



The

Criterion

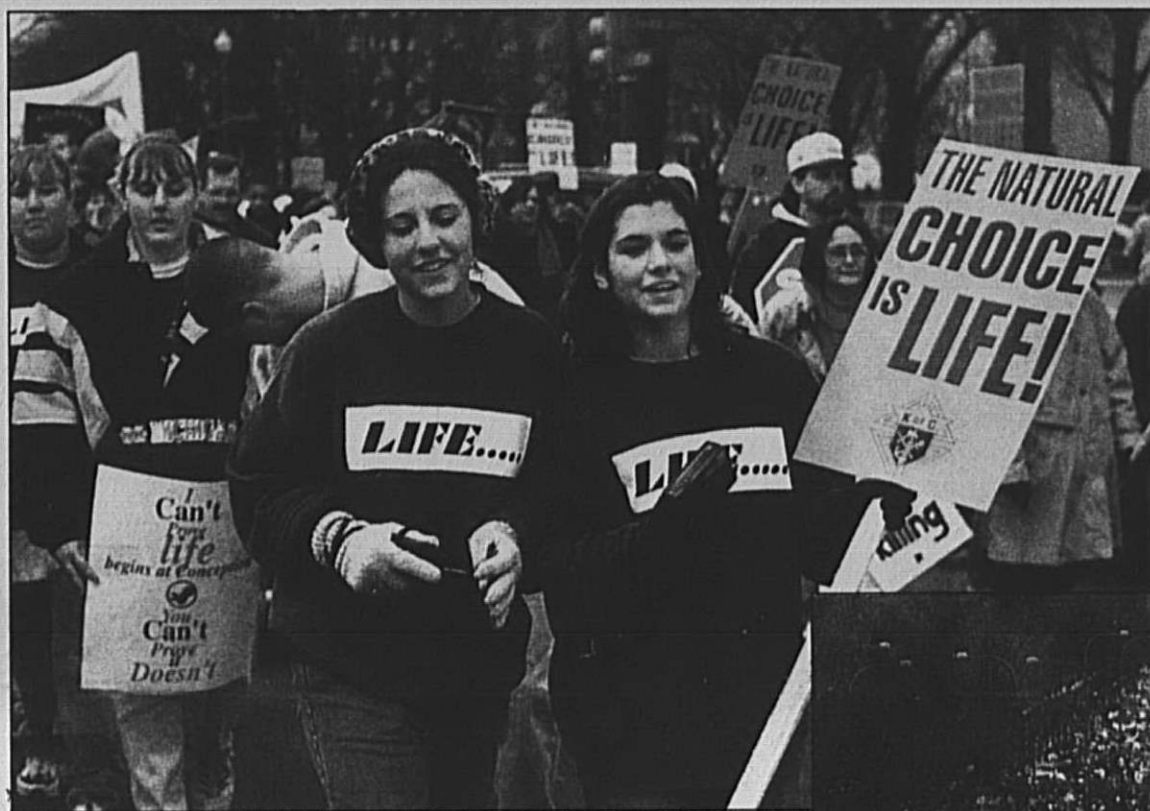
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Youth: 'pro-life bridge to next millennium'



Kristi Laskowski (left), a sophomore at Shawe Memorial High School in Madison, and Christi Wolfschlag, a sophomore at Madison High School, take part in the Jan. 22 March for Life in Washington, D.C. They were among 260 archdiocesan youth from 10 deaneries who marched in the rally's peaceful protest on the 24th anniversary of the Supreme Court decision legalizing abortion. Laskowski and Wolfschlag are parishioners of Prince of Peace Parish in Madison.

Thousands march up
Constitution Avenue
during the rally.

By Mary Ann Wyand

Last week's pro-life pilgrimage to Washington, D.C., to pray for and march on behalf of the defenseless unborn will live on in the minds, hearts and actions of 350 archdiocesan youth and adults who traveled there to promote the Gospel of Life.

The 260 archdiocesan youth from 10 deaneries who journeyed by bus to the nation's capital to participate in the United States bishops' National Prayer Vigil for Life Jan. 21-22 and the Education and Defense Fund's 1997 March for Life on Jan. 22 earned a compliment from a cardinal and heartfelt thanks from their archbishop for working to end abortion in America. (See related stories on pages 2 and 12.)

Calling youth "the pro-life bridge to the next millennium," Cardinal Bernard Law, archbishop of Boston and chairman of the National Conference of Catholic Bishops' Committee for Pro-Life Activities, praised the thousands of teen-agers present from throughout the country during his Jan. 21 homily at a Mass in the Basilica of the Immaculate Conception.

A standing-room-only crowd prompted hundreds of youth to sit on the marble floor of the basilica as more than 200 priests, bishops and cardinals concelebrated the Mass in memory of more than 36 million unborn babies who have lost their lives through abortion since 1973.

The Supreme Court's landmark *Roe v. Wade* and *Doe v. Bolton* decisions 24 years ago made surgical and chemical abortions legal in the United States throughout all nine months of pregnancy. It also led to the national debate over the partial-birth abortion procedure, which has been described as "one-fifth abortion and four-fifths infanticide."

In his homily and again the next day during a pre-march rally near the Ellipse, Cardinal Law expressed his gratitude to the teen-agers for their willingness to support the sanctity of life through prayer and participation in the peaceful demonstration opposing the 24th anniversary of legalized abortion.

Before the Mass, the cardinal said, a television reporter asked him how he speaks to young people about life.

"I had already seen the congregation at the national shrine," Cardinal Law replied, "and I said, 'I don't think it's so much

what we say to them, it's what they are saying to us. Look at them. This congregation is mainly young people.' And so it is today (for the march up Constitution Avenue to Capitol Hill). Youth are the pro-life bridge to the new millennium."

All those involved in the pro-life movement "know, but we have to remind others, that we are about the business of affirming the right to life of every human being from the first moment of conception to the last moment of natural death, and every moment in between," he said. "We are, without compromise, pro-life, and that means we are opposed to all violence."

Pro-life supporters are "not about the business of bombs or guns," Cardinal Law said. "We're about the business of love. We love every human being, and we want to create,

as the Holy Father has said, a civilization of love, a culture of life. May it be so."

Archbishop Daniel M. Buechlein joined Cardinal Law and Cardinal William Keeler, archbishop of Baltimore, as well as two other archbishops and 15 bishops on the speaker's platform for the March for Life rally last Wednesday in front of

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Three Indianapolis parishes—St. Simon the Apostle, St. Lawrence and Holy Spirit—will be affected by redrawn parish boundaries.

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the White House. He also concelebrated the Mass at the basilica the night before, which marked the start of the two-day prayer vigil.

Before that liturgy, Archbishop Buechlein visited with archdiocesan youth at Caldwell Hall on the campus of The Catholic University of America to offer his thanks for their participation in the national pro-life gathering.

"Thank you for giving yourselves, your time, your effort, and your sacrifice," Archbishop Buechlein said. "Remember, first of all, we're doing it for life, our love for human life, and because of our love and our respect for Jesus Christ. The Holy Father once wrote, 'When you wonder about the mystery of your life, about the mystery of yourself, look at Jesus. He's the one who gives meaning to our lives.' And so it is true also with our concern for respect for life in our country, our society, and our world."

On this occasion, he said, "we're focusing on the life of the innocent, those who are voiceless, those who cannot fend for themselves. We stand against the current of society. It means so much to us, who are your pastoral leaders and adult leaders, that you, our young folks, are willing to show where you stand and what you think of the sacredness of human life from the beginning of conception to the very end of life. Thank you for doing that. I congratulate you. Share the story of your experiences here with your friends, families and everyone else."

The Catholic Church is grateful for its youthful members, Archbishop Buechlein added. "Our youth are so important to us. The president talks about the bridge to the new millennium. You are that bridge, and with your love for life and respect for life, you will be tremendous leaders for us, for our society, and for our church. For that I pray, and I bless you."

While in Washington, archdiocesan youth also visited historic sites, toured the U.S. Capitol, and heard Indiana Rep. John Hostettler discuss pending legislation to repeal the presidential veto of the Partial-Birth Abortion Ban Act.



Above: Students from Christendom College in Virginia lead the Jan. 22 March for Life in Washington, D.C.

At right, Archbishop Daniel M. Buechlein processes in during the Jan. 21 Mass at the Basilica of the National Shrine of the Immaculate Conception.



Photo by Mary Ann Wyand

Father Vincent Lampert, director of the archdiocesan Office of Pro-Life Activities, said he thought the highlight of the trip was the opportunity to concelebrate the Mass at the basilica on Jan. 21 with 192 priests, 21 bishops, two cardinals, and the papal nuncio.

"We were able to come together with people who share a similar belief in the sanctity of human life," Father Lampert said. "I think it was significant for the youth to see the Catholic Church on a larger level. We need to instill in them the values of our faith."

Most of the 100,000 people in the march were young, he said. "I think it's good for young people to see other youth promoting the cause of life. It's important to put a human face on abortion."

St. Lawrence parishioner Tom Pottratz of Indianapolis worked with Meg Smith, pastoral associate for youth formation at St. Luke Parish in Indianapolis, on arrangements for the archdiocesan bus trip to Washington, which was partially funded by the Knights of Columbus.

After the youth were settled on the

is the greatest example of how we carry the message of life to the world," Pottratz said. "Your behavior shows the beauty, the sanctity and the joy of life. We hear a lot of compliments about how courteous you are and how devout you are. That's the message that people see. When you go back to your parishes (and) to your schools, tell people it's OK to stand up publicly for life, that life is positive. It's not an 'anti' thing. Life is joyous. It's what God has given us. It's the greatest gift we can have, and we have to share it with the rest of the world. You all have done that these past two days."

Later Pottratz expressed his pleasure that the pro-life pilgrimage included many spiritual moments and opportunities to promote vocations to the priesthood and religious life during visits to the national shrine, a nearby Franciscan monastery and The Catholic University of America.

Four archdiocesan seminarians—Catholic University students Timothy Reid, Ryan McCarthy, Steven Dabrowski Jr. and Darwin Winters—also met with archdiocesan youth at Caldwell Hall.

Pottratz said: "We were able to emphasize the spiritual, that this is truly a spiritual pilgrimage to our Blessed Mother, asking her help in carrying out the Gospel of Life, of living the Gospel of Life. Some of the youth I talked with after the liturgies said they felt the awesome power of so many priests offering up the sacrifice of the Mass, and several of the five priests who concelebrated the Mass told me it was one of the most inspiring experiences of their priesthood. I certainly felt, out in the congregation, that same power of grace descending on us."

buses for the return trip, Pottratz and Smith thanked each of the six groups.

"Your exemplary behavior on this trip

Hoosier legislator discusses life issues

By Mary Ann Wyand

Rep. John Hostettler (R-Ind.) encouraged archdiocesan youth who visited the United States Capitol Jan. 22 to talk with

others about abortion and work to increase public awareness about the destruction of human life before birth.

"The issue of the partial-birth abortion procedure and the vote on the ban was a beginning in a new debate and discussion of abortion," the congressman said. "We need to get out to the country at large the discussion of what is actually taking place in abortion. If it can happen right outside the mother's womb (as in partial-birth abortion), we also need to talk about what's happening inside the mother's womb, sometimes even later than these partial-birth abortion procedures are taking place."

The argument over abortion rights "will never be resolved in a country that holds freedom and liberty so dear," he said. Yet the legalization of abortion 24 years ago indicates that Americans, other than pro-life supporters, "have chosen as a people not to speak for the most innocent form of human life, the preborn child."

Offering his thanks to the youth for "coming out on a cold day to march for the most important issue there is, the right to life," Congressman Hostettler praised the teen-agers for "your courage and your understanding that life is precious, that life is a gift from God, and that it's only up to God when life can be terminated. We must fight with all our strength to make sure that message gets out."

In the 104th Congress, and again during the 105th Congress, he said, "we will be working toward the end that no tax dollars are used directly for the practice of abortion, for terminating the most innocent form of life, or that any facilities that were created by the federal taxpayer be used for abortions."

Sen. Dan Coats (R-Ind.), who is sponsoring a Senate bill to override the presidential ban on partial-birth abortions, had hoped to meet with the archdiocesan youth before the March for Life last Wednesday.

Because the time of the visit coincided with a Senate Labor and Human Resources Committee meeting, the senator asked Vince Ventimiglia, a senior member of his staff, to speak to the youth about life issues.

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St. Simon, Holy Spirit, St. Lawrence changes take effect Feb. 1

St. Simon, St. Lawrence and Holy Spirit parishes in Indianapolis will adapt to St. Simon's upcoming relocation

By Margaret Nelson

The move of St. Simon the Apostle in Indianapolis involves changing of the boundaries of the parish and two neighboring ones—St. Lawrence and Holy Spirit. Parishioners of the three churches have been asked to register with the parish they choose next weekend.

In fact, the boundaries of these three parishes will officially change on Feb. 1. St. Simon is making an unusual change. The pastoral council's plan—to move the parish plant eight miles north and east of its present Indianapolis east-side location—is now being implemented.

On Aug. 25, 1996, ground was broken at 8155 Oaklondon Road for the first of six buildings—an educational facility.

All this happened after going through a two-year process of suggestions and approval by parishioners, the Council of Priests, and Archbishop Daniel M. Buechlein. A transition team has facilitated the project at every step.

Father Larry Crawford, pastor of St. Simon said, "There is one thing as a pastor I would say about the parish boundaries. It was very intentional on the part of all of us when we drew them that all three parishes have a real cross section of what the church is."

"We wanted the parishes to have broad economical, as well as social, diversity. We don't want any parish to be identified with any one special social group. We want all to represent the total church," said Father Crawford.

On Feb. 1 and 2, and on Feb. 8 and 9, applications will be taken for people to switch parishes at three different sites.

1. At St. Simon Church on Roy Road, there will be registration after all the weekend Masses. People who are going to remain with St. Simon Parish will have an opportunity to update parish registrations, to make application for school registration, and to register for religious education for next year.

There will be representative from St. Lawrence at St. Simon to accept registration into St. Lawrence Parish and registration into St. Lawrence School and into St. Lawrence's religious education program.

There will be a representative of Holy Spirit Parish at St. Simon to accept people in

the parish and the religious education program. (School registration at Holy Spirit occurs later in the year.)

2. At St. Lawrence after all weekend Masses, there will be a representative of St. Simon to accept parish registration, and take applications for registration into school and registration in religious education. Both school and religious education will start in the fall of 1997.

3. Amy Beverland Elementary School, a Lawrence Township School that is situated across the street from the new St. Simon site, will be the third place for registrations. They are scheduled for Feb. 2 and Feb. 9, from 1 to 4 p.m.

St. Simon staffers will be there on both afternoons to accept parish registrations, applications for school registration and religious education registrations.

Father Fred Easton, vicar judicial of the Metropolitan Tribunal said, "An unusual situation is that after Feb. 1, 8400 Roy Road will be in Holy Spirit Parish," of which Father Joseph Riedman is pastor.

But he added, "Father Riedman and members of Holy Spirit Parish have been working on this project with St. Simon from the beginning and they are in happy agreement with what they want to do, including sale of the property."

If this were to happen, "Father Riedman, on behalf of the parish, already agreed the proceeds would go to St. Simon," said Father Easton. And St. Simon will continue its pastoral activities at the Roy Road site until it totally moves to Oaklondon Road.

"Father Riedman has been apprised, totally agreed, and said so in a letter to the archbishop," said Father Easton. "The archbishop has approved that all pastoral and sacramental activities continue at the Roy Road facility, even though it is in the Holy Spirit boundaries. And he has given all necessary delegation for that to happen."

Father Easton said that the transition team at St. Simon was very helpful in setting up the framework for this "most unusual" move. "But the lion's share was done by the committees and by members of prospective parishes." He said that archdiocesan leaders were in close consultation—and several were members of—the transition team and its subcommittees. "The Council of Priests was involved in



File photo by Mary Ann Wyand

Rob Rash, principal of St. Simon the Apostle School in Indianapolis, helps students with a computer application. St. Simon the Apostle Parish is one of three parishes that will be affected by a change in parish boundaries.

the concept of changing the parish boundaries. They were in favor of it. The archdiocesan Board of Consultors and the Finance Committee gave advice on the procedure for allowing the church to be sold. There is a specific procedure to be followed before this can be done," said Father Easton.

"The procedures of church law that needed to be followed for a valid carrying-out of this decision have been fol-

lowed in a timely fashion," said Father Easton.

"One other important thing," said Father Crawford. "On Feb. 23, St. Simon will change its Mass schedule. From that weekend on, Masses will be at 5:30 p.m. Saturday and at 7:30 and 9 a.m. Sunday at the current Roy Road site; and at 11 a.m. every Sunday at Amy Beverland Elementary School, 11650 Fox Road in Oaklondon."

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Boundaries of three parishes move Feb. 1

Saint Simon the Apostle Parish:

Beginning at East County Line Road and 30th Street:
North on County Line Road to 96th Street
West on 96th Street to the east shore of Geist Reservoir
Following the eastern shore of the reservoir south, southwest to Fall Creek (the creek bed and not the parkway)
South along the Fall Creek to Lee Road extended
South on Lee Road extended to Pendleton Pike
Northeast Pendleton Pike to Mitthoefer Road
South on Mitthoefer Road to 30th Street
East on 30th Street to the point of origin;

Saint Lawrence Parish:

Beginning at Mitthoefer Road and 30th Street:
North on Mitthoefer Road to Pendleton Pike
Southeast on Pendleton Pike to the point of Lee Road extended
North on Lee Road to Fall Creek (the creek, not the parkway)

Following the creek bed of Fall Creek northeast to the eastern shore of Geist Reservoir to 96th Street
West on 96th Street to County Road 6000 East or Arlington Avenue extended South on a line of 6000 East to Fall Creek (the creek)
Following the creek bed east to Brendon Forest Drive
South on Brendon Forest Drive to 56th Street
West on 56th Street to Arlington Avenue
South on Arlington Avenue to 30th Street
East on 30th Street to point of origin;

Holy Spirit Parish:

Beginning on 30th Street and East County Line Road:
South on the County Line to Brookville Road
Northwest on Brookville Road to Kitley Avenue
North on Kitley Avenue to 10th Street
West on 10th Street to Arlington Avenue
North on Arlington Avenue to 30th Street
East on 30th Street to point of origin.

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Editorial

Physician-assisted suicide

If you think about it, the very idea of physician-assisted suicide is repulsive. Suicide is a grave moral evil because it denies God's sovereignty as the Lord of life. In the context of persons who are suffering painful, terminal illnesses, suicide is also the ultimate act of despair.

Assisted suicide means collaborating in someone's hopelessness and endorsing a suffering person's decision to say "no" to life. Regardless of what desperate, pain-ridden people may say, in their hours of greatest need people who are hopeless enough to want death need just the opposite. They need the kind of loving care that affirms life and engenders hope.

And, of course, physician-assisted suicide is the worst form of collaboration with hopelessness. A physician is sworn to preserve life by bringing the healing and comfort of modern medicine to people who are suffering. For doctors to help people choose death is a gross betrayal of the trust which patients have a right to expect from them. It is also the supreme act of arrogance. It's one thing for a despairing patient to take his or her own life, or for a distraught family member or friend to assist, but a physician who helps patients to commit suicide becomes a professional death-dealer.

Our nation's Supreme Court Justices are right to worry that physician-assisted suicide would lead to outright euthanasia. Why? Because physicians would begin to play God, and because governments would begin regulating the taking of human life. This is not starting down a "slippery slope." It is stepping off the edge of a precipice.

Religious people reject suicide because they believe that no human being is master of his or her existence. We are stewards, not owners, of the lives God has entrusted to us. Thus, as the *Catechism of the Catholic Church*

(#2277) states, "an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God."

But you don't have to be a religious person to reject physician-assisted suicide. How naive it would be—in the same century that witnessed unspeakable crimes against human life committed by Nazi physicians—to think that humanity is now enlightened enough to grant absolute authority to the medical profession! Any thinking person who is concerned about safeguarding life should be appalled at the prospect of letting third parties decide when it's time for life to end.

Church teaching makes the distinction between refusing extraordinary medical treatment, and therefore allowing a person to die naturally, and actions or omissions which cause death. This distinction between "allowing" and "causing" death is not always easy to make in the confusing emotional and medical circumstances of patients who are on their deathbeds, but the principle remains a profoundly important one. As long as we respect the fact that it is God (or at least "nature") who decides when it is time to die, we can avoid the trap of granting human beings this deadly power.

According to the *Catechism* (#2283), "We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives." But woe to those learned doctors of medicine or law who think they can "assist" those who wish to commit suicide. There are several Biblical curses which can be readily applied to them.

—Daniel Conway

Seeking the Face of the Lord

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



Religious women, men are church's treasures

Not very long ago, the Sisters of Providence of Saint Mary-of-the-Woods were notified by the Vatican that an official medical commission had voted unanimously in support of a miracle attributed to the intercession of Venerable Mother Theodore Guerin. This requirement having been met, it is only a matter of time until the foundress of the Sisters of Providence will be beatified, the step prior to canonization as a saint. It will be a great blessing for all Indiana to have its own saint! With the Sisters of Providence, we are all thrilled.

Pope John Paul II has asked the whole church to pray next Sunday in gratitude for the thousands of religious sisters, brothers and priests who serve our church. We celebrate and offer thanks for the religious of our church, past and present. God willing, the Venerable Mother Theodore will soon be a publicly acknowledged saint. How many unknown, faithful and dedicated religious also enjoy the communion of saints! How many brothers and sisters and priests stay close to the holiness of God in convents and monasteries and friaries and other religious houses in our own day! Most of us could name a few whom we knew and know personally. We celebrate and offer thanks for all of those who serve in various active apostolates and for those who serve us through the contemplative apostolate of prayer. Who can ever measure the contribution made to the church's mission by unsung religious sisters and brothers and priests? Certainly no one can measure the impact of faithful, daily, uninterrupted prayer for all of us who are church. No apostolate is more powerful than prayer.

But are we to believe that God has reduced the number of young women and men whom he calls to religious life? Are we to believe that religious life is no longer relevant or valuable for the church? Are we to believe that times have changed, and so we should no longer expect saints from Indiana? Last spring the Holy Father wrote an apostolic letter entitled *The Consecrated Life (Vita Consecrata)*. He begins his letter saying: "The consecrated life, deeply rooted in the example and teaching of Christ the Lord, is a gift of God the Father to his church through the Holy Spirit. By the profession of the evangelical coun-

sels the characteristic features of Jesus—the chaste, poor and obedient one—are made constantly 'visible' in the midst of the world and the eyes of the faithful are directed towards the mystery of the Kingdom of God already at work in history, even as it awaits its full realization in heaven."

Is it less necessary for Christ, the chaste and poor and obedient one, to be made visible in our society in our day? The vow of chastity shows us how to be dedicated to God with an undivided heart. The vow of poverty tells us that God is our only *real* treasure. The vow of obedience shows the "liberating beauty" of a filial dependence on God. All three vows are a counter-cultural witness against the slavery to materialistic and secular dependencies and powers. I suspect God is calling even more folks to the religious way of life for our church in our times!

The Holy Father reminds us that "the consecrated life is at the very heart of the church" and is a decisive element for the church's mission. Why? Because the consecrated life witnesses to a special closeness to Christ for us. In a certain sense, religious sisters, brothers and priests show us how to love God with an undivided heart. The pope invites us to thank God because "we are all aware of the treasure that the gift of the consecrated life in the variety of its charisms and institutions represents. We need and value that treasure more than ever in our day. We need contemplative monks and nuns, we need the Orders of Virgins, Hermits and Widows, we need the apostolic societies and secular institutes—all the various forms of consecrated life to show the way to freedom."

Are young women and men in our day too frail or too lacking in courage to give their lives to God in service to the church? The Holy Father writes: "The first duty of the consecrated life is to make visible the marvels wrought by God in the *frail humanity* of those who are called." When God calls one to be a religious he gives the grace to live that life. Frail humanity reflects God's love for us.

The vocation to the consecrated life is a treasure of the church today as much as ever. So are our youth. We all share the responsibility to help these two treasures connect!



Journey of Hope 2001

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Be Our Guest/Charles Gardner

Spiritual renewal to strengthen us
for our Journey of Hope 2001

("Be Our Guest" is a new feature by guest columnists who are invited to contribute. It will appear from time to time. —Editor)

First of two parts

As part of our celebration of Journey of Hope 2001, Archbishop Daniel has asked



all of us to make spiritual renewal one of our top priorities during the next five years. The archbishop has already expressed his hope that this journey will lead us to "more personal prayer in our homes, much larger attendance at Sunday Mass, and more frequent confession." Last fall, I worked with Benedictine Sister Rachel Best, prioress of Our Lady of Grace Monastery in Beech Grove, and a group of 10 other pastoral leaders to make some more specific recommendations in this area of spiritual renewal.

Our group struggled with the challenge of how we could be helpful without seeming to burden overworked individuals and parishes with a list of more things to do. Eventually, we gathered our comments and suggestions into four specific areas: individual renewal, household renewal, parish renewal, and liturgical renewal. We recommend that parish leaders begin by highlighting and affirming the spiritual renewal opportunities that are already in place, and then discern a few possibilities for growth. A particular parish might choose to work on one or two specific projects in each of the four areas.

Individual renewal

Individual conversion and a personal relationship with Christ are at the heart of spiritual renewal. We encourage more support for individual retreats, reflection days, and various forms of spiritual direction. This might include some form of personal spiritual "inventory" based on models that have been developed for directors of religious education and others.

We especially urge pastors and other pastoral leaders to give us good example by placing a high priority on caring for their own spiritual health. We can assist them in this effort by easing the burden

of their administrative responsibilities. It would also be helpful if a number of these leaders could tell the story of their spiritual journey in public forums such as *The Criterion*.

We look forward to the completion of the brochure on the meaning of spirituality for daily living that is being prepared as part of the Archdiocesan Strategic Plan. Finally, we applaud efforts such as the project on "Spirituality of the Workplace," which will be funded by Lilly Endowment Inc. and administered by Fatima Retreat House over the next four years. This project will seek to better understand the spiritual needs of ordinary Catholics before formulating responses to them.

Household renewal

As the smallest unit of the church, families and other types of households need concrete assistance with practices that promote their spiritual renewal. Specifically, we recommend for wide distribution the meal prayer cards for the liturgical seasons from Liturgy Training Publications (LTP) and practical resources for small-group prayer and sharing based on the Sunday scriptures such as *At Home with the Word* also by LTP. If human and financial resources can be made available, we urge that a videotape on family prayer be locally produced and widely distributed to individual households. This video could include testimonies from a variety of families concerning their experiences with family prayer and other spiritually-based traditions.

Parish leadership can help promote "family time" by designating certain days or nights of the week when no parish meetings may be scheduled. Religious educators can look for ways to engage all ages in joint or parallel formation programs in the same time frame. Finally, we support the Lilly Endowment-funded project that will seek to respond to the real needs of families in its section on family spirituality. This section will be administered by Benedictine Inn.

(Next week: Parish and liturgical renewal)

(Charles Gardner is secretary for spiritual and sacramental life for the Archdiocese of Indianapolis.)

To the Editor

Applause, applause

As a member of St. Bernadette's St. Vincent de Paul Society, I have learned many things about the neglect of some persons in the community. The way some families are living is a condition I pray I never have to experience. Children sleeping on floors with no heat or electricity and many times not even the life necessity of enough food to eat or enough clothing to wear. I thank God every day for the help that others give to these children of God.

Living in the area I do, we have many calls for help, especially during the Christmas season. This past Christmas, 53 families called on our parish for assistance. Ninety-eight adults and 168 children were depending on us to help make the Christmas of 1996 a pleasant and hopeful day.

As a small parish, this number seemed overwhelming. We knew that we could provide food for everyone, but could we give the children the joy of opening some gifts on this, the day of giving and receiving?

Last year, I was talking to my best friend about the situation and she said that she had an idea and would call me back.

Within an hour, St. Michael Parish in Greenfield had adopted St. Bernadette Parish. We couldn't believe how wonderful these good people were. Not only did they help buy clothing and toys for the children, they wrapped the gifts so beautifully. This help from one parish to another was such a gift. The outreaching of St. Michael's families is so appreciated by St. Bernadette and also by the families who were helped.

Because of the continued generosity of St. Michael's parish, this year again we helped provide two pieces of clothing and two toys for each child requesting help. We also were able to give food baskets and cleaning elements (mops, brooms, etc.) to each of the 53 families.

We, at St. Bernadette's would like to give a big round of applause to the helping hands of the parishioners of St. Michael, Greenfield. Thank you for reaching out and sharing with others. As it says in Matt. 25: 35-37, "I was hungry and you gave me food, a stranger and you welcomed me, naked and you clothed me." Your help will never be forgotten.

Amber Rose Kinney
St. Bernadette
St. Vincent de Paul Society

A View from the Center/Dan Conway

Speaking for The Criterion

I'm happy to report that at least a handful of people noticed that this column did not appear in the last



two issues of *The Criterion*. I was not totally absent, however. In both issues, I contributed a signed editorial. This week is an exception, but ordinarily when I write an editorial, my column will be omitted. I really don't have time to write more than one piece each week, and, besides, one message from me per issue is plenty (some would say it is too much).

What's the difference between an editorial and a column? As I see it, an editorial represents a position taken by a newspaper on a public matter, or on any issue of concern to its readers. In recent weeks, for example, *The Criterion* has published editorials on Lilly Endowment's challenge grant, the Clinton-Gingrich scandals, church vocations, and the importance of Catholic schools. In this week's issue, we editorialize on the subject of physician-assisted suicide.

In the past three years, my columns have covered a more diverse range of topics. And they frequently adopt a more personal tone than would be appropriate in an editorial. In my column, I am speaking for myself—one person's view of things that affect our archdiocese, our church or our society. In my column, I sometimes talk about my children or my daily work for the Archdiocese of Indianapolis or other dioceses. Sometimes I am very serious. Other times I try to convey a lighter—even humorous—tone.

Editorials are different. They are signed so that readers will know who is speaking

for the newspaper, but when I write an editorial, I am conscious of representing *The Criterion* and its publisher, Archbishop Daniel M. Buechlein. Obviously, this influences my choice of subject matter and the way the piece is written. It also causes me to be more careful in what I say—lest I attribute to *The Criterion* opinions that are mine alone.

Last week, a letter from one of our readers accused me of doing just that. The writer said my editorial entitled, "A Plague in Both Houses," masked a left-wing bias against Speaker Gingrich with a centrist claim that, in effect, whitewashed the various charges against President Clinton. If my editorial actually conveyed such an outrageous message, I apologize. My intention was simply to express this newspaper's view of the "sorry state of affairs for the nation and its executive and legislative leaders" that we have recently witnessed in both branches of our government.

In recent weeks, Bill Bruns, executive editor, and I have written all the newspaper's editorials, but Peter Agostinelli will contribute an editorial next week, and our intention is gradually to involve others, including a pastor and some other experienced journalists and writers from around the archdiocese, in the work of writing signed editorials for *The Criterion*. Our challenge—as individuals and as an editorial committee—will be to present points of view that are authentically Catholic, distinctive to the church in central and southern Indiana, and reflective of *The Criterion* and its publisher.

Yes, it's tough to speak on behalf of *The Criterion* and to find the right balance between personal opinion and the newspaper's point of view, but we're confident that you, our readers, will set us straight if we stray too far from the center.

From the Editor Emeritus/John F. Fink

Why should Catholics read,
study the Old Testament?

Why should Catholics read the Old Testament? Isn't this just for Jews? And weren't the religious laws in the Old Testament superseded by the New Testament?

The *Catechism of the Catholic Church* calls the Old Testament "an indispensable part of Sacred Scripture...divinely inspired" and of "permanent value" (No. 121).

We should read the Old Testament—46 books written over about 700 years—with a Catholic guide, or with something that helps us understand with the sense of the church what we are reading. Then we will understand the tremendous richness in this library.

We will also understand the variety of literary forms in this library since all the books should not be read as history. Catholics do not believe, for example, that the episode of Jonah's sojourn in the belly of a great fish, is literally true. We recognize that the Book of Jonah is an inspired parable, not inspired history, and that the truth it conveys is God's desire to convert all nations to a moral way of life that will bring happiness.

There is history in the Old Testament, but we must recognize that much of this history was written centuries after it happened. Therefore, some parts are undoubtedly more factual than other parts. We would naturally expect the later periods of Jewish history to be more complete than the early history.

In the historical books of the Old Testament, we learn about the patriarchs and their wives. We learn about Joseph, sold by his brothers as a slave in Egypt, who became a favorite of the Pharaoh and was able to bring his father and his family to Egypt to escape famine. We learn how Moses led the Israelites out of Egypt to the border of

Canaan, wandering through the desert for 40 years. During this time, God gave Moses the Ten Commandments and all the other laws he wanted his people to obey.

The history continues with Joshua leading the people in their conquest of Canaan. The 12 tribes were then ruled off and on by judges until the monarchy was established, first under Saul and then David. David's son Solomon ruled a vast area but his kingdom was divided after his death into two kingdoms: Israel and Judah. Both kingdoms were eventually destroyed, first Israel by the Assyrians and then Judah by the Babylonians, with the people taken to Babylon.

After Babylon's defeat by Persia, the Jews returned to their homeland. Later they were defeated by Alexander the Great. The Maccabee family rebelled against Greek rule and the Hasmoneans ruled Judea until the Roman takeover under Pompey in 63 B.C.

History, though, is only part of the Old Testament. There are also seven books called the Wisdom Books—Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom and Sirach. The Catholic Church has always used the poetry and prayers of Psalms as the backbone for its Liturgy of the Hours. And there are 18 Prophetic Books, a category that includes not only such prophets as Isaiah, Jeremiah, Ezekiel and the minor prophets but also the Book of Jonah, the Book of Daniel, and the Book of Lamentations.

There is also fiction in the Old Testament—religious novels written to make certain points. Included in this category are the Books of Esther, Judith, Tobit and Jonah. The authors used this literary form as a means of instruction and edification. Historical data in them are used to create interest, but fundamentalists' attempts to reconcile them with Jewish history always fail.

You should get to know the Old Testament. Doing so makes it easier to understand the New Testament.

Cornucopia / Cynthia Dewes

Angels, the spirits of choice

Whatever happened to the devil? He seemed pretty important up to and including the time we began to make fun of him. As in "satanic" rock and roll, and jokes about "The devil made me do it!"



Some still refer to him now and then. But they only "speak of the devil" as they do in a couple of children's books we've seen where he's mischievous rather than malevolent, amusingly rebellious rather than truly evil.

A few, on the opposite end of the opinion spectrum, find the devil anywhere and everywhere, from Halloween to short skirts to all kinds of imaginative conspiracies. They're much like their correspond-

ing forebears who saw communism as the devil hiding behind most social change, political action and organized labor.

But angels, not devils, are the spirits of choice these days and not only at Christmas time. We have angel images decorating everything from address books to suncatchers to T-shirts.

We have scores of "for" and "against" books and videos about belief in angels. We have woolly-minded participants on afternoon talk shows defending, analyzing, pooh-pooing and describing them, all with consummate authority.

There are a couple of television series devoted to what some imagine them to be. And at the movies we can see Scientist John Travolta duded up as an angel with big wings and an attitude. (The movie ad points out that "he's an angel, not a saint," whatever that may mean).

So if devils ain't what they used to be, neither are angels. In accordance with scriptural references we used to believe in a hierarchy of angels, creatures who exist on a spiritual plane lower than God but certainly higher than we are. They serve as heavenly messengers, go-betweens who help relay God's intentions to us.

We also believed, especially as children, that guardian angels are those assigned to more or less protect us from ourselves. And the seraphim and cherubim are lesser angels whose "heavenly hosts" do constant honor and glory to God.

The archangels are the boss angels who do the really important stuff. Gabriel announced the impending births of John the Baptist and Jesus, and will someday announce the end of the world. Michael the warrior protected Israel, and Raphael presides over the afterlife.

Wow. But, whoever we understood them to be, the angels received our full respect as facilitators of our relationship with God.

The modern perception of angels pales by comparison. Instead of respect, they appear to receive the same kind of attention given to adorable kids or baby animals. They're the "Precious Moments" of the spirit world.

Angels have become sentimental practitioners of feel-good, or New Age magicians. Even worse, they're sometimes made fun of as vestiges of worn-out superstition. They are no more imposing connections to God who serve in the scheme of our salvation than the devil is real evil viciously fighting to keep us from it.

It's hard to defend something we know only by faith. But if angels are just picturesque fictions and the devil is merely the product of a dysfunctional family or an unresolved relationship, we're really in trouble.

No one seems to mention the unpopular truth that the devil himself is a fallen angel. There's a lesson in here somewhere.

Check It Out . . .

The National Players from Catholic University in Washington, D.C., will perform "The Importance of Being Earnest," Jan. 31, and "A Midsummer Night's Dream," Feb. 1 at Saint Meinrad Archabbey in southern Indiana. Both performances begin at 8 p.m. in the St. Bede Theater. The performances are free and open to the public. Parking is available in the Guest House parking lot. For more information call Barbara Crawford at 812-357-6501.

St. Francis Hospital and Health Centers' fifth annual Hospice Soup Sale will be held Jan. 31, and Feb. 7 in St. Francis Hospital's main lobby, 1600 Albany St., in Beech Grove. On Jan. 31 Ham-n-Beans soup will be offered. Chili will be featured Feb. 7. The soup will be packaged to go from 2:30 to 7 p.m. The soups come with corn muffins and are packed in either quart containers for \$7 or pint containers for \$4. Brownie cupcakes may also be ordered for .75 cents each. To order soup call 317-865-2092. Proceeds from the sale will benefit the St. Francis Hospice, a program which cares for the terminally ill patients in their homes.

Due to a scheduling conflict, two workshops that are part of the **Liturgical Ministry Formation Program (LMP)** have been changed. "The Role of Music in Catholic Worship," (Session IV in the brochure) scheduled April 5 at St. Mary Parish in North Vernon and on April 7 at the Archbishop O'Meara Catholic Center in Indianapolis has been switched with "Celebrating the Liturgical Year," (Session V in the brochure). "The Role of Music in Catholic Worship," has been

rescheduled on April 12 at St. Mary Parish in North Vernon, and April 14, at the O'Meara Catholic Center in Indianapolis. "Celebrating the Liturgical Year," is scheduled April 5 at St. Mary Parish in North Vernon, and on April 7 at the O'Meara Catholic Center in Indianapolis. For more information call Christina Tuley at the Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

Cabaret '97, "St. Luke Shining Stars," is coming 7 p.m., Feb. 15 to St. Luke Parish gym in Indianapolis. Musical entertainment will feature Ellen Kingston and professional cabaret acts from the Raleigh Dinner Theater. A silent auction will be conducted during the evening. Desserts and gourmet coffees will be served during intermission. Tickets are \$12.50 per person. Proceeds will benefit St. Luke School musical programs. To order tickets call Kathie at 317-255-2662.

"The Forgotten Gift: Preparation for a Fruitful Lent," will be presented from 9:30 a.m. to 3:30 p.m. Feb. 8 at the Benedict Inn Retreat and Conference Center in Beech Grove. For more information call the center at 317-788-7581.

Central Catholic Alumni will host a **dinner and Monte Carlo** Feb. 8 at Primo Banquet Hall, 2615 E. National, located off Keystone Ave., in Indianapolis. Dinner will be from 6:30 p.m. to 7:30 p.m. Monte Carlo is from 7:30 p.m. to 1:30 a.m. The cost for dinner and Monte Carlo is \$15 per person. The cost for Monte Carlo is \$5 per person. For reservations call Michael Page at 317-783-1756. For more information call Margee McHugh at 317-

783-6276. Proceeds will benefit Central Catholic School.

Little Flower Parish in Indianapolis will host a **parish mission** Feb. 2 through Feb. 5. The mission will be presented by Isaiah Ministries, Inc. and will feature guest preachers Oblate of St. Francis de Sales Father Richard Cleary and Josie Piriano. The mission will be held each evening from 7:30 p.m. to 9 p.m. with hospitality following the mission each night from 9 p.m. to 9:30 p.m. in the parish social hall. For more information call David Burkhard at 317-537-8352.

"Getting the Love You Want," annual St. Bartholomew Parish Marriage Day, will be held from 9 a.m. to 2 p.m. Feb. 8 by St. Bartholomew Parish in Columbus. The program will take place in the St. Columba

Campus Parish Hall, located at 27th and Home Ave. Bob and Barbara Weiskopf are the presenters. She is a clinical social worker in private practice. He is a practicing clinical psychologist with Personal Growth Associates. There is no cost for the program, but a free will offering will be accepted. Lunch is included. Call the parish office to register at 812-379-9353.

The St. Francis Hospital and Health Centers 10th annual Jump the Gun will be held from 10:30 p.m. to 1 a.m. Jan. 31 at St. Francis South Campus, located at the corner of Emerson Ave. and Stop 11 Rd. in Indianapolis. The event features a 1.1 mile fun run/walk, running/walking tips, and information. Refreshments, door prizes, and entertainment will also be featured. For more information call 317-787-3311.

VIPs . . .



Benedictine Father Martin Dusseau has been named prior of Saint Meinrad Archabbey. Born in Toledo, Ohio, on April 14, 1929, he professed his vows Aug. 1, 1950, and was ordained May 3, 1955. He has a bachelor of arts degree from Saint Meinrad and a masters in business administration from the University of Notre Dame.

Mr. and Mrs. James J. Nitchman, Sr. of Indianapolis will celebrate their 50th anniversary Feb. 1. The couple was married Feb. 1, 1947 at St. Matthew Church in St. Louis, Mo. They have one son: James J. Nitchman, Jr. The couple also has two grandchildren. They are parishioners at St. Luke Parish in Indianapolis.



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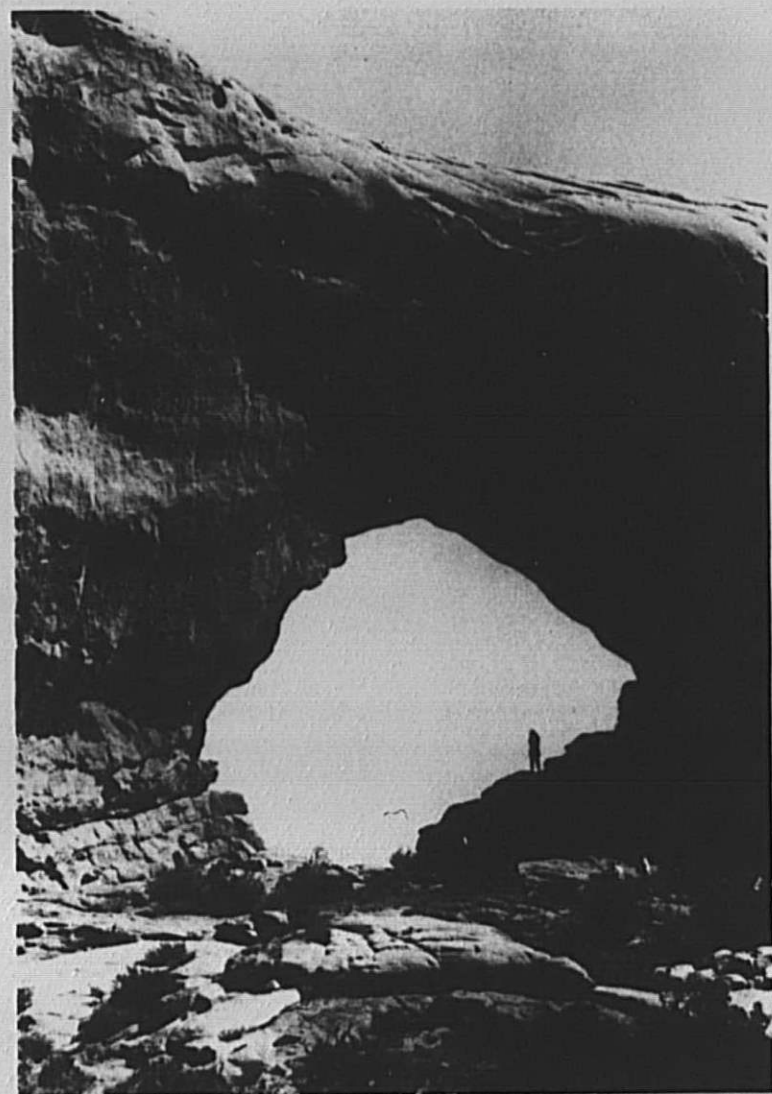
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Faith Alive!

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Turning points in life can be conversion experiences



CNS photo by Mimi Forsyth

We all reach points in life where we sense that things can't keep going the way they are at the present. But these turning points also can lead us to make our best choices over.

Lent offers time to meditate on life

By David Gibson

Lent offers an opportunity to meditate on the human condition, not despair of it. Admittedly, the human condition ties us down, requiring us to work, fulfill trying responsibilities, endure others' inadequacies (as well as our own), and suffer both physical and spiritual fatigue.

People sometimes complain that they

feel enslaved or trapped by their human condition, and dissatisfied or unfulfilled in their lifestyle. They wonder if the human condition is a curse or blessing.

If we conclude it is a curse, we might not hear God's voice through the people and situations in life. Many people testify that when they search for the positive aspects of life, they meet God and rediscover life's many blessings.

(David Gibson edits "Faith Alive!")

By Fr. David K. O'Rourke, O.P.

Wanting something more, something better from life, is nothing new. But being able to pursue that "something more" is a modern privilege.

Having real choices in life is new. People didn't tend to have so many options 100 years ago.

Most of us like it this way. But we're often better at wanting choices than we are at making good ones.

Learning how to take advantage of our privileged situation in a positive way—learning to make good choices—is a major challenge to us and something worthy of our reflection, particularly during the Lenten season.

It is not easy. The desire to have something better so often comes wrapped up in frustration and perplexity. We want something better, but we don't know what it is we want. What we think is that, whatever we have now, "this ain't it!"

The situation can be immobilizing.

Recently I spoke with a young woman who was finishing her senior year at college.

"And then what?" I asked.

"I don't know," she said. "I might take some time off. Maybe I'll get a job. But whatever I do, I don't want to jump into something permanent too soon."

Clearly, she is afraid of losing her options. She believes that there is something better somewhere out there. Whatever it might be, she doesn't want to lose out on it. And time is probably on her side.

But time isn't always on our side, as another very human situation illustrates.

Early one morning I received a telephone call from a man I'll call Eric, who asked to see me right away. I'd known him for years, and I could tell he was in a panic.

"Come on over," I said. "I'll have some coffee ready."

He looked haggard when he arrived. Put simply, and tragically, he was thinking about leaving his wife, moving elsewhere, changing jobs, and starting all over.

This was a lot for me to handle on only a half a cup of coffee.

So I asked him to slow down, take his finger off the panic button, and tell me what was going on in his life.

What he described was a situation of boredom at work, the same disinterested feelings at home, and weariness with life in general. I've heard this many times.

"There's got to be something more,"

Eric said. "I go to work and I make believe I like it. I come home and force myself to

act happy. I go to bed and don't sleep. And then I get up and do the same thing over again the next day. I don't want to keep going on this way."

That was the first of a number of meetings. Soon we also included his wife in the discussions. Interestingly, we ended up talking not about work stresses or marriage or family problems, but about human choices in the broadest sense.

We talked about goals in life and attitudes toward life. I believe that both Eric and his wife found the discussions liberating.

It turned out that they each wanted something better. If possible, they wanted it together, and they were happily surprised to discover that they could say so to each other.

People often get into turmoil before deciding to ask for guidance with troubling situations. And they get into the turmoil because they assume that what they are looking for in life must be something concrete like a new town, or a new relationship, or a new job.

But what makes our lives better doesn't have to be some new place or person or thing. It can be human and spiritual. Put simply, this means it can be a new attitude, a new way of looking at life, even a new way of life.

Eric concluded that his job was an important part of who he was, but not the sum total of himself. He and his wife concluded that there was more to their relationship and their life than their house and the daily routines they had developed together.

In fact, with retirement a possibility, the couple decided it was time to start thinking about what they wanted out of their life together, what their new priorities should be.

The last time I talked with the college senior, she still was undecided about what she wanted to do. But she recognized that the answer to her unsettled feelings wasn't just figuring out "what came next." It meant figuring out what she wanted to do with her life. This merited serious thought.

We can all reach points in life where we sense that things can't keep going the way they are. Something, we realize, has got to give.

Reaching a turning point can be somewhat frightening. But it is also a great opportunity. It is the kind of situation that can lead us to make our best choices ever.

In fact, this can be the sort of situation in which conversions are made.

(Dominican Father David O'Rourke is in residence at St. Mary Magdalene Church in Berkeley, Calif.)

Discussion Point

Prayer helps overcome frustrations

This Week's Question

What is your prayer for times when you feel very frustrated?

"I try to be really still and listen to God, to listen to 'his' answers, not my own." (Sharon Bevan, Kansas City, Mo.)

"The Serenity Prayer." (Donna Smith, York Haven, Pa.)

"I cast my care on the Lord. I give it back to Jesus." (Cindy Robertson, Orlando, Fla.)

"For peace." (Kathy Shaver, Owensboro, Ky.)

"The Memorara, a prayer of appeal to the Blessed Virgin." (Father Edward Marley, CSSp., Atkins, Ark.)

Lend Us Your Voice

An upcoming edition asks: What are the two most important forms of care you give to yourself?

If you would like to respond for possible publication, write to "Faith Alive!" at 3211 Fourth St., N.E., Washington, D.C. 20017-1100.



CNS photo from Cleo Photography

Entertainment

Viewing with Arnold/James W. Arnold

'The Crucible' graduates from stage to big screen

Arthur Miller's "The Crucible" seems to have evolved over the years into a unique tragic drama about the dangers of religious belief unchecked by practical wisdom, prudence and common sense.

When this beautifully constructed play emerged in the 1950s, it was Miller's bitter commentary on

McCarthyism, with a clear allegorical comparison between the witch-hunters of 17th century Salem and the communist-hunters of mid-20th century Washington. Now that connection is unlikely to occur to anyone unless they've been briefed beforehand. As it appears in movie form for essentially the first time (a 1957 French takeoff hardly counts), shot virtually with lightning bolts by director Nicholas Hytner from a new screenplay by Miller, "The Crucible" now seems almost an archetypal tale of nastiness resulting from a woman's revenge.

"Scorned young woman causes big trouble" is the motif. The distinction is that this is a Puritan community and her revenge is to call down the terror of a religion operating with the force of law.

Certain persistently dangerous religious attitudes are at the heart of the drama, which is based on one of the "dark nights" in Christian religious history. The story focuses on the Salem witch trials in 1692, in which (in God's name) eventually 19 people were hanged and another was pressed to death. Probably the only comparable disaster, at least for getting attention from dramatists, was the Inquisition. In both cases, the church systems failed.

One attitude is the religious form of paranoia which credits more power to evil than it merits, and the corresponding lack of faith in the redeeming power of grace. Another common temptation

of religious people is to believe (too uncritically) that someone, through either wisdom or divine revelation, speaks with the force of divine truth.

As the movie makes painfully clear, identifying Satan is a particularly dangerous game. He can be perceived as using all disguises and serving on all sides. When the "hanging" Judge Danforth (Paul Scofield) says, "The devil is loose in Salem," he means one thing, but we're looking straight into his burning fanatical eyes.

It's difficult not to see "The Crucible" today as a kind of warning against religious fundamentalism in its many forms, especially as it assumes increasing influence on governmental power. (That was a key problem in Salem: in a religious state, you could go to jail or be hanged for what you believed.)

Oddly, in the 1990s, it also seems a cautionary tale about believing the testimony of children. The Salem horrors (200 imprisoned, 55 tortured, etc.) resulted from accusations by a group of hysterical adolescent girls trying to save themselves from punishment for a foolish escapade in the woods.

In Miller's version, they're inspired and led by Abigail Williams (Winona Ryder) who is spiteful at John and Elizabeth Proctor (Daniel Day-Lewis and Joan Allen). She's been expelled from their house by Elizabeth in the belief (true enough) that she was trying to seduce her husband. Abigail is still under the delusion that John loves her.

But "The Crucible" can work as well as a story of religious heroism. One, in fact, may remember most the "good" characters in this beleaguered community, ranging from the minister Hale, who has the sense to learn from his own mistakes, to the old man who is crushed to death rather than give up the name of an innocent.

All anyone has to do to save himself



CNS photo from TriStar

Actor Chris Farley stars as Haru, an orphan who believes he is the legendary Great White Ninja, in the comedy "Beverly Hills Ninja." The U.S. Catholic Conference classifies the comedy A-III for adults.

from death, after all, is to confess to collusion with the devil with enough detail to be convincing. Ultimately, it was the heroes—who refused to lie to save their own skins and accepted death—who brought the madness to an end.

Arguably, the play/film's finale, in which a group led by John Proctor recites the Lord's Prayer before being hanged in front of a stricken audience of townsfolk, is one of the more moving examples of martyrdom in film history.

Proctor's acceptance of death, of course, is complex, and (in the hands of Day-Lewis) predictably intense. As he says, he's not a saint, and he reluctantly gives up his life and his future with his wife and children.

Both Day-Lewis and director Hytner ("Madness of King George") excel in revealing that he's also inspired by the others, who accept death with courage, as well as by simple human pride.

The judges will insist that his name be posted on the church door as a confessed Satanist. "I've given you my soul," he pleads in one of Miller's great dramatic lines. "Leave me my name!"

Considering that Proctor is innocent,

his death is moving in a way that recalls other dramatic sacrificial deaths, like Thomas More's (in "A Man for All Seasons") and Sidney Carton's ("Tale of Two Cities"). This is high praise, and Miller ("Death of a Salesman"), if not our best living playwright, is probably the most eloquent.

(Powerful historical drama; recommended for mature youth and adults.)
USCC classification: A-III, adults.

Film Classifications

Recently reviewed by the USCC

Beverly Hills Ninja	A-III
Fierce Creatures	A-III
In Love and War	A-III
Kolya	A-III
Metro	O
Prefontaine	A-II
Troublesome Creek:	
A Midwestern	A-II

A-I — general patronage; A-II — adults and adolescents; A-III — adults; A-IV — adults, with reservations; O — morally offensive

Documentary explores how the Egyptians built pyramids

By Henry Herx and Gerri Pare, Catholic News Service

How the ancient Egyptians built the great pyramids in the desert is the fascinating topic explored in "This Old Pyramid," a "Nova" program being rerun on Tuesday, Feb. 4, from 8 p.m. to 9 p.m. on PBS. (Check local public broadcasting station listings to verify the program date and time.)

The special goes beyond the usual theories expounded over the centuries.

New England stone mason Roger Hopkins is given a three-week deadline to construct a mini-pyramid 18 feet high in the shadow of the three Great Pyramids at Giza outside Cairo. He is instructed to use simple tools and local workmen to complete the assignment.

Archaeologist Mark Lehner provides a friendly on-site overview of the ancient Egyptians' beliefs as well as gently needling Hopkins about his progress as the days quickly pass by.

Also on hand for expert commentary are pyramid theorists, who try to demonstrate how the gigantic structures might have been built using ramps, levers and another unorthodox approach.

As produced, written and directed by Michael Barnes, viewers get a practical nuts-and-bolts look at pyramid building, enhanced by computer graphics that show where the pharaoh's internal burial chambers are located.

This allows an appreciation of the immensity of the task the Egyptians faced 4,500 years ago when they were required to align more than 2 million limestone blocks into a perfect geometrical shape facing true north, south, east and west.

It's no wonder the 480-foot-high Great Pyramid took 23 years to build.

When the program gets bogged down in nitty-gritty con-

struction problems, Lehner steps in to provide more interesting historical commentary about the Egyptian culture.

It's an enlightening show, but one that may not entertain youngsters with short attention spans.

"Nightjohn"

Learning to read is a dangerous ambition for slaves on a southern plantation in the drama "Nightjohn," which is being rebroadcast on Monday, Feb. 3, from 7 p.m. to 8:30 p.m. on pay cable's Disney Channel. (Check local cable listings to verify the program date and time.)

Adapted from author Gary Paulsen's award-winning novel for teen-agers, the story is set in the 1830s on a cotton plantation whose owner, Clai Waller (Beau Bridges) believes the whip is the only schooling necessary for any slave.

Waller's views are about to be challenged by Nightjohn (Carl Lumbly), a newly purchased slave who not only can read but is on a mission to teach his oppressed people to do likewise. This, of course, is strictly forbidden by the slave laws out of fear that literacy would inevitably lead to slave insurrections.

Nightjohn's first student is Sarny (Allison Jones), the young girl who is the story's narrator and who boasts that she remembers everything, including her birth, which, indeed, is how the drama begins.

The focus shifts between little Sarny's experiences as a house slave and those of Nightjohn, a field worker who does his teaching in the slave quarters at night.

Sarny's zeal to read leads her to steal a Bible from the Waller home, and the search for it eventually uncovers Nightjohn's subversive activities and brings a terrible punishment.

Waller makes a profit out of this by sending Sarny off to be sold at auction to some unsuspecting slave owner.

Sarny departs, however, with Nightjohn's precious gift

of literacy, a key to the world of books and the power of knowledge which no slave master can ever take away, whatever her future.

Directed by Charles Burnett from Bill Cain's script, the result succeeds better in dramatizing the cruelty of slavery than in demonstrating the benefits of literacy.

The strong performances by a largely African-American cast help give some emotional reality to the script's theoretical notion that "words are freedom," a theme more directly relevant to the period after the Civil War.

The TV drama presents a true picture of the systematic degradation upon which slavery was based as well as one man's attempt to transcend its inhumanity. Though the depiction of the period's physical and spiritual violence is too graphic for children, "Nightjohn" is a drama that the rest of the family won't easily forget—nor should they.

TV Programs of Note

Monday, Feb. 3, 8 p.m.-9 p.m. (PBS) "The Caribbean." In this segment from the "Going Places" travel series, host Al Roker and his daughter take a luxury cruise and explore such exotic ports-of-call as the Bahamas, Exuma, Jamaica and the Cayman Islands.

Wednesday, Feb. 5, 9:30 p.m.-11 p.m. (PBS) "The Story of Gospel Music." From the "Great Performances" series, this program traces gospel music from its roots in African-American culture to its use by church congregations and nowadays its place in the international mainstream. The program features performances by vocalists Mahalia Jackson, Aretha Franklin, Cissy Houston, James Cleveland, and Rosetta Tharpe.

(Check local listings to verify the program dates and times. Henry Herx is the director and Gerri Pare is on the staff of the U.S. Catholic Conference Office for Film and Broadcasting.)

Feast of the Presentation of the Lord/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 2, 1997

- Malachi 3:1-4
- Hebrews 2:14-18
- Luke 2:22-40

The Book of Malachi provides the first reading for this important feast.



Actually, "Malachi" is not as much a proper name as it is a title. It means "messenger of God." The name of the author of this book is not known.

Written about 450 years before Christ, this book is short, only

four chapters. By contrast, Isaiah has 66 chapters.

As is usual among the prophets, Malachi calls the people to religious faithfulness. He speaks not just in God's behalf, but through him God speaks in the first person.

The message is dramatic. God will send a special representative. With the arrival of this representative, God will appear in the midst of the people.

Only the devout will be able to endure the majesty and splendor of God's appearance. But, with a purity refined by God's presence as gold is refined by fire, the offerings of the people thereafter will be suitable to God.

Supplying this feast's second reading is the Epistle to the Hebrews.

Hebrews is one of the most expressive works of the Christian Scriptures. While the epistle was composed in Greek, it was written for Jews. It should be recalled that in the Roman Empire of the first century A.D. the *lingua franca* was Greek.

Jews lived not only in Palestine, but in many places across the Mediterranean world. Those outside the Holy Land would have been much more comfortable in Greek than in Hebrew, and indeed many Jews in Palestine did not use

Hebrew in ordinary, everyday conversation.

This epistle is magnificent in its presentation of Jesus as the fulfillment of the prophets' faith-filled hopes and of the ancient Jewish religion.

The passages read this feastday rely upon these understandings. Jesus assumes the sins of humankind by assuming human nature. He becomes the representative of humanity before God.

As the representative of God before man, indeed the presence of God among people, Jesus is perfect. In this perfection is a holy and divinely-effected bond between God and humankind.

St. Luke's Gospel is the source of the Gospel reading. It reports the presentation of Jesus by Mary and Joseph in the temple. The story is unique to Luke's Gospel.

This reading provides an insight into the persons and lives of Joseph and Mary. They were very devout. To present the first-born male in the temple was certainly the ideal, but many parents probably failed in this ideal because of difficulties. There was only one temple, the great temple of Jerusalem. To reach Jerusalem for this ritual was an effort, to say the least, for many new parents.

The story is much more profound in its lesson, however. Mary, the virgin-mother of the Savior, was the sole source of the Lord's human nature. As Jesus represented humankind before God, she represented humankind in her own way. Her presentation of the infant to God then was humanity's presentation to God.

Simeon and Anna, of course, represent faithful acceptance of Jesus as Redeemer, but as holy people they confirm the infant's identity. God speaks through the righteous.

Reflection

Rarely does the church vacate the celebration of a Sunday liturgy for that of a feastday. When a feast is observed liturgically on a Sunday, therefore, the meaning

Daily Readings

Monday, Feb. 3

Blase, bishop and martyr
Ansgar, bishop, religious and missionary

Hebrews 11:32-40

Psalm 31:20-24

Mark 5:1-20

Hebrews 12:18-19, 21-24

Psalm 48:2-4, 9-11

Mark 6:7-13

Friday, Feb. 7

Hebrews 13:1-8

Psalm 27:1, 3, 5, 8-9

Mark 6:14-29

Tuesday, Feb. 4

Hebrews 12:1-4

Psalm 22:26-28, 30-32

Mark 5:21-43

Wednesday, Feb. 5

Agatha, virgin and martyr

Hebrews 12:4-7, 11-15

Psalm 103:1-2, 13-14

Mark 6:1-6

Saturday, Feb. 8

Jerome Emiliani, presbyter and religious founder

Hebrews 13:15-17, 20-21

Psalm 23:1-6

Mark 6:30-34

Sunday, Feb. 9

Fifth Sunday in Ordinary Time

Job 7:1-4, 6-7

Psalm 147:1-6

1 Corinthians 9:16-19, 22-23

Mark 1:29-39

is instant and clear. The feast has a great message which the church wishes to convey to its people.

Today the church celebrates the Feast of the Presentation of the Lord instead of the liturgy of ordinary time.

This feast, long revered in Christian piety, excitedly tells us that in Jesus is perfect reconciliation with God.

The feast, and these readings in the feast's Liturgy of the Word, magnificently and succinctly present us with the fact that in the perfection of Jesus, God and human, we make our peace with God.

We have access to God in the eternity of the Lord's divinity, in the eternity of the Resurrection, the victory of the Savior's human nature over death itself a consequence of sin.

In Jesus, therefore, is all life, everlasting life. In Jesus is hope.

It is not a salvation imposed upon us, but a salvation graciously given by God to those who yearn for peace and for life. Thus, we in our need for God eagerly present God with the Lord in the Eucharist and in our faith as once Mary presented her infant son in the temple.

Question Corner/Fr. John Dietzen

Canon law defines rights and obligations for laity



tioned. Do we still have them? If so, what are they? (Ohio)

All members of the Catholic Church are in the Code of Canon Law and generally described in one section (208-223). The section following (224-231) spells out specific responsibilities and rights of lay people.

These regulations simply reflect what our faith already teaches about our obligation to work cooperatively to build and sanctify the body of Christ. They can briefly be summarized as follows:

1. To lead a full sacramental life, especially to participate in the Mass each Sunday and holy day, sharing at the same time in holy Communion, and to receive the sacrament of reconciliation regularly, at appropriate times.
2. To provide proper religious education for oneself and one's children, especially by use of Catholic schools and other educational programs.
3. To observe the marriage laws of the church.
4. To strengthen and support the church, including one's own parish community and clergy, and the worldwide church.
5. To practice penance and self-denial

in the Spirit of Christ, including fast and abstinence on days appointed by the church's leaders.

6. To share in the missionary spirit and apostolic work of the local and universal church.

It is just coincidence that this group numbers six. In the RCIA program you speak of, these duties and rights were probably not listed in one neat order, but I'm sure they were all explained at appropriate times.

A friend often watches Mass on television rather than going to church. She says it is the same. Is she right? I told her no, but cannot explain why. (New York)

Many Catholics still do not realize that the practice and obligation concerning Sunday eucharistic liturgy does not require that we hear or watch someone else do something, but to be there to do it personally.

The Eucharist is an action, a celebration of the Catholic community, and cannot be substituted for by watching a television program, even if it is a picture of the Mass.

If one cannot be present for Sunday Mass with one's parish or other community, a TV or radio Mass may help one pray and be united spiritually with the Mass being celebrated everywhere.

Such listening or viewing is never a substitute for being there. The American bishops have recently approved new guidelines that govern how and when Masses should be celebrated for television.

(Send questions for this column to Father John Dietzen, Holy Trinity Parish, 704 N. Main St., Bloomington, Ill. 61701.)

My Journey to God

Live

I owe my existence to God.

Without him, I would not know what it's like to bubble over with giggles... to feel air slide in through my mouth and fill my lungs... to dwindle away gentle Sunday afternoons with a set of paints and a brush... to live.

Fifteen years ago, my parents were in love. Fifteen years ago, they were in college and infants of adulthood.

In seeing that young couple 15 years ago, God—for a reason beyond our conception—thought it wise and right to give them a gift.

Though the couple had created this gift, they did not quite know the depths and splendors of it. The unmarried couple found that they were soon to have a child.

They examined this gift from all possible angles, looking at and studying the packaging, but not the actual gift. You cannot fully see a gift until you have chosen to open it.

God whispered in my parents' ears to keep this gift. And they did. They opened their hearts to the unborn child, and to each other, and through God sealed their love forever with the bonds of marriage.

Then they waited for the day that they unravelled the string that kept the fragile gift tucked snugly in the box. Inside they found pure splendor—a beauty that



CNS photo

grows every day—life, vibrant and mystical.

God wanted me to know mortal joy. He called me by name before I came to this world, and he calls me still.

He calls me to let another innocent have the chance to smile, sigh, and cry; to let them know that the white gloves of excuse will be stained by their bloody hands; to stop abortion and save the souls of babies.

Written by a Cardinal Ritter High School student who requested anonymity

(This essay was written by a Cardinal Ritter High School student from Indianapolis who participated in the archdiocesan youth pro-life trip to Washington, D.C., last week for the National Prayer Vigil for Life and the 1997 March for Life.)

The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep them brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

January 31

St. Matthew School, 4100 E. 56th St., Indianapolis, will hold open registration and school tour from 9-11 a.m. and 1-2 p.m. Information 317-251-3997.

The Couple to Couple League will hold a natural family planning class at 7 p.m. at Holy Name Church, Beech Grove. Information: 317-862-3848.

A pro-life rosary will be prayed every Friday morning at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Dr., Indianapolis. Everyone is welcome.

St. Lawrence Church, Indianapolis, will have Adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m.-5:30 p.m. Mass. Benediction will be held before Mass. Everyone is welcome.

St. Susanna Church, Main St., Plainfield, will hold Adoration of the Blessed Sacrament from 8 a.m.-7 p.m. every Friday.

February 1

St. Monica School, Indianapolis, will hold a PTO Auction starting at 6 p.m.; free admission. Proceeds to benefit the school.

Holy Trinity Church, Indianapolis, will hold a reverse

raffle at 6 p.m. in Bockhold Hall, 902 N. Holmes Avenue. Tickets are \$15., includes raffle ticket and dinner. Tickets: 317-636-7668.

Christ the King Parish, Indianapolis, King Singles will spend the day at Pokagon State Park. Meet at the church at 7 a.m. Information: 317-475-2538.

St. Ann Church, 2862 S. Holt Road, Indianapolis will celebrate an 80th anniversary Mass at 5:30 p.m., followed by a Family Social to be held at the Downey Council Knights of Columbus Hall, 911 E. Thompson Rd. Cost: \$7.50 adults; \$5 children under 12; \$25 family. Information: 317-856-7971; 317-486-1315.

February 2

St. Matthews School, 4100 E. 56th St., Indianapolis, kindergarten and first grade open house and school tour at 12:30 p.m. in school cafeteria. Information 317-251-3997.

St. Nicholas Church, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

Sacred Heart Church, Indianapolis will hold Marian Prayer, 2-3 p.m. All are invited.

St. Anthony Church, Clarksville, will hold "Be Not

Afraid Holy Hour: Mercy and Youth" from 6-7 p.m. Confession and Benediction.

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Sunday from 1-5 p.m. Everyone is welcome.

St. Patrick Church, Indianapolis, will have two Masses in Spanish at 11 a.m. and 6:15 p.m.

Sacred Heart Parish, Indianapolis, will Marian Prayer every Sunday from 2-3 p.m. All are welcome.

St. Gabriel Church, Indianapolis, will have a Mass with a sign language interpreter at 11 a.m.

St. Mary Church, 317 N. New Jersey St., Indianapolis, will have a Mass in Spanish at 1:15 p.m.

Holy Guardian Angels Church 203 U.S. 52, Cedar Grove, will hold Eucharistic Adorations 6-8 p.m. All are welcome.

Our Lady of Lourdes School, 30 S. Downey Ave., Indianapolis, Open House 1-3 p.m. Information: 317-357-3316.

Sacred Heart Church, Terre Haute, is hosting Sunday liturgy for the disabled and their families at 3 p.m., sponsored by the Terre Haute Deanery Pastoral Council. Signing for the hearing impaired; wheelchair access.

February 3

Benedict Inn Retreat and Conference Center, Beach Grove, will hold Yoga classes each Monday from 7:30 pm through Feb. 10. Cost: \$8 per session. Information: 317-788-3142.

February 4

Benediction of the Blessed Sacrament will be held in the Divine Mercy Chapel, next to Cardinal Ritter High School, Indianapolis, 7:30 p.m. Confession beginning at 6:45 p.m.

Our Lady of Greenwood Marian Prayer Group will meet every Tuesday from 7-8 p.m. in the chapel to pray the rosary and the Chaplet of Divine Mercy. All are welcome.

February 5

At Immaculate Heart of Mary Church, a Marian cenacle will meet to pray the rosary every Wednesday from 1-2:15 p.m. The church is located at 57th and Central Ave., Indianapolis. All are welcome.

St. Francis Hospital and Health Centers' Hospice Office, 438 South Emerson Ave., Greenwood will offer a Bereavement Support Group from 3-4 p.m. and from 6:30-8 p.m. Sessions are free. Registration & Information: 317-865-2092.

February 6

St. Lawrence Church, 4650 N. Shadeland Ave., Indianapolis, will hold Adoration of the Blessed Sacrament in the chapel every Thursday from 7 a.m.-5:30 p.m. Mass. All are welcome.

St. Francis Hospital & Health Centers will sponsor Caterpillar Kids, a bereavement support group for children, ages 5 to 12, at Christ United Methodist Church, 8540 U.S. 31 South, Indianapolis (1 mile north of the Greenwood Park Mall, U.S. 31 & Stop 12 Road) Information: 317-865-2092.

February 7

Holy Guardian Angels Church, 203 U.S. 52, Cedar Grove, will have Eucharistic Adoration every first Friday after 8 a.m. Mass until 5 p.m. Everyone welcome.

St. Mary Parish, New Albany, will hold Exposition of the Blessed Sacrament from 9 p.m. until 1 a.m.

St. Martin Parish, 539 S. Shelby, Louisville, Ky. will hold devotion to God the Father of all mankind, 1 p.m.

Sacred Heart Church, 1530 Union, Indianapolis, Exposition of Blessed Sacrament, after 8

a.m. Mass until 5:15 p.m. in the Chapel. All welcome.

Catholic Charismatic Renewal of Central Indiana will hold Mass and healing service and teaching at Holy Spirit Church, 7243 E. 10th St., Indianapolis. Teaching will begin at 7 p.m.; Worship at 7:30 p.m.; followed by Mass and healing. Information: 317-927-6900.

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will hold First Friday Vigil Adoration from 7-8 p.m. All welcome.

Our Lady of Lourdes Church, 5333 E. Washington St., Indianapolis, will hold a Sacred Heart devotion from 7-8 p.m. All welcome.

St. Thomas Parish, Fortville, will hold Mass, Exposition of the Blessed Sacrament starting at 6:30 p.m., followed by discussion of the Eucharist. Information: 317-485-5102.

SS. Peter and Paul Cathedral Council and Count #191 of the Knights and Ladies of St. Peter Claver will sponsor the First Friday Rosary at 5:15 p.m. in the Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis. All welcome.

Apostolate of Fatima will hold holy hour at 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis. Information: 317-784-9757.

Holy Angels Parish, 740 W. 28th St. Indianapolis, will hold Exposition of the Blessed Sacrament from 11 a.m.-noon. All welcome.

St. Joseph Parish, 2605 St. Joe Rd., West Sellersburg, will hold First Friday Eucharistic Adoration following 8 a.m. Mass and closing with 3 p.m. Benediction.

Holy Guardian Angels Church, Cedar Grove, will hold adora-

tion of the Blessed Sacrament following 8 a.m. Mass until 5 p.m. All welcome.

February 8

Benedict Inn, 1402 Southern Avenue, Beach Grove, will hold "The Forgotten Gift: Preparation for a Fruitful Lent" day, 9:30 a.m.-3:30 p.m. Fee: \$45. Information: 317-788-7581.

Christ the King Parish, Indianapolis, King Singles will attend 8:30 a.m. Mass followed by breakfast at a nearby restaurant.

Christ the King Parish, Indianapolis, King Singles will volunteer at the St. Vincent de Paul warehouse. Meet at Christ the King at 9:00 a.m.

February 8-10

St. Meinrad College will hold "Come and See" weekend for prospective students and parents who would like to learn more about the school. Information: 800-634-6723.

February 9

Holy Guardian Angels Church, 203 U.S. 52, Cedar Grove, will hold Eucharistic Adorations 6-8 p.m. All welcome.

At Mary's Rexville Schoenstatt and Hermitage "How to Get Your Ticket to Heaven from Mary" at 2:30 p.m. Mass at 3:30 p.m. Information: Fr. Elmer Burwinkel 812-689-3551. Directions: .8 mile E. of 421 on 925-S, 10 south of Versailles.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Mass at 1:30 p.m.

Sacred Heart Church, Indianapolis, will hold Marian Prayer 2-3 p.m. All welcome.

Benedictine Center Retreat & Conference Center, 1402 Southern Ave., Beech Grove, will hold monthly Family

—See ACTIVE LIST, page 11

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Indianapolis mayor gives address from St. Philip

Indianapolis Mayor Stephen Goldsmith chose to give his Jan. 22 State of the City speech from St. Philip Neri School in Indianapolis.



Photo by Charles J. Schisla

Indianapolis Mayor Stephen Goldsmith addresses about 400 people at the annual State of the City event, held Jan. 22 at St. Philip Neri School in Indianapolis.

The Active List, continued from page 10

Gathering, 2-6 p.m. Fee: \$10. Adult; \$5. 12 and under.

Serra Club of Terre Haute is hosting a Vocations Sunday for students grades 7 through 12 at the Providence Center on the campus of St. Mary-of-the-Woods from 3 - 7 p.m.

Bingos

MONDAY: Our Lady of Lourdes, 6:30 p.m.; St. James, 5:30 p.m. TUESDAY: K of C Council 437, 1305 N. Delaware, 11 a.m.; St. Michael, 6 p.m.; St. Malachy, Brownsburg, 5:30 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., 6:15 p.m.; St. Pius X Knights of Columbus Council 3433, 6 p.m.;

Knights of Columbus, 1040 N. Post Rd., 9 a.m.-noon.

WEDNESDAY: St. Anthony, 6:30 p.m.; K of C Council 437, 1305 N. Delaware, 5:45 p.m.

THURSDAY: Msgr. Downey Knights of Columbus Council 3660, 5:30 p.m.; Holy Family K of C, American Legion Post 500, 1926 Georgetown Rd., 6:30 p.m.; FRIDAY: St. Christopher, Speedway, 6:30 p.m.; Holy Name, Beech Grove, 5:30 p.m. SATURDAY: K of C Council 437, 1305 N. Delaware, 4:30 p.m. SUNDAY: St. Ambrose, Seymour, 4 p.m.; Ritter High School, 6 p.m.; Msgr. Sheridan K of C Council 6138, Johnson Co., first Sunday each of month, 1:15 p.m.

Nearly 400 people attended, including the students in the St. Philip Neri School Choir, who sang several songs.

Archbishop Daniel M. Buechlein welcomed the mayor. The principal, Karen Bevis also spoke. The mayor's background, as he spoke from the stage of the gymnasium, was a large banner with stick-figure children holding hands and the message: "Our Future is a Journey of Hope."

Mayor Goldsmith's talk focused on the needs of families, children and youth programs.

The mayor had visited the school in the morning and asked the third-grade students what they thought the city government should do. He said that their priorities were the same as his—safety and cleanliness of neighborhoods and elimination of drugs, gangs and other kinds of crime.

One way Mayor Goldsmith plans to accomplish his people-oriented goals is to form partnerships with churches, businesses, schools and neighborhood groups.

St. Mary-of-the-Woods hosts vocations day

By David Delaney

About 200 students are expected to be on the campus of St. Mary-of-the-Woods College in Terre Haute Feb. 9 for a vocational-education day.

Students in grades seven through 12 are invited to the event, which is scheduled from 3 p.m. to 7 p.m.

The event is sponsored by the Terre Haute chapter of Serra International, with help from the Sisters of Providence.

John Heck, director of vocations for the Serra Club, said the youth will hear some dynamic speakers. Among the speakers scheduled is a group of seminarians from Saint Meinrad School of Theology.

Father Paul Etienne, vocations director for the Archdiocese of Indianapolis, and Providence Sister Ann Sullivan also will speak about vocations.

The day will include a question and answer session, which will be followed by a Mass in Owen Hall. A dinner at the Providence Center will end the day's activities.

Sponsors of the vocations day hope it will provide exposure to the initial stages of religious life and priesthood.

Call St. Mary-of-the-Woods College at 812-535-5151 for more information.



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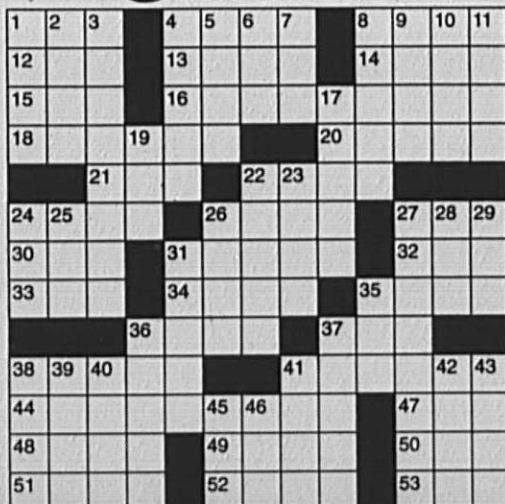
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Catholic Crossword



ACROSS

- 1 Male for dad
- 2 Head of the Catholic Church
- 3 Humorist Bombeck
- 12 "— my brother's keeper?" (Gen 4:9)
- 13 Privy to (2 wds)
- 14 "— I say!"
- 15 Letter starter: "Dear —"
- 16 Avoid foolish ones (Titus 3:9)
- 18 — Quo
- 20 Frequently
- 21 Muddling grade
- 22 "For — shall come in my name" (Mark 13:6)
- 24 Pottery oven
- 26 Road division
- 27 — de Janeiro
- 30 Before, to a poet
- 31 Helped
- 32 "Do not —, my beloved brethren" (James 1:16)
- 33 Affirmative
- 34 Gunfighter's cry
- 35 Wound covering
- 36 Son of Shem (1Ch 1:17)
- 37 Gosh, golly
- 38 Sporting place
- 41 Show up

DOWN

- 1 Celebration of the Eucharist
- 2 Leave out
- 3 Jesus did manv (John 11:47)
- 4 Arouse
- 5 Burden of proof
- 6 "The Raven" writer
- 7 Print measures
- 8 Uplift, spiritually
- 9 "For the love of money is the — of all evil" (1 Tim 6:10)
- 10 Lion hair
- 11 Org.
- 12 Strengthened
- 19 Number of horns on the beast (Rev 17:3)

- 22 Female address
- 23 Over again
- 24 "Ye have taken away the — of knowledge" (Luke 11:52)
- 25 Anger
- 26 Italian dollar
- 27 "Have ye — the holy ghost" (Acts 19:2)
- 28 Mighty man of David (2 Sam 20:26)
- 29 Sphere
- 31 Statesman Stevenson
- 35 Sunday speech (Abbr)
- 36 "Pray that ye — not into temptation" (Luke 22:40)
- 37 Welcome
- 38 Prayer under
- 39 The Golden —
- 40 "Born Free" Lioness
- 41 Summer drinks
- 42 "Behold, I am —" (Job 40:4)
- 43 Moray and lamprey
- 45 "The — of Carmel shall wither" (Amos 1:2)
- 46 Put into service

Answers on page 14.

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Youth News/Views

Youth speak out for life

By Mary Ann Wyand

"Hey, hey, ho, ho, *Roe v. Wade* has got to go!"

Chants criticizing legalized abortion mingled with songs and prayers during the Education and Defense Fund's 1997 March for Life on Jan. 22 in Washington, D.C., as 260 archdiocesan youth joined a peaceful, pro-life crowd of 100,000 marchers to promote the Gospel of Life.

After a pro-life rally near the Ellipse last Wednesday, the throng of mostly youth and young adults surged up Constitution Avenue to Capitol Hill in what appeared to be an endless column.

An hour and a half later, marchers carrying a variety of pro-life signs were still walking up the historic street in the nation's capital to commemorate the lives of more than 36 million unborn babies who have died since abortion on demand was legalized 24 years ago.

"I felt like I walked through millions of people," St. Martin of Tours parishioner

Kevin Schaaf of Trafalgar said after the march. "It was incredible how many people came from all over the country."

The Indian Creek High School senior also participated in the 1996 March for Life, and said he thought this year's event attracted a lot more people.

Last Wednesday, before the march, Kevin was selected to deliver roses as a pro-life symbol to the congressional offices of Indiana representatives Lee Hamilton, Dan Burton, Peter Visclosky and Tim Roemer.

"It really gives you a sense of how we are the government of the people and can make a difference," Kevin said. "I'm 18 now, and I got to vote last fall. My pro-life views affected my decisions."

Cardinal Ritter High School senior Desmond Hooten of Indianapolis also participated in the march last year.

"I really believe in pro-life," Desmond said. "I believe that if you come here and support life, someday abortion will end. It made me feel good to see how many people care about life."



Photo by Mary Ann Wyand

Archdiocesan youth carry a "Students for Life" banner up Constitution Avenue during the 1997 March for Life in Washington, D.C. Youth from 10 deaneries prayed and marched for life.

Martinsville High School senior Megan Britton, who is a member of St. Martin of Tours Parish, said she was glad she could participate in the March for Life and the National Prayer Vigil for Life.

"The Mass was really moving," Megan said. "It was such a big church, and it was really neat to see all the cardinals, bishops and priests (concelebrate the liturgy)."

Three Catholic high school students from Indianapolis shared their experiences from the national march and their pro-life views during a Jan. 26 memorial service at the Indiana Statehouse which was sponsored by Right to Life of Indianapolis.

"We should all have the right to live," Bishop Chatard High School senior Alana Guynn of St. Rita Parish in Indianapolis told the standing-room-only gathering of 350 people.

"In today's society, however, there are a lot of people who want to play the role of God in deciding who lives and who dies," Alana said. "They make that decision for individuals who cannot speak for themselves... unborn children. How tragic it is to think about a life that has been taken away that could have had a profound effect upon many people's lives."

Pro-life supporters "need to remain prayerful and keep the faith," Alana said, "and God will answer our prayers."

Roncalli High School senior Laura Berlier from St. Jude Parish in Indianapolis spoke next.

"I stand for life and believe that all life comes from God," Laura said. "He placed a soul in each of us and has a purpose for each of us. We all fit into his plan. Therefore, I disagree with capital punishment, euthanasia and abortion. Human beings do not have the right to determine the fate of another's life. That's God's job. Let us not hinder life and hinder God's plan, but benefit the lives of others through love, service and our sacrifices. Life is precious. Respect it."

Cardinal Ritter High School senior Julie Miranda, a member of St. Malachy Parish in Brownsburg, recalled seeing pro-life supporters at a street corner several months ago carrying color posters of aborted babies with severed limbs.

"A couple of people in the car I was riding in expressed their disgust at the offensiveness of such displays," Julie said. "It is difficult for me to see how people can make such an irresponsible and reprehensible decision. Oftentimes, pro-choicers attempt to downplay outright murder by saying, 'It's my womb. It's my choice.' I believe that everyone should voice their opinion on this subject. And it is sad to know that the person most affected—the innocent child—cannot speak a word in his or her own defense."

Cardinal Ritter sponsors 'Raider Nightwatch'

Cardinal Ritter High School in Indianapolis will sponsor its annual "Raider Nightwatch" for area eighth graders on Friday, Feb. 7, from 5:30 until 11:30 p.m. at 3360 W. 30th St.

All interested eighth-grade students are invited to attend the "Nightwatch" party to watch the Cardinal Ritter Raiders boys' basketball team challenge the Roncalli High School Rebels from the Indianapolis South Deanery.

The evening's festivities also include a pizza party and dance planned by Cardinal Ritter students.

"It's an evening of fun, a time that kids can relax and get to know teens from other schools," Alfie Hernandez, Ritter's development director, explained. Each student who attends will receive a "Raider Nightwatch" T-shirt.

For registration information, contact Cardinal Ritter's recruitment office at 317-927-7825.

Youth Sing Praise invites teen-age vocalists to apply for its 15th annual summer music camp in June at the National Shrine of Our Lady of the Snows in Belleville, Ill.

From June 21-29, 75 Youth Sing Praise participants will rehearse for and then perform the musical "Cotton Patch Gospel," which tells the story of Christ's life in a setting from the rural South.

Youth Sing Praise is a one-week program for high school students who exhibit serious vocal talent and who have put these talents at the service of the church. It is designed to help teens improve their singing, nurture their spiritual life, build confidence, meet other talented youth from across the country, develop music ministry skills and promote the use of their talents during worship.

For more information, write to Paul Lindauer, Youth Sing Praise program director, National Shrine of Our Lady of the Snows, 442 S. De Mazenod Dr., Belleville, Ill. 62223. April 11 is the deadline for applications and tapes.

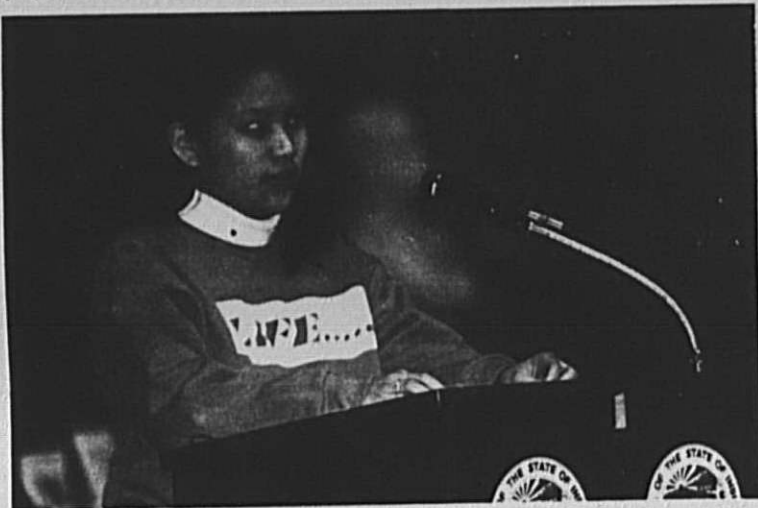


Photo by Mary Ann Wyand

Cardinal Ritter High School senior Julie Miranda of Brownsburg speaks to 350 pro-life supporters gathered at the Indiana Statehouse on Jan. 26 for a solemn memorial ceremony marking the 24th anniversary of the legalization of abortion. Right to Life of Indianapolis sponsored the program.

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Reconciliation therapy

Has anyone else noticed lately that the number of self-help books in the libraries and book stores keeps growing and growing. What



used to be a few books under the "Psychology" heading has emerged into big bucks industry that warrants its own row of shelves. With titles like "Feeling Good," "Victims No Longer,"

"The Language of Letting Go," and "Healing the Family Within," it's like going to a "How To" laundromat to clean up our dirty laundry.

"Self-help" is often the underlying buzz word at young adult gatherings, and you can often see copies of self-help books being passed from one friend to the next. We also make up a large percentage of participants at talks and retreats given by self-help mentors, so we've been propelled into becoming a generation fixated on helping ourselves.

I'd be a fool to knock the "self-help gurus," since I haven't had the chance to critique all their works and methods, nor do I plan to do so. There is an awful lot of good coming out of the many self-help therapies and ideas. I myself have received much benefit from the various books I've read and groups I have attended.

But I wonder why the majority of the pop-psychology/self-help books and methods seem to "forget" some very essential ingredients in their recipes for healing. Afraid of "alienating" a wide audience, most self-help authors have almost unanimously wiped out God, sin, and reconciliation from their vocabulary and dialogue. Then I wonder a bit more, asking, "Is it 'self help' we really need . . . or God's help?"

Most self-help books seem to deny the reality of sin and the inborn weakness that each of us faces as a result of original sin. Luckily, they don't deny the effects of sin (although they don't call them that), because these are the problems they are trying to help solve in the first place.

As Catholics we're taught to find reconciliation between ourselves and our

sinful natures, to accept that the effects of original sin are part of our earthly inheritance, and to understand that it is through the redeeming grace of God at baptism and through the sacrament of reconciliation that we are healed and forgiven, not necessarily through any power of our own. And even with God's forgiveness and healing, in our humanness we will still struggle to live lives of goodness and holiness while fighting off the tendencies to hatred, jealousy, lust, envy, pride, etc.

We don't deny that God created us good. That's why our traditions have taught us to continually seek wholeness and goodness through the reconciliation of our relationships: first and foremost being our relationship with God. We learn through Jesus' example and the Bible to be in a loving relationship with God, our neighbors, and ourselves, with a love that transcends the reality of sin. It's through this loving reconciliation that true healing begins.

God knew this. He knew that we needed to do more than look inside ourselves, see what's wrong, and use human means to correct the wrong. Jesus showed the way of forgiveness. He knew we needed to hear verbally that we're forgiven of our sinful deeds, and that we need to forgive in our hearts the sinful acts committed against us.

Some psychologists call this "making amends." But it goes much deeper than that. There's a spiritual dimension involved in all forms of brokenness, because in hurting others (and ourselves) through sin, we've hurt part of the Body of Christ. The hurt of sinful behavior actually goes to the core of our beings . . . into our souls. That's why we need the sacrament of reconciliation: to free us of our sin so that we may be reconciled with God, ourselves and our neighbor in a single moment of grace. It is this freedom from sin that leads to real wholeness, allowing us to shed our lives of darkness and walk in the light of the goodness of all that we've been created to be.

Self help can help. But sometimes what we really need is a good confession and absolution to help ourselves. If we've tried the rest, why shouldn't we try the best? . . . Reconciliation Therapy.



Photo by Susan Bierman

Thank You!

As Catholic Schools Week comes to a close, on behalf of all those involved in the mission of Catholic schools, I want to thank the following:

- God, who gave us his Son, the ever-present teacher and leader of our students, and all who serve the children in our Catholic schools
- the religious communities of sisters, brothers, and priests, who have done so much, past and present, to build our Catholic schools in this archdiocese and throughout the United States
- our present-day faculty, principals, and staff whose generosity to Catholic schools knows no bounds—we are blessed to have their generous and excellent service
- Archbishop Daniel and all the pastors in the archdiocese for their humble dedication in assisting our parents in forming their children in the image of God and his Son, Jesus Christ
- the parents for their commitment to their children's faith in making the extra investment of time, talent, and treasure to see that they have a Catholic school education
- the parish communities, individual donors, and businesses and corporations who have invested so much in our Catholic schools
- finally, I want to thank my colleagues who give leadership at the archdiocesan level, particularly those in the Office of Catholic Education; Dan Conway and all those who work in the Secretariat for Planning, Communications, and Development; Joe Hornett, the chief financial officer of the archdiocese; and Father Joseph Schadel, our vicar general.

So, as we close the festivities of Catholic Schools Week, I believe that it is all of those above who make possible the great success of our Catholic school ministry, both in religious formation and academic excellence. May God bless all of those who have shared in this mission over the years and may we continue to thank the Lord for the great contribution Catholic schools make to our families, the Church, and the community.

—Daniel J. Elsener
Secretary for Catholic Education



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.

ALVEY, Thurman V., 74, Our Lady of the Greenwood, Greenwood, Dec. 21. Father of Thurman V., II, Michael L. Alvey, Judy Shuttles, Ginger Alvey-Maleno; brother of

Dean Perdue, Ina Mae McConnell, Angie Spencer, Loretta Hendricks, Billie Roeler, Lavena McCartney; grandfather of five; great-grandfather of two.

ARIENS, Thada M., 77, St. Mary, Rushville, Jan. 17. Wife of Charles K. Ariens; mother of Howard Ariens, Shirley Nicely; sister of Donald Caster; grandmother of five.

BAECHLE, Thomas, 37, Christ the King, Paoli, Jan. 7. Husband of Paula Baechle; father of Clinton, Jana Baechle; son of Donald and Darlene Baechle; brother of Tim, Donald, Jeff Baechle, Debbie Zielinski.

BOOK, Robert J. Sr., 64, St. Mary of the Knobs, Floyds Knobs, Jan. 15. Husband of Donna Book; father of Philip, Robert, Jr., Jeffrey, Lawrence, John, Carol, Kathleen Book, Ruth Ann Snyder; brother of Earl, Charles Book; grandfather of eight.

BROCK, Kathleen D., 74, St. Augustine, Jeffersonville, Jan. 18. Mother of Larry, Jonathan L., Alan D. Brock; sister of Jack, Bobby, Charles Miller, Bonnie Broadus, Patricia Bullington, Frances Cadle, Rebecca Puskas; grandmother of one; great-grandmother of three.

CAMPBELL, Jack L., 71, St. Augustine, Jeffersonville, Jan. 11. Husband of Doris Campbell; father of Jacqueline M. Brown, Kathy A. Trueblood, Nancy L. Mires, Donna C. Emly; Sister of Jane Fitch; grandmother of seven.

CONNOR, Mary Louise, 90, St. Matthew, Indianapolis, Jan. 8. Sister of Helen Conner.

DAY, Carline R. (Arnold), 46, Our Lady of Lourdes, Indianapolis, Jan. 11. Wife of Dr. Michael E. Day; mother of Tanya, Lara C. Day; daughter of Pauline (Yarmilitz) Robas, Carl J. Arnold; sister of Nick, Jay Arnold, Jonna (Arnold) Cangany.

DEAN, Malcolm Everett, 83, Sacred Heart, Jeffersonville, Jan. 15. Step-father of Mary Alice Robison, Elmer Savey, Jr.; brother of Clarence Dean, Delores Conn, Dorothy Malott; grandfather of two; great-grandfather of two.

DRINKUT, Frances Dolores (Kullen), 72, Little Flower, Indianapolis, Jan. 16. Mother of John C. Drinkut; grandmother of four; great-grandmother of two.

ENGLE, Robert G., 69, St. Mary, New Albany, Jan. 17. Husband of Jaunita Walker Engle; father of Janet M. Noel, Karen S. Wells; grandfather of six; great-father of two.

FASBINDER, Paul R., 54, Holy Family, Oldenburg, Jan. 19. Husband of Laverne (Pulskamp); father of Paul, Jr., Don, Tina Fasbinder; brother of Nick, Jr., William, Pat, Beth Fasbinder, JoAnn Waters, Barbara Ertel; grandfather of one.

FITZGERALD, Leslie A., 79, St. Gabriel, Connorsville, Jan. 9. Husband of Elsie; father of Robert, James W., Charles R. John F., Michael L. Fitzgerald, Joyce Petzold, Mary Ball; grandfather of 15.

GRAF, Dorothy, 80, St. Mary, New Albany, Jan. 20. Mother of James, Charles, Terry Graf; sister of Vivian Hanger, Juneth Key; grandmother of 11; great-grandmother of six.

GRAMELSPACHER, Peter, 82, St. Paul, Tell City, Jan. 17. Father of Michael Gramelspacher; brother of Hilary Gramelspacher; Viola Zogelman, Clara Hurm, Bertilla Bell, Dorothy Dupont, Hildegard Miller; grandfather of one.

GRAY, Thomas E., 60, St. John the Baptist, Osgood, Jan.

7. Husband of Marilyn (Gerwe) Gray; father of Tim, Tom, Jerry, Tony, Terry, Sam Gray, Sue Ostholthoff; brother of 10.

HAMMER, Clara Libs, 83, St. Anthony of Padua, Clarksville, Jan. 8. Mother of Phyllis Wells; sister of Helen Welch; grandmother of two; great-grandmother of two.

HOLMAN, Lura, 68, St. Paul, Tell City, Jan. 18. Mother of Ella Jean Zuelly, Evelyn Fay Summers; sister of Norman Werner, Frank Isom, Ruby Lorene McCoy.

KISH, Irene Korbuly, 77, St. Matthew, Indianapolis, Jan. 9. Wife of Joseph Kish; mother of Joseph S., Eva Marie Kish; sister of Steve Korbuly; grandmother of two.

LAWLESS, Clara M. (Beaufait), 95, St. Matthew, Indianapolis, Jan. 6. Widow of William J. Lawless, mother of William G., Robert J., Donald Lawless, Patricia Baughman, Margery Glanzman; sister of Robert Beaufait, Kay Hunt; grandmother of 22; great-grandmother of 24.

LOCKE, Roberta Ruth, 83, St. Mark, Indianapolis, Jan. 9. Wife of Tom Locke; sister of Genevieve Brown.

McALLISTER, Mabel P. (McDaniel), 85, Holy Spirit, Indianapolis, Jan. 18. Mother of Peg Kleifgen, Mary Kirkman, James, John, Jerald, William McAllister; grandmother of 16; great-grandmother of 17.

MEUSER, Ann K., 79, St. Mary, Indianapolis, Jan. 18. Wife of Otto J. Meuser; mother of Winifred Jenkins, Philip K. Meuser; grandmother of four; great-grandmother of one.

O'BRIEN, Helen Kratochvil, 88, St. Mary's, New Albany, Jan. 14. Sister of Charles J. Kratochvil, aunt of J. B. Robey.

RISSELMAN, Howard H., 83, St. Gabriel, Connorsville, Jan. 19. Husband of Ann Risselman; father of David, Arnold Gene, Duane Risselman, Mary Paris; step-father of Rinda Louise Hubble, Cindy VanZant; brother of Charles, Kenneth, Hazel, Evelyn Risselman, Mabel Jones, Dorothy Lykins; grandfather of 11; great-grandfather of five; step-grandfather of 10; step-grandfather of six.

SHEPARD, Mary Irene, 95, St. Andrew, Richmond, Jan. 14. Mother of George Eckhart, Alma Cannon; grandmother of three; great-grandmother of 13.

SMITH, Joan A. (Maley), 66, Holy Spirit, Indianapolis, Jan. 2. Sister of Frank M., James J., David G. Maley.

STEINMETZ, Harold "Bud",

71, St. Bartholomew, Columbus, Jan. 15. Husband of Margaret Noppert Steinmetz; father of Sharon Harris, Caryl Brammer, Lynn Muir; brother of William Steinmetz, Joann Raterman, Mary Jane McCoy; grandfather of seven.

THORNTON, William P., 86, Our Lady of the Greenwood, Greenwood, Dec. 22. Husband of Maria R. (Reilly) Thornton; father of William P. Thornton, Maria McClain; grandfather of two; great-grandfather of two.

WILGUS, Merle C., 76, St. Andrew the Apostle, Indianapolis, Jan. 12. Husband of Regina Wilgus; father of James C. Wilgus, Kathy J. Clark, Beth Ann Karney; brother of Harold, John, Charles Wilgus, Mable Craig; grandfather of 10; great-grandfather of seven.

WOOLSEY, Marvin A., 70, Our Lady of the Springs, French Lick, Jan. 11. Father of Victoria Teagarden, Charles "Chuck" Woolsey; grandfather of 10; great-grandfather of six.

Franciscan Sister M. Dorothy Spaeth was 96 years old

Franciscan Sister Mary Dorothy Spaeth died on Jan. 13. She was 96 years old.

A Mass of Christian Burial was celebrated on Jan. 16 at the motherhouse chapel of the Sisters of St. Francis of Oldenburg.

Born in Cincinnati, Sister Dorothy entered the community in 1919 and professed her final vows in 1925.

Sister Dorothy taught at St. Michael, Brookville; Our Lady of Lourdes, Indianapolis and assisted in the motherhouse communications office. She also taught in Ohio and Missouri, retiring in 1982.

Sister Dorothy is survived by a brother Frank, a sister Marie Spaeth, and a step-sister, Mary Ann Klumper.

Franciscan Sister Clarence Kavanagh was teacher, author

Franciscan Sister Clarence Marie Kavanagh died on Jan. 22 at the age of 93. A Mass of Christian Burial was celebrated on Jan. 24 at the motherhouse Chapel of the Sisters of St. Francis, Oldenburg.

Born in Indianapolis, she entered the Oldenburg Franciscan Community in 1923 and professed her final vows in 1929.

Sister Clarence Marie taught at St. Mary Academy and Marian College in Indianapolis. Her subjects were Spanish, English, literature and writing. For 34 years, she was a librarian at Marian, where she received an honorary doctoral degree.

Her articles and book reviews appeared in national publications. She retired in 1982.

Sister Clarence Marie is survived by a brother, John Kavanagh.

Indiana Catholic Conference urges support of partial-birth abortion ban

By Brigid Curtis

At the close of the third week of the 1997 General Assembly, one of the most talked about legislative proposals is a statewide ban of partial-birth abortions.

Although there are several versions of the ban floating around the statehouse, the Indiana Catholic Conference (ICC) is supporting Senate Bill 61 authored by Indiana senator Patricia Miller (R-Indianapolis).

The ICC is urging state lawmakers to choose life by voting for the proposal for a number of reasons as outlined in the ICC position paper, which was recently presented to the Senate.

The ICC paper states that there are four primary reasons to endorse a partial-birth abortion ban. First, partial-birth abortion is never medically necessary, according to Dr. C. Everett Koop, former surgeon gen-

eral of the United States, as well as the mainstream medical community. Secondly, these abortions are more akin to infanticide than abortion because they clearly go beyond "terminating" a pregnancy to guaranteeing the result of a dead child. Thirdly, they endanger disabled children in the womb. Lastly, there is widespread national support for the ban, according to a recent Tarrance poll, which indicated that 71 percent of all Americans supported the federal ban that President Clinton vetoed in April 96.

Senate Bill 61, which is scheduled for a hearing on Wed. Jan. 29 in the statehouse, is expected to pass and then move to second reading on the Senate floor.

The ICC asks all voters to contact their senator and urge them to support Senate Bill 61: Senator/ (Name), Indiana Statehouse, Indianapolis, IN 46204. Senate Telephone Center: (800) 382-9467, or 317-232-9400.

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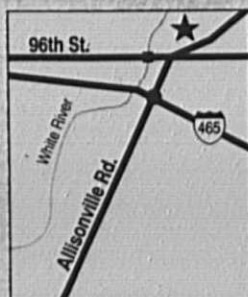
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The Catholic community of Knoxville seeks a high school principal who has a strong combination of Catholic Stewardship and educational qualifications. The position is for Knoxville Catholic High School, which has 381 students, a staff of 35, and is located within the Knoxville metropolitan area. This position will be available July 1, 1997.

Qualified applicants should have experience in secondary education, a master's degree in administration or curriculum, and be eligible for Tennessee certification in administration at the secondary level. Candidate must have a recognized history of stewardship within his/her community, including the contribution of time, talent, and treasure. This position offers a competitive salary along with an excellent benefits package.

A resume, transcript of college work, three professional references, and a letter of reference from your local parish priest should be sent to: Knoxville Catholic High School Search Committee, Catholic Schools Office, Diocese of Knoxville, P.O. Box 11127, Knoxville, TN 37939-1127.

Maintenance Person

The Roman Catholic Archdiocese of Indianapolis is seeking a maintenance person to be responsible for maintaining the facilities of one of its schools. Major responsibilities include preventative maintenance and annual inspection of mechanical equipment, electrical components, plumbing, and roof systems; general upkeep of the building; maintaining outdoor areas for safety; and performing other various duties as necessary.

Applicants must have a high school diploma or equivalent and have maintenance experience. Other requirements include knowledge of heating and some air conditioning, mechanical, and electrical systems; well-developed interpersonal skills; good common sense; strong verbal communication skills; self-motivated; and easily lift, carry, and/or push at least 50 lbs.

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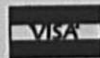
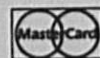


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