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 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 soul to the purposes of God.”

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.

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 Taverner on the Lake at Hidden Valley Lake at 9 a.m. and 11 a.m. on Sundays. On Dec. 9, the Catholic Community in Bright celebrated its first liturgy in a new parish church.

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 Saintthood 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 Sedos, 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 Saintthood 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.
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 Indianapo-olis at the Sheraton Indianapolis North Hotel.

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 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. Boni-face 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 we had consensus,” said Father Murray.

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 cancellation 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 ques-tion 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.

Another keynoter speaker will be Father Robert Haer, 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 Haer is a diocesan priest who has written 12 books, the most recent being The Search for Meaning: Myth and Myster-y in the New Millennium.

Oct. 18 at the banquet dinner, Kate Ristow, curriculum consultant for Resources for Christian Living, and con-tributing 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 practi-cal issues led by experienced catecheti-cal 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 confer-ence, contact Dr. Harry J. Dudley at the Archdiocese of Indianapolis Office of Catholic Education, department of faith formation, at 317-236-1446 or 800-382-9936, ext. 1446.

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

Effective Feb. 9, 2000

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.
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.

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, charmed 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 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.”

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.
**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 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 people 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 probably changed perspectives toward marriage.

When our culture probably changed perspectives toward marriage.

It was only 16 years ago that the Catholic Church’s formal teachings on marriage and divorce were laid out in a document called the Second Vatican Council. And these teachings are still fundamentally the same—catholic. But the change in moral attitudes has already made marriage an act of faith, not of consummation.

That’s some change.

**Journal of Hope 2001**

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**Keeping 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 cardinals, enthusiasm and sense of gratitude so apparent at that age. Here are some welcome remarks.

*To our friends in 4th grade. … I play football in Sunman, In. I go to school at St. Nicholas. It is a good school. I play baseball. 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 Sunnam 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 would love to meet you in Sunman some time.

*“Hi! … I am 9 and 8. 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 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 indeed.

*“Dear Archbishop, … I go to St. Nicholas School. … I was wondering if it was hard for you 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 wish you great success.

*“Dear Archbishop D. B., my name is … I live in Sunman, In. I go to St. Nicholas in the Soutphem East 4th grade. … I have 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 relative. The most best part of the Bible is the Psalms. What do you do more, read the bible or pray the rosary? I pray the rosary and I enjoy visiting the great and holy shrines in Church. I would like to see the pope and see him in Mass … I help my dad work before church. The hardest thing I am trying to do is 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.
Estudiantes del cuarto grado comparten sabiduría con el arzobispo

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.

Buscando la Cara del Señor

tido como difícil. Hay muchos católicos
honor ser arzobispo y es tanto diver-
P. D. Contésteme por favor”.

quiere ser parte de la
vamos a la iglesia”.

si no lo hace, le dirá a los niños de la Biblia: ‘Dondequiera que clamaba al
l otoño pasado el cuarto grado de
l otoño pasado el cuarto grado de
cimiento, pero nadie lo dice. ¿Qué
qué me parece, siempre que leo en la
leer la Biblia cuando visito a
Samos, ¿qué haces, leer la Biblia o orar al
me llamo a servirle en la Iglesia de una
ami a tu familia, y traten de ser más
rojo, ‘la Cruz’, y un gato negro, ‘el
en un avión para ir a visitar al Papá?”

un regalo, pero no quisiera
‘busco un sacerdote para que me
en las parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

por medio de la Semana de las Escuelas Católicas!

La Biblia: ‘Dondequiera que clamaba al

Hemos escuchado este verso en la catequesis,

un cuarto de hora. Luego me mamá

Hoy me llamo a servirle en la Iglesia de una

las familias. La mejor parte

escribir. Si te acabo el espacio

Lo siento mucho por tus hijas. En la

lo que es muy útil. Cada vez que

menos de tres años. Muchas personas

ñas mucho y aman también. Muchos

Querido amigo, estoy seguro de que

quienes me escribieron. Pero,

mi familia? Los ombrones me

‘qué piensas de que piensas tanto en tu

usted a la casa de la parroquia.

en la escuela St. Nicholas. … Me pregunto

contento estoy que piensas tanto en tu

escribes bien. Se te acabó el espacio

un cuarto de hora y así quieras ser parte de la

higa. Estoy contento que te guste

escribir. Se te acabo el espacio

‘quisieras ser parte de la

escribir. Si te acabo el espacio

un convento, pero el testimonio de nuestros hijos nos dice que nuestras escuelas hacen la diferencia! Aprovecho la oportunidad de agradecer

las familias. La mejor parte

juegos que durante mi infancia jugados con él, pero

l otoño pasado el cuarto grado de

antes de la próxima escuela. Al día siguiente

ya en el cuarto grado y asisto a St. Nicholas.

Habla, por un tiempo, el nombre de

con el arzobispo

moves to fill,’ historians say.”

...Cuando mi padre estaba en el hospital

Catholics who

...The study of Protestants and Catholics who

...It is obvious when we see him on TV

...Our

...My father was in the hospital

...I read two interesting items in two

...I read two interesting items in two

...The test of appropriateness is to make

...it is a calling? Do family

...Besides the key factor was the social

...do they think of their work as a

...I read two interesting items in two

...I read two interesting items in two

...I read two interesting items in two
Liturical 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.

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 Woods. They also have 10 grandchildren. The Deckers are members of St. Patrick Parish in Terre Haute.

Cynthia Marrell 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.

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 three mini-course format. Each mini-course will cover four sessions/topics. The locations, times and dates are: New Albany Deaney, Aquinas Center, 9 a.m. to 9 p.m. on March 4; Batesville Deaney, Batesville Deaney Center, 9 a.m. to 4 p.m. on March 4; Seymour Deaney, St. Ambrose Church, 9 a.m. to 4 p.m. on March 11; Terre Haute Deaney, Sacred Heart Center, 9 a.m. to 9 p.m. on March 6, 13, 20, 27; Indianapolis Deaneary, 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. For more information, call 317-236-1439 or 800-382-9836, ext. 1439.

“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 812-943-0354.

Benedictine parishioners in Indianapolis, will celebrate their 50th anniversary at 5:30 p.m. on Feb. 5 with a dinner reception at University Place Hotel in Indianapolis. 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” Freethich. They also have 11 grandchildren. The Freethichs are members of St. Joan of Arc Parish in Indianapolis.

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.

Ralph C. and Evelyn E. Freethich 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” Freethich. They also have 11 grandchildren. The Freethichs are members of St. Joan of Arc Parish in Indianapolis.

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Traveling with Jesus in the Holy Land
John F. Fink

Written especially for Christian pilgrims who travel to the Holy Land, this book describes the pertinent geography, history, and religious practices at the time of Jesus. Readers travel with Jesus as he moves about the country and accompany him during the week of his Passion in Jerusalem. A must read for all Christian pilgrims and a fact-filled, intriguing, and highly readable book for anyone interested in the times and events that made this land holy.

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?” “Where 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. Marchatha 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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**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 Jeanine 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 Alvernum: 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 “intrinsically 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 homosexual identity, which she said, “is at the heart of the nosiveness 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 impede 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.

Bishop Fiorenza Jan. 26 to “assume the authority to speak for themselves.”

Appearing with him at San Francisco’s Metropolitan Community Church was Sister Jeanine 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.

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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 pastor 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 pastor council, when we come together as a people wanting to be faith-filled, wanting to be like Christ to our community.”

Parishioners helped with preparations of the snow he was amazed that 120 people made it to the Tavern 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 Gavins’ 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 resulted in the birth of the parish in the Dearborn County community. “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.”

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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, 1999.

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 Radinghans, 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 expressed their excitement and happiness at being part of archdiocesan and Indiana history with the establishment of the new parish.”

Parishioners are grateful to the Presbyterians in Bright for sharing their worship space on Saturdays.

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.”

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.”

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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.)

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

Seeking the Face of the Lord

A compilation of more than six years of weekly columns—316 columns—from The Criterion, this book brings together in one place the day-to-day concerns and reflections of an archbishop of the Roman Catholic Church.

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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. Ramabas Church in Indianapolis. The bride is the daughter of Rita and Bob Boyle. The groom is the son of Bernand 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 Maajo 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 9 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.
Kappes-Schilten
Lisa Michele Kappes and Maurice Schilten will be married March 24 at St. Bavo Church in Brownsburg. The bride is the daughter of Juanita and Michael Kschilten. The groom is the son of Connie and Michael Whitten.

Komlanc–Arickx
Connie and Michael Whitten.

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.

Kistner–Toeppe
Eileen Marie Kistner and Timothy Joseph Toeppe 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.

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.

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.

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.

Remnekamp–Schrader
Veronica Rauholic Remnekamp 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 Remnekamp. The groom is the son of Debbie and Greg Schrader.

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.

Richie–Dresnek
Gail Ann Richie and Ramon J. Dresnek III will be married May 20 at St. Charles Borromoe 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.

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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 deacon 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 unspoken, 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 priest 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 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 317-285-9036 or 317-236-1586.)
Remarriage Workshop is offered twice a year

By Mary Ann Wyand

Are you ready to remarried 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 Burkhards 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 317-882-8036, ext. 1386, or 317-236-1386.)

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 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 strives to balance personal, 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 317-547-5681. )
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. Surely 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 any- more. 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 mar- riage 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 spiritu- al 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 recogni- tion 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 317-236-1386. Dale and Monica Siefker are members of St. Ambrose Parish in Seymour. They teach Natural Family Planning classes.)
Cutting the cake

Gertrude and Bill Frohliger 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.

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.

Winniecki–Ramos
Elizabeth Rachelle Winniecki 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 Winniecki. 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.

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.

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.

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Art expresses God's presence in the world

By David Gibson

Every year in a city near my home the Archdiocese of Cincinnati 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” is commonly 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 magnificant 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.

In 1983, 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 the church 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.) †

Feb. 18 is jubilee day for artists

By Fr. Lawrence E. Mick

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.

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.

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Discussion Point

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. †
Vatican II: Pope Paul VI closes the council

(Vatican II: Pope Paul VI closes the council)

For it represented the clear cent. Some of the observers, and many of

(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, at the end of the Second Vatican Council was over. There remained the task of communicating the council's ecumenical observers to the council's ecumenical observers at a service at St. Paul Outside the Walls. It was a significant occasion. For the first time a pope had ever taken part in an ecumenical service. He also made an address about the council's ecumenical observers. His address was the first of the bishops' proposals. The proposal on record was to canonize Pope John XXIII by canonization and to allow them to give away her current puppies to good homes. Thus, she is allowed them to give away her current puppies. In a parish window, she is several months ago. Not being exactly on the cutting edge of responsible parenthood, this dog bore the name, in order to protect the innocent) belonging to our son's neighbor. She is just a dog, not in the position of a person, but still a null of no particular beauty or grace. Nevertheless, she is friendly and rather sweet.

As to Hans’s intentions, they may or may not involve marriage. As to Hans’s intentions, they may or may not involve marriage. But his spirit is still evident. More, and he’s a bit creaky on his feet, and he’s a chocolate Lab, a senior citizen whose story supports the heart, it’s a soap opera in progress.

Not being exactly on the cutting edge of responsible parenthood, this dog bore the name, in order to protect the innocent) belonging to our son’s neighbor. She is just a dog, not in the position of a person, but still a null of no particular beauty or grace. Nevertheless, she is friendly and rather sweet.

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, a man. I didn’t know, who smiled back and said, “I recently read you in The Criterion.”

I replied, “Yes, you did.”

She added, “I like to read your columns, though I’m not Catholic, though I’m actually talking with you.”

This was one of the nicest compliments I’ve ever received. The reason I gave is because the 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 perceive the poem in words, I believe the poem, I hear your voice, see facial expressions and gestures, and respond 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 infrequent. When I hit a snag in a project, I set it aside and work on another, knowing that—with God’s grace—I will progress in the right direction eventually. When I’m completely immersed in thought or research I lose sleep. I am so immersed in thought or research I lose sleep. I have tried 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.

But now, being a novelist, I find that even after writing for religious and secular publications for many years, I find not that all of my experiences have been used. Most likely, they have been used. But not yet. Mostly because of the poor commu- nity skills of too many writers and publishers—and their lack of courteous responses. With education and technology at their fingertips, this always seems odd.

Fortunately, Bill Burns, editor of The Criterion, is one of the best communicators with whom I’ve ever worked. So was Lilian Barcio, a fellow Christ the King parishioner who founded and published the Village Sampler, for many years. She was so zippy for the nursing home so he’s been brought to her, 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. She’s a kindling spirit to the lot of them. She now has Alzheimer’s and developmental disabilities. She serves her, but no. Brownie has declined ownership. But no, Brownie has declined ownership. Being adopted by them all. Not only that, she should be protected from the cats already in residence there. The cats are a bit bulent over it, but remain stoically superior.

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

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

Journey of Faith/Fr. John Buckel

The lion and the lamb

“The lion will lie down with the lamb...”

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

Clad in camel’s hair with a leather belt and a staff, John was often the object of ridicule. Some found his prophecies of a “sacred cow” quite interesting, while others were intrigued by the vision of a lion crying out in the wilderness... and a lamb. The former, it was said, was the dressing 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 would say of the prophet. “If we let him, 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 people who own two eyes use one and the person who has none,” John commended. “Anyone who has more than enough food should do the same, too.”

Marcus and Aurelius could not believe their eyes. A local tax collector approached John. “What do I do of my taxes?” they asked. Some of the religious leaders wanted to take advantage of his popular- ity. John had no patience with people who thought money was everything.

One particular aspect of John’s preaching puzzled Aurelius and Marcus. John seemed, the religious leaders thought, to be smart. One day, he said, “I can’t imagine John the Baptist humbling himself before any- one 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. “I am now ready to baptize.”

As Jesus came out of the water, a voice was heard from heaven. “This is my beloved son.”

Jesus then whispered to John: “The Messiah is coming!” Then whispered to John: “You do not have much time. Be content with your task.”

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 knelt 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. They returned to their comrade soldiers who 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 Archdiocese of Indianapolis, is an associate professor of Scripture at Saint Meinrad School of Theology and a regular columnist for The Criterion.)
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 not about Job. It is also 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, understanding that has emerged in all the great religious philosophies.

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 question. Job questions God. He is that of realization is the fact that people so often and continuously are dishonest, mean and hurtful acts are not worthy of people, understanding that has emerged in all the great religious philosophies.

The scene is clear and familiar. Job 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 solitude, 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. 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 deeply felt questions, just as Job asked it.

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 addressed envelope to Father John Dietzen, Msgr. Owen F. Campion, CNS photo

My Journey to God

Unremembered Dreams

When you look at me, your gaze brushing my face your米尔moir into your eyes drawing me near your warmth around me your dreams touching mine, I can recall a time when 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 mouth over my clear-eyed spirit, the wild, winged joy of your dreams. I believe when I was created I 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.)

Question Corner

Fr. John Dietzen

Early writings relate other stories about Jesus

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 so-called John (on Protosanellum, 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 directly 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, among those mentioned when the decision is proclaimed the Good News first was spoken. First Corinthians reminds us that this great theme of redemption did not end with the Ascension. It endured, and endures, in the apostles, upon whose faith the Church stands.

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.

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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.

Mary, not most of these writings derive from extraneous 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 525, Sea vista, Ill. 61551.)

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 not about Job. It is also 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, understanding that has emerged in all the great religious philosophies.

The scene is clear and familiar. Job 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 solitude, 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.

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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 delivery); P.O. Box 1717, Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

February 4
Holy Spot, 7243 E. 10th St., Indianapolis. Catholic Charismatic Renewal of Central Indiana, teaching. 7 p.m.; Mass and healing service, 8 p.m. Information: 317-323-9404.

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 5
St. Lawrence School, 6950 E. 46th St., Indianapolis. Black History Month opening, Daniel Bogar, 8 a.m. Information: 317-543-4923.

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 Bogar, 8 a.m. Information: 317-543-4923.

February 8
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, Schaefer 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 9

St. Nicholas Parish, 4641 E. St. Nicholas Dr., Sunman. Ladies Sociality 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. Triduum (Latin) Mass, Mon.–Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-436-4478.

Weekly
Sundays
Holy Rosary Church, 520 Stevens St., Indianapolis. Triduum Mass, 10 a.m.

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

St. Anthony of Padua Church, Clarksville. Holy Hour, 6 p.m.

St. Joseph Church, 2605 St. Joe Rd. W., Brownsburg. Mass, 5:30 p.m. Benediction and Adoration of the Blessed Sacrament, 7 a.m.–3:30 p.m. Mass.

Monday
Our Lady of the Greenwood Church, 335 S. Meridian St., Greenwood. Parish group, 7:30 p.m.

Tuesday

Holy Name Parish, 89 N. 17th St., Beech Grove. Prayer group, 2:30 p.m.–3:30 p.m. at St. Anne, Hamburg. “The Faith Explained” by Father Greg Bramlage, 7 p.m.-8:30 p.m. Information: 812-934-5854.

Wednesday
Divine Mercy Chapel, 335 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 Church, 335 S. Meridian St., Greenwood. Rosary and Chaplet of Divine Mercy, 7 p.m.

February 10
St. Joseph Church, 2605 St. Joe Rd. W., Brownsburg. Mass, 5:30 p.m. Benediction and Adoration of the Blessed Sacrament, 7 a.m.–3:30 p.m. Mass.

Fatima K of C, 1040 N. Post Road, Indianapolis. Eucharist, 7 p.m. Information: 317-638-6316.


St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

St. Andrew's Church, 5322 E. 39th St., Indianapolis. Marian prayers for priests, 5:30 a.m.–6:30 a.m.

St. Mark 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: 317-832-1355.

St. Joseph Church, 2605 St. Joe Rd. W., Sellersburg. Marian prayers for priests, 5:30 a.m.–6:30 a.m.


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Liturgy Schedule

First Mondays Archdiocese of Indianapolis 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.

First Fridays Our Lady of Pardon Holy Church, 1752 Schelter Lane, New Albany. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

Second Mondays Church at Mount St. Francis, 1211 S. 38th St., Indianapolis. Exposition of the Blessed Sacrament, 11 a.m.–noon.

Second Thursdays Focus in Movement, Konro home, Indianapolis. Gathering, 7:30 p.m. Information: 317-257-1073.

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

Third Wednesdays Our Lady of Peace Mausoleum, 317-926-7359.

St. Michael Parish Auction February 12, 2000 @ 6:00 p.m.

To be held at the Indianapolis Colts Complex 7001 W. 56th St.

Ticket price $100, only 450 tickets sold.

Each ticket holder is entitled to a catered dinner for 2 by Crystal Catering, praise and worship, live entertainment and a chance to win $13,000 or a 2000 Pontiac Grand Am.

Fabulous silent and live auction items!

To purchase tickets, please call Dee of the Rectory @ 317-926-7359.

St. Jude Church, 5553 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.

St. Francis Hall Chapel, Marian College, 1200 Cold Spring Rd., Indianapolis. Catholic Charismatic Renewal of Central Indiana. Mass and healing service, 7 p.m.

St. Andrew Church. 4052 E. 78th 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.
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 sisters—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
Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Ordinarily, archdiocesan priests and religious sisters serving an archdiocese are listed elsewhere in The Criterion. Order priests and missionaries are included here, unless they are natives of the archdiocese or have other connections to it.

ADKINS, Mary (Schlenker), 88, 80, Joseph, Crawford Co. Dec. 15. Sister of Eileen Schlenker. Aunt of three.


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


BLOOMFIELD, Nera M., 74, St. Bartholomew, Columbus, Jan. 9. Wife of John Bloomfield. Mother of Mary James, Timothy Bloom and Sister of Udyne Hopper, Margie Brown, Michael Porter and Eugene Montgomery. Grandmother of the family.


MATTLINGLY, Robert W., 61, St. Mary, Navilleton, Jan. 2. Husband of Colene Mattingly. Father of Richard and Donald Mattingly.

MAYHEW, Margaret E. “Pete” (Keleher), 94, St. Lawrence, Indianapolis, Jan. 25. Mother of Mary and Thomas McDaniel. Great-grandmother of three. Great-great-grandfather of four.


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


Franciscan Sister Romana served at Marian College, Seccina

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 Seccina Memorial High School. Indianapolis, St. Michael, Brookville, St. Gabriel, Connersville, St. Lawrence, Lawrenceburg, and St. Nicholas, Summan, 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 47036-0300.


Great-great-grandfather of two.
Adult Education

Elementary Principal (K-3)
Lafayette, IN

St. Mary Catholic elementary school, offering a rich curriculum focusing on the needs of each child and providing a caring, Catholic education while striving to enrich the lives and minds of its students. St. Mary has an enrollment of approximately 216 students served by an award-winning and experienced staff of 13 teachers and 5 administrative staff.

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• Ability to work with staff, students, parents and total school community

Candidacy must possess or be eligible for certification as principal in State of Indiana. Minimum five years of successful teaching experience.

Application deadline February 14, 2000—position available July 1, 2000. Applicants should submit a cover letter with salary expectations and resume to: Kathy Gagnon, 1000 Sagamore Parkway North, Suite A, Lafayette, IN 47904, Fax: 765-466-9430.

Two Positions Available

Director of Family Catechesis
St. Luke Catholic Church, a suburban parish of 2,100 families, is seeking a creative person for the catechetical formation of our families and children, Pre-K through grade 12.

Requirements include a master’s degree in theology, competency in religious education, and 3-5 years of related experience.

Youth Minister

An energetic person is needed to plan and implement the Elementary Youth Programs for grades 7 through 12. A qualified candidate will have 2 years experience with youth ministry and a strong theological background.

Submit résumé including availability and references to:
St. Luke Catholic Church
Attn: Search Committee
7575 Holliday Drive East
Indianapolis, IN 46260

Camp Director and Assistant
Seeking camp director and assistant for an 8-week summer program for 60 elementary school children in Lawrence Township. This program is a co-op between St. Lawrence and Lawrence United Methodist Church.

If interested, please call Tammy Edwards at 317-542-0345 or fax your résumé to 317-549-4319, attention: Tammy Edwards, LSCK.

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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.

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

VATICAN CITY (CNS)—The Vatican will not interfere with gay pride gathering in Rome on March 20-26.

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 of the Americas, or SOA and based at Fort Benning, Ga., since 1984, was founded in Panama in 1946. It has trained some 60,000 military officers from throughout Latin America. Bourgeois, a Maryknoller, campaigns in Rome for papal recognition as bishop of the Diocese of St. Cristobal, a smaller group concluded a three-day reflection on the diocese’s past work. The conference, from Vatican II to the Third Millennium,” ended Jan. 24 with a ceremony attended by 900 people in San Cristobal’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

NEW YORK (CNS)—The Cathedral Club of Brooklyn hosted Cardinal John J. O’Connor of New York at an annual dinner in a Manhattan hotel Jan. 27 to recognize his 90th birthday and his upcoming retirement. Bishop Thomas V. Daily of Brooklyn told the guest of honor 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 Council, gave the cardinal a proclamation by New York Mayor Rudolph W. Giuliani. Other citations were presented by a City Council member and a 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 pro-life supporters at the 10th 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 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 Council, gave the cardinal a proclamation by New York Mayor Rudolph W. Giuliani. Other citations were presented by a City Council member and a Brooklyn borough president.

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

“Blessed Katharine is canonized. Cardinal praises decree on Blessed Katharine Drexel Cardinal Anthony J. 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 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 especially gratifying to be at Xavier to see the reaction of people there to the news. “This was one of her main outrages,” 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 Saints’ 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