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Inside

Archbishop Buechlein	4, 5
Editorial	4
From the Archives	14
Question Corner	11
Sunday & Daily Readings	11

Vol. XXXX, No. 19 50¢

Forgiveness is only way to peace, pope says in Lenten message

VATICAN CITY (CNS)—Pope John Paul II asked Christians to radically embrace the Gospel command to love one's enemy, saying forgiveness was the only way to peace between peoples and nations.

"In our times, forgiveness appears more and more as a necessary dimension for an authentic social renewal and for the strengthening of peace in the world," he said in his annual message for Lent.

The pope's 1,600-word message centered on the scriptural phrase, "Love is

not resentful."

The pope said Lent, a traditional time of reconciling with God, should prompt believers to re-examine whether their lives conform to Christ's command to "love your enemies [and] do good to those who hate you."

"They are words that, if taken seriously, demand a radical conversion," he said.

In addition to asking forgiveness for wrongs committed, "the Christian must make peace even when feeling as the vic-

tim of one who has unjustly offended and struck," he said.

The pope said only interior conversion and "humble obedience to the command of Jesus" could enable believers to resist "the psychological mechanisms of self-pity and revenge."

He particularly emphasized the importance of the sacrament of reconciliation, saying the experience of receiving God's forgiveness "encourages us to live in love, considering the other not as [an] enemy

See LENT, page 2

CNS photo from Reuters



Pope John
Paul II bows his
head during his
weekly general
audience at the
Vatican Feb. 14.

Capturing the face of Christ

ROCHESTER, N.Y. (CNS)—Over the centuries, artists have created thousands upon thousands of images depicting Jesus Christ in his human form.

And yet, according to a retired art professor from Nazareth College in Rochester, few of these images—if any—offer a completely authentic representation of Christ.

"Nobody knows what he looked like," Roger Adams said. "We don't have any indication that Jesus was thin, fat, tall or short."

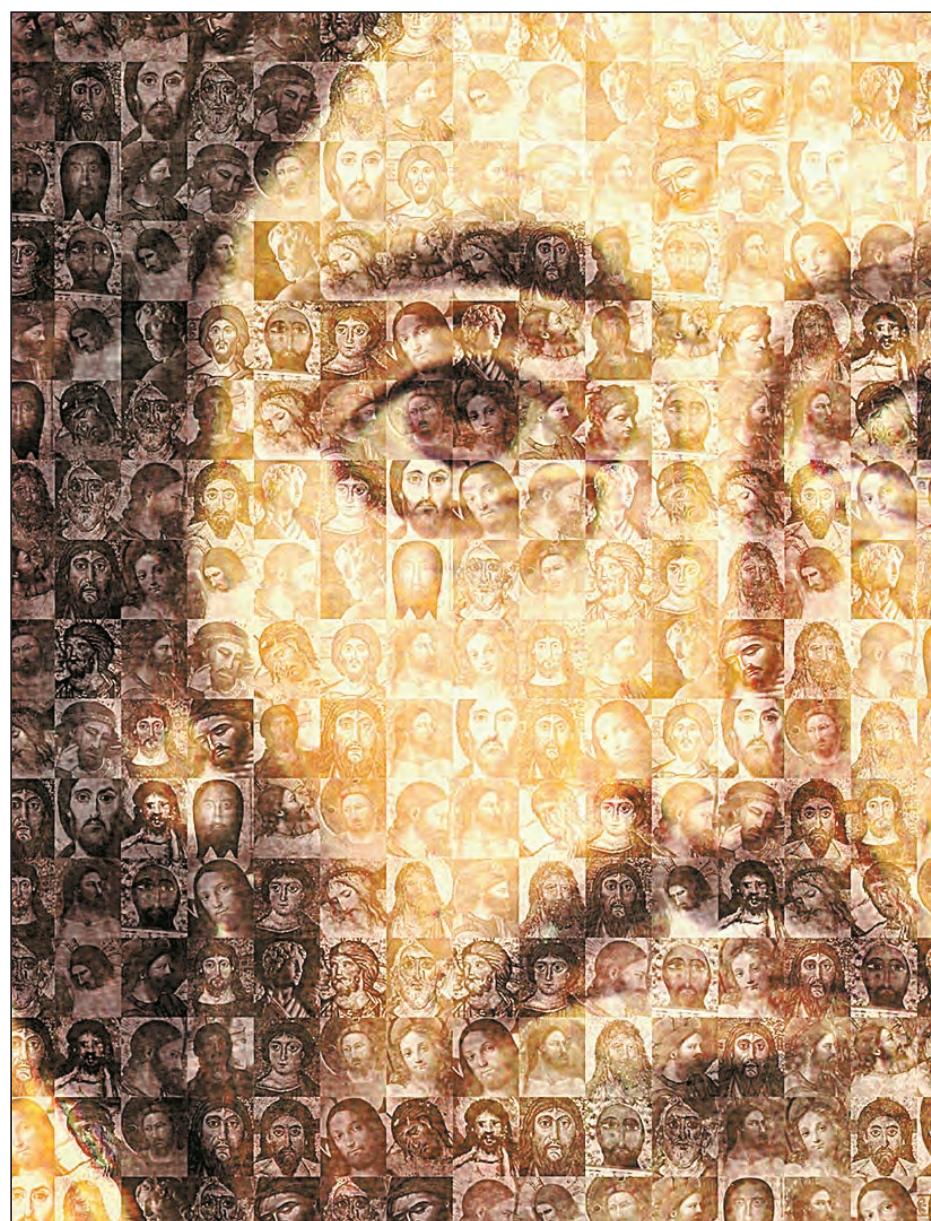
The face of Jesus and the effort expended by artists through the centuries to depict him is the focus of a new Catholic Communication Campaign-funded feature, *The Face: Jesus in Art*. The film will debut March 31 at Radio City Music Hall in New York City, and will be available to PBS affiliates nationwide in the weeks near the Easter and Christmas feasts this year.

After artist Deborah Zeller of Glen Ellyn, Ill., painted "I Am the Resurrection," she discovered many people have definite ideas about what Jesus would have—or would not have—looked like.

Her depiction of Jesus does not show him with the traditional, solemn expression. She has sold about 3,000 prints of her painting, but said there has been a strong outcry against it because it is a nontraditional portrayal.

"Even in my family ... they think I've become almost like a Jesus freak. It's like a forbidden area you don't touch," Zeller told the *Catholic Courier*, Rochester's diocesan newspaper, in a telephone interview from her

See FACE, page 2



CNS photo courtesy CCC

This is a detail from the promotional artwork for the film *The Face: Jesus in Art*. The work is a mosaic-composite made up of tiny images of Christ. The film, funded in part by the Catholic Communication Campaign, examines 2,000 years of artistic renderings of Christ.

Survey finds Catholic school students more hopeful about the future

KANSAS CITY, Kan. (CNS)—When University of Kansas professor Diane McDermott started to test her hypothesis that minority children had less hope for the future than other schoolchildren, there was one variable she forgot to factor in: Catholic education.

McDermott conducted a statistical survey of about 1,200 schoolchildren—both public and private—in northeast Kansas.

One of the most surprising results of the study was that those in Catholic schools had significantly higher hopes for their future than did their public school counterparts, despite the fact that the Catholic schoolchildren came from the same lower socioeconomic background as other children surveyed.

These high hopes, the associate professor of counseling psychology discovered, usually translated into higher grades.

Initially McDermott, who is a member of Holy Spirit Parish in Overland Park, Kan., expected her research to reveal differing degrees of hope, depending on a child's socioeconomic status. So she targeted schools in lower income areas.

In addition to developing a statistical way to measure hope, she and her research partner also created a way to test whether children from impoverished backgrounds could be taught to hope for a better future.

To create a valid sample, the
See HOPE, page 7

Earthquakes should unite Salvadorans, say bishops

SAN SALVADOR (CNS)—In the midst of several devastating earthquakes killing almost 1,300 people and leaving over a million homeless, the Salvadoran bishops asked the population to overcome political divisions and unite behind a reconstruction plan.

Their call came Feb. 13, hours after the second of three powerful quakes ripped through the Central American country, providing a dramatic backdrop to the bishops' plea.

In the United States, meanwhile, a U.S. bishops' committee asked the U.S. government to grant special status to Salvadorans in the United States in irregular situations so that they could remain.

This is needed because U.S.-based Salvadorans send major sums of money to relatives in their home country, and these funds are key for reconstruction, said supporters of the special status.

The Salvadoran bishops said that the natural disasters should motivate all sectors of society to develop a common response.

The bishops' pastoral message criticized "some actions that reflect the inability to set aside personal and political bias" as seen in cases of "discrimination in the handing out of aid relief."

Opposition politicians have complained that the government has left them out of the emergency response for politi-

cal reasons. The main opposition to the governing ARENA party is the Farabundo Martí National Liberation Front, which was the guerrilla faction fighting the civil war until the 1992 peace accords.

El Salvador has been hit with three powerful quakes in a little over one month. The first and strongest, with a 7.6 magnitude, occurred Jan. 13. The Feb. 13 quake measured 6.6 and a Feb. 17 quake registered 5.3.

Added to these have been numerous aftershocks, which have kept Salvadorans' nerves on edge. More than 315,000 homes have been destroyed, leaving about 20 percent of the population homeless. The

See EARTHQUAKE, page 12

LENT

continued from page 1

but as a brother."

In addition to its spiritual fruits, forgiveness brings peace between peoples and opens individuals to the material needs of others, he said.

Especially in places where conflict has left enduring animosity among peoples, accepting and offering forgiveness interrupts "the spiral of hatred and revenge, and breaks the chains of evil which bind the hearts of rivals," he said.

FACE

continued from page 1

residence in Illinois.

One of Zeller's champions is Cal Samra of the Fellowship of Merry Christians, which once featured "I Am the Resurrection" in an issue of its newsletter.

"The artists are reaching out and searching for something besides depressive and stern representations of Jesus," Samra told the *Courier*.

He asked whether "a gory and grotesque image" really represents "the Lord."

Some U.S. Catholics would be surprised—and even offended—by images that fail to show Jesus with light skin, brown hair, a beard and a solemn expression. Yet, depictions of Christ have varied greatly in different time periods and cultures.

According to Adams, the widely accepted portrayal of Jesus in the United States and Europe became standard in the 11th century.

But can a light-skinned Jesus be considered the real thing? Not according to Father Michael Upson, administrator of Immaculate Conception Parish in Rochester.

"What we have in the States is a Jesus who has become very European, very 'Anglicized,'" he said.

Artistic depictions of a black Jesus began to show up throughout the United States during the 1960s—including a mural at Immaculate Conception, a predominantly African-American parish in Rochester.

It displays a black Jesus with short, curly hair. Immaculate Conception parishioners "just like it," Father Upson said. "I have never heard of a problem."

Jesus' actual background was that of a Middle Eastern Jew who likely resembled modern-day Palestinians with dark hair and olive skin.

Adams asserts that Americans would have a hard time accepting the possibility that Jesus' likeness is linked with a culture often torn by war.

"In our society, can you imagine if Jesus looked like one of those Arab terrorists?" he remarked. "But that's probably closer to what he looked like."

Since Jewish culture disapproved of religious imagery, there are no known

"For nations in search of reconciliation and for those hoping for peaceful coexistence among individuals and peoples, there is no other way than forgiveness received and offered," he said.

The pope said spiritual reconciliation also predisposes individuals to see and respond to the material needs of others, because "a heart reconciled with God and with neighbor is a generous heart."

When done with a reconciled heart, the traditional Lenten practice of alms-giving "assumes a deeper meaning, because it is not just giving something from the surplus to relieve one's conscience, but to truly take upon one's self

the misery present in the world," he said.

At a Feb. 9 news conference, Archbishop Paul Josef Cordes, president of the Vatican aid agency "Cor Unum," unveiled a new papal charity project to assist AIDS orphans in Uganda over the next two years.

Funded by a gift to the pope of about \$500,000 from the northern Italian city of Milan, local Ugandan Catholic organizations hope to care for some 2,000 children who have lost one or both parents to AIDS in and around the capital, Kampala.

"Cor Unum" officials also reported that the pope gave about \$4.9 million in charitable aid in 2000. Of that, more than

\$1 million was spent for 32 disaster relief projects, with the largest donation—\$140,000—going to help Mozambique's flood victims.

The pope gave about \$2 million each to the Populorum Progressio Foundation, instituted in 1992 to assist poor Latin American farming communities, and to the John Paul II Sahel Foundation, instituted in 1984 to combat desertification and boost clean water resources in nine African countries.

The pope receives his charity funding from the annual Peter's Pence collection and donations from religious communities and private individuals. †



Above, a rare 16th-century painting of Jesus Christ by Italian artist Jacopo de Barbari was recovered by U.S. Customs agents and returned to representatives of a German museum Dec. 5 in New York. The painting, presumably stolen by U.S. soldiers in Germany at the end of World War II, was missing for 57 years. It is valued at \$5 million.

Left, This image of Christ is from an ancient catacomb.

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Fast and abstinence rules for Catholics during Lent

Lent begins with Ash Wednesday on Feb. 28, opening the season of the penitential period that leads to the celebration of Easter on April 15.

Parishes throughout the archdiocese will begin Lent with the blessing and distribution of ashes during or following Ash Wednesday liturgies. Readers are advised to check with their local parishes for schedules.

Ashes

Archbishop Daniel M. Buechlein will celebrate Mass and distribute ashes at the noon Mass on Ash Wednesday at SS. Peter and Paul Cathedral in Indianapolis.

Fast and abstinence

Ash Wednesday, Feb. 28, and Good

Friday, April 13, are days of fast and abstinence.

Fast: Binds all persons over 18 and under 59 years of age. On days of fast, only one full meal may be eaten. Two

other meals, sufficient to maintain strength, may be taken according to one's needs. Together these two smaller meals should not equal another full meal. Eating between meals is not permitted,

but liquids, including milk and fruit juices are allowed.

Abstinence: Binds all persons over age 14. On days of abstinence, no meat or meat products may be eaten.

Note: When health or ability to work would be seriously affected, the law does not oblige. If a person is in doubt concerning fast and abstinence rules, he or she should consult a parish priest or a confessor.

Easter duty: Catholics are obliged to perform the Easter duty. The Easter duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent, March 4, and Trinity Sunday, which is celebrated June 10.

Note: The celebration of the Ascension will be May 27. †

Lenten services at the cathedral

Lenten opportunities at SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis are as follows:

- Adoration of the Blessed Sacrament every Friday during Lent. Adoration begins at 12:30 p.m. and ends at 7 p.m.
- At 7:30 p.m. on every Friday of Lent there will be Stations of the Cross.
- Every Sunday at 5 p.m., except March 4, evening prayer, i.e. vespers, will be prayed. †

Students and parents hear sexual abstinence message

By Jennifer Del Vechio

Junior Chad Naville said he walked away from a sexual abstinence talk thinking, "I'm glad I haven't done it yet."

Parent Janet Barrett came away understanding that teen-agers are asking "Why not" have sex before marriage, and she was given concrete ways to answer them.

Sophomore Kristin Huber said she was always taught to wait for marriage, but she came away realizing "how important it is."

All three southern Indiana high school students attended the "Choosing Sexual Abstinence" talk given by Ellen Marie Fuchsel on Feb. 13 at Our Lady of Providence High School in Clarksville.

Fuchsel, the founder of Youth Support, a non-profit organization that promotes chastity and character development, explained the numerous diseases and emotional consequences that happen if sex is chosen before marriage. She also said it wasn't too late for students who had made a mistake to start practicing chastity and saying no to sex.

Chad, a junior at Our Lady of

Providence High School, said he attended the talk to "learn how other people feel about [having sex before marriage]."

"It's a big issue," he said.

Statistics show that 48 percent of teenagers are having sex. While that number has decreased in the last decade, more still needs to be done, said Eve Jackson, coordinator of adolescent growth programs for the archdiocesan Office of Catholic Education.

"We need abstinence speakers to reinforce the message," Jackson said. "You don't have to be sexual to have a relationship."

Jackson said the average teen-age couple becomes sexually active after spending three months or 300 hours—whichever comes first—together.

Students said they learned a lot from Fuchsel's talk.

Chad, a member of St. Mary Parish in Navilleton, found out that there were more sexually transmitted diseases than he knew about.

He also thinks it will help him tell others why waiting until marriage is so important.

"I think I will be able to inspire people," he said. "A friend gave me a quote that said we can't tell people what to do, we can only inspire."

He said many students know the consequences of sex—pregnancy, disease and emotional hurt—but "they think it won't happen" to them.

"They think they are invincible," Chad said. "If they keep up that way of thinking, they aren't going to get very far in life."

Kristin, a member of St. Mary-of-the-Knobs Parish in Floyds Knobs, said students are scared to learn about the consequences.

"They don't want to know the truth," she said. "They want to do what feels right at the time and not think about what can happen to them."

Kristin said it's better to know the truth.

"You need a person who will love you for the rest of your life, and that's in marriage," Kristin said.

For parents, the program gave them constructive points to use when talking to their children about sex.

They were given Bible verses that out-

lined God's plan for sex and were told to read the magazines that their teen-agers bought to see what they are being told about sex.

They were also told to be the "scapegoat," meaning to place the blame on themselves for not letting their child attend certain functions. Fuchsel said parents could develop a code word with their children to let the parent know they wanted to leave a bad situation but didn't want to be ridiculed in front of their peers. They were also told to keep the focus on the life of the teen, not on the parent's past.

Besides discussing sexual abstinence and sexually transmitted diseases, the evening focused on practicing chastity, said Barrett, a parent of three children ranging in age from 14 to 23.

Chastity isn't just about sexual abstinence, but also about how "you dress, talk, what you watch and what you listen to," Fuchsel told the audience.

"I came away with a lot of confirmation about what I was already doing and saw that kids are starving for help," Barrett said. †

National pro-life advocate will speak at 'Celebrate Life' dinner

Indianapolis St. Lawrence parishioner Tom Potratz and Congressman Mike Pence to be honored

By Mary Ann Wyand

Janet Folger, director of the Center for Reclaiming America, has been described as "one of the nation's most outspoken pro-life women."

Folger will be the keynote speaker for the 19th annual "Celebrate Life" dinner at 7 p.m. on March 20 at the Indiana Convention Center in Indianapolis.

Sponsored by Right to Life of Indianapolis, the fund-raiser also will recognize two Hoosiers for distinguished ser-

vice to the pro-life cause.

St. Lawrence parishioner Tom Potratz of Indianapolis will receive the Charles E. Stimming Sr. Pro-Life Award in recognition of his extensive volunteer service.

U.S. Rep. Mike Pence, elected last November to represent Indiana's 2nd Congressional District, will receive the organization's Respect Life Award for consistently supporting life issues.

Reservations for the fund-raising dinner are \$40 a person before March 1 and \$45 a person until the March 9 deadline.

For more information, call Right to Life of Indianapolis at 317-582-1526. Proceeds benefit the organization's educational and advertising projects.

Folger also is the author of *True to Life*, which challenges people to work to end abortion and assisted suicide.

"Reclaiming America with Janet Folger," a 60-second radio commentary, is broadcast nationwide on 300 radio stations and 30 television stations. Folger also has appeared on numerous network news programs.

The Center for Reclaiming America, an outreach effort of Coral Ridge Ministries, was founded by Dr. D. James Kennedy.

Before accepting that appointment, Folger served as the legislative director of the Ohio Right to Life Society. In that position, she successfully lobbied for passage of the Woman's Right to Know Law and the nation's first partial-birth abortion ban. Her pro-life efforts sparked a debate about the late-term abortion procedure in Congress and throughout the country.

"Our main goal at the Center for Reclaiming America is to inform and empower Christians to take a stand and be counted," Folger said. "If we're going to be successful, Christianity must get out

See LIFE, page 8

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Editorial

The Israeli election

It's difficult to be optimistic about the chances for peace in the Holy Land now that Ariel Sharon has been overwhelmingly elected prime minister. The best we can do is to hope that he will surprise us, as one of his predecessors, Menachem Begin, did. Begin, like Sharon, was a member of the Likud Party and considered a hard-liner, yet he was the first Israeli prime minister to start peace negotiations with Yasser Arafat.

Probably no Israeli is as detested by the Arabs as much as Sharon. Indeed, after his election, the media in Syria said that the result was a declaration of war by the Israeli people. Sharon is still known for his brutal tactics in Lebanon when he was defense minister and is blamed for the massacre of 800 to 2,000 Palestinians in the Sabra and Shatila refugee camps—although it was done by the Christian Phalangists who were Israel's allies in Lebanon at the time.

It was Sharon's Sept. 28 highly publicized visit to the Temple Mount (known to the Muslims as Haram al Sharif), where the Muslim's Dome of the Rock and Al-Aqsa Mosque are located, that angered the Palestinians enough to trigger the violence that ended peace negotiations. Sharon made the visit with about 200 soldiers to demonstrate that he, as a Jew, could go anywhere in Jerusalem. The resulting violence was severe enough that it forced Ehud Barak to call for an early election.

Barak thought that he could defeat Sharon. The man Barak didn't want to run against was former prime minister Benjamin Netanyahu, who led Barak in popularity polls despite the fact that Barak had defeated Netanyahu at the polls just 20 months ago. Barak pulled a slick parliamentary move that prevented Netanyahu from running because he was not a member of the Knesset, the Israeli parliament.

The surprising thing is the size of Sharon's victory, by a 25-point margin. It shows clearly that the Israelis were disappointed at the direction Barak had taken. They believed that he had made too many concessions to Arafat, offering

a Palestinian state in Gaza and 95 percent of the West Bank, plus control of Arab neighborhoods in Jerusalem, in exchange for peace. Despite these concessions—which were personally produced by President Clinton, who wanted desperately to achieve Mideast peace while he was president—there is no peace.

If Arafat really wants peace—and, at this point, that's a big *if*—he seems to have missed the best chance in 55 years by not accepting Barak's concessions. Either he miscalculated the concessions he could wring out of Barak or he is dominated by the Palestinian extremists who insist that there will be no peace until the state of Israel is destroyed. Certainly those extremists were happy with Sharon's victory, as much as they hate him personally, because they know that chances for peace have been at least severely damaged, if not totally destroyed.

Sharon says that peace negotiations need not be over, if the Palestinians would accept his terms for negotiating, and that his administration will try to make peace. Despite his reputation among the Arabs, it seems clear that most Israelis now believe that he will somehow be able to bring peace better than Barak could do it.

Sharon is right to insist that peace talks should not resume until there's an end to violence on the part of the Palestinians. What is problematic at this point is whether Arafat can control the violence—or if he wants to.

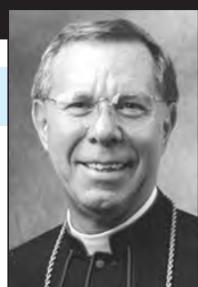
It's a dangerous time in the Middle East, and the situation of the suffering Palestinians in Gaza and the West Bank, which include the Christians there, cannot improve without an end to the violence. The violence is hurting everyone, the Palestinians and the Israelis. Perhaps, if the violence ended, Palestinians and Jews could live together in peaceful coexistence, as they were basically doing for many years prior to the recent uprising. At the present time, that seems to be the most we can hope for.

But as we said, it's difficult to be optimistic. †

— John F. Fink

Seeking the Face of the Lord

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



Church in Mexico has much to teach us

Shortly before Christmas, a major news magazine featured “the future of the Church in Mexico.” In the course of the article, the reporter described an interview with a few seminarians of the Archdiocese of Mexico City. The seminarians had good things to say, but one was left with the impression that they (and the Church) face an uphill challenge in Mexico. If this is true, it is because the culture of material affluence is finding its way across the border from the United States and is having a powerful influence on the youth of Mexico.

The magazine article also gave the impression that Mexican youth entering the seminary improve their economic status. This rather common analysis is the perspective I took to Mexico in January, but it is not the impression I brought back home with me.

Last week, I mentioned that I spent most of January living in the *Seminario Mayor de Guadalajara* with 353 seminarians. I also met a good number of the 53 deacons living and serving in parishes until their June ordination to the priesthood. I met numerous priests as well.

While some of the seminarians come from poor families, most come from the middle class and some from wealth. I could not discern the difference by their manner of life, nor did I get the impression that their motivation had anything to do with economic status. True, I saw more than a little evidence of our American culture around the city. (One night the seminary theater showed the movie *Mission Impossible II*.) Considering the number of sems who gave me their e-mail addresses, many are clearly computer-literate.

Observing their daily life was fascinating. For example, a different group was responsible for the music each day at morning Mass that I celebrated most days because the priest assigned had just had back surgery. After Mass, before breakfast, I could count at least 50 brooms, wet mops and buckets parked outside the dining room. Immediately after breakfast the large plaza in front of the chapel, and even the street and sidewalks, as well as the seminary corridors got a quick and cheerful cleaning. The chores of community living except cooking are shared by all, including ordained deacons, and usually to the accompaniment of singing and lighthearted humor.

Tuesday afternoons there are assigned work details of a more sub-

stantial nature, all directed by seminarians. Some are assigned music practice, e.g., the mariachi band, or the chamber orchestra or the *schola cantorum*.

One day began with the mariachi's singing of the *Mananitas* at 6 a.m., a lively serenade in honor of the rector's birthday; multiple sports competitions followed in the afternoon between the theologians and philosophers. The day ended with a festive meal, the presentation of contest awards to the winners, musical presentations and a speech of felicitations to the rector by one of the deacons.

I learned that a good number of seminarians have relatives living and/or working in the United States. Some of them vacation in the States during August. A deacon who was assigned to be my host and to look after my room told me his entire family lives in the U.S., but he plans to stay and serve in Guadalajara.

There are an estimated 6 million people in greater Guadalajara. Some parishes number 45,000! Two parishes that I visited on the weekend had a total of 13 Masses on Sunday, all of them packed with people. One of the young priests told me that he celebrates four Masses and hears confessions for three or four hours on Sunday. The tradition of regular confession is very much alive in Guadalajara, something I also noted among the seminarians.

Yet one of my teachers of Spanish told me that her children, who are in their 30s, no longer consider it important to attend Sunday Mass. She fears that it is the beginning of a trend “coming from the North.” The seminarians confirmed her opinion that the effect of material values and individualism is beginning to show.

The response of the seminary is to launch a massive vocation effort beginning with the education of children in elementary schools. All seminarians are assigned pastoral service on Saturdays, and a large number are specifically assigned to the vocation apostolate in parishes around the archdiocese. Clearly these efforts are being blessed. Religious houses are full and so are the major and minor seminaries.

It is important to note that a lot of families engage in this effort as well. In the homes I visited, parents were proud to show me a little chapel or corner of a room set aside for family prayer, especially to the Blessed Mother. The Church in Guadalajara has much to teach us, and for this hope I am most grateful! †

Archbishop Buechlein's intention for vocations for March

Youth: that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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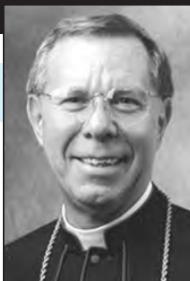
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La Iglesia en México Tiene mucho que enseñarnos

Poco antes de la Navidad, una de las principales revistas de noticias realizó un reportaje "el futuro de la Iglesia en México". En el artículo, el reportero describió una entrevista con algunos de los seminaristas de la Archidiócesis de la Ciudad de México. Los seminaristas dijeron cosas buenas, pero daban la impresión que ellos (y la Iglesia) enfrentan un arduo desafío en México. Si esto es cierto, es debido a la cultura de afluencia de material que atraviesa la frontera desde los Estados Unidos y que influye mucho sobre la juventud de México.

El artículo en la revista también dejó la impresión, que la juventud mexicana que ingresa al seminario mejora su condición económica. Este análisis bastante común es la perspectiva que trajo a México en enero, pero no es la impresión que traje de vuelta conmigo.

La semana pasada, mencioné que pasé la mayoría del mes de enero viviendo en el *Seminario Mayor de Guadalajara* con 353 seminaristas. También conocí a muchos de los 53 decanos que residen y sirven en las parroquias hasta su ordenación al sacerdocio en junio. Asimismo conocí a numerosos sacerdotes.

Aunque algunos de los seminaristas proceden de familias pobres, la mayoría de ellos proceden de la clase media y algunos de familias ricas. No pude discernir la diferencia por su estilo de vida, ni tuve la impresión que su motivación se relacionaba con su estado económico. Es verdad que vi un poco más de evidencia de nuestra cultura estadounidense alrededor de la ciudad. (Una noche el teatro de seminario pasó la película *Mission Impossible II*). En vista del número de seminaristas que me dieron sus direcciones de e-mail, muchos claramente conocen las computadoras.

Observar su vida cotidiana fue fascinante. Por ejemplo, un grupo diferente era responsable cada día de la música en la Misa matinal que yo celebraba casi todos los días ya que el sacerdote responsable acababa de tener intervención quirúrgica en la espalda. Después de la Misa, antes del desayuno, yo podía contar al menos 50 alcobas, trapeadores mojados y cubetas dejados al exterior del comedor. Inmediatamente después del desayuno, se limpiaban de forma rápida y alegre la gran plaza enfrente de la capilla, hasta las calles y las aceras, así como los corredores del seminario. Con la excepción de la cocina, las tareas de la vida comunitaria están compartidas por todos, incluso por los decanos ordenados, y normalmente acompañados con canciones y el humor.

Los martes en la tarde hay trabajos asignados de índole más sustancial, todos bajo la dirección de los seminar-

istas. A algunos se les asigna a la práctica de la música, por ej., la banda mariachi, o la orquesta de cámara o la *schola cantorum*.

Un día empezo con el mariachi cantar las *Mañanitas* a las 6 de la mañana, una serenata viva en honor del cumpleaños del rector; múltiples concursos deportivos seguidos en la tarde entre los teólogos y los filósofos. El día concluyó con una comida festiva, la entrega de los premios del concurso a los ganadores, representaciones musicales y un discurso de felicitaciones al rector por uno de los decanos.

Aprendí que muchos seminaristas tienen parientes que viven y/o trabajan en Estados Unidos. Algunos de ellos pasan sus vacaciones en Estados Unidos durante el mes de agosto. Un decano que se me asignó como anfitrión y para cuidar de mi cuarto, me dijo que toda su familia vive en EE.UU., pero él piensa quedarse y servir en Guadalajara.

Se estima que hay 6 millones de personas en Guadalajara. ¡Algunas parroquias cuentan con 45,000! Dos parroquias que visité en el fin de semana tenían un total de 13 Misas el domingo, y todas estaban repletas de gente. Uno de los sacerdotes jóvenes me dijo que él celebra cuatro Misas y se le confiesan tres o cuatro horas el domingo. La tradición de la confesión regular es muy activa en Guadalajara y algo que observé entre los seminaristas.

No obstante, uno de mis instructores de español me dijo que sus hijos, los cuales tienen 30 y pico años, ya no lo consideran importante de asistir a la Misa dominical. Ella teme que esto sea el principio de una tendencia "procedente del norte". Los seminaristas confirmaron su opinión que el efecto de los valores materiales y el individualismo ya se revelan poco a poco.

La respuesta del seminario es lanzar un esfuerzo vocacional masivo comenzando por la educación de niños en las escuelas primarias. Se les asignan a los seminaristas servicio pastoral los sábados, y específicamente se les asignan a muchos a la vocación apostólica en las parroquias alrededor de la archidiócesis. Claro está que se están bendiciendo estos esfuerzos. Tanto las casas religiosas como los seminarios mayores y menores están repletos.

Es importante darse cuenta de que muchas familias participan en este esfuerzo también. En los hogares que visité, los padres me enseñaron orgullosamente una pequeña capilla o rincón del cuarto dedicado a la oración familiar, especialmente a la Santísima Virgen. La Iglesia en Guadalajara tiene mucho que enseñarnos, ¡y por esta esperanza estoy muy agradecido! †

Traducido por: Language Training Center, Indianapolis

Las intenciones vocationales del Arzobispo Buechlein para marzo

Los jóvenes: que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

Letters to the Editor

Charter schools and school choice

Recent Gallup polls show the public ranks education near the top of the list of the most important problems facing the country today. In Indiana, parents feel just as strongly about the issue, placing it very high on the legislative priorities.

Everyone agrees education has problems and challenges, but not everyone agrees on the solutions. In the midst of the chaos, parents should have the option to select the setting that is best for their children.

Charter school legislation is receiving lots of ink these days as five bills are moving through the Statehouse. Indiana has been trying for years to enact what 36 other states already allow. Charter schools may be part of the solution in education, but they offer only limited choices within the public school system.

To the extent that some charter legislation may expand and affirm the right and responsibility of parents to choose the best educational setting for their children, INPEA [Indiana Non-Public Education Association] supports the concept of charter schools. However, a more equitable system and true educational choice would enable parents to choose from a wide array of school settings, including non-public or public schools, whether traditional or charter.

We must consider changes in public policy that will maximize the quality of educational opportunities for all of Indiana's children, particularly the poor. There are distinct differences between charter schools and non-public schools (religious, non-denominational and private). Indiana should support school choice for all parents, regardless of their socio-economic status.

INPEA does not support any decreased funding for public schools. Instead, it supports policies that have worked well in other states, such as tax credits, which support school choice while maintaining or increasing funding to public schools.

Families are looking for leadership that will give them the opportunity to secure the best possible education for their children—in whatever setting they choose.

Glenn Tebbe, Indianapolis

(Tebbe is executive director of the Indiana Non-Public Education Association.)

Our Lady of Guadalupe and the unborn

Thank you for the excellent information you provided last week regarding the Church's "consistent ethic of life." Christine Lemley asked, "Who ordained Our Lady of Guadalupe 'the patroness of the unborn' and when?" While revising the pro-life curriculum and hosting the Missionary Image of Our Lady of Guadalupe, we learned the following:

On April 8, 1991, the Conference of Mexican Bishops decided to send a life-sized photographic replica of the *tilma* of Our Lady of Guadalupe as a gift to the Catholic people of the United States. They prayed that this Missionary Image would help bring back millions of people who have left the Church and would help to end the "horrible crime of abortions." (The same image will be in Indiana May 2-29 this year.)

In May 1991, Juan Jesús Cardinal Posadas Ocampo, then-archbishop of Guadalajara and vice president of CELAM, the conference of approximately 900 bishops of Latin America, commissioned the Missionary Image and wrote a special prayer, which included the intercession, "May all pro-life forces unite under the banner of Our Lady of Guadalupe with her title of 'Protectress of the Unborn.'" That title has been universally adopted by pro-lifers.

For the past two years, pro-lifers across the country have taken smaller images of Our Lady of Guadalupe and prayed at

abortion sites and offices of Planned Parenthood (our country's largest provider of abortions) at 3 p.m. on the Sunday nearest Dec. 12, the feast of Our Lady of Guadalupe. The life-sized Missionary Image will return to Indiana May 2-29 of this year.

Our Lady began her evangelization of this continent with her apparitions to Blessed Juan Diego in 1531. Through the conversion of more than 8 million Aztecs over a 10-year period, their practice of human sacrifice to their gods, which was killing 20 percent of their children, ended. Today, we pray to the "protectress of the unborn" and ask her to intercede for us with her Son to end abortion in America, which is killing 25 percent of our children and leaving terrible scars on mothers, fathers and families of aborted children.

Pope John Paul II visited the shrine of Our Lady of Guadalupe for the third time in 1999. He actually arrived on Jan. 22, the anniversary of the 1973 U.S. Supreme Court decision that legalized abortion. The next day, he concelebrated Mass at the basilica with 500 bishops and 5,000 priests.

During his homily, the Holy Father described his plan for our Church in America for the third millennium and entrusted the continued evangelization of this continent to Our Lady of Guadalupe. His inspirational homily included a pro-life prayer: "This is our cry: life with dignity for all! For all who have been conceived in their mother's womb, for street children, for indigenous peoples and Afro-Americans, for immigrants and refugees, for the young deprived of opportunity, for the old, for those who suffer any kind of poverty or marginalization."

Today, pro-lifers pray with confidence for the family of God living on this continent, which was consecrated to Our Blessed Mother by our Holy Father in 1999 when he prayed: "May the Continent of Hope also be the Continent of Life!"

Eileen Hartman, Columbus

(Hartman is the chair of pro-life ministry at St. Bartholomew Parish in Columbus, director of the Gabriel Project of Indiana, and a member of the Archdiocesan Pro-Life Advisory Committee.)

Pro-life curriculum at St. Bartholomew School

Only someone unfamiliar with the pro-life ministry of St. Bartholomew Parish [in Columbus] could find that the ministry's programs lack balance. I learned to embrace an absolutely pro-life position—with no exceptions for any type of killing—while a member of this dynamic group. They helped me to truly understand that being pro-life also means having burning compassion for the poor and the outcast. Focusing on abortion and its effects on the mother, father, family and society is not a lack of balance, but rather a well-placed priority considering that more than 4,000 babies are aborted every day in this country.

Since I am still in touch with many of the members of this ministry, I know about their recent involvement with capital punishment in particular. I know about the prayer vigil against the death penalty that was organized when the Missionary Image of Our Lady of Guadalupe (whom the laity have embraced as the "patroness of the unborn") was in their care. I know that they look to I-CAN [Indiana Catholic Action Network] and anti-death penalty advocates Sarah Kramer and Karen Burkhardt as resources to keep them abreast of current progress in the battle to end capital punishment. I know about their involvement with St. Bartholomew's Peace and Justice Committee in helping the family of a man on Death Row. I know that they are currently involved in sponsoring an ecumenical prayer service, which will be led by their pastor, Father Clem Davis, for an end to the death

See LETTERS, page 13

Check It Out . . .

Servants of the Gospel of Life Sister Diane Carollo will offer three different types of **retreats** at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. Offered are hermitage retreats for women interested in experiencing prayerful solitude and silence; private retreats for women on a monthly basis for communal prayer and eucharistic adoration; and Scripture retreats for women who wish to prayerfully consider their lives as they journey through the Scriptures. New Scripture passages are assigned each evening for prayer and discussion the following day. Conferences will not be offered during private retreats. The suggested donation is \$20 a day, which includes meals. Daily Mass is celebrated at Holy Spirit Church or St. Lawrence Church

in Indianapolis. For more information, call 317-899-2376.

St. John the Baptist Parish in Dover and St. Joseph Parish in St. Leon will present a **Lenten Mission** with Franciscan Father Rock Travnikar. The theme is "God's Call of Love." The mission will be from 7 p.m. to 8:30 p.m. on Feb. 25 at St. John the Baptist Parish in Dover, from 7 p.m. to 8:30 p.m. on Feb. 26 at St. Joseph Parish in St. Leon, and from 7 p.m. to 8:30 p.m. on Feb. 27 at St. John the Baptist Parish in Dover. For more information, call 812-576-4302.

The Congregation of the Sisters of the Third Order of St. Francis in Oldenburg



Put on your dancing shoes

Dancer Michelle Martin demonstrates heel-toe-step techniques to Holy Name School second-graders. The students and staff of the parish school in Beech Grove participated in Arts Experience Day on Feb. 2. This is the second year for the event. Students observe art in progress as well as enjoy hands-on participation in papier-mâché, jazz dance and drama. Students are (from left) Michael Noone, Trista Cox, Brandon Rizzi, Emily Whitsett, Karyn Buckel and Jillian Sindhorn.



The Great Jubilee Video

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.

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invites anyone who shares a passion for restoring right relationships to join them in **contemplation and fasting** on March 2. The day will begin at 10 a.m. with morning prayer in the main chapel. Afternoon prayer at 12:45 p.m. will be followed by exposition of the Blessed Sacrament until 4:15 p.m. Vespers will begin at 4:30 p.m. and evening prayer at 6:45 p.m., followed by a reception. For more information, contact Franciscan Sister Judy Eisele at 812-933-6456.

Little Flower Parish, 1401 N. Bosart St., in Indianapolis will host **fish fries** every Friday during March. Dinners will be served in the basement of the school from 4:30 p.m. until 8 p.m. The cost is \$5. A children's menu will also be available. Mass will be held in the church at 5:30 p.m., with Stations of the Cross at 6:15 p.m. Benediction will take place after the Stations of the Cross on most Fridays. For more information, call 317-357-8352.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis and Marian College in Indianapolis will present an adult education series exploring sections of the *Catechism of the Catholic Church*. Sessions will be held at St. Gabriel for six weeks from 7:45 p.m. to 9 p.m. on Fridays. The series begins March 2 and continues through April 6. Sessions are free and open to the public. Topics are:

March 2—"Dignity of the Human Person" by Dr. R. Michael Clark;

March 9—"God's Saving Plan" by Dr. R. Michael Clark;

March 16—"The First Three Commandments: Love of God" by Father Francis Bryan;

March 23—"The Fourth and Fifth Commandments" by Franciscan Sister Norma Rocklage;

March 30—"The Sixth and Ninth Commandments: Loving Relationships" by Donna Proctor;

April 6—"The Seventh, Eighth and Tenth

Commandments: Honesty in Thought, Word and Deed" by Andrew Hohman. For more information, call 317-291-7014.

Christ the King Parish, 1827 Kessler Blvd., East Drive, in Indianapolis will conduct an ongoing series called "Welcome Home" on six consecutive Monday evenings beginning at 7 p.m. in the school. The series starts on March 5 and is presented 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.

A **Lenten prayer meditation** in the style of prayerful singing will be offered at 7 p.m. on March 4 at Our Lady of Lourdes Parish, 5333 E. Washington St., in Indianapolis. For more information, call 317-356-7291.

A women's Lenten retreat, "**Seeking the Gift of Simplicity**," will be held March 9-11 at Fatima Retreat House in Indianapolis. Franciscan Sister Norma Rocklage and Father Larry Voelker will conduct the retreat, which focuses on ways of integrating the gift of simplicity in our chaotic lives and letting go of fake idols that keep us from centering our lives on God. There will be conferences, discussions, and opportunities for silence, prayer and the sacrament of reconciliation. For more information, call 317-545-7681.

Saint Mary-of-the-Woods College will present its **spring play**, *Six Impossible Things Before Breakfast*, at 8 p.m. on Feb. 23-24 and at 2 p.m. on Feb. 25 in the Cecilian Auditorium at Saint Mary-of-the-Woods College. For more information, call 812-535-5212. †

VIPs . . .

Ellen Sedlack, a member of St. Paul the Apostle Parish in Greencastle, recently was named Putnam County Citizen of the Year 2000 for her service to the community. Sedlack is retiring this spring after 28 years as director of the Putnam County Public Library, which has significantly increased its circulation and also enlarged its original Carnegie building under her leadership.

Herman Whitfield III, a senior at

Grants . . .

The Catholic Youth Organization of the Archdiocese of Indianapolis has received a \$600,000 grant from the Lilly Endowment Inc. for its Indiana Camp Ministries Enhancement Program. The money will be used to support the

Brebeuf Jesuit Preparatory School in Indianapolis, had his original composition performed by the Indianapolis Philharmonic Orchestra on Feb. 11 at the Pike Center for the Performing Arts. The composition, entitled "Scherzo No. 1 in G Minor," is eight minutes in length and was written for a full orchestra. He composed it during a four-month period to enter in the ACT-SO competition, a showcase of Indianapolis youth sponsored by the NAACP. †

Catholic Youth Organization's goal of establishing year-round outdoor education programs and assist the organization in elevating current facilities to accommodate its guests at Camp Rancho Framasa in Brown County. †

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HOPE

continued from page 1

researchers built a pool of 1,200 schoolchildren from elementary schools spread throughout northeast Kansas. About 500 of those tested were in Catholic schools.

As an afterthought, McDermott decided to carry her investigation a step further and test whether a statistical difference existed between public and Catholic students.

"I didn't expect there would be any difference," said McDermott, a professor at the University of Kansas for 29 years. "But lo and behold, there was a difference—with Catholic school kids coming out significantly higher in hope. To us, it was pretty amazing."

McDermott said she cannot explain the difference with statistical certainty, since she built nothing into the testing to control for that variable.

"I wish I could know and find out," she told *The Leaven*, newspaper of the Archdiocese of Kansas City.

But when she approached public school officials with a request to study children for the influence of spirituality on hopefulness, they would not allow it.

But she does feel that—based on her research and on

anecdotal evidence such as interviews with Catholic school students, teachers and administrators—she can come to some pretty safe conclusions as to why Catholic schoolchildren evidence such high hopes.

"I think it probably does have something to do with faith," she said. "Catholic school kids—this is partly taught through the faith—believe that they are not alone in the world. You walk in the school and there's a statue of Jesus or a saint and you have the sense that you're watched and cared about."

In addition, she said, parents of Catholic schoolchildren may have a higher stake in their kids' education than the general population because they have consciously chosen to give their children a religious education and are paying tuition to do so.

Secondly, she said, discipline as well as expressions of love are more evident in Catholic schools.

"The difference in the classrooms was pretty amazing," she told *The Leaven*. "The Catholic kids are ready, quiet, have their pencils ready. They're attentive, disciplined and they ask very polite and very good questions. But if you go into a public school, you may or may not get the kids' attention."

To measure hope in grade-school-age children, McDermott and her doctoral student researchers created a

six-question Hope Scale Questionnaire.

It asks children to respond to statements such as the following: "I can think of many ways to get the things in life that are most important to me." In addition, the researchers balanced the children's own perceptions of themselves with observations of teachers who were asked similar questions about the students.

The researchers also developed "interventions" to test McDermott's hypothesis that hope can be taught.

The interventions consisted of telling stories about children with "high hopes" as a way to teach a principle. They found that the hope scores increased dramatically following the hope-teaching sessions, proving that hope can, indeed, be taught.

Does the fact that Catholic schoolchildren—even of a lower socioeconomic status—have higher hopes for their future than other children come as a surprise to Catholic educators? Not to people like Mary Delac, principal of All Saints School in downtown Kansas City. "I would be more surprised to find that it wasn't true," she said.

"It helps our kids to be surrounded by people who believe in them and tell them they can overcome any obstacle—whether it's race, income, gender, language or whatever. They hear that message a lot. It's the message of the Gospel." †

Young Catholics say materialism not focus of all in age group

MILWAUKEE (CNS)—Today's younger generation has arguably been enjoying more disposable income than any past generation did at their ages.

They're spending it, too: cups of latte and espresso, CDs, \$75 concert tickets, polo shirts from Abercrombie and Fitch, wireless phones, computers and sport utility vehicles.

It's a generation that's been compared to "Friends," the television show about a group of young singles in New York.

"I love that TV show, but I don't know anybody who lives like that," said Jenni Oliva, 26, a youth minister at St. Matthias Parish in Milwaukee.

Oliva's own lifestyle sounds downright frugal compared to her peers. Her parents have allowed her to live rent-free while she pays off student loans. She owns a used Jeep, and one of her last vacation trips was to Michigan. She has no personal computer, no call waiting, no cable television.

"My friends call me Amish," she told the *Catholic Herald*, Milwaukee's archdiocesan newspaper.

She does splurge on upscale footwear—Doc Martens and Birkenstocks—but she takes good care of her shoes so they'll last through the seasons. She does shop, but scouts for sales.

She likes to eat out for lunch and get together with her friends weekly, but part of her paycheck goes to support her parish and several charities like Habitat for Humanity, or almost any high school fund-raiser she hears about from the teens she sees.

Henry Reyes, 26, a former computer programmer at Milwaukee's Northwestern Mutual Life Insurance Co., who left his job to become a religious formation director for youths at St. Patrick Parish in Milwaukee, thinks young people are buying too much into the American dream.

"The Catholic Church teaches one thing through its catechism and sacraments and the Mass, but society teaches another," he said. "It's the American dream that's promulgated. Get an education, get a well-paying job and get the things in life that you really want."

Reyes, who is from Puerto Rico, estimates that about 85 percent of the young people he works with have jobs and their entire paychecks go toward music, movies, clothes and hairstyles.

"I think growing up in a time of plenty obscures the value of money. Then spending it doesn't really make a difference," he said.

A few students at Divine Savior Holy Angels High School in Milwaukee told the *Catholic Herald* that they spend their disposable income on music, entertainment and clothing. A couple of them hold outside jobs, and all get some type of financial help from their parents.

Allie Cimple, 16, a junior at Divine Savior, said that a lot of the girls she knows "spend insane amounts of money on stuff that they really don't need."

But she thinks she and her friends will be more careful with their income as they get older.

"I like to go to Starbucks on the weekend, and right now I kind of take that for granted, but when I'm in college, I don't think I'm going to want to pay \$3 for a cup of coffee when I can make it at home," she said.

And as far as giving money to charity goes, Allie said that most people she knows are so busy that when they take the time to volunteer in the community, "it means just as much as if we'd put \$5 into something."

That is true among young adults as well, Oliva said. "This generation likes the things that we have, but we are very conscious that there are people who don't have [things]. We're not unaware, and most give of their time as much as they can."

"But when you're working 50- or 60-hour weeks, it's hard," she said. "A lot of our schedules change not on a month-to-month or a week-to-week basis, but day-to-day."

Like her own peers, the teens Oliva works with prefer one-shot projects, often combined with a chance to get together with friends, such as an AIDS walk or a charity

bowl-a-thon.

Some studies have shown a rise in volunteering among young adults. A 1999 survey by the University of California-Los Angeles found that 74 percent of incoming freshmen had volunteered during their last year of high school. In 1989, only 62 percent had done so.

Students at Divine Savior get involved in everything from tutoring to packing lunches at local meal programs. While volunteering is a graduation requirement at the school, many say they've stayed involved even after their required hours were met and want to keep on doing it after they leave school.

Rachel Gerhardt, 17, a senior at Divine Savior Holy Angels, who went on a mission trip to the island of St. Lucia last summer, said that she really noticed the materialism around her when she came back.

"Since that experience, I'm not going to say I don't buy things that I want, but I try not to think that I need everything," she said. "There's a point [when] you need to step back and realize you don't really need this." †



Alise Krueger, 19, peruses music CDs at a store in Waukesha, Wis. Young people today are enjoying more disposable income than any past generation did at their age.



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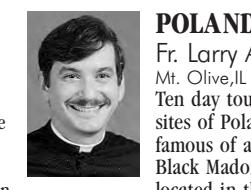
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LIFE

continued from page 3

from behind the four walls of the church and enter the public square to speak about the issues that matter most."

Pottratz also was honored by the Archdiocese of Indianapolis in October of 1997, when Archbishop Daniel M. Buechlein presented him with the Archbishop Edward T. O'Meara Respect Life Award for distinguished service to the cause of life.

Both Tom and June Pottratz have been active in Church and community pro-life work since the mid-1970s. He credits his involvement in the pro-life movement to his wife.

After moving back to Indianapolis in 1987, they co-chaired the pro-life com-

mittee at St. Lawrence Parish and began praying outside an abortion clinic every week. They also assisted with the Central Indiana Life Chain, the pro-life booth at the Indiana State Fair sponsored by Right to Life of Indianapolis, and legislative days at the Indiana Statehouse.

Pottratz retired in December of 1994 and began devoting much of his free time to pro-life work, including volunteer service for the archdiocesan Office of Pro-Life Activities, Right to Life of Indianapolis, Indiana Citizens for Life, Central Indiana Life Chain, Truth and Compassion Ministries, and Healing Hidden Hurts, a post-abortion reconciliation ministry.

While attending the March for Life in Washington, D.C., in January of 1995, he saw thousands of young people from throughout the United States participating in the rally and march.

The experience inspired him to organize an annual archdiocesan youth pilgrimage to the nation's capital to participate in the National Prayer Vigil for Life at the Basilica of the National Shrine of the Immaculate Conception and the March for Life in downtown Washington. In January, more than 600 teen-agers from central and southern Indiana participated in the archdiocese's sixth annual pro-life pilgrimage to Washington.

Pottratz also was instrumental in bringing the international Helpers of God's Precious Infants ministry to the archdiocese. The monthly pro-life prayer effort begins with Mass at St. Andrew the Apostle Church in Indianapolis, continues with the rosary outside an abortion clinic nearby, and concludes with Benediction at the church.

He also volunteers at the archdiocesan pro-life office four days a week, serves

as a sidewalk counselor outside an abortion clinic one day a week, and is a member of the speakers' bureaus and advisory boards for a number of pro-life organizations.

Tom and June Pottratz also offer daily pro-life prayers.

"We pray for the culture of life, where all life will be welcomed," Pottratz said, "and where we will see the face of God in each individual we encounter in our daily lives."

Columbus native Mike Pence now represents the 2nd Congressional District in the U.S. House of Representatives. He formerly served as president of the Indiana Policy Review Foundation, a think tank based in Fort Wayne. In 1992, he began a career in radio broadcasting. By 1994, Network Indiana was broadcasting "The Mike Pence Show" statewide. †

St. Philip Neri Parish needs funds to keep youth programs

By Mary Ann Wyand

"Do you think you could find someone who would talk with me?"

T.C. Crum, the youth ministry coordinator at St. Philip Neri Parish in Indianapolis, smiled at the seventh-grade girl and promised to find a young woman to serve as her mentor.

The girl's request is not unusual at the center-city parish, where neighborhood children and teen-agers look to St. Philip Neri's youth ministry program for attention, affirmation, advice and assistance with homework.

St. Philip's Homework Club serves both school and neighborhood youth from 6:30 p.m. to 8:30 p.m. on Monday through Thursday at the parish youth center.

"For two hours on weeknights, we provide assistance with homework and give them healthy snacks, which may be their meal that night," Crum said. "The Homework Club helps us continue to build a relationship with the neighborhood kids and gives them a safe place to spend a few hours."

St. Philip Neri sixth-grader Daniel

Wyeth thinks the club is a good idea.

"I like that they came up with the Homework Club because that gets kids off the streets and helps save our community," Philip said. "It gives kids like us something better to do than tear up the streets."

Indianapolis Police Department officers like it, too. Administrators of the department's Police Athletic League recently selected St. Philip Neri Parish as the site for PAL's East District programming, which provides officers to teach sports fundamentals and serve as mentors for inner-city youth.

That's exciting news for Crum and youth ministry assistant Jessica Hansberry, a member of St. Simon the Apostle Parish in Indianapolis. But it means keeping the parish youth center and school gymnasium open for PAL programs on Friday nights and Saturday afternoons, which requires additional funding for meals and supplies.

"We were blessed with being chosen to be a PAL site," Crum said, "which is truly a wonderful thing for us because we're getting police officers on site six days a week to work with the kids. They're doing basketball and volleyball as well as tutoring,



Indianapolis Police
Department officer Dan
Anderson, who works
with the department's
Police Athletic League,
shows sixth-grader
Phillip Tracy how to
research information on
the Internet during a
recent PAL program at
St. Philip Neri School in
Indianapolis.

and are helping us expand what we are currently able to do for the youth. The challenge within that program is that now we have to have the gym and youth center open six days a week instead of just four days, so we are in need of additional funding and volunteers."

St. Philip Neri Parish already depends on financial support from grants, donations and sister-parish relationships with St. Simon and St. Pius X parishes in Indianapolis to maintain its pastoral ministries, she said, and the parish couldn't continue to serve the neighborhood without those resources.

It's not easy to ask for more help now, Crum said, but about \$20,000 is needed soon so the parish can comply with the PAL program guidelines.

One grant for youth services probably won't be available next year, Crum said, which further complicates the parish's budget constraints.

"The number of youth participating in programs is steadily increasing," she said. "We also have a large number of Hispanic youth in the neighborhood that aren't all bilingual, so we need Spanish-speaking volunteers to help us."

Crum would like to begin showing movies every Friday afternoon, followed by a group discussion. She also dreams of offering computer and craft classes in the youth center and a soccer clinic on the playground.

"We want to be more than just a drop-in site," she said. "We want to make sure that when youth come here there is a purpose and a way for them to be engaged in learning and growing. We also want to encourage the kids to finish high school and even go to college. We want to plant seeds of hope. The kids are amazing. They're so

eager to learn. Some of the kids have a wonderful home life and parents who adore them, but others have dysfunctional homes and parents who have given up on them."

"Marian College and Scecina Memorial High School students have been great tutors and mentors for the kids," Crum said, "and a leadership grant from the Inland Foundation is helping junior-high-age students learn the importance of community service. We want them to learn the importance of giving to others."

Crum said the neighborhood youth like spending their free time at the parish because it is a place where they can feel special.

Sixth-grader Alissa David said her "favorite thing about youth ministry is the PAL club" because she has a good time learning how to play basketball, working on teamwork and playing games.

For sixth-grader Cierra Colich, youth ministry allows junior high students to participate in activities that help them.

"You do your homework and there are tutors to help you," Cierra said, "then you get to play games and have fun."

Seventh-grader Andrea Aaron said St. Philip's youth ministry program "means young people coming together to celebrate Jesus' presence. We all come together and talk about God. Another way to celebrate is playing group activities, which brings us closer together."

Classmate Deyo Briant said he likes the parish youth activities because "you can make friends, talk about problems and talk to other people so we don't do drugs and alcohol."

(For information about helping St. Philip Neri Parish with youth programs, call T.C. Crum at 317-631-8746.) †

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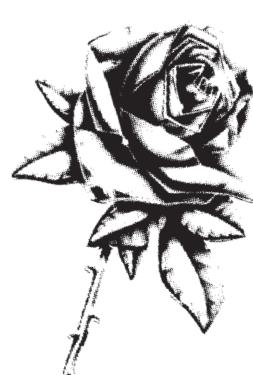
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Apostolic fathers helped shape the Church

By Theresa Sanders

Scholars divide the history of Christianity into several different periods or eras, such as the Middle Ages, the Reformation or the Enlightenment.

One of the earliest stages of Christian history is the patristic age. It takes its name from the Latin word “*pates*,” which means “fathers.” The patristic period begins very early in Christian history, at roughly the same time that the various books of the New Testament were being completed. While scholars differ in how they date the end of this era, most agree that by the eighth century A.D. the patristic age had come to a close.

Who exactly were the “*pates*,” now known as the Church Fathers? They were men who, through their writings, helped shape the emerging Christian tradition.

Though historians are aware of a number of powerful women in the early days of Christianity, such as Junia, Lydia and Prisca, few women of the period had access to schooling and thus did not leave written documents behind.

The first few hundred years of Christianity were much like our own times—full of disagreements and controversies. Christians argued among themselves about who Jesus was and what his relationship to God the Father was like. They also argued with philosophers outside Christianity, who were suspicious of the new and seemingly strange religion that claimed Jesus as the Messiah.

The Church Fathers preached sermons and wrote letters about what the life of a Christian ought to be like. Some of these writings have been lost, but many of those that have been preserved still speak with wisdom and power.

Clement of Rome wrote a letter toward the end of the first century. Clement was a bishop, and he addressed his letter to Christians in Corinth who were quarreling among themselves about their leaders.

He offered this advice: “Let us clothe ourselves in a mutual tolerance of one another’s views, cultivating humility and self-restraint, avoiding all gossiping and backbiting, and earning our justification by deeds and not by words.”

Clement wrote that “if we keep God’s commandments in a true loving comradeship together, so that our sins may be forgiven for that love’s sake, we are blessed indeed.”

Clement’s words reassure us that being a follower of Jesus was never easy. The first Christians struggled just as contemporary people do to figure out what it

means to do the will of God. What Clement said is as valuable today as it was nearly two millennia ago.

As one of the earliest writers in the patristic period, Clement is part of a subgroup known as the “apostolic fathers.” The apostolic fathers are distinguished by their standing near the very beginning of Christian history, and they are remembered for their holiness as well as the orthodoxy of their doctrine.

This subgroup includes a number of notable teachers and writers such as Hermas, whose visions were recorded in a document called “The Shepherd,” as well as Polycarp, the bishop of Smyrna, and Papias, one of Polycarp’s companions.

Another apostolic father was Ignatius of Antioch, a tough-minded bishop who authored a number of letters. Ignatius, foreseeing his own martyrdom, begged his followers not to put any obstacles in the way of his death: “Pray leave me to be a meal for the beasts,” the martyr wrote, “for it is they who can provide my way to God.”

Ignatius was not the only apostolic father to preach an uncompromising faith to his listeners. The anonymous author of the “Epistle of Barnabas” (written some time around the year 130) advised his readers, “We must set our faces against any unprofitable trifling and have a rooted aversion to the way of wickedness and its works.”

Some ideas of the apostolic fathers reflect the mindset of the period when they wrote about more than just the love of Jesus. Ignatius, for example, had extremely harsh words to say about Jews, whom he apparently saw as a threat to Christianity.

When we read these ancient texts, we have to be aware of the context in which they were composed. Keeping this in mind, the writings of the apostolic fathers can make excellent Lenten reading. The fathers had a clarity of vision and an intensity of devotion to Christ.

Because many of them ended their lives in martyrdom, they wrote with a sense of urgency that can still be felt today. Hearing their words, it is impossible to feel complacent about one’s faith!

A good collection of documents from the patristic era can be found in the book *Early Christian Writings: The Apostolic Fathers*, translated by Maxwell Staniforth and published by Penguin Books.

(Theresa Sanders is an assistant professor of theology at Georgetown University in Washington, D.C.) †



Backed by images of saints, Pope John Paul II waves to pilgrims gathered in St. Peter's Square for All Saints' Day last November. Because many of the Fathers of the Church ended their lives in martyrdom, they wrote with a sense of urgency that can still be felt today.

Apostolic fathers left lasting legacy through their teachings

By Fr. John W. Crossin, O.S.F.S.

We remember them in our church names—St. Ignatius, St. Polycarp or St. Justin. The apostolic fathers are still with us. Their legacy, however, is much deeper than a church named in their honor or a brief prayer in the feast-day liturgy.

The Christian writers of the early centuries provide “rootedness” because they lived close in time to Jesus Christ, were deeply committed to him and were utterly serious about their faith. They had a practical sense of what it took to be his follower.

They left writings that to this day are sources of study, prayer and meditation—benchmarks against which we measure our faith. Concerned with key issues such as Christ’s importance and the practical implications of his teaching for moral liv-

ing, the early fathers move us toward the central aspects of the faith.

The early Fathers of the Church committed themselves to Christ despite rejections and persecutions in the midst of the pagan world of the Roman Empire.

These early Christian witnesses focused on the central elements of faith, and were united in dedication to the central aspects of Christ’s teaching. Their theological reflections offer diversity in unity.

It is comforting to know the earliest Christians could maintain unity in the midst of diverse circumstances and varied ways of thinking.

Their commitment, writing, diversity and priorities provide roots for us even today.

(Oblate Father John Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †

Discussion Point

Saints, others inspire faithful

This Week's Question

Who is a figure from Church history whose story inspires you?

“Three come to mind: Archbishop Oscar Romero, who was assassinated in El Salvador for speaking out on behalf of the poor; Dorothy Day, who was way ahead of her time in her social teachings about the poor; and Henriette de Lille, a black woman during the time of Reconstruction, who founded a Catholic religious order for other black women.” (Father Pio Jackson, Nashville, Tenn.)

“For me it would be St. Thérèse of Lisieux, the Little Flower. She inspires me. She didn’t do anything great

or big, but in little ways she made a significant impact on the lives of others.” (Diana Rose, Kansas City, Mo.)

“Mary. I am a convert, and I never recognized until then that she was the first person to know Christ.” (Dorothy Allen, Phoenix, Ariz.)

Lend Us Your Voice

An upcoming edition asks: Relate a time when you felt God responded to your prayer.

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: Basil and Gregory

(Sixth in a series)

Four of the doctors of the Church have the honorific title "the Great" added to their names: Basil, Popes Leo and Gregory, and Albert. Basil, though, was already being called "the Great" during his lifetime, so "great" were his accomplishments.

These included leaving his mark for all time on the formation of Eastern monasticism and the liturgy of the Eastern Church, and becoming the principal defender of orthodox Christianity in the East against Arianism after the death of Athanasius. Basil was born in Caesarea of Cappadocia towards the end of the year 329. He was highly educated in Caesarea, Constantinople and Athens. In Athens, his closest friend was Gregory. As Gregory was later to write, "We seemed to be two bodies with a single spirit."

After his education in Athens, Basil returned to Caesarea in 356. Feeling a

Cornucopia/Cynthia Dewes

Giving the peaceable kingdom a try

Someone told me recently how well his pets get along despite their well-documented natural hostility. He said his big dog serves as a nice, warm pillow for his cat in cold weather, that the animals eat together and are chums in general.

Trying to apply this tale to our pets is another matter entirely. Fred and Ginger galumph through life spilling their water, chewing and salivating on rawhides, and going berserk whenever they spot our cats. The thought that they'd actually let the cats snuggle with them without trying to snap them in two at the neck is ridiculous.

Blackie and Tuxedo, to be sure, hold up their end of the dispute. They love to sneer out the window at the dogs or perch on the stairs just above their heads, knowing full well they can't get at them. It's a nyah-nyah situation on both sides.

Now, it's human as well as animal to harbor natural hostilities. As examples, I cite the Arabs and Israelis, not to mention the Serbs and Kosovars, Hatfields

Faithful Lines/Shirley Vogler Meister

Letting Lent refresh friendship with Jesus

A new book found its way into my heart recently—*Cardinal Hume: A Spiritual Companion: Reflections Through the Year* by Cardinal George Basil Hume, O.S.B., Cardinal Archbishop of Westminster and a monk of Ampleforth Abbey in Great Britain. He died of cancer on June 17,

1999. Before diagnosis, he'd been invited by the U.S. bishops' conference to address their special assembly; so he had time to record his speech on videotape. It was broadcast to the assembly of bishops the day after his death.

The end of that speech closes *A Spiritual Companion*. In it, Cardinal Hume said, "Prayer is a priority for all of us. Today people are crying out to be taught how to pray and to be given a deeper meaning of what life is about. People are looking for spirituality.... People want to hear about God and to hear about their relationship with him."

determination to devote the rest of his life to God, he began a two-year journey to visit the various places in Asia Minor, Mesopotamia, Syria and Palestine where men lived as hermits. Although Basil greatly admired these hermits, he believed that it would be better if they would join their cells together to form one monastery.

Basil decided to establish the first monastery of this kind and he invited his friend Gregory to join him. Soon other men joined them and, within a few years, several other monasteries were established.

For the benefit of these monasteries, Basil wrote a series of "Rules." They formed the basis for the Rule of St. Basil, upon which all monasteries of Eastern Christianity are based, including those of modern Orthodox Churches. Thus Basil is known as "the Father of Eastern Monasticism."

Basil was also involved in reforming Eastern Christianity's liturgy. One of the forms in which the Mass is celebrated in the Greek Orthodox Church is still called "the Liturgy of St. Basil."

In 370, Basil was chosen Archbishop of Caesarea, and spent the next eight-and-a-

half years caring for the spiritual and temporal welfare of his flock.

After he became archbishop, he appointed Gregory one of his suffragan bishops. However, they had a falling out when Basil named Gregory bishop of Sasima, a miserable and unhealthy town. Gregory refused to go and retired to a monastery in Seleucia (near modern Baghdad, Iraq). He was there when Basil died on Jan. 1, 379. He would have been content to stay there, but in 379 he was called to help the Church in Constantinople.

He was there when the First Council of Constantinople opened in 381 with Patriarch Meletius presiding. Meletius died during the council and Gregory was chosen to succeed him as patriarch of Constantinople. Gregory presided over the council, which ratified the work of the Council of Nicaea and made modifications to the Nicene Creed.

After the council, Gregory resigned from his office and retired to private life at Nazianzus. He died on Jan. 25, 389.

The Church celebrates the feast of Basil and Gregory on Jan. 2. †

Be Our Guest/John Rosengren

Catholic schools: Will there be room for my daughter?

Our daughter is not 1 year old yet, but we may have already missed the window of opportunity to enroll her in a Catholic grade school. Even with Catholic schools being built for the first time in decades and those that had closed reopening, the demand for Catholic education is so great that parents are registering their children as soon as they draw their first breath.

Driving the demand is the Catholic school reputation for faith formation, solid education and, in these guns-in-schools days, safety. For me, the desire to have our daughter educated in a Catholic school is as simple as a crucifix.

I, myself, am a product of public and Catholic schools, and I've taught in public and Catholic schools. Both types served me well in my education. Bright and dedicated teachers instructed me to explore and analyze knowledge.

But it was the nuns of St. Bart's and the monks of St. John's—along with their lay colleagues—who nurtured my faith.

I know that faith formation happens first in the home, that parents are the primary source for developing their children's moral behavior and belief in God. It's just that I don't want that religious instruction suspended as soon as our daughter steps onto the school bus. Given the choice, I want her to be educated in mind and spirit at a Catholic school.

A defining moment in my thinking on this subject occurred April 19, 1995. That was the day of the Oklahoma City bombing. As students filtered into my fifth-period English class at St. Thomas Academy that morning, they told me details of the tragedy. We paused to pray. It just seemed the thing to do at the moment. Where else to turn in such times but to God? At a Catholic school we could fall back on our common faith.

Then, we talked. We'd read Job, discussed Dante. Still, the students and I struggled to make sense of the event or find any justice in it.

When one boy said he hoped they fried the guy who planted the bomb, I understood his confusion and anger. But I couldn't deny the crucifix hanging on the classroom wall.

His comment turned the discussion toward forgiveness. Jesus had felt confusion and anger the night before his death. He, himself, had been executed in the day's method of capital punishment. Yet, while he hung on the cross and the life drained from him he said, "Father, forgive them."

I said, "If, as you suggest, we fry that fellow, then that," and I pointed to the crucifix, "was all for nothing." Jesus was about love.

Forgiving another who has wronged us is the hardest act of love we'll ever have to practice. Jesus paved the way with his example. He showed us what we're capable of through his grace.

Greater yet, his death itself forgave all of us: student and teacher, even victim and killer.

As we discussed that, I felt personally challenged—as well we each should every time we encounter Christ on the cross. Even if that particular day does not stand out for those students as it does for me, I trust that the crucifix's presence in each of their classrooms shaped their lives, as it had shaped their teachers' lives.

Those are the sorts of lessons available when we have the freedom within the curriculum to discuss faith. That's the sort of lesson I want my daughter to be able to learn at home and in the Catholic classroom.

I just hope there's room for her.

(John Rosengren is a columnist for Catholic News Service.) †



These included leaving his mark for all time on the formation of Eastern monasticism and the liturgy of the Eastern Church, and becoming the principal defender of orthodox Christianity in the East against Arianism after the death of Athanasius.

Basil was born in Caesarea of Cappadocia towards the end of the year 329. He was highly educated in Caesarea, Constantinople and Athens. In Athens, his closest friend was Gregory. As Gregory was later to write, "We seemed to be two bodies with a single spirit."

After his education in Athens, Basil returned to Caesarea in 356. Feeling a



and McCoys, Jesse Helms and Barbra Streisand. Some antipathies are learned, but I think others must be just plain born in us.

Of course, racism is a learned behavior. Some whites and blacks and reds and yellows distrust, fear and even hate each other because they were raised in families that feel that way, or because they had bad experiences with each other.

It's the same with religious prejudice. If we put three tots together, one praying "Now I lay me down to sleep" to God, another to Allah and the third to Yahweh, not only will they be content to pray together that way, but also they'll know God (or Allah or Yahweh) will certainly hear their prayers. That is, until their families or cultures teach them to distrust people who call God by another name.

It seems to me that political biases also are learned. For all I know, more people would be Democrats except for Bill Clinton. And ditto Republicans except for Dick Nixon.

Other hostilities seem to be based in biology, nature rather than nurture. These probably include snakes and spiders v.

most of us humans. Animals instinctively flee from us because they know that sometimes we're not the good stewards God meant us to be. And we recoil from them because we know that we're no match for fangs or superior strength.

It's natural for new dads and, especially, new moms to feel extremely protective of their babies until the little ones are less vulnerable. Married couples, parents and their children, and siblings are naturally tight units of mutual cooperation and affection. As we often joke, it's OK if I badmouth my brother, but if any one else dares to do it, watch out!

It seems to me we're at a point in civilization when we should make a serious effort to consider both our biology and our experience and put them in the right perspective. If we've mistaken a learned behavior for a natural one, or let a natural one destroy God's image in us, maybe we should change.

After all, if that guy's dog and cat can live sweetly together, why can't the rest of us?

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

Faithful Lines/Shirley Vogler Meister

Letting Lent refresh friendship with Jesus



The relationship/friendship theme runs through the book.

Cardinal Hume's close friendship with Roman Catholic priest Liam Kelly resulted in Father Kelly's compiling the cardinal's thoughts and prayers for *A Spiritual Companion*, which inspires the reader toward a fresh relationship with Our Lord. Father Kelly uses a friendship poem by Cardinal Hume to open the book:

Holiness involves friendship with God. The movement towards the realization of God's love for us is similar to our relationship with other people. There comes a moment, which we can never quite locate or catch, when an acquaintance becomes a friend. In a sense, the change from one to the other has been taking place over a period of time. But there comes a point when we know we can trust the other, exchange confidences, keep each other's secrets. We are friends.

There has to be a moment like that in our relationship with God. He ceases to be just a Sunday acquaintance and becomes a weekday friend.

Father Kelly, then explains the origins of Lent before sharing the first of Cardinal Hume's reflections, which begin with Ash Wednesday and then encompass the entire Church year. The book includes short essays, prayers and Scripture readings, all richly rewarding, especially during Lent.

Considered one of the best-loved religious figures in the United Kingdom, Cardinal Hume was awarded the Order of Merit by Queen Elizabeth II two weeks before his death. What the cardinal would surely consider even better, however, is that his newly released book by Paraclete Press (\$13.95) clearly enhances a reader's personal friendship with Christ. It also endears him to us.

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

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

The Sunday Readings

Sunday, Feb. 25, 2001

- Sirach 27:4-7
- 1 Corinthians 15:54-58
- Luke 6:39-45

The Book of Sirach provides this weekend's first reading.



Coincidentally, the author of this book was named "Jehosuah," or "Jesus" in modern English. He was the son of Sira and called himself "ben Sira" or "son of Sira." The name has evolved into that used in bibles today.

Many of the Old Testament works precede Christ by 500 years or more. By this standard, Sirach is one of the more recent works. It was written about 200 years before the birth of Christ.

It is part of the Wisdom Literature of the Old Testament. This body of work rests upon two basic foundations. The first is a firm belief in the one God of Israel. The second is admiration for, or tolerance for, human wisdom.

As Greek influence spread across the Mediterranean world, Greek philosophy became the profoundest expression of knowledge and understanding. People looked to the Greek philosophers for insight and for guidance. The rules of Greek logic appeared in many aspects of life, such as jurisprudence and human relationships.

Sirach, as did other books of the Wisdom writings, sought to establish the fact that belief in the God of Israel, and in God's commandments, in no way was illogical or absent of wisdom.

This reading, by imagery, discusses the effects upon a person's behavior of the person's will and feelings.

Ultimately, the point is to model lives upon the will of God.

St. Paul's first Epistle to the

My Journey to God

Father, Forgive Them

Father, forgive them,
for they know not what they do ...

frightened teen-age girl,
afraid to tell her parents,
afraid,
giving birth in a filthy bathroom stall,
so afraid ...
leaving the baby, abandoned,
both abandoned ...

Father, forgive them,
for they know not what they do ...

angry little boy
angry ...
childish squabble ...
so angry
pulling a trigger on a gun ...
little girl lying in a pool of blood ...

Father, forgive them,
for they know not what they do ...

lonely old woman ...
trapped in a house ...
neighborhood's changed,
not safe ... lonely,
no visitors any more ...
so lonely ... nothing to do ...
no reason to live ...

(Beth Schoentrup is a member of St. Joseph Parish in Shelbyville.)

Father, forgive them,
for they know not what they do ...

white trash,
gutter bum,
bleary-eyed man
staggering on the sidewalk ...
being side-stepped ...
beggar's hand, beggar's hand ...
slapped away

Father, forgive them,
for they know not what they do ...

Where were we, Lord?
We who stand so piously at the foot of
your cross,
devoutly praying, looking heavenward,
seeing your suffering ...
Do we see you suffering in them, Lord?

Where were we, Lord?
Those words, Lord ... my God ...
You spoke them to each one of us,
To me ...
Where was I, Lord?

Father, forgive them,
for they know not what they do ...
Father, forgive me ... forgive me ...

By Beth Schoentrup

Daily Readings

Monday, Feb. 26

Sirach 17:19-27
Psalm 32:1-2, 5-7
Mark 10:17-27

Tuesday, Feb. 27

Sirach 35:1-12
Psalm 50:5-8, 14, 23
Mark 10:28-31

Wednesday, Feb. 28

Ash Wednesday
Joel 2:12-18
Psalm 51:3-6a, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, March 1

Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

Friday, March 2

Isaiah 58:1-9a
Psalm 51:3-6a, 18-19
Matthew 9:14-15

Saturday, March 3

Blessed Katharine Drexel,
virgin
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, March 4

First Sunday of Lent
Deuteronomy 26:4-10
Psalm 91:1-2, 10-15
Romans 10:8-13
Luke 4:1-13

On Wednesday, the Church will begin Lent. This holy and ancient season will call us to form ourselves in the mold, and indeed in the life, of Christ Jesus. It will require more than good intentions or lip service. It will mean our absolute commitment.

This weekend, in these readings, the Church reminds us that we have the choice of how to live. We can be followers of Christ, imitators of Jesus. If we

Question Corner/Fr. John Dietzen

Cohabitating couple can marry in Church

Q What steps would a Catholic couple that has lived together for a long time need to take to be married in the Catholic Church? Is it possible for a priest to marry them, knowing that they have been cohabiting? (New Jersey)



A Contrary to what many Catholics seem to assume, living together is not an impediment to marriage in Church law. In other words, a couple that has lived together for whatever length of time is not prohibited from marriage for this reason.

Cohabiting couples are, of course, expected to fulfill the same pre-marriage requirements as other couples, including attendance at marriage preparation programs, premarital inventories and so on, as required by the local bishop.

Most dioceses today also provide guidelines to priests and other pastoral staff to help such couples bridge the gap—spiritually, intellectually and psychologically—between their present relationship and an authentic sacramental marriage.

However, there is no obstacle of any kind to a marriage in the Church simply because of the couple's current situation.

Q Some friends were discussing the beatification of Pope John XXIII and wondered about the celebration of Mass in his honor. Is that possible now?

One friend said that some other Christians, besides Catholics, honor John XXIII in their worship. But he did not know which ones. Is that true? (Texas)

A Beatification was formerly a way of acknowledging the sanctity of an individual Christian for the benefit of people in a particular locality. Often this

imitate the Lord, our lives will gleam with love, mercy and hope.

Altogether, the readings call us to authenticity. Paul reminded us that we are bearers of divine life if we are true to Christian commitment. Being true demands our determination.

We can hear the words of the Lord born in Bethlehem, but we must choose whether or not these words become the very words of our being and of our lives. †

was declared by the local bishop and permitted public veneration of the person, including Mass.

Canonization, on the other hand, is a declaration meant for the universal Church. That geographical distinction no longer applies. Beatification, proclaiming an individual Christian blessed, is generally today a step in the process of canonization and, like canonization, is reserved to the pope.

The permission for celebration of the liturgy honoring those who are beatified remains, however. Normally, the pope grants the newly elevated blessed a Mass and Office of his or her own and a particular feast day, to be celebrated particularly, but not exclusively, in places related to his or her life.

Pope John Paul II has assigned Oct. 11 as the feast of Pope John XXIII, the date of the opening of Vatican Council II. Masses may be celebrated in his honor at the discretion of the local bishop.

Regarding your second question, the only non-Catholic Christian denomination I have found which officially gives some sort of liturgical recognition to Pope John XXIII are Lutherans. Listed in the calendar of lesser festivals and commemorations of the official *Lutheran Book of Worship*, we find: "June 3—John XXIII, Bishop of Rome."

Originally printed in 1978, the *Lutheran Book of Worship* is published by the Evangelical Lutheran Church in America; the Lutheran Church, Missouri Synod; and the Evangelical Lutheran Church of Canada.

(A free brochure answering questions Catholics ask about cremation and other Catholic funeral regulations and customs is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Send questions for this column to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

EARTHQUAKE

continued from page 1

Massachusetts-sized country has a population of 6 million.

On Feb. 18, Archbishop Fernando Saenz Lacalle of San Salvador said that the quakes added to the current problems in the country caused by poverty.

"The poverty that existed before the earthquakes was an earthquake of sorts," he said.

"The reconstruction process ... requires an effort from all Salvadorans so that it is a true reconstruction" and provides every Salvadoran with a "dignified home," the archbishop said.

"I call on the international community to urgently and generously send aid of all kind: food, clothing, money," he said.

Pope John Paul II, at the Vatican Feb. 18, also called for "generous support" by the international community.

Archbishop Saenz and other Salvadoran bishops were in the village of Candelaria preparing for a meeting when the Feb. 13 quake hit. Candelaria was near the epicenter. The bishops escaped, but 40 people died in the village. They included several small children and a young teacher who died when the parish school collapsed on them.

The continuing quakes have stretched the efforts and resources of relief agencies, said Gino Lofredo, a Catholic Relief Services representative in El Salvador.

"In some ways you have to start again, but you really had not finished what you had to start in the first place," said Lofredo.

CRS is the overseas relief and development agency of the U.S. bishops.

Prior to the February quakes, the Salvadoran government estimated reconstruction costs at \$1 billion and planned to seek a huge part of it at a March 7 meeting of donor countries in Spain. It is now expected to increase that total.

Bruno Moro, U.N. coordinator in El Salvador, however, predicted "some donor fatigue."

"Without an indication that there is some lesson



Schoolchildren in the village of Candelaria, El Salvador, carry the coffin of a classmate in a funeral procession. Feb. 14. A second earthquake in a month's time destroyed homes, businesses, schools and churches in the country.

learned from one natural disaster to another, there is dis-enchantment" on the part of donors, he said.

It is not limited to El Salvador, but is "the consequence of a global situation where you have a recurrence of natural disasters that create stress on the international community's response to this situation," said Moro.

In the United States, Bishop Nicholas A. DiMarzio of Camden, N.J., chairman of the U.S. bishops' Committee on Migration, requested that Salvadorans in irregular situations in the United States be granted temporary protected status.

This status would allow Salvadorans to remain and work in the United States for a six- to 18-month period regardless of legal status.

The request was made in a Feb. 9 letter to Attorney General John Ashcroft.

This status can be granted to nationals of countries who would face "natural disaster" or "extraordinary temporary conditions" if they return, said the bishop.

"The earthquake in El Salvador, in our view, meets this definition," he said.

At a Feb. 12 congressional briefing, Jared Hoffman, CRS regional director for Latin America and the Caribbean, said U.S.-based Salvadorans send back \$1.7 billion a year to relatives and "this is one of the most important sources of revenue" for El Salvador.

Hoffman and several other representatives of relief organizations who spoke at the briefing backed the call for temporary protected status.

There are about 1 million Salvadorans in the United States, and they raised \$2 million in earthquake aid in addition to the sums they normally send to families, said Patricia Campos at the congressional briefing.

Campos is head of the Salvadoran-American National Network, an umbrella group for Salvadorans in the United States.

(*Donations for earthquake relief efforts should be designated for El Salvador and sent to the archdiocesan Mission Office, P.O. Box 1410, Indianapolis, IN 46206. The funds will be forwarded to Catholic Relief Services for humanitarian aid in El Salvador.*) †

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Bishop says Brooklyn art exhibit shows 'religious insensitivity'

BROOKLYN, N.Y. (CNS)—Bishop Thomas V. Daily of Brooklyn said in a statement Feb. 15 that he was "disturbed by another display of insensitivity toward religion at the Brooklyn Museum of Art."

The statement referred to an exhibition, "Committed to the Image; Contemporary Black Photographers," that opened Feb. 16 and is on view through April 29.

Controversy arose over a 15-foot, five-panel photographic work by Renee Cox titled "Yo Mama's Last Supper." It includes a picture of herself nude taking the place of Jesus in a depiction of the Last Supper. The apostles she pictures are 12 clothed black men.

Cox's work is one of 188 photographic illustrations by 94 black Americans. News reports said her panel had previously been shown at an Italian church, Oratorio di San Ludovico in Venice, as well as at the Aldrich Museum of Contemporary Art in Ridgefield, Conn., and other places.

"The religious photos in the current exhibit, insulting to people of all races, arrived just as Christians are approaching the penitential season of Lent, which prepares us for the Lord's Last Supper and his death on the cross," Bishop Daily said.

New York City Mayor Rudolph W. Giuliani, a Catholic from Brooklyn, called "Yo Mama's Last Supper" disgusting, outrageous and anti-Catholic.

He said he would establish a commission to set "decency standards" for museums that received city funds.

The city owns the building used by the Brooklyn Museum of Art, and in 1999 Giuliani sought to evict it and cut off city funding for it after it presented "Sensation," an exhibition of works by modern British artists.

That exhibition included a painting by Chris Ofili, identified as a Catholic born in Nigeria and working in England, which was titled "The Holy Virgin Mary" and showed a woman with elephant dung forming one breast and pornographic cutouts surrounding her.

A federal judge ruled that Giuliani violated the First Amendment in seeking to punish the museum. But in a news conference Feb. 15, the mayor said that he might file another suit and base it on a 1998 Supreme Court decision that allowed Congress to set decency standards for grants to be awarded through the National Endowment for the Arts.

Arnold L. Lehman, director of the Brooklyn Museum, acknowledged that some of the works in the photography exhibit might be "controversial and difficult for us as viewers," but said that "throughout history the artist's responsibility has been to make us think."

Giuliani said those exhibiting the controversial works "do it on purpose; they do it to get more attention."

"The problem with it is, if you allow people to continue to do it and not react to it, then it's just going to get worse and worse and worse," he added. †

LETTERS

continued from page 5

penalty. I am also aware that the pro-life curriculum that teaches children about the Aztec culture (which did render human sacrifices to appease their gods) begins with a video that first shows the accomplishments of the Aztecs. The students then learn that the conversion of the Aztecs brought them to know the true God who teaches us to respect every human being from conception through natural death.

In the past when I was part of the ministry, I witnessed St. Bartholomew school children, under the leadership of their teachers and principal, Colleen Coleman, participate in a variety of activities showing their understanding of the pro-life curriculum. Two classes visited nursing homes, and some families have maintained the nursing home relationships initiated through the pro-life curriculum. Other students wrote haiku poetry about human life and creation to demonstrate what they had learned. Even kindergartners became involved by producing cards and notes of welcome to newly baptized babies in the parish.

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

I applaud the energy and creativity of the St. Bartholomew pro-life ministry and their unequivocal commitment to the dignity of human life from conception to natural death, without exception. While including all life issues, the programs of this ministry reflect what the United States bishops have so clearly stated: "At this particular time, abortion has become the fundamental human rights issue for all men and women of good will." I would encourage others to join this ministry to learn more about life issues and to celebrate life with them.

Robert Klucik, Ann Arbor, Mich.

(*Klucik, a law student at the Ave Maria School of Law, is a recent parishioner of St. Bartholomew Parish.*)

Change in the Church

In his Feb. 9 column, James D. Davidson does a good job of describing pick-and-choose style Catholics.

He points out that they tend to discount authority and end up deciding for themselves which teachings are and are not essential to Catholicism.

Unfortunately, in referring to the significance of Vatican II, he uses the word *change* in a very imprecise way. He writes: "many traditional Church teachings have remained largely unchanged, but some have changed dramatically." I hope he doesn't mean exactly that.

In fact, no Church teaching ever changes in the sense that it becomes distinctly different than it once was. If that were to happen, either the original teaching or its reversal would have to be false.

But the Church does not teach error, ever. The charism of infallibility covers both theological doctrines and the moral teachings that follow from them.

What changes is our understanding and application of the teaching, not the teaching itself. The teaching on capital punishment,

for example, has not changed.

It has developed. The two words are not interchangeable.

According to Catholic morality, the state may put violent criminals to death if that is the only way that citizens can defend themselves. That has not changed.

What the state may not do is to apply this principle in a civilized society where bloodless means are possible.

That is the development. The basic teaching remains intact.

To understand the distinction between a changed teaching and a developed teaching is to understand the very problem Davidson has outlined. Pick-and-choose Catholics are largely the product of misguided Catholic educators who believe that Church teachings can change.

Stephen L. Bussell, Indianapolis

Courtesy and Senate hearings

The Criterion of Feb. 2 featured an editorial by Daniel Conway titled "Courtesy in public discourse." Mr. Conway is, of course, correct about the Christian and civilized way to disagree with respect and courtesy. Regarding the Senate confirmation hearings, when he equates the comportment of right and left (his terminology), he is wrong. No one who followed the John Ashcroft hearings could objectively make that assessment.

The vitriolic hatred, venom, lies, the stoking of racial and religious fires, the defamation of a decent man were all on the part of his Democratic interrogators. The fact that Republicans and some Democrats retained their composure, as did John Ashcroft, and did not reply in kind is a tribute to their virtue and civility.

Despite the smokescreens, the ultimate battle is really about abortion. The party of abortion, class warfare and racial exploitation knew it could not prevail. So, why did

it persist in its relentless harangue for days on end? The strategy, as proclaimed by the likes of Daschle, Kennedy, Leahy and Schumer, was to fire a shot across the bow (their words), to warn President Bush what will happen, including filibuster, should he dare to nominate for the Supreme Court a pro-life person and to warn anyone accepting the challenge that he will be character assassinated, subjected to a living hell and destroyed.

The Democratic Party has promised an anti-religious litmus test for public office. Do not look for any bi-partisanship or civility unless Mr. Bush and his party capitulate. War has been declared. I pray that Catholics fight on the side of innocent human life.

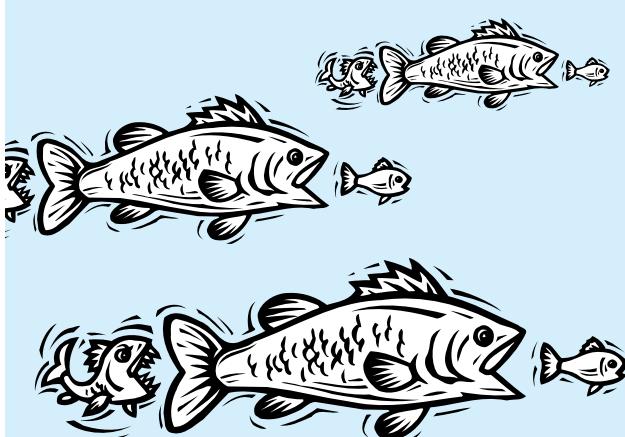
Kenneth de Maillé, Bloomington

P.S. As Catholics we should not be concerned with labels such as *right* and *left*, *liberal* and *conservative*, *republican* and *democrat*. We should be concerned only with *right* and *wrong*. I believe it was Pope Pius XI who stated, "One cannot be at the same time a Catholic and a socialist." Socialism is also contrary to natural law. The party of socialism has deserted Christianity. Yet it continues to thrive with the support of Catholics.

Response: I agree that we Catholics should not be concerned with labels. We should be concerned with charity, the greatest of all virtues, and with a profound respect for the dignity of each and every human being (especially those who are most vulnerable, but including even the rich, arrogant and powerful on all sides of the contemporary political/cultural spectrum). One cannot be at the same time a Catholic and a hate-monger—no matter who the target of vitriolic hatred may be (or what labels are used to justify one's vicious courtesy). †

— Daniel Conway

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From the Archives

Remember that you are dust

On Ash Wednesday 1949, Father Charles E. Sexton, pastor of St. Martin of Tours Parish in Martinsville, imposed ashes on parishioners (left to right) Larry Boos, Barbara Sheets, and George and Regina Houk.

Father Sexton, who died in October 2000, was first administrator (1945-47), then pastor of St. Martin of Tours Parish from 1947 until his retirement in 1983.

The parish, founded in 1848, celebrated its sesquicentennial in 1998. It numbers about 1,300 per-

sons in 450 households. Father Mark Gottemoeller is the current pastor. †

(This feature is based on information currently in the archdiocesan archives and is as accurate as possible. The archives would appreciate receiving additional information or, if necessary, corrected information from readers. Also, the archives is attempting to expand its collection. If you have photographs or other materials, please send them to Associate Archivist Janet Newland, Archives, P.O. Box 1410, Indianapolis, IN 46206-1410. Newland may be reached at 317-236-1429, or 800-382-9836, ext. 1429, or by e-mail at archives@archindy.org.)



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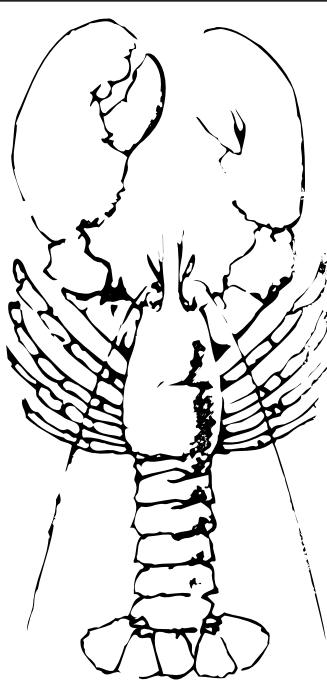
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The Active List

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 22

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

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



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



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.



St. John the Baptist Parish, 25743 State Rd. 1, **Guilford**. Lenten Mission, "God's Call of Love," Franciscan Father Rock Travnikar, 7-8:30 p.m. Information: 812-576-4302.



February 26
St. Joseph Parish, 7536 Church Ln., **West Harrison**. Lenten Mission, "God's Call of Love," Franciscan Father Rock Travnikar, 7-8:30 p.m. Information: 812-576-4302.



St. John the Evangelist Parish, **Indianapolis**, pre-Lenten dinner at Old Spaghetti Factory, South Meridian and Georgia streets. Meet at St. John Rectory at 6 p.m. for appetizers before walking to restaurant. Choice of two menu items. Transportation available. Reservations: 317-635-2021 by Feb. 23 deadline.



February 27
St. John the Baptist Parish, 25743 State Rd. 1, **Guilford**. Lenten Mission, "God's Call of Love," Franciscan Father Rock Travnikar, 7-8:30 p.m. Information: 812-576-4302.



St. John the Evangelist Parish, **Indianapolis**, pre-Lenten dinner at Old Spaghetti Factory, South Meridian and Georgia streets. Meet at St. John Rectory at 6 p.m. for appetizers before walking to restaurant. Choice of two menu items. Transportation available. Reservations: 317-635-2021 by Feb. 23 deadline.



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.



St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, 5-7:30 p.m., pizza, fish and sandwiches, carryout available.



Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Ash Wednesday Retreat,"



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Benedictine Sisters Julianne Babcock and Carol Falkner, presenters, 8:30 a.m.-4:30 p.m. Information: 317-788-7581.

March 2

Sisters of St. Francis motherhouse, 22143 Main St., **Oldenburg**. National day of prayer, contemplation and fasting, morning prayer, 10 a.m. EST, afternoon prayer 12:45 p.m. EST followed by exposition of the Blessed Sacrament until 4:15 p.m. and vespers 4:30 p.m. Information: 812-933-6456.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Six-week adult education series, "Catechism of the Catholic Church," 7:45-9 p.m., no pre-registration required. Information: 317-291-7014.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, 5-7:30 p.m., pizza, fish and sandwiches, carryout available.

March 26

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Adoration of the Blessed Sacrament, 12:30-7 p.m. followed by Benediction and Stations of the Cross.

Our Lady of the Greenwood (old chapel), 335 S. Meridian St., **Greenwood**. Catholic Charismatic Renewal of Central Indiana, 7 p.m., followed by praise/worship and the Mass. Information: 317-888-2861.

March 3

St. Luke Parish, 7575 Holiday Drive E., **Indianapolis**. Couple to Couple League, Natural Family Planning classes, 9 a.m. Information: 317-259-4373.

St. Andrew the Apostle Parish Social Hall, 4050 E. 38th St., **Indianapolis**. Spring 2001 benefit fashion show and luncheon, 11 a.m.-3 p.m., \$25. Information: 317-545-4247.

March 4

St. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. Benefit breakfast for Natalie Gilday, 7:30 a.m.-noon, freewill offering.

March 4-7

Mary, Queen of Peace Parish, 1005 W. Main St., **Danville**. Lenten mission, Franciscan Father Finian Zaucha, 7-8:30 p.m. Information: 317-745-4284.



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St. Joseph Hill Parish, 2605 St. Joe Rd. West, **Sellersburg**. Mission, Passionist Father James DeManuele, 7 p.m., reconciliation and refreshments each evening. Information: 812-246-2512.

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 —See ACTIVE LIST, page 17

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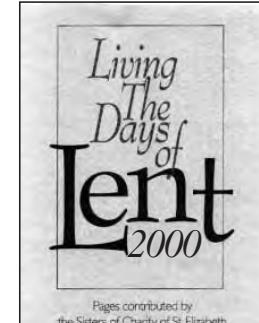
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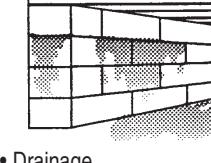
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The Active List, continued from page 16

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

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

♦ ♦ ♦
St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the 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. (Monday); rosary, 8 p.m. Open until midnight. †

INFORMATION YOU CAN USE

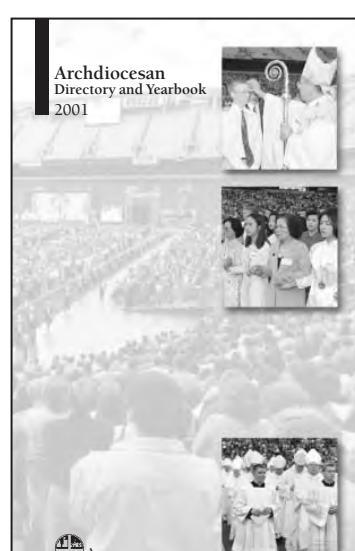
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Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order priests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

ADAMS, Alice Rose (Burnett), 72, Holy Angels, Indianapolis, Feb. 11. Mother of David, Jeffrey, John, Michael, Ralph and Rodney Adams. Sister of Valeria Crowe, Ave Maria Gardner, Frances Haywood, Theresa Montgomery, Virginia Burnett, Christopher, Frederick, Patrick and Phillip Burnett. Grandmother of 16. Great-grandmother of five.

AMRHEIN, Walter Joseph, 73, St. Gabriel, Connersville, Feb. 15. Husband of Alberta (Schneider) Amrhein. Father of Lois Barry, Deborah Gesell, Phyllis Schwegman and Dennis Amrhein. Son of Raymond Amrhein. Brother of Robert Amrhein. Grandfather of nine.

BERGHIAN-WELSH, Mary Beth, 45, St. Gabriel, Connersville, Feb. 11. Wife of Michael Welsh. Daughter of Mary Berghian. Sister of Joanne Hubrig, Karen Noble and Pat Pfeifer. Aunt of several.

BIR, Hugh E., Sr., 85, Holy Family, New Albany, Feb. 10. Father of Ann Marie Bostock, Mary Agnes Cervantes, Irene

Joyce, Betty Jo Schmidt and Hugh Bir Jr. Brother of Bertha Beavin, Mildred Schaefer, Claude, Dennis and Norbert Bir. Grandfather of 14. Great-grandfather of nine.

CALLAGHAN, Lt. Gen. James T., 62, St. Luke, Indianapolis, Feb. 15. Husband of Ann Callaghan. Father of Elizabeth Cooke, D. Christian and Dr. James Callaghan. Son of Ruth (Harmon) Callaghan. Brother of Ruth Tushkowski, Michael, Patrick and William Callaghan. Grandfather of six.

CASSE, Helen L., 95, St. Barnabas, Indianapolis, Feb. 7. Mother of Norman and Robert Casse. Grandmother of seven, great-grandmother of 20.

DENTON, Eleanor G. (Dubea), 76, St. Simon the Apostle, Indianapolis, Feb. 9. Mother of Chris Ball and Rose Tosi. Sister of Helen Riegle and Pearl Schanlaub. Grandmother of seven. Step-grandmother of four. Great-grandmother of three.

FRYE, Bernice Joan (Lannon), 70, St. Bernadette, Indianapolis, Feb. 15. Mother of Margaret French, Dorothy King, Bill and Robert Frye. Grandmother of six.

HIRSCHAUER, Helen (Dull), 81, St. Joseph, Shelbyville, Feb. 12. Wife of Paul Hirschauer. Mother of Judy Dover, Phyllis Gehrich, Teresa, Francis and Mike Hirschauer. Sister of Harriet Peters, Harold, Herman, Melvin and Kenny Dull.

Grandmother of seven. Great-grandmother of seven. Step-grandmother of two.

HIRTZEL, Charles H., 50, St. Mary, North Vernon, Feb. 15. Son of Agnes (Wilman) Hirtzel. Brother of Mary Agnes Crochet and Philip Hirtzel.

KELLEY, Dr. Charles W., Jr., 80, Sacred Heart, Indianapolis, Feb. 16. Husband of Dr. Annetta Kelley. Father of Constance Brenner, Kimberly Madden, Anna Sullivan, Suzanne, Brian, Dr. Charles III, James, John, Joseph and Michael Kelley. Brother of Jane Kelley and Jeanne Uhling. Grandfather of 23. Great-grandfather of eight.

KIRSCHNER, Paul C., 78, Holy Family, Oldenburg, Feb. 17. Brother of Anna Mae Feller, Frances Kremer and Robert "Red" Kirschner.

LAWLESS, Jeanne C., 55, St. Matthew, Indianapolis, Jan. 25. Sister of Carol Barnes.

LEINENBACH, Kenneth L., 65, St. Isidore, Bristow, Feb. 7. Husband of Merilyn Leinenbach. Father of Mike and Randy Leinenbach. Brother of Mildred Smith. Grandfather of eight. Great-grandfather of three.

MC GUIRE, Teresa, 37, St. Mary, Richmond, Feb. 5. Wife of Daniel McGuire. Mother of Danielle and Michelle McGuire. Daughter of Joyce Fessler. Sister of Mary Ann Newton, Cathy Richardson, Chris, Joe and John Fessler.

RAMSEY, David Robert, Jr., infant, St. Simon the Apostle, Indianapolis, Feb. 11. Son of Lisa (Keuhr) and David Ramsey. Grandson of Charlotte and Richard Keuhr and

Jacqueline and George Ramsey.

RETZNER, Louis, 91, St. Nicholas, Sunman, Feb. 9. Father of Joann Amberger, Mary Lunsford, Marlene Schoettelkotte, Franciscan Sister Alice Retzner, John and Louis Retzner Jr. Brother of Edwin and Raymond Retzner. Grandfather of 11. Great-grandfather of 17.

RILEY, Teresa (Moorman), 94, Holy Cross, Indianapolis, Jan. 28. Mother of Mary Ann Boone and James J. Riley. Grandmother of 12. Great-grandmother of 24. Great-great-grandmother of one. (Correction)

SCHMIDT, Lula M. (Naville), 106, St. Mary, Navilleton, Feb. 6. Mother of Evelyn Been, Martha Underwood, Cornelius and Vincent Schmidt.

SCHMITT, John Michael, 47, Holy Family, New Albany, Feb. 5. Son of Patricia Schmitt.

SOLTIS, Julia, 86, St. Joseph, Universal, Jan. 20. Sister of Ellen Kress and Margaret Soltis.

SOMRAK, Rose M., 89, Holy Trinity, Indianapolis, Feb. 11. Mother of James and Victor Somrak. Grandmother of two.

THOMPSON, Mary Jane (Mansfield), 82, Little Flower, Indianapolis, Feb. 7. Mother of Sue Ann and Charles Thompson. Sister of Betty Hickman, Marjorie Mattson and William Mansfield.

WARD, Martin Joseph, Sr., 53, Little Flower, Indianapolis, Feb. 8. Husband of Leonna (Vaughn) Ward. Father of Dia, Heather, Marthia, Summea, Johnny and Martin Ward Jr. Son of Herman Ward. Stepson of Jane Ward. Brother of Kathy and Kevin Ward.

WHISLER, Alma, 87, Little Flower, Indianapolis, Feb. 4. Mother of Barbara Clements, Theresa Hardiman, Michele Potts, Dennis, Donald and Richard Whisler. Grandmother of 20. Great-grandmother of 15. †

Haitians say Aristide must earn support

MIAMI (CNS)—In Miami's Little Haiti, Jean-Bertrand Aristide's inauguration Feb. 7 to his second term as Haiti's president prompted none of the high energy and emotion seen after his first election and the military coup that deposed him in 1991.

"There is a big difference between Aristide in 1990 and now," said Yves Renaud, a Haitian-American who runs an Internet-based Haitian news service from Miami. "I can't believe someone who came from so high has fallen so low."

As a Salesian priest, Aristide—who has since been laicized—drew attention in the mid-1980s by criticizing the totalitarian regime of the Duvalier family. His homilies won the support of Haiti's impoverished minority, and he became Haiti's first democratically elected president in 1990.

He fled Haiti in the fall of 1991 after the coup, and returned in 1994, when a U.S. military invasion restored him to power. He was succeeded by Rene Preval in 1996.

Last year's elections put Aristide back in power, but were judged unacceptable by the international community after an Organization of American States observer mission said the count method used was unfair.

Opposition parties alleged fraud in the elections and named their own provisional president to head an alternative government.

Aristide's inauguration was reportedly shunned by much of the world, with many countries declining to send delegations because of disputed legislative elections last year. The United States was represented only by its ambassador.

"I feel he is not doing anything to help the country and he is alienating the United States, France and Canada," said Flore Jean-Pierre, 22, a senior at Barry University in Miami and member of the school's Haitian Intercultural Association. She monitors Haitian politics through relatives in Haiti and via cable TV and the Internet.

Aristide must comply with the rules of other countries that want to help Haiti, added Jean-Pierre. "The people are living in poverty and nothing has changed. There are countries that want to help, but won't because of Aristide."

Carline Faustin, a Haitian who works for the Miami-Dade County Public Schools, said the election controversy needs to be put aside and Aristide needs to govern.

"Let the man do his job and hopefully there will be a better future," said Faustin, who also hosts a Haitian-Creole-language radio show in Miami.

Faustin said she is not a supporter of Aristide, but she noted that the new president of Haiti still enjoys considerable support among Haitians living in Miami.

"A lot of people feel he didn't have a fair chance to serve last time. He'll have to prove himself. It's not going to be easy. He's going to have to win the support back."

Aristide recently met with members of the opposition parties at a meeting hosted by the papal nuncio in Haiti, according to Miami's Renaud.

"It's been a real lesson for everyone," he said, "that it's not just about popularity, but also legitimacy, fairness, honesty." †

Providence Sister Marie Germaine Beliveau taught at schools in six states

Providence Sister Marie Germaine Beliveau died on Feb. 8 in Karcher Hall at Saint Mary-of-the-Woods. She was 96.

The funeral Mass was celebrated on Feb. 13 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods.

Formerly known as Sister Marie Antoinette, she entered the Congregation on Feb. 13, 1924, professed first vows on Aug. 15, 1926, and professed final vows on

Aug. 15, 1931.

Sister Marie Germaine taught in schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts, California, New Hampshire and Maryland. She also served in parish ministry in Massachusetts.

In the archdiocese, she taught at St. Patrick School in Terre Haute.

Survivors include a sister, Connie Believeau Nelson of Valparaiso, and several nieces and nephews. †

St. Joseph Sister Magdalene Wilhelm taught at Indiana State University

St. Joseph Sister Magdalene Wilhelm died on Feb. 12 in Kokomo. She was 97.

The funeral Mass was Feb. 21 in the chapel at St. Joseph Center in Tipton.

Sister Magdalene entered the order in 1920 and pronounced her final vows in

1931.

She taught at a number of schools in Indiana, and primarily served as a high school teacher. She also served as a member of the English Department faculty at Indiana State University in Terre Haute for many years. †

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News briefs

U.S.

Vatican official sees progress in Catholic-evangelical conversations

WASHINGTON (CNS)—Catholic and evangelical representatives are making progress in conversations on proselytism, evangelization and the Church as communion, a Vatican official said Feb. 16. Father Juan Fernando Usma Gomez of the Pontifical Council for Promoting Christian Unity was interviewed during a stop in Washington on his way to an international Roman Catholic-World Evangelical Fellowship consultation Feb. 18-25 in Chicago. He said it was premature to say whether the participants would be able to produce an agreed statement by the end of the session, the fourth in their current round of conversations. Father Usma, a Colombian working at the Vatican for six years, is also on the Catholic-Pentecostal international dialogue.

Worldwide student organization to focus on bioethics issues

NOTRE DAME, Ind. (CNS)—Undergraduates from the University of Notre Dame, Boston University and the University of Toronto have founded a worldwide student organization focusing on the full spectrum of bioethics issues. The International Student Bioethics Initiative was

scheduled to hold its first meeting March 3 on the Notre Dame campus in conjunction with the third annual National Undergraduate Bioethics Conference March 1-4. The goal of the new organization is to encourage and enhance education, awareness, dialogue and involvement in topics such as the Human Genome Project, stem-cell research, cloning, beginning- and end-of-life issues, AIDS and health care.

Pittsburgh priest to head U.S. Pontifical Mission Societies

WASHINGTON (CNS)—A priest from Pittsburgh has been named national director of the Pontifical Mission Societies in the United States. Father John E. Kozar, 55, will head the Society for the Propagation of the Faith, the Society of St. Peter the Apostle and the Pontifical Missionary Union. He was appointed to his new post by Cardinal Jozef Tomko, head of the Vatican Congregation for the Evangelization of Peoples, which coordinates mission and evangelization activities of those three organizations as well as the Holy Childhood Association. Father Kozar has been director of the Pittsburgh diocesan offices for the Propagation of the Faith, the Holy Childhood Association and Catholic Relief Services.

WORLD

Pope marks 1,700th anniversary of Armenian Christianity

VATICAN CITY (CNS)—Persecution and bloodshed

have marked the history of Armenia, but they never erased the Christian faith which the Armenian people embraced 1,700 years ago, Pope John Paul II said. Presiding Feb. 18 at the celebration of an Armenian divine liturgy in St. Peter's Basilica, the pope prayed that the anniversary of Armenian Christianity would be an occasion to strengthen the faith and to work toward unity with Armenia's Oriental Orthodox Church. Pope John Paul also issued an apostolic letter marking the anniversary of the "birth of the new identity of the people, which became a constitutive and inseparable part of being Armenian."

Pope warns peace prospects diminishing in Middle East

VATICAN CITY (CNS)—Pope John Paul II lamented the increase of Palestinian-Israeli violence and said the prospects for peace were growing dim. Speaking at a Sunday blessing Feb. 18, he appealed for both sides to resume negotiations and reach a just settlement in the region. The pope's remarks came four days after a Palestinian rammed his bus into a crowd of Israelis near Tel Aviv, killing eight of them. Earlier in the week, Israeli helicopter gunships attacked and killed a high-ranking Palestinian security official. "Unfortunately, violence continues to rage in the Middle East," the pope told several thousand people from his apartment window above St. Peter's Square.

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

Franciscan spirituality can meet modern hunger

VATICAN CITY (CNS)—Pope John Paul II told Franciscans to offer their "simple and intense" prayer life to modern men and women, who he said were in search of authentic spirituality.

"Our time shows ever more evident signs of a profound thirst for values, paths and goals of the spirit," he said Feb. 17 to participants in the general chapter of Conventual Franciscans.

The pope said this renewed spiritual desire should find "a valid and fruitful response" from the Franciscans, who have traditionally emphasized a simple and direct approach to the Gospel.

"You will thus respond to the requests that come to you in different ways from the men and women of our time and you will be able to effectively draw souls to the paths of spiritual growth and rediscovered interior vitality," he said.

During their February general chapter in Ariccia, just south of Rome, the Conventual Franciscans elected as the order's new head 57-year-old Father Joachim Anthony Giermek, from the U.S. Province of St. Anthony of Padua.

The pope told the Franciscans to persevere in their traditional mission to ordinary people.

"It is up to you to make God's merciful love visible and, I would say, almost tangible: A love which welcomes and reconciles, which forgives and renews the heart of believers, drawing into a consoling embrace every man and every woman," he said. †

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