



**The**

# Criterion

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February 2, 2001

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## Pope names seven more cardinals, brings total to 44

VATICAN CITY (CNS)—In a surprising and unprecedented move, Pope John Paul II named seven new cardinals after appointing 37 just a week earlier.

The new nominees included archbishops from Ukraine and Latvia whom the pope had designated cardinals *in pectore*—in his heart—in 1998, but whose names could not be divulged until now.

Additionally, he named two prelates from Germany, the first black cardinal from

South Africa, a Bolivian and the head of the Ukrainian Eastern-rite Church.

Announcing the nominations Jan. 28, the pope said he recognized that he would be further exceeding the technical limit of 120 cardinal-electors, who are under age 80 and eligible to vote in a papal conclave. After they accept their “red hats” at a consistory Feb. 21, the total number of cardinal electors will be 135.

Barring deaths, the latest appointments

will leave the College of Cardinals with a record-high membership of 185.

The two *in pectore* cardinals-designate were:

• Marian Jaworski, 74, the Latin-rite archbishop of Lviv, Ukraine, and a close personal friend of Pope John Paul. Many of his faithful of about 175,000 are of Polish ethnic origin. Because of the delicate relations among Christian communities in Ukraine, his nomination

was considered a sensitive issue.

• Janis Pujats, 70, the archbishop of Riga, Latvia. In 1998, the last time the pope named cardinals, the archbishop was making news by publicly urging Russia to stop interfering in Latvia’s internal affairs, particularly on the status of Latvia’s Russian minority.

Speaking from his apartment window

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## Pro-life supporters pray for end to abortion

By Mary Ann Wyand

“Abortion is a crime against the sanctity of life,” Bishop Chatard High School sophomore Laura Laycock told pro-life supporters gathered at the Indiana Statehouse on Jan. 28 for a memorial service commemorating the lives of 40 million unborn babies aborted in the United States since 1973.

“It robs innocent babies of existence,” Laura said. “It is murder in every sense of the word. It is preplanned execution of a living baby.”

Laura, who is a member of Christ the King Parish in Indianapolis, and classmate Elizabeth Wissel of St. Pius X Parish in Indianapolis were two of the speakers at the annual memorial service sponsored by Right to Life of Indianapolis.

More than 300 pro-life supporters from throughout central Indiana attended the ecumenical prayer service, then marched from the Statehouse to Monument Circle with pro-life signs.

Laura and Elizabeth also participated in the archdiocese’s youth trip to the 28th annual March for Life on Jan. 22 in Washington, D.C., and they discussed that experience as well as their pro-life beliefs.

“We must defend these [unborn] children,” Laura said. “We must be their shields, their army of defense. We will fight the battle for those who cannot.”

On the day before the March for Life, Elizabeth said, archdiocesan teen-agers toured historic sites in Washington.

See **LIFE**, page 8



Lauren Hughes of Indianapolis carries a rose in memory of babies who died in abortion during the annual pro-life memorial service sponsored by Right to Life of Indianapolis on Jan. 28 at the Indiana Statehouse. She is the daughter of Benjamin and Lisa Hughes.

## New Albany native named bishop of Bridgeport

By Jennifer Del Vecchio

The honor of having a bishop graduate from your school could mean “that the school may get famous,” said B.J.



Bishop William E. Lori

Reister, an eighth-grade student at Our Lady of Perpetual Help School in New Albany.

The naming of Auxiliary Bishop William E. Lori of Washington as the new bishop of Bridgeport, Conn., has students

remembering their meeting with him last year and teachers using his example to foster vocations to the priesthood and religious life.

Bishop Lori, 49, graduated from Our Lady of Perpetual Help School in 1965. He succeeds Cardinal-designate Edward M. Egan, who was named archbishop of New York last May.

Last November, students got to meet the man whose picture hangs in their school hallway during a trip to Washington D.C.

At the time, Bishop Lori was auxiliary bishop of Washington.

They were supposed to meet him after Mass at the Basilica of the National Shrine of the Immaculate Conception, but he didn’t make it.

See **LORI**, page 2

## Pope offers prayers for Indian earthquake victims

VATICAN CITY (CNS)—Responding to news of an earthquake that devastated northwestern India, Pope John Paul II prayed for victims and survivors.

At his Jan. 28 weekly Angelus prayer, the pope said he was following the latest reports from India “with great concern.”

U.S. seismologists measured the Jan. 26 quake, centered in India’s western Gujarat state and also felt in neighboring Pakistan, at magnitude 7.9, making it the strongest to strike India in 50 years. Indian officials feared the death toll could rise to 20,000 people.

Pakistan has reported a dozen deaths.

Just two weeks earlier, an enormous earthquake of a similar magnitude hit El Salvador and surrounding countries, killing more than 700 people.

The pope called on all people to “unite their moral and material forces, so our brothers and sisters so harshly tried get the necessary relief.

“While I pray for the victims,” he said, “I assure my closeness, with sentiments of deep

solidarity, to the Indian and Pakistani populations struck by this appalling disaster.”

The pope also sent a telegram Jan. 27 to the Vatican’s representative in India, Archbishop Lorenzo Baldisseri. In the message, the pope said he was praying especially for rescue and aid workers, “encouraging them to persevere in their efforts to bring relief and support to the stricken population.”

In an interview with Vatican Radio Jan. 27, Archbishop Baldisseri said Caritas offices in New Delhi and Bombay were mobilizing relief efforts.

He said the fact that the quake struck on Republic Day, a national holiday, aggravated the disaster, because many people were at home.

An Italian missionary in India told Vatican Radio the country’s population density further amplified the quake’s effects.

“If you consider that India by now has more than 1 billion inhabitants,” said Father

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A young survivor of the powerful earthquake that struck northwestern India Jan. 26 drinks water at a military hospital in the city of Bhuj.

# CARDINALS

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above St. Peter's Square, the pope said he had several other new cardinals in mind which, for various reasons, could not be announced the previous week.

They included Cardinal-designate Lubomyr Husar of Lviv, head of the Eastern-rite Ukrainian Catholic Church, who was elected to his post by a Ukrainian synod Jan. 25 and approved by the pope the next day. The Ukrainian-born prelate is also a naturalized U.S. citizen. He will turn 68 on Feb. 26.

The pope said that with the naming of Cardinals-designate Husar, Jaworski and Pujats, he wanted to honor East European Catholic communities that offered heroic example to the rest of the Church in the 20th century.

"They knew how to witness their faith among sufferings of every kind, which not infrequently culminated in the sacrifice of one's life," he said.

Cardinals-designate Husar and Jaworski are expected to take leading roles in preparing for the pope's June 23-27 pastoral visit to Ukraine.

The pope, without further explanation, then named four "well-deserving pastors" to the list of new cardinals:

- Johannes Joachim Degenhardt of Paderborn, Germany, who turns 75 Jan. 31.
- Julio Terrazas Sandoval of Santa Cruz de la Sierra, Bolivia, 64.
- Wilfred Fox Napier of Durban, South Africa, 59.
- Karl Lehmann of Mainz, Germany, 64.

Vatican spokesman Joaquin Navarro-Valls said the pope's decision to name cardinals in two groups a week apart hinged on the fact that Cardinal-designate Husar was up for election by the Ukrainian Eastern-rite synod in late January.

The pope wanted to name most of the cardinals in mid-January, so they would have time to prepare for the February consistory. But he held back several names so that Cardinal-designate Husar would not be the only one nominated on Jan. 28, Navarro-Valls said.

The pope did not add new names based on reaction to his original list of cardinals, the spokesman said.

"All these names were in the pope's mind the week before," he said.

Although he has served many years as president of the German bishops' conference, Cardinal-designate Lehmann was considered a surprise choice by many Vatican-watchers. For one thing, he is a bishop, not an archbishop. For another, he has been in the middle of pastoral tensions with the Vatican in recent years, including a much-publicized disagreement over German Church involvement in a state-run abortion-counseling program.

In addition, Cardinal-designate Lehmann's comments last year that he thought Pope John Paul might one day consider resigning prompted criticism inside the Vatican.

Cardinal-designate Degenhardt, on the other hand, was one of the first German bishops to embrace the Vatican's view that the German Church should withdraw from the abortion-counseling program.

South African Cardinal-designate Napier, a Franciscan and president of the Southern African Catholic Bishops' Conference, has many times been mentioned as a possible candidate for the College of Cardinals, but had always been passed over. He took a leading role in the Church's opposition to apartheid in the 1980s and in designing pastoral strategies in the country's post-apartheid era.

Only one African was on the pope's original list of 37 new cardinals, Cardinal-designate Bernard Agre of Abidjan, Ivory Coast.

With the naming of Cardinal-designate Terrazas Sandoval, a member of the Redemptorist order and president of the Bolivian bishops' conference, the pope brought to 10 the number of Latin American residential archbishops who will become cardinals Feb. 21.

With the new appointments, Pope John Paul will have left an even stronger personal mark on the College of Cardinals, having named 125 of the 135 cardinal-electors and 161 of the 185 cardinals overall.



## Cardinal Electors

Number of cardinals eligible to vote for a new pope by region

Western Europe	51	Italy	24
Latin America	27	largest country voting blocks	
Eastern Europe	14		
U.S. and Canada	13	U.S.	11
Africa	13		
Asia	13		
Oceania	4		

Includes cardinals named Jan. 21 and 28. One cardinal of Puerto Rico is included in Latin America.

CNS graphic

The January appointments meant that Europe picked up 21 under-80 cardinals, which will leave the continent with 65 potential members of a conclave—almost half the total. Italy alone would account for 24 voting-age cardinals.

Latin America, which will add 11 voting members after the February consistory, will be left with 27 electors. North America, Asia and Africa will have 13 each, and Oceania four.

Leaving aside the possibility of deaths, it would be January 2003 before the aging process would reduce the number of potential conclave cardinals to 120. †

# LORI

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That didn't stop religion teacher Sandy Bierly from figuring out a different way to meet him.

"I called his office and was told he was in a meeting with [Cardinal James Hickey]," Bierly said.

Bishop Lori said if the students could come to his office, he could meet with them.

They boarded two buses and met with him on the grassy slope outside his office, she said.

"He came out and shook hands with all of them," Bierly said. "He told how Our Lady of Perpetual Help School helped nurture his religious vocation. It was beautiful."

Bierly said having Bishop Lori as an example helps her as a religion teacher. Since the school no longer has any teaching sisters, Bierly said she feels it's her duty to foster vocations in other ways to show students what the priesthood and religious life has to offer.

The classes pray for vocations every day, she said.

In previous interviews, Bishop Lori has attributed his love for the Church to

his parents and the sisters who taught him at the school.

B.J. said meeting Bishop Lori "had a very positive effect on people.

"I thought this was pretty cool to meet him and that he went to our school," B.J. said.

Bishop Lori's parents, Francis and Margaret, still live in Clarksville. They attend St. Anthony of Padua Church.

In his address posted on the Bridgeport Diocese Web page, Bishop Lori said he is "forever indebted to his parents ... who continue to strengthen me by their deep faith, their prayer life and the spirit of willing service."

While growing up, Bishop Lori always wanted to be a priest, his mother said.

However, the family never "dwelled

on anything," she said. "We knew he was a good student and had a lot of abilities, but we did not speculate on anything."

In the end, they saw their son continue his pursuit of the priesthood by attending seminary at St. Pius X in Erlanger, Ky., and Mount St. Mary's Seminary in Emmitsburg, Md. He went on to receive a doctorate from The Catholic University of America in Washington, D.C.

"He's energetic, very interested in people, and loves his God and his Church," she said. "He's very happy, and I think he will do a lot of good work. If he's happy, we're happy."

Bishop Lori will be installed as bishop of the Bridgeport Diocese in March, and "he expects a crowd," his mother said. †



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# Cardinal George coming to Evansville to discuss death penalty

By Mary Ann Wyand

Cardinal Francis George of Chicago will discuss "The Death Penalty and the Common Good" at 12:10 p.m. C.S.T. on Feb. 26 at the Centre in Evansville.

The program is free and open to the public. The Centre, located at 715 Locust St., has seating for more than 1,000 people.

The archdiocesan Office of Pro-Life Activities is planning a bus trip to Evansville for the program. People inter-



Cardinal Francis George

ested in the one-day trip should contact Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, at 317-236-1521 or 800-382-9836, ext. 1521, before the Feb. 9 registration deadline. The cost is \$30 per person.

"We will leave the Archbishop O'Meara Catholic Center in Indianapolis at 9 a.m. E.S.T. and return by 7 p.m.," Sister Diane said. "There's a one-hour difference between the two areas. Those interested should bring a bagged lunch for the trip."

Cardinal George's talk was arranged by Evansville Bishop Gerald A. Gettelfinger and is sponsored by the Priests' Council and Diocesan Pastoral Council of the Diocese of Evansville.

"Bishop Gettelfinger has described this topic as 'the most difficult' of the life

issues," explained Paul R. Leingang, director of the Office of Communications for the Diocese of Evansville and editor of *The Message*, Evansville's diocesan newspaper.

"There are opposing views among people of faith," Leingang said. "We believe it is a subject that must be discussed throughout our nation, by believers and non-believers, by those who form and guide young minds, within the structures where the law of the land is examined and applied, and particularly among people who daily affirm the value of human life."

Leingang said Cardinal George will ask the audience to consider this central question: "Is the death penalty necessary for the common good?"

Discussion sessions scheduled from 1:30 p.m. until 2:30 p.m. C.S.T. will address

"The Legislative Process and the Death Penalty," presented by Indiana Citizens Against the Death Penalty; "A Guided Discussion of Reaction to Cardinal George's Speech," facilitated by staff members of the Diocese of Evansville; and "Talking About the Death Penalty at Work, School, Parish and Home," presented by the Indiana Catholic Conference.

In 1995, Pope John Paul II wrote in *Evangelium Vitae* that, "We should not expect simple or easy solutions to what is a profound evil [murder], and even less should we rely on capital punishment to provide such a solution."

The Holy Father also rewrote the section on capital punishment in the *Catechism of the Catholic Church* to reflect updated Church teachings on the death penalty. †

## Bush launches faith-based program

WASHINGTON (CNS)—The White House and five federal agencies will each have an office dedicated to helping faith-based and community organizations work with the government to provide social services under a plan announced Jan. 29 by President Bush.

John DiIulio, a University of Pennsylvania public policy professor who helped create and run a program in Boston that is credited with helping reduce youth homicide in the 1990s, was appointed to run the White House Office of Faith-Based and Community Initiatives.

Former Indianapolis mayor Stephen Goldsmith will serve as an advisor to the faith-based program.

"When we see social needs in America, my administration will look first to faith-based programs and community groups which have proven their power to save and change lives," said Bush in announcing the program at the White House. "We will not fund the religious activities of any group, but when people of faith provide social services, we will not discriminate against them."

As outlined in Bush's executive order, the White House Office of Faith-Based and Community Initiatives would establish policies, priorities and objectives for the federal government to "enlist, enable, empower and expand the work of faith-based and other community organizations."

Its responsibilities would include mobilizing public support for faith-based initiatives; encouraging private charitable giving to such efforts; eliminating "unnecessary legislative, regulatory and other bureaucratic barriers that impede effective faith-based and other community efforts to solve social problems"; and ensuring that those organizations meet "high standards of excellence and accountability."

The offices would be established in the departments of Justice, Education, Labor, Health and Human Services and Housing and Urban Development. HUD has actually

had a Center for Community and Interfaith Partnerships since 1997. Until he was required to resign his political appointment with the arrival of the new administration earlier in January, it was headed by Jesuit Father Joe Hacala.

Sister Mary Rose McGeady, a Daughter of Charity who is president of Covenant House shelters and support services for runaways and kids in crisis, was among the several dozen representatives of organizations that might participate in the program.

"This is a collection of some of the finest America has got to offer," said Bush of his audience, "people who lead with their hearts and, in turn, have changed the communities in which they live for the better. This meeting is a picture of the strength and diversity and compassion of our country."

Father Val Peter, executive director of Girls and Boys Town who planned to attend the meeting with Catholic leaders, told Catholic News Service he would emphasize the need for accountability by participating programs.

Father Peter noted that collaboration between the government and faith-based organizations is nothing new, and actually dates back to the beginnings of the nation, when Churches established hospitals, orphanages and settlement houses.

But in the last few decades, the pendulum has swung away from the government encouraging collaboration with Church-based organizations, and in favor of secular entities, he said, adding that he welcomed a swing back in the other direction.

Father Peter said he also would encourage protections against groups using federal funds to proselytize, which he said is both harmful and unnecessary.

"Mother Teresa touched the lives of the poor and did not proselytize," he said. "She said giving witness is enough."

Keeping overt religious messages out of programs sponsored by the government doesn't necessarily mean sacrificing an organization's faith roots either, he said. †

## Happy New Year!

The Vietnamese Catholic community in Indianapolis and friends celebrated the Lunar New Year or *Tet Nguyen Dan* with a Mass on Jan. 28 at St. Rita Church in Indianapolis. The Vietnamese honor their ancestors and family, and celebrate life during the monthlong holiday.

One of the Vietnamese customs during *Tet* is to give everyone a red envelope containing a small amount of money to wish them prosperity for the coming year.



Msgr. Joseph F. Schaedel, vicar general, and Divine Word Father Joseph D. Vu distribute envelopes with money.



Children share traditional Vietnamese food at a reception after Mass.

Photos by Father Joe Falzenlogen, S.J.



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## Editorial

# Courtesy in public discourse

As the New Year got under way, the rancor of the 2000 presidential election (and post-election) spilled over into the Senate confirmation hearings for Cabinet appointees, and bitter resentment continued to be the dominant theme of political discourse at the national level.

In spite of all the talk of "healing" or "unity," special interest groups on the left and the right, fueled by the news media, seemed determined to fan the flames of public discord.

Is politics in America becoming an exercise in perpetual ugliness and ill will? Is there any way to regain the high ground in the discussion of important political and moral issues? Can we stop the name-calling and character assassination that have now become standard operating procedure in political discussions? Is there any way to "tone down" the confused noise that results from the news media's constant harping on the controversial issues and events *du jour*?

Taken as a whole, the task seems hopeless. But, with faith, all things are possible. So perhaps the mountain of political dirt can be leveled after all—one shovel at a time. If so, let's begin by maintaining a sense of courtesy in public discourse.

Courtesy is much more than politeness. It is an outward recognition of the dignity and respect that is due every human being. At its root, courtesy is closely related to charity and to the kind of reverent sensitivity that recognizes every man or woman as a miracle of creation, a child of God. To be discourteous to another person is to show profound disrespect for that person's integrity and human dignity. Rancor and antipathy are incompatible with courtesy. They tear down and destroy what courtesy seeks to build up and affirm—the integrity and worth of another human being.

God is the ultimate source of all courtesy because divine grace is what calls us into being and sustains us as persons made in the image and likeness of God. Courtesy is at the heart of human dignity because God has respected us enough to endow us with freedom and to love us unconditionally. It is possible to disagree with someone without being discourteous—provided that we recognize the essential goodness in every human being, no matter how odious he or she may appear to us. This "essential goodness" is the divine life in us—freely given by a God who loves and respects us as individual persons no matter how low we have fallen through our freely chosen selfishness and sin.

Throughout the Gospel, Jesus is courteous to everyone he meets—sinners, tax collectors, prostitutes and Pharisees. Everyone receives his respect (even when he's angry), and no one is ever belittled. In fact, the passion narratives contain the most courteous words ever spoken: "Father, forgive them for they know not what they do." No hint of bitterness or rancor here. No accusation or character assassination. The crucified Christ respects his enemies, his persecutors and all who have betrayed his love.

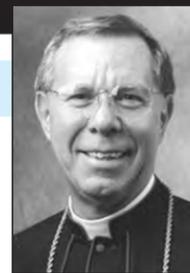
Wouldn't it be wonderful if some small measure of this Divine Courtesy would find its way back into the public discourse of our nation? Then we would be free to argue passionately, and to disagree wholeheartedly, without being rude, offensive or destructive. Let's agree to disagree—but with courtesy and respect for all.

— Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.) †

## Seeking the Face of the Lord

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



# The Church, the media and the truth

Webster's dictionary describes the word *media* as the (Latin) plural of *medium*. Among other entries, it defines *medium* as "an intervening agency, means or instrument by which something is conveyed or accomplished: *words are a medium of expression*." The dictionary defines *media* as "the means of communication, as radio, television, newspapers and magazines with wide reach and influence." The term *media* was first applied to newspapers two centuries ago.

My respect for the influence of the media in our society is one reason I write weekly for *The Criterion* and why, in as far as possible, I want every Catholic household in the archdiocese to receive it. *The Criterion* is one way we try to present the complexity of our faith and the Catholic "story" with accuracy and continuity.

We also need to have access to the secular media. We need it in all its forms in the world in which we live. Because we are an important reality in contemporary society, because we have an ongoing and important story to tell, the secular media also need us.

"Words are a medium of expression," says Webster. It is not always easy to be clear in communication, especially in short "sound bites," for example, on radio or television. The printed word can easily be misunderstood, too.

Contemporary communication in the secular media is not without its challenges. One of the challenges is that newspapers must sell; TV, radio and the entertainment media are businesses whose purpose is to make money as well as to communicate. It is a challenge not to allow the profit motive to override ethical concerns. People in the public media, in general, are fair-minded, responsible and care about the common good of society. (Of course, notable exceptions are purveyors of pornography and hate that appeal to the baser human instincts.)

Fair is fair. If we want our Catholic story to be told, then bad as well as good news gets reported. Yet, some of my non-Catholic friends agree that our Church seems to get more than its share of "bad news" coverage.

One media theme that sells might be called the "David v. Goliath" theme. Perhaps one reason the Catholic Church might receive more than its share of negative media coverage is that, sometimes and somehow, it is perceived as a large and powerful threat in contemporary society. Some unfair negative coverage also happens because the universal nature of our Church membership is difficult to understand. For example, Catholic parishes are often seen to be

independent churches, loosely affiliated with each other, if at all.

Media coverage of the painful closing of St. Bridget Parish (some seven years ago) and the recent sale of the property and removal of the vacant church building illustrates the challenge we face.

Last Dec. 13, a columnist for *The Indianapolis Star*, Dan Carpenter, weighed in on the topic. He sees Catholic parochial schools as a threat to public schools, and he used the St. Bridget story to vent. He acknowledged that income from the sale would go "to other needy buildings."

He wrote: "Certainly, they've taken strenuous measures to sustain and even expand their inner-city schools. But parochial school funding has carried a disturbing spiritual and social price tag. A large chunk of it comes through a Faustian bargain with business people and politicians who seek to undermine inner-city public schools by diverting pupils and dollars into church schools."

Unfairly, Mr. Carpenter distorts fact and makes a facile judgment about motives of good people. Neither business people, nor politicians, nor our Church are trying "to divert students or money from public schools." There is enough challenge for all schools together to serve center-city children and parents.

Mr. Carpenter asserts that the "archbishop honors rich enemies of public schools at gala banquets." Besides failing to mention that he speaks of an annual fund-raiser for scholarships for poor students, he neglects to mention that people of all economic strata are honored.

Mr. Carpenter also employed a device often used by reporters; he sought and quoted a critical "insider" whom he calls "the foremost historian of Indianapolis Catholicism." James Divita, he wrote, "submits that Archbishop Daniel Buechlein has closed inner-city churches since 1992 less for lack of alternatives than for lack of will."

If the quotation is accurate, Mr. Divita strays from history to a judgmental comment that factually doesn't fly.

What do we discern from the above example of media coverage? Clearly, we in the Church need to continue to develop our skills at telling our story so that we are perceived accurately. We need to acknowledge the challenge media folks face. We also need to be circumspect when we read accounts that move from fact to an interpretive spin. And, yes, sometimes we need to speak out when, for whatever reason, we are inaccurately portrayed. †



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### Archbishop Buechlein's intention for vocations for February

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

## Buscando la Cara del Señor

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



# La Iglesia, los medios de comunicación y la verdad

El diccionario Webster describe la palabra inglesa *media* como la forma plural de la palabra latina *medium*. Entre otras entradas, *medium* se define como “una agencia que interviene, modo o instrumento por el que algo se expresa o se logra: las palabras son un *medium* de expresión”. El diccionario define *media* como “los medios de comunicación, tales como la radio, la televisión, los periódicos y las revistas, con amplio difusión y influencia”. El término *media* fue utilizado en los periódicos hace dos siglos.

Mi respeto por la influencia de los medios de comunicación sobre nuestra sociedad es uno de los motivos por los que escribo cada semana para *The Criterion*. Además, es el porqué, en lo posible, quiero que cada familia en la archidiócesis lo reciba. *The Criterion* es un modo que utilizamos para presentar la complejidad de nuestra fe y la “historia” católica con exactitud y continuidad.

También nos falta tener acceso a los medios de comunicación seculares. Los necesitamos en todas sus formas en el mundo en el que vivimos. Ya que representamos una importante realidad en la sociedad contemporánea, y ya que tenemos una importante historia que continúa para contar, los medios de comunicación seculares también nos necesitan.

“Las palabras son un medio de expresión”, según el diccionario inglés Webster. No es siempre fácil de estar claro en la comunicación, sobre todo en las breves “frases pegajosas”, por ejemplo, en la radio o televisión. La palabra impresa también puede ser fácilmente mal interpretada.

La comunicación contemporánea en los medios de comunicación seculares no carece de sus desafíos. Uno de los desafíos es que los periódicos tienen que venderse; la televisión, la radio y los medios de entretenimiento son negocios cuyo propósito es ganar dinero, así como comunicar. Es un desafío no dejar que el afán de lucro domine las preocupaciones éticas. Por lo general, las personas en los medios de comunicación públicos son imparciales y responsables y cuidan del bien de la sociedad. (Por supuesto, las notables excepciones son los proveedores de la pornografía y el odio que tienen atractivo para los instintos humanos más bajos.)

Lo que es justo es justo. Si queremos que nuestra historia católica se cuente, entonces tanto las malas como las buenas noticias se reportan. Sin embargo, algunos de mis amigos no católicos están de acuerdo que nuestra Iglesia parece obtener más cobertura de las “malas noticias” de la que le corresponde.

Uno de los temas de los medios de comunicación que vende puede llamarse el tema de “David contra Goliath”. Puede ser que una razón que la Iglesia católica reciba más cobertura negativa de la que le corresponde es que, a veces de cierto modo, se la percibe como una amenaza grande y poderosa en una sociedad contemporánea. Alguna cobertura negativa injusta sucede también porque la naturaleza universal de la membresía de la Iglesia es difícil de entender. Por ejemplo, las parroquias católicas se ven frecuentemente

como iglesias independientes, con afiliaciones sueltas, si las hay, de la una a la otra.

La cobertura por los medios de comunicación de la penosa clausura de la parroquia de St. Bridget (hace algunos años) y la venta reciente de la propiedad y el quitar del edificio vacío de la iglesia son ejemplos del desafío que enfrentamos.

El pasado 13 de diciembre, un columnista de *The Indianapolis Star*, Dan Carpenter, escribió sobre el tema. Él percibe las escuelas parroquiales católicas como una amenaza para las escuelas públicas, y usó la historia de St. Bridget para desahogarse. Él admitió que los ingresos de la venta se usarían “para otros edificios necesitados”.

El escribió: “Ciertamente, se han esforzado energéticamente por apoyar y aun expandir sus escuelas en el interior de la ciudad. Pero la financiación de las escuelas parroquiales ha tenido un inquietante costo espiritual y social. Gran parte procede de un pacto faustiano con los negociantes y políticos quienes buscan minar las escuelas públicas en el interior de la ciudad desviando a los estudiantes y los dólares en las escuelas parroquiales”.

El Sr. Carpenter distorsiona los hechos injustamente y hace un juicio superficial acerca de los motivos de gente buena. Ni los negociantes, ni los políticos, ni nuestra Iglesia están intentando “desviar a los estudiantes o el dinero de las escuelas públicas”. Existe un desafío suficientemente grande para que todas las escuelas sirvan a los niños y a los padres del centro de la ciudad.

El Sr. Carpenter sostiene que el “arzobispo honra a los enemigos ricos de las escuelas públicas en los grandes banquetes”. Además de mencionar que él estaba hablando de un recogedor de fondos de becas para los estudiantes pobres, también deja de mencionar que personas de todas esferas sociales estaban honradas.

El Sr. Carpenter también utilizó un mecanismo frecuentemente usado por los reporteros; él buscó y citó una crítica “persona enterada” al que llama “el primer histórico del catolicismo de Indianápolis”. James Divita, escribió, “propone que el Arzobispo Daniel Buechlein ha clausurado las iglesias en el interior de la ciudad desde el 1992 menos por falta de alternativas que por falta de voluntad”.

Si la cita es exacta, el Sr. Divita desvía de la historia a un comentario crítico que no se basa en los hechos.

¿Qué discernimos del ejemplo arriba mencionado acerca de la cobertura de los medios de comunicaciones? Callo está que nosotros en la Iglesia necesitamos continuar desarrollando nuestras habilidades de decir nuestra historia para que se nos perciba de forma correcta. Necesitamos admitir el desafío que enfrentan las personas en los medios de comunicación. También necesitamos ser prudentes al leer las historias que mueven del hecho hacia una vuelta interpretativa. Además, sí necesitamos hablar cuando, por cualquier razón, se nos pinta incorrectamente. †

Traducido por: Language Training Center, Indianapolis

## La intención del Arzobispo Buechlein para vocaciones en febrero

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

# Letters to the Editor

## More than ‘religious rhetoric’

The pro-abortion letter in *The Criterion* (Jan. 12) is a strong reminder of the work cut out for the Catholic faith community. My experience is that people who share Ms. [Kathalin] Walker’s pro-abortion view exist in each of our parishes. The logic she offers, (“legal abortion is the lesser of two evils”) is often used by pro-abortionists. If you have an unwanted pregnancy and are poor or abused or oppressed, then according to this line of reasoning it’s ok to kill the unborn child even if the baby is only minutes from a natural birth.

So for those who might share Ms. Walker’s view, please understand that the “lesser evil” argument is an approval to abort your child if you are poor, oppressed, abused or all three. Doesn’t sound right, does it? Can you envision Jesus counseling a poor abused woman to kill the unborn child to help solve her problems?

Ms. Walker’s letter implies that compassion for the woman also justifies the abortion solution. A friend and also a priest had recommended an abortion for a 16-year-old to avoid the family’s perceived embarrassment and the negative effect on her education. He later most sorrowfully realized his focus of compassion for the young woman totally missed the compassion that was required of the person in even greater need, that of her baby.

Another point of Ms. Walker’s letter refers to the Church’s position on abortion as “self-righteous religious rhetoric.” I suggest she read the many articles in *The Criterion* about Catholic groups that actively work to reduce the conditions that lead some women to abortion. Or she could take an afternoon and visit one of the St. Elizabeth’s homes and then decide if this is just “religious rhetoric.” Or she might spend an hour with [Servants of the Gospel of Life] Sister Diane Carollo of our archdiocese Pro-Life Office and hear about the many hands-on, caring projects sponsored by the Catholic Church.

Although much more could/should be said on this subject, Archbishop Buechlein may have best summarized it by saying in his Jan. 19, 2001, column, “A practicing Catholic simply cannot be pro-abortion,” and “within the spectrum of a consistent life ethic, abortion claims unquestionable first priority.” Amen!

Steve J. Zigan, Versailles

## Pro-choice propaganda?

I strongly disagree with Kathalin Walker’s letter in the Jan. 12 issue of *The Criterion*. It sounds like a lot of pro-choice propaganda: “let’s keep abortion legal and safe.” Is she so naïve that she doesn’t know that many, many women die from legal abortion. Abortion clinics do not document women’s death caused by abortion. I might add that abortion is never safe for the unborn baby.

Ms. Walker also believes that it is the poor and oppressed who seek all the abortions. Wrong again. Women seek abortion as a solution to a problem they do not want to face. It is a legal, easy way out. In only a small percentage is it a desperate measure taken because they think there is no other choice. There are other choices—there is always adoption and there are Pregnancy Crisis Centers everywhere willing to help.

The last argument she uses that I take issue with is—“we need more and better sex ed and practical family planning methods.” That comes, also from the pro-choice camp—Planned Parenthood!

Wake up, Ms. Walker. Kids have been getting more and more sex ed, and Planned Parenthood has been distributing condoms to our youth for 25 years now. As a result, we have more teen pregnancies and teen abortions. It just isn’t working.

As long as our law permits abortion, there will not be respect for life. We cannot thoroughly live the Gospel message until we seek and live the truth. The truth is we are only happy when we live moral lives and abortion is always murder.

Mary Badinghaus, Lawrenceburg

## Startled by abortion views

It’s pretty startling to hear Kathalin Walker in “Letters to the Editor” (*The Criterion*, Jan. 12) proclaim, in her observations about the futility of overturning *Roe v. Wade*, that the killing of the unborn by “legal abortion is the lesser of two evils.” This thinking she claims is “short-sighted and naïve: to declare *Roe v. Wade* illegal will result in “back-alley butchers” and self-induced methods that are medically unsafe. Apparently she accepts Planned Parenthood’s Margaret Sanger and her efforts to reduce Jews, African-Americans, and all the poor, and other falsehoods which Planned Parenthood continues to promote today along with the pursuit of the financial gains for abortionists. Nazism today is being attributed to these and other American influences (“The Tyranny of the Supreme Court,” Jan. 2001, *The New Oxford Review*).

She doesn’t know PRI findings, (the statistical office of the “Apostle of Life”), which states: “if we add up all the innocent unborn put to death in the last 30 years due to chemical contraceptive and surgical abortion (that’s allowing two chemical for every one surgical), it equals the current world population; or 70-plus nations, including the U.S., are not replacing themselves due to the low birthrate per family!”

God have mercy! The countries from which we’ve come are *dying*! Medical people tell us that this total abortion figure is too low: “there are seven or eight chemical for every single surgical abortion.”

“Living the Gospel message” is to bring it to our culture, especially our government. We are losing our heritage when we allow government, courts even, to decide who is going to die; when we ban God from schools, but provide sex-ed promoting abortion, promote homosexuality, redefining the family; when we elect to government representatives and senators who aren’t even “true” Americans. We need to exile those who deny the “Creator” and his expectations of us, those who don’t even know who they are!

Eliminating *Roe v. Wade* would be a great way to start.

The Court’s abuse of its power needs correction, also an end of lifetime appointments. We also need to improve our Christian teachings, restoring “true” Catholic education at all levels. A “free” Catholic university’s greatest mission is to teach our Church’s “Spirit-guided” heritage, which very few of them do today!

Father Elmer J. Burwinkel, Madison

## Abortion is unjust choice

In Kathalin Walker’s Jan. 12 letter, she says that we should work to eliminate the conditions that cause some women to abort their children. She is right. This will help reduce the number of abortions, and it will help the women who consider having them.

However, I disagree with her suggestion that there is something insensitive or immoral about attempting to outlaw abortion, and that “respect for life is not shown through force by legislation.” Choosing abortion is an unjust choice, and it should not be necessary for other options to be made easier or more appealing for people to choose not to have abortions. We should offer other appealing options to people in the desperate situations Walker writes about, but people must not be allowed to murder whether conditions make them feel compelled to

See LETTERS, page 13

## Check It Out . . .

A retreat for married couples called **"The Gospel Call to the Kingdom"** will be held Feb. 9-11 at Mount Saint Francis Retreat Center in Mount St. Francis. The retreat begins with check-in between 7 p.m. and 8 p.m. Feb. 9 and ends around 1:30 p.m. Feb. 11. The cost is \$170 per person. For more information, call 812-923-8817 or send e-mail to mtsfran@cris.com.

The Archdiocese of Indianapolis Special Religious Education Program, SPRED, is hosting an **inaugural dinner and dance** with a Valentine theme Feb. 15 from 6:30 p.m. to 10:30 p.m. at the Indianapolis Colts complex, 7001 W. 56th St., in Indianapolis. The cost is \$50 per person. The event raises funds for the program to help special-needs children learn about the Church and receive the sacraments. For more information, call 317-377-0592.

Mount Saint Francis Retreat Center will host a **"Weekend With Christian Mystics"** for men and women Feb. 23-25 at the retreat center in Mount St. Francis. Franciscan Sister Gabriele Uhlein will talk about spiritual development, meditation, mysticism and ecology. The retreat begins with check-in from 7 p.m. to 8 p.m. Feb. 23 and ends around 1:30 p.m. Feb. 25. The cost is \$95, which

includes meals and accommodations. For more information, call 812-923-8817.

A **men's Lenten retreat weekend** will be held at Fatima Retreat House in Indianapolis from March 2-4. Holy Cross Father William Simmons from Notre Dame will present the retreat. A retreat for men and women, "Sacred Landscapes, Both Inner and Outer," will be held March 16-18. For more information, call 317-545-7581.

Saint Mary-of-the-Woods will provide a six-week **Lenten Lecture Series** to deepen the experience of Lent by reading, discussing and praying in concert with Lenten readings, in addition to experiencing the classic Christian prayer of *Lectio Divina* and the contemplative practice of centering prayer. The first session is at 7 p.m. Feb. 28 in Reilly Auditorium in Owens Hall. The cost is \$5 per session or \$25 for all six sessions. For more information, call 812-535-5149.

The Thomas Merton Foundation and the Louisville Art Association will co-host an **art exhibition** from the collection of the Abbey of Gethsemani, which will include some of Merton's works. Merton was a monk at the Trappist monastery near Bardstown, Ky. He

wrote *Seven Storey Mountain*. The exhibition opens Feb. 21 and concludes March 18. Hours are Monday through Friday from 9 a.m. until 8:30 p.m., Saturday from 10 a.m. to 4 p.m. and Sunday from noon to 4 p.m. For more information, call 502-899-1952.

The **Indianapolis Society of St. Vincent de Paul** needs volunteers to staff its distribution center at 1201 E. Maryland St. and its Client Choice Food Pantry at 2111 E. Spann Ave. Help is needed at the distribution center from 8 a.m. to 3 p.m. on Saturday and from 8 a.m. to noon on Wednesday. At the distribution center, volunteers are needed from 7 a.m. to 3 p.m. on Tuesday, Thursday and Saturday and from 8 a.m. to noon on Monday, Wednesday and Friday. There is a critical need for help on Thursday and Friday mornings at the Client Choice Food Pantry. For information, call 317-684-1995 or 317-972-9788.

The annual Religious Awareness Day at Saint Mary-of-the-Woods College begins at 9 a.m. Feb. 7 in Le Fer Hall and Hulman Hall. The theme is **"Rituals and Symbols in Faith Traditions,"** and will include three topics to explore: marriage and commitment, death and dying and observance of holy days. For more information, call 812-535-5212.

**"Savior on the Silver Screen"** will be offered by Saint Meinrad School of Theology's "Exploring Our Catholic Faith Workshops" on Feb. 16-17. Benedictine Father Gueric De Bona and Dr. Richard Stern will be the presenters. They teach preaching at Saint Meinrad and are the authors of a book by the same title as the workshop. Participants in the workshop will view selections of

films portraying the life of Jesus and examine the cinematic, cultural and religious issues raised. The first workshop is from 7 p.m. to 9:30 p.m. Feb. 16 and from 9 a.m. to noon and 1 p.m. to 4 p.m. Feb. 17 at St. Mary Parish, 317 N. New Jersey St., in Indianapolis. The cost is \$50, or \$40 for senior citizens. A second workshop, with different themes, will be offered March 16-17. For more information, call 317-955-6451.

The archdiocesan **Birthline ministry**, coordinated by the Office of Pro-Life Activities, needs donations of maternity clothing, all types of baby clothing and accessories, cribs, strollers, car seats, playpens, diapers and infant formula. The Birthline ministry helps pregnant women in crisis and young mothers who have recently given birth and need assistance. Donations that are in good condition should be delivered to the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan pro-life office, at 317-236-1521 or 800-382-9836, ext. 1521. †

## Vips . . .

**Amber Sibley**, a senior at Cardinal Ritter High School in Indianapolis, is a recipient of the 15th annual Indianapolis Professional Association Achievement Award.

**Tom Branson, Adam Layton, Kyle Padgett and Mark Young**, all students at Father Thomas Sccecina Memorial High School in Indianapolis, were named to the Indiana Football Coaches Academic All-State Football team. †

## Grants . . .

The **youth ministry program at St. Patrick Parish** in Indianapolis has received a \$1,000 grant from the Migration and Refugee Services Office for the pastoral care of migrants and refugees. The grant will fund a project aimed at immigrant youth and young adult ministry by organizing outreach activities, develop-

ing local church programs to embrace youth and young adults, and exploring what other ministry models are in use. The Migration and Refugee Services Office is part of the United States Catholic Conference. The project hopes to reach the Spanish-speaking community throughout Indianapolis. †

# INFORMATION YOU CAN USE

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Archdiocesan seminarian Brian Teipen, a member of Our Lady of the Greenwood Parish in Greenwood, prays the Liturgy of the Hours on a street corner near the Indiana Statehouse on Jan. 28 after participating in a pro-life march sponsored by Right to Life of Indianapolis.

Photo by Mary Ann Wyzard

## LIFE

continued from page 1

"We visited the Vietnam War Memorial, the Korean War Memorial, the Washington Memorial and the Lincoln Memorial," she said. "I honor my country for respecting life enough to send men and women to help others. I honor my country for respecting the lives of our country's best presidents, and those who fought for our country, by building memorials. But I do not honor my country for legalizing abortion.

"As we were walking to the different monuments, we sang church songs," Elizabeth said. "Maybe it was because we had just come from church at the Franciscan Monastery. Maybe we were full of God's love. It was awesome to be part of such a large group of people who believed what I did ... to find so many people who weren't afraid to show how they felt, especially other teen-agers.

"While we were waiting for the march to begin, some kids from Roncalli [High School] were singing 'Our God Is an Awesome God,' and they started chants like 'Hey, hey, ho, ho! *Roe v. Wade* has got to go!' Elizabeth recalled. "As the march progressed, we lost the students from Roncalli, but they left us with a joy we wanted to share with others. Our group kept singing and chanting. That was our way of showing

our faith in God."

After participating in the March for Life, Elizabeth said, "I realized there is more to being pro-life than participating in marches, giving speeches and being against abortion and euthanasia. To be pro-life is a way of life. It's treating all life with respect all the time."

Keynote speaker Nina Fuller of Newburgh shared her family's story during the memorial service. Before introducing her 5-year-old daughter, Fuller said Joannah Tess was born prematurely, weighed less than 3 pounds, and had two heart defects and Down syndrome.

"I believe God spoke to my heart one day during the pregnancy, and he said, 'Nina, trust me. You do not yet know the blessings I have in store for you,'" Fuller said. "When I held little Joannah Tess, I was in awe of the wonder of her life. God is an awesome God, and he has a plan for each one of our lives.

"It amazes me that my government says, 'Go ahead and abort that child. Make your life easier,'" Fuller said. "Let me tell you, for anyone who has had an abortion, for anyone who knows someone who has had an abortion, life is not easier. There is a void. There is an emptiness. I want to offer love and hope and forgiveness for anyone who has experienced an abortion. There is not condemnation here. There is love and compassion and forgiveness." †

## 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.

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THE SOCIETY FOR THE PROPAGATION OF THE FAITH  
1400 N. Meridian St. • Indianapolis, IN 46206  
Sister Marian T. Kinney, S.P. — Director

## INDIA

continued from page 1

Carlo Torrioni, "you immediately realize that whenever a disaster strikes ... thousands of people are affected."

The poorest people, who often live in flimsy, makeshift shanties, are always the most vulnerable, said the priest, a member of the Pontifical Institute for Foreign Missions.

Caritas Internationalis, the Rome-based umbrella group of Catholic charity organizations, launched a \$1 million appeal Jan. 26.

All donations will be sent to Caritas India.

India's prime minister, declaring a national state of emergency, appealed for \$1.5 billion to rebuild Gujarat.

The United States, Britain, Germany, China and other countries already have pledged millions of dollars.

Catholic Relief Services, the U.S. bishops' international relief and development agency, announced Jan. 26 it had approved \$150,000 in initial emergency

funding to assist victims. CRS operates five offices in India.

Turkey, where some 17,000 people died in a 1999 quake, sent search and rescue teams, while Pakistan, India's arch-rival, offered relief supplies. †

### Earthquake relief

The Mission Office of the archdiocese is coordinating donations to help the people of India who were affected by the devastating earthquake there. The death toll is estimated at 30,000 persons.

Contributions are also being accepted for relief efforts in El Salvador, which was hit by an earthquake on Jan. 14.

Checks should be made out to "Mission Office" with a note on the check: "India" or "El Salvador." Checks should be mailed to Mission Office, P.O. Box 1410, Indianapolis, IN 46206-1410. Donations will be forwarded to Catholic Relief Services. †

## Peace project catches on

CINCINNATI (CNS)—A commuter pledges to "spend a few minutes in prayer for world peace" every day on the way to work.

A soldier says he will help whoever needs it at work "regardless of the rank of the person. ... A little kindness can go a long way."

A child promises to share crayons with classmates.

They are among the thousands of men, women and children who have joined the "1,000 Years of Peace" project. Each participant pledges in a personal way to take some extra time, make some extra effort, to make the world a more peaceful place.

Launched on the Internet in December 1999, the project's goal is to generate commitments to acts of kindness, service and prayer that will add up to an entire millennium worth of action for peace—8,765,808 hours.

As of Jan. 22, 2001, the pledges, which are automatically tallied on the project's Web site—[www.pledgepeace.org](http://www.pledgepeace.org)—added up to 662,755 hours.

Co-sponsors of the project are *St. Anthony Messenger Press* in Cincinnati and a communications coalition of religious orders, Sisters United News.

Judy Ball, who is coordinating it for *St. Anthony Messenger Press*, said she thinks most people who sign in and make a pledge learn about it "by word of mouth."

Originally they promoted the project as

simply part of the *St. Anthony Messenger* Web site, [americancatholic.org](http://americancatholic.org), Ball said, but "we'd get inquiries, 'I'm not a Catholic—is it OK for me [to pledge]?'"

"We are trying to direct it to all people of good will," she said.

A computer user can enter a message saying what he or she plans to do, put in an estimate of the number of hours pledged to that activity and submit it.

Ball said when the project started she "naively" thought they would reach their 1,000-year goal of pledges within a year.

"Now we realize it may take up to 10 years, but we are thrilled that so many people have responded to the call to be peacemakers," she said.

About 3,000 people have made pledges so far, she said, and more than 750 of them have asked for e-mail reminders of their pledge and progress reports on the project.

Part of the Web page shows the earth, with a lighter pie-slice area indicating how far the project has gone so far toward its goal. If you think of the globe as a clock face, so far the pie slice covers nearly one hour out of the 12—660,000 hours down, about 8.1 million to go.

Sister Mary Bookser, a Sister of Charity with Sisters United News, said the start of a new year is a good time to invite people to make a pledge.

"Peacemaking is not just for world leaders. It is for all of us," she said. †

## ‘Becoming married’ is a lifelong faith journey

By Andrew and Terri Lyke

When we got married, we thought we had all we needed to make our marriage work. Because we had dated for six years and shared with each other the deepest, most fragile parts of ourselves, we believed we were well suited for each other and prepared for marriage.

Egalitarian and even a bit cocky in our approach to marriage, we thought that ours would break the mold for modern marriage. We worked at being best friends to each other. On our wedding day, we believed that we had what it took to make the perfect marriage.

Of course, we quickly found as life unfolded that there was much to learn about each other, about marriage and about life. We discovered that there was need for growth if this enterprise was to last.

After a few stumbles in the early years, our cockiness was tempered by large doses of humility. It subsided into confidence, an abiding belief that ours was a special relationship, though not perfect.

Through the years we have come to recognize God in us. We honor God in us through our attitude of reverence toward our marriage. Even when we aren't on good terms with each other, we honor our marriage because it is holy.

We have settled into the idea of being students of marriage. Because our marriage is of God, we know that we will never fully know each other and that as long as there is life there will be opportunities for new adventures and new learning—which leads to ongoing growth.

Through the years we learned the difference between “getting married” and “becoming married.” And we realize now that marriage has this growth dimension; it involves an ongoing “becoming.”

Getting married is a pivotal event for a couple. It is the beginning of a new life, the culmination of a budding relationship. It is a profound profession that publicly reveals a love that is meant to last forever.

Getting married is an achievement, an arrival and a threshold to a promise. Unfortunately, in modern culture many couples never get beyond that threshold experience.

Getting married is, of course, only one piece of the pie. What a marriage becomes is another proposition. A marriage is a process, a journey, a vocation that is lifelong.

Herbert Anderson and Robert Cotton Fite, in their book *Becoming Married*, say: “We may fall in love or into marriage but we do not ‘fall’ into becoming married. That requires self-conscious intent.”

In some ways, it starts long before a couple even knows each other. Their perceptions of marriage, shaped over many years by the marriages around them—the marriages they've known about from birth to the present moment—are actually part of their marriage's “becoming.” Cultural influences—ethnic, regional and generational influences, and other influences derived from their families of origin—inform or misinform them about marriage.

Becoming married also involves discerning the call from within oneself to discover what one's vocation in life is to be. It will surely be a vocation to faithful commitment. That is a very important point. But how this faithful commitment will be lived out remains a question.

For some, it will be a vocation to the consecrated life in the Church—in a religious order, for example. For others, this vocation may involve a particular profession—as a teacher or doctor, perhaps. Wherever it leads, prayerfully discerning one's vocation and responding to God's call lead to a life with passion and meaning.

Marriages that are born of this kind of discernment are promising ones because they are shaped by faith.

Becoming married takes a turn toward the particular when a man and a woman choose each other. Their prayerful discernment continues through the engagement period. And their “becoming” continues well into the marriage.

As they traverse the stages of life, a wife and husband continue to learn how to be committed to each other. At each stage there is new development, new becoming: as new parents, as parents of adolescent children, as empty-nesters, during illness, in retirement and even when a spouse dies.

Essentially, becoming married is a journey—a vocation—that begins as a response to God's call and extends throughout life. Becoming married involves ongoing experiences of transformation and conversion.

In October 2000, we celebrated 25 years of marriage. Reflecting on this milestone, we appreciate our growth and our many experiences of transformation and conversion. It is a major achievement for us. Yet, like getting married, getting to 25 years of marriage is but a step in our vocation of faith and commitment.

While we revel in the anniversary, it is exciting to realize that our adventurous journey continues. Our marriage continues to grow, and we are still becoming married.

*(Andrew Lyke is coordinator of marriage ministry for the Archdiocese of Chicago. Terri Lyke is coordinator of marriage ministry to the African-American Community for the archdiocese.) †*



CNS photo from Reuters

It takes love to make a marriage grow—honest, altruistic, open-eyed, compassionate and passionate love—as well as the knowledge that marriage is holy.

## Showing gratitude strengthens love

By David M. Thomas

In many areas of life, growth is easy to assess. But how would you determine growth in a marriage? Books on marriage enrichment recommend that to improve your marriage, to help it grow, work on technique. Find better ways to communicate, solve problems, have sex and fairly negotiate money issues, time issues, parenting issues.

I believe there's much more to life than technique. When it comes to marriage, that “more” is love—honest, altruistic, open-eyed, compassionate and passionate love. Growth in marriage means growth in love over the years.

I'm convinced that love is the most important part of marriage. How can anyone know whether a marriage is growing in love or not? When you know the level of gratitude in a marriage, you have a direct indicator of love's presence. Genuine gratitude fosters true love.

Ask yourself these questions: How grateful am I for having married this particular person? How grateful am I for our years together? Am I grateful for the effort, sensitivity, endurance and thousands of small favors done for

me by my marriage partner? As reasons for gratitude accumulate, the list forms a pattern of marital growth that may previously have seemed so elusive.

Can this same process be used to deepen marital love? My own experience says “absolutely.” In all marriages there are good times and not so good times. Try to recall some of the many reasons you are grateful in your marriage.

The net result is always the same. Love expands because awareness of specific instances meriting gratitude are now known. While this may appear simplistic, I have found this exercise quite profound.

Gratitude is such an important part of all aspects of our life. Our Christian faith is rooted in gratitude for all that has been done by God through Jesus on our behalf. What's important here is to recognize that these same dynamics of gratitude can also enrich and deepen marriage.

*(David Thomas is the senior editor of family life education for Benziger Publishing in Woodland Hills, Calif., and co-director of the Bethany Family Institute.) †*

### Discussion Point

## Faith brings couples closer

### This Week's Question

Share a story about how a marriage grew.

“The most potent episode in my own life—and I'm married 39 years with 10 children—was the death of our oldest child. She was almost 11. An event of that magnitude to a couple who do not have faith in God or belief in one another could destroy them. In fact, it solidified us. It became the focal point in our lives for all that came after, with the understanding that God had called our little girl home.” (Tom Zettler, Meridian, Miss.)

“The people I am referring to are deceased.... He courted her, they were married, and had a wonderful family and family life. Later, she contracted

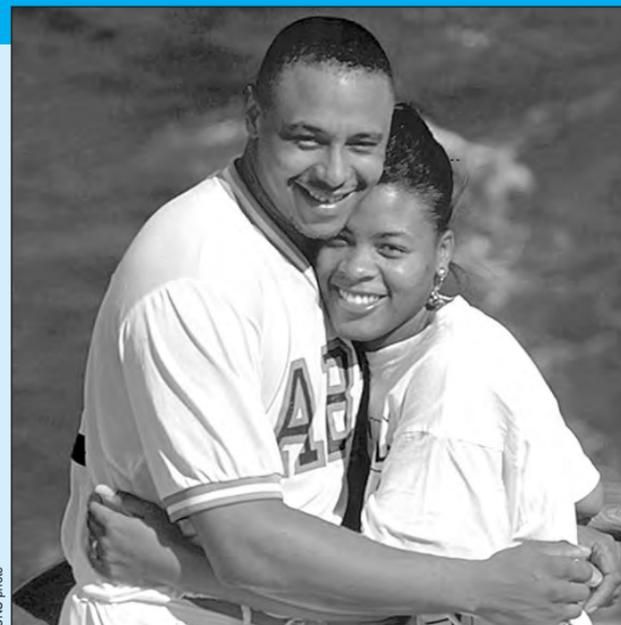
Alzheimer's disease, and he cared for her until the very end. There was always beautiful evidence in their marriage of faith and love.” (Mike Prester, Huntington, W. Va.)

“My mom and dad have been married nearly 36 years.... Faith is central to their relationship. Dad has always said that the best gift parents can give their children is ... faith.” (Jennifer Green, Boston, Mass.)

### Lend Us Your Voice

An upcoming edition asks: What problem have you experienced with praying?

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



CNS photo

From the Editor Emeritus/John F. Fink

## Sixteen Church Doctors lived in 2nd millennium

(Third in a series)

Sixteen of the 33 doctors of the Church lived during the second Christian millennium.



There was a lapse of more than 300 years between the last doctor of the first millennium, St. John Damascene, who died in 749, and the first doctor of the second millennium, St. Peter Damian, who died in 1072. The period between them was one of the darkest in the Church's history.

There are differences between the type of men and women declared doctors of the Church during the first millennium and those selected from the second millennium. For one thing, eight of the doctors of the first millennium were part of the Eastern Church, the area of the world where Christianity began. By contrast, all of the doctors of the second millennium were from Europe.

As Rome became the acknowledged center of the Catholic Church, the Church

became westernized. This was hurried along by the break between the Eastern and Western Churches, officially dated from 1054.

The doctors of the two millennia differed also in that the Church's doctrines were more defined in the last thousand years than they were in the first thousand. This meant that the later teachers spent more time and energy explaining doctrine than in developing it. The doctors of the second millennium also had the advantage of being able to quote from the writings of the doctors of the first millennium—which some of them did with great frequency.

It probably is no coincidence that doctors of the Church have appeared when the Church most needed them. Great teachers arose in the 11th century when the Church was badly in need of reform, and in the 16th century after the Protestant Reformation, another dark period for the Church.

It was probably the 13th century, though, that produced the real giants among the doctors of the Church: Ss. Anthony of Padua, Albert the Great, Thomas Aquinas and Bonaventure.

The second millennium also produced

three absolutely remarkable women: Ss. Catherine of Siena, Teresa of Ávila and Thérèse of Lisieux. It took, though, until 1970 for any woman to be declared a doctor of the Church.

No one knows which great theologians might be named doctors in the future. A saint that I personally believe has been overlooked is St. Thomas More. I believe that his religious writings and his defense of the Church were sufficient for him to be so recognized. It also seems to me almost a certainty that, if John Henry Newman is ever canonized, he will also be named a doctor of the Church.

Next week I'll start a series of very brief biographies of the doctors of the Church. In most cases, I'll cover two of them in each column. You can get the full biographies, and excerpts from their writings, from my two books *The Doctors of the Church*, one on the doctors of the first millennium and the other on the doctors of the second millennium. Alba House publishes them.

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available from Alba House publishers.) †

Cornucopia/Cynthia Dewes

## Reading: it's one of those necessities of life

"What are you reading these days?"

The sound of those words is like music to my ears.



Immediately, my mind begins to sort through the accumulated dreck until it stops at the correct answer.

Perhaps it's a new book about Ernest Hemingway. Maybe it's Doris Goodwin's biography of Eleanor

and Franklin Roosevelt, or a novel by John Updike. Whatever it is, it's in for close scrutiny as my friends and I happily analyze our way through a morning.

People tend to choose buddies who share their interests. So it's no surprise that reading is high on the lists of most folks I know.

Friends I've known since grade school will spend hours on the phone exulting over some new author they've discovered. One of my college roommates called me up from Virginia just to tell me I should read Edward Rutherford's *Sarum*, a fascinating and comprehensive history of the Salisbury area of England, from prehistoric times to the 19th century.

On the phone and in person, grandchildren fill me in on their reading. To my delight, they're enjoying some of the same

books I loved as a child: the Betsy-Tacy series, Nancy Drew, Penrod and Sam. One of them has lent me all her Harry Potters, for which I am eternally grateful.

My husband reads all the time, probably more history than was ever made, and retains everything he reads. He prides himself on being able to read a book, converse with guests and watch TV, all at the same time, a dubious skill but there it is.

Sometimes we read the same things and then have a great time comparing notes. Whoever said you run out of things to talk about the longer you're married is crazy. It's no wonder, then, that our children and their spouses are readers, and critical readers at that. My husband and our oldest son have read every Civil War book there is, and figured out between them what should or shouldn't have happened during that event.

Our daughters-in-law marvel that their husbands are never found without a book at the ready or at least reading a cereal box. Our German children tell us what they're reading in two languages. One daughter-in-law has set me to reading mysteries by the likes of Tony Hillerman and Sue Grafton, and my son-in-law introduced me to non-children's stories by Roald Dahl.

Through a reading club at the public library, I've read things I wouldn't have noticed otherwise, from history to novels

to everything in between. We did seem to flounder for a while in a tiresome spate of memoirs of dysfunctional childhoods, but even they were interesting (at first).

Reading makes our human connections rich and surprising. An Italian guide on a trip to Rome once put me on to reading *The Betrothed*, by Alessandro Manzoni, the great early 19th century Italian author and patriot. I'd never heard of him, even though he's as famous in his country as Mark Twain is here.

An acquaintance who loves to cook mentioned Laurie Colwin, and I found an author whose books are not only instructional about cooking and living in general, but also hilarious. Reading essays like hers, or "God and Man at Yale" by William Buckley, confirm my trust in the essay as a great read. Essays combine the personal quality of a novel with serious attention to ideas, as in criticism and politics.

Winter is a perfect time to read, since most of us don't spend much time outdoors. It's also a good time for lengthy conversations (maybe about books) and personal reflection (maybe about books and life). What an unbeatable combination.

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

Faithful Lines/Shirley Vogler Meister

## Changing the world one volunteer at a time

Did you know that in November of 1997, the General Assembly of the United Nations passed a resolution declaring 2001 as the International Year of Volunteers? I didn't—not until recently when I read this on an Internet Web site. The U.N. also noted that 2001 would be recognized as "The Year That Changes the World."



My first reaction was skepticism: How could volunteerism change the world? Memories then answered the question. My own life has been filled with positive volunteer opportunities, but I've also been fortunate to know so many others who have produced remarkable results through dedicated volunteer work connected with churches, schools, politics, community and health-inspired activities, and events related to all stages of life (human, animal and environmental).

This can be accomplished through simple goals: one person, one project, one day at a time.

Last spring, knowing my involvement with eldercare advocacy, a Florida friend who formerly lived in Indy sent me an *Orlando Sentinel* column by Julie Eberhart Painter. She wrote how once when helping her Girl Scout daughter distribute Easter baskets in a nursing home, she heard a resident say, "They come on holidays to give us things, but no one wants to sit and talk with us." The remark inspired Julie's one-on-one, decades-long involvement as a nursing home volunteer.

Julie told how volunteering "turned out to be more enriching and broadening than gainful employment. I learned to listen without judgment, keep confidences, and use patience. I found that unconditional love nourishes friendship beyond the grave and that the meaning of compassion can be the difference between empathy and sympathy."

Through the Florida paper, I located Julie. Subsequent correspondence revealed her to be a sensitive, talented writer of

diverse prose and poetry, living with her husband in Daytona Beach.

Just after learning about the International Year of Volunteers, I happened to see another of Julie's *Orlando Sentinel* columns. Coincidentally, it emphasized the rewards of volunteerism: "Most of us are happiest when we have a project that takes us outside the house and outside of ourselves. Certainly it answers the question: Why are we here? ... It's easy to become preoccupied with our own ills, to obsess and fixate on the changes in the world and ourselves. The advantage of volunteering is that it renews hope in the future. We all have something to give."

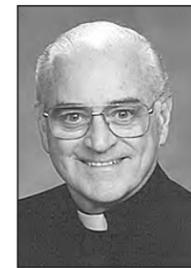
Julie, who wasn't aware of the U.N.'s declaration when she wrote her column, also said, "The need for services abounds. Everybody can do something. If we each give a little back, the world is better, and we are better."

(Shirley Vogler Meister, a member of Christ the King Parish in Indianapolis, is a regular columnist for The Criterion.) †

Spirituality for Today/Fr. John Catoir

## Listen when Jesus says, 'Cheer up!'

Julian of Norwich wrote these inspired words, "The greatest honor we can give to



almighty God, greater than all our sacrifices and mortifications, is to live gladly, joyfully, because of the knowledge of his love."

Wouldn't it be wonderful if we could do that? Of course it would, and we can.

Jesus wants us to.

Remember his words at the Last Supper, "I have told you all these things that your joy may be full" (Jn 15:11).

St. Paul echoed the Lord's teaching when he said, "Rejoice always, and give thanks in all circumstances, for this is the will of God for you in Christ Jesus" (1 Cor 5:16).

The question before us, therefore, is not whether such a life is possible, but how to attain it. And the answer is found in the words of Jesus. He gives us the secret, but we must act on it. When he speaks, we must not only listen, but obey.

For instance, Jesus says: "Be of good cheer. Though it is true, in this world you will have many troubles, always remember, I have overcome the world" (Jn 16:33).

If you listen to these words in a spirit of obedience, you will want to lift up your drooping spirit. Faith is not merely a matter of pious devotions; true faith is found in the degree of one's determination to obey the Lord.

Jesus emphasized this point, "If you love me, and obey me, I will ask the Father and he will give you a comforter, and he will never leave you" (Jn 14:15,16). This comforter is none other than the Holy Spirit. "The fruit of the Spirit is joy" (Gal 5:2). Joy is the infallible sign of the presence of the Holy Spirit.

Genuine faith, therefore, listens to the words of Jesus and takes them to heart. When Jesus says to cheer up, you must snap yourself out of the doldrums. Guard your mind against negative thinking. Reject every sign of self-pity.

What is the psychology behind all this? It is this: The thoughts you allow yourself to think will always determine the state of your emotional life. As thunder follows lightning, so will painful emotions follow negative thinking.

Therefore, think of the good you've done, not the bad. Think of the love you've received, not the hate. Think of the laughter you've shared, not the tears. Focus on God's unchanging Love, and be grateful in all circumstances.

Since it pleases God to see you enjoy your precious life, why not make this effort? Live joyfully because of the knowledge of his love.

To do so you must will it. Jesus says, "Be not afraid" (Lk 12:4). So you must cancel all those fearful thoughts which cause you emotional pain. If you don't know how to accomplish this, then turn your life over to the Lord and ask him to do it for you. Pray as if everything depended on God, and act as if everything depended on you.

Joy is the byproduct of listening to and obeying the words of Jesus. Joy is also the byproduct of our intimacy with the indwelling Trinity. "Rejoice with those who rejoice, be sad with those who sorrow. Treat everyone with equal kindness. Never be condescending, but make real friends with the poor. Let everyone know you are interested in the highest ideals" (Rom 12:15).

I hope these words help you to find your higher calling.

(Father John Catoir is a regular columnist with Catholic News Service.) †

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

# The Sunday Readings

Sunday, Feb. 4, 2001

- Isaiah 6:1-2a, 3-8
- 1 Corinthians 15:1-11
- Luke 5:1-11

The first reading this weekend is from the Book of Isaiah. The ancient Hebrews had great veneration for all the prophets, including those whose names have been forgotten and whose thoughts were never recorded.

None was greater in this regard, however, than Isaiah. Some details of the life of this mighty figure in salvation history are known. He evidently was well educated. His Hebrew is good. He also apparently had connections with the powerful and influential. It is no wonder that he was interested in the monarchy and wrote in this case about the days following the death of the king.

Isaiah, as did the other prophets, enjoyed esteem—although often long after his actual career—because people saw him as the very instrument of God.

This weekend's reading presents the prophet as such. God commissions Isaiah to prophesy. He is the messenger of God. His lips are clean. They are undefiled. They will speak the words of God to God's holy people.

St. Paul's First Epistle to the Corinthians is the second reading this weekend.

Often in his epistles, Paul reaffirmed his own role as apostle. It was not boasting. Many people apparently appeared at different times and in varying places in the first century A.D. saying that they

had heard Jesus, or perhaps had heard of Jesus, and that they spoke the truth.

Faced with such rivals, Paul had to reassert the fact that indeed he was an apostle. He had to reassure people that his message faithfully and exactly represented all that Jesus taught.

Competing with Paul as much as any imposter were the arguments surely raised against Christianity and the culture that stood very opposite to Christianity.

In this reading, Paul speaks of the faith that he received, as well as his vocation as an apostle, as a "favor" from God. He came upon neither by his own will or devices. God gave him the light of faith. God called him to his apostolic task.

The Gospel of Luke furnishes the last reading.

In a sense, the Gospel supports Peter and his role as an apostle as the second reading supports Paul.

During this relatively short passage, Peter is reaffirmed four times. First, the faith of Peter is evident. He turns to Jesus for help after fishing for many hours without a catch.

Important is the sequence of the Gospel's story. Only verses earlier, the townspeople of Nazareth had rejected Jesus. Peter stands in contrast.

Secondly, Jesus selects Peter as a co-worker and helper. Peter did not seize the role of apostle. This role was a gift from the Lord.

Thirdly, the entire passage, especially in Luke 5:10, is very complimentary of Peter. Jesus comforts Peter in Peter's fear and assigns Peter the mission of "catching men."

Fourthly, Peter was able to catch so many fish that his net almost broke. It



was not his effort, however, that so well succeeded. Rather, it was his effort with the power and direction of Christ.

## Daily Readings

Monday, Feb. 5

Agatha, virgin and martyr

Genesis 1:1-19

Psalm 104:1-2a, 5-6, 10, 12, 24, 35c

Mark 6:53-56

Psalm 128:1-5

Mark 7:24-30

Friday, Feb. 9

Genesis 3:1-8

Psalm 32:1-2, 5-7

Mark 7:31-37

Tuesday, Feb. 6

Paul Miki, priest and martyr and his companions, martyrs

Genesis 1:20-2:4a

Psalm 8:4-9

Mark 7:1-13

Saturday, Feb. 10

Scholastica, virgin

Genesis 3:9-24

Psalm 90:2-6, 12-13

Mark 8:1-10

Wednesday, Feb. 7

Genesis 2:4b-9, 15-17

Psalm 104:1-2, 27-30

Mark 7:14-23

Sunday, Feb. 11

Sixth Sunday in

Ordinary Time

Jeremiah 17:5-8

Psalm 1:1-4, 6

1 Corinthians 15:12, 16-20

Luke 6:17, 20-26

Thursday, Feb. 8

Jerome Emiliani, priest

Genesis 2:18-25

was not his effort, however, that so well succeeded. Rather, it was his effort with the power and direction of Christ.

### Reflection

The feasts of Christmas, the Epiphany and the Baptism of the Lord still fill the liturgy with a special light and warmth. Jesus, the Son of God, was born a human in Bethlehem. He is the Savior of the world.

With excitement, the Church has used the Scriptures on these feasts and in the weeks thereafter to introduce us to the marvelous person of Jesus and then to the love and mercy of God that gave us Jesus.

This love and mercy were not new when the Lord was born of Mary in Bethlehem. God guided the people of

Israel, as promised, throughout their history. The reading from Isaiah testifies to this love expressed very long ago.

God's love, and God's word, continue. The apostles knew, by divine instruction and insight, the teaching of Jesus. The Lord sent them to bring the same teaching to us. In faith and dedication, the apostles accepted the task.

As was the prophet Isaiah, Peter and Paul were gifts to humanity in its need for truth, hope and salvation. The heritage of the apostles extends even to our day. We hear Jesus when we hear Peter and Paul.

Finally, the great and intense faith of these builders of the Church is an example for us all. We too are blessed. We too are called to assist in our individual ways with the work of redemption. †

## My Journey to God

### Crossing the Wabash

River water streaked with the dull light of sunset in its last stages, viewed from the bridge crossing over the Wabash below a gentle time of early evening.

Lapping against the stone pier sweeping up to the sight of Fort Sackville that stood now only as a memory viewed with the eyes of imagination, and replaced with a grand monument of stone and marble, a testimony to George Rogers Clark, a circular reminder of the cycle of time when Native Americans, explorers, traders, settlers and priests made a home by the banks of the Wabash, calling it Vincennes.

In the dusty light of nightfall, my eyes are drawn past the river bank through the now barren tree branches to the single church spire topped by its large golden cross, a beacon since 1826 to visitors, villagers and faithful, the cross became a compass point for these early Hoosiers and now for me crossing the Wabash.

This place of worship since 1749 when worship arose from a humble log chapel became a branch of the Bardstown mission,

and finally a See City for all Indiana and beyond.

As I neared the Cathedral Plaza, I was greeted by the image of Father Pierre Gibault, determined and brave, welcoming me to this sacred place made holy by pioneer piety and a missionary zeal that would later produce two other priests—rectors, Joseph and Hilary, who themselves\* steeped and raised in this historic river town, would influence many others to priestly service near and far from these banks of the Wabash.

I imagined Simon Bruté viewing the façade of his cathedral, turning to greet me as one from another generation of missionary priests, like him, come to Vincennes to preach the Gospel, administer sacraments and move on again to be present elsewhere, reminding, witnessing, however imperfectly and unworthily, to the presence of Christ, having this autumn evening once again crossed the Wabash.

By Father Noah Casey, O.S.B.

(Benedictine Father Noah Casey wrote this poem last November while preaching a mission at St. John the Baptist Parish in Vincennes, six blocks east of the Old Cathedral and the Wabash River. The priests he pays tribute to in the poem are the late Msgr. Joseph D. Brokhage and the late Benedictine Father Hilary Ottensmeyer.)

Question Corner/Fr. John Dietzen

## Eucharist is re-offering of one sacrifice of Christ

Our question has to do with the Mass. We would like to know how to

respond to our Protestant friends when they cite Hebrews 10:11-18, which says we no longer need priests to offer sacrifice (during Mass) because Christ died once and for all.

If this is true, according to Hebrews, "there is no longer any offering for sin." Since Jesus died and sacrificed his life once and for all, they say, there should be no "priests" now. There is no possibility or need for more sacrifices than Jesus Christ has offered. How do we answer that? (Indiana)

Of course, in claiming that Jesus Christ offered the one perfect sacrifice, offering his body once for all (Heb 10:10). It is the teaching of the Letter to the Hebrews, and certainly is Catholic doctrine, that no new or additional sacrifice is necessary or possible for the salvation of the world.

A new or additional sacrifice, however, is not the same thing as a re-offering of the one sacrifice of Christ, which is what the Church teaches takes place at the celebration of the Eucharist at Mass.

The letter to the Romans (8:34) tells us that Jesus, in his crucified and risen body, stands at the side of the Father always interceding for us. In other words, always

offering to the Father his death and resurrection on our behalf.

As the *Catechism of the Catholic Church* explains it, our celebration of the Eucharist echoes this continual re-offering of the paschal mystery, the dying and rising of Christ.

The eucharistic celebration, it says, is not a different or additional sacrifice. Rather, we call it a sacrifice because it represents—makes present again—the sacrifice of the cross. It is a remembrance, a memorial, of that event, and makes it "in a certain way present and real."

To put it another way, the sacrifice of the Eucharist and the sacrifice of Christ on Calvary are one single sacrifice. The difference is in the manner of the offering.

In the words of the Council of Trent, the catechism teaches that in the eucharistic liturgy "the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and is offered in an unbloody manner" under the sacramental symbols of bread and wine. (See especially Nos. 1362-1367.)

You may explain this to your friend, of course. You must realize, however, that it is often difficult for those Christians who have had little encounter with religious sacramental symbols to grasp this understanding of the Eucharist.

Catholics and members of other denominations who have a more extensive belief and experience with sacramental forms of worship generally will find it much easier. †



## The Active List

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

### February 1

St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Third of eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

### February 2

Benedictine Inn Retreat and Conference Center, 1402 E. Southern Ave., **Beech Grove**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m. Information: 317-927-6900 days or 317-846-2245 evenings.

### February 2-4

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Workshop on Holy Reading (*Lectio Divina*). Information: 317-788-7581.

### February 3

St. Mary School cafeteria, 420 E. Eighth St., **New Albany**. All-you-can-eat chili, brats and hot dog supper, 4-8 p.m. Information: 812-944-0948.

### February 4

Our Lady of Lourdes School, 30 S. Downey Ave.,

**Indianapolis**. Open house, 1-3 p.m. Information: 317-357-3316.

St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Third of eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

### February 8

Indiana Statehouse, east side, Capitol and Ohio streets, **Indianapolis**. Indiana Citizens to Abolish Capital Punishment, action to protest Indiana's death penalty, 12:30-1:30 p.m. Information: 317-839-1618.

### February 9-11

Mount Saint Francis Retreat Center, 101 Anthony Dr., **Mount St. Francis**. Retreat for married couples, "The Gospel Call to the Kingdom," check-in 7-8 p.m. E.S.T. (Louisville time), conclude Sun. 1:30 p.m., suggested offering \$170. Information: 812-923-8817.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Weekend retreat for men, "What's a Man to Do When He Hits the Wall?" by Conventual

Franciscan Father Richard Kaley. Information: 317-788-7581.

### February 10

Sacred Heart of Jesus Church, 2322 N. 13½ St., **Terre Haute**. Candlelight Mass for married couples, call by Feb. 7. Information: 812-232-8400.

### February 11

St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. St. Nicholas Ladies Sodality, sweetheart breakfast, 7:30 a.m.-noon, free-will offering.

Mary's Schoenstatt, **Rexville**, (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Roses and Hearts Compartment," 2:30 p.m., followed by Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551.

### February 11-15

St. Joseph Church, 312 E. High St., **Corydon**. Mission by Mercy Father William Casey, holy hour 6-7 p.m., conferences 7 p.m. each evening.

### Recurring

#### Daily

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

### Weekly

#### Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 6 p.m., confessions, Benediction.

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

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

#### Mondays

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

#### Tuesdays

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

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer

group, 2:30-3:30 p.m.

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

#### Wednesdays

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

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

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

#### Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

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

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

Sacred Heart of Jesus Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

#### Fridays

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

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Benediction and Mass.

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

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

#### Saturdays

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

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

#### Monthly

##### First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

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

##### First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

##### First Tuesdays

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

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

##### First Fridays

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

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

Our Lady of Lourdes Church, 5333 E. Washington St., **Indianapolis**. Exposition of Blessed Sacrament, prayer service, 7:30 p.m.

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

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.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. †

**JANUARY 25, 2001**  
**MESSAGE TO THE WORLD**  
of the Blessed Virgin Mary  
(Medjugorje, Bosnia-Herzegovina)



*"Dear children!*  
*Today I call you to renew prayer and fasting with even greater enthusiasm until prayer becomes a joy for you. Little children, the one who prays is not afraid of the future and the one who fasts is not afraid of evil. Once again, I repeat to you: only through prayer and fasting also wars can be stopped—wars of your unbelief and fear for the future. I am with you and am teaching you, little children: your peace and hope are in God. That is why draw closer to God and put Him in the first place in your life. Thank you for having responded to my call."*

For additional information, please contact:  
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## PLEASE JOIN US!

Holy Name Stewardship Committee is hosting a Homecoming Celebration Mass and Gathering on February 24, 2001. The Celebration will begin with Mass at 5:30 p.m. at the Church at 89 N. 17th in Beech Grove. The gathering will move to the school after church for refreshments, a pictorial of past Holy Name Graduating classes and a short program. The program at school will conclude at about 7:15 p.m.

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# LETTERS

continued from page 5

or not. We should "work to eliminate poverty, oppression and abuse," but being poor, oppressed and abused are not justifications for abortion.

Abortion is murder, the most extreme and irreversible way for a person to mistreat another. There is nothing immoral or unjust about laws meant to deter it. Abortion ends both the freedom and the life of its aborted victim absolutely and permanently. No attempt to restrict a person's ability to do this could be worse than the act itself.

I also disagree that abortion laws would sentence pregnant women to "back-alley" abortions. It was not the fault of government, when abortion was illegal, that some women got an undesirable outcome when they sought abortions anyway. Some would have us believe that these women had no choice but to have these crude illegal abortions, but the truth is, they chose to have them despite the fact that they were illegal. As unfortunate as it is that some women were harmed by these abortions, they would not have been if they had followed the law. Instead, they broke the law and suffered self-inflicted wounds that cannot be blamed on laws banning the very behavior that resulted in these wounds. It is no moral failing of government when its attempts to deter the murder of one's children result in the act becoming dangerous.

The purpose of government is to defend our rights from the acts of others, and abortion is one act that takes away from its victim even the right to not be killed. Enacting legislation to protect this right does show respect for life, and we should not stop working for it.

Karl Born, Indianapolis

## Amendment XXVIII?

Here's an idea for a 28th Amendment to the U.S. Constitution:

### 1. Embryonic Human Fetus (es) Protection Act.

All persons conceived are subject to the protection of the Constitution of the United States. No State or Province of this Union shall make or enforce any law that shall undermine the sanctity of life, nor deny the embryonic human fetus, in or outside the womb, its God-given right to live and be protected until that person's natural death, and burial.

### 2. Abortion is prohibited.

No person or group of persons being family, friend or foe shall undermine the sanctity of life. Each person conceived, in or out of the womb, shall be encouraged and nourished so that no matter how vulnerable that person may be, his or her gift of life shall be

respected and protected.

**3. Partial-birth abortion is prohibited.** No person or group of persons being family, friend or foe shall undermine the sanctity of life. Each person conceived, in or out of the womb, shall be encouraged and nourished so that no matter how vulnerable that person may be, his or her gift of life shall be respected, protected, and his or her baby body parts kept intact.

**4. Adoption not to be questioned.** No person or group of persons being family, friend or foe shall be afraid of adoption. For our citizens are not determined by their state of adoption, rather by their gift of life and shall remain encouraged, nourished and protected.

**5. Power to enforce article.** The Congress shall have power to enforce this article by appropriate legislation.

Stephen A. Kappes, Indianapolis

## More must be done

An editorial in the Dec. 22 issue of *The Criterion* by Mr. John Fink told how divided American Catholics are. Catholics nationwide voted for Al Gore by a margin of 50-47 over George Bush. Forty-nine percent of Catholics consider themselves to be pro-choice (pro-abortion), while 45.7 percent call themselves pro-life. It's hard to believe, but Mr. Fink states that 62.1 percent believe that abortion should be legal.

He goes on to tell differences of opinions on matters such as capital punishment, assisted suicide, divorce and premarital sexual relations.

And he goes on to say that only one American Catholic in three now attends Mass at least once a week. The above figures are from exit polls after the recent election, and from a survey by the Center for Applied Research in the Apostolate.

Mr. Fink states, "It seems apparent that the Church has

failed to do that (convert those who disagree with the teachings of the Church) when such a large percentage of Catholics disagree with its teachings. It's obvious that the Church must do much more than it has been doing to get its teaching across." I think that everyone will agree with that.

I only partially agree with another of Mr. Fink's statements. He said, "All of us, including and perhaps especially the laity, must redouble our efforts to teach the truth, etc." Of course, the laity should and must do more. But the laity do not have a pulpit to preach from seven days each week. In talking to people from all over, I gather that most parishes hear about abortion twice a year, on Respect Life Sunday in October, and again in January on the anniversary of *Roe v. Wade*, and then not at every Mass.

Voter's guides were available before the last election, but how many parishes used them as a flier in the Church bulletins? And shouldn't we

hear more about premarital sex, cohabiting before marriage, the use of contraceptives, etc? If only one out of three Catholics attend Mass every Sunday, what are the odds of those who really need to hear the truth being present

on the one or two Sundays when these subjects are mentioned each year?

Yes, more must be done—and by everyone who believes!

Winferd E. Moody, Indianapolis

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# Rest in peace

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

**GRACHER, Anne M., 83**, Christ the King, Indianapolis, Jan. 17. Mother of Debra Berg and Kathleen Pryor. Grandmother of four. Step-grandmother of three.

**HELLER, Ruth E., 77**, St. Charles Borromeo, Milan, Jan. 9. Wife of Alvin Heller. Mother of Sharon Boyd, Sally McKittrick and Tim Heller. Sister of Mary Lou Canfield and Helen Schroder. Grandmother of eight. Great-grandmother of 13.

**KNARZER, Harold, 86**, St. Michael, Indianapolis, Jan. 19. Husband of Marie Knarzer. Father of Jean O'Keefe, Rosellen Schaefer and Sister Arlene Knarzer. Brother of Louise Goddard, Eleanor Groff, Pauline Nester and Delores Rolles.

**KRIECH, Leona Ellen (Lowe), 81**, Sacred Heart, Indianapolis, Jan. 28. Wife of Vigil Kriech. Mother of Mary Ann Braun, Diane Benefiel, R. Joseph and Michael Kriech. Grandmother of 10. Great-grandmother of 16.

**KUEHR, Patricia Carlisle, 74**, St. Matthew, Indianapolis, Jan. 17. Mother of Roseanne Borden-

kecher, Geryl Koehler, Jeanne Lausten, David Kuehr-McLaren, Jeffrey, Kevin and Steven Kuehr. Grandmother of 16.

**LANG, Marcella L., 74**, Holy Guardian Angels, Cedar Grove, Jan. 22. Wife of Robert Lang. Mother of Karen Ludwig, David, Robert and Thomas Lang. Grandmother of four. Great-grandmother of five.

**Lewis, Gerald J., 88**, Our Lady of Perpetual Help, New Albany, Jan. 22. Uncle of one.

**MARSH, John A., Sr., 77**, St. Anthony of Padua, Clarksville, Jan. 21. Father of Helen Dunn, Janice Herman, Janet Langsdon, Anthony and John Marsh Jr. Brother of Amy Douglas, Rose Padgett, Ginny Sheehan, Mary Sutherland and Florian Marsh Sr. Grandfather of nine. Great-grandfather of two.

**McCLEERY, Charles L., Sr., 70**, St. Jude, Indianapolis, Jan. 22. Husband of Marjorie (McCoy) McCleery. Father of Dorothy Gray, Sandra McBee, Charles Jr., Christopher, Frank, James, Kenneth, Randy and Thomas McCleery. Brother of Mary Hass. Grandfather of 25. Great-grandfather of nine.

**MILLER, Estella P. (Austermiller), 93**, Immaculate Heart of Mary, Indianapolis, Jan. 22. Mother of David, Douglas and Duane Miller. Grandmother of seven. Great-grandmother of six.

**OTTE, Charles S., 59**, Immaculate Heart of Mary, Indianapolis, Jan. 27. Brother of Charlotte Higgins, Frank and

William Otte. Uncle of several.

**POHLMAN, Louise E. (Hansman), 84**, St. Lawrence, Indianapolis, Jan. 24. Wife of Richard Pohlman. Mother of Kathy Beckom, Jeanie Fentz, Carol Kelly, Pauline Murphy, Providence Sister Ann Paula Pohlman, Patricia, Harry and Richard II Pohlman. Grandmother of 17. Great-grandmother of 21.

**POPCHEFF, Mary H., 75**, St. Christopher, Indianapolis, Jan. 17. Mother of Anthony, Edward and Thomas Popcheff. Grandmother of seven.

**PURCELL, Loy W., Sr., 80**, St. Anthony of Padua, Clarksville, Dec. 4. Husband of Bernadine Purcell. Father of Jacquelyn Hutt, Marilyn Williams, Benedictine Sister Antoinette Purcell, Robert and L. William Purcell. Brother of Mary Krull, Edwin, James and John Purcell. Grandfather of 11. Great-grandfather of two.

**RICHMOND, Raymond, 79**, St. Michael, Greenfield, Jan. 15. Husband of Bonnie (Coudray) Richmond. Father of Kathy Bemis, Diane Sheets, Dave, Joe and Ron Richmond. Grandfather of eight. Great-grandfather of five.

**RIEHLE, Francis X. Sr., 86**, St. Peter, Harrison County, Jan. 25. Husband of Eunice (Faust) Riehle. Father of Linda Fullenkamp, Cindy Nurrenberg, Kathy Tekulve, Francis Jr., and John Riehle. Brother of Genevieve Weisenbach. Grandfather of 14. Great-grandfather of 11.

**ROUSH, James C., 69**, St. Jude, Indianapolis, Jan. 22. Father of Rebecca, David and Joseph Roush. Grandfather of four.

**RUCKER, Monica M., 38**, Prince of Peace, Madison, Jan. 16. Daughter of Pat Rucker. Sister of Maureen Getz, Erin, Laura, Michelle, Christopher, Marc, Robert and Warren Rucker.

**RUF, Rita A., 74**, St. Michael, Brookville, Jan. 8. Mother of Le Nora Kidd, Alfred, Donald, Gary, Paul and Russel Ruf Jr. Sister of Mary Blades and Ruth Schneider. Grandmother of 12. Step-grandmother of two. Great-grandmother of one. Step-great-grandmother of three.

**SCHLADAND, Charles B., Sr., 82**, St. Anthony of Padua, Clarksville, Jan. 10. Husband of Mary Agnes Schladand. Father of Charles Jr., Robert and Thomas Schladand. Brother of Earl Schladand. Grandfather of three. Great-grandfather of four.

**SCHULER, Norman J., 82**, St. Anthony of Padua, Clarksville, Jan. 9. Husband of Mildred Schuler. Father of Gary Blackman, Bob, E. Allen and

Tony Schuler. Brother of Jeanne Andres, Ruth Biscan, Virginia Middleton, Vera Rieke, Marilyn ZurSchmiede, Foster, Jack and Jeep Schuler. Grandfather of 16. Great-grandfather of eight.

**SCHMUTTE, Lawrence, 97**, Christ the King, Indianapolis, Jan. 16. Father of Joan Doench, Carl and William Schmutte.

**SEAL, Ruth M., 81**, Christ the King, Indianapolis, Jan. 10. Mother of Carol Hagist, Donna Hunt, Susan MacGilvray, Robert and Stephen Seal. Sister of John Elder. Grandmother of 12. Great-grandmother of 12.

**SHOCKLEY, Katherine Barbara (Pabst), 87**, Sacred Heart of Jesus, Terre Haute, Jan. 19. Mother of Julia Bonham, Anna Taylor and Barbara Landini. Grandmother of six. Great-grandmother of five.

**SMITH, Martha L. (Goodman), 87**, St. Bernadette, Indianapolis, Jan. 16. Mother of Anna Nutter and Robert Smith. Sister of Wilma Groomer, Ruth Lowden, Norma Webb, Frances Wilbur, Bernard and Paul Goodman.

**SPERKA, Alice D., 69**, Our Lady of the Greenwood, Greenwood, Jan. 23. Wife of Louis P. Sperka. Mother of Valerie, Mark, Robert and Thomas Sperka. Sister of Anthony Darmofal. Grandmother of four.

**STABLETON, Minnie, 90**, Sacred Heart of Jesus, Terre Haute, Jan. 15. Mother of Jean Baron and Rita Weeks. Grandmother of six. Great-grandmother of four.

**STRAYER, Sharon A., 55**, Sacred Heart, Clinton, Jan. 11. Wife of Merrill "Mick" Strayer. Mother of Brian Strayer. Sister of Jeri Bushue, Cathy Eberhardt, Daniel and Robert Camp. Grandmother of two.

**THOMA, Robert Leo, 85**, St. Christopher, Indianapolis, Jan. 19. Husband of Delores Thoma. Father of Judith Bentley and Jean Young. Brother of Betty Hayes.

**TOMLINSON, Shawn, 44**, Our Lady of the Greenwood, Greenwood, Dec. 19. Father of Patricia Tomlinson. Brother of April Reed, Michele Schilling and Mark Tomlinson.

**ULLRICH, Eleanor "Brownie" (Klimek), 82**, St. Mary, Aurora, Jan. 22. Mother of Irene Wright, Daniel, James, Richard and Dr. Thomas Ullrich. Grandmother of 25. Great-grandmother of 22.

**VAN DEMAN, James William, 89**, St. Roch, Indianapolis, Jan. 10. Husband of Mary Van Deman. Father of Barbara Figurski and Beverly Medien. Stepfather of Janet Workman. Brother of Joe Van Deman.

## Parish bereavement training is March 3-4

By Mary Ann Wyand

The "Order of Christian Funerals" explains that, "The Church calls each member of Christ's body—priests, deacons and laypersons—to participate in the ministry of consolation, to care for the dying, to pray for the dead, and to comfort those who mourn."

In keeping with that calling, the archdiocesan Office for Youth and Family Ministries is offering "Ministry of Consolation Training" for parish staff members and volunteers on March 3-4 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The cost is \$75 for trainers and \$50 for ministers, plus an additional fee for persons wishing to stay overnight.

Reservations are due by Feb. 20 to the archdiocesan Office for Youth and Family Ministries, 1400 N. Meridian St., Indianapolis, IN 46202. For more information, call the office at 317-236-1596 or 800-382-9836, ext. 1596.

The two-day program will be presented by the National Catholic Ministry to the Bereaved and will address the "Order of Christian Funerals," an overview of the ministry, the grief process, listening and communication skills, caring for the minister, planning the parish program and facilitating support groups.

Each parish offers some type of bereavement ministry that is unique to that particular faith community, said Marilyn Hess, associate director of hurting and healing ministries for the archdiocesan Office for Youth and Family Ministries.

"The needs of every parish are different, and the gifts and strengths of the staff and volunteers are different," she said. "We want to help each parish build a ministry of consolation around specific needs and gifts."

The archdiocese wants to affirm each parish's ministry of consolation, Hess said, so it is offering this bereavement training for the first time.

"In the past, we have been doing bereavement ministry training in response to parish requests, but we haven't offered a special training session for all the parishes in the archdiocese," she said. "We were really pleased when the National Catholic Ministry to the Bereaved put this training together because it is written around the 'Order of Christian Funerals.' It's suited for parishes that have an existing bereavement ministry and would like to enhance that ministry or for parishes that want to start a new ministry of consolation." †

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Grandfather of 13. Great-grandfather of 10.

**VERNON, Henry "Hank," 44**, St. Michael, Indianapolis, Jan. 1. Husband of Debbie (Roberts) Vernon. Father of Danyelle, Sarah and Chris Vernon. Brother of Bill and Robert Vernon. Grandfather of one.

**WEINGARDT, Adam, 70**, Holy Name, Beech Grove, Jan. 13. Father of Mary Meisi, Elizabeth Myers, John and Joseph Weingardt. Son of Anna Weingardt. Brother of Eileen Berry, Corine Dennis, Margaret Little, Lavonne Schnavell, Virginia Wilson and Robert Weingardt. Grandfather of six.

**WERNER, Susan E., 57**, St. Elizabeth, Cambridge City, Jan. 9. Wife of Eugene "Gene" Werner. Sister of Joe Dickson.

**WHEELER, John Kenneth, 84**, St. Vincent de Paul, Shelby County, Jan. 23. Husband of Thelma (Reinhardt) Wheeler. Father of Patricia Haehl, Jane Helbing, Mary Anne Tracy and John Wheeler. Brother of Jenny Snapp, Mary Evelyn Thopy and Thomas Wheeler. Grandfather of six.

**WHITE, Eugene C., 81**, Sacred Heart of Jesus, Terre Haute, Jan. 9. Husband of Elizabeth "Betty" White.

**WILKERSON, Jill, 55**, St. Joan of Arc, Indianapolis, Jan. 12. Daughter of Jean and Jack Hummel. Sister of Jerrie Kramar, Jackie McReynolds and Jeff Hummel.

**WILLIS, Therese Marie (Rayman), 85**, Holy Name, Beech Grove, Dec. 31. Mother of Sue Peterman, Marjorie Schoonover, Martha and Charles Willis. Sister of Ernest, Harry "Nick," Joseph and Richard Rayman. Grandmother of 17. Great-grandmother of 23. Great-great-grandmother of one.

**ZIELES, Robert Stanley, 62**, Holy Spirit, Indianapolis, Dec. 30. Husband of Marilyn (Hugo) Zieles. Father of Bob, Jim, Mike and Rick Zieles. Son of Grace Zieles. Brother of Grace Feczko. Grandfather of nine.

**ZIPP, Fred P., 79**, Our Lady of Perpetual Help, New Albany, Jan. 16. Husband of Jane Zipp. Father of Carol Goins, Janet Leach, Don, Fred, Rick and Tom Zipp. Brother of Joann Day and Charles Zipp. Grandfather of 16. Great-grandfather of one. †

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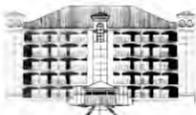
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**Cardinal Pacelli School**, K-8, dedicated to teaching the Catholic faith and providing the highest quality education to its 450 students; is accepting applications for principal.  
Applicants must be practicing Catholics, be certified by the state and Archdiocese as a principal, and have a minimum of 3 years experience in Catholic Schools. Please send résumé and 3 references to:  
Search Committee  
Christ the King Parish  
3223 Linwood Road  
Cincinnati, Ohio 45226

**Principal Elementary School**  
**Holy Angels Catholic School** in Indianapolis, is seeking qualified applicants for the position of Principal. Holy Angels is a Kindergarten thru 6th Grade school. Current enrollment is 246 students.  
Holy Angels is an African-American Catholic School. Applicants must have an administrator's license and experience in administration. Inquiries and résumés should be sent to:  
Rita Parsons  
Office of Catholic Education  
1400 N. Meridian Street  
Indianapolis, IN 46202-2367  
(317) 236-1544

**Communications Director**  
**Sacred Heart Church** seeks a full-time Communications Director. The director develops and manages all aspects of fund raising. Requirements include excellent oral and written communication skills and a college degree in communications, public relations or related field or equivalent work experience. Send queries and résumés to:  
Fr. Michael Barrett, OFM  
1530 Union Street  
Indianapolis, IN 46225  
(317) 638-5551

**Director of Music Ministry**  
**SS. Francis and Clare** Parish in suburban Greenwood (Center Grove area) is seeking a ¾-time director of music ministries. Responsibilities include planning of music; recruitment, formation and supervision of pastoral musicians; scheduling; and music leadership at parish liturgies.  
Requirements: Experience as a pastoral musician, knowledge of Catholic liturgy, keyboard skills, proficiency in vocal/choral direction, and the ability to lead and inspire. Please send résumé by March 2 to:  
Music Director Search  
SS. Francis & Clare Parish  
5901 Olive Branch Road  
Greenwood, IN 46143

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Inquiries/résumés should be directed to:  
Annette "Mickey" Lentz  
Archdiocese of Indianapolis  
Office of Catholic Education  
1400 N. Meridian Street  
Indianapolis, IN 46202-2367  
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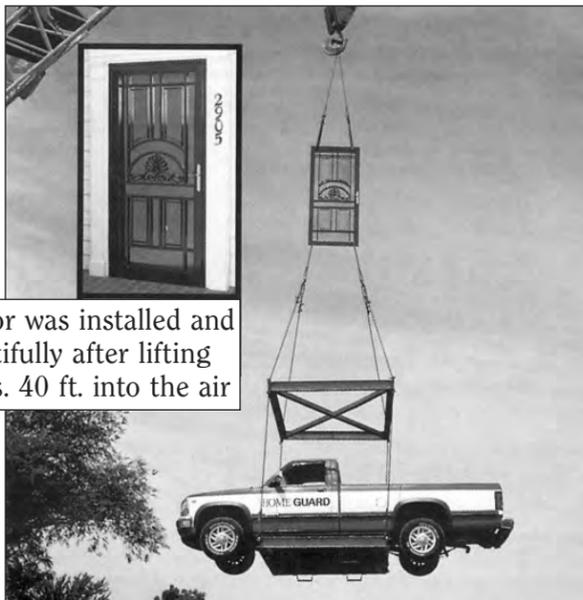
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