



The

Criterion

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February 27, 1998

Pope asks new cardinals to help guide church

VATICAN CITY (CNS)—Creating 20 new cardinals, Pope John Paul II asked them to help him guide the church to the year 2000 and beyond.

"I count on your support and your enlightened and expert advice for guiding the church in the last phase of preparation for the Holy Year," the pope told the new cardinals Feb. 21 as he formally inducted them into the College of Cardinals.

The next day during a Mass, he sealed their new relationship with him and with the Diocese of Rome by slipping a ring on the finger of each of the cardinals.

Among those joining what the pope described as "the senate of the church" were Cardinals Francis E. George of Chicago; J. Francis Stafford, former archbishop of Denver and president of the Pontifical Council for the Laity; and Aloysius M. Ambrozic of Toronto.

"The pope is a very warm person, and it is easy to be enveloped in his warmth and friendliness," said Cardinal George, just an hour after he walked up the stairs in front of St. Peter's Basilica to receive his red hat from the pope.

"I was facing the Holy Father and he had a very gentle smile," Cardinal Stafford said. In joining the College of Cardinals, he said, "I've been called again to say that Christ and his church are calling us to witness, even to the point of giving our lives."

With the newly red-clad prelates, the membership of the College of Cardinals rose to 165, 122 of whom are under the age of 80 and therefore eligible to vote in a conclave to elect a new pope.

The consistory, originally scheduled for the Vatican audience hall, was held in St. Peter's Square under sunny, spring-like skies to accommodate the more than 15,000 pilgrims and relatives celebrating with the new cardinals.

New Cardinal Alberto Bovone, head of the Congregation for Sainthood Causes, underwent emergency surgery in early February and was unable to attend the consistory. Pope John Paul sent his secretary of state, Cardinal Angelo Sodano, to Rome's Gemelli Hospital to give the new cardinal his red hat.

The oldest of the new cardinals was an 86-year-old Polish Jesuit, Cardinal Adam Kozłowiecki. As a young priest, he had been imprisoned by the Nazis in the Dachau concentration camp. After the war, he went to Zambia as a missionary and eventually became archbishop of Lusaka.

Although officially retired, he continues living and ministering at the small Mpunde Mission in Zambia in a simple house with an electric generator, but no telephone.

The most solemn moment of the consistory came as the pope handed the three-cornered hat, called a biretta, to each cardinal as he knelt before the pontiff.

The new cardinals were each assigned a church in Rome as a symbol that they were becoming members of the clergy of the Diocese of Rome and even more closely bound to the bishop of Rome, Pope John Paul.

Cardinal George's "titular" church is St. Bartholomew on Tiber Island. Cardinal Stafford received the church of Jesus, the Good Shepherd at Montagnola, in the southern part of Rome. Cardinal Ambrozic's Rome church is SS. Marcellinus and Peter, just a block from the Basilica of St. John Lateran.

In the jubilee preparation year dedicated to the Holy Spirit, the pope invoked on the new cardinals the gifts of the Spirit.

"Who more than them needs the abundant comfort of these gifts to complete the mission received from the



New Cardinal Francis E. George of Chicago receives the red hat from Pope John Paul II during the consistory ceremony in St. Peter's Square Feb. 21.

Lord?" the pope asked.

"Venerable brothers, may the Spirit Paraclete dwell fully in each one of you, fill you with divine consolation and allow you to be in turn consolers of those who find themselves afflicted, particularly members of the most harshly tried churches, the communities which suffer the most tribulation for the cause of the Gospel," the pope prayed.

During the consistory, as he did Jan. 18 when he announced the names of the new cardinals, the pope said he was reserving the names of two other cardinals "in pectore," or in his heart.

Cardinals are secretly named when for political or other reasons a public revelation of their identities could endanger them or their ministry.

"Venerable brothers, you have been created cardinals at the time when we are taking great steps toward the third millennium of the Christian era," the pope said. "You are called, in fact, along with the other members of the College of Cardinals, to help the pope in guiding the boat of Peter toward this historic horizon."

In the weeks following the consistory, the pope is expected to assign each of the cardinals to be members of one or two Vatican congregations or councils.

"You are called to be a visible sign of God's care for his people, imitating Christ, the Good Shepherd, who gathers around him in one flock all of humanity which had been dispersed by sin," Pope John Paul told them. †

Chosen and called

The assembly applauds the hundreds of catechumens who gathered around the sanctuary peninsula at St. Peter and Paul Cathedral Sunday afternoon for their presentation during the Rite of Election. The remaining parishes will bring their candidates and catechumens to the cathedral on March 1 at 2 p.m. and at 4 p.m. Archbishop Daniel M. Buechlein is scheduled to preside.



At left, Providence Sister Constance Kramer, parish life coordinator, reads the list of candidates from St. Ann Parish in Terre Haute who answered the call of continuing conversion. Vicar General Msgr. Joseph Schaedel, who presided, is flanked by Msgr. Larry Moran (left) and Father Rick Glinther.

Sr. Loretta Schafer dies Feb. 19 at The Woods

Providence sister was former chancellor, general superior of her congregation

by William R. Bruns

SAINT MARY-OF-THE-WOODS—Sister Loretta Schafer, former chancellor of the Archdiocese of Indianapolis and former general superior of the Sisters of Providence of Saint Mary-of-the-Woods, died Feb. 19 at Saint Mary-of-the-Woods, Ind. She was 80.

Sister Loretta was the first woman to serve as chancellor in this archdiocese and was one of the first to do so in the United States.

She was general superior of the Congregation of the Sisters of Providence from 1976 to 1981. She served as vice chancellor of the archdiocese from 1981 to 1989 and as chancellor from 1989 to 1991.

From 1992 to 1996, Sister Loretta was promoter of the cause for sainthood for Mother Theodore Guérin, who founded the Sisters of Providence of Saint Mary-of-the-Woods in 1840. Mother Theodore will be declared "blessed" by Pope John Paul II later this year. Beatification is the second in a three-step process to canonization.

Upon learning of the death of Sister Loretta, Providence Sister Diane Ris,

general superior of the congregation, said, "Sister Loretta was a strong woman of faith. Divine guidance was her source of wisdom. She listened to that inner voice of God and lived her life guided by God's counsel. We shall miss her presence in our lives."



Sr. Loretta Schafer, S.P.

Evansville Bishop Gerald A. Gettelfinger, Sister Loretta's predecessor as chancellor of the Archdiocese of Indianapolis, said, "Sister Loretta was a grand lady and a great mentor for me. Besides that, I came to have a great love for her as a woman of the church. I think of her often and apply many of her lessons in my own ministry."

Sister Loretta's successor as chancellor of the archdiocese, Suzanne Magnant, said that Sister Loretta paved the way for

her as chancellor. "By the time I arrived on the scene as the second woman chancellor," Magnant said, "folks at the Catholic Center and on various archdiocesan boards and committees were used to seeing a woman in the chancery. So Sister Loretta really helped smooth the transition to my ministry in the church."

"I'll always remember two things about Sister Loretta," Magnant continued: "her unbelievably meticulous organizational abilities and her sense of appropriateness about church matters."

"One tangible gift she left the archdiocese," Magnant said, "was the first ever administrators' manual that brought together all the archdiocesan administrative policies and procedures, pertinent canon law, and plain old common sense into one document. That manual was the beginning of a uniform approach to administration that we have continued to work on."

A Chicago native, Sister Loretta (formerly Sister Michael) entered the Sisters of Providence in 1935 and professed perpetual vows in 1943. She was a chemist with a doctorate from the University of Notre Dame.

From 1938 to 1959, she taught in schools in Illinois, Indiana and Massachusetts. In the Archdiocese of Indianapolis, she taught at St. Philip Neri

School in Indianapolis and at Our Lady of Providence High School in Clarksville.

She taught chemistry at Saint Mary-of-the-Woods College during the 1960s. She also served as dean at Providence College, Taiwan, from 1967 to 1968 and was assistant principal at Providence-St. Mel School in Chicago in 1970. She was co-provincial of the congregation's St. Joseph Province in Park Ridge, Ill., from 1971 to 1976.

While serving as general superior, Sister Loretta and members of the congregation's general council continued the Cause for Mother Theodore by commissioning Providence Sister Joseph Eleanor Ryan to complete historical research and compile a *Positio*, an in-depth account of Mother Theodore's life, work and writings. The *Positio* was presented to the Congregation for the Causes of Saints in Rome and, after it was approved by Vatican officials, Mother Theodore received the title "Venerable" in recognition of a virtuous life lived to a heroic degree.

Sister Loretta is survived by two sisters, Peggy Szarmack and Dorothy See.

The Mass of Christian Burial was celebrated Feb. 24 in the Church of the Immaculate Conception at Saint Mary-of-the-Woods. Evansville Bishop Gerald A. Gettelfinger presided. †

St. Joseph sister is new president of Saint Mary-of-the-Woods

SAINT MARY-OF-THE-WOODS—For the first time in the 158-year history of Saint Mary-of-the-Woods College near Terre Haute, a member of another women's religious order will serve as its president.

The Sisters of Providence announced Feb. 14 that St. Joseph of Carondelet Sister Joan Lescinski of St. Louis, Mo., has been named the 14th president of the nation's oldest Catholic liberal arts college for women.

Currently vice president for academic affairs at Fontbonne College in St. Louis, Sister Joan was chosen to head the school by the college's board of trustees and members of the Corporation of the Sisters of Providence.

A national search began last year when Providence Sister Barbara Doherty, the current president, announced her plans to retire on June 30, 1998, after 15 years in this leadership position.

"The college appreciates and loves Sister Barbara, and we could not have asked for a better leader over the 15 years she has been with us," said Carmen Piasecki of South Bend, chair of the college's board of trustees. "She has admirably ensured the continuing strength of the college's mission while also moving the college forward with the

times."

Acknowledging the college's historic decision to break with tradition by selecting a president who is not a Providence sister, Piasecki said, "The Sisters of Providence insisted that we choose the most qualified person for the position. Change always can be looked at as difficult. I think in this process we learned that change also can be healthy."

Piasecki said the Sisters of Providence and members of the board of trustees are looking forward to working with the new president.

"Sister Joan's strength is in her academic background, her administrative background, and her ability to articulate what she sees as best for the college now and for the future," Piasecki said. "She will be able to take our long history and strong tradition and continue Saint Mary-of-the-Woods' commitment to Catholic higher education for women."

Sister Joan holds a Ph.D. in English literature from Brown University, as well as baccalaureate and master's degrees in the same field from the College of St. Rose

in Albany, N.Y. She also has studied at Oxford and Cambridge universities.

Prior to assuming the Fontbonne presidency in 1993, Sister Joan served as associate dean of academic affairs and professor of English at Avila College in Kansas City, Mo. She also served as a faculty member and chair at the College of St. Rose.

Sister Joan is a member of the boards of departmental trustees for Avila College, Kenrick-Glennon Seminary in St. Louis, and the College of St. Rose. She is a past board member of Fontbonne College. †

Official Announcement

Effective Feb. 16, 1998

Rev. J. Patrick Mercier, currently associate pastor of St. Barnabas, Indianapolis, granted a leave of absence.

The above announcement is from the office of the Most Reverend Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis.



Sr. Joan Lescinski, C.S.J.

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Pro Ecclesia et Pontifice Award Recipients

Woman dedicates her life helping the needy

By Susan Etter

JEFFERSONVILLE—It was 26 years ago that Marie Robertson vowed to do the Lord's work.

At the time, she was a nurse teaching people how to help brain damaged children at the University of Louisville in Louisville, Ky.

"I prayed through the Blessed Mother that if the Lord would send me a little girl I would quit my job and go to work for him," Robertson said.

It was 26 years ago that she and her husband, Merle Robertson, received their daughter, Dee. The Robertsons who have been married for 45 years also have a son, Bob.

"The Lord send me a little girl when she was 2-days-old and now, I am still working for the Lord," she said.

And it was for her work that this member of Sacred Heart Parish in Jeffersonville was given the *Pro Ecclesia et Pontifice* award, a papal honor recognizing service to God, the church and the pontiff. She was among seven archdiocesan Catholics recognized by Archbishop Daniel M. Buechlein during ceremonies at St. Peter and Paul Cathedral in Indianapolis on Jan. 18.

Robertson established "The Lord's Pantry," a food distribution program for the needy in southern Indiana. For several years, she furnished Haven House, a shelter for homeless individuals.

She makes her rounds daily driving a large truck delivering food, clothing, appliances and furniture to the needy in southern Indiana.

Every day starts out the same: 8 a.m. Mass at St. Augustine Parish in Jeffersonville, followed by breakfast at a local fast-food restaurant. And then she

goes out to feed and care for those who live on the streets.

"By then, the Lord has sent me somebody that needs help, and before the day is out, the help comes," Robertson said.

She said helping the needy is not something that she does alone. She has help from many volunteers.



Marie Robertson

"Marie doesn't do all this, I am telling you that the Lord does this. I am just a vessel," she said.

On one occasion, a man came up to her on the street and held out his hand as if he were going to shake her hand.

He gave her a rather large amount of money and told her that she had helped someone he knew and she was to take this money and help another.

A local tire company keeps new tires on her truck, while another man takes care of vehicle repairs free of charge. Some of the funding for her ministries to the needy come from a farm she and her husband own in Seymour. Local parishes and churches take up regular collections for her mission. An anonymous person sends her money each week.

"It's like the Lord sends it—it's an angel who sends it," Robertson said.

Through her years of helping the needy, Robertson has many stories, or as she sees it, "I have too many stories."

Her true reward, she says, comes from the blessings she receives while helping the needy.

Five years ago, she recalls working with a young man who was sent to her by the local police department. He was fulfilling a community service requirement. This young man, she said, was a hard worker with very long hair and an earring. One day she slipped a free haircut coupon in his pocket. Upon finding this, he told her she was just like his mother.

Robertson later received a letter from the young man. Inside the letter was his earring and he wrote "I got a haircut and I am going home."

Later that year, a man and a woman in a car flagged her down and told her to pull over. She pulled over, and the man asked her if she was Marie.

The man pulled out a checkbook and said, "How much do I owe you? For four and a half years we tried to get our son to come home and run our family business, and you worked with him for three or four months and sent him home."

Robertson said the man, his wife, she and the volunteers were crying.

"I told him I could use every penny he had in that checking account, but I couldn't take a penny, because he had just given me the blessing that I needed."

She told the man to take the money back with him to Illinois and make a donation to the needy in his hometown.

On the other end of the spectrum of her work, Robertson said she has

received many, many blessings from those she has helped.

Several years ago, a few days shy of Christmas, while she and another volunteer were sorting clothes at Santa's Workshop, which houses toys, food and clothing at Sacred Heart Parish, the local sheriff paid her a visit. He told her about a family in the community that would not be having Christmas.

Robertson and another volunteer went to the family's home. She said the father had cancer and was lying in a bed without sheets. The room was heated with a wood stove. Two potatoes were in the cupboard. A small Christmas tree stood with ornaments made from pictures that were cut out of the newspaper.

"The lady was in tears," Robertson said.

After seeing what the family needed, Robertson and a volunteer returned with food, clothing and toys for the children. As they were leaving the house, she looked back and saw that "the kids were on their knees thanking God that he didn't forget them on Christmas."

She believes that every time she helps someone she is helping the Lord and that her true reward will come when she lays down for her final rest.

"We are waiting for the Lord to come, but in the meantime, we have got to do what we can to be prepared, and so that's why I am out here working," Robertson said.†

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Editorial

Ashen crosses call us to conversion

"Turn away from sin and be faithful to the Gospel."

With these words, many Catholics are marked with ashen crosses each year on Ash Wednesday. With the sign of our Lord's suffering and triumph marked on our foreheads, we strive each Lent to do penance and to live more fervently his call to discipleship.

Following in the footsteps of the Lord Jesus entails turning away from sin. The *Catechism of the Catholic Church* states quite clearly: "Sin is an offense against God. . . . Sin sets itself

against God's love for us and turns our hearts away from it. . . . Sin is thus love of oneself even to contempt of God" (#1850). If sin keeps us away from God, the power of the passion and death of Jesus Christ is the perfect offering for the forgiveness of our sins. On the cross, Jesus bears our iniquities and is pierced for our offenses (cf. Isaiah 53:4-6). The cross of Jesus, traced in ashes on our foreheads, represents "the source from which the forgiveness of our sins will pour forth inexhaustibly" (#1851). The cross of Jesus is our greatest hope, our most profound consolation.

In inviting Catholics to receive the sacrament of penance and reconciliation more frequently during the Journey of Hope 2001, Archbishop Buechlein is sounding a call to conversion of heart. Through this sacrament, we have the

opportunity to acknowledge humbly and with a contrite heart the particular ways we have sinned against God. Through the counsel of the confessor, who acts in the person of Christ, we hear the words of forgiveness that bring joy and consolation to our hearts. Through the words of absolution, the power of the cross of Christ is applied to our own souls, we are reconciled to God and to the church, and we are given the gift of grace as a help to our growth of holiness. By performing our penance, we offer thanks for the

immense gift of the Lord's forgiveness and love.

"The cross of Jesus is our greatest hope, our most profound consolation."

"The way of perfection passes by way of the Cross" (#2015).

Throughout the Lenten season may we be mindful that our very identity as Catholic Christians is marked by the sign of the cross. May we turn to the Lord regularly through the sacrament of penance and reconciliation and thereby acknowledge that only through his love poured out on the cross are our sins forgiven, and only through his grace breathed forth in the Resurrection is the path to heaven opened to us. †

(Father Daniel Mahan, pastor of St. Luke Parish in Indianapolis, is a member of the editorial committee of the Board of Directors of Criterion Press, Inc.)

Seeking the Face of the Lord

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



All of us are the Archdiocese of Indianapolis

We call it "Legacy of Hope from Generation to Generation." By now you know that our archdiocese is undertaking a massive effort to address the opportunity we have, in our 151 parishes and missions, to face the challenge of growth in our 39 counties. This historically first archdiocesan-wide campaign is happening in two cycles, 60 parishes in the spring and 80-some in the fall. In this campaign, 60 percent of a parish's goal stays in the parish for capital and endowment purposes.

Forty percent of a parish's goal is designated for the larger mission of the archdiocese. You will receive ample information about these larger needs as the parish campaigns proceed, but a few examples might be helpful.

Suffice it to say that to start new parishes and new schools is a large challenge, and the archdiocese has never had a capital reserve fund for this purpose. The archdiocese also needs endowment funds to pay for the education of future priests and to take care of retired priests. We also need to fund lay ministry. The list is much longer!

"I wouldn't give a penny to the archdiocese." "I wouldn't send a dollar to Indianapolis!" These are not infrequent comments of Catholics who live in some of the parishes and deaneries outside Marion County.

"We won't send a dime downtown" can be heard in the see city, Indianapolis.

Reasons for these comments vary, and they are familiar. (I experienced the same attitude in the Diocese of Memphis, and I know they tend to be universal issues in the church.)

Of course, some (very few) among us look for reasons not to support the church or any other cause financially. There can be a tinge of selfishness in any of us, but I believe there are more prevalent reasons.

First, there is a misconception of who or what the archdiocese is. A lot of people speak of the offices on North Meridian Street in Indianapolis as "the archdiocese." I keep saying "We, all of us, are the Archdiocese of Indianapolis." No parish could exist independently of a diocese or archdiocese. No parish is an island unto itself. Nor is a diocese simply a federation of independent parishes. More importantly, the mission of a parish extends beyond its boundaries. There is a mission to people beyond the members of any given parish. All parishes of a diocese share a responsibility for evangelization to the "unchurched,"

for example. Consider the foreign missions and consider our home missions to the unchurched. Parishes also share the challenge of educating future pastoral leadership.

Parochialism is a natural tendency because the needs of any thriving parish are overwhelming. But we cannot allow this tendency to prevail. Nowhere in the Scriptures does it say that we exist merely to take care of our own. It is understandable that communities rather far removed from the see city of Indianapolis would feel "cut off." This is especially true of communities that do not relate even to the secular means of communication, e.g., television and radio stations and print media in Indianapolis. Cincinnati, Louisville, Evansville become the natural focus of communication. This is one of the reasons we want our Catholic weekly, *The Criterion*, in every home as a major means of communication about our common faith and our local church.

Then there are fallacies abroad. For example some say "all the money goes to Indianapolis." Not true. But yes, a lot does stay in the area because there are hundreds of thousands of people in the metropolitan area, compared to the population distribution in other areas. We are trying to increase our resources so that larger portions of the pie can be shared more generously.

"The archbishop never comes to our parish." Not true. There are less than a handful of parishes that I have not visited and that is so only because I have yet to be invited.

Two weeks ago, the Archdiocesan Pastoral Council spent the greater part of a day reflecting on the meaning of Christian stewardship as a vital part of the mission of the archdiocese. It is not only about money, necessary as money is to do God's work. We are talking about sharing time and talent as well. We were introduced to "the tragedy of the commons" factor. "What belongs to all of us sometimes belongs to none of us." When everybody is an owner there is a tendency to let "so and so" take care of it.

The council spent time asking how we can encourage a greater sense of ownership both in the mission of our parishes and in the larger mission of the archdiocese. Communication and invitation are crucial. And so we will seek better ways to tell our shared story and our shared responsibility. †

Archbishop Buechlein's intention for vocations for March

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

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Buscando la Cara del Señor

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



Todo nosotros somos la Archidiócesis de Indianápolis

L o llamamos "El Legado de Esperanza de Generación a Generación". Ya sabes que nuestra archidiócesis está emprendiendo un esfuerzo grande para aprovechar la oportunidad que tenemos en nuestras 151 parroquias y misiones para enfrentar el desafío del crecimiento en nuestros 39 condados. Esta campaña es la primera en la historia de la archidiócesis y está tomando lugar en dos ciclos, 60 parroquias en la primavera y aproximadamente 80 en el otoño. En esta campaña el 60 por ciento de la meta de una parroquia queda en la parroquia para propósitos de la capital y dotación.

El cuarenta por ciento de la meta de una parroquia está designada para la misión más grande de la archidiócesis. Recibirás información amplia sobre estas necesidades más grandes cuando la parroquia proceda con la campaña, pero unos ejemplos pueden ser útiles.

Baste decir que el comienzo de parroquias nuevas y de escuelas nuevas es un desafío grande, y la archidiócesis nunca ha tenido un fondo de reservas de capital para este propósito. La archidiócesis también necesita fondos de dotación para pagar la educación de los sacerdotes futuros y para cuidar a los sacerdotes jubilados. También necesitamos consolidar el ministerio lego. ¡La lista es más larga!

"Yo no le daría un centavo a la archidiócesis". "Yo no le enviaría un dólar a Indianápolis!" Estos no son comentarios poco frecuentes de católicos que viven en algunas de las parroquias y áreas geográficas de la iglesia fuera del condado de Marion.

"Nosotros no enviaremos diez centavos a la iglesia en el centro," es una frase que se puede oír en el sede de la archidiócesis, Indianápolis.

Las razones por estos comentarios varían, y son familiares. (Experimenté la misma actitud en el Diócesis de Memphis, y sé que tienen la tendencia de ser asuntos universales de la iglesia.)

Claro, algunos (muy pocos) de nosotros buscamos razones de no apoyar la iglesia económicamente, o cualquier otro caridad. Puede haber un dejo de egoísmo en cualquiera de nosotros, pero creo que hay razones más prevalecientes.

Primero, hay un concepto erróneo de quien es o lo que es la archidiócesis. Muchas personas hablan de la oficina en la calle de North Meridian en Indianápolis como "la archidiócesis". Sigo diciendo que "Todos nosotros somos la Archidiócesis de Indianápolis". Ninguna parroquia podría existir independientemente de un diócesis o archidiócesis. Ninguna parroquia es una isla sí misma. Ni es un diócesis simplemente una federación de parroquias independientes. Además, la misión de una parroquia se extiende más allá de sus límites. Hay una misión más allá para los miembros de cualquier parroquia. Todas las parroquias de un diócesis comparten

la responsabilidad de evangelizar a los sin iglesia, por ejemplo. Piensa en las misiones extranjeras y nuestras misiones domésticas a los sin iglesia. Las parroquias también tienen juntas el desafío de educar a las personas que guiarán la iglesia en el futuro.

Lo provinciano es una tendencia natural ya que las necesidades de cualquier parroquia próspera son enormes. Pero no podemos dejar que esta tendencia prevalezca. En ninguna parte en las Escrituras está escrito que existimos meramente para cuidar a nosotros mismos. Se puede entender que las comunidades que están bastante lejos de Indianápolis, el sede de la parroquia, sentirían "cortadas". Esto es aun más cierto para las comunidades que no relatan a los medios de comunicación secular, ej., estaciones de televisión y radio y los diarios de Indianápolis. Cincinnati, Louisville, Evansville se cubren el enfoque natural de comunicación. Esto es otra razón que queremos que nuestro periódico semanal católico, *The Criterion*, esté en cada hogar como un medio de comunicación sobre nuestra fe común y nuestra iglesia local.

Entonces hay falacias en el extranjero. Por ejemplo algunos dicen "todo el dinero va a Indianápolis". No es verdad. Pero sí, mucho queda en el área porque hay miles de personas en el área metropolitana, en comparación a la distribución de la población en otras áreas. Tratamos de aumentar nuestros recursos de manera que se pueda compartir generosamente porciones más grandes del pastel.

"El arzobispo nunca viene a nuestra parroquia". No es verdad. Hay menos de un manojo de parroquias que no he visitado y solamente porque todavía no se me invita.

Hace dos semanas, el Archdiocesan Concilio Pastoral pasó la parte más grande de un día reflejando en el significado de mayordomía cristiana como una parte vital de la misión de la archidiócesis. No es solamente sobre dinero, sino dinero necesario para hacer el trabajo de Dios. Estamos hablando de compartir tiempo y talento también. Nos introdujeron a "el factor de la tragedia de las personas comunes". "Lo que pertenece a todos nosotros a veces no pertenece a ninguno de nosotros". Cuando todos son dueños, hay la tendencia de permitir que éste o el otro lo cuide.

El concilio pasó tiempo preguntando cómo podemos alentar el mejor sentido de propiedad ambos en la misión de nuestras parroquias y en la misión más grande de la archidiócesis. La comunicación e invitación son cruciales, y entonces buscaremos maneras mejores de decir nuestros cuentos compartidos y como compartir nuestras responsabilidades. †

Traducción: Language Training Center, Indianápolis

Las intenciones vocacionales del Arzobispo Buechlein para marzo

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

Letters to the Editor

Acceptance, practice

That which we accept we are likely to practice, including abortion and politics.

Clarence Bezy
Georgetown

Give up gas for Lent

The ultimate protest for peace in the Middle East is "give up gasoline for Lent." The Catholic Church could take charge of this whole thing by Ash Wednesday by stopping the oil or arms money as millions of Catholics turn off their automobiles. The least we could do is encourage our fellow believers to not drive to church next week. Just imagine the news stories of empty parking lots and full pews! Why it would be like St. Mary's, where people don't leave early!

Ronald P. Cooper
Indianapolis

NFP classes at Seymour

I read with interest Dan Conway's editorial (*The Criterion*, Feb. 13) on church teaching and *Humanae Vitae*. I could not agree more with his statement, "The challenge we face as Catholics and as Americans is to find authentic ways to bridge this gap — for our own good and for

the health of our nation."

This made me wonder why we don't hear more about Natural Family Planning (NFP) as one of the gifts to married couples and families to help us live the sacrament of marriage according to God's law. NFP has been the bridge that has helped me understand God's plan and the teaching of the church. As a result, it has given me a deep appreciation of the beautiful way God has designed my wife and our mutual fertility.

As far as organizations promoting NFP, the Couple to Couple League (P.O. Box 111184, Cincinnati, Ohio 45211, 513-471-2000, www.ccl.org) seems to be the leading authority on NFP within the context of church teaching. They offer an impressive array of materials to help couples build healthy marriages through the practice of natural family planning.

A four-class series on NFP will be offered at St. Ambrose Parish Center in Seymour, Ind., on March 22, April 19, May 24, and June 14 from 2 to 4:15 p.m. Dale and Monica Siefker will be teaching and are certified by the Couple to Couple League. To register, or for more information, call: Dale and Monica Siefker, 812-522-3809, or Mark and Monica Luehrmann, 812-546-5811.

Mark Luehrmann
Hope

Be Our Guest/Bob Meaney

New directory discusses formation of catechists

Last in a series

Having situated the catechesis in the mission of the church to evangelize and make disciples of all, the *General Directory for Catechesis* (GDC), Parts One through Four, spell out the nature, content, pedagogy and those to whom it is addressed. Part Five centers on the local church: the diocese, the parish and the home. It also gives special attention to the formation of catechists.



Bishops have primary responsibility for catechesis — especially in being the "herald of faith" and the "authentic teacher," but also in ensuring the "effective priority" of catechesis, ensuring catechists are adequately prepared for their task and establishing an articulate and coherent program in the diocese. Certainly Archbishop Daniel M. Buechlein, in his homilies, columns in *The Criterion*, and in the Catholic schools and faith-formation strategic plans has given priority to catechesis in our archdiocese.

The diocese has responsibilities such as coordinating the training and activities of priests, religious and laity involved in catechesis, especially in the Rite of Christian Initiation of Adults; religious education programs; Catholic schools; catechetical institutes; and families; and to help the entire community see its responsibility in initiatory and ongoing catechesis.

Pastors are called to foster a common responsibility for catechesis; they and those they delegate (e.g., Directors of Religious Education) plan for catechesis, promote the ministry of catechist, and connect the parish goals with the diocesan vision.

Religious congregations have performed tremendous roles in catechesis — especially in Catholic schools, evangelization of the most abandoned of people, and in adult catechesis. Their charisms are particularly appreciated in the local church.

Parents are the formers of faith in children through personal witness, explanation of family and church traditions, praying with children and involving their children

in parish catechetical programs. Parents should expect personal assistance from their parishes through meetings assisting families in spirituality and adult catechesis.

Lay catechists respond to the call of baptism. This response can take place over a limited period of time or on a purely occasional basis — it can also be a long and publicly recognized commitment. In the United States, where there is a call for a "new evangelization," the response of catechists for youth, young adults and adults becomes indispensable. There is also a need for catechists of children, the elderly and the marginalized.

Section Two of Part Five upholds the priority of the ministry of the catechist and the need for catechist formation. Catechists need to have ongoing formation to help them communicate the Gospel message and to lead others to Jesus Christ. Catechists need to be primary evangelists who have a deep personal faith, who clearly identify with the universal, diocesan and parish church, and who also have a great social sensitivity.

Catechist formation should assist the catechist in developing a mature faith. Catechists must have an understanding of the unfolding of salvation history in Scripture, and the Tradition of the church. They must know in detail the creed, the liturgy, the moral life of believers and Christian prayer. Catechists need to understand the human person, know the elements of developmental psychology and the social culture. They also need to know various ways of facilitating growth in faith.

The document concludes by outlining the responsibilities of the diocesan religious education office to develop a plan to assist parishes and catechetical leaders with personnel and curriculum issues, as well as with material resources to accomplish the ministry of catechesis.

The new directory is offered to bishops, pastors, administrators and catechists to encourage service in catechesis. May God grant that it will do such a work in our archdiocese. †

(Bob Meaney is the associate director of Catholic education for religious education, administrative personnel and catechists for the archdiocese.)

Check It Out . . .

St. Lawrence Parish in Indianapolis will host a parish mission March 3, 4, and 5 at 7 p.m. For those who cannot attend evening services, there will also be a morning session March 5 from 9:30 a.m. to 11:30 a.m. Precious Blood Sister Maureen Mangen and Father Keith Hosey, a diocesan priest from the Lafayette Diocese are the presenters. The three-evening mission will offer prayer, music, Scripture, sharing and para-liturgical services. The last evening will be a eucharistic celebration. Babysitting is provided. Those who are interested may call Dr. Kathleen Barlow at 317-543-4925.

Oldenburg Academy in Oldenburg will host its **11th Madrigal Dinner**, March 8 and March 9 at 6:30 p.m. Participants will experience dinner and several forms of entertainment typical of Renaissance times in England. Tickets are \$20 for adults and \$10 for children under six. For reservations call 812-934-4440.

The adult formation team at St. Malachy Parish in Brownsburg will host **Indianapolis news-anchor, Anne Ryder of Channel 13**, to speak about her visit with Mother Teresa of Calcutta March 6 at 7:30 p.m. inside St. Malachy Church,

326 N. Green St., in Brownsburg.

"Living the Joyful, Sorrowful, and Glorious Mysteries of Life," a **women's Lenten retreat**, will be offered March 6 through March 8 at Fatima Retreat House, 5353 East 56th Street in Indianapolis. The cost is \$110 per person. Information: 317-545-7681.

The adult catechetical team at St. Bartholomew Parish in Columbus will sponsor an explanation of the **"Whys, Whats, and Hows of the Annulment Process,"** March 9 from 7 p.m. to 9 p.m. in the St. Columba Oratory, 3410 Heritage Road in Columbus. Presenters from the archdiocesan Office for Youth and Family Ministries and the Metropolitan Tribunal will be present. The workshop is free. For more information call Dave Harpenau at 888-348-7449 or Marilyn Hess at 800-382-9836.

A **Charismatic Retreat for men and women** will be held March 13 through March 15 at Mount St. Francis Retreat Center in southern Indiana. Information: 812-923-8817.

Saint Meinrad School of Theology Continuing Education, will present

"Developing a Spirituality for Lay Ministry," March 4 from 9 a.m. to 3 p.m. in the Newman Conference Center. Benedictine Father Matthias Neuman, a well-known author and speaker is the presenter of the workshop that will be a Lenten prayer/study day for lay ministers and all who are interested in lay ministry. The cost is \$40 per person and includes lunch. The cost for parish teams of five or more is \$120. Advance registration is requested. Information: 812-357-6599 or 800-730-9910.

"Home-based Communities—Church of the Past, Church of the Future," a two-Saturday seminar focusing on a study of the spiritual basis and the historical and present day significance of small Christian communities (home-based communities) will be held on March 7 and March 14. The location of the meetings is at St. Luke Church, 7575 Holliday Drive East, in Indianapolis. Each meeting begins at 8:15 a.m. and concludes at 2 p.m. For more information call Marty or Lorita Doucette at 317-251-1815.

Brebeuf Jesuit Preparatory School in Indianapolis will host its **16th annual "Be-Bop Bistro,"** fund-raising dinner and silent auction, March 14 from 6 p.m.

The event is sponsored by the Brebeuf Jesuit Mothers Association. Tickets are \$75 per person. For more information call Priscilla Austgen at 317-843-1246.

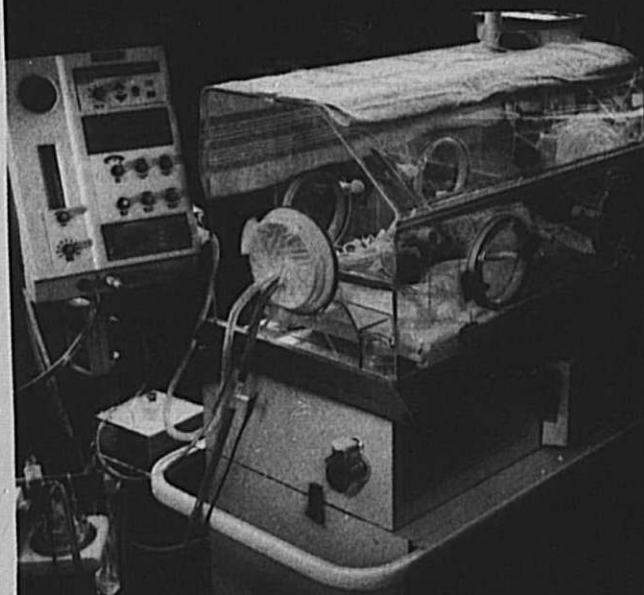
A **Natural Family Planning class** will be held March 1 from 9 a.m. to noon at St. Louis School in Batesville in room B-16. There is a \$25 fee for books and materials. For reservations call 812-934-3338 or 812-934-4054.

A **"Lenten Scripture Reflection"** will be held on Thursdays during Lent at 1 p.m. beginning Feb. 26 in the rectory at St. John Parish in downtown Indianapolis. The discussion will last about 45 minutes. For more information call 317-635-2021.

Girl Scouts and Boy Scouts are invited to the archdiocesan retreat to be held April 4 at Camp Belzer in Indianapolis. The day begins with registration at 8 a.m. and concludes at 4 p.m. The cost is \$4 and includes a patch, activities, and lunch. The deadline to register is March 8. For more information call your local scout leader or Terri Bradley at 317-887-1624 or Paul Zinser at 317-887-1999.

An eight-week Spanish class for parish leaders, called **"Pastoral Spanish,"** will begin on March 2 at 1-3 p.m. at the Hispanic Center, located in the Catholic Youth Organization Building, at 580 E. Stevens St., Indianapolis. The classes will be on Monday and Wednesday each week. The teacher is Yolande Ortiz. The cost is \$150. A similar eight-week class on Tuesdays and Thursdays from 6-8 p.m. for all who are interested will begin in April. Those interested may call 317-634-5022. †

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Fr. Mark O'Keefe covers third part of catechism

By Margaret Nelson

Benedictine Father Mark O'Keefe's "Life in Christ" presentation on the new *Catechism of the Catholic Church* brought 130 religious leaders and educators from central and southern Indiana to the workshop in Columbus on Feb. 18.

"Our Vocation: Life in the Spirit" was the morning topic and "The Ten Commandments" was discussed in the afternoon sessions.

Father Mark's training and experience as a Saint Meinrad educator and moral theologian was obvious in his coverage of the materials.

The president-rector of Saint Meinrad School of Theology distributed a paraphrased summary of Part Three, Section One and, in the afternoon, Part Three, Section Two, from the catechism.

He explained that human beings are created in the image of God. "Beyond that, they are drawn into the life of Christ through baptism" and they reach their perfection in "beatitude"—the ultimate happiness that comes from being united with God. He said that that unity did not begin with laws but with finding "who we are as Christians and what God

is calling us to."

As he followed the "Our Vocation: Life in the Spirit" section in the catechism, he noted that we must have free choice and that our vocations depend on everyday decisions and actions. He said our passions are meant to be used to direct our lives to friendship with God.

Father Mark said that God has given us consciences—which we are responsible for forming well—to guide us in making the right choices and those choices are strengthened by habitually doing good. Attainment of our life's vocation confronts the reality of sin. But, he noted that "sin gets in the way. There is an element of selfishness in each of us."

Father Mark outlined Chapter Two in a similar way, showing that the journey to God is communal and that the attainment of individual good requires that we be concerned with the common good and with justice.

In Chapter Three, he showed how living our vocation requires God's constant assistance, with the help of his natural and revealed law. Participation in the life of the church can promote, guide and empower us in our vocations.



Benedictine Father Mark O'Keefe discusses "Life in Christ" during a Feb. 18 archdiocesan-wide workshop for 130 religious educators on the *Catechism of the Catholic Church*.

In covering Section Two, Father Mark pointed out that following the commandments is a response to what God has done in creating, loving and redeeming us. And the response is aimed at the attainment of beatitude, or unity with God.

He said that the catechism places the

discussion of the Ten Commandments within the context of the twofold command to love God and to love neighbor. "Jesus' ministry made clear that the law serves, not the other way around."

"In Jesus, we see the totality of God's love for us ... Our response has to be total as well," said Father Mark. He called the commandments "tools to help us know what it means to do the loving thing."

"Love ought to fill our lives so much," he said, "that living all of the commandments ought to be brought together in our love of God."

After each of Father Mark's presentations, the participants formed small groups to discuss questions raised by that section of the catechism.

The workshop, the third in a series of four reflections on the new *Catechism of the Catholic Church*, was sponsored by the archdiocesan Office of Catholic Education. †

Penance services scheduled for Lent

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

Batesville Deanery

March 11, 7:30 p.m. at Immaculate Conception, Aurora
March 22, 2 p.m. at Immaculate Conception, Milhausen
March 22, 4 p.m. at St. Maurice, Napoleon
March 23, 7 p.m. at St. Louis, Batesville
March 24, 7 p.m. at St. Peter, Franklin County

Bloomington Deanery

March 5, 7 p.m. at St. Jude, Spencer
March 16, 7:30 p.m. at St. Agnes, Nashville
March 17, 7 p.m. at Christ the King, Paoli
March 19, 7 p.m. at St. Martin, Martinsville
March 20, 7 p.m. at Our Lady of the Springs, French Lick
March 25, 7:30 p.m. at St. Charles Borromeo, Bloomington

Connersville Deanery

March 18, 7 p.m. at Holy Family, Richmond
March 16, 7 p.m. at St. Bridget, Liberty
March 19, 7 p.m. at St. Mary, Rushville
March 23, 7 p.m. Holy Guardian Angel, Cedar Grove
March 26, 7 p.m. at St. Michael, Brookville

Indianapolis East Deanery

March 3, 7:30 p.m. at Little Flower
March 4, 7:30 p.m. at Holy Spirit
March 12, 7:30 p.m. at St. Thomas, Fortville
March 13, 7 p.m. at St. Mary
March 19, 7 p.m. at Holy Cross
March 22, 7 p.m. at St. Michael
March 24, 7 p.m. at SS. Peter and Paul Cathedral
March 24, 7 p.m. at St. Philip Neri

Indianapolis North Deanery

March 9, 7 p.m. at St. Matthew
March 18, 7 p.m. at St. Thomas Aquinas
March 24, 7 p.m. at Christ the King
March 24, 7 p.m. at Immaculate Heart of Mary
March 25, 7 p.m. at St. Pius X
March 26, 7:30 p.m. at St. Luke
March 26, 7 p.m. at St. Andrew

Indianapolis South Deanery

March 16, 7 p.m. at St. Roch
March 24, 7:30 p.m. at St. Mark
March 25, 7 p.m. at SS. Francis and Clare
March 26, 7 p.m. at Nativity

New Albany Deanery

March 18, 9:30 a.m. to 12 p.m. and 12:30 p.m. to 2 p.m. at Our Lady of Providence Jr./Sr. High School, Clarksville
March 18, 5:30 p.m. at St. Mary-of-the-Knobs, Floys Knobs
March 19, 9:30 a.m. to 12 p.m. and 12:30

p.m. to 2 p.m. at Our Lady of Providence

Jr./Sr. High School, Clarksville
March 19, 7 p.m. at St. Mary, Navilleton
March 21, 9 a.m. at St. Mary-of-the-Knobs, Floys Knobs
March 23, 7 p.m. for St. Francis Xavier, Henryville and St. Michael, Charlestown at St. Francis Xavier
March 26, 7 p.m. at St. Paul, Sellersburg
March 26, 7 p.m. at St. Joseph Hill, Sellersburg

Seymour Deanery

March 9, 7 p.m. for Our Lady of Providence Brownstown and St. Ambrose, Seymour, at St. Ambrose, Seymour
March 11, 7 p.m. at St. Patrick, Salem
March 13, 7 p.m. at American Martyrs, Scottsburg
March 15, 2 p.m. for Holy Trinity, Edinburgh and St. Rose of Lima, Franklin at St. Rose of Lima, Franklin

Terre Haute Deanery

March 4, 7 p.m. at Sacred Heart, Clinton
March 11, 7:30 p.m. at St. Joseph, Universal
March 22, 7 p.m. at St. Patrick, Terre Haute
March 26, 1:30 p.m. at St. Ann, Terre Haute
March 26, 7:30 p.m. at St. Benedict, Terre Haute
March 27, 5:30 p.m. to 7:30 p.m. and 7 p.m. to 8 p.m. at Sacred Heart, Terre Haute

Former minister, now Catholic, to offer seminar

Gerry Matatics, a former Presbyterian minister who is now a Catholic, will present a free all-day seminar on Saturday, March 7, at the Howard Johnson Inn, 1530 N. Meridian St., in Indianapolis.

Sponsored by the St. Athanasius (Indianapolis) Chapter of Una Voce International, the seminar will cover the following topics: "How to Keep Your Children Catholic," "The Biblical Basis of the Eucharist," and "Evolution: Fact or Fallacy?"

Matatics is professor of sacred Scripture and apologetics at Our Lady of Guadalupe International Seminary of the Priestly Fraternity of St. Peter in Scranton, Penn. †

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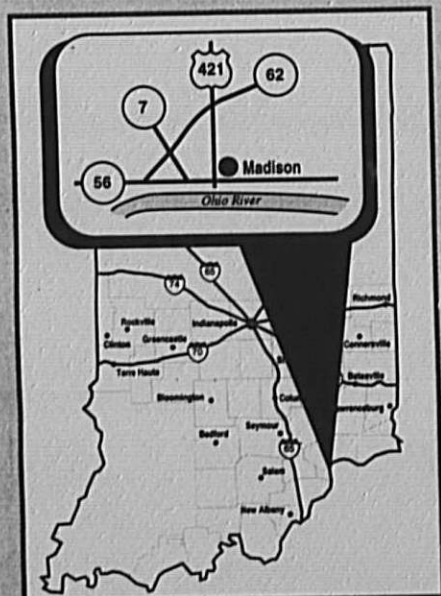
Prince of Peace Parish

Madison

Story by Susan Etter

Fast Fact:

Prince of Peace Parish in Madison was created in 1993 to include four local congregations which closed: St. Mary, St. Michael, and St. Patrick parishes in Madison, and St. Anthony Parish in China.



**Journey
of Hope
2001**

Stewardship is nothing new at Prince of Peace in Madison

MADISON—Stewardship is taught at an early age at Prince of Peace Parish in Madison.

The importance of sharing time, talent and treasure is taught in the religious education program as well as in the schools at the 980-household Prince of Peace Parish.



Fr. John Meyer

The elementary school, Pope John XXIII, and the high school, Shawe Memorial, are neighbors located on State Street in Madison. Both schools serve Catholic and non-Catholic students in the surrounding community.

The elementary school offers preschool through sixth grade.

Enrollment at the elementary school is 223 in the first through sixth grades, while there are 80 children in the preschool. There are 170 students enrolled in the high school, which includes the seventh through 12th grades.

The two schools have separate principals. Nancy McCabe is principal of Shawe Memorial; Benedictine Sister Anna Rose Lueken heads Pope John XXIII Elementary School. Larry Truax is the president of Prince of Peace Catholic Schools.

Truax explained that stewardship plays an important role in the day-to-day activities at the two parish schools.

"We work hard to involve the kids in the things that need to be done," he said. Various programs at the schools inte-

grate the elementary students with the high school students. Prayer Partners is one such program in which a high school student and an elementary student are paired up to pray together.

Cadet Teaching is also a collaborative effort. Through this program, Shawe Memorial High School seniors can sign up for a class that allows them to go to Pope John XXIII to assist the elementary teachers in their classrooms for a class period.

"It's been a great experience for the older kids because they get the opportunity to see firsthand what life is like as a teacher—and many of them are interested in doing that or are thinking about it as they leave," Truax said.

Truax believes the Cadet Teaching program teaches the high school youth responsibility and an understanding that they have to give back to the community.



Debbie Yingst offers a sewing demonstration to her class 8A student, Andrew Holm, at Shawe Memorial High School in Madison.

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Andrew Holm and Kelly Laskowsky, students in Debbie Yingst's 8A class at Shawe Junior/Senior High School in Madison, sew stuffed bunnies that will be donated to a local hospital for children in the emergency room.

"They have gifts they can share, so I think it is an important stewardship lesson," Truax said. He said the program also is an example for the elementary students. "They see this as something they might like to do later. I think it reinforces the idea that they have a role to play in the community and a responsibility to stewardship," he said.

Offering community service to the Madison community is also taught to the parish youth. The seventh and eighth grade students at Shawe Memorial High School participate in several community service projects. Recently Debbie Yingst's 7B class made a quilt to raffle, with the proceeds going to two local charities. Currently, students in Yingst's 8A class are sewing stuffed bunny rabbits to take to children who come into the emergency room at a Madison hospital.

John Stacier, co-chair of the time and talent subcommittee of the parish's stewardship commission, believes that when the youth participate in community service projects, they can get a better sense of ownership and responsibility for their world.

"I think it's critical that kids learn this in the schools and in the religious education program," Stacier said.

In past years, the parish youth, along with their pastor, Father John Meyer and other chaperones, have traveled to Oaxaca, Mexico, for a two-week mission trip. This June the group will go on a mission to serve others in Tohatchi, New Mexico.

Father Meyer said some 30 youth and adults have expressed interest in making the trip. For several years, blankets collected from the parish have been sent to Tohatchi schools by the parish's St. Vincent de Paul Society.

"This year we decided to tie it all together by going there on site with our youth ministry outreach," Father Meyer said.

Learning by example is another avenue that helps the youth at Prince of Peace Parish learn stewardship. Truax said Prince of Peace parishioners have not only volun-

teered their time and talents to the religious education program but have dedicated themselves. He added that people come back year after year to teach in the religious education program "to share their gifts with fellow parishioners in that way."

Parish volunteers are also present in the schools. "I can almost guarantee you that if you walked over to Pope John, in the cafeteria you would see a couple of paid staff and about five to six volunteers," Truax said.

These are parish volunteers who will show up in the cafeteria at about 8 a.m. and do not leave until 1 o'clock that afternoon.

Every day around 8 a.m., a small group of volunteers shows up at the Prince of Peace parish offices, located in the Catholic Community Center just down the street from the schools.

"They come to do whatever needs to be done," Truax said. Retirees, parents and grandparents are among these volunteers.

"It is incredible what people give," Truax said.

Stewardship is not something new at Prince of Peace Parish. Prince of Peace Parish was created in 1993 to include the congregations of four parishes: St. Mary, St. Michael, and St. Patrick parishes in Madison; and St. Anthony Parish in China. Each of the four parishes closed, and St. Mary Church is used by the newly-formed parish.

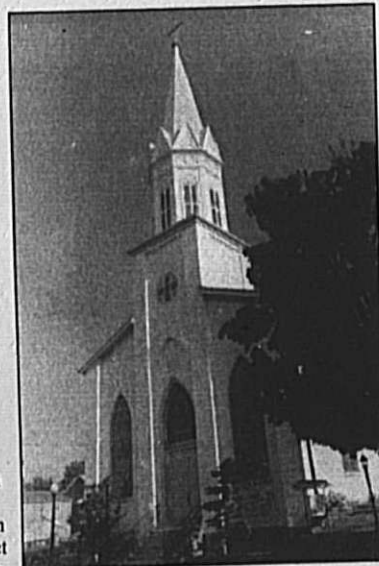
Father Meyer said that, at the time Prince of Peace was founded, the concern was using resources responsibly and understanding four churches weren't necessary to meet the needs of the Catholic community.

The parish is growing. After researching all the possible ways in which they could expand the present 450-capacity

church building located on Second Street, parish leaders decided that Prince of Peace Parish will need to construct a new building for worship.

Future plans call for a new church to be built on the grounds on State Street next to the schools and the Catholic Community Center. It is also in the plans to renovate the schools, which are being outgrown because of increasing enrollment.

"That's where we are as far as parish planning," Father Meyer said.†



Prince of Peace Church

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Prince of Peace, Madison (1993)

Address: 413 E. Second St., Madison, IN 47250

Phone: 812-265-4166

Fax: 812-273-3427

Church Capacity: 450 S

Number of Households: 980

Mission: Most Sorrowful Mother of God

Pastor: Rev. John Meyer

Pastoral Associate: Sr. Alice Marie Gronotte, OSB

Pastoral Minister: Joseph Seaver

Administrator of Religious Education: Sr. Alice Marie Gronotte, OSB

Youth Ministry Coordinator: Joseph Seaver

Music Director: Pam Devery

Parish Council Chair: Rick Grote

Parish Secretaries: Rosemary Dirksen, Mary Jo

Jankosky

President Prince of Peace Catholic Schools: Larry

Truax, 812-273-5835

Principal: Sr. Anna Rose Lueken, OSB

Elementary School: Pope John XXIII (P-6),

221 W. State St., 812-273-3957

Number of Students: 223

Principal: Nancy McCabe

Parish High School: Shawe Memorial (7-12),

201 W. State St., 812-273-2150, Fax: 812-273-6694

Number of Students: 170

Catholic Community Center: 305 W. State St.,

812-265-4166, Fax: 812-273-3427

Masses:

Saturday Anticipation — 6:00 p.m.

Sunday — 8:00, 11:00 a.m. (Sept.-May);

8:00, 10:00 a.m. (June-Aug.)



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Faith Alive!

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Hope is based on belief in God's providence

By Mary Miller Pedersen

What do country music and soap operas have in common? Each tells tale after tale about cheating hearts, broken dreams, plans gone wrong, and hopeless

situations. People relate to country music and soap operas because these relate to crisis and personal tragedy. None of us escapes pain, loss or disappointment of some kind in life, whether we live in affluence or poverty. Most people have been on the brink

of giving up hope, either with a child who has gone astray, a job that seems headed nowhere, a marriage partner who continually disappoints, or an illness that changes lives drastically.

Maybe that's why an interest in "coping" has become a modern American pastime. Bookstores and speakers' bureaus overflow with experts on coping with situations that appear hopeless.

The longest running of these resources on how to deal with life's negative side are the famous "positive-thinking" films, books, videotapes, cassettes and speakers. The power of positive thinking is based on our ability to overcome or overlook obstacles by modifying our own behavior and attitudes.

For Christians, however, hope adds up to much more than the power of positive thinking. Instead, hope is a firm belief in what we cannot see.

Hope isn't just a mental construct or a learned habit. Hope is a virtue. But hope is not just any virtue. It is one of three theological virtues, that is, virtues from God.

The virtue of hope goes beyond optimism alone or positive attitudes. Hope is based on a deep-rooted and time-tested belief in God's providence.

Hope isn't based on our own power to change our attitudes, but on the covenant God made with us.

The Letter to the Romans says it well: "Hope does not disappoint us, because God's love has been poured into our hearts by the Holy Spirit who has been given to us" (5:5).

We hope that our child's addiction will be healed, that our friend's home will be spared in the brush fires, or that our sister's husband will find a job.

We hope about these ordinary everyday events because God is involved intimately in our everyday lives.

The Spirit of God fuels the fire of hope in our hearts when things look dark. When we look at Scripture, the family of God's "family album," there is story after story about God's faithfulness and God's power to overcome our limitations.

Moses, who was minding his own business just trying to keep his father-in-law's sheep safe and well fed, was called by God to lead a nation of people. What an unexpected challenge for Moses!

"Who am I that I should go to Pharaoh?" was his response. But God was with him through every frog- and fly-bitten plague. "Hoping against hope, he believed and thus became the father of

many nations" (Romans 4:18).

In the New Testament, there is Mary, who was caught completely off guard when asked to be the mother of Jesus. Her response was similar to that of Moses: "How can this be? I don't even have a husband?"

In Mary's story we see how God deals with what humans see as impossible situations.

This is why we can have hope in the face of impossible tasks, unexpected obstacles and dangerous situations. We can hope for good weather for the crops or for peace among Palestinians and Jews or relief for the poor.

We can have hope because our God has such a long record of being there for us. God's covenant with us is the source of our hope.

So, what does living by the virtue of hope mean? It means placing our lives in the hands of God, who saves us.

Living by the virtue of hope means living as Jesus did, with absolute confidence in the Father's gracious love. And that's not easy in a world full of hopeless situations.

That's why we need to stick together with others who can buoy up our spirits when our hope runs thin. That's why it's not enough for us simply to have hope. We are called to be bearers of hope to others.

When my mother was diagnosed with cancer and throughout her treatment, she never lost hope. But after her surgeries and months of weight loss and sickness, I began to lose hope.

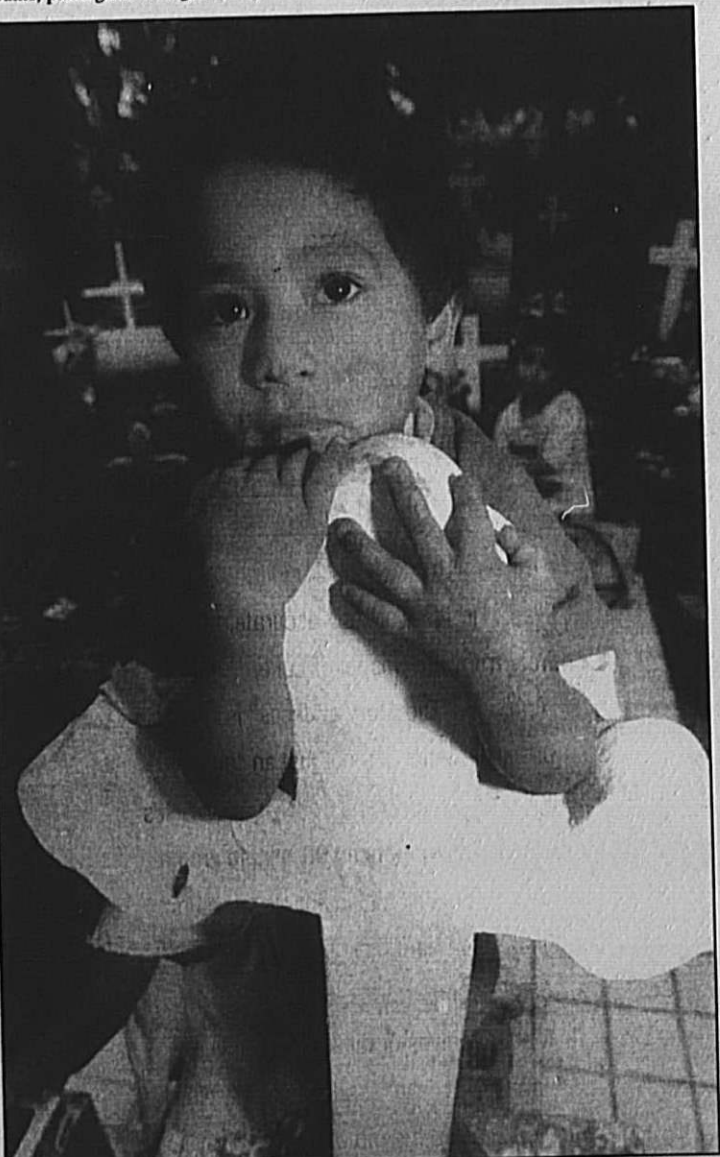
My friends brought dinner to us, put our family on the prayer chain and sent me encouraging notes. These friends were a sign for me that God loved us, had not abandoned us, and was sustaining us despite the darkness. This is what we can confidently hope for!

This is what has been promised. The great spiritual writer Julian of Norwich, who lived through plagues and wars in medieval England, sums it up in her little mantra: "All will be well; all will be well; all manner of things will be well."

That might make a nice little song, don't you think?

Christian hope goes beyond optimism and positive thinking because it acknowledges, and it also manifests, the power of God at work in our lives. †

(Mary Miller Pedersen coordinates the Leadership in Family Life Training Program for the Archdiocese of Omaha, Neb.)



As 3-year-old Wilber Antonio Cordoba hugs a gravestone cross at a cemetery in the southern city of Antiguo Cuscatlan in El Salvador, his expression seems to convey hope for a better life. His family is among about 60 percent of the country's 6 million citizens who live in extreme poverty and often are forced to build shacks along railroad tracks, under bridges and inside cemeteries.

Discussion Point

Hope helps overcome adversity

This Week's Question

Tell one way—one type of situation—in which Christian hope sustains you.

"I work in a homeless shelter, and sometimes it's difficult to see hope in the family situations we encounter here. But my faith in the Lord helps me sustain a sense of hope for them and in this work. Without that faith and hope, I couldn't work here." (Jean Wright, Hoyle, Mass.)

"For myself, Christian hope is a feeling of peace in situations, that God is right there and that he is going to help us through, whatever the difficulty is." (Aline Lynch, Wilmington, Del.)

"I work with Catholic Charities, and we deal with a lot

of situations of child abuse. My grounding in Catholicism helps me to look ahead with hope, with a sense of the Spirit, that our work here is having a positive effect." (Bruno Finocchiaro, Sioux City, Iowa)

"Some of my children had stopped coming to church. Through prayer, they have returned. That gives me hope that my two remaining children will also one day return to the church." (Isabelle Cunnane, Tulsa, Okla.)

Lend Us Your Voice

An upcoming edition asks: What action or words played a key role in healing a damaged relationship for you?

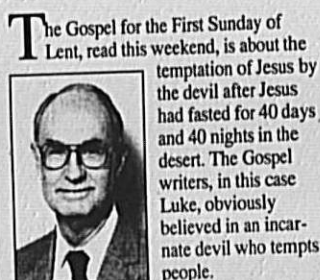
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Perspectives

From the Editor Emeritus/John F. Fink

Did the devil make you do it?



The Gospel for the First Sunday of Lent, read this weekend, is about the temptation of Jesus by the devil after Jesus had fasted for 40 days and 40 nights in the desert. The Gospel writers, in this case Luke, obviously believed in an incarnate devil who tempts people.

Belief in the existence of the devil has fluctuated throughout history. The devil appears rarely in the Old Testament. In Chapter 3 of Genesis a serpent, regarded as the devil, tempted Eve to eat the fruit of the tree in the middle of the garden. Other than that, the devil appears mainly in the prologue of the Book of Job. There he is a member of God's court and serves the role of a "devil's advocate." He is loyal to Yahweh but proposes that God permit Satan to afflict Job to see how he would react. (The devil is also mentioned once in the Book of Wisdom and in the vision of the prophet Zechariah.)

But the devil makes up for his relative absence in the Old Testament by being almost omnipresent in the New Testament. The devil's clashes with Jesus dominate the Gospels and one author has written that the tendency among modern theologians to exclude the devil from the New Testament "is as if Doctor Moriarty were edited out of the Sherlock Holmes stories." The First Letter of John says, "The reason the Son of God appeared was to destroy the works of the devil" (1 Jn 3:8). Satan also appears prominently in St. Paul's letters, and it's in the Book of Revelation that we learn about the fall of the angels (12:9).

The history of the church, though, has seen some terrible things done in the name of combating the devil. For centuries the church associated the Jews with the devil and paintings of the devil usually showed him with Jewish features. The Crusades

were fought against "the devil and his Saracen army" and the rhetoric of those preaching the Crusades demonized Islam and its adherents.

Then, of course, there was the witch craze that continued from the 15th to the 17th centuries. Women suspected of being possessed by the devil were burned at the stake. Up to 100,000 people were burned at the stake from Spain to Germany, England to Salem, Mass. Of course, this was not done only by the Catholic Church. Protestant churches, too, were relentless in battling the devil in the form of witches.

In the 20th century, though, the pendulum has swung the other way. Now belief in the devil is perhaps at an all-time low. He appears mainly in literature or movies, not nearly as often, though, as do angels. However, he also sometimes surfaces in satanic rites that are anything but joking matters.

The Catholic Church hasn't changed its doctrine about the devil. Its last definitive statement was from the Council of Trent in 1546, but it basically repeated what was said in the Fourth Lateran Council of 1215. What has always been important about the church's doctrine is, first, that the devil does exist; second, that Satan and other demons were originally good angels who rejected God; third, that devils have the power to cause grave harm; and fourth, that their power is insignificant when compared to God's.

The *Catechism of the Catholic Church* says: "Satan's power is not infinite. He is only a creature, powerful from the fact that he is pure spirit, but still a creature. He cannot prevent the building up of God's reign. Although Satan may act in the world out of hatred for God and his kingdom in Christ Jesus, and although his action may cause grave injuries—of a spiritual nature and, indirectly, even of a physical nature—to each man and to society, the action is permitted by divine providence which with strength and gentleness guides human and cosmic history" (#395). †

Cornucopia/Cynthia Dewes

Climbing life's beanstalk

Jack is a new guy. He arrived the day after Christmas and was an especially welcome, if belated, Christmas gift for his parents, his family and their friends.

For one thing he was, and is, a beautiful baby. No angry red skin or lopsided cone-head for him! Of course all babies are beautiful, but Jack had

an advantage in arriving by Cesarean section. So he arrived under duress, a bit premature and with many prayers, hopes and fears attached to his coming.

Here again, all babies are born with prayers, hopes and fears in tow, but always with a modern twist. We won't expect Jack to hack his way through a wilderness, for example, or spend his life jousting intruders for an overlord. And God forbid he should experience a great economic depression, a world war, or the Armageddon of nuclear destruction.

It's interesting to compare Jack's future with that of people born at the end of the last century. The Ernest Hemingways and Amelia Earharts born at that time could never have imagined what the world today would be like. The technology alone would've been beyond belief.

But if solar power, robotic services and other delights lie ahead for Jack, so do moral and spiritual circumstances that would seem as unlikely to us as frozen embryos would've seemed to Queen Victoria. We're

on the cusp not only of a new century, but also of a new struggle for meaning and value in our lives.

Jack comes into a world in which grown men torture cats for the fun of it, a world where children rape and kill each other, threaten adults with impunity, and are totally ignorant of their lack of moral judgment.

It's a world where sexual license has caused untold damage in the name of self-expression. Political and moral leaders lie consistently in their private lives and still claim integrity in their official duties. Epidemic venereal diseases, AIDS, and careless pregnancies increasingly burden our consciences and our communal resources.

It's a world where selfishness seems to rule the day. Parents abort "unwanted" children, commercial goals center around the bottom line, and workers produce the least amount of work for the greatest possible wage. Prurience, distraction and image compose the core of entertainment, and all of life is entertainment. We seem to be a nation of voyeurs and moral bankrupts.

Is this true? The answer is No, but it's an answer we need to support with actions so that Jack will understand how to live a Christian life in the new century.

We need to take personal responsibility for our actions, not blame the doctor or the big car company or the boss or the church or our spouses or children. We need to make sacrifices now and then, and to do our best for the sheer joy of doing it.

Perhaps Jack will grow up to be a giant-killer. We just hope that his beanstalk is not too high or too difficult to scale. †

Matters Liturgical/Fr. Rick Ginther

To take or receive? That is the question

Sometimes our language is confusing, to say the least! Take, for instance, the alternating usage of *to take* and *to receive*. We interchange them quite a lot!

But they are *not* the same. To *take* is individually active and oriented; it is the act of one reaching out with one's hand and grasping an

object (even if we were invited by someone to *take* one). By contrast, to *receive* implies another's handing over that which is to be grasped. It is the passing on from one to another.

When it comes to our *taking* or *receiving* the Body and Blood of Christ, I fear what the common use of our language has done!

In the words of institution in our eucharistic prayers, we hear "Take this all of you ... eat this ... drink from this. ..." In light of this, some of us see Eucharist as an individual's moment of grasping the object of our spiritual desire. We literally "take"—the host out of the communion minister's hand or from a plate (a.k.a. "self-serve"); or we "take" the precious blood by "dipping" the Body of the Lord ourselves (a.k.a. "self-intinction").

In our individualistic culture and through a confused interchange of language, such behaviors are understandable. But both are sad practices for a communing family of faith! The former

is inappropriate, and the latter forbidden in the liturgical documents of our church. Neither is normative Roman Catholic practice.

We may have forgotten that it was the Lord who handed the bread (his body) to the apostles; it was the Lord who handed the cup to them as well. He was the agent, the giver. The apostles were the receivers of his agency! Thus, the action was relational—communing, receiving—not grabbing the gift from the hand holding it.

In consequence of this, our church offers several methods for receiving Eucharist. We may receive the Body of Christ on the tongue or in the hand. We may receive the Blood of Christ directly from the cup. In some parts of the world the Blood of Christ is received through a silver tube or spoon. And we have "intinction," where the minister of the Eucharist dips the Body of the Lord into the Blood of the Lord and says to the one to receive: "The body and blood of Christ." The one receiving responds "Amen," and receives the elements on the tongue. (It should be noted that this last practice is reserved for extraordinary circumstances since it removes the option of receiving Communion in the hand [Sacramental/Liturgical Policy 9520.12, Archdiocese of Indianapolis].)

Eucharist is holy gift. This gift is received, not taken, from the agent of the Lord's people. †

(Father Rick Ginther is associate director for archdiocesan liturgies.)

The Good Steward/Dan Conway

Legacy of Hope campaign to benefit everyone

Legacy of Hope from Generation to Generation is the first capital campaign in the history of the Archdiocese of Indianapolis. There have been fund-raising campaigns before—for debt reduction, for high schools, for individual parish and school needs, and for

the day-to-day ministry needs of the archdiocese. But this is the first time that Catholics in all regions of central and southern Indiana have been asked to participate in a unified capital campaign.

Why do we need this? And where will the money go?

The church in central and southern Indiana is growing, and this is putting significant pressure on our limited human, physical and financial resources. We need endowment funds to care for retired and infirm priests and to educate seminarians and lay ministers. We need to build new parishes and schools and to renovate existing facilities. And we need to establish endowments for spiritual and sacramental ministries, for Catholic schools and parish religious education programs, and for the vital human services provided by Catholic Charities agencies in all regions of the archdiocese.

Archbishop Daniel M. Buechlein reminds us that we inherited the church in central and southern Indiana from our ancestors. "Our challenge is to strengthen this precious inheritance and pass it on to future generations," the archbishop says. "What better time to do this than now—as we journey in hope toward the dawn of a new millennium."

As a result, Legacy of Hope from Generation to Generation is the first archdiocesan-wide capital campaign in the history of this archdiocese. But does this mean that the "archdiocese" gets to keep all the money?

Archbishop Buechlein would bristle at the suggestion. [See the archbishop's column on pages 4 and 5.] In the first place, the archbishop would say, "the archdiocese" is all of us—200,000 Catholics in central and southern Indiana. It is not the archbishop or the clergy or the offices located at 1400 N. Meridian St. in Indianapolis. Second, the offices and agencies of the archdiocese exist to support the work of local parishes and schools (not the other way around) and to carry out certain ministries that cannot be provided at the local level (for example, the Metropolitan Tribunal or Catholic Social Services). And, third, although this is an archdiocesan-wide campaign, its primary purpose is to benefit local parishes and schools. In fact, 60 percent of all funds raised (100 percent once a parish reaches its goal) remains in the individual parish to meet local needs. The rest will be used for the broader mission and ministry needs of the archdiocese as a whole, including our "home missions"—struggling parishes and schools in rural and urban areas of the archdiocese.

Legacy of Hope from Generation to Generation is making history in the Archdiocese of Indianapolis. It is a unified campaign that will benefit every individual parish, school and agency in the archdiocese! †

(Dan Conway is a consultant to the archdiocese for the Legacy of Hope from Generation to Generation campaign.)

First Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 1, 1998

- Deuteronomy 26:4-10
- Romans 10:8-13
- Luke 4:1-13

The Book of Deuteronomy provides this first weekend of Lent with its first reading.



Moses is the central figure in this reading. An actual historical figure who lived 1,300 years before Christ, Moses was a member of the tribe of Levi. His parents were Amram and Jochebed.

According to the story long so familiar to students of the Scriptures, Moses was born into slavery in Egypt, where all Hebrews were slaves.

Desperate to spare him from an edict of Pharaoh Ramses I, which ordered the slaying of all Hebrew male infants, his mother set him adrift on the Nile River in a basket.

The tiny boy was discovered by Thermuthis, the pharaoh's daughter. Thermuthis took him as her own and reared him in the splendor of her father's court.

In time, Moses learned his true identity. Ultimately, he became the leader of his oppressed people. He guided them away from Egypt, assuring them that God had communicated with him to promise a homeland for the Hebrews.

Passage to this promised land was not easy. The path lay across the forbidding Sinai desert. Often the people lost heart or outright denied God.

Moses constantly called them to fidelity.

In this reading, drawn from one of the five books, the Pentateuch, attributed to Moses and his tradition, the great leader recalls the munificence of God and demands that the people show proper reverence.

Essentially, it is a revelation of the supremacy and mercy of God.

The second reading is from the Epistle to the Romans.

St. Paul, the author of this epistle, at this point presupposes that his readers believe in the one, true God. He proclaims Jesus as Lord, the bearer of God's power and indeed his very presence in the world.

God's mercy pours out upon humankind. No one is excluded or over-

looked. Salvation is offered to all.

For this first Lenten weekend, the church presents the story of the temptation of Christ from St. Matthew's Gospel. This weekend's reading is similar to stories in Mark and Luke, although Mark reveals it in a scant two verses. The accounts in Matthew and Luke are much more involved.

St. Matthew associates the event with the experience of the Hebrews in the desert. This reading, in fact, relies heavily upon the images created by Deuteronomy.

The Evangelist always sees Jesus as the great, new Moses, leading God's people from the desert of sin and death.

Important also is the devil's acclamation of Jesus as the Son of God. Even the devil himself recognizes divinity in the Messiah.

Finally, Jesus is the perfect voice of truth. He perceives the uniqueness and character of God. Correctly, he insists that God alone deserves worship. By contrast, the devil presents himself once again as the ultimate liar.

Reflection

The readings this Lenten weekend call us all to reality. In the fashion of Jesus in the desert, and of Moses centuries earlier, God alone is worthy of our recognition and love.

While greatly obscured by legends and fairy tales, the devil indeed exists and is determined to bring souls to downfall.

The devil lives in an eternal world. His rebellion against God should not be thought of as an event eons ago. His hatred of all things good, true and loving is everlastingly ongoing.

We are as much the prey of the devil's evil designs as was Jesus, or as were any others in history.

Powerful as an eternal, spiritual being, the devil spins vast webs of death and fright. These webs may lure people into lust, greed or pride. But, complicated as they may be, they are simple in the result of bringing lives to hopelessness and death.

Magnificently strong and undaunted in all this threat is Jesus, the very Son of God.

As did Paul in writing to the Romans, the church this weekend calls us to God. This requires admitting the evil and prevalence of sin, then the committed turn to God and to God's presence on earth given in and through Christ Jesus, the risen, eternal Lord. †

Daily Readings

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

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

Tuesday, March 3
Blessed Katharine Drexel,
virgin and religious
foundress
Isaiah 55:10-11
Psalm 34:4-7, 16-19
Matthew 6:7-15

Wednesday, March 4
Casimir
Jonah 3:1-10
Psalm 51:3-4, 12-13, 18-19
Luke 11:29-32

Thursday, March 5
Esther C:12, 14-16, 23-25
Psalm 138:1-3, 7-8
Matthew 7:7-12

Friday, March 6
Ezekiel 18:21-28
Psalm 130:1-8
Matthew 5:20-26

Saturday, March 7
Perpetua and Felicity, martyrs
Deuteronomy 26:16-19
Psalm 119:1-2, 4-5, 7-8
Matthew 5:43-48

Question Corner/ Fr. John Dietzen

Studies of 'historical Jesus' add new insights

Our parish Bible class is studying St. Luke this semester, in conjunction with the current Sunday readings. Some materials we use refer to the "historical Jesus" as if he is different from the Jesus we know.



I think I have an idea of what is meant, but I'm not clear enough about it to explain it to the class. Could you explain what the term "historical Jesus" is? (Ohio)

The "search for the historical Jesus," as it is sometimes called, has been a significant movement in biblical studies during the 20th century. Properly and very carefully understood, it can help us understand some important elements of the church's teaching about the New Testament, and particularly the Gospels.

For starters, your group must be aware of the Catholic teaching that the four Gospels were formed in three time periods or stages.

First came the personal ministry of Jesus himself—what he actually said and did, what concerns he had to deal with, what types of people he was trying to motivate and so on.

A good way to put it, perhaps a little oversimply, is to ask: If a video camera had followed him around, what would it have recorded?

Second came the period of proclamation, when the apostles and other early disciples preached Jesus to the earliest Christian communities, roughly between 35 and 70 A.D., and how they reinterpreted the words and actions of Jesus in a variety of new cultures, new situations and new languages, all so the saving message—the "Good News" of the risen Lord—would take root in new believers.

The final stage was the actual writing of the Gospels, a period covering roughly the years 65 to 100 A.D. During these years, "from the many things handed down," the Gospel writers "selected some things, reduced others to a synthesis, others they explicated as they kept in mind the situation of the churches."

Thus they compiled a narrative concerning the Lord Jesus "with a method suited to the peculiar purpose each (author) set for himself."

Their purpose, then, was not to com-

pose a "biography" of the Savior, but to create a portrait of Jesus that would establish a base of faith in the risen Christ.

(This church teaching, including the above quote, is found in the Pontifical Biblical Commission's "Instruction on the Historical Truth of the Gospels" 1964, and in other documents.)

It is important to emphasize here our Christian belief that all this happened under the guidance and inspiration of the Holy Spirit, the Spirit Jesus promised would be with his community of believers through the ages (John 14).

In no way, therefore, may we fear that the "truth" about Jesus and his message became diluted or confused by the time the Gospels were written.

On the contrary, the process leading up to their writing made the four Gospel portrayals of Jesus clearer and infinitely more revealing than would have been possible (from our human perspective at least) had they been written the day after the Resurrection.

Again, it all occurred with the Spirit hovering over the infant church as it was transpiring.

From here on, the answer to your question is brief. The "historical Jesus" is the "actual" Jesus we might discover hidden behind the words and events of the present Gospels.

Scholars (with varying motives and degrees of faith) ask: If we dissect and search beneath the words of the Gospels, what "real" Jesus—what literal words and actions of Jesus as he walked this earth—might we uncover there?

That's a valid and potentially illuminating question.

Whatever that Jesus may be, however, he will never replace or detract from the Jesus we know and love by faith, the Jesus passed over to us by the Spirit, the Jesus of the Gospels.

My husband and I are in our early 20s. We are searching for volunteer work in the church, maybe for a year, preferably in another country. Is there a list of agencies or religious orders who can use volunteers like us? (New Jersey)

There are several lists. The best, to my knowledge, is the 1998 Directory of the Catholic Network of Volunteer Service, available by writing to 4121 Harewood Road, N.E., Washington, D.C. 20017 or by calling 202-529-1100. †

My Journey to God

The Last Tear

Will there be a day for rejoicing when the last tear is shed, when the moment of truth arrives, when the seas are calmed and buffeting gales dissipate, when the sojourner treads the last mile of the painful journey?

Will there be time to loosen sandals and brush dust from calloused feet, to quench thirst with refreshing water from cool wellsprings of contentment, to welcome the soothing touch to the convoluted body retreating and recalcitrant?

When this inner mass of jagged shards, the soul, lies fragmented, will the miracle of Christ's love imbed therein and ingest the aching, gnawing nothingness,



transfix and transcend the chaos, deaden the pain, kill the torment, and erupt in its finality—one last tear?

By Judi Sullivan

(Judi Sullivan is a member of Cathedral Parish in Indianapolis.)

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 can be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. on Monday of 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.

February 26-28, March 1

St. Mary-of-the-Woods College will present *The Wizard of Oz*, a musical adaptation of *The Wizard of Oz*, in Cecilian Auditorium. Schedule and reservations: 812-535-5212.

February 27

Registration deadline for a Saint Meinrad School of Theology weekend course, "Ministry to Families," offered March 7-8, April 4-5 and May 2-3 in Benet Hall at Saint Meinrad. Fee: \$224 for graduate-level class with three credits. Information: 812-357-6561 or 800-634-6723.

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold eucharistic adoration for Lent, 8:30 a.m. to conclude with communion service at noon.

St. Paul's School Booster Club will have its annual fish dinners during Lent, 4-7:30 p.m. Cost: Adults \$5; Children 10 & under \$2.50.

February 28

The archdiocesan Office of Worship will offer a seminar on "Music in Catholic Worship" from 9 a.m.-12:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St.,

Indianapolis. Fee: \$10 for one session or \$30 for four sessions on Feb. 28 and March 7, 14 and 21. Information: 317-236-1483 or 800-382-9836, ext. 1483.

Terre Haute Deanery Pastoral Center will present "Where is the Spirit in Your Lent?" from 1-4:30 p.m. at St. Ann Parish House, 1440 Locust, Terre Haute. For information, call 812-232-8400.

Benedict Inn Retreat and Conference Center, Beech Grove, will hold "Balancing Work and Prayer: A Benedictine Experience" from 8 a.m.-8 p.m. Fee: \$50 includes lunch. For information, call 317-788-7581.

The public is invited to register for a short course on "Keeping a Personal Journal," from 10 a.m.-4 p.m., at the Cathedral Rectory, 1347 N. Meridian St., Indianapolis. Fee: \$25 for materials. For information, call Tom Brehm, 317-784-3400.

St. Christopher's Singles & Friends will attend the Indianapolis Ice game at 7:30 p.m. at Market Square Arena. For information, call 317-879-8018.

Oldenburg Academy will present its 9th Annual Reverse Raffle, 6:30-11:00 p.m., at the Sherman House in Batesville. The evening will include cocktails, dinner stations, the reverse raffle which will include the grand prize of \$2,000 plus 50 other prizes. Raffle tickets: \$25 each. For information, call Charlene Gillman at 812-934-2763.

March 1

A natural family planning class will be held at St. Louis School, Room B-16, Batesville. This is a one-session class. Cost: \$25 for books and materials. For information and reservations, call 812-934-3338.

Annual Bingo & Raffle at the Brookville K of C Hall, sponsored by the St. Michael Parent Organization, to begin at 1 p.m. Must be 18 years or older to attend. Refreshments available. (License #98SP713301/01)

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold afternoon Mass, 4 p.m. during Lent.

March 1-6

Benedict Inn Retreat & Conference Center will present "Guided Retreat on the Cloud of Unknowing," a five-day retreat beginning, 4 p.m. Sunday through 1 p.m. Friday. Cost: \$375 includes room and meals. For information call 317-788-7581.

March 3-5

Parish Mission, St. Lawrence Parish, Indianapolis, 46th & Shadeland, will hold a 7:30 p.m. Three evening event which will include prayer, music, Scripture, sharing and paralyturgical services, refreshments each evening in the social room. Babysitting is provided in the nursery. For those who cannot attend evening services, there will be a Thursday morning session on March 5 from 9:30-11:30 a.m. For information, call 317-543-4925.

March 4

St. Meinrad School of Theology's Continuing Education will present "Developing a Spirituality for Lay Ministry," 9 a.m.-3 p.m. Newman Conference Center, presented by Benedictine Father Matthias Neuman. This workshop will be a Lenten prayer/study day for lay ministers and all who are interested in lay ministry. Cost: \$40 (includes lunch). For information, call 800-730-9910.

Sacred Heart Parish, Indianapolis, 1530 Union St. will hold "How To Read the Bible...and Understand It, 12:05-12:50 p.m., in the parish hall. Cost: Free. Bring a lunch, your Bible and learn to use the Bible.

March 6

The Catholic Charismatic Renewal of Central Indiana will gather at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Teaching to begin 7 p.m. followed at 7:30 p.m. by praise, worship and the Mass. For information call 317-927-6900.

St. Simon the Apostle Parish, Indianapolis, 8155 Oaklondon Rd., will hold a fish fry, 5 p.m.-Mass, 5:30 p.m., 7 p.m. Way of the Cross and Benediction, a six-part series exploring the basic beliefs found in the Apostles' Creed, 7:45-9:00 p.m. Session 2. For information, call 317-826-6000 ext. 113.

Sacred Heart Parish, Indianapolis, 1530 Union St. will hold eucharistic adoration for Lent, 8:30 a.m., concludes with communion service at noon.

St. Malachy Parish, Brownsburg, 326 N. Green St., will host Anne Ryder of Channel 13, who will speak about her visit with Mother Teresa of Calcutta, 7:30 p.m. in church.



"The Lord spoke to Moses? Did he use voice mail?"

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charge. For information, call 317-927-7828.

The Indiana Branch of the International Dyslexia Association will have its annual "Survival Saturday" conference for teachers, tutors and parents from 8:30 a.m.-3:30 p.m. at Cathedral High School, Indianapolis, 5225 E. 56th St. For information, call 317-844-4259.

Holy Trinity Parish, Indianapolis, 902 N. Holmes Ave., will sponsor an evening of Armchair Horse Racing, in Buckhold Hall, gates open 6:30 p.m. Tickets: \$4 per person, includes admission, sandwiches,

—See ACTIVE LIST, page 15

— Cardinal Ritter High School —

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The Active List, continued from page 14

snacks and soft drinks throughout the evening. For information, call Sue at 317-638-9509.

The Office of Worship of the Catholic Archdiocese of Indianapolis is hosting a workshop, "Make Ready the Room for the Supper: General Principles and Ordinary Time," from 9:30 a.m.-3 p.m. at St. Francis and Clare Parish, Greenwood, 5901 Olive Branch Rd. Cost: \$25 per person, includes lunch. This workshop is intended for liturgical leaders, sacristans, worship space decorators, and for those building or renovating churches. For information and registration call Sherie Berg at 317-236-1481.

Marian Heights Academy will host an open house for girls who want to learn more about the school. For information, call 800-467-4642.

Presentation Ministries, Indianapolis Archdiocese Branch will hold "Home-based Communities-Church of the Past, Church of the Future, 2 p.m., St. Luke Parish, Indianapolis, 7575 Holliday Dr. E. A 2-Saturday seminar (March 7 and 14) which presents the Scriptural basis and the historical and present-day significance of small Christian communities. For information, call 317-251-1815.

March 8

Mary's Rexville Schoenstatt, Open Door Spirituality, 2:30 p.m. followed by Mass 3:30 p.m. On 925 S., 8 mile from 421 S., 11 miles south of Versailles on U.S. 50.

Recurring

Daily

Saint Mary-of-the-Woods College faculty members will display their works during the 1998 Faculty Art Exhibition in room 132 of Hulman Hall. The gallery will be open daily Mon.-Thurs. and from noon to 4 p.m. on Sunday. For information call 812-535-5137.

St. Patrick Parish, Indianapolis, will hold a Tridentine (Latin) Low Mass daily (except Sunday), 8 a.m.

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., Parish Center building, will hold perpetual adoration daily, 24 hours.

Weekly

Sundays

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

Mondays

Our Lady of the Greenwood Parish, Greenwood, 335 S. Meridian St., will host a prayer group, 7:30 p.m. in the chapel.

Tuesdays

Our Lady of the Greenwood Marian Prayer group will meet from 7-8 p.m. in the chapel to pray the rosary and Chaplet of Divine Mercy.

St. Luke Parish, Indianapolis, Single Adults Group will meet

in the parish reception room, 7:30-8:30 p.m. For information, call 317-299-9545

St. Joseph Parish, Sellersburg, 2605 St. Joe Rd. West, Shepherds of Christ Associates will pray for priests and religious, the rosary, the litanies to the Sacred Heart of Jesus and the Immaculate Heart of Mary, and Chaplet of Divine Mercy following 7 p.m. Mass.

Holy Name Parish, Beech Grove, 89 N. 17th St., will hold Marian prayer group from 2:30-3:30 p.m. every Tuesday.

Wednesdays

St. Roch Parish, 3600 S. Pennsylvania St., Indianapolis, will offer bingo beginning at 6 p.m. in the school.

Thursdays

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel from 7 a.m. until the 5:30 p.m. Mass.

St. John Parish, (Indianapolis, across Capitol Ave. from the Hoosier Dome) will hold "Lenten Scripture Reflection," 1 p.m., a discussion of each week's Sunday readings, hosted by Fr. Thomas Murphy. The discussion will last about 45 minutes, coffee provided. For information, call 317-635-2021.

St. Mary Parish, New Albany, Shepherds of Christ Associates will gather at 7 p.m. to pray for vocations to the priesthood and religious

life and lives centered in consecration to Jesus and Mary.

Fridays

Knights of Columbus, Council 541, will host a fish fry from 5 p.m.-7:30 p.m. at the St. Benedict Church Parish Center, Terre Haute, 9th and Walnut Sts. Fee: \$5 adults; \$3 children under 12. For information, call 812-533-1048.

Knights of Columbus, Council 541 in Terre Haute will host fish fry dinners during Lent. Meals will be served from 5-7 p.m. in the St. Benedict Church Parish Center (9th & Walnut Sts.) Cost: \$5 adults; \$3 children 12 & under. For information call 317-533-1048.

St. Martin Parish will hold a fish fry every Friday during Lent, 4-7:30 p.m., St. Martin Hall. Cost: \$5 adults, \$2.50 children.

SS. Peter & Paul Cathedral, Indianapolis, 1347 N. Meridian St., will hold eucharistic adoration during Lent, beginning at conclusion of 12 p.m. Mass, with Benediction following Mass, Stations of the Cross begins at 7 p.m.

St. Susanna Parish, Plainfield, 1210 E. Main, will hold adoration of the Blessed Sacrament on Fridays from 8 a.m.-6:30 p.m.

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel every Friday from 7 a.m. until the 5:30 p.m. Benediction and Mass.

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

Saturdays

A pro-life rosary will be prayed every Saturday at 9:30 a.m. in front of the Clinic for Women, E. 38th St. and Parker Ave., Indianapolis.

Monthly

First Sundays

St. Paul Parish, Sellersburg, prayer group will meet in the church from 7-8:15 p.m. For information, call 812-246-4555 or 812-246-9735.

First Tuesdays

Divine Mercy Chapel, Indianapolis, next to St. Michael Church and Cardinal Ritter High School, 3354 W.

30th St., will hold Benediction of the Blessed Sacrament at 7:30 p.m. Confession is at 6:45 p.m.

First Fridays

Good Shepherd Parish, Indianapolis, 1109 E. Cameron St., will hold Exposition of the Blessed Sacrament beginning after 8 a.m. Mass and will conclude at 6:30 p.m. followed by a communion service.

Holy Guardian Angels Parish, Cedar Grove, 405 U.S. 52, will have Eucharistic Adoration after 8 a.m. Mass until 5 p.m.

St. Roch Parish, Indianapolis, 3600 S. Pennsylvania St., will hold First Friday rosary and Benediction, 7-8 p.m.

The law firm of Wood Tuohy Gleason Mercer & Herrin takes pleasure in announcing that John H. Lewis became an associate of the firm. Mr. Lewis joins the firm after working in the Indiana Attorney General's Office since 1996 and will practice in the area of general civil litigation. Mr. Lewis is a graduate of Indiana University with a Bachelor of Arts in Political Science and a graduate of Ohio Northern University College of Law. John and his wife, Maureen, are members of St. Simon Parish in Lawrence.

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'Vatican Treasures' exhibit opens in Cleveland

CLEVELAND (CNS)—The oldest known image of Christ is in Cleveland as part of the papal gifts and commissioned masterpieces on rare loan from the Vatican's vast art collections.

Called the Mandilion of Edessa, or Reliquary of the Holy Face, the work is rarely viewed outside the papal sacristy, said Msgr. Timothy Broglio, a Cleveland diocesan priest on assignment at the Vatican.

The priceless collection premiered Feb. 8 at the Cleveland Museum of Art in honor of the Cleveland Diocese's sesquicentennial.

"Vatican Treasures: Early Christian, Renaissance and Baroque Art from the Papal Collections" features art spanning 1,000 years of church history. The exhibit runs through April 12 and has no other U.S. stops.

The Archdiocese of Indianapolis is sponsoring a March 27-28 pilgrimage that includes the Vatican Treasures Exhibition at the Cleveland Museum of Art, as well as the Shrine of Our Lady of Consolation in Carey, Ohio.

Msgr. Joseph Schaedel, vicar general of the archdiocese, will lead the pilgrimage. Mass will be celebrated both days and the pilgrims will participate in Marian devotions. Those interested may call Carolyn Noone at 317-236-1428.

"Down through the centuries, art and religion have been deeply entwined," said Bishop Anthony M. Pilla of Cleveland in a statement. "Many of our greatest artworks also have great spiritual significance. The Roman Catholic Church has assembled one of the most important collections of Christian liturgical art on earth."

Until now, only those who could travel to the Vatican had any chance to

view these masterpieces. The exhibit came to Cleveland with the assistance of Cardinal Angelo Sodano, Vatican secretary of state, who approves overseas loans of art.

"It is my sincere hope that through this exhibition the people of northeast Ohio will be able to appreciate firsthand some of the masterpieces that embody the artistic and religious heritage of the Christian world, and that are part of the cultural heritage of humanity," the cardinal said in a statement.

The exhibit features manuscripts, reliquaries (containers for relics), liturgical objects, vestments, a painting and sculpture from the sixth through 18th centuries. The exhibit is arranged in chronological order beginning with the Byzantine, early Christian and medieval art, and ending with works from the Baroque period.

"These objects are at the absolute pinnacle of artistic production because of their patronage, and have extraordinary spiritual meaning and power," said Robert Bergman, director of the art museum and co-curator of the exhibit.

The 1,400-year-old, gem-encrusted, gilt silver "Cross of Justin II" was commissioned by Byzantine Emperor Justin II and given to a pope in the sixth century.

The cross is believed to contain splinters of the true cross, according to Bergman, an expert in early Christian and medieval art. This is the first time the piece has crossed the Atlantic Ocean.

The "Cross of Justin II" is considered the centerpiece of the Treasury of St. Peter in Rome because it is the oldest object in the treasury, built by Constantine in the fourth century, said Bergman.

"Because of the history of Rome and of the Vatican, earthquakes and sacks over the years, it's the only one of the early objects to remain in the Treasury of St. Peter," he said.

Most of the other objects are from the 16th and 17th centuries.

Msgr. Broglio said the Vatican was happy to share the artwork to help the Cleveland Diocese celebrate its 150th anniversary. He said the art helps the church continue a dialogue with humanity.

"The loaning of these artworks is

considered an opportunity for evangelization, because they were inspired by the faith of the artist or the donor who commissioned the work," he said.

"The nature of the subjects generally evokes sentiments of thanksgiving in the minds and hearts of those who see them," Msgr. Broglio added. "It is the earnest hope of the lending institutions that the exposition will be a pleasant occasion of enrichment and a preparation (in that one anniversary leads to another) for the great Jubilee of the Year 2000." †

Dine Out

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The Profession of Faith: Exploring the basic beliefs in the Creed.

We will explore the articles of our Creed as expressed in the Catechism of the Catholic Church. Presenters: Bob Meaney, Office of Catholic Education and Sr. Norma Rocklage, OSF, Marian College

Mass: 5:30 p.m. Adult Religious Every Friday: 7:45-9 p.m. Way of the Cross: 7 p.m.



Legislative breakfast

Archbishop Daniel M. Buechlein, Evansville Bishop Gerald Gettelfinger, Representatives Paul Robertson (D-DePauw) and B. Patrick Bauer (D-South Bend) talk during the third annual legislative breakfast hosted by the Indiana Catholic Conference. The ICC members, including the six active bishops of the state and board members representing the five dioceses, informally discussed the role of the legislature and church in forming public policy.

Pro-life group will honor MacWilliams and Geisler

Two central Indiana Catholics will be honored by Right to Life of Indianapolis (RTL) with distinguished service awards March 10 during the ecumenical pro-life organization's 16th annual "A Celebration of Life" dinner at the Indianapolis Convention Center.

St. Pius X parishioner Mary Patricia MacWilliams of Carmel and Dr. Hans Geisler of St. Luke Parish in Indianapolis will be honored for their outstanding pro-life work during the past two decades.

MacWilliams will receive the Charles E. Stimming Pro-Life Award, which was established in 1980 to recognize "outstanding service in fostering protection of innocent human life."

She has served on the RTL board of directors for eight years and presently serves the organization as vice president. Her pro-life volunteer work began in 1975,

when she joined the Committee for the Preservation of Life, which became Right to Life of Indianapolis.

Geisler will receive the organization's Respect Life Award, given annually to an individual who has had a "profound impact on the pro-life movement."

The Indianapolis obstetrician and gynecologist has served on RTL's advisory board and board of directors since 1980 and has worked to educate people about partial-birth abortion and natural family planning. He is a member of the Society of Saint Raphael, the Catholic physicians guild of the Archdiocese of Indianapolis, has served on the Archdiocesan Pastoral Council, and is active in St. Luke Parish.

Reservations for the March 10 dinner are \$35 a person. For information, call the RTL office at 317-582-1526. †

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News briefs

People

U.S. Olympic medalist credits her skating victories to Saint Thérèse

DETROIT (CNS)—Few people would think of figure skating and St. Thérèse of Lisieux in the same breath. But it comes naturally for U.S. Olympic gold medalist Tara

Lipinski. At 15, Tara became the youngest Olympic women's figure skating champion in history Feb. 20 with a nearly flawless performance in her freeskating routine. But the gold medal around her neck will have to share a place with the other one she wears, a medal of St. Thérèse. After the first part of the figure skating competition Feb. 18, she was shown a replay of her most difficult jump combination and asked what was going through her mind as she entered it. Before a national U.S. television audience, she answered that she was concentrating on making the jump "and begging St. Thérèse for help."

U.S.

Bishops from Americas meet in Dallas on plans for jubilee year

WASHINGTON (CNS)—About 40 bishops, staff and catechetical experts from Latin America and the United States met in Dallas Feb. 5-8 to discuss catechesis in the Western Hemisphere. They discussed catechetical trends in the United States and Latin America and areas in which they could collaborate in contributing to the new

evangelization in the Americas and preparations for the jubilee year 2000. The theme of the gathering—the first North-South meeting of church officials since last fall's Synod of Bishops for America—was "One Faith, One Church, One America." Convening the meeting were the Department of Catechesis of the Latin American bishops' council, the Committee on Education of the U.S. Catholic Conference, and the Committee on Hispanic Affairs of the National Conference of Catholic Bishops. †

(These briefs were compiled from reports by Catholic News Service.)

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Rest in peace

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

BEEDEN, Agnes (Pitzer Schenk), 92, St. Anthony, Indianapolis, Feb. 13. Step-mother of Paul Dale Beeden. Step-grandmother of four. Step-great-grandmother of five.

BELL, Edith O., 91, Little Flower, Indianapolis, Dec. 29. Mother of Jane Ann Bell.

BOVA, Maryaline A. (Brady), 75, Holy Spirit, Indianapolis, Feb. 13. Wife of Sam Bova. Mother of Joseph F., Samuel T., Margaret A. Bova. Sister of Francis M., William T. Brady. Grandmother of seven. Great-grandmother of four.

CRAYCROFT, Lillian Marlene, 86, St. Mary, New Albany, Feb. 16. Mother of Evelyn Gorman, Barbara L. Nolan. Sister of Melvin Cutting, Besse Chandler, Alma Toomey. Grandmother of five. Great-

grandmother of eight. Great-great-grandmother of one.

FLANNAGAN, Florence, 85, Holy Cross, St. Croix, Feb. 12. Sister of Charles, Albert, Martin Flannagan, Agnes Brickner, Helen Beck, Anna Ramsey, Irene Flannion, Christine Hawkins.

GERSTUNG, Edward Walter, 77, St. Jude, Indianapolis, Feb. 15. Husband of Mary M. (Robbins) Gerstung. Father of Virginia M. Biagi, Kathryn A. Todd, Robin E. Gerstung. Brother of Harold, Arthur, Ralph Gerstung, Margaret Newman, Bernice Parker, Gladys Elasz. Grandfather of five.

HERBERT, William Robert, 88, St. Mary, Greensburg, Feb. 20. Husband of Ruth Marie Herbert. Father of Donald, Richard, Joseph, Walter, William M., James Herbert, Roberta Harpring, Wilma Corn, Ruth Ann Williams, Catherine Wilson, Barbara Greive, Susan Burkhardt, Linda Redelman, Rosemary Ward. Brother of Dora Waters, Antoinette Hardebeck. Grandfather of 42. Great-grandfather of 16.

HUGHES, Kathryn Louise, Christ the King, Indianapolis, Feb. 17. Mother of Dr. Thomas, Dr. Patricia, Michael Hughes, Kathleen A. Mayo, Mary Beth

Myers, Maureen K. Nichols. Sister of Maurice Stauder, Sr., Rosemary Ehrlich, Francis Borgia. Grandmother of 13.

KINGHORN, Ione (Fuller), 86, Christ the King, Indianapolis, Feb. 11. Mother of Benedictine Sister Mary Carol Kinghorn, Carol J. Kinghorn-Landry, Kathleen, Thomas J., John M., William E., Robert F., Michael A., David J., James J. Kinghorn. Grandmother of 17. Great-grandmother of five.

NUSS, Cornelius Warren, 82, St. Mary, New Albany, Feb. 17. Husband of Dorothy (O'Bannon) Nuss. Father of LuEllen Conrad, Diann Kuerzi, Remona McIntyre. Brother of Alvin Nuss, Virginia Lewis, Stellann Thompson, Sue Summers. Grandfather of 12. Great-grandfather of 20. Great-great-grandfather of one.

REED, LeRoy "Doc", 83, St. Gabriel, Connorsville, Feb. 16. Husband of Betty Reed. Father of Linda Kay Craig, Mary Ann Dalton, Amanda Jane Reed. Grandfather of three.

SALB, Lois R., 74, St. Monica, Indianapolis, Feb. 10. Wife of Francis Salb. Mother of Paula K. Salb, Linda Hilligoss, Cynthia Lowes. Grandmother of three.

SCHMOLL, Mary Rita, 78, St. Patrick, Indianapolis, Feb. 6. Mother of Janice Shilling, Rita Ann Henderson, Joan Dugan, Joe, Dennis Schmoll. Sister of Edward Schmoll, Margaret Kresbach. Grandmother of 10. Great-grandmother of nine.

SMITH, Valeria, 84, St. Mary Navilleton, Floyd's Knobs, Feb. 7. Mother of Mark Smith, Alverda Leuthart, Dora Lambert. Grandmother of two.

STEELMAN, Helen J., 77, Most Sorrowful Mother of God, Vevay, Feb. 13. Wife of Marvin L. Steelman. Mother of Edwin Roy, Bill, Tim, Tom Steelman. Grandmother of 12. Great-grandmother of five.

STUMLER, Rosalena A., 89, St. John, Starlight, Feb. 8. Mother of Vincent, Irvin, Melvin, Gene, Steve, Anthony, Bernice Stumler, Benedictine Sister Geneva Stumler, Leona Gibson, Geneva Boone, Helen Ziegler. Grandmother of 40. Great-grandmother of 42. Great-great-grandmother of one.

WANNER, Omer F., 72, St. John, Enochburg, Feb. 13. Brother of Loretta Graf. Uncle of several nieces and nephews.

WERNER, Marie M., 89, St. Joseph, St. Leon, Feb. 3. Mother of Virginia Eckstein, Virgil, Alvin, Leon, Don, Bill Werner. Sister of Leo Stenger, Alvina Frey, Lucille Bischoff, Ann Schweitzer. Grandmother of 34. Great-grandmother of 55.

YEARWOOD, Mary, 72, St. Malachy, Brownsburg, Feb. 6. Mother of James, Paul, David, Thomas, John Yearwood, Debbie Hodges. Sister of James Eade, Jane Maher, Helen Pesely. Grandmother of 12. Great-grandmother of three.

Vatican hails written agreement on Iraqi crisis

VATICAN CITY (CNS)—The Vatican hailed a written agreement on the Iraqi crisis and expressed hope that the accord would open the way to lifting the embargo against the Persian Gulf country.

The Vatican comment came Feb. 23 after U.N. Secretary-General Kofi Annan worked out a deal with Iraqi officials to resume U.N. weapons inspections, apparently averting a threatened U.S. bombardment of Iraqi targets.

U.S. officials were still cautious about the accord, which was signed in Baghdad, Iraq, after three days of negotiations.

"The Holy See expresses its satisfaction with the agreement, which should eliminate the threat of military action," Vatican spokesman Joaquin Navarro-Valls said, adding that he hoped the accord would be ratified by the U.N. Security Council.

The Vatican spokesman said the agreement "confirms once again that dialogue is the way to resolve problems which military action not only cannot resolve but makes worse. One hopes that the accord may be the premise for resolving the problem of the embargo, which is so painful for the Iraqi people," he said.

Pope John Paul II and other Vatican officials have been harsh critics of the embargo against Iraq, citing humanitarian concerns.

Put in place in 1990, the embargo has devastated the country's infrastructure and caused hundreds of thousands of civilian deaths, according to international relief agencies.

Details of the Iraqi agreement were not immediately announced, but reports said it gave weapons inspectors unlimited access to eight presidential sites. Earlier, the sites had been declared off-limits by Iraqi President Saddam Hussein.

Annan met with Saddam for three hours Feb. 22 before the agreement was reached. †

Sister Virginia Clare Nonte taught in archdiocese, four states

Providence Sister Virginia Clare Nonte died in Lourdes Hall at Saint Mary-of-the-Woods on Feb. 5. She was 86.

A Mass of Christian Burial was celebrated at the Church of the Immaculate Conception on Feb. 9.

The former Augusta Clara Nonte was born in Celestine, Ind., and entered the congregation of the Sisters of Providence in 1926, professed first vows in 1929 and final vows in 1934.

She taught in St. Catherine, St. Jude and SS. Peter and Paul elementary schools in Indianapolis, as well as schools in the Evansville Diocese and in Illinois, California and Maryland.

Sister Virginia Clare is survived by a sister, Mary Louise Lorentz and a brother, Ernest G. Nonte.

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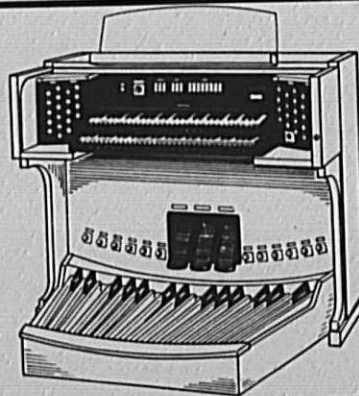
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Black History Month



Divine Word Father George Kintiba from Zaire was the homilist and presider at the annual Black History Month Mass on Feb. 22 at St. Rita Church in Indianapolis. He advised parishioners to begin Lent by looking deep inside themselves and not to fall in love with their own dreams, but "with Jesus, because I tell you, he is a nice guy."



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Positions Available

Elementary School Principal

Sts. Joan of Arc and Patrick School, Kokomo, IN, is searching for an elementary school principal. The school is known for a strong commitment to faith, a state-accredited quality education program and a dedicated staff. We have active support from parents and our community. Our two-facility campus serves two parishes and has over 300 students in our preschool through grade 7 program.

Professional Qualifications:

- demonstrate exemplary leadership and knowledgeable in curriculum and instruction, staff and program development;
- skilled in long-range planning and systematic evaluation of programs and staff;
- must be an active member of a Roman Catholic parish;
- hold or be eligible for an Indiana School Administrator License.

Personal Qualifications:

- child-oriented and compassionate to student needs;
- possess strong communication skills, capable of establishing rapport with staff, parents and children;
- flexible and energetic.

Please submit letter of interest, résumé, transcripts, and references by March 1, 1998, to: Steven Kuhlman, Sts. Joan of Arc and Patrick School, 1230 N. Armstrong St., Kokomo, IN 46901.

Administrative Assistant

The Office of Catholic Education (OCE) has an immediate opening for an administrative assistant. The OCE is charged with central administrative leadership of Catholic schools and parish faith formation programs throughout the Archdiocese of Indianapolis.

The position involves direct clerical and organizational support for the work of administrators and teams within the office and team sharing of reception and production responsibilities. The successful applicant will demonstrate: effective organization and prioritization skills; excellent typing, transcription, computer word-processing and data entry skills; strong interpersonal communication skills; ability to work effectively in a team setting; and a willingness to learn, change and grow on the job. The position offers competitive salary and excellent benefits.

Please send résumé and salary history, in confidence, to: Tammy Perry, Office of Human Resources, the Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206 or stop by the Catholic Center at 1400 N. Meridian St. for an application. The Archdiocese of Indianapolis is an equal opportunity employer.

Secondary Principal Opening

1998-99 School Year. The superintendent of the Columbus Diocesan Schools will begin a search for a principal for Bishop Rosecrans High School, Zanesville, Ohio.

Bishop Rosecrans, a co-ed high school having a student population of 243, has long been a strong presence in Zanesville, an historic Ohio community located fifty miles east of Columbus.

Interested applicants must be active, practicing Catholics and must possess, or be eligible for, Ohio Administrative Certification.

For application information, contact the Diocesan Department of Education Personnel Office, 197 E. Gay Street, Columbus, OH 43215. 614-221-5829.

Deadline for receipt of application materials is March 27, 1998.

Part-Time Cafeteria Help

Brebeuf Jesuit High School needs part-time cafeteria help. Must be flexible and be able to take direction. Must have a good sense of humor and like teenagers. Call 317-876-4725 before 9:30 a.m. or after 2:00 p.m.

Parish Secretary

St. John Parish in downtown Indianapolis is seeking a full-time secretary. Responsibilities include answering phone, greeting visitors, assisting with accounts payable, ordering supplies, and other duties as necessary.

Applicants must be high school graduates or equivalent with at least one year of clerical experience. Other requirements include basic computer processing skills (Windows 95), well-developed interpersonal skills, and excellent communication skills.

We offer a family-like atmosphere and the opportunity to develop your talents as a member of an organization that serves people's human and spiritual needs. Parking is provided. Please send résumé and salary history, in confidence, to: Rev. Thomas J. Murphy, Pastor, St. John's Catholic Church, 126 W. Georgia St., Indpls., IN 46225; phone 317-635-2021; fax 317-635-2014.

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Position Available

Coordinator of Youth Ministry

We are looking for a vibrant, faith-filled individual interested in the spirituality and growth of youth in our parish.

St. Michael's Catholic Community is a mid-size parish in the Indianapolis archdiocese. In this full-time position, you will be supported and encouraged while responsible for a ministry serving grades 7-12.

Preferred qualifications include a bachelor's degree or related experience in youth ministry and completion of, or willingness to complete, youth ministry certificate program. A decision hoped to be made by May 1, with a start date by July 1. Send résumé by March 15, to Ray Bruck c/o St. Michael's Catholic Community, 519 Jefferson Blvd., Greenfield, IN 46140.

Positions Available

Religious Education Director

A small but growing parish in Lebanon, Indiana (Diocese of Lafayette) is seeking a full-time religious education director who will be responsible for all catechetical programs through high school. Responsibilities include administration of programs and budgets, catechist formation and support, and some hands-on involvement in programs. A team approach is important. If interested, please send résumé and salary requirements to: Search Committee, St. Joseph Church, P.O. Box 309, Lebanon, IN 46052, by March 4, 1998.

Catholic Elementary Principal

The Catholic community of St. Pius X, Indianapolis, seeks an elementary principal, kindergarten - 8th grade, who has a strong combination of Catholic stewardship and educational qualifications. Located in suburban northeast Indianapolis, the school has 499 students and a staff of 30.

Qualified applicants should have experience in elementary education, be practicing Catholics and have or be in the process of receiving a supervision/administration license.

Send résumés to: St. Pius X Search Committee, c/o Mickey Lentz, Catholic Center, 1400 N. Meridian St., Indpls., IN 46202-2367. Phone 317-236-1430.

Campus Minister

University Parish is seeking a full-time campus minister to become part of an established ministry. Our mission is to be the Catholic presence to Ball State University (19,000 students, 2,000 Catholics). Ministry includes reaching out to and nurturing the faith of students, faculty, and staff; developing student leadership skills; connecting students and resident parishioners; and collaborating with the six staff members of the parish team. Prior campus ministry experience preferred along with a degree in theology, ministry, or related fields. Send résumé and three letters of recommendation from persons familiar with your ministry experience to: Campus Minister Committee, St. Francis of Assisi Newman Center, 1200 W. Riverside Ave., Muncie, IN 47303.

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President

Seeking applicants for 1998-99 school year for President, Evansville Catholic Interparochial High Schools (Mater Dei and Reitz Memorial High Schools) in the Diocese of Evansville, Indiana.

Qualifications: master's degree with 5 years of progressive administrative leadership experience, preferably within an educational environment; strong interpersonal and human relations skills; excellent oral and written communication skills; must practice the beliefs and values of the Catholic faith.

Send inquiries to: Dr. Phyllis Bussing, Director of Schools, Catholic Schools Office, Diocese of Evansville, P.O. Box 4169, Evansville, IN 47724-0169. 812-424-5536.

Senior Consultant-Education Finance

The Archdiocese of Indianapolis is seeking a senior consultant-education finance to be responsible for providing assistance to all archdiocesan schools with the intent of building and improving sound financial systems. This position will maintain close communication between the office of Catholic education and the office of accounting services.

All applicants must have a bachelor's degree in business with accounting experience and computer training. At least three years of related field experience is required. Other requirements include knowledge of archdiocesan and deanery structure, understanding of financial management, excellent analytical skills, strong communication skills, and ability to project and forecast future financial activities.

This position requires regular travel and evening and weekend work. We offer competitive compensation and excellent benefits, including health insurance and a pension plan. Please send cover letter, résumé, and salary history, in confidence, to: Tammy Perry, Office of Human Resources, the Archdiocese of Indianapolis, P.O. Box 1410, Indianapolis, IN 46206.

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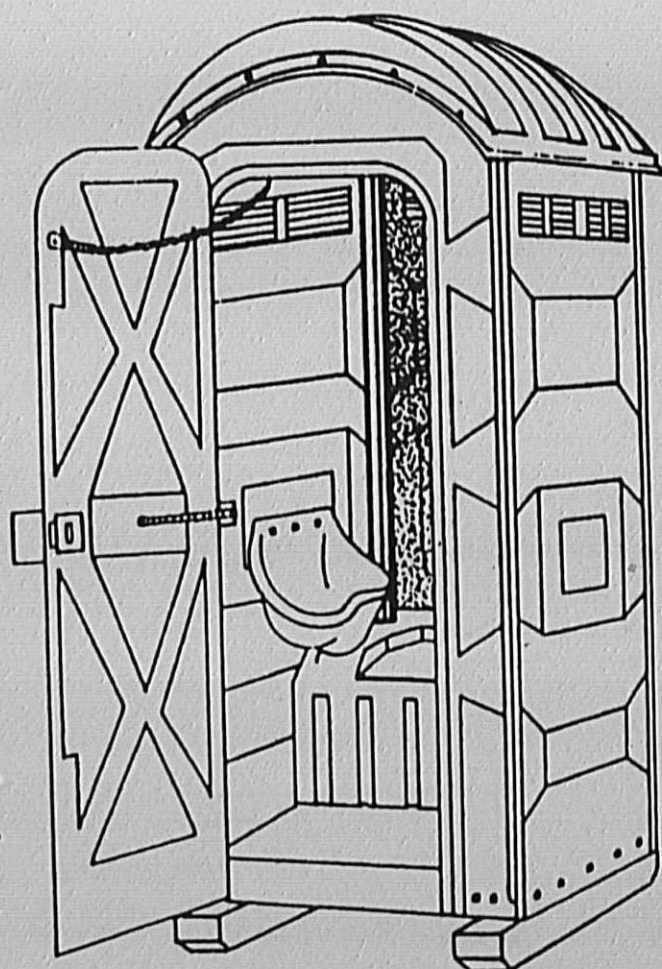
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