



The

# Criterion

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## Pope beatifies 233 Spanish martyrs

VATICAN CITY (CNS)—Pope John Paul II beatified 233 martyrs of religious persecution in 1930s Spain, entrusting to their intercession an end to the country's modern-day scourge of Basque terrorism.

As 30,000 mostly Spanish pilgrims in St. Peter's Square interrupted him with sustained applause March 11, the pope said terrorism is "the enemy of humanity" and an inherently losing tactic.

"Terrorism is born of hate and in turn feeds it; it is radically unjust and increases the situations of injustice; and it seriously offends against God and the

dignity and rights of persons," he said. "No motive, no cause or ideology can justify it," he said.

Basque terrorists in northern Spain have killed some 800 people in their three-decade campaign for a separate homeland. The latest victim, a 25-year-old Spanish policeman, died March 9 in a car bomb attack near San Sebastian.

The martyrs recognized at the March 11 ceremony—the largest beatification ever— included priests, nuns and lay men and women who were killed between 1936 and 1939 in Spain's civil war.

Though they died at the hands of militants in a period of civil conflict, the pope said the martyrs were targeted solely for their religious beliefs.

"The newly beatified that are raised today to the altars were not involved in the political or ideological struggles, nor did they want to get involved in them," he said. "They died exclusively for religious motives."

Most of the new martyrs were killed in the Diocese of Valencia, where religious persecution was particularly intense, but

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Spanish nuns—one holding their national flag— smile during the beatification ceremony for 233 Spanish martyrs in St. Peter's Square March 11.

## Sisters struggle to provide for the elderly

*Little Sisters of the Poor stay true to their order as they shun sophisticated fund-raising efforts to make up shortfall*

By Jennifer Del Vecchio

Every month, the Little Sisters of the Poor face a daunting task.

The sisters, who run St. Augustine Home for the Aged in Indianapolis, average a shortfall of \$151,332 each month to care for their 92 residents.

Often, there's not enough money to cover the payroll.

As the lack of money continues, the sisters do as their foundress, Blessed Jeanne Jugan, taught them more than a century ago. They go to the chapel, tell Jesus their problems and leave it there.

As a rule, the sisters have stayed true to the roots of their order. They rely totally on charity, having no fixed income or endowments. Most of what they receive they get by begging.

The rule has allowed the sisters to witness how their prayers have been answered when their prospects for food or money seemed nonexistent.

"Sometimes, it comes in surprising ways," said Mother Charles Marie Pilz, the home's administrator.

It might mean a benefactor offers help or someone leaves them money in a will. Still, the Little Sisters of the Poor are fighting obstacles.

The Indianapolis group has only 12 sisters. Many are aging, and there are few new vocations to bolster the order.

People also think the sisters have left Indianapolis, they said, or that they don't need money since they moved to their West 86th Street location more than 30 years ago.

But they do need money, and many



Little Sister of the Poor Marie Antoinette Takahara helps resident Clara Villanueva during lunch. Twelve Little Sisters of the Poor care for 92 residents at the St. Augustine Home in Indianapolis.

times the shortfall in the budget isn't made up.

At a recent staff meeting when the accountant was introduced, Mother Charles said, "This is the woman who counts our money."

Smiling, the accountant replied, "When we have any."

At a home where money is always running short, good cheer and hospitality are the surplus the sisters and staff exude.

As Sister Celestine Meade serves lunch, one resident chimes, "Nothing beats this place."

Even without an assured source of income, the sisters are serene.

"Our foundress, her faith was extreme, she believed that God would provide for our needs," said Mother Charles.

While the sisters are frank about their monetary needs, they are just as determined to make sure no one sees their residents as just more mouths to feed.

If they speak of a resident who has passed away, they say, "She or he is in heaven now," and they talk about their current residents as friends.

They also expect others to treat their residents, termed their "Little Family," with the utmost consideration.

Sister Marie Jeanne Ranallo kindly asks that the bibs be removed from the patients who are the most ill when taking their picture.

"We want to preserve their dignity," she said as she gently unties a bib.

The home serves people who can't

See SISTERS, page 2

## Violence hits a Catholic high school

WASHINGTON (CNS)—Until March 7, Catholic schools had steered clear of the recent wave of highly publicized school shootings.

But that changed when a 14-year-old girl at Bishop Neumann High School in Williamsport, Pa., opened fire with a .22 caliber pistol during the school's first lunch hour and wounded one student in the shoulder.

The incident, at a small school for seventh- through 12th-graders, occurred just two days after the shooting at a public high school in Santee, Calif., where two students were killed and 13 were wounded.

"It was inevitable" for a school shooting to occur at a Catholic school, said Sister Mary Angela Shaughnessy, a Sister of Charity and an education professor at Spalding University in Louisville.

"But we can all be relieved that it wasn't worse than it was," she told Catholic News Service.

Sister Mary Angela, who has a law degree and has written several books and recent articles on Catholic school safety, is a legal consultant to many Catholic schools and dioceses. For the past several years, she has been on the lecture circuit urging Catholic school administrators to be prepared for worst-case scenarios.

She said at first Catholic schools were slower than public schools to come up with plans to deal with a tragedy such as a school shooting, but not anymore.

"Most Catholic school principals aren't that naive," she said, to assume an out-

See SCHOOL, page 7

## St. Vincent de Paul starts Hispanic Help Line

The Society of St. Vincent de Paul (SVDP) has begun operating a Spanish-speaking Help Line for the Indianapolis area to serve the needs of the area's growing Hispanic population.

The Help Line, 317-687-0167, which began operating on March 5, takes requests for assistance from those in the Hispanic population who are in need. Initially, calls will be taken Monday through Friday, from 8:30 a.m. to 12:30 p.m.

SVDP coordinators hope in the next four to six weeks to have the Help Line taking

calls until 4:30 p.m., but volunteers will be needed to increase the service.

Many Spanish-speaking volunteers are needed to support the Help Line and to do follow-up visits with clients requesting assistance.

Volunteers wishing to assist the Help Line should contact the SVDP Spanish Help Line coordinator, Hector Mogollon, at 317-842-2441. Volunteers wishing to help with client visits should contact their parish SVDP conference president.

SVDP needs at least 20 Help Line vol-

unteers who are fluent in Spanish. Each volunteer would accept need calls for one four-hour shift every other week. As more volunteers come forward, the frequency of being on-duty to take need calls can be reduced.

Volunteers, who speak only Spanish or are bilingual, also are need to make follow-up visits to the homes of clients to assess the needs of the clients who request assistance and to refer them to appropriate SVDP resources or to other agencies for assistance. †

# SISTERS

continued from page 1

afford care. Most have assets of less than \$20,000, some less than that, Mother Charles said.

While that is the cut-off amount to receive admittance, they also look at individuals on a case-by-case basis, she said.

There have been situations where a person could not sell a home in a bad neighborhood or have "fallen through the cracks," where they have to choose between medicine and food.

"Many of these people never thought they would need this assistance," Sister Marie Jeanne said.

Elizabeth "Bitsy" Landis is one such example.

Her husband was a builder, and they had a 300-acre farm. Interest rates increased and the Landises couldn't pay these bills. They lost their farm, and her husband died in 1985.

Landis began doing child care in her apartment, but her income couldn't match the increasing rent.

As she tells her story, Sister Marie Jeanne talks about God and how God makes "us realize that we need him and need to stop clinging to material support.

"Many times we have to walk into the chapel and admit we don't have the means to meet our needs," Sister Marie Jeanne said. "It hits you between the eyebrows and hits you in the heart and makes you realize you need to say, 'God, I need you.'"

Interjected frequently in Sister Marie Jeanne's conversation are stories about their foundress, Jeanne Jugan, who was beatified by Pope John Paul II in 1982. She also refers to how the model of hospitality is used in their everyday work.

The order has changed little since the French peasant woman, Jeanne Jugan—who took the religious name, Sister Mary of the Cross—brought a sick elderly woman into her home in 1839.

The action was the beginning of an order that now has homes for the elderly in 30 countries around the world.

Walking through the home, Sister Marie Jeanne shows a picture of the crude wooden stairs Jeanne Jugan climbed with

the blind elderly woman on her back.

The stairs, barely the width of a shoe, led to Jeanne Jugan's top-floor apartment. A dangling rope was the only means of support.

The sisters no longer carry patients on their backs, but they haven't lost the persevering spirit of an order that deals with the challenge of finding money every day.

While the sisters keep a small savings account, most of it is used immediately to pay the bills.

Sister Marie Jeanne said her title of director of development is "just a fancy title for begging."

She is away looking for donations so often that the home's advisory board asked her to get a cell phone so they could reach her.

In addition to her new cell phone, Sister Marie Jeanne is also taking a computer class.

Mother Charles said their foundress would approve of the new technology, such as the cell phone.

"She'd be using it to call everyone she knew for money," she said.

The sisters' intent is clear. Their order was founded and continued by God's Providence, and they aren't going to change the way the congregation has operated from the beginning.

However, modern times have changed the way the Little Sisters of the Poor raise funds or "beg," they said.

Sister Marie Jeanne used to go door-to-door asking people for money.

Now the majority of both parents work, and people aren't home to answer the doors.

She's also had to change the way she approaches businesses.

"I used to be able to walk into any downtown office," Sister Marie Jeanne said. "But now I'm stopped by the security guard, and if I don't know someone I won't even get past the elevator."

Previously, the sisters could also approach business owners more easily. As smaller businesses dwindle and more corporations are formed, the sisters found it harder to ask for donations, mainly because the people running the businesses aren't the owners and can only give a personal amount.

The sisters have also begun mass mail-



Little Sister of the Poor Celestine Meade serves birthday cake to resident Mary Sykes at St. Augustine Home for the Aged in Indianapolis. The sisters rely totally on charity for support.

ing solicitations for funds.

While the sisters continually need money, they make sure their order's morals and values are upheld.

Mother Charles tells the story of being asked to sell a corner portion of their lot.

The money was good, but the proposal wasn't, and she turned it down.

"The person said, 'Well, I thought you needed the money,'" she said. "I did, but then we would have to put up with what was on that property, and it was an undesirable situation."

The sisters base their existence on faith.

They spend 3-1/2 hours in prayer daily, which consists of the Liturgy of the Hours, 30 minutes of adoration, daily Mass and praying the rosary.

Documented throughout the years of their order are stories of when the sisters were destitute and didn't have enough food for their residents. A prayer to St. Joseph, who has been adopted as the order's special protector, or a visit to the chapel always ends, they say, with their needs met.

For example, in the early 1900s, the sisters ran out of potatoes, and the stores didn't have any. A prayer to St. Joseph brought 10 150-pound bags of choice potatoes unexpectedly to their door.

In 1852, one of the convents in France needed a monstrance but had no money. They prayed to St. Joseph and on the eve of his feast, a young lady brought them a

silver one. The sisters can also look to their current situation to see how God has favored them, they said.

Sister Celestine tells the story of smelling smoke last Thanksgiving Eve.

Normally, she would not have smelled it because the apartment where the stove was left on was far down the hall.

"Everything happened at just the right time," she said.

"God allowed that to show us how much he protected us," said Sister Marie Jeanne. "It could have been a catastrophe."

A fire was prevented and the only harm done was damp belongings from the sprinkler system.

The residents said they wouldn't want to live anywhere else.

Bill Meyer, 97, came to the home with his wife 12 years ago when they ran through their savings paying for her medical expenses.

His wife has since passed away, but Meyer said he doesn't plan on leaving to live with his children because the sisters treat him so well.

"This is heaven on earth," he said.

The sisters smile and state that it's the residents that make their job easy.

"You receive a lot from the residents," said Sister Katherine Fairbairn, who has served at the home for two years. "They have so much wisdom and experience, and you get to see their faith." †

Little Sister of the Poor Marie Jeanne Ranallo helps Harriet Kleyleine during lunch. When speaking about their ministry, the sisters always talk about preserving the dignity of those they serve.



## St. Augustine Home for the Aged

St. Augustine Home for the Aged is operated by the Little Sisters of the Poor. The order first established a home in Indianapolis in 1873 on East Vermont Street.

In 1967, the sisters moved to their current three-story home location.

They have 92 residents, who either live independently in small apartments, in assisted living or in assisted care.

The Little Sisters of the Poor were

founded when Blessed Jeanne Jugan saw the destitute state of the aged in her French village.

In 1839 she took a blind elderly woman into her home, which led to the establishment of the order.

The order relies totally on charity. They have no fixed income or endowments, and most of what they receive they get by begging.

Each month the sisters have an average shortfall of \$151,332. †

### The Criterion

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# Monk teaches bread making on PBS series

By Mary Ann Wyand

Benedictine Father Dominic Garramone wants people to break bread with him—and not just at Mass.

The monk from St. Bede Abbey in Peru, Ill., is the host of a popular public television series called "Breaking Bread with Father Dominic." The 13-part cooking show is "devoted to the art and heart that go into baking bread," and is broadcast on more than 200 PBS stations throughout the United States. (Check local PBS listings.)

Making homemade bread isn't hard, Father Dominic explained during a program about mixing and kneading basic bread doughs.

"Even if you've never tried baking bread before," he emphasized, "it's as easy as mixing flour, yeast and water. Just have fun and don't be afraid of the learning process. Remember, it's bread. It's going to forgive you."

Clearly an extrovert, the high-energy priest is as comfortable in front of a television camera as he is in the kitchen and at the altar. He wears a brown monk's robe and black Converse high-top athletic shoes that are sometimes dusted with flour when he bakes bread in the monastery kitchen or on the studio set at KETC, the PBS station in St. Louis.

When "Breaking Bread with Father Dominic" first aired on public television in 1999, the series made "an instant connection with viewers across the country," said Matt Andrew, KETC's director of sales and marketing.

The program's Web site, [www.breaking-bread.com](http://www.breaking-bread.com), receives more than 200,000 hits each month from people who love "Father Dom" as much as they love his bread recipes.

Father Dominic teaches viewers how to make a variety of breads, including multi-grain and ethnic recipes, as well as scones, muffins, doughnuts, coffee cake, pretzels, pizza and other baked goods.

One program addresses baking with flour alternatives for people who have celiac disease and are allergic to grains. Another episode, titled "Kids in the Kitchen," encourages baking as a family activity, which is one of Father Dominic's favorite topics because his mother taught him how to make bread as a child.

"One of the reasons why I agreed to do a television program is because people don't really have a sense of

contemporary monasticism," Father Dominic said during an interview to promote the show. "I thought this might be my only chance to present a wide, wide audience with a look at a 21st-century monk and to be able to share our values to an audience that otherwise might not tune in."

"It's an opportunity for me to talk about the things that are important to me in monastic tradition—things that I would talk about in a pulpit—in a context that is non-threatening to people," he said. "I'm very careful on camera not to preach or proselytize. When I make references to the Scriptures, I try to make them respectful of the Hebrew tradition as well as the Catholic and Christian traditions. I want the show to be educational, but at the same time I do share a spiritual message. I talk about spiritual values on the program, and people respond to that."

The Rule of St. Benedict, which forms the Benedictine tradition, emphasizes the sacramentality of everyday life, Father Dominic said. "I think bread baking is an extremely spiritual activity. When I'm baking in the kitchen, there's always a subtext of the Eucharist and an undercurrent of Scripture—the multiplication of the loaves or the unleavened bread of Passover or the bread of life discourse in the Gospel of John. Those kinds of things are running through my mind whenever I'm baking, and it gives the action a certain sacramentality."

Bread obviously plays an important role in both the Jewish and Christian traditions, Father Dominic said, citing the Sabbath bread and unleavened bread of the Passover in the Jewish tradition and the unleavened bread of the Eucharist first broken by Jesus at the Last Supper that is central to Christianity. The Lord's Prayer mentions bread as a symbol—"Give us this day our daily bread"—in petition to God.

Bread dates back 6,000 years, he said. Throughout history, it has served as a staple food because grain is widely available and affordable to the masses.

Historical records indicate that Egyptians made breads in the shape of pyramids and calves. Bread also was important in the Greco-Roman cultures.

"Bread has entered our consciousness on the deepest levels," Father Dominic said, noting that bread continues to be an important staple food for people throughout the world.

The smell of fresh bread baking in the oven is a power-



Benedictine Father Dominic Garramone, a monk at St. Bede Abbey in Peru, Ill., loves to make bread, eat bread and talk about bread, so he agreed to star in a cooking show on PBS stations called "Breaking Bread with Father Dominic." Check local public television station listings for program dates and times.

ful sensory experience, he said, and some people say it smells "heavenly."

Bread making should be a relaxing, social and spiritual experience for individuals and families, Father Dominic said, goals that are especially important during preparations for religious holidays.

"The process of mixing, kneading, shaping, baking and sharing each loaf of bread with others awakens our senses, nourishes our souls and invites companionship," he said. "In fact, the Latin translation of the word 'companion' is literally 'with bread.' " †

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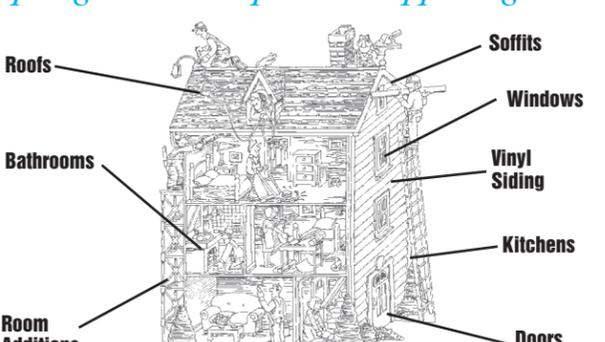
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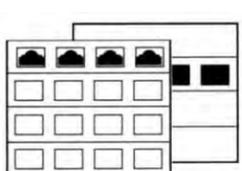
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## Editorial

# What happened to Catholic Ireland?

Sure, 'tis bad news indeed that must be reported this St. Paddy's Day about the terrible things that have happened in Ireland. It's sad to say, but that great country that for centuries preserved the Catholic faith—indeed, sent so many of its sons and daughters to leadership positions in the United States—is no longer the same.

From all reports, within one generation Ireland seems to have gone from being the most Catholic country in the world to a virtually anti-Catholic country today. The whole Catholic culture that once existed there seems to have done an about-face. Today the secular media there delight in publishing sometimes-absurd allegations about sexual relations among priests and religious, churches are nearly empty and vocations to the priesthood and religious life have dried up.

Some of what has happened in Ireland is reported by Mary Kenny in her book *Goodbye to Catholic Ireland: How the Irish Lost the Civilization They Created* (Templegate, \$20). She writes that weekly Mass attendance there—which was nearly 100 percent only a couple decades ago—has plummeted to 8 percent in one county and 25 percent throughout the country among the young.

"In the Dublin media," she writes, "it is a distinct disadvantage if you are known to be an observant Catholic." She says that "political correctness" in Ireland has come to mean opposition to the Catholic Church.

This is the country that overwhelmingly welcomed Pope John Paul II when he visited in 1979, just prior to his first visit to the United States. Phoenix Park was packed with more than a million people for his Mass. It's a country where devotion to the saints and Celtic spirituality flourished.

A priest from Galway, visiting in the United States, sums up what has happened in Ireland in one word: prosperity. Business magazines report on the economic revolution that has occurred in Ireland at the same time as the decline in religious fervor. Materialism invaded the green island along with economic prosperity.

Religious vocations have declined precipitously. As recently as two decades ago, Ireland had more than enough priests, and they regularly left Ireland to come to the United States and elsewhere in the world. The Church in the United States would be much different were it not for such men as Archbishops John England, John Hughes, John Ireland and so many other great priests and patriots of Irish descent.

Today, though, the Irish seminaries are nearly empty. Because of Ireland's prosperity, young men do not see the priesthood as a way to escape the drudgery of poverty as many of their ancestors undoubtedly did.

The priest from Galway admits, though, that Church officials in Ireland have themselves caused much of the problem. In the past decade, there have been some sexual scandals among the clergy, beginning in 1992 with revelations about a bishop's affair with a woman. These, combined with exposés of nuns treating children cruelly, have conditioned the Irish to believe the more absurd allegations.

The priest is quick to point out, though, that Ireland is no worse than most of the other countries in Europe. Mass attendance in Ireland, he points out, is still better than it is in England, France, Italy and other countries in Europe.

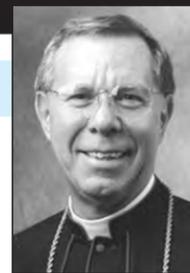
Mary Kenny agrees. In her book, she acknowledges that the secularization of the Irish culture was part of a worldwide trend that affected Ireland later than it did other countries because Ireland's prosperity came later. However, she maintains, what is different in Ireland today is the belief that whatever is wrong in contemporary Irish society can be blamed on the Catholic Church rather than on secularization.

Here is a new challenge for Americans of Irish descent. The people of their ancestral homes need prayers more than ever. Pray for St. Patrick's intercession, and that of SS. Brigid and Columba (Ireland's other patron saints) as well, to reconvert the country that St. Patrick first converted back in the fifth century.

— John F. Fink

## Seeking the Face of the Lord

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



# Evangelization must focus on person of Jesus Christ

Annually in the United States more than 160,000 people are received into the Catholic Church at the Solemn Easter Vigil. They are prepared through the process titled "Rite of Christian Initiation of Adults." Our Archdiocese receives somewhere between 1,200 to 1,300 new members each year. Last year, we received the fourth largest number in the United States, more than 1,400 (e.g., more than the Archdiocese of New York).

New members who have not been baptized—called catechumens—receive the sacraments of baptism, confirmation and Eucharist at the Easter Vigil. New members who have been baptized in another faith—or candidates—receive the sacraments of confirmation and Eucharist. Catechumens and candidates make a formal profession of faith in the rite of reception.

At the beginning of Lent, new catechumens and candidates are endorsed publicly in the Rite of Election, a joyous celebration that packs the cathedral. Because of increasing numbers, we now have four rites of election at the cathedral. On average in the United States, the number of new catechumens has been increasing by 10 percent annually. The number of candidates has been increasing by 15 percent. Numbers for our archdiocese at least match the U.S. average. While numbers are not everything, they tell us that people are seeking God and want to do so in our Church. The numbers also speak of the importance of evangelization.

At the conclusion of the Great Jubilee 2000, Pope John Paul II addressed an apostolic letter—*Novo Millennio Ineunte*—to all members of the Church. In the letter, he outlines the agenda for the beginning of the third millennium of Christianity. Reflecting on the Holy Year 2000, he wrote: "I thought of its celebration as a providential opportunity during which the Church, 35 years after the Second Vatican Ecumenical Council, would examine how far she had renewed herself, in order to be able to take up her evangelizing mission with fresh enthusiasm . . ."

"Dear Brothers and Sisters, it is especially necessary for us to direct our thoughts to the future which lies before us . . . Often during these months we have looked toward the new millennium which is beginning, as we lived this Jubilee not only as a remembrance of the past, but also as a prophecy of the future. We now need to profit from the grace received

by putting it into practice in resolutions and guidelines for action. This is a task I wish to invite all the local churches to undertake. In each of them, gathered around their bishop, as they listen to the word and 'break bread' in brotherhood, the one holy Catholic and apostolic Church of Christ is truly present and operative . . . Now is the time for each local church to assess its fervor and find fresh enthusiasm for its spiritual and pastoral responsibilities, by reflecting on what the Holy Spirit has been saying to the People of God in this special year of grace, and indeed in the longer span of time from the Second Vatican Council to the Great Jubilee . . ."

The pope's letter proposes evangelization as the focus of our agenda as we begin a new Christian millennium. By God's providence, our archdiocesan agenda mirrors this focus. Last Sept. 16, in the context of our "Celebration in the Spirit of Hope: the Great Jubilee," we launched in prayer the third phase of the Journey of Hope 2001, namely evangelization.

Confirmation was chosen as the centerpiece of our observance to raise awareness that evangelization is a common baptismal call and the gifts of the Holy Spirit received in confirmation empower us for this mission.

Pope John Paul makes an important point about evangelization in Part II of his letter, under the heading "A face to contemplate." "We wish to see Jesus" (Jn 12:21). This request, addressed to the apostle Philip by some Greeks who had made a pilgrimage to Jerusalem for the Passover, echoes spiritually in our ears too during this Jubilee Year. Like those pilgrims of 2000 years ago, the men and women of our own day—often unconsciously—ask believers not only to 'speak' of Christ, but in a certain sense to 'show' him to them. And is it not the Church's task to reflect the light of Christ in every historical period, to make his face shine also before the generations of the new millennium? Our witness, however, would be hopelessly inadequate if we ourselves had not first *contemplated his face* . . ."

The pope makes an important point about our mission of evangelization: the focus is on the person of Jesus Christ; it is not on an abstract philosophical idea about incarnation. Jesus Christ is a person. If we want to evangelize, we need to know the person of Jesus Christ, and that happens through contemplation. Lenten prayer prepares us to show the face of Jesus to those who seek. †

### 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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## Buscando la Cara del Señor

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



# La evangelización se debe enfocar en la persona de Jesucristo

Cada año en los Estados Unidos más de 160,000 personas son recibidas en la Iglesia Católica en la Solemne Vigilia Pascual. Ellos son preparados a través de un proceso llamado el "Rito de la Iniciación Cristiana para Adultos". Nuestra archidiócesis recibe entre 1,200 a 1,300 nuevos miembros cada año. El año pasado, recibimos al cuarto grupo más grande en los Estados Unidos, más de 1,400 (Ej., más que en la Archidiócesis de Nueva York.)

Los nuevos miembros que no han sido bautizados, llamados catecúmenos, recibirán los sacramentos del bautismo, confirmación y eucaristía en la Vigilia Pascual. Los nuevos miembros, o candidatos, quienes han sido bautizados en otras creencias recibirán los sacramentos de la confirmación y eucaristía. Los catecúmenos y candidatas harán una profesión de la fe formal en el rito de la recepción.

Al comienzo de la cuaresma, los nuevos catecúmenos y candidatos son endosados públicamente en el Rito de la Elección, una celebración alegre que llena la catedral. Debido al creciente número de gente, hoy en día tenemos cuatro ritos de la elección en la catedral. El promedio de nuevos catecúmenos en los Estados Unidos ha ido aumentando en un 10 por ciento anualmente. El número de candidatos ha ido aumentando en un 15 por ciento. Los números de nuestra archidiócesis se equipan con el promedio en los Estados Unidos. Mientras los números no lo son todo, dicen que las personas están buscando a Dios y lo quieren hacer en nuestra Iglesia. Los números también nos hablan de la importancia de la evangelización.

El Papa Juan Pablo II en la culminación del Gran Jubileo 2000 dirigió una carta apostólica llamada *Novo Millennio Ineunte* a todos los miembros de la Iglesia. En la carta, él resalta la agenda para el principio del tercer milenio de la cristiandad. Reflexionando en la Sagrado Año 2000 él escribió: "Yo pienso en su celebración como una oportunidad de la providencia durante la cual la Iglesia, 35 años después del Secundo Consejo Ecuménico del Vaticano, examinará que tanto se ha renovado, para ser capaz de llevar su misión evangelizadora con un fresco entusiasmo..."

"Queridos hermanos y hermanas, es necesario pensar en el futuro que nos espera ... Tantas veces, durante estos meses,

hemos mirado hacia el nuevo milenio que se abre, viviendo el Jubileo no sólo como memoria del pasado, sino como profecía del futuro.

Es preciso ahora aprovechar el tesoro de gracia recibida, traduciendo en fervientes propósitos y en líneas de acción concretas. Es una tarea a la cual deseo invitar a todas las

Iglesias locales. En cada una de ellas, congregada en torno al propio Obispo, en la escucha de la palabra, en la comunión fraterna y en la « fracción del pan, está verdaderamente presente y actúa la Iglesia de Cristo, una, santa, católica y apostólica ... Es, pues, el momento de que cada Iglesia, reflexionando sobre lo que el Espíritu ha dicho al Pueblo de Dios en este especial año de gracia, más aún, en el período más amplio de tiempo que va desde el Concilio Vaticano II al Gran Jubileo, analice su fervor y recupere un nuevo impulso para su compromiso espiritual y pastoral ..."

La Carta del papa propone la evangelización como enfoque de nuestra agenda a medida que comenzamos un nuevo milenio Cristiano. Por la providencia de Dios la agenda de nuestra archidiócesis refleja este enfoque. El pasado 16 de septiembre, en el contexto de nuestra "Celebración en el Espíritu de la Esperanza: El Gran Jubileo", lanzamos con oraciones la tercera fase de nuestra Viaje de la Esperanza hacia el 2001, llamada evangelización.

La confirmación fue escogida como el centro de nuestra práctica para crear conciencia que la evangelización es un llamado bautismal y que los regalos del Espíritu Santo recibidos en la confirmación nos fortalecen para esta misión.

El Papa Juan Pablo II realiza un punto importante sobre la evangelización en la Segunda Parte de su carta, bajo el título "Un rostro cara para contemplar". "Queremos ver a Jesús" (Jn 12,21). Esta petición, hecha al apóstol Felipe por algunos griegos que habían acudido a Jerusalén para la peregrinación pascual, ha resonado también espiritualmente en nuestros oídos en este Año jubilar. Como aquellos peregrinos de hace dos mil años, los hombres de nuestro tiempo, quizás no siempre conscientemente, piden a los creyentes de hoy no sólo "hablar" de Cristo, sino en cierto modo hacérselo "ver". ¿Y no es quizá cometido de la Iglesia reflejar la luz de Cristo en cada época de la historia y hacer resplandecer también su rostro ante las generaciones del nuevo milenio? Nuestro testimonio sería, además, normalmente deficiente si nosotros no fuésemos los primeros *contempladores de su rostro...*"

El papa realiza un punto importante sobre nuestra misión evangelizadora, el enfoque es en la persona de Jesucristo; no es un idea filosófica abstracta sobre la encarnación. Jesucristo es una persona. Si queremos evangelizar y eso ocurre a través de la contemplación. La oración de cuaresma no prepara a mostrar el rostro de Jesús a aquellos de buscan. †

Traducido por: Language Training Center, Indianapolis

## Letters to the Editor

### A few bouquets

In the past I have sent you letters of complaint and criticism, so I feel it only fair that I compliment you when you do well.

I am a catechist in both R.C.I.A. [Rite of Christian Initiation of Adults] and religious education for high school students, and after reading Jennifer Del Vechio's piece on the front page about an enhanced religious education curriculum advocated by Archbishop Buechlein, I just had to shout, "Hooray!"

I have been struggling with and against these poor materials being used in classes for several years and could never understand what the authors had against teaching the doctrines and fundamentals of Catholicism. It took all my ingenuity and available personal resources to get around these deficiencies. Often, using my own resources and the church's copying machine, I literally invented my own course that I sort of slipped in to the sessions.

Thank you Archbishop Buechlein.

In addition, I want to praise Daniel Conway's editorial about "Anti-Catholicism in the Arts." It almost seems that there is a tacit agreement

among certain sectors of our society that anything that undermines Catholicism and religion in general should be advocated, presented as freedom and even sanctioned by the government. The attacks on the dignity of these institutions can only be a prelude to attacks on the dignity of government and patriotism itself, and eventually the destruction of the value and dignity of the human person.

Harry F. Docke, Indianapolis

### 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. †

### Research for the Church/James D. Davidson

## Catholics' membership in civic, religious groups

To what extent, and in what ways, are Catholics involved in civic and religious groups?



For example, how many Catholics belong to fraternal and sorority groups, such as the Elks and women's groups, or educational and cultural groups, such as book clubs and music groups? Also, to what extent, and in

what ways, do secular factors, such as income, and religious factors, such as commitment to the Church, affect Catholics' involvement in these groups?

To explore these issues, colleagues and I asked American Catholics about their membership in civic and religious groups in 1999. We specifically asked about "groups that have meetings which members attend fairly regularly." Sixty-two percent of Catholics said they don't belong to any such groups; 38 percent said they belong to at least one group. Twenty-one percent belong to one organization; 17 percent belong to two or more.

Ten percent are involved in religious groups, such as the Knights of Columbus, small Christian communities, a parish altar society and Bible study groups. Seven percent are in fraternity or sorority groups, including the Elks, women's groups, VFW and neighborhood organizations. Five percent are in sports and fitness groups, such as athletic clubs and sports teams. Three percent are in educational and cultural groups, including the PTA, book clubs, music groups, and computer clubs. Two percent are in political or volunteer groups, such as 4-H, Boy Scouts and Girl Scouts, and social justice groups. One percent of Catholics are in business groups, the Chamber of Commerce, or union groups. Another 10 percent are in a variety of "other" groups.

Income affects Catholics' civic engagement. Fifty-seven percent of Catholics with incomes of \$75,000 or more are in groups, compared to 47 percent of Catholics with incomes between \$30,000 and \$74,999, and only 30 percent of Catholics with incomes below \$30,000. Catholic men and women are equally involved (62 percent of both sexes belong to some civic or reli-

gious group). However, they often participate in different groups. Men are more likely to belong to sports and fitness groups (7 percent v. 2 percent for women), while women are more likely to be members of fraternal/sorority groups (9 percent v. 5 percent for men) and educational/cultural groups (4 percent v. 2 percent for men).

There are at least two reasons to expect that registered parishioners and people who are most highly committed to the Church would be most involved in civic and religious groups. The first reason has to do with "cultural capital." The Catholic faith urges people to believe that they have God-given gifts. With these gifts, Catholics are to contribute to the building of God's kingdom here on earth. As Catholics, they have a special responsibility to care for others, especially the poor.

The second reason has to do with "social capital." Belonging to a parish and being committed to the Church expands one's social network. They increase the chances that one will interact with people who are involved in both religious and civic organizations. These interactions are likely to produce invitations and opportunities to join civic groups.

The data lend some, but not complete, support for these arguments. Forty-four percent of parishioners, but only 25 percent of nonparishioners, belong to religious and civic groups. Sixty percent of highly committed Catholics, but only 28 percent of those who are low in commitment, belong to groups.

Being a registered parishioner and being committed to the Church are most likely to lead to membership in religious groups, fraternal groups, and sororities. To a lesser extent, they also increase membership in educational and cultural groups, political and volunteer groups business groups, and groups in the "other" category. However, being a parishioner and highly committed to the Church is negatively associated with involvement in sports and fitness groups (suggesting that these activities are functional alternatives to churchgoing for some Catholics).

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

### Las intenciones vocacionales 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.

## Check It Out . . .

A **panel discussion** to learn the truth about drugs and alcohol will be held at 7 p.m. March 27 at Roncalli High School, 3300 Prague Road, in Indianapolis. Panel members include an addiction counselor from St. Francis Hospital, an Indiana State Police officer and a representative from Alcoholics Anonymous. For more information, call 317-787-8277.

The Congregation of the Sisters of the Third Order of St. Francis of Oldenburg will host a concert by the **Russian Archiglas Choir** at 7 p.m. March 20 in the main chapel. The choir is from St. Petersburg, Russia, and is touring the United States as part of a cultural exchange. For more information, call 812-933-6476.

Holy Trinity Church in Indianapolis will host its Spring Bazaar on March 24. Orders for **potica for Easter** are being taken. The price is \$14 per loaf. To order, call 317-636-8874 or 317-634-2289.

A **"Journey Through the Old Testament"** classes will be held from 7 p.m. to 8:30 p.m. on Thursdays from March 15 through June 21 at St. Lawrence Parish, 6944 E. 46th St., in Indianapolis. Servants of the Gospel of Life Sister Diane Carollo, director of pro-life activities for the Archdiocese of Indianapolis, will teach the classes. To register, call 317-543-4921.

The Msgr. Raymond Bosler Lecture

Series will be held from 7 p.m. to 8:30 p.m. March 20 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. John F. Fink, editor emeritus of *The Criterion*, will discuss **"Vatican II: A Look Forward and Backward."** Fink is also the author of several books. The lecture is free and open to the public. Refreshments will be provided. For more information, call Darcy Troville at 317-635-2021.

Members of Indiana's religious congregations are invited to attend **"2001—A Faith Odyssey: Mobilizing the Faith Community for Positive Youth Development."** The free workshop is scheduled from 9:30 a.m. to noon March 24 at the Christamore House, 502 N. Tremont St., in Indianapolis. The Indiana Youth Institute will present the workshop. For more information, call 800-343-7060.

Mount Saint Francis Retreat Center will have a **benefit night** at the Derby Dinner Playhouse April 2. Tickets are \$30 for the performance of the biblical musical *Children of Eden*. For more information, call 812-288-8281.

Roncalli High School students in Indianapolis will perform the musical **West Side Story** at 7 p.m. March 22 and March 23 and 3 p.m. March 25. For more information, call 317-787-8277.

Single Catholic women, ages 20 to 40,

who want to learn about religious life are invited to attend a **Benedictine Life Weekend** March 23-25 at Monastery Immaculate Conception in Ferdinand. The weekend will focus on the theme, "Lectio Divina: Prayer of a Monastic Heart." Participants will have the opportunity to share in the prayer and community life of the Sisters of St. Benedict. They will also meet other women who are considering religious life. The weekend gives women the chance to experience monastic life without the pressure of making a decision to enter a religious community. There is no charge for the program. For more information, call 800-738-9999.

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 Parish for six weeks from 7:45 p.m. to 9 p.m. on Fridays. The series continues through April 6. Sessions are free and open to the public. Topics are "The Fourth and Fifth Commandments" by Franciscan Sister Norma Rocklage, March 23; "The Sixth and Ninth Commandments: Loving Relationships" by Donna Proctor, March 30; and "The Seventh, Eighth and Tenth Commandments: Honesty in Thought, Word and Deed" by Andrew Hohman, April 6. For more information, call 317-291-7014.

A six-week **Divorce and Beyond Program** begins March 18 at St. Lawrence Parish in Lawrenceburg. The topics for discussion are the process of divorce, self-image, stress, anger, blame, guilt and loneliness. For more information, call Benedictine Sister Mary Cecile Deken at 812-537-1112.

Mount Saint Francis Retreat Center in Mount St. Francis is offering a women's retreat on **"The Gospel Call to the Kingdom."** It begins with check-in between 7 p.m. and 8 p.m. March 23 and ends around 1:30 p.m. March 25. For more information, call 317-923-8817.

The 57th annual **TRIAD concert** will be held at the Scottish Rite Cathedral at 7:30 p.m. March 24 and 2 p.m. March 25. Admission is \$6. The TRIAD is presented by The Columbians of the Knights of

Columbus, the Indianapolis Maennerchor and the Murat Chanters. The theme will be "Hooray for Hollywood," which features music from the movies. For more information, call Larry Litzelman at 317-925-45190.

A one-act play, **The Last Supper**, will be presented at 7:30 p.m. March 31 and April 1 in the Oldenburg Academy Auditorium. Members of St. John, St. Magdalen and St. Maurice parishes will present the play. The play will also be preformed at 7:30 p.m. April 8 at St. John Parish in Osgood.

Stillpoint, a musical group of the Sisters of St. Benedict of Ferdinand, will perform a **Lenten concert** of contemporary sacred music at 2:30 p.m. March 25 in the monastery church. The concert will feature handbells and spiritual songs composed by members of Stillpoint. The concert is open to the public. †

## VIPs . . .

**Rebecca Childers**, a member of Our Lady of Lourdes Parish in Indianapolis, was recently reappointed to a consecutive three-year term on the Citizens Police Complaint Board by Mayor Bart Peterson. She was also elected to serve as president for a second consecutive year by the CPCB members. The Complaint Board reviews complaints of misconduct against IPD officers. Childers has been instrumental in drafting proposed changes to the ordinance that governs the CPCB, and also promoted the inception of an information brochure which is now available. The overall goal of the CPCB is to enhance community/police relations and civilian review. †

## Awards . . .

**Connor Hofmeister**, a fifth-grader at Holy Spirit School in Indianapolis, received first place in the Sertoma Freedom Essay Contest. He received a \$500 savings bond.

**Lindsey B. Easterday** and **Kathryn E. Holmes** were awarded college scholarships from the annual Kiwanis Abe Lincoln Scholarship Award. Easterday, a senior at Cathedral High School in Indianapolis, received an \$8,000 scholarship. Holmes, a senior at Roncalli High School in Indianapolis, received a \$4,000 scholarship.

**St. Simon the Apostle School** in Indianapolis received the Catholic

Schools for Tomorrow Award for Innovation in Technology from *Today's Catholic Teacher* magazine. The annual award recognizes innovation in the integration of educational technology in elementary and secondary Catholic schools. St. Simon won the award for an outreach program in which an Indianapolis elementary school shares its technology equipment, training, and ongoing support with two inner-city schools.

The **Roncalli High School Jazz Band** received a first division superior rating at the Ball State University Jazz Festival and the ISSMA Jazz Band Contest. They were one of 27 high school bands performing at the Ball State music festival this year. †

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# SCHOOLS

continued from page 1

break of violence “can’t happen” on their own school grounds.

Just last year, Sister Mary Angela spoke in the Diocese of Scranton, Pa., where Bishop Neumann High School is located. She said that particular high school did everything short of having metal detectors—which she doesn’t agree with—to provide a safe environment.

All Catholic schools in the Scranton Diocese have a zero-tolerance policy on weapons. Bishop Neumann High has security cameras and secured entrances. Its students are required to put their backpacks in their lockers in the morning and then keep books in clear plastic while in school.

Right after the shooting, police cordoned off the school and questioned students. School officials immediately had crisis counselors available.

Compared to public schools, Sister Mary Angela said, “Catholic schools are safer, in my opinion, but they still have troubled kids.”

Leonard DeFiore, president of the National Catholic Educational Association, agreed.

“Catholic schools aren’t immune from the individual difficulties of our era,” he said, “but their students are exposed to more resources to cope with life’s difficulties.”

Sister Mary Angela added that she has found that Catholic school teachers tend to be more willing to report kids who give warning signs.

“Forget confidentiality!” she advises teachers. “My cardinal rule is to take every comment seriously.”

That message also comes through in the “The Safe School Initiative,” issued last fall by the U.S. Secret Service National Threat Assessment Center in collaboration with the U.S. Department of Justice in Washington and the National Institute of Justice.

The organizations began to take a closer look at school violence after the 1999 school shooting at Columbine High School in Littleton, Colo., that killed 13 people. The study examined 37 school shootings that have taken place since 1974 and looked for potential patterns.

But the study found no single profile of a school shooter, since all the attackers have ranged in age, ethnic background and family situations, and varied from the isolated to the popular student.

But what does stand out, glaringly, is that in more than three-fourths of the shootings studied, the attacker had told someone, and often more than one person, what he planned to do in advance.

Such was the case with Charles “Andy” Williams, who allegedly shot fellow students at Santana High School March 5. According to news accounts, he told at least 20 other students and an adult of his intentions.

“People didn’t take him seriously,” Mary Angela said.



Students at Bishop Neumann Catholic High School in Williamsport, Pa., leave campus following a shooting March 7 that left one eighth-grade girl injured with a bullet wound to her arm. Another eighth-grader was taken into police custody in connection with the shooting.

The Secret Service study also points out that in more than two-thirds of the shootings, the attackers felt bullied.

Another study, released March 8 by the Kaiser Family Foundation, said three-fourths of preteens surveyed say bullying and teasing occur at their schools.

Judy Gibbons, a psychology professor at St. Louis University and interim chair of the school’s psychology department, told CNS that there are methods that work to reduce bullying in schools.

More school districts are now implementing anti-bullying programs that she said are “effective in reducing the number of kids being picked on.”

“It’s a new way to learn,” she said. “Instead of competing, kids work together in groups and reduce their biases to each other.”

Being picked on was something that friends said happened to Williams in California. It may also have been a factor in the Bishop Neumann shooting where the alleged shooter, Elizabeth Bush, reportedly had clashes with students who were picking on some of the school outcasts.

Bush’s lawyer said in a March 8 interview with Reuters that his client is “someone who has vehemently championed the cause of the underdog,” and had recently confronted students over what she felt was their mistreatment of an Asian student.

Attempting to do something about the age-old problem of bullying, the Colorado Legislature is working on a bill that would require the state’s school districts to implement some kind of anti-bullying plan.

But all the programs and legislation will not provide the ultimate answers, according to Alan Demmitt, associate professor of counselor education at the University of Dayton.

He said the school shootings in early March did not serve as a “wake-up call” because they’ve been happening far too frequently.

“It’s a continual problem,” he said, “and we still haven’t figured out how to respond.” †

## Let Us Share The Gift Of Faith We Have Received

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## Parental Guidance

Percent of parents who say they have done the following in regard to school violence...

*Supervised children’s activities more closely*

44%

*Taken steps to find out about security measures at child’s school*

57%

*Spoken to children about not making fun of unpopular students or groups*

80%



# Stem-cell funding issue unleashes flood of lobbying

WASHINGTON, D.C., (Zenit)—Will the Bush administration fund scientific research using stem cells from human embryos?

U.S. Health and Human Services Secretary Tommy G. Thompson is at the center of an argument on the matter, and last week he announced the appointment of a panel of researchers to advise him on the issue.

This news came during a speech given by Thompson in Milwaukee, according to the city's *Journal Sentinel* newspaper March 5. Thompson also said his department would still receive applications for stem cell research grants until the March 15 deadline set by the Clinton administration. The agency, however, will not decide whether to issue the grants until after the legal issues at stake are reviewed.

Some researchers believe that fetal stem cells have the potential to cure many diseases. They hope that pluripotent stem cells can grow into body organs, nerves, tissue and blood vessels. But because these cells are harvested from aborted fetuses and unwanted embryos from fertility clinics, pro-life groups want a ban on the use of government funds for research using stem cells.

In the past, President George W. Bush declared his opposition to stem cell research. During the election campaign, he maintained he would block federal funds for this research. At a Jan. 26 press conference, Bush restated his opposition to federal funding of research involving stem cells derived from discarded fetuses, but he did not commit himself to a ban.

Thompson counts himself as an abortion foe, but in the past has praised research using stem cells, the *Los Angeles Times* reported March 1.

Congress has approved legislation prohibiting the use of government money for research involving destruction of human embryos. But the Clinton administration decided that research on stem cells was not prohibited, so long as researchers themselves did not destroy the

embryos. Thus, they could conduct research on cells taken from embryos that privately funded researchers had destroyed.

Groups involved in the debate over stem cells have been sending letters to Bush, hoping to influence his decision. *The Washington Post* reported Feb. 22 that 80 Nobel Prize laureates signed a letter to the president, urging him to not block federal money for research.

Given the great therapeutic promise of stem cell research, say the laureates, it would be tragic to waste this opportunity to pursue work that could potentially alleviate human suffering.

Among the signatories are James Watson, Nobel in 1962 for co-discovering, with Francis Crick, the structure of DNA; molecular biologist Hamilton O. Smith, a key figure in the genome mapping effort by Celera Genomics; and Edward Lewis, a California Institute of Technology biologist on embryo development.

Criticism of the Nobel laureates' letter came from Dr. David Prentice, professor of life sciences at Indiana State University and an adjunct professor of medical and molecular genetics at the Indiana University School of Medicine, in an interview published Feb. 26 by the "National Review Online."

Prentice explained that there are alternatives to using cells from embryos, namely, adult stem cells from a person's own organs. Another source of stem cells is the small amount of blood left in an umbilical cord after it is detached from a newborn.

"In the last two years," Prentice said, "we've gone from thinking that we had very few stem cells in our bodies, to recognizing that many, perhaps most, organs maintain a reservoir of these cells."

He also pointed out that an advantage of using one's own adult stem cells is that there will be no transplant rejection. On the contrary, patients who use the stem cells of an embryo will require drugs for the rest of their lives

to prevent rejection of the tissue. The only way to avoid this would be for the patient to be cloned and the embryo then sacrificed to obtain stem cells. This poses considerable ethical problems, however, since it involves creating a human being whose only purpose is to be "harvested."

Following the publication of the Nobel laureates' letter, the Culture of Life Foundation sent a petition of its own to the president asking him to favor research using adult stem cells and to prohibit research involving fetal stem cells.

The Feb. 23 letter, signed by foundation president Robert A. Best, affirmed that recent research using stem cells derived from fetal tissue are disappointing. It is apparent, continues the letter, that "they are less useful than adult stem cells in providing new brain cells, nerve cells and other tissue." Best also pointed out that stem cells from adult tissue and from cord blood are free of ethical taint.

A study published March 8 in the *New England Journal of Medicine* confirmed there are medical problems in using fetal cells. That day, *The New York Times* reported on a recent study in which doctors tried to treat Parkinson's disease by implanting cells from aborted fetuses into the brains of patients. The cells failed to show an overall benefit. Moreover, in about 15 percent of the cases, an overproduction of the fetal cells triggered a chemical imbalance that caused the patients to writhe and jerk uncontrollably.

The uncontrollable movements were "absolutely devastating" for some of the patients, said Dr. Paul E. Greene, a neurologist at the Columbia University College of Physicians and Surgeons and a researcher in the study.

The Christian Medical Association wrote to Thompson, urging him to act to prohibit the funding of embryo stem cell research. A March 1 letter, written on behalf of the association's 14,000 members, affirmed, "Umbilical cord blood and adult bone marrow can also provide therapeutically promising stem cells—without sacrificing human beings."

The letter also notes a number of accomplishments by researchers using adult stem cells. For example, the scientific journal *Nature Immunology* recently reported that Canadian scientists have identified a way to make adult stem cells grow in the laboratory. And on Feb. 23, PPL Therapeutics Inc. announced that it can now demonstrate the possibility of producing multipotential stem cells without the need to go through an embryo intermediate.

On Aug. 25, the Pontifical Academy for Life issued a declaration on the question of using embryonic stem cells in research. It pointed out that an embryo is a human subject with a well-defined identity, who cannot be considered a simple mass of cells. As a human individual it thus has the right to life. Moreover, no end—such as the therapeutic use of stem cells—can justify the destruction of an embryo.

As well, the Academy of Life considered illicit the use of embryo stem cells supplied by other researchers. This is so because it involves cooperation in the production and manipulation of human embryos on the part of those producing or supplying them. The declaration concluded with an approval of using adult stem cells, instead of those coming from embryos. Whether President Bush agrees with this kind of evaluation remains to be seen. †

## BEATIFY

continued from page 1

hailed from a total of 37 dioceses. Two of those killed were originally from Uruguay and are their country's first beatified laywomen.

The Church investigation of potential martyrs requires proof only that they died for their faith; no miracle or certification of a life of heroic virtue is needed, as is the case for normal beatifications.

Nonetheless, all of those beatified March 11 had also led lives of extraordinary holiness, the pope said, and without exception explicitly forgave their executioners.

Their martyrdoms "sealed lives interwoven with work, prayer and religious commitment in their families, parishes and religious congregations," he said. "One can say that their exemplary conduct was like a preparation for the supreme confession of faith that is martyrdom."

The pope said it was important for the Church to keep alive the memory of the martyrs because they gave convincing testimony to Christian hope and serenity in the face of difficulty.

The martyrs "are the most eloquent proof of the truth of the faith, which is able to give a human face even to the most violent death, and shows [faith's] beauty even in the midst of atrocious sufferings," he said.

"May their blessed memory remove any form of violence, hatred and resentment forever from Spanish soil!" he said.

At the Angelus prayer after the beatification Mass, the pope urged Christians to make greater use of the rosary, saying the newly recognized martyrs sustained themselves in prison by reciting the prayer alone or in small groups.

"How efficacious is this traditional Marian prayer in its simplicity and profundity! The rosary constitutes in every epoch a valid help for countless believers. May it also be so for us!" he said. †

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## Italian officials, Church leaders criticize plans to clone humans

ROME (CNS)—Plans by a team of U.S. and Italian doctors to clone human babies drew a chorus of negative reaction from Italian officials and Church leaders.

Vatican experts, however, virtually ignored the team's announcement, which came at a press conference in Rome March 9. Some scientists said the project would inevitably produce premature deaths and physical aberrations, while others called it a publicity stunt with little chance of succeeding.

The cloning team is led by Panayiotis Zavos, a U.S. fertility researcher, and includes Severino Antinori, an Italian fertility doctor who has drawn past criticism for helping women in their 60s to conceive.

They vowed to press ahead with their project to clone a human being, saying it would be done in a Mediterranean country but without specifying which one. They said they were responding to requests by infertile couples.

Cardinal Carlo Martini of Milan said March 10 that scientists must remember that "human dignity is the first consideration" in using scientific knowledge.

"The human being can never be a reality fabricated solely with technology. The human being has an innate richness and natural dignity that must not be violated in any way," Cardinal Martini said.

The head of Italy's bioethics committee, Giovanni Berlinguer, said cloning a human being was unacceptable on moral and scientific grounds. Renato Dulbecco, a Nobel prize-winning scientist, said he was disgusted by the announcement and that it deserved to be ignored.

Representatives of a wide range of Italian political parties joined in the condemnation. Several experts in genetic research, meanwhile, pointed out that animal cloning has produced scores of failures for every success, with many deaths during pregnancy and physical malformations.

Italian law does not forbid human cloning, but an international ban on the practice has been ratified by the Italian Senate. †

## Spiritual direction benefits prayer life

By Father Richard Rice, S.J.

Sharon joined me for spiritual direction three years ago, seeking a prayer life that would connect her to the living God and lead her beyond the recitation of prayers.

I introduced Sharon to imaginative contemplation, a form of prayer deep in Catholic tradition in which one reads a Gospel passage again and again, then places oneself in the scene.

Now she has a close relationship with Jesus that has affected her whole life.

Dave came to spiritual direction wanting to harness his mind and listen more while praying. I suggested centering prayer, repeating a word or phrase and letting it enter one more deeply.

He now prays this way twice daily and credits centering prayer for a new depth of friendship with God, himself and others.

Mark does an examination of consciousness twice each day around this question: Where was the mystery of God most evident this morning or this afternoon? He then gives thanks for whatever awareness he is blessed with.

Father Tim finds the prayer of the Church a significant way to hold the people of his parish up to God each day.

Mary Ellen has rediscovered the rosary by meditating briefly on each of the mysteries and then on each of the beads. She finds the scriptural rosary profoundly nourishing.

Many of us grew up with *The Baltimore Catechism* notion of prayer as “the lifting up of our minds and hearts to God.” That was fine as far as it went, but it was a half-truth. It emphasized our initiative in prayer.

The new *Catechism of the Catholic Church* has corrected that with its remarkable Part 4 on Christian Prayer. Early in the section appear the words: “Prayer is the encounter of God’s thirst with ours. God thirsts that we may thirst for him.”

Our God is thirsty for us. That is overwhelming when we begin to realize the implications.

All prayer is at God’s initiative. As Paul writes, “We do not know how to pray as we ought, but the Spirit itself intercedes with inexpressible groanings” (Romans 8:26).

God longs to be in union with us, but God has to see us as we are and where we are, not where we are not. God converses differently with each person.

A major duty of a spiritual director is to bring a person a working knowledge and experience of varied prayer forms.

Another duty is to listen until the director can confirm the person’s way of praying or suggest a new way that might dislodge the person from a rut or be more true to the person’s own individuality.

The major hurdle in prayer is to get beyond oneself and beyond simply “saying prayers,” which can invite the attempt to control God, and to begin “being at prayer,” which is to be in responsive conversation with our God.

That is both inviting and terrifying. One has to give up control to be at prayer. Any form of prayer that invites that letting go is the right form of prayer for a person.

At this point in Lent, it is appropriate to evaluate the prayer we have committed to during this season. Is it helping us receive our lives better as a gift from our gracious, merciful God? Is it opening our eyes to others as our sisters and brothers?

If the answer to both questions is “yes,” then we are most likely true to the prayer the Spirit is inviting us to this Lent. If not, we should at least question our prayer of the season. Jesus just might be waiting for us and beckoning us onward.

(Jesuit Father Richard Rice is a spiritual director with Loyola, a spiritual renewal resource in St. Paul, Minn.) †



Participation in the eucharistic liturgy is prayer in action. All parts of the Mass are prayer—not just the words that sound like prayers, but the songs and actions, too. Many Catholics also seek spiritual direction to enhance their prayer life.

## The eucharistic liturgy is the greatest prayer

By Fr. Lawrence E. Mick

The liturgy is prayer.

There is no greater prayer than the Eucharist itself. All parts of the Mass are prayer—not just the words that sound like prayers, but the songs and actions, too.

But Christians need to pray at other times when they are not at Mass. For such prayer, the liturgy of the sacraments serves as a guide.

Our tradition speaks of four basic types of prayer: praise, thanksgiving, petition and sorrow. The liturgy teaches us all four of these types of prayer.

1. The word “eucharist” means thanksgiving, and this suggests that prayer of gratitude may be the most basic prayer for Christians.

We turn to God in prayer because God has blessed us so abundantly. Our gratitude is expressed in the Mass primarily in the great Eucharistic Prayer. This prayer gives God thanks for all the favors

bestowed on us, especially through the life, death and resurrection of Jesus Christ.

Regular participation in this great prayer can teach us to live always with an attitude of gratitude.

2. The liturgy also invites us to praise God simply because God is God.

Many hymns used today offer such praise to God, as do the Glory to God and the Holy, Holy, Holy of the Mass. These songs of praise can remind us that our private prayers should also include some time for pure praise of God’s awesome majesty. Prayer of praise indicates that we know our place before God.

3. Probably our most common type of prayer is prayer of petition.

We are always in need, and we turn to God to ask for what we need. Though there is a danger that such prayer can be too self-centered, it is surely appropriate to express our dependence on God and our trust in divine providence.

Numerous prayers in the Mass are

prayers of petition. Most obvious is the Prayer of the Faithful or General Intercessions. Christians share in Christ’s mission, interceding for the salvation of all people.

4. The final type of prayer, prayer of sorrow or repentance, also involves a request to God.

Besides acknowledging our shame and sorrow, prayer of repentance seeks God’s forgiveness. We can pray this prayer confidently because God has promised to forgive us whenever we repent.

In sacramental liturgy, prayer of repentance is expressed most fully in the sacrament of penance, but several Mass prayers remind us of our need for God’s mercy, such as the Penitential Rite, the Lord’s Prayer, the Lamb of God and the Lord, I Am Not Worthy.

If we want to learn to pray, there is no better teacher than the liturgy.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

### Discussion Point

## Scripture enhances prayers

### This Week’s Question

What is your favorite form of private prayer? Why?

“My favorite form of private prayer is reflection on the Sunday Scripture readings. I find a lot of life there and a lot of understanding of the people of God.” (Tim Maroney, Havre, Mont.)

“Our bishop puts out a little book for the various times of the year, like Advent and Lent. I like it. It helps me to think and focus on the season.” (Kathy Michalik, Linwood, Mich.)

“I like just talking to God in a conversational manner because I know God understands everything I say, and God’s answers are simple enough for me to under-

stand.” (Sister Annette Langenderfer, O.S.F., Tiffin, Evansville, Ind.)

“The Liturgy of the Hours. I like it because it keeps me on track daily. It keeps me in touch with the universal Church, and I love the Psalms.” (Mary Anne Mayberry, Fairmont, Minn.)

### Lend Us Your Voice

An upcoming edition asks: How do you witness to faith? Why do you call this witnessing?

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

## The Doctors of the Church: St. Jerome

(Ninth in a series)

Biographies of St. Jerome usually begin by saying that he was the most learned



biblical scholar of the Fathers of the Church. He was the author of the Vulgate, the Latin translation of the Scriptures that the Council of Trent declared to be the authentic text used by the Church. He is one of the four original

doctors of the Church.

But Jerome was also the most contentious and outspoken of the doctors of the Church, a fearless critic of other Christians with whom he disagreed—including, for a time, St. Augustine. He was quick to get angry and just as quick to feel remorse afterward. Some paintings of Jerome show him striking his breast with a stone, which prompted one pope to remark, “You do well to carry that stone, for without it, the Church would never have canonized you.”

Eusebius Hieronymus Sophronius

(Jerome’s full name) was born about the year 342 at Stridon, Italy. He was sent to Rome for his education and there became fluent in both Latin and Greek. His intellectual curiosity then led him to leave Rome in order to explore other parts of the world. He arrived in Antioch, Syria, about the year 374.

Jerome then withdrew into the wilderness of Chaldis, about 50 miles from Antioch, where he lived as a hermit for four years, spending the time in study and austerity. When he left the desert, he was ordained a priest and moved to Constantinople, where he studied the Scriptures under St. Gregory Nazianzen. From there he went to Rome where he so impressed Pope Damasus that he made him his personal secretary.

Pope Damasus asked Jerome to prepare a revised text, based on the original Greek, of the Latin New Testament. He also revised the Latin psalter. In his spare time, he fostered a movement of asceticism among some of Rome’s noble women. He also managed to make enemies with his outspokenness.

After Pope Damasus died in 384, Jerome decided it was better for him to

return to the East. He went first to Cyprus, then to Antioch, and finally to Bethlehem. He lived in a cave beside the cave where Jesus was born. He founded a monastery for men and three houses of communities of women, and opened both a school and a hospice for pilgrims.

Jerome spent the rest of his life in Bethlehem. Here, from 390 to 410, he finished translating the Bible into Latin, work that he had begun in Rome. After translating the New Testament from the Greek, he translated the Old Testament from the Hebrew.

But he did more than translate the Bible. Among other things, he wrote commentaries on the Old and New Testaments, a large number of letters (published in three volumes) and a variety of controversial treatises on heresies that kept popping up. Jerome could not keep silent about controversial religious issues.

St. Jerome died on Sept. 30, 420. The Church celebrates his feast on Sept. 30.

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

Cornucopia/Cynthia Dewes

## Missing the discipline of Lents gone by

Discipline is one of our society’s new dirty words. It’s up there with piety and authority as something to be avoided, if not denounced in public. It’s just not part of the popular “lifestyle,” and it smacks of being un-American in a land where tolerance has come to mean toleration.



Somehow, the idea of discipline today seems to include hints of abuse, rigidity and unfair moral judgment. The disciplined person may be seen as an automaton who lives a joyless life and forces others to do the same because of allegiance to some unreasonable code of behavior. It’s *Sleeping with the Enemy* without the psychosis.

The disciplines of religion tend to be regarded with a jaundiced eye as well, even among ostensibly religious or church-going people. Some who regularly go to Communion think nothing of fibbing on their taxes or missing Mass when it’s not convenient to go.

As for a sacrament like reconciliation, why bother? Don’t we all have compelling excuses for our behavior which surely must

exempt us from—gasp!—guilt? We were dirt poor during our childhood, or our mother didn’t love us, or we weren’t really ready for that commitment. Whatever.

So, too, the old-fashioned disciplines of Lent have largely disappeared and, to tell you the truth, I kind of miss them. (And I say this not only as an admittedly compulsive person who stacks canned goods right-side up with their labels showing.)

Even though I am the original non-morning person, I was invigorated in the old days by attending 6 a.m. Mass every morning during Lent. It was a real sacrifice for me to get ready and drive to church in the dark and cold, missing some of my already-limited sleep time. But Mass and Holy Communion seemed to refresh me for the whole day, the whole season.

Today it’s hard to find a really early morning Mass to go to, and certainly not a daily one. The shortage of priests has something to do with it, but I think a shortage of discipline is also a factor. I know this is true for myself, because at a stage in life when I have plenty of time and not many obligations I don’t get myself to daily Mass during Lent anymore, if ever.

The old discipline of giving something “up” for Lent seemed easier, but just as effective a spiritual tool as daily Mass when

you did it correctly. It was tempting to give up beer you hated to drink or some kind of candy you never ate, but for me, giving up movies was a more urgent reminder that Christ gave up everything for us.

It’s true, the positive emphasis on doing for someone rather than the negative doing without something is a better way to make Lent meaningful. Personal service to others is a worthy effort at any time of year. But gaining our own attention through denying ourselves something doesn’t hurt, either.

Without the numerous missions and Benedictions and Stations of yore, we’re kind of on our own for spiritual motivation. Today we emphasize Christian outreach, and even almsgiving has morphed into support for the spiritual and emotional “poor” as well as those without “things.” And that’s OK.

Still, even in these more relaxed Lents, we need to remember the spirit, rather than the letter of the Lenten disciplines. We need to remember that we’re not passive riders on life’s journey, but rather co-opters with God for reaching our goal. And our goal is still the glorious Easter.

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

Faithful Lines/Shirley Vogler Meister

## The Irish: twinkling and smiling

As I dashed upstairs at the McCormick’s Creek State Park Canyon



Inn a decade ago, I met a couple of girls about 10 years old. On one girl’s blouse was pinned a large green construction paper shamrock, saying “Kiss me. I’m Irish.”

So I did—kiss her, that is; and she

blushed and giggled with her friend as I continued my ascent. Returning the same way, I ran into the girls again, but this time a shamrock and a kiss were planted on me. Now I giggled and hugged the girl, and I thought, “Perhaps I have a bit of blarney in my German blood.”

Later, I learned the girls were with a family group enjoying a winter weekend, just as my husband and I and friends were doing; and they were sharing the spirit of St. Patrick’s Day with other inn guests.

Conviviality is a trademark of the

Irish. Those who visit the Emerald Isle invariably say the people there are “so friendly, so charming.” Conversely, playwright Sean O’Casey wrote, “America has always been a friend to the Irish people, so when I went over there, I never felt as if I were a foreigner at all.”

Like many Irish, O’Casey rose from the squalor of poverty to world fame. The ability to prosper marked others, too, such as George Bernard Shaw, the Kennedys, William Butler Yeats—to name a few. Yet, ongoing socio-political conflicts continue to plague Ireland, bringing havoc, economic distress and personal grief. Walter Bryan wrote in *The Improbable Irish* that solutions aren’t simple: “Anyone who isn’t confused doesn’t really understand the situation.”

Despite struggles, the majority of Irish are tenacious, cheerful and without guile—like the girls who passed out shamrocks at the inn. The Irish bring joy to their writing, too, according to Diarmuid Russell in his introduction to *The Portable Irish Reader*: “Everywhere

in Irish prose, there twinkles and peers the merry eye and laugh of the people who had little to laugh about in real life.”

Of course, the Irish are also known to be garrulous: “Every St. Patrick’s Day every Irishman goes out to find another Irishman to make a speech to,” said Shane Leslie in *American Wonderland*.

The non-Irish are ready to listen, too—at least among my family and friends; and sometimes we happily don the green on St. Patrick’s Day. Some bishops grant dispensation from fast and abstinence when March 17 falls on a Lenten Friday.

What’s more: American, Irish, Canadian and British scholars have contributed to a book highlighting Irish accomplishments: *The Encyclopedia of the Irish in America*, edited by Michael Glazier (University of Notre Dame Press).

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

Catholic Social Thought/

Fr. William J. Byron, S.J.

## The principle of association

(Part X)

Catholic social teaching views the human person as both sacred and social.

You will notice how most of the word “social” is lodged in the middle of a larger word, “association.” “Association” derives from the Latin preposition *ad*, meaning “to” or “toward,” together with another Latin word *socius* meaning “companion.”

Association, accordingly, means “toward companionship.” It implies social contact. Association involves being with others, enjoying the companionship of others, working with others, sharing life, joy, energy and responsibility with others.

Our faith tradition recognizes that how we organize our society economically, socially, politically and legally will affect each person’s capacity to be with others and to grow in community.

For any human person, it all begins with family. Our social doctrine points to family as the centerpiece of society. That is why Catholic social action always will work to promote family stability and defend the family against any potentially destructive forces.

By association with others in a family, the human person begins the process of socialization. That process continues on through school and work and all the stages of life. It continues by association with others in social institutions that foster growth, protect dignity and promote the common good.

This is how human persons achieve their fulfillment: in relationships with others, in companionship with others.

How many times have you heard the words “I (or we) don’t associate with” this group or that, this person or another? In the Gospel story of Jesus and the Samaritan woman at the well (Jn 4:5-30), the writer felt compelled to explain that Jesus was breaking new ground in meeting alone and speaking with this woman because, as is written in Verse 9, “Jews do not associate with Samaritans.”

That was just one of the many divisions Jesus wanted to close. Association brings people together. By association, individuals overcome isolation. If association is denied, the path to a fuller life is foreclosed.

Catholic social teaching has a nice link at this juncture with Catholic sacramental theology. Association relates to companionship, and companionship, in the Catholic view, relates to Eucharist.

Eucharist is a bread-breaking ritual. Those who gather around the altar to remember their Lord “in the breaking of the bread” are indeed bread breakers.

What a revolution it would be if bread-breaking believers carried the spirit of their Sunday companionship into the companies where they go to work on Monday morning! And what a denial of eucharistic unity it is if Sunday’s bread breakers choose not to associate with other humans they judge to be inferior or deny access to others, for any prejudicial reason, to employment, education, housing or health care.

This Catholic social principle of association can be a powerful force in removing some of those troublesome societal obstacles that block the path of God’s coming kingdom, the promised kingdom of justice, love and peace.

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

Third Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 18, 2001

- Exodus 3:1-8a, 13-15
- 1 Corinthians 10:1-6, 10-12
- Luke 13:1-9

The first reading for this Lenten weekend is from the Book of Exodus.



As its name implies, Exodus deals with the flight of the Hebrews from Egypt, where they were slaves, and their long and wearying passage toward the Promised Land.

This weekend's reading is not a story about this flight.

However, it is intimately connected with this flight, the greatest experience in the ethnic and religious formation of the people. It is a story about Moses.

Moses was the greatest of all the Hebrew leaders and prophets. God gave the law to Moses, and Moses interpreted the law. He communicated with God directly. He was God's chosen representative. Understandably, he was a person of such unequalled importance in the history of God's people.

This weekend's story is about God calling Moses to be the leader of the people. The imagery is important since it is repeated elsewhere in the Scriptures. God appears as fire, just as at Pentecost.

However, the fire does not consume. It symbolizes the fact that God is eternal and self-sufficient. His fire needs no earthly fuel. It is ongoing. Secondly, the creation of God—in this case, the bush—lives. It is good. It is in a sense holy. God created it.

Supplying the second reading is the First Epistle to the Corinthians.

Modern Bibles contain two epistles to the Corinthians written by Paul. Scholars suggest that once there were more. Indeed, it is only reasonable to assume that there were more, or indeed many more, Pauline writings that have been lost.

Since the two epistles to Corinth, each fairly extensive in length, are available in modern Bibles, the teaching of Paul is much contained in his writings to the Corinthian Christians.

Paul was a Jew learned in the religious traditions of his people. He knew very well the importance of Moses in this tradition. This weekend's reading from First Corinthians builds upon this sense of the role of Moses.

In this reading, Paul makes several points. God provided for the people as they wandered across the desert in their flight from Egypt. He gave them food and drink.

They partook of the nourishment given to them by God. Yet still they offended God. They were not loyal. They repaid God's goodness and generosity with disloyalty.

The apostle uses this history to call the Christian Corinthians to fidelity. God provides. We depend upon God's goodness. We must be true to God.

St. Matthew's Gospel is the third reading. This reading furnishes one of the rare references to Pontius Pilate present in the Gospels, other than in the stories of Good Friday. It mentions that on one occasion Pilate had unleashed his Roman troops into a crowd at worship. The worshippers' blood mingled with that of the sacrificed animals.

Jesus insists that these Galilean worshippers were in no way great sinners. Rather, they were the unfortunate victims in a web of sin. Unless this web is broken, other innocents will suffer.

The Lord then goes further. He mentions a tragedy in Siloam, in which 18 people died when a tower collapsed. Neither were they great sinners.

Reform involves whole societies, but it must begin with individuals.

Then, Jesus tells the parable of the fig tree. For three years, a fig tree has failed to produce fruit. The owner of the land orders the tree destroyed. His servant begs for a reprieve of one year. The servant promises special care for the tree, hoping that as a result the tree at last will yield fruit. If it does bear fruit, its future will be happy. If not, justice will prevail. It will cause its own doom.

## Reflection

As we proceed through Lent, the Church offers us these interesting readings.

The first reading concentrates on Moses, and by inference on Jesus. God has not left us to our own devices. He provides for us. Moses was God's gift, as Jesus was God's perfect gift. The Lord leads us, fulfilling in this leadership the mercy of God, given expression long ago in the leadership of Moses.

Through Moses, and finally and profoundly through Jesus, we communicate with God, the Creator, the life-giver.

We are not alone, nor are we misled. We are subject to the effects of sin, within ourselves and more broadly within the societies that we inhabit. We are part of nature. We may be victims of the evil deeds of others, or of nature.

God calls us to resist and reject evil. Whole societies and philosophies may be at fault, but perfection must begin in the earnest and full commitment of each individual. Thus, the Church calls us to reinforce our Lenten resolution. †

## My Journey to God

# Guests from God

How poignant are the homeless on the street,  
Seeking a place protected from the wind,  
Scrounging through garbage cans for crusts and meat  
On which their threatened lives may well depend.  
Some churches that offer a place to sleep  
On the narrow pews are forced to refute  
Claims that their "guests from God,"  
half-starved and cheap,  
Bring well-fed neighbors into disrepute.

From gracious homes and forebears  
many came,  
Deprived of livelihood, striving to cope  
With devastation they were not to blame  
For causing, clinging valiantly to hope.

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



A bag lady's memories may impart  
Such love she is not homeless in her heart.

By Anna-Margaret O'Sullivan

## Daily Readings

Monday, March 19  
Joseph, husband of the  
Virgin Mary  
2 Samuel 7:4-5a, 12-14a, 16  
Psalm 89:2-5, 27, 29  
Romans 4:13, 16-18, 22  
Matthew 1:16, 18-21, 24a  
or Luke 2:41-51a

Tuesday, March 20  
Daniel 3:25, 34-43  
Psalm 25:4bc-5ab, 6-7bc, 8-9  
Matthew 18:21-35

Wednesday, March 21  
Deuteronomy 4:1, 5-9  
Psalm 147:12-13, 15-16, 19-20  
Matthew 5:17-19

Thursday, March 22  
Jeremiah 7:23-28  
Psalm 95:1-2, 6-9  
Luke 11:14-23

Friday, March 23  
Toribio de Mogrovejo, bishop  
Hosea 14:2-10  
Psalm 81:6c-11b, 14, 17  
Mark 12:28b-34

Saturday, March 24  
Hosea 6:1-6  
Psalm 51:3-4, 18-21b  
Luke 18:9-14

Sunday, March 25  
Fourth Sunday of Lent  
Joshua 5:9a, 10-12  
Psalm 34:2-7  
2 Corinthians 5:17-21  
Luke 15:1-3, 11-32

Question Corner/Fr. John Dietzen

# Fasting, abstinence are Church traditions

Why does the Church insist so much on abstaining from meat on days of abstinence?



How did these "meatless" rules begin? (Nebraska)

Interestingly, considering the importance of occasional abstinence from meat has in the tradition of Christian spirituality, there's precious little information on why this should be so. What we do have, however, is curiously fascinating.

Among the Jews, a tradition of abstinence from meat and other foods existed long before Christianity. We find evidence of this in several biblical passages such as the story of Daniel and his friends, who rejected meat offered to them by the king and chose to stick with vegetables (Dn 1:8-16).

Their reasons, it is apparent, went beyond their devotion to Jewish laws concerning "unclean" food. At least in that circumstance, they wanted to avoid meat, and perhaps other foods as well.

From the beginning, it seems, Christians embraced some forms of abstinence (avoiding certain kinds of food), along with fasting (limiting the amount of food) as an ascetical practice.

It was not that meat, or any other creature, was bad and to be avoided. Rather, the purpose was, among other intentions, to do penance, to share voluntarily in the sufferings of Christ and to assure control over the use of these good things so they would not begin to control us.

As St. Augustine (bishop in North Africa from 396 to 430) put it in a homily for the second Sunday of Lent, "We keep from wines and meats, which we have enjoyed the whole year, so that at least for these few days we may live more in the Lord."

In addition, there has been through the centuries a sense that meat, being a richer and more nourishing food, can

expose us more easily to "temptations of the flesh"—not only sexual but all disordered tendencies that can arise from our bodies.

One widely used modern moral theology text held, for example, that the Church wishes to help control these strong desires by prohibiting at times "those foods which taste and nourish better, and which arouse the body to vehement temptations" (Noldin-Schmitt, "De Praeceptis," 676).

The writings of St. Thomas Aquinas are frequently like a breath of fresh air in such matters. Though he wrote more than 700 years ago, his explanations add a more theological and liturgical flavor.

He repeats the theories just mentioned, but he also asks himself the same question you ask. Some people enjoy fish as well as animal meat, he says. Therefore, if we're going to abstain for reasons of desire and enjoyment, either forbid both fish and meat or neither of them.

His response: In its rules on abstinence, the Church tries to deal with what generally happens in daily life. Since meat is commonly more delightful than fish, even though some think otherwise, the Church focuses its attention more on the meat (*Summa Theologiae*, II-147-8).

Finally, in the same place, Thomas Aquinas reminds us of a particularly significant truth, that Lenten good works, self-denial, and even prayers are not ends in themselves, nor are they a means for us to "feel good" if we persevere in whatever resolutions we set for ourselves.

We observe Lenten abstinence, he says, "both for the imitation of Christ, and to dispose ourselves for a more earnest and reverent celebration of the mysteries of our redemption" during Holy Week and Easter.

It is worth remembering those words each day as we live out our Lent.

(A free brochure answering questions that Catholics ask about the sacrament of penance is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions for this column may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

# Groundbreaking set for new Woods Day Care, Preschool

By Mary Ann Wyand

Fifteen years ago, Providence Sister Ann Brendan Burget celebrated St. Patrick's Day with Holy Cross Central School kindergartners by walking with her students in the annual St. Patrick's Day parade in downtown Indianapolis.

This year, Sister Ann Brendan will celebrate the Irish holiday as she looks forward to the groundbreaking ceremony for the new Woods Day Care and Preschool which is scheduled on April 8 at Saint Mary-of-the-Woods.

Next month, after four years of fund raising, the Woods Day Care and Preschool board of directors and administrators will break ground on a new \$1.2 million facility on property along St. Mary's Road near the old softball field at Saint Mary-of-the-Woods College.

A \$200,000 gift from the Sisters of Providence and land owned by the Congregation will help make this dream a reality.

The new facility is expected to be completed early next year. Steve Arnold of MMS and Associates is designing the new day care and preschool facility, and CDI is the general contractor for the project.

The Woods Day Care and Preschool opened in 1987 in a classroom building at Saint Mary-of-the-Woods College. Its founder and executive director, Sister Ann Brendan started the program with donated toys, materials and equipment.

The day care and preschool currently

serves 56 children aged 2-1/2 to 6. The new facility will accommodate 96 children, including infants, which Sister Ann Brendan said is a critical need in the Terre Haute and West Terre Haute communities.

"This is a dream come true," Sister Ann Brendan said. "We have as many as 100 children on a waiting list, and our new 14,000-square-foot building will enable us to meet the needs of the community by providing quality care and education for years to come. We're extremely grateful to the Sisters of Providence."

The facility will meet all federal and state requirements for child care.

Architectural plans will include an indoor playground inside a large atrium, a lunchroom/library, an infant care room, five classrooms and administrative offices. Separate, fenced outdoor playgrounds will be provided for children in several age groups.

More than \$1 million has been raised for the project, said Ann Ryan, a day care board member and chair of the development committee, but an additional \$150,000 still is needed for construction costs and another \$100,000 is needed to purchase furnishings and educational materials.

Ryan and Sister Ann Brendan praised the donors who have generously supported the project, and asked for continued support as the fund-raising efforts continue this spring. †



Above, Providence Sister Ann Brendan Burget, executive director of the Woods Day Care and Preschool, (left) and board member Ann Ryan announce plans for a groundbreaking ceremony on April 8 for a new \$1.2 million child-care facility at Saint Mary-of-the-Woods College.

Left, students at the Woods Day Care and Preschool listen to news about the new child-care facility, which is expected to be completed early next year.

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# Speaker assesses ups, downs of history of women in the Church

CHICAGO (CNS)—Opening a consultation with 150 women in diocesan leadership posts, a former official of the U.S. bishops' conference reviewed the history of "high ascents and steep declines" that marked the bishops' efforts to approve a pastoral letter on women.

The March 11 talk by Dolores R. Leckey, former executive director of the bishops' Secretariat for Family, Laity, Women and Youth and now a senior fellow at the Woodstock Theological Center, also addressed other key issues affecting women in the 19th and 20th centuries and the role that the Catholic Church played in them.

The gathering at Chicago's Drake Hotel brought together top women leaders in U.S. dioceses at the invitation of the bishops' Committee for Women in Society and in the Church. The theme of the three-day consultation was "Hear, Listen, Affirm: The Voices of Women."

Suzanne Magnant, archdiocesan chancellor, participated in the conference.

Leckey centered her keynote talk on the image of a bridge, lined with statues of those who have been important to the progress of women in the Church. From that bridge, she said, one can see some of the past and some of what lies ahead.

But one's views of those and other perspectives can vary, she said, according to where one stands on the bridge.

During "the first wave of reform" when women sought the vote at the end of the Civil War, "the Catholic story line in this was, shall we say, a bit uneven," Leckey said.

Although some bishops supported giving women the vote, others opposed it, she said. It wasn't until the issue came up again after World War I that the bishops agreed that "women in the voting booth would raise the level of civil discourse" in the United States, she added.

The next big issue was the Equal Rights Amendment, first proposed in 1918 and opposed by the National Council of Catholic Women, which was started by the bishops at around the same time, Leckey said. Other Catholic groups supported it, however.

When Cardinal Dennis Dougherty of Philadelphia wrote in a 1945 letter to the National Women's Party that he favored the ERA, Leckey said, "it made it easier for Catholic women to reconcile feminism and their faith."

When the ERA was brought to the fore again in more modern times, it fell to the bishops' Committee on Women in Society and in the Church to take up the matter, Leckey said.

The then-ad hoc committee was chaired by Bishop Michael F. McAuliffe of Jefferson City, Mo., now retired, who "never expected nor intended" to be chairman of that committee but was recruited by the late Cardinal Joseph L. Bernardin after he volunteered to head the vocations committee.

Growing up in a family with six sons and no daughters, Bishop McAuliffe "knew he didn't know much about women," Leckey said, but he set out to really hear women's voices.

One of the committee's first actions under Bishop McAuliffe was a 1978 recommendation that the Administrative Committee support the ERA, because the committee on women was "convinced you could separate the ERA and the abortion issue," Leckey said. That recommendation was unanimously rejected by the Administrative Committee.

Its next project was a series of three structured dialogues over one-and-a-half years with the Women's Ordination Conference. The committee issued a final report on that dialogue, but the



Alicia Alvarez, director of Christian formation in the Diocese of Lubbock, Texas, and Bonnie Lemelle Abadie, director of the Catechetical Center in the Archdiocese of San Antonio, Texas, talk at the opening session of a national consultation on women in the Church and society in Chicago March 11.

Administrative Committee denied permission for publishing that report, Leckey said.

Bishop Joseph L. Imesch of Joliet, Ill., then took over the committee and began what Leckey called "a project full of high ascents and steep declines"—the bishops' pastoral letter on women that took nine years and was eventually defeated by the full body of bishops.

Bishop Imesch and his key collaborators on the pastoral—Sister Mariella Frye, a Mission Helper of the Sacred Heart, and lay theologian Susan Muto—"gave themselves to a difficult cause and for a very long time," Leckey said.

Despite the pastoral's defeat, the action items that were passed have borne fruit in various meetings held and documents approved since then, Leckey said.

In looking at women in the Church today, "we are nowhere near the end of the bridge," she added. "Bishop McAuliffe's words—'We learn to trust by doing'—are very present to me as I continue to take one step at a time."

Archbishop John G. Vlazny of Portland, Ore., current chairman of the committee, welcomed the women leaders to the Chicago gathering, saying he hoped they would find by meeting with their peers the same support he gets from the twice-yearly meetings of U.S. bishops.

But the main goals of the consultation, he said, were to "hear and reflect critically on the experiences of women in the trenches" and to obtain their views on various issues of interest to the Church at large. †

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# Lenten penance services are set around the archdiocese

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of services that have been reported to *The Criterion*.

## Batesville Deanery

March 21, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock

March 22, 7 p.m. for St. Martin, Yorkville, and St. Paul, New Alsace, at St. Paul, New Alsace

March 27, 7 p.m. at St. Peter, Franklin County

April 1, 2 p.m. at St. Denis, Millhouses

April 1, 4 p.m. at St. Maurice, Napoleon

April 5, 7 p.m. at St. Lawrence, Lawrenceburg

April 6, 7 p.m. at St. Mary, Greensburg

## Bloomington Deanery

March 22, 7 p.m. at Our Lord Jesus Christ the King, Paoli

## Connersville Deanery

March 18, 1:30 p.m. at St. Anne, New Castle

March 22, 7 p.m. at St. Mary, Rushville

March 25, 11:30 a.m. at St. Rose, Knightstown

March 26, 7 p.m. at Holy Guardian Angels, Cedar Grove

March 29, 7 p.m. at St. Michael, Brookville

March 31, noon at St. Mary, Richmond

April 2, 7 p.m. at St. Elizabeth, Cambridge City

## Indianapolis East Deanery

March 22, 7 p.m. at Our Lady of Lourdes

March 26, 7 p.m. at St. Simon the Apostle

March 27, 7 p.m. for Holy Cross, SS. Peter and Paul

Cathedral and St. Mary at St. Mary

March 29, 1 p.m. at St. Philip Neri

March 29, 7 p.m. at Little Flower

April 1, 4 p.m. at St. Bernadette

Saturdays during Lent, 4-5 p.m. at St. Rita

## Indianapolis North Deanery

March 18, 1:30 p.m. at St. Joan of Arc

March 20, 7 p.m. at Christ the King

March 21, 7 p.m. at St. Pius X

March 27, 7 p.m. at St. Pius X

March 27, 7:30 p.m. at St. Luke

March 28, 7 p.m. at St. Andrew the Apostle

March 28, 7 p.m. at St. Thomas Aquinas

April 9, 7:30 p.m. at St. Lawrence

## Indianapolis South Deanery

March 19, 7 p.m. at St. Roch

March 25, 3 p.m. for Good Shepherd, Holy Rosary, Sacred Heart and St. Patrick at Sacred Heart

March 26, 7:30 p.m. at St. Mark

March 27, 7 p.m. at Holy Name, Beech Grove

March 27, 7 p.m. at SS. Francis and Clare, Greenwood

March 29, 7 p.m. at St. Ann

April 8, 4 p.m. at St. Jude

## Indianapolis West Deanery

March 21, 6:30 p.m. at St. Monica

March 21, 7:30 p.m. at St. Christopher

March 26, 7:30 p.m. at St. Gabriel

March 28, 7 p.m. at St. Joseph

March 29, 7 p.m. for St. Malachy, Brownsburg; St. Susanna, Plainfield; and Mary, Queen of Peace,

Danville, at Mary, Queen of Peace, Danville

March 30, 7 p.m. at St. Thomas More, Mooresville

April 1, 2 p.m. at Holy Trinity

April 5, 7 p.m. at Holy Angels

April 8, 2 p.m. at St. Anthony

## New Albany Deanery

March 17, 9:30 a.m. at St. Mary-of-the-Knobs, Floyds Knobs

March 21, 7 p.m. at St. Michael, Bradford

March 21, 8 a.m.-2:30 p.m. at Our Lady of Providence High School, Clarksville

March 22, 8 a.m.-noon at Our Lady of Providence High School, Clarksville

March 25, 4 p.m. at St. Joseph, Corydon

March 28, 7 p.m. for Sacred Heart, Jeffersonville, and St. Augustine, Jeffersonville, at St. Augustine, Jeffersonville

April 1, 7 p.m. at St. Joseph Hill, Sellersburg

April 1, 7 p.m. at St. Mary, Lanesville

April 4, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds Knobs

April 5, 7 p.m. at St. Paul, Sellersburg

April 5, 7 p.m. at St. Mary, Navilleton

April 5, 7:30 p.m. at Our Lady of Perpetual Help, New Albany

April 8, 7 p.m. at Holy Family, New Albany

## Seymour Deanery

March 16, 7 p.m. at American Martyrs, Scottsburg

March 21, 7 p.m. at St. Patrick, Salem

March 22, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison

March 25, 7 p.m. for St. Ambrose, Seymour, and Our Lady of Providence, Brownstown, at St. Ambrose, Seymour

March 25, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh

March 29, 7:30 p.m. at St. Ann, Jennings County

April 3, 7:30 p.m. at St. Joseph, Jennings County

April 5, 7 p.m. at St. Bartholomew, Columbus

## Terre Haute Deanery

March 21, 6:30 p.m. at St. Mary Village, St. Mary-of-the-Woods

March 22, 7 p.m. at Holy Rosary, Seelyville

March 25, 7 p.m. at St. Joseph, Rockville

April 3, 1:30 p.m. at Sacred Heart, Terre Haute

April 5, 7:30 p.m. at St. Benedict, Terre Haute

April 8, 6 p.m. at St. Patrick, Terre Haute

April 9, 7:30 p.m. at St. Margaret Mary, Terre Haute †



## Lenten Dining Guide



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# Des Ryan honored for work against the death penalty

By Margaret Nelson

M. Desmond Ryan, executive director of the Indiana Catholic Conference (ICC), was named Indiana Abolitionist of the Year by Amnesty International during a ceremony at the Statehouse on March 7.

Ryan has served as director of ICC for 21 years—and another five on its staff. In 1999, his efforts helped obtain a state Senate committee hearing for the abolition of capital punishment.

Last year, his talks with Gov. Frank O'Bannon resulted in the current Criminal Law Study Commission on the death penalty.

Last summer, ICC and the Indiana bishops issued a video detailing the Catholic Church's position on the death penalty for distribution and viewing by parishes throughout the state.

The executive committee of the Indiana Catholic Conference includes the bishops and representatives of all five dioceses in the state. Archbishop Daniel M. Buechlein is general chair. The committee determines which human rights issues the staff will discuss with legislators. The ICC also has an Indiana Catholic Action Network of 5,000 parishioners who contact legislators about health, education and welfare matters that concern them.

When she presented the award plaque, Nancy Bothne, director of the Midwest

regional office of Amnesty International USA, called Ryan's effort to get the Senate to hear an abolition bill "a breakthrough." Indiana Death Penalty Abolition coordinator for Amnesty International, Karen Burkhart, a member of St. Susanna Parish in Plainfield, served as emcee.

In accepting the award, Ryan said, "I am honored, not only for myself, but for the Indiana Catholic Conference."

He noted that the conference framed objections to capital punishment in 1972 that are still used today, including words Chicago Cardinal Francis E. George used during his recent talk in Evansville opposing the death penalty: "Any needless, purposeless taking of human life is an affront to all of life. Even the most

wretched and unfortunate human being has a life which must be regarded as inviolable."

Larry Landis, Indiana Public Defender Council member, called the 1999 death penalty committee hearing "an ecumenical gathering of almost biblical proportions."

Landis said that Ryan "gets people to do things they know they should, but might not."

Other speakers included William Henry, mayor of Marion; Sarah Kramer, a friend of the late Death Row inmate Gary Burris; and Robert DeComo, manager of the National Council on Crime and Delinquency.

Henry, a Quaker, said, "I find myself an accomplice of the state-supported tak-

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ing of human life.”

Two members of the Indiana House of Representatives, William Crawford of Indianapolis and Vernon Smith of Gary, offered words of support for Ryan between votes in the House.

Rep. Crawford called Ryan “the strongest supporter leading the fight when this [the Statehouse] was a place of total darkness. ... The constitution says our penal system should be based on reformation and not vindictive justice.”

Rep. Smith commended Ryan for “being in the forefront of confronting societal issues, and his earnest efforts toward reform in this arena.”

Kelley D’Amico and Ann Marie Laake, Amnesty International student activists, came to the program from Penn High School in Mishawaka.

D’Amico said, “As citizens of the U.S., it is your duty and your right to tell how you feel about capital punishment.”

Andrew Borland, attorney and friend of Death Row inmate Obadyah Ben-Yisrayl, showed the contrast between a photo of his client and the witness composite drawing, as well as other discrepancies that led to his conviction.

Artists Rae Witvoet and Klaas Wert presented a painting to Ryan.

The event was sponsored by Amnesty International, Black Cross Prisoner Support Group, Bloomington Coalition to Abolish the Death Penalty, Indiana Citizens to Abolish Capital Punishment and North Meadow Circle of Friends.

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



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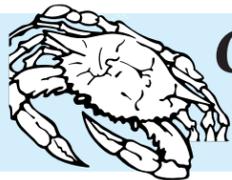
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## Irish

Molly Coleman and Cassidy Kelty show their Irish pride during the annual St. Patrick's Day Parade in Washington on March 11—the weekend before the Irish saint's actual feast on March 17. Both girls and their families attend Catholic parishes in Virginia.



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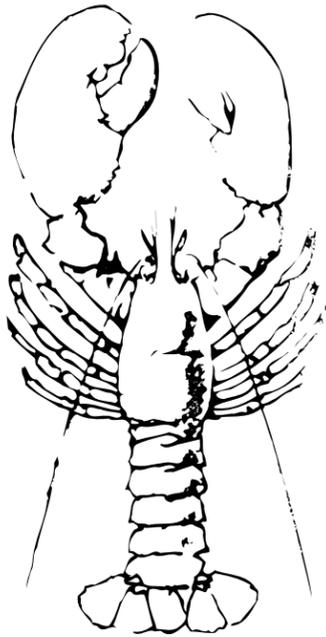
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## The Active List

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).

### March 16

Little Flower School, basement, 1401 N. Bosart St., **Indianapolis**. Fish fry, 4:30-8 p.m., dinner \$5, children's menu. Mass 5:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

Holy Trinity Church, 2618 W. St. Clair St., **Indianapolis**. Advance notice of Spring Bazaar potica sale on March 24. Orders for potica for Easter, \$14 a loaf, due by March 16. No orders will be taken at the bazaar. Information: 317-636-8874 or 317634-2289.

All Saints School, St. Anthony Parish, 337 N. Warman Ave., **Indianapolis**. Fish and shrimp dinners, 5:30-7:30 p.m., carry-out available. Information: 317-636-3739.

St. Michael Church, 11400 Farmers Lane N.E., **Bradford**. Fish fry, 4:30-7 p.m., buffet \$6, children's menu available. Stations of the Cross and

Benediction, 7 p.m. Information: 812-364-6173.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, 5-7:30 p.m., pizza, fish and sandwiches, carryout available. Information: 317-291-7014.

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. Nicholas Parish Hall, 6461 E. St. Nicholas Dr., **Sunman**. St. Nicholas Transportation Fund Committee, fish fry, 4-7 p.m., adults \$6, children 6-10, \$3.50, and children 5 and under, free.

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Rosary followed by Stations of the Cross, 7 p.m.

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.

### March 16-17

St. Michael Parish, 3354 W. 30th St., **Indianapolis**. Saint Meinrad School of Theology, "Exploring Our Catholic Faith" workshop, Fri. 7-9:30 p.m., Sat. 9 a.m.-noon and 1-4 p.m., \$50, less for seniors. Registration: 317-955-6451.

### March 17

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Parents' Club, St. Patrick's Day dance, doors open 6:30 p.m., dinner 7-8 p.m., dance 8 p.m.-midnight, \$15 per person. Information: 317-924-4333.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass, 6 p.m., followed by traditional Irish meal, adults \$5, children \$2.50.

### March 18

Primo South, 2615 E. National Ave., **Indianapolis**. Holy Rosary Parish, St. Joseph's Table Buffet, benefit Catholic education, noon-5 p.m., adults \$12, children \$4. Information: 317-636-2522.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Vespers, Benediction, Lenten reflection, "Lenten Prayer," Father Joseph Riedman, 7 p.m. Information: 317-351-1701.

St. Joseph Parish, 113 S. 5th

St., **Terre Haute**. Hispanic community, Spanish Mass, 2 p.m. Information: 812-234-2665.

St. Paul School Gym, 9798 N. Dearborn Rd., **Guilford**. St. Paul's School Booster Club, whole hog sausage and pancake breakfast, 7:30-11 a.m., carryout available, free-will donation. Information: 812-623-2631.

SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Vespers (evening prayer) each Sunday through Easter, 5 p.m.

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

### March 18-20

St. Malachy Church, 326 N. Green Street, **Brownsburg**. Mission, "Are You Making Time for God?" Father Jim Farrell, 7 p.m., free-will offering.

St. Michael Church, 11400 Farmers Lane NE, **Bradford**. Parish mission, Benedictine Father Jeremy King, 7 p.m. Information: 812-364-6173.

### March 19

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten prayer program, 7-9 p.m., no registration, free-will offering. Information: 812-923-8817.

St. Mary Parish, 777 S. 11th St., **Mitchell**. Parish mission, presenter, Sacred Heart of Jesus



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Father Joseph Dean, 7 p.m. Information: 812-849-3570.

St. Monica Rectory, 6131 N. Michigan Road, **Indianapolis**. Series, "Remembering Church," for Catholics who've been away, 7 p.m. Information: 317-257-3433 or 317-253-2193.

### March 20

Sisters of St. Francis of Oldenburg, motherhouse, 22143 Main St., **Oldenburg**. Russian Archiglas Choir concert, 7 p.m., free-will offering. Information: 812-933-6476.

Indianapolis Convention Center, 100 S. Capital Ave., **Indianapolis**. Celebrate Life

dinner and speaker. Information: Right to Life of Indianapolis, 317-582-1526.

St. John the Evangelist Rectory, 126 W. Georgia St., **Indianapolis**. Mass, 12:10 p.m., Scripture discussion, 12:40-1:15 p.m. Information: 317-635-2021.

St. John the Evangelist Rectory, 126 W. Georgia St., **Indianapolis**. Lecture, John F. Fink, "Vatican II: A Look Forward and Backward," 7-8:30 p.m. Information: 317-635-2021.

St. Vincent de Paul Parish, 1723 "I" St., **Bedford**. Lenten —See ACTIVE LIST, page 19

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## Up Coming Retreats at the Milford Spiritual Center

**Holy Week Retreats**—Father Michael Sparough, SJ will lead the Center's popular Holy Week Conference Retreat April 12-14. The retreat can be integrated with a 6-day privately directed retreat, which begins Palm Sunday evening.

**Women's Weekend**—"Ruth and Naomie: Friends for Life, the Journey of Women from Passover to Pentecost" will be led by Camilla Burns, SND, PhD April 20-22. Sr. Camilla is the Director of the Institute of Pastoral Studies at Loyola University in Chicago. The fee is \$150.

The Milford Spiritual Center is just east of Cincinnati. For more information, or to register for a retreat, call (513) 248-3500. Or visit our website at [www.milfordspiritualcenter.org](http://www.milfordspiritualcenter.org)

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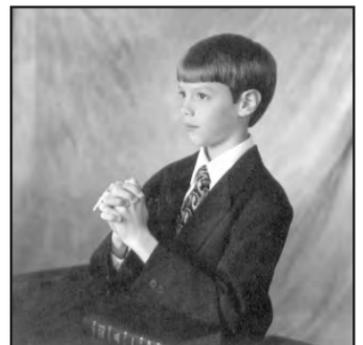
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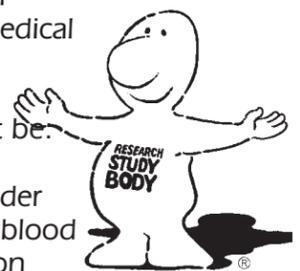
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The Active List, continued from page 18

penance service, 7 p.m.  
Information: 812-275-6539.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Third in series, Father John Maung, "The Passion and Death of Jesus," 7-8:30 p.m.  
Information: 317-351-1701.

**March 21**

St. Mary Parish, 777 S. 11th St., **Mitchell**. Parish mission, presenter, Sacred Heart of Jesus Father Joseph Dean, 7 p.m. Information: 812-849-3570.

St. John the Evangelist, 126 W. Georgia St., **Indianapolis**. Lenten organ recital, 12:40 p.m. Information: 317-637-3941.

**March 22**

St. Vincent de Paul Parish, 1723 "I" St., **Bedford**. Parish mission, presenter, Sacred Heart of Jesus Father Joseph Dean, 7 p.m. Information: 812-275-6539.

Father Conen Hall, St. Lawrence Parish, 6944 E. 46th St., **Indianapolis**. Seder supper, \$6 per person, 6:30-9:30 p.m. Reservations: 317-849-1002.

St. Lawrence Parish, social room, 6944 E. 46th St., **Indianapolis**. "Journey Through the Old Testament," 13-week course by Servants of the Gospel of Life Sister Diane Carollo. "The Pentateuch," 7-8:30 p.m. Information and registrations: 317-543-4921.

**March 25**

St. Roch Parish Life Center, 3605 S. Meridian St., **Indianapolis**. Women's Club, dessert card party, 1:30 p.m. Information: 317-787-5602.

Father Hillman Hall, St. Andrew Parish, 235 S. 5th St., **Richmond**. Lenten day of reflection, registration 12:30 p.m., salad luncheon 1 p.m., presentation 2 p.m., Father Kevin Morris, "Rocky Roads: Is There an Easy Path to Heaven?"

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

**March 27**

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten prayer program, program includes Mass, 9 a.m.-3 p.m., no registration, free-will offering, bring "brown bag lunch." Information: 812-923-8817.

**March 29**

St. Paul Parish, 814 Jefferson St., **Tell City**. Lenten theology night out, Franciscan Father Thomas Richstatter, "Journeying Through Baptism to Mature Adult Faith," \$7.50 dinner and presentation, registration 6 p.m., dinner 6:20 p.m. Reservations: 812-547-7994.

**Recurring**

**Daily**

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

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

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**.

Prayer line, 317-767-9479.

**Weekly**

**Sundays**

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

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

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

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

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

**Mondays**

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

St. Thomas the Apostle

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

**Tuesdays**

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

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. 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 pro-

gram, 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. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Lenten Friday rosary and Stations of the Cross, 7 p.m.

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**

**Third Fridays**

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

**Third Saturdays**

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

**Fourth Saturdays**

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



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# Archbishop asks governor for clemency for Gerald Bivins

By Mary Ann Wyand

As *The Criterion* goes to press, Indiana Death Row inmate Gerald Wayne Bivins is scheduled to become the eighth man executed by the state since 1981 if his execution by lethal injection takes place on March 14 at the Indiana State Prison in Michigan City.

His execution could be stayed by a federal court, but Bivins said he will not seek review in federal court, will not ask that court to stay his execution, and will not seek clemency from Indiana Gov. Frank O'Bannon.

Bivins was sentenced to death for the 1991 robbery and murder of the Rev. William Radcliffe at a rest stop along I-65 near Lebanon.

On March 9, Archbishop Daniel M. Buechlein sent a letter to Gov. O'Bannon asking for clemency for Bivins.

"The Roman Catholic Church believes the state's killing of Mr. Bivins would be morally wrong," Archbishop Buechlein said in the letter. "Our beliefs against

the death penalty are founded on the idea that because each person has been touched by the Creator, each life is sacred and each person is of inestimable worth.

"As Catholics, we believe that relying on the death penalty as a form of punishment shows disrespect for the dignity of human life," the archbishop said. "We—for the state is acting in the name of all of us—cannot defend life by taking another life. Violence just begets more violence."

Archbishop Buechlein also offered his prayers for the victim, the Rev. William Radcliffe, and for his family.

"We recognize the importance of justly punishing people who commit crimes," the archbishop said, "but we believe the appropriate punishment for Mr. Bivins would be life imprisonment without the possibility of parole."

Archbishop Buechlein said during the past year he visited federal Death Row inmates at the U.S. Penitentiary in Terre Haute and "saw the work of the Holy Spirit in them. Every person deserves the time and opportunity to be redeemed."

St. Susanna parishioner Karen Burkhart of Plainfield, Indiana death penalty abolition coordinator for Amnesty International, said during a speech at the Indiana Statehouse on March 13 that, "The tragic murder of Rev. Radcliffe was an appalling crime. However, further killing only undermines the humanity and dignity of all Indiana citizens. The death penalty is a symptom of the culture of violence, not a solution to it."

Last year, Burkhart said, Gov. O'Bannon asked the Criminal Law Study Commission to investigate the death penalty, but no report has been issued.

"The commission has yet to answer most of the questions raised by the governor, including questions concerning racial bias, fairness, protection of the innocent and cost," she said. "It is unconscionable to allow the execution to proceed with questions about the death penalty under study and in question. The least Gov. O'Bannon can do is stay Mr. Bivins' execution until the study commission has completed its report." †

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# Rest in peace

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

**BEEBE, Harold T., Sr.**, 90, Our Lady of Perpetual Help, New Albany, March 3. Father of Harold Beebe Jr. Brother of Valada Stein. Grandfather of four. Great-grandfather of six.

**BENDER, Alma C. (Speth)**, 90, St. Louis, Batesville, Feb. 21. Aunt of several.

**BLANDFORD, J. Todd**, 41, St. Paul, Tell City, Dec. 21. Father of Jerome and Sean Blandford. Son of Mary Ann Blandford. Brother of Cindy LaGrange, Lori Schroeder, Craig and Danny Blandford.

**CASEY, Daniel J.**, 45, St. Barnabas, Indianapolis, Feb. 20. Father of Bryan Casey. Son of Marguerite and Daniel Casey Sr. Brother of Erin Chamberlin, Paul and Sean Casey.

**CELA, Joseph**, 79, St. Mary, Richmond, Feb. 26. Husband of Mary Cela. Stepfather of Terry Eviston and Joseph Sharp. Brother of Elizabeth Cela. Step-grandfather of four. Step-great-grandfather of three.

**CHRISTIE, Charles D., Jr.**, 70, Holy Cross, Indianapolis, March 3. Father of Charles Christie III. Son of Mary Christie. Grandfather of one.

**CLAISE, Eleanor**, 77, St. Paul, Tell City, Feb. 22. Mother of Mary Scouten, David and Stephen Fisher. Sister of Agnes McCluer and Walter Haller. Grandmother of nine. Great-grandmother of two.

**COLLINS, Edgar R.**, 85, Sacred Heart of Jesus, Terre Haute, March 3. Husband of Helen Collins. Father of Christina Collins. Brother of Irene Farrington and Lena Gilbert.

**CORLISS, Charles V.**, 66, Our Lady of the Greenwood, Greenwood, Dec. 8. Husband of Mary L. Corliss. Father of Anthony, Charles, Donald, Douglas and Joseph Corliss. Brother of Ann, Donna, Merle, Mike and Pat Corliss. Grandfather of 11.

**DAUBY, Josephine F.**, 82, St. Paul, Tell City, Feb. 27. Wife of Clarence Dauby Jr. Mother of Jerry and Larry

Dauby. Sister of Florence Bundy. Grandmother of four. Great-grandmother of four.

**DENSON, John "Johnny" A.**, 60, Our Lady of the Greenwood, Greenwood, Feb. 11. Husband of Frances E. Denson. Brother of Cindy Dotson, Audry Wolcalle, Mike and Steve Denson. Stepfather of Judy Bowff and Christine Long. Son of Theresa (Nichum) Denson. Brother of Theresa Mitchell, Sarah Smith, Debi Pepper, Ruth Van De Vanter, Dennis, Jimmy, Ronald and Sheridan Denson. Grandfather of 19. Great-grandfather of six.

**DIEHL, Janet Campbell**, 80, Christ the King, Indianapolis, March 1. Mother of Marjory Kasper and Hugh Diehl. Sister of Betty Eskuri. Grandmother of two.

**DWENGER, Leonard J.**, 66, St. Mary, Greensburg, March 7. Husband of Janet M. Dwenger. Father of Terrica Moorman and Todd Dwenger. Brother of Ruth Hamilton, Betty Harris, Anna McCullough, Rose Powers, Kathleen Scheidler and Edward Dwenger. Grandfather of two.

**ECKWERT, John Weir**, 83, St. Lawrence, Indianapolis, Feb. 12. Husband of Ethel (Smith) Eckwert. Father of David, Kenneth and Mark Eckwert. Stepfather of Lynda King, David and Ken Smith. Brother of Mary Tayler. Step-grandfather of nine. Step-great-grandfather of 11.

**EDWARDS, Mary Rogers**, 84, Our Lady of the Greenwood, Greenwood, Jan. 16. Mother of Sylvia Bostock and James Roger. Grandmother of five.

**ELLIOTT, Georgia (Miller)**, 89, St. Lawrence, Indianapolis, Feb. 20. Mother of Kenneth and Paul Elliott. Sister of Charlotte Miller. Grandmother of five. Great-grandmother of eight.

**EVANS, Dorothy L.**, 85, Our Lady of Lourdes, Indianapolis, Feb. 21. Mother of Kathy Denzio, Luscinda Freeman and Randall Evans. Sister of Lena Clymer. Grandmother of five. Great-grandmother of one.

**FARLEY, Ruth H. (Pyle)**, 76, St. Michael, Cannelton, Dec. 13. Mother of Mike, Ron and Steve Hess. Stepmother of Allocieus Neyenhaus, Denny and Harold Hess. Sister of Marcella Busby, Shirley Mathena, Mary Middleton and Clyde Pyle. Grandmother of six. Great-grandmother of eight.

**FARRELL, John M.**, 67, St. Michael, Bradford, Feb. 27. Brother of Martha Lumley.

Uncle of several.

**FORD, Roberta L. "Bobby Lou,"** 74, St. Joseph, Shelbyville, March 4. Mother of Ann Porter and James Ford. Grandmother of five. Great-grandmother of one.

**GOHEEN, Lillian M.**, 88, St. Mary, Richmond, March 4. Mother of Pat Bullerdick and Linnea Kinsey. Grandmother of seven. Great-grandmother of 15.

**GRAVES, Juanita**, 74, St. Paul, Tell City, Dec. 25. Mother of Sarah Graves-Wargel, Christine Hussmann, Becky Maxey, Kitty and John Graves. Grandmother of six.

**GRAVES, Norman A.**, 85, St. Paul, Tell City, Feb. 16. Father of Sarah Graves-Wargel, Christine Hussmann, Becky Maxey, Kitty and John Graves. Brother of Walter Graves. Grandfather of six.

**HAGEDORN, Cletus B.**, 90, St. Paul, Tell City, Feb. 8. Husband of Mary Gertrude Hagedorn. Father of Gletus Malone, Dean, J. T. and Dr. Lloyd Hagedorn. Brother of Margaret Deom, Mary Lautner, Hubert and Nick Hagedorn. Grandfather of nine.

**HORAN, Gertrude R.**, 66, Immaculate Conception, Millhouses, March 2. Mother of Diane AmRhein, Linda Jones, Sandra Horan-Toll, Marcia, Brian, Roger and Stephen Horan. Sister of Arlene Feldman, Elsie Hardebeck, Thelma Harpring, Dan and Tom Lecher. Grandmother of 11.

**HUEBNER, Alvin Walter**, 87, Our Lady of Lourdes, Indianapolis, Feb. 23. Husband of Julia T. Huebner. Father of Nancy Seibert, Robert and Russell

Huebner. Brother of Florence Hormening. Grandfather of eight. Great-grandfather of two.

**JOSEPH, Gary Michael**, 43, St. Jude, Indianapolis, March 3. Son of Lois Joseph. Brother of Cathy Steffey, Anthony, David and Mark Joseph.

**KANE, Andrew Stephen**, 36, St. Christopher, Indianapolis, March 4. Husband of Dawn (Hansman) Kane. Father of Samantha and Zakary Kane. Son of Ann Kane. Brother of Elizabeth, Maria and Matthew Kane. Foster brother of Maria Martinez. Grandson of Nellie McCann.

**KLEEMAN, Carol Ann**, 55, St. Paul, Tell City, Jan. 11. Wife of Larry Kleeman. Mother of Jason, Nathan and Patrick Kleeman. Sister of Janet Luxemburg, Karen and Suzanne Bruce. Grandmother of one.

**KLEMASZEWSKI, Dominick**, 79, Our Lady of the Greenwood, Greenwood, Jan. 5. Husband of Mary Alice Klemaszewski. Father of Robin Klemaszewski. Brother of Mary Ditzler, Julia Grascavage, Stella Marziani, Violet Ignatovich and Frank Klemaszewski. Grandfather of 13. Great-grandfather of two.

**KURKER, Martha**, 89, Christ the King, Indianapolis, Feb. 26. Mother of Mary Kay Fletcher. Sister of Mary Powers. Grandmother of four. Great-grandmother of three.

**MANLEY, Alta Maxine May**, 84, Our Lady of the Greenwood, Greenwood, March 2. Mother of Phillip and William Manley. Grandmother of five. Great-grandmother of one.

**MANSFIELD, Jim**, 47, St. Paul, Tell City, Dec. 18.

Husband of Paula Mansfield. Father of Kristen and Mycal Mansfield. Son of James Mansfield. Brother of Judith Deom, Jane Dreyling and Mary Ann Weatherholt.

**McCAULEY, Clara B. (Bowers)**, 84, St. Lawrence, Indianapolis, Feb. 21. Mother of Peggy Kyser, Jim Cain and Jim McCauley. Grandmother of eight. Great-grandmother of 20. Great-great-grandmother of one.

**MENNEL, Richard Joseph, Jr.**, 70, St. Roch, Indianapolis, March 6. Husband of M. Patricia (O'Neill) Mennel. Father of Kathleen Painchaud, David and Kevin Mennel. Brother of John and Robert Mennel. Grandfather of five.

**METZGER, Marie E.**, 94, St. Thomas Aquinas, Indianapolis, March 6. Mother of Theresa Bowers, Mary Jo Elpers, Bernadette Traeyer, Jane Stewart, Joseph and Harry Metzger. Sister of Mathelida Cavett. Grandmother of 15. Great-grandmother of 15.

**MILTO, Frances J.**, 86, Our Lady of the Greenwood, Greenwood, Feb. 16. Sister of Philip Milt Sr.

**MUNCHHOF, John F.**, 79, Sacred Heart, Jeffersonville, Feb. 21. Husband of Nancy Munchhof. Father of Kristy McIntire, Amy and Michael Munchhof. Brother of Rita Shearer.

**O'CONNOR, James Edward**, 69, St. Patrick, Indianapolis, March 2. Husband of Pamela (Hemphill) O'Connor. Father of Seana Bosma, Nancy Johnson and Michael O'Connor. Brother of Marilyn Therien. Grandfather of eight. Great-grandfather of one.

**PARSON, Robert L.**, 68, St. Roch, Indianapolis, March 2. Father of Linda Stone, Pamela Thompson, Heather Jo, Jonathan, Robert Jr. and Timothy "Fritz" Parson. Brother of Judy Beecham, Kathy Burke, Patty Uehl, John, Pete and Ronald Parson. Grandfather of 13. Great-grandfather of nine.

**PARTEE, A. Louise**, 90, Our Lady of the Greenwood, Greenwood, Nov. 11. Mother of Patricia Comella. Grandmother of two.

**PINDELL, Mikayla Marie Lime**, infant, Our Lady of the Greenwood, Greenwood, Jan. 18. Daughter of Susan Lime and Nick Pindell. Granddaughter of Lynne Garza, Darlene and Richard Lime and Paul Rugenstein.

**RHEIN, Rolan "Rolly" Charles**, 83, St. Christopher, Indianapolis, Feb. 23. Husband of Eulalia I. (Sovay) Rhein. Father of Susan Swanson, Charles and Thomas Rhein. Grandfather of nine. Great-grandfather of four. †

## Corrections

The baptismal name of Providence Sister Marie Germaine Beliveau, who died on Feb. 8 at Saint Mary-of-the-Woods, is Marie Antoinette Beliveau. The baptismal name of Providence Sister Sara Niles, also known as Sister Sara Jane Niles, is Sara Lauretta Niles. She died on Feb. 26 at Saint Mary-of-the-Woods. †



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## Divine Word Father William Kane served at St. Rita Parish

Divine Word Father William Kane, who formerly served three years at St. Rita Parish in Indianapolis, died on March 7 in Boston.

Father William joined the Society of the Divine Word in 1940 and was ordained a priest in 1947. The order is an international congregation of 6,000 brothers and priests who minister to the poor in more than 60 countries.

In 1979, he came to St. Rita Parish to spend three years in ministry to the African-American apostolate. He also lectured in sociology and African studies at Martin University and at the Indiana Women's Prison, both in Indianapolis.

Father William was born in 1920 in Beverly, Mass. He was a lecturer on sociology and

anthropology of African cultures at Divine Word College in Epworth, Iowa, and Loras Collage in Dubuque, Iowa, from 1968 to 1969.

He taught in the society's high school seminaries in Duxbury, Mass., and Girard, Pa., from 1948 to 1961.

For the next 18 years, he served as a missionary in Ghana, West Africa. He also did parish work in the Yendi District, where he was the episcopal vicar. He taught at St. Victor's Major Seminary in the Archdiocese of Tamale, where he was elected a member of the priests' senate.

Father William's last ministry assignment was with the Divine Word community in Boston, where he gave retreats and did parish missions throughout the area. †



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## Positions Available

### Part-Time Cook

Fatima Retreat House, located at 5353 E. 56th Street, is seeking a part-time cook to help prepare buffet style meals for our guests. The position would be about 19 hours per week, with some weekend hours. Interested persons should call Jim Cardenas or Sharon Wagner at 317-545-7681 for more information.

## Positions Available

### Part-Time Housekeeper

Fatima Retreat House, located at 5353 E. 56th Street, is seeking a part-time Housekeeper to be responsible for assisting in maintaining the order and cleanliness of the facility, for the comfort of our guests. This person will also help with general set up of the meeting room space. The hours will be about 18 per week, including occasional weekend hours. Please contact Sharon Wagner at 317-545-7681 for more information.

### Full-time Office Position

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e-mail [nancyt@saltedawg.com](mailto:nancyt@saltedawg.com)

### Elementary School Principal St. Agnes Catholic School Louisville, Kentucky

St. Agnes School is in search of a caring, energetic principal who is dedicated to the mission of teaching and forming our children in the Catholic faith. St. Agnes is an elementary school (Gr. K-8) of 440 students and over 35 faculty and staff. In 1999, St. Agnes was nationally recognized as a Blue Ribbon School of Excellence. Experienced and dedicated faculty, involved parents, and a supportive pastor and school board make this an attractive position. The candidate must be a Catholic and hold Principalship Certification. Candidates with advanced education beyond a master's degree and previous experience as a school principal will be given preference. Strong organizational and interpersonal skills and knowledge of curriculum development are needed.

Send résumé to:  
Principal Search Committee  
St. Agnes Parish  
1920 Newburg Rd.  
Louisville, KY 40205  
Résumé Deadline: April 13, 2001

### Social Ministry Director

The Cathedral of Christ the King, located in a neighborhood area in Lexington, Kentucky, seeks a qualified individual for the newly created position of Social Responsibility Director. As part of a 10 member staff serving a parish of 2800 families and a parish elementary school, this individual will be responsible for coordination and evaluation of the Cathedral's developing parish social responsibility programs. Applicant must be a Roman Catholic in good standing and have experience in parish or community social action work, strong communication, organizational, and pastoral skills, and knowledge of Catholic social teachings. Send résumé with your authorized list of personal references and comments concerning your accomplishments and personal vision of parish social mission to The Cathedral of Christ the King, Attn: Chair SRC Search, 299 Colony Blvd., Lexington, KY 40502, or e-mail to [bvruschell@aol.com](mailto:bvruschell@aol.com). Deadline: April 15.

### Director of Music/ Liturgy Coordinator

An active parish of almost 1000 families, seeks a full-time Director of Music/Liturgy Coordinator to continue and develop music ministries and parish liturgical life. Responsibilities include: planning, coordinating and providing music for weekend liturgies and sacramental celebrations as well as seasonal celebrations; keyboard and choral skills are essential.

Other responsibilities include: overseeing and working with coordinators of liturgical ministries, liturgy planning teams and art & environment committee. Requirements also include: thorough knowledge of Vatican II liturgical principles; ability to work collaboratively with parish staff and parishioners.

Position opening: immediately; competitive salary and full benefits.

Send résumé and references to:  
**Search Committee**  
St. Anthony of Padua Parish  
316 North Sherwood Avenue  
Clarksville, IN 47129  
(812) 282-2290

### Elementary School Principal

Holy Name School invites qualified candidates to apply immediately for the position of principal. Our ideal candidate possesses excellent administrative and communication skills, the leadership and creativity to foster growth and continuous improvement, and the ability to establish high expectations for staff and 260 students in kindergarten through the eighth grade.

Candidates must be practicing Catholics, have a valid teaching certificate, classroom teaching experience, and a degree in administration or pursuing such a degree. Please send inquiries by March 30 to:

Rita Parsons  
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Office of Catholic Education  
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EOE

# News briefs

## U.S.

### Miami Archdiocese gives \$350,000 in quake relief to El Salvador

MIAMI (CNS)—The Miami Archdiocese has donated \$350,000 in earthquake relief funds to the Church in El Salvador. Most of the money will go for construction of temporary housing, said Auxiliary Bishop Thomas G. Wenski of Miami. About one-sixth of the population was left homeless, Bishop Wenski said after a March 4-6 trip to deliver the funds to Caritas, the Salvadoran bishops' aid agency. A series of earthquakes in January and February left more than 1,300 people dead and destroyed more than 315,000 houses in the Central American country with a population of 6 million. "It will be a Herculean task to rebuild," said Bishop Wenski. He said that temporary housing has to be built before the rainy season starts in May.

### Pax Christi USA names new national coordinator

ERIE, Pa. (CNS)—The national council of Pax Christi USA, the national Catholic peace movement, has selected David A. Robinson as its next national coordinator. Robinson, who has worked at the Pax Christi USA national office in Erie for 10 years, will succeed Nancy Small on Aug. 6, following Pax Christi USA's national assembly in Memphis, Tenn., Aug. 3-5. Robinson has held several key positions at the national office, including coordinating and directing programs since 1993. He also coordinated the organization's young adult outreach and conscientious objection work, coordinated local and

regional group development and served as editor of the *Catholic Peace Voice*, Pax Christi USA's quarterly newspaper.

### Catholic-values investment firm, Aquinas Funds, ranks high

DALLAS (CNS)—Aquinas Growth Fund ranked first among all religious-based mutual funds in its five-year return rate, according to a report by a leading financial analyst. In a report on performance through the end of 2000, Wiesenberger, a fund-tracking division of the global company Thomson Financial, placed all four Aquinas Funds among the top 15 in the category. Also prominent in the top 15 were seven Lutheran Brotherhood funds. The Dallas-based Aquinas Funds group describes itself as "America's first Catholic values mutual funds." The Wiesenberger report said the Aquinas Growth Fund, formerly called the Aquinas Equity Growth Fund, topped the list in five-year returns at 19.65 percent per year. It ranked third in three-year returns at 15.49 percent.

### Task force to look at ways to strengthen Erie's Catholic schools

ERIE, Pa. (CNS)—Bishop Donald W. Trautman of Erie gave a panel of educators charged with making Catholic elementary schools in Erie viable for the next 10 to 20 years two commandments. First, he said, Catholic education is not for the elite, and second, the diocese will continue to offer its faith tradition and values to both Catholics and non-Catholics. "We want to serve all of God's people," Bishop Trautman said. During a February press conference, the bishop announced that a 10-member Blue Ribbon Task Force would be studying Catholic elementary schools in Erie, especially in the central city, as declining enrollments and higher costs threaten their viability.

## WORLD

### Catholic, Anglican bishops in Guyana urge peaceful elections

GEORGETOWN, Guyana (CNS)—Catholic and Anglican bishops of Guyana issued a joint letter appealing for peace in the run-up to general and regional elections March 19. The call comes in the light of increasing incidents of election-related violence. "The recently reported incidents of violence committed at public meetings do not look promising at this stage of the campaign for national and regional elections," Catholic Bishop Benedict Singh of Georgetown and Anglican Bishop Randolph George wrote in their joint letter. In early March, three government ministers were stoned when they held a public meeting in an area thought to be an opposition stronghold. Political parties reported that their activists have been shot at and have been involved in clashes with supporters of opposing parties. One recent death was attributed to political motives.

## PEOPLE

### San Antonio archbishop has multiple bypass surgery

SAN ANTONIO (CNS)—Archbishop Patrick F. Flores of San Antonio was reported recovering well after bypass surgery on his main heart artery and six others March 11. Dr. Javier Marcos, a cardiovascular surgeon, said the four-and-a-half-hour open-heart operation was "very, very successful." Archbishop Flores, 71, went to Christus Santa Rosa Hospital for tests because he was suffering chest pains and breathing difficulties the previous week. He was originally scheduled for tests Friday, March 9, but delayed them until Sunday because of other duties. Marcos said Archbishop Flores did not suffer a heart attack, but the blockage was so severe that one could have occurred within days if they had not operated. †

*Classified Directory, continued from page 22*

## Positions Available

### Director of Religious Education

St. Lawrence, an 1150+ families parish, seeks a practicing Roman Catholic who can work with the parish team. Responsibilities include: Parish Religious Education program K-8th grade, Children's Liturgy of the Word, St. Lawrence School sacramental preparation, Sunday children's pre-school, Confirmation Preparation, and Bible School. Degree in Religious Education or related field and/or appropriate experience. Competitive salary and diocesan benefits package. Position available in the summer of 2001. Send résumé by May 1st to:

Search Committee  
St. Lawrence Church  
1916 Meharry Street  
Lafayette, IN 47904

### Principal

St. Mary-of-the-Knobs Catholic School invites qualified applicants to apply for the position of Principal. Our parish is committed to start a Catholic school beginning in the fall of 2001. It will begin with a Kindergarten class and add one additional grade each year thereafter until we reach Preschool thru Grade 6. Currently, a Catholic Preschool exists. The Principal will be responsible for Preschool-Grade 6.

Our ideal candidate must currently possess or be eligible for an administrative license and bring vision, focus, energy and leadership in accomplishing our school mission. If you believe you possess the qualities to help us reach our mission in providing excellence in Catholic education, please send your résumé to:

Joe Peters  
Office of Catholic Education  
Archdiocese of Indianapolis  
P.O. Box 1410  
Indianapolis, IN 46206

*This position will be filled in April.*

### Part-time Director

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Leslie Kleschick  
8521 Williams Cove Ct.  
Indianapolis, IN 46260

or call (317) 466-0807 for further information.

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### Director of Office of Religious Education Diocese of Joliet, Illinois

**DESCRIPTION:** Serve as leader and facilitator of the entire Diocesan Religious Education Office, its mission and work to articulate that mission, goals and objectives of the Religious Education Office. Take an active role in determining the resources and services needed to assist the local Church in realizing these goals.

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FOR INFORMATION OR APPLICATION, CONTACT  
Michael A. Svach, Director of Personnel  
402 S. Independence Blvd., Romeoville, IL 60446-2264  
Ph 815-834-4077 - E-mail msvach@dioceseofjoliet.org

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### Administrative Assistant/Receptionist

The Office of Stewardship and Development is seeking a full-time administrative assistant/receptionist. Duties include answering incoming calls in a courteous manner, directing callers and visitors to appropriate team members, providing support for the Director of School and Agency Services, and serving as a member of the Donor Services team.

The position requires outstanding communication and customer skills, knowledge of development software and office procedures, and attention to detail.

Please send résumé and salary history, in confidence to:

Ed Isakson  
Director, Human Resources  
Archdiocese of Indianapolis  
P.O. Box 1410  
Indianapolis, IN 46206  
fax: (317) 261-3389  
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### Donor Services Coordinator

The Office of Stewardship and Development is seeking a full-time Donor Services Coordinator to assist with the expansion of departmental services, including web page development, donor research, and a matching gifts program. This position is also responsible for providing departmental support by creating database reports, writing newsletter articles and accountability reports, and assisting with database management.

The position requires a bachelor's degree in a related field and three or more years experience, preferably in the development field. Competency in database management and web page development are important.

Please send résumé and salary history, in confidence to:

Ed Isakson  
Director, Human Resources  
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