



The

Criterion

Serving the Church in Central and Southern Indiana Since 1960

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February 16, 2001

Vol. XXXX, No. 18 50¢

New Latvian cardinal is an inspiration for Father John Beitans

By Mary Ann Wyand

Love for Latvia, his parents' homeland, has prompted Father John Beitans of Indianapolis to make plans to fly to Rome next week for the elevation of Archbishop Janis Pujats of Riga, Latvia, to the rank of cardinal on Feb. 21.

Father Beitans, pastor of St. Lawrence Parish in Indianapolis, said his parents were born in Latvia and were married there just before World War II.

"During the final days of the war, they were forced to flee from their home to escape the advancing Russian army," he said. "They were able to get on a relief

ship provided by the National Catholic Welfare Council. The ship took them to northern Germany, where there was a displaced persons camp. These were necessary as World War II was ending because there were huge populations of people who didn't have time to get visas and passports as they fled before advancing armies. I was born in a displaced persons camp in 1947. When I was almost 5 years old, we immigrated to the United States and settled in the country near Terre Haute, Ind."

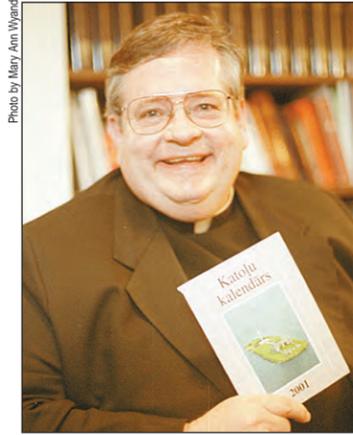
Father Beitans, who speaks Latvian fluently, has visited his parents' homeland and now ministers to the Latvian commu-

nity in the Archdiocese of Indianapolis in addition to his parish assignment.

"I was elated when I heard the news of Archbishop Pujats' nomination," Father Beitans said. "I was so thrilled when Archbishop Julijans Vaivods was made a cardinal in 1983 that I went to Rome for his elevation. There is something in me that is drawing me there again [for this ceremony]. Something in me longs to be there. I almost feel that I belong there."

When Pope John Paul II

See LATVIA, page 8



Father John Beitans, pastor of St. Lawrence Parish in Indianapolis, holds a copy of the directory for the Catholic Church in Latvia. The cover photograph shows the site where Christianity was introduced in Latvia.

The Church in Cuba

Archdiocese shares faith with Cuba

Editor's note: "Stewards Abroad" is an occasional series that will look at the missionary efforts of the Archdiocese of Indianapolis throughout the world.

By Mary Ann Wyand

Second of two parts

A call to Christian stewardship that inspired a global solidarity partnership between the Archdiocese of Indianapolis and the Archdiocese of Camagüey in Cuba offers multiple opportunities for evangelization as well as friendship and humanitarian assistance.



Facilitated by Catholic Relief Services as a pilot program, C.U.B.A. 2000 ("Community Understanding by Action") is expected to

lead to additional partnerships between U.S. dioceses and dioceses in other underdeveloped countries.

This sharing of faith, culture and resources reflects the true nature of the word "catholic," which means "universal," and is a response to Pope John Paul II's frequent requests to reach out to our brothers and sisters in Christ.

The need to support Church mission work also is emphasized by the U.S. bishops in their statement "Called to Global Solidarity: International Challenges for U.S. Parishes."

Catholic Relief Services initiated a humanitarian relief program in Cuba in 1958 to assist the people who suffered from food shortages and political unrest. CRS now supports the efforts of Caritas Cuba, the social arm of the Church, to help the elderly, chronically



Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and the mission educator for the Archdiocese of Indianapolis, talks with Cuban children in the northern Camagüey neighborhood of Albaisa.

ill, children, women and families.

The role of the Catholic Church in Cuban society is rather unique because the Church is the only entity on the island that has a national network and a relationship with the Vatican, which is considered a foreign government, explained Christopher Arthen, coordinator of this global solidarity partnership for Catholic Relief Services.

The goals of the Indianapolis delegation during their eight-day trip to Cuba

were to meet their future partners in the Archdiocese of Camagüey, Arthen said, to better understand their reality and discuss plans for their future relationship.

"The host during our four-day visit to the Archdiocese of Camagüey, Archbishop Adolfo Rodríguez Herrera, embodied the depth of faith, gentleness and grace of the people our group was to meet in Cuba," he said. "This

See CUBA, page 2

John DiIulio is ready to create new faith-based initiative

WASHINGTON (CNS)—Two people who know John DiIulio describe him this way: "dresses like a building inspector" and "Joe Pesci with a Ph.D."

They mean it as high praise, because such descriptions support their observation that DiIulio, the director of the new White House Office of Faith-Based and Community Initiatives, is doing what he does because he believes in it passionately, not because it gets him anywhere in the political world.

Probably precisely for that reason, Washington's political commentators don't seem to know quite what to make of DiIulio as he creates an office that is charged with "leveling the playing field" of barriers that prevent community and religious organizations from being able to compete for government funding for social service programs.

DiIulio is a Catholic, a Democrat and an academic working for a Republican administration in an effort that has been encouraged by leaders of both the Christian Coalition and the Call to Renewal. He has held positions at think tanks with philosophies at opposite ends of the political spectrum and has collaborated on books about

See FAITH, page 8

Marian College library is helping Catholics in the archdiocese learn about the faith

By Jennifer Del Vecchio

Tucked inside the Marian College library in Indianapolis is a resource center that is helping people across the archdiocese learn more about their faith.

The Mother Theresa Hackelmeier Memorial Library, also known as the Catholic Identity Collection, includes access to 150,000 volumes of books on Catholic

topics and more than 5,000 videos.

It was formed in 1991, but its usage didn't increase until about three years ago as the college worked to increase the collection and inform people about the resources available.

Since 1997, usage has increased 35 percent, said Barb Mathauer, the library's resource coordinator for the collection.

Mathauer helps individuals, directors of religious education, catechists and students

enrich their teaching or their own personal faith by explaining what the library has to offer.

It is open to anyone in the archdiocese, and people who live in the southern part of the archdiocese—such as New Albany—can have books or tapes shipped to their local library on loan.

Marianne Underhill, a student in pas-

See LIBRARY, page 12

CUBA

continued from page 1

mission was accomplished quite successfully as bonds of trust and friendship were formed in a very short period of time.”

Arthen said the delegation “witnessed the physical and spiritual presence of the Church as they visited numerous parishes in differing stages of refurbishment, met with laypeople and clergy engaged in keeping alive their Catholic faith, and walked together with Caritas staff to learn about their efforts to help materially sustain the Cuban people.”

When the delegation visited St. Joseph Church in Camagüey, Arthen said, a woman attending an adult religious education class told them that she came to church to learn more about her faith because “He is the only salvation we have.”

During another parish visit, he said, C.U.B.A. 2000 members gained “a realistic perspective of the Church as it struggles to pass the faith from one generation to the next, assisted by the courageous efforts of lay volunteers and clergy.”

Catholics living in a village about 10 kilometers outside of Camagüey received government permission to offer Mass once a month after the pope’s 1998 visit to Cuba, Arthen said, but they must worship in the open air under a corrugated iron roof with wooden benches and no walls while awaiting government approval to build a chapel.

After attending Sunday Mass at Camagüey’s main cathedral, Arthen said, members of the delegation again met with Archbishop Rodríguez, who explained that, “In our landscape, the customs may be different, but the sun that shines on us is the same that shines on you. In Mass, you say, ‘The Lord is with you.’ We say the same. . . . The most important thing is faith in Jesus Christ—the same love, the same hope.

“The revolution belongs to the city of man,” he said, “and not the city of God.”



Members of the Mercedes family stand outside their home in northern Camagüey. They open their home every Saturday for catechism classes for children ages 4 through 10.

While in Camagüey, the group also toured a farm operated on land that had been granted to the Church in 1997. Produce from this farm supplies food for a Church program for the elderly.

The delegation learned that cattle are registered by the government, and each animal must be accounted for properly during official inspections every few months.

During Archbishop Rodríguez’ weekly meeting with priests in the archdiocese,

he told delegation members that, “the clergy in Cuba have successfully maintained a high degree of unity over the years.”

Archbishop Rodríguez explained that many Catholics are not practicing their faith, and the priests hope that more people will return to the sacraments. The clergy also struggle with pastoral outreach to high school students who attend government educational institutions far from their homes.

Msgr. Juan Garcia, auxiliary bishop of the Archdiocese of Camagüey, asked the delegation to “take to heart” what they had seen and heard in order to “witness back home to the difficult times in the life of the Church in Cuba.”

A priest in charge of the pre-seminary in Camagüey suggested a seminary-to-seminary connection within the diocesan partnership, and that possibility will be discussed as plans continue for C.U.B.A. 2000 programming.

Another priest expressed concern about abortion in Cuba. No statistics are available to gauge the scope of the problem, the priest said, and there also are no ministries to reach out to women and families dealing with the trauma of abortion.

C.U.B.A. 2000 delegates also will explore the possibility of providing pro-life and abortion reconciliation pamphlets in Spanish as part of the diocesan twinning arrangement.

In Havana, the delegation talked with Bishop Luis Robles, the papal nuncio, about providing support for a youth sports and jobs skills training project within Caritas’ *Infancia* program.

The delegation also toured a home for persons with disabilities that is operated by the government but primarily staffed by the Daughters of Charity.

They also met with the Caritas staff in Havana to discuss their program for the elderly and economic concerns affecting the people.

“We gained a greater appreciation for the daily struggle of a typical Cuban family to sustain itself,” Arthen said. “Access to dollars or lack thereof plays a huge role in a family’s ability to obtain life’s necessities. The compensation accorded workers does not begin to meet needs. Menial labor is compensated at a rate of about \$8 per month. Doctors are paid about the equivalent of \$22 per month.”

It costs about \$15 a month to provide one person with a 2,000-calorie diet each day, and a laborer’s monthly wages do not begin to cover a family’s dietary needs.

In his trip report for Archbishop Daniel



Cuban Catholics enter the church for the parish of El Oratorio Festivo in Camagüey.

M. Buechlein, C.U.B.A. 2000 member Thomas Gaybrick, secretary for Catholic Charities and Family Ministries in the Archdiocese of Indianapolis, said there is “tremendous potential for faith development” in Cuba.

“The unity that exists between the bishops, the clergy and the laypeople was so obvious,” Gaybrick said. “The fact that the Catholic faith has survived during four decades of communism is another illustration of how the Church perseveres.”

“I also was struck by the fact that the kind of work that Catholic Charities [in Indianapolis] and Caritas are doing is very similar,” he said, “although certainly under very different circumstances.”

St. Barnabas parishioner Michele Wessler of Indianapolis said the eight-day C.U.B.A. 2000 mission trip was a humbling experience because of the people’s devotion to their Catholic faith.

“I was humbled to see what God has done in Cuba, how he has worked with the people there, and how the Church is living and walking with the people in their daily life,” Wessler said. “There is a very precarious balance between the government and the Church, however the people take Christ to their brothers and sisters by caring for them. The Cuban people use their faith to get through the trials and tribulations they face in daily life. That takes courage, strength and unity.”

(Catholic Relief Services staff member Christopher Arthen assisted with this story.) †



Cuban boys play outside the parish of El Oratorio Festivo. The parish has two basketball courts, a volleyball court, places to play table tennis and swings that are open for use by neighborhood children.

The Criterion

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Lay group hopes to start a Catholic radio station in Indianapolis

By Jennifer Del Vecchio

Plans are being made to bring Catholic radio to Indianapolis.

But buying a station and getting it on the air is a slow process that needs a lot of money.

It's estimated that buying a radio station in the Indianapolis metropolitan area could cost \$3 million. Despite the high cost, Robert Teipen believes Catholic radio can happen in the archdiocese.

Already, a not-for-profit corporation has been formed to raise funds, and Teipen is speaking at area parishes, with permission, about Catholic radio.

His next presentation will be before all

the Masses at Our Lady of the Greenwood Church on Feb. 24 and 25.

Teipen, a member of St. Lawrence Parish in Indianapolis, began pursuing the idea in December of 1998.

At a retreat, he remembers hearing about evangelization and was wondering how he could fulfill that call.

Less than two weeks later, he read an article about a traveler who was frustrated by the lack of Catholic radio, and Teipen began thinking about the Indianapolis area.

Through prayer, Teipen said he felt called to explore the idea of bringing Catholic radio to Indianapolis.

He found free 24-hour programming—much of it would be the same as EWTN's

with the possibility of local programming—and began researching what stations were available for sale.

The signal of the station, likely an AM station, would mainly reach metropolitan Indianapolis, he said.

It also depends on the station that could be bought, meaning the signal could be strong enough to reach the Ohio River, Teipen said.

The organizers of the station are not asking for the Archdiocese of Indianapolis to support it financially. Instead, it will be a lay movement, Teipen said.

Statistics show that rationally there are 17 radio stations that identify themselves as Catholic. At least 40 other stations offer

some Catholic programming, he said.

There are Catholic radio stations in Detroit, Chicago, St. Louis, Louisville, Cincinnati and Ann Arbor, Mich.

"I know this is going to happen. I just can't tell you when," Teipen said. "The goal is to teach the Catholic faith through radio. We want to give the Catholic view and do it according to the Magisterium."

While Teipen said he believes Catholic radio will become a reality for Indianapolis, he said any money raised and not used for a radio station would be given to the archdiocese.

For more information, call 317-598-6700. †

Sisters of Providence to begin \$6 million building project

By Mary Ann Wyand

Looking to the future, the Sisters of Providence of Saint Mary-of-the-Woods announced plans on Feb. 8 to renovate an existing health-care facility and construct a new building to meet the congregation's increasing medical needs.

Providence Sister Diane Ris, general superior, said the \$6 million project is a culmination of two years of professional studies and discussion among members of the congregation.

Of that total, she said, \$5 million will be spent on Phase I plans to construct the new facility and demolish part of Lourdes Hall. Phase II plans to renovate Karcher Hall, one of the congregation's health-care units, are expected to cost \$1 million.

Construction is scheduled to begin later this year, and each phase is expected to take 18 months.

Plans also are under way to begin a capital campaign to finance part of the project.

Sister Diane said the new building will

connect Lourdes and Karcher halls, and will house dementia and custodial care wings as well as a large therapy space, administrative offices, a doctor's examination room and other service and support areas.

She said renovations to Karcher Hall will improve ventilation and lighting, and also resolve privacy concerns related to bedrooms and baths.

"The strong affirmation of congregation members to the direction proposed at the fall gatherings was a major factor in our decision-making process," Sister Diane said. "Members of the general council read every response form and, at the future planning sessions with the Health Care Long Range Planning Committee, will certainly consider many of the fine recommendations suggested."

The general council also appointed Providence Sister Barbara Ann Zeller as the project director.

"Sister Barbara Ann has a great deal of experience in building projects, much of it recently," Sister Diane said. "We are

absolutely thrilled that she has agreed to do this. A construction manager will also be hired to be on site and work closely with architects and contractors."

Sister Diane said the congregation intends to explore licensure and certification of the new health-care facility so a certain number of beds will qualify for Medicare reimbursement.

"We will seek the expertise of our consultants in this regard as well as the experience of other religious congregations that have taken this course of action," she said. "These are very important issues because they address our ability in the future to extend our ministry of health care beyond ourselves. Many sisters expressed great interest in accepting laypeople. For some [sisters], it was the most important consideration in stating their support for the building and renovation project."

Sister Diane said a \$25,000 grant from the National Religious Retirement Office in Washington, D.C., was used to hire consultants to complete a site study and

make recommendations for the project.

The congregation hired the Troyer Group, based in South Bend, to oversee the master plan and conduct a facilities audit, and Herrin Associates Co. Inc. of Indianapolis to study operational standards and procedures.

"The Troyer Group and Herrin Associates helped us identify a real need for our congregation," Sister Diane said. "This is a big step toward the future for us. There is no doubt this project will help us provide quality health care for our sisters for many years to come." †

Correction

Archdiocesan Youth Council chairperson Petula Fernandez is a member of St. Joseph University Parish in Terre Haute, not St. Joseph Parish in Universal. Her parish was incorrectly listed in a story about the Archdiocesan Youth Conference published in the Feb. 9 issue of *The Criterion*.

Stewardship and Development office names two directors

The archdiocese's Office of Stewardship and Development has named two new appointments to key positions.



B. Scott Whitaker

Whitaker has been named director of parish services and Dana Townsend has been named director of donor services.

Whitaker will direct the efforts to increase involvement in parish stewardship and the annual Called to Serve campaign.

Whitaker also will oversee the follow-up efforts to the Legacy of Hope from Generation to Generation campaign. Legacy of Hope was a special archdiocesan capital and endowment campaign, which raised \$88 million in three- to five-year pledges from nearly 36,000 Catholic

households and other friends of the Church.

Whitaker comes to the archdiocese from the National FFA Foundation in Indianapolis, where he led the organization's annual fund-raising campaign.



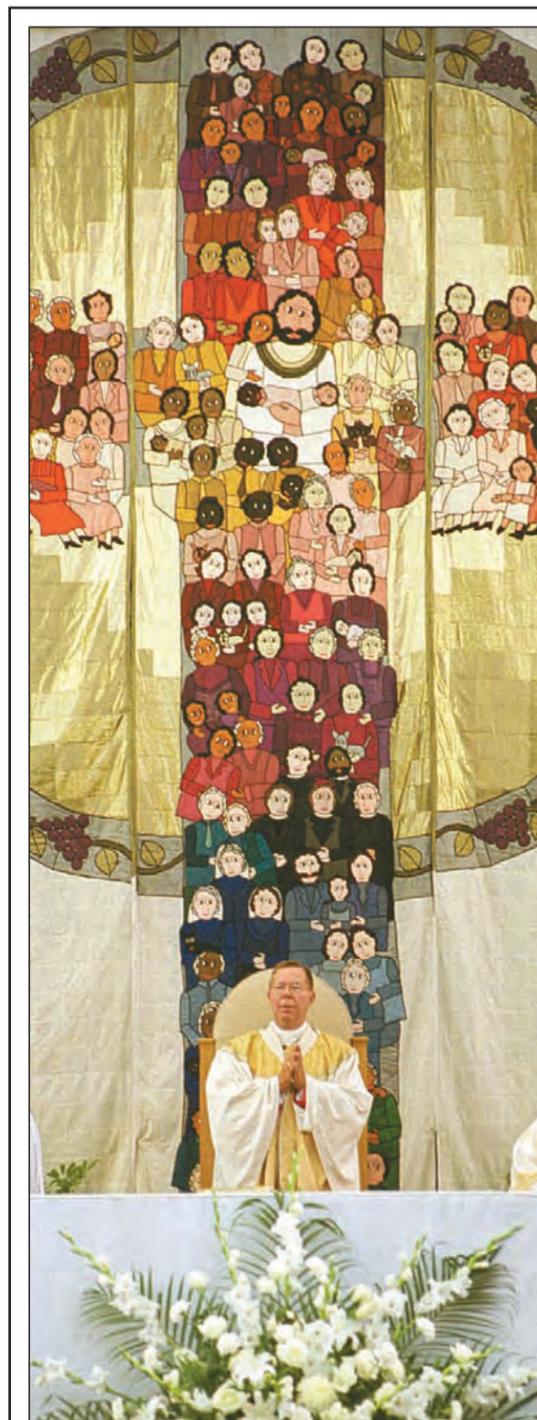
Dana Townsend

Townsend has worked for the archdiocese for the past two years as database coordinator. She has been involved in maintaining and updating individual, corporate and foundation records for all archdiocesan campaigns and events.

She will oversee the conversion to a new archdiocesan software program in the spring of 2001. As director of donor services, Townsend will continue to build services that meet the stewardship needs of the archdiocese's donors, parishes, schools and agencies. †

Scouts

Jessica Reeves, a member of St. Mark Parish in Indianapolis, receives her Marian Medal from Archbishop Daniel M. Buechlein. Jessica was among hundreds of Boy Scouts and Girls Scouts who received religious emblem medals at the presentation held Feb. 11 at SS. Peter and Paul Cathedral in Indianapolis.



The Great Jubilee Video

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The joyous gathering of more than 30,000 people in the RCA Dome on September 16 is now available on a two-hour videotape. This event was a special, historic occasion for the Archdiocese of Indianapolis, and the video will make a terrific Christmas present!

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Editorial

Unity with the Armenian Church

Here's a trivia question for you: Where was Christianity first adopted as the official state religion?

We have become accustomed to think that this happened in the Roman Empire when Emperor Constantine proclaimed Christianity the state religion early in the fourth century. Actually, though, it happened in Armenia, even earlier in the fourth century, when St. Gregory the Illuminator converted King Tiridates III.

This year, the Armenian Catholic Church and the Armenian Apostolic Church are celebrating the 1,700th anniversary of Armenia's conversion to Christianity.

Of all the Eastern Christian Churches that are not part of the Catholic Church, the Armenian Apostolic Church seems to be the closest to Catholicism. Its patriarch, Catholicos Karekin II, has invited Pope John Paul II to visit Armenia in September for the celebration of the anniversary. Last November, the patriarch visited the Vatican where he and the pope signed a document that says that the two Churches share the same faith, true sacraments, apostolic succession of bishops, the priesthood and the Eucharist.

Throughout his pontificate, Pope John Paul has worked for Christian unity. It appears that unity between Catholicism and the Orthodox Churches might be closer than unity between Catholicism and the Protestant Churches for the reasons listed in the previous paragraph. A major problem, though, is that there is not only one Orthodox Church. The Orthodox Churches are organized in approximately 15 autocephalous (independent) Churches that usually correspond to national or ethnic groups.

Religious nationalism, or phyletism, is a major problem for the Orthodox. Each Eastern European country has its own Orthodox Church. His All Holiness Bartholomaos I, ecumenical patriarch of Constantinople, has primacy among the Orthodox patriarchs, but he is not a supreme authority as the pope is in Catholicism.

The Russian Orthodox Church is by far the largest. Russian Patriarch Alexei II has a third of the world's Orthodox believers under his jurisdiction, 20 times the number Patriarch Bartholomaos can claim. When talk about a possible papal visit to

Russia comes up, Patriarch Alexei expresses his opposition because of tensions between the Russian Orthodox Church and Catholicism in Russia and other countries that formerly were part of the Soviet Union.

Similarly, Bulgarian Orthodox Patriarch Maxim has told Cardinal Edward I. Cassidy, president of the Pontifical Council for Promoting Christian Unity, that a papal visit to Bulgaria would not be welcomed.

The Catholic Church seems to be more interested in Christian unity than most of the Orthodox Churches. Twice it appeared that unity was reestablished, in 1274 and 1439, but both times decisions of ecumenical councils were rejected by the Orthodox faithful after their bishops returned from the councils. Today most Orthodox faithful believe that they have the true faith and, if there is to be unity, it is up to the Catholic Church to join the Orthodox.

It's different with the Armenian Apostolic Church. Although it is part of the Oriental Orthodox Church, it separated from the Catholic Church after the Council of Chalcedon in 431 rather than at the time of the Great Schism of 1054. In recent decades, though, it has become close to the Catholic Church.

This has been achieved mainly through the efforts of Pope John Paul and the Armenian patriarchs. Patriarch Catholicos Vaskin I was head of the Armenian Apostolic Church for 30 years during the communist era, sharing experiences with then-Archbishop Karol Wojtyla of Krakow.

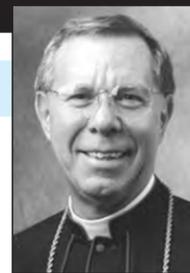
After Patriarch Vaskin died in 1995, his successor, Patriarch Catholicos Karekin I, signed a document with Pope John Paul acknowledging that Jesus Christ was both fully human and fully divine, the only doctrinal difference between the two churches. The pope planned to visit Armenia in 1999, during his trip to Poland, but learned that Patriarch Karekin was dying.

When the pope and Patriarch Karekin II signed that document last November, it included this sentence: "We continue to pray for full and visible communion between us." How or when that can happen is still unknown. As with all the Orthodox Churches, differences about the status of patriarchs and the primacy of the pope remain problems. †

— John F. Fink

Seeking the Face of the Lord

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



Church in Mexico is great gift to Church in U.S.

I spent the month of January in Guadalajara, Mexico. For the first time in 35 years, I was back in a classroom as a student for six hours a day! I was tutored by truly experienced and excellent teachers of Spanish, and, being the only student in the classroom, there was no possibility of slipping away into day-dreams or hiding from questions.

At my age, memorizing rules of grammar and vocabulary pushed me to the limit. As another student remarked at the end of a long day, "and to think I am paying for this!" I learned a lot of Spanish, and I learned how much more there is to be learned. I learned a lot about the beautiful Mexican culture and how much more there is to be learned.

I lived in the major seminary with 16 diocesan priests and 353 seminarians studying philosophy and theology. In addition, 53 deacons are doing pastoral service in parishes until their ordination in June. With the exception of one seminarian who could speak a bit of broken English, no one else did. All of them happily took on the role of teacher. It was total immersion! The seminarians were frequent visitors to my room and loved to ask a thousand questions about life in our archdiocese. They were merciless in correcting my Spanish.

At the insistence of the rector, I presided at the community Mass just about every day. With difficulty and the help of my teachers, I delivered three homilies in the major seminary and one in the minor seminary. (By the way, there are more than 500 minor seminarians! Who said God isn't calling!)

The seminarians were quick to invite me to join their families for their Sunday afternoon feasts. (The sems go home after morning Mass and return for vespers at 7 p.m.) I accepted several invitations and the experience was rewarding. In addition to great food, I was able to observe a bit of the life of a "middle-class" family and of "poor" families. The entire family gathered, including grandparents, uncles, aunts and children. I was told the Sunday feast was typical. By the way, I loved the Mexican food and tried everything.

Cardinal Juan Sandoval, the archbishop of Guadalajara, was most hospitable. We discovered that both of us had been seminary rectors for the better part of 17 years. It remains to work out the details, but it looks posi-

itive that the cardinal will send two priests on loan to our archdiocese as missionaries.

I am grateful for and encouraged by the Mexican experience. There is a much larger world than our archdiocese! The Church in Mexico is an important gift for the Church in America. True, secular materialism is invading from the north, but so far, the Mexicans in Jalisco have maintained an identifiably Catholic culture. Where else would you hear the acknowledgment of the feast day of patron saints on the morning radio?

While I was in Mexico, Pope John Paul II released his apostolic letter *Novo Millennio Ineunte*. He wrote: "At the beginning of the new millennium, and at the close of the Great Jubilee during which we celebrated the 2,000th anniversary of the birth of Jesus, and a new stage of the Church's journey begins, our hearts ring out with the words of Jesus when one day after speaking to the crowds from Simon's boat, he invited the apostle to "put out into the deep" for a catch: '*Duc in altum ... Duc in altum!*' These words ring out for us today and they invite us to remember the past with gratitude, to live the present with enthusiasm and to look forward to the future with confidence."

As I read these words in Mexico, it struck me how true they can be. During the first half of the last century, the Church in Mexico suffered a great persecution, especially against the clergy. Between 1919 and 1938, 25 priests were martyred simply because they were priests. They were canonized this last May.

In 1938, no one would have predicted that in the Archdiocese of Guadalajara, where they were martyred, there would be more than 900 diocesan priests and 1,000 seminarians in the year 2000. No one would have predicted that the houses of religious would be filled as well. Fifteen of the martyrs were alumni of the seminary, and the seminarians speak proudly of their intercessory role. They attribute their vocations to the martyrs, to the witness of their priests and to their family prayer.

I come away convinced that as God worked miracles there—at a great price to be sure—God can do the same here! Pope John Paul says (like Peter), "Cast out into the deep!" even when the fish don't seem to be running. With God, all things are possible. †

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.



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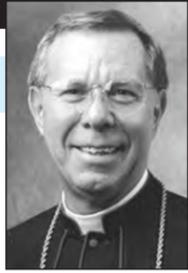
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Buscando la Cara del Señor

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



La Iglesia en México es un gran regalo para la Iglesia en EE.UU.

Pasé el pasado mes de enero en Guadalajara, México. Por primera vez en 35 años, ¡volví como estudiante a un salón de clases por 6 horas al día! Fui tutorado por excelentes profesores de español, verdaderamente experimentados, y siendo el único estudiante en el salón de clases, no había posibilidades de soñar despierto o esconderse de las preguntas.

A mi edad, memorizar las reglas gramaticales y el vocabulario me llevaron al límite. Así como recalco otro estudiante al final de un largo día "¡y pensar que estoy pagando por esto!" Aprendí mucho español, y aprendí lo mucho que falta por aprender. Aprendí mucho acerca de la bella cultura mexicana y lo mucho que falta por aprender.

Viví en el Seminario Mayor con 16 sacerdotes diocesanos y 353 seminaristas estudiando filosofía y teología. Además, 53 diáconos que están realizando su servicio pastoral en las parroquias hasta su ordenación en junio. Con la excepción de un seminarista que podía hablar un poquito de inglés, nadie más hablaba inglés. Todos ellos gustosamente asumieron el papel de maestros. ¡Fue una inmersión total! Los seminaristas frecuentemente visitaban mi habitación y les gustaba preguntar miles de preguntas relacionadas con la vida en nuestra archidiócesis. No tenían misericordia al corregir mi español.

A insistencia del rector, presidí la Misa comunitaria casi todos los días. Con mucha dificultad y la ayuda de mis maestros, di tres homilías en el seminario mayor y una en el seminario menor. (De paso, ¡hay más de 500 seminaristas menores! ¡Quién dijo que Dios no está llamando!)

Rápidamente los seminaristas me invitaron a reunirme con sus familias para sus festines dominicales. (Los seminaristas van a sus casas después de la misa de la mañana y regresan para las vísperas a las 7:00 p.m.) Acepté varias invitaciones y la experiencia fue gratificante. Además de la grandiosa comida, fui capaz de observar un poquito de la vida de las familias de "clase media" y "pobre". La familia completa se reunió, incluyendo a los abuelos, tíos, tías y los niños. Me contaron que el festín dominical era típico. De paso, amo la comida mexicana y probé de todo.

El Cardenal Juan Sandoval, arzobispo de Guadalajara, fue de lo más hospitalario. Descubrimos que amos hemos sido rectores de seminario aproximadamente 17 años. Aunque todavía hay que trabajar algunos detalles, parece ser positivo el hecho

que el cardenal nos envíe dos sacerdotes a cuenta de préstamo a nuestra archidiócesis como misioneros.

Estoy agradecido y fortalecido por la experiencia mexicana. ¡Existe un mundo mucho mayor que nuestra archidiócesis! La Iglesia en México es un regalo importante para la Iglesia en América. Es cierto, el materialismo secular está invadiendo desde el norte, pero no tan lejos, los mexicanos en Jalisco han mantenido su identificable cultura católica. ¿Dónde más oíría usted el conocimiento del festín de los santos patronos en la radio matutina?

Mientras estuve en México, el Papa Juan Pablo II publicó su carta apostólica *Novo Millennio Ineunte*. Él escribió "En el comienzo del nuevo milenio, y al cierre del Gran Jubileo durante el cual celebramos el 2000 aniversario del nacimiento de Jesús, y el comienzo de una nueva etapa en la jornada de la Iglesia, nuestros corazones laten con las palabras de Jesús cuando un día después de hablar a las multitudes desde el bote de Simón, él invitó al apóstol a "salir a lo profundo" para agarrarlo: ¡'Duc in altum ... Duc in altum!' Estas palabras nos llaman hoy y nos invitan a recordar el pasado con gratitud. A vivir el presente con entusiasmo y a mirar hacia el futuro con confianza."

A medida que leí estas palabras en México, me pegó el que tan verdaderas pueden ser. Durante la primera mitad del siglo pasado, la Iglesia en México sufrió una gran persecución, especialmente en contra del clero. Entre 1919 y 1938 25 sacerdotes fueron martirizados. Ellos fueron canonizados el pasado mes de mayo.

En 1938, nadie hubiese podido predecir que en la Archidiócesis de Guadalajara donde fueron martirizados hubiese más de 900 sacerdotes diocesanos y 1000 seminaristas para el año 2000. Nadie hubiese podido predecir que las casas de religiosos estarían llenas también. Quince de los mártires eran alumnos de este seminario, y los seminaristas hablan orgullosamente del papel de intercesores. Ellos les atribuyen sus vocaciones a los mártires, al testimonio de sus sacerdotes y la oración de sus familias.

Vuelvo convencido que Dios ha realizado milagros allá - seguro que a un gran precio - ¡Dios puede hacer lo mismo aquí! El Papa Juan Pablo dice (como Pedro) "Arrojen en lo profundo" aún cuando parezca que no hay peces nadando. Con Dios, todas las cosas posibles. †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

Rapper with violence-filled music nominated for Grammy awards

I am writing on behalf of the staff and board of Breaking Free Inc. to inform readers of the most recent controversy involving rapper Eminem. The 43rd annual Grammy Awards will be held Feb. 21 in Los Angeles and broadcast by CBS. We at Breaking Free are deeply troubled over the National Academy of Recording Arts & Sciences' nomination of Eminem for four Grammy awards, including the prestigious Album of the Year for his latest album, "Marshall Mathers LP."

"Marshall Mathers LP" includes a song in which the rap singer talks about murdering his wife, Kim. Wife abuse, murder, rape and other violence against women and gay people are consistent themes throughout his music. Please join us in countering these hateful messages.

While Eminem has the right to use any lyrics he chooses, it is our firm conviction that he should not be honored for sending messages that glorify domestic violence and murder. These messages are dangerous, desensitize people to abuse and do not deserve a national platform. We work every day with women and children terrorized by people who do what Eminem raps about. At a time when domestic violence is destroying families all over our

country, it would be grossly irresponsible for the academy to honor him. Furthermore, it is our understanding that Eminem may have the chance to perform his hate-filled music for thousands of viewers. It would be grossly irresponsible for CBS to give Eminem time on national television to espouse violence against women and girls.

What readers can do:

- Send messages to CBS at www.cbs.com (click feedback) and the academy at www.grammy.com (click Webmaster) urging them not to have Eminem perform on the program.
- Urge CBS to run at least one public service announcement on domestic violence during its national broadcast of the Grammy Awards.
- Learn more about domestic violence from agencies like Breaking Free Inc., a nonresidential domestic violence advocacy agency known for its support groups throughout the Greater Indianapolis area and its work with children who have witnessed domestic violence.

Each person in our society has the right to be safe. Eminem's lyrics negate that right and makes our world less safe. Contact CBS and the academy right away to register your concern.

Sister Jackie McCracken, O.S.F., Indianapolis

(Sister Jackie McCracken is executive director of Breaking Free Inc. in Indianapolis.) †

Letters Policy

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

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

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

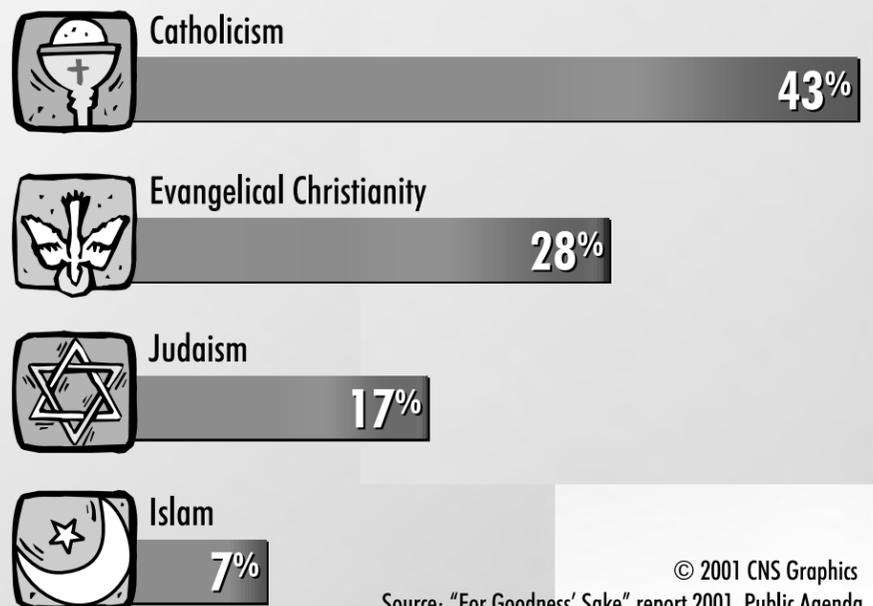
letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 300 words) are more likely to be printed.

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

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

Knowing the Faiths

Percentage of general public who say they understand the basic beliefs of the following "very well:"



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Source: "For Goodness' Sake" report 2001, Public Agenda

A survey of the general public by the organization Public Agenda found that people think they understand the beliefs of Catholicism better than they do other faiths.

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.

Check It Out . . .

Holy Name School in Beech Grove will host its fourth annual **"Sow the Seeds" Dinner and Dance** at 7 p.m. on Feb. 24 at Primo's Banquet Hall, 2615 National Ave., in Indianapolis. Light Touch, Third Generation and Second Wind will provide music. The cost is \$25 per person. Corporate and family tables are available for \$250 and \$500. All proceeds benefit the students of Holy Name School. For more information, call 317-784-5454.

Marian College of Indianapolis will host a free information session on **parish nursing** from 6:30 p.m. to 8:30 p.m. on Feb. 20 and from 9:30 a.m. to 11:30 a.m. on Feb. 24. For more information, call 317-955-6132.

The Answer the Call Catholic Men's Conference will be held March 24 at Xavier University in Cincinnati. The conference is open to single and married men seeking to deepen their faith. Doors open at 7 a.m., with the first program at 8:45 a.m. The first Catholic chaplain serving Congress will speak, among others. The cost is \$25. For more information, call 513-321-4673 or visit their Web site at www.thecall.org.

Christ the King Parish, 1827 Kessler Blvd., East Drive, in Indianapolis will conduct an ongoing series called **"Welcome Home"** on six consecutive Monday evenings

VIPs . . .

Frank and Doris Thieneman of St. Mary-of-the-Knobs Parish in Floyd Knobs celebrated their 50th wedding anniversary on Jan. 27. They were married on that



date in 1951 at Our Mother of Sorrows Church in Louisville. They celebrated with a renewal of vows at their parish church. A reception followed at their daughter's house. They have seven children: Frank Jr., Tony, and Kevin

Thieneman, Patty Slinker, Pam McIntire, Karen Julius and Carol Hurst. They also have 15 grandchildren and one great-grandchild.

Stephanie Ehr Gott, a special education and journalism teacher at Father Thomas Scecina Memorial High School in Indianapolis, had her article, "New Advisor: Outcomes Worth the Struggles," featured in the December issue of *J*Communique*. †

beginning March 5 at 7 p.m. in the school. The sessions are for non-practicing Catholics who are seeking answers to questions about returning to the Church. There will be informal sharing and an update about the Catholic faith. For more information, call 317-255-3666.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., in Indianapolis will host its annual **Track and Field Pancake Breakfast** from 8 a.m. to 10 a.m. on Feb. 17 and Feb. 24 at the McDonalds at 10th and Bosart streets. The cost is \$3 and includes pancakes, hash browns and juice or milk. All proceeds benefit the track and field program. For more information, call 317-356-6377, ext. 135.

The Birthline Guild will present its **"Love Works Magic"** luncheon and fashion show on March 17. Fashions will be presented by Red Ella at the Ritz Charles, 12156 N. Meridian St., in Carmel. The event begins with an 11:30 a.m. social followed by lunch at noon. Tickets are \$20, with advance sale only. For more information, call 317-466-9656 before March 3.

A **parish Lenten mission** will be held from 7 p.m. to 8:30 p.m. on March 4-7 at Mary, Queen of Peace Church, 1005 W. Main St., in Danville. Franciscan Father Finian Zaucha will present the mission. He will speak on how to be better disciples of Jesus Christ, how to build the Kingdom of God on earth and how to attain salvation. For more information, call 317-745-5080.

Rosaries for Life is sponsoring a pro-life prayer event to have 1 million people pray the rosary for an end to abortion. The prayer event is May 12, but people are being asked to promote the event now. The goal is to have 1 million people praying the joyful mysteries at the same hour for an end to abortion. For flyers to promote the event, write to Rosaries for Life, P.O. Box 41831, Memphis, Tenn., 38174 or call 901-725-5937.

Saint Mary-of-the-Woods College in Terre Haute and its Women's External Degree Program are hosting a **campus visit** from 1 p.m. to 4 p.m. on Feb. 19. The campus visit will be an opportunity to learn about the program and meet with staff and faculty. Reservations are requested. For more information, call 812-535-5263 or 800-926-SMWC.

Father Thomas Scecina Memorial High School, 5000 Nowland Ave., in Indianapolis will have its annual **Baseball Fish Fry** from 4:30 p.m. to 8 p.m. on Feb. 28 (Ash Wednesday) in the school cafeteria. Dinners are \$5 and include fish or cheese pizza, French fries, coleslaw, dessert and a drink. All proceeds benefit the baseball program. For more information, call 317-356-6377, ext. 155.

A men's Lenten retreat, **"Four Stops on the Journey to God,"** will be held March 2-4 at Fatima Retreat House in Indianapolis. The retreat by Holy Cross Father William Simmons will use stories and parables from Scripture to talk about the stops we make on our spiritual journey that deepen

our understanding and appreciation of our adult religious faith. The cost is \$125. For information, call 317-545-7681.

The Servants of the Gospel of Life will hold **vocation discernment weekends** for women ages 18-45. Women are invited to spend weekends at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis for vocation discernment. The weekends will consist of daily Mass, Eucharistic adoration, communal praying of the Liturgy of the Hours, private prayer, conferences on vocation discernment and an introduction to the charism and spirituality of the Servants of the Gospel of Life. For more information, call 317-899-2376.

The Indiana College Preparatory Program is searching for **tutors** to work with elementary and middle school students. The program focuses on students in kindergarten through the 12th grade and their parents. It is administered through Martin University in Indianapolis. For more information, call 317-543-3526. †

Marian College offers new programs

Marian College has added seven new academic programs for the fall semester.

The Catholic college in Indianapolis will add pre-law, political science, management information systems, chemical technology, environmental studies and a dual-degree in computer science and graphic design.

The dual-degree program is with Purdue University's School of Science at IUPUI in Indianapolis. It is Marian College's first dual-degree program, and will combine Marian's values-based education with technology at Purdue to strengthen the competitive advantage the degree will offer students. Graphic design is a new major that was formerly available as a concentration.

For more information about the programs, call 317-955-6000. †

Connersville parish plans mission

The 150th anniversary celebration of St. Gabriel Parish in Connersville will begin with a parish mission.

The parish, established in 1851, will host the mission, called "Here I Am Lord," at 7 p.m. on Feb. 18-22 in the church.

Redemptorist Father Jack Dowd from Chicago will be the main speaker. Father Dowd was ordained to the priesthood in 1961 and has held many pastoral positions, including high school teacher, vocation ministry, parish work, pastor, provincial of the Midwest Province of the Redemptorists and a member of the order's Mission Team.

The parish mission committee is hoping the event will be a time of renewal for the parish.

The mission is open to people of all faiths.

Transportation and babysitting services are available. There also are special children's activities each evening for children aged 3 through the fifth-grade. For more information, call 765-825-8578. †

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Disciples in Mission information sessions drawing large crowds

Large groups of parishioners from around the archdiocese have been turning out for the Disciples in Mission information sessions. With four more on the schedule, the totals stand at 437 people representing 99 parishes and missions.

Disciples in Mission is a process to help parishes and its members evangelize—to reach out to people without a Church home as well as Catholics who may not be actively taking part in the faith.

Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese, has been one of the presenters for the gatherings along with Brian Foust, Judy Koch, Kay Taylor, Nancy Fahringer, Mark Braun, Harry Dudley, Celina Acosta-Taylor, Angie Munoz Silver, Oscar and Eva Morales, Chelo Quiroz, Carmen Montanez, Bill and Margot Bradbury, Cheryl Schnitzius, Maru Villalta and Olga Villa-Parra.

The presenters have appreciated the variety of viewpoints offered by the parish teams and the energy and enthusiasm that have accompanied their personal insights.

Each session has concluded with a

question period, and there have been several common concerns and some perceptive comments. One issue that came up in every session was the practical issue of finding enough people and enough time to present the Disciples in Mission process.

Father Folzenlogen responded by noting that Disciples in Mission begins in, integrates with and builds on what is already happening. The resource materials focus on “existing” and “new.”

Father Folzenlogen said much of what we already do in our parishes already has an evangelization dimension, but we do not pay attention to that. Disciples in Mission encourages us to operate with a heightened awareness of continuing the mission of Jesus. We are not going to pile a huge new agenda on top of everything else, he said, but rather will do our current agenda with a different mindset.

For instance, most parishes and most parishioners normally give extra attention to their faith life during Lent. Disciples in Mission works with that natural motivation by making Lent the focus of its formation activities. A parish will not be doing something unusual, but would actually have the benefit of a rich set of

resources for the next three Lents.

In a similar fashion, he said, the parish team could deal with the pre-Lent prayer campaign by asking for help from the existing Liturgy and/or Spiritual Life committees. In fact, this is one of the key things that Disciples in Mission tries to encourage. Evangelization is a component of everything we do, not just a set of special projects.

If we operate with this mentality, he said, we will start noticing new opportunities for things like improving our hospitality and welcoming, reaching out to inactive Catholics or more explicitly inviting those without a Church family. Disciples in Mission promotes being very focused, identifying just one or two things to work on.

Parish staff members expressed concern about ongoing support for parish coordinators and team members. Father Folzenlogen stressed the partnership that Disciples in Mission creates. The Paulists, the archdiocese and the parishes are involved in this together.

The archdiocesan leadership team not only conducts the training sessions, it also functions as an ongoing resource.

Another important support is the network that forms when parish teams go through the training along with the teams from other parishes. They can call on each other for ideas and other help.

Participants in the information sessions found the resources a two-edged sword. They appreciated the highly detailed manuals, but they also felt overwhelmed. The presenters kept reminding people that the manuals present an ideal way of doing the process. Each parish needs to adapt and tailor the process to its own situation and resources.

Several people noted ways the process could challenge their parish to grow. For example, the focus on diversity could be very helpful, not just in terms of people with different languages and cultures, but also in noticing and working with persons with disabilities, different age groups and even the diverse spiritualities active among current parishioners.

Once the information sessions are completed, letters will be sent to pastors and parish life coordinators inviting their parish to commit to the process. Then the schedules will be drawn up for parish coordinator and team trainings. †

Indiana taxpayers can influence legislative school decisions

By Margaret Nelson

While the Indiana legislature considers ways to improve education, many Catholics and other parents of the 94,500 children in Indiana non-public schools are offering their opinions to their representatives in the House and Senate.

Diane Chandler, the mother of two children at St. Louis de Montford Catholic School in Fishers, in the Lafayette Diocese, recently received a card from her state senator requesting her opinion on

how to improve education. She could select from four options or “other.”

Chandler chose “other,” because the first four applied only to public schools. In the space provided, she wrote that the state should introduce vouchers, which her non-Catholic husband supports as well.

“I would love to see vouchers,” she said. “It’s only fair that we have a choice in how our money is spent. It’s not just being fair, but educational choice is the answer to what’s ailing the public schools.

“Only by opening the door to competi-

tion is the public school system going to be open to fixing the problems,” Chandler said.

Chandler’s own parents gave her and her five siblings a 12-year Catholic education at a time when there was no tuition in the schools—just a requirement to contribute to the parish.

The Indiana Legislature is considering several measures to improve schools.

According to Glenn Tebbe, director of the Indiana Non-Public Education Association (INPEA), and M. Desmond

Ryan, director of the Indiana Catholic Conference (ICC), both houses of the legislature are currently considering bills advocating charter schools.

Legislators consider charter schools as an alternative and as a means of educational reform.

INPEA wants parents to know that charter schools are only one choice and that they are within the public school system. Tebbe, who testified in late January before the Senate Education Committee,

See **SCHOOL**, page 24

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LATVIA

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announced the nominations of seven additional cardinals on Jan. 28, he said the new nominees included the archbishops from Ukraine and Latvia, whom he had designated as cardinals "in peccatore"—"in his heart"—in 1998 "but whose names could not be divulged until now."



Cardinal-designate Janis Pujats

With those two nominations, the Holy Father said, 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," the pope said, "which not infrequently culminated in the sacrifice of one's life."

Catholic News Service reported that in 1998, the last time the Holy Father named cardinals, Archbishop Pujats was making news by publicly urging Russia to stop interfering in Latvia's internal affairs, par-

ticularly regarding the status of Latvia's Russian minority.

"In our family history, we just assumed that the Soviet Union would be in control and that forced atheism would stay the system," Father Beitans said. "We dreamed of just being able to set foot in the country to meet a relative. That would have been incredible at a time when it was unique that even mail could go back and forth, and it was heavily censored. To think that even little things like that could happen was a dream. What has happened—normalization of the country—is beyond any dream. It's an answer to prayers."

"The religious urge in the human spirit is a universal thing all over the planet," he said. "When anybody tries to suppress any religion anywhere, it never works. People will eventually throw off the tyrant. The Holy Spirit always prevails."

Father Beitans said through the years "the people of Latvia had enough faith to keep hanging on, but never dreamed of having a cardinal. Now we feel surprised and delighted that this has come to pass. Two cardinals during one papacy is truly remarkable."

Latvia is located near the Arctic Circle in eastern Europe, adjacent to Estonia, Finland, Norway, Sweden, Lithuania and Poland. It was one of the last countries Christianized because of

its northern location.

"The original Christianization of the country was Catholic by the Germans," Father Beitans said, "but the Protestant Reformation had a huge effect on Latvia because of its nearness to Norway and Sweden. The southern part of Latvia held on to its Catholicism because it communicated freely with Lithuania and Poland, but the northern part became Lutheran because they communicated very freely with Estonia, Finland, Norway and Sweden, which were bastions of the Reformation."

During the country's troubled history, many Latvian people were forcibly resettled in the Soviet Union, and Russians were brought to Latvia to destroy its ethnicity.

"'Russification' is what Latvians call the efforts of the Soviet government at that time to purposefully try to destroy their ethnic identity," Father Beitans said. "It started when the czars ruled Latvia at various times, even before World War I. They felt that everybody should be Russian."

"For many years, there was a very weak sense of Latvian national identity," he said. "It was only when scholars discovered the rich traditions in the unwritten folk songs that the Latvians began to say, 'We have a history. We are a people.'

From that moment on, there has never been any attempt to destroy Latvia as a nation or to destroy its ethnicity that has had a chance of success."

Father Beitans said he felt called to attend the elevation of Archbishop Vaivods of Riga to the rank of cardinal in Rome in 1983 because he was Latvia's first cardinal and had been imprisoned for practicing his faith in the hostile Soviet state.

"Pope John Paul II had a personal sensitivity to the situation in the Church behind the Iron Curtain," Father Beitans said, because he is a native of Poland.

After that ceremony, Father Beitans was among a small group of Latvian Catholics invited to meet the Holy Father. The room was crowded, and there was no room to kneel to kiss the pope's ring. When the pontiff turned to greet him, Father Beitans said he could only offer his hand in greeting.

"I'm very pleased to meet you, Your Holiness," Father Beitans told the pontiff as he shook his hand.

The pope looked at him without smiling and replied, "You must be from the United States."

Seventeen years later, Father Beitans finally got a chance to kiss Pope John Paul's ring after a Jubilee Year liturgy last October in St. Peter's Square. It was another dream come true. †

FAITH

continued from page 1

modern culture with both liberal-leaning syndicated columnist E.J. Dionne and William Bennett, who was education secretary under President Reagan and "drug czar" in the first Bush administration.

At one of the events organized by the White House to publicize the faith-based initiatives, DiIulio gave Washington's protocol wonks heart palpitations when he walked right past his new boss—the president—to give a big hug to his friend and fellow Democrat, Connecticut Sen. Joe Lieberman.

At another event, he suggested that the way to solve the inevitable battles the faith-based initiatives will start is, "We ought to sue each other. Because when Americans are serious about something, then we sue each other."

No wonder the headline on a *Washington Post* column about him carried the headline: "Will the real John DiIulio please stand up?"

There are, however, areas of agreement even among those who aren't quite sure what to make of him.

DiIulio, 42, made a name for himself in his 20s and 30s as a brilliant criminologist who advocated strong punishment and mandatory prison terms. Over the last five years or so, he's shifted his emphasis from punishment to crime prevention, particularly through faith-based organizations.

DiIulio is the son of a south Philadelphia deputy sheriff and a department

store saleswoman. After attending neighborhood Catholic elementary schools, he got a scholarship to a prestigious prep school across the city. That education paved the way for a subsequent scholarship to the University of Pennsylvania.

He went on to graduate school, writing a dissertation on prison management for his doctorate in government from Harvard University. By age 30 he was a full professor at Princeton. Most recently, he has been a member of the faculty of the University of Pennsylvania and lives in a Philadelphia suburb.

DiIulio's research and writings about prisons and crime helped shape the debate of the last decade about how to control crime, bolstering those who pushed for tougher sentencing and new prisons. He had plenty of critics who questioned his predictions about "super-predator" juvenile criminals, for instance.

But midway through the 1990s, DiIulio became involved with Church-based programs that had impressive results in turning around problems in inner-city neighborhoods.

His focus shifted to faith-based efforts to combat the problems of the inner city. His recent work has included serving as a consultant for the U.S. bishops in preparing last year's statement: "Responsibility, Rehabilitation and Restoration: A Catholic Perspective on Crime and Criminal Justice," and co-editing the book "What's God Got To Do with the American Experiment?" with Dionne.

A 1999 profile of DiIulio in the maga-

zine *Christianity Today* says that while sitting in Mass with his family on Palm Sunday in 1996, he realized he was called to work on the problems of the people in the inner city.

About that time, he joined the board of trustees of the Gesu School in Philadelphia, an inner-city Jesuit elementary school with impressive results in educating future college graduates.

The school's development director, Kevin Smith-Fagan, described DiIulio as an intellectual giant who is personally very humble, likable and focused on his family of three grade-school-age children.

"He is a devout, genuinely religious person" who has been "a wonderful advocate and friend to our kids," Smith-Fagan said.

Not content with merely attending trustees' meetings, DiIulio taught government classes at the school a couple years ago—successfully using his textbook from Princeton, Smith-Fagan said. He also does things like visiting Gesu with his staff from the University of Pennsylvania just before Christmas and bringing a load of new books for the school library.

After working with him on the bishops' criminal justice statement, John Carr, head of the bishops' Secretariat for Social Development and World Peace, is an enthusiastic DiIulio fan.

"He's smart, he cares about the poor, he cares about racism, he knows Catholic social teaching," Carr said. "He's given his life to these issues."

Smith-Fagan believes DiIulio will suc-



John DiIulio listens as President George W. Bush announces the White House Office of Faith-Based and Community Initiatives Jan. 29 in Washington. DiIulio was chosen by Bush to head the office aimed at helping faith-based and community organizations work with the government in providing social services.

ceed with his new mission in Washington because "he's not an entrenched ideologue."

"He's working from a genuine interest in the welfare of others," Smith-Fagan said. "He gets along with everyone from conservative Baptists to liberal Catholics." †

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Faith Alive!

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Families must work on communication skills

By Sheila Garcia

When Mary lost her husband of nearly 50 years, family members rallied around her. A sister-in-law helped with the wake, and a nephew cut short a European business trip to attend the funeral.

In the following months, Mary's teen-age grandson took care of her yard work, while her daughter called every day and visited almost every weekend.

Mary's family is not unique. Many families pitch in to support one another, especially in times of crisis, but they probably would not identify this solidarity as a family strength.

Families often lose sight of, or take for granted, the particular strengths that bind a family together and help both the family unit and individual members to flourish.

In "A Family Perspective in Church and Society," the U.S. bishops' Committee on Marriage and Family defines family strengths as characteristics that enable families to operate effectively. These strengths allow families to cope with the daily stresses and problems of family life as well as major events such as illness and job loss.

Each family has particular strengths, such as solidarity, that it can develop and build upon.

Religious faith is one strength. Families who worship together deepen their unity. When families pray at mealtimes, and discuss religious beliefs and values, or join in service to the poor, they develop a spiritual reservoir upon which to draw, especially in difficult times. Such religious activities can be a strength even when husbands and wives do not share the same faith.

Rituals and traditions, some of them religious or ethnic, are another family strength. The daily bedtime routine, pancakes every Sunday or Thanksgiving at Grandma's give stability to family life.

Rituals and traditions can bridge the generation gap. They can connect families to beloved members, now deceased, whose presence is felt as familiar rituals are re-enacted.

Families that are strong have developed a clear sense of values. They have put their priorities in order, and they invest in people and relationships rather than in possessions. And such families understand that not everything is worth fighting about.

When my son was 17, he backed into a young mother's car in the parking lot. Fortunately, the damage was minor. When I called to discuss the repair, she quickly brushed off my apologies.

It's no big deal, she said, then explained that several months earlier her sister had died and that tragedy had taught her what is really important in life.

Older family members can be a tremendous resource, helping to put situations in perspective, as family members sort through their values and priorities. What seems like a crisis right now may barely be remembered in five years.

Communication is a major family strength. In her book *Traits of a Healthy Family*, Dolores Curran identifies communication and listening as the No. 1 characteristic of healthy families.

Most families must work at improving their com-



Families that worship together deepen their unity. When family members pray together, they develop a spiritual reservoir upon which to draw, especially in difficult times. Having a clear sense of values also helps make a family stronger. When family members have put their priorities in order, they understand that it is important to invest in people and relationships rather than in possessions.

munication, which is why marriage enrichment and parenting programs often are built around communications skills.

We sometimes assume that family members, especially those who live with us, automatically know our needs and desires. Then we become frustrated when their actions prove otherwise.

A friend of mine loves birthdays. She enjoys celebrating them on the day itself with cards, gifts and activities. Of course, she expects the same treatment on her own birthday. Year after year, she was disappointed when her husband and sons failed to follow through.

Finally, she explained to them how important birthdays were to her. They had no idea! Now enlightened, they happily treat her to dinner and presents.

Communication also means effective listening. Do we try to understand what family members are saying, not just the words, but also the feelings and concerns behind them? Listening to others shows that we respect and value them. Being listened to makes us feel affirmed and supported.

Family life is not all serious, however. Family members need time to play, to enjoy each other's company and to take a break from the routine. Having fun is also

a family strength, whether it's a long-planned vacation to Disney World or a spontaneous trip to the movies. The memories created by these happy times can be vivid and lasting.

On hot summer evenings, my parents would occasionally take the family to the best ice cream parlor in town. Whenever I pass that building—even though the ice cream business is long gone—I fondly remember my late father and his love for banana splits.

Humor can be an important part of family play. It can defuse potential conflicts or ease awkward situations. A family's sense of humor is as unique as the family itself, ranging from practical jokes to puns to gentle teasing. Families often recount inside jokes or humorous stories that mystify outsiders but delight their own members.

Family strengths are many and varied, but what binds them together is love. Families who seek to grow in love possess a strength that enables them to meet life's challenges and to embrace its joys.

(Sheila Garcia is the assistant director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth.) †

Discussion Point

Talking resolves hurt feelings

This Week's Question

What are the greatest causes of misunderstandings at home? How can they be approached?

"Poor communication. People need to talk more."
(Bev York, Columbia Falls, Mont.)

"I'd say it would be in disciplining children. There can be a lack of agreement in how to do it, and this is probably due to how the individual parents themselves were brought up. I conduct marriage preparation seminars, and it's a topic we always discuss." (Deacon Jim Young, Oklahoma City, Okla.)

"We have to understand where people are coming

from on specific topics. We all need to slow down when speaking with one another. We need to look at each other when we talk." (DeAnna Cooper, Peoria, Ill.)

"Maybe when someone wants to be in control all the time." (Martha Trujillo, Belen, N.M.)

Lend Us Your Voice

An upcoming edition asks: What is your favorite form of private prayer? Why?

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



From the Editor Emeritus/John F. Fink

Doctors of the Church: Hilary and Cyril

(Fifth in a series)

St. Hilary was born in Poitiers, in western Gaul (modern France), probably in 315.



His studies in philosophy and his reading of the Bible led him to Christianity and he was baptized, probably when he was in his early 30s.

Hilary was married and had a daughter named Apra when the people of Poitiers

chose him as their bishop in 350 or 353. He soon became the main defender in the West against Arianism, as St. Athanasius was in the East. He has become known as “the Hammerer of the Arians” and “the Athanasius of the West.”

Because of Hilary’s opposition to Arianism, Emperor Constantius, one of Constantine’s sons, exiled him to Phrygia, in Asia Minor. He remained in exile for four years, and it was during those years that he composed his masterpiece, 12 “books” (really long chapters) of *De Trinitate* (*On the Trinity*). It was a complete

exposition of the orthodox doctrine about the Trinity.

Hilary was able to return to Poitiers in 360. Once back in his diocese, Hilary managed to eliminate the last traces of Arianism in Gaul. He then settled down to a more peaceful life and resumed his writing on the Scriptures.

Hilary died in Poitiers, probably in 386. Pope Pius IX proclaimed him a doctor of the Church in 1851. The Church celebrates his feast on Jan. 13.

St. Cyril of Jerusalem, like SS. Athanasius and Hilary, lived much of his life exiled from his diocese. He was in exile for 16 of his 35 years as bishop.

He was born in Jerusalem about 315. He was ordained a priest and given responsibility for teaching catechumens the fundamentals of the faith before their baptism. Eighteen of his catechetical discourses for baptismal candidates, known as *Catecheses*, and five for the newly baptized, known as the *Mystagogic*, have come down to us. It was mainly these works that earned Cyril the designation as a doctor of the Church.

He became bishop of Jerusalem in 350 and led efforts to make Jerusalem a place of pilgrimage, emphasizing that the most

momentous events in Christian salvation history happened in Jerusalem. He campaigned for recognition of the Church in Jerusalem as the primary Church in Palestine.

This inflamed a controversy that already existed between the Churches in Jerusalem and Caesarea, since the bishops of Caesarea were Arians. In 357, a council of Arian bishops condemned Cyril and drove him out of Jerusalem—his first exile. He was to endure two more exiles.

He returned to Jerusalem after his third exile in 378 to find the city in a state of severe moral decay. He tried to bring reforms to his city.

Cyril attended the second ecumenical council, the First Council of Constantinople, in 381. The council praised him as a champion of orthodoxy against the Arians.

He died in Jerusalem in 386. Pope Leo XIII declared him a doctor of the Church in 1882. The Church celebrates his feast on March 18.

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

Catholic Social Thought/

Fr. William J. Byron, S.J.

The Principle of Subsidiarity

(Part VIII)

The principle of subsidiarity serves to keep government in its place and points to the importance of private voluntary associations.

The great social encyclical *Quadragesimo Anno* (issued by Pope Pius XI in 1931 on the 40th anniversary of the publication of Pope Leo XIII’s “*Rerum*

Novarum”) refers to subsidiarity as “that most weighty principle, which cannot be set aside or changed, [and which] remains fixed in social philosophy” (#79).

It is wrong, this principle would say, for a higher level of organization to perform any function that can be handled effectively and efficiently at a lower level of organization by those who are closer to the problem and closer to the ground. This is a solid democratic principle, a safeguard against both left-wing collectivism and right-wing totalitarianism. Oppressive governments are always in violation of the principle of subsidiarity; overactive governments frequently violate this principle.

This is not to say that no government is the desirable goal. Nor does it suggest that big government is never justified. The Social Security Act of 1935 was a “big government” initiative that showed then, and continues to display, respect for the principle of subsidiarity.

A major new monument in Washington, D.C., frames the years of the Great Depression in sculpture and inscriptions related to the presidency of Franklin Delano Roosevelt. The FDR Memorial occupies seven open-air acres of land near the Tidal Basin. The designer created four architectural “rooms” representing each of FDR’s four terms as president.

In the section dedicated to the second term, 1937-40, one sculpture depicts a bread line: five bronze figures of men with overcoat collars turned up, eyes and hat brims turned down, shoulders bent as they line up against a soup kitchen’s brick wall waiting for the door to open.

Each time I’ve visited this place, I’ve seen tour buses unloading platoons of school children. The youngsters invariably move toward that bread line and insert themselves between the bronze figures to pose for their souvenir snapshots. The irony is striking.

The sculptured figures represent the great grandfathers of these children of affluence. These fun-loving children would not have the health, wealth, education, economic security and long life expectancy that they take for granted had not government, in the form of Social Security and other strong executive and legislative initiatives, stepped in to do something during the Great Depression to combat poverty and protect the elderly, people with disabilities and the survivors of breadwinners who lost their lives.

No individual or group, no lower levels of governmental or private organizations, could have done what Social Security began to do in 1935.

But here we are in the new millennium. Both government and private-sector initiatives are still necessary. Needed also are private voluntary associations. The principle of subsidiarity is still necessary if higher levels of decision-making are to be kept from overreaching and from crushing those below.

(Jesuit Father William J. Byron is a pastor and a noted economist, former distinguished professor of the practice of ethics at Georgetown University and former president of The Catholic University of America and the University of Scranton. This 10-part series appears biweekly.) †

Cornucopia/Cynthia Dewes

Getting life’s lessons down cold

Garrison Keillor has summed it up correctly: in Minnesota, all the women are



strong, the men are good-looking and the children are above average. All this, despite the fact that many of them are evangelical Lutherans and thus not given to superlatives.

My credentials for these observations are impeccable, since I’m a natural-born Minnesotan myself and have lived with Lutherans all my life. I’m related to them by blood and marriage, and I missed being one myself by a hair. A priest once told me that Lutherans are theologically closest to us Catholics.

Whatever. At any rate, it’s my theory that Lutherans and other Scandinavians were drawn to Minnesota precisely because they are strong, good-looking and above average, not to mention stoic. Who else could survive the frigid winters and summer mosquitoes?

The strong and above average qualities are obvious assets in such a place, but the good-looking part may be a mystery until we consider the long winter nights and, in summer, the midnight-sunny nights. Surely good looks would help when folks

are trapped together in the bleakness and intensity of such a climate.

Let’s consider that climate. I spent one entire Minnesota January when the thermometer was well below freezing, as in –30 degrees. Despite the fact that I wore long-johns and ski pants and Lord knows what-all, I frostbit my shins. For years afterward, my legs turned blue whenever the weather was cold.

It’s always amusing to hear the TV weathercasters in Indiana raving on about wind chill. The temp may be somewhere barely below freezing and they’re whining about how cold it feels due to “wind chill.” Let me tell you, an actual –30 degrees leaves wind chill in the realm of “let’s pretend.”

In Minnesota, people dress for the weather and think nothing of tramping around in huge down coats and parkas and boots the size of mastodon feet. Even at formal and elegant occasions, time is set aside for donning and then unpeeling the wraps necessary for going outdoors, and no one bats an eye at what you look like wrapped.

There’s even a certain sub-zero chic to it all. The prevailing theory is, if you can’t beat it, enjoy it. This is true not only of fashion, but also of transportation, entertainment, the works.

People buy four-wheel drive vehicles in

Minnesota not to show off, but to show off while surviving. Those ads showing SUVs perched atop rugged mountain peaks are just silly compared to getting to work or school in such a vehicle when a blizzard is raging and the snow is already four-feet deep.

St. Paul residents make ice seem fun during their annual Winter Carnival by creating huge ice sculptures on the theory that the stuff must be good for something. Of course, it’s also good for ice fishing, although the appeal of gazing into a hole cut in the ice out in the middle of a frozen lake escapes many, especially women.

Nevertheless, men (mostly) spend hours perched on stools next to the hole with a fishing spear poised in one hand, and a beer in the other. Sometimes their winter madness inspires them to build structures around the holes, ranging from something like an outhouse to small cottages with space heaters and furniture inside.

All kinds of life lessons related to patience, courage and self-reliance are mandated by Minnesota winters. Since we’re stuck with relatively puny Hoosier winters, I guess we’ll just have to learn them some other way.

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

Faithful Lines/Shirley Vogler Meister

‘What? Me worry?’—a simple concern

Once upon a time, I was an avid worrywart. Until I learned to roll with the



punches better, I fretted about the simplest things. After I realized that, with God’s grace, I could adapt to or cope with almost anything that comes along, life became easier, even though the challenges became more difficult. Some

would call that maturity; others would call it resignation. Maybe it’s a bit of both, but there’s another side to consider.

What got me thinking about this was a quotation I ran into from an unknown author: “Worry is like a rocking chair. It’ll give you something to do, but you won’t go anywhere.” True, but worrying while enjoying a rocking chair—or a porch swing—can be less worrisome. See: I even try to temper the rocking chair state-

ment with comfort-coping.

I have a friend, Janie, whose daughter, Susie, has had multiple sclerosis for more than 30 years. Although Susie’s communication is extremely limited, she can still say in a good-natured way, “I’m very concerned about that.” From her I’ve learned it’s OK to be concerned, but to try not to let that concern turn into the kind of anxiety that affects my demeanor toward others.

Likewise, Susie’s mother is inspiring in how she’s loved and cared for her daughter all these years without wallowing in worry or showing self-pity. I see the working of the Holy Spirit in Janie Coombs and through Susie. I find God’s love in their St. Augustine Home environment in Indianapolis, where I’m sure the Little Sisters of the Poor, who operate the home, have plenty to worry about. However, as a volunteer, I never see this. I see only serenity, joy and trust in the Lord.

The older I get, the more I learn about the futility of worry. Sometimes I even

mentally mimic Alfred E. Neuman, the *Mad* magazine character who once made “What? Me Worry?” so popular.

Recently, *The Indianapolis Star*’s daily prayer was this: *Lord, it seems when we trust in you instead of worrying about our future, all things seem to come together. Our needs are always met and everything has a purpose. We are thankful to you. Amen.*

At first, I was concerned that the prayer, originally printed at the top of the front page, has been relegated to the bottom of the second page. Then I realized how grateful I am the paper runs a prayer at all.

Even in the most dire circumstances, prayer mellows one’s worries—I mean concerns. And if I don’t always master my concerns, I’m certainly not going to worry about it.

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

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

The Sunday Readings

Sunday, Feb. 18, 2001

- 1 Samuel 26:2, 7-9, 12-13, 22-23
- 1 Corinthians 15:45-49
- Luke 6:27-38

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



Originally the two books of Samuel were one. As was the case with other biblical books, such as Kings and Chronicles, editors divided Samuel into two parts many years after its composition.

First Samuel recalls the early history of the

Hebrew nation. Its central figures are Samuel, a leader as this nation developed; Saul, its first king; and David, Saul's successor.

In reading biblical histories, the most important fact to keep in mind is that history, as we understand the writing of history, was not paramount. It was not as if the ancient writers wished to mislead anyone. Rather, their interest was in conveying to readers and hearers the religious message occurring in the history.

This reading depicts the days when Saul and David were in dispute. David is alerted to the fact that Saul is in a very vulnerable situation. It would have been easy under the circumstances to assassinate Saul.

However, David resisted the temptation. He spared Saul.

The message is twofold. First, David was upright and not at all bloodthirsty. (In his later years, he did not always maintain these virtues.) He was a man of restraint, compassion and justice in the mind of the author of First Samuel.

David also had nothing to fear. He was God's anointed. He was the instrument

given by God to protect the people and to lead them to God. Nothing could thwart the will and plan of God.

Throughout his writings, the apostle Paul gives his readers the benefit of his magnificent insights into the mission and person of Jesus.

The second reading this weekend, from Paul's First Epistle to the Corinthians, is an example of this richness of spiritual understanding.

Here Paul contrasts humanity before and after Christ. As children of Adam, each human is finite and destined to die. As brothers and sisters of Jesus in faith, and therefore heirs with Jesus, humans who are believers are entitled to eternal life.

St. Luke's Gospel provides the last reading this weekend.

This reading too is a splendid glimpse into the reality of Jesus. He is love. Total, generous and forgiving love is the Lord's gift.

Luke details the love of Jesus. It is a love that returns good for evil. It is heroic. It rests upon the highest of values and beliefs. It also is the most compelling expression of strength and power. Persons who are able to love as Jesus was able to love are in no sense weak or surrendering. They, in fact, can control themselves, their fears and their instincts to serve a greater good.

Reflection

The Church guides us onward as, in these weeks after Christmas and the Epiphany, we remember Jesus, reflect upon the meaning of Jesus in our lives and anticipate Lent and the ultimate union with Jesus guaranteed by the Resurrection.

In First Samuel, the Church gave us the image of a serene and compassionate David. His was a serenity and compassion

Daily Readings

Monday, Feb. 19

Sirach 1:1-10

Psalm 93:1-2, 5

Mark 9:14-29

Tuesday, Feb. 20

Sirach 2:1-11

Psalm 37:3-4, 18-19, 27-28, 39-40

Mark 9:30-37

Wednesday, Feb. 21

Peter Damian, bishop and doctor of the Church

Sirach 4:11-19

Psalm 119:165, 171-172, 174-175

Mark 9:38-40

Thursday, Feb. 22

The Chair of Peter, apostle

1 Peter 5:1-4

Psalm 23:1-6

Matthew 16:13-19

Friday, Feb. 23

Polycarp, bishop and martyr

Sirach 6:5-17

Psalm 119:12, 16, 18, 27, 34-35

Mark 10:1-12

Saturday, Feb. 24

Sirach 17:1-15

Psalm 103:13-18

Mark 10:13-16

Sunday, Feb. 25

Eighth Sunday in Ordinary

Time

Sirach 27:4-7

Psalm 92:2-3, 13-16

1 Corinthians 15:54-58

Luke 6:39-45

born of assurance and conviction. David was strong. Indeed, his image was of strength, for he was able to overcome the giant Goliath.

With God at his side and in his heart, David had nothing to fear.

The Church follows this picture with another. It is a picture of Jesus, the perfect embodiment in human flesh of divine love. Again, the love of Jesus indicates strength and profound courage, never surrender or flight.

Question Corner/Fr. John Dietzen

What happens to the soul after death?

Q Some friends and I were discussing what happens to your soul when you die. I thought the soul immediately goes to heaven. A friend thought one's soul remains sleeping until Jesus comes again; then we go to heaven, but it will feel like you have been asleep for only a second. (Maryland)



A Most of what you asked cannot be answered with anything more than pure speculation. A few considerations may throw hopeful light on your discussion.

First, we know that people are in heaven right now, including Jesus, of course. Our Catholic and general Christian understanding of saints who have died, been canonized or otherwise, is that they are with God—or "in heaven."

Second, as far as we can theorize, for reasons that are obvious there will be no "time" as we have it here (hours, days, years) in whatever existence comes after death. Time-related words like "until," "later," "before," "after" and so on, really are thus meaningless in that setting.

As we know, with God there is no past or future, no yesterdays or tomorrows. All that is exists in one eternally present moment in and for God. If we think about it, that is the nature of eternity—no limits, no boundaries, no markers into the future.

Third, we cannot think of the soul as the real "me" and our body as a dispensable attachment that we need in this life, but no longer. Both our spiritual and material parts, traditionally referred to as body and soul, are essential for our human nature, whether here or in the next life.

In other words, there can never be such

We believers are called to imitate Jesus. Thus, we are called to courageous love ourselves. It too will be for us a sign of great strength and great maturity.

Such love is very demanding. Many humans are, and might feel themselves to be, incapable of such love.

In First Corinthians, Paul reminds us that if we are in Jesus—and if in Jesus the Holy Spirit dwells in us, heals us, strengthens us and guides us—then we are capable of the greatest of love. †

My Journey to God

The Funeral

When I was just a little girl,
I barely can remember,
But we small playmates found a mouse
by some old pile of timber
(Tho it was dead)
We all decided it should have a funeral,
don't you see?
Tho this was 60 years ago,
the thoughts come back to me
(In my gray head)
We had to have a casket,
and a matchbox we did find,
A little piece of cloth so soft,
to make it "inner-lined"
(Tho it was red)
We all went to the riverbank
to hunt a special rock,
It had to have a tombstone,
and we found one at the dock
(And then we fled)
It was OK, except for shape...
(we couldn't find one square)
And none of us yet could write,
so we just left it bare
(We put an "X" instead)
One little friend brought ribbon,
and we made a little bow
To make it all look pretty
as we put our mouse below
(We did not tread)
We took a piece of fishin' line
from grandpa's worn-out reel
To tie on to the casket ...
this we never did reveal
(For scoldings we did dread)
We used a teaspoon in the dirt
to dig a little grave

Beneath the big old sycamore
where we all used to play
(Or rest instead)
We went back to the river,
for on the bank we knew
That we could find wildflowers,
every shape and every hue
(More by the shed)
So then we pulled the casket
down along the railroad track
Then crossed the street and sang a
song,
as we mourned coming back
(Hearts filled with lead)
We marched back with the casket
where within the dead mouse lay,
We knew that for his little soul
that we should kneel and pray
(And Jesus led)
"Now I lay me down to sleep,"
a prayer we each one knew,
We bowed our heads and folded hands,
beneath the sky so blue
(Our young hearts bled)
One little girl was crying
for the little mouse we found
And then we all got sniffles,
as we placed it in the ground
(Its final bed)
I wonder now what e'er became
of friends I used to know
And if they have a mem'ry
of that funeral years ago
(Or are they dead?)

By Jean Cox

(Jean Cox is a member of St. Rose of Lima Parish in Franklin. This poem is based on a true story from her childhood in Madison.)

LIBRARY

continued from page 1

toral leadership at Marian College and a member of St. Luke Parish in Indianapolis, discovered the library last fall.

As part of her major, she is required to complete a volunteer ministry assignment.

"It was invaluable," Underhill said. "It's hard to get through it all. They have so much stuff."

Underhill was required to form programs for spiritual enrichment days for Seton Cove Spirituality Center that is connected with St. Vincent Hospital in Indianapolis.

They would give her a topic, such as prayer or hope, to develop exercises and reflections for the staff and the volunteers.

"They have any type of [resource] for spiritual formation programs and even for your personal journey," Underhill said.

Mary Jo Thomas Day, the director of religious education at St. Monica Parish in Indianapolis, remembers when the collec-

tion was only filmstrips and was located at the Archbishop O'Meara Catholic Center on North Meridian Street.

Now the collection has more to offer and patrons can take advantage of other Marian College library materials.

She said the collection helps her with adult and children's religious education programs by keeping costs down due to a limited budget.

The library has seen the free resource help others who were struggling financially.

Kelley Griffith, the college's library director, remembers how the Catholic Identity Collection helped a student's mother.

The girl told Griffith she was going to a bookstore to find a book for her mother, who was suffering over the loss of a loved one.

However, the student didn't have a lot of money and didn't know about the Catholic Identity Collection.

Griffith ended up finding two books that the girl could loan to her mother.

"This touches lives in ways that you wouldn't ordinarily expect," Griffith said.

The collection also offers materials for Sunday Morning Religious Education teachers who need resources, whether its games, activities or videos to help illustrate the sacraments or explain what the Church teaches.

"It runs the gamut of fluffy entertainment for younger children to religious material to assist theological religious study or your own personal enrichment," Griffith said.

The library was named after Mother Theresa, who founded the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. Franciscan sisters also founded Marian College.

The collection is free to everyone. All that is needed is a card, which takes about three minutes to acquire. The collection can also be accessed through the Internet at www.Marian.edu/library/index.html. Patrons can search for a topic and find out if it's available, and then reserve the book or video. For more information, call 317-955-6000. †



Barb Mathauer said the Catholic Identity Collection at Marian College in Indianapolis is a resource for everyone. The collection is free to those who want to use books, audio tapes or video tapes for their religious classes, adult education or their own personal enrichment.

Program prepares college students to teach Catholic faith

WASHINGTON (CNS)—Sister Angela Ann Zukowski is not worried about the future of religious education.

That's because she's been keeping her eye on a group of college students who have been working on ways they hope will pass on the basic tenets of the Catholic faith in parish religious education programs or Catholic schools.

The students have come up with some pretty innovative ideas, according to Sister Angela, a Mission Helper of the Sacred Heart and director of the Institute for Pastoral Initiatives.

For one thing, they are not afraid to use modern technology—from Power Point presentations, to Internet research and videos—to get the message of faith across to kids.

"They're also not afraid to dream," Sister Angela told Catholic News Service in a telephone interview from her office at the University of Dayton, Ohio.

She and Marianist Brother Edward Brink are coordinating a two-year program called the Forum for Young Catechetical Leaders. It is designed to form a new generation of religious education teachers.

Brother Edward works for the University of Dayton's Lalanne program, a teacher service program for urban Catholic schools sponsored by the university's Center for Catholic Education.

The catechetical forum, which offers undergraduate credit and diocesan certification for teaching religion, kicked off this January with more than 20 University of

Dayton students enrolled.

The program is divided into four segments, involving retreats and sessions spread out over each semester led by facilitators from the University of Dayton and diocesan religious education leaders. In between sessions, the students keep up with each other through meetings and online discussions.

As Sister Angela sees it, a major goal of the program is to form a community for these young adults who are working together with a shared interest in becoming catechists.

Another aspect of the program is that it links these students with experts in the field and with diocesan contacts for future work opportunities.

Sister Angela said the idea for such a program has been in the back of her mind for some time, triggered by talks she has given at national conventions where she has seen fewer and fewer young people attending.

"We keep talking about young people as the future of the Church, but we're missing the mark by not investing in them," she said.

The Dayton program, which Sister Angela thinks is the first of its kind, attempts to tap into the energy of young Catholics and steer them in a direction where they can use their talent.

"Young people are looking for a porthole or a door to assume leadership in the Church, but they don't know how to do it," she said. †

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*Student Council President Bo Bourke believes his Calculus, AP English, Ethics, etc. teachers will let him entertain visitors.

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To the People of the Archdiocese of Indianapolis

This past fiscal year—from July 1, 1999, to June 30, 2000—was a year of continued growth for our Church in central and southern Indiana. It has also been a year of challenge for us. And we really wouldn't expect it to be any other way.

Signs of continued growth

Last Easter, we welcomed more than 1,400 new Catholics into the Church. What a witness they are to us of the power of the Holy Spirit, the unconditional love of God, and the redeeming grace of Jesus Christ. These new Catholics serve as models for us and as sources for our renewed enthusiasm for our faith.

In late January, a new parish in north-eastern Dearborn County was officially established under the patronage of St. Teresa Benedicta of the Cross (Edith Stein), a philosopher and a convert from Judaism who became a Discalced Carmelite nun and died at Auschwitz during World War II.

Unprecedented construction

Our successful fund-raising efforts over the last few years have resulted in unprecedented levels of construction and renovation being undertaken throughout the archdiocese to address some of our deferred maintenance and our growth needs. During the seven-year period from 1997–2003, we expect expenditures for construction and renovation to reach \$174 million for parishes, schools and agencies across the archdiocese. In fact, nearly every parish in the archdiocese will be involved in some construction or renovation activity during that time.

Renewed schools, new schools

On the education front, a new Holy Angels School was opened in Indianapolis in August 1999. At the time, it was the first new center-city Catholic school to be opened in the U.S. in four decades. Construction began on a second new Indianapolis center-city school—Holy Cross Central School—which is scheduled to be open for students next fall.

Two other new schools are on the drawing boards—Seton Catholic High School in Richmond and St. Mary-of-the-Knobs School in Floyds Knobs. They hope to be accepting students in the fall of 2001.

In addition, Oldenburg Academy, operated by the Sisters of St. Francis, admitted boys last fall for the first time in its 148-year history.

Adult education, formation

In the area of adult education and formation, the archdiocese has begun a new lay ministry formation program in collaboration with Saint Meinrad School of Theology's Continuing Education Office. Classes are currently being offered at Marian College in Indianapolis. We hope the program will expand and be able to be offered in other locations in the archdiocese.

Missionaries of Charity arrive

This past year also saw the establishment in our archdiocese of the Missionaries of Charity, the order of sisters founded by Mother Teresa of Calcutta. Four sisters have established a house and a ministry to homeless and abused women in St. Philip Neri Parish in Indianapolis.



Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Deficit budget improving

We continue to face challenges. Our deficit operating budget continues to be with us, but, as you will see in other parts of this report, we are making good progress to arrive at a balanced budget. Our growth itself also presents us with a happy challenge. How can we better anticipate and manage the growth we are experiencing as a Church? We are now in the very early stages of developing a process that should help us be better prepared for the busy future we face.

Celebration in the Spirit of Hope: The Great Jubilee

We would be remiss not to mention the wonderful gathering of our local Church on Sept. 16 in the RCA Dome in Indianapolis (even though it did not occur during the fiscal year which is the subject of this report). Some 30,000 of us came together to celebrate the Great Jubilee with the Eucharist, the confirmation of more than 3,200 young people and adults, and the blessing of married couples. What a fine day that was! And what a great experience of our vibrant and growing Church. We have much to be thankful for!

Sincerely yours in Christ,

† Daniel M. Buechlein, O.S.B.

Most Rev. Daniel M. Buechlein, O.S.B.
Archbishop of Indianapolis

Archdiocese of Indianapolis Mission Statement

We, the Church in central and southern Indiana, called to faith and salvation in Jesus Christ in the Roman Catholic tradition, strive to live the Gospel by worshiping God in word and sacrament; learning, teaching, and sharing our faith; and serving human needs. We commit ourselves to generosity and to the responsible use of our spiritual and material resources.

Values

- Prayer and spiritual growth
- Lifelong learning and sharing our faith
- Parish and family, the individual and community
- Compassion and respect for human life and all creation
- Justice and consistent moral standards
- Proactive leadership and shared responsibility
- Vital presence in urban, suburban, and rural neighborhoods
- Stewardship

Goals

- More personal prayer in our homes
- Much larger attendance at Sunday Mass
- More frequent confession
- Increase in vocations to the priesthood and religious life
- Larger participation in our lifelong religious education programs
- More people returning home to the Church
- More generous support for our Church's mission
- A successful capital and endowment campaign
- Fewer meetings and more pastoral ministry

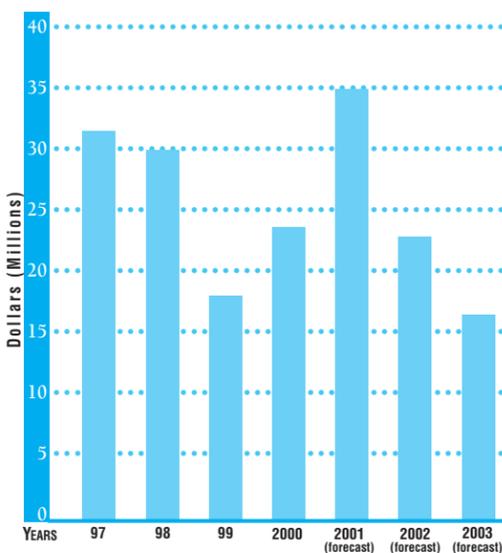
Summary of Financial Status

This summary of the financial status of the Archdiocese of Indianapolis reflects activities of the chancery of the archdiocese and certain affiliated agencies with direct accountability to the Most Reverend Daniel M. Buechlein, O.S.B., archbishop of Indianapolis. The information presented has been reformatted from the audited financial statements and does not include the activities of parishes, missions, and schools of the archdiocese. All significant transactions among entities detailed in this summary have been eliminated. As always, the complete audited financial statements are available for public inspection by contacting Jeff Stumpf, chief financial officer of the archdiocese, at 317-236-7325.

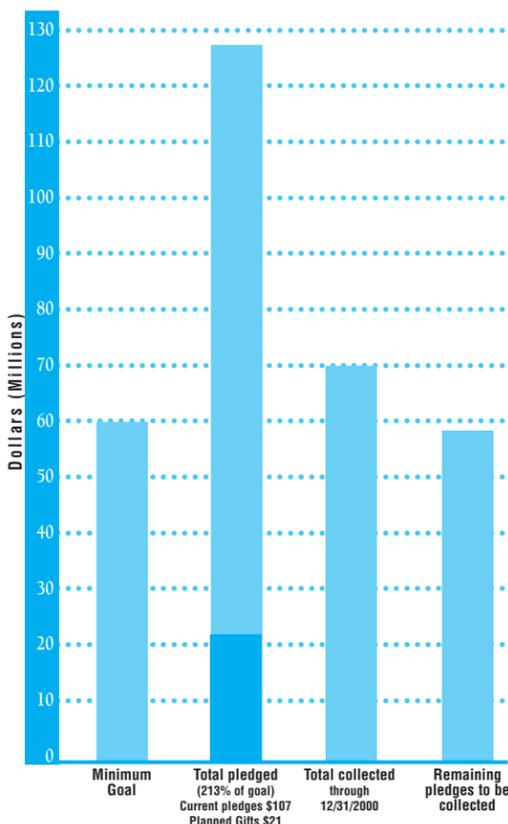
Legacy of Hope allocations and distributions

CAPITAL PROJECTS	TOTAL ALLOCATION	AUGUST 1999 DISTRIBUTION	JULY 2000 DISTRIBUTION
High schools	\$ 4,000,000	\$ 1,252,188	\$ 1,252,188
CYO	750,000	234,785	234,785
Fatima Retreat House	200,000	62,609	62,609
Catholic Charities	1,000,000	313,047	313,047
Home missions	1,050,000	328,699	328,699
	7,000,000	2,191,328	2,191,328
ENDOWMENTS			
Clergy pension	\$ 2,500,000	—	\$ 1,407,508
Archbishop's Endowment	300,000	—	300,000
Lay ministry	1,000,000	313,047	—
Seminary education	1,500,000	313,047	686,953
Teacher/catechist training	1,000,000	313,047	686,953
High school facilities	1,000,000	—	200,000
Home missions	2,000,000	1,721,759	278,241
	9,300,000	2,660,900	3,559,655
TOTAL	\$ 16,300,000	\$ 4,852,228	\$ 5,750,983

Parish, School and Agency Construction/Renovation Expenditures



Legacy of Hope and Building Communities of Hope Capital and Endowment Campaigns - Results through 2000



Chancery and Certain Entities of the Archdiocese of Indianapolis Combined Statement of Financial Position as of June 30, 2000

ASSETS	CHANCERY	CATHOLIC COMMUNITY FOUNDATION	CATHOLIC CHARITIES	CATHOLIC CEMETERIES	OTHER ENTITIES	ELIMINATIONS	COMBINED
Cash and short-term investments	\$ 16,678,259	\$ 10,103,934	\$ 1,724,298	\$ 884,070	\$ 1,688,388	\$ 1,926,197	\$ 29,152,752
Investments	41,100,220	51,010,842	1,076,710	1,090,922	577,666	2,696,053	92,160,307
Receivables							
Deposit and Loan Fund	33,668,453					6,472,443	27,196,010
Amounts due from (to) parishes and other Archdiocesan entities	5,813,660	41,943		238,250	(161,154)	606,617	5,326,082
Pledges	43,788,198		787,526				44,575,724
Other	19,399	198,641	479,066	408,874	291,766		1,397,746
Accrued investment income	585,441	125,307					710,748
Allowance for doubtful accounts	(1,411,047)		(40,148)	(7,425)	(34,380)		(1,493,000)
Total receivables, net	82,464,104	365,891	1,226,444	639,699	96,232	7,079,060	77,713,310
Prepaid expenses and other	83,738		65,729		41,959		191,426
Burial spaces and other inventories	11,989			4,260,476			4,272,465
Land, buildings and equipment, net	4,680,967		2,830,527	3,290,784	692,040		11,494,318
Total assets	\$ 145,019,277	\$ 61,480,667	\$ 6,923,708	\$ 10,165,951	\$ 3,096,285	\$ 11,701,310	\$ 214,984,578
LIABILITIES AND NET ASSETS							
Accounts payable and accrued expenses	\$ 1,297,648	\$ 2,887,825	\$ 405,807	\$ 656,787	\$ 153,642	\$ 606,617	\$ 4,795,092
Capital campaign due to parishes	36,965,805						36,965,805
Bonds and notes payable	35,977,395						35,977,395
Reserve for self-insurance	1,741,000						1,741,000
Other liabilities	46,079		135,514	427,935	958,330		1,567,858
Deposit and Loan Funds payable	31,571,390		146,669	6,286,885	39,091	8,398,640	29,645,395
Total liabilities	107,599,317	2,887,825	687,990	7,371,607	1,151,063	9,005,257	110,692,545
Net assets							
Unrestricted	23,108,962	49,112,682	3,389,799	2,794,344	1,574,758	(2,691,838)	82,672,383
Temporarily restricted	3,710,488	1,981,777	2,199,223		262,185	629,939	7,523,734
Permanently restricted	10,600,510	7,498,383	646,696		108,279	4,757,952	14,095,916
Total net assets	37,419,960	58,592,842	6,235,718	2,794,344	1,945,222	2,696,053	104,292,033
Total liabilities & net assets	\$ 145,019,277	\$ 61,480,667	\$ 6,923,708	\$ 10,165,951	\$ 3,096,285	\$ 11,701,310	\$ 214,984,578

Chancery cash and short-term investments and investments include the following:

Capital campaign cash	\$ 16,167,836
Benefit Fund investments	20,000,000
Net Deposit and Loan Fund deposits	23,200,308
Designated cash	2,845,023
Operating cash	(4,434,688)
Total	\$ 57,778,479

Combined Statement of Activities as of June 30, 2000

	CHANCERY	CATHOLIC COMMUNITY FOUNDATION	CATHOLIC CHARITIES	CATHOLIC CEMETERIES	OTHER ENTITIES	ELIMINATIONS	COMBINED
OPERATING REVENUES							
Assessments	\$ 5,237,627						\$ 5,237,627
Service fees	14,110,744				\$ 183,314	\$ 1,153,518	13,140,540
Contributions	477,599	\$ 14,983,456	\$ 3,414,522	\$ 177,726	371,730	13,431,361	5,993,672
United Catholic Appeal	4,631,532						4,631,532
Other public support			4,448,928		389,779		4,838,707
Sales of goods and services	650,483			1,900,609	1,810,807		4,361,899
Program service fees and other	428,537		3,021,179	32,399	1,786,839		5,268,954
Interest income-Deposit and Loan Fund	2,845,794					502,377	2,343,417
Investment income	3,330,678	2,355,225	233,992	109,386	138,010	1,141,889	5,025,402
Total operating revenues	31,712,994	17,338,681	11,118,621	2,220,120	4,680,479	16,229,145	50,841,750
OPERATING EXPENSES							
Salaries and wages	4,192,389		6,183,374	118,657	1,723,688		12,218,108
Employee benefits	1,823,678		1,366,459	89,081	266,294	634,372	2,911,140
Health care costs	8,033,780						8,033,780
Retirement plan contributions	3,151,973						3,151,973
Cost of equipment and supplies sold	619,693			352,244	1,368,197		2,340,134
Administrative	670,730	438,000	204,025	6,933	222,334	438,000	1,104,022
Property insurance	1,415,360			25,092	6,935	51,062	1,396,325
Depreciation	589,105		435,324	177,668	90,987		1,293,084
Repairs and maintenance	539,818		24,963	39,311	28,812		632,904
Occupancy costs	238,403		788,352	10,942	25,253		1,062,950
Interest - Deposit and Loan Fund and other	3,626,446		1,018	498,159		628,340	3,497,283
Bad debts	2,002,281		21,919	833	15,569		2,040,602
Professional services	1,662,201		557,783	1,172,337	355,573	9,645	3,738,249
Contributions	2,697,018	2,838,071	176,123		46,767	1,763,802	3,994,177
Other	1,225,855	53,677	1,185,964	2,423	360,749	20,662	2,808,006
Total operating expenses	32,488,730	3,329,748	10,945,304	2,493,680	4,511,158	3,545,883	50,222,737
Increase (decrease) in net assets due to operations	(775,736)	14,008,933	173,317	(273,560)	169,321	12,683,262	619,013
CAPITAL CAMPAIGN REVENUES	3,146,052		458,389				3,604,441
CAPITAL CAMPAIGN EXPENSES	15,204,359					11,397,203	3,807,156
Increase (decrease) in net assets due to capital campaign	(12,058,307)		458,389			(11,397,203)	(202,715)
Total increase (decrease) in net assets	(12,834,043)	14,008,933	631,706	(273,560)	169,321	1,286,059	416,298
NET ASSETS: Beginning of year	50,254,003	44,583,909	5,604,012	3,067,904	1,775,901	1,409,994	103,875,735
NET ASSETS: End of year	\$ 37,419,960	\$ 58,592,842	\$ 6,235,718	\$ 2,794,344	\$ 1,945,222	\$ 2,696,053	\$ 104,292,033

Chief Financial Officer's Report

The 1999-2000 fiscal year was noteworthy for growth in the Catholic Community Foundation; for blessings received in the Legacy of Hope and Building Communities of Hope campaigns; for the success of Called to Serve: Parish Stewardship and United Catholic Appeal; for continued parish, school and agency construction and renovation; for an improved archdiocesan operating budget; for weak investment returns; and for the creation of the Archdiocesan Growth and Expansion Endowment Fund.

Catholic Community Foundation growth

The Catholic Community Foundation's total assets climbed to \$61.5 million at June 30, 2000, an increase of nearly 34 percent over the previous year. Parishes, schools and agencies of the archdiocese added 21 new endowments during the year, bringing the total number of endowments held in the foundation to 232. These new endowments accounted for nearly \$7.8 million of the foundation's growth. Catholic Community Foundation endowments distributed nearly \$2.84 million last year to support parish, school and agency ministries.

Legacy of Hope allocations

Five and three-quarter million dollars was allocated July 1, 2000, from the archdiocesan share of the Legacy of Hope campaign, bringing the total allocated to date to \$10.6 million. (This allocation technically occurred one day after the end of the fiscal year covered in this accountability report. The initial allocation occurred August 1, 1999, during the fiscal year covered by this accountability report. This initial allocation was reported in last year's accountability report.) Catholic Youth Organization, Fatima Retreat House, Catholic Charities agencies, archdiocesan high schools and home mission parishes received \$2.2 million for capital projects. Another \$3.55 million was allocated to Catholic Community Foundation endowments to support retirement and other benefits for archdiocesan clergy, seminarian education, teacher and catechist training, high school facilities needs and archdiocesan home mission parishes.

Building Communities of Hope allocations

Six and one-quarter million dollars was allocated to Indianapolis center-city education and Catholic Charities needs in the 1999-2000 fiscal year. Significant investments were made in Holy Angels School, which opened in August 1999, and other center-city schools and charities agencies. This allocation included \$4 million distributed to the Making a Difference Endowment to provide financial assistance to needy children and families.

Called to Serve: Parish Stewardship and United Catholic Appeal

After an 18-month break for completion of the Legacy of Hope campaign, Called to Serve: Parish Stewardship and United Catholic Appeal returned in the fall of 1999. Parish stewardship, through Sunday and Holy Day collections continued to show strong growth. Total parish Sunday and Holy Day collections throughout the archdiocese grew at a rate of 4.8 percent. This compares with a growth rate of 4.5 percent for 1998-99. This

strong growth can be largely attributed to the commitment of pastoral and lay leaders throughout the archdiocese to spread the message of Christian stewardship, particularly through Called to Serve: Parish Stewardship and United Catholic Appeal.

The 1999 United Catholic Appeal received pledges of \$4.77 million, of which \$4.3 million has been received (as of January 2001). While a minimum of \$4.5 million is needed to meet budgeted expenditures for home mission and shared ministry needs for the 1999-2000 fiscal year, we remain optimistic about collecting this amount.

Construction and renovation

It was another active year for construction and renovation. More than \$13 million was spent by parishes, schools and agencies on construction and renovation projects. This follows \$78 million of construction and renovation spending in fiscal years 1997-1999. Forecasts for 2001-2003 project another \$83 million in projects. The majority of the funding for this spending was raised in the Legacy of Hope and Building Communities of Hope campaigns, while many parishes have undertaken follow-up campaigns to prepare for future projects.

Operating results for 1999-2000

The chancery agencies of the Archdiocese of Indianapolis operated during 1999-2000 under a forecasted operating budget deficit of \$900,000. Actual results of operations were slightly better than budgeted, although results for investments and the Archdiocesan Deposit and Loan Fund did not meet expectations. In total, chancery results came in at a loss of \$893,086 (excluding capital campaign revenues and expenses), very close to the budgeted amount.

The Catholic Cemeteries Association, which had lost in excess of \$700,000 each of the previous two years, partnered with an Indiana firm to manage operations beginning in August 1999 and finished 1999-2000 with a much improved net loss of \$273,000. While there is still quite a way to go, all signs indicate stronger times ahead and the hope of a break-even cemetery budget in coming years.

The archdiocese is operating in 2000-2001 with a budgeted operating deficit of approximately \$266,000, and expects the budget for 2001-2002 to be near break-even. Recovering from deficit budgets that reached their peak in 1998-99 at \$2.2 million has taken several years, and all parishes, schools and agencies are to be commended for their efforts in this process.

Investment returns

Investment returns suffered through their weakest period in the last several years. Composite returns for the Catholic Community Foundation were 4.4 percent—considerably lower than the performance we've experienced the past several years. The Catholic Community Foundation's five-year composite return is still a very respectable 15.3 percent. One-year returns for other investment funds were similar—2.8 percent for the Lay Pension Plan, 3.5 percent for the Benefit Fund, 4.5 percent for the Operating Fund and an amazing 14.0 percent for the Clergy Pension Plan.

Archdiocesan Growth, Expansion Endowment Fund
Growth and expansion projects, such as a new service-delivery site for a Catholic Charities agency, new classrooms for a school, or the establishment of a new parish, all require substantial investment. Often, though, the constituent body that these ministries will eventually serve is not yet in place when construction expenditures are needed to establish the ministry.

Beginning July 2000, the parishes, schools and agencies of the archdiocese have begun to fund the Archdiocesan Growth and Expansion Endowment Fund in the Catholic Community Foundation. This endowment is expected to receive approximately \$2.5 million in funding over a three-year period, ending in June 2003. Future distributions will benefit capital projects for ministries in need of growth.

Accountability

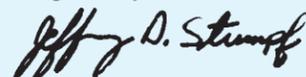
Accountability is an important part of our stewardship responsibilities. Each year, the archdiocese subjects itself to the scrutiny of an independent audit. The firm of Deloitte & Touche performed the audit for the last fiscal year. The financial statements on the preceding pages are excerpts from its audit report.

Archbishop Buechlein has established and regularly confers with the Archdiocesan Finance Council. The council, whose existence is required by canon law, focuses on financial policies, procedures and activities of the Church in central and southern Indiana. Current members of the Archdiocesan Finance Council are:

- Most Rev. Daniel M. Buechlein, O.S.B., *archbishop, chairman*
- Rev. Msgr. Joseph F. Schaedel, vicar general, *vice-chairman*
- Patrick Carr, *president*
- Jay Brehm, *vice-president*
- Jackie Byers, *secretary*
- L. H. Bayley
- Michael Bindner
- Michael Dilts
- Dale Gettelfinger
- Joseph Naughton
- Dennis Schlichte
- James Shanahan
- Jeffrey D. Stumpf, *chief financial officer, staff*

The fiscal year 1999-2000 was one dedicated to placing the ministries of parishes, schools and agencies of the Archdiocese of Indianapolis on a more sound financial footing. Catholic Community Foundation endowments were grown, renovation and capital needs were addressed, and archdiocesan operations took great strides toward a break-even operating budget. May God lead us toward continued success in our ministries.

Respectfully submitted,



Jeffrey D. Stumpf, M.B.A., C.P.A.
Chief Financial Officer

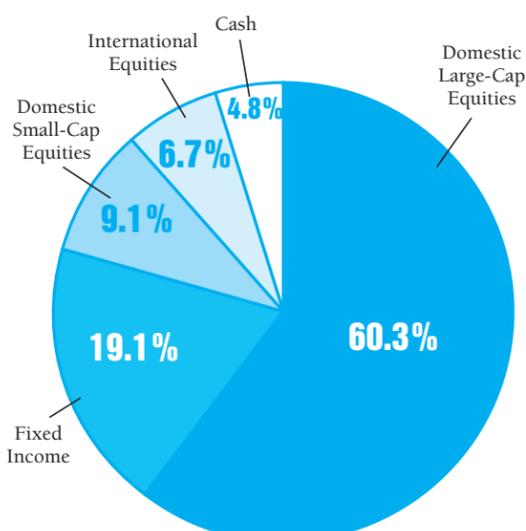
Catholic Community Foundation, Inc.

The column titled "Catholic Community Foundation" on the Combined Statement of Financial Position of the Archdiocese of Indianapolis reflects the continuing success of the Catholic Community Foundation. This foundation is a separate, not-for-profit corporation established by the archdiocese to professionally invest and administer numerous individual endowment funds for the benefit of partici-

pating parishes, schools, agencies, and other institutions affiliated with the Archdiocese of Indianapolis. Assets of the foundation increased \$15.591 million, or 33.9 percent, during fiscal 2000. As of June 30, 2000, the Catholic Community Foundation comprised 232 separate endowment accounts and 56 charitable gift annuities worth \$61.48 million.

Assets Allocations as of June 30, 2000

Total assets = \$61,480,668

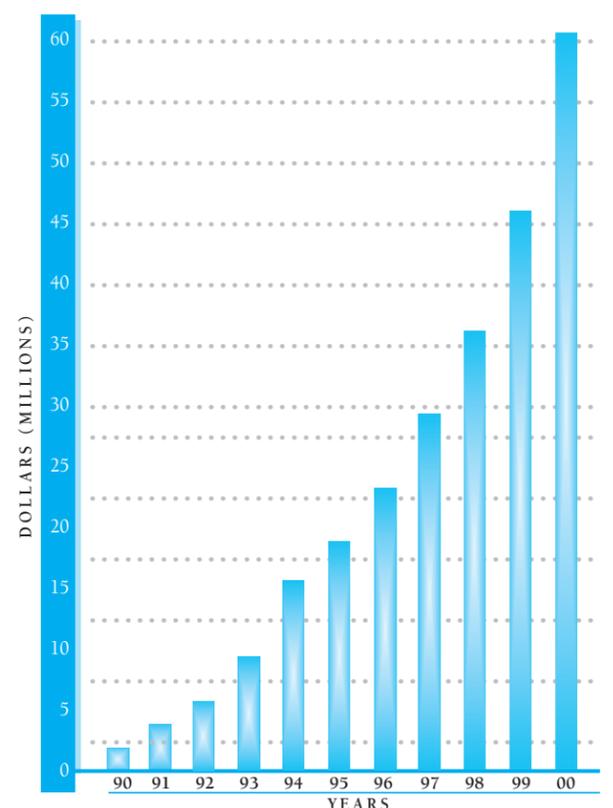


Fund Performance

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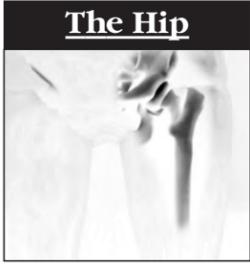
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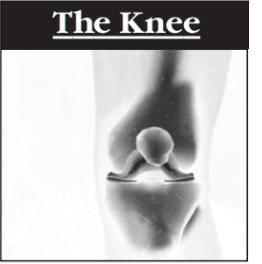
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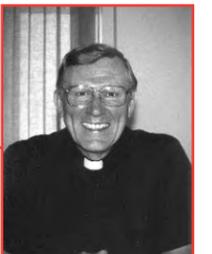
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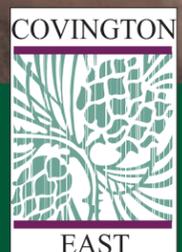


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Catholic Church growing in former Soviet republics

VATICAN CITY (CNS)—Bearing formal reports and even a photo album, a dozen bishops and priests working in Russia and other former Soviet republics came to Rome to share good news with Pope John Paul II.

Ten years after independence and freedom, the Church leaders work in the midst of complicated bureaucracies, frigid winter temperatures and often staggering poverty.

Mature Life Choices Section

Their territories are enormous and so is their work, but in early February interviews they focused on signs of the Catholic Church's growth and its contributions to society.

Missionhurst Father Wens Padilla, a 51-year-old Filipino who leads the Catholic mission in Mongolia, bubbles with enthusiasm while talking about the 95 Mongolians who have joined the Church over the past five years and of the shelters, schools and soup kitchens the Church

has opened in Mongolia.

He was making his *ad limina* visit to the Vatican Feb. 4-10 along with the heads of other jurisdictions of the former Soviet Union; Church leaders make the visits every five years.

Father Padilla said the pope "was very much interested in our activities. I brought him a photo album and we went through it together. I think he was pleased that the Church is so energetic in Mongolia."

According to Vatican figures, Mongolia's population

of 2.4 million people includes about 3,000 Catholics. They live in a country more than twice the size of Texas.

Father Padilla said when a handful of missionaries arrived in the country in 1992, "we started from zero."

He hopes to build a church in conjunction with the 10th anniversary of his mission in 2002.

The 21 Catholic missionaries in Mongolia focus much of their energy on giving witness to the Gospel by

their care for the poor, especially the hundreds of abandoned children and families who live on the streets, Father Padilla said.

Bishop Henry T. Howanec, a Franciscan from Chicago who serves as apostolic administrator of Almaty, Kazakstan, said, "only God knows" how many Catholics live within his territory. The total weekly Mass attendance in seven parishes is about 1,500, he said.

While the overall number of Catholics has grown

since he arrived in 1993, a significant portion of the ethnic German Catholic community has since emigrated to Germany. Many of the area's ethnic Poles, also predominantly Catholic, would like to move to Poland, he said.

"Catholics were deported to Kazakstan" under the communists, he said. "Some kept the faith alive secretly, others were Catholic but did not pass the faith on to their children," so religious education programs for Catholics of all ages are a

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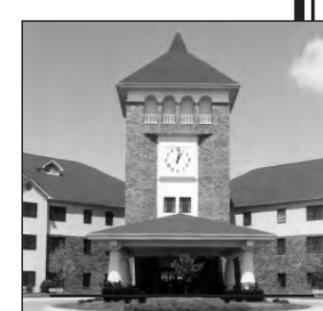
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Ethnic Kazaks traditionally are Muslims and most follow some Muslim traditions, "but they don't go to the mosques and aren't really religious," Bishop Howaniec said.

However, fear of Muslim fundamentalism spreading from Afghanistan and throughout the Central Asian republics has made the government cautious about religion in general, which is expressed through a growing tangle of bureaucracy, he said.

"We will slowly make progress as the government realizes the Catholic Church intends to help the people of Kazakstan who are poor in so many ways," he said.

Jesuit Father Aleksandr Kan, the 37-year-old superior of the Catholic mission in Kyrgyzstan, said the pope "was like a father" as he offered encouragement and asked questions about the mission, which ministers mainly to the nation's ethnic Polish, German and Lithuanian population as well as to foreign workers.

Father Kan, the three other Jesuits and the three Franciscan nuns who make up the Church's entire workforce in the country, continue to find small groups of Catholics in villages where no priest has been for 50 years, he said.

"We still have had no converts, but we are hoping," he said.

And, although he applied for official registration of the mission shortly after arriving in 1997, he's still hoping for that as well. The parishes have been registered separately, but without registration the work of the mission in social services and education is very limited.

Armenian Catholic Archbishop Nerses Der Nersessian, whose responsibilities include Armenia and the Armenian Catholic community in Georgia, has fewer bureaucratic headaches to deal with.

The 80-year-old archbishop, who has been in Armenia for 10 years, said his Church includes about 200,000 Catholics in two cities and three dozen villages.

"There are only seven priests, but fortunately there are 26 sisters who teach Catholic doctrine and prepare the children for the sacraments. Now we also have the possibility of teaching religion in public schools which have many Catholic students," he said.

In a land where the Armenian Apostolic Church, an Orthodox community, predominates, the Catholics "witness to Christ without proselytizing," he said.

Relations with the Orthodox are warm and open; leaders of the two Churches participate in each other's celebrations and both communities are looking forward to a visit by Pope John Paul to Armenia, perhaps in September, the archbishop said. †



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N.J. bishop asks support for new court challenge to *Roe v. Wade*

METUCHEN, N.J. (CNS)—Bishop Vincent D. Breen of Metuchen believes *Roe v. Wade*, the landmark 1973 U.S. Supreme Court decision declaring access to abortion is a constitutionally protected right, can and must fall.

This January he asked all his priests and 32 other U.S. bishops to support a federal court challenge and prayer and action movement begun by three New Jersey women seeking to overturn *Roe v. Wade* and its companion decision, *Doe v. Bolton*.

The court challenge is a class-action suit against New Jersey's governor and other state officials now on appeal in the 3rd U.S. Circuit Court of Appeals in Philadelphia.

Last November, U.S. District Judge Garrett E. Brown of New Jersey dismissed the case and denied the women the right to try separate wrongful death claims in New Jersey state courts against doctors who performed abortions on them.

The state suits are on hold, pending resolution of federal constitutional issues raised in the cases.

Two of the plaintiffs were teen-agers at the time of their abortions; the third was married. One who was a teen-ager says she was forced by her parents to have an abortion and the abortionist did not try to determine whether there was coercion.

For their legal actions the women have been given the pseudonyms Donna Santa Marie, Jane Jones and Mary Doe. All three say they did not receive adequate information from their respective abortionists to make an informed decision about having an abortion. One says her obstetrician urged her to terminate her pregnancy. She says when she questioned him before signing the consent form, he told her he was not terminating the life of a human being and it was "stupid" to think it was a human being.

Bishop Breen called the National Foundation for Life, which is handling the case, "an endeavor worth supporting." "Our diocese was the first to work with the National

Foundation for Life to seek prayer throughout the diocese in support of overturning *Roe v. Wade*, and also to give the opportunity to the women of the diocese to sign on in support of the plaintiffs, asserting and acknowledging that it is not in the interest of any mother to terminate the lives of her own children," the bishop wrote to his priests.

The litigation project also includes court cases in other states, a worldwide interfaith prayer effort to support the litigation and a mobilization of women known as POWR—Protectors of Women's Rights.

Support has come from various women's groups, lawyers' associations and Church and pro-life groups.

Bishop Breen asked pastors to let parish respect life or foundation representatives address the congregation from the altar and ask women to sign on to the effort as friends of the court. Part of the litigation plan is to file a friend-of-the-court brief with a massive collection of women's signatures as evidence that the Supreme Court needs to revisit *Roe v. Wade*. †

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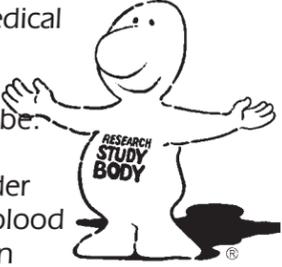
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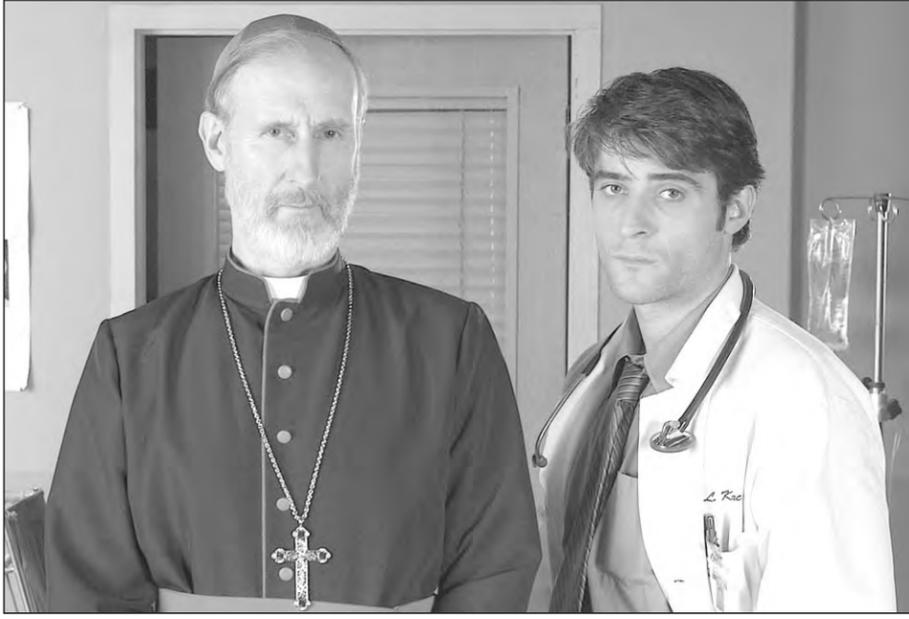


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Actor James Cromwell stars as Bishop Stewart in an episode of NBC-TV's popular prime-time drama "ER." Cromwell's character counsels a tormented Dr. Luka Kovac (right), played by Goran Visnjic.



Actor Cromwell plays another kind of shepherd on 'ER' drama

WASHINGTON (CNS)—In five years, actor James Cromwell's career has gone from playing a sheep herder to playing a shepherd.

Cromwell received an Oscar nomination for his role as Farmer Hoggett in the 1995 movie *Babe*, the story of a pig who wanted to be a sheepdog.

This winter, Cromwell has been a guest star on the NBC drama "ER," portraying Bishop Stewart, a revered but fictitious Catholic bishop in Chicago who shepherds souls—in this case the brooding Dr. Luka Kovac (Goran Visnjic)—while dealing with his own mortality. The

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guest appearances end with the Feb. 22 episode.

In a Feb. 6 conference call with TV writers, Cromwell noted he was aware of the highly public struggle of Chicago Cardinal Joseph L. Bernardin with the cancer that ultimately claimed his life in 1996, but said he did not base the Bishop Stewart character on Cardinal Bernardin.

Cromwell said "ER" executive producer John Wells, himself the son of an Episcopal priest, sought the actor's input in shaping the character.

Cromwell said he thought it would be interesting if a man of such religious stature had a crisis of faith—"not in his Church, but in himself"—as death seemed near.

"None of us knows what happens at that instant [of death]," Cromwell said. "When you die, will your faith and will your self-control sustain you, or will you fall to pieces?"

He likened it to author C.S. Lewis' experiences as recounted in the movie *Shadowlands*, in which Lewis had well-established notions of religious faith, belief and practice, and how his subsequent marriage challenged and transformed those long-held views.

In the midst of Bishop Stewart's own battle for health and serenity, he ministers to other patients in the emergency room.

He also has taken an interest in Kovac, a Croatian native who lost his family in the secession war with Yugoslavia, and who more recently beat to death a mugger who had attacked him and tried to take girlfriend Abby Lockhart's (Maura Tierney) purse. Kovac's sullen demeanor has thus far posed a hard nut for the bishop to crack.

Cromwell said TV is a more intimate medium than film.

"You come home from a long day at work, and you're very vulnerable," he added. "ER," which he called "a very provocative, engaging and very thoughtful" show, "forces people to confront things," yet not in a "doctrinaire, good-bad, right-wrong" way, he said. "It has a lot of subtleties."

Instead, Cromwell said, viewers can see what's happening in a fictional character's life on the show and then ask themselves, "How would I handle that if it happened to me?"

"That's the way we move forward as a culture," he added.

Cromwell, who is not a Catholic, said he got help with the religious nuances of his role from Jesuit Fathers John LeVecke and Jim Epps at Blessed Sacrament Church in Los Angeles, where taping of some scenes occurred for his "ER" role. He also had help from Deacon Jack Coplen and layman Peter Thompson at St. Francis de Sales Church in Sherman Oaks, Calif., near his home.

In one scene, the script had Bishop Stewart saying, "In nomine Patris, et Filii et Spiritus Sancti."

"It all sounded very nice," Cromwell noted, except "they don't say that anymore," with sacraments today celebrated in the vernacular. The dialogue was changed.

At another point, Cromwell as the bishop was saying his prayers and realized he had forgotten to make the sign of the cross.

When the actor related this to Thompson afterward, he said he was told: "Don't sweat the small stuff. The form isn't what matters. It's what's in your heart that counts." †

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SCHOOL

continued from page 7

pointed out that there are differences between non-public schools and charter schools.

- Charter schools will be public schools.
- Although charter schools may be free to choose curriculum, program formats and be free of some regulations, they will be limited by legislation.
- Charter schools will not be free to incorporate religious curriculum and practice into the schools program.
- Charter schools may imitate non-public schools, but they cannot duplicate the unique climate and curricular independence of non-public schools. Tebbe believes that any publicly

funded educational choice program should include an option for parents of children enrolled in private and religiously affiliated schools.

Opponents of vouchers argue that support of students in non-public schools is unconstitutional. But a 1925 Supreme Court decision excluded any general power of the state to force children to attend public schools, upholding the natural right of parents to choose the means of educating their children.

Tebbe said that 10 percent of Indiana students, kindergarten through high school, attend non-public schools—and that one in four of Indiana's elementary and secondary schools is privately funded.

Parents who choose these schools bear the dual burden of paying school tuition while also contributing their share of taxes to support government-funded

schools, Tebbe said.

But educational choice, according to Tebbe, presently depends on the family's ability to pay tuition or live in a neighborhood where the public school system meets the needs of their children. (There are some matching grants available to children from low-income Marion County families.)

INPEA supports the right of all Indiana parents to choose the school they believe is best for their children—particularly the children of the poor—and for the protection of each school's mission and integrity, said Tebbe.

He said a more equitable educational choice would enable parents to choose from a wide array of school settings, including traditional and charter public schools and non-public schools, said Tebbe.

In late January, Tebbe told the Senate Education Committee, "INPEA does not

support any decreased funding for public schools. Instead, it supports public policies that have worked well in other states such as tax credits which support school choice while maintaining or increasing funding to public schools," said Tebbe. "If parents in Indiana are going to have choice, they need to have full choice with options in more than one system."

"Now is the time for people to speak up if they feel the question should be broadened," said Ryan. "The voice of the people is really the key."

Those wishing to contact their state senator should call 317-232-9400 or 800-382-9467; the House switchboard is 317-232-9600 or 800-382-9842.

(Margaret Nelson is a member of St. Andrew the Apostle Parish in Indianapolis.) †

Woman says God gave her sign to help her discern vocation

MERRILLVILLE, Ind. (CNS)—During a Cursillo weekend she was helping lead more than eight years ago, Evelyn Ovalles knelt before the Blessed Sacrament and challenged God.

"You know I want to become a religious," she recalled praying. "If this is what you want, give me a sign in black and white."

The next evening, driving from San Bernardino, Calif., to her home in Los Angeles, Ovalles was involved in an accident that totaled her car.

Three days later, she said, she realized the accident "was a sign."

It was one of several "life-changing events" for the 47-year-old woman, who today is ministering in the Diocese of Gary in northwest Indiana, where she has taken her first vows as a Sister of Providence.

Born and raised in Polillo, Quezon, in the Philippines, Sister Evelyn was the only child of Lucy, a municipal judge, and Johnny, a teacher, high school principal, community development officer for the government and mayor of Polillo.

"We were a very prayerful family," Sister Evelyn told the *Northwest Indiana Catholic*, Gary's diocesan newspaper.

Her first thoughts about a vocation to religious life came to her when she was around 5 years old, but her "ultimate goal was to become a saint."

Thoughts of sainthood faded, but the idea of becoming a religious sister did not, although she was still years away

from acting on it.

In high school, she was voted "best actress" by her peers. In college, she majored in communication arts, with plans of working in radio and TV production.

After college, she went to law school, which she completed in 1981. But after failing to pass the bar exam in 1982, she held a variety of jobs for the next five years.

Then she moved to the United States, taking a job as a paralegal with a Los Angeles firm, and began to more seriously discern her call to religious life.

She considered becoming a lay missionary, but said that vocation "just didn't click" for her.

Then in 1993, a year after she had asked God for that "sign in black and white," business at the law firm had slowed to the point where staff had to be laid off. Even before the downsizing, she knew that her next job—wherever it might be—would be in the Church.

She landed a job in the marriage tribunal of the Los Angeles Archdiocese.

While working for the archdiocese, she continued her search for a religious community, which ended during a discernment weekend with the Sisters of Providence at Saint Mary-of-the-Woods, Ind., where she immediately felt a "sense of belonging."

Sister Evelyn entered the community in August 1997.

Her first year, as a postulant, was a time of "immersion into the life" of the



Providence Sister Evelyn Ovalles embraces Providence Sister Bernice Kuper at the Mass during which Sister Evelyn professed her first vows at Saint Mary-of-the-Woods, Ind., last August.

Sisters of Providence. She learned about their ministries throughout the country, including work at a center for AIDS patients, pastoral visits to the elderly and work with the elderly.

During her novitiate, her second year in the community, she lived at the motherhouse at Saint Mary-of-the-Woods, learning about the history and the work of the Sisters of Providence. She also studied spirituality, including artist spirituality.

In 1999, during her apostolic year of formation, Sister Evelyn came to the Gary Diocese to serve as an advocate on its marriage tribunal.

"This is where I could best use my gifts," she said of the discernment process

that brought her to northwest Indiana.

Last summer, Sister Evelyn took her first vows—obedience, poverty and chastity—as a Sister of Providence. She will renew those vows during each of the next three summers and perhaps take final vows in 2004.

"I hope I am bringing the face of God to the people I meet through my work and through how I live my life," she said.

In the meantime, Sister Evelyn said she continues to grow in her vocation and in her relationship with God.

"When I said yes to God, I found peace," she said. "I feel stronger that this is what God wants me to do, where God wants me to be." †

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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 16-17

St. Mary Parish, 317 N. New Jersey St., **Indianapolis**. "Exploring Our Catholic Faith" workshop, Benedictine Father Guerric DeBona and Dr. Richard Stern, Fri. 7-9:30 p.m., Fri. 9 a.m.-noon, Sat. 1-4 p.m., \$50, less for seniors. Registration: 317-955-6451.

February 17

St. Andrew the Apostle School Cafeteria, 4052 E. 38th St., **Indianapolis**. Chili supper, bring your own drinks, admission \$2. Information: 317-546-7649.

Knights of Columbus Hall, **Batesville**. "A Night on Broadway," Oldenburg Academy's 12th annual dinner and auction, 6 p.m., \$37.50 per person. Reservations: Oldenburg Academy Development Office, 812-933-0737.

February 18

Ike and Joney's, 17 Jackson Pl., **Indianapolis**. All Saints School, Blues for Kids, 5-9 p.m., \$12. Information: 317-636-3739.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Archdiocesan Gospel Choir concert celebrating Black History Month, 4 p.m., no admission fee. Information: 317-236-1562.

February 18-22

St. Gabriel Church, 232 W. Ninth St., **Connersville**. "Here I Am, Lord" parish mission, Redemptorist Father Jack Dowd, 7 p.m. each evening. Information: 765-825-8578.

February 20

St. John the Evangelist Rectory, Blue Room, 126 W. Georgia St., **Indianapolis**. Lecture series, Franciscan Sister Barbara Leonhard, "Living Christian Spirituality in Modern Society." Information: 317-635-2021.

February 23

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. *Civitas Dei*, Curtis Martin, "Building Christ-centered Leaders For Our Modern Culture." Mass, 6:30 a.m., breakfast and speaker, 7:15-8:30 a.m., Indianapolis Athletic Club. Information: 317-259-6000.

February 24

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. alumni Mass, 5:30 p.m., reception in Hartman Hall after Mass. Information: 317-784-5454.

Holy Name School, Beech Grove, fourth annual "Sow the Seeds" dinner dance and silent auction, 7 p.m., \$25 per person, Primo's South, National Ave., **Indianapolis**. Information and reservations: 317-784-5454.

Catholic Widowed Organization, pizza party, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**, 4 p.m. Information: 317-547-5255.

February 25

St. Paul School Activities Building, 216 Schellers Ave.,

Sellersburg. Annual winter sausage social, doors open, 3 p.m. Information: 812-246-3266.

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

February 28

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Introduction to Centering Prayer," presenters Denis Kelly and Laurel Simon, 8:30 a.m.-4:30 p.m. Information: 317-788-7581.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Ash Wednesday Retreat," Benedictine Sisters Juliann Babcock and Carol Falkner, presenters, 8:30 a.m.-4:30 p.m. Information: 317-788-7581.

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 "I" 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.

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

First Saturdays

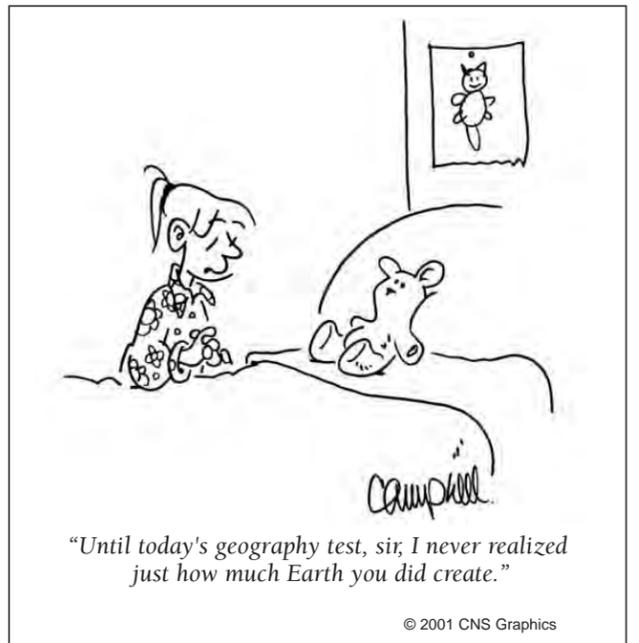
St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

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

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

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

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



Second Mondays

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

Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays

Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551. E-mail: eburwink@seidata.com.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 2 p.m.-7 a.m. (Monday); rosary, 8 p.m. Open until midnight.

Third Mondays

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Young Widowed Group (by archdiocesan Office for Youth and Family Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 317-783-1445.

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

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

Information: 812-934-2524.

Calvary Mausoleum Chapel, 435 Troy Ave., **Indianapolis**. Mass, 2 p.m.

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Rd., **Indianapolis**. Mass, 2 p.m.

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

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

Third Saturdays

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

Fourth Saturdays

Our Lady of Guadalupe Convent Chapel, 8300 Roy Road, **Indianapolis**. Eucharistic Holy Hour for Life, 10:30-11:30 a.m., faith sharing and Scripture reflection, 11:30 a.m.-12:30 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521. †

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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.

BELFI, Agnes C., 82, St. Benedict, Terre Haute, Jan. 28. Mother of Joan Stevenson, Bob and Frank Belfi. Sister of Elenor Sontag. Grandmother of six. Great-grandmother of 10.

COMELLA, Michael Anthony, 68, St. Pius X, Indianapolis, Feb. 1. Husband of Lucy Comella. Father of Julie Comella-Meadors, Janet, Jessica, August, Charles, Michael Jr. and Nicholas Comella. Son of Anna Mascari Comella. Grandfather of four.

COOK, Harvey Weir, Jr., 76, St. Rose of Lima, Franklin, Feb. 7. Father of Joanne Del Greco, Constance Fewell, Kathleen Foulk, Margaret Locke, Dorothy Mann, Maureen Pinnick, Patricia Shore, John, Thomas and Weir Cook III. Brother of Suzanna Cook. Grandfather of 23.

DALY, Anna, 87, Holy Name, Beech Grove, Jan. 22. Mother of Catherine Adimare, Ann Callmare, Pearl Daly, Carole Day, Mary Deford, Flora Hammill and Anita Smith. Sister of Madonna Strunk.

Grandmother of 26. Great-grandmother of 42. Great-great-grandmother of three.

DEL ROSSI, Mary Rose, 86, St. Barnabas, Indianapolis, Feb. 3. Mother of John Del Rossi. Sister of Florence Del Vechio and Adeline Petrucci.

EHLMANN, Martha Lucille (Keyer), 86, Holy Name, Beech Grove, Jan. 6. Wife of Arthur Ehlmann. Mother of Mary Pat Ehlmann and Sue Luichinger. Grandmother of four.

FEDERLE, Emma A., 95, St. Mary, Rushville, Feb. 4. Great-aunt of several.

GELTMAKER, F. S. "Strawberry," 78, St. Michael, Bradford, Jan. 31. Husband of Bertha Geltmaker. Father of Brenda Baylor, Janet Lambert, Barry, John and Scott Geltmaker. Grandfather of 10. Great-grandfather of two.

KOBZA, Gene, 62, St. Pius X., Indianapolis, Jan. 30. Husband of Karen Kobza. Father of Maureen Sitzman, Christopher and Stephen Kobza. Son of Helen Pecha. Brother of Betty Janecek, Margie Karle and Michael Kobza.

LASHER, Mary Veronica (Lechner), 74, Our Lady of Lourdes, Indianapolis, Feb. 2. Mother of Peggy Walker, Brian and Timothy Lasher. Sister of Juanita Orange. Grandmother of four.

LEONARD, Mary F. (Mae), 87, St. Andrew, Indianapolis,

Dec. 14. Mother of Rita Crist, Dennis and Melvyn Leonard. Grandmother of nine. Great-grandmother of 12.

LOUGH, Dorothy (Kulpinski), 83, Holy Name, Beech Grove, Jan. 27. Sister of Viola and Annabelle Kulpinski.

PITZ, Roseann T., 83, St. Michael, Indianapolis, Jan. 31. Mother of Janeann, Marylynne, John, Michael, Paul and Thomas Pitz. Sister of Mary Manta Hickman. Grandmother of seven.

REIBER, Mary Helen (Beechem), 86, St. Lawrence, Indianapolis, Feb. 1. Wife of E. Howard Reiber. Mother of Nancy Hall and Rosemarie Webber. Sister of Tom Beechem. Grandmother of four. Great-grandmother of five.

RILEY, Teresa (Moorman), 94, Holy Cross, Indianapolis, Jan. 28. Mother of Mary Ann Boone and James Riley.

RINGHAM, Marie C., 85, Our Lady of Lourdes, Indianapolis, Jan. 25. Mother of Bob Sullivan. Grandmother of two. Step-grandmother of three. Step-great-grandmother of 10.

RITTMAN, Robert L., Sr., 83, Sacred Heart of Jesus, Terre Haute, Feb. 2. Husband of Ilene Rittman. Father of Ruth Allen and Robert Rittman Jr. Brother of Margaret "Peg" Perigo. Grandfather of four. Great-grandfather of three.

SHAUGHNESSY, Patricia Ann, 78, Our Lady of Lourdes, Indianapolis, Jan. 25. Mother of Harriet Buchann, John, Michael and Thomas Shaughnessy. Sister of Harriet

White, Eitel, Harrison, Herbert and Warren White. Grandmother of six.

SOCHACKI, Stanley A., 81, St. Jude, Indianapolis, Feb. 8. Father of Alan Sochacki. Brother of Sally Karlowski. Grandfather of one.

STOCTON, Paul J., 85, St. Mark, Indianapolis, Feb. 8. Husband of Helen (Miron) Stocton. Father of Barbara Rene. Brother of Gertrude Blankenship. Grandfather of five. Great-grandfather of six.

TONEY, Emma M. (Davmit), 87, St. Lawrence, Indianapolis, Jan. 31. Mother of David Toney. Sister of Victor Davmit. Grandmother of three.

WELLS, VanDevender, 85, St. Malachy, Brownsburg, Jan. 30. Father of Kathryn Aiello, Terry-Hunter-Wells and Dr. Michael Wells. Brother of Louise Tyson. Grandfather of eight. Great-grandfather of one.

WENNING, Alvina T. (Gehring), 83, St. Mary, Greensburg, Feb. 5. Mother of Anita Kurtz, Diane Penniston, Mark and Neil Wenning. Sister of Emma Blitz, Emil and Leo Gehring. Grandmother of six. Great-grandmother of one.

WHELAN, Elsie, 82, St. Pius X, Indianapolis, Feb. 1. Mother of Dennis Whelan. Sister of Rita Custer and Margaret Reimsberger. Grandmother of three. Great-grandmother of seven.

WILLIAMS, Barbara J., 62, St. Benedict, Terre Haute, Jan. 30. Mother of Susan Aleshire, David and James Williams. Grandmother of six.

WILLIAMS, Robert C. (Bobby), 62, St. Louis, Batesville, Feb. 11. Son of Leona Williams. Brother of Connie Deal, Jennifer Eisert, Diane Harpring, Bertha Miller, Ramona Stille, Joan Weisenbach, Barbara Whalbring and Jerome Williams. †

Tell City parish starts basketball program for youth

By Pam Drake

TELL CITY—St. Paul Parish in Tell City started a new Christian sports program for children in January called Upward Basketball. Seventy children are participating in the program's first season.

Jason Merkel, coordinator of youth ministry, said the ecumenical basketball program was started in 1986 in South Carolina by "Caz" McCaslin.

He said St. Paul Parish is the first Catholic community in the nation to adopt this Christian sports program for children in the first through sixth grades.

Merkel and St. Paul parishioner Mary Straneva participated in a training session at Nashville, Tenn., last September to establish an Upward Basketball program that could be easily adapted to a Catholic focus for use at the southern Indiana parish.

The Christian basketball league stresses sportsmanship, prayer and self-esteem, much like the Catholic Youth Organization's sports programming in the archdiocese.

No yelling, double-teaming or full-court presses are permitted, Merkel said. No scores are recorded for the youngest players. With the older players, scores are recorded but no league standings are maintained.

Coaches pray with the youth before and after each game, and devotions are part of every practice. Participants earn stars for remembering Bible verses, but aren't penalized if they haven't memorized the Scripture passages. A referee also leads a group prayer for players and members of the audience before the start of games.

As part of the league rules, every child gets equal playing time and each player is substituted every six minutes. Each participant receives an award at the end of the season, and coaches, referees and other volunteers are recognized for their service.

Upward Basketball rules are designed to teach respect and safety, encourage equal opportunity for improvement for all players, raise the level of healthy competition and ensure that every child is a winner.

The spiritual component of the program focuses on sharing the love of Jesus; helping each child grow physically, spiritually, socially and mentally; developing character, self-esteem and a sense of personal value; and teaching basketball fundamentals.

Merkel said a common goal with the Upward Basketball program is to teach children to be more Christ-like and to share those qualities with other players and families.

(Pam Drake is a member of St. Paul Parish in Tell City.) †

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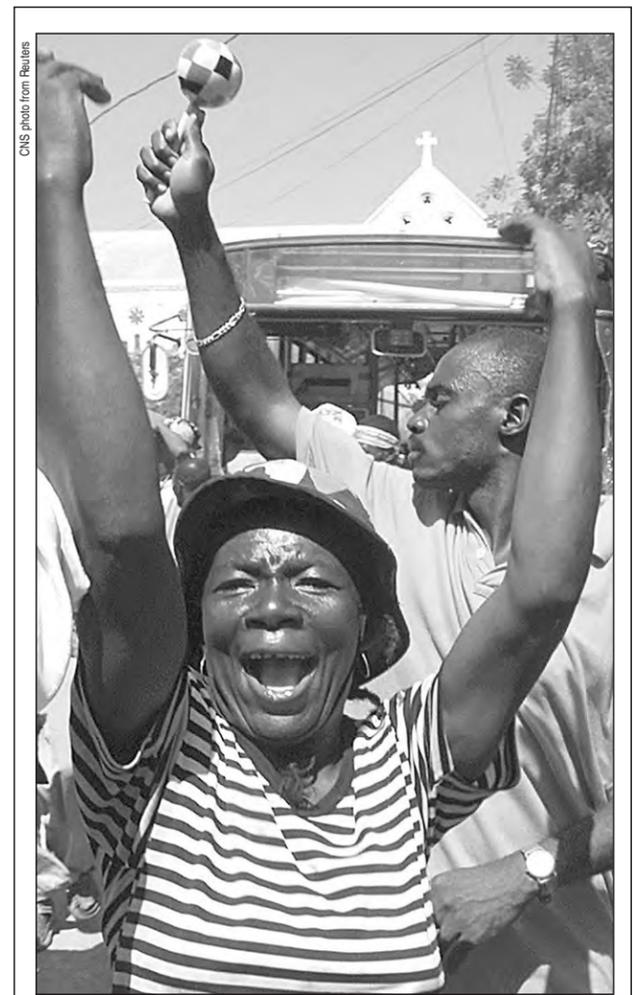
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News briefs

U.S.

Louisville Archdiocese reaches out to inactive Catholics with letters

LOUISVILLE, Ky. (CNS)—In the first two weeks of Catholic Connection, a campaign to reach out to inactive Catholics, the Louisville Archdiocese got some 2,800 responses. The multifaceted campaign started off with a series of radio spots, print ads, news coverage in the archdiocesan newspaper, *The Record*, and requests in churches throughout the archdiocese for active Catholics to send in cards identifying any inactive Catholics they know. Archbishop Thomas C. Kelly of Louisville said he would send a personal letter to each

inactive Catholic identified, inviting him or her to return to the Church. "We ache for those who are away from us. ... We're incomplete without them," the archbishop said. The archdiocesan evangelization office has scheduled eight listening sessions across the archdiocese in March. Follow-up resources will include counseling services and parish contact teams.

Building a church: Views on architecture aired at meeting

WORCESTER, Mass (CNS)—What should a Catholic church look like? Views are sharply divided. Behind the disagreement is the bigger question: How does what you believe about God, people and worship affect your choice of church design? Catholics with differing views gathered Jan 26-28 at Holy Cross College in Worcester. They included bishops, theologians, architects and liturgists. The gathering was the

second of a two-part meeting sponsored by the Catholic Common Ground Initiative, said organizer Paul Covino, who is a Common Ground committee member and associate chaplain and director of liturgy at the Jesuit-run college.

Virginia bishop says informed consent on abortion makes sense

ARLINGTON, Va. (CNS)—Arlington Bishop Paul S. Loverde said legislation passed by Virginia's House and Senate to require informed consent and a 24-hour waiting period for women seeking abortions makes sense. "It absolutely makes sense for women to have a period of education and reflection before such a life-changing experience," he said in a Feb. 8 statement. The bishop said the legislation, which passed in the Senate with a 24-16 vote Feb. 6 and passed in a 60-38 vote Feb. 3 in the House, "is an act of compassion reaching out to women in a difficult situation, offering information that may otherwise be withheld." The measure requires that women be informed of the risks, benefits and alternatives to abortion, and then wait 24 hours before undergoing the procedure.

Combination of spirituality, action encouraged to fight injustice

KANSAS CITY, Mo. (CNS)—More than 800 people from two dioceses heard a call from Benedictine Sister Joan Chittister for a new kind of spirituality based on doing God's work in the world to bring about socially just communities. "What God saves, God saves only through us," she told diocesan and parish workers and volunteers from throughout the Diocese of Kansas City-St. Joseph, Mo., and the Archdiocese of Kansas City, Kan., Feb. 7. "We need to intervene for one another." The task for today is to link personal spirituality with the public dimensions of life to change the underlying systems that institutionalize injustice, she said.

WORLD

Unity with Rome strengthens identity of Melkite Catholics

VATICAN CITY (CNS)—Pope John Paul II told Melkite Catholics that Church unity with Rome, far from threatening their Eastern identity, further strengthened their unique character. Addressing the Church's newly elected Patriarch Gregoire III Laham and about 700 pilgrims Feb. 12, the pope praised the Melkite Catholic Church's recent efforts in ecumenism and liturgical renewal. "Union with the See of Rome does not diminish your specificity nor your own richness," he said. "On the contrary, it strengthens them and makes them a precious gift that enriches" the whole Catholic Church. The pope said Melkite Catholics were "justifiably proud" of their Eastern Christian traditions.

Haitian bishop calls on Aristide to address poverty, corruption

PORT-AU-PRINCE, Haiti (CNS)—The president of the Haitian bishops' conference called on newly inaugurated Haitian President Jean-Bertrand Aristide to improve the lot of the country's poor majority, to fight violence and corruption, and to promote dialogue to end political crisis. "Dialogue is necessary to build reconciliation," Bishop Hubert Constant of Fort-Liberte said at a Feb. 7 thanksgiving Mass attended by the new president and concelebrated by almost all members of Haiti's bishops' conference as well as about 60 priests. The Mass was held following the presidential swearing-in ceremony earlier that day. The Caribbean island nation has had a deepening political crisis since parliamentary and local elections in May.

Indonesian bishops urge citizens to solve problems democratically

JAKARTA, Indonesia (CNS)—The bishops of Indonesia called on fellow citizens to solve problems facing the nation in a democratic manner instead of resorting to violence. The inclination to use violence, particularly during the current political situation, "worries us, though we do not lose hope," the bishops' conference of Indonesia said in a statement Feb. 8. "We are worried because the unending conflicts have claimed lives," the bishops said, also expressing concern "that the ideal of living a democratic and constitutional life will not be achieved." Their comments were reported by UCA News, an Asian Church news agency based in Thailand. †

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