Pope offers prayers for Indian earthquake victims

**VATICAN CITY (CNS)—**In a surpris- ing 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.

The two in pectore cardinals-designate were:

- Marjan 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

See CARDINALS, page 2

**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 a 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

**New Albany native named bishop of Bridgeport**

The honor of having a bishop gradu- ate from your school could mean “that the school may get famous,” said B.J. 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 Wash- ington D.C.

At the time, Bishop Lori was auxil- iary 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 CARDINALS, page 2

© Photo by Mary Ann Wyand
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.

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.
• William Fox Napier of Durban, South Africa, 59.
• Karl Lehmann of Mainz, Germany, 64.

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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 Center in Evansville.

The program is free and open to the public. The Center, 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 interested in the one-day trip should contact Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocese's pro-life office, at 317-256-1521 or 800-382-9836, ext. 1521, before the Feb. 9 registration deadline. The cost is $30 per person.

"We will leave the Archdiocese 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 open 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. Gettellinger and is sponsored by the Priests' Council and Diocesan Pastoral Council of the Diocese of Evansville.

"Bishop Gettellinger 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 wrote to 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 Dilulio, 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 fund the religious activities of any group, but when people of faith provide social services, we will not discrimi-

As outlined in Bush's executive order, the White House Office of Faith-Based and Community Initiatives would estab-

lish 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 mobi-

lizing public support for faith-based initia-

tives; encouraging private charitable giving; emphasizing public support for faith-based initiatives; and in favor of secular or- ganizations, 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 encour-
age protections against groups using fed-

eral 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. 

"The Vietnamese 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.

Children share traditional Vietnamese food at a reception after Mass.
Courteous in public discourse

A s the New Year got under way, the rancor of the 2000 presiden-
tial 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 pessimism 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 assassi-
nation that have now become standard operating procedure in political conver-
sations? 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 pub-
lic discourse.

Courteous is much more than polite-
ness. It is an outward recognition of the dignity and respect that is due every human
being. At its root, courtesy is found disrespect for that person’s
human being. At its root, courtesy 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—sin-
ners, 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
acquittal or character assassination.

The crucified Christ respects his ene-
 mies, 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 cour-
tesy and respect for all. — Daniel Conway

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

The Church, the media and the truth

W ebster’s dictionary describes the word media as the (Latin) plural of medium. Among other entries, it defines medium as “an intervening agency, means or instru-
ment 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, because of 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 arch-
diocese to receive it. The Criterion is one way we try to present the com-
plexity of our faith and the Catholic “story” with accuracy and continuity.

We also need to have access to the secular media, needed 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 expres-
sion,” says Webster. It is not easy to be clear in communication, especially in short “sound bites,” for example, on radio or television. The
printed word can easily be misunder-
stood.

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 busi-
nesses 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 gen-
eral, are fair-minded, responsible and care about the common good of soci-
ety. (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 cov-
erage is that, sometimes and some-
how, 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 makes it difficult to understand. For example, Catholic parishes are often seen to be independent churches, loosely affili-
ated with each other, if at all.

Media coverage of the painful
closing of St. Bridget Parish (some
years ago and quoted as 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 build-
ings.”

He wrote: “Certainly, they’ve taken
steadfastly and even expand their inner-city schools. But parochial school funding has car-
ried a disturbing spiritual and social price tag. A large chunk of it comes through a Faustian bargain with busi-
ness people and politicians who seek to subsidize their parochial schools by diverting pupils and dol-
lars into church schools.”

Unfairly, Mr. Carpenter distorts fact and makes a facile judgment about motives of good people.

Neither business people, nor politi-
cians, nor our Church are trying to “dive students or money from public schools.” There is enough challenge for all schools together to serve cen-
ter-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 attend.

Mr. Carpenter also employed a device often used by reporters; he
quoted a “critical” finish: whom he calls “the foremost histo-
rian of Indianapolis Catholics.” 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 judg-
mental comment that factually does not fit.

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 per-
cipiently accurate. We need to
address the challenge of media folks face. We also need to be cir-
mumcups when we read accounts that move from fact to an interpretive spin.

And, sometimes we need to speak out when, for whatever reason, we are inaccurately portrayed.
La iglesia, los medios de comunicación y la verdad

E l diccionario Webster define como "una agencia que interviene, de difusión y influencia". El término medio 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 mes este columnista.

Además, el porque es, lo posible, que cada familia en la archidiócesis lo escriba. El Centro es un medio que utiliza 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 sociales. Los necesitamos en todas sus formas en el mundo en que vivimos. Ya que representamos una importante realidad en la sociedad contemporánea, ya que tienen un importante historia que continúa para contar, los medios de comunicación secu- lar también deben tener acceso.

"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 y televisión. La palabra se puede hacer por hablar, aún si puede ser fácilmente mal interpretada.

La comunicación contemporánea en los medios de comunicación sociales no tiene un cierre de sus desafíos. Uno de los desafíos es que los periódicos tienen que verden, la televisión, la radio, los periódicos, la radio, las estaciones de televisión y las dietas en las parroquiales. El Sr. Carpenter distorsiona los hechos importantes y hace un juzgado acerca de los medios de comunicación. Además de mencionar que él está buscando una reacción en las noticias de los diarios de la ciudad, también debe mencionar que personas de todos los medios de comunicación estén en las escuelas y los estudiantes y los ponentes en las parroquiales.

El Sr. Carpenter sostiene que el "arzobispo" de las parroquiales a los medios de comunicación públicas en los grandes banquetes. Además de mencionar que él está buscando una reacción en las noticias de los diarios de la ciudad, también debe mencionar que personas de todos los medios de comunicación estén en las escuelas y los estudiantes y los ponentes en las parroquiales. El Sr. Carpenter también utilizó un mecanismo frecuentemente usado por los periódicos; él buscó una crítica "perso- na entera" al que llama "el primer historiador del catolicismo de Indianapolis". James Divita, escribió, "propone que el Arzobispo Daniel Buechlein ha clausurado las iglesias en el interior de la ciudad desde el 1992 por falta de alternativas que por falta de voluntad".

Lo que en cierta forma, el Sr. Divita dervía de la historia a un comentario crítico que no se basa en las hechos. ¿Qué discriminamos el ejemplo arro- manifiesta la cobertura de los medios de comunicación? Callo está nosotros en la iglesia necesitamos continuar desarrolla- rios nuestras habilidades de decir nuestra historia para que se nos perciba de forma cor- recta. Necesitamos admitir que la región no está bien que en el futuro de alternativas que por falta de voluntad".

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La intención del Arzobispo Buechlein para vocaciones en febrero

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

Mary Radich, Lawrenceburg

Startled by abortion views

It’s pretty starting to hear Kathalin Walker in “Letters to the Editor” (The Criterion, Jan. 12) proclaim her convictions about the futility of overturning Roe v. Wade, that the killing of the unborn by “abortion is the lesser of two evils.” This thinking she claims is “short- sighted and naive: to declare Roe v. Wade illegal will result in increased unplanned 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. Theism today is being attacked by these and other American influences (“The Tyranny of the Supreme Court,” Jan. 12, The Criterion).

She doesn’t know P.R.I. findings, (the statistical office of the “Apostle of Life”), which one day added to the total of abortions, and has been researched for every single surgical abortion.

“Living the Gospel message” is to bring it to our culture, especially our gov- ernment. We are loosing our heritage when we allow government courts, even, to decide who is going to die; when we ban God from schools, but provide sex-est romantic advertising, promote homosexuality, redefine the family, when we elect to government representatives and sena- tors who support "true" abortion. We need to excise those who deny the "Creator" and his expectation of us, those who don’t know their history!" Eliminating Roe v. Wade would be a great step forward.

The Court’s abuse of its power needs correction, also an end of lifetime appointments. We also need to improve our official positions, restrictions, restrictions, and Catholic education at all levels. A “free” Catholic university’s greatest mission is to teach our Church’s “Spirit-guided” her- tage, 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 women to abort. She is right. This will help reduce the number of abortions and it will help the women who consider hav- ing abortions.

However, I disagree with her sugges- tion that there is something insensitive or immoral about attempting to abort, and that "respect for life is not shown through force by legislation." Choosing to get an abortion is an unjust choice, and it should not be necessary for other options to be made easier or more appealing for people who choose not to abort. We should offer other appealing options to people in the desperate situa- tions. Walker writes about, but people must not be allowed to murder whether conditions make them feel compelled to choose abortion.

See LETTERS, page 13
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. For more information, call 812-923-8817 or send e-mail to mtsfran@cris.com.

The Archdiocese of Indianapolis Special Religious Education Program, SPREDP, 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. 50th 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 exhibit 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 Feer 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 Guerrier 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, 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.

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

For questions, please call (317) 236-1585 or 1-800-382-9836, ext. 1585. To order please fill out the order form below and mail to the address on the form.

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Sister Marian T. Kinney, S.P. — Director

Archdiocesan seminarian Brian Toepen, 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.

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 see so many people who weren’t afraid to show how they felt, especially other teen-agers.”

“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! Rowe 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 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.”†

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 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 Peace goal. Each participant pledges to “spend a few minutes in prayer for world 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—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. 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. “We realize it may take up to 10 years, but we are thrilled that so many people have responded to the call to be peace- makers,” Ball said.

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.”

Earthquake relief

The Mission Office of the archdio- cesan coordinating donations to help the people of India who were affected by the devasting earthquake there: The death toll is estimated at 30,000 persons.

Contributions are also being accepted for relief efforts in El Salva- dor, 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.†
‘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—all of 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 entered 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 new adventures and new learning—which leads to ongoing growth.

During the years we have 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 an achievement, an arrival and a threshold to a promise. Unfortunately, in modern culture this enterprise was to last.

Getting married is an achievement, an arrival and a threshold to a promise. Unfortunately, in modern culture this enterprise was to last.

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 from birth to the present—may previously seem so elusive.

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 issues. And their “becoming” continues well into the marriage period. And their “becoming” continues well into the marriage period.

For some, it will be a vocation to the consecrated life in the Church—say a religious order, for example. For others, this vocation may involve a particular profession—as a teacher or doctor, perhaps. Wherever it leads, prayerfully discernment continues through the engagement period. And their “becoming” continues well into the marriage.

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 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. Gratitude fosters true love.

Ask yourself this question: How grateful am I for having married this particular person? How grateful am I for my 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.

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

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 it. 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 Prestera, 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


Discussion Point

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Lend Us Your Voice

Sixteen Church Doctors lived in 2nd millennium

(Cornucopia/Cynthia Dewes)

Sixteen Church Doctors lived in the second Christian millennium. The period of time from the first to the second millennium was a turning point in the history of the Catholic Church. The Church doctors of the second millennium were the successors of the first millennium doctors. While the first millennium doctors 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.

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Sixteenth Century

John F. Eink

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Sixteenth 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 was born in 1056. This was the time of the Church's history when there were no more Church doctors;

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The first reading this weekend is from the Book of Isaiah. The ancient Hebrews had heard Jesus referred to as the Branch of Jesse. After Jesus’ crucifixion, Isaiah is interpreted as referring to Jesus as the One who is the Branch that grows in the desert and bears fruit in the desert. This reading supports Paul.

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 and forever. He is the Vicar of the Father, the Second Person of the Holy Trinity. He is the one sacrifice of Christ, which is what the Church celebrates at 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. Is this 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)

A Your Protestant friends are right, 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. After 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 very important 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 acquaintance with sacramental forms of worship generally will find it much easier.

Sunday Readings

Sunday, Feb. 4, 2001

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

Israel, as promised, throughout their history. The reading from Isaiah testifies to his love expressed very long ago. God’s love, and God’s word, continue. The apostles knew, by divine revelation through the teaching of Jesus. The Lord sent them to bring the same teaching to us. In faith, dedication, and love, they passed on 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.

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

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 fort 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 testament to George Rogers Clark, a circular reminder of the cycle of time near and far from these banks of the Wabash. Calling it Vincennes.

As I approached the Cathedral Plaza, I was greeted by the image of Father Pierre Gibault, determined and unflinching, 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 me as one from another generation of missionaries saying, like him, come to Vincennes to preach the Gospel, administer sacraments and teach who on again to prepare the way, to remind, witnessing, however imperfectly and unworthily, to the living presence of Christ, having this autumn evening once again crossed the Wabash.

By Father Noah Casey, O.S.B.

Eucharist is re-offering of one sacrifice of Christ

Q 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. Is this 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)

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Benedictine Inn Retreat and Conference Center, 1402 E. Southern Ave., Beech Grove.

Catholic Charismatic Renewal Discourse,” 7 p.m.

St. Joseph Parish, 889 N. Carrollton Ave., Indianapolis.

St. Joseph Parish, 207 S. St. Joseph St., Indianapolis.

Benedictine Inn Retreat and Conference Center, 1402 E. Southern Ave., Beech Grove.

St. Joseph Church, 200 E. Main St., Prospect.

St. Joseph Church, 312 E. High St., Greensburg.

St. Joseph Church, 419 N. Meridian St., Indianapolis.

St. Joseph Church, 113 N. 5th St., Indianapolis.

St. Joseph Church, 318 E. Main St., Brownsburg.

St. Joseph Church, 419 N. Meridian St., Indianapolis.

St. Joseph Church, 737 W. Main St., Brownsburg.

St. Joseph Church, 412 W. Main St., Brownsburg.

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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 different 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 led and protected. 3. Partial-birth abortion is prohibited. 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.

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

Stephen A. Kappes, 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 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.

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, protected, and his or her baby body parts kept intact.

3. Partial-birth abortion is prohibited. 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.

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

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 irreparable way for a person to mistreat another. There is nothing immoral or unjust about laws meant to deter it. Abortion ends both the free-dom 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 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 child without family, friends or their own consciences. These were women that had no choice but to have these cruel illegal abortions, but the truth is, they chose to do it to avoid 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

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The “Order of Christian Funerals” explains that “the Church calls each member of Christ’s body—a priest, deacon and laity—to be stewards of the ministry of consolation, to care for the dying, to pray for the dead, and to comfort those who mourn.”

In keeping with that call, 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 the American Legion Post 535, 533 E. 56th St., in Indianapolis. The cost is $75 for trainers and $50 for ministrants, plus an additional fee for personal refreshments. 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 program and facilitating support groups.

Each parish offers some form of bereavement ministry that is unique to that parish community, said Mary Ann Wyand, associate director of the archdiocesan Office for Youth and Family Ministries.

“The needs of every parish are different, and the grief strengths of the links and volunteers are different,” she said. “We want to help each parish build a ministry of consolation according to specific needs and gifts.”

The archdiocese wants to affirm each parish’s ministry of consolation, said Wyand, so it is offering this bereavement training for the archdiocese or for parishes that want to start a new ministry of consolation.”

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**Rest in peace**

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


**KRUEG, Leona Ellen (Lowe), 81, Sacred Heart, Indianapolis, Jan. 28. Wife of Vigil Kriech. Grandmother of five. Great-grandmother of one. †**

**KUEHR, Patricia Carlisle, 74, St. Matthew, Indianapolis, Jan. 17. Mother of Roseanne Bordenkocher, Geralyn Koehler, Jeannine Lauster, David Kuehl-McLarn, Jeffrey, Kevin and Steven Kuehl. Grandmother of four. Great-grandmother of five.**

**LANG, Marcelle L., 74, Holy Guardian Angels, Cedar Grove, IN 46220. Mother of Karen Ludwig, David, Robert and Thomas Lang. Grandmother of four. Great-grandmother of five.**

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


**MILLER, Estella P. (Austin), 93, Immaculate Heart of Mary, Indianapolis, Jan. 22. Great-grandfather of six.**

**OTTE, Charles S., 79, Immaculate Heart of Mary, Indianapolis, Jan. 22. Brother of Charlotte Higgins, Frank and William Otte. Uncle of several.**


**POCPHEE, Mary H., 75, St. Christopher, Indianapolis, Jan. 27. Mother of Audrey, Edward and Thomas Pocphee. Grandmother of seven.**

**PURCELL, Loy W., Sr., 80, St. Anthony of Padua, Clarksville, Dec. 4. Husband of Bernadette Purcell. Father of Jacqueline Hurt, Marilyn, Mary Patrice and Josephine. Great-grandson of Loy W. Purcell. Grandfather of one. Great-grandfather of two.**

**RICHLAND, Raymond, 79, St. Michael, Greenfield, Jan. 15. Husband of Bonnie Dow Hardy. Richmond of Kathy Bomis, Diane Sheets, Dave, Joe and Chad Wells. Grandfather of eight. Great-grandfather of five.**


**ROUGIS, Charles C., 69, St. Jude, Indianapolis, Jan. 22. Father of Rebecca, David and Joseph Roughi. Grandfather of four.**

**RUCKER, Monica M., 38, Prince of Peace, Madison, Jan. 29. Daughter of Bette Rucker. Sister of Maureen Getz, Eran, Laura, Michelle, Christopher, Mark and Warren Rucker.**


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


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

**WHEELER, John Kenneth, 64, St. Vincent de Paul, Speedway, Jan. 25. Husband of Therina (Reinhardt) Wheeler. Father of Sarah, John, Anna, Colin, Tom, Helbing, Mary Anne Tracy and Elizabeth Tracy. Great-grandfather of four. Great-grandfather of two.**

**WILKERSON, Jill, 55, Sacred Heart, Indianapolis, Jan. 22. Daughter of Delores and Choma Father of Judith Bentley and Matthew Young. Brother of Betty Hayes.**


**ZIELLES, Robert, 93, Sacred Heart, Indianapolis, Jan. 12. Daughter of Joan and Jack Plummer. Sister of Johnnie Kriemel, Carl and Jeff Hummel.**


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**Parish bereavement training is March 3-4**

By Mary Ann Wyand
Principal
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.

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Christ the King Parish
5225 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 resumes 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 resumes 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 part-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 resume by March 2 to:

Music Director Search
SS. Francis & Clare Parish
5901 Olive Branch Road
Greenwood, IN 46143

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