquí algunos gratos comentarios.

"Estoy en el 4º grado. ... Juego fútbol americano en Sunman, Indiana. Asisto a la escuela en St. Nicholas. Es una buena escuela. Juego también al béisbol. He aquí un versículo de la Biblia: 'Dondequiera que clamaba al Señor, se me contestó desde la santa montaña'... Estoy orando por ti. Tu amigo ..."

Querido amigo, me alegro de que durante tus deportes tienes en tu mente la oración. ¡Estoy impresionado!

"¡Hola! Tengo 9 años... Estoy en el cuarto grado y asisto a St. Nicholas. Vivo en Sunman en una granja con mi mamá, papá y mis dos hermanos. Tengo 10 vacas, 18 gallinas, 3 gatos y un perro. Mis deportes favoritos son el baloncesto y el béisbol. Ud. está haciendo un buen trabajo. Cuando crezca me gustaría visitarte. Estoy orando por Ud. Tengo que irme".

Querido tengo que irme, Me alegro de que siendo una niña del cuarto grado ya quieras ser parte de la Iglesia por conocer a tu arzobispo. Algún día espero conocerte en Sunman.

"¡Hola! ... Tengo 9 años y 8 meses. Tengo un hermano ... Uso anteojos. Mi hermano me está molestando para que juegue con él, pero quiero escribirle. Peso 93 libras, pero todo es músculo... ¡Necesito más espacio! ¡Adiós! Su amigo, ..."

Querido amigo, siento que se te acabara el espacio en la nota, porque escribes bien. Se te acabó el espacio porque decías mucho de tu familia y tu hermano. Me gustaría citar todo lo que me escribiste, pero no quisiera incomodar a ti, ni a tu familia. ¡Que contento estoy que piensas tanto en tu familia! Los amas mucho y te aman mucho también. ¡Eso es muy inspirador!

"Querido Arzobispo, ... Asisto a la escuela St. Nicholas. ... Me pregunto si es difícil o fácil ser arzobispo. Cuando crezca voy a ser sacerdote. P.D. Contésteme por favor".

Querido futuro sacerdote, Es un honor ser arzobispo y es tanto divertido como difícil. Hay muchos católicos y muchas iglesias y muchas necesi-

dades en los 39 condados de la archidiócesis, así que hay mucho que se debe atender. No obstante, es importante saber que cuando Dios nos llama a servirle en la Iglesia de una manera especial, nos da la ayuda necesaria para hacer lo que pide. Así que cuando te hagas sacerdote, Dios te dará la ayuda que necesites, y el trabajo será divertido y difícil y muy valioso. También es realmente maravilloso saber que habrá muchas buenas personas para ayudarte. Estoy contento de que pienses hacerte sacerdote y oraré por ti de una manera especial.

"Querido Arzobispo D. B., mi nombre es.... Vivo en Sunman, In. Asisto a St. Nicholas en el sudste de Indiana. ... Quiero saber, ¿lee la Biblia cuando bía en avión para ir a visitar al Papá? Me gusta leer la Biblia cuando visito a mis familiares. La mucho mejor parte de la Biblia son los Salmos. ¿Qué haces más, leer la Biblia o orar el rosario? Más o menos hago los dos. ... Me gusta escuchar los ebanjelios en la iglesia. Me gustaría ver al Papá y verlo en la Misa ... Ayudo a mi papá antes de venir a la iglesia. Luego mi mamá me llama para que me bañe. Me preparo a ir a la iglesia y entonces vamos a la iglesia".

Querido amigo de la Biblia y del rosario y del Papá, Sí, oro los Salmos y leo selecciones de la Biblia cuando vuelo a Roma para visitar al Papá. Hago eso cada día, no importa dónde esté. Oro el rosario diariamente también. Cuando puedo, nado en vueltas por ejercicio y oro el rosario mientras nado. Estoy contento que te guste escuchar los evangelios en la iglesia. Es posible que necesites estudiar el deletreo un poco más, pero lo que es aún más importante son tus raíces familiares en la práctica de tu fe. No se oye hablar muchos a los niños de la Biblia, el rosario, ayudar a tu papá, obedecer a su mamá o asistir a la iglesia. ¡Sigue haciéndolo!

El trabajo es difícil y requiere mucho sacrificio, pero el testimonio de nuestros hijos nos dice que ¡nuestras escuelas hacen la diferencia! Aprovecho la oportunidad de agradecer a nuestros pastores y a los demás líderes pastorales que hacen funcionar nuestras escuelas y a todos los que apoyan la educación católica. Alabo a ustedes los padres por sacrificarse para enviar a sus hijos a nuestras escuelas. Muchas personas y yo estamos trabajando duro para hacer nuestras escuelas más económicas para todos. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Letters to the Editor

Headline lacks sensitivity

I read two interesting items in two different newspapers on Jan. 14. The first was the Page-One headline in *The Criterion*. It said: "Next Pope has 'big shoes to fill,' historians say."

The other item was a letter to "Dear Abby" in *The Indianapolis Star*. It read:

"Dear Abby: I read with interest the letter in which Ernest A. Schlichler Sr. described how hospital visitors subject patients to stress. I, too, have seen this.

"While my father was in the hospital recovering from a stroke, his many friends came to wish him well. He could barely talk because of the paralysis, so they talked about themselves. At one point, he called me to his bedside, and, speaking with great difficulty, said, 'Tell them to leave. They're talking about the high price of funerals.'"

It's very easy to see the lack of sensitivity of those in the hospital room during visiting hours. I find the same lack of sensitivity in the Page-One headline of *The Criterion*. Granted, the Holy Father is most unlikely to see the headline on Page One of *The Criterion*.

However, I consider it very bad taste for the cardinals and bishops to be speculat-

ing about the next Holy Father at this time.

Pope John Paul is aging. We all age. It is obvious when we see him on TV that he is not as robust as when he accepted the papal mantle. *He is not in the hospital*. Because he is not at death's door, this headline seems very inappropriate to me.

The test of appropriateness is to make a substitution or two in the wording. Instead of the words *Next pope* try substituting the words *His next wife*, or *Our next pastor* (or *bishop*), or *Her next husband*, or *Our next boss*. There probably are other designations that also could be substituted, but these are enough to make the point.

As Christians, we are expected to be thoughtful of others. In spite of the Holy Father's failing health, and in spite of the fact that everyone at the Vatican on down through all the cardinals and bishops making up the hierarchy need to be prepared for the eventuality of the death of the Holy Father, I feel that this headline and its placement on Page One of *The Criterion* reinforces the politics of the Church, rather than Church teaching.

See LETTERS, page 24

Research for the Church/James D. Davidson

Meaning of work: Is it job, career, or calling?

How do you think of your work? What does work mean to you? Let me give you three choices.



First, do you think of your work as a job? You are paid to perform a service. You probably have been paid to do other things at other times, and you are quite willing to do other types of work if

the pay and job security are better.

Second, do you think of your work as a career? You chose a particular field, which you plan to pursue for most of your life. You might change where you work, but you are not likely to change the kind of work you do.

Or, third, do you think of your work as a calling? Your work has special meaning because you've been called by God to do what you're doing, regardless of how much time it takes or how little money you earn. You feel you have been put on this earth to do what you are doing.

Have you picked one?

Now, my next question is this: Why do some people think of their work as a job, while others see it as a career, and still others believe it is a calling? Do family situations and working conditions affect the way people approach their work? Does religion have anything to do with it?

David Caddell and I uncovered some answers to these questions in a recent study of Protestants and Catholics who belonged to 31 affluent congregations. While the members of these congregations had a full range of educational backgrounds, work situations and family incomes, they were above the national average in terms of social and economic resources.

Half of these churchgoers thought of their work as a career; 29 percent said it was a job; and 15 percent thought of their work as a calling.

The people who thought of their work as a job tended to have less education, tended to be in blue-collar occupations (often part time), worked with things more than people, had comparatively low family incomes, and had relatively little job security.

People who thought of their work as either a career or calling, on the other hand, had more education, were in full-time, white-collar occupations, worked with peo-

ple more than things, had higher incomes, and had considerable job security.

In other words, the more work-related benefits one enjoyed, the more likely people were to see their work as a career and not a job. Religious beliefs and practices had little or no effect.

However, when we compared people who thought of their work as a calling (not as a career or job), the picture changed. Now secular influences, such as educational background and job security, became inconsequential, though working with people continued to be important. Several religion variables continued to have little or no effect.

Belonging to a Church with Calvinist theology (e.g., Presbyterian, Baptist, United Methodist) did not inspire attitudes that were any different from ones found among people who belonged to other Churches, including Catholic. Simply being exposed to homilies about the importance of expressing one's faith in good works also did not make much difference. Nor did interactions with pastors who stressed the goals of charity and justice.

However, several other religious influences became very important. The more important religion was to people, and the more religiously active they were, the more likely they were to think of their work as a calling. Also, the more they believed that building a more just and equal world was an integral part of their personal faith, the more they thought of work as a calling. In short, the key factor that separated people who saw their work as a calling was religious commitment—the tendency to think of religion as an important part of one's life, and to act accordingly, both in Church and in the world.

When a person takes faith seriously, it provides a framework within which one can think of work as having a sacred significance. When religion is internalized, people who are already inclined to think of their work as important often go one step further, seeing their work as a calling or ministry. Religious commitment provides a context in which some people, especially people with rewarding jobs, come to think of their work in sacred, not just secular, terms.

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

Check It Out . . .

Liturgical design consultant and artist, Oldenburg Franciscan Sister Sandra Schweitzer, will present a workshop on **Basics of Liturgical Design in a "traditional" church setting** from 9 a.m. to noon at St. Joan of Arc Church in Indianapolis. Pre-registration is required. For more information, call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

The archdiocesan Office of Youth and Family Ministries will offer a **Spring Youth Ministry Training Series** for anyone interested or currently ministering to young people. The training series will be offered in a three mini-course format. Each mini-course will cover four sessions/topics. The locations, times and dates are: New Albany Deanery, Aquinas Center, 9 a.m. to 4 p.m. on March 4; Batesville Deanery, Batesville Deanery

Center, 9 a.m. to 4 p.m. on March 4; Seymour Deanery, St. Ambrose Church, 9 a.m. to 4 p.m. on March 11; Terre Haute Deanery, Sacred Heart Church, 7 p.m. to 9 p.m. on March 6, 13, 20, 27; Indianapolis Deaneries, St. Michael Parish in Greenfield, 9 a.m. to 4 p.m. on March 11 or the Archbishop O'Meara Catholic Center, 7 p.m. to 9 p.m. on March 6, 12, 20, 27. The fee is \$20 per person per mini-course. If five or more people from one parish register, the fee is \$75 for the entire group. The deadline to register is Feb. 21. For more information, call 317-236-1439 or 800-382-9836, ext. 1439.

Mount St. Francis Retreat Center in southern Indiana will host a benefit night at **Derby Dinner Playhouse** in Clarksville on Feb. 14. "Another Summer" is the featured presentation. Tickets are \$28 per person and includes dinner, show and gratuity. For reservations, call Derby Dinner Playhouse at 812-288-2632. For more information, call the retreat center at 812-288-2632.

VIPs . . .



Claude and Patty Decker of Terre Haute will mark their 50th anniversary on Feb. 4. They were married Feb. 4, 1950, at St. Benedict Church in Terre Haute. The couple will celebrate with a reception from 1 to 4 p.m. on Feb. 5 at O'Shaughnessy Hall at Saint Mary-of-the-Woods College at Saint Mary-of-the-Woods. The Deckers have six children: Joseph, Susan, and Jim Decker, Mary Elizabeth Sovick, Patty Ann Petrarca and Jeanne Bilyeu. They also have 10 grandchildren. The Deckers are members of St. Patrick Parish in Terre Haute.

Cynthia Marcell Stumler, a senior at Our Lady of Providence High School in Clarksville, has been designated as a semifinalist in the 1999-2000 Coca-Cola

Scholars Program. Stumler is among 1,965 semifinalists that were chosen from more than 117,000 applicants.



Ralph C. and Evelyn E. Froehlich of Indianapolis will celebrate their 50th anniversary at 5:30 p.m. on Feb. 5 with a renewal of vows at St. Joan of Arc Church in Indianapolis. A dinner reception at University Place Hotel in Indianapolis will follow. The couple was married Feb. 5, 1950, at Holy Rosary Church in North Chicago. The couple has eight children: Lynn Boone, Ralph A., James, Susan, William "Bill," Annette, Michael and Angela "Angi" Froehlich. They also have 11 grandchildren. The Froehlichs are members of St. Joan of Arc Parish in Indianapolis. †

"Divorce and the Catholic Church," a presentation for those struggling with the pain of divorce and want a closer relationship with the Church, will be offered at 7 p.m. on Feb. 6 in the activities center at Our Lady of Providence High School in Clarksville. Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, is the presenter. The program is free, however registration is required. For more information, call 812-945-0354.

The Pro Arte Singers from Indiana University will perform a medieval and early Renaissance music concert at 2:30 p.m. on Feb. 6 in the Archabbey Church at Saint Meinrad. The performance is free. For more information, call 812-357-6501.

The third annual Sow the Seeds for Holy Name Dinner Dance sponsored by the school commission is planned for March 4 at Primo Banquet Hall. Entertainment will be by Light Touch, Second Wind and Third Generation. Tickets are \$25 per person. Tickets purchased before Feb. 21 will be \$5 off (two tickets). Proceeds raised from the event will go toward the financial aid fund of Holy Name School in Beech Grove. Tickets may be purchased by calling 317-784-5454 or 317-357-1149.

Birthline needs volunteers to volunteer at least eight hours a month responding to calls from pregnant women in need. Calls are forwarded to your home at pre-arranged times. Volunteers are also needed for layette preparation twice a month. A training session is scheduled for Feb. 16 and 23 from 9 a.m. to 2:30 p.m. at the Archbishop O'Meara Catholic Center in Indianapolis. For more information, call 317-236-1550 or 317-236-1559. †

Two Indianapolis parishes to host Black History Month events

St. Rita and Holy Trinity parishes in Indianapolis will host events to mark Black History Month.

Holy Trinity Community Day Care Center and Kindergarten, 902 N. Holmes, will host a Very Special Black History Celebration at 11 a.m. on Feb. 29 in the third-floor gym in Bockhold Hall.

Each child will dress like a role model and explain why that person is famous.

The pre-kindergarten and kindergarten classes have prepared special skits for the program.

After the 45-minute program, guests are invited to join the children for lunch in the basement cafeteria. Lunch reservations are taken at 317-638-9509.

St. Rita Parish in Indianapolis is planning a semi-formal Kinte Dinner at Allison Mansion on the Marian College campus on Feb. 12 from 7 to 11 p.m. The

7th Praise Contemporary Gospel Group will be the live band providing music. Tickets are \$20.

A prayer breakfast and workshop will be held at St. Rita Parish, 1733 Dr. Andrew J. Brown Ave., beginning at 7 a.m. on Feb. 27. Breakfast will be at 8 a.m. in the church basement.

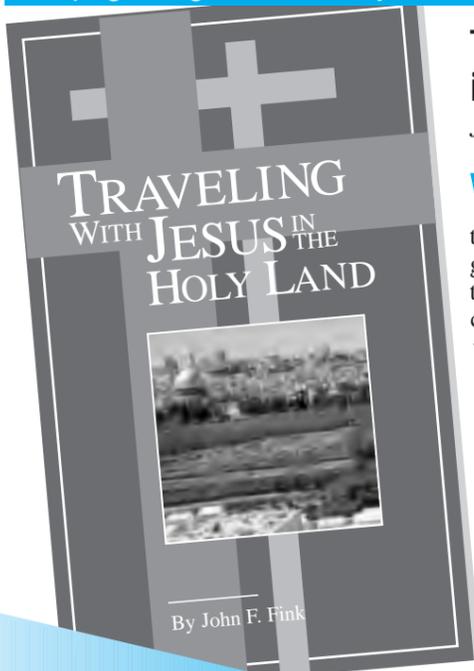
PUSH (Pray Until Something Happens) workshops will cover the topics "Where We Came From?" "What We Went Through?" and "Where Are We Going?"

The sessions will begin at 9 a.m., with Divine Word Father Chester Smith from St. Rita speaking. Marcheta Smith of Chicago and Tim Briggs, chair of the Black History Month committee, will speak at 10 a.m. After the 11 a.m. lunch, Elder David Clinton will conclude the workshop.

Those wishing information or \$20 tickets may call 317-632-9349. †

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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 the Holy Land, studying at the Tantur Ecumenical Institute in Jerusalem.

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Priest says homosexuals must speak for themselves

SAN FRANCISCO (CNS)—Father Robert Nugent challenged gays and lesbians Jan. 26 to “assume the authority to speak for themselves.”

Appearing with him at San Francisco’s Metropolitan Community Church was Sister Jeannine Gramick, who outlined several concerns generated in the wake of last July’s Vatican decision ending their ministry to the homosexual community.

The Salvatorian priest told the more than 300 people crowded into the modest Christian church in the city’s Castro District that gays and lesbians “cannot abdicate” the responsibility to articulate their views and experiences for broader society “even if you are not readily heard.”

“You are the experts in this area” of homosexual understanding “and you cannot be silent—for your own good or for the comfort of others,” he said.

He added that he plans “to continue to speak within the restrictions” of last summer’s notification from the Vatican Congregation for the Doctrine of the Faith, which ended the priest’s and nun’s pastoral work within official Church auspices.

The Vatican document declared that Father Nugent and Sister Gramick are permanently barred “from any pastoral work

involving homosexual persons” because they advanced “doctrinally unacceptable” positions “regarding the intrinsic evil of homosexual acts and the objective disorder of the homosexual inclination.”

The two had been engaged in a joint gay and lesbian ministry since 1971.

Noting that the Catholic Church has apologized for mistreatment of individuals and groups, including Holocaust victims, Galileo, women and the divorced and remarried, Father Nugent told his San Francisco audience: “I look forward to the day when a bishop gets up and apologizes for the way the Church has treated gay and lesbian people. We as a Church need to name our sins against the gay and lesbian community.”

Father Nugent repeatedly underscored the impact and role of language used by Church people and in Church documents when addressing issues concerning gays and lesbians. He credited the U.S. bishops in general with “trying to avoid pastorally harmful language, language that can hurt, language that can reinforce shame and guilt” and pointed to the bishops’ 1997 pastoral letter *Always Our Children* as a specific example.

However, it becomes problematic, he

said, when the Church speaks about the dignity of homosexuals and promoting ministry to the gay community but uses language that conveys another sentiment by using words and phrases such as “intrinsic evil” and “fundamentally disordered.”

Father Nugent told the audience that the Vatican restrictions on his and Sister Gramick’s ministry did not curtail their writing or speaking. He did note, however, they had been told to “refrain from criticism” of Church teaching. They also were declared “ineligible, for an undetermined period, for any office in their respective religious institutes.”

The priest said the 12-year exchange with Church authorities that led to the Vatican move “was not a dialogue about the truth,” but rather a clamping down on their ministry. Sister Gramick later echoed the charge in comments about ongoing “development of doctrine” on homosexuality which, she said, “is at the heart of the nervousness on the part of the Vatican.”

Stating that polls indicate about half of all Catholics and “most Catholic moral theologians disagree with the Church” that homosexual activity is intrinsically evil, she said she feels “that what the Vatican is

really trying to head off” is the notion that same-sex couples should not “be denied a loving (sexual) relationship.”

Father Nugent and Sister Gramick said the Vatican disciplinary action had “put a chill in the air” for persons active in gay and lesbian ministry as well as other “ministries to those on the margins—to prostitutes, victims of AIDS, and others.”

They questioned, in Father Nugent’s words, the doctrinal congregation’s “shift into our private and personal, internal stands” on particular questions.

“No one should invade my conscience,” Sister Gramick said, arguing that Church teaching on homosexuality “is not infallible” and is “open to change and development.”

Last November, the president of the U.S. bishops’ conference, Bishop Joseph A. Fiorenza of Galveston-Houston, issued a lengthy statement responding to “concerns expressed, mostly by religious men and women as well as members of the laity” about the notification.

In it, Bishop Fiorenza addressed the conscience issue, stating, “It is not an invasion of conscience for the Church to ask those who minister in her name about their adherence to Church teaching.” †

Bishop reiterates call to Knights to fight capital punishment

NEW HAVEN, Conn. (CNS)—In an article for the Knights of Columbus magazine, the president of the National Conference of Catholic Bishops reiterated a call to the fraternal organization to fight against capital punishment the same way it has battled abortion.

Bishop Joseph A. Fiorenza of Galveston-Houston, writing in *Columbia* magazine, praised the Knights for their all-

out efforts against abortion but reminded them of his address at their convention last August when he asked for their “help in ending the death penalty in the United States.”

“I know many of you, like all of us, struggle with this issue,” said Bishop Fiorenza.

“The horrible crimes committed by some of the condemned evoke strong emo-

tions,” he wrote, asking the Knights to pray and reflect on Church teaching and engage in thoughtful dialogue about capital punishment.

“We all look forward to the day when we respect life so much we won’t take any life through any means,” Bishop Fiorenza wrote.

In the magazine article, he said he wanted to share the Church’s teaching on

the subject.

Referring to the pope’s 1995 encyclical, *Evangelium Vitae* (*The Gospel of Life*), Bishop Fiorenza referred to the Bible’s account of the first murder—of Abel by his brother Cain.

God’s punishment of this horrible crime was not death but banishment, allowing Cain time to come to grips with his crime and to overcome his anger and envy.” †

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PARISH

continued from page 1

that authentic power in our hearts ... by being people of love and people of forgiveness. I am blessed to be part of you. I am blessed by your faith. And may you continue to follow Christ, to follow St. Teresa, to truly have the power of love."

Reflecting on the events of the past year, Father Marks said, "Look at how filled with the Spirit and with love we are. Isn't that the power that Scripture speaks about? And if you look back at these past 11 months, isn't that what we've been about? It was truly the power of the Spirit that has made it happen."

"Haven't we been blessed in the sense that when we look at each other we realize what Church is," he said. "We realize the power of Church, the power of community, when we come together as a people wanting to be faith-filled, wanting to be like Christ to our community."

Icy, snow-covered roads prevented Archbishop Daniel M. Buechlein from traveling to southeastern Indiana to participate in the liturgy, but his decrees establishing the parish and naming the pastor were read by Bill Acra, chair of the pastoral council. The archbishop plans to celebrate Mass with St. Teresa Benedicta parishioners in the near future.

Adverse winter weather also made traveling dangerous when members of the Catholic Community of Northeast Dearborn County gathered for their first formal liturgy on Ash Wednesday last year. Father Marks said later that because of the snow he was amazed that 120 people made it to the Taverne on the Lake at Hidden Valley Lake for the Mass.

"Since our first Mass on Ash Wednesday, this faith community has taken on its own life, its own spirit, and it has just been wonderful being a part of that," Father Marks said as he greeted

people before the start of the liturgy.

He echoed those remarks in his homily, reminding parishioners to "look at all that has been accomplished in such a short time, in less than a year," which has resulted in the birth of the parish at Bright.

"We have truly, truly been blessed by people with generous hearts," he said. "We have been blessed with more than I could ever imagine. When I came here last Feb. 2, I had no money. [Holy Guardian Angels Parish at] Cedar Grove opened their door to me [offering use of an office and a place of residence] and we started from scratch."

Late last year, parishioners Greg and Vicky Gavin donated 20 acres of land to the archdiocese, and other parishioners gave \$138,000 to purchase the Gavin's house and steel barn on 2.5 acres adjacent to the parish property. They will be used in the future as a rectory, office, worship space and multipurpose gathering place.

Parishioners hope to have the steel barn ready for use by late spring or early summer. In the interim, Masses will continue to be celebrated at the Providence Presbyterian Church at 5 p.m. on Saturdays and at the Bright Elementary School gymnasium at 9 a.m. and 11 a.m. on Sundays. The new parish office is temporarily located at 23995 State Line Road, Suite F, in Lawrenceburg. The office telephone number is 812-656-8700.

The birth of the parish at Bright has received support from both Catholics and Protestants in the Dearborn County community.

Rev. Robert Deny, pastor of the Providence Presbyterian Church at Bright, and his wife arrived near the end of the Mass, but with good reason. He had just finished officiating at the Presbyterian worship service at the church, which shares its space so St. Teresa Benedicta parishioners can attend



This cornerstone for the future St. Teresa Benedicta of the Cross Church in Bright was donated by Jerry Jonas of West Harrison. The picture of St. Teresa is an original watercolor painting.

Photos by Mary Ann Wyand

Mass there on Saturdays.

And like any birthday celebration, there were gifts. Parishioners surprised Father Marks with a Jubilee Year chasuble, specially made in Belgium to fit the tall priest, as a symbol of the founding of the parish in the year 2000. They also gave him an original watercolor painting of St. Teresa Benedicta of the Cross.

The liturgy was joyful, too. Mass began with the GIA Publications hymn "All Are Welcome," which begins, "Let us build a house where love can dwell."

Knights of Columbus members assisted with the liturgy, and dozens of parishioners helped with preparations

before and after the Mass and reception.

During the reception, Father Marks distributed gummy worms candy to children who could tell him "something about the Mass."

Parishioners enjoyed refreshments and looked at the contents of a time capsule that will be buried at the site of the new parish. A cell phone, compact disc, published articles about the establishment of the parish, and other miscellaneous items will fill the time capsule.

Perhaps when the time capsule is opened in a hundred years, people will talk about the snowstorm the day before the parish was founded. †

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BRIGHT

continued from page 1

of Northeast Dearborn County received permission from the Sunman Dearborn School Corporation to celebrate Sunday Masses at the new Bright Elementary School.

Also in December, Archbishop Buechlein approved the faith community's request to establish a parish in the Bright area.

On Dec. 16, the archbishop placed the new 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. Because of her Jewish heritage, she was killed by the Nazis at Auschwitz, Germany, during World War II.

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

And so the newest parish in the archdiocese is named in honor of one of the Catholic Church's newest saints, remembered as a courageous and faith-filled woman who was martyred during the terrible Holocaust of the 20th century.

On Jan. 30, charter members of St. Teresa Benedicta of the Cross Parish expressed their excitement and happiness at being part of archdiocesan and Indiana history with the establishment of the new parish during an 11 a.m. Mass at the Bright Elementary School.

"It's a great day for Bright and the surrounding community," Paul Bain, an usher and greeter, explained as he held open the school door for people coming to the Mass. "It's very exciting. We've got a nice piece of property very close, and everything is coming together."

Ten-year-old Natalie Badinghaus, a student at St. Paul School in New Alsace, brought her Bible and read Scripture passages as she waited for the start of the historic liturgy.

"I've never been to one of these before," she said. "It's pretty exciting."

Parishioner Dennis Edwards assisted with the Mass as a eucharistic minister. After the liturgy, he expressed his pleasure at the founding of the parish.

"We've always wanted a parish in our area so we could go to church with neighbors and friends," Edwards said. "There's such a hunger here for a hometown parish. Before, we had to travel to parishes at some distance from here."

"This has been a miraculous year," he said. "We're so happy that the archbishop and the archdiocese have established the parish. This gives us such a sense of community in Christ. To be a part of this from the beginning felt like being a Christian from the early years of the Church. We met in homes, and it has been a remarkable, loving experience for us and for our children to see how the faith community is still a faith community even without a building."

Parishioners are grateful to the Presbyterians in Bright for sharing their worship space on Saturdays, Edwards said. "The Presbyterian community opened its doors to us and welcomed us. This is a true community."

Edwards also volunteers as a member of the Rite of Christian Initiation of Adults formation team.

"Right now we have 12 catechumens and two or three people are still in the pre-inquiry stage," he said. "A lot of the people who are coming in as candidates have done so

because they came to Mass and that sparked enough of an interest for them to join the RCIA process."

The St. Teresa Ladies Sodality has lots of members, too. Elizabeth Morris, a eucharistic minister and president of the sodality, said Father Marks "has been so well received. He is so well liked, and has made a major impact on a lot of Catholics and non-Catholics in the area as well."

'This gives us such a sense of community in Christ. To be a part of this from the beginning felt like being a Christian from the early years of the Church.'

Oldenburg Franciscan Sister Jeri Fuhrmann, part-time director of liturgy, said parishioners have made it easy to celebrate a year of "moveable liturgies" which require extensive preparation and clean-up at two locations each week.

"The people here are so special," Sister Jeri said. "They're always willing to help. This is the beginning of something wonderful."

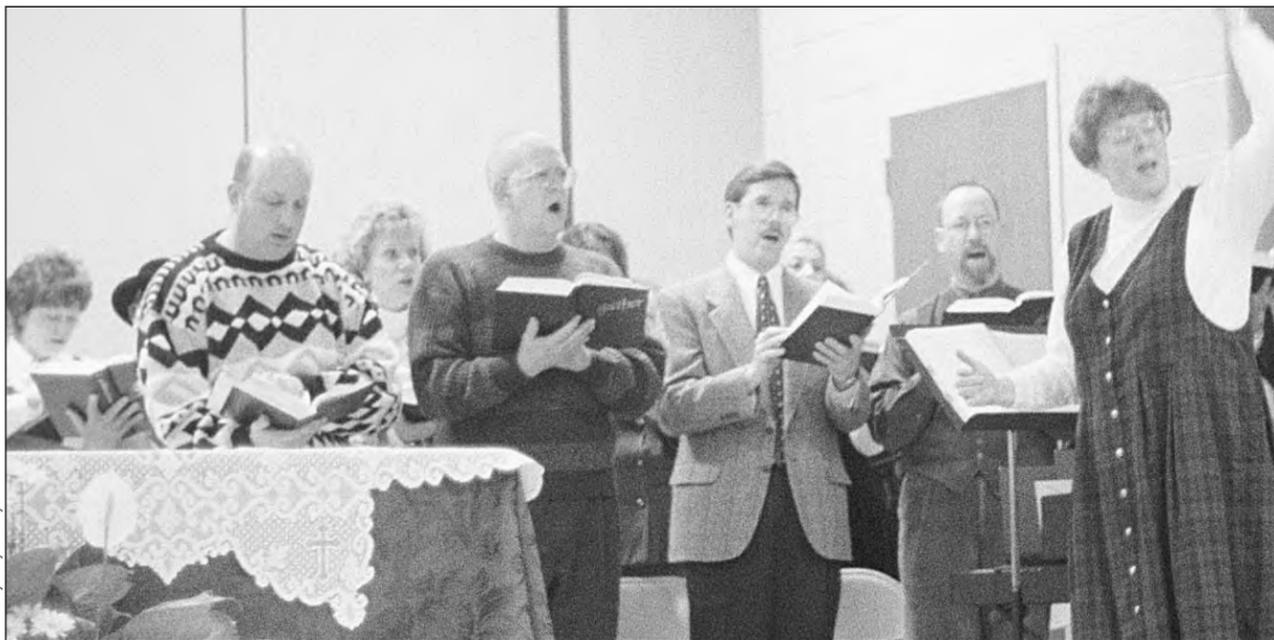
Pastoral Council chair Bill Acra said the parish has evolved from "a very spiritual beginning. We've been blessed by the Holy Spirit with a terrific pastor and a great group of people."

Charter member Jeanie Naumann, who coordinates the eucharistic ministers, described the founding of the parish as "a legacy that will be left for our children and their children. Hopefully, someday the parish children will be able to attend a Catholic school that we have built here to carry on the faith." †

Eucharistic minister Jeanie Naumann offers a communion cup to a man during the Jan. 30 liturgy at the Bright Elementary School, which marked the founding of St. Teresa Benedicta of the Cross Parish.



Below, Oldenburg Franciscan Sister Jeri Fuhrmann, part-time director of liturgy, leads parishioners in song during the historic Mass. More than 500 people attended the 11 a.m. eucharistic liturgy last Sunday.



Photos by Mary Ann Wyand



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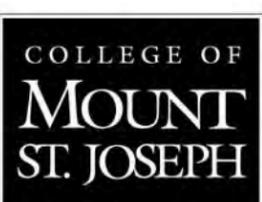


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From the Archives

Fire destroys church

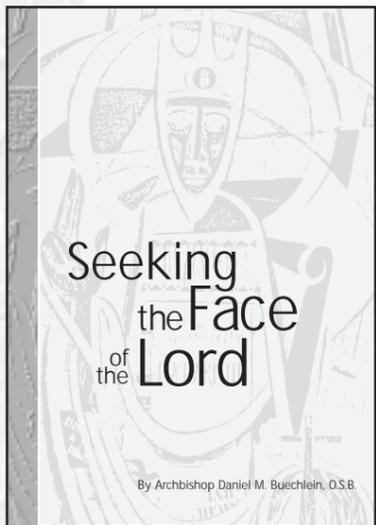
On May 30, 1906, a fire in a stable that stood near St. Mary-of-the-Rock church spread to the church itself and destroyed the building. A new building, the present one, was dedicated a year later.

Founded in 1844, St. Mary-of-the-Rock Parish in Franklin County has about 200 members living in 90 households. The current pastor is Franciscan Father Humbert Moster.

The name of the parish is believed to have been given to the parish because of the rugged rocky banks of Pipe Creek, which flowed in the valley below the hill on which the church stood.



(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, Ind. 46206-1410. Newland may be reached at 317-236-1429 or 800-382-9836, ext.1429, or by e-mail at archives@archindy.org.)



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Marriage

Supplement



Inside

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Pre Cana Program 14
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Wedding Announcements



Allsop-Krause

Sally Ann Allsop and John Christopher Krause will be married May 20 at St. Monica Church in Indianapolis. The bride is the daughter of Jane and Jerry Allsop. The groom is the son of Barbara and Don Baumgartner.



Bedel-Amberger

Rebecca Helen Bedel and Kurtis Brian Amberger will be married June 17 at St. Louis Church in Batesville. The bride is the daughter of Judy and Tom Bedel. The groom is the son of Ellie and Albert Amberger.

Boyle-Balas

Molly Maureen Boyle and Edward Balas will be married March 4 at St. Barnabas Church in Indianapolis. The bride is the daughter of Rita and Bob Boyle. The groom is the son of Bernard Balas and the late Joan Balas.



Bower-Cloud

Kelly Anne Bower and J. Brian Cloud will be married July 1 at St. Barnabas Church in Indianapolis. The bride is the daughter of Lynn and Pat Bower. The groom is the son of Nancy and Jim Cloud.



Brooks-Carter

Reechelle Nicole Brooks and Riley Davis Carter will be married July 15 at Grace Baptist Church in Indianapolis. The bride is the daughter of Obie and Kintha Dowdy. The groom is the son of Riley Davis Manuel.



Buennagel-Creech

Janet Marie Buennagel and Nathan Allen Creech will be married June 2 at SS. Peter and Paul Cathedral in Indianapolis. The bride is the daughter of Marjo and Jim Buennagel. The groom is the son of Kathy and Mike Creech.



Cooper-Gasway

Anne Barry Cooper and Casey Wagner Gasway will be married July 1 at St. Bernard Church in Crawfordsville. The bride is the daughter of Merry and Randall Cooper. The groom is the son of Rhea and Richard Gasway.



Edwards-Keeton

Jessica Marie Edwards and Jeremy David Keeton will be married May 26 at St. Anthony of Padua Church in Clarksville. The bride is the daughter of Elaine and Ray Edwards. The groom is the son of Delores and David Keeton.

Glenn-Adolay

Jennifer L. Glenn and Peter A. Adolay will be married March 3 at St. James Church in Ferndale, Mich. The bride is the daughter of Beverly Glenn. The groom is the son of Becky and Mark Adolay.



Handley-Bottorff

Carrie Suzanne Handley and Paul David Bottorff will be married May 13 at St. Michael Church in Brookville. The bride is the daughter of Denise and Kenneth Handley. The groom is the son of Ann and Larry Bottorff.



Harmon-Reidy

Amanda Suzanne Harmon and Rich Patrick Reidy will be married July 1 at St. Louis Church in Batesville. The bride is the daughter of Linda and Dennis Harmon. The groom is the son of Nancy and Larry Reidy.



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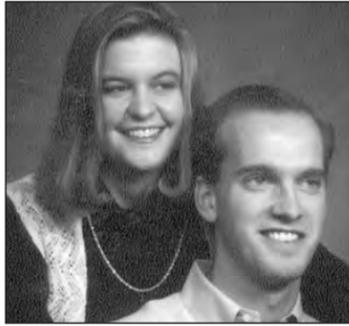
Komlanc-Arickx

Lisa Michele Komlanc and Jeremy W. Arickx will be married June 24 at St. Malachy Church in Brownsburg. The bride is the daughter of Juanita and Michael Komlanc. The groom is the son of Connie and Michael Whitten.



Kappes-Schilten

Michele Ann Kappes and Maurice Schilten will be married March 24 at St. Bavo Church in the Netherlands. The bride is the daughter of Mary and Ted Kappes. The groom is the son of Toni Schilten and the late Ries Schilten.



Kistner-Toepp

Eileen Marie Kistner and Timothy Joseph Toepp will be married June 17 at St. Christopher Church in Speedway. The bride is the daughter of Norma and John Kistner. The groom is the son of Marilyn and Dr. John Toepp.



Lakin-Gasway

Cynthia Deanne Lakin and Clay Richard Gasway will be married May 6 at Annunciation Church in Brazil. The bride is the daughter of Carol Cook and Michael Lakin. The groom is the son of Rhea and Richard Gasway.



Lee-Garvey

Elizabeth Florence Lee and Brendan Andrew Garvey will be married May 13 at Holy Rosary Church in Indianapolis. The bride is the daughter of Anna Mary Lee and the late John Phillip Lee Sr. The groom is the son of Sarah and Denis Garvey.

Lewis-Cadwallader

Christina Marie Lewis and John Daniel Cadwallader will be married June 24 at Holy Name Church in Beech Grove. The bride is the daughter of Joyce and Robert Lewis. The groom is the son of Josephine Cadwallader.



McGuire-Vandewalle

Erin Marie McGuire and Joseph Thomas Vandewalle will be married June 10 at Garfield Park in Indianapolis. The bride is the daughter of Katherine and James McGuire. The groom is the son of Evelyn and J. Lawrence Vandewalle.



Moss-Duke

Amy N. Moss and Scott Duke will be married April 29 at Our Lady of

Lourdes Church in Indianapolis. The bride is the daughter of Penny and Richard Moss. The groom is the son of Linda and Dean Duke.



Page-Bettis

Kelly Renee Page and Christopher Scott Bettis will be married June 3 at Holy Spirit Church in Indianapolis. The bride is the daughter of Toni and James Page. The groom is the son of Sherry Smith.



Phung-Putz

Cheryl Lynn Phung and Dishon David Putz will be married May 20 at St. Anthony Church in Indianapolis. The bride is the daughter of Barbara and John Phung. The groom is the son of Barb and Rick Putz.



Rennekamp-Schrader

Veronica Rosalie Rennekamp and Aaron Kent Schrader will be married May 27 at St. John the Evangelist Church in Enochsburg. The bride is the daughter of Carolyn and Don Rennekamp. The groom is the son of Debbie and Gregg Schrader.



Richie-Dresnek

Gail Ann Richie and Ramon J. Dresnek III will be married May 20 at St. Charles Borromeo Church in Bloomington. The bride is the daughter of June Richie and Jerry and Karen Richie. The groom is the son of Peggy McKenzie and Ramon J. Dresnek Jr.



Rumpel-Mittel

Bobbinette Danine Rumpel and Richard Charles Mittel Jr. will be married March 4 at Sacred Heart Church in Jeffersonville. The bride is the daughter of Bonny and Robert Rumpel. The groom is the son of Maxine and Richard C. Mittel Sr.

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Pre Cana Program teaches life skills

By Mary Ann Wyand

Perspectives on marriage vary greatly. That's why a workbook with that title is incorporated into the archdiocesan Pre Cana Program for engaged couples.

Offered once a month—except in December—at Fatima Retreat House in Indianapolis, the Pre Cana Program is sponsored by the archdiocesan Office of Youth and Family Ministries and presented by volunteer couples and a diocesan priest. The next program is scheduled on Feb. 20.

Discussions about the joys and challenges of married life address faith, characteristics of sacramental marriage, family of origin issues, expectations, communication skills, finances, intimacy, Natural Family Planning and other relevant topics.

"Every couple has different expectations because their families are different," Marilyn Hess, associate director of the Office of Youth and Family Ministries, explained. "Conflicts arise when each person expects things to be done one way and they aren't. That can lead to misunderstandings and hurt feelings."

As the coordinator of the archdiocesan Pre Cana Program, Hess said she enjoys helping engaged couples talk about assumptions and expectations that, if left unresolved, could later result in marital discord.

"A lot of the issues that need to be worked through by a newly married couple come out of their families of origin," she said. "Each person has expectations about how decisions are made and money is spent, for example, that

affect the relationship."

Shopping for a house and agreeing on a vacation site can be difficult for a husband and wife who lack the necessary communication skills, she said. In fact, any life challenge has the potential to create conflict unless the couple knows how to work together to resolve problems caused by differences of opinion.

Married couples who serve as Pre Cana presenters frequently share personal experiences about marriage and family life with participants, Hess said, which brings a valuable "been there, done that" perspective to discussions.

"Group size is limited, but there's never enough discussion time," she said. "However, the Pre Cana Program is intended to generate questions for the engaged couple to discuss again later. It also is meant to precede other marriage preparation programs, such as the Tobit weekend or sessions with a sponsor couple in the parish."

An engaged couple should register for the one-day Pre Cana Program soon after meeting with a priest about the marriage preparations required by the Catholic Church.

"While planning their wedding," she said, "the couple also needs to plan for their marriage, and that takes time."

After spending an afternoon focusing on relationship issues with the Pre Cana presenters, Hess said, engaged couples often say, "This was very valuable. We learned a lot, and talked about things we hadn't thought about before."

Father James Farrell, pastor of Our Lady of Lourdes and St. Bernadette parishes in Indianapolis, said when he



Photo by Mary Ann Wyand

Pre Cana Program participants Teri Vannoy of Holy Spirit Parish in Indianapolis and Darin Ward of Fort Branch, Ind., discuss questions from the *Perspectives on Marriage* workbook on Jan. 16 at Fatima Retreat House in Indianapolis. They will be married on May 13 at Holy Spirit Church.

facilitates marriage preparation programs he encourages engaged couples to think about the sacramental aspects of their future life together.

"One of the things I stress during the Pre Cana Program is that marriage is a sacrament of unity and not uniformity," Father Farrell said. "I illustrate that by talking about four areas of a couple's life—spiritual, intellectual, emotional and physical. With each area, we talk about how couples are called to blend what each person brings into the marriage and not simply for the less assertive partner to follow the more dominant partner's lead."

"Marriage is not about one person surrendering to the other person's ideas, dreams, feelings, desires or even religious experiences," he said. "The sacrament

calls couples to share the richness of their lives with each other."

Father Farrell said he also encourages engaged couples to personalize the wedding ceremony to reflect their beliefs about their marriage.

"So often, couples are caught up with following local customs or etiquette," he said, "and they lose sight of what is important about their wedding day and the marriage that follows ... and that they are promising the gift of their love and their lives to each other."

(For information about the archdiocesan Pre Cana Program and schedule, call the archdiocesan Office of Youth and Family Ministries at 800-382-9836, ext. 1586, or 317-236-1586.) †

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Tobit weekend prepares couples for marriage

By Mary Ann Wyand

"Love is patient, love is kind. It is not jealous ..."
St. Paul's powerful lesson about love in First Corinthians is among the most beloved of Scripture passages and one of the most popular choices for the Liturgy of the Word during wedding Masses.

And it is often included in the Tobit marriage preparation program with a slightly different phrasing. Engaged couples may be asked to reflect on that passage by substituting their partner's name for the word "love."

It's a wonderful exercise to help engaged couples understand the sacredness of the sacrament of marriage, Tobit presenter Emily Connolly explained. "Faith plays a big part in the success of a marriage. Couples need to have a very deep knowledge of each other, and that takes time."

Immaculate Heart of Mary parishioners Emily and Larry Connolly of Indianapolis are among a group of dedicated Tobit volunteer team couples who present the interfaith marriage preparation weekend each month at Fatima Retreat House in Indianapolis.

"Our own marriage has been so successful," she said, "and this is one way we feel we can minister to young couples."

Tobit discussions encompass faith, values, expectations,

communication and a myriad of other topics that help prepare engaged couples for sacramental marriage.

"The Tobit weekend fosters the couple's understanding of each other and knowing how to talk about all personal aspects of their lives," she said. "It's an entire weekend dedicated to the relationships between husband and wife and God."

"Many couples come to the weekend apprehensive about Church doctrine concerning marriage, interfaith marriage, and relationship issues they have not resolved," she said. "About 95 percent of the couples leave at the end of the weekend with more of an appreciation for each other, with more of a commitment to making their marriage successful, and with a deeper understanding of their faith and how that connects them."

During the weekend, engaged couples are asked to write a marriage covenant together, Larry Connolly said. Many couples later decide to include that covenant in the wedding ceremony.

"Building an awareness that God is a partner in their marriage comes with time," he said, "but it's obvious during the weekend that the couples are serious about marriage as a long-term commitment."

During presentations, the Connollys talk about the part God has played in the success of their marriage and offer helpful advice on ways to improve communication and



Tobit

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Remarriage Workshop is offered twice a year

By Mary Ann Wyand

Are you ready to remarry or have you recently remarried?

If so, the archdiocesan Office of Youth and Family Ministries sponsors a Remarriage Workshop twice a year.

This year's workshops are scheduled on May 6 and Nov. 4 from 9:30 a.m. until 5 p.m. at the Archbishop O'Meara Catholic Center in Indianapolis.

Described as "a day of preparation and enrichment for couples considering remarriage and for remarried couples," the workshop is presented by David and JoAnne Burkhard of Indianapolis.

The Burkhardts were married in 1988 and have three

daughters from JoAnne's first marriage and two daughters from the marriage of David and JoAnne. They are members of St. Roch Parish.

David is a licensed marriage and family therapist as well as a clinical social worker. JoAnne has a bachelor's degree in social work and is a substitute teacher.

Workshop topics address faith, spirituality, relationship dynamics, communication skills, intimacy, emotional support and coping skills. Activities include group discussions, stories, role-playing and prayer.

(For information about the Remarriage Workshop, call the archdiocesan Office of Youth and Family Ministries at 800-382-9836, ext. 1586, or 317-236-1586.) †

balance responsibilities.

"We use the diagram of a pie," he said, "and explain that each person's 'pie' is going to be divided differently because each person has his or her own needs and interests. Throughout life, the various parts of a person's pie will change as he or she tries to balance personal life, professional life, and Church and community involvement."

Tobit presenter Stephen James, also a member of Immaculate Heart of Mary Parish in Indianapolis, said the marriage preparation program was founded in the Archdiocese of Indianapolis by Franciscan Father Martin Wolter and Tom and Mary Weber on Thanksgiving weekend in 1974. It was originally held at the former Alverna Retreat Center in Indianapolis, then relocated to Fatima Retreat House.

During the past 25 years, James said, the Tobit program has helped more than 7,300 engaged couples prepare for the sacrament of Christian marriage.

(For more information about the Tobit marriage preparation program and schedule, call Fatima Retreat House at 317-545-7681.) †

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Church promotes Natural Family Planning

By Dale and Monica Siefker

We were elated as we walked out of our first Natural Family Planning class, so sure that we had received a supernatural blessing like we had never experienced before.

The roomful of supporters and teachers seemed to be so filled with God's love that it was impossible to question that we had just gotten a glimpse of heaven ... and our married life and our love for each other would never be the same!

Our marriage preparations three years earlier had followed the typical Catholic pattern of meeting with a priest six months in advance of our wedding date and completing arrangements for the wedding and reception.

Ours was a picture-perfect wedding. We were so sure we would "ride off into the sunset" and live happily ever after, never worrying or doubting our love for each other.

Everyone said we made such a perfect couple; we were not only lovers, we were best friends.

Every once in a while we would half-heartedly remember to thank God for our blessings and for giving us to each other. But most of the time we were just too busy going about our worldly affairs to even think about God, let alone think about if we were actually doing what he wanted us to be doing during our brief stay on earth. We had so many things to do, so many things to accomplish, so many things to acquire. Surly he would understand ... Or would he?

We first "saw" God's plan for us as a married couple in our church bulletin three years after our marriage. It was an announcement about a Natural Family Planning (NFP) class that was going to be held in our area.

We were vaguely familiar with what NFP was and were even less certain about the Church's teaching on sexuality. We had heard it mentioned once or twice that all artificial

birth control was forbidden by the Church, but our horror at such an idea was quickly assuaged as friends and family members comforted us with well-meaning but ignorant statements like, "Well, that's not really the way it is anymore. Everyone uses protection now anyway. You've got to do something or else you're going to end up with 13 kids like your Aunt Mildred!"

Even the counseling at our parish's marriage preparation classes was eerily silent about family planning, and we were left on our own to deal with the issue of contraception.

At this point in our marriage, we wanted to begin our family so we turned to Natural Family Planning. We called the telephone number in the church bulletin and registered for the class.

We had no idea that after attending just one class and embracing God's will for marriage that we would embark on such a joyful and peaceful spiritual journey!

During that first class, we learned the fundamental components to the methodology of NFP on how to avoid or achieve a pregnancy.

Perhaps more importantly, we walked away with a whole new understanding of God's plan for a husband and wife and the philosophical, moral and theological reasons why artificial birth control does not and absolutely cannot fit into this plan. We read books about natural family planning and concluded that this time the Church is right!

We began to see that when a husband and wife had marital relations, they were in fact renewing their marriage vows, the very same vows they said to each other on their wedding day. When a couple marries, they pledge their love for each other without reservation, "for better or for worse."

We truly came to understand that when we were using artificial contraception, we were not giving ourselves totally and freely to one another. But we had a reservation: We might get pregnant if we didn't use anything!

That mentality totally contradicted the vows we took on our wedding day, which was to pledge our love without any reservation.

We also discovered that prior to 1930, every single Christian denomination denounced the use of birth control. The Catholic Church, under the guidance of the Holy Spirit through Pope Pius XI ("*Casti Cannubi*"), Pope Paul VI ("*Humanae Vitae*") and Pope John Paul II, issued strong statements condemning artificial contraception.

For all the joy that using NFP has brought to our marriage and our family life, we would be foolish to say that it has always been easy to follow the upright way. On the contrary! We have had our share of hardships, setbacks and disappointments. It is not easy to remain faithful to God's teaching on sexuality when there is not much support and encouragement. At times, we felt like giving up.

We've also struggled to make sure that we are not using NFP selfishly. When we are feeling discouraged, we think of the faithful priests and religious who take a vow of total chastity. And we take comfort in the Scripture passage in Lk 9:23, where Jesus teaches that true love is the way of the daily cross. So we pick up our cross and carry on. Often, amidst its heavy weight, we find the peace, joy and comfort that one can only experience, ironically enough, by accepting his cross.

The love and respect that we feel for each other as a result of having embraced Natural Family Planning is incomprehensible! We feel quite certain that our marriage would have been rocky (or perhaps not one at all) were it not for this dramatic change. We believe our decision not to use artificial birth control has improved both our spiritual lives and our temporal lives.

By opening our bedroom door to God, we feel we have been blessed with a little preview of what heaven is like.

We also believe God has led us to the ministry of teaching and promoting Natural Family Planning. We pray for other couples, that they may see the truth, wisdom, light and love expressed fully in the most wonderful sacrament of matrimony and the beautiful gift of total self-giving love required by NFP.

We are all on a journey. We are all privileged to be alive at a very special time in history. Our Holy Father has promised that the year 2000 will be a time of very special graces flowing down from heaven like never before. It is to be a year of the remission of sins and of the punishments due to them—a year of conversions. It will be a time to say a resounding "yes" to Christ and to his Church.

In his apostolic letter "*Tertio Millennio Adveniente*" ("*The Approaching Third Millennium*"), Pope John Paul II wrote, "In particular, there is a need to foster the recognition of the heroic virtues of men and women who have lived their Christian vocation in marriage. Precisely because we are convinced of the abundant fruits of holiness in the married state, we need to find the most appropriate means for discerning them and proposing them to the whole Church as a model and encouragement for others."

(For information about Natural Family Planning classes in central and southern Indiana, call the archdiocesan Office of Youth and Family Ministries at 800-382-9836, ext. 1586, or 317-236-1586. Dale and Monica Siefker are members of St. Ambrose Parish in Seymour. They teach Natural Family Planning classes.) †

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Wedding Announcements



Shepard-Hughes

Julie Marie Shepard and Roderick Raymond Hughes will be married April 29 at St. Thomas Aquinas Church in Indianapolis. The bride is the daughter of Rosie and Bernie Shepard. The groom is the son of Wendy and Jerry Hughes.



Wisniewski-Ramos

Elizabeth Rachele Wisniewski and Michael Matthew Ramos will be married June 17 at St. Adalbert Church in South Bend. The bride is the daughter of Katherine and Joseph Wisniewski. The groom is the son of Olga Flores and Edward Ramos.

Updike-Flagler

Carla Ann Updike and Gregory Francis Flagler will be married April 29 at St. Matthew Church in Indianapolis. The bride is the daughter of Pat and Don Updike. The groom is the son of Edith and John Flagler.



Wright-Irwin

Tanya Marie Wright and Jeff Wayne Irwin will be married March 18 at St. Jude Church in Indianapolis. The bride is the daughter of Karen and Dan Wright. The groom is the son of Mary Irwin and Jim Irwin.



Walsh-Betzer

Kimberly Erin Walsh and Cory Edward Betzer will be married May 20 at Our Lady of the Greenwood Church in Greenwood. The bride is the daughter of Marilyn and Jerry Walsh. The groom is the son of Bonnie and Gary Betzer.



Submitted photo

Cutting the cake

Gertrude and Bill Frohlinger cut the cake at a Marriage Enrichment Night at St. John the Apostle Parish in Bloomington. The annual social event is for couples to celebrate their marriages. This year's Marriage Enrichment Night is scheduled on Feb. 12.

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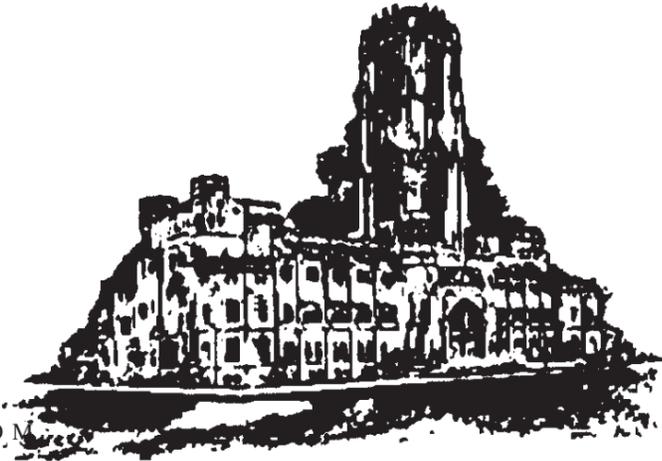
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Art expresses God's presence in the world

By Fr. Lawrence E. Mick

Every year in a city near my home the local artists' group sponsors a "Starving Artists' Sale." The works are done by local artists, and prices are usually quite reasonable.

I have come upon similar sales in other regions, and the term "starving artist" commonly is used.

The term's familiarity hints at the difficulty of making a decent living as an artist.

Many parents admire their children's creative abilities yet discourage them from pursuing art as a career, fearing that their children will live in poverty if they do.

The Catholic Church through the centuries has played an important role as a patron of artists.

The recent restoration of the magnificent paintings of Rome's Sistine Chapel and the attempts to reconstruct the frescoes in Assisi's basilica after they were damaged by an earthquake are reminders of the treasury of artistic works that were inspired by the Bible and often funded by the Church through the centuries.

Last Easter, Pope John Paul II issued a "Letter to Artists" addressed to "all who are passionately dedicated to the search for new 'epiphanies' of beauty so that through their creative work as artists they may offer these as gifts to the world."

This salutation indicates a basic theme of the letter: that artists provide us with "epiphanies." This term means manifestations of the divine.

The pope viewed art as a way to express and experience God's presence

in our world.

The pope noted that the creative impulse in every person flows from our likeness to the Creator; our efforts to improve our world are a sharing in God's creative work.

Every human being is an artist in one sense, because all of us must use our creativity to shape our own lives into things of beauty.

But some people have special artistic gifts. They share in a special way in God's act of creation.

The pope saw a deep kinship between art and Christianity because of the incarnation. The Son of God took flesh, thus revealing in created form God's presence in our world.

Artists continue this incarnational activity, enfleshing beauty, truth and the divine presence in material forms. These forms include the work of architects, painters, sculptors, poets, musicians and various others. They all have the potential to lift up human experience and lead people to God.

Sometimes they do this even when the artist did not intend a religious theme.

Pope John Paul calls art "a kind of bridge to religious experience"—even in situations "where culture and the Church are far apart" (#10).

By seeking what is beautiful, art has a way of appealing to the realm of mystery, the pope suggested.

In his letter, the pope insisted that the Church needs artists, and he appealed for a new partnership between art and the Church.

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



CNS photos



Feb. 18 is the jubilee day honoring artists. St. Louis artist Rudy Torrini (above) works on a sculpture of Pope John Paul II for placement outside the archdiocesan Catholic Center next door to the Cathedral Basilica of St. Louis. Artist Erin O'Neill of Portland (left) applies finishing touches to new stained glass windows in Portland's Cathedral of the Immaculate Conception. Art DeCarlo is the creator of this stained glass window of Mother Teresa (below) for the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.



Feb. 18 is jubilee day for artists

By David Gibson

Some degree of creativity is probably essential in everyone's life.

Certain situations require putting our imaginations to work, or looking beyond the surface of things to get to the heart of the matter, or viewing a familiar person or place from a fresh and different perspective.

I doubt that we could get by without some creativity on our own part. And we rely heavily on the creativity of all kinds of artists to enlighten us, entertain us or make our worlds more beautiful.

Even so, there's ambivalence. Fairly often, creative people are stereotyped as "impractical" or "illogical." Or they're taken for granted.

As an artist's parent, I welcome the idea behind the Church's jubilee day for artists on Feb. 18.

Here's the chance for parishes to recognize and honor their right-brain members' talents.

And there will be plenty of opportunities later this year for left-brain talents to receive their due!

(David Gibson edits Faith Alive!) †

Discussion Point

Artists enhance parish life

This Week's Question

Does your parish have members whose creativity deserves special recognition?

"We have a parishioner who is an artist. He's completed a pen-and-ink sketch of our church, St. Mary's. We made a limited-edition printing of the sketch—along with some notecards—and some of the proceeds go to our building fund." (Janet McCraw, Aiken, S.C.)

"We have several groups, like our music ministry and our liturgy committee. Everybody does a great job, and the creativity in these two groups is exceptional." (Vikki O'Neal, Augusta, Maine)

"We have a great liturgy committee which has in it our art and environment group. They are responsible for

the banners and church decorations seasonally throughout the year. They do a wonderful job." (Karen Saccenti, Bel Air, Md.)

"Who comes to mind right away is a lady who does all of our banners. She is an older woman who has been doing this for us for a long time. She is also a portrait artist." (Barbara Hall, Conway, Ark.)

Lend Us Your Voice

An upcoming edition asks: What "words to live by"—what "wisdom"—would you proclaim to your surrounding world if you could?

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: Pope Paul VI closes the council

(Last in a series)

With the promulgation of the Constitution of the Church in the Modern



World, and three other documents, on Dec. 7, 1965, the work of the Second Vatican Council was over. There remained the good-byes and Pope Paul VI's closing remarks.

First he said good-bye to the council's ecumenical observers at a service at St. Paul Outside the Walls. It was significant because it was the first time a pope had ever taken part in an ecumenical service. He also made an address about which Peter Hebblethwaite, in his monumental 750-page book *Paul VI: The First Modern Pope*, said, "It was magnificent. Some of the observers, and many of the bystanders, were close to tears. This address was as important as the Decree on Ecumenism for the entire ecumenical movement. For it represented the clear commitment of the pope to implement it fully and without mental reservations. It

involved a move from theology to action."

The pope made another ecumenical move on Dec. 7. On that day there was a common declaration, signed by Paul and Orthodox Ecumenical Patriarch Athenagoras, lifting the anathemas of 1054 that resulted in the Great Schism. The lifting of the excommunications paved the way for Pope Paul's historic visit to Constantinople in 1967.

When it came to his final address, Pope Paul threw a wet blanket on one of the bishops' proposals. The proposal on record was to canonize Pope John XXIII by acclamation, skipping the usual channels, as a way of demonstrating the Church's commitment to the council's implementation and spirit. But Paul VI didn't do that. Rather he announced the beginning of the processes for the possible canonizations of both Pius XII and John XXIII. Paul always considered Pius, for whom he worked for most of his career, to be his model for pope rather than John, and he thought of this as a diplomatic solution. Nothing much has happened to the causes of either pope.

And so the council was over. The next few years proved to be hectic and tumultuous, to say the least. As has happened after almost every other ecumenical council, the Church was severely divided between those who welcomed Vatican II and those who thought it was the worst thing to happen to the Church.

Polarization became a part of the Church and all kinds of things were done in the name of "the spirit of Vatican II." There is still some of that, but not as much since most Catholics today never experienced the pre-Vatican II Church. Today's Church is the only Catholic Church they have ever known. There is still diversity and pluralism, but not as much polarization.

But I can't help wondering what the Church would be like today if there had never been a Vatican II. Would the people of today have remained Catholics in a Church that was becoming less relevant in the modern world? For me, there is no doubt that Vatican II was, as Pope John XXIII thought, the inspiration of the Holy Spirit. †

Journey of Faith/Fr. John Buckel

The lion and the lamb

"John the Baptist will never win a best-dressed-man-of-the-year award," a centurion said to his companion.



Clothed in camel's hair with a leather belt around his waist, John was often the object of ridicule.

"He has the voice of a lion crying out in the wilderness ... and smells like one, too,"

was the standing joke among the Romans.

Aurelius and Marcus were two soldiers assigned by Herod to "keep an eye" on John. Day after day, they heard the Baptist preaching. "The Messiah is coming!" they heard him repeatedly proclaim. "He will save us from all of our problems!"

Marcus laughed, "I'll believe that when the lion and the lamb lie down together in peace."

Where John the Baptist came from remains a mystery. One day he appeared in the Jordan shouting at the top of his voice, "Prepare the way of the Lord."

"Let the person with two coats give one to the person who has none," John commanded. "Anyone who has more than enough food should do the same."

Marcus and Aurelius could not believe their eyes. A local tax collector approached John. "Take nothing over and above the required amount of tax money," John ordered. Then he bellowed. "Don't take advantage of anyone. Be content with your pay and don't complain."

Now that John was attracting great crowds, some of the religious leaders wanted to take advantage of his popularity. John had no patience with people who pretended to be something they were not. "You brood of vipers! Who told you to flee from the wrath to come!"

John even denounced King Herod. "It is not right that a man should marry his brother's wife."

Aurelius scowled: "The wild man of the Jordan has gone too far. This accusation of the king will cost him his head. John is either very courageous or very stupid."

One particular aspect of John's preaching puzzled Aurelius and Marcus. "One more powerful than I is to come after me. I am not worthy to stoop and untie his sandals."

Marcus queried, "I can't imagine John the Baptist humbling himself before anyone but God."

It happened that Jesus of Nazareth came to the Jordan River to meet John. The two of them stood there, silently, alone, side by side, staring at each other. It was a powerful moment. Each of these extraordinary men had the feeling that the other understood him completely.

John broke the silence. "I have been expecting you."

Jesus replied: "Now I will take over. 'Baptize me, John,' Jesus ordered.

As Jesus came out of the water, a voice was heard from heaven. "This is my beloved son." Jesus then whispered to John: "You do not have much time. Be content. You have served God well."

John responded: "My work is finished. You are here. Jesus, there is so much that I do not understand."

Jesus responded: "You do not have to understand, you only have to love."

As Jesus walked away, John pointed to him and shouted: "Behold the lamb of God."

Aurelius and Marcus looked at one another. They both realized that the lion and the lamb had been together in peace. Without speaking, the two soldiers walked toward the river.

Based on Lk 3: 1-22.

(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.) †

Cornucopia/Cynthia Dewes

Living with lots of fables, but not Aesop's

Guess what? Hans, the granddog, has a girlfriend. And, as with many affairs of the heart, it's a soap opera in progress.



The "Lady" in question (not her real name, in order to protect the innocent) belonged to our son's neighbor. She is just a dog, not in the pejorative sense, but still a mutt of no particular beauty or grace. Nevertheless, she is friendly and rather sweet.

Not being exactly on the cutting edge of responsible parenthood, this dog bore two or three litters of puppies in rapid succession. When she came to Hans's attention, she was nursing the latest bunch, all of whose dads were not only unknown, but gone with the wind. You might say she was the classic used, abused and abandoned female, somewhat damaged but inherently a nice girl.

She and her brood were in Hans's yard more and more often, the babies trailing behind as she ran the neighborhood trying to get a minute's peace and

maybe a bite to eat. Obviously, her owner was not exactly an animal rights advocate.

Hans's family became more and more emotionally involved, and soon, with the permission of her relieved owner, Lady adopted them all. Not only that, she allowed them to give away her current puppies to good homes. Thus, she is redeemed and rehabilitated (applause).

As to Hans's intentions, they may or may not involve monogamy, but because of certain surgical procedures undertaken by the happy couple, his relationship with his sweetie will certainly be platonic. It's a love story straight out of Jane Austen or Dickens, replete with noble soldiering-on and all that.

Besides Lady, we claim another new granddog whose story supports the "pathetic fallacy" of assigning human traits to animals. His name is Brownie, and he's a chocolate Lab, a senior citizen who's been retired from many years' sterling duty as a seeing-eye dog. He doesn't hear or see too well himself any more, and he's a bit creaky on his feet, but his spirit is still evident.

Our daughter-in-law, who directs

activities at a nursing home, thought he'd be a great dog for the people there, kind of a kindred spirit to the retired folks, Alzheimer patients and developmentally disabled clients she serves. But no, Brownie has decided that retirement should be fun, and not just a hangdog commiseration session.

He plays with anyone who will throw his rag, and greets any motion on the part of his humans with a brisk batting of his heavy tail. It turns out he's too zippy for the nursing home so he's been retired again, this time to our kindly daughter-in-law's home to join the five cats already in residence there. The cats are a bit sullen about it, but remain stoically superior.

There are, as always, lessons to be learned from observing these critters. Our grandchildren profit from the examples of tolerance, forgiveness, patience, optimism and kindness displayed by Hans, Lady and Brownie. And also by their humans.

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

Faithful Lines/Shirley Vogler Meister

Communication—the essence of journalism

Filing out of Christ the King Church after Mass one morning, I greeted those around me. On my right was a woman I didn't know, who smiled back and said, "Didn't I just read you in *The Criterion*?"



"Yes, you did," I replied.

She added, "I like to read your columns, because I feel as though I'm actually talking with you."

This was one of the nicest compliments I've ever received. That's because the first purpose of a writer is to communicate.

Writers try to connect with others, to relate, and to share information, thoughts, ideas, and emotions. When I present a poetry program, an audience hears my voice, sees facial expressions and gestures, and responds to my words in much the same way. When I write, I must use words more carefully, hoping to communicate well. It's not easy, because feedback is limited.

When I hit a snag in a project, I set it aside and work on another, knowing

that—with God's grace—I'll progress in the right direction eventually. When I'm completely immersed in thought or research, I lose track of time. Later I'm startled to find out how long I've been working. When I wrote and edited for a daily newspaper and for magazines, I didn't have that time luxury because of deadlines.

After having poems appear in more than a dozen books and after writing for religious and secular publications for decades, I must admit that not all of my experiences have been positive. Why not? Mostly because of the poor communication skills of too many editors and publishers—and their lack of courteous responses. With education and technology at their fingertips, this always seemed odd.

Fortunately, Bill Bruns, editor of *The Criterion*, is one of the best communica-

tors with whom I've ever worked. So was Lillian Barcio, a fellow Christ the King parishioner who founded and published an Indianapolis monthly, *The Village Sampler*, for 10 years before she retired. As a former editor myself, I know how difficult such jobs can be.

I often wonder how the patron saint of journalists and writers—St. Francis de Sales—views the contemporary publishing scene. A writer and correspondent himself, this saint was made Bishop of Geneva in 1603. Surely, in both roles, he ran into communication problems, too.

The feast of St. Francis de Sales was Monday, Jan. 24. I have his medal hanging on the wall near my computer to symbolize what once was and what now is—and to remind me to pray for guidance when I write.

(Shirley Vogler Meister has been writing for *The Criterion* since 1983.) †

'I often wonder how the patron saint of journalists and writers—St. Francis de Sales—views the contemporary publishing scene. ... Surely ... he ran into communication problems, too.'

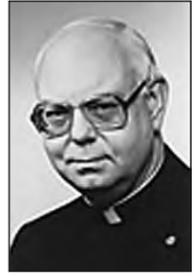
Fifth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 6, 2000

- Job 7:1-4, 6-7
- 1 Corinthians 9:16-19, 22-23
- Mark 1:29-39

The Book of Job is the source of this weekend's first reading.



Job was not the author of this book. The author's name is unknown. The book is about Job. It also is difficult to determine exactly when this book was composed, although clues exist for placing this date in a general area of

time.

While these questions remain mysteries, the Book of Job is one of the greatest literary treasures of the Scriptures and, indeed, of all writing.

Humans probably since the beginning of time have ultimately understood that dishonest, mean and hurtful acts are not worthy of people. It is an understanding that has emerged in all the great religious philosophies.

In the face of this ancient and universal realization is the fact that people so often and continuously are dishonest, mean and hurtful. Why? How can this be? It is one of the great riddles of human conjecture. It is a question that has occurred again and again to so many. This book is a long exploration and repetition of this ageless question.

Usually the virtue associated with Job is that of patience, but it is a misplaced association. Job questions God. He implores God for an answer. He demands an answer of God.

The only answer is that God is supreme, eternal, transcendent and beyond human comprehension. All is in the plan of God. Nothing is outside the power of God. And God is eternally good, just and merciful. People must imitate the divine goodness, justice and mercy.

St. Paul's First Epistle to the Corinthians supplies the second reading.

Paul's story is a familiar story from the early moments of Christianity. The Acts of the Apostles, and Paul himself, make clear that at one time he harshly treated Christians. He persecuted the infant Church. He tolerated and also delighted in the harassment of Christianity's first leaders and adherents.

Yet, in the end, he was the most zeal-

ous of apostles. He was converted, dramatically and absolutely, to Christ.

Paul was commissioned by Christ to be an apostle, equal in rank to the Twelve who had followed the Lord across the land and through the towns of Roman Palestine.

For Paul, as he explains in this reading, apostleship was not an option, it was an obligation. Jesus had given Paul nothing less than life itself, life for all eternity. Jesus had united with Paul in grace and in Paul's expression of faith. The bond was so intense, so profound, that serving the Lord was the only logical and true response.

In this weekend's Liturgy of the Word, the Church presents the Gospel of Mark as the third reading. This weekend's selection follows last week's reading.

The scene is clear and familiar. Jesus has taught and prayed in the synagogue. Upon leaving the synagogue, the Lord accompanies James and John to the house of Simon (who was later to be known as Peter) and Andrew. There Jesus encounters Simon's mother-in-law, who is ill. The Lord cures her.

Jesus then meets many people. The Gospel states that of these numbers were people sick or possessed by the devil. Jesus heals and frees them.

The story proceeds. The next morning Jesus leaves the area to go to an isolated spot to pray. Simon and the others find Jesus. Leaving the place of seclusion, Jesus joins the apostles to go to help other needy people, to cure them of their maladies, and to proclaim the news of God's mercy.

Reflection

On Dec. 31, 1999, the Church celebrated the second millennium of the Gospel, and beginning the last year of the 20th century it looked forward in hope and joy to a new year and a new millennium of the joy and peace that spring from devotion to the Lord.

All this occurred in the normal liturgical cycle. As much as in any other time, the Church celebrated Christmas in 1999. With the same, age-old joy, the Church would celebrate the Epiphany in 2000 and the feast of the Baptism of the Lord a week later. These great feasts are much more than the commemoration of great but past happenings. They represent the here and now.

These readings refresh and console us. People always have asked their deep and

Daily Readings

Monday, Feb. 7
1 Kings 8:1-7, 9-13
Psalm 132:6-10
Mark 6:53-56

Tuesday, Feb. 8
Jerome Emiliani, priest
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, Feb. 9
1 Kings 10:1-10
Psalm 37:5-6, 30-31, 39-40
Mark 7:14-23

Thursday, Feb. 10
Scholastica, virgin
1 Kings 11:4-13
Psalm 106:3-4, 35-37, 40
Mark 7:24-30

Friday, Feb. 11
Our Lady of Lourdes
1 Kings 11:29-32; 12:19
Psalm 81:10-15
Mark 7:31-37

Saturday, Feb. 12
1 Kings 12:26-32; 13:33-34
Psalm 106:6-7, 19-22
Mark 8:1-10

Sunday, Feb. 13
Sixth Sunday in Ordinary Time
Leviticus 13:1-2, 44-46
Psalm 32:1-2, 5, 11
1 Corinthians 10:31-11:1
Mark 1:40-45

deeply felt questions, just as Job asked his questions of God.

The Church reassures us that every answer is in God, and Jesus is God.

Moreover, Jesus was not just concerned with those whom he met 2,000 years ago. We very definitely can place ourselves in the Savior's gaze. We are

among those mentioned when the decision to proclaim the Good News first was spoken.

First Corinthians reminds us that this great mission of redemption did not end with the Ascension. It endured, and endures, in the apostles, upon whose faith the Church stands. †

Question Corner/Fr. John Dietzen

Early writings relate other stories about Jesus

Q Some time ago, you responded to a question about the brothers and sisters of Jesus mentioned in the Gospels. You said one possibility is that these siblings were Joseph's children from a previous marriage. You said this explanation "goes back to some very early nonbiblical traditions about Jesus and his life."

What is the source of your information? (Florida)

A Roughly two dozen Gospels concerning Jesus were written in the early centuries of Christianity. Some of them focused especially on the youthful life of Jesus and on the supposed time between the death and resurrection of our Lord, two subjects about which the canonical Gospels give almost no information.

Two of them are particularly significant, the Infancy Gospel of Thomas and the so-called Book (or *Protoevangelium*, meaning "First Gospel") of James. Along with other early writings, usually attributed to the apostles or their followers, these are traditional sources for much of what we assume to know about Jesus and his family.

Both originated somewhere around the year 140 or 150, in other words perhaps 50 years after the canonical Gospel according to John.

According to tradition, "James, the brother of the Lord," had special information, apparently from Mary, concerning the young life of Jesus. It is the Book of James which relates that the siblings of Jesus described in the Gospels were his stepbrothers and stepsisters, Joseph's children from another marriage.

This notion was opposed later by St. Jerome, who believed in Joseph's virginity. According to Jerome, the "brothers and sisters" were actually cousins.

The same book identifies the names of Mary's parents as Joachim and Anna,

speaks of her miraculous birth to the aging couple, and describes how she was subjected during her pregnancy to tests and questioning by officials suspicious of her virginity.

Perhaps such works were intended in part to assuage the curiosity of many early Christians, who felt the need, as many of us still do, to know all possible trifling details about Jesus. The four canonical Gospels, of course, were not at all interested in satisfying this type of curiosity.

Overall, much in these writings is rather weird, to say the least. They describe wonderful things happening through contact with Jesus, his clothing, even his bath water.

The apocryphal infancy narratives typically portray the young Jesus as displaying strange powers, sometimes quite out of character with the Jesus of the four Gospels we know.

Once, for example, while playing with other children, Jesus molded several clay birds. When the authorities protested to Joseph about this violation of the Sabbath, Jesus waved his hands, brought the birds to life, and they flew away.

Another time, someone in a crowd accidentally bumped into Jesus, who turned and said, "You will never arrive at where you are going." A moment later, the man dropped dead.

Many if not most of these writings derive from gnostic sources. While they narrate extravagant stories, particularly about Jesus and Mary, and are not part of the canon of sacred Scripture, they still tell us much about the life, interests and traditions of the early Christian Churches. They also have played a significant role in the development of Christian theology concerning the mother of Jesus.

(A free brochure in English or Spanish outlining marriage regulations in the Catholic Church, and explaining the promises in an interfaith marriage, is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, Ill. 61651.) †

My Journey to God

Unremembered Dreams

When you look at me,
your gaze brushing my face
your smile pouring into my eyes
drawing me close
your warmth around me
your dreams touching mine,
I can't recall a time
I didn't swim in your gray eyes
or listen for your voice
or sleep in your arms.
In unremembered dreams
I have always known
the warm lines of your body
your clear-eyed spirit,
the wild, winged joy of your dreams.
I believe when I was created
He spoke your name in my deepest place
and afterward I always knew
that you were waiting.

By Sandra Marek Behringer

(Sandra Marek Behringer is a member of St. Luke Parish in Indianapolis.)



CNS photo

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).

February 4

Holy Spirit, 7243 E. 10th St., **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, teaching, 7 p.m.; Mass and healing service, 8 p.m. Information: 317-353-9404.

February 6

St. Louis School, 13 St. Louis Pl., **Batesville**. Natural family planning class, 9 a.m.–noon, \$25 fee. Information: 812-934-3338 or 812-934-4054.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. History of Sacred Heart parish, Dr. James J. Divita, 2 p.m. Information: 317-293-4607.

February 7

St. Lawrence School, 6950 E. 46th St., **Indianapolis**. Black History Month opening, Daniel Bogan, 8 a.m. Information: 317-543-4923.

February 12

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Basics of liturgical design in traditional church setting session, Franciscan Sister Sandra Schweitzer, 9 a.m.–noon. Pre-registration required. Information: 317-236-1483 or 800-382-9836.

St. Mark School, Schafer Hall, 535 E. Edgewood, **Indianapolis**. Spaghetti Dinner, 5-8 p.m., social to follow, 8-11 p.m.. Pre-sale tickets: 317-784-5547. Information: 317-787-2058.

February 13

St. Anthony Social Hall, 379 N. Warman Ave., **Indianapolis**. Altar Society euchre party, \$3.
St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Ladies Sodality Valentine breakfast, 7:30 a.m.–noon.

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.

Monday

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. St. Anne, Hamburg. "The Faith Explained," by Father Greg Bramlage, 7 p.m.–8:30 p.m. Information: 812-934-5854.

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**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

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

—See ACTIVE LIST, page 23

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The Active List, continued from page 22

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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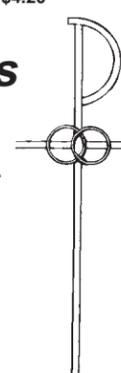
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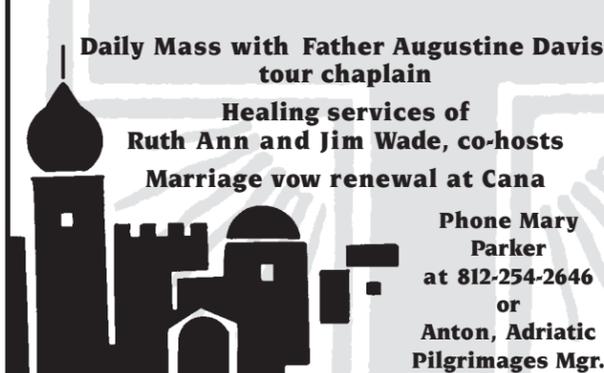
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LETTERS

continued from page 5

This calls for more of us going to confession and admitting a lack of sensitivity.

Joan Bey, Indianapolis

Other questions need answers

James D. Davidson's column "Gap between rich and poor growing" fails to truly inform readers. I don't doubt that the top 20 percent of Americans have gotten wealthier in this booming economy, but for an audience of concerned Christians, here are questions he should have addressed. First, has real family income in each of the five quintiles increased or declined? Second, how many of those in the poorest quintile remained in this quintile for the entire five-year period analyzed? Last, for those who remained in this quintile—our poorest brothers and sis-

ters—what are the reasons?

Answering these questions will give a much clearer picture of the situation and suggest solutions. As an educator and author of this column, Professor Davidson owes his students and his readers clearer, more critical analysis.

Michael C. Donahue, Indianapolis

Response:

Thanks for your interest in my column on the growing gap between the rich and poor. I appreciate the questions you ask, and—as you request—I plan to write future columns addressing various dimensions of the problem. In the meantime, I invite you and other members of your parish—especially those who are involved in social ministry—to examine your questions and other issues related to the causes and consequences of social inequality in our society. I hope that exploration produces results that you and other parishioners will discuss in relation to the U.S. bishops' 1986 pastoral letter on economic justice.

— Jim Davidson

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Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers

as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

Letters must be signed, but, for serious reasons, names may be withheld.

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: criterion@archindy.org.

Most Admired

Mother Teresa was named most admired person of the last century in a recent poll. Adults nationwide who said they admire these individuals most...

Mother Teresa	49%
Martin Luther King Jr.	34
John F. Kennedy	32
Albert Einstein	31
Helen Keller	30
Franklin D. Roosevelt	26
Billy Graham	26
Pope John Paul II	25
Eleanor Roosevelt	22

Respondents could name more than one person they admired.

Source: Gallup/CNN/USA Today Poll
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Rest in peace

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

ADKINS, Mary (Schlensker), 88, St. Joseph, Crawford Co., Dec. 15. Sister of Elmer Schlensker. Aunt of three.

ANDERSON, George Merritt Sr., 79, St. Matthew, Indianapolis, Jan. 6. Father of Sian, Sheryl, George Jr. and Denise Anderson. Grandfather of five.

BAUER, Joseph H., 92, St. Mary, Greensburg, Jan. 27. Brother of Mary Hensley, Frances Madinger and Flavian Bauer. Uncle of several nieces and nephews.

BERRY, Martha Jane Ryan, 87, Our Lady of Lourdes, Indianapolis, Jan. 22. Mother of Judy Warrenberg and William Berry. Grandmother of two. Great-grandmother of two.

BLANDFORD, Nera M., 74, St. Bartholomew, Columbus, Jan. 9. Wife of John Blandford. Mother of Mary, James and Timothy Blandford. Sister of Udeyne Hopper, Margie Brown, Martin Porter and Eunice Montgomery. Grandmother of three.

BARDEN, Arlyn J., 69, Christ the King, Indianapolis, Jan. 23. Husband of Beatrice (Lutz) Barden. Father of Debbie Mullin, Gayle Armbrust, Teri Crabtree, Lori and John Barden. Brother of Betty Clayton, Bonnie Clark, Beverly Zelewski, Anita Berry, Romona Golla, Kenneth Barden, Norma, Charolette and Judy Fletcher. Grandfather of seven.

BRUNO, Joseph, 51, Little Flower, Indianapolis, Jan. 19. Son of Betty Bruno. Brother of Petrina Bruhn, Daniel, Thomas and William Bruno.

BRUNS, Edward J., 76, St. Louis, Batesville, Jan. 27. Husband of Edna (Dwenger) Bruns. Father of Cyndi Moeller, Bob and Steve Bruns. Brother of Jean Simmermeyer, Mildred Gehring and Lester Bruns. Grandfather of six.

CRODDY, Paula Faye, 53, Little Flower, Indianapolis, Jan. 20. Mother of Catherine Myers, Robin Gaynor, Robert and Michael Croddy. Grandmother of 10.

DAVIDSON, Esther O., 72, Holy Spirit, Indianapolis, Jan. 17. Wife of Ernest Davidson. Mother of Sue Brooks and Randall Davidson. Sister of Vivian Billman, Patricia Pavey, Faith Hackleman, Alvena, James and Richard Ducheneaux. Grandmother of six. (Corrected)

DAVIS, Catherine L., 83, St. Margaret Mary, Terre Haute, Jan. 22. Mother of Evelyn Bolinger. Sister of James, John and Bob Lusco. Grandmother of three. Great-grandmother of four.

EGGLES, Robert J., 70, St. Vincent de Paul, Bedford, Jan. 17. Husband of Geraldine (Tucker) Eggle. Father of Carol Alexander, Barbara Tinsley, Vincent, Richard, Joseph and Robert Eggle. Brother of Francis Eggle. Grandfather of seven.

FEENEY, Theresa M., 78, Christ the King, Indianapolis,

Jan. 19. Wife of Malachia Feeney. Mother of Rose, Steven, Timothy, Thomas, Peter and Charles Feeney. Grandmother of 15.

GETTELFINGER, Lucille M. (Simon), 96, St. Bernard, Frenchtown, Jan. 14. Mother of Mary Ann Seng, Ruth Helen Fliehman, Madelyn Hulsman and Rex Gettelfinger. Sister of Albert Simon, Cathleen Harpe, Magdalene Caper and Annabelle Jackson. Grandmother of 20. Great-grandmother of 41.

GLOGOZA, Stanley A., 73, Holy Trinity, Indianapolis, Jan. 21. Brother of Walt, Tom and Bill Glogoza.

HORSTMAN, John E., 92, St. Joseph, St. Leon, Jan. 14. Husband of Mary Ann Horstman. Father of Betty Cornelius, Donna Ramey, Rosemary Cox, Paul, David, James, Ronald and Larry Horstman. Grandfather of 24. Great-grandfather of six.

KENNEY, Patricia L., 64, Little Flower, Indianapolis, Jan. 14. Mother of Anthony, John and Dennis Daniels. Daughter of Eunice Kelley. Sister of Mary Heacox, Steve Thomas, Robert and Jimmy King. Grandmother of 12. Great-grandmother of eight.

KREBSBACH, Mary Margaret, 83, St. Roch, Indianapolis, Jan. 17. Mother of Edward Walker and Joseph Krebsbach. Sister of Edward Brady. Grandmother of five.

LAKER, Martha M., 91, Holy Family, Oldenburg, Jan. 27. Mother of Marjorie Kirschner, Delores Gindling, Agnes and Evelyn Volk, Harry, Ronald and Eugene Laker. Sister of Katherine Linkel, Rose Wagner, Ruth Hauri and William Eckerle. Grandmother of 40. Great-grandmother of 51. Great-great-grandmother of four.

LONG, John C., 48, Christ the King, Paoli, Jan. 17. Husband of Gail (Meadows) Long. Father of J.T. and Jeff Long. Son of Delores and Charles Long. Brother of Jim, Bill and Bob Long. Grandfather of three.

MATINGLY, Robert W., 61, St. Mary, Navilleton, Jan. 2. Husband of Colene Mattingly. Father of Denise Coddington. Son of Mildred Mattingly. Brother of Richard and Donald Mattingly.

McDANIEL, Marguerite E. "Pete" (Keleher), 94, St. Lawrence, Indianapolis, Jan. 25. Mother of Robert and Thomas McDaniel. Grandmother of three. Great-grandmother of three.

MERKEL, Sylvester B., 79, St. Anthony, Morris, Jan. 25. Husband of Loretta Merkel. Father of Richard Bedel, Mary Jean Wessel, Betty Frey and Margarita Case. Brother of Coletta Prickel, Dolores Weisenbach, Alfrieda Peters, Antoinetta Enneking, Cecelia Wessler, Alberta and Ferdinand Bedel. Grandfather of 22.

MICHAEL, Allison A. (Clark), 34, St. Jude, Indianapolis, Jan. 20. Wife of Rick L. Michael. Mother of Kristina Clark. Stepmother of Samuel Michael. Daughter of Marsha (Kress) and Jack Clark. Sister of Elizabeth Rood and C. Lee Clark. Granddaughter of Catherine M. Hayden Clark.

PEAVLER, Ruth, 74, St. Rose of Lima, Franklin, Jan. 24. Mother of Debra Ann Havelly, Pattie Scragham and Suzie

Peoples. Sister of Betty Jo, Oscar and McAdoo Kirsch. Grandmother of five.

REDELMAN, Rose, 88, St. Michael, Brookville, Nov. 24. Mother of Patricia Hoegeman and Emily Bamonte. Grandmother of three. Great-grandmother of two.

RIEDMAN, Norbert A., 78, St. Michael, Brookville, Dec. 24. Father of Gail Sottong and Donald Riedman. Son of Cecelia (Geis) and Harry Riedman. Brother of Thelma Karbowski, Phyllis Clark, Alean, Dorothy, Harry and Richard Riedman. Grandfather of three. Great-grandfather of one.

ROSTER, Irma C., 91, St. Augustine, Jeffersonville, Jan. 16. Aunt of several.

SHEPHERD, Louis E., 88, St. Monica, Indianapolis, Jan. 20. Husband of Eva M. (Vesh) Shepherd. Father of Marjorie Runion, Ann Lankford, Louis Jr. and Rosalie Shepherd. Grandfather of 12. Great-grand-

father of nine.

SMITH, Laurence Harold, 82, St. Michael, Brookville, Jan. 14. Husband of Mary Carolyn (Dolf) Smith. Father of Nancy Fague, Stephen, Richard, Michael and Christopher Smith. Grandfather of 12. Great-grandfather of one.

THOMAS, Samuel J., 85, St. Monica, Indianapolis, Jan. 21. Father of Cecilia Cushinberry and Lydia Harris. Brother of Dorothy Buford, Fred and Julius Thomas. Grandfather of three. Great-grandfather of three.

TOLER, James, 46, St. Malachy, Brownsburg, Jan. 17. Husband of Mary Jo Toler. Father of Keri and Kevin Toler.

WHELAN, Rovilla P., 85, Our Lady of Perpetual Help, New Albany, Jan. 25. Mother of Jerry Eiler. Stepmother of Mary Lou Shireman, Anna Margaret McGehee, Rosetta Ditto, J. Marion, Frank, James and Gene Whelan. Grandmother of one. Great-grandmother of one.

Franciscan Sister Romana served at Marian College, Scecina

Franciscan Sister Romana Merkel died Jan. 25. She was 91.

A funeral Mass was celebrated Jan. 28 at the Motherhouse Chapel of the Sisters of St. Francis in Oldenburg.

Born in Morris, she entered the Oldenburg Franciscan Community in 1930 and professed her final vows in 1936.

Sister Romana ministered as a domestic at these convents: Marian College and Scecina

Memorial High School, Indianapolis; St. Michael, Brookville; St. Gabriel, Connersville; St. Lawrence, Lawrenceburg; and St. Nicholas, Sunman, as well as in Ohio.

Of the two brothers and four sisters who preceded her in death, two were Franciscan Sisters Lidwina and Joseph Gabriel.

Memorial contributions may be made to: Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

WILLIAMS, Virginia Lee, 76, Little Flower, Indianapolis, Jan. 18. Mother of Donna Carlisle, JoAnn Lewis, Mark and Thomas Williams. Sister of Donald McCoun. Grandmother of 14. Great-grandmother of three.

WILLIAMS, William Bernard, 94, St. John the Apostle, Bloomington, Jan. 19. Father of Dale and Maxine Williams. Grandfather of four. Great-grandfather of five. Great-great-grandfather of two.



CNS photo

Man prays at Western Wall

An Ultra-Orthodox Jew prays at the Western Wall following an unusually heavy snowfall in Jerusalem Jan. 28. Pope John Paul II plans to visit the wall during his trip to the Holy Land in March.



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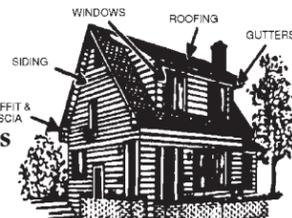
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Application deadline February 14, 2000—position available July 1, 2000. Applicants should send a cover letter with salary expectations and résumé to: Kathi Gagnon, 1000 Sagamore Parkway North, Suite A, Lafayette, IN 47904, Fax: 765-446-9430.

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THANK YOU Sacred Heart and St. Jude for prayers answered.
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News briefs

U.S.

'Holy Cyberspace' project finds lots of religious order sites on Web

WASHINGTON (CNS)—A research project dubbed "Holy Cyberspace" has found that more and more U.S. religious orders have their own World Wide Web sites. It found that the number of such sites roughly doubled in two years and will continue to grow rapidly in the near future. Men's orders were more likely than women's orders to have a Web site. The average site gets about 1,000 hits a month, and the order uses it mainly to communicate to a wider public and to recruit vocations, the study found. The Commission on Religious Life and Ministry sponsored the study.

Seton Hall memorial service begins healing process after fire

SOUTH ORANGE, N.J. (CNS)—The healing process has begun at Seton Hall University in South Orange following the Jan. 19 dormitory fire that killed three freshmen and injured more than 50 other students. In an emotional and somber campus memorial service Jan. 27, Walsh Gymnasium was filled with an estimated 5,000 clergy, family, friends, faculty, students and administrators. Classes resumed following the service. The fatal fire broke out in the third floor commons room of Boland Hall at about 4:30 a.m. Built in 1952, Boland Hall houses some 600 students mostly freshmen.

Nun who hosted grandmothers says Cuban boy should stay in U.S.

MIAMI (CNS)—Once neutral in the battle over

whether 6-year-old Elian Gonzalez should go back to Cuba, Dominican Sister Jeanne O'Laughlin has now placed herself firmly on the side of those who want him to remain in the United States. Sister Jeanne, president of Dominican-run Barry University, told reporters Jan. 28 that she was "no longer neutral" about Elian's fate following a 90-minute private meeting she hosted Jan. 26 between the child and his grandmothers, Mariela Quintana and Raquel Rodriguez. She said she would work with Sen. Connie Mack, R-Fla., in support of legislation that would keep Elian in the United States, "even if there aren't enough votes to pass it." She also said she was open to other options that would be "legal and possible."

WORLD

Rabbi: Jerusalem visit would show approval of Israeli sovereignty

JERUSALEM (CNS)—One of Israel's two chief rabbis said a papal meeting with Jewish leaders at Jerusalem's Western Wall would indicate a recognition of Israeli sovereignty over all of Jerusalem. But a Jerusalem bishop said Pope John Paul II's March visit to the Holy Land is a pastoral one and should not be seen as supporting one political position over another. Chief Ashkenazi Rabbi Yisrael Meir Lau told Israeli radio he welcomed the idea of meeting the pope at the Western Wall, which stands in East Jerusalem. The Vatican does not recognize Israel's sovereignty over East Jerusalem, an area Israel captured from Jordan during the 1967 Middle East War. Israel's chief rabbis are still contemplating the possibility of a meeting with Pope John Paul during his pilgrimage to the Holy Land on March 20-26.

Vatican sources won't try to stop gay pride gathering in Rome

VATICAN CITY (CNS)—The Vatican will not inter-

vene to stop the city of Rome from hosting an international gay pride gathering, Vatican sources said. Meanwhile, Rome's mayor said the city will not support anything that shows a lack of respect for the Catholic Church. Italian newspapers Jan. 28 were filled with predictions of Rome-Vatican confrontations after the Rome city council allocated about \$200,000 for World Pride 2000, a July 1-8 international meeting of gays and lesbians.

Pope criticizes relativism and underscores unique role of Christ

VATICAN CITY (CNS)—Criticizing the spread of a "relativistic mentality" in some theological circles, Pope John Paul II underscored the unique role of Christ and the Church in human salvation. "In recent years, a mentality has emerged in theological and ecclesial circles which tends to relativize Christ's revelation and his unique and universal mediation in the order of salvation," the pope said Jan. 28 during an audience with participants in the plenary assembly of the Congregation for the Doctrine of the Faith. The same mentality, the pope added, tends "to reformulate the necessity of Christ's Church as a universal sacrament of salvation."

Chiapas conference reviews pastoral work for indigenous

SAN CRISTÓBAL DE LAS CASAS, Mexico (CNS)—As thousands of people gathered to mark the 40th anniversary of Bishop Samuel Ruiz Garcia's consecration as bishop of the Diocese of San Cristóbal, a smaller group concluded a three-day reflection on the diocese's pastoral work. The conference, "From Vatican II to the Third Millennium," ended Jan. 24 with a ceremony attended by 900 people in San Cristóbal's Cathedral of Peace. For visitors and for local participants, the conference offered an opportunity to reflect on the diocese's decision to place the indigenous poor at the center of its pastoral work by perceiving them, as Bishop Ruiz often said, "as subjects of history."

PEOPLE

Maryknoller campaigns in Rome to close School of the Americas

ROME (CNS)—Maryknoll Father Roy Bourgeois brought his campaign to close the U.S. Army School of the Americas to Rome in late January. "The school is a Cold War dinosaur, a relic," which helps the military keep a firm grip on power throughout Central and South America, the priest said. The school, known as the SOA and based at Fort Benning, Ga., since 1984, was founded in Panama in 1946. It has trained some 60,000 military officers from Latin America and the Caribbean. During a week-long visit to Rome, Father Bourgeois tried to enlist the help of the world's religious orders in closing the school, whose graduates have included officers accused of assassinations and human rights abuses.

Catholic club hosts cardinal for birthday, upcoming retirement

NEW YORK (CNS)—The Cathedral Club of Brooklyn hosted Cardinal John J. O'Connor of New York at its annual dinner in a Manhattan hotel Jan. 27 to recognize his 80th birthday and his upcoming retirement. Bishop Thomas V. Daily of Brooklyn told the guest of honor his life has been "a beautiful love story," and thanked him for his willingness to attend the dinner "with no little sacrifice." Irene H. Impellizzeri, who represents Brooklyn on the New York City Board of Education and is active in Catholic affairs, gave the cardinal a proclamation by New York Mayor Rudolph W. Giuliani. Other citations were presented by a City Council member and the Brooklyn Borough president.

Sen. Bob Smith energizes pro-life audience at Rose Dinner

WASHINGTON (CNS)—Sen. Bob Smith, a New Hampshire Republican and former presidential candidate, energized 500 people attending the 18th annual Rose Dinner with an impassioned pro-life speech. The Jan. 24 dinner, held at the Hyatt-Regency Capitol Hill in Washington, culminated three days of events sponsored by the March for Life Education and Defense Fund. Smith, a leading pro-life legislator, discussed progress being made to reduce abortions, recent revelations about the selling of fetal body parts and his introduction of legislation to provide constitutional protection to the unborn.

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

Classified Directory, continued

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Director/Coordinator of Religious Education

The Richmond Catholic Community is seeking a full-time director/coordinator of religious education to implement and oversee parish faith formation programs at all levels beginning July 1.

Applicant should have a love for the Catholic faith, knowledge of and commitment to the Archdiocesan Faith Formation Guidelines and Faith-Formation Curriculum and the ability to work together with catechists, youth minister, RCIA team, school personnel and pastoral staff. Experience in parish formation programs preferred.

Direct inquiries/résumés to: Harry Dudley, Office of Catholic Education, Archdiocese of Indianapolis, 1400 North Meridian Street, Indianapolis, IN 46206.

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Cardinal praises decree on Blessed Katharine Drexel

BENSALEM, Pa. (CNS)—Pope John Paul II's Jan. 27 decree on Blessed Katharine Drexel "means our holy and selfless Philadelphian will soon be declared a saint of the Roman Catholic Church," said Philadelphia

Cardinal Anthony J. Bevilacqua.

He spoke at a press conference Jan. 27 at the Bensalem motherhouse of the order Blessed Katharine founded, the Sisters of the Blessed Sacrament.

The cardinal was joined

by, among others, officials of the order and the little girl whose cure of deafness was the second miracle needed for canonization of the U.S. heiress, who left her wealthy upbringing for a religious life dedicated to the poor and marginalized.

The Vatican did not say when the canonization would be, but officials familiar with her cause said she probably would be canonized Oct. 1.

When Blessed Katharine is canonized, Cardinal Bevilacqua noted, Philadelphia will be able to claim two American saints, her and St. John Neumann. The three other American saints are St. Frances Cabrini, St. Elizabeth Bayley Seton and St. Rose Philippine Duchesne.

"This is the day the Lord has made, and we are glad," said Blessed Sacrament Sister Beatrice Jeffries, vice president of the congregation Katharine Drexel founded in

1891 to minister to Native Americans and African-Americans.

"It is a day of rejoicing for the Church of Philadelphia, a day of rejoicing for our people," she added.

At the time of the announcement the congregation's president, Sister Monica Loughlin, was attending scheduled meetings at Xavier University in New Orleans, La., one of the institutions founded by Blessed Katharine. It is the only historically black U.S. Catholic college.

"We are rejoicing," she said in an interview with *The Catholic Standard & Times*, Philadelphia's archdiocesan newspaper.

"I'm just very, very excited that Mother Katharine is being recognized. I'm pleased for the sisters and especially for all the people Mother Katharine touched throughout the United States and now our mission in Haiti."

She said it was espe-

cially gratifying to be at Xavier to see the reaction of people there to the news. "This was one of her main outreaches," Sister Loughlin added.

In a statement issued Jan. 28 in Washington, the president of the U.S. bishops' conference, Bishop Joseph A. Fiorenza of Galveston-Houston, said that "God has blessed the United States with many people who have worked with those in need" and for the Church to single out one as being worthy of sainthood is an honor.

"In the nation where Blessed Katharine was born and where she served those most in need, she stands as proof that when united to God one can use the goods of this earth for the good of all," he said.

"In our affluent society, Blessed Katharine reminds us that material goods need not obscure the spiritual vision required to serve those in need."

He added that the U.S. Church also shares the hopes of the Sisters of the Blessed Sacrament that "this step toward canonization will advance efforts to eradicate racism, a goal of Blessed Katharine Drexel's life's work."

Katharine Drexel, who was born in Philadelphia in 1858 and died in Bensalem in 1955, was noted for her sanctity throughout her long life. Her cause for canonization was formally opened in 1962; she was declared "venerable" in 1987.

In 1988, after the cure of a Bensalem teen—Robert Gutherman, who had a life-threatening ear infection—was accepted as a miracle attributed to Katharine's intercession, she was beatified by Pope John Paul II.

The second miracle recognized by the Vatican, which is the last step needed before sainthood, involved Amanda "Amy" Wall, who was born deaf. When she was 17 months old, in March 1994, her hearing was restored.

After exhaustive examination by a panel of local doctors, the alleged cure was sent on to Rome by Msgr. Alexander J. Palmieri, the Philadelphia-based vice postulator for Blessed Katharine's cause.

On Oct. 7, 1999, a Rome medical board concurred with the Philadelphia findings—there was no medical explanation for the child's cure. A Vatican board of theologians decided the healing was due solely to the intercession of Blessed Katharine Drexel.

The pope then accepted the recommendation of the Congregation for Sainthood Causes that the cure was miraculous.

"All who were involved in this case have been touched in a very special way by this heroic woman, whom we will soon have the privilege of calling St. Katharine Drexel," said Msgr. Palmieri.

Amy, now 7, was at the press conference with her parents, Constance and John Wall, and her brother, Jack, 14, and sister, Jeanette, 11.

Also on hand were Gutherman, Blessed Katharine's first miracle recipient, and Dr. Matthew Bucko, a Norristown, Pa., ear, nose and throat specialist who presented the medical aspects of the case before the Rome medical board.

For the Wall family, all of this publicity is a bit overwhelming. They would like to guard their privacy, but with Amy being an official miracle recipient, they are inevitably in the limelight.

"We are ordinary people," Connie Wall said.

But the family knows this special grace has altered their lives. "We have a deeper faith," John Wall said. "It changed our whole family. We are closer." †



Blessed Katharine Drexel

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