



The Criterion

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St. Elizabeth's helps unwed moms face challenges

By Mary Ann Wyand

Choosing life, then choosing adoption as a positive parenting choice, are rare examples of courageous love for unwed teen-age mothers facing uncertain futures for themselves and their babies.

Nationally, 98 percent of young and unwed mothers who choose life during pregnancy also decide to parent their babies—rather than place them for adoption—in spite of countless difficulties presented by the emotional and financial challenges of single parenting.

David J. Siler, St. Elizabeth's executive director, said the archdiocesan Catholic Charities agency in Indianapolis strives to prepare expectant mothers for childbirth as well as provide parenting and life skills.

"These goals are true to our mission as a faith-based agency," Siler said, "and true to the social teachings of the Catholic faith."

St. Elizabeth's counselors promote adoption awareness to residential and outreach clients, he said, but few birth mothers choose to place their babies for adoption with married couples wanting to adopt children.

During 2001, St. Elizabeth's in Indianapolis served 123 women and children through its outreach and residential maternity programs in Indiana. The agency provided 3,900 days of residential care and 500 hours of counseling to clients.

St. Elizabeth's clients have experienced unique life challenges requiring specialized medical and social services in addition to prenatal and postpartum medical care for themselves and their babies.

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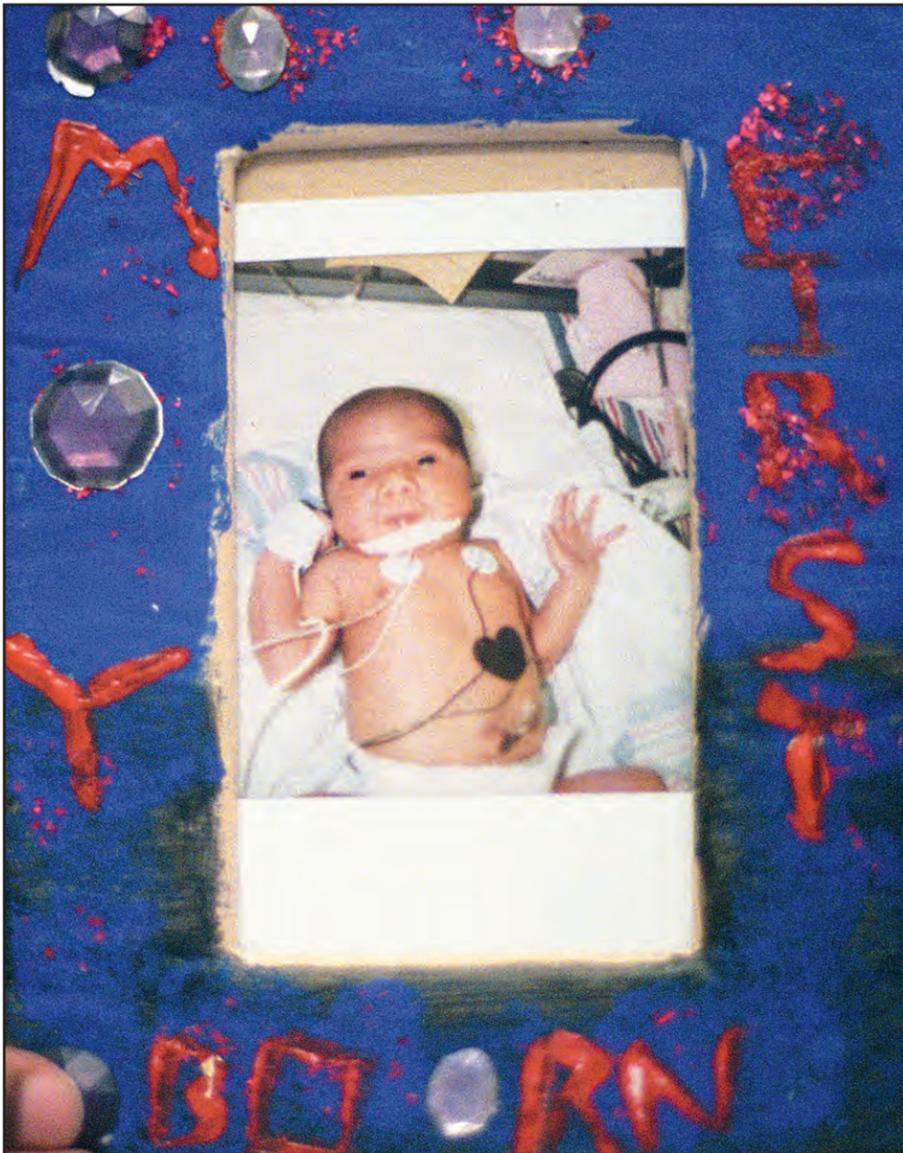


Photo by Mary Ann Wyand

This baby girl was born last summer to a St. Elizabeth's residential client who was 14 at the time of the birth.

Adoption gives mother and child hopeful futures

By Mary Ann Wyand

"Love is about sacrifice," Msgr. Joseph F. Schaedel, vicar general, told Elizabetha Ball supporters last year. "Love is about placing the needs of another person ahead of our own needs."

St. Elizabeth's, an archdiocesan Catholic Charities agency and United Way member agency in Indianapolis, is "very committed to preserving the sanctity of life," Msgr. Schaedel said. "It's such a privilege to support this work of bringing the good news of God's healing touch, of God's forgiveness, of God's mercy, to those in need through the pregnancy and adoption services that are provided by St. Elizabeth's."

The archdiocesan Catholic Charities

pro-life agencies in Indianapolis and New Albany exemplify God's love, he said, but need continued financial support to carry out this ministry to unwed mothers and their babies.

"The care that St. Elizabeth's provides is very intense and it is very expensive," the vicar general said. "We need your continuing, ongoing support."

Jerry Semler, chairman, president and chief executive officer of American United Life Insurance Co., and his wife, Rosie, were honorary co-chairs of the 15th annual fund-raiser for St. Elizabeth's pro-life ministries in Indianapolis last August.

"St. Elizabeth's provides a trusting, caring place," Semler said, "where fears are calmed ... hope is found and life is

respected for the promise it holds."

David J. Siler, executive director, said Church and community support enables



Sara Elizabeth Dean

St. Elizabeth's in Indianapolis to continue to serve as "a place of healing and hope."

Recent Perry Meridian High School graduate Sara Elizabeth Dean of Indianapolis is one of St. Elizabeth's outreach clients who found healing and hope for the future there. She was honored during the ball

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Bishop Jenky named to head Peoria Diocese

WASHINGTON (CNS)—Pope John Paul II has appointed Bishop Daniel R. Jenky, an auxiliary bishop in the Diocese of



Bishop Daniel R. Jenky

Fort Wayne-South Bend, Ind., since 1997, as bishop of Peoria, Ill.

The 54-year-old Bishop Jenky succeeds Archbishop John J. Myers, who was named to head the Archdiocese of Newark, N.J., last July.

The appointment was announced Feb. 12 in Washington by Archbishop Gabriel Montalvo, apostolic nuncio to the United States.

In a statement, Bishop Jenky said he would come "willingly and enthusiastically to a vibrant diocese in the center of my native state and at the center of our country."

"Like all Christian believers, I will always try to trust much more to the grace and mercy of Almighty God than in my own strength or ability," he said.

Archbishop Myers, who led the Peoria Diocese for more than 11 years, praised the appointment, saying in a statement that Bishop Jenky "has given outstanding service and leadership to the Church in many capacities, most notably as chaplain of a faith-filled campus ministry program at his beloved University of Notre Dame."

"I am confident that the Holy Father has provided a wonderful new pastor of the Diocese of Peoria which I love so much, one whom the priests and people will quickly come to love," he added.

Bishop John M. D'Arcy of Fort Wayne-South Bend described the appointment of Bishop Jenky as an honor for the diocese and the Congregation of Holy Cross, for which Bishop Jenky was ordained in 1974, and "a sign of the Holy Father's affection and regard for Notre Dame."

"This does not mean that this appointment is not without a touch of pain," he added. "A loss for us, but a gain for the universal Church and a gain for the Diocese of Peoria."

Bishop Jenky's installation as the

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Survey finds most Americans regard moral truth as relative

WASHINGTON (CNS)—Most Americans believe moral truth "always depends upon the situation" and reject the idea of unchanging "moral absolutes," according to two Barna Research surveys.

Teen-agers and young adults were the most likely to reject moral absolutes and to say their own moral decision-making is based on feelings or self-interest rather than a set of principles, said a Feb. 12 report on the results of the surveys.

Only 13 percent of all adults and 7 percent of teens said they relied on principles from the Bible as the main basis for their

own moral decisions.

The report found that belief in unchanging moral absolutes is highest among the 36-55 age group—33 percent—dropping to 14 percent among young adults aged 18-35 and only 6 percent among teen-agers, aged 13-18. Among those aged 56 and up, 24 percent agreed that there are moral absolutes.

Among teens surveyed, 83 percent said moral truth always depends on the situation or circumstance. That view was expressed by 75 percent of young adults, 55 percent of those aged 36-55, and 61

percent of those over 55.

In all age groups, between 11 and 15 percent said they did not know or hadn't thought about it.

George Barna, whose firm conducted the research, said the dramatic increase in relativist views in the young adult and teen populations shows an "alarmingly fast decline of moral foundations among our young people."

The Barna Research Group, an independent marketing research company based in Ventura, Calif., has been

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eighth head of the Peoria Diocese was expected to take place in mid-April.

As a Holy Cross priest, Bishop Jenky has spent most of his adult life involved in some way with the University of Notre Dame.

Born in Evergreen Park, Ill., on March 3, 1947, the only son of Polish immigrants he attended Quigley South High School Seminary in Chicago and St. Laurence High School in Burbank. In September 1965, he became a postulant

in the Congregation of Holy Cross.

He earned a bachelor's degree in history at Notre Dame in 1970, followed by a master's in theology in 1973. He made final profession of vows in 1973 and was ordained a priest on April 6, 1974.

He taught at Bourgade Catholic High School in Phoenix from 1974-75, when he returned to Notre Dame.

From 1976 to 1984, then-Father Jenky was associate director and later director of campus ministry, with responsibility for the pastoral care of students, faculty and staff at Notre Dame. He was appointed rector of Sacred Heart Basilica, the university's main church, in 1977 and

became an instructor in theology in 1985.

He was religious superior of members of the Congregation of Holy Cross at Notre Dame from 1985 to 1990.

Named an auxiliary bishop of the Diocese of Fort Wayne-South Bend on Oct. 21, 1997, and ordained to the episcopacy on Dec. 16, 1997, he served as rector of St. Matthew's Cathedral in South Bend and pastor of the parish as a bishop.

On the national level, Bishop Jenky serves on a U.S. Conference of Catholic Bishops' subcommittee for youth and young adults and formerly served on the communications committee.

In an interview after his episcopal ordi-

nation, Bishop Jenky said modern America needs men and women with adult commitments to faith to stem a tide of violence and corruption.

"There has been a moral meltdown," he said, listing music, movies and television as examples of shifting values. "All Christians, not just bishops, have to decide if they're going to be loyal to Christ. There might be some uncomfortable moments there."

Founded as a diocese in 1877, the Diocese of Peoria includes 250,000 Catholics in 198 parishes and missions located within 17,000 square miles of central Illinois. †

TRUTH

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studying U.S. cultural trends related to values, beliefs, attitudes and behaviors since 1984. Its new report was published on the Internet at www.barna.org.

The findings on adult attitudes were drawn from a national random-sample telephone survey of 1,010 adults in late October and early November 2001. Researchers surveyed 604 teen-agers in November the same way. The margin of error for the first survey was plus or minus 3 percent; for the second, it was 4 percent because of the smaller size of the sampling.

For personal decision-making, respondents were asked to select one answer in a series as the best description of how they make moral or ethical choices in everyday life. As with the question on moral truth, the answers showed a clear relativist bent among teens and young adults.

Among teens, only 20 percent said they based their ethical or moral choices on "principles or standards." Of young adults, 29 percent gave that answer. In the 36-55 group it was 50 percent, and in the over-55 group it was 47 percent.

Those who gave "principles or standards" as an answer were asked to say where they drew those principles from. Most in all age groups cited parents or Scripture as the chief source. Smaller numbers cited other religious input, lessons from past experience or the law.

Among young adults, only 7 percent—the same as teens—called the Bible their chief guide for moral choices. Among other adults, 18 percent of the 36-55 group and 17 percent of the over-55 group called the Bible their chief guide.

Other sources of moral choice that teens said best described their own decisions were: whatever feels right or comfortable in the situation, 38 percent; whatever will bring the most positive outcome

personally, 16 percent; whatever will make most people happy or create the least conflict, 10 percent; whatever they think family or friends would expect, 10 percent; what they believe others would do in that situation, 3 percent.

Conflict avoidance or friends and family's expectations were given as the chief basis for moral choices by 12 percent of all adults, with relatively slight differences among age groups.

About 40 percent of all adults said their chief guide to moral choice is what feels right or comfortable or what produces the best outcome for them personally. Those two categories produced the widest differences among adults of different ages, however:

- Among young adults, 37 percent answered what feels right or comfortable and 15 percent said the best personal outcome.
- In the 36-55 group, 25 percent said what feels right or comfortable and 6 percent

said the best personal outcome.

- Among older Americans, 26 percent chose what feels right or comfortable and 9 percent said the best personal outcome.

Barna said that when the new survey was compared to a similar Barna Research survey a decade ago, it showed that reliance on Scripture for moral decisions has declined while reliance on personal feelings has grown.

He said the prevalence of moral relativism among younger Americans poses a major challenge for the Churches.

"Continuing to preach more sermons, teach more Sunday school classes and enroll more people in Bible study groups won't solve the problem since most of these people don't accept the basis of the principles taught in those venues," he said. "Failure to address this issue at its root, and to do so quickly and persuasively, will undermine the strength of the Church for at least another generation and probably longer." †

Spirit of Service awards dinner is April 30 in Indianapolis

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 the Spirit of Service awards program 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. †



Volunteers sort winter coats

Sandy Spisak, a volunteer with the Society of St. Vincent de Paul in Gary, Ind., sorts winter coats sent by the St. Vincent de Paul Society in Buffalo, N.Y. The two agencies cooperated with each other by collecting, dry-cleaning and distributing the coats to northwest Indiana families affected by steel mill layoffs.

Official Appointments

Effective July 1, 2002

Rev. Daniel J. Mahan, pastor of St. Luke Parish, Indianapolis, appointed pastor of St. Louis Parish, Batesville.

Rev. Francis J. Eckstein, pastor of St. John Parish, Osgood and St. Magdalen Parish, New Marion, granted permis-

sion to retire.

Rev. J. Joseph McNally, pastor of St. Barnabas Parish, Indianapolis, granted permission to retire.

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



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Four schools chosen to implement new education program

By Jennifer Del Vecchio

Four schools in the Archdiocese of Indianapolis have been chosen to implement the new Teacher Advancement Program.

The program, referred to as TAP, will begin this fall at St. Lawrence, St. Jude and St. Barnabas schools and Father Thomas Scecina Memorial High School, all in Indianapolis.

One of the goals of TAP is to develop, reward and retain the best teachers in Catholic schools. Also, new programs will be developed under TAP to assess and report on student performance and progress, and to improve the curriculum in schools.

TAP is one way to make Catholic schoolteachers' pay more competitive with their public school counterparts, said Paulette Conner, director of the program.

Teachers can earn extra money by applying to be a master or mentor teacher. Those not chosen as a master or mentor teacher can still earn additional compensation based on their professional performance and their students' achievements, Conner said.

TAP also allows more professional development opportunities for teachers and

gives teachers more career options.

"Before you were either a teacher or an administrator and nothing in between," Conner said. "This gives you those different levels."

Lisa Etchason, a teacher for 12 years, is applying for a master teacher position at St. Lawrence School. The position requires seven years of experience and demonstrated expertise as an instructional leader.

If accepted, Etchason will teach for a little more than two hours a day.

The rest of her day will be devoted to constructing lessons, adopting curriculum resources, conducting peer evaluations with the principal, demonstrating lessons for new teachers and sharing instructional leadership with the principal, Conner said.

A master teacher also plans professional development opportunities for the staff and works 10 more days a year.

For Etchason, the program means that there will be a resource "inside the building." Previously, teachers had to attend workshops off-site and "that's hard being away from the classroom," she said.

It also means that there always will be "someone to bounce ideas off of and be a sounding board," Etchason said.

It especially helps in smaller schools. Etchason remembers being the only

kindergarten teacher in a building. When she had questions about how to handle certain situations for that age group, there was no one "on site" to ask.

A master teacher will fulfill that role by being someone that other teachers can go to for help with curriculum or behavioral problems in the classroom.

"This gives more options, especially in the archdiocese," Etchason said.

She cited the example that in a public school there is usually a curriculum development position that teachers can utilize. TAP will help fill this role.

Also, as a teacher Etchason saw little room for advancement or to help younger teachers develop ideas. While she can supervise student teachers, that is only for a short time and being a full-time teacher doesn't allow her the time to develop ideas and resource plans to help others.

TAP is the answer to a role she would like to fulfill in her teaching profession, Etchason said.

Teachers who want to stay in the classroom full-time also have an option.

A mentor teacher must have a bachelor's degree, two years of experience, be an excellent instructor and communicator, and work five additional days each year, Conner said.

The mentor teacher will work in a cluster group with their colleagues and help provide peer assistance for other teachers.

For example, teachers in the third, fourth and fifth grades will work closely together. This allows the teachers to know where a class may be struggling in one area and the ability to pay attention to that area, in the next grade to make sure students are achieving the skill.

While the program, started by the Milken Family Foundation to help advance education, is mainly used in elementary schools, the Archdiocese of Indianapolis will be the first to implement TAP in a high school.

Rick Ruhl, principal at Scecina, said the program has "great potential to help teachers improve their skills in the classroom," by having common planning time.

"This is exciting for education," Ruhl said. "It also allows us to recognize and acknowledge those teachers who are driven and who want more responsibility and great compensation."

TAP is part of Excellence in Catholic Expectations for Education, known as Project EXCEED, that is funded by a \$10 million challenge grant from Eli Lilly Endowment Inc. and matching gifts campaign. †

St. Mary-of-the-Woods Parish: Where saying 'I do' still means forever

By Brandon A. Evans

In a country where half of all marriages end in divorce, a small parish in the corner of the archdiocese is touting a unique achievement—more than 10 percent of its parishioners have been married at least half a century.

St. Mary-of-the-Woods Parish, west of Terre Haute, held a special Mass in November to honor its 13 couples who

celebrated significant wedding anniversaries ranging from 50 to 66 years. This year, a 14th couple will be added to the group.

The couples received a certificate from the parish and had a reception. They also were interviewed by local media.

The idea came from M. Jeanette Ellingsworth, a member of the parish. Having read an article about a church where the organist had only one arm but

still packed the church because of his music, she sought to find something special about St. Mary-of-the-Woods Parish.

She called the couples "a good example to the rest of us," and attributed part of the grace of their presence to the strong spiritual influence of the nearby motherhouse of the Sisters of Providence.

"We more or less call this a holy place up here," said Frances Morgan, a parishioner. Morgan and her husband, Tom, have been married for 66 years.

Morgan said that it is the work of the Holy Spirit that has been important in keeping her marriage together.

"I can't live without the Holy Spirit," she said. "I don't want to live without him."

She said that younger couples need to realize that there are ups and downs, and that spouses have to work with each other.

"It's a 50/50 deal," said Georgeanna Callahan, who has been married for 59 years to her husband, Paul. "When you say 'I do,' you also have to 'yes, dear.'"

Callahan also had the examples of her late brothers to look to as their marriages had been long and successful.

Some of the couples found it hard to put into words just exactly how they cooperated with God to form a good marriage.

Bill Smith, married 59 years to his wife, Mary, pointed to the Bible. He said that young couples would benefit by taking a good, long look at 1 Corinthians, Chapter 13, before they get married. It contains the popular wedding passage that offers a beautiful but challenging view of the great-

est virtue of them all.

In a program that was prepared for the Mass, each couple offered a quotation about how they made it. Bill and Mary Smith wrote: "Enjoy each other every day, put our love for each other above anything."

Smith added that one must not look at the hardships in marriage as problems, but rather as challenges and opportunities.

Eva Sullivan has been married to her husband, Don, for 50 years.

"You've just got to sit down and talk to each other and then do the best you can," Sullivan said.

She said that young married couples need to realize that the things that are worthwhile in life need to be worked for.

"They want what we took 50 years to get," she said.

That goes back to what Smith said—that young people need to realize the challenges of true Christian love.

"Love is patient, love is kind. It is not rude, it does not seek its own interests, it is not quick-tempered," St. Paul writes in the 13th chapter of his first Letter to the Corinthians. "It bears all things, believes all things, hopes all things, endures all things. Love never fails."

The couples said that marriage wasn't always easy, and that the Christian love they share was bought at the great personal price of their whole selves. Still, it has lived up to the promise that God made in the Bible and has not failed them yet. †

Youth rally is May 5 in Starlight

By Jennifer Del Vecchio

A one-day rally for high school youth is aimed at helping teen-agers across the archdiocese put into practice what they learned at the National Catholic Youth Conference.

"Crossing the Road of Hope—Now Chart Your Course" is the theme of the May 5 rally to be held at Huber's Plantation Hall in Starlight, near New Albany.

In the past, the Archdiocese of Indianapolis has held an overnight conference, but with NCYC this past December in Indianapolis, a rally was initiated as a way to gather the "local young church for a celebration of faith," said Marlene Stammerman, associate director of youth ministry for the archdiocese.

The rally, from 1 p.m. to 7 p.m., will feature keynote speaker Brian Johnson, a youth minister from the Galveston/Houston

Diocese in Texas.

Johnson is expected to speak about how to make decisions that will help youth in their daily life and how those decisions have an impact on their eternal life with God, Stammerman said.

Teen-agers also will get to choose from five sessions that include a hayride and stories of faith; a tent revival with evangelization witnesses; reflections on World Youth Day for those teen-agers planning to attend the July 18-28 event with the pope in Toronto; cooperative games and a team building skills session; and lakeside Scripture sharing.

Stammerman said past events have gathered about 500 teen-agers. Her goal is to have 600 youth attend the rally.

The cost is \$25 for the event. For more information, call the youth ministry office at 317-236-1439 or 800-382-9836, ext. 1439. †

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Editorial

Nonviolence in the Holy Land

On Dec. 31, 2001, the Latin Patriarch of Jerusalem, Michel Sabbah, marched with other religious leaders and more than 2000 peaceful protesters seeking "an open Jerusalem." Nearly a month later, on Jan. 28, 2002, more than 50 combat officers and soldiers in the Israeli army reserve said publicly that they would refuse to serve in the West Bank or Gaza Strip because of Israel's "occupation and repression" of the Palestinian people — especially during the last 16 months of violence.

These expressions of nonviolent protest and civil disobedience stand in marked contrast to the vicious cycle of terrorist attacks (indiscriminately aimed at Israeli civilians in public places) and repressive counter-attacks (including firing heavy machine guns into Palestinian neighborhoods and shooting at children who throw stones).

As Patriarch Sabbah told the American bishops at their meeting last June, violence begets violence, and the systematic oppression of a people and their culture begets armed resistance—including the dangerously misguided (and totally unacceptable) responses of suicide bombers.

What is needed now—more than ever—is an end to *all* violence in the Holy Land. This means that Israelis and Palestinians must both commit to finding nonviolent solutions to their serious problems. Nonviolence is not simply the absence of armed conflict. It is a positive, life-giving principle that is completely compatible with Jewish, Christian and Moslem spiritualities. It is

also the only realistic way to find practical solutions to the wide-ranging issues that confront all the peoples of the Middle East today.

No good can come from the current cycle of ever-escalating violence (repression, attack, counter-attack). Israelis concerned about security, and Palestinians concerned about freedom, both need to recognize—beyond all doubt—that they will never achieve their legitimate ends using violent means.

The message of Pope John Paul II for World Peace Day, Jan. 1, 2002, challenges all people of good will to reflect on the question: How do we restore the moral and social order of nations and peoples who have been subjected to such horrific violence ... except by a response that combines justice with forgiveness?

"True peace," the pope says, "is the fruit of justice, that moral virtue and legal guarantee which ensures just distribution of benefits and burdens. But because human justice is always fragile and imperfect ... it must include ... and be completed by the forgiveness which heals and rebuilds troubled human relations from their foundations."

Is it hopelessly naïve to think that Palestinians and Israelis might one day forgive one another and, so, find peace through justice? Patriarch Sabbah and other religious leaders and concerned citizens in the Holy Land should continue their efforts to protest peacefully and to find just and forgiving solutions to their people's problems. There is simply no other way.

— Daniel Conway

Seeking the Face of the Lord

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



Follow Christ through prayer and service

One of the exhilarating signs of hope for our local Church is the annual Rite of Election of catechumens and candidates at the beginning of Lent. Through the Church, in this Rite of Election, well over a thousand people receive the call of Christ to prepare for the Easter sacraments. It is wonderful to witness the joy of these folks as they receive this call to friendship with Christ and us.

It is no accident that the Rite of Election happens at the beginning of Lent when the Church invites us to reflect on how Jesus experienced his "commissioning" for public ministry. At his baptism in the Jordan River, Jesus was anointed by the Holy Spirit just as we are. And the Holy Spirit led Jesus into the desert to pray before he began his ministry of preaching, teaching and healing.

Before he began his public ministry, it was as if Jesus wanted to get away to think through his mission, to decide how he was going to carry on his program of salvation. How was he to get our human family to turn away from sin and return to God? How could he get us to take God seriously in our day-to-day life? How would he lead us to real freedom from the slavery of self-centeredness?

At the outset, Jesus was tempted and the temptation story shows once and for all the strategy Christ chose for our salvation. Rather than the way of power and glory, Jesus chose the way of suffering and the cross. Rather than choosing power and force, he chose the selfless way of sacrificial love. The baptism and temptations of Jesus give public notice that his mission is one of service. Jesus is the Suffering Servant, the one who would lay down his life for his friends.

In his report of the baptism of Jesus, St. Luke notes carefully that it happened while Jesus was praying. And so in the baptism of Jesus and the account of his temptation, which mark the beginning of his ministry of charity, two themes are struck for all of Christian life. Prayer and service are the hallmarks of a follower of Jesus Christ.

As Jesus begins his public ministry of prayer and service, his teaching theme is simple: "Turn away from sin and return to the Gospel." It is the clarion call adopted by the

Church for Ash Wednesday as our Lenten challenge to prepare for Easter. All of us are called to turn our hearts and minds to Jesus by prayer and service.

Like all the rest of us, our candidates and catechumens are reminded that as they prepare for the joy of receiving the Easter sacraments during this sacred time, they are given a special grace to turn their hearts from sinful ways to the good news, to the person of Jesus Christ.

On the two previous Sundays, the catechumens and candidates were formally elected to become a sacrament of Christ's election for all the world. They were designated by the Church to become a priestly people, initiated into the worship of the Church. They were elected to participate in the ministry of Jesus, as part of his sacramental body, the Church. They were elected to prepare for the Easter sacraments that will empower them to join a priestly people with a priestly mission, the mission of worship and service.

The elect are accompanied in a special way on the journey to Easter by family and friends who support them in faith. We assure them that they are also lovingly supported by the larger community of our local Church, to whom they will be joined formally at the Easter Vigil and solemn Easter Eucharist.

We would all do well to recall that initiation into the body of Jesus is a configuration to Christ himself, who laid down his life for his friends. As we accept the name and the identity of Catholic Christian, we agree to try to live as Jesus (whom we call the Suffering Servant) lived: we agree to live for others. Living for others means dying to self, and this kind of suffering service does not come naturally and easily. And so we need to pray. We need the grace of the Easter sacraments. And so we need to celebrate the Eucharist, the summit and source of all life that makes generous service possible.

With our catechumens and candidates, we all need to thank the Lord in prayer for the grace of the Easter sacraments. Perhaps we take the gift of our faith and the grace of the sacraments for granted. May the remaining time of preparation for Easter be a time of renewed faith nourished by extra prayer and a desire to live for others. †

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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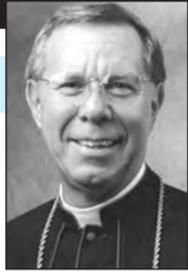
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Buscando la Cara del Señor

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



Seguir a Cristo a través de la oración y el servicio

Uno de los más emocionantes signos de esperanza para nuestra iglesia local, es el rito anual de la elección de los catecúmenos y los candidatos al principio de la Cuaresma. A través de la Iglesia, en este rito de la elección, más de mil personas reciben el llamado de Cristo a prepararse para los sacramentos de Pascua. Es maravilloso ser testigos de la alegría de estas personas cuando reciben esta llamada de amistad con Cristo y con nosotros.

No es accidental que el rito de la elección suceda a principio de la Cuaresma cuando la Iglesia nos invita a reflexionar sobre como Jesús experimentó su "misión" para el servicio público. En su bautizo en el Río Jordán, Jesús fue ungido por el Espíritu Santo como nosotros. Y el Espíritu Santo guió a Jesús al desierto a rezar antes de comenzar su ministerio de la palabra, enseñanza y curación.

Antes de comenzar su ministerio público era como si Jesús se quisiese alejar para pensar en su misión, para decidir cómo iba a llevar su programa de salvación. ¿Cómo iba él a lograr que nuestra familia humana se alejase del pecado y volviese a Dios? ¿Cómo podría él lograr que tomásemos a Dios en serio en el día a día de nuestras vidas? ¿Cómo podría él guiarnos a una verdadera libertad de la esclavitud y del egocentrismo?

En las afueras Jesús fue tentado, y la historia de la tentación muestra de una vez por todas la estrategia que Cristo escogió para nuestra salvación. Más que la vía del poder y la gloria, Jesús escogió la vía del sufrimiento en la cruz. En lugar de escoger el poder y la fuerza él escogió la vía desinteresada del amor sacrificado. El bautizo y las tentaciones de Jesús nos dan fe pública que su misión es la del servicio. Jesús es el Sirviente Sufrido, Él que daría su vida por sus amigos.

En su relato sobre el bautizo de Jesús, San Lucas resalta cuidadosamente lo que sucedió mientras Jesús rezaba. Así mismo, el bautizo de Jesús junto al relato de su tentación, los cuales marcan el comienzo de su ministerio de la caridad, son dos temas que tocan la vida de todo Cristiano. La oración y el servicio son las contraseñas de un seguidor de Jesucristo.

A medida que Jesús comienza su ministerio público de oración y servicio su tema de enseñanza es simple: "aléjense del pecado y retornen al Evangelio". Es el toque de trompeta utilizado por la Iglesia para el Miércoles de Ceniza como nuestro reto de Cuaresma para prepararnos para la Pascua. Todos somos llamados a volver nuestros corazones y mentes hacia Jesús a través de la oración y el

servicio.

Como a el resto de nosotros, a nuestros candidatos y catecúmenos se les recuerda que a medida que se preparan para la alegría de recibir los sacramentos de Pascua durante esta época sagrada, se les está dando la gracia especial de alejar sus corazones de las vías pecaminosas e ir hacia las buenas noticias, hacia la persona de Jesucristo.

Uno de los dos domingos anteriores los catecúmenos y los candidatos fueron elegidos formalmente para convertirse en un sacramento de la elección de Cristo para todo el mundo. Ellos fueron designados por la Iglesia a convertirse en personas sacerdotales, iniciados en la veneración de la Iglesia. Fueron elegidos para participar en el ministerio de Jesús, como parte de su cuerpo sacramental, la Iglesia. Fueron elegidos para prepararse para los sacramentos de Pascua que les darán la fuerza para unirse a las personas sacerdotales con una misión sacerdotal, la misión de la veneración y del servicio.

Los elegidos son acompañados en una forma especial en su jornada Pascual por la familia y los amigos que les apoyan en su fe.

Les aseguramos que ellos son apoyados amorosamente por una comunidad más grande que nuestra iglesia local, con quienes ellos se unirán formalmente en la Vigilia Pascual y en la solemne Eucaristía Pascual.

Haríamos bien en recordar que la iniciación al Cuerpo de Jesús es una configuración hacia Cristo mismo quien dio su vida por sus amigos. A medida que aceptamos el nombre y la identidad de Cristianos Católicos, estamos de acuerdo en tratar de vivir como Jesús (a quien llamamos el Sirviente Sufrido) vivió: acordamos vivir por los demás. Vivir por los demás significa morir por sí y este tipo de servicio del sufrimiento no llega natural y fácilmente. Así que necesitamos rezar. Necesitamos la gracia de los sacramentos de Pascua. Y necesitamos celebrar la Eucaristía para someternos y tener una fuente de vida que hace posible un servicio generoso.

Con nuestros catecúmenos y candidatos todo lo que necesitamos es dar gracias al Señor en las oraciones por la gracia de los sacramentos de Pascua. Quizá damos por sentado el regalo de nuestra Fe y la gracia de los Sacramentos. Que el resto del tiempo de preparación para la Pascua sea un tiempo de renovación de la Fe nutrida por una oración adicional y por el deseo de vivir por los demás.

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.

Letters to the Editor

Who was at the pope's Assisi meeting?

John Fink's editorial in the Feb. 8 issue of *The Criterion* questions the lack of news coverage for the pope's prayer meeting at Assisi. Mr. Fink stated this story was about much more than religion. I think Mr. Fink misses the real story of Assisi.

The real story of Assisi was that no representatives of the Jewish faith were said to be present by the secular or religious media accounts of the event. Why does the Pope invite 12 world religions without mentioning the Jewish faith?

An interested reader might like to know why an interfaith prayer assembly hosted by the Holy Father makes no mention of the Jewish people. Were they not invited, and if not why? Could it be that no Muslim clergy would have attended if Jews were in attendance?

Might the Muslim hatred of the Jewish people be the real reason peace is unachievable in the Middle East and not "the fundamentalism that exists among a minority of Muslims" that Mr. Fink alludes to in his editorial? Mr. Fink's feelings about Israel being a terrorist state were published by *The Criterion* in an editorial late last year.

Does the Vatican believe as Mr. Fink does that Israel is a terrorist state? Is the Muslim-Catholic dialog an example of the old proverb "My enemy's enemy is my friend?"

Will Mr. Fink be commenting about the millions of Iranians that took to the streets last week on the anniversary of our first hostage crisis chanting "Death to America?" The real war is blind hatred of the Jewish and American people by the majority of Muslims and Socialists, and all the sugar-coating and revisionist history can't change that fact.

Neal Mulligan, Indianapolis

Response: As *The Criterion* reported in a front-page story in its Feb. 1 issue, Pope John Paul II's gathering of religious leaders in Assisi in January included 10 rab-

bis. The story extensively quoted Rabbi Israel Singer, secretary-general of the World Jewish Congress. — GO

Supports permanent diaconate plans

Re: "Archdiocese plans to restore the permanent diaconate" (*The Criterion*, Feb. 8).

All I can say is "It's about time!"

As a practicing Catholic and a person who tries to be aware of what is going on around the Catholic community, I have never understood the reluctance of the Archdiocese of Indianapolis, given the shortage of priests, to consider the permanent diaconate as one part of a plan to better minister to the congregation.

I have often thought that there are several areas of ministry that, because of the shortage of priests and religious in this diocese, were being neglected. To me, ministries of human suffering such as family abuse—adult and child abuse—addiction and violence in the community are areas where many, many souls really need spiritual guidance and assistance.

No offense meant toward the current cadre of priests and religious, just the fact that these areas seem to be neglected because of lack of sheer talent availability.

I work in the area of alcoholism/drug addiction recovery and have always felt that if there ever was a ministry that has been neglected, again no blame intended, by the Catholic Church, it is this area.

I believe a ministry of charity via a permanent diaconate could fill a huge, gaping hole. I also believe that a ministry of the word in the area of human suffering via abuse could also go a long way in spreading the Gospel of the Lord.

I applaud Archbishop Buechlein for paving the way for this very vital addition to the archdiocese. My only concern is that the criteria for selection to this avenue of service to the Lord is not so narrow and restrictive as to limit the opportunity for service and dilute the effectiveness of the candidates.

Jim Hession, Indianapolis

The Human Side/Fr. Eugene Hemrick

Powell's seven laws of power

When I read U.S. Secretary of State Colin Powell's seven laws of power in the magazine *Modern Maturity*, my thoughts turned to the close relationship of biblical wisdom and good leadership principles.

"Dare to be the skunk" is the first law. Powell is known for raising devastating

questions. In advocating that the reality of an issue be fearlessly addressed, Powell endorses clearheadedness, the first essential quality of prudence. When critical issues demand that we face them squarely, prudence counsels us not to flinch in light of the consequences. It rules that we never back off from asking straightforward questions.

"To get the real dirt, head for the trenches" is Law No. 2.

"The people in the field are closest to the problem," Powell says. "Therefore, that is where the real wisdom is."

This translates into the virtue of humility. Just as God came to earth in Christ and humbly became one with us, so too must wise leadership be down to earth and humbly become one with those it leads.

"Share the power" is the third law. Powell says, "Plans don't accomplish work, it is people who get things done." He adheres to two basic leadership premises: 1. People are competent, and 2. Every job is important.

Christ forever was promoting people. Even after Peter had denied him, Christ never lost faith in him. And Christ is forever telling sinners to sin no more—in other words, to live up to their potential. Powell's law seems to reflect Christ's law, which

favors empowering people.

"Know when to ignore your advisers" is the fourth law. Here we can take a lesson from history, which records indecisive leaders failing because they've listened to too many advisers.

Decisiveness is essential to prudence. St. Thomas Aquinas tells us that after we have taken counsel and come to a judgment, we must then "act quickly" because procrastination and hesitancy often result in imprudence.

"Develop selective amnesia" is Law 5. Powell recalls that after investing 28 years in looking upon the Soviet Union as an enemy, he realized that "everything I had worked against no longer mattered." He either had to forget past dreams and readjust or become embittered.

Developing selective amnesia means putting aside our egos and particular plans for the future for the sake of creating a better world. It means swallowing our pride and letting God's plan for the future unfold.

"Declare victory, and quit" is Powell's final law of power.

The time comes for all of us to pass the baton to the younger generation. As traumatic as retirement is, it must be faced squarely. Nothing lasts forever. To realize this is to grow old wisely.

This principle also is primary in the life of Christ. He has the power to live on earth forever, but never exercises it because he wants to show us a better life beyond this one.

The power in Powell's seven laws, it seems to me, echoes the power of biblical wisdom.

(Father Eugene Hemrick is a regular columnist for *Catholic News Service*.) †

Check It Out . . .

There will be a **Lenten Pro-Life Speaker Series** at Holy Rosary Parish, 520 Stevens St., in Indianapolis, over the five regular Wednesdays in Lent until March 20. Each evening will begin with Mass at 5:30 p.m., dinner at 6:15 p.m. and a presentation at 6:45 p.m., with a question and answer session ending by 8 p.m. A book sale will follow the program. Reservations are required, and a free-will donation will be taken. "Is a Culture of Life Possible in the United States?" will be presented on Feb. 20 by Msgr. Stuart W. Swetland, S.T.D., a Rhodes Scholar recipient who is the head chaplain of the Newman Foundation at the University of Illinois in Urbana/Champaign. "How to Handle 'End of Life' Issues: The Law and Common Sense" will be presented on Feb. 27 by Charles E. Rice, J.S.D., a professor emeritus of law at the University of Notre Dame Law School and a visiting professor of law at Ave Maria School of Law at Ann Arbor, Mich. For more information or to register, call the parish at 317-636-4478.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., in Indianapolis, will host a **Fish Fry on Fridays** during Lent from Feb. 15 to March 22. Dinners are \$5 and will be served in the school from 4:30 p.m. to 7:30 p.m. Mass will be held in the church at 5:30 p.m., with Stations of the Cross at 6:15 p.m., followed by Benediction. For more information, call the parish at 317-357-8352.

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. until March 22. The menu includes pizza, fish dinners and sandwiches. Carryout is available. Proceeds benefit various parish ministries. For more information, call the parish at 317-291-7014.

St. Gabriel Parish, 6000 W. 34th St., in Indianapolis, will present an **adult education series** with the Marian College Department of Theology that will focus on the catechism's teaching on prayer. Sessions are free and will be held from 7:45 p.m. to 9 p.m. on the six Fridays until March 22 at the church. 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 at 317-291-7014.

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

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 take 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.

A free performance of the **St. John Passion** 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 St. John Passion Choruses by Tomás Luis de Victoria have been sung during the chanting of the Good Friday Gospel at the Sistine Chapel for 400 years. They were written for use with the ancient Vatican chants of the Passion and were first published, in Latin, in 1585. The performance features ancient chants and the Victoria choruses in English. The Cathedral Chamber Choir, Father Richard Ginther, Terry Kirts and Mary Martha Johnston will be featured.

Father Thomas Scecina Memorial High School in Indianapolis is hosting its annual **Auction/Calcutta** at 5 p.m. on March 13. The cost is \$25 per person, which includes dinner and cocktails. For more information, call 317-351-5976, ext. 1308.

Holy Trinity Parish in Indianapolis will host its spring bazaar on March 9. Orders for **poticas for Easter** are now being taken. The price is \$15 a loaf. To place an order, call 317-636-8874 or 317-634-2289. No orders will be taken at the bazaar.

The Marian Center of Indianapolis, located in the Divine Mercy Chapel building behind St. Michael Church, 3354 W. 30th St., in Indianapolis, will sponsor two **Soup and**

Video Lenten Meals from 6:30 p.m. to 8:30 p.m. on March 7 and March 14. The March 7 video will feature a talk by Franciscan Friar of the Renewal Father Benedict Groeschel about the spiritual response to Sept. 11. On March 14, a video by Mother Angelica about "A Call to Holiness" will be viewed. To register, call the Marian Center at 317-924-3982.

Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., in Indianapolis, will host "**World Day of Prayer**" at 7 p.m. on March 1. The international event unites Protestant, Roman Catholic, Orthodox and other Christian women and men in 170 countries and regions. Each year, women of a different country unite to write the celebration service based on their cultures and traditions. This year, the theme is "Challenged to Reconcile," written by the Christian women of Romania. For more information, call 317-357-1200. †

VIPs . . .



Robert and Lydia Lockett, members of Holy Trinity Parish in Indianapolis, celebrated their 50th wedding anniversary on Feb. 5 with a renewal of vows and a Mass at their parish. A dinner with family members followed the liturgy. They were married on that day in 1952 at an Air Force base chapel in Alexandria, Ga. They have two children, Connie Jones and Nancy Lockett, and one grandchild.



John and Barbara Morris, members of St. Mark the Evangelist Parish in Indianapolis, celebrated their 50th wedding anniversary on Feb. 16 with a reception. They were married on Feb. 23, 1952, at St. Peter Church in Kansas City, Mo. They have three children, Karen Smith, Frank and Michael Morris; seven grandchildren and Michael Morris; seven grandchildren and two great-grandchildren. †



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Ten days to the Bavarian and Austrian Alps, Munich, Berchtesgaden, Innsbruck, Oberammergau, King Ludwig's Linderhof Castle, the 6th century Marian Shrine at Altoetting and northern Austria are to be part of a beautiful spring trip. Shopping for wood carvings or cuckoo clocks in Oberammergau, and Austrian crystal in Innsbruck are added features. Trip has two hotel locations—in Fussen and Berchtesgaden.

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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. 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

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 the Apostle
 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, 4 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

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

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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ST. ELIZABETH'S

continued from page 1

Medical care is provided by the collaborative efforts of St. Francis Hospital and Health Centers and St. Vincent Hospitals and Health Services, in partnership with St. Elizabeth's, to meet the needs of pregnant teen-agers and young women.

"Children are parenting children," Siler said, "and the odds for success are certainly stacked against 14- and 15-year-old girls, from difficult family backgrounds, breaking from this pattern."

"St. Elizabeth's ministry is incredibly delicate," he said. "We educate girls regarding adoption so they can make informed decisions. We help them to see what is realistic. The challenge is trying to meet the individual needs of each client and encourage what is best for both the mother and child. That's incredibly difficult the majority of the time, but each situation depends on how you define success. We cannot make their decisions for them and we cannot judge them."

Single women who are older and facing single parenthood are more likely to place their infants for adoption, he said, but most teen-age mothers want to parent their babies.

The costs to society caused by this breakdown in family life are tremendous, Siler said, because nearly all unwed mothers in America are choosing to single-parent their children and many of these children will have no future contact with their birth fathers.

"Without agencies like St. Elizabeth's to help pregnant teen-agers, the options for

unwed mothers and their children would be very limited," he said. "We are here to present adoption as a positive parenting choice, but when our clients choose to parent we give them the help they need to be more successful at raising healthy children."

St. Elizabeth's employs a full-time independent living coordinator, who works with residential and outreach clients to teach them parenting and life skills. The agency's goal is helping each mother

reach self-sufficiency.

Dr. Paul Riley, a psychiatrist on the medical staff of St. Vincent Hospital, has counseled St. Elizabeth's clients for nearly 15 years.

"Many times,

the young girls need psychiatric help for behavioral problems," Riley said. "My job as a consultant is to aid in assessment and to strive for a positive outcome. We try to encourage the girls and give them the stability they need to deal with difficulties from the past, such as domestic violence or substance abuse, and new difficulties caused by a lack of education."

Denise Jones, director of program services for St. Elizabeth's, coordinates residential client and infant needs.

"Our main focus is making sure our clients are healthy and are receiving proper nutrition and prenatal care," Jones said, "as well as helping them look at their parenting options, including adoption. Each teen mother receives individual and group counseling. The mothers we serve have a history of generational abuse. We meet their needs holistically by providing individualized treatment."

Often, she said, residential clients are referred to St. Elizabeth's by the court sys-



David J. Siler, executive director of St. Elizabeth's in Indianapolis, coordinates the pro-life ministries of the archdiocesan Catholic Charities agency and United Way member agency. St. Elizabeth's provides pregnancy and adoption services to young, unwed mothers who often struggle with family problems and substance abuse.

tem due to truancy, neglect, abuse or abandonment by family members.

"They struggle with the common problems faced by adolescents, including normal bodily changes," Jones said, "but also are faced with pregnancy and adult issues they may not be equipped to handle."

In addition to helping the teen-agers learn to better understand themselves and cope with life problems, St. Eliza-

beth's staff members help them prepare for labor and delivery, childcare and self-sufficiency.

"Teen mothers are going to experience things they have never experienced before," Jones said. "We help them understand their parental role and we help them to accept the spiritual aspect of becoming a parent—that God has a plan for their lives and can meet their needs and the needs of their children." †

Seminar on international adoptions is March 19

St. Elizabeth's, an archdiocesan Catholic Charities agency and United Way member agency, and Cradle of Hope Adoption Center of Silver Spring, Md., will co-sponsor an international adoption information session from 6:30 p.m. to 8:30 p.m. on March 19 at St. Elizabeth's, located at 2500 Churchman Ave., in Indianapolis.

The seminar is offered at no cost and

will include presentations by couples that have participated in the international adoptive process as well as information on international adoptions and adoption opportunities in Russia, China and Guatemala.

For more information or directions to St. Elizabeth's, contact Renee Hummel, adoption counselor, at 317-787-3412, ext. 15, or e-mail rhummel@stelizabeths.org. †

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Paul Corsaro addresses the question, "Do you need a will?"



It depends on your desires. There is a law in Indiana that disposes of your property if you don't have a will. Under the state's will, assets are distributed by formula, which may not reflect your personal desires. For example, the court may not select the person you would prefer to administer your estate or act as guardian for your minor children. Plus, you may incur unnecessary costs and taxes by using the state's will. If you wish to avoid such unintended consequences, you will need a will.

You also need a will to leave assets to friends and charities. That's necessary if you want to make a bequest to support your school or parish or leave a bequest to the Catholic Community Foundation, to support one or more of your favorite Catholic causes.

With a will, you can make such gifts. You can even arrange to set up and

endowment fund so that your bequest keeps on giving year after year—forever.

Remember, in order for a will to be valid, it must be signed and witnessed in a special manner dictated by the law of the state of Indiana. If it is not

signed properly, the will won't be valid. Talk with your attorney.

To find out more about bequest opportunities at the Catholic Community Foundation, I suggest you contact Sandi Behringer at 317-236-1427 or toll free 1-800-382-9836 ext. 1427.

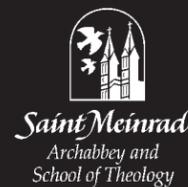
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St. Elizabeth's Regional Maternity Center serves southern Indiana and Louisville

By Mary Ann Wyand

St. Elizabeth's Regional Maternity Center in New Albany serves young, unwed mothers from 22 Indiana counties as well as the metropolitan Louisville, Ky., area.

Since the archdiocesan Catholic Charities agency opened in 1989, St. Elizabeth's staff members have assisted 400 young, unwed mothers.

Nationally, one in nine births are babies born to teen-age mothers, said Keith Stormes, executive director of St. Elizabeth's Regional Maternity Center, and 70 percent of the pregnant teens admit to drug use or alcohol consumption at the time of conception.

"We've had 400 births, and 13 percent of those mothers have chosen to make an adoption plan," Stormes said. "When the young women come in, we explain the options of adoption and parenting."

The average age of clients is 16, he said, and most of the girls are homeless.

"Nationally, two out of three teen-agers

who become pregnant drop out of high school," Stormes said, "but 85 percent of the girls who go through our program receive a high school diploma or general education degree. Ninety-five percent of the girls who come to us for help are technically qualified as homeless because they have been kicked out of their home due to the pregnancy, and they qualify for government assistance. But 77 percent of the girls who go through our program are able to work their way off any form of government assistance. They learn [the life skills] to make it on their own."

Pregnancy is just "the tip of the iceberg," he said. "The girls have a significant amount of baggage, including a lack of self-esteem and self-confidence. They don't have a lot of respect for themselves. Generally, the girls come to us from a single-parent family, or a family with a new stepfather who looks down on the daughter because she is pregnant."

Stormes said most of the teen-age mothers hadn't thought about adoption until St. Elizabeth's staff members

explained the benefits of placing an infant in a loving, two-parent adoptive home where the child receives a good education and grows up in a stable environment.

"The birth mother makes the choice to parent or place their child for adoption," he said. "It's rewarding to see the mother become comfortable with the recognition that she is not capable of caring for her child given her current situation in life. It's doubly rewarding to see another family extremely happy after having a child placed in their care."

Regardless of the birth mother's choice to self-parent or place her child for adoption, he said, "We try to provide the new mom with a sense of self-confidence and self-esteem. Our contact with the mothers has no official end. They can come back to us [for counseling or other help] as long as they need to. Whenever they want to come back, they are always welcome."

A client who chooses adoption finds consolation "from knowing that she has the skills to be able to go on and continue with her life," Stormes said, "and from

knowing that her child will be well taken care of."

Sixteen members of the St. Elizabeth's Regional Maternity Center advisory council help the 12 full-time and six part-time staff members provide care for teen-agers facing crisis pregnancies.

St. Elizabeth's Regional Maternity Center typically houses 35 to 45 residential clients a year in the maternity and transitional housing facilities, he said, and the archdiocesan pro-life ministry relies on financial and volunteer help to meet expenses.

"We have a lot of faithful supporters who continue to keep us in their giving plans, and that's been a big help," Stormes said. "We also scour the horizon for support from foundations, corporations and matching gifts. The toughest part [of serving low-income clients] is the Medicare and Medicaid requirements, but a couple of doctors have been with us for a long time and work *pro bono* rather than going through the headaches of doing the paperwork for reimbursement." †

ADOPTION

continued from page 1

for her examples of courageous love by choosing life, then choosing adoption, for her baby.

When Sara became pregnant during her sophomore year in high school, she decided to parent her baby. After caring for Austin for seven months, she realized that placing him for adoption with a married couple would enable him to have a better life and give her a chance to continue her studies and begin a career.

"My experience at St. Elizabeth's has helped me gain a sense of responsibility, self-value and confidence in myself that I never had before by helping me make the hardest yet the best decision of my entire life," she said. "I came to St. Elizabeth's when I was about two months pregnant, and they counseled me throughout my pregnancy."

Her son, Austin, was born in August of 1999, she said, before her junior year in high school.

"The first couple of months were very hard, but I thought things would get better," she said. "I had this big fairy-tale life laid out for him in my head, but things got worse and I didn't want to rely on my parents to support him. I wanted to be able to do it myself. After Christmas, I started thinking about adoption because I realized that even though he was happy, I wasn't going to be able to provide everything he deserved in the future."

Sara placed Austin in an open adoption facilitated by St. Elizabeth's on April 14, 2000.

"It was a very hard day, but it was also very comforting to be able to hand Austin over and feel so confident, so sure, that he was going to have everything that I thought he deserved in his life," she said. "I knew that I wasn't really losing a part of me. I was just helping someone else gain a part of them. But this was the hardest decision of my life. I know that if I could get through what I've been through in the last two years, I can get through anything."

"I'm very proud of myself now," Sara said. "This whole experience gave me a sense of self-worth and respect for myself that I never had before. I was 15 when I got pregnant, and I thought I could take care of everything, as most teen-agers do. Having Austin was the best and the most difficult event in my life. He is the greatest joy of my life, but I couldn't have gotten through anything without St. Elizabeth's. I tried not to admit that I was terrified, but [the staff at] St. Elizabeth's never judged me. They helped me make decisions with God's help and insight."

"I learned that the hardest experience can also be the best experience," she said. "Austin brought me closer to my family and gave me a sense of meaning in my life. I learned what responsibility means and what selflessness feels like. I'm also extremely grateful for his adoptive family. They were great in helping me deal with my emotions, and they're just like my extended family now."

St. Elizabeth's ongoing support has been wonderful, Sara said. "I will continue to support St. Elizabeth's in any way I can for the rest of my life. I know that my son was put in my life by God for a very important reason, and he made my world so much harder but so much better. Since the day he was born, I prayed every day about him and I tried to make the best decisions for him."

Sara saw Austin on his birthday last summer and is grateful that his adoptive parents want him to know his birth mother.

"My life is much easier now that I've dealt with all this hard stuff during the past couple of years," she said. "I asked God for his help in guiding me, leading me to the right places, showing me what to do, and teaching me how to love and be selfless."

Sara said she would advise teen-age girls who are pregnant to "have faith in God and don't be afraid to ask for help because there are people who want to help you."

"When I first walked through the doors at St. Elizabeth's, I was really scared, but I found a sense of relief, newfound hope and help," she said. "I don't know where I would be without this experience. I don't think I'd feel as good about myself if I hadn't gone through all of this, which is why I truly believe that God works in mysterious ways. The first time I held my baby was definitely the best moment of my life, the most magical and the most thrilling. It's hard to explain all the emotions that went through me. And even though I placed my son for adoption, I'm still a mother."

Sara's mother, who has a different last name, said she is very proud of her daughter.

"I think it's every mother's nightmare to find out that her teen-age daughter is pregnant," she said. "I don't know how she ever made the courageous decision to place Austin for adoption, but she did and I know in my heart that it's the right decision. Although my husband and I talked about raising him, we knew that wasn't right either. Austin is now with a wonderful, wonderful family, and we even get to see him on occasion, which is much more than we ever hoped for." †

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Expert uses anecdotes to spice up discussions of Vatican art

WASHINGTON (CNS)—When Enrico Bruschini talks about Vatican art treasures, his arms sway, his head bobs and



Enrico Bruschini

weaves, and the words flow from a grinning face.

His conversation combines historical facts, an eye for detail and a storyteller's ease in spicing it all up with anecdotes.

The anecdotes surrounding the artists and their

masterpieces come from tradition, he points out.

"It's not 'history.' That's—maybe—too

serious a word," he says with a wiggle of his right hand. " 'Legend' is too light. Tradition!"

Italian-born Bruschini has been using this approach for years to usher U.S. VIPs through the labyrinth of Rome's artistic and historical patrimony. His listeners have included then-President Bill Clinton and his wife, Hillary Rodham Clinton; Chief Justice of the United States William H. Rehnquist; and George W. Bush when he was governor of Texas.

Now retired, Bruschini was the fine arts expert from 1982 to 1998 for the U.S. Embassy to Italy. He also served in the same capacity at the U.S. Embassy to the Vatican after diplomatic relations were established in 1984. The jobs involved being a tour guide for visiting U.S. officials.

"I still get calls from congressmen telling me of friends arriving who want to take my tour," he told Catholic News Service Feb. 8 in Washington.

Bruschini was visiting Washington to promote his book, *In the Footsteps of Popes*, a guidebook to the Vatican Museums and St. Peter's Basilica.

It contains anecdotes such as why the "Pieta" in St. Peter's Basilica is the only statue signed by the Renaissance master Michelangelo. The sculpture depicts Mary cradling the dead Jesus.

Michelangelo was young and little known in Rome when he did the "Pieta," notes Bruschini's book. He discreetly joined the crowd looking at his statue and became irate when someone attributed it to another artist, it says. So, continues the book, he returned that night to carve his name in Latin on the sash across the chest of Mary.

"The book was written in a light way but with serious research. I want everyone to understand the art," Bruschini said.



A detail is seen from the fresco that occupies the Room of the Immaculate Conception inside the Vatican Museums. The room is one of several featured in Enrico Bruschini's guide book, *In the Footsteps of Popes: A Spirited Guide to the Treasures of the Vatican*.

Inspiration for the book came from the questions Americans would ask him while taking his tour. This would lead him to seek answers in art books and scholarly research.

This "seek and ye shall find" curiosity has been Bruschini's method of learning art since he was a child.

Bruschini, 59, was born in Rome and credits his Catholic education for inspiring his love of art. A key moment came when he was 13 and his class went on a tour of the Roman Forums.

To answer his own questions about what he saw, Bruschini said, he bought a guidebook "and started to study on my own, systematically."

He has no university degree in art. His degree is in international economics, and he was initially hired by the U.S. Embassy in 1970 as a statistician.

Poking around the huge palaces that form the embassy complex, Bruschini noted all the pieces of art and began examining them. One that especially caught his eye was a statue of Venus. It was believed to be a copy of a work by 16th-century sculptor

Giambologna. Through painstaking research, mainly at the Vatican archives, Bruschini gathered proof that it was an original Giambologna.

In 1982, he was named the embassy's art historian. In 1984, he was appointed the embassy's fine arts curator.

How do U.S. dignitaries like his tours? President Clinton came back for seconds, Bruschini answered.

When Clinton arrived in 1994, he was supposed to tour the Roman Forums for about 15 minutes, Bruschini said.

"He enjoyed it so much we spent two hours, then the Secret Service said he

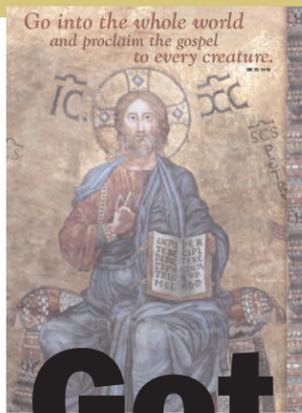
couldn't stay any longer because he had to meet the Italian president," he added.

Last October, Clinton returned with his daughter, Chelsea, and called to arrange another tour.

"We went back to the forums. When it was lunchtime, Clinton asked if we could go to the Vatican, too. So I made a few quick calls and we went to the Vatican Museums and St. Peter's instead of having lunch. We had just enough time to buy ice cream for Chelsea," Bruschini said. †



This colossal head of Emperor Augustus is kept in a niche in the Courtyard of the Pine Cone at the Vatican. It was found at Aventine Hill in Rome 500 years ago. "If this is only the head, try to imagine the rest of the statue!" says art historian Enrico Bruschini.



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A detail of St. Mark, patron of Venice, is seen on a map of the Italian city in the Hall of Maps inside the Vatican Museums.

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Faith can dispel the inner workings of fear

By Frederic Flach, M.D.

I can't think of anyone I know who's never been afraid, although each of us experiences fear in his or her own unique way.

For some, the heart races and the palms of the hands grow cold and damp as apprehension grows stronger and stronger. Other people sense their muscles tighten, as if getting ready to fight, or to keep themselves from falling apart or to run away.

Fear can activate adrenalin and heighten your perceptions and energy level. It can also render you totally immobilized or unable to think clearly.

Fear is a reaction to perceived danger—danger immediately at hand or even in the distant future.

And fear is a critical survival mechanism, for if we fail to become alarmed in response to threats to our well-being—a thief in the night, a drunken driver weaving toward us on the road, a sudden realization that the company we have worked for is about to go bankrupt and that all our retirement savings are locked up in its stock—we easily could be injured, physically or emotionally.

Unfortunately, as with most human emotions, fear is not always a friend. One person's terror may be another person's challenge.

If you're a mountain climber, climbing steep slopes may prove exhilarating. But if you're phobic and afraid of heights, having to climb a bell tower—as Jimmy Stewart did in Alfred Hitchcock's *Vertigo*—can easily induce panic.

While it's often helpful to mull problems over in search of solutions, worrying about them is far more likely to keep your mind from working productively. You lie awake at night, beset with notions

of dire consequences, ever more helpless to find ways out of the dilemma.

Inappropriate fears, as seen in people with a generalized state of anxiety or whose fear focuses on specific objects and situations—fears of flying, of small, seemingly confined spaces, of leaving one's house to go outside—are, in fact, suffering with medically based conditions that warrant assessment and treatment.

Most of the time, however, when we're afraid we have reason to be afraid. Do you think that soldiers in landing crafts moving toward the beaches of Normandy in World War II weren't afraid? Do you think that the 54-year-old husband and father of three, with a heavy mortgage and school bills, who has just lost his job is not afraid? How about the parents sitting by the bedside of their teen-age daughter, who is in a coma after a near-fatal automobile accident?

Like all of us, I've been afraid often enough throughout life. There was a fear of the dark as a child when news of the Lindberg baby kidnapping filled the news.

At 23, I was in a boating accident off the coast of Cuba. I was afraid when my wife telephoned me at work to tell me our pediatrician had just detected a problem with our 4-month-old son's heart, which happily cleared up on its own within a year. At 64, I was fearful during five days of waiting for the results of a prostate biopsy that proved to be malignant and was successfully treated with surgery.

The worst times of fear were those when, however briefly, I felt helpless to do anything about whatever was happening.

The events of Sept. 11 remind us that

Pray to God about fears

By David Gibson

Fear is a sign of the times. That makes it a worthy subject for Lenten reflection.

A common fear of these times takes the form of apprehension that seriously injurious events might happen in our world. In times of terrorism, there is a sense of waiting for "the other shoe to drop."

Some fears are realistic. Some are misplaced. Some need to be displaced.

What do we fear? That might be a question to start with in Lent.

Do we fear we won't be able to cope with unexpected developments? Do we fear failure? Illness? Do we fear for ourselves? For others? Do we fear for our safety? Do we fear God isn't there for us?

Our fears can be forceful. Naturally, our fears become the stuff of our praying.

Lots of times what we fear is the outcome of events. We can't foresee, understand or control the outcome.

But doesn't that seem like the perfect thing to talk to God about?

(David Gibson edits Faith Alive!) †



Fear is a reaction to perceived danger—immediately at hand or even in the distant future. If we fail to become alarmed in response to threats to our safety and well-being, we easily could be injured, physically or emotionally. But faith can help people deal with their fears. When the Apostles encountered a storm at sea, Jesus asked, "Why are you terrified? Do you not yet have faith?"

there is no shortage of courage in the human family. Firefighters, police officers and other rescue workers demonstrated courage. Most families decimated by this tragedy will find the courage to rebuild their lives.

Please note that courage does not imply lack of fear. Quite the contrary, courage is the will and determination to meet life's challenges despite—and sometimes driven on by—the very fear it is designed to overcome.

Faith is a crucial ingredient of courage. Faith in God not only adds to confidence and energy, it also reinforces optimism. To pray for successful outcomes within the framework of God's will being done is the epitome of confidence in divine goodness and knowledge, and a bold manifestation of positive thinking, which even the most skeptical behaviorists must admit produces better results than bleak pessimism and worry.

Moreover, faith literally quiets anxiety and fear. Faith can bring about a deep, inner calm, which not only comforts us, but also strengthens our resilience, resourcefulness, and ability to cope and survive.

But faith by itself may not be enough. When we consider how to deal with the kind of fear that is intimately bound up with our own sense of fragility, let's not forget hope and, most important, love.

In the words of John's Gospel (4:18-19): "There is no fear in love; but perfect love casts out fear. ... He that fears is not made perfect in love. We love him [God] because he first loved us."

(Dr. Frederic Flach is an attending psychiatrist at the New York-Presbyterian Hospital in New York. He is a Knight of the Holy Sepulchre of Jerusalem and is the author of *Resilience: The Power to Bounce Back When the Going Gets Tough*.) †

Discussion Point

'Put aside anxious thoughts'

This Week's Question

What is your advice—for you or for another person—for handling a real fear?

"Take action on the fear. Embrace the fear. This will lessen the fear because we typically fear the unknown. Taking action on the fear helps us to learn more about it." (Marliene Martin, Martinsburg, W.Va.)

"The way I face fear is to talk with God: 'God, this situation is before me for some reason. Help me to handle it the way you want me to handle it.'" (Fran Roehrich, Bismarck, N.D.)

"The following prayer of St. Francis de Sales has been my mainstay in perilous times. It has helped me to

remember to take one day at a time: 'Do not look forward to what might happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow and every day. Either he will shield you from suffering or he will give you unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginings.'" (Rosalie Spellecky, Troy, N.Y.)

Lend Us Your Voice

An upcoming edition asks: Describe an important characteristic of someone you consider holy.

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



CNS photo from Reuters

From the Editor Emeritus/John F. Fink

Why the militant Islamists hate us

Seventh in a series



Although the vast majority of Muslims want peace just as much as we do, obviously that is not true of all. Although the Quran forbids harming innocent people, some militant Islamists believe that any measures are permitted to achieve their goals. Some of these extremists are Palestinians who hate the Israelis who took away their homes—or those of their parents or grandparents. They are a real thorn in the sides not only of the Israelis but also of moderate Palestinians. The moderate Palestinians want to live in peace with Israel but the extremists won't be satisfied until Israel is destroyed.

Other militant Muslims are persecuting Christians in Sudan. Many Christian churches have been destroyed and all women are forced to wear the black chador and the burka, as they did in Afghanistan under the Taliban. The *Jundy Allah* (Army of Allah) in Sudan has killed

an estimated 2 million civilians since 1983 and millions more have been forced from their homes. Their targets are what they call "Islamic moderates" as well as Christians and Jews.

We know that the militant Islamists are in Pakistan because recent events have made that clear. But we are less familiar with those in Saudi Arabia and Egypt. It is no mere coincidence that 15 of the 19 terrorists on Sept. 11 were from Saudi Arabia because this is the source of militant Islam today.

The Wahhabi religious movement rules the government itself in Saudi Arabia. Wahhabis are those who believe that their religion has been betrayed. It's a movement that began with Arab resistance to the Ottoman Turks in the 18th century. In the early 20th century, led by Ibn Saud, it defeated Arabia's orthodox Hashemite dynasty and imposed an intolerant version of Islam. Christians are not permitted to practice their religion openly in Saudi Arabia.

Pope John Paul recognized the problems of extreme Muslim fundamentalism well before recent events. In his book *Crossing the Threshold of Hope*, he

observed, "In countries where fundamentalist movements come to power, human rights and the principle of religious freedom are unfortunately interpreted in a very one-sided way—religious freedom comes to mean freedom to impose on all citizens the 'true religion.' In these countries the situation of Christians is sometimes terribly disturbing."

Osama bin Laden is a Wahhabi. He is particularly perturbed by the fact that Saudi Arabia's leaders have permitted "infidels" to install themselves in the nation where the Islamic holy places are located—in Mecca and Medina. The Saudis have done so because America's dependence on Arabian oil has made them wealthy and because they depend on American protection.

The militant Islamists hate America because they consider it decadent, because we have espoused secular and democratic ideas in Muslim countries, and because of our support of Israel. They are determined to unite the Muslim world to fight what they consider a "holy war."

Unfortunately, it's not easy to know which Muslims are militant and which are peaceful. †

Cornucopia/Cynthia Dewes

Don't let the elderly face life alone

According to the TV news, a recent study showed that cats are wonderful pets for older people who live alone because, "They make us feel needed."



Oh, really? This is news to me, since no cat I have ever encountered, heard about or seen depicted in fiction has ever needed its owner. Not ever.

Rather, cats make it clear that it's we who need them, if such a distasteful idea as need is even possible.

Indeed, their fastidious view of life seems to be independence *uber alles*. Independence only for themselves, of course. We humans are here to slavishly provide them with hairball treatments, litter boxes, fake mice, catnip, fresh water, expensive liver and tuna food, down comforters and pillows on which to shed their fur, and an absence of dogs.

In return, we are allowed to pet them now and then and listen to them purr, if only when they feel like it. However, one pat too many and they bite the hand that feeds them, unlike any other rational creature alive. And there is no forewarning of

how many pats are allowed.

But, I digress.

My point started out to be that older folks and others who live alone are often extremely lonely. It's true that "no (wo)man is an island" and we all depend upon others for intellectual, emotional and sometimes physical support.

We've all discovered at some time that we need human companionship and help, probably when a spouse went on an extended trip and we were forced to do everything by ourselves with no adult to talk to. Or, as a single parent, having to be both mom and dad most of the time, or as an unmarried working person coping with the world.

But it's different in the case of old people. Unlike the young, they may not have the energy or the money to seek diversion or the company of others when they feel lonesome. Not only that, the numbers of their friends are steadily decreasing. Many of their peers have died, others are ill, unable to drive, or don't have the money to take in a movie or lunch together.

Pets, then, are indeed an answer to the problem. But wouldn't the kindness and attention of fellow humans be even better?

Somehow, our society rejects the idea that old people are productive or interesting

or relevant. We tend to stick them in retirement homes and visit them on major holidays or when there's nothing else to do on a Sunday afternoon. We half-listen to their attempts to share their experiences with us, and patronize them with sentimental drivel that passes for respect.

Now, some old people are hard to communicate with, it's true. They may be so ill or so disoriented that real friendship with them is hard, if not impossible. But most aging men and women respond well to the simplest overtures with intelligence and grace, if given a chance.

We have much to learn from each other, and much to enjoy together. Older folks love to share their stories, their photographs and their memories of events the rest of us only know from history texts. Younger people can respond with their plans and dreams, and explain for them the mysteries of modern technology and culture.

Old people provide us with the experience and wisdom we've yet to learn, while we provide them with a cheerful glimpse of a future they will never see. Sounds pretty satisfying to me.

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

Faithful Lines/Shirley Vogler Meister

Appreciation, happiness go hand in hand

At my older grandson David's early sports games, his mother claimed my encouraging shouts were so restrained that I barely conveyed enthusiasm. However, since David began playing soccer at the age of five, I've had 13 years of practice. Now I'm an experienced spectator-encourager.



One time at a game, I recalled a simple cheer-chant from high school days: "2, 4, 6, 8: Whom do we appreciate?"—and everyone screamed the team's name. Then it dawned on me how grateful I was not only for sports opportunities for David, but for my loved ones, the coaches and all supporters whenever and wherever youngsters play competitively.

Since then, the old cheer sometimes resurfaces whenever others enrich my life. Let me share a few I appreciate, starting with the three most dear. (The rest are not listed in order of importance.)

The Creator and anyone who nurtures our faith and spirituality.

My husband, children, grandchildren and all in the extended family who reinforce love.

Friends, neighbors and fellow parishioners who make where I live special.

Farmers and all others providing sustenance.

Store and delivery personnel who work with smiles and courtesy.

Teachers and others who inspire us to develop talents.

All media personnel, companies and the public who foster honest communication.

Every person and organization (including governments) promoting peace, brotherhood, non-violence and the sanctity of life.

Those whose helpfulness, cheer and integrity permeate life, especially in medical facilities, day care centers, nursing homes and wherever else the most vulnerable (including animals) are found.

Anyone bringing beauty into life through art, literature, music, dance and other creativity.

Those who study, research and apply medical, educational and technical sciences for the betterment of humankind.

Everyone with a healthy sense of humor—and hospitality.

Those who strive to make the environment cleaner and better.

Security, protective forces and experts at home and abroad who preserve freedom and safety.

Anyone not listed here who understands that my appreciation grows whenever someone good comes my way.

If happiness comes to us in direct proportion to our gratitude, isn't it better to praise the positive than nag about the negative? Yet, don't we know people—even ourselves—who find it easier to gripe than to compliment or encourage? Starting during these Lenten weeks, let's cheer the grateful encouragers who look for solutions rather than wallow in problems.

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

Parish Diary/Fr. Peter J. Daly

Get people together to read the bible

It is lamentable that, until recently, Bible study was not a typical offering of many Catholic parishes.



Some older Catholics will even tell you they were discouraged from reading the Bible because of possible "misinterpretations." Occasionally, Catholic households did not even own a copy of the Scriptures.

More often the family Bible gathered dust on the shelf serving only as a place to record family events such as births and baptisms.

Thankfully, this began to change in 1965 when Vatican Council II issued a document on sacred Scripture called *Dei Verbum* (The Word of God). Catholics were encouraged to read the Word of God on their own.

As Father Richard J. Neuhaus has observed, the council opened the Church more fully to the Gospel. In a sense, the Protestant Reformation won the 16th-century debate about the role of the Scriptures in the life of holiness.

Scripture study is now a firmly established feature of Catholic parish life. Like most parishes, we use the Bible in our religious education classes for children and adults. We give our confirmation classes a copy of the Scriptures as their gift. Most important, we have two weekly Bible study groups for adults, one Monday mornings, the other Monday nights.

I have found that group Bible study is not only important to us as a parish, but important to me as a priest.

A year ago, in the midst of a big building program in our parish, I was feeling that my life was out of focus. Too much emphasis on the material and not enough on the spiritual. So last fall I started what I had done in other parishes as an assistant pastor, a weekly Bible study group.

We are now reading the Gospel of Matthew, which provides the cycle of readings at Sunday Mass this year.

It is the most satisfying part of my week. In fact, after the liturgy, Bible study is the most satisfying thing I do as a priest, pastor and Christian.

When I was in the seminary, the great biblical scholar Sulpician Father Raymond Brown told us that when we teach the Bible we should not be afraid of the text. "The way to begin," he said, "is to open the Bible and start reading."

Father Brown pointed out that teaching "about" the Bible is like an English teacher who talks "about" Shakespeare. Much better just to read Shakespeare and let the students encounter the bard for themselves (with an occasional nudge from the teacher). Over the years, I have found that Father Brown gave good advice.

What we do is simple. We just take turns reading a few verses at a time. We stop and discuss each little section. Sometimes it takes us three weeks to get through a chapter. That's OK. For example, just after Sept. 11 we spent a whole evening discussing five verses in the fifth chapter of Matthew. It was Jesus' command to love our enemies. We all had some trouble figuring out what the Lord's teaching meant in light of those terrible events.

Discussing the Gospel in Bible study gives me a fresh perspective that would never occur to me on my own on the meaning of passages.

Every now and then, I hear from priests who tell me that their ministry has become arid. But there is a way to tap into the springs of living water that Jesus offered to the Samaritan woman at the well.

Get some people together. Open the Bible. Start reading.

(Father Peter J. Daly is a regular columnist for Catholic News Service.) †

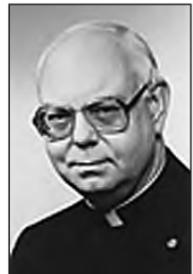
Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 24, 2002

- Genesis 12:1-4a
- 2 Timothy 1:8b-10
- Matthew 17:1-9

The Book of Genesis is the source of this Lenten weekend's first reading.



Genesis is the first book in the sequence of biblical books. It is among the first five books of the Bible. This is more than a coincidence in numbers.

For many long centuries, Jews have looked upon, and still look upon, the first five books of the Bible as containing the essence of God's initial Revelation. They contain the foundations of belief in God and in defining at very basic levels the human relationship with God.

This weekend's reading deals with Abraham. Scholars say that Abraham once actually existed. He is not a figment of imagination or literary construction. He was, and is, a principal figure in the Jewish story of salvation. He was the first father of the Chosen People. He established the people's link with God. To him, God spoke. He was unwaveringly loyal to God.

In this selection, God promises that Abraham will sire a great nation. This nation will be intimately connected with God. It will be intimately associated with God. As people see this nation, they will see the reflection of God.

Supplying the second reading this weekend is the Second Epistle to Timothy. The recipient of this epistle, Timothy, was an early disciple of Paul and an early bishop of the Church. Paul took a great interest in Timothy. He encouraged Timothy, and he counseled him in his path to God and in his life as a Christian leader.

The reading stresses God's goodness to each individual believer. Each believer knows God because of God's gift of Revelation. Completing and perfecting this gift was the revelation in, and of, Jesus.

As the final reading in this Liturgy of the Word, the Church presents the story of the Transfiguration from St.

Matthew's Gospel.

The story is familiar. Jesus takes Peter, James and John to a high mountain. (Scholars dispute which mountain in modern Israel was the mountain mentioned in this text. The tradition is that it was Mount Tabor, not too far from Nazareth. Another tradition says it was elsewhere.)

In a moment of brilliance and drama, Jesus appears, not just in human form but also as God. It was a spectacular moment for these Apostles.

This reading contains an element present in so many others. The Lord's special students were the Apostles. Therefore, they had memories of Jesus unlike the memories of others, for the Apostles' memories were much more extensive.

Again and again, the Gospels remind us of this privilege given the Apostles. Certainly, the Evangelists continued to inform us of the Apostles' nearness to Jesus to reinforce their identity.

Reflection

Lent is well underway. Hopefully, for us all, the process of Lent is underway. It can be demanding. Drawing near to Jesus in any realistic sense requires determination, focus and action.

Thus, the Church encourages us as Lent progresses. Its encouragement, first of all, is in its presentation of the story of the Transfiguration. The Lord is more than a human. He is God. In Jesus are life, truth and unending love.

Through the words of Genesis, the Church reminds us that we are called to be one with God. We are destined to be among those whom God called to be Abraham's great people. In us, the light of God should shine. Through us, the love of God should reach the world.

God loves us with an everlasting love. Paul stressed this fact in his letters to Timothy. We do not stumble upon God. He comes to us in our need.

Even in February 2002, in the midst of Lent, God is with us in visible ways. He is here through the Apostles. They were the Lord's special students. Because of their faith and their efforts, the Church exists. In the Church, the Apostles, with their special knowledge of Jesus, still speak and act. †

Daily Readings

Monday, Feb. 25
Daniel 9:4b-10
Psalm 79:8-9, 11, 13
Luke 6:36-38

Tuesday, Feb. 26
Isaiah 1:10, 16-20
Psalm 50:8-9, 16bc-17, 21, 23
Matthew 23:1-12

Wednesday, Feb. 27
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, Feb. 28
Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

Friday, March 1
Genesis 37:3-4, 12-13a, 17b-28
Psalm 105:16-21
Matthew 21:33-43, 45-46

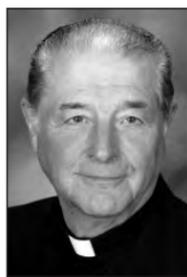
Saturday, March 2
Micah 7:14-15, 18-20
Psalm 103:1-4, 9-12
Luke 15:1-3, 11-32

Sunday, March 3
Third Sunday of Lent
Exodus 17:3-7
Psalm 95:1-2, 6-9
Romans 5:1-2, 5-8
John 4:5-42
or John 4:5-15, 19b-26, 39a, 40-42

Question Corner/Fr. John Dietzen

Christians honor Jesus with cross and crucifix

Q Why does the Catholic Church use the crucifix, with the figure of Jesus, while Protestants use a cross without the image of Jesus? (Mississippi)



A The difference between the two types of cross is related to different ways Christians have honored the humanity of Jesus. It predates by centuries the differences between Catholic and Protestant customs.

During the first 800 years of Christianity, the passion and death of Christ were viewed, in both theology and art, not so much as experiences of horror and pain as expressions of the triumph of God, in Jesus Christ, over suffering and death.

The Fathers of the Church, recognized as among the greatest early bishops and theologians, saw the five wounds of Christ (hands, feet and side) as sources of grace, giving birth to his body, the Church.

This understanding of our Lord's death explains why, during those centuries, Christian crosses rarely bore the image of the suffering Christ. The conviction that the death of Christ was part of the entire paschal, or Easter, mystery expressed itself by predominant emphasis on the Resurrection, even in the events on Calvary.

For the same reason, crosses frequently were adorned with precious jewels. Even when the physical body of Christ began to appear on crosses, it was often the risen living Lord that was shown, rather than the anguished, dying Christ that became common later.

Interestingly, the more mystical, otherworldly vision of Christ triumphant and ruling over all creation, prevalent in early Christianity, largely continues to this day in the theology and iconology of the Eastern Catholic Churches.

The more graphic realism, showing Jesus with the crown of thorns and disfigured with blood, began around the 10th century. With today's renewed emphasis on the Resurrection and its central role in the history of salvation, something like jeweled crosses and crucifixes with the body of the risen Christ are again not uncommon in Catholic churches.

No one to my knowledge has

explained satisfactorily why Protestant Churches customarily use crosses without the body of the Lord. Perhaps it was another way some Reformation leaders distanced themselves from Roman Catholic practice, which, as I explained, by that time generally portrayed on its crosses a suffering and humiliated Christ.

Q I hope you can advise me on something bothering me right now. One of my grandsons will be married this spring. He is Lutheran, and the ceremony is in a Lutheran church.

What should I do during the wedding as far as kneeling, sitting, taking Communion or whatever else? Do I just sit and listen? (New York)

A Under ordinary circumstances, you are free, as a Catholic, to participate in the ceremony the same as other people attending, except that you should not receive Communion.

Judging from ceremonies I've shared in other Churches, I cannot imagine there would be anything contrary to the Catholic faith that should make you hesitate.

Sit, stand, kneel (some Lutheran congregations kneel during parts of the service), respond to the prayers—in other words, follow the lead of others present. We are encouraged by the Catholic Church to share in prayer with those of other faiths, particularly at special occasions like weddings, funerals and ecumenical services.

As I said, you should not receive Communion during the Lutheran service, if Communion is offered. For us, reception of Communion is a significant sacramental statement of common belief and religious commitment, and faith community with those with whom we receive this sacrament.

For this reason, Catholic regulations indicate that we should avoid this kind of participation in Protestant worship. I have discussed the reasons for such a rule more deeply several times in this column. It is worth keeping in mind that you may not be invited to Communion anyway. This will depend on which Lutheran synod that particular congregation is part of.

Certain Lutheran groups and congregations strictly prohibit people of other faiths, even other Lutherans, from sharing their eucharistic communion. We have an obligation to respect those wishes when we are their guests. †

My Journey to God

Honored to Serve

Life offers needed tasks that many find Unpleasant to perform. May I receive The grace to do them willingly, with kind And empathetic efforts to relieve The pain to which the sick may be resigned.

May I not be too proud to mop the floors, To scrub the skillet, and to wash the clothes As if they were our Lord's. My Father knows With how much love I offer Him these chores.

May I be granted the ability To ease the burdens that God's children bear And gain the blessings promised those who care, And serve the Lord's "least brethren" selflessly.

Distasteful though an urgent need may be, Honor me, Father: Entrust it to me.

By Anna-Margaret O'Sullivan

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



Cincinnati Jesuit high school graduate designs Olympic cauldron

SALT LAKE CITY (CNS)—By the time the 2002 Olympic torch reached Salt Lake City's Rice-Eccles Stadium for opening ceremonies Feb. 8, more than 11,000 Americans had been part of the relay team that carried it through 46 states.

Each undoubtedly had a lump in his or her throat when the torch was finally touched to the base of the 130-foot tower holding the triangular glass Olympic cauldron, and the flame shot up through tumbling water to light the cold winter sky for miles around.

But perhaps no one was as proud—or as nervous—as 26-year-old Tim Hunter, a 1994 graduate of St. Xavier Jesuit High School in Cincinnati. Hunter wasn't a torchbearer, but he played a bigger role: He designed the cauldron.

A senior project designer at WET Design in Universal City, Calif., Hunter and the team there worked in great secrecy for months to produce the \$2 million, 12-foot, 20-ton cauldron atop a tower of glass and steel spirals. Illuminated in purple and blue light at night, the glowing structure pays tribute to the theme of this year's games: "Light the Fire Within."

Hunter told *The Catholic Telegraph*, the Cincinnati archdiocesan newspaper, that his journey to such an assignment began as far back as pre-school, where he enjoyed painting with the other children. "Then my parents bought me my first Lego set," he reminisced, and "drawing and creating things soon became a significant part of my life."

After graduating from St. Xavier, he attended the Rhode Island School of Design because of its reputation as one of the top art and design schools. "During my senior year there (1998), WET Design came for recruiting, and they offered me a position. The job description was just too interesting to pass up," he said.

WET Design is noted for its creative water sculptures and fountains at parks, offices, hotels and other sites throughout the world.

Hunter, who became a senior designer in 1999, has worked on water features all over the world, including The Gateway in Salt Lake City, Water Tower Place in Chicago, Marina Mall in Abu Dhabi, United Arab Emirates, and Parque de los Ninos in San Juan, Puerto Rico.

He said his inspiration for the Olympic tower and cauldron came from "the angular forms of the Salt Lake Olympic logo and the 'Light the Fire Within' theme of this year's games."

Among the technical challenges for the Salt Lake City project, he said, was getting natural gas and water up the 130-foot tower to the cauldron, and ensuring that rain or snow would not extinguish the flames.

Some Olympic observers have called for a single cauldron, resting in Greece between games and rotated to the various host cities as the games take place. Hunter thinks that such an idea would be a disservice.

"Each Olympiad has its own, unique identity as a response to the specific time, culture and location that the games are held," he said. "Because each one is special, each one is memorable. One of the most significant moments of the games is the lighting of the cauldron during the opening ceremonies."

He said the design for the Salt Lake City cauldron "is informed by its unique location in sight of the rugged Wasatch Mountain Range and the colors of the deserts and mountains of Utah."

The post-Olympic fate of the cauldron had not been decided yet. "Currently, we are discussing ways to preserve the cauldron permanently next to where it is positioned for the games," Hunter said. "But then again, there's always e-Bay. ..." †



Members of the 1980 U.S. gold-medal-winning hockey team stand below the burning Olympic torch in Salt Lake City during the opening ceremony of the 2002 Olympic Winter Games. Athletes from 77 countries were participating in the games Feb. 8-24 in Utah.

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Author takes his Catholic faith and family seriously

LOS ANGELES (CNS)—Author Nicholas Sparks is thrilled with the positive reception that moviegoers were giving to *A Walk to Remember*. This was, after all, his story being conveyed on the big screen.

"I loved this film; I'm very proud of it," Sparks told *The Tidings*, the Los Angeles archdiocesan newspaper, in a phone interview from his home in New Bern, N.C., where he resides with his wife, Cathy, and their five children.

"This film was something unique and wonderful on a number of levels. It's not only a different type of teen movie, but it's also a very well-performed, well-structured and very enjoyable movie," he added.

And it's also very spiritual—much like Sparks himself. A self-described "cradle Catholic" and a graduate of the University of Notre Dame, where he still holds a track and field record, Sparks continues to support his alma mater as well as several Catholic organizations.

"My wife and I were married in a Catholic church and our kids go to the Catholic school," said Sparks, who attends Mass weekly at St. Paul Church with his wife; three sons, 10-year-old Miles, 8-year-old Ryan, 2-year-old Landon; and infant twin daughters, 5-month-old Lexie and Savannah.

"Our faith," he added, "is a very important part of our lives."

Faith is an important element in *A Walk to Remember* as well. The film focuses on faith, acceptance and high school sweethearts. Singer-actress Mandy Moore portrays Jamie, a senior in a small North Carolina town. Quiet, conservative and "uncool," Jamie isn't afraid of letting people know that her faith is the most important part of her life—even if it means potentially deterring an unexpected romance with Landon (Shane West).

"Spirituality was a very key factor, both in the book and in the film," said Sparks. "*A Walk to Remember* is about the power, beauty and innocence of first, young love."

In keeping with his chosen theme, explained Sparks, there was no premarital physical intimacy between the main characters.

"Yet you never doubted that Landon and Jamie were very much in love," he said. "It added a different aspect to the characters."

A Walk to Remember, which grossed \$30.3 million in its first three weeks of release, is rated PG—parental guidance suggested—by the Motion Picture Association of America, and is classified A-II—adults and adolescents—by the U.S. Conference of Catholic Bishops' Office for Film and Broadcasting.

This was not the first Sparks book turned into a movie. In 1999, his *Message in a Bottle* starred Kevin Costner, Paul Newman and Robin Wright-Penn.

Other published works by Sparks include the novels *A Bend in the Road* (published in 2001), *The Rescue* (2000) and *The Notebook* (1996). All of his books, he explained, deal with the theme of love, each from different perspectives. For example, *The Notebook* addresses everlasting love and *Message in a Bottle* (inspired by his father after the death of his mother) is about finding love after grief.

Spiritually speaking, there's at least one love-related topic Sparks won't touch.

"I refuse to write a story about adultery," he said. "I just don't find it romantic."

"When I write a book," he added, "I want to write something that's enjoyable for the audience. I hope they finish reading one of my books thinking it was time well-spent, or walk out of the movie



CNS photo from Warner Bros.

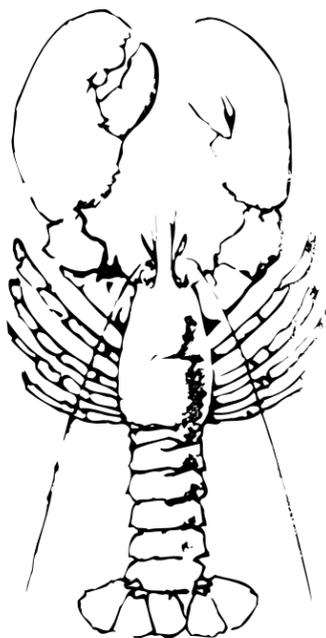
Mandy Moore stars in the movie *A Walk to Remember*. The U.S. Conference of Catholic Bishops classification is A-II—adults and adolescents. The Motion Picture Association of America rating is PG—parental guidance suggested.

theater saying, 'I'm glad I went.' And if people also happen to draw a wonderful message from my work, then that's great."

For those disappointed with the paucity

of faith-filled films available to moviegoers, Sparks offers this bit of advice: "Support the movies out there that do portray spiritual characters in a wonderful light." †

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The Active List

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

February 22

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.

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.

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, "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 Mangan, \$135 per person. Information: 317-545-7681.

Saint Mary-of-the-Woods College, Cecil 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

St. Rita Church, 1733 Dr.

Andrew J. Brown Ave., **Indianapolis**. Family Day of Prayer and Worship, "It's Time To Lead The People To Success," Divine Word Father Chester J. Smith and Divine Word Father Charles Smith, Mass 10 a.m. Information: 317-632-9349.

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 26-March 26

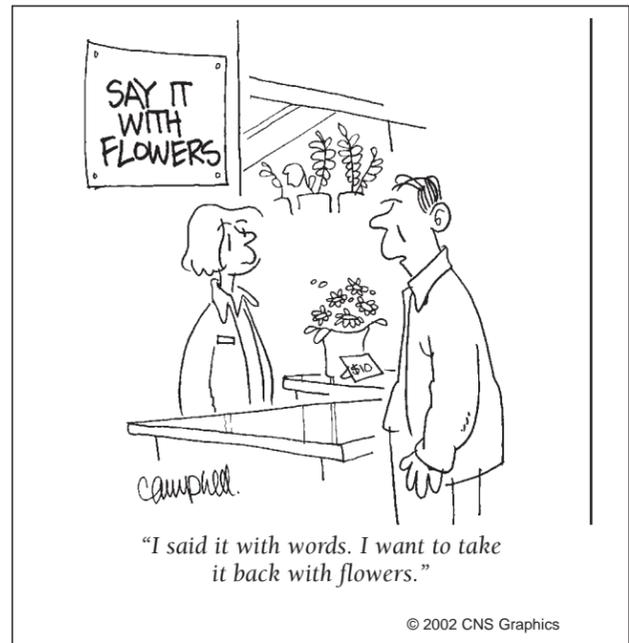
Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Divorce and Beyond program, 7-9 p.m., \$30, six-week sessions. Registration: 317-236-1586 or 800-382-9836, ext. 1596.

February 27

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

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.

Indiana Statehouse, Capitol Rotunda, 200 W. Washington St., **Indianapolis**. "Celebrate Life—Alternatives to the Death Penalty," 4:30-6 p.m. Information: 317-839-1618.



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February 27-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 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

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Catholic Charismatic Renewal, Mass and healing service, teaching 7 p.m., praise and worship, Mass and healing service. Information: 317-927-6900.

Sacred Heart Parish, gymnasium, 1330 Lafayette Ave., **Terre Haute**. Jonah fish fry (all you can eat), carry-out, 4-7 p.m., \$6 adults, \$3.50 children. Information: 812-466-0955.

March 2

St. Luke Church, 7575 Holliday Dr., **Indianapolis**. Natural Family Planning (NFP) classes, 9 a.m. Information: 317-259-4373.

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 1-3

Kordes Retreat Center, **Ferdinand**. "The Poem of Your Life: Contemplative Seeing," presenter, Benedictine Sister Macrina Wiederkehr, author, Fri. 8 p.m.-Sun. 1 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**.

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

"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.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's retreat, "Gospel Living in the Spirit of St. Francis: Living a Life of Peace in the Modern World." Information: 812-923-8817.

March 9

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. Irish Fest, "Irish Lads and Lassies," 6-11 p.m., \$25 per person, \$40 per couple, cash bar. Information: 317-631-8746.

March 10

Nativity of Our Lord Jesus Christ Parish, Weilhammer Hall, 7725 Southeastern Ave., **Indianapolis**. Jewish Seder Supper, 4:30 p.m., \$5 per person, \$15 per family, childcare available. Reservations: 317-894-5721 or 317-862-3433.

March 15-16

Our Lady of the Greenwood Parish, 335 S. Meridian St., **Greenwood**. Saint Meinrad School of Theology, Workshop on Church history, "The Counter-Reformation and the Shape of the Tridentine Church," Fri., 7-9 p.m., Sat. 9:30 a.m.-4 p.m., \$50/less for seniors. Registration: 317-955-6451.

Recurring

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 1 p.m. Information: 317-638-8416.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m.; Benediction of the Blessed Sacrament, 7:30 p.m.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the Blessed Sacrament after 7 p.m. Mass.

First Fridays

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

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

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

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, 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.

ARNOLD, Carl W., 79, St. Paul, Tell City, Jan. 26. Husband of Leoma Arnold. Father of Nancy Hodde, Gary and John Arnold. Brother of Virginia Aldridge, Doretha Horlander, Mildred Williams and Alice Wittmer. Grandfather of five. Great-grandfather of three.

BARON, Jeffrey A., 40, St. Barnabas, Indianapolis, Feb. 12. Husband of Susan L. (Krol) Baron. Father of Amanda, Alex and Eric Baron. Son of Virginia (Sliwinski) and Stanley J. Baron. Brother of Annette Popieo.

BIEVER, Aloysius J. "Ish," 86, St. Paul, Tell City, Feb. 8. Father of Marilyn Mogan, Georgia Poehlein, Marjory Roberts, Carolyn Schmidt, Bill, Carl, John, Mark, Paul and Steve Biever. Brother of Benedictine Sister Benita Biever, Edward and Joe Biever. Grandfather of 34. Great-grandfather of one.

BLANKMAN, Alfred H., 81, St. Mary, Rushville, Feb. 9. Husband of Martha Blankman. Father of Carolyn Gordon, Linda Leising, Susan Meer and John Blankman. Brother of Mary Scheidler, Joe and Urban Blankman. Grandfather of 14. Great-grandfather of two.

DENNIS, William Dempsey,

76, St. Barnabas, Indianapolis, Feb. 12. Father of Billie Denny, Denise Walczewski, Debbie Walton and Michael Dennis. Brother of Charles and Robert Dennis. Grandfather of eight.

ESCOBAL, Jesus D., Sr., 79, St. Gabriel, Connersville, Feb. 13. Husband of Tita Martinez. Father of Joyce Amora, Jesus, Leofer and Titus Blaize Escobal. Grandfather of three.

FEIX, Benjamin E., 81, St. Paul, Tell City, Dec. 27. Father of Kaye Lottes, Charles "Joe," Cyril "Eddie" and Dale Feix. Brother of Thomas Feix. Grandfather of five. Step-grandfather of two.

FERGUSON, James P., 79, Holy Name of Jesus, Beech Grove, Jan. 23. Husband of Audrey Ann (Kennedy) Ferguson. Father of Amy Bates, Martha Dudley, Elizabeth and Julia Ferguson. Brother of Mary Janet Sink. Grandfather of six.

FISCHER, Robert W., 77, St. Paul, Tell City, Jan. 31. Husband of Gloria A. (Kramer) Fischer. Father of Cathy Breidenbaugh, Rebecca Shewmaker, James and Mark Fischer. Brother of Martha Hoover, Rose Johnson, Eloise Paulin, Dave, Jim and Tony Fischer. Grandfather of five.

FLAMION, Martha (Cunningham), 80, St. Paul, Tell City, Jan. 21. Wife of Carl Flamion. Mother of Rita Hagman, Joan Franklin, Carla Gayer, Karen Kuntz, Joyce Schmitt, Jane Seifert, Phyllis Sibrel, C. Joseph, Eugene and Michael Flamion. Sister of Golda Edwards and Catherine Kleber. Grandmother of 23. Great-grandmother of four.

HOLPP, Norman, 69, St. Paul, Tell City, Jan. 18. Husband of Patricia (Taylor) Holpp. Father

of Susan Dixon and Monica Dupont-Tunks. Grandfather of seven.

JOHNSON, Gladys Rose, 94, St. Paul, Tell City, Jan. 11. Mother of Leona Goode.

KING, Catherine, 83, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 5. Mother of Kathleen Brumback, Charlotte Didat, Dorothy Robben, Carol Ruppe, James, Robert and Thomas King. Sister of Jane Gardner, Georgia Lacer and Sue Wakefield. Grandmother of 12. Great-grandmother of three.

LEONARD, Phyllis Ann (Languell), 75, St. Lawrence, Indianapolis, Feb. 12. Mother of Bill and Phil Ripberger. Sister of Mary Thomas. Grandmother of five. Great-grandmother of nine.

LILLY, Marion A., 82, St. Mary, Richmond, Feb. 9. Uncle of several.

MARLETT, Donald Louis, 70, St. Jude, Indianapolis, Feb. 7. Husband of Leona (Ernstes) Marlett. Father of Sandra McDonald, April Nemeth, Karen and Tom Marlett. Brother of David Marlett. Grandfather of six.

MARX, Lucille Margaret (Schwab), 81, SS. Francis and Clare, Greenwood, Feb. 14. Mother of Maureen Robbins, Rose Williams, David, Harry and Larry Marx. Sister of Agnes Genier, Evelyn Halliburton, Joseph and Otto Schwab. Grandmother of seven. Great-grandmother of seven.

McCALLISTER, Mildred I., 85, St. Michael, Cannelton, Jan. 23. Wife of Russell W. McCallister. Mother of Ruth Ann Brumfield, Nancy Ludwig, Angela McKain, Marietta "Nellie" Peter, Kenneth and Lloyd McCallister. Sister of Martha Benson. Grandmother of 20. Great-Grandmother of 21.

MURPHY, Evelyn Elizabeth, 87, Sacred Heart of Jesus, Terre Haute, Feb. 7. Mother of Eva Conley, Don and Michael Murphy. Grandmother of nine. Great-grandmother of 11. Great-grandmother of one.

OWENS, Anita, 54, St. Paul, Tell City, Feb. 1. Mother of Lisa, Terry, Tonya and James Rankin. Stepmother of Tina Maysey, David and Kevin

Owens. Sister of Sheila Bartlett, Barbara Sturgeon, Alfred, Fred and Marvin Weatherholt. Half-sister of John Splater, Charles and Leroy Weatherholt. Grandmother of eight.

OWENS, Florine Rose (Vanderpohl), 78, St. Mary, Greensburg, Feb. 12. Mother of Kaye Barnes, Robert and William Owens. Sister of Esther Abbott, Dorothy Land, Marilyn Preston, Elizabeth "Betty" Schroeder, Evelyn Theising, Clifford, Donald, Gilbert, Irvin and Vernon Vanderpohl. Grandmother of nine. Great-grandmother of 10.

PARKER, Wilbur C. "Wib," 71, St. Paul, Tell City, Jan. 27. Husband of Charlene (Ramsey) Parker. Father of Teresa Clemens, Annette Conen, Pat Harpenau, Stacy Hosler, Donna Irely, Barbara Nelson, Jenny and Steve Parker, Brian and Mark Hildebrandt. Brother of Norma Hunt, Mary Lou Poehlein, Bill, John and Ron Parker. Grandfather of 22. Great-grandfather of eight.

PEKINPAUGH, Shirley (Peck), 78, St. Paul, Tell City, Dec. 25. Husband of Dorothy Shadwick (Alvey) Pekinpaugh. Father of Sharlen Bauer, Jolane Biever, Jan James and James Alvey. Brother of Willma and Wayne Pekinpaugh. Grandfather of six. Great-grandfather of two.

PETER, Brian David, 27, St. Paul, Tell City, Jan. 24. Son of Margie (Dauby) and Vince Peter. Grandson of Zelda Peter.

RICE, Jo Ella, 73, St. Michael, Cannelton, Dec. 27. Mother of Marilyn Keown, Yvonne Simpson and Rosalund Sipes. Sister of Suzanne Kraus and Dan Goble Jr. Grandmother of five. Great-grandmother of two.

RUSH, Mary K., 61, St. Gabriel, Indianapolis, Feb. 1. Sister of Helen Montgomery.

SCHNEIDER, Elizabeth, 87, St. Elizabeth, Cambridge City, Feb. 8. Mother of Donald and Philip Schneider. Sister of Ruth Veerkamp and Harry Seffrin. Grandmother of four.

SCHOETTNER, Edward J. "Ed," 79, St. Gabriel, Connersville, Feb. 10. Husband of Grethel Isaacs Schoettner. Father of Andrea Pursifull,

Barbara Roberts, Lora Seckman, Bob and John Schoettner. Brother of Lorena Kreiger, Dorothy Redelman, Lawrence, Leonard and Robert Schoettner. Grandfather of 14. Great-grandfather of 11.

SCHOETTNER, Harry A., 91, Immaculate Conception, Millhouses, Feb. 13. Father of JoAnna Miller, Mary Morris, Dolly Newman, Ruth Maydelle Wolfe, Barbara Shover, Bobby Ray Swallows, Patrick and William Schoettner. Brother of Robert Schoettner. Grandfather of 28. Great-grandfather of 32.

SCHOTTER, Kenneth Eugene, 62, St. Mary, New Albany, Feb. 10. Husband of Karen (Francis) Schotter. Father of Kim Vest, Rhonda Wagner, Evan and Kurt Schotter. Brother of Alan, Gary Sr., Leo Jr. and Mike Schotter. Grandfather of one.

SCHWARTZ, Edna J., 82, St. Pius, Troy, Feb. 6. Mother of Janice, Jim and Richard Schwartz. Sister of Loraine Sergesketter. Grandmother of 11. Great-grandmother of seven.

SMITH, Junetta (Robinson),

77, St. Monica, Indianapolis, Feb. 9. Mother of Gladys Brooks, Jennifer, Kathryn, David "Billy" and George Smith Jr. Sister of Elizabeth Burris and Wilbert Robinson.

TORSTRICK, Dorothy (Berghaus), 84, St. Mary, New Albany, Feb. 6. Mother of Donna Rudy, Denise, James, Julius and William Torstrick. Sister of Virginia Schlaak. Grandmother of 18. Great-grandmother of 25.

TUGGLE, Joanne (Roos), 59, St. Pius, Troy, Jan. 3. Wife of Bob Tuggle. Mother of Bob, John and Joseph Tuggle. Sister of Linda Ebert, Mary Guth, Ruth Mendel, Debbie, Judy, Bill, David, Edward and Leo Roos. Grandmother of three.

UZDAWINIS, Katherine M., 89, Christ the King, Indianapolis, Feb. 9. Mother of Kathy Laham, Jeanne and Phillip Uzdawinis. Sister of Angela Drdla, Anne Frances Magiera, Edward and Leo Dulacki. Grandmother of four.

YARBER, Nancy Frances, 79, St. Augustine, Jeffersonville, Feb. 3. Brother of Dr. Charles and Richard Yarber. †

Providence Sister Rosita Gentile taught at schools in Indiana, Illinois

Providence Sister Rosita Gentile, 69, died on Feb. 5 at Union Hospital in Terre Haute.

The Mass of Christian Burial was celebrated on Feb. 8 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Burial followed in the sisters' cemetery.

The former Joan Louise Gentile was born on Aug. 31, 1932, in Indianapolis. She entered the Congregation of the Sisters of Providence of Saint Mary-of-the-Woods on Jan. 8, 1950, professed first vows on Jan. 23, 1953, and professed

final vows on Jan. 23, 1958.

Sister Rosita taught in schools staffed by the Sisters of Providence in Indiana and Illinois. In the archdiocese, she taught at the former St. James School in Indianapolis from 1971-76 and at Central Catholic School in Indianapolis from 1976-83. She also ministered at the Providence Retirement Home in New Albany from 1993-94.

Surviving is a sister, Marie Gentile Whitten of Hollywood, Fla., and a brother, Robert Gentile of Indianapolis. †

Franciscan Father Paul Zoderer was missionary in South America

Franciscan Father Paul Zoderer, 64, died on Feb. 11 in Itaituba, Brazil.

The Mass of Christian Burial was celebrated on Feb. 16 at St. Roch Church in Indianapolis. Burial followed at St. Joseph Cemetery in Indianapolis.

Father Paul was a Franciscan missionary priest in South America for 40 years. He was a member of the Vice-Province of St. Benedict of the Amazon.

Surviving is a sister, Rosemary Leppert of Indianapolis. †



U.S. House chaplain

Father Daniel Coughlin, chaplain for the U.S. House of Representatives, stands outside the Capitol in Washington Feb. 6. The priest from the Archdiocese of Chicago is the first Catholic to hold the post. He has been House chaplain since March 2000.



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Vatican sources say pope to visit Azerbaijan on way to Bulgaria

VATICAN CITY (CNS)—Pope John Paul II will travel this spring to Azerbaijan, a predominantly Muslim republic north of Iran, Vatican sources said.

The pope is expected to stop there on the first leg of a trip that also will take him to Bulgaria in late May, the sources said Feb. 14. It will be the pope's first visit to Azerbaijan, a former Soviet republic that gained independence in 1991.

Azerbaijan's population of approximately 7 million is about 93 percent Muslim and 5 percent Orthodox Christian. According to official Church statistics, the country has about 200 Catholics, many of Polish and Armenian ethnic origin. A single parish in the capital, Baku, is staffed by three priests.

Last year, officials of Azerbaijan expressed concern that the pope was visiting neighboring Armenia. The two countries have been in a longstanding territorial dispute centered in Nagorno-Karabakh, an enclave of Azerbaijan with a majority population of ethnic Armenians.

Fighting between mostly Christian Armenia and Azerbaijan continued from 1992 to 1994, when a temporary cease-

fire was declared, with Armenian forces in control of the area. †

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