



The

Criterion

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March 6, 1998

Pope thanks U.N. secretary-general for negotiations

Pontiff, other church leaders argue that the economic embargo against Iraq should be lifted because of the suffering it causes

VATICAN CITY (CNS)—Pope John Paul II thanked U.N. Secretary-General Kofi Annan for negotiating a solution to the Iraq crisis and said he hoped it would put an end to the threat of new military action there.

The pope, who had urged Annan to travel to Baghdad in February, called his successful mission there an international diplomatic victory.

"I want to thank the Lord for the happy conclusion of the Baghdad agreement, in the hope that it definitively ends the danger of recourse to weapons," the pope said at a Sunday blessing March 1. Under the agreement, Iraq agreed to continued international weapons inspections.

The pope singled out Annan for praise, along with those who supported the United Nations' last-minute efforts to halt a new bombing campaign against Iraq.

"A particular word of appreciation goes to the secretary-general of the United Nations and to all those who, in this difficult crisis, wanted to believe in the good will of human beings. Their diplomatic success is certainly a victory of the international community," he said.

While noting that the situation in Iraq remains "delicate and complex," the pope talked of high hopes for a conclusive settlement.

"May God continue to enlighten all those who are concerned about the fate of the Iraqi people and peace in the Middle East," he said.

The pope and other church leaders have argued strongly that the economic embargo against Iraq should be lifted because of the suffering it causes the civilian population. The Iraqi government made the same point during the recent crisis, but U.N. Security Council members, including the United States, have so far opposed a lifting of the embargo.

In the same talk, the pope also lent his support to a group urging debt relief for poor countries. He repeated his suggestion that the foreign debt be alleviated for the year 2000.

"In the face of this grave problem, I again propose that we use the moment of preparation for the great jubilee as an opportune time for a substantial reduction, if not outright forgiveness, of the international debt that weighs like a rock on so many countries," he said. †



Sanctions protest

Demonstrators in New York protest the continuing U.N. sanctions against Iraq Feb. 28 in Times Square. The group also called on the United States to end its military buildup in the Persian Gulf.

Black history month

Holy Trinity kindergartner Aaron Pope (below, from left) portrays the pastor, Father Kenneth Taylor; Donte Smith dresses like Indianapolis Channel 8 weatherman Chris Wright, and Emily Mayse is part of the "I Have A Dream" skit during the ninth annual Black History Celebration Feb. 26 at the Holy Trinity Day Care and Kindergarten. The youngsters sang, offered dramatic portrayals and dressed like people they admire from the past or present.

At left, Erica Tate is part of a liturgical dance group that enlivened the gospel music before the Black History Month Mass at St. Rita Church in Indianapolis on Feb. 22.



Finance council restructured

The archdiocesan finance council has restructured in order to operate more effectively. See story see on page 2.

Archdiocesan finance council restructured, refined

Group moves to strong committee structure, involves more experts

By William R. Bruns

Increased complexity of the financial affairs of the archdiocese has prompted a restructuring of the finance council that will help it operate more efficiently and effectively.

According to L. H. Bayley, council president, the finance council formerly functioned as a committee of the whole, with matters being introduced for discussion and action before issues were thoroughly researched and investigated. The council often had to start from scratch before making decisions on key issues, he said.

Now the council functions more like a board with various reporting committees making recommendations to the entire council. Bayley explained that matters are now immediately assigned to appropriate committees, whose members work with archdiocesan staff to thoroughly research ideas and proposals.

This process helps complete all the legwork. Much of the necessary data has already been gathered before it reaches the council for discussion, Bayley said. The council can then make an informed ruling immediately.

"In the past, we often had to table decisions for lack of information," Bayley said. "Now, we hope to be able to make those decisions more quickly because all the homework has been done in advance."

Bayley said that the council's restructuring grew out of discussions between Archbishop Daniel M. Buechlein and other archdiocesan leadership. It expands both the number and size of the council's committees.

According to Joseph Hornett, chief financial officer of the archdiocese, the idea for a strong committee structure evolved because of two events. The first involved seeing the success of the Catholic Community Foundation Board of Trustees and its committee structure.

Hornett said that that committee structure worked so well, "we decided to use it as a model."

Secondly, many of the current council members felt that more hands-on involvement was necessary because of the continuing complexity of archdiocesan financial affairs.

"We have a variety of experts to draw on for help," Bayley said. "The council members and the committee

members represent a storehouse of expertise usually found only in the business world. They are truly an impressive group of people."

The council is responsible for the annual budget, and it must be consulted in "acts of extraordinary administration." The council acts as the archbishop's main consultative body in the area of archdiocesan finance.

The finance council has been in operation since about 1983 and currently comprises the archbishop, who is chair; Msgr. Joseph F. Schaedel, archdiocesan vicar general; Bayley, chairman of David A. Noyes & Co.; Michael Bindner, vice president of the council and partner in Lock Reynolds Boyd & Weissel law firm; Joseph Naughton, secretary of the council and partner and patent attorney in Woodard Emhardt Naughton & Moriarity; Jay Brehm, chief financial officer of St. Francis Hospital; Patrick Carr, chief financial officer of Golden Rule Insurance; Michael Dilts, vice president of Shiel Sexton; N. Leigh Mitchell, vice president and financial advisor with David A. Noyes & Co.; Dennis Schlichte, a self-employed chartered financial consultant; James Shanahan, retired senior vice president of American United Life; Donald Williams, partner and certified public accountant in Monroe Shine & Company; and Hornett.

The finance council now has six committees with two council members sitting on each committee. In addition, other members of the archdiocese are asked to serve on the committees according to their areas of expertise.

"The greatest benefit of the new structure," Hornett said, "is a deeper level of involvement by the members. And because the working committees are composed of council members and newly appointed committee members, we have significantly increased our 'bench strength.'"

Hornett added that the committee structure also provides a natural "feeder system" so that committee members may eventually become full finance council members. This new structure, he said, is a welcomed change.

The committees and their members are: executive (Bayley, Bindner and Naughton); budget and finance (Williams, Shanahan, Michael Prugh, and Julie Ray); audit (Naughton—chair, Carr, Henry Orschell, and Matthew Cornacchione); investment (Mitchell and Schlichte, co-chairs); policy (Bindner—chair, Schlichte, Clifford Burke, and George T. Patton, Jr.); and Archdiocesan Deposit and Loan Fund (ADLF) administration (Brehm—chair, Dilts,

Margaret Hommel, and Keith Syberg).

The council's investment committee meets jointly with the investment committee of the Board of Trustees of the Catholic Community Foundation, Inc., (CCF), which is directly responsible for the investment of funds held in the various CCF endowments established by parishes, agencies, institutions and individuals in the archdiocese.

The finance council meets regularly every two months and more often, if necessary.

"The first meeting under our new structure took place on Dec. 17 and went very smoothly," Bayley said. "Not only does our expanded committee structure result in more-efficient and better decisions, it also makes the council more accessible to parishes, agencies, and individual members of the archdiocese."

Bayley added, "I'm very excited about this new way of operating. This archdiocese is so blessed by having an archbishop who cannot only lead us spiritually but who also has such a keen business sense."

Hornett was recently recognized as the 1997 Financial Executive of the Year by the Institute of Management Accountants, a highly regarded, international group of finance professionals. Bayley said the members of the council feel very fortunate to have persons of this caliber directing the temporal affairs of the church. †

Official Appointments

Effective February 18, 1998

Rev. Joseph R. Kern, appointed dean of the Terre Haute Deanery, while retaining his appointment as pastor of St. Joseph Parish, Rockville, and administrator for Immaculate Conception Parish, Montezuma.

Effective February 27, 1998

Rev. Stephen W. Giannini, appointed administrator of St. Leonard of Port Maurice Parish, West Terre Haute, and St. Mary-of-the-Woods Village Parish, St. Mary-of-the-Woods, while retaining his appointments as pastor of Sacred Heart, Terre Haute and sacramental minister and moderator of St. Ann, Terre Haute.

From the office of the Most Rev. Daniel M. Buechlein, O.S.B., Archbishop of Indianapolis

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Pro Ecclesia et Pontifice Award Recipients

Retired Nativity principal honored for service

By Mary Ann Wyand

Forty years ago, Lois Weilhammer was teaching her first class of 60 students at Nativity of Our Lord Jesus Christ School in Indianapolis when a cow wandered through the door!

Set in a rural area on the southeast side of the city, Nativity's church and school were built on a pasture adjacent to farmland, Weilhammer recalled, and one farmer kept cows. It was a warm September day, so the doors and windows were open to let in the cool breeze.

"All of a sudden I looked up and gasped," she remembered. "There was a real live cow sticking his head in my classroom! I was sort of a city girl, and my jaw dropped, but a couple of boys said, 'Don't worry about it. We'll take it back outside.' They were farm boys, and since they convinced me they could handle it, I let them go."

Weilhammer said she thought the problem was resolved, until the boys failed to return to class.

"They took off with the cow and they were gone, gone, gone!" Weilhammer said. "I was very worried. Finally, I told the principal and she told me to call the pastor. Father [Louis Gootee, now deceased] found the boys in a treehouse, scolded them, and brought them back to school."

Before her retirement last year, Nativity parishioners honored Lois Weilhammer for her dedicated service as the school's longtime principal and teacher by naming the new parish center and gymnasium in her honor during an April 1997 dedication ceremony.

It was a special tribute to a woman who devoted her life to Catholic education, always focused on the needs of each student, and continually worked to improve the curriculum and technology.

Weilhammer was recognized Jan. 18 by Archbishop Daniel M. Buechlein—along with six other archdiocesan Catholics—with the *Pro Ecclesia et Pontifice* award, a papal honor given for service to God, the church and the pontiff, during a ceremony at St. Peter and Paul Cathedral.

"Lois is a very kind and caring per-

son," Providence Sister Marie Grace Molloy, who has taught at Nativity School for 16 years, said of the former principal and teacher. "She always had the interests of the children at heart, and she would do anything to ensure that they would get a good education at Nativity. She was concerned about everyone, and made sure that the best was given to whomever needed it."

Weilhammer loved teaching so much, Sister Mary Grace said, that she continued to teach an advanced mathematics class for eighth-graders after accepting administrative responsibilities for the Indianapolis South Deanery school.

"Lois wanted to make sure the eighth-grade students were well-prepared for high school," Sister Mary Grace said. "She liked science too, and worked hard to secure funds to establish a computer lab at the school. When enrollment dwindled some years ago, she suggested opening a kindergarten, and that helped bring in more students. She did a lot to help ensure the future of the school."

Weilhammer also organized a school band for students interested in music and even provided art lessons for one student so the boy could pursue his talent.

During the *Pro Ecclesia* award ceremony, Archbishop Buechlein praised Weilhammer for her "dedication to excellence in education, to Catholic principles and values, for her attention to each child, and her ability to enlist the assistance of numerous volunteers to support the parish and school."

The dedication of Weilhammer Hall and subsequent papal recognition were unexpected honors, Lois Weilhammer said, because she was only doing what she loved to do.

"Nativity students consistently score very high on educational tests," she said. "They're very hard workers."

Her sons attended Nativity School and her grandchildren are students there now.

"I had wanted to be a teacher since I was a student at St. Philip Neri School [in Indianapolis]," Weilhammer said. "There is no other job that ever could have pleased me more. It broke my heart when I retired. I miss the wonderful kids and the wonderful faculty. I never spent an unhappy day in the classroom." †



Retired Nativity principal Lois Weilhammer (center, seated) looks at a school yearbook with Nativity Parish staff members (from left) Benedictine Sister Renee Wargel; Susan McClard, business manager; Father Steven Schwab, pastor; and Rosalie Hawthorne, director of religious education. Weilhammer's dedication and foresight led to many improvements at the Indianapolis South Deanery school.

Yes!

The Lord has been good to me, and I want to share with others.

I know my gift will help those in need even after I am gone.

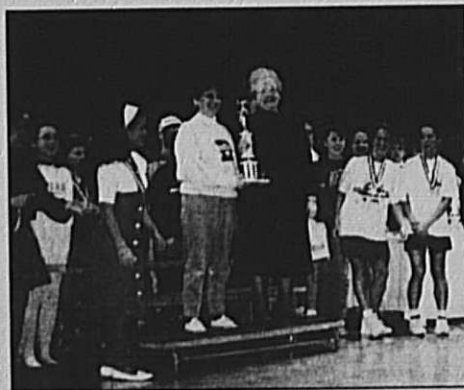
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Sister Marian Thomas Kinney, S.P.
Archdiocesan Mission Director



Recently retired Nativity principal Lois Weilhammer accepts an academic award on behalf of the school following the 1994 "A Quest for Excellence" competition at Roncalli High School in Indianapolis.

Pro-life conference is March 28

Nationally-known post-abortion reconciliation specialist Vicki Thorn of Milwaukee, Wis., is the keynote speaker for the 1998 Pro-Life Leadership Conference March 28 at the Archbishop O'Meara Catholic Center in Indianapolis.

Thorn is executive director of the National Office of Post-Abortion Reconciliation and Healing.

Sponsored by the archdiocesan Office of Pro-Life Activities, the half-day conference begins at 8:30 a.m. and concludes with lunch and open discussion time at 12:45 p.m. Registrations are \$8 per person,

with a discount offered for group registrations. For information, call the pro-life office at 317-236-1569 or 800-382-9836, ext. 1569, before March 20.

Workshops presenters are Father Carlton Beever, coordinator of HIV/AIDS Ministry for the archdiocese; M. Desmond Ryan, executive director of the Indiana Catholic Conference; Thomas Gaybrick, secretary of the archdiocesan Secretariat for Catholic Charities and Family Ministries; and Grace Hayes, archdiocesan director of the Campaign for Human Development. †

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Editorial

New cardinals are signs of unity, diversity

When Pope John Paul II created new cardinals last month, he was conscious of the role the College of Cardinals plays in the Roman Catholic Church. Describing them as "the senate of the church," the pope said he looks to the cardinals for "enlightened and expert advice," especially as final preparations are made for entering the new millennium.

Cardinals are considered members of the Roman clergy. As such, they are signs of unity—connecting their own local churches even more intimately to the universal church and the bishop of Rome. But in the years since Vatican II, the College of Cardinals has also become an increasingly diverse group that now represents a worldwide perspective. The cardinals bring to the Roman clergy different racial, ethnic and cultural perspectives. In this, they are signs of diversity as well as unity.

The cardinals' symbolic role was manifested in a simple but powerful way last month when Francis Cardinal George, the archbishop of Chicago, took possession of his titular church, Saint Bartholomew on Tiber Island. An American archbishop from the second largest diocese in the U.S. was warmly welcomed by a small group of lay evangelists, the Community of St. Egidio, who gather each day at this ancient church on a small island in the Tiber River to pray and to seek God's blessing on their work among the poor of Rome. The defining characteristics of the Community of St. Egidio, a lay association recognized by the Holy See, are: 1) evangelization, above all among those furthest from the experience and

practice of religion, 2) service among the poor, and 3) ecumenical and interreligious cooperation.

According to Cardinal George, the new relationship between the Church of Chicago and this ancient but very dynamic church in Rome can strengthen and renew both ecclesial communities. Cardinal George has identified "evangelization" as the top priority for his archdiocese as it prepares for the new millennium. The cardinal believes that the Community of St. Egidio can assist his archdiocese in developing a renewed spirit of "missionary zeal" among the 2.3 million Catholics in the Chicago archdiocese.

The College of Cardinals exists to assist the pope in his pastoral care of the Church of Rome. In so doing, the cardinals give witness to the importance of collegiality in episcopal ministry. In the Catholic Church, no bishop or diocese (or parish) can exist in isolation from other local churches. This includes the bishop of Rome, the pope, who must collaborate with his brother bishops in order to effectively exercise his ministry as Peter's successor.

We congratulate the new members of the College of Cardinals, and we offer them our prayers as they assume important new responsibilities for the pastoral care of our church. †

— Daniel Conway

(Dan Conway, director of stewardship and development for the Archdiocese of Chicago, serves on 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.



What's the big deal about sin anyway?

Prior to Ash Wednesday, I mentioned that our society has become desensitized to the harmful effects of promiscuity and violence featured especially on television and in many movies. For a variety of reasons, the impression is given that sin is not a big deal any more. Why? What has happened?

If sin is "no big deal," is the mercy of God a big deal? If sin is not relevant are we saying we don't need to have God in our lives? At Easter the church will once again invite us to renew our baptismal promises, among which is the renunciation of Satan. What does that mean?

Lent is a good time to think and pray about these basic questions. The particular grace of the season helps us to a deeper conversion of heart.

Pope John Paul II has noted that the rejection of divine mercy is a significant characteristic of our age. He has said that, for many people, divine mercy and the forgiveness of sin are "not essential or not important for one's life." In 1986, he wrote that there is "an impenetrability of conscience, a state of mind that could be described as fixed by reason of a free choice. This is what Sacred Scripture calls 'hardness of heart.'" In our own day this attitude of mind and heart is perhaps reflected in the notable loss of the sense of sin" (*Dominum et Vivificantem* #47.1).

Although it wasn't my personal experience, apparently a lot of people thought that before the Second Vatican Council, teachers of religion and priests taught and preached a rather unremitting notion that God is severe and not very merciful. And that we human persons were pretty sinful. Consequently, since the council, many teachers and preachers in search of a corrective have emphasized the all-loving and all-merciful aspect of God and the "lovable" aspect of us human persons.

Somehow the clarity and applicability of moral norms and the evil of sin got lost in the wash. From the perspective of an all-powerful God, sin may not be a big deal, but from our human perspective, it is a big deal.

I agree with those who fear that the overall and unintended effect of seeking a more balanced notion of God has been a "soft" image of God and a loss of truth by default. The resulting "weak" image of God cannot very well inspire trust because we ourselves know that there is a

truthful difference between good and evil. We know that this truth doesn't come and go depending on our personal desires. In fact, we know that while God is all merciful, God is also Truth. God who is perfect love and mercy is also the measure of truth. And so God is both merciful and just. The confession of a merciful and a just God is freeing because it is truthful.

Freedom of conscience gets bad press. Part of the social currency today is the further conviction that moral norms are relative and one's private affair. In a context that places so much stress on free choice, there is a confused notion about freedom of conscience. It is a tendency to say that each person determines for herself or himself what is moral and what is not. On the contrary, like any aspect of the truth, moral truth doesn't depend on individuals, in this case of individual consciences. Personal knowledge of the truth is the key to moral decision-making. The obligation to have a conscience informed by the authoritative teaching of the church (as a guarantor of truth) is central to a correct notion of freedom of conscience.

Another prevalent maxim about morality today is the idea that no one is to make judgments about the chosen morality of others. The idea is a companion to the erroneous opinion that each person determines what is right or wrong for herself or himself. True, we are not to judge other people, but that doesn't mean we should turn a permissive or blind eye to what is wrong. To name what is right and wrong is not necessarily to judge people. To uphold a moral code that applies to everybody is not a matter of choice. The so-called "nonjudgmental" approach that wants to overlook people's moral improprieties has a debilitating effect on the common good of our human society and, thus, is irresponsible. We share a responsibility for the moral caliber of our society.

Lent is a good time to think through these serious and complex issues and to pray for light and strength. Our responsibility for the moral caliber of our human society is personal. Conversion of heart is personal. So is hardness of heart. It all begins in our minds and hearts. Do we truly believe we need God's mercy? †

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.



¿Cuál es el problema acerca del pecado?

Antes de miércoles de Ceniza, yo mencioné que nuestra sociedad ha llegado a ser insensibilizada a los efectos perjudiciales de la promiscuidad y violencia que son especialmente representadas por la televisión y en muchas películas. Por variedad de razones, se da la impresión que el pecado ya no es un problema grande. ¿Por qué? ¿Qué ha acontecido?

Si el no es una "cosa grande", ¿es la misericordia de Dios una cosa grande? Si el pecado no es pertinente, ¿estamos diciendo que no necesitamos Dios en nuestras vidas? En la Pascua la iglesia una vez más nos invitará a que renovemos nuestras promesas bautismales, entre ellas es el rechazo de Satán. ¿Qué significa eso?

La Cuaresma es un tiempo bueno para pensar y orar por estas cuestiones básicas. La gracia particular de la temporada nos ayuda a hacer una conversión más profunda del corazón. El Papa Juan Pablo II ha notado que el rechazo de la divina misericordia es una característica significativa de nuestra edad. Él ha dicho que, para muchas personas, la misericordia divina y el perdón de nuestros pecados "no son esenciales ni importantes para la vida de uno". En 1986, él escribió que hay "una impensabilidad de la conciencia, un estado de la mente que se podría describir como fijo por la razón de una elección libre. Esto es lo que la Escritura Sagrada llama 'la dureza del corazón'. En nuestro propio día esta actitud de la mente y el corazón quizás se refleja en la notable pérdida del sentido del pecado" (*Dominum et Vivificantem* #47.1).

Aunque no fue mi experiencia personal, es obvio que muchas personas pensaron que antes el Segundo Concilio Vaticano los maestros de la religión y los sacerdotes enseñaron y predicaron una noción bastante absoluta que Dios es severo y poco misericordioso. Además, que nosotros los humanos somos muy pecadores. Consecuentemente, desde el concilio, muchos maestros y los predicadores en búsqueda de un correctivo han acentuado el aspecto que Dios es lleno de amor y misericordia y el aspecto adorable de nosotros humanos.

De algún modo se perdieron la claridad y aplicabilidad de normas morales y el mal del pecado. De la perspectiva que Dios es omnipotente, tal vez el pecado no sea una cosa grande, pero de nuestra perspectiva humana, es una cosa grande.

Concuerdo con aquellos que temen que el efecto total y no planeado de buscar una noción más equilibrada de Dios haya sido una imagen "suave" de Dios y una pérdida de la verdad por omisión. El resultado es una imagen "débil" de Dios que no puede inspirar

confianza porque nosotros mismos sabemos que hay una diferencia veraz entre lo bueno y lo malo. Sabemos que la verdad no se cambia en la misma manera como nuestros deseos personales. De hecho, nosotros sabemos que aunque Dios es todo misericordioso, Él también dice la verdad. Dios que es el amor y la misericordia perfecta, es también la medida de la verdad. Por lo tanto Dios es misericordioso y justo a la vez. La confesión de un misericordioso y justo Dios nos libera porque es la verdad.

La libertad de conciencia tiene mala prensa. Hoy día una parte de la moneda social es la convicción adicional que las normas morales son relativas y un asunto privado. Dentro de un contexto que coloca tanto énfasis en la elección libre, existe la noción confusa acerca de la libertad de conciencia. Hay la tendencia de decir que cada persona determina para sí mismo lo que es o no es moral. Al contrario, como cualquier aspecto de la verdad, en este caso de conciencias individuales, la verdad moral no depende de los individuos. El conocimiento personal de la verdad es la llave al tomar de decisiones morales. La obligación de tener una conciencia informada por la enseñanza autoritaria de la iglesia (como un garante de la verdad) es central a la noción correcta de la libertad de conciencia.

Otra máxima predominante acerca de la moralidad hoy en día es la idea que nadie deberá hacer los juicios sobre la moralidad escogida de los demás. La idea es igual a la opinión errónea que cada persona determina a sí mismo lo que es bueno o malo. Es verdad que no deberemos juzgar a otras personas, pero esto no significa que debemos hacer la vista gorda frente a lo que es mal. No es necesariamente un crítico de la gente para denominar lo que es bueno o malo. No es una cuestión de la elección para apoyar el código moral que aplica a todos. El enfoque llamado "no crítico" que quiere dejar pasar por alto las impropiedades morales de la gente surte efecto debilitante en lo bueno de nuestra sociedad humana y, así, es irresponsable. Compartimos la responsabilidad para el calibre moral de nuestra sociedad.

La Cuaresma es un buen tiempo de pensar en estos asuntos graves y complejos y para orar por la luz y la fuerza. Nuestra responsabilidad del calibre moral de nuestra sociedad humana es personal. La conversión del corazón es personal. También es la dureza del corazón. Todo esto comienza en nuestras mentes y corazones. ¿Creemos sinceramente que necesitamos la misericordia de Dios? †

Traducido por: Language Training Center, Indianapolis

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

No buts, please

I would like to issue a challenge to those who have teaching responsibility in our church. That challenge is this: When referring to the *Catechism of the Catholic Church*, try to avoid the use the word *but*. So often we hear and read that "the *Catechism of the Catholic Church* is a great book, but" This small conjunction usually is followed by some qualification that brings the listener or reader confusion and doubt, not only about the dependability of the book itself but sometimes even about the faith taught in it.

I consider myself to be an ordinary Catholic with average intelligence and reading skill. I find the *Catechism of the Catholic Church* to be a tremendous value in understanding my faith. When I find an area in which I need help, it is frequently an area in which I do not want to be completely sold out to the Catholic faith. In other words, I want to think more of my own opinion of how the faith should be than I do of the teachings presented in this authoritative work.

With so much dissension in the church, it does not seem prudent that those who have teaching responsibilities should cast doubt by constantly *butting* the *Catechism of the Catholic Church*. Think how much more powerful our unified proclamation of the Gospel contained in it would be if only we Catholics tried to base our behavior and opinions on the teachings in this great

work obediently and without qualifications. But

Darlene Davis
Greenfield

Letters Policy

Letters from readers are published in *The Criterion* as part of the newspaper's commitment to "the responsible exchange of freely-held and expressed opinion among the People of God" (*Communio et Progressio*, 116).

Letters from readers are welcome and every effort will be made to include letters from as many people and representing as many viewpoints as possible. Letters should be informed, relevant, well-expressed, and temperate in tone. They must reflect a basic sense of courtesy and respect.

The editors reserve the right to select the letters that will be published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity, and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months. Concise letters (usually less than 200 words) are more likely to be printed.

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

Send letters to: "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, Ind. 46206-1717. Readers with access to e-mail may send letters to: critterion@archindy.org.

The Human Side/Fr. Eugene Hemrick

Entering the era of science-fiction-come-true

The new millennium about to begin promises us a new age of science. In fact, more than ever before, science fiction will become reality.



Already we are realizing that movies like *Buck Rogers* or *Frankenstein* weren't all that far-fetched. We have surpassed *Aldous Huxley's Brave New World*, which envisioned a whole new type of human life based on scientific progress.

So as we enter the third millennium, what should we expect? What good things will come of science? What new dilemmas will science present to us?

I can imagine the day when a jogging grandmother runs alongside her grandson at a quick pace for 10 miles. Thanks to discoveries that retard the aging process, the grandmother even more amazingly might not have any wrinkles or gray hair.

It is conceivable that in the future, a person with a serious wound to the leg, for example, might apply a wonder ointment to heal it instantly. We already have amazing stories such as that of a 61-year-old woman whose withered leg healed in 12 weeks after treatment with healthy genes.

The day may come when people are given genes that enable them to remember things better or to master a musical instrument.

So the new millennium may well bring us the power to improve our physical makeup and even our talents. But what dilemmas will science present to the human spirit?

If the process of growing old is altered radically, how will our understanding of life be impacted?

Wise elderly people often tell us they

have learned over the years that life is just a brief journey on this earth. They view the pain of growing old as God's way of telling them they are nearer to the time of being called home.

As much as no one wants to grow old, growing old for many people heightens spiritual closeness to God. It also signals for the aged that it is time to begin to give away their possessions to the next generation in order to help it along just as they once were helped along.

This process of our elders accepting aging and passing on possessions to a younger age is vital to the scheme of life.

What will happen if these expectations are short-circuited by the expectation that we can live much longer and better lives? What will be lost if we no longer view life in terms of stages that succeed each other progressively?

Furthermore, if we utilize science to enhance our talents, what does this say about developing our innate talents? Which is better for us, to clone a talent or to personally develop our gifts?

A Nobel Prize winner who resides in the parish I serve, and who is responsible for discovering certain genes that cause disease, once told me, "Father, this whole thing about genes and cloning is very, very complicated."

He said no more, but I could see from the look in his eyes that we need to think much more seriously about the implications and consequences of new scientific breakthroughs.

Every day we hear of new discoveries that hold out to us great hope for a longer and less painful life. What we must come to terms with is how this kind of progress fits into the total scheme of life and, more important, how it fits into God's plan. †

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

Cathedral hosts special Lenten vespers

The Archdiocese of Indianapolis will celebrate the Lenten season in a special way this year with worship opportunities that invite Christians of all traditions to prepare for the coming celebration of Easter—the oldest and most important Christian holy day.

Roman Catholic vespers (evening prayer services) will be celebrated on four Sundays of Lent with guest preachers reflecting on the Gospel in a variety of styles. Prayer and song in the Roman Catholic tradition of the Liturgy of the Hours will also be included in the services to be held the Sundays of March 8, 15, 22 and 29 at SS. Peter and Paul Cathedral, 1347 N. Meridian Street in Indianapolis. All services will begin at 5 p.m.

Vespers, or Evening Prayer, will be celebrated as follows:

- March 8—"Understanding the Transfiguration" as related in Luke 9:28-36
Presiding: Father Rick Ginther, rector, SS. Peter and Paul Cathedral
Preaching: Dean Robert Giannini, rector, Christ Episcopal Cathedral, Indianapolis
- March 15—"The Parable of the Fig Tree, Luke 13:1-9, 'A Revival of the Spirit'"
Presiding: Father Rick Ginther, rector, SS. Peter and Paul Cathedral
Preaching: Father Freddy Washington, revival preacher and Roman Catholic pastor from Dayton, Ohio
- March 22—"The Prodigal Son—The Forgiving Father" Luke 15:1-3, 11-32
Presiding: Father Rick Ginther, rector, SS. Peter and Paul Cathedral

Paul Cathedral

Preaching: Lillian Hughes, pastoral associate, SS. Peter and Paul Cathedral

• March 29—"The Last Journey"

A choral and assembly reflection with meditative readings. Especially suited for those who are in need of comforting as they mourn a loss. Composed by John Bell of the Iona Abbey Community in Scotland. Music presented by the SS. Peter and Paul Cathedral choir, directed by Geraldine Miller.

Stations of the Cross and adoration of the Blessed Sacrament will be held every Friday through Lent from 12:30-7 p.m. at SS. Peter and Paul Cathedral.

For more information, call SS. Peter and Paul Cathedral at 317-634-4519.†

Check It Out . . .

The Serra Club of Indianapolis and the archdiocesan Vocations Office are sponsoring "Life Awareness: A Vocations Retreat" for single adults March 13-15 at Fatima Retreat House in Indianapolis. The weekend retreat is designed to help single adults aged 18-50 explore and learn about a life of service to God in the church as a priest or religious sister or brother. There is no charge for the retreat. For information, call the Vocations Office at 317-236-1490 or 800-382-9836, ext. 1490.

A traveling icon of Our Lady of Guadalupe will be included in liturgies at Indianapolis area parishes and schools and displayed during pro-life prayer services outside four Indianapolis abortion clinics March 14-17. Prayer sites on March 14 include St. Andrew Parish in Indianapolis at 8:30 a.m. On March 15, the Marian icon will be at St. Anthony Parish in Indianapolis from 9 a.m.

until 3 p.m., then at the Divine Mercy Chapel at St. Michael Parish in Indianapolis from 8 p.m. until 6 a.m. On March 16, it will be taken to Cardinal Ritter High School in the Indianapolis West Deanery at 7:15 a.m., Bishop Chatard High School in the Indianapolis North Deanery at 10 a.m., Our Lady of Lourdes School in the Indianapolis East Deanery at 12:30 p.m., and the Marian College Chapel in Indianapolis from 4:30 p.m. to 6:30 p.m. Prayer sites scheduled March 17 include St. Gabriel Parish in Indianapolis from 1-4 p.m. For information about other times, call Mary at 317-253-3381 or Kathy at 317-815-8337.

Dan and Judy Hoyt, of Immaculate Heart of Mary Parish in Indianapolis, are seeking to form a group of people whose close relatives are members of religious orders or congregations or are lay missionaries. They envi-

sion the group gathering a couple times each year to pray for each other and the religious in their families, to tell stories, to celebrate and to support each other. Those interested may call Dan Hoyt at 317-263-4832 or contact the archdiocesan Office of Priestly and Religious Vocations at 317-236-1490 or 800-382-9836, ext. 1490.

"Emotional Intelligence," a personal growth workshop, will be held March 14 from 10 a.m. to 4 p.m. in the rectory at SS. Peter and Paul Cathedral in Indianapolis. The fee is \$25 per person. Bring a sack lunch. Information: call Tom at 317-784-3400.

A one-day seminar on Flannery O'Connor will be offered March 21 from 9 a.m. to 4 p.m. at the Christian Theological Seminary in Room 122, 1000 W. 42nd Street, in Indianapolis. The cost is \$50. Information: 317-923-4839.

Holy Trinity Parish Spring Bazaar is March 21 in Indianapolis. Orders for Potica for Easter are now being taken. The cost is \$13 a loaf. To order call 317-634-2289 or 317-636-8874 by March 14. No orders will be taken at the bazaar.

"Remembering and Forgetting," a basketweaving retreat, will be held March 14 from 9 a.m. to 5 p.m. at the Benedict Inn, 1402 Southern Ave., in Beech Grove. Benedictine Sister Donna Wojfyna is the presenter. The cost is \$100 including a non-refundable \$15 registration fee. Information: 317-788-7581.

St. Francis Hospital and Health Centers in Indianapolis will sponsor a health fair March 20-22 at the Greenwood Park Mall during mall hours. The fair will offer a variety of health information and screenings, including cholesterol tests, hemocult test kits, and blood pressure tests. A fashion show featuring health and fitness merchandise will be March 21 at 2 p.m. in front of JC Penney. Information: 317-782-7992. †

VIPs . . .

Nancy Singleton, the youth ministry coordinator at St. Monica Parish in Indianapolis, recently was selected by Indiana Youth Institute for its state leadership program. She is among 23 established and emerging leaders chosen to participate in the 18-month leadership development program. The project is funded by a \$169,226 grant from W.K. Kellogg Foundation of Battle Creek, Mich.

Elizabeth Burnett, a native of Evanston, Ill., became a postulant of the Sisters of St. Francis, Oldenburg, on Jan. 1. While residing in Indianapolis she was a member of St. Gabriel Parish. Burnett is spending her postulant year at Nia Kuumba, a discernment house for African-American women in St. Louis, Mo.

Joseph Feltz, John McCaslin and Todd Goodson of the archdiocese received the Ministry of Lector Feb. 10 in the Saint Meinrad School of Theology Chapel in St. Meinrad. Archbishop Daniel M. Buechlein conferred the ministries. Seventeen first and second-year seminarians received the Ministry of Lector. The Ministry of Lector is conferred upon those who prepare and proclaim readings from Sacred Scripture at Mass and other liturgical celebrations in the Roman Catholic Church. A lector may also recite psalms between the readings and present the intentions for the general intercessions.

Lawrence Borders of the archdiocese received the Ministry of Acolyte Feb. 10 from Saint Meinrad School of Theology in St. Meinrad in the school's chapel. Archbishop Daniel M. Buechlein conferred the ministries. An acolyte is appointed to help the deacon and aid the priest, primarily in the celebration of Mass. He attends to the needs of the altar and may distribute Communion as an auxiliary minister. He also may be entrusted with the public veneration of the Blessed Sacrament, but does not give Benediction, since he is neither a priest nor a deacon. †

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And you can be assured your pledge has its greatest impact because our programs are directed by dedicated Catholic missionaries with a long-standing commitment to the people they serve.

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Please don't miss this opportunity to make a difference. Become a sponsor for one poor child today!

<p>CFCA Catholic Child Sponsorship</p>	<p>Yes, I'll help one child:</p> <p><input type="checkbox"/> Boy <input type="checkbox"/> Girl <input type="checkbox"/> Teenager <input type="checkbox"/> Any in most need</p> <p>My monthly pledge is:</p> <p><input type="checkbox"/> \$10 <input type="checkbox"/> \$15 <input type="checkbox"/> \$20 <input type="checkbox"/> \$25 <input type="checkbox"/> Other \$ _____</p> <p>I'll contribute:</p> <p><input type="checkbox"/> monthly <input type="checkbox"/> quarterly <input type="checkbox"/> semi-annually <input type="checkbox"/> annually</p> <p><input type="checkbox"/> Enclosed is my first contribution of \$ _____ (Make check payable to CFCA.)</p> <p><input type="checkbox"/> I'd prefer to bill my first sponsorship payment to my credit card: <input type="checkbox"/> VISA <input type="checkbox"/> MC <input type="checkbox"/> Discover <input type="checkbox"/> AMEX Card No. _____ Exp. Date _____</p> <p><input type="checkbox"/> I can't sponsor now, but here's my gift of \$ _____</p> <p><input type="checkbox"/> Please send me more information about sponsorship.</p> <p>FOUNDED AND DIRECTED BY CATHOLIC LAY PEOPLE</p>	<p>Name _____ (please print)</p> <p>Address _____</p> <p>City/State/Zip _____</p> <p>Phone (____) _____</p> <p>CRT 3/98</p> <p>Send to: Christian Foundation for Children and Aging (CFCA) One Elmwood Ave. / P.O. Box 3910 Kansas City, KS 66103-0910 or call toll-free 1-800-875-6564</p> <p>Member: U.S. Catholic Mission Association, National Catholic Development Conference, Catholic Network of Volunteer Service Financial report available on request / Donations are U.S. tax-deductible</p>
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PAPER OR PLASTIC?



Perhaps you prefer paper for your groceries because you believe it's better for the environment, breaks down faster, doesn't endanger animals. Maybe you'd rather have plastic because you think it saves trees, conserves fuel in transport, recycles precious resources. † Either way, you're going beyond immediate personal need and considering what effect your decision will have on others. You're stepping outside yourself and taking some of the responsibility in caring for God's creation. † That's stewardship, a concept at least as old as the Book of Genesis. It means that taking good care of our material blessings has spiritual implications. And that the inner world of faith is also our responsibility. † Right now, in parishes throughout the Archdiocese of Indianapolis, Catholics are rediscovering the profound benefits of being good stewards. † Come to church and join us . . . on the Journey of Hope 2001.



GET GOING AGAIN



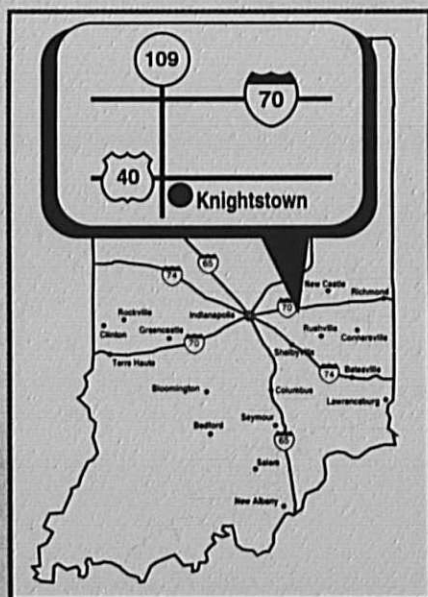
Connersville Deanery

St. Rose Parish Knightstown

Story by Susan Etter

Fast Fact:

Before the first St. Rose Church was built in Knightstown in 1872, Mass was celebrated in homes. Church records show Irish Catholics who came to work on the railroads settled in Knightstown and Raysville.



**Journey
of Hope
2001**

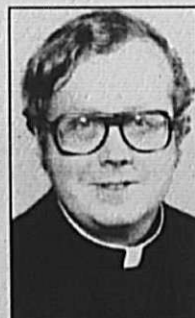
Parish ownership, family and community equals St. Rose

KNIGHTSTOWN—It's all about people, not programs, at St. Rose Parish in the Connersville Deanery.

"I can't say, 'Oh we have this particular program,' but it's the people, I think," said Franciscan Sister Shirley Gerth, parish life coordinator at St. Rose Parish in Knightstown.

Sister Shirley, who has served at St. Rose for three years, senses ownership in the parish community. Some parishioners who have been members for some 20 years have been sensing other things.

"I think we have been blessed with Sister (Shirley) coming to our parish," said Marilyn Connell, a parishioner for 20 years. Connell said Sister Shirley has been the "oxygen line keeping our church going."



Fr. Joseph Rautenberg

Father Joseph Rautenberg is St. Rose's sacramental minister. He serves as a medical ethicist at St. Vincent Hospital in Indianapolis.

Sister Shirley, who is also the parish life coordinator of St. Anne Parish in New Castle, coordinates various programs that the two parishes can share. In early February, a parish mission was held at St. Anne, which drew about 20 St. Rose parishioners.

The mission was presented by a Redemptorist priest. Sister Shirley was impressed by the number of participants from St. Rose at the mission.

"It surpassed my expectations. It was fantastic. The people responded so well," she said.

Connie Price, a member of St. Rose for 40 years, said she left the mission each night looking forward to the next evening.

"He (the presenter) challenged us and left us with something to think about," Price said.

Christ Renews His Parish is another connection Sister Shirley has made between St. Rose and St. Anne. So far, six St. Rose parishioners have attended the retreat.

"We now have a core that has had an experience and has bonded and experienced community," she said.

Sister Shirley believes Christ Renews His Parish makes a parish come alive.

"I think it's a wonderful thing," said Price, who participated in Christ Renews His Parish at St. Anne.

Aside from spiritual renewal, many other things are surfacing at St. Rose. Connell said the men's club is currently taking charge of parish maintenance needs.

Connell believes that, in a small parish like St. Rose, involvement is a must. It creates a good family community, she said.

"With a smaller parish, you have to get involved," Connell said.

She said her children grew up participating in Mass as altar servers, while she and her husband, Neil, taught in the religious education program.

A women's club, which is in a transitional stage, is

starting to resurface.

"We are trying to get another women's club started to include younger members of the parish," Connell said.

Sister Shirley sees starting a new women's group as a positive step. An open parish meeting is planned for this month.

Among other things, she said, the meeting is intended to discuss St. Rose's place in the archdiocesan-wide capital and endowment campaign.

Parishioners are discussing several ideas for the future.

Among them are a desire to build a parish center and to update buildings to make them handicapped accessible.

"I see this as a positive thing—people are beginning to ask questions and see some possibilities for the future," Sister Shirley said.

In the religious education program at St. Rose, some 50 students are enrolled in pre-school through the 12th grade classes. Betty McKinley, a parishioner for almost five years, believes the small religious education enrollment is beneficial.

"I would say my children have thrived—it's one of the reasons we were attracted here—and I felt more comfortable with the small classes," McKinley said.

St. Rose shares confirmation and the Rite of Christian Initiation of Adults process with St. Anne in New Castle. However, St. Rose parishioners in these programs come back to their parish to celebrate the rites.

Last year, five St. Rose children received their first Communion. McKinley said last year's celebration was very personal and involved the families.

"A number of people came up to me afterwards and said how moved they were by the ceremony," McKinley said. †



Sr. Shirley Gerth, OSF

St. Rose, Knightstown (1872)

Address: 8144 W. U.S. Hwy. 40, Knightstown, IN 46148-0209

Phone: 317-345-5595

Church Capacity: 200 &

Number of Households: 85

Parish Life Coordinator: Sr. Shirley Gerth, OSF

Priest Minister: Rev. Joseph Rautenberg

Priest Moderator: Rev. Stanley J. Herber, VF

Youth Ministry Coordinators: Lance and Deanna

Malott

Parish Council Chair: Clare Bradshaw

Parish Secretary: Elizabeth Jackson

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Lenten penance services scheduled

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

Batesville Deanery

March 11, 7:30 p.m. at St. Mary, 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 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 10, 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

Indianapolis East Deanery

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

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

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, 7:30 p.m. at St. Mary-of-the-Knobs, Floyds 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, Floyds Knobs
March 23, 7 p.m. for St. Francis Xavier, Henryville and St. Michael, Charlestown at St. Francis Xavier

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 11, 7:30 p.m. at St. Joseph, Universal
March 22, 6 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 †

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Wednesday, March 25, 1998
St. John's Church, 765-675-2422
340 Mill Street, Tipton, IN 46072
Pastor: Rev. Fr. Fred Gschwind
(pronounced "ishwing")
Contact Person: Ken Kendall, 765-675-7747
Coordinator: Ester Palford, 317-297-5966
6:30 p.m. Servite Rosary
7:15 p.m. Mass/Healing Service



Thursday, March 26, 1998
St. Mary's Church, 312-482-7041
2833 N. 500 County Road West, Ireland, IN 47545
Pastor: Rev. Fr. Kenneth Betz
Contact Person: Becky Hamel, 812-482-3263
or Kris Southard, 812-636-4957
Coordinator: Ester Palford, 317-297-5966
6:30 p.m. Servite Rosary 7:15 p.m. Mass/Healing Service

Saturday, March 28, 1998
St. John's Church, 317-635-2021
126 West Georgia Street, Indianapolis, IN 46204
Pastor: Rev. Fr. Tom Murphy
Contact Person: Ester Palford, 317-297-5966
7:30 p.m. Servite Rosary 8:15 p.m. Mass/Healing Service

Sunday, March 29, 1998
St. Ann's Church, 765-742-7031
612 Wabash Avenue, Lafayette, IN
Pastor: Rev. Fr. Mike McKinley
Contact Person: Sam & Sandy Brummett, 765-474-2187
Coordinator: Ester Palford, 317-297-5966
2 p.m. Servite Rosary 2:45 p.m. Mass/Healing Service

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Catholic Social Services *Endowment* Needs

Endowment development poses challenges for Catholic Social Services

By Sue Hetzler

As an agency of Catholic Charities, Catholic Social Services (CSS) provides diverse programs that serve specific population groups throughout central Indiana. Many of the 16 social service programs offered by CSS are facing the increasing challenge of securing financial support from outside sources.

The CSS mission is to provide family support programs, eldercare, crisis relief and shelter, while serving as advocates for peace and social justice based on the teachings of the Gospel. This is accomplished through programs like family and individual counseling; adult day care for senior citizens; school counseling for students; a neighborhood youth outreach for urban teens; refugee resettlement assistance; emergency aid in food, clothing and shelter; and a homeless shelter that emphasizes keeping families together.

All these programs require thousands of dollars to operate and sometimes hundreds of volunteers to keep services running. Thomas Gaybrick, head of Catholic Charities for the archdiocese, said many programs would not survive

without the dedicated efforts of volunteers.

"That's one reason why we can operate as efficiently as we do, especially when you compare us to other organizations," he said. "At least 90 cents from every dollar we bring in is used to deliver our services to the needy. Less than 10 percent goes to support the organization."

Building the Catholic Social Services Endowment will be a necessary step in keeping programs running efficiently, added Gaybrick. Government cutbacks and growth in the demand for services are making endowments more important than ever before, he said.

"Endowments make sense because they continue to produce a revenue stream to help support services on into the future," Gaybrick noted. "The catch is that people want to know they are receiving good value for their donated dollar. We do that already, but we need to find a better way to articulate that to those people who are investing in the welfare of other people."

To operate with a full range of services, Catholic Social Services in Indianapolis needs to generate an annual



Regina Moore, director of the Neighborhood Youth Outreach program at St. Joan of Arc Parish in Indianapolis, tutors neighborhood youth.

endowment revenue of \$460,000, which translates into building a \$9 million endowment principal. Catholic Social Services in Bloomington would require a \$1.2 million endowment to produce \$60,000 annually in revenues that would help support its service programs.

These are funds that will be hard to come by, particularly when there are so many other agencies knocking on doors trying to raise money, said Gaybrick. "In one respect, we're competing with one another for the same dollars," he said. "That is reality. It's not easy to raise significant amounts of money."

Much of the CSS endowment funds are restricted for particular programs—the largest amount of support goes to

shelters and transitional housing. Many programs now are working toward the goal of helping people reach their potential and to achieve self-sufficiency.

"The church's social teachings that led to our establishment in 1919 are just as relevant today as they were then," Gaybrick said. "We have a responsibility for the well-being of people, especially the poorest among us. We may meet that responsibility in varying ways—sometimes through the use of dollars and cents, other times through the use of time and talent—but it is a Gospel call for all of us." †

(Sue Hetzler is director of communications for the archdiocese.)

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Caribbean Bishop Begg American Catholics To Help Provide Housing for the Destitute Poor

The needs of the poor weigh heavily on Bishop Paul Boyle's heart. As the spiritual leader for Mandeville, Jamaica, he shepherds a suffering flock — fathers stripped of their dignity by poverty, mothers struggling to care for their malnourished infants and children who are hardened by the adversities of their lives.

"And too often, I find that homelessness is at the heart of the poor's misery," Bishop Boyle explained. "When a family loses its home, it often spirals down into deeper and deeper levels of poverty. These people would be lost if it wasn't for the help of the church and organizations like Food For The Poor."

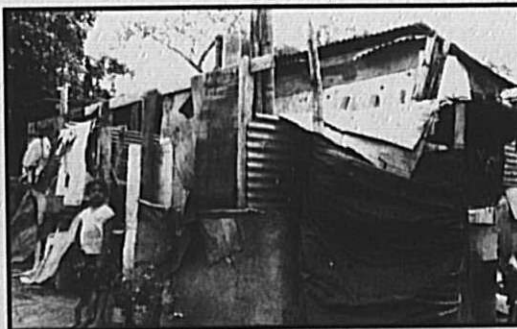
By partnering with Food For The Poor and making use of its home building program, Bishop Boyle has begun constructing basic housing for the poorest of the poor in his Diocese. With this helping hand, many families are recovering their dignity and discovering a new sense of hope in their lives. They are experiencing Christ's mercy in a direct and meaningful way.

"A home gives a poor family security and stability. It allows them to get back on their feet again. I beg every American Catholic who wants to help the poor to consider the value of Food For The Poor's building program. I know firsthand — it makes a real difference in the lives of the poor," he said.

Building homes through Food For The Poor is simple and cost effective. (see program details on opposite page). Each \$1,500 contribution to the "Build A Miracle" program allows Food For The Poor to construct a home for a poor family on behalf of a mentoring priest or pastor like Bishop Boyle.

"I am deeply grateful to everyone who has contributed to build a home in my diocese," Bishop Boyle said. "Your gift has been a powerful testimony to the love and mercy of Christ among the poor of this community. May God richly bless you for the sacrifice you have made."

"On behalf of the many pastors and priests who serve the poor in the Caribbean, I want to thank everyone who has contributed to build a home through Food For The Poor. Know that we are all deeply grateful for your support," Bishop Boyle said. "The gift you give is a powerful testimony to the love and mercy of Christ among the poor. May God richly bless you for the sacrifice you have made."



As the photographs above depict, the Caribbean and Latin America face shocking problems with homelessness and sub-standard housing. Homes are often makeshift structures "built" around a framework of sticks or scrap lumber. Walls of cardboard, rusty tin sheets and plastic can blow down easily in simple thunderstorm. Food For The Poor's "Build A Miracle" program replaces these patch-work shacks with sturdy lumber homes.

Thousands on Waiting List — "The Stories Are Heart-Wrenching"

Hurvin Thomas, a father of six, has been forced to move out of a condemned house on the edge of the Spanish Town Highway. Unemployed, with no where else to turn, he is worried about the future his youngest children — ages four, five and six. To spare them from the pain and danger of sleeping on the streets, Hurvin is begging for help.

Albertha Evans is 108 years old.

Her son, 79, cares for her in a tiny patchwork shack they share. The shack's roof leaks and the

cramped space inside makes life for the two unbearably hard. In desperation, they have come to Food For The Poor.

"My waiting list of needs go on and on, and all of the stories I hear are just as heart-wrenching. Poverty in countries like Jamaica and Haiti is devastating. Thousands of men, women and children are desperately searching for simple shelter," explained Pearl Barrett, coordinator of Food For The Poor's home building effort in Jamaica. "Our 'Build A Miracle' program was created to give these poor families hope and a sense of God's mercy. Through the ministry, American sponsors provide funds which are used to build basic, cabin-style home for the poorest of the poor." (see details

of the program on the opposite page).

Since 1982, thousands of houses have been sponsored and built by benefactors to



"Imagine — some of the children we are helping have never lived in a home of their own. They've never known that sense of stability or security in their lives," she said. "You can also imagine how most families react when they receive a home. Many cry tears of joy and praise God because

they believe He has answered their prayers with a miracle."

As inspired as Barrett is by the success of the program, she remains concerned about the needs that remain, particularly of the plight of the children and the elderly. The fact that so many of these vulnerable souls will be homeless tonight is painful to Pearl Barrett and her staff.

"At this point, I have a backlog of several thousand requests for homes," Barrett said. "I pray these families can sustain themselves until we can locate a sponsor for them. I pray for miracles."

Food For The Poor, Barrett said, but demand for the homes remains very high. Jamaica and Haiti have both undergone serious economic problems in recent years. Fathers and mothers who have lost jobs often end up on the street where they become trapped in life of abject poverty. Once homeless, it is virtually impossible for these families to recover their lives, she said.

"Tragically, some of the families seeking help from us originally lost their homes and livelihoods in a fire or one of the hurricanes that hit the island years ago. They've been struggling to survive ever since," Barrett said.

FOOD FOR THE POOR HOUSING PROGRAM

CASE #J865

NAME: Hurvin Thomas Family
LOCATION: St. Catherine, Jamaica

SITUATION: Mr. Thomas, age 52, is raising six children, ages 4 through 15 (see photograph). He was living in a condemned shack at the edge of Spanish Town Highway. The owner of this property is the family. He has acquired land in Ellerslie Pen.

RESPONSE: Approved for soon as funds become available. FFP will provide a house. Family and community will construct the home.



"Building Miracles"

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Unique Program Offers Tangible Way To Help the Poorest of the Poor

By Craig Cole
Special to The Criterion

Velma Brown stepped out of her patchwork tin shack and faced the brightening dawn sky. It had rained again during the night, and her tears had mingled with the steady drips from the leaking roof. They were tears for her three young sons and the pain they were being forced to endure.

"The littlest one — that is Richard — said 'Mommy, when can we come out of this house and go into a pretty house?' And I said, 'One day, one day, Father God will take you out,'" Velma Brown said, emotionally relating her struggle. "I went outside, turned my face to where the sun was coming from, lifted my hands up to God and cried, 'Touch someone's heart to come and help me.'"

What happened next, Velma firmly believes, was a miracle. Food For The Poor discovered her plight and offered her help through the ministry's housing program. An American Catholic — a person Velma had never met — was making a gift to build her and her family a new home.

Within a few months she moved into a sturdy, wooden house — a safe, dry home for her family. That morning, during a prayer of thanksgiving, she broke into tears, joyful for God's blessing and grateful to the American benefactor who had sponsored her home.

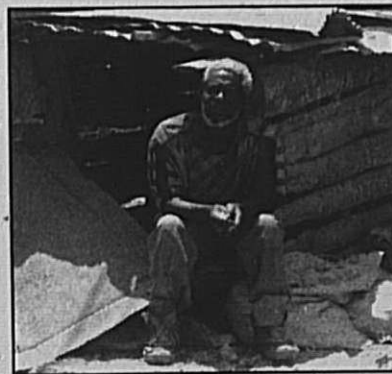
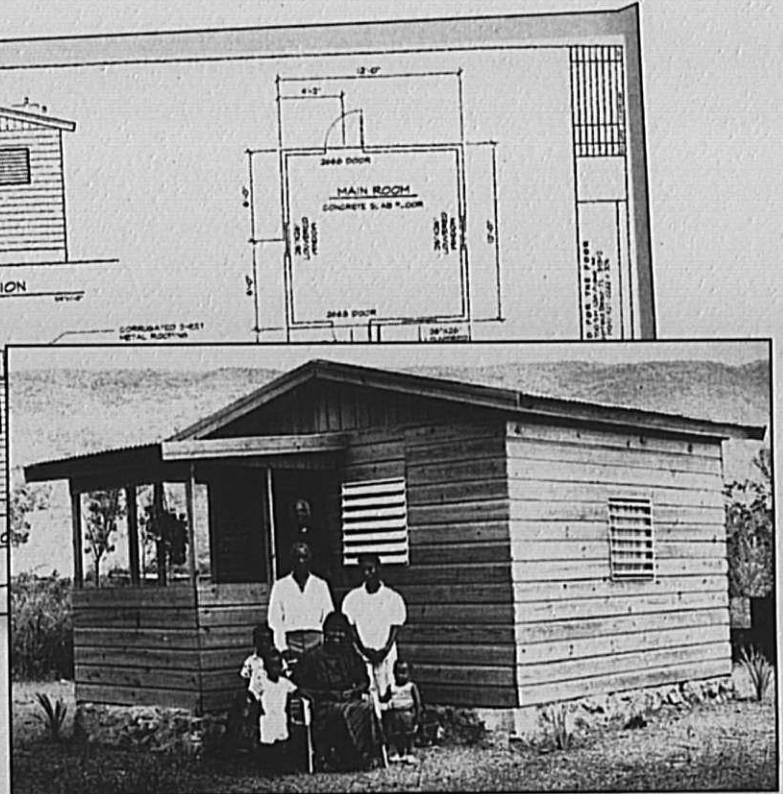
"I hear it often from the families we help; these houses are an answer to prayer. They are a miracle of God," explained Ferdinand Mahfood,

founder of Food For The Poor. "And the benefactors who sponsor the homes realize this too. They are responding to God's blessings in their own lives by embracing this opportunity to help someone else — someone in desperate need. They are God's tools of mercy in the modern world."

Those who donate to the home building program also enjoy a unique sense of purpose and accomplishment, Mahfood said. They see a tangible out-come of the gift they have given. Donors may also give their gift as a memorial or special recognition to a family member or friend. In those cases, a plaque is attached to the constructed home.

To involve as many people as possible, Food For The Poor has created a variety of ways for donors to contribute. Homes can be built with a single gift of \$1,500. Smaller gifts can also be combined with those of other benefactors to sponsor a single home. These "miracle teams" are great for church groups, schools and clubs.

Once a gift is received, Food For The Poor works through local clergy who locate the neediest people in their communities. Lumber and supplies are then purchased and shipped to the area of need. When it arrives, this "house kit" is assembled by local



"Before and After" — These photos demonstrate the wonderfully positive changes that result when an individual or family is blessed with the gift of a home. There are few gifts a donor can make that have such a meaningful and tangible outcome.



carpenters — if possible with help from the recipient and church volunteers. "Thanks to the wonderful response we've had from American Catholics, the 'Build A Miracle' program has been able to provide hundreds of homes to the poorest of the poor in Haiti and Jamaica," Mahfood said. "You can't imagine the difference these houses make to the families who receive them. It gives them a stable foundation to rebuild their

lives. It returns their dignity and gives them a new sense of hope. It's a uniquely direct and meaningful form of charity."

To sponsor a home or contribute toward a team-built home, send your donation to Food For The Poor, Build A Miracle Program - Dept. 12395, 550 SW 12 Ave., Deerfield Beach, FL 33442, or use the enclosed brochure. All contributions made to this program are tax-deductible.

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Ferdinand Mahfood, founder of Food For The Poor, shares his concerns about Third World poverty with Pope John Paul II. Their most recent meeting took place at the Vatican.

Pope John Paul II has also honored Ferdinand Mahfood as a Knight of St. Gregory — the highest honor available to a Catholic layman. "I feel very blessed by the Pope's encouragement. It has inspired me to do more — to focus my whole life on helping the poor," Mahfood said.



Will You Help?

Please make a special gift to this important housing program. Use the special brochure (shown here) found in this issue or write to: Food For The Poor, Dept. 12395, 550 SW 12th Avenue, Deerfield Beach, FL 33442. May God bless you for responding to the cry of the poor.

News briefs

U.S.

Growing Hispanic population calls for new church efforts

WASHINGTON (CNS)—With Hispanics approaching a majority in the U.S. Catholic Church, dioceses and parishes face increasingly complex ministry demands. During a conference in Washington Feb. 24, directors of Hispanic ministry programs from around the country met with the U.S. Catholic Conference staff for a briefing on some of the social, political and ministerial situations they share. Ronaldo Cruz, director of the U.S. Catholic Conference Secretariat for Hispanic Affairs, explained that language alone is creating new demands on parishes and dioceses. "The United States has the fourth-largest Spanish speaking population in the hemisphere," Cruz said. Previous waves of immigrants into the United States were directed into separate "national" parishes, said Cruz. But today's goal is to bring everyone together.

Mother's faith helps children avoid depression, study shows

WASHINGTON (CNS)—Children whose mothers have a strong religious commitment are less likely to suffer from depression later in life, according to a 10-year study by researchers at Columbia University. The study on "Religiosity and Depression: Ten-Year Follow-up of Depressed Mothers and Offspring," also determined that children were much less likely to suffer from depression if they were members of the same religious denomination as their mothers at the time of follow-up. Mothers with a strong religious commitment also were less likely to be depressed themselves, the research showed.

Church immigration official urges more U.S. funding for refugees

WASHINGTON (CNS)—The end of the Cold War has not meant an end to the need for a strong U.S. leadership role in helping the world's refugees, the new head of the U.S. bishops' Migration and Refugee Services told a House subcom-

mittee Feb. 23. Mark Franken, who was director of refugee programs at MRS for nine years before being named its executive director earlier in February, told the House Subcommittee on International Operations and Human Rights that the Clinton administration's proposed admissions ceilings and funding for refugee resettlement in fiscal year 1999 were too low. "Mr. Chairman, the world has changed, but the critical need to respond to those who suffer has not," he told the subcommittee chairman, Rep. Chris Smith, R-N.J.

World

Brazilian bishops decry lack of government funds for education

SAO PAULO, Brazil (CNS)—The Brazilian bishops' conference opened its 1998 Lenten campaign by criticizing the insufficient funds allocated for education by the Brazilian government. This year's campaign centers around improving the country's basic educational system. Auxiliary Bishop Raymundo Damasceno Assis of Brasilia, Brazil, secretary-general of the bishops' conference, said that "the

country's estimated 32 million illiterates are a stain which embarrasses the nation."

Pope: U.S. church needs leaders who proclaim the Gospel truths

VATICAN CITY (CNS)—The Catholic Church and the people of the United States need religious leaders who proclaim the Gospel truths with conviction and courage, Pope John Paul II said. "A bishop's task is none other than this: to be a convincing witness to and a courageous teacher of the truth that makes man free," the pope said Feb. 27 in remarks prepared for a group of U.S. bishops. The bishops from New York State and from the Archdiocese of Military Services formed the first group of U.S. bishops making their *ad limina* visits to Rome this year. Bishops are required to make the visits every five years, and all U.S. bishops who head dioceses are to make the visits sometime in 1998.

Caritas Latin America workers say El Niño causing much hardship

VATICAN CITY (CNS)—The climate phenomenon known as El Niño has hit particularly hard those countries which were already struggling under international debt, humanitarian workers in Latin America said. Caritas Internationalis, a Vatican-based umbrella organization for Catholic charities, gathered leaders of aid projects in Latin America and their coordinators in Europe and North America to discuss current problems in the region Feb. 27. Father Priamo Tejada, president of the region for Caritas Internationalis, told Catholic News Service that there has been "a surge in petitions for projects from the areas affected by El Niño" the global pattern of air currents which has brought unseasonably wet weather to some parts of the world and drought to others.

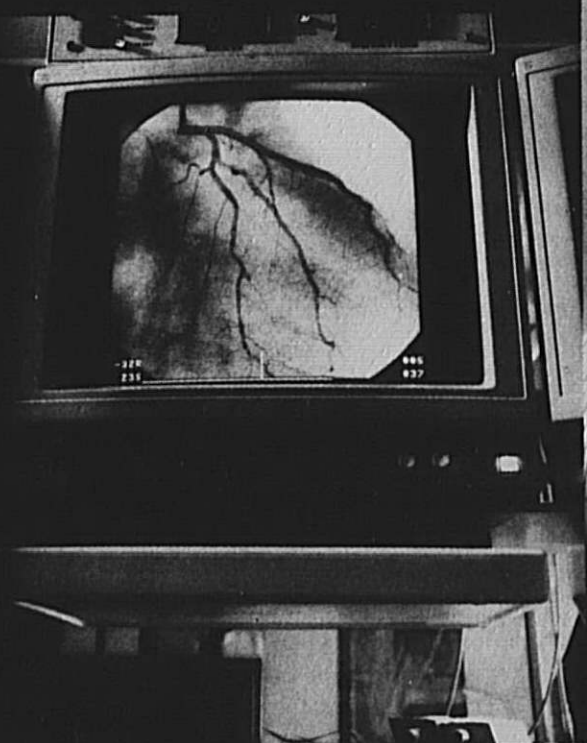
People

Pope to beatify Nigerian priest during March 21-23 visit to African country

VATICAN CITY (CNS)—Pope John Paul II will visit Nigeria in March, beatifying a popular Nigerian priest and meeting the head of the country's military government. During the March 21-23 trip, the pope also will meet leaders of the country's Muslim community, which makes up about half of its population of 107 million people. The centerpiece of the papal trip is expected to be the March 22 Mass in Onitsha, a city in southern Nigeria, for the beatification of Father Cyprian Michael Iwene Tansi. †

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

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Faith communities offer signs of hope, support

By Fr. Herb Weber

In any parish there are men and women—and teen-agers as well—who seem to lack any real hope. They face each day with a weariness that presses on them.

While their situations in and out of themselves may not be hopeless, the experience of facing these situations seems void of hope.

Hope is a virtue, and it assures a person that he or she is not alone in facing a crisis or troubling circumstances. Hope helps a person believe and persevere because there is a certainty to life and faith that goes beyond what is apparent.

The person of hope can trust in the future.

Conversely, the person who lacks hope finds it almost impossible to see any light beyond the darkness. This person doesn't have confidence that pain can give way to relief.

Examples of the absence of hope abound. One couple shared with me their feeling of abandonment by God as they experienced a miscarriage after years of praying for a pregnancy. They asked very openly whether God even noticed their plight.

For others, hope wanes in the face of a spouse requesting a divorce, a teen-ager caught up in drugs or turning his or her back on parents, or an employer announcing an imminent factory closing.

Caught in a crisis, there are those who lose sight of God as the one who will see them through it.

I recall one young woman saying with great desperation, "People keep telling me to trust in the Lord. I've tried, but matters only get worse!"

Such hopelessness has to be taken seriously by all members of a parish family. Realizing that there are folks in

church who are just barely hanging on can spur everyone toward gentle and authentic awareness. Accepting those who are feeling empty of hope is a primary task of any faith community.

Losing hope is not the same as having clinical depression, although the two may overlap.

A foreign graduate student in an American university experienced a loss of hope as his academic career progressed. Living far from home and separated from a family system that had defined his belief system and responsibilities, he felt disaffiliated from his faith and from God.

He felt alienated, almost as if no one on earth cared whether he lived or died. His heart ached as he struggled to pray. Symptoms of depression were there as well: a lack of focus, an inability to sleep soundly, and an overall lethargy.

His request for counseling was itself a step forward. He indicated his sense of hopelessness, but also wondered why he felt so depressed.

In addition to counseling, I invited him to try to experience his faith by connecting with the church in our middle-America university setting.

Once he started to reconnect with a church that originally, in this country, had seemed foreign to him, he also began to find God again. There was a resurgence of hope and a reassurance that he belonged.

What often is needed by those who are experiencing hope's absence is precisely the reassurance that they are not alone.

Last year I wrote a *Faith Alive!* article about the "invisible persons" in our parishes. In the article, I referred to groups of people like the divorced, the poor and gays as some examples of men and women needing to be included—needing to be made welcome—in our parishes.

a crucial role in nurturing hope by looking to the future with a confidence grounded in God's past and present saving deeds.

Lent is a special time for Christian communities to renew and deepen their participation in the life-death-resurrection mystery of Jesus and help people without hope pass over to a hopeful future. †

(Father Robert Kinast is the director of the Center for Theological Reflection in Indian Rocks Beach, Fla.)



Hopelessness has to be taken seriously by all members of a parish family. Realizing that there are folks in church who are just barely hanging on can spur everyone toward gentle and authentic awareness.

A number of men and women took the time to write me afterward to express the sense of hope the article gave them. It was a reminder that they, in their own particular circumstances, were still considered acceptable. They could find hope once again.

Besides the fear that they are alone, people without hope often lose a sense of the future. They lose a sense of direction. It is as if there is no life or activity beyond a certain point.

The best that can be said about the future is that it is hazy. Consequently, the gift of hope is also a gift of a new horizon.

I watched closely the visit of Pope John Paul II to Cuba during January. Although the pope's own health was somewhat fragile, his visit became a sign

of hope to a people deprived for nearly 40 years of visible, public signs of their faith. His visit was about possibilities and a new future for Cubans.

It will be interesting to see how their hope, resurrected by the papal visit, will grow and flourish now.

Like a seed, a little hope can grow into a mighty force.

Parishes and their people are given the same role as the pope. They are to be beacons of hope to the world and to their own members.

As parishes accept others and nurture them through crises, they also offer a future filled with new opportunities.

Parishes offer signs of the hope that the world desperately needs. †

(Father Herb Weber is pastor of St. Peter's Parish in Mansfield, Ohio.)

Lenten season nourishes hope

By Robert L. Kinast

A hopeful person looks forward to the future as a time of positive, meaningful experience. A person without hope is unable to envision anything other than negative experiences in the future and persists in a negative assessment of life.

The most effective response to hopelessness is not a rational argument, but a realistic example. A community of faith can play

Discussion Point

Hope inspires and renews faith

This Week's Question

How would you define the word "hope," and how essential is hope in your life?

"Faith gives us purpose, and hope gives us the energy to act on our faith." (Sister Michelle Black, F.S.P., Charleston, S.C.)

"I would advise and support someone I know well who is suffering a loss of hope. I would visit that person, and just listen. I would also bring a small gift with my name and phone number attached. By listening, I would know if I needed to push, encourage, invite, pray, and hopefully would help the person renew his/her perspective on life." (Joan E. Ebacher, R.N., Richmond, Ind.)

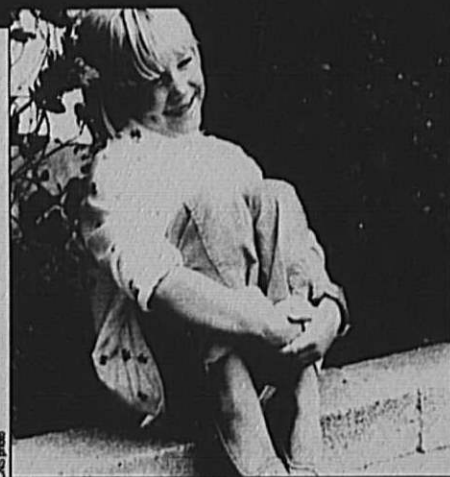
"Hope is something that you cling to, to believe that things will be better, that circumstances, situations will improve. Essential? Very. I think hope is what gets us through much of life." (Grace Cable, Biloxi, Miss.)

"Hope is absolutely imperative to human beings. Without hope there is no tomorrow. Hope is what gives us the faith to go on." (John Coffin, Sinking Spring, Pa.)

Lend Us Your Voice

An upcoming edition asks: Do you tend to fear or welcome new breakthroughs in science? Why?

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



Perspectives

From the Editor Emeritus/John F. Fink

Euthanasia is denial of the soul

When Father John Catoir conducted a retreat at Fatima Retreat House last



August, he quoted a great deal from the book *The Road Less Traveled*. This book, by psychiatrist M. Scott Peck, has been on the *New York Times* best-seller list for more than 12 years.

His latest book, *Denial of the Soul: Spiritual and Medical Perspectives on Euthanasia and Mortality*, is about assisted suicide. Seems Dr. Peck writes, "If many are willing to think deeply about the issues of the debate (about euthanasia), then many will encounter their own souls, often for the first time."

He defines the soul as "a God-created, God-nurtured, unique, developable, immortal human spirit." That agrees with Catholic theology. One Catholic encyclopedia says the soul "is the immaterial, immortal, directly created principle that constitutes a particular individual as human." The *Catechism of the Catholic Church* discusses the soul in paragraph 363 through 367, but doesn't give a definition.

As he does in all his books (this is his 12th since *The Road Less Traveled*), Peck uses his experiences as a psychiatrist and describes case histories in talking about death and dying. He wants to help his readers face the reality of dying and come to terms with their own and their loved ones' mortality. Half of the book concerns medical and psychiatric perspectives on euthanasia and half of it concerns spiritual perspectives.

He is intensely concerned about what our secular society has done to influence the debate about assisted suicide. He writes: "I believe the major underlying disease is the secularism of U.S. society

as manifested in its denial of the soul." And he blames what he calls "titularly religious people" for that because, he says, "The fact of the matter is that most people in the United States do not take their religions, their God, or their souls very seriously."

Therefore, when people write in favor of euthanasia for those suffering from a terminal illness, God is never mentioned. But we are not our own creators. God has created us and, therefore, he is our "owner." Peck says, "This is not solely my life to do with as I see fit. To kill myself is to deny God, to deny his timing and right to my life." For a person to say, "It's my life to do with what I want," he says, "is arrogance in spades."

Euthanasia is far different from allowing a person to die in comfort, Peck believes correctly. He is grateful that society, and most religions, have already decided that people have a right to reject heroic measures to prolong their lives if they are in the terminal stage of a clearly fatal illness, or to stop such measures—"to pull the plug." But he rails against doctors who refuse to give patients drugs to ease their suffering for fear that they will become addicted to the drugs. He is a proponent of hospice care that allows a person with a terminal illness to die comfortably, surrounded by family.

I should point out, though, that Peck's theology doesn't always agree with Catholicism. He says, for example, that, although he believes in the immortality of the soul, he does not believe in the resurrection of the body. He also insists that debate over euthanasia should be kept separate from debates over abortion or capital punishment, so he obviously doesn't believe in the concept of a "seamless garment" popularized by the late Cardinal Joseph Bernardin and adopted by the U.S. bishops. †

The Bottom Line/Antoinette Bosco

St. Patrick helps launch a new publishing house

Just in time for St. Patrick's Day comes a new children's book about the saint of



Ireland that, I predict, everyone in the family will want to read.

This special book made me fall in love with Patrick, the teenager who was dragged away from his home and family, and made a slave in Ireland, and who somehow let

God's grace reshape him.

Here for the first time I read St. Patrick's "Christ with me, Christ before me, Christ behind me" prayer from beginning to end—a jewel contained at the end of *And God Blessed the Irish* (Ambassador Books, \$9.95).

I get curious about the author when a book touches me, and so I wanted to know who Chris Driscoll was and why he was such an advocate for St. Patrick. That's when the surprises began. For "Chris Driscoll" is really Gerard E. Goggins, executive editor of the *Catholic Free Press*, the weekly publication of the diocese of Worcester, Mass., and a long-time distant colleague.

Goggins, with the support of his wife Deanna and their four children, decided about a year ago to start a publishing company. He told me he long had felt the publishing field "had lost touch with the human appetite for excellence and art,"

promoting instead, "the mediocre and superficial."

Goggins wanted to fill that void by writing and publishing intelligent, spiritually stimulating books of substance and depth. He didn't let fear of failure block him. He wittingly took on this tremendous challenge, relying on the support of God's grace.

"I always felt God called me to write," he told me. "I've worked for two newspapers, but I always felt my being there was a temporary job."

Every new venture needs a name. "I was at Mass one Sunday, and I forget what letter it was where Paul says 'We are ambassadors for God,' but I knew immediately that was the right name," Goggins said.

Ambassador Books now has five titles on its list—two of them well-acclaimed novels by Goggins. *And God Blessed the Irish*, is their first children's book.

"St. Patrick had always been a caricature to me" because of the fables of snakes, clay pipes, shamrocks and such, said Goggins. The saint "had no being in my eye until I saw for the first time the complete St. Patrick prayer, and it wowed me. In research I found a great story and a person who impressed me. I really liked him. I wanted to write a book that would catch the true flavor of St. Patrick." Goggins has done that. †

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

Cornucopia/Cynthia Dewes

Biting the dust in Lent

When you're a kid it's really hard to believe you're dust, and as far as returning



to it, this makes no sense at all. Maybe the rest of us feel the same way when we receive ashes on Ash Wednesday and hear that somber reminder.

When all, or most, of the juices are still flowing and we're jiving along through life we feel pretty confident. Sure, we started out drooling and incontinent, but now we're in control of things. We're keeping up with our classes, holding down a job, maintaining reasonable health, pursuing satisfactory personal relationships.

Our kids may not be super jocks, beauty queens or Rhodes scholars, but they aren't in jail either. We get most of the bills paid on time and our credit is OK. All in all, we feel a bit more important than some old ball of dust.

But Lent is here to remind us of our humble origins, nevertheless.

The words we hear on Ash Wednesday can lead us to still another understanding. Sometimes we feel as if we're not only dust, we're dirt. No good, unredeemable, sinners beyond all mercy. And besides that, with advancing age we're drooling and incontinent all over again.

Instead of flying high, we're sunk in depression. Life seems to bring us one

anguish after another: perhaps no job, no home, divorce, illness, dangerous testing of our faith, or a succession of bad decisions. It seems hopeless.

But the dust referred to in the Ash Wednesday distribution rite is not a mire, but rather the stuff of our human being, the substance from which God created us in his image.

We can take heart and hope from that fact: keeping the spirit, not the letter, by forgoing fancy lobster dinners on Fridays when we're abstaining from meat; by truly not letting our left hand know what our right hand is doing when we're dispensing alms; and by keeping our public "faces" washed and cheerful when we fast.

Lent is daily spiritual reading, reflection, and prayer, prayer, prayer. It's one-on-one with God for 40 days of wilderness, whose promise is a joyful reunion with God. But first, it's time to bite the dust. †

Parish Diary/Fr. Peter Daly

Even today, an Irish confession compares well to Inside Edition

I'm reading a book called *How the Irish Saved Civilization*, by Thomas Cahill. It is, of course, true in every detail. I say that from the standpoint of true objectivity, being only three-quarters Irish.

During Lent there is one Irish contribution to civilization that is very much on our minds: the Catholic practice of private confession. Given President Clinton's recent public agony, it seems that the Irish custom of confessing one's sins in secret has something important to teach our culture.

For all the criticism the church gets from the media for being too judgmental and rigid, it seems it is the media, not the church, that is unforgiving about sin.

The TV networks tear people apart on the news for the very sins they laugh at on the sit-coms! I'd rather an Irish confession than "Inside Edition."

The practice of private confession has served the church well for 1,400 years. It gives us a path to reconciliation that does not lead through the valleys of shame and humiliation.

Before the Irish monks, sin was treated as a public concern requiring public revelation and penance.

But as Cahill writes, "The Irish innovation was to make confession a completely private affair between penitent and priest ... and to make it as repeatable as necessary ... on the theory that ... everyone pretty much sinned just about all the time."

"This adaptation did away with the public humiliation, out of tenderness for the sinner's feelings. ... It also emphasized the Irish sense that personal conscience took precedence over public opinion or church authority. The penitent was not labeled by others, he labeled himself."

"No one could ever pry knowledge gained in confession ... from a priest," Cahill says. Breaking the seal of confession

"was practically the only sin the Irish considered unforgivable."

The more confessions I hear (and make), the more I realize what a great spiritual innovation the Irish gave us. It allows us to face up to our sins while preserving our dignity. It requires us to change but recognizes we might fail.

In my experience there is a slight increase in the numbers coming to confession. Each week I hear 10 or 12 confessions at the regular hour on Saturday. I get a couple more confessions by appointment every week.

People seem mature about the sacrament. Few are what we once called "scrupulous" confessions. Most penitents have a good sense of social as well as personal sin. Occasionally people even confess sins of "omission." They do not seem to be obsessed with any topic, including sex.

In my parish it seems most regular parishioners go to confession about twice a year: Advent and Lent.

The numbers coming to confession seem to relate directly to how often I mention it in homilies. Last year I preached at every Mass about the need for reconciliation. I even made the congregation practice saying "I'm sorry" out loud so they would get used to saying it to God and each other. It seemed to have a big impact.

At the Lenten reconciliation service such a huge crowd showed up that seven priests could not hear all the confessions.

Our parish seems evenly divided on the style of the confessions: face-to-face or behind the screen. While I prefer the face-to-face, some are just too shy to confess to me one day and see me in church the next.

Jesus did not shame people, he reformed them.

St. Patrick's Day falls in the middle of Lent. The sixth-century Irish monks might appreciate the connection to confession. It is not a burden, but a way to lay down a burden. It is the poor man's couch. The sinner's refuge. The saint's consolation. † (Father Peter Daly is a regular columnist with Catholic News Service.)

Second Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 8, 1998

- Genesis 15:5-12, 17-18
- Philippians 3:17 - 4:1
- Luke 9:28b-36, 27

The first reading for this Lenten week-end is from the Book of Genesis.

This reading presents a figure from biblical history who is very important in the Jewish and Christian unfolding of salvation. He is Abraham, an actual historical figure, who lived about 2,000 years before Jesus.

(His gravesite, according to tradition, is in Hebron, a small city southeast of Jerusalem occasionally in the news these days as tensions there between Israeli authorities and Palestinians have erupted into violence, and the threat of violence remains.)

In this reading, God and Abraham dialogue. God promises Abraham security and salvation, rewarding Abraham's great faith.

God promises Abraham a homeland and indeed God draws the boundaries of the land.

Abraham's importance historically has been as much religious as social. He is the first father of the Jewish people. From him all generations of Jews have descended.

He also is the first exponent of the Jewish faith in the one God. This monotheistic belief may not have originated with Abraham, but Abraham crystallized it.

Important to the story is that Abraham did not suddenly come to the idea of God and to the realization that God is both one and merciful.

Rather, he understood these divine realities, actually very essential to the concept of divinity itself, by hearing a revelation from God. God spoke this revelation in love.

The Epistle to the Philippians is the second reading in this Liturgy of the Word.

Filling Paul's soul, and his writing, with excitement and unrestrained hope was the belief that, in their intimate union with Jesus through faith and baptism, Christians one day also would literally triumph over death. As was the body of Jesus, their bodies would be glorified in eternity.

With this future in sight, St. Paul urged his followers, in Philippi or in other places, to be of good cheer and strong heart in living the Gospel despite the animosity and indeed the peril that lurked around the faithful living in the first century of the Christian era.

St. Luke's Gospel presents this liturgy with the beautiful story of the Transfiguration. The story is part of the Synoptic Tradition. It occurs in Mark and in Matthew as well.

The Lord's divinity is evident in the passage. Important are Moses and Elijah, two great prophets of ancient times. These two prophets, so validated by centuries of admiration and religious regard, testify to the godliness of Jesus.

Also important is the fact that the apostles Peter, James and John witness this event precisely because the Lord led them to the opportunity.

Daily Readings

Sunday, March 8
Second Sunday of Lent
Genesis 15:5-12, 17-18
Philippians 3:17 - 4:1
Luke 9:28b-36, 27

Monday, March 9
Frances of Rome, married
woman and religious
foundress
Daniel 9:4b-10
Psalm 79:8-9, 11-13
Luke 6:36-38

Tuesday, March 10
Isaiah 1:10, 16-20
Psalm 50:8-9, 16-17, 21, 23
Matthew 23:1-12

Wednesday, March 11
Jeremiah 18:18-20
Psalm 31:5-6, 14-16
Matthew 20:17-28

Thursday, March 12
Jeremiah 17:5-10
Psalm 1:1-4, 6
Luke 16:19-31

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

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

Reflection

The church leads us onward through Lent by looking beyond the chill of late winter to the great sunbreak of Easter. It is more than a reference to the ageless pattern of the seasons. It instructs us that after the dreariness, and indeed at times the fearfulness of human life, after the sleepiness into which our own limitations may lull us, the very presence of God in all the majesty of everlasting life, love and power awaits us.

The end, therefore, brilliantly stands before us—not as termination but as beginning.

Important in this meditation are two elements revealed in readings for this week-end.

The first is that, as St. Paul insisted in his letters to Philippi, life in Christ is not without struggle. We must resolve, and be strong in a continuing resolution, to love God in following Christ.

Secondly, as Abraham demonstrated, love of God is meaningless unless we validate it by our obedience and devotion.

Thirdly, and overwhelmingly reassuring in the face of our own sinfulness and limitations, God reaches out to us with strength and guidance.

Our great goal is not yet fully with us—but we do not climb toward it alone. Jesus, God with us, leads us onward. †

Question Corner/ Fr. John Dietzen

Prayer can help heal pain of discord and divorce

Scripture says we should forgive others 70 times seven times. Does the other person have to ask forgiveness first, as we do in confession?

Specifically, if a husband continually and cruelly abuses his wife and children verbally, and she tells him how hurt they are, but he ignores their feelings and continues his behavior and never apologizes, must she still forgive him?

How can she have feelings for a man

who treats his family this way? Can't this affect a marriage? (Louisiana)

Of course it can. Deliberately living a pattern of abuse toward one's family demonstrates at very least a disrespect and disregard for the feelings of the victims. It eats away at any relationship.

Your comparison with the sacrament of penance is helpful. For forgiveness to be real, the person who did the offending must "own" the sin, admit that he or she did wrong, and be committed to try to heal the hurt and not repeat it.

One of love's responsibilities is to help the other come to a conscious awareness of

the consequences of hurtful actions and motivate a change.

Beyond saying that, it is difficult to be specific about what you might do. Many factors need to be considered: the nature of the abuse, its causes, its effects on you and the other victims, ages and reactions of the children, and so on.

There is, however, no virtuous forgiveness or goodness in deliberately continuing a situation that is seriously demeaning and emotionally destructive, if not even physically dangerous.

Our love for everyone involved, including the person doing the hurt, requires that we do everything we can to change the circumstances.

Does the individual require medical or psychological help? How can space be made between the victims and the abuser? Do the victims have the guidance they need to deal with the problem in a healthy way? These types of questions are important for you.

Marriage vows are meant to be kept, and that includes forgiveness. If your spouse is deliberately abusive and hurtful, however, part of keeping those vows is to do whatever you can to change the circumstances that are hurting him and everyone else. As I said, you will want to weigh many concerns. Pray for the wisdom to do that well.

My parents recently were divorced after 29 years of a marriage troubled by communication problems, workaholicism, alcoholism and infidelity. My father, a Catholic, has initiated annulment proceedings, which has greatly offended my mother, who is not Catholic.

I'm caught in the middle and confused about how to handle it. My father would like to be free to receive the sacraments and marry the mother of his two illegitimate children. My mother sees her life as meaningless at this point and would like to see him "suffer the consequences." Please help clarify this for me. (Kansas)

The sad experience of your family is another proof of the overwhelming individualism which has taken over many relationships: I will do what I want, when I want, with no care or even attention to the damage done to others by my actions.

I'm sorry for your hurt. As you know well, it is shared by too many other families today. Perhaps I cannot clarify a lot, but I can suggest a few thoughts for you and your mother to consider.

You naturally want to be as loving as possible to both your parents. But your father has walked away from you and your mother, and apparently has been in that process for a long time. There's probably nothing you can do about that, so your first and main responsibility is to your mother. She, most of all, needs to admit that neither of you can control your father or what happens to him. Ultimately, each of us can control only ourselves.

Fierce anger over this kind of abandonment is understandable. Your mother only heaps one tragedy on another, however, if she now lets her happiness and peace of heart depend on what her husband suffers or does.

Should she allow bitterness and the desire for revenge to take over her life, she will harm only herself, not him. It is sad to waste one's precious time, attention and energy on something futile.

Even after such a painful rejection, your mother's life is meaningless only if she lets that happen. She still has life and health and talents, and there is a whole world out there that needs what she has to give. She can find lots of reasons for life once she decides to look for them.

The same, incidentally, goes for you. You don't say whether you are married and have your own family. If you do, some of these decisions should fall into place more easily than for your mother. Whatever your situation, I hope you can help her work through this, and that you both find some healing and new strength. I'll pray for that. †

My Journey to God

In Every Century

Father, because it's true that you see within your dying son everyone you bring to life in every century, we, in our time, consciously bind ourselves with love and sacrifice and praise to his holy cross these forty days.

Father, when he calls your name with outstretched arms and lifted face, empty us once more of blame and suffer our embrace.

By Sandra Marek Behringer

(Sandra Behringer is a member of St. Luke Parish in Indianapolis.)



CHRIS PHOTOS OF FOURTH-CENTURY CROSS

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.

March 6

The Catholic Charismatic Renewal of Central Indiana will gather at Our Lady of the Greenwood Parish, 335 S. Meridian St., Greenwood. Beginning at 7 p.m. followed by Mass. Information: 317-927-6900.

Church Women United in Indianapolis will hold World Day of Prayer at St. Pius X Parish, 7200 Sarto Dr., Indianapolis, at 10 a.m.

St. Simon the Apostle Parish, Indianapolis, 8155 Oaklandon Rd., will hold a fish fry, 5 p.m.; Mass, 5:30 p.m.; 7 p.m. Way of the Cross and Benediction; session two of a six-part series exploring the basic beliefs found in the Apostles Creed, 7:45-9 p.m. Information: 317-826-6000 ext. 113.

St. Malachy Parish, Brownsburg, 326 N. Green St., will host Anne Ryder of WTHR, Channel 13, who will speak about her visit

with Mother Teresa of Calcutta, 7:30 p.m. in church.

Mary Queen of Peace Parish, Danville, 1005 W. Main St., will hold a Lenten fish fry, 5-8 p.m., sponsored by the Knights of Columbus #11896. All are welcome.

Terre Haute Catholic Deanery Single's Group will meet at the Royal Fork Restaurant, 6:30 p.m. Information: 812-232-8400.

March 6, 7, 8

The archdiocesan Office for Youth and Family Ministries will hold a Retrouvaille Weekend in Columbus, Ohio. Information and registration: 317-236-1586 or 1-800-382-9836.

March 7

Cardinal Ritter High School Booster Club will sponsor a Monte Carlo Night, 7 p.m. in the school cafeteria. Admission is free. Information: 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. Information: 317-844-4259.

Holy Trinity Parish, 902 N. Holmes Ave., Indianapolis, will sponsor an evening of Armchair Horse Racing in Buckhold Hall; gates open 6:30 p.m. Tickets: \$4. Information: 317-638-9509.

The Office of Worship of the Catholic Archdiocese of Indianapolis will host a workshop, "Make Ready the Room for the Supper: General Principles and Ordinary Time," 9:30 a.m.-3 p.m. at SS. Francis and Clare Parish, Greenwood, 5901 Olive Branch Rd. Cost: \$25 per person, includes lunch. Information: 317-236-1481.

Marian Heights Academy will host an open house for girls who want to learn more about the school. Information: 800-467-4642.

March 7 and 14

Presentation Ministries, Indianapolis Archdiocese Branch, will hold "Home-based Communities—Church of the Past, Church of the Future" from 8:15 a.m.-2 p.m., St. Luke Parish, Indianapolis, 7575 Holliday Dr., E. Information: 317-251-1815.

March 8

St. Meinrad Archabbey will hold a piano recital performed by Diane Rivera in St. Bede Theater at 2:30 p.m. Information: 812-357-6501.

St. Anthony Parish, 379 N. Warman Ave., Indianapolis, will hold a euchre party in Ryan Hall at 1 p.m. \$3 per person.

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.

Sacred Heart Parish will hold Scripture study at 9 a.m. in the Parish Hall, 1125 S. Meridian

St., Indianapolis. All are welcome.

March 8 and 9

Oldenburg Academy will present its 11th annual Madrigal Dinner at 6:30 p.m. in the Oldenburg "Castle". Information: 812-934-4440.

March 9

St. Bartholomew Adult Catechetical Team and the archdiocesan Office for Youth and Family Ministries will hold an information meeting for annual petitioners from 7-9 p.m. at St. Columba Oratory, 3410 Heritage Rd., Columbus. Information: 812-372-2207.

March 9 and 10

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will hold registration for the 1998-99 school year for incoming freshmen on Monday and for incoming seniors on Tuesday from 6:30-8:30 p.m. Fee and registration information: 317-927-7825.

March 10

All Saints School, 337 N. Warman Ave., Indianapolis, will hold registration for the 1998-99 school year from 8 a.m.-3 p.m. Information: 317-636-3739.

The Ave Maria Guild will meet at St. Paul Hermitage, Beech Grove at 12:30 p.m. Dessert and coffee will be served followed by a business meeting.

March 11

Sacred Heart Parish will hold "How to Read the Bible and Understand" at 12:05 p.m. to be held in the parish hall, 1125 S. Meridian St., Indianapolis. Bring your own lunch.

March 12

St. Meinrad Newman Conference Center will hold the 1998 Thomas Lecture presented by Dr. Joseph Martos. Information: 812-357-6501.

All Saints School, 337 N. Warman Ave., Indianapolis, will hold registration for the 1998-99 school year from 8 a.m.-3 p.m. Information: 317-636-3739.

March 13

St. Simon the Apostle Parish, Indianapolis, 8155 Oaklandon

BAKERY



"When I gave up cookies for the period of fasting called Lent, I thought it would be an hour long, like the period of school called math."

© 1998 CNS Graphics

Rd., will hold a fish fry, 5 p.m.; Mass, 5:30 p.m.; 7 p.m. Way of the Cross and Benediction; session three of a six-part series exploring the basic beliefs found in the Apostles Creed, 7:45-9 p.m. Information: 317-826-6000 ext. 113.

St. Paul Parish, 9788 N. Dearborn Rd., Guilford, will hold a fish fry from 4-7 p.m. at the Father Walsh Hall, Yorkville. Adults: \$5. Children under 10: \$2.50.

March 13 and 14

Mount St. Francis Retreat Center, 101 St. Anthony Dr., near New Albany, will hold a Charismatic Retreat for men and women from 6 p.m. Friday-

1:30 p.m. Sunday. Fee and registration information: 812-923-8817.

March 14

St. Malachy Parish, Brownsburg, will hold its annual Arts and Crafts Fair from 9 a.m.-3 p.m. in Noll Hall, 330 N. Green St., sponsored by the Ladies Club.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., Beech Grove, will hold "Remembering and Forgetting: A Basketweaving Retreat" from 9 a.m.-5 p.m. Fee: \$100 includes \$15 non-refundable deposit. Lunch and materials provided.

—See ACTIVE LIST, page 19

Celebrate St. Patrick's Day

March 17 at St. Patrick's Church
Irish food, music, fun!
Beginning 7 p.m. in the old school cafeteria
950 Prospect St., Indianapolis
Dinner: Adults—\$5.00
Children (ages 2-12)—\$3.00
Under 2 years—Free



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Washington, D.C. ... March 28 - April 1	\$329.00
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Biltmore's Festival of Flowers ... April 17 - 19	\$210.00
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The Active List, continued from page 18

Information: 317-788-7581.

St. Barnabas Parish, will hold a Monte Carlo Night at the Knights of Columbus #3660, 511 E. Thompson Rd., Indianapolis, from 7 p.m.-midnight. Sponsored by the Men's Club.

SS. Peter and Paul Parish, Indianapolis, will host a workshop, "Emotional Intelligence," by Daniel Goleman from 10 a.m.-4 p.m. in the parish rectory. Information: 317-784-3400.

St. Simon Parish, 8155 Oaklondon Rd., Indianapolis, will hold its sixth annual Reverse Raffle. For time and ticket information: 317-891-2287 or 317-826-0536.

Cardinal Ritter High School, 3360 W. 30th St., Indianapolis, will hold its annual St. Patrick's Day dance starting with dinner at 6:30 p.m. Tickets: \$15. Information: 317-927-7825.

March 15

At Mary's Rexville Schoenstatt, Schoenstatt Holy Hour, Benediction, Mass beginning at 2:30 p.m., Fr. Elmer Burwinkle, 812-689-3551. (On 925S, .8 mile from 421S, 11 miles south of Versailles on US 50.)

Holy Cross Parish, 125 Oriental St., Indianapolis, will hold a St. Patrick's Day Party from 3:30-7:30 p.m. Adults: \$5. Information: 317-637-2620.

Sacred Heart Parish will hold Scripture Study at 9 a.m. in the Parish Hall, 1125 S. Meridian St., Indianapolis. All are welcome.

St. Pius X Parish, Indianapolis, will hold a Centering Prayer presentation by Benedictine Sister Mary Margaret Funk at 7 p.m. All are welcome.

March 15-18

St. Michael Parish, Bradford, will host a parish mission at 7

p.m. each evening. Presenter will be Father Jim Van Dorn. Topic: "Life: A Journey of Faith." Child care available. Information: 812-364-6173.

March**Recurring****Daily**

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.

Sacred Heart Parish, 1530 Union St., Indianapolis, will hold 4 p.m. Mass throughout Lent on Sunday.

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. Information: 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.

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 last Sunday's readings, hosted by Fr. Thomas Murphy. The discussion will last about 45 minutes; coffee provided. Information 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

St. Roch Parish, 3600 S. Meridian St., Indianapolis, will hold a fish fry each Friday in Lent from 5-7 p.m. Sponsored by the Men's Club.

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

SS. Peter and Paul Cathedral will offer eucharistic adoration during Lent, beginning at conclusion of noon Mass, with Benediction following Mass, Stations of the Cross at 7 p.m. Blessed Sacrament Chapel, 1347 N. Meridian St., Indianapolis.

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

St. Lawrence Parish, Indianapolis, will have adoration of the Blessed Sacrament in the chapel

from 7 a.m. until the 5:30 p.m. Benediction and Mass.

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

During Lent, Sacred Heart Parish, Indianapolis, will hold eucharistic adoration at 8:30 a.m. concluding with Communion service at noon. The Stations of the Cross will be held at 7 p.m. All are welcome.

St. Joseph University Parish, Terre Haute, will hold eucharistic adoration after the 9 a.m. Mass until 5 p.m.

Saturdays

A pro-life rosary will be prayed 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. Information: 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

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 rosary and Benediction, 7-8 p.m.

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

St. Joseph Parish, St. Joseph Hill, Sellersburg, 2605 St. Joe Rd. W., will hold eucharistic adoration following 8 a.m. Mass until noon.

Sacred Heart Parish, Indianapolis, 1530 Union St., will hold exposition of Blessed Sacrament following 8 a.m. Mass, closing with communion

service at noon.

St. Vincent de Paul Parish, Bedford, celebrates exposition of the Blessed Sacrament following 8:30 a.m. Mass until 9 p.m. The sacrament of reconciliation is available from 4-6 p.m.

First Saturdays

St. Nicholas Parish, Sunman, will have 8 a.m. Mass, praise and worship music followed by the Fatima Rosary. Monthly SACRED gathering will follow in the parish school.

Apostolate of Fatima will hold holy hour, 2 p.m. in Little Flower Chapel, 13th & Bosart, Indianapolis.

Our Lady of the Greenwood Parish, 335 S. Meridian St., will hold First Saturday devotions starting with Mass at 8 a.m. followed by the rosary and the sacrament of reconciliation.

Holy Angels Parish, Indianapolis, 28th St. and Martin Luther King Jr. Dr., will hold exposition of the Blessed Sacrament, 11 a.m.-noon.

Second Wednesdays

The archdiocesan Family Life Office, Natural Family Planning Classes, will meet at 7:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Cost: \$20. Information: 317-236-1596 or 1-800-382-9836, ext. 1596.

Second Thursdays

Focolare Movement meets Thursdays at 7:30 p.m. at the home of Millie and Jim Komro. Information: 317-257-1073 or 317-845-8133.

Third Mondays

Young Widowed Group, sponsored by the archdiocesan Family Life Office, will meet at St. Matthew Parish, 4100 E. 56th St., Indianapolis at 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays

Catholic Widowed Organization will meet from 7-9:30 p.m. at the O'Meara Catholic Center, 1400 N. Meridian St., Indianapolis. Information: 317-887-9388.

Holy Family Parish, Oldenburg will hold a support group for widowed persons at 7 p.m. Information: 812-934-2524.

Calvary Chapel/Mausoleum, Indianapolis, 435 W. Troy Ave., Mass at 2 p.m.

Our Lady of Peace Chapel/Mausoleum, Indianapolis, 9001 Haverstick Rd., Mass at 2 p.m.

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RCIA will be different in rural parishes, priest says

WASHINGTON (CNS)—Don't expect the Rite of Christian Initiation of Adults to work in rural parishes as it does in urban and suburban settings, a North Carolina priest told Catholic rural life directors and advocates Feb. 21.

A lot of pastors have "a big-city bias" when leading catechumens through the RCIA process, said Father Michael Clay, pastor of St. Thomas More Parish in Chapel Hill, N.C., in the Raleigh Diocese. But when the urban-rural differences are pointed out, he said, "it's like scales fall from people's eyes."

Father Clay spoke during the National Catholic Rural Life Conference's daylong annual meeting Feb. 21 in Washington. The meeting was one of the "wrap-

around" sessions always held prior to the annual Catholic Social Ministry Gathering, which this year was Feb. 22-25.

When catechumens are dismissed before the Liturgy of the Eucharist in a rural church, "what does that say about the hospitality of the community?" Father Clay asked. For their catechists, dismissal may also mean missing a chance to receive Communion since many rural parishes have just one Sunday Mass.

Celebrating the Easter Vigil, during which catechumens are formally received into the church, can be difficult if rural parishes have to share the services of one priest, Father Clay said.

He said one Midwest parish solved the problem by starting its Easter Vigil at 5

a.m. Easter morning, breaking for breakfast, then resuming at 9 a.m. when the priest arrived for Sunday Mass.

During a session on agricultural ethics, Father Daryl Birkenfeld, a priest of the Diocese of Amarillo, Texas, pointed to many documents—from papal encyclicals to regional bishops' statements—on the sacredness of the land and the virtue of farming.

"Our land is quite productive, but what is sustainable?" he asked. In the High Plains, which takes in the Texas and Oklahoma panhandles and eastern New Mexico, "we have the same kind of problems you have in Minnesota or Appalachia: erosion, land that never should have been broken out, a growing industrial complex ... highly energy con-

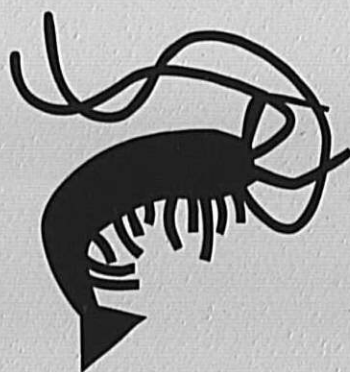
sumptive," he said.

Father Birkenfeld suggested that individuals with an interest in sustainable agriculture start some type of educational activity, then build an agricultural outreach along specific issues and practices.

The next step is to implement direct training, usually with the help of grant money. "It's the place where the dollars and cents hit the road," Father Birkenfeld said. Groups can then establish a resource for what the priest called "agro-ecological" education and sustainable agriculture information.

He advised doing it ecumenically. "There are not enough of us (in the Catholic Church) to do it ourselves," Father Birkenfeld said. †

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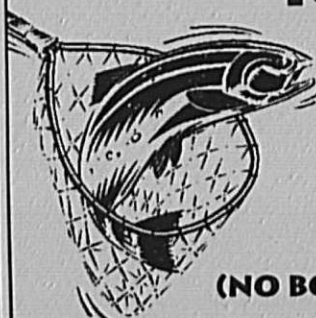
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Rest in peace

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.

BALLARD, Mary, 74, Holy Family, Feb. 10. Wife of Peter Ballard. Mother of Ben Allen, James D. Ballard, Joyce A. Blanton, Jean Toschlog. Sister of John Medley, Ida Mae Isenhardt, Eva Jean Rogers. Grandmother of nine. Great-grandmother of one.

BLACK, Marian H., 95 St. Mary, New Albany, Feb. 21. Aunt of several nieces.

CUNNINGHAM, Francis J., 82, St. Simon the Apostle, Indianapolis, Feb. 23. Husband of Dorothy J. Weidekamp. Father of Anastasia Lyon, George M., Terrance P., William F., Stephen E. Cunningham. Brother of Margaret Buennagel, Helen Commons. Grandfather of 11. Great-grandfather of 19.

DAUM, Edna May, 76, St. Vincent de Paul,

Shelbyville, Feb. 16. Wife of Herbert Daum. Mother of Michael, Albert, Elizabeth Daum, Mary Slick, Pamela Dundee, Rita Hellums, Amy Larson. Sister of Henry Springler. Grandmother of six. Great-grandmother of eight.

EMARD, Alfred J., 86, St. Lawrence, Indianapolis, Feb. 17. Husband of Lucille A. Willem Emard. Father of John Thomas, Michael Anthony Emard, Vicki Ann Crocco, Thea Marguerite Campbell. Grandfather of four. Great-grandfather of one.

FORCHT, Rosalyn, 90, St. Michael, Bradford, Feb. 18. Wife of Orman Forcht.

GERSTUNG, Edward W., 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 Margaret Newman, Bernice Parker, Gladys Elasz, Harold, Arthur, Ralph Gerstung. Grandfather of five.

GRAAT, John A., 62, St. Lawrence, Indianapolis, Feb. 7. Husband of Eleonore H. Court Graat. Father of James A., S. Pierre Graat, Jean A. Braun, Margaret R. Phillips. Brother of

Gerrie, William Graat, Joann French, Mia Hulseman, Beppie Pol, Aleida Dautzenberg. Grandfather of 10.

HILLIS, Giles, 83, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 23. Father of Sarah Spivey, Gerry Sullivan, Vivian Durham, Giles III, Michael P. Hillis. Brother of Geraldine Sermersheim. Grandfather of 27. Great-grandfather of 13.

HURST, Michael Ray, 29, St. Lawrence, Indianapolis, Feb. 12. Son of Donald R. Hurst and Dorothy M. McPhillips Hurst. Brother of Gary A., Denise C. Hurst. Grandson of Iris Hurst.

KENTER, Marjorie G., 79, Holy Name, Beech Grove, Feb. 19. Mother of Tom H., David L., Ralph R. Kenter. Grandmother of eight. Great-grandmother of nine.

KOPP, Evelyn Elaine, 70, St. Vincent, Bedford, Feb. 19. Wife of James E. Kopp. Mother of Susan Morrison, David, William Kopp. Sister of Edwin Eshler. Grandmother of five.

LaMANN, Mary Lee, 75, St. Augustine, Jeffersonville, Feb. 19. Wife of Francis J. LaManna. Mother of William J., Thomas F. LaManna. Grandmother of four.

MARONE, John F., 43, Sacred Heart, Terre Haute, Feb. 17. Father of Tyrell D. Marone. Son of Betty Jorritsma. Brother of Mike Marone, Mary Goebel, Tricia Dean.

MULLIS, Bertha May, 93, St. Paul, Tell City, Feb. 10. Aunt of several nieces and nephews.

MURPHY, Herbert Howard, 81, Holy Name, Beech Grove, Feb. 14. Husband of Thelma L. Shoup Murphy. Father of Eileen Hughett, Marilyn Steigerwald, Shaun M., J. Kevin Murphy. Grandmother of nine. Great-grandmother of one.

NEVITT, Nondus "Nonnie", 71, St. Jude, Indianapolis, Feb. 21. Wife of Robert C. Nevitt. Mother of Cynthia Swider, Barbara Habel, Deborah Jenkins, Carol Ashcraft, Pamela, Richard, Phillip Nevitt. Sister of Nadean Lange. Grandmother of 14.

PRETTI, Arthur L., 80, Holy Spirit, Indianapolis, Feb. 16. Father of Gary A. Pretti, Sally A. Abromovich. Grandfather of four. Great-grandfather of four.

RAJOTTE, Florence R., 81, St. Vincent, Bedford, Feb. 20. Mother of Albert Rajotte, Marie Dunlap. Sister of Loraine Fitzgerald, Romaine Huberdeau. Grandmother of five. Great-grandmother of five.

REGULA, Bernard A., 87, St. Joseph, Indianapolis, Feb. 19. Husband of Marie Regula. Brother of Stella Jachim, Helen Regula.

RIHM, Thomas G., 66, St. Elizabeth, Cambridge City, Feb. 20. Husband of Ladonna Rihm. Father of Susan Yanos, Carolyn Homick, Kenneth, Charles Rihm. Brother of Walter, William Rihm, Patricia Weiss. Grandfather of 10.

Carmelite Sister Teresa Hewitt was in Terre Haute Monastery

Carmelite Sister Teresa Hewitt died on Feb. 13. She was 82. A funeral Mass was celebrated on Feb. 18.

Known as Sister Teresa of the Trinity, she served several terms as prioress of the monastery. She was in the 50th year of her investiture in the Carmelite habit.

Sister Teresa entered Carmel on April 5, 1948, and professed her vows in 1949.

ROSENFELD, Cella, 95, St. Vincent de Paul, Shelbyville, Feb. 16. Sister of Francis, Norbert, Emma Rosenfeld. Aunt of several nieces and nephews.

SABELHAUS, Eugene J., 82, St. Paul, Tell City, Feb. 16. Husband of Gayle Sabelhaus. Father of Wayne E., David Sabelhaus, Caroline Horton. Brother of Lloyd, Frank Sabelhaus, Freida Reinhardt, Anna Labhart, Rosemarie Brumfield, Betty Evans, Clara Litherland. Grandfather of seven.

SAELINGER, Gertrude E., St. Anthony of Padua, Morris, Feb. 24. Nieces and nephews.

SALB, Lois R. (Dyer), St. Monica, Indianapolis, Feb. 10. Wife of Francis E. Salb. Mother of Paula K. Salb.

Providence Sister Catherine Celine was council member

Providence Sister Catherine Celine Brocksmyth died Feb. 23 in Karcher Hall, Saint Mary-of-the-Woods at the age of 92.

A Mass of Christian Burial was celebrated on Feb. 26 in the Church of the Immaculate Conception.

The former Anna Marie Brocksmyth was born in Vincennes. She entered the congregation of the Sisters of Providence in 1924, professed first vows in 1926 and final vows in 1931.

Sister Catherine Celine taught at St. Thomas Aquinas School in Indianapolis and at the Montessori School at Saint Mary-of-the-Woods. She also taught at a school in Wilmette, Ill., for 20 years.

She was a member of the Council for the Sisters of Providence from 1949 to 1972.

Linda S. Hilligos, Cynthia A. Lowes. Sister of Charles O. Dyer. Grandmother of three.

VON OGDEN, Kara Marie, 1, St. Malachy, Brownsburg, Feb. 18. Daughter of Anthony and Sherry Von Ogdien. Sister of Jacob, Nicholas, Brooke Von Ogdien. Granddaughter of Ronald and Eileen Murphy.

WATT, Regina M., 84, St. Augustine, Jeffersonville, Feb. 11. Mother of Mary Lynne Frost. Sister of Catherine J. Petters.

Grandmother of two. Great-grandmother of three.

WEAVER, Juanita L. (Russell), 95, Holy Name, Beech Grove, Feb. 10. Mother of Barbara A. Silvey, Janie Crocker, Judith A. Robey, Larry L., Edmond "Spike," Michael J. Russell. Grandmother of 24. Great-grandmother of 25. Great-great-grandmother of two.

Sister Francis Marita Schuler taught in five states

Providence Sister Francis Marita Schuler, 86, died in Karcher Hall at Saint Mary-of-the-Woods on Feb. 21.

A Mass of Christian Burial was celebrated on Feb. 26 in the Church of the Immaculate Conception there.

The former Frances Marie Schuler was born in Chicago and entered the congregation in 1936. She professed first vows in 1938 and final vows in 1944.

Sister Francis Marita Schuler taught in school in the Fort Wayne Diocese and the states of California, Illinois, North Carolina and Texas.

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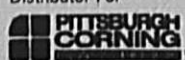


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Positions Available

Catholic Elementary Principal

Corpus Christi School, a State of Indiana accredited elementary school (K-8) in Evansville, with an enrollment of 174 students and a faculty of 14 is accepting applications for principal for the 1998/1999 school year.

Salary commensurate with education and experience. Candidate must be a practicing Roman Catholic and hold or be eligible for a valid Indiana Elementary School Administrative License.

For application, please contact: Mrs. Phyllis Bussing, Director of Schools, Catholic Schools Office, Diocese of Evansville, P.O. Box 4169, Evansville, IN 47724-0169.

Deadline for application will be March 31, 1998.

Director of Religious Education

Expanding, vibrant parish of 1,400+ families seeks spiritual, creative and self-motivated team person to fill full-time position, effective July 1, 1998.

Bachelor's degree (or equivalence) and 3+ years experience preferred. Salary/Archdiocese guidelines. Submit résumé by April 15 to: St. Albert the Great, 1405 Techny Ln., Louisville, KY 40222.

Attn: Rel. Ed. Office. 502-423-1590.

Pastoral Associate

St. Thomas Aquinas Parish, a racially and academically diverse parish located in Indianapolis, is seeking a pastoral associate to share in pastoral care, participate in ministerial life, and exercise pastoral leadership. Major responsibilities and activities will be in the areas of spiritual life, administration, social concerns, religious education and faith formation, and family life. This person will also be the main contact for the areas of development and the Legacy of Hope campaign for the parish.

All candidates must possess a bachelor's degree in theological studies or comparable pastoral degree. Other requirements include excellent communication and interpersonal skills, skill in working with a variety of personality types, and ability to participate in shared ministry with the pastor. Previous experience is preferred.

We offer competitive compensation and excellent benefits, including health insurance and a pension plan. Please send cover letter, résumé, and salary history to: Rev. William Munshower, St. Thomas Aquinas Parish, 4625 N. Kenwood Ave., Indianapolis, IN 46208.

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.

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.

Child Care

SINGLE PARENT Mom, FT student seeks responsible babysitter. 1 to 2 days per month. Occasional evenings for 5- and 9-year-old boys. Ben Davis area. References required. 317-271-4375.

DAY CARE POSITIONS: St. Elizabeth's PACT program. Full- and part-time. Must be at least 21 and have HS diploma or GED. Excellent benefits, including education. Send résumé or apply in person to: St. Elizabeth's Home, c/o Lenore Phares, 2500 Churchman Ave., Indpls., IN 46203.

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Positions 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.

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.

Coordinator of Youth Ministry

The Catholic Ministry Center in Tell City, Indiana, is seeking an energetic, enthusiastic individual with strong communication and organizational skills to be an integral member of the pastoral team. Responsibilities for this full-time position include planning, implementing and overseeing ministry programs for 6th grade through young adults. Individual must relate well to both youth and adults. Minimum of three years experience and some certificate training in youth ministry preferred. Send résumé and letter by April 1 to: Youth Ministry Search Committee, Catholic Ministry Center, 802 Ninth St., Tell City, IN 47586. Call 812-547-7994 for more information.

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Position Available

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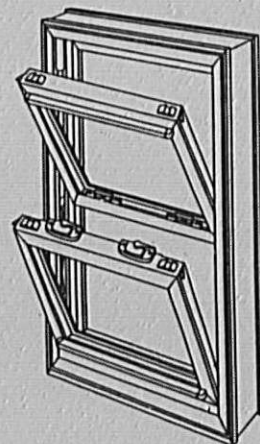
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