Pro-life battleground: Church experts debate life’s beginning

WASHINGTON (CNS)—The American people have a deep belief in the power of religion to improve U.S. life, the president of a nonpartisan research organization said Jan. 10.

The Pew Forum on Religion and Public Life hosted the briefing at the Brookings Institution in Washington to unveil a new study by Public Agenda on what Americans think about the place of religion, faith and personal morality in various arenas of public life—schools, the workplace, social gatherings and politics.

Public Agenda President Deborah Wadsworth said the belief of Americans in religion’s power for good “is largely driven by an equally strong conclusion that American society is suffering from an appalling dearth of morality.”

“From the decline in family values to the rise of materialism, from a lack of civility to excessive crime, most Americans in our study, regardless of the issue that we start out with, wind up talking about moral decay; and in their view the antidote to this problem is a greater dose of religion in American life,” she said.

The 60-page report on the study is titled ‘For Goodness’ Sake: Why So Many Want Religion to Play a Greater Role in American Life.” Highlights of its findings are available on the Internet at publicagenda.org.

Public Agenda will conduct many specific issues on which it raised questions. Public Agenda found underlying themes that most Americans not only want more religion in their lives. See RELIGION, page 2.
obligation to refrain from experimenting with this type of process. At the same time, they did not exclude the possibility that SCNT could be shown to work without creating an embryo, even a "single-cell" embryo. But they said the burden of proof was on researchers to demonstrate this to the scientific community—without, meanwhile, using human cell transfers to prove their case. As genetic research focuses more and more on the earliest stages of human development, uncertainty about when an individual comes into existence has been thrown into high relief, even among some theologians.

Saleidan Father Norman Ford, an Australian expert on health ethics, writing in December in the London Catholic weekly The Tablet, said: "Is the early human embryo a person? The question is still unresolved."

Father Ford believes it is difficult to claim that the first two or four cells formed by a zygote constitute an "organized human individual." He tends to accept the 14-day period of embryonic development as the starting point for individual identity—though in practice he gives the "benefit of the doubt" to the young embryo, as Church teaching now requires. Redemptorist Father Brian V. Johnstone, a moral theologian at Rome's Alfonsiana University who has closely followed the stem-cell debate, said theologians may be taking a wrong turn, when they peg their arguments on such detailed scientific data. "If we're asking whether we have any certainty of the point at which we can say a human individual is present, as far as I can see, we don't know," he said.

"The next question is: What is the significance of not knowing?" he said. He said that, from an ethical point of view, it is less important to define the precise moment when a human individual comes into existence and more important to consider the implications and consequences of destroying any embryo. If you destroy it, or experiment on it in a way that it is destroyed, one thing that's very certain is that there's going to be no future for this embryo, whether it was at that stage a human being or not. If it wasn't, it certainly never will become one," he said.

Father Johnstone acknowledged that, unlike the fetus, the status of the embryo—including those of one or few cells—is the subject of doubt in the minds of many, including ordinary Catholics. This uncertainty can create problems in accepting the Church's teachings, he said. But he pointed out that the Church has lived with this type of uncertainty before. For centuries, he said, it was generally accepted that the "embryo" of the human being did not occur until after 40 or more days of fetal development. Despite that margin, however, the Church did not teach that destroying an early-stage embryo was acceptable, he said.

The Church today does not take an official position on when the human soul is present. But Domino Vite, a 1987 instruction by the Vatican's doctrinal congregation, said that "unconditional respect" is due to the human being "from the moment the zygote has formed." Father Johnstone said basic human intuition about life issues tends to support the Church's view that embryos deserve the benefit of the doubt about their right to life. "Parents may say, "We know John was conceived when we went on a trip to Paris." Most people wouldn't say, "His pre-embryo was conceived when we went on holiday," he said."

continued from page 1

also spoke with Msgr. Schaeftel last January when he came to Newark. When I visited the archdiocese and spoke with staff members as some of the different agencies, I thought there were tremendous possibilities for doing pro-life ministry here that were not available in New Jersey. I had a very great interest about the archdiocese, and by the time I left I knew I wanted to return to Indianapolis permanently."

New religious orders in the archdiocese

Men's and women's religious new to the Archdiocese of Indianapolis during the past few years include:

• The Franciscan Brothers of the King, a private association of the Christian Faithful in accord with Canons 321-326, located at 7329 E. Edgewood Ave. in Indianapolis. The telephone number is 317-862-9211.

• The Dominican Sisters, Sinsinawa Dominican Congregation of the Most Holy Rosary, with one sister ministering in Bloomington.

• The Franciscan Sisters of the Immaculate Heart of Mary, whose Motherhouse is in Kerala, South India, with a convent at 3356 W. 30th St. in Indianapolis. The telephone number is 317-924-0573.

• The Missionaries of Charity, the women's religious order founded by the late Mother Teresa of Calcutta, with a convent at 2424 E. 10th St. in Indianapolis. The telephone number is 317-916-6673.

• The Servants of the Gospel of Life, with a convent at 8300 Roy Road in Indianapolis. The telephone number is 317-899-2376.

Washington on Jan. 4, supported Sister Diane's call to establish a new women's religious order dedicated to the Gospel of Life. Archbishop Carrick also suggested that she name the order the Servants of the Gospel of Life.

"I liked the name because it captured what I was trying to express," she said. "The Gospel of Life is Jesus Christ himself, and we're servants of Jesus and his liberating message of life." Formerly a Trinitarian sister in New York and New Jersey, Sister Diane trained with Msgr. Philip J. Reilly, who founded the Helpers of God's Precious Infants Ministry in New York, to learn the Helpers' method of prayer and sidewalk counseling outside abortion clinics. Four years ago, the Archdiocese of Indianapolis adopted the Helpers of God's Precious Infants pro-life ministry.

"It was a leap of faith coming here," Sister Diane said, "but I have found that the interest in pro-life ministries in the archdiocese is phenomenon I have been extremely impressed with the number of people who are committed to the pro-life cause throughout the archdiocese."

Last July, the archdiocese's Birthline ministry, for mothers and infants in need, was transferred from Catholic Social Services to the Office of Pro-Life Activities. And during Advent, Sister Diane said she was thrilled to learn that hundreds of people addressed to "Baby Jesus"—delivered to Birthline from archdiocesan parishes and schools.

After Sister Diane organized her administrative responsibilities in the pro-life office, she was able to search for a convent and begin recruitment efforts for the new order.

"I feel very strongly about authentic religious life," she said. "In 1995, I made a special act of consecration to the Blessed Mother and everything began to change in my life. I felt I moved to begin the new order. God has been very good to me since I came here. For nine months, I lived with the Sisters of St. Francis of Perpetual Adoration at St. Francis Hospital in Beech Grove. They're a wonderful group of sisters, and I was thrilled to see hundreds of people addressed to 'Baby Jesus'—delivered to Birthline from archdiocesan parishes and schools.

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St. Jude parishioner Aaron Strother of Indianapolis helps move the new convent. The Archdiocese of Indianapolis clients 201001

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Ford Cox named executive assistant to Archbishop Buechlein

Ford Cox, a long-time Indiana resident with an extensive theological background and mission experience in South America, has been named executive assistant to Archbishop Daniel M. Buechlein.

Cox, 26, was born in Alajuela, Costa Rica, where he lived for three years before moving with his family to South Bend, Ind. He moved to Carmel in the fourth grade, where he attended Our Lady of Mount Carmel School. He graduated from Carmel High School in 1993 and received a bachelor’s degree from the Pontifical Alumnus Regina Apostolorum in Rome, which is run by the Legionaries of Christ.

Cox was in the seminary with the Legionaries of Christ for seven years, studying in Cheshire, Conn.; Santiago, Chile; and Rome. During his time in Rome, Cox’s last pastoral assignment was in Santiago, where he spent a year working to promote vocations.

Cox speaks Spanish and Italian.

“After leaving the seminary, I wanted to offer my assistance and services to the Catholic Church and specifically the Archdiocese of Indianapolis,” Cox said. “When I was in Rome, I was able to help out in parishes with the clergy and also bishops and cardinals. This is what attracted me to work for Archdiocese Buechlein.”

Cox said his training in the seminary has given him a greater knowledge of the Catholic faith and the teachings of the Church.

Cox succeeds Brian Doyle as executive assistant to Archbishop Buechlein.

Nominations are being accepted for Spirit of Service awards

Nominations are being accepted through Jan. 29 for this year’s Spirit of Service awards. The awards dinner will be held on May 1 at the New Albany and Terre Haute.

Msgr. Joseph Schaede, vicar general and moderator of the curia, read a letter from Archbishop Daniel M. Buechlein, connecting this effort with the evangelization theme of the Journey of Hope and the Disciples in Mission process the archdiocese is initiating.

Employees will engage in a series of steps that will help them renew their vision of the mission of the archdiocese in the context of the larger mission of the Church. It will invite them to connect with what they regularly do with the teaching of Go and Make Disciples, the American bishops’ national evangelization plan. It will encourage paying attention to new ways God may be calling us.

Jesus Father Joe Folzenlogen, evangelization coordinator for the archdiocese, outlined the components of the process. First, employees will be asked to spend personal reflection time on what makes them glad about what they do in the archdiocese. Then they will consider some of the obstacles and frustrations that cause sadness. Finally, they will name some of their dreams for their ministry.

Each archdiocesan agency will undertake a shared reflection process. They will look at the three goals of Go and Make Disciples: enthusiasm for the faith, welcoming and inviting, and Gospel values in society. They will then consider their ongoing work and ask how what they regularly do contributes to the achievement of those goals. They will look for any new opportunities that invite a response.

The season of Lent will offer a variety of options for continuing to reflect on archdiocesan ministry from an evangelizing perspective. These range from printed reading material, employee reflection days at Fatima Retreat House, daily reflections on the computer bulletin board, Scripture and prayer sessions and personal prayer time.

Finally, May 31 will be devoted to pulling all this together. The hope is to have a creative way for all the agencies to share the results of their reflection. The result would be a way of seeing how all the diverse work of the agencies fits together in a unified evangelizing ministry.

El Salvador earthquake relief

The archdiocesan Mission Office is coordinating donations to help the people of El Salvador in their recovery efforts following the Jan. 14 earthquake that left an estimated 1,000 people dead. Checks should be made out to “Mission Office,” with a note on the check: “El Salvador.”

Phone operator—responsible for forwarding the Help Line phone calls to each volunteer’s home. There are no language requirements for this job.

Help Line volunteers—At least 20 people who speak fluent Spanish are needed to launch the Help Line. Each volunteer would accept calls for one four-hour shift every other week. The frequency of the shifts would decrease as more people volunteer.

Home visitors—responsible for making follow-up visits to clients’ homes to assess and verify the needs of those requesting assistance. At least 20 Spanish-speaking volunteers are needed to start the program.

The Society of St. Vincent de Paul would like to start the Hispanic Help Line in early February. Volunteers are needed immediately.

For more information, call Eva Morales at the St. Patrick Parish office in Indianapolis at 317-631-5824.

St. Vincent de Paul seeks Spanish-speaking volunteers

If you can speak Spanish, the Society of St. Vincent de Paul in Indianapolis needs your help.

The Catholic organization, which serves the poor and suffering, is seeking volunteers who speak Spanish to help serve the needs of the growing Hispanic population in Marion County. One of the group’s main goals is to set up a “Hispanic Help Line” to take requests for assistance from those in need in the area’s Hispanic community.

Volunteers for the following positions are needed:

- Hispanic Help Line coordinator—responsible for overall management and training of the Hispanic Help Line volunteers.
- Scheduler—responsible for scheduling Help Line volunteers.

The Help Line will operate from 8 a.m. to 4 p.m., Monday through Friday. There are no language requirements for this job.

Volunteers can fax Nominations to 317-261-3375.

The Archdiocesan agency employees start evangelization reflection process

More than 100 archdiocesan agency employees from the Indianapolis area gathered at the Archbishop O’Meara Catholic Center on Jan. 11 to begin a reflection process on evangelization that will unfold over the next four-and-a-half months.

Similar sessions will be held in New Albany and Terre Haute.

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Each archdiocesan agency will undertake a shared reflection process. They will look at the three goals of Go and Make Disciples: enthusiasm for the faith, welcoming and inviting, and Gospel values in society. They will then consider their ongoing work and ask how what they regularly do contributes to the achievement of those goals. They will look for any new opportunities that invite a response.

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Charity is not optional for Christians

S
ervice to the poor is not optional or incidental to Christianity. It is an essential element of our stewardship of God’s many gifts. As disciples of Jesus, we are responsible for sharing the good news of salvation with the poor. As disciples and men who seek the face of the Lord to satisfy our own restless hearts, we are instructed to look for him in the faces of those who are truly poor—materially and spiritually.

Whether we recognize it or not, the call to search for Jesus among the poor, alienated and oppressed members of our society is an integral part of the Christian vocation. All of us need to share our time, talents and material goods with those who are hungry, thirsty, naked, homeless, in prison or in any form of physical or mental pain. Charity is not optional. It is essential to Christian discipleship and to the spiritual life.

The word “charity” is sometimes misunderstood. Too often, charity is reduced to on-again-off-again almsgiving or volunteer work (sharing our time and talents with those who are less fortunate). Obviously, these are important aspects of charity, but the theological virtue of charity, which St. Paul tells us is the greatest of all the virtues, involves much more than simply almsgiving or volunteer work.

The U.S. bishops’ pastoral letter, Stewardship: A Disciple’s Response, calls our attention to the essential link between the virtue of charity and stewardship as a way of life. In their reflections on “eucharistic stewardship,” the bishops say:

“And what do Christians bring to the eucharistic celebration and join there with Jesus’ offering? Their lives as Christian Disciples; their personal vocations and the stewardship they have exercised regarding them; their individual contributions to the great work of restoring all things in Christ. Disciples give thanks to God for gifts received and strive to share them with others. That is why, as Vatican II says of the Eucharist, “if this celebration is to be sincere and thorough, it must lead to various works of charity and mutual help”” (p. 37).

Charity represents the fullness of Christian discipleship because, as the bishops point out, “the absence of charity from the lives of disciples of Jesus in itself is self-defeating and hypocritical.” Charity is the virtue that raises human love to the perfection of divine love because it demonstrates the essential unity between an all-consuming love of God and the concrete, practical love that we are called to show to the least of our brothers and sisters on a daily basis.

Charity is the fruit of good stewardship. It is the virtue that flows from gratitude, generosity, accountability and the desire to “give back” to God with increase.

—Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.)
El aborto tiene prioridad en de los asuntos de la vida

E l domingo y los lunes próximos se marcarán la vigilia anual de oración y la Marcha Nacional por el Derecho a La vida, recor- dando el aniversario de la fatídica decisión de la Corte Suprema en el caso de Roe contra Wade. Sólo por segunda vez desde que soy obispo hace 13 años, no podría participar ya que estaré estudiando español en México. Lamento no poder ser parte de la con- currencia de cientos de personas a favor de la vida “pro-vida”, especial- mente de nuestros jóvenes. Lo pongo así porque se ha hecho in- discrète en un punto el cual ha sido el que con más frecuencia ha aparecido en mis columnas semanales sobre los años y en mis homilías y charlas de las que puedo recordar. He hecho claro repartidamente el punto de que no creo en “electoralismo”, el practi- cante simplemente no se puede estar a favor del aborto “pro ab- borto”. Repritadamente el punto está dentro del espectro de una “vida de ética consis- tente” el aborto reclama una prioridad indiscutible.

Me asombra cuando recibo correspon- dencia (bastante constantemente) acu- stos a los obispos, me piden que me hable sobre el aborto. El año pasado dos eventos ocasionaron un río de este tipo de correspondencia local. El primero fue ocasionado por la vociación de los obis- pos católicos de India y su declaración en oposición al aborto. El asunto de oposición a la pena de muerte fue muy poco popular en algunos lugares, y yo espero eso. El segundo fue ocasionado por el asunto de oposición sobre la pena de muerte de alguna manera disminuye la clara prioridad de nuestra esfera oponerse. El derecho a la vida en el útero es el primer y fundamental derecho humano.

La segunda ola de ira hacia la jerar- quía católica salió a la superficie después de la polémica elección nacional para presidente de los Estados Unidos. El contenido de cartas llenas de ira decían, en efecto, que si los obispos y el clero les hubiesen dicho a los católicos que ellos deben votar por el candidato a favor de la vida, el resultado de las elecciones habría sido muy diferente. Una vez ella me dijo que ella no votaría más en la India porque en la casilla del centro de votación le mar- caron rojo indicios de la asistencia política de la votante. Como líder religiosa, la Madre no quería separarse de aquellos con otra afiliación política. El papel de los líderes religiosos es enseñar y comunicar los asuntos y los valores que ella tiene a su nuestra sociedad. Siempre debemos hacer eso más efectivamente para poder estar escuchando.

La cultura de la vida necesita de gran apoyo de los católicos laicos en sus lugares de trabajo, en el hogar, en la iglesia. Si uno ve el mapa político de los Estados Unidos desde un punto de vista “a favor de la vida” y la cultura de los votantes en los centros más poblados votaron “a favor de la elección”. Nueva York, Pennsylvania, Michigan e Illinois fueron notables ejemplos. En estos cen- tros, los sindicatos son los más capaces para influenciar el voto público. Los líderes laicos y miembros de estas orga- nizaciones son los que más traeían el cambio para apoyar la cultura de la vida.

La influencia de los medios de comu- nicaciones, especialmente los medios de entretenimiento, es grande. Muchas per- sonas fallan a comprometerse con la sociedad en los asuntos que degradan la dignidad del ser humano y el derecho a la vida en los medios de comunicaciones. Una vez más nuestro país marca el aniversario de la fatídica decisión judi- cial que legalizó el aborto en demanda. ¿Qué podemos hacer? Podemos y debe- mos luchar. Y podemos comprometer la cultura donde vivimos: en el hogar, en nuestras escuelas, en nuestro trabajo y en nuestro lugar de recreo.

La intención del Arzobispo Buechlein para vocaciones en enero:

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

Fathers important in religious formation

Most studies show that mothers play important roles in the transmission of faith from one genera- tion to the next. Mothers are important because they tend to be religiously active, thus serving as good role models for their children. They also tend to be close to their children; the time and attention they give their chil- dren produce special opportunities to influence their children’s religious beliefs and practices.

Without denying the importance of mothers, two recent analyses of American Catholics call attention to the important role that fathers play in influencing the religious formation of their offspring. Both analyses use data from a 1995 national sample of American Catholics.

In one analysis, Andrea S. Williams (at Marquette University) examines the factors that are most likely to shape a person’s identification with the Catholic Church. In the other, Lori Baker-Sperry (at Western Illinois University) explores the ways that fathers affect the religious prac- tices of their offspring. Both researchers conclude that fathers have more impact than they expected them to have.

Williams measures Catholic identity by asking Catholics to respond to three statements: “I cannot imagine myself being anything other than Catholic,” “There’s something special about being Catholic which you can’t find in other religions,” and “I consider myself a good example of Catholic faith.” Agreement with the first two state- ments and disagreement with the third indicate strong Catholic identity. Williams finds that about 56 percent of Catholics strongly identify with the Church; 17 per- cent score medium; 27 percent have only a weak Catholic association.

Next, Williams examines the reasons why some Catholics identify with the Church more than others do. She consid- ers a whole series of possible influences, including mother’s and father’s religious affiliation, mother’s and father’s church attendance during the respondent’s child- hood; the respondent’s closeness to his/her parents; and the frequency with which parents talked to the respondent about religion.

The single most influential of these variables is father’s church attendance. Sixty-two percent of respondents who say their fathers attended church at least once a week strongly identify with the Church, compared to only 43 percent of respondents who say their fathers attended less than once a month. Respondents whose fathers attended church less than once a month are twice as likely to have weak Catholic identities (40 percent v. 20 percent of respondents whose fathers attended church at least weekly). Two other variables also are important: the frequency with which par- ents talked to their children about reli- gion, and mother’s closeness with her children. Both factors foster strong Catholic identity.

Baker-Sperry reports that 42 percent of Catholics attend Mass at least once a week; 35 percent go to Communion at least once a week; and 17 percent read the Bible at least once a week.

Wanting to explain variations in these religious practices, she examines mother’s and father’s church attendance, closeness to mother and father, and mother’s and father’s education. She finds that father’s church attendance is the most significant influence. The more often fathers attended church when their children were growing up, the more often their offspring go to Mass, receive Communion, and read the Bible as adults.

Baker-Sperry also finds that father’s religiosity is a significant influence among pre-Vatican II Catholics (born in or before 1940), Vatican II Catholics (born in the 1940s, 1950s, 1960s), and post-Vatican II Catholics (born after 1960). She also finds that mother’s religiosity is significant among post-Vatican II Catholics.

These studies suggest that Catholic parents, catechists and teachers need to appreciate the role that fathers, as well as mothers, play in the religious forma- tion of their children. Fathers who set good examples by attending church when their children are young increase the likelihood that their offspring will identify with the Church, attend Mass, receive Holy Communion, and read the Bible later on in life.

(James D. Davidson is visiting distinc- tive professor of religious studies at the University of Dayton from January to May 2001.)

Research for the Church/James D. Davidson

Parish Growth

Number of U.S. Catholics per parish has grown at a higher rate than the number of parishes in 50 years.

26% U.S. Catholic Parish

1950 15,295 1,881 1,987 3,097

The Criterion Friday, January 19, 2001

Page 5

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

2000 19,338

64% Catholic Per Parish

Traducido por: Language Training Center, Indianapolis

© 2000 CNS Graphics

Source: Center for Applied Research in the Apostolate

*Average number per parish based on total population of Catholics.
Cardinal Ritter High School in Indianapolis will host the fourth annual Indianapolis West Deanery Recognition Dinner on Feb. 1. Honorees for the 20-year service awards are Father Robert Gilley, St. Christopher Parish; St. Joseph of Carondelet Sister Kathleen Karbowski, Holy Angels Parish; Barbara Shuey, president of Cardinal Ritter High School; and Father Michael Welch, pastor of St. Christopher Parish. The Congregation of the Sisters of the Third Order of St. Francis will be recognized for 150 years of service. Other honorees are Ann Bordenkecher, Laura Brown, Henry Bryant, Dan and Beth Elsen, Jeannine Duncan Vesper and Sue Ann Yovanovich. The evening begins with a 6:30 p.m. reception followed by dinner. The cost is $350 for a table of 10 or $40 per person. Gifts in tribute to honorees may be made to Cardinal Ritter High School. For more information, call 317-924-4333.

The 2001 Indiana Right to Life Legislative Day is scheduled from 10 a.m. to 1 p.m. Feb. 13 at the Westin Hotel in Indianapolis. Lunch will be served at 11:30 a.m. and a tour of the Indiana Statehouse will follow. The speaker is Joel Brind, who is known for his work exposing the link between breast cancer and abortion. Additional speakers include Jeff Drozdza, a Statehouse lobbyist and Ave Project coordinator; former State Senator Richard Thompson; and attorney Chad Buehler of the firm Bopp, Colson and Bostrom. All state legislators are invited to attend. The cost is $25. For more information, call 317-257-5123.

VIPs . . .

Josefa Crowe, a German teacher at Brebeuf Jesuit Preparatory School in Indianapolis, was presented the prestigious Duden Award for outstanding effort and achievement in German language instruction. She is a native of Germany and joined the faculty at Brebeuf Jesuit in 1978.

Franciscan Sister Rosanne Taylor was named Professor of the Year by the Indiana Chapter of the American Association of Teachers of Spanish and Portuguese. She is the chair of Marian College’s Foreign Language Department and a 22-year faculty member. Sister Rosanne is a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg.

Let Us Share The Gift Of Faith We Have Received

Catholic social teaching proclaims we are keepers of our brothers and sisters. We believe that we are one human family whatever our national, racial, ethnic, and economic differences.

Through prayer, reflection, and solidarity with the poor we can respond to the needs of others.

Join in prayer with Pope John Paul II for our suffering brothers and sisters and remember them by saying

I bequeath to the Society for the Propagation of the Faith the sum of __________ for its work with the poor in our missions at home and abroad.

Your gift will live on.

Supporting life

Florida’s “Choose Life” vanity tags — a sample plate seen here — have raised more than $200,000 for crisis pregnancy centers in the state since the tag’s introduction in June 1999. Efforts are underway to make similar plates available in California, Indiana, Louisiana, Mississippi, Missouri, Ohio, South Carolina, Tennessee, Texas, Virginia, West Virginia and Wisconsin.
the one who speaks out for a baby so she believes that abortion “hasn’t fixed the member of New Jersey Right to Life, and Men.” The mother of two sons, she is a continued from page 1

FEMINIST

according to the survey, most Americans think that if Americans were more religious, volunteer and charity work would increase, children would be raised better, and there would be less crime, greed and materialism. A slim majority, 52 percent, thought a more religious populace would show less tolerance toward people with “unconventional lifestyles.” Nearly two-thirds did not think prejudice toward religious minorities would increase. A majority of Jews and nonreligious respondents, however, felt prejudice toward religious minorities would go up.

When asked about public school prayer, 53 percent of those polled favors a moment of silence; 20 percent thought students should say a prayer that refers to God but not to any specific religion. 6 percent favored a Christian prayer that refers to Jesus; only 19 percent said public schools should avoid all of those. Majorities of Jewish and nonreligious respondents opposed any form of school prayer, however; most regarded it as unconstitutional, an infringement on parents’ rights and embarrassing to students of minority religions or no religion.

Two-thirds of respondents said a major Jewish holiday should receive the same attention in school as Christmas if Jewish parents request it. A slightly smaller majority, 56 percent, said the same should hold for a Muslim holiday.

The report said the inclusiveness represented in the favorable responses on non-Christian holidays and in silence or noneondenominational prayer indicates a strong desire by Americans “to navigate a middle ground”—encouraging a religious presence in their public institutions while recognizing the country’s religious pluralism and avoiding the tensions that can rise from it.

The survey was conducted last November, but two-thirds of the respondents did not know the religious affiliation of presidential candidates Al Gore and George W. Bush. Fifty-eight percent said it is wrong for voters to seriously consider a candidate’s religious affiliation in deciding how to cast their vote; 37 percent said a candidate’s affiliation should matter when deciding how to vote.

One of Bush’s campaign promises was to make greater use of faith-based groups as suppliers of government-funded social programs. Two-thirds of survey respondents favored increased government funding to Churches or religious groups for social programs such as homeless shelters or help for drug addicts, while 31 percent opposed the idea. Nearly two-thirds of those in favor thought government funding should be available even if the programs in question promote a religious message.

Panelist Michael J. Sandel, a Harvard University professor of government, said the survey findings indicate most Americans hold the “socially useful” view of religion articulated by President Eisenhower, that “having some religion or other will produce a better social and moral order.” He said, however, that less evident was the “faith as truth” perspective and the related “prophetic role of religion in politics”—the idea of “troublesome” challenges to the status quo because of a faith conviction that they are wrong. He cited the 19th-century abolitionist movement and current movements opposing abortion, capitalism and the death penalty as examples.

The issue also pays tribute to former Philippine President Corazon Aquino, as suppliers of government-funded social programs.

“remarkable pro-life women” chosen by Feminists for Life. The earlier group included Irish President Mary McAleese, Pakistan Prime Minister Benazir Bhutto, U.S. Ambassador to the Vatican Lindy Boggs, Mother Teresa and Eunice Kennedy Shriver.

“Young women today have so many role models to look up to, women who celebrate our capacity to give life,” said Serinn M. Foster, president of Feminists for Life. “The good news is that they are everywhere.” The next issue of The American Feminist is to be dedicated to “remarkable pro-life men,” including actor/producer Mel Gibson, the father of seven.

LEgal advice for senior citizens

Ruth Ann Hanley, Attorney

(317) 815-5944

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Jubilee challenges the laity to serve others

By H. Richard McCord

The Jubilee focused on the diversity of cultural groups within parishes and the importance of understanding and genuinely accepting all people.

In a November 2000 statement, the U.S. bishops said, “The Church of the 21st century requires a profound conversion in spirit and in its institutions to reflect its own cultural pluralism.”

Another dimension of the Jubilee’s legacy might stem from the Jubilee Days devoted to the vocations of all Church members. Fostering a sense of vocation on every Church member’s part prepares a cultural “seedbed” in which specific vocations grow—including vocations to priesthood and religious life.

The Jubilee’s legacy in this area may ultimately prove helpful in resolving what is called the Church’s “vocations crisis.”

Jubilee Year will foster vocations

By David Gibson

How we deal with concerns addressed during the Jubilee Year will come to constitute part of the Jubilee’s legacy.

The weather was raw, and rain fell intermit-tently, but the day was—as the Irish would say—just grand.

I stood in St. Peter’s Square in Rome in the closing days of the Jubilee Year 2000 with thousands of pilgrims from every cor-nor of the world and watched Pope John Paul II give copies of the Vatican II docu-ments to 10 laypersons representing the various continents.

Before handing over the council docu-ments, the pope declared: “In particular, you lay people must again take the docu-ments in hand. To you the council opened extraordinary perspectives of commitment and involvement in the Church’s mission... Today more than ever, your apostolate is indispensable if the Gospel is to be the light, salt and leaven of a new humanity.

At the end of the ceremony, we recited the Angelus, a prayer honoring Mary for her obedience to the greatest of callings. And then we rose to sing, alternating in differ-ent languages, the magnificent Jubilee Year hymn: “Christ who was, Christ who is, Christ who is to come...”

It was indeed a grand day, a wonderful conclusion to a four-year period (1997-2000) during which we prepared for and celebrated the Jubilee of our redemption and the crossing over into a third Christian millennium.

In announcing the Jubilee’s preparatory phase in his 1994 apostolic letter “As the Third Millennium Draws Near,” Pope John Paul II called Vatican Council II a “provi-dential event” by which the Church began to ready itself for the new millennium.

His reasons for saying this are a com-mentary not only on the meaning of Vatican II, but also on what he hoped would dawn with the next millennium.

Jubilee Year will foster vocations

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The Jubilee’s legacy in this area may ultimately prove helpful in resolving what is called the Church’s “vocations crisis.”

(Readers are encouraged to send their questions about vocation and mission. The editors welcome their comments.)

Discussion Point

Where do you feel the Church is addressing the needs of women and youth?

Parish groups address needs

This Week’s Question

What important concern of yours would you like to see addressed by a parish small group?

“My interest and concern has long been holistic spirituality. We all know ‘about’ Christ, but how can we bring Christ alive into our everyday lives?” (Sister Theresa Steiner, Cheyenne, Wyo.)

“My concern would be how we can be more inclusive in our Church. How can we make people feel more welcome?” (Mary Dentone, San Diego, Calif.)

“For me, it would be dealing with the emotional stress of caring for an aging parent. So many people these days are raising their own children and working and providing care for older family members. How does it all fit together?” (Mary Colgren, Buffalo Grove, Ill.)

Lend Us Your Voice

An upcoming edition asks: What are the greatest causes of misunderstandings at home?

To respond for possible publication, write to Faith Alive! at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. All contents are copyrighted © 2001 by Catholic News Service.
From the Editor Emeritus/John E. Fink

Three categories of great Christian writers

As those in academic communities know, “doctor” is the title of an accomplished teacher. In the Catholic Church, “doctor” is the title of someone who was a leader in articulation of Christian theology or who had a discerning sense of justice. It is given to someone who is a leader in theology or who was a leader in articulating justice. The title of “doctor of the Church” has been given to persons who were leaders in articulating justice. The Church has recognized three cate-
gories of outstanding Christian writers: the apostolic fathers, the Church fathers, and the doctors of the Church. The apostolic fathers were Christian writers of the first century. Their writings were derived from Christ’s apostles. Chief among them are St. Clement, the third successor of St. Peter as bishop of Rome; St. Ignatius of Antioch, the second successor of St. Peter in that see and a dis- tinguished bishop; and St. Polycarp, bishop of Smyrna and another disciple of St. John. The unknown authors of the Didache, an important record of Christian belief practice and growth between the apostles and the second century, are also consid-
ered to be apostolic fathers.

Christian writers of the Church were theologi-
gans and writers of the first eight cen-
turies who were known for their learning and writing that helped to shape the Church. Depending upon what list you consult, there were about 100 Fathers of the Church, usually divided between Greek and Latin Fathers. This di-
vision was not only by language but also by whether they lived in the Eastern or Western world.

They also were sometimes divided between Ante-Nicene Fathers, who lived before the Council of Nicea in 256, and Post-Nicene Fathers, who lived after the fourth century. The greatest of the Fathers of the Church were also considered to be the doctors of the Church. Initially, the doctors were SS. Augustine, Ambrose, Jerome and Pope Gregory (dei Gratia). However, they were all from the West, so later four men from

the East were added: SS. Athanasius, Basilis, Gregory Nazianzen and John Chrysostom. All of them lived between 297 (the date of Athanasius’s birth) and 604 (when Gregory the Great died).

The list then, were then, were commonly recognized as the doctors of the Church at least from the eighth century until the 16th century. In 1975, Pope Paul VI added St. Pius V to honor St. Thomas Aquinas in a special way and he added him to the list of doctors. St. Thomas Aquinas was named in 1588. The list remained at 10 until the 1720s. St. Anselm was added in 1720, St. Isidore Seville in 1722, and St. Peter Chrysologus in 1729. St. Leo the Great was added in 1754. Most recently, half of the doctors were named during the 19th and 20th centuries.

The list was an all-male club until 1970. Even today, although the last three names to the list were women, doctors out-
number women doctors 30 to three.

SOME PEOPLE ARE fond of making lists. They may do it be-cause it’s organized or because it makes them feel well ordered. Just for the heck of it.

Some list makers come out of the woods with pencil and paper in hand, while others have been known to simply walk into a room and start to come to list making because they took a course in shaping up their lives. For whom it’s natural, there’s great delight in creating the personal shorthand they use in their lists.

Genetic listers have mysterious items on their grocery lists such as “p. nap.” (paper napkins) or “S. plf.” (save the fetus). Lists of errands contain notations such as “shp. bkg. flay.” (shop for bologna, veggies, or “flay” get cats’ flea medi-
cine at the vet’s). If read out loud, these lists would sound something like the last verse of Old King Cole: “I was studying your math while wondering what to write. Their lists tend to contain self-evident items such as “go to class on time” or “call Grandma on the phone.” Some may argue that it’s not because I’d forget, but simply because I have a steel-trap mind, phoned me to ask, “Where were you at lunchtime? We missed you.”

Anyway, as the years went on the list-
making opportunities expanded. Not only did I have my personal daily tasks to com-
plete, but also the groceries to buy, the kids’ shopping requests, and the appointments to keep. As my husband and I hit our 50s, we became interest-
ted in genealogy. There were my own in-
laws, immediate and extended family to re-
member. All these new ones and the cre-
ations of lists, a long, hard enumeration. “Sustainability” is the new buzzword, phoned me to ask, “Where were you at lunchtime? We missed you.”

Rats. Before my eyes there appeared a premonition of my pitiful remaining years, full of broken engagements and unfinished tasks. I never dreamed it could get worse.

But, guess what? Nowadays, I find that the mass of making lists continue, but also increase and multiply in biblical fashion. Fortunately, my husband and most of my other personal habits suffer from the same malady, so my companionship is not unique.

I’m making a list which begins with a note to “rem. rd. lst” (remember to read my list.)

Cynthia Dewes, a member of St. Paul the Apostle Parish in Greensnate, is a regular columnist for The Criterion.

Crossing and mending bridges in our lives

Perhaps some readers are familiar with the Pulitzer Prize-winning novel made into a 1944 movie: The Bridge of San Luis Rey. Author Thornton Wilder’s book helps us understand the com-
bed presence of God in our lives. When we consider the meaning of life, we realize that we are offered a choice. For example, going to class on time, or “call Grandma on the phone.” Some may argue that it’s not

the impact individuals have on others in our lives. It also reminds us of the impact we ourselves have on others. The greatest thing we can do is to make a difference in the lives of others.

As those in academic communities know, “doctor” is the title of an accomplished teacher. In the Catholic Church, “doctor” is the title of someone who was a leader in articulation of Christian theology or who had a discerning sense of justice. It is given to someone who is a leader in theology or who was a leader in articulating justice. The title of “doctor of the Church” has been given to persons who were leaders in articulating justice. The Church has recognized three cate-
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Cynthia Dewes, a member of St. Paul the Apostle Parish in Greensnate, is a regular columnist for The Criterion.
The Book of Nehemiah is the source of the first reading. This book only occasioned the appearance of the Liturgy of the Word. It traces to the period, both before and after the return from exile. But Nehemiah was an actual figure, not a literary creation. He had connections with the highest authorities, and he was, in a sense, more of a governmental functionary than a religious spokesman. However, the message derived from his actions and life was seen in a religious perspective.

Throughout the book, and in this reading, the central figure is not Nehemiah but Ezra, who was a religious figure, a priest. As had the prophets in earlier times, Ezra attempted to bring the people again to religious fidelity.

In this reading, Ezra gathers around him an assembly of people, which included men, women and children. It therefore was not a formal cultic event, since more formal religious ceremonies were segregated by gender.

For a long time, from daybreak to midday, roughly six hours, Ezra read from the Scriptures. He paid great veneration not just to what was written, but to the written text itself. This evidenced his reverence for the Revelation of God, given to Moses and kept as the Torah.

After this lengthy session of proclaiming the written Revelation, the people acknowledged the divine character of the text. They even bowed down, prostrating themselves on the ground as a sign of deep religious recognition of the Word of God. At this point, Nehemiah entered the picture. He, the political leader, and Ezra, the priest, along with Levites, called upon the people to celebrate. It was the holy day, the day of the Lord.

St. Paul’s First Epistle to Corinthians provides the second reading. No record survives to tell us how many people composed the Corinthian Christian community in Paul’s lifetime or what were their circumstances. But the Epistle to the Corinthians, however, make clear that various circumstances pertained within the group, and furthermore that all was not peace and harmony.

The Sunday Readings
Sunday, Jan. 21, 2001

**Nehemiah 8:2-4, 5-6, 8-10**

"Peace and harmony." Various circumstances pertained within the Corinthians, however, make clear that community in Paul’s lifetime or what were the day of the Lord. People to celebrate. It was the holy day, text. They even bowed down, prostrating themselves from their holy readings from Scriptures, the reality of Jesus. It is the reality of Incarnation, the name given by theologians to the fact that Jesus was God and a man. At Christmas, the Church emphasized for us the fact that Jesus was human. He was the son of Mary, born in the natural process of human development and birth. At the Epiphany, the Church put before us Jesus, the Son of God. He is Lord. He is the creator, and the savior, of all.

This weekend continues the story. The propheticity of Isaiah affirms the identity of Jesus. He is the elect of God, the redeemer who brings good news to the poor. The story also makes clear that Jesus was not a distant or static figure. He was in the midst of life.

The place of the synagogue in the story is not insignificant. In synagogues, the devout met to learn from God. God guided their understanding of the Scriptures. God did not desert them. In Jesus, the supreme message of God has come. t

**Question Corner/Fr. John Dietzen**

**At first Pentecost, Peter spoke of Resurrection**

Q was taught and I believe that Jesus arose from the dead and ascended into heaven by his own power because he was God. Why do people today, even clergy, say that Jesus was “taken up” into heaven? Isn’t this wrong? Don’t we believe that our blessed mother Mary was the only one assumed into heaven? (New Jersey)

A There’s nothing at all wrong with this expression. It is how to describe our tradition of what happened to Our Lord at the end of his earthly life. St. Peter was possibly the first to speak of Jesus with these words. In his discourse at the first Pentecost, he proclaims that “God raised this Jesus.” In doing so, “God has made him both Lord and Messiah, this Jesus whom you crucified” (Acts 2:36). St. John, however, is the one who, if we may put it this way, sanctions this way of speaking about the risen Lord. In one place (1 Thes 4:14), he says that Jesus “rose again,” seeming to imply it was by his own power. Every other reference to the resurrection and glorification of Jesus in the Pauline letters attributes this event to the Father. It was he “who raised Jesus from the dead” (Rom 4:24). Galatians 1:1. Corinthians 6:14 and numerous other Pauline texts say the same.

The Sunday Readings

For the towering hills where once I dwelt. With greening leaves against white, chalky cliffs.

Where from the cascaded stream a rain.

Lows life.

And for the stained-glazed church in which I kneel. I thank thee, Lord, in deep-felt gratitude.

From winter storms that give us diamond ice. For a glittering, stunning interlude, You turn, relenting, in what seems a trice, To grace the frozen earth with fleeting beauty.

I thank thee, Lord, in deep-felt gratitude. To bless for holy, everlasting care.

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

**Daily Readings**

**Monday, Jan. 22**

**Vincent, deacon and martyr**

Hebrews 9:15, 24-28

Psalm 98:1-6

Mark 3:22-30

**Tuesday, Jan. 23**

**Hebrews 10:1-10**

Psalm 40:2, 4, 7-8, 10-11

Mark 3:31-35

**Wednesday, Jan. 24**

**Francis de Sales, bishop and doctor of the Church**

Hebrews 10:11-18

Psalm 110:1-4

Mark 4:1-20

**Thursday, Jan. 25**

**Conversion of Paul, apostle**

Acts 22:3-16

or Acts 9:1-22

Psalm 117:1-2

Mark 16:15-18

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

For every season under the sun

Don’t we believe that Jesus rose from the dead and ascended into heaven by his own power because he was God. Why do people today, even clergy, say that Jesus was “taken up” into heaven? Isn’t this wrong? Don’t we believe that our blessed mother Mary was the only one assumed into heaven? (New Jersey)

A There’s nothing at all wrong with this expression. It is how to describe our tradition of what happened to Our Lord at the end of his earthly life. St. Peter was possibly the first to speak of Jesus with these words. In his discourse at the first Pentecost, he proclaims that “God raised this Jesus.” In doing so, “God has made him both Lord and Messiah, this Jesus whom you crucified” (Acts 2:36). St. John, however, is the one who, if we may put it this way, sanctions this way of speaking about the risen Lord. In one place (1 Thes 4:14), he says that Jesus “rose again,” seeming to imply it was by his own power. Every other reference to the resurrection and glorification of Jesus in the Pauline letters attributes this event to the Father. It was he “who raised Jesus from the dead” (Rom 4:24). Galatians 1:1. Corinthians 6:14 and numerous other Pauline texts say the same.

The criterion of the early Church, as with Paul, to view the resurrection and Ascension as one single event in the exaltation of Christ and of our salvation, carried out by the Father of glory, “raising him from the dead and seating him at his right hand in the heavens” (Eph 1:20).

It was in this exaltation, sharing the Father’s glory, that Jesus received his own power to give life new existence, even resurrection, to those who believe in him. (See, for example, 1 Cor 15:20-24). The usual understanding of these words of the apostle Paul is that the power of the Resurrection is ascribed to the Father of all life, as part of the attribution of the whole of redemption to the Holy Trinity, with each of the three divine persons holding a respective role.

Q We want to thank you for the great recipe for eucharistic bread. Our bread bakers say it is much easier to work with, and we use it regularly. (Ohio)

A I am grateful to you and the many others who wrote with their “success stories” about the recipe we mailed. It was requested by more than 700 readers.

The recipe was developed by a deacon, a professional baker, in Idaho. The ingredients are only wheat, flour and water, but the instructions for preparation are quite simple, it is still available by sending a stamped, self-addressed envelope to me at Guinliahall, Peoria, IL 61615-0325.
**The Active List**

The Criterion welcomes announcements of archdiocesan Church and parish open-to-the-public activities for "The Active List." Please be brief—listing date, location, event, sponsor, cost and time. Include a phone number for verification. No announcements will be taken by telephone. Notices must be in our office by 10 a.m. Monday the week of (Friday) publication. The Criterion; The Active List; 1490 N. 3rd St. (hand delivery); P.O. Box 1717; Indianapolis, IN 46206 (mail); 317-236-1593 (fax); mklein@archindy.org (e-mail).

**January 19**


**January 19-20**


**January 21**

Mount Saint Francis Retreat Center, 101 Anthony Dr., Mount Saint Francis, Retreat for men and women. "The Gospel Call to the Kingdom," check-in 7-8 p.m. (E.S.T. times), concludes Sun. approx. 1:30 p.m. Suggested offering $55. Information: 317-923-8817.

**January 20**

St. Gabriel Church, 600 W. 34th St., Indianapolis. Missa retiret, "Forgiveness.

Parish, cafeteria, 1752 Schiller Lane, New Albany, Madonna Circle, spaghetti supper, 4-30 p.m. $55 large serving $63 small serving. Information: 812-948-0041.

**January 28**

Indiana Statehouse, north entrance, Capitol and Ohio streets, Indianapolis. Right to Life of Indianapolis, pro-life memorial service for the unborn, 2-3 p.m. Mary’s Torch, Rossville, (located on 925 South, 8 miles east of 421 South, 12 miles south of Vsxville). "Collaborative Spirituality," 2-30 p.m. followed by Mass, 3:30 p.m. Father Elmer Burkinkel. Information: 812-689-3551.


Holy Rosary Church, 520 Stevens St., Indianapolis. Tridentine (Latin) Mass, Mon.-Fri., noon; Fri., Wed., Fri., 7:30 p.m. Information: 317-436-4748.


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**January 27**

Our Lady of Perpetual Help Church, 600 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Catholic Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests prayer chapter, 1 p.m. Information: 317-257-2286.

St. Lawrence Chapel, 6944 E. 38th St., Indianapolis. Adoration of the Blessed Sacrament, 7-9 a.m.-5:30 p.m. Benediction and Mass.

Rexville Catholic Parish, 1733 Dr., Indianapolis. Right to Life of Indianapolis. Adoration of the Blessed Sacrament, 7:30 p.m.; rosary for world peace, 8 p.m.

St. Gabriel Church, 600 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

**January 28**

Indianapolis Athletic Club, 5854 W. 116th St., Indianapolis. Business group, 6:30 a.m.; Catholic Civitas Dei, 5854 W. 116th St., Indianapolis. Study group, 2:30-3:30 p.m.

**February 4**

St. John the Evangelist Parish, 5500 W. 48th St., Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Catholic Church, 5692 Central Ave., Indianapolis. Marian Movement of Priests prayer chapter, 1 p.m. Information: 317-257-2286.

St. Lawrence Chapel, 6944 E. 38th St., Indianapolis. Adoration of the Blessed Sacrament, 7-9 a.m.-5:30 p.m. Benediction and Mass.

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St. Gabriel Church, 600 W. 34th St., Indianapolis. Spanish Mass, 5 p.m.

**February 1**

St. Gabriel Church, 600 W. 34th St., Indianapolis. Missa retiret, "Forgiveness.

Franciscan Sister Timothy Karwosz, facilitator, 10 a.m. no charge. Information: 317-291-7014.

St. Gabriel Church, 600 W. 34th St., Indianapolis. "Castleville ‘Prayer for Life’ service, 6:30 p.m. Information: 317-291-7014.

Cathedral High School, Joe O’Malia Performing Arts Center, 5225 E. 56th St., Indianapolis. "Sleeping Beauty," 1 p.m. and 8 p.m., $4. Tickets available at the door: Information: 317-534-4942, ext. 380.


**February 3**

St. Gabriel Church, 600 W. 34th St., Indianapolis. Missa retiret, "Forgiveness.

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**February 5**

St. Gabriel Church, 600 W. 34th St., Indianapolis. Missa retiret, "Forgiveness.

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K of C 2x5
The Active List, continued from page 12

Blessed Sacrament, prayer service, 7:30 p.m.

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

St. Vincent de Paul Church, 1723 W. 11th St., Bedford. Exposition of Blessed Sacrament, after 8:30 a.m. Mass 9 a.m. reconciliation 4-6 p.m.

St. Joseph Church, 113 S. 5th St., Terre Haute. Eucharistic adoration, after 9 a.m. Mass 5 p.m.; rosary noon.

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration, reconciliation after 9 p.m. Mass midnight.

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

St. Peter Church, 1207 East Rd., Brookville. Exposition of the Blessed Sacrament after 8 a.m. Communion service 1 p.m.

First Saturdays

St. Nicholas Church, 6461 E. St Nicholas Dr., Sunman. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 4720 E. 13th St., Indianapolis. Apostolate of Fatima holy hour 2 p.m.

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

Holy Angels Church, 740 W. 20th St., Indianapolis. Exposition of the Blessed Sacrament 11 a.m. noon.

St. Mary Church, 415 E. Eighth St., New Albany. Eucharistic adoration and confessions after 9 p.m. Mass.

Second Mondays

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

Second Tuesdays

St. Plus X Parish, 7200 Santo Dr., Indianapolis. Separated and Divorced Catholics support group 7-9 p.m. Information 317-378-8254.

Second Thursdays

Focolare Movement, Rome home. Indianapolis Gathering, 7-9 p.m. Information 317-257-1073.

St. Luke Church, 7255 Holliday Dr. Indianapolis. Holy hour for priests and religious vocations 7 p.m.

Second Saturdays


Third Sundays

Mary’s Schoenstatt, Revellte (located on 925 South, 8 mile east of 421 South, 12 miles south of Versailles) Holy Hour, 2:30 p.m.; Mass, 3:30 p.m.; Father Elmer Buswinkel.

Information: 812-689-3551. E-mail: eburwink@seidata.com.

Christ the King Church, 1827 Kessler Blvd. E. Dr., Indianapolis. Exposition of the Blessed Sacrament, 2 p.m. (Monday), rosary 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 36th St., Indianapolis. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7-30 p.m. Child care available Information 317-236-1586.

Third Wednesdays

St. Jude Church, 5553 McFarland Rd., Indianapolis. Rosary, 6:15 p.m. Information 317-783-1445.

Archbishop O’Meara Catholic Centre 1400 N. Meridian St., Indianapolis. Catholic Widowed Organization, 7:30-9 p.m. Information 317-784-1102.

Holy Family Parish, Main St., Oldenburg. Support group for the widowed, 7 p.m.

Information: 812-934-2524.

Calvary Mausoleum Chapel, 415 Troy Ave., Indianapolis. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9003 Haverstick Rd., Indianapolis. Mass, 2 p.m.

St. Elizabeth’s, 2000 Churchman Ave., Indianapolis. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served Information 317-849-5840.

Third Fridays

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

Third Saturdays

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

Handchime harmony

Students from St. Paul School in Sellersburg (shown here) and St. Mary School in New Albany are learning how to play handchimes, also known as handbells, thanks to a 1999 grant from the American Guild of English Handbell Ringers. St. Paul students (from left) Katie Wilson, Molly Schellenburg, J.T. Hamm and Kate Hamm enjoy learning to play the unusual musical instruments. The schools were awarded the grant again last fall, but did not accept it because handchimes had already been purchased for use at St. Paul School, and St. Mary School received a donation to purchase them. Teacher Ronda Hobbs-Jackson coordinates the music program at both schools.

Leading the way to a healthier community.

Since its earliest beginnings, St. Francis Hospital & Health Centers has been committed to its community. To meet the needs of those it serves, St. Francis offers a full range of services including cardiac care, bone marrow transplants, OB and women’s services and orthopedic surgery, for which it was recently rated “Best in the Nation.” Call (317) 782-7997 for more information.

www.stfrancishospitals.org

The Criterion  Friday, January 19, 2001  Page 13
**Principal**

Cardinal Pacelli School, K-8, dedicated to teaching the Catholic faith and providing the highest quality education to its 750 students; is accepting applications for principal. Applicants must be practicing Catholics, certified by the state and Archdiocese as a principal, and have a minimum of 3 years experience in Catholic Schools. Please send resume and 5 references to:

- Search Committee
- Mr. Kevin Dugan
- Our Lady of Grace
- 9900 E. 191st Street
- Noblesville, IN 46060

**Coordinator of Music and Liturgy**

An active suburban parish of 1500 families near Indianapolis, in the Diocese of Lafayette, is seeking a fulltime coordinator of music and liturgy to serve on the parish staff. Responsibilities include liturgical planning, minister training, scheduling, and music leadership at parish celebrations. Strong keyboard, other instruments, and vocal skills required. Master’s degree or equivalent experience needed. Send resume by February 28 to:

- Mr. Kevin Dugan
- Our Lady of Grace
- 9900 E. 191st Street
- Noblesville, IN 46060

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**Saint Joseph’s High School**

**South Bend, Indiana**

**Principalship Opening**

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**Applications Encouraged!**

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Catholic Schools Office
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Fort Wayne, IN 46801

Phone: (219) 426-4611 Fax: (219) 426-3077

E-mail: csopersonnel@fw.diocesefwsb.org

**Application Deadline:** February 1, 2001

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**Diocese of Fort Wayne–South Bend Educational Opportunities**

The Catholic Schools Office is accepting applications for possible Principal openings in 2001–2002, including the following positions:

- Superintendent of Schools
- Assistant Superintendent of Catholic Schools
- Principal, Saint Joseph’s High School
- Principal, Saint Thomas More High School
- Principal, Christ the King School

**Contact:**

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P.O. Box 390
Fort Wayne, IN 46801

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**APPLICATION DEADLINES:**

- Saint Joseph’s High School: February 1, 2001
- Saint Thomas More High School: March 1, 2001

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News briefs

Black clergy mark 500th anniversary of slavery in America
WASHINGTON (CNS)—The National Black Catholic Clergy Caucus marked the 500th anniversary of the arrival of the first slave in the Americas with a call for Sankofa—historical remembrance and response. In a statement issued Jan. 15, Martin Luther King Jr. Day, the caucus said America’s continuing racism, rooted in its history of slavery and genocide, challenges Americans to reflect on “the trauma of racial dysfunction” in their society. “The hemisphere is called to repentance,” it said. The statement said the word Sankofa, taken from the West African tribe of the Akan, means reflective thought that “calls a person or a people to look back to their past for wisdom to discern their future.” The caucus statement is available on the Internet at www.nbcmall.org/nbcca.

HUD nominee came to U.S. from Cuba under Catholic program
ORLANDO, Fla. (CNS)—For Tom Aglio, Mel Martinez’s recent success brings about the same pride a father gains when his own son succeeds. Martinez, a 55-year-old Cuban immigrant who came to the United States with Operation Pedro Pan, a 1960s project of the Miami Archdiocese’s Catholic Charities, is President-elect George W. Bush’s choice as secretary of Housing and Urban Development. Aglio met Martinez, along with 80 other teen-age boys, in a camp south of Jacksonville when Aglio first started to work for Catholic Charities in 1962. The children were sent from Cuba with one suit-case of belongings. Aglio recalled how the young people clung to each other for security. Martinez, who did not see his family for more than five years, said his Catholic faith filled the void.

Food For The Poor retains council membership after investigation
DEERFIELD BEACH, Fla. (CNS)—After an investigation of Food For The Poor’s financial practices, the Evangelical Council for Financial Accountability has praised the agency’s “commitment to employ corrective measures that will build an environment conducive to accountability and excellence.” The council, based in Winchester, Va., released its findings Jan. 12 from an investigation of the Deerfield Beach-based charity, which works to improve the health, education and economic, social and spiritual conditions of people in Central America and the Caribbean. Last September, Food For The Poor founder Ferdinand Mahfood gave up his position as CEO after admitting he had diverted charitable donations—now estimated at more than $400,000—to two female members of his staff with whom he was sexually involved and to members of their families.

Pope sends prayers, agencies pledge help after earthquake
VATICAN CITY (CNS)—Following a major earthquake in El Salvador and surrounding countries, Pope John Paul II offered prayers for victims, and the Catholic charity Caritas pledged to help relief efforts. In a Jan. 15 telegram and at his Jan. 14 weekly Angelus prayer, the pope said he was deeply saddened by the tragedy, and he urged the international community to mobilize quickly. In a Jan. 15 appeal, Caritas said Auxiliary Bishop Gregorio Rosa Chavez of San Salvador told the agency to encourage monetary donations because all relief material could be purchased locally. Caritas set its initial goal for the El Salvador drive at $1 million. In Baltimore, Catholic Relief Services, the U.S. bishops’ international relief and development agency, pledged an initial $50,000 to assist victims.

Pope tells diplomats that world problems are rooted in selfishness
VATICAN CITY (CNS)—In his annual “state of the world” address to diplomats, Pope John Paul II said the wars, social injustices and ecological imbalances that continue to plague many countries are rooted in human selfishness. The pope said the solution lies in an approach that may seem “too simple” to the world’s powerful: treating all people as brothers and sisters. He noted some hopeful signs in recent peace agreements and international steps to reduce poverty and illiteracy. The pope made the remarks Jan. 13 in an audience with ambassadors representing the 172 countries that maintain full diplomatic relations with the Holy See.

Papal visit not discussed as Russian official meets pope
VATICAN CITY (CNS)—Russian Foreign Minister Igor Ivanov said the possibility of a papal visit to Moscow was not a topic when he met with Pope John Paul II at the Vatican. “This aspect was not discussed today,” Ivanov told reporters at a Jan. 15 press conference. The Russian Orthodox Church has opposed such a visit. Two days earlier, at a ceremony within view of the dome of St. Peter’s Basilica and attended by Vatican officials, Ivanov laid the first stone for a new Russian Orthodox church in Rome. In an interview Jan. 14 with a major Italian daily, Ivanov said the question of a papal visit to Moscow hinged on improved relations between the Vatican and the Russian Orthodox Church.

People

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World

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Auxiliary Bishop Patrick Sheridan of New York retires at age 78

VATICAN CITY (CNS)—Pope John Paul II has accepted the resignation for reasons of age of 78-year-old Auxiliary Bishop Patrick J. Sheridan of New York. The announcement was made at the Vatican Jan. 15. Church law says at age 75 a bishop “is requested to present his resignation” to the pope. The pope may refuse it or delay accepting it, and Pope John Paul often keeps bishops active beyond their 75th birthday, as in the case of Bishop Sheridan. Born March 10, 1922, in Manhattan, Bishop Sheridan has been a parish priest at St. Patrick’s Cathedral for 47 years. He was named an auxiliary bishop for the New York Archdiocese on Oct. 29, 1990.

Pope thanks Italian police for extra effort during Jubilee Year

VATICAN CITY (CNS)—Pope John Paul II thanked Italian police for extra efforts to help the Vatican during the Jubilee Year and said he hoped they gained spiritually from the experience. “I realize how many difficulties you had to face,” he said Jan. 15 at an annual meeting with about 110 Italian security personnel assigned to the Vatican. “Thanks be to God,” he added, “that the intense Jubilee days passed without serious episodes of disorder or danger.” Roberto Scigliano, chief of Italian police at the Vatican, told the pope it was a “miracle” that no serious security problems arose during the Jubilee, which drew an estimated 130 scheduled celebrations and special events.

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