



The

Criterion

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February 15, 2002

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Power of prayer: For pope, it's a way to right the world's evils

VATICAN CITY (CNS)—For as long as his closest aides can remember, Pope John Paul II has risen each morning and spent the first hour of the day on his knees, praying privately before a crucifix.

Now the 81-year-old pope would like the rest of his Church to follow suit and rediscover the power of prayer.

The “down on your knees” part is optional, however. Pope John Paul recommends all kinds of prayer, stand-up or sit-down, in church or on the subway, including such varied forms as quiet invocation, the reading of Scripture and personal “conversations” with God.

In recent months, the pope has been beating the prayer drum louder. Prayer is

as necessary and basic as breathing, he said, no less so in the modern world.

When terrorists attacked New York and Washington Sept. 11, the pope went to his chapel and prayed for hours. With the winds of war blowing in October, he asked Christians around the world to pray the rosary daily. In December, he called for a worldwide day of fasting and prayer among Catholics, and in January he convened interreligious leaders to pray for peace in Assisi, Italy.

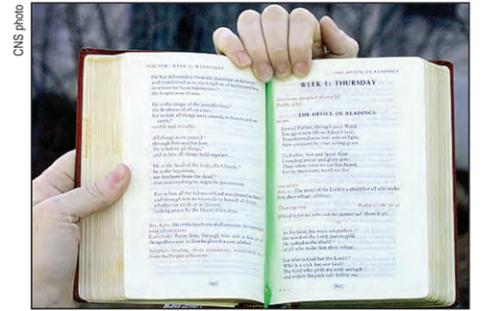
Sometimes these acts have a political significance, as in Assisi, where the pope wanted to illustrate that for true religion violence and intolerance are incompatible with prayer.

But at a deeper level, the pope believes that prayer is the place where people can begin to make sense of their own lives and to right the evils in the world.

“To pray is not to escape from history and the problems which it presents. On the contrary, it is to choose to face reality not on our own, but with the strength that comes from on high, the strength of truth and love which have their ultimate source in God,” the pope told fellow religious leaders in Assisi.

A year ago, the pope said he was convinced the Church needed to deepen its “art of prayer” in the third millennium. Since then, he has dedicated his weekly

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The breviary, or the liturgical book containing the Liturgy of the Hours, is being used by lay Catholics for daily prayer. According to Jesuit Father Gerald O'Collins, a theologian at Rome's Gregorian University, the book that priests usually utilize is being picked up by other Catholics.

Couple uncovers piece of religious history

By Brandon A. Evans

Bob and Janet Newland arrived at Springdale Cemetery in Madison on an unseasonably warm morning last December to find the gravestones shrouded in fog.

From the trunk of their car, they unloaded a shovel, rake, gloves and other tools that they would need to find a missing body.

Janet trudged up a hill through mud and weeds. Her tennis shoes quickly soaked through as she searched the headstones.

Her husband stayed in a flat part of the cemetery—a green, grassy field that at first glance seemed empty. He put on a pair of yellow latex gloves and began digging the moist topsoil away from the cadaverous indentations in the ground.

The rising sun was just beginning to burn off the morning fog. After about 20 minutes of digging, Bob called out to his wife. “I think I found it!” he yelled.

What Newland had found, buried under several inches of dirt, was a prize that had been hidden for the greater part of a century—a gravestone from the first days of a religious order's new life in America.

In 1841, Pierre Caillot, barely 16 years old, came to America from France under the auspices of the Brothers of St. Joseph. His religious name was Brother Anselm.

Four years later, having endured many ordeals under the critical rule of Bishop Célestin de la Hailandière of the Diocese of Vincennes, Brother Anselm was swept to an early death

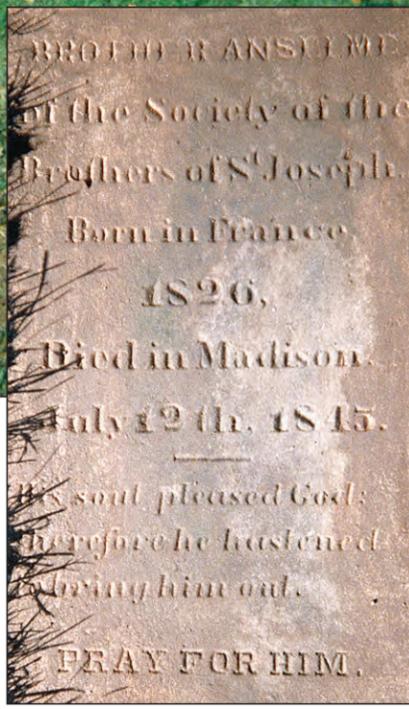
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Submitted photos



Above: Bob Newland shows the long-lost gravestone he found marking the final resting place of Brother Anselm, one of six Brothers of St. Joseph who came to the United States from France in the early 1840s and settled in the Madison area. Brother Anselm's grave had been missing for more than 60 years. The other brothers went on to South Bend to help start the University of Notre Dame.

Right: Although Brother Anselm's gravestone had been buried under several inches of soil for many years, the inscription can still be read.



Pope calls for 'gratuitousness' in giving to others this Lent

WASHINGTON (CNS)—Pope John Paul II exhorted Catholics to a “gratuitousness” in their service and charity to others this Lent.

“What better time is there than Lent for offering this testimony of gratuitousness which the world so badly needs?” the pope said in his annual Lenten message. “In the very love which God has for us, there lies the call to give ourselves freely to others in turn.”

The papal message, dated Oct. 4, the feast of St. Francis of Assisi, was released Feb. 5 in Washington by the U.S. Conference of Catholic Bishops.

For Latin-rite Catholics, Lent began on Ash Wednesday. The theme of the pope's message is “Freely You Have Received, Freely Give.”

“‘What do you have,’ St. Paul asks, ‘that you did not receive?’” the pope said, quoting from 1 Corinthians. “The demand which follows this recognition is that of loving our brothers and sisters, and of dedicating ourselves to them. The more needy they are, the more urgent the believer's duty to serve them.”

Pope John Paul added, “As believers, we must be open to a life marked by ‘gratuitousness,’ by the giving of ourselves unreservedly to God and neighbor.”

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Student's letter to troops yields patriotic surprise

By Jennifer Del Vecchio

Colleen Harrington never expected the U.S. troops fighting in Afghanistan to respond to a letter she sent.

And she never gets mail.

However, last week a large envelope arrived at her house with a special gift inside from the troops—an American flag complete with a letter and certificate stating it was flown just for her in a mission over Afghanistan.

“I just couldn't believe it,” said Colleen, a sophomore at Roncalli High

School in Indianapolis. “With all they have to do over there and being so busy, why would they take the time to send a flag to one kid in America?”

The letter that Master Sgt. Linda Long wrote back holds the answer.

“In a meager attempt to show our thanks for your personal display of love and kindness for us, we have included an American flag that was flown especially for you,” Long wrote.

Colleen had written a letter to the men and women serving in the Air Force at the Ahmed Al Jaber Air Base in Kuwait at

Christmas time.

It was part of a class project that is done every year by the foreign language students. This year was especially meaningful after the Sept. 11 terrorist attacks, and the students “really hit it hard,” said Principal Chuck Weisenbach.

Colleen wrote that she sympathized with the troops who were away from their families.

“I told them that no one else was serving me now but them, and how proud I was to be an American and that I was

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BROTHER

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by the strong currents of the Ohio River. The pastor of St. Michael Parish in Madison eulogized the young man, who was loved by nearly all in town. Catholic and Protestant families alike had sent their children to be educated by Brother Anselm.



Submitted photo

Many historians and Holy Cross brothers had thought for years that Brother Anselm's gravestone had been swept away by the Ohio River in the 1937 flood. The brothers now believe that the stone was laid flat on the ground years ago to protect it from vandals. It became covered by dirt and was lost until Bob and Janet Newland found it last December.

The townspeople erected a tombstone and buried him in Madison Cemetery. "The people loved him down there," said Holy Cross Brother George Klawitter. "For some reason this young guy ... ran the school all by himself."

Of the five other brothers that came with him to America, one left the order, and the others, now known as the Congregation of Holy Cross after a city in France, traveled to South Bend, Ind., to found the University of Notre Dame.

Those four brothers are buried at the university.

That much of the history is known for certain, but the final resting place of Brother Anselm was nearly lost forever.

In 1936, a Holy Cross brother visited Brother Anselm's gravesite in Madison and took some notes about the stone over his casket.

A year later, the Ohio River flooded parts of the cemetery, sweeping away graves and erasing history. Some historians assumed that Brother Anselm's gravestone was lost in the flood.

Brother George said that over the years people were sent to see if they could find the marker, but there were many obstacles.

"The records that would have said where [Brother Anselm] was [buried] had been destroyed in a fire," said Janet Newland, the archivist for the Archdiocese of Indianapolis and a member of Cathedral Parish in Indianapolis.

Although Brother Anselm's gravestone was lost and the cemetery records had been destroyed, the Holy Cross brothers suspected that Brother Anselm would have been buried on the hill in the cemetery—an area where poorer people were buried.

For years, it seemed that nature would not relent in providing ways to stop the search for the gravestone, a quest which the brothers persisted in.

One brother who visited the site twisted his ankle badly. Other brothers were kept at bay by the copperhead snakes that infest the hill during the

warm seasons. No one was able to locate Brother Anselm's grave.

Years ago, Bob Newland attended Cathedral High School when it was run by the Holy Cross brothers at 1400 N. Meridian St., in Indianapolis—now the site of the Archbishop O'Meara Catholic Center.

Bob recently had gotten back in touch with some of the Holy Cross brothers, and heard the story about Brother Anselm and the lost gravestone.

A history buff, Bob was intrigued by the mystery and volunteered to help the brothers search for the gravestone.

He and his wife went to Madison in April and gathered some information.

They learned that the sextons who previously had cared for the cemetery said that the oldest graves left were on the hill. That seemed to give support to the theory that Brother Anselm's grave might be located there, but when the grave was never found, most people figured that it must have been carried away in the 1937 flood.

But, the Newlands discovered, the flood never had anything to do with the missing grave. Neither did the hill.

The newest sexton, Robert Leach, told them that there was another section that also contained some old graves. It was located on the far north end of the cemetery, beyond a small stone wall.

The wall looked so much like the boundary of the cemetery, that no one apparently ever searched for Brother Anselm's grave beyond it.

"There didn't appear to be any gravesites," Janet Newland said. "It was a grassy area and all the tombstones are flat, and the grass had kind of grown over them. You could see little pieces of them. You could kind of tell where the headstones were, but you couldn't read them."

Leach said that a former sexton must have laid the previously vertical tombstones flat, for fear of vandalism. In time, they sunk into the ground.

When the Ohio River flooded, this field had only been affected by the overflow of the nearby Crooked Creek, which would have caused no damage other than to help the tombstones sink deeper into the earth. In time, the dirt covered them.

It was here, where no one had looked before, that Bob began to dig as Janet looked over the hill when they returned on Dec. 2.

When she heard him yelling for her, Janet went down the hill to see what her husband had found.

Having uncovered the date first, Bob knew that he had found a tombstone that was erected close to the time of Brother Anselm's death.

'We had these little garden tools and dug up the grass and dirt and brushed it off. And there it was ... [The brothers] have been looking for years to find this. They're really excited. It's kind of a piece of their history that they've been trying to find the piece of the puzzle to.'



Janet Newland, the archivist for the Archdiocese of Indianapolis, worked with her husband, Bob, to research the history of Brother Anselm and the work that he did in southern Indiana in the early 1840s. The couple solved the mystery of Brother Anselm's lost gravestone.

Next he saw the word "France" and got excited.

"We had these little garden tools and dug up the grass and dirt and brushed it off," she said. "And there it was, and everybody else had been looking, like I was, a little bit up the hill in an older

section. And here it was, down in that flat section—the grass had just covered it up.

"[The brothers] have been looking for years to find this," she said. "They're really excited. It's kind of a piece of their history that they've been trying to find the piece of the puzzle to."

Brother George reiterated the excitement of the brothers. There is now a debate about whether or not to exhume the body and

lay it to rest at Notre Dame with the others.

"Let him lie where he fell," Brother George said.

To move the body, they would want to be sure that it is truly Brother Anselm, so DNA testing would have to be performed. The only remnants they have of the 19th century brother are the letters he wrote—letters that were sealed with his saliva, which can be used to recover some of Brother Anselm's DNA.

Leach guesses that because of the time that has passed, not much will be found of the body or the coffin.

The Holy Cross brothers, now numbering about 500, will decide how to proceed by means of a committee.

As for the Newlands, they will likely continue to explore the Madison cemetery.

"We're thinking of still going back and continuing to uncover the rest of the headstones," Janet said. Leach said he supports the project.

Asked what originally started their archeological hunt, Janet said that it was "the adventure of it." †

Spirit of Service awards dinner is April 30

This year's Spirit of Service awards dinner on April 30 will once again help people in need in the Indianapolis area by supporting the work of Catholic Social Services.

The event at the Indiana Roof Ballroom will begin with a reception at 5:45 p.m. Dinner will begin at 6:30 p.m. and will be followed by the evening's program.

Catholic Social Services provides family support, eldercare, crisis assistance and shelter to the Indianapolis community while serving as an advocate for peace and social justice based on the teaching of the Gospel.

The keynote speaker for Spirit of Service awards programs will be Air Force Capt. Scott F. O'Grady, whose plane was shot down in June of 1995

while O'Grady was enforcing the NATO no-fly zone over Bosnia. O'Grady has a courageous, inspiring story about how he survived in Bosnia for six days before being rescued by U.S. Marines.

During the evening, several people will be recognized for following the mission of Catholic Social Services and exemplifying one of the tenets of Christian stewardship by serving people who are less fortunate or who are in crisis. The announcement of the award winners will be forthcoming.

For information on corporate sponsor tables, parish sponsorships or general information about the Spirit of Service program, call Rex Camp at 317-236-1447 or 800-382-9836, ext. 1447. †

Corrections

The deadline for entries to the 2002 Vocations Essay Contest sponsored by the Serra Club of Indianapolis is March 8. The awards luncheon is April 8. The contest is open to all students in grades seven through 12 in parish religious education programs and schools throughout the archdiocese. A complete story about the contest was published in the Feb. 1 issue.

Amy Susanne Griffin and Matthew John Henninger will be married on April 13 at St. Joan of Arc Church in Indianapolis. The bride is the daughter of John and Carolyn Griffin. The groom is the son of Donald and Judy Nichols and the late John Henninger. †

The Criterion

2/15/02

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Official Appointments

Effective Immediately

Rev. Richard Eldred, currently administrator of St. Thomas More, Mooresville, appointed pastor.

Effective March 1, 2002

Rev. Timothy Donnelly, S.V.D., currently assigned to Trenton, N.J., appointed pastor of St. Rita, Indianapolis.

These appointments are from the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.

Archdiocesan group to visit Cuba to set up youth programs

By Mary Ann Wyand

The two-year Global Solidarity Partnership between the Archdiocese of Indianapolis and the Archdiocese of Camagüey, Cuba, continues with a Feb. 23 to March 3 mission trip to the beleaguered Caribbean country still recovering from the devastation of Hurricane Michelle on Nov. 4.

Interested persons are invited to attend a 6 p.m. prayer service on Feb. 15 at St. Luke Church, 7575 Holliday Dr. E., in Indianapolis, to pray for the success of C.U.B.A. 2000 & Beyond, the archdiocese's second mission trip to Cuba since December of 2000. A Lenten soup dinner will follow the prayer service.

C.U.B.A. 2000 stands for "Community Understanding By Action" and is facilitated by Catholic Relief Services, the international relief and development agency of the United States Conference of Catholic Bishops, which was founded in 1943 and is based in Baltimore, Md. The CRS Global Solidarity Partnership pairs U.S. dioceses with dioceses in Third World countries.

St. Barnabas parishioner Michele Wessler of Indianapolis, a volunteer coordinator, said participants will work with Caritas Cuba staff members to establish several youth programs and also will share the Catholic faith with the Cuban people.

"This second trip will outline strategic program planning between the Archdiocese of Indianapolis and Archdiocese of Camagüey," Wessler said, "and provide the opportunity to visit several communities.

"We will spend two days in meetings and workshops with staff members from Caritas Cuba," she said, "to develop and review the programs for job skills, youth sports and humanitarian relief efforts specifically targeted to assist with small-scale farming and large-scale crop production that were hit hard by Hurricane Michelle last November.

"The youth sports program is an exciting development," Wessler said, "one in which we look to work hand-in-hand with Caritas volunteers in outreach to their youth."

There are more than 120 communities in the

Archdiocese of Camagüey where Mass is celebrated in a doorway, a room or under a tree, she said. C.U.B.A. 2000 & Beyond participants also will help establish religious education programs for the youth.

Catholic Relief Services staff members participating in the mission trip are Brian Goonan, the new program director for Cuba; Thomas Garofalo, the former program director for Cuba who now serves CRS in Yugoslavia; and Kathleen Goforth, the overseas coordinator for the Global Solidarity Partnership.

Representing the archdiocese, in addition to Wessler, are Sister Demetria Smith, a Missionary Sister of Our Lady of Africa and mission educator for the archdiocesan Mission Office; St. Vincent de Paul parishioner Nick Runnebohm of Shelbyville, who participated in the first C.U.B.A. 2000 trip; and St. Barnabas parishioners Kathleen Cook, Florence Whitaker and Charles Boehm of Indianapolis.

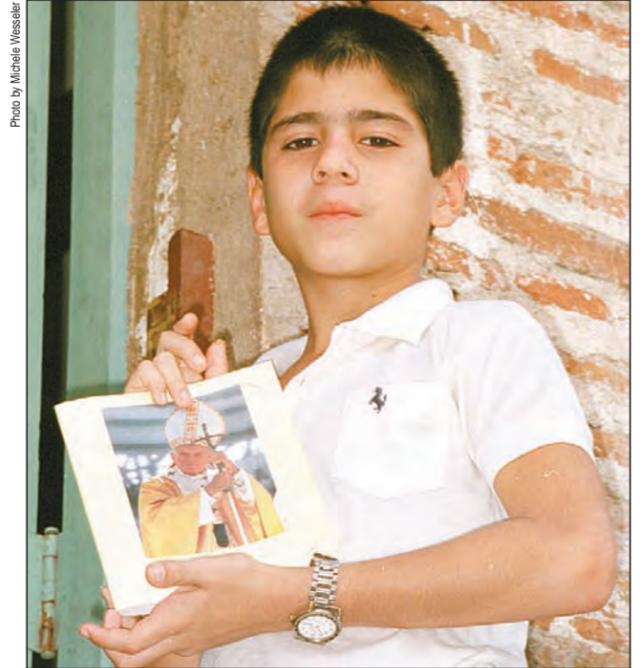
Christopher Arthen, CRS program coordinator for the Global Solidarity Partnership in Baltimore, said the second C.U.B.A. 2000 & Beyond mission trip "will be a very important opportunity to provide a foundation for the future of the relationship."

Hurricane Michelle caused severe structural and agricultural damage to the central provinces in Cuba, affecting 90,000 people. About 6,000 people are still homeless.

Late last year, CRS provided \$80,000 in relief supplies, including blankets, sleeping mats, rice, beans and roofing materials. CRS also shipped \$516,000 in antibiotics and cancer medicines donated by the Catholic Medical Missions Board, and provided logistical and financial support to the Archdiocese of Miami for the shipment of ready-to-eat meals, bottled water and cleaning supplies.

The Archdiocese of Indianapolis, as part of the Global Solidarity Partnership in Cuba, helped defray some of the shipping costs for these relief efforts.

CRS began working in Cuba in 1958 to assist people suffering because of political unrest and food shortages. Since 1991, CRS has supported the work of Caritas Cuba by providing more than \$20 million in food, clothing,



A boy from the Archdiocese of Camagüey in Cuba holds a picture of Pope John Paul II. Representatives from the Archdiocese of Indianapolis will travel to Cuba later this month under a new partnership between the two archdioceses.

medicine and medical supplies. CRS relief efforts require approval from the U.S. and Cuban governments because the United States placed an economic embargo on Cuba during the early 1960s.

(Donations should be identified for C.U.B.A. 2000 & Beyond and may be sent to the archdiocesan Mission Office, Archbishop O'Meara Catholic Center, 1400 N. Meridian St., P.O. Box 1410, Indianapolis, IN 46206. For more information, call Missionary Sister of Our Lady of Africa Demetria Smith at the Mission Office at 317-236-1485 or 800-382-9836, ext. 1485.) †

Legislature is considering several bills dealing with life issues

By Jennifer Del Vecchio

A bill giving pregnant women the option of having an ultrasound and hearing the baby's heartbeat before having an abortion is still before the Indiana legislature.

Senate Bill 486, sponsored by Sen. R. Michael Young (R-District 35, Indianapolis), passed the Senate Feb. 5 with a vote of 41-7.

The bill could become a state law if it passes the House of Representatives.

"If it gets heard, we've got a great shot," Young said. "The question is if it gets heard."

The bill has to go to one of the House committees and should be assigned this week so a vote can take place.

Young encouraged people to call their legislators in support of the bill.

"When a woman is making the most important choice of her life, she ought to have this right," Young said. "They need this information so they can see that this is a human being and not just a mass of tissue."

A similar bill, called the Women's Right to Know Law, in Wisconsin led to a significant decrease in abortions.

In 1998, Wisconsin saw about a 15 percent decrease in abortions after the law was implemented, said Mary Klaver, legal counsel for the Wisconsin Right to Life office.

For example, in 1997, the ratio of abortions to births was 20 abortions per 100 births in Wisconsin. In 1999, there

were 16 abortions per 100 births, Klaver said.

Through the years, Wisconsin has shown progress in reducing the number of abortions through the Women's Right to Know Law and passing a law requiring parental consent before a minor can have an abortion. In 1980, there were 21,754 abortions. By 1998, the figure had dropped to 11,681, a 46 percent decrease.

However, there are still problems in implementing the Women's Right to Know Law, Klaver said.

Klaver said that a pro-life service offering ultrasounds has been unsuccessful in getting on the Wisconsin State Department of Health's list of where women can obtain a free ultrasound after told about the option.

She also said that sometimes abortion clinics offer their own ultrasounds and that they can make the picture fuzzy so the woman doesn't see the true picture of the baby she is considering aborting.

Other bills dealing with the dignity and respect of human life are also before the House of Representatives after passing the Senate.

Senate Bill 426, sponsored by Sen. Anita Bowser (D-District 8, Michigan City), would require anyone under 18 years of age to be exempt from the death penalty sentence.

Senate Bill 138, sponsored by Sen. Patricia Miller (R-District 32, Indianapolis), would prevent the state from using public funds, facilities or employees to knowingly participate in human cloning activities. It also would allow the

Indiana State Department of Health to revoke the license of a hospital that allowed its facilities to be used for cloning or attempted cloning or the hospital employees to participate in cloning.

The bill would also make it a Class D felony—carrying a possibility of six months to three years in prison—for participating in cloning or trying to initiate a pregnancy for the purpose of human cloning.

It also would make it a Class C felony with the possibility of two to eight years in jail to purchase or sell a human ovum, zygote, embryo or fetus for the purpose of human cloning.

The Catholic Church has denounced abortion and human cloning, and Pope John Paul II has said the death penalty should become so rare as to disappear in his encyclical *The Gospel of Life*. The *Catechism of the Catholic Church* states that the death penalty is not excluded if that is the only "possible way of effectively defending human lives against the unjust aggressor." But if non-lethal means are sufficient to defend and protect people's safety ... these are more in keeping with the concrete conditions of the common good and more in conformity with the dignity of the human person (#2267).

(To contact your legislators, call the House of Representatives at 800-382-9841. When calling, give your zip code and the operator will tell you who your representative is, and enter your requested vote on the bill.) †

Dental Study For Persons Who Wear Partial Dentures!

Researchers at the Oral Health Research Institute (IU School of Dentistry) are currently looking for people who wear partial dentures to participate in research studies to test dental products. These studies have been conducted with partial denture wearers since 1981, but now more participants are needed to fill the ever-growing study needs.

Needed are persons age 18 to 75 who wear upper or lower partial dentures and are generally in good health. Participants will attend a screening appointment to determine if they qualify. Qualified subjects will be paid up to \$200-\$300 for their time and receive free dental cleanings. If you want to learn more about the project, please call (317) 274-8822 and ask to speak with a representative of the partial denture studies.



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Editorial

Shame on American Civil Liberties Union

The U.S. Catholic Church and other pro-life groups took a slap in the face last month from the American Civil Liberties Union (ACLU) when it issued a report on the anniversary of *Roe vs. Wade*. The report calls for an end to conscience clauses in health care. (Conscience clauses permit hospitals and other health-care providers to refuse on religious grounds to perform certain medical procedures.)

The report, titled "Religious Refusals and Reproductive Rights" and issued by the ACLU's Reproductive Freedom Project, claims that women's lives are put at risk by conscience clauses that allow Catholic hospitals to refuse on religious grounds to perform abortions and other procedures.

The ACLU report claims that the conscience clauses harm women and frustrate physicians in their efforts to provide medical care.

According to a story from Catholic News Service (CNS), the report focused on abortion, but it also dealt with sterilization, coverage of contraceptive pills in an employer's insurance plans, pharmacists' right to refuse to fill prescriptions that they are opposed to, and other issues.

The CNS story reported that Father Michael D. Place, head of the Catholic Health Association, and Cathleen Cleaver, director of information and planning for the U.S. bishops' Secretariat for Pro-Life Activities, both said the ACLU report "raised many of the same objections previously made by Catholics for a Free Choice, a group which the U.S. bishops have said 'merits no recognition or support as a Catholic organization' and is funded mostly by non-Catholic sources."

Cleaver said that the "notion that women's lives are in jeopardy [because of conscience clauses] is ridiculous." She pointed out that abortion is an elective procedure.

Father Place said he knows of "no rule

that any hospital that receives government funds should provide every service."

Behind all this, of course, is a well-planned and orchestrated move to continue to move the anti-life agenda into a more and more acceptable position in American society. What is particularly diabolical about this particular approach is the twisted logic used by the abortionists and the ACLU. By arguing that religious groups are unlawfully imposing their religious beliefs and morality on others, the pro-death lobby is actually trying to impose its own set of moral values on the rest of us. No thank you!

Conscience clauses have been under a concerted attack throughout the nation over the last several years (including in Indiana in 2001). In Maryland last December, the Maryland Catholic Conference issued a warning to the heads of the state's Catholic hospitals that a bill was likely to be introduced in the state's General Assembly to repeal part of the state's conscience law and force Catholic hospitals to provide abortion-inducing drugs to rape victims on request or refer them to a hospital or clinic that would.

In 2000, when an anti-conscience bill was before the Illinois legislature, Francis Cardinal George, archbishop of Chicago, called it "a first, extreme step in systematically dismantling Catholic health care's ability to be guided by a profound respect for the dignity and sanctity of all human beings."

We urge our readers to stay alert to these insidious attempts to take away your religious freedom and to move forward the agenda of the culture-of-death crowd. And shame on the ACLU, which calls itself the "guardian of liberty" and whose stated purpose is to conserve America's original civil values—the Constitution and the Bill of Rights—and defend the rights of "every man, woman and child in this country." †

— William R. Bruns

Seeking the Face of the Lord

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



Lent is a time to check our 'spiritual condition'

At the beginning of every new year, fitness centers and purveyors of fitness equipment and diet programs experience a dramatic increase in business sales. New Year's resolutions for personal improvement abound, aided by the flood of media commercials that remind us of our need to care for our physical health and the new opportunity a new year provides.

We could say that Lent is something like that, but Lent is for our "spiritual fitness." Think about this too: Lent is not only for us, but it is also for God.

Yes, as we hear on Ash Wednesday, "remembering that we are dust and unto dust we shall return" is for our own good; so is "turning away from sin and believing in the Gospel" good for us.

We hear these expressions on Ash Wednesday because there is an unmerited relationship of love between God and us. Because of love, doing these things are possible and indeed necessary. Because God cares for us, we can be saved from our foibles and meanderings from the way of truth. And God's love needs a response from us.

The fact that so many of us take the trouble to seek the anointing with ashes this week is our personal acknowledgement that we need to be saved. It also says that we sense that deep and truthful love between God and us from which we tend to stray.

Once in awhile, we need a program to help us check our tendency to stray from the path of truthful love. Left to our own devices, very few of us would pursue a Lenten regime to get back into better "spiritual condition."

It is also true that because the love between God and us is not just a private thing, our call to penance and conversion is not just a private thing. Penance and reconciliation and conversion of life is mediated through the Church, which provides this season of grace for us.

In this holy season, it is important to remember that, not only does the Church (which Christ gave us) remind us of our call to conversion each year, but because he also gave us his sacraments, we are provided the help, the grace, to turn back to him.

The religious wisdom of the ages leads the Church to propose fasting, prayer and charity as a sure program

for restoring our spiritual fitness.

The Gospel for the first Sunday of Lent records the fact that Christ himself showed us the way. He was led into the desert by the Spirit to fast and pray. It was his preparation for a ministry of charity. Prayer and fasting fortified Christ in his humanity and thus enabled him to resist the radical temptations of the devil. How could we expect to do less for ourselves?

It is impressive that we stream into our churches on Ash Wednesday even though our society finds our anointing with ashes both intriguing and perplexing. Truly, we are willing to be countercultural in submitting to this rite. I believe this is a sign of hope for our culture because it touches a deep level of truthfulness about our need for God and the Church and the sacraments of the Church. Perhaps many of us would not express our need exactly that way, but it is there.

I want to encourage us "to stay the course" during these 40 days of Lent and follow through with our need for spiritual renewal which we sense in a deep way. Because of the overpowering secular milieu in which we live, it is easy to forget our Lenten practices. After a few days, we can forget the need to keep responding to the call for extra prayer and penance and reconciliation.

It helps to keep in mind that these 40 days of Lent are like a spiritual pilgrimage leading us through the great Holy Week, and above all, to the Solemnity of Easter, when we will celebrate once again the triumph of Christ that won our redemption.

On Easter Sunday, once more, we will renew our baptismal promises. Every Easter Sunday, we celebrate the most important thing that has ever happened in our lives. When all is said and done, the day of our baptism into Christ and his Church was the most important day of our life.

Because of our baptism, when "we return to ashes" as we inevitably will, we are entitled to enter the Kingdom of God. There we will be fully united with God in love, which defines the very purpose of our life. God in his love wants us to be with him forever. Lent can put us back on course—for us and for God. †

Archbishop Buechlein's intention for vocations for February

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



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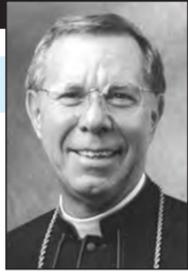
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Buscando la Cara del Señor

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



La Cuaresma es una época para revisar nuestra 'condición espiritual'

Al comienzo de cada nuevo año, los gimnasios, proveedores de equipos para ejercicios y los programas dietéticos, experimentan un aumento dramático en sus ventas. Abundan las resoluciones de Año Nuevo para una mejoría personal, ayudados por una inundación de comerciales a través de los medios de comunicación, que nos recuerdan la necesidad de cuidar nuestra salud física y las oportunidades que ofrece el nuevo año.

Podríamos decir que la Cuaresma es algo similar, pero la Cuaresma es para nuestra "salud espiritual". También piensen sobre esto: La Cuaresma no sólo es para nosotros sino también para Dios.

Si, así como lo escuchamos el Miércoles de Ceniza, "el recordar que polvo somos y en polvo nos convertiremos" es por nuestro propio bien; así que es bueno para nosotros "apartarnos de nuestros pecados y creer en el Evangelio".

Escuchamos estas expresiones el Miércoles de Ceniza porque existe una relación de amor inmerecida entre Dios y nosotros. Porque Dios se preocupa por nosotros, podemos ser salvos de nuestras debilidades y confusiones en el camino hacia la verdad. Y el amor de Dios necesita una respuesta por parte de nosotros.

El hecho de que muchos de nosotros nos tomamos el tiempo para buscar la unción de las cenizas esta semana es nuestra aceptación personal de que necesitamos ser salvados. También indica que sentimos un amor grande y verdadero entre Dios y nosotros de los cuales tendemos a desviarnos.

De vez en cuando, necesitamos un programa que nos ayude a revisar nuestra tendencia a desviarnos del camino del amor verdadero. Si nos dejan por nuestros propios medios muy pocos de nosotros seguiríamos un régimen de abstinencia para volver a una mejor "condición espiritual."

También es verdad que debido a que el amor entre Dios y nosotros no es algo privado, nuestro llamado a la Penitencia, reconciliación y conversión de vida es mediada a través de la Iglesia, la cual provee esta época de gracia para nosotros.

En esta época sagrada es importante que recordemos que la Iglesia (que Dios nos dio) no sólo nos recuerda todos los años de nuestro llamado a la conversión, sino que Él también nos dio sus Sacramentos; estamos provistos de ayuda, de gracia, para volvernos hacia Él.

La sabiduría religiosa por siglos lleva a la Iglesia a proponer la abstinencia, la oración y la caridad como un programa seguro para recuperar nuestra

salud espiritual.

El evangelio del primer domingo de Cuaresma establece el hecho de que Cristo mismo nos señaló el camino. Él fue guiado al desierto por el Espíritu para ayunar y rezar. Fue su preparación para el ministerio de la caridad. La oración y el ayuno fortalecieron a Cristo en su humanidad por ende le ayudó a resistir las tentaciones radicales del diablo. ¿Cómo esperamos poder hacer menos por nosotros mismos?

Es impresionante que los Miércoles de Ceniza corramos a nuestras iglesias aun cuando nuestra sociedad vea nuestra unción con las cenizas algo intrigante y perplejo. Realmente estamos dispuestos a estar contra la cultura al someternos a este rito. Yo creo que es un símbolo de esperanza para nuestra cultura ya que toca un nivel profundo de la verdad sobre nuestra necesidad de Dios y de la Iglesia y los Sacramentos de la Iglesia. Quizás muchos de nosotros no expresáramos nuestra necesidad de esa manera, pero está ahí.

Les quiero animar a "mantener el curso" durante los cuarenta días de Cuaresma y seguir con nuestra necesidad espiritual de renovación la cual sentimos profundamente. Debido al poderoso medio ambiente secular en el que vivimos, es fácil olvidar nuestras costumbres de Cuaresma. Después de algunos días podemos olvidar que necesitamos seguir respondiendo al llamado de más oración, penitencia y reconciliación.

Ayuda tener en mente que estos cuarenta días de ayuno son como un peregrinaje espiritual que nos lleva hacia la gran Semana Santa, y sobre todo, la Solemnidad de la Pascua de la Resurrección cuando celebraremos una vez más el triunfo de Cristo que ganó nuestra redención.

El Domingo de Pascua, una vez más, renovemos nuestras promesas bautismales. Cada domingo de la Pascua celebramos lo más importante que ha ocurrido en nuestras vidas. Cuando todo es dicho y hecho, el día de nuestro Bautismo en Cristo y su Iglesia fue el día más importante de nuestra vida.

Gracias a nuestro bautizo cuando "en polvo nos convirtamos", que inevitablemente lo haremos, tendremos el derecho de entrar en el reino de Dios. Ahí seremos unidos totalmente con Dios amado, lo cual define el verdadero propósito de nuestra vida. Dios en su amor nos quiere con Él para siempre. La Cuaresma nos pone en curso, por nosotros y por Dios.

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en febrero

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

Research for the Church/James D. Davidson

Why some religious groups get along better than others

If you look at the relationships between religious groups in your community, you'll find that some groups get along very well.

They cooperate with one another in ecumenical ventures. They co-sponsor activities and invite their members to participate. They pool their financial resources to support joint programs and activities. Their clergy cooperate on interfaith marriages. They exchange pulpits on special occasions. Church leaders speak highly of one another.

Other groups don't get along as well. They seldom if ever interact. Indeed, they seem to avoid one another.

They refuse to combine forces on joint ventures. They do not send representatives to the same organizations. They don't pool their financial resources. When they do interact, there is considerable tension. They are suspicious of one another's motives. They disagree with one another's stances on public policies. They criticize one another's theology and forms of worship. Each side blames the other one for the divisions between them.

These positive and negative relationships are not random. They are quite predictable. They are based on at least two factors, one vertical, the other, horizontal (see graph).

The vertical dimension has to do with the groups' socio-economic status (that is, the average levels of education, occupation, income, wealth and power of their members). Mainline Protestants (such as Episcopalians, Presbyterians and the United Church of Christ), Catholics and Mormons rank relatively high in socio-economic status. Others, such as the Disciples of Christ, American Baptists, Jehovah's Witnesses, and the Assemblies of God rank lower in status.

The horizontal dimension has to do with the groups' worldviews. Worldviews are

very complex, but I find it useful to think of them as falling along a liberal-conservative continuum.

The conservative end of the continuum includes groups (such as Mormons and Jehovah's Witnesses) that adhere to fundamentalist or evangelical theologies and stress compliance with traditional beliefs, practices and ways of life. The liberal end of the continuum includes mainline Protestants and Disciples of Christ, who have more progressive or symbolic interpretations of Scripture, permit more diversity in belief and practice, and tend to embrace change. Catholics and American Baptists fall near the middle of this continuum.

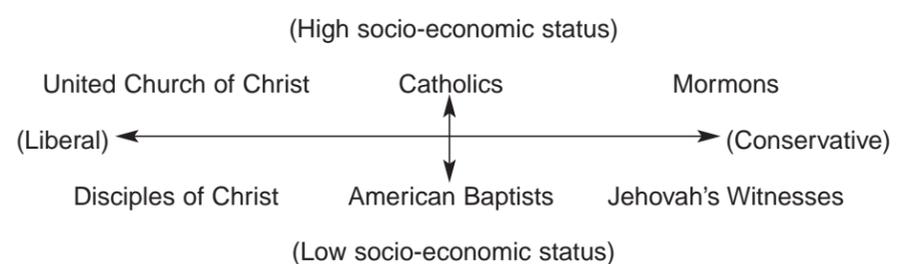
When groups are similar in terms of both status and worldview, they are likely to get along quite well. Thus, high status, liberal Protestant denominations, such as the United Church of Christ, Episcopalians and Presbyterians, are likely to cooperate with one another. So are low status, conservative groups, such as Jehovah's Witnesses and the Assemblies of God.

When groups are similar on one dimension but different on the other, such as Catholics and the United Church of Christ, or Catholics and American Baptists, relations are not likely to be as positive, nor are they likely to be distinctly negative. When groups are different on both dimensions, they are likely to experience negative relationships.

Thus, high status, liberal groups, such as the United Church of Christ, are not likely to get along with low status, conservative Protestants, such as Jehovah's Witnesses. Likewise, high status, conservative groups such as Mormons are not likely to get along with low status, liberal groups such as the Disciples of Christ.

(James D. Davidson is professor of sociology at Purdue University. His latest book is *American Catholics: Gender, Generation, and Commitment*, Alta Mira Press, 2001). †

Relationship between religious groups based on socio-economic status and worldview



Letter to the Editor

How to get to heaven

I am 75 years old and I recognize that what I say has very little effect on younger generations. However, that does not mean it shouldn't be considered.

My religious training came from both of my parents, nuns in grade school and priests in high school and college. My teaching was that if you were going to heaven you must:

- Believe in and love God.
- Love your neighbor as yourself.
- Do good works.
- Don't commit serious sin, and if you

do go to confession as soon as possible. Presently, we still do a good job in teaching and promoting the first three as well as going to confession frequently. What we don't do is spend any time talking or teaching about serious sin and using the Ten Commandments as a basis for this discussion. In my opinion, we only want to talk about what is good and ignore the bad as if it never existed.

The Ten Commandments were given to

us by God and have never been revoked. I don't see how anyone can prepare for confession without a good examination of conscience, which is impossible if you don't consider how you stack up against the Ten Commandments.

We're now starting Lent and parishes are holding penance services. The purpose of this letter is to foster the use of the Ten Commandments as part of these services.

James L. Franke
Greenwood

Letters Policy

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. Frequent writers will ordinarily be limited to one letter every three months.

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

Check It Out . . .

The St. Vincent de Paul Distribution Center, 1201 E. Maryland St., in Indianapolis, is looking for **volunteers to test and make minor repairs to appliances**. No experience is necessary and training assistance will be provided. No heavy lifting is involved. Volunteers are needed for four hours on Mondays. For more information, call Ralph Sperry at 317-291-9548.

St. Louis de Montfort Parish, 11441 Hague Road, in Fishers, Ind., in the Lafayette Diocese, invites all those interested to visit the parish's **perpetual adoration chapel**. The parish also needs committed adorers who can give an hour each week to pray before the exposed Blessed Sacrament. For more information or to sign up for an hour in the chapel, call Mike or Sara Dugan at 317-845-7537 or the parish office at 317-842-6778.

All Saints School will hold its **first annual reunion** on April 13 at the Union Federal Football Center, 7001 W. 56th St., in Indianapolis. All Saints School was created 31 years ago when Assumption, Holy Trinity, St. Anthony and St. Joseph parishes combined schools. All 1952 graduates of those schools are invited to celebrate their 50-year reunion, while all 1977 graduates of All Saints School will celebrate their 25-year reunion. Graduates from all years also are invited. Lillian Watson, a St. Joseph parishioner, will be honored that evening as she retires from 31 years of service to the school. For more information or to list your name as a graduate on the invitation list, call the school at 317-636-3739.

Charles Gardner, archdiocesan director of liturgical music, will present a series of seminars on **music in Catholic worship** on four Saturday mornings from 9 a.m. to 12:30 p.m. on Feb. 23 through March 16 at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St., in Indianapolis. The topics to be presented are "Theology of Music Worship," "Music for the Liturgy of the Word," "Music for the Liturgy of the Eucharist" and "Music for the Other Sacraments and the Liturgy of the Hours." For more information, call the Office of Worship at 317-236-1483.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis, will hold its weekly **Lenten Fish Fry** on the Fridays of Lent from 5 p.m. to 7:30 p.m. on Feb. 15 through March 22. The menu includes pizza, fish dinners and sandwiches. Carry-out is available. Proceeds will benefit various parish ministries. For more information, call the parish office at 317-291-7014.

St. Gabriel Parish, 600 W. 34th St., in Indianapolis will present an adult education series in conjunction with the Marian College Department of Theology that will focus on the catechism's teaching on prayer. Sessions will be held from 7:45 p.m. to 9 p.m. on the six Fridays from Feb. 15 to March 22 at the church. The sessions are free and the topics are "Introduction to Prayer," "Learning How to Pray: The Hail Mary and the Rosary," "The Life of Prayer: Centering Prayer," "Prayer and Spiritual Practices in the Catholic Tradition," "The Lord's Prayer: The Our Father" and "The Lord's Prayer: The Seven Petitions." For more information, call the parish office at 317-291-7014.

The Passion of Our Lord Jesus Christ, as sung in the St. John Passion Choruses by Tomas Luis de Victoria, will be presented at 7 p.m. on March 8 in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral, 1347 N. Meridian St., in Indianapolis. The ancient Vatican chants, first published in Latin in 1585, have been sung during Good Friday in the Sistine Chapel for 400 years. The event is free, and features the Cathedral Chamber Choir; Father Richard Ginther, pastor; and parishioners Mary Martha Johnston and Terry Kirts. For more information, call the Cathedral parish office at 317-634-4519.

Cradle of Hope Adoption Center and St. Elizabeth's Pregnancy and Adoption Services are sponsoring an **international adoption information session** from 6:30 p.m. to 8:30 p.m. on March 19 at St. Elizabeth's, 2500 Churchman Ave., in Indianapolis. The seminar, which is free, will feature families who have just adopted children, information on the adoption process and facts about adoption opportunities in Russia, China and Guatemala. For more information, directions or to R.S.V.P., call Renee Hummel at 317-787-3412 or e-mail rhummel@stelizabeths.org.

Fatima Retreat House, 5353 E. 56th St., in Indianapolis, is offering three Lenten retreats. There will be two women's Lenten retreats. The first, "**Sabbath Spirituality**," will be held from Feb. 22-24 and will focus on the idea of separating work and rest in one's life. The second retreat, "**Rediscovering the Gift of Inner Wisdom in Our Daily Lives**," will be held from March 8-10. It will be led by Franciscan Sister Norma Rocklage and will focus on letting go of fear and the need for "things," and discovering the wealth of inner wisdom that each person has gained by personal experience. Each retreat costs \$135 per person. There also

will be a Lenten silent retreat for men and women titled "**Bringing the Holy Land Home**" from March 15-17. The retreat will be led by Jesuit Father Richard Buhler and will show how Lent helps us put our life in perspective, as well as showing us how Jesus' path will enlighten our own journey. The cost of this retreat is \$135 per person or \$255 per married couple. For more information, call the retreat house at 317-545-7681.

The Providence Center at Saint Mary-of-the-Woods is offering a **Lenten Series** each Wednesday evening from Feb. 13 to March 20. The series will be led by Providence Sisters Jeanne Knoerle, Bernice Kuper and Ruth Eileen Dwyer, and will explore the ancient rhythms of life captured in Scripture and help participants understand the original meaning of Lent. The cost is \$7 per session, or \$40 for all the sessions. For more information, call 812-535-4531, ext. 140, or e-mail bdonaghu@spsmw.org.

There will be a Schoenstatt Covenant Sunday Holy Hour titled "**Covenant of Love**" at 2:30 p.m. on Feb. 24 at Mary's King's Village Schoenstatt near Rexville, located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. Father Elmer Burwinkel will celebrate Mass at 3:30 p.m. Another holy hour, "**Divine Providence**," will be presented at 2:30 p.m. on March 10, followed by Mass at 3:30 p.m.

VIPs . . .

Thomas Walters of Santa Claus, Ind., has replaced the late Benedictine Father Nathaniel Reeves as academic dean of the School of Theology at Saint Meinrad School of Theology. Walters joined the Saint Meinrad faculty in 1983 as a professor of religious education and catechesis in the pastoral division. He also served as academic dean from 1986 to 1995.

Benedictine Father Godfrey Mullen, a monk of Saint Meinrad Archabbey, has succeeded Benedictine Father Denis Robinson as director of continuing education, director of the Church Leadership Center and assistant professor of liturgy. Father Godfrey recently returned to the Archabbey from Virginia, where he was pursuing doctoral studies in liturgy. He is currently working on his doctoral dissertation.

St. Mark parishioner **Allison Eastman** of Indianapolis, a junior at Cathedral High School in Indianapolis, and St. Monica parishioner **Francesca Monn** of Indianapolis, a sophomore at Cathedral, recently won the WRTV Channel 6 Leadership Award for their volunteer activity, "Reaching Every Aspect of a Child's Heart." The students helped inner-city children learn arts and crafts. †

For more information, call 812-689-3551 or e-mail eburwink@seidata.com.

"**The Counter-Reformation (1545-1650) and the Shape of the Tridentine Church**" will be presented as part of the "Exploring Our Catholic Faith Workshops" on March 15-16 at Our Lady of the Greenwood Parish, 335 S. Meridian St., in Greenwood. The program will meet from 7 p.m. to 9 p.m. on March 15 and from 9:30 a.m. to 4 p.m. on March 16. The workshop, given by Benedictine Father Matthias Neuman, will explore the response of the Catholic Church to the Protestant Reformation and the many issues it opened. It will discuss the decrees of the Council of Trent and how Catholic reformers used it to reshape the beliefs and practices of Catholics into an ecclesial form and life that lasted for 400 years. This look at history also provides a background for better understanding the Second Vatican Council. The cost of the program is \$50 per person or \$40 for seniors. Faith formation scholarships may be an option for those who have financial obstacles. For more information or to register, call the Saint Meinrad School of Theology Office for Indianapolis Programs at 317-955-6451.

There will be a **half-hour Lenten organ concert** at 12:40 p.m. on the Wednesdays in Lent from Feb. 20 to March 27 at St. John the Evangelist Parish, 126 W. Georgia St., in Indianapolis. The concerts, which are free, will immediately follow the 12:10 p.m. daily Mass. Each concert will feature a different local organist. For more information, call the parish office at 317-635-2021. †

U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Big Fat Liar (Universal)
Rated **A-II (Adults and Adolescents)** because of a few crude expressions.
Rated **PG (Parental Guidance Suggested)** by the Motion Picture Association of America (MPAA).

Collateral Damage (Warner Brothers)
Rated **A-IV (Adults with Reservations)** because of frequent violence, ethnic stereotyping, some profanity and a few instances of rough language.
Rated **R (Restricted)** by the MPAA.

Rollerball (MGM)
Rated **A-IV (Adults with Reservations)** because of intermittent violence, an implied sexual encounter, fleeting drug abuse and recurring profanity and crass language.
Rated **R (Restricted)** by the MPAA. †

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Dental Study for Children

Do you have a child between the ages of 10 and 13 who might be interested in participating in a dental research study?

The Oral Health Research Institute on the IUPUI campus is looking for children who might be interested in participating in a study that will use new technology to locate very small areas of decay before they are visible through a standard dental exam.

Children must be between the ages of 10 and 13, in relatively good health and not wearing orthodontic braces. Appointment times will be offered late afternoons and evenings. Qualified persons will be paid \$30 per visit for up to five visits. To schedule an appointment, contact the Institute at (317) 274-8822 and ask for a representative from the children's dental study.

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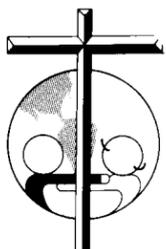
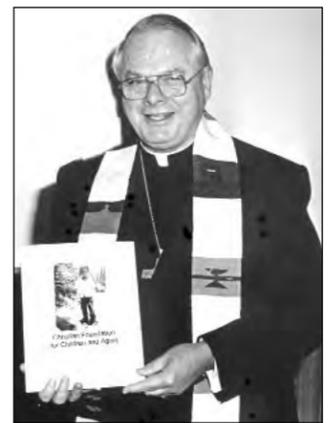
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PRAYER

continued from page 1

general audiences to the Psalms, saying they were the best place to start. He has encouraged lay people to pray the Liturgy of the Hours, the official cycle of Church prayers sanctifying the parts of each day. Reciting the morning, daytime and evening prayers may be easier than many people think, he said. Jesuit Father Gerald O'Collins, an Australian theologian at Rome's Gregorian University, said the pope has tapped into a movement that has been building for some time among Christians around the world. "In recent years, a good number of Catholics actually recite part or all of the breviary [Liturgy of the Hours] the priest

uses. I have a good friend in New York, who is a doctor and a busy man, and he recites the same breviary I do," Father O'Collins said. The complete Liturgy of the Hours is four volumes, but publishers have brought out abbreviated versions of morning and evening prayers that have proved very popular. "These are lovely little books that you can slip in your pocket. People can manage morning and evening prayers; it's about five or six minutes for each of them. And they feel happy they can join in the same prayer as the Latin Church around the world," Father O'Collins said. He noted that in some cities contemplative orders that recite morning and evening prayers in churches increasingly are joined by lay people. At the same time, lay movements—such as Rome's Sant'Egidio Community—have made

daily evening prayer a part of their spiritual identity. Father O'Collins said that, when the pope says prayer is as necessary as breathing, he is expressing an ancient Christian idea. "Prayer is like the air you breathe. If you don't breathe you die, and if you don't pray you die spiritually. That's a very traditional belief in the Church," Father O'Collins said. A prayer book is not essential to prayer, and the pope also has encouraged what he calls "freer expressions" of personal prayer. In the past, he has praised the Eastern traditions of "prayer of the heart" in which the individual meditates in deep silence in order to listen to the voice of the Holy Spirit. Another productive method is the "small prayer," a short invocation repeated frequently, he said. The pope sees the main purpose of

regular daily prayer as a way for the individual to sanctify the day's activities. But in his view, it is not a one-sided exchange: God listens. And when listening to heartfelt prayer, "Can God remain silent?" the pope asked in a recent audience talk. "Of course not!" In fact, the way the pope explains it, God is prompting the dialogue from the beginning. "We begin to pray, believing that it is our own initiative that compels us to do so. Instead, we learn that it is always God's initiative within us," he once wrote. Perhaps mindful that his personal style of private prayer may not be for everyone, the pope has deflected questions about the exact methods he uses in his own dialogue with God. Asked about that in 1994, he replied: "You would have to ask the Holy Spirit." †

LENT

continued from page 1

He said, "The world prizes human relationships based on self-interest and personal gain, and this fosters an egocentric vision of life, in which too often there is no room for the poor and weak. Every person, even the least gifted, must be welcomed and loved for themselves, regardless of their qualities and defects." Such a stance is based in the Gospels, the pope said. "It is highly significant that Jesus spoke the words 'You received without paying, give without pay' as he sent the

Apostles out to spread the Gospel of salvation, which is his first and foremost gift to humanity," he said. "Christ wants his kingdom, which is already close at hand, to be spread through gestures of gratuitous love accomplished by his disciples." He added, "In our own day too the good done by believers becomes a sign, and often an invitation to believe. When, like the Good Samaritan, Christians respond to the needs of their neighbor, theirs is never merely material assistance. It is always a proclamation of the kingdom as well, and speaks of the full meaning of life, hope and love." Lent, Pope John Paul said, is "a return to the roots of our faith, so that by

pondering the measureless gift of grace which is redemption, we cannot fail to realize that all has been given to us by God's loving initiative." He said, "May Lent, recalling the mystery of the Lord's death and resurrection, lead all Christians to marvel in their heart of hearts at the greatness of such a gift. Yes! We have received without pay. Is not our entire life marked by God's kindness? The beginning of life and its marvelous development: This is a gift." Because it is a gift, the pope said, "life can never be regarded as a possession or as private property, even if the capabilities we now have to improve the quality of life can lead us to think that man is the 'master' of life. The achieve-

ments of medicine and biotechnology can sometimes lead man to think of himself as his own creator, and to succumb to the temptation of tampering with 'the tree of life.' "It is also worth repeating here that not everything that is technically possible is morally acceptable," the pope said. "Scientific work aimed at securing a quality of life more in keeping with human dignity is admirable, but it must never be forgotten that human life is a gift, and that it remains precious even when marked by suffering and limitations. It is a gift to be accepted and to be loved at all times, received without pay and to be placed without pay at the service of others." †

LETTER

continued from page 1

keeping them in my heart," Colleen said. The letter, now known as the Outstanding Christmas Card Support, by the military certificate, so touched the hearts of those soldiers who received it, "that more than one wanted to keep your letter. We finally had to make copies of

your letter to distribute to all those who wanted to carry it with them," Long wrote to Colleen. Colleen said the experience showed her that a small act of kindness can make a big impact. It's definitely left a mark on her life as she prays for the troops every day and plans to frame the flag, letter and certificate to hang on a wall in her bedroom. The last lines of Long's letter are her

favorite and "makes me cry," Colleen said. After all, she has the Master Sergeant's words that "your letter is being carried by more than one American fight-

ing military member. And as we watch our jets scream into the sky to carry out one more mission, we will hold our gaze for one moment and think of you." †



Colleen Harrington, a sophomore at Roncalli High School in Indianapolis, sent a letter at Christmas to the U.S. troops fighting in Afghanistan, thanking them for giving up their personal lives to fight terrorism. She was surprised when she got back a flag that was flown in an Air Force fighter jet in a mission over Afghanistan. She also received a certificate.

Cathedral High School hires new principal for next school year

Cathedral High School in Indianapolis has named a new principal. David Worland will succeed Father Patrick Kelly as principal beginning at the start of the next school year. Father Kelly announced last fall that this would be his final year as principal of the private Catholic high school. He has been principal since 1983. Father Kelly will assume the new role of chancellor and continue as the school's spiritual leader and chaplain.

Worland was the principal at Central Catholic Junior and Senior High School in Lafayette, Ind. He began his career in the Lafayette Catholic School system as a teacher at St. Lawrence Elementary School from 1979 to 1981. He also taught and coached at Washington Catholic High School in Washington, Ind., and at South Dearborn High School before returning to Lafayette in 1987 as assistant principal, athletic director and boys' basketball coach. †

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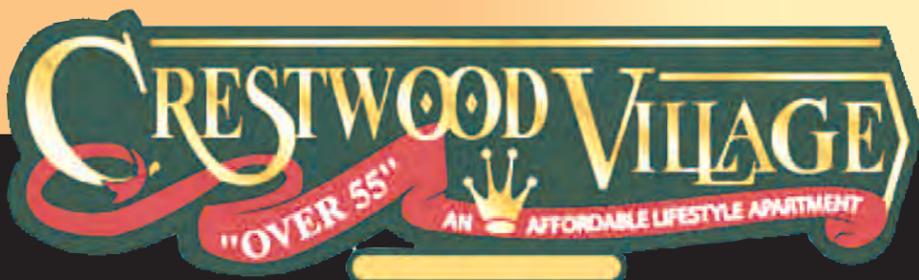
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Lenten penance services are set around the archdiocese

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

Feb. 26, 7 p.m. at St. Teresa Benedicta of the Cross, Bright
 March 3, 2:30 p.m. at St. John the Baptist, Dover
 March 6, 7 p.m. at St. Martin, Yorkville
 March 10, 2 p.m. at Immaculate Conception, Millhouses
 March 10, 4 p.m. at St. Maurice, Napoleon
 March 11, 7 p.m. at St. Peter, Franklin County
 March 11, 7 p.m. at St. Joseph, Shelbyville
 March 13, 7:30 p.m. at Immaculate Conception, Aurora
 March 14, 7 p.m. at St. Lawrence, Lawrenceburg
 March 17, 7 p.m. at St. John, Osgood
 March 18, 7 p.m. at St. Louis, Batesville
 March 20, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock
 March 20, 7 p.m. at St. Vincent de Paul, Shelby County
 March 22, 7 p.m. at St. Mary, Greensburg
 March 26, 7 p.m. at Holy Family, Oldenburg

Bloomington Deanery

Feb. 20, 7 p.m. at St. Vincent de Paul, Bedford
 Feb. 21, 7 p.m. at St. Martin of Tours, Martinsville
 Feb. 28, 7 p.m. at St. Paul Catholic Center, Bloomington
 March 5, 7 p.m. at St. Jude, Spencer
 March 7, 7 p.m. at St. Charles Borromeo, Bloomington
 March 10, 1:30 p.m. at Our Lady of the Springs, French Lick
 March 10, 3:30 p.m. at Christ the King, Paoli
 March 12, 7:30 p.m. at St. Agnes, Nashville

Connersville Deanery

Feb. 18, 7 p.m. at St. Bridget, Liberty
 March 6, 7 p.m. at St. Gabriel, Connersville
 March 12, 7 p.m. at St. Elizabeth, Cambridge City
 March 14, 7 p.m. at St. Mary, Rushville
 March 16, noon at St. Mary, Richmond
 March 17, 1 p.m. at St. Anne, New Castle
 March 19, 7 p.m. at Holy Guardian Angels, Cedar Grove
 March 21, 7 p.m. at St. Andrew, Richmond

Indianapolis East Deanery

March 6, 7:30 p.m. at Holy Spirit
 March 7, 7 p.m. at St. Simon
 March 13, 7 p.m. at St. Therese of the Infant Jesus (Little Flower)
 March 14, 7 p.m. at SS. Peter and Paul Cathedral
 March 14, 1 p.m. at St. Philip Neri

Indianapolis North Deanery

Feb. 28, 7:30 p.m. at St. Luke
 March 3, 1:30 p.m. for Immaculate Heart of Mary, St. Thomas Aquinas and St. Joan of Arc at St. Joan of Arc
 March 12, 7 p.m. at Christ the King
 March 19, 7 p.m. for St. Pius X and St. Matthew at St. Matthew

Indianapolis South Deanery

Feb. 28, 7 p.m. at St. Barnabas
 March 7, 7 p.m. at Holy Name, Beech Grove
 March 11, 7 p.m. at St. Roch
 March 12, 7 p.m. at SS. Frances and Clare, Greenwood
 March 17, 2 p.m. for Sacred Heart of Jesus, St. Patrick, Holy Rosary and Good Shepherd at Good Shepherd
 March 18, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 19, 7 p.m. at St. Mark
 March 20, 7:30 p.m. at Our Lady of the Greenwood, Greenwood
 March 24, 7 p.m. at St. Jude

Indianapolis West Deanery

Feb. 26, 7 p.m. at Mary, Queen of Peace, Danville
 Feb. 27, 7 p.m. at St. Michael
 Feb. 28, 7 p.m. at St. Susanna, Plainfield
 March 6, 7:30 p.m. at St. Christopher
 March 7, 7 p.m. at St. Malachy, Brownsburg
 March 10, 2 p.m. at St. Anthony
 March 11, 7 p.m. at St. Gabriel
 March 12, 6:30 p.m. at St. Monica
 March 17, 2 p.m. at Holy Trinity
 March 20, 7 p.m. at St. Joseph
 March 21, 7 p.m. at Holy Angels
 March 21, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

Feb. 27, 9 a.m., 10 a.m., 11 a.m. and 1:30 p.m. at Our Lady of Perpetual Help School, New Albany
 Feb. 28, 9 a.m., 10 a.m. and 11 a.m. at Our Lady of Perpetual Help School, New Albany
 March 4, 7 p.m. at St. John the Baptist, Starlight
 March 5, 8:15 a.m.-noon and noon-3 p.m. at Our Lady of Providence High School, Clarksville
 March 6, 8:15 a.m.-noon and noon-3 p.m. at Our Lady of Providence High School, Clarksville
 March 6, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at Sacred Heart, Jeffersonville
 March 7, 7:30 p.m. at Our Lady of Perpetual Help, New Albany
 March 10, 3 p.m. at St. Joseph, Corydon
 March 12, 7 p.m. at St. Mary, Navilleton
 March 12, 7 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 March 13, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 March 14, 7 p.m. at St. Joseph Hill, Sellersburg
 March 14, 7 p.m. at St. Michael, Charlestown
 March 16, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 March 17, 7 p.m. at St. Mary, Lanesville
 March 19, 7 p.m. at St. Michael, Bradford
 March 21, 6:30 p.m. at St. Paul, Sellersburg
 March 21, 7:30 p.m. at St. Mary, New Albany
 March 24, 7 p.m. at Holy Family, New Albany
 March 25, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

Feb. 19, 7 p.m. at St. Ambrose, Seymour
 March 1, 7 p.m. at American Martyrs, Scottsburg
 March 6, 7 p.m. at St. Patrick, Salem
 March 7, 7 p.m. at St. Bartholomew, Columbus
 March 12, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison
 March 13, 7 p.m. for Our Lady of Providence, Brownstown, at St. Ambrose, Seymour
 March 15, 7:15 p.m. at St. Anne, Jennings County
 March 17, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 March 18, 7 p.m. at St. Mary, North Vernon
 March 22, 7:15 p.m. at St. Joseph, Jennings County

Tell City Deanery

March 8, 7 p.m. for St. Martin of Tours, Siberia; St. Boniface, Fulda; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad
 March 14, 7 p.m. at St. Augustine, Leopold
 March 19, 7 p.m. at St. Mark, Tell City
 March 19, 7 p.m. at Holy Cross, St. Croix
 March 20, 7 p.m. at St. Isidore, Bristow
 March 24, 7 p.m. for St. Michael, Cannelton; St. Pius, Troy; and St. Paul, Tell City, at St. Paul, Tell City

Terre Haute Deanery

Feb. 20, 7:30 p.m. at Sacred Heart, Clinton
 March 3, 7 p.m. at St. Joseph, Rockville
 March 6, 6:30 p.m. at St. Mary-of-the-Woods Village, St. Mary-of-the-Woods
 March 12, 6:30 p.m. at Holy Rosary, Seelyville
 March 12, 7 p.m. at St. Paul the Apostle, Greencastle
 March 14, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute
 March 14, 7 p.m. deanery service at St. Benedict, Terre Haute
 March 24, 6 p.m. at St. Patrick, Terre Haute
 March 25, 7:30 p.m. at St. Margaret Mary, Terre Haute †

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Prayer helps discern God's desires for us

By Fr. Frederic Maples, S.J.

In so many ways, life is served up to us. We do not change so much as we are changed.

Inner and outer forces seemingly beyond our control often shape our lives. Some forces are positive: falling in love, having children. And some are negative: disasters, life-threatening accidents or illnesses and loss.

Yet, over and over we see people who respond with grace and creativity to the most grievous life experiences. In suffering, they discover what is most important, change their priorities and find inner healing.

These people are not passive in the face of the experiences served up to them. They enter into a dance with life.

They change and are changed.

Indeed, change is an essential ingredient in our spiritual pilgrimage. To paraphrase St. Augustine: To grow is to change; to be whole is to have changed often. We are being stretched in preparation for something wonderful beyond human imagining. But it is a big stretch!

This life is a pilgrimage! As individuals and as a Christian community, we are on the way.

During Lent and Easter, we are encouraged to see life in this perspective.

Lent recalls Jesus' 40 days in the desert. Jesus' experience itself recalls Israel's 40 years of desert pilgrimage toward the Promised Land.

The experiences of ancient Israel and Jesus are true images of our own lives.

Lent is a time for honing ways we express our faith

By Patricia Kobiellus Thompson

In the wake of the terrorist attacks on Sept. 11, our basic instincts kicked in and we reached out to those close to us, our "safe havens," as our familiar world was rocked to its foundations.

That day began what we in subsequent months have seen to be a major reassessment of our priorities. We no longer take for granted what we hold most dear.

Our priorities, where we invest our energies, have been dislodged. We momentarily have lost our moorings. We have had to recognize and rearticulate the roots of our spirituality, not only to ourselves but also to one another.

These days our reflection turns to the paschal mystery—the suffering, death and

But how do we participate in this big stretch? What does it take to change our own priorities, to take initiative, to freely stretch?

Just like the ancient Jews or like Jesus, we do not have to navigate alone. God is with us. God is not only the goal. God is the Way!

In that sense, our eternal life already has begun even if it is not yet fully realized.

The Jesuit spiritual tradition is embodied in the Spiritual Exercises of St. Ignatius Loyola. He recognized that the heart's deepest desires are indications of God's own desires for each of us.

And the surest guide to our deep and holy desires—to God's desires for our good—is careful attention to what most deeply consoles us. God's most intimate touch and action in the soul of a person is to console.

A person may be doing some ministry and feel that God was present in giving just the right words to say to someone. Or someone in prayer might feel loved and accepted by God. These are examples of consolation.

One could say that St. Ignatius' bottom line, is simply this: Follow your consolation. To console is how God affirms our desires and choices, how God helps us to discern God's own desires for us.

Does that sound like an easy way to discover God's will, to change our own priorities? This way does have its joys, but it is also a great challenge. For many of us, it is a task of many years to simply reach awareness of our deepest desires,

rising—we have witnessed in recent months. I myself have sensed a profound need to seek silence, reflection and peace.

Though our life's work continues to demand attention, percolating beneath the surface is a new sense of purpose and direction. Our tolerance for superficialities has likely diminished.

Lent is a season of paring-down. It also is a time for honing the ways we express our faith. The call that seems to have come to us to reassess priorities is a call to remember what it is that guides our lives, grounds us and gives us true purpose.

(Patricia Thompson is an adjunct faculty member at Duquesne University in Pittsburgh, Pa.) †



God's most intimate touch and action in the soul of a person is to console. Over time, we become confident about what truly consoles us. We find the courage to follow our deepest, most inspired desires. And we experience a conversion in our priorities and choices.

much less to acknowledge and accept our deepest nature and truest desires.

How can I not know my deepest desires?

We are surrounded by so many voices, so many attractive images claiming to know what we should be, should desire and should have. And yes, "having" is a big one!

All these voices are a constant noise telling us what is desirable, smart, cool, important and acceptable. They tell us what will make us feel good and what will make us look good.

Yes, "looking good" also is a big one.

And our wounded nature is hooked so easily. These voices would have us pay careful attention to what makes us look good in others' eyes. It is a real shift in attention to focus on God's consolation deep in our own soul.

Surrounded by so much noise and hype, so easily hooked by our woundedness, how do we even begin to shift attention to God's "still, small voice" in our hearts?

Among Ignatius of Loyola's rich teachings, a simple method stands out as a wonderful place to begin or a wonderful

addition to our ongoing effort to find God's will.

Today we call this method the examination of consciousness or, for short, "the examen." It takes only a couple minutes at the end of the day. In God's presence, and asking for God's help, we walk through our day to see where there was experience of being consoled and where, by contrast, we were definitely not consoled, even desolate. Then we speak to God about what we have seen and give God thanks.

Simply because we do this in the presence of God, and because we ask for God's help, we are already, if subtly, looking at our experience in a deeper and more spiritual way. Over time, we are surprised by the patterns of consolation. We become confident about what truly consoles us. We find the courage to follow our deepest, most inspired desires.

And we experience a conversion in our priorities and choices.

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

Discussion Point

Lent is time to examine priorities

This Week's Question

Have you reassessed your priorities in light of recent world events? What difference has your reassessment made for how you live?

"Yes. I am more aware of the suffering of others. I am more aware of the blessings I have. And I am more willing to share my blessings with others." (Jean Bourne, Columbia, Pa.)

"I'm a school principal here in Conway, and I think that I—and the entire school community—have changed in terms of not taking things for granted. The children have shown a revived patriotism, and the Catholic Church and other Churches have stepped

forward to help. This has been a big wake-up call for us on how we live our faith and how we live our lives." (Joe Mallett, Conway, Ark.)

"Maybe a little, but basically I feel the same way about my daily life, the people and things that are important to me." (Angie Evers, Lawrence, Kan.)

Lend Us Your Voice

An upcoming edition asks: Briefly, tell of a prayer you turn to again and again. Why is this your prayer?

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



From the Editor Emeritus/John F. Fink

History of Muslim-Christian conflicts (II)

Sixth in a series of columns



the Holy Land.

While this was going on, the Islamic Seljuk Turks overran Asia Minor and fought the Christian Byzantine Empire. The Ottoman Turks, who succeeded the Seljuk Turks, conquered Constantinople in 1453 and continued a policy of expansion. They reached the height of their power under Sultan Suleiman I (1520-66) when the Ottoman Empire included all of the Middle East, northern Africa to Algiers, Greece and the Mediterranean, and as far west as Hungary.

Several European crusades against the

This series is trying to give a better understanding of Islam and why parts of the Muslim world are intent on fighting what they consider a "holy war." Last week, we noted the battles between Christianity and Islam from the end of the seventh century to the end of the 13th century, mainly in Spain and

Ottoman Turks ended in disaster for Christian armies, but a Christian navy defeated the Turks at the Battle of Lepanto on Oct. 7, 1571. It ended the Turkish supremacy in the Mediterranean from which the Turks had been launching campaigns against Venice. After the battle was won, Pope Pius V instituted a special Feast of the Rosary on Oct. 7.

The Turks attacked Europe again in the 17th century, overran Hungary and laid siege to Vienna. Pope Innocent XI used his diplomatic skills to convince John Sobieski, king of Poland, to rescue Vienna in 1683. Sobieski's victory began the decline of the Ottoman Empire, but it continued to exist until after World War I. In 1922, Mustafa Kemal Ataturk defeated the last sultan and established the republic of Turkey. It remains a Muslim country today.

Up to the last, though, the Ottoman Muslims persecuted Christians. The most infamous example occurred in 1915 when a million and a half Armenian Christians were deported into the desert and then massacred. The Armenian Church observes Armenian Genocide Day each year on April 24.

Wars since then have been mainly

nationalistic, although ethnicity always seems to play a part. This has been evident in the Balkans where Orthodox Serbs have battled Muslims in Bosnia. There's a deep-seated hatred there that it seems impossible to overcome. The United States has had 3,200 soldiers, part of a United Nations force of 18,500, in Bosnia-Herzegovina since 1995 trying to keep peace and to protect the Muslims there.

Since there are roughly 1 billion Muslims in the world, it's not surprising that sometimes Muslims fight other Muslims. This has, of course, been true of Christian countries, too. When Iraq and Iran fought, it was between two major divisions of Islam, the Sunnis (Iraq) and the Shiites (Iran). The Sunnis believe that caliphs should be elected while the Shiites believe they must come from the descendants of Muhammed.

Today most Muslims are peaceful, faithful to Muhammed's teachings that war should be only for self-defense. Obviously, though, not all Muslims feel that way. There are militant Muslims in various parts of the world, and that will be the topic next week. †

Cornucopia/Cynthia Dewes

The time is always ripe for conversion

Conversion stories appeal to me. The idea of believers being called to another faith seems to me a continuous and iridescent revelation of God's grace.



Recently I read a book of conversion testimonials written for the most part by former evangelical

Protestants. They were people who were rooted in Scripture and suspicious of any other basis for faith. They despised tradition, a bulwark of the Catholic faith, as a human invention, and sometimes even denied that Catholics could be considered Christians.

But, as they studied history, Scripture and the documents of the early Church, they discovered that the Catholic Church, from which their denominations had originally split, was indeed the true Church as founded by Jesus Christ, both scripturally and traditionally.

They also said they found that certain problems of Protestant Churches were not evident to them in Catholic parishes. These included frequent divisions within denominations because of diverse interpretations of

Scripture, and a kind of hypocrisy created by ideas like predestination, where only a predestined "elect" will be admitted to heaven. In some ways, Catholics appeared to them more "Christian."

So, sometimes kicking and screaming, embarrassed before their former fellow worshippers, these writers entered the Catholic Church. Often, their relatives followed, and all gave testimony to the joy and truth of their decisions.

Conversions have occurred for less intellectual reasons. Non-Catholic spouses have often converted to the Catholic faith because of marriage to a Catholic. The idea was that a family which practices one faith probably provides more stability for kids.

Sometimes it worked well, even including the later conversion of the convert's relatives. Sometimes, when the convert's conversions were shaky, it didn't, proving that real conversion is more than a pragmatic choice.

Many converts, who had a vague uneasiness with their own faith or lack of faith, have come to the Catholic Church following encounters with inspirational Catholics. This could be anyone from the pope on TV to Catholic neighbors, friends or colleagues whose religion brought them the joy and

fulfillment these folks lacked.

Sometimes it takes years before people realize that God is calling them to the Church. St. Paul was luckier than most. He was struck blind and spoken to personally by God. You can't beat that for a conversion experience.

But, conversion is not limited to the time when "outsiders" enter the Catholic Church. It is, rather, a lifelong experience of God's continuing grace, open to converts and cradle Catholics alike.

Although I entered the Church 40 years ago, I find that the richness and depth of my interior life continue to expand beyond any schedule of my own. Relationships with family, friends, work, the world outside and God become more precious over the years, and every waking moment is an occasion for gratitude and praise.

Lent is a season of the Church year which particularly encourages conversion. It's a time for questions, listening, hope and simple acceptance of God's good grace. So that, by Easter, we can truly say, "Here I am, Lord."

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

Faithful Lines/Shirley Vogler Meister

Learning how to 'kiss' off life's complications

KISS internal and external clutter goodbye.



Many of us know the acronym KISS means "Keep It Simple, Stupid" but I find the last word demeaning, so for myself I easily substitute my first name—or the word "Silly," which is bad enough.

Silly-me doesn't learn simplicity easily. I repeat the same old habits of creating stacks of stuff, especially in my computer room. One friend calls this my "writing studio." I prefer "workroom" because so much in it is just like me, a work-in-progress. For instance, I daily use one computer, but two older ones are nearby, waiting for me to get material off the hard drives. This is complexity and inefficiency at its worst—and a daunting project.

So is making room on shelves or in closets by putting stuff in boxes that go into the garage or basement in case I need

to find what I no longer even remember I have. Although I try to keep my home and calendar uncomplicated, they become cluttered. Then I feel cluttered.

In the "Winter Happenings" brochure from St. Vincent Hospital's Health Promotion Services, I quickly noticed that on Thursday, March 21, a "Freedom of Simplicity" program will be presented from 6:30 p.m. to 8 p.m. by Rosemary Hume of Mission Services. (This will be in the Cooling Auditorium in the lower level of St. Vincent Hospital on West 86th Street in Indianapolis. The fee is \$10. To register by credit card, call toll-free 888-338-CARE or 317-338-CARE.)

The brochure states that attendees will "Learn ways to unplug from an overly consumptive society and develop a personal inward and outward practice of simplicity. The simple life is all about balance. Discover approaches to discern a balance you can live with."

In a phone conversation with Rosemary Hume, R.N., M.S.N., she said she'll address the internal and external influences of our lives through a "formative

spiritual approach."

Hume has a certificate in Formative Spirituality through the Pittsburgh-based Epiphany Association, which was founded by Duquesne University's well-known Spiritan priest, Father Adrian van Kaam, and Susan Muto, Ph.D., who are also prolific writers. (Father van Kaam is the author of *The Commandments: Ten Ways to a Happy Life and a Healthy Soul* and *Aging Gracefully*. Muto is the author of *Catholic Spirituality from A to Z: An Inspirational Dictionary or Womanspirit*.)

During our phone chat, Hume also pointed out that Father van Kaam was encouraged in his formative spirituality work by Msgr. Giovanni Batista, who became Pope Paul VI. Knowing that background, how could we not learn something from the "Freedom of Simplicity" program that we can carry into everyday life to help us "simplify, simplify," as Henry David Thoreau proposed in the 1800s.

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

The Bottom Line/Antoinette Bosco

How history put coins to good use

I always look for good books to read during Lent, and this year I found a surprising one. My son, Paul, is a coins and medals dealer. I was in his shop in New York when he handed me a small red book, saying he thought I'd find it interesting. It was titled *Christian Teaching of Coin Mottos*, by

William Allan and J. Zimmerman, published in London in 1911 by The Society for Promoting Christian Knowledge.

As I looked the book over, I was fascinated with what these scholars had discovered about Christianity and coins: "Teaching by means of coins may probably be new to the minds of even well-instructed men. And yet, ever since the time of the first Christian emperors, many of the truths of Christianity have been more or less prominently stamped upon the coins of those rulers who adopted the Christian faith."

I had never known this or even considered that Christ's teachings could be promulgated through the circulation of coins. Yet as early as the year 313, coins with the symbol of the cross appeared in Spain. By the middle of the third century, artists began to set the monogram for Christ crucified, the Greek letters for *Christos*, on coins. Within another century, official Roman coins were stamped with the letters that were the symbol for Christ.

When some of these coins were found in 1903, a scholar wrote that these "must be among the very earliest to show that the Roman emperors had abandoned the paganism of their ancestors and acknowledged Christianity as the officially recognized religion."

Many early coins indicated devotion to Mary. In the ninth century, in the reign of Leo VI, coins are found honoring Mary as the "Mother of God," and a century later, a coin proclaims, "O glorified Mother of God, he that trusteth in thee shall not fail the Lord."

For about 500 years, beginning in the 13th century, the motto on French coins was "Christ conquers, Christ reigns, Christ rules." This same proclamation was found on coins in Britain and Italy. In years to come, distinctly Christian beliefs were proclaimed on currencies, for example "Jesus, our king and our God" and "Blessed be he who cometh in the name of the Lord."

Eventually, the authors say, as these coins would circulate to the northern countries, the mottoes stamped on them raised curiosities that led people to listen to missionaries bringing the Christian message, facilitating their work in leading "the people to embrace the Christian creed."

The custom of using coinage to proclaim Christian beliefs eventually died out, but in our country one remnant has remained—putting the words "In God We Trust" on some of our coins. This motto to be inscribed on coins was adopted during the time of the Civil War, attributed to an appeal by a farmer in Maryland and authorized by Congress on April 22, 1864. The motto was dropped in 1906 at the insistence of President Theodore Roosevelt, who thought these words on coins "bordered on sacrilege."

This raised "a storm of righteous indignation throughout the states," say the authors. Congress recommended the restoration of the words, and the president calmly accepted that.

I didn't know my Lenten reading this year would tell how money served to spread the Christian faith in the first 15 centuries after Christ's death. But somehow, I can't think of a better use for coins.

(Antoinette Bosco is a regular columnist for Catholic News Service.) †

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 17, 2002

- Genesis 2:7-9, 3:1-7
- Romans 5:12-19
- Matthew 4:1-11

This weekend, following Ash Wednesday, the Church begins the series of Lenten Sundays that will conclude with the joyful celebration of Easter.



The Book of Genesis provides the first reading. The story is familiar. It is about the creation of Adam, the first human, and of

Adam's place in the Garden of Eden.

In this book, and in this passage, profound truths repose. Upon them are based the greatest messages of Christian revelation. The very fact of the coming of Jesus into human existence, as celebrated less than two months ago at Christmas, and the sacrificial death and Resurrection of Jesus, to be celebrated at Easter, directly involve the realities revealed in these verses.

Sadly, the deeper theological meaning of this section of Genesis, along with other portions of the Creation Narratives, is lost in endless, often uninformed, wrangling about what these verses would say were they written in modern language. The imagery, of course, occurs according to a knowledge available long ago, and the purpose is not to advance any concept of natural science or present a social agenda, but

to speak of humanity and humanity's relationship with God.

The message is simple and straightforward. Nothing exists outside of God. God is the creator of all. God created humanity. He created humanity as individual persons. Adam comes forth as an individual human being.

God's plan was for each person to live in happiness and peace. Human choice distorts God's plan. Evil is not God's plan. Humans choose evil.

In this story, the serpent is an important symbol. It is more than an animal many people detest. It is more than an animal living in filth. It is more than a predator. It is more than an animal possibly deadly with venom. Its ugliness is in the fact that it represents paganism and idolatry, which are the establishment of rivals, created or imaginary, to God.

The humans in the story, Adam and Eve, although greatly blessed, are not all knowing. They succumb to the serpent's lies. Of their own will, they break with God.

In the end, they are ashamed of themselves. They know that they can be exploited. They know that their instincts can overcome them. They know that in the world as they have changed it they must defend themselves, certainly from the lustful exploitation of others.

Paul's Epistle to the Romans is the source of the second reading.

This passage is among the few biblical verses that the Church has explicitly defined, that is, that the Church defined infallibly. Its message is simple, but profound. Humanity, in and through Adam,

My Journey to God

Barabbas!

In the stillness of my heart I hear the word:

"Barabbas!"

It echoes in the silence of my mind, and gathers strength:

"Barabbas!"

Like the chaos of a frenzied crowd, the voices rise within my head:

"Barabbas! Barabbas!"

"Give us Barabbas!"

I asked myself what this can mean.

I was not there when Jesus was betrayed.

"Barabbas!"

I was not part of that crowd.

"Barabbas!"

I never would have let them beat him or mock him.

"Barabbas!"

When he carried his cross, I would have carried it with him.

"Barabbas!"

The ugly name repeated in my heart as I reflected on my life.

"What can it mean? How can I be Barabbas?"

I asked myself:

How many times have I stood by while the world subverted the message of Jesus?

How many times have I laughed at jokes that mock the basic moral lessons Jesus preached?

How many times have I ignored a stranger while he suffered?

"Barabbas!"

When I could have spoken up, I stood by

(Chris Prince is a member of St. Christopher Parish in Indianapolis.)

silently, allowing government to dictate how and when and where I could worship.

When I could have taken a stand, I cowered in silence, laughing with the crowd because I did not want to risk my popularity.

When I could have helped a stranger, I kept walking with my head bent down, not even looking my brother in the eye to acknowledge his pain.

"Barabbas!"

When I could have given Christ my all, I held back the best part of me, saving myself in case something better came along.

When I could have trusted Christ to care for me, I carried the burden myself, struggling to overcome the obstacles, and blaming God for his betrayal.

When I could have followed Christ, I chose to follow the world, believing I could enrich my life with earthly treasures.

"Barabbas!"

In wretched disbelief, I hung my head, and tears flowed from my eyes.

I am Barabbas!

Each day I take my blessings for granted, Each time I overlook a stranger in need, Each time I remain a silent witness to injustice, I become Barabbas, Allowing Christ to die again and again and again.

By Chris Prince

Daily Readings

Monday, Feb. 18
Leviticus 19:1-2, 11-18
Psalm 19:8-10, 15
Matthew 25:31-46

Tuesday, Feb. 19
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, Feb. 20
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, Feb. 21
Peter Damian, bishop and doctor
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7c-8
Matthew 7:7-12

Friday, Feb. 22
The Chair of Peter, Apostle
1 Peter 5:1-4
Psalm 23:1-6
Matthew 16:13-19

Saturday, Feb. 23
Polycarp, bishop and martyr
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Sunday, Feb. 24
Second Sunday of Lent
Genesis 12:1-4a
Psalm 33:4-5, 18-20, 22
2 Timothy 1:8b-10
Matthew 17:1-9

chose to break with God. In Jesus, the bond between God and created humanity was restored. This event occurred in, and because of, God's love.

St. Matthew's Gospel supplies the Gospel reading.

As with the first reading, from Genesis, this reading has deep truths in its message, and its symbols are direct and reveal very much. But the drama and color of the story, and of the symbols themselves, can obscure the meaning.

The meaning is clear. Personified evil exists. The devil is no figure of the imagination or outcome of literary composition. The devil calls people to sin, to break with God. But it is a call, an influence, a greatly appealing invitation, however, the choice to sin remains a choice. Personal sin exists only when persons freely chose to sin.

Jesus was a human. He shared humanity and the human experience. He was tempted. Within Jesus, however, was divine life and power. He rebuked the devil and rejected sin.

In this very dramatic story, Jesus is the stronger of the two figures. He prevails. The devil obeys the Lord. Also, the devil's knowledge is imperfect. He does not recognize Jesus.

Reflection

The Church begins Lent this weekend, at least for most people. Several days

have come and gone since Ash Wednesday. For most Catholics, however, the First Sunday of Lent offers the first occasion to worship with the Church, and to learn from the Church, in the holy season of Lent.

In these readings, the Church wastes no time. It reminds us in a forthright and immediate message of basic realities. We are God's creatures. We are equal in creation, male or female. God's plan for life leads to peace and joy.

Humans, however, can accept or reject God. In responding, however, they are limited. They can be confused. They can be tricked.

The devil does not have all the answers. The devil is not that smart! The Gospel reading tells it as it is. It gives us two figures, Jesus, the embodiment of goodness, love and of God, and the devil. The devil does not grasp everything. The devil is self-serving. The devil is fumbling and foolish in presenting temptations and hunnish.

Of the two figures, which one is most logically the one to follow? Obviously, it is Jesus. The Church calls us to discipleship, but it frankly tells us that we need to see ourselves as we are—in our dignity and in our limitations.

We need to aspire to what we are destined by God to be, but we must admit to ourselves our need for God and the fact that we of ourselves walk in darkness. †

Question Corner/Fr. John Dietzen

Dioceses assess parishes for the needs of the local Church

Our bishop recently changed the annual diocesan appeal into an automatic assessment. If the people do not contribute the assessed amount, the parish must make up the difference from its weekly offerings.



What gives a bishop the authority to impose such a tax? (Texas)

serve the Church, and meet other needs—social service programs, diocesan tribunals, seminary education, etc.

A significant section of canon law, beginning with Canon 1274, provides detailed instructions on how the local bishop is to carry out this responsibility.

(Questions may be sent to Father John Dietzen, Box 325, Peoria IL 61651 or by e-mail in care of jjdietzen@aol.com.) †

Readers may submit prose or poetry for faith column

The Criterion invites readers to submit original prose or poetry relating to faith or experiences of prayer with Lenten themes for possible publication in the "My Journey to God" column.

Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," The Criterion, P.O. Box 1717, Indianapolis, IN 46206 or by e-mail in care of criterion@archindy.org. †

A pilgrimage to Europe for youth is set for June

By Jennifer Del Vecchio

A European pilgrimage to help young adults live their faith is being planned for the summer.

Fathers Joseph Brown, religion teacher at Bishop Chatard High School in Indianapolis, and Father Peter Gallagher, chaplain at Father Thomas Scecina Memorial High School in Indianapolis, will lead the pilgrimage for 17- to- 35-year-olds June 3-15.

This is the second pilgrimage led by Father Brown. Last year, he took 85 Bishop Chatard High School students to Rome.

"Parents come to me asking for guidance or information to help their kids put the faith into practice," Father Brown said. "They will see a lot of what they are being taught, what they believe in. They will see the reasons we are Catholic."

"This is a great opportunity to see why we practice what we practice and we love what we love."

Terran Bailey, a junior at Bishop Chatard, said the trip made her grow closer to God.

"At first I didn't want to go," Terran said. "My mom was making me go, but it was the trip of a lifetime. I wouldn't trade it for anything. I got to see how the Church is the same around the world in all the different languages."

Another Bishop Chatard student, LaMontae Guynn, a senior, said it made a difference actually seeing the Vatican and what goes on in Rome for the Catholic faith.

"You get more of a presence," he said.

"And religion is more than going to Church and praying all the time. It's the actual experience of life. That's what this trip is all about."

The trip will include daily Mass, opportunities for daily confession and eucharistic adoration.

Last year, the response for confession was so great that Father Brown decided he needed help from a second priest.

Father Brown said going on a pilgrimage is a gift from God.

"It is an aspect of the sacred and holy. Our Lord has chosen to designate places on this earth as holy ground. These holy places are avenues of graces. These graces take different forms but are intended to accomplish one end; it is that souls be converted, that they change their lives in such a way that nothing is quite the same afterward. The pilgrimage experience is intended to be a pathway of purification and a vehicle for a soul to acquire the 'pearl' that our dear Lord speaks of in the Gospels," he said.

Highlights of the trip include four days in Rome with a papal audience at St. Peter's Basilica, visits to the Vatican, Sistine Chapel, the Colosseum and free time for exploring.

There will be an opportunity to climb the Holy Stairs in Rome that are believed to be the original steps that Jesus climbed when about to be judged by Pontius Pilate. They were taken from the Holy Land during the Crusades and brought to Italy.

The pilgrimage will continue to San Giovanni Rotonda, where Padre Pio is from. Padre Pio, known for having the stigmata, is expected to be canonized a



Young adults who go on a pilgrimage to Europe June 3-15 with Father Joseph Brown, a religion teacher at Bishop Chatard High School in Indianapolis, and Father Peter Gallagher, chaplain at Father Thomas Scecina Memorial High School in Indianapolis, will visit St. Peter's Basilica in Rome.

saint this year.

Afterward, pilgrims will follow the Adriatic coast to a beach for the day and then go on to Lanciano, the site of the eighth-century eucharistic miracle where bread and wine became real heart tissue.

Pilgrims also will learn about the saints on the pilgrimage by traveling to Cascia to view the incorrupt body of St. Rita and visit another eucharistic miracle there before continuing to Assisi to learn about St. Francis and St. Clare. In Sienna, pilgrims will visit the home of St. Catherine and celebrate Mass in the church where

she is buried.

In Florence, pilgrims will spend time exploring the art of Michelangelo and visit churches. The pilgrimage ends in Milan.

The cost of the pilgrimage is \$2,675. Tekton Ministries is handling the arrangements. The price includes airfare, hotels, most meals, entrance fees, land travel by motor coach and all tips, hotel taxes and airline taxes.

(For more information, call Tekton Ministries at 317-253-9604 or 888-850-6279.) †

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Parish life coordinator to be commissioned in Greencastle

By Cynthia Dewes

Benedictine Sister Jennifer Horner is a living witness to the power of evangelization. She's also the embodiment of the word "catholic," with a big and a little "c."

The new parish life coordinator (PLC) of St. Paul the Apostle Parish in Greencastle, who will be commissioned by Archbishop Daniel M. Buechlein during the 5 p.m.



Sr. Jennifer Horner, OSB

Mass at St. Paul the Apostle Church on Feb. 16, is a convert to the Roman Catholic Church. In addition, her life has been a catholic wealth of experience not shared by most people.

Sister Jennifer was born in Zambia, Africa, the

daughter of English parents whose families had emigrated to Rhodesia and South Africa after World War II. In Zambia, her father was pastor of a mixed-race Presbyterian church and chaplain to the president of the country.

Later, the family moved to South Africa, where Rev. Horner led a church, which was accustomed to "high church" liturgical practices. He also edited a church newspaper in which he criticized the government's apartheid policies. So, in 1977, the family was forced to leave the country because of the political situation.

The Presbyterian Church in the United States offered Rev. Horner a church in rural Idaho. Sister Jennifer entered Boise State College, where she had a Catholic roommate, and continued to attend the Presbyterian Church. However, she missed

the rich liturgies she was used to.

One day, Sister Jennifer's roommate invited her to go to Mass with her. She said of the experience, "The moment I entered that church and knelt down, I knew I was home."

All through college, Sister Jennifer said she kept the Catholic Church, and its sacramental life, in the back of her mind. Then, in 1983, she was involved in a terrible auto accident, which almost killed her.

Her injuries were extensive, but she said at one point it was almost funny. The medics thought she had a head injury because, when they asked where she was born to test her consciousness, she answered "Zambia," and they thought she was delirious.

During her five weeks in the hospital and subsequent recovery, Sister Jennifer realized that, "I had today, and I couldn't wait till tomorrow" to make decisions. She began to go through the Rite of Christian Initiation of Adults process and, in 1985, she was received into the Catholic Church.

Sister Jennifer's RCIA team leader was a Benedictine sister from the Monastery of St. Gertrude in Cottonwood, Idaho. The women became friends and Sister Jennifer visited the community often. Although she was dating and expected to marry someday, she became an affiliate of the monastery in 1987.

Finally, in 1989, Sister Jennifer thought it was "time to follow my call," so she entered the monastery. She made her first vows in 1992 and final vows in 1995. For three years, she taught in a Catholic grade school in rural Idaho.

During that time, Benedictine Sister Carol Falkner, prioress of Our Lady of Grace Monastery in Beech Grove, met Sister Jennifer when she went on retreat at the Idaho monastery. In return, Sister

Jennifer visited Beech Grove and found it a "very vibrant community, with several women in formation, a place where hospitality was really lived."

Sister Jennifer spent two years on loan to Beech Grove as director of spirituality, and when she returned to Cottonwood in 2000 she said she felt a strong call to Our Lady of Grace Monastery. She is now in the process of transferring permanently to the Beech Grove community.

"For me, prayer and community are very important," Sister Jennifer said, "and the Benedictines' focus is on both."

She said sometimes it was hard for her parents to accept her choices, but they "are loving people who want me to be happy." Her father proclaimed the first readings at both of her profession ceremonies.

At first as a Catholic, Sister Jennifer said she missed the Protestant focus on praying with Scripture. But, in her religious community, she found it again. "The sacramental life and the power of the Eucharist drew me," she said, because "I am called to become what I receive [in Communion] and go out differently afterward."

Sister Jennifer said the most powerful part about religious life is "being part of a

community. We can do more together than we can on our own because the others are with me in prayer." Her favorite jobs as PLC at St. Paul the Apostle Parish are helping lead RCIA, pastoral care, planning the liturgy and "being there for people."

Sometimes parishioners are confused about the role of a PLC, Sister Jennifer said. She explained that the PLC is the pastoral leader of the parish, commissioned by the archbishop to be responsible for everything except administering the sacraments.

Father Joseph Kern serves St. Paul the Apostle Parish as sacramental minister, and Sister Jennifer said, "One of the greatest gifts in my work at St. Paul is working with Father Joe. He has such a love for people."

Sister Jennifer said she is grateful for the loving way in which St. Paul the Apostle parishioners have accepted their new leadership, having previously enjoyed the services of a resident pastor. She hopes "that same welcome will draw others, so that St. Paul's can grow into a place where all can use their gifts."

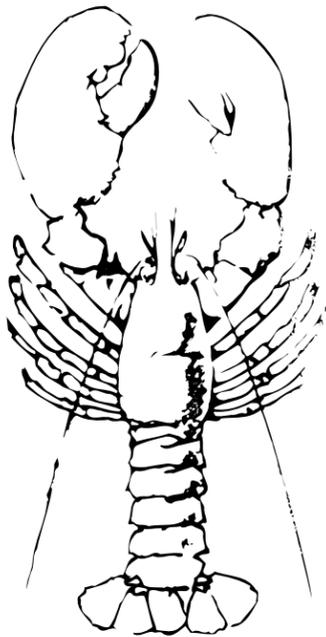
(Cynthia Dewes is a member of St. Paul the Apostle Parish in Greencastle.) †



Special flag

A flag recovered from the ruins of the World Trade Center is carried into the 2002 Winter Olympics opening ceremony by U.S. athletes and New York civil servants Feb. 8 in Salt Lake City, Utah. Athletes from 77 countries were participating in the games Feb. 8-24 in Utah.

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The Active List

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

February 15

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Solemn exposition of the Eucharist, Mass, noon, closing liturgy, 7 p.m.

St. Maurice Parish, Parish Hall, 1963 N. St. John St., **Greensburg** (St. Maurice exit off I-74 north 4 miles). Fish fry, 5-7 p.m., Way of the Cross, Benediction following, free-will offering. Information: 812-663-3757.

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m., breakfast, Indianapolis Athletic Club, 350 N. Meridian St., guest speaker, Leon Suprenant, Catholics United For the Faith. Information: 317-259-6000.

St. Therese of the Infant Jesus (Little Flower) School, 4720 E. 13th St., **Indianapolis**. Fish fry, \$5 dinner, children's menu available, Mass, 5:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., **Indianapolis**. Lenten fish fry, children's menu available, 5:30-7:30 p.m. Information: 317-359-3756.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, carry-out available, 5-7:30 p.m. Information: 317-291-7014.

St. Malachy Parish, Noll Hall, 326 N. Green St., **Brownsburg**. Knights of Columbus, fish fry, \$6 fish dinners, a la carte available, 5-7 p.m.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology Adult Education Series, *The Catechism of the Catholic Church*, "Introduction to Prayer," presenter, Franciscan Sister Norma Rocklage, 7:45-9 p.m., free. Information: 317-291-7014.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6900.

February 15-16

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith Workshop, "Catholic Morality: From Principles to Current Issues," Fri., 7-9 p.m.; Sat. 9:30 a.m.-4 p.m., \$50/less for seniors. Registration: 317-955-6451.

February 15-17

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Men's Lenten retreat, "Three Cornerstones of Lent," Franciscan Father Ted Haag, \$135 per person. Information: 317-545-7681.

February 15-22

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Centering Prayer Intensive Retreat, presenters, Benedictine Sister Kristine Harpenau and Laurel Simon. Information: 317-788-7581.

February 16

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Catholic Widowed Organization, pizza party, nominal charge, 4 p.m.

Information: 317-784-4207.

February 17

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Family Day of Prayer and Worship, "You've Got What It Takes," Divine Word Father Chester J. Smith, Mass 10 a.m. Information: 317-632-9349.

February 19-March 26

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Divorce and Beyond program, 7-9 p.m., \$30/six-week sessions. Registration: 317-236-1586 or 800-382-9836, ext. 1596.

February 20

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Lenten series, second in series, 7-8:30 p.m., \$7 per session/\$40 series. Information: 812-535-3131, ext. 434.

Calvary Cemetery Chapel/Mausoleum, 435 W. Troy Ave., **Indianapolis**. Mass, 2 p.m. Information: 317-784-4439.

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Half-hour Lenten organ concert, organist, Alistair Reid, 12:40 p.m., free. Information: 317-635-2021.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Indianapolis Deanery Council of Catholic Women, third quarterly meeting, 10 a.m. Information: 317-852-5451.

February 20-March 20

Holy Rosary Church, 520 Stevens St., **Indianapolis**. "Spaghetti and Spirituality," Lenten Pro-Life Speaker Series, Mass, 5:30 p.m., dinner, 6:15 p.m., speaker, 6:45 p.m., free-will donation. Reservations (by 5 p.m. Monday prior to program): 317-636-4478.

February 21

Our Lady of Peace Cemetery Chapel/Mausoleum, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m. Information: 317-574-8898.

February 22

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Solemn exposition of the

Eucharist, Mass, noon, closing liturgy, 7 p.m.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology Adult Education Series, *The Catechism of the Catholic Church*, "Learning How to Pray: The Hail Mary and the Rosary," presenter, Father Francis Bryan, 7:45-9 p.m., free. Information: 317-291-7014.

February 22-24

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Men and women's retreat. Information: 812-923-8817.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Women's Lenten retreat, "Sabbath Spirituality," Father Keith Hosey and Sister Maureen Mangen, \$135 per person. Information: 317-545-7681.

Saint Mary-of-the-Woods College, Cecilian Auditorium, **St. Mary-of-the-Woods**. *Once Upon a Mattress*, Thurs. and Fri. 8 p.m., Sun. 2 p.m., tickets, \$8 adults, \$6 children, students, senior citizens. Information: 812-535-5212.

February 23

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten retreat day, 9 a.m.-3 p.m., brown bag lunch. Information: 812-923-8817.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Raider Nightwatch, pizza party, varsity basketball game and dance for area eighth-grade students, 6:30 p.m.-midnight. Information: 317-924-4333.

February 24

Mary's King's Village Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. "Covenant of Love," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail eburwink@seidata.com.

February 27

Indiana Statehouse, Capitol Rotunda, 200 W. Washington St., **Indianapolis**. "Celebrate Life—Alternatives to the Death Penalty," 4:30-6 p.m.



"Mom must be fasting for Lent. Last night she read me 'Mary Had a Little Lamb Chop,' 'Jack and the Bean Dip,' and 'Peter Pancake.'"

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Information: 317-839-1618.

February 28

Holy Trinity Parish, Community Day Care Center, Bockhold Hall, 902 N. Holmes Ave., **Indianapolis**. Special Black History Celebration, 11 a.m. Information: 317-638-9509.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Pre-registration and Curriculum Night for incoming seventh-grade, ninth-grade or transfer students and parents, 6:30 p.m. Information: 317-924-4333.

March 1-3

Kordes Retreat Center, **Ferdinand**. "The Poem of Your Life: Contemplative Seeing," presenter, Benedictine Sister Macrina Wiedcerkehr, author, Fri. 8 p.m.-Sun. 1 p.m. Information: 800-880-2777 or 812-367-2777.

March 2

Kordes Retreat Center, **Ferdinand**. "Praying Without Words: An Introduction to Centering Prayer," presenter, Benedictine Sister Kristine Harpenau, 9 a.m.-3:30 p.m. Information: 800-880-2777 or 812-367-2777.

March 3

St. Andrew Parish, Hillman Hall, 235 S. 5th St., **Richmond**. Catholic Women United, Day of Reflection, "Spirituality in Lent," noon-3 p.m. Information: 317-939-9183.

March 3-6

St. Anthony of Padua Church, 316 N. Sherwood Ave., **Clarks-ville**. Parish mission, "Having a Vision to Live By," 7-8:30 p.m.

March 6

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten retreat day, 9 a.m.-3 p.m., brown bag lunch. Information: 812-923-8817.

March 7

The Olmstead, 3701 Frankfort Ave., **Louisville, Ky.** St. Elizabeth's Regional Maternity Center's Spring Gala, silent auction, dinner, live auction. Information: 812-949-7305.

March 8

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. "The Passion of Our Lord Jesus Christ," 7 p.m. Information: 317-634-4519.

March 8-10

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Women's Lenten retreat, "Rediscovering the Gift of Inner Wisdom in Our Daily Lives," Franciscan Sister Norma Rocklage, \$135 per person. Information: 317-545-7681.

March 9

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. Irish Fest, "Irish Lads

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

and Lassies." 6-11 p.m., \$25 per person/\$40 per couple, cash bar. Information: 317-631-8746.

Monthly

First Fridays

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

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

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

St. Vincent de Paul Church, 1723 "T" St., **Bedford**. Exposition of the Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

First Saturdays

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

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

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

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

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

Second Mondays

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

Second Tuesdays

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

Second Thursdays

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

vocations, 7 p.m.

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

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

Third Mondays

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

Third Wednesdays

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

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

Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m. Information: 812-934-2524.

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

Third Thursdays

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

St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages

served. Information: 317-849-5840.

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **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. †

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

AMRHEIN, Raymond H., 97, St. Michael, Brookville, Feb. 5. Father of Robert Amrhein. Brother of Esther Moster. Grandfather of 16. Great-grandfather of 31. Great-great-grandfather of one.

BUTZ, Susan, 24, St. Pius X, Indianapolis, Jan. 28. Daughter of Karole Butz. Sister of Maureen, Sarah and David Butz. Granddaughter of Mary and Jack Fagan.

ENGELS, William C., 86, St. Joseph, Indianapolis, Jan. 16. Husband of Sophie Engels. Father of Russ and William Engels. Brother of Marian DeFontaine. Grandfather of two.

EGNER, Robert W., 71, St. Martin, Yorkville, Jan. 31. Husband of Frances M. Egner. Father of Kathleen Hartman, Eileen McKain, Molly Watkins, Nancy and Timothy Egner. Brother of William Egner. Grandfather of six. Great-grandfather of three.

FARRELL, Margaret E. (Leinenweber), 95, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 30. Mother of Charles and Paul Farrell. Sister of Mary Weber. Grandmother of six. Great-grandmother of 13.

FELTER, Jacquelyn M., 45, St. Michael the Archangel, Indianapolis, Jan. 21. Wife of John Felter. Mother of John-Paul, Marianne and Mollie Felter. Sister of Joanne Doyle, John, Joe, Jeff and Mike Thiesing. (correction)

GOSCH, I. Aceline, 87, St. Joseph, Shelbyville, Feb. 1. Father of Gary and Joseph Gosch. Brother of V. Fay McKay. Grandfather of three. Great-grandfather of two.

HARRINGTON, Henry "J.D.", 68, Holy Angels, Indianapolis, Jan. 28. Father of Regina Anne Harrington-Alexander, Angela Danette Harrington-Smith, Clare and Henry Harrington. Grandfather of 10. Great-grandfather of four.

HASBROOK, Amy Eileen, 23, St. Luke, Indianapolis, Feb. 4. Daughter of Daniel and

Barbara (Howard) Hasbrook. Sister of Anne, Molly, Matthew and Ryan Hasbrook. Granddaughter of Mary Ann (Johnston) Howard.

JACK, Larry, 53, Holy Family, Richmond, Jan. 31. Husband of Beth Jack. Father of Andrew and Maren Jack. Son of Marian Jack. Brother of Nancy, Billy, Bobby and Steve Jack.

KENNEDY, Joseph H., 85, St. Luke, Indianapolis, Feb. 7. Father of Pamela Aiello and Michael Kennedy. Brother of Mary Louise Connor and Elizabeth Kinder. Grandmother of five.

KENYON, Josephine Margaret "Peggy," 84, Christ the King, Indianapolis, Feb. 3. Mother of Jim, John, Mike, Steve and Tom Kenyon. Sister of Agnes Bretthauer, Rose McGill and Anne Wilberding. Grandmother of 15.

LAMB, Mary J., 81, St. Mary, Richmond, Feb. 2. Mother of Patricia Williams, Jacqueline Winget, Francis, Michael and Richard Lamb. Sister of Jeanette Muckridge, Theresa Nolte, Franciscan Sister Ellen Durso and Carmen Durson. Grandmother of nine. Great-grandmother of eight.

LANDWERLEN, Helen Mae, 77, Sacred Heart of Jesus, Indianapolis, Jan. 27. Mother of Nancy Crickmore, Carol Ann McKinney, Daniel, Earl and Ralph Landwerlen Jr. Grandmother of 15. Great-grandmother of 24.

LINEBACK, Mary H., 88, St. Gabriel, Connersville, Feb. 1. Mother of Jan and Lynn Lineback. Grandmother of four. Great-grandmother of one.

MAGGART, Anna Marie, 88, Sacred Heart of Jesus, Terre Haute, Feb. 1. Sister of Irene Austin. Aunt of several.

MARCO, Ina Elizabeth, 78, Nativity of Our Lord Jesus Christ, Indianapolis, Feb. 2. Mother of Pamela Eversole, David and Dennis Marco. Sister of Christeen Ball and Martha Perry.

McAULIFFE, Elizabeth Ann, 79, Annunciation, Brazil, Jan. 29. Mother of Mary Barnstead, Martha Copper, Dennis, Edward, James, John, Patrick and Timothy McAuliffe. Sister of Edith Goodhart and James Gleason. Grandmother of 25. Great-grandmother of 15.

MEYER Mary M., 70, St. Peter, Franklin County, Jan. 22. Mother of Kathy Beetz, Debbie Stutz, James and Mike

Meyer. Sister of Luella Lanning, Leona Oyler, Geneva Reidenbach and Elsie Wiwi. Grandmother of eight. (correction)

POPP, Edward A., 61, St. Joseph Hill, Sellersburg, Jan. 23. Brother of Ann Marie Sanderfer, Albert, Charles, Robert and Ted Popp.

RICE, Virginia (Baratto), 76, Sacred Heart of Jesus, Terre Haute, Feb. 1. Wife of Robert L. Rice. Mother of Janet McCleary and James Rice. Sister of Angeline Garzolini. Grandmother of four.

SCALES, Robert, 42, St. Michael, Indianapolis, Jan. 17. Son of Jean Scales.

Brother of Denise Domogalik, Mary Hale, Janet Larrimore, Debra Myers, Leanne, Teresa, Jeff and Steve Scales.

STILLER, Bonnie F., 75, St. Mary, New Albany, Nov. 18. Wife of Chester Stiller. Mother of Paula Barlow. Sister of Alma Dooley, Carl and Kelso Dean. Grandmother of one.

WOLLENMANN, W. Max, 79, Prince of Peace, Madison, Feb. 4. Husband of Helen Wollenmann. Father of Judith Hubbard and Debra Sue Jones. Brother of Mary Margaret Hurst, Gloria Shreve, Carolyn Tieken, Verna, Leander and Paul Wollenmann. Grandfather of four. Great-grandfather of four. †

Providence Sister Bernadetta Ryan taught in Bloomington and Jasper

Providence Sister Bernadetta Ryan, 93, died on Feb. 7 in Karcher Hall at Saint Mary-of-the-Woods.

The Mass of Christian Burial was celebrated on Feb. 12 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Mary Ellen Ryan was born on Aug. 21, 1908, in Hancock, Conn. She entered the Congregation of the Sisters of Providence of Saint Mary-of-the-Woods on June 4, 1925, professed first vows on Dec. 8, 1927, and professed final vows on Dec. 8, 1932.

Sister Bernadetta taught at schools staffed by the Sisters of Providence in Indiana, Illinois, Massachusetts and the District of Columbia.

In the archdiocese, she taught at St. Charles Borromeo School in Bloomington from 1933-38. In Indiana, she also taught at schools in Jasper, Vincennes and Lafayette.

Surviving are a sister, Rosalie Ryan Youngquest of Maitland, Fla., and a brother, Joseph J. Ryan of Chateauquest, N.Y. †

Benedictine Sister Mary Baehl was a missionary in South America

Benedictine Sister Mary Baehl, 68, of Monastery Immaculate Conception in Ferdinand, died on Feb. 1 in the monastery infirmary.

The Mass of Christian Burial was celebrated on Feb. 6 in the Monastery Immaculate Conception Church. Burial followed in the sisters' cemetery.

Formerly known as Sister Mary Eugene, Sister Mary was born on May 20, 1933, in Fort Branch, Ind.

She entered the Sisters of St. Benedict of Ferdinand in 1952, made her first profession of vows in 1954 and made her final profession in 1957.

Sister Mary began teaching in 1955 at St. Benedict School in Evansville and then at Mount Vernon, Ind.

In 1962, she participated in a program in Cuernavaca, Mexico, to study Spanish and Latin American culture in preparation for missionary work.

In 1963, she and two other sisters became the first Ferdinand Benedictines to

serve in the foreign missions in Bogota, Colombia.

After two years, she returned to Indiana to teach at Holy Rosary School in Evansville.

From 1967 to 1968, she ministered with the Ferdinand sisters in Cobán, Guatemala.

In 1969, she and five other sisters from the Cobán mission were sent to begin a mission in Peru. There she helped establish a school, parish clinic, various social services and the sisters' monastery, Monasterio Paz de la Cruz in Morropón.

For 30 years, Sister Mary gave her leadership and service to the Church and the people of Peru.

In July 2000, when her health began to fail, Sister Mary returned to the monastery in Ferdinand.

She is survived by four brothers, Vincent, Robert, Daniel and Clemens Baehl; three sisters, Norma Goedde, Diane Tuley and Benedictine Sister Mary Leah Baehl; and nieces and nephews. †

Pope and Cor Unum say volunteer service is witness to God

VATICAN CITY (CNS)—Through volunteer work, Christians give concrete witness to their faith and show the world that people come first, said Pope John Paul II and members of the Pontifical Council *Cor Unum*.

The council, which promotes Catholic charitable giving and activity, held its plenary meeting Feb. 5-8 at the Vatican and focused on how volunteer work promotes the mission of the Church.

Pope John Paul told the members Feb. 7 that volunteering says to society "the human person deserves to be served and loved always, especially when threatened by evil and suffering or when marginalized and scorned."

Volunteering, he said, runs against the current of individualism and the focus on economically profitable relationships that seem to dominate so many societies today.

The pope said Christian volunteer activity flows from a desire to imitate Christ, who gave his life for his brothers and sisters out of love.

Through their example, Christian volunteers can lead nonbelievers to look at "the depths of the Gospel message," Pope John Paul said. "They show in a concrete way that the Redeemer is present in the poor and the suffering and wants to be recognized and loved in every human creature."

Jean Vanier, founder of the L'Arche communities for the mentally disabled, said the disabled and the physically frail who, like Pope John Paul, can accept their physical limits witness to the fact that God's love and grace are the source of true strength.

The 81-year-old pope, bent and stiffened with age and disease, "has never been so beautiful," Vanier told reporters at a Feb. 5 press conference.

"He has assumed his handicaps and fragility and has peace," showing through his attitude that God's grace is his strength, he said.

Vanier spoke to the council members about his experiences with the thousands of young people worldwide who volunteer to live with and form communities with people with mental handicaps.

Many of the young volunteers are not deeply religious when they join, he said. They volunteer "because they are concerned about people in pain."

But in their compassion for the weak and powerless, they discover how weak and powerless they are themselves, he said. They see how much they need a personal relationship with Jesus Christ and the support and love of a community, he added.

"Many discover or deepen their faith through compassion," Vanier said. "They discover that God is waiting for us in the poor and the weak."

Archbishop Paul Josef Cordes, president of *Cor Unum*, told reporters that volunteer work "is of extreme importance for the mission of the Church. In fact, it offers the individual believer the possibility of living in a systematic way the command to love one's neighbor, and, at the same time, it helps reinforce the credibility of the Church."

Volunteering also is an education for the volunteer, he said, adding, "It helps one open his eyes to the action of God in society and in history."

At the same time, the archbishop said, "one who dedicates himself to charitable activity soon recognizes that evil has its roots in separation from God. Evil rules where God and his will are despised or misunderstood."

The charitable activity of the Catholic Church, he said, is not simply philanthropy, but a struggle against the evil that leads to exploitation, injustice and poverty. †



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News briefs

U.S.

Pope prays 2002 Olympics will unite human family

SALT LAKE CITY (CNS)—The 2002 Winter Olympic Games can serve as a reaffirmation of the bonds uniting the members of the human family, Pope John Paul II said in a letter to Bishop George H. Niederauer of Salt Lake City. The missive, dated Dec. 22 and made public in early February by the *Intermountain Catholic*, newspaper of the Diocese of Salt Lake City, was written on behalf of the pope by Archbishop Leonardo Sandri, a top assistant to the Vatican secretary of state. The pope asked Bishop Niederauer "to convey his warm greetings and good wishes to the participating athletes, the organizers and the many community volunteers who are generously cooperating in the celebration of" the Winter Olympic Games Feb. 8-24.

Institute provides a place for priests, nuns to address problems

SILVER SPRING, Md. (CNS)—If the parish priest is the person people turn to for support and guidance, where does the parish priest turn when he is feeling alone and lost? When drugs, alcohol or psychological problems have overtaken the life of priests or religious, St. Luke Institute in the suburbs of Washington takes them in, heals their addictions and nurtures their tormented souls. "People have a hard time imagining a nun with an alcohol problem," said Father Stephen Rossetti, a priest of the Diocese of Syracuse, N.Y., who is president of the St. Luke

Institute in Silver Spring. "If you think it's jarring for you, it's even harder for a sister or brother or priest to imagine they're not perfect and that they have a human problem," he said in an interview with *The Catholic Sun*, Syracuse diocesan newspaper.

Kangaroo Care helps premature infants at Baltimore hospital

BALTIMORE (CNS)—In the darkened neonatal intensive care unit at St. Agnes Hospital in Baltimore, Colleen Retzbach makes her daily visit to her son, Christopher, who was born two-and-a-half months premature. Retzbach changes from her turtleneck sweater into a yellow hospital gown that opens in the front, sits in a rocking chair and lays Christopher right against her skin, by her heart. The baby snuggles in, falling in and out of sleep. The mother and son were participating in Kangaroo Care, a method in which parents hold their premature babies, clothed in only a diaper, "skin-to-skin" against their chest. The babies benefit from the cuddling, which stabilizes their heart rate, gives them a better body temperature and allows them to sleep soundly. And experts agree that Kangaroo Care helps the parents as well, since it allows bonding and gives them a sense of helping their child.

Catholic women's group donates \$289,000 for CRS peace projects

WASHINGTON (CNS)—Members of the National Council of Catholic Women contributed more than \$289,000 in 2001 to Catholic Relief Services through the NCCW Works of Peace and Works of Reconciliation programs. The organization's newest Work of Peace project, Help-a-Child Latin America, raised \$55,000 for a child survival program in El Salvador. The project will directly benefit 7,800 infants and children and 3,966 pregnant women. NCCW also sponsors Help-a-Child projects in

Sudan and India, as well as the Help-a-Child Global Fund, which gave \$20,000 to help support disabled children in Iran in 2001.

Coalition says boarding schools can give hope to at-risk youths

WASHINGTON (CNS)—A Catholic priest and other leaders from a group promoting the benefits of boarding schools said at a Washington press conference Feb. 7 that at-risk youths and society in general could benefit from an increase in the availability of residential education. "You can pay now or you can pay later," Father Leo Armbrust said. "If we invest in quality educations for at-risk youth, we won't need more prisons." Father Armbrust is the founder of Renaissance Village in Palm Beach Gardens, Fla., a member school of the Coalition for Residential Education. Comprised of boarding schools and children's homes, the coalition is seeking a government grant and evaluation of residential schools, as well as an expansion of options available to disadvantaged youths.

Oregon Catholic Press produces World Youth Day 2002 CD

PORTLAND, Ore. (CNS)—Oregon Catholic Press in Portland has been chosen as the exclusive producer and distributor of "Light of the World/Lumiere du monde: The Official World Youth Day 2002 CD." The double CD costs \$16 and contains more than two dozen tracks of contemporary Catholic music from around the world. The artists—nearly all of whom are scheduled to perform at World Youth Day events July 23-28—come from Canada, the United States, Italy, Spain, France, Vietnam, Zambia and Poland. The recording also contains the newly commissioned World Youth Day 2002 Mass setting and the official theme song, "Light of the World," in French, English, Italian and Spanish. †

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