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Inside

Archbishop Buechlein 4, 5
Editorial 4
Question Corner 11
Sunday & Daily Readings . . . 11

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Columbus Catholics celebrate new church

By Mary Ann Wyand

COLUMBUS—The bells of St. B's no longer call Columbus Catholics to Mass at the historic brick church at 845 Eighth St., which was built in 1891 to replace a frame church constructed there in 1841.

A new era for St. Bartholomew and former St. Columba parishioners began on March 5 with the dedication of a spacious contemporary and architecturally distinctive brick and stone church topped by a

modern bell tower, which graces a curve on Home Avenue adjacent to St. Bartholomew School and the former St. Columba Oratory at 1306 27th St.

Blending traditions from both former worship spaces, the new church features an historic marble altar, a stained glass window depicting the Good Shepherd and a refurbished 800-lb. bell from the old St. Bartholomew Church. Liturgical art from the former St. Columba Church includes the corpus from the crucifix, which was refurbished and

mounted on a new cross, and statues of Mary and Joseph.

This marriage of liturgical furnishings from both churches symbolizes a new beginning for the Catholic Community of Columbus, which has been in the process of merging two parishes for 20 years.

But the transition from the old St. Bartholomew Church and the former St. Columba Church—which was founded as a parish in 1963 then designated as an oratory and merged with

St. Bartholomew Parish in 1994—has been bittersweet for many members of the two faith communities. The last Mass at the former St. Columba Oratory was celebrated on June 25, 2000.

"It's been a long time coming in the fact that it's combined both the parishes, and I'm very glad of that," said longtime St. Bartholomew parishioner Judy Jackson of Columbus. "But I belonged to St. Bartholomew downtown, so it's a little bit

See COLUMBUS, page 3

Fallen Hero

Former Hoosier dies in Afghanistan

By Jennifer Del Vecchio

One week before Army Ranger Matthew Commons was killed in the fiercest battle of the war in Afghanistan, he told his mother that he felt very close to God.

"Matthew was a good Christian, a good person," said his mother, Patricia Marek, formerly of St. Bernadette Parish in Indianapolis. "He's my hero, and I hope a hero for other people. He did a job that he was trained to do."

Commons, 21, was one of seven soldiers killed on March 4 in the largest allied air and ground offensive of the war against al-Qaeda and Taliban soldiers.

He died after his unit, which was part of Operation Anaconda, came under heavy fire to rescue another soldier. The helicopter he was riding in was hit by enemy fire and crash-landed in the rugged mountainous terrain in eastern Afghanistan.

The operation was expected to last 72 hours, but continued for more than a week as allied forces encountered heavy resistance from as many as 1,000 al-Qaeda and Taliban fighters hiding in the mountains. The soldiers' deaths are the largest number of fatalities in a single battle since the war began five months ago.

Matthew's parents, Patricia Marek and Gregory

Commons, are former Indianapolis residents who now reside in Virginia. Marek's parents, Marge and Harry Marek, were founding members of St. Bernadette Parish. The Commons family attended St. Joan of Arc Parish in Indianapolis.

During telephone interviews, Commons' parents spoke of their son as a young man who loved his country,

See HERO, page 2



Army Cpl. Matthew Commons



Above: Greg Commons salutes the casket containing the remains of his son, Army Ranger Matthew Commons, during burial services at Arlington National Cemetery on March 11. Also near the casket, from left, are his mother, Patricia Marek; his grandmother, Martha Commons; and younger half-brother, Thomas.

Left: Greg Commons holds his son, Thomas, at the cemetery.

Holocaust survivor teaches respect for dignity of all people

By Jennifer Del Vecchio

As Hitler was trying to exterminate the Jews in Germany, Joseph Harberer's parents were trying to save him.

Harberer told Roncalli High School students in Indianapolis on March 6 that he survived the Holocaust after his parents sent him to England on the Kindertransport in 1938.

The Kindertransport allowed Jewish children under the age of 18 to come to England as refugees, where they were placed with foster families or in youth hostels.

The rescue effort saved more than 10,000 Jewish children from the Holocaust during World War II.

While the Kindertransport saved Harberer's life, it also meant that he never saw his parents again. His father perished in a Nazi concentration camp in the French Pyrenees. Later, his mother was sent on a train to Auschwitz, Germany, where she died in the concentration camp.

Harberer said those who helped him as a child in England represent only one example of people standing up to fight wrongs when they see them.

"Nothing worthwhile doing in life is easy," Harberer said. "It's not easy fighting hate, prejudice, social injustice and the demons inside us."

"We are human beings who have bad and good impulses," he said. "The important thing I've learned is that you have a free will and you can do something about it."

Harberer said those who helped the

See SURVIVOR, page 2

Bishop resigns over past sexual misconduct

WASHINGTON (CNS)—The scandal over sexual abuse of minors by priests took a new turn on March 8 as Bishop Anthony J. O'Connell of Palm Beach, Fla., admitted past sexual misconduct with a teen-age seminarian in Missouri and submitted his resignation to Pope John Paul II.

At a press conference last week, Bishop O'Connell said another victim from the same area and time frame might also come forward. He did not elaborate.

Bishop Wilton D. Gregory of Belleville, Ill., president of the U.S. Conference of Catholic Bishops, expressed "profound sorrow" at the news about Bishop O'Connell and said the bishops are committed to "eliminating this kind of misconduct from the life of the Catholic Church in our country."

In other developments, at least four Missouri priests were removed from ministry in late February or early March because of past allegations of sexual abuse, and a fifth priest was placed on leave after police raided his rectory and confiscated his computer in a child pornography investigation.

In Rock Hill, S.C., police arrested Oratorian Father Juan Carlos Castano, 44, a priest from Colombia working temporarily in Hispanic ministries in the Charleston Diocese, and charged him with having fondled a 4-year-old girl in September 2000.

In Pittsburgh, Bishop Donald W. Wuerl instituted a stricter policy against allowing priests to return to ministry if they have credible allegations of sexual misconduct against them. The new policy led to the recent

removal of several priests, according to the diocesan spokesman.

The diocese did not publicly name the priests removed. Bishop Wuerl said he would not do so because if any of the accusations are false, the priests have a right to not have their reputations destroyed.

In Maine on March 9, Bishop Joseph J. Gerry of Portland overruled parish council recommendations and removed two pastors, each of whom recently admitted publicly that he had abused a teen-ager more than 20 years ago. Shortly before a final decision on their fate, one of the priests was accused of having made sexual advances toward another teen-ager as well, and Bishop Gerry said the new allegation

See ABUSE, page 12

SURVIVOR

continued from page 1

Jewish children—from French nuns who hid his foster brother, Eric, to the people who made the Kindertransport possible—stood up and said what the Nazis were doing was wrong.

Harberer spoke at the Indianapolis South Deanery interparochial high school as part of Roncalli's Respect Committee project.

The committee was started last year to make students aware of their actions and how those actions affect others, said senior Victoria Sahm, a member of St. Jude Parish in Indianapolis.

Victoria said students would stand in the hallways, making it difficult for other students to pass. Seniors also were cutting in the lunch line, and often students weren't using common courtesies such as saying "please" and "thank you" to teachers, other students or school staff members.

"We wanted students to be aware of these things," Victoria said. "I don't think most [students] were aware of being disrespectful, but now they are more aware of it."

During the assembly with Harberer, students were given stickers that stated, "It starts with you."

Harberer picked up that theme in his talk, telling the students that the way to right any

wrongs begins with one step.

Harberer grew up in Villingen, Germany. He remembers having stones thrown at him and being called a "dirty Jew."

Because his father was a Jew, he lost his job and the family was poor. As a child, Harberer also was told that he could not go to school because he was a Jew. Sensing further bad things ahead for their son, his parents decided to send him away.

Harberer's story relates the sorrow of being a lost youth—a boy who was making poor grades and suffering from the effects of losing his parents. He became depressed after being thrust into a strange culture with a strange language, and he didn't speak to anyone for two years.

But Harberer said that his problems, which were caused by being sent away as a child due to hatred of his race, do not give him an excuse to be bitter.

"Hate is not useful," he said. "Hate is bad, and I learned to deal with my problems and take responsibility for myself."

He moved to America to pursue a teaching career at San Francisco State University in California. Later, he became a professor at Purdue University in West Lafayette, Ind., where he recently retired from teaching political science. He is married, and has four children and two grandchildren.

Roncalli senior Kristen Hewett said lis-



Joseph Harberer, a retired Purdue University professor, talks with Roncalli High School biology teacher Bridget Thuente during a school assembly on March 6. Harberer was one of many Jewish children saved from the Holocaust through the Kindertransport in 1938, which allowed them to live in England during World War II. While his life was saved, he never saw his parents again.

tening to Harberer recount his struggles showed her that "no matter what the obstacles, you can overcome them."

"Respect and dignity should be afforded to all people," Kristen said. "If not, there are terrible results."

Students said Harberer's theme of forgiveness, and not harboring hate for those

who killed his parents and his fellow Jews, resonated with them in their Catholic teachings on forgiveness.

"One person can make a difference," said sophomore Emma Charlebois of St. Barnabas Parish in Indianapolis. "You have to be motivated to make that difference." †

HERO

continued from page 1

his family and his faith.

As part of Army regulations, Commons was not allowed to wear a crucifix or the St. Andrew Medal, cast for the patron saint of the Army Rangers, which his mother bought for him. Only dog tags are allowed by military regulations.

Commons followed the Army's rules, but still wanted to express his faith. He had a 4-by-6-inch crucifix tattooed on his back with the word "Jesus" written in Hebrew.

"He told me, 'I can't carry my cross on my neck—I'll carry it on my back,'" said his father, Greg. "He had a deep love for God."

His mother said Matthew recently read a Christian book that was passed around his unit.

"Here are these soldiers out there and they are reading a religious book," Marek said. "I want his faith to be shown, and that he was a strong believer."

Matthew Commons spent his early childhood years at St. Bernadette Parish and attended first grade at the parish school before it closed. He attended Holy Name School in Beech Grove for a few months before the family moved to Nevada.

His faith always played a role in his life, dating back to childhood when he was an altar server at St. Bernadette Church for Father Carlton Beever, a former pastor at the Indianapolis East Deanery parish.

Father Beever, whose godmother is Matthew's grandmother, Marge Marek, remembers Matthew's bright smile.

"It's hard for me to picture him other than [as] a child," said Father Beever, who is now the pastor of St. Philip Neri Parish in Indianapolis. "When I saw a picture of

him on 'The Today Show,' he looked just as he did as a young man and had the same smile on his face. He was always happy and smiling and [was] a very gentle person."

Commons served in the Army Airborne Rangers for 19 months, and was deployed overseas for the war in January. He was posthumously promoted from Private First Class to Corporal for his actions under enemy fire in defense of his country.

His family is large and is spread across the United States. His Marek grandparents, who are in poor health, made the drive from Colorado to Virginia with other family members in a two-van caravan to attend the funeral on March 11 in Virginia.

His paternal grandmother, Martha Commons, is a member of St. Matthew Parish in Indianapolis.

She remembers his "beautiful smile," and said he was "a happy child, full of life."

"He enjoyed sports, having fun, and had a lot of friends," she said. "He was very affectionate as a child. He would always give you a hug. He was a special young man who would write to his grandma from the service."

She still has most of his letters, which always asked how she was doing.

"He was a good person who followed his conscience and what he believed," Martha Commons said. "He was where he needed to serve."

In 1999, Matthew graduated with honors from Boulder City High School in Nevada, where he played soccer and was a Student Council officer.

He attended the University of Nevada for one year before following in his father's footsteps by serving his country.

Matthew's father entered the Marine Corps, serving during the Vietnam War as an embassy guard in Czechoslovakia. He is

now a junior high school history teacher in Virginia.

"I told him not to join the Marines," Greg Commons said. "I wanted his focus to be using his brain and going to school to get an education."

One day, Matthew called him and told him that he wanted to join the Army.

"He said, 'At least I'm not doing what you told me not to and joining the Marines,'" his father recalled. "He was an Airborne Ranger and set a goal for himself to go through the toughest training."

The last time he saw his son was in December. Matthew came to his father's history classes dressed in his battle dress uniform and told the students about his duties as an Army Ranger.

His son's commitment to fight against those "dedicated to disrupt our way of life and freedom" makes Greg proud of his son.

"I wish the tragedy had passed me by, but I'm proud of him," Greg Commons said. "He went in to rescue and paid the ultimate price with his life."

His son's sacrifice is an example of faith to the rest of the family and an inspiration for them to live the Gospel teachings in their own lives.

"I've forgiven the people who have killed my son," he said. "Christ would do it. I can't be bitter or hate. It would take away the importance of what Matt did. He gave his life for another human being. That's what Christ calls us to do."

His mother said that if it wasn't for her faith she would be handling the death of her son much differently.

While she wonders why God didn't take

her instead, her son's last words to her about being close to God have comforted her. Her family's faith is also strengthening her.

Still, it hasn't been easy, and at first she wanted to close her ears to the parish priest who visited the family soon after she learned of her son's death.

"Father prayed with us, and I was very bitter and closed my heart," she said. "I was mad and didn't want to listen to Father's words. I was closing my ears."

After the priest left, Marek said she was sitting and talking with family members when the lamp blinked "three times like Morse Code, and then it stopped."

Later, she found out that family members in another state had been praying for her at that exact time.

"They called everyone together to kneel and pray the rosary," Marek said. "They asked God to give me a sign that Matthew was in heaven. It was at that moment that the light blinked. I knew it was Matt."

While she always prayed for Matthew's protection, she said God is protecting him now and that she can think of him in heaven.

Memorial services for Matthew Commons were held in Alexandria, Va., as well as in Boulder City, Nev., and Indianapolis. He was laid to rest with full military honors in Arlington National Cemetery in Arlington, Va.

In addition to his parents, Commons is survived by three brothers, Aaron, Patrick and Thomas; a stepmother, Linda Chapman; and grandparents, Harry and Marge Marek, Martha Commons, and Marvin and Judy Chapman. †

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COLUMBUS

continued from page 1

bittersweet for me. Attending the last Mass in the old church was pretty emotional."

Thirty-year St. Bartholomew parishioner Harold Neville of Columbus, a member of the Knights of Columbus Father Rivet Assembly, which assisted Archbishop Daniel M. Buechlein with the dedication Mass, said the historic liturgy was "very memorable ... just marvelous" in the new church.

"You always hate to give up old memories," Neville said, "but they are memories now and they will be cherished forever. We've been making this transformation [to one church] for many, many years, and now it's successful."

Father Clement T. Davis, St. Bartholomew's pastor since 1997, said after the Mass that, "It's really exciting to have this beautiful, spacious church."

Columbus Catholics have been "so cramped for so long" in both former worship spaces, Father Davis said. Since St. Columba Oratory was closed 18 months ago, some members of the Catholic Community of Columbus have attended a Sunday evening Mass celebrated by Father Davis or Father Lawrence Borders, associate pastor, at the nearby North Christian Church, Disciples of Christ, on Home Avenue.

"Having been involved in building programs at St. Monica Parish [in Indianapolis] and now at St. Bartholomew Parish," he said, "I've learned that what's most enjoyable is settling into a new worship space and allowing that space to help form worship and build community. I look forward to doing that here."

St. Bartholomew parishioner John Dorenbusch of Columbus, who co-chaired the archdiocesan Legacy of Hope capital and endowment campaign with his wife, Louise, also served as the chairman of St. Bartholomew's master planning committee and was a member of the building committee for the new church.

"It's been a long road, but it's been wonderful," Dorenbusch said. "I think tonight it all came together, and it was a very proud moment for a lot of people who worked very hard to make this new church possible."

During the liturgy, Archbishop Buechlein offered his "heartfelt congratulations for your splendid new church" to members of the 1,530-household faith community.

"These walls of brick and mortar represent the coming together of this community," Archbishop Buechlein said. "This magnificent church testifies to your vitality as a community of hope. Through prayer, and especially through the Eucharist, you are most visibly the local Church in the community of St. Bartholomew Parish. You have built a special dwelling place for God."

Recalling the gifts of ancestors who founded the Catholic churches in central and southern Indiana, Archbishop Buechlein



Left: Father Clement T. Davis, pastor of St. Bartholomew Parish in Columbus, places a lighted candle in the stand beside the marble altar from the original St. Bartholomew Church on March 5 at Columbus. The Blessed Sacrament Chapel is located behind the cross on the stained glass door at the rear of the altar.

Below: St. Bartholomew parishioners enter the back entrance to the new church for the dedication Mass.

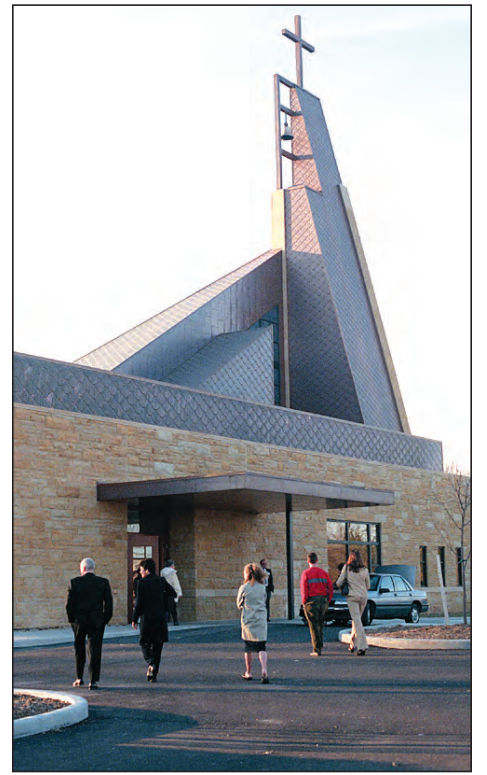


Archbishop Daniel M. Buechlein consecrates the eucharistic hosts on March 5 during the dedication Mass for the new church.

said, "The beauty of this sanctuary is truly complete when it is filled with people of faith and people of love."

Noting that "the history of every Church community is a pilgrimage marked by challenge," he said, "We who are the community of faith today stand on the shoulders of those who have gone before us here in central and southern Indiana. I doubt that the founding pastors of St. Bartholomew Church and the subsequent church of St. Columba envisioned the extent to which this parish community would be challenged to migrate to this new and larger sanctuary in order to worship God as one faith community."

Catholics believe that "our foundation, our capstone, is Jesus Christ, the son of God," Archbishop Buechlein said. "We will mark this sacred church as God's house, as a holy and sacred place. We will consecrate this house of God and, most importantly, we will place the Blessed Sacrament in the tabernacle after Communion. Truly it's the sacramental presence of Jesus that will continue to hallow and consecrate this beautiful church forevermore." †



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Editorial

Vouchers: educational choice for the poor

At the end of last month, the United States Supreme Court heard arguments concerning the constitutionality of educational vouchers. The court's decision, expected sometime before it recesses in June, will have far-reaching effects on parents' abilities to exercise educational choice for their children.

Those who oppose vouchers argue that vouchers put tax funds into the hands of religious schools (thus violating the U.S. Constitution's Establishment Clause), or that they endorse or promote religion, or that they divert needed funds from financially strapped government schools.

As we have pointed out in this space before ("Helping the poor, not the Church," *The Criterion*, Jan. 14, 2000), we believe that access to educational vouchers is ultimately about children and a family's right to choose quality education for them. We especially believe that vouchers are about poor children and a poor family's right to choose quality education.

A poll conducted a few years ago by the *Milwaukee Journal Sentinel* (Milwaukee has had a voucher program for a decade), found that 74 percent of African-Americans in Milwaukee support its voucher program. It is curious to note that despite this broad support in the African-American community, the National Association for the Advancement of Colored People is one of the

groups that has filed a brief with the Supreme Court opposing vouchers! The same Milwaukee poll also found that 77 percent of Hispanics and 81 percent of those with very low income were also in favor of vouchers.

According to Catholic News Service, Most Holy Trinity Sister Judith Wulk, principal of St. Rocco School in Cleveland (the city whose voucher program is the subject of the Supreme Court review), believes vouchers are really about keeping family units together.

It's not about money for Catholic schools or expanding Catholic school enrollment, she said in an interview with CNS, because most of the St. Rocco students with vouchers were already attending the school and their parents were working two or three jobs just to send them there. (The Church subsidizes the school, where tuition is \$1,435 per student while the cost per pupil is \$2,600.) The vouchers, Sister Judith says, help stabilize the family—parents have more time to spend at home with their children because they don't have to work so many jobs to pay the tuition.

So, as the Supreme Court justices ponder this case, let's hope they can wade through the self-interests of those who oppose vouchers and cut to the heart of the matter: ultimately, vouchers are about poor children and educational choice for poor families. †

— William R. Bruns

Seeking the Face of the Lord

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



Finding peace in Christ's forgiveness this Lent

Do you believe there is personal sin? Do you believe you need forgiveness? Surprisingly, these are not idle questions, especially since Lent is speedily moving toward Easter.

We are likely in need of some encouragement to renew our intentions "to turn away from sin and return to the Gospel." Does this familiar Ash Wednesday admonition mean something to us? It might be well to do some mid-Lent soul-searching.

At least on the surface of things, it is counter-cultural in our contemporary society to take sin seriously. These days it is not uncommon for folks to think that God isn't really too concerned about our wrongdoing. After all, "We are only human."

If anything, we are more likely to regard our wayward ways as harmful to ourselves and not really of any relevance to God. Some of our critics would go so far as to assert that "Catholic guilt" may well be an invention of the Church so that the Church is needed to redeem us.

For a good number of us, there are not really sins, only "problems" that should be handled by qualified experts, for example, therapists. I hasten to add that problems certainly do exist and they need professional care. But the possibility of freely committed sins also exists and needs spiritual care.

Most reasonable people would not consciously deny the existence of God, but some might implicitly deny him because our belief in God and our sense of sin are interrelated.

If sin and the need for forgiveness disappear, in effect God disappears. Cardinal Joseph Ratzinger once remarked, "Sin has disappeared and with it so has forgiveness, but something else has emerged to replace them—an excuse mechanism. Modern man has a permanent sense of guilt, but he cannot live with it, and if the forgiveness by which this guilt is overcome no longer exists, then other ways have to be found of getting rid of it. We blame society now for everything. Instead of the God who forgives, we now have society, which cannot forgive and does not need to be forgiven because it is guilt itself" (*Seeking God's Face*, Franciscan Herald Press, 1982, p. 17).

The cardinal maintains that the "excuse mechanism" only creates aggression, not healing. Blaming some external entity only sets it up for attack. Perhaps that's why there is

so much violence in our society. Perhaps it is a way of looking at why we are confronted with the evil of terrorism. If "a system" is to blame for the ills of society, it must be eliminated by any means.

However that may be, we Christians are called to "turn to the Gospel," that is, to Jesus Christ. The truth of the matter is that Christ preached repentance and the forgiveness of sins, the very reason he became one of us.

The purpose of his passion, death and resurrection is for our redemption from sin and death. Obviously, implicit in Christ's proclamation of divine mercy and forgiveness of sins is our need for that forgiveness.

We need God. We need God as revealed in Jesus Christ. In a sincere "face to face" encounter with Jesus in prayer, the truth of ourselves is abundantly clear. To believe otherwise is to lie to ourselves, and self-deceit is the stuff of tragic disaster. We sin, we need to repent, and we need forgiveness. And, yes, we need assurance of that forgiveness.

Furthermore, our honest need leads us to understand why Jesus gave us the Church and the sacraments of the Church. The sacrament of penance and reconciliation, effected through the ministry of a priest, gives us the opportunity to confess and repent from sin, and it gives us the assurance that we are beneficiaries of Christ's mercy and forgiveness.

Where there is mercy and forgiveness, there is healing, and thus we find peace. Don't we and every other human person hunger for peace of soul?

Deep thought leads us to understand the spiritual logic of the Church's liturgical season of Lent and its spiritual practices. We are led to renew ourselves once more for our baptismal profession of faith at Easter, a renewal of our entitlement to the salvation from sin and death made possible only because of God's love for us.

Yes, there is sin and we sense it all the more deeply if we humbly and intensely believe in God's love and mercy for each of us. He loves us, not just generically when, eons ago he set all of this created world in motion, but personally and now in Lent 2002.

Christ's merciful forgiveness and healing peace are as near as our parish church. Now is the time to say "yes" to Christ's invitation to repent and believe in the kingdom. You will be welcomed! †

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.



Encontrando la paz en el perdón de Cristo esta Cuaresma

¿Cree usted que existe el pecado personal? ¿Cree usted que necesita ser perdonado? Sorprendentemente estas preguntas no son superficiales ya que la Cuaresma se mueve rápidamente hacia la Pascua.

Quizá necesitamos un poco de ánimo para renovar nuestras intenciones “de alejarnos del pecado y regresar al Evangelio”. ¿Significa algo para nosotros esta admonición familiar del Miércoles de Ceniza? Sería bueno hacer una búsqueda interior durante la Cuaresma.

Hoy en día existe en nuestra sociedad una mentalidad de no tomar seriamente el pecado. Actualmente no es extraño que la gente piense que Dios no está preocupado por nuestras malas acciones. Ya que, “Sólo somos humanos”.

Nos preocupamos más por los caminos que tomamos, si son dañinos, que la pertinencia que los tienen a Dios. Algunos de nuestros críticos van un poco más allá y aseguran que la “Mea Culpa Católico” es una invención de la Iglesia para que la Iglesia sea necesaria para la redención personal.

Para muchos de nosotros no hay pecados realmente, sólo problemas que deben ser tratados por expertos calificados, por ejemplo terapeuta. Debo añadir que problemas sí existen y estos requieren atención profesional. Además existe la posibilidad de pecados que se cometen libremente y necesitan la atención espiritual.

La mayoría de la gente razonable no negaría la existencia de Dios, pero algunos podrán negarlo implícitamente ya que nuestra creencia en Dios y nuestro sentido de pecado son correlativos.

Si desaparece el perdón y la necesidad del perdón, de hecho desaparece Dios. El Cardenal Joseph Ratzinger dijo una vez, “El pecado ha desaparecido y consigo el perdón, pero algo más surgió para reemplazarlos, es decir un mecanismo de excusas. El hombre moderno tiene un sentido permanente de culpa, pero él no puede vivir con este y si no existe el perdón por lo cual esta culpa es derrotada hay que buscar otras maneras de deshacerse. Ahora le echa la culpa a la sociedad por todo. En vez de Dios Quién perdona, ahora tenemos la sociedad quién perdona y ella no puede perdonar ya que no tiene la necesidad de ser perdonando porque ella es la culpa en sí.” (*Buscando la Cara de Dios*, Franciscan Herald Press, 1982, p. 17).

El Cardenal sostiene que “el mecanismo de la excusa” sólo crea agresión, no curación. Culpar a una entidad externa sólo prepara el campo para un ataque. Quizás es por eso que existe tanta violencia en nuestra sociedad. Quizás es una forma de ver el porque nos confrontan con el mal del terrorismo. Si se debe culpar a un “sistema”

por los males de la sociedad, debe ser eliminado por todos los medios.

Como sea, nosotros los cristianos somos llamados a “volver al Evangelio”, es decir, hacia Jesucristo. La verdad del asunto es que Cristo predicó el arrepentimiento y el perdón de los pecados, la razón por la cual el se convirtió en uno de nosotros.

El propósito de su pasión, muerte y resurrección es por nuestra redención del pecado y la muerte. Obviamente, está implícito en la proclamación de Cristo de la Divina Misericordia y el perdón de los pecados es nuestra necesidad por ese perdón.

Necesitamos a Dios. Necesitamos a Dios como no los reveló en Jesucristo. En un sincero encuentro “cara a cara” con Jesús en la oración. La verdad de nosotros mismos es bastante clara. Creer de otra manera es mentirnos a nosotros mismos y siendo deshonrados formaríamos parte de un desastre trágico. Nosotros pecamos, necesitamos arrepentirnos y necesitamos el perdón. Y sí, necesitamos la seguridad del perdón.

Es más, nuestra necesidad de honestidad necesita guiarnos al entendimiento del porque Jesús nos dio la Iglesia y los Sacramentos de la Iglesia. El Sacramento de la penitencia y de la reconciliación efectuada a través del ministerio de un sacerdote, nos da la oportunidad de confesar y arrepentirnos del pecado y nos da la seguridad de que somos merecedores de la misericordia y del perdón de Cristo.

Donde hay misericordia y perdón hay curación y por ende encontramos la paz. ¿No estamos nosotros y todos los seres humanos hambrientos por la paz del alma?

Pensamientos profundos nos han llevado a entender la lógica espiritual de la época litúrgica de la Cuaresma en la iglesia y sus prácticas espirituales. Nos llevan a renovar una vez más la profesión de Fe bautismal en la Pascua, una renovación de nuestro privilegio de salvación del pecado original y de la muerte hecho posible sólo por el amor de Dios por nosotros.

Sí, existe el pecado y lo sentimos todo más profundamente si creemos humilde e intensamente en el amor y la misericordia de Dios por nosotros. Él nos ama, no sólo de manera general, cuando desde hace siglos Él puso todo este mundo en movimiento, sino personalmente y ahora en la Cuaresma del 2002.

El perdón misericordioso de Cristo y la curación pacífica están tan cerca de nuestra iglesia parroquial. Ahora es el momento de decir “sí” a la invitación de Cristo a arrepentirnos y a creer en el Reino. ¡Ustedes serán bienvenidos! †

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

Appreciates articles on parenting, family life

Christopher Carstens' article “Protecting children from pornography” in *The Criterion's* March 1, 2002, issue was very appreciated.

His reminder of the control we must use as parents in raising our children is critically essential to their lives.

I look forward to seeing more articles in *The Criterion* that so directly relate to our families.

Thank you for including Mr. Carstens' article in your paper.

Mary E. Smith, Corydon

Questions news coverage of child abuse cases

It is very apparent that you have remained totally silent in regards to the terrible scandal that has been inflicted on our Catholic clergy and laity.

For the sake of the majority of priests who have devoted their entire lives to

servicing others, wouldn't it be prudent for you to come forth and publicly state words of encouragement to these dedicated men of God?

Many fine priests, along with the laity, are humiliated, angered and frustrated by the despicable behavior of only a few.

Many people out of the Catholic realm are making fodder of this present scandal. You need to say something.

John A. McDowell, Indianapolis

Response: The March 8, 2002, issue of *The Criterion* included an archdiocesan statement on “Children, sexual abuse and the Church” written by Chancellor Suzanne Magnant on pages 1 and 10 as well as a “Seeking the Face of the Lord” column titled “Feeling the weight of the tragedy of child abuse” in English and Spanish by Archbishop Daniel M. Buechlein on pages 4 and 5. In addition, Father Peter J. Daly's “Parish Diary” column, which is syndicated by Catholic News Service, addressed “How the Boston situation affects the whole Church” and was published on page 18 of that issue.—MAW

Research for the Church/James D. Davidson

Catholic parents are teaching children to think for themselves

Have you ever wondered why today's young Catholics feel it is all right to disagree with the Church on issues of faith and morals?

Have you ever wondered why they think it is OK to make up their own minds, even when their ideas are at odds with Church teachings?

One answer is that they are simply doing what their parents have taught them to do.

According to two studies by University of Michigan sociologist Duane Alwin, Catholic parents are placing less and less emphasis on obedience and more and more emphasis on thinking for one's self.

One study examined answers that Protestant and Catholic parents in Detroit gave to the following question: “If you had to choose, which thing on this list would you pick as the most important for a child to learn to prepare him for life?”

The possible responses were “to obey, to be well-liked or popular, to think for himself, to work hard, and to help others when they need help.”

Alwin examined the answers that Protestant and Catholic parents gave to this question in 1958, 1971 and 1983.

The results indicated a convergence of Protestant and Catholic parents on this issue. Protestant parents put more emphasis on thinking for one's self than on obedience in all three years.

In 1958, Catholic parents put more emphasis on obedience than on thinking for one's self. However, between 1958 and 1983, there was a steady decline in Catholics parents' emphasis on obedience and a corresponding increase in their emphasis on thinking for one's self.

Alwin also found that parents' education was the most important influence on their child-rearing values, with highly educated parents emphasizing thinking for one's self and less educated parents emphasizing obedience.

Alwin also reported that some of this trend results from “the gradual assimilation of Catholic ethnic groups into American society.”

The other study involved seven national samples of Protestant and

Catholic parents between 1973 and 1984.

This time, Alwin examined responses to the following question: “The qualities listed on this card may all be important, but which three would you say are the most desirable for a child to have?”

He grouped three responses (“responsible,” “good sense and sound judgment,” and “interested in how and why things happen”) into a category called “autonomy.” He grouped three other responses (“obey,” “good manners,” and “neat and clean”) into a category called “conformity.”

Alwin found that, “In every year surveyed since 1973, Catholics and white Protestants are virtually indistinguishable,” with both groups putting more emphasis on autonomy than on conformity.

He also found that the frequency of parents' religious participation was a stronger influence on their answers than their religious affiliation, with religiously active parents giving higher priority to conformity and less active parents giving higher priority to autonomy.

Together, these studies point to convergence in the child-rearing values of Protestant and Catholic parents.

Although the values of Protestant parents have remained quite stable over the years, there has been a marked shift away from obedience and toward autonomy among Catholic parents. This shift seems to be tied to higher levels of education, increased social integration and declining levels of religious participation among Catholic parents.

Thus, older Catholics should not condemn today's young Catholics for making up their own minds on issues of faith and morals. They are simply doing what their parents have taught them to do.

(For more details, see Duane F. Alwin, “Trends in Parental Socialization Values: Detroit, 1958-1983” [*American Journal of Sociology*, September 1984] and “Religion and Parental Child-Rearing Orientations: Evidence of a Catholic-Protestant Convergence,” [*American Journal of Sociology*, September 1986].)

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

Check It Out . . .

The National Catholic Ministry to the Bereaved and the archdiocesan Office for Youth and Family Ministries will sponsor **Ministry of Consolation Training** on April 5-7 at Fatima Retreat House, 5353 E. 56th St., in Indianapolis. The three-day training program will include presentations on the ministry of consolation, the Order of Christian Funerals, the grief process, listening and communication skills, support groups, planning parish programs, and caring for the minister. The training will conclude with a commissioning ceremony. The presenters are Rev. Ray Deabel, director of bereavement services for Hospice Suburban South in Park Forest, Ill., and Christian Community Sister Mary Ann Wachtel, a hospice chaplain at American Heartland Hospice in St. Louis, Mo. For registration costs and additional information, call the archdiocesan Office for Youth and Family Ministries at 317-236-1596 or 800-382-9836, ext. 1596, before the March 20 deadline.

St. Augustine Parish, 1840 E. Eighth St., in Jeffersonville, is offering a **concert titled "Fauré Requiem"** at 7:30 p.m. on March 15 in the church. The concert is being presented in collaboration with the Indiana University Southeast Department of Music and is part of the St. Augustine Music Series. No tickets are required. Donations will be accepted at the door and will go to the Indiana University Southeast Department of Music's Organ Fund Drive. For more information, call 812-282-0423.

"Celebrate . . . Dance to the Music" is the theme of **Chatard-A-Bration 2002**, which will honor the 40th anniversary of Bishop Chatard High School, 5885 N.

Crittenden Ave., in Indianapolis. Hors d'oeuvres will be served and a silent auction will take place from 6 p.m. to 8:30 p.m. on April 20 at the Christ the King Parish Activity Center, adjacent to the school. Dinner, a live auction and dancing will take place from 8:30 p.m. to midnight in the Bishop Chatard gymnasium. Tickets are \$100 per couple, and reservations are required. For more information or to make reservations, call the Bishop Chatard Development Office at 317-254-5435.

"Spirituality & Art: Painting our Images, Honoring our Symbols" will be offered from April 12-14 at the Benedict Inn Retreat and Conference Center, 1402 Southern Avenue, in Beech Grove. The retreat will include a variety of activities which allow participants to discover images from their own spiritual journeys and to engage them. No art skills are needed. The cost is \$160 per person or \$120 for commuters. Also, there will be a **Triduum Silent Retreat** from March 28-31, which will offer a break from the hectic pace of life. There will be ample quiet time and space for personal prayer, reading and reflection as well as time for communal prayer. For more information on either retreat, call the retreat center at 317-788-7581 or e-mail benedict@indy.net.

There are several **Tobit Weekend retreats**, for couples preparing for marriage, at Fatima Retreat House, 5353 E. 56th St., in Indianapolis, on March 22-24, April 12-14 and April 26-28. The focus of the retreat is on helping couples grow closer and preparing them to be married. The program enables participants to relax, pray and see how important it is to have Jesus Christ at the center of a mar-

riage. The cost is \$250 for a couple. For more information, call 317-545-7681 or e-mail fatima@archindy.org.

Divine Mercy Sunday on April 7 will be celebrated with various activities at St. Michael Church, 3354 W. 30th St., in Indianapolis. There will be exposition and adoration of the Blessed Sacrament at 2 p.m., followed by a recitation of the Divine Mercy Chaplet at 3 p.m., a sermon on the message of Divine Mercy, and the procession and Benediction of the Blessed Sacrament. Msgr. Joseph F. Schaedel, vicar general, will preside. For more information, call the parish office at 317-926-1963.

Adoration of the Blessed Sacrament is offered from 11 a.m. to 7 p.m. on the third Thursday of each month at St. Joseph Church, 1375 S. Mickley Ave., in Indianapolis. There will be a break from adoration for Mass at 5:45 p.m. Also, **First Friday Adoration** begins at 4 p.m., with a rosary at 5 p.m., followed by Benediction at 5:30 p.m. and Mass at 5:45 p.m. For more information, call the parish at 317-244-9002.

Rachel's Companions is a confidential, Catholic spiritual support group for those affected by abortion and in need of healing. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan office of pro-life activities, at 317-236-1521 or 800-382-9836, ext. 1521. †

VIPs . . .

The board of trustees of Marian College in Indianapolis has unanimously approved the appointment of six new board members for three-year terms. The new members are **Jeanne W. Atkins**, a member of St. Luke Parish in Indianapolis; **Jefferson W. Brougner** of Indianapolis; **Clark H. Byrum**, from St. Luke Parish in Indianapolis; **John T. Cardis** of Los Angeles, Calif.; **William P. Eckman** of Lafayette, Ind.; and **Margie Diaz Kintz** of Austin, Texas.

Michael P. Maxwell has been named the new chief academic officer and dean of faculty for Marian College in Indianapolis. The position, which has been vacant for more than two years, is the highest ranking academic office and a key management position. The appointment begins on July 2. Maxwell currently serves as a faculty member in the Department of Theology and Philosophy. He also is an adjunct professor at the Saint Meinrad School of Theology's Indianapolis campus. †

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

The Time Machine (DreamWorks)

Rated **A-II (Adults and Adolescents)** because of intermittent sci-fi violence with a few grisly images and scantily clad women.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA). †

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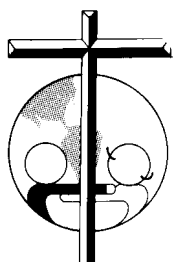
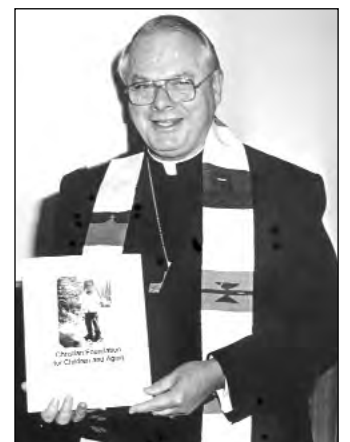
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CRT 3/02

Benedictine Peace Torch is lit at Saint Meinrad

A delegation from Norcia, Italy, the birthplace of St. Benedict, visited the Benedictine monastery of Saint Meinrad Archabbey at St. Meinrad on March 6 for a special lighting ceremony of the Benedictine Peace Torch.

The lighting of the peace torch at Saint Meinrad marks the first time the ceremony has been held outside Europe.

The delegation from Norcia, including Archbishop Riccardo Fontana and the town's mayor, Alberto Naticchioni, asked Benedictine Archabbot Lambert Reilly of Saint Meinrad to accept the honor of lighting the Benedictine Peace Torch this year.

Also present at the ceremony were Indianapolis Archbishop Daniel M. Buechlein and Benedictine Father Cassian Folsom, prior of the Monastero di San Benedetto. The Italian delegation numbered 19 members.

The Benedictine Peace Torch has been lit in a different European capital each year to retrace the steps of the Benedictine tradition and seek the common Christian roots of the different European peoples. The lighting ceremony is held each year near the date of the feast of St. Benedict on March 21.

Archabbot Lambert was invited to light the torch this year because of his role in helping a new monastic community get its start. The monastery was founded in September 1998 in Rome, under the patronage of Mary, Seat of Wisdom, by the then-abbot primate, Benedictine Abbot Marcel Rooney, who also attended the ceremony.

Archabbot Lambert gave permission for Father Cassian, a Benedictine monk of Saint Meinrad Archabbey, to be assigned to the new monastery as its founding prior and superior.

In December 2000, with the approval

of the archbishop of Spoleto-Norcia, the new community transferred from Rome to Norcia, marking the first time in nearly 200 years that Benedictine monks have lived in the birthplace of St. Benedict.

While the new monastery has no formal connections with Saint Meinrad Archabbey, the civil and ecclesiastical authorities of Norcia visited Saint Meinrad to show their appreciation to Archabbot Lambert for his generosity.

"December 2, of the year 2000, the day which the monks returned to their hometown, is a day which has rekindled hope in our city," Mayor Naticchioni said, "healing that ancient wound which the violence of history has inflicted on the most profound identity of the city.

"Even though such a short time has gone by," he said, "the community has already contributed to the cultural and social and, above all, the spiritual growth of the city. Norcia without Benedictines would be like Assisi without Franciscans. Their presence is vibrant and the people understand their importance and observe their hard work."

The torch was lit by Archabbot Lambert in Saint Meinrad's Memorial Lobby beneath a large mural of St. Meinrad, the archabbey's patron.

Following the lighting, three Italian athletes ran the torch to the nearby chapel of Monte Cassino to ask the intercession of Our Lady. The running of the torch by local athletes has been a tradition passed down since the first torch was lit in 1960, and was inspired by the torch run during the Olympic Games.

"The torch ... has as its goal each year to bring peace, hope and solidarity to the peoples of the countries on its way,"



Italian athletes Roberto Mancini (from left), Elisa Ferraro and Federico Cecchini run the Benedictine Peace Torch from Saint Meinrad Archabbey to the chapel of Monte Cassino to ask the intercession of Mary on March 6 after the torch was lit by Benedictine Archabbot Lambert Reilly of Saint Meinrad. This was the first time the ceremony was held outside Europe.

Naticchioni said. "After having touched the major European capitals, this year the torch has crossed the ocean to bring its light as a sign of profound gratitude to the home abbey of the prior of Norcia and to bear witness to this country, victim of the terrorist attacks of September 11, that in the name of St. Benedict, it is possible to arrive at a true culture of peace.

"As a small gesture, but at the same time significant, we light the Torch of St. Benedict, who is recognized not only in Italy and in Europe, but throughout the whole world, as a messenger of peace, a teacher of unity and civilization, a herald of religion," the mayor said. "His values and his message are to be considered irreplaceable in this new millennium."

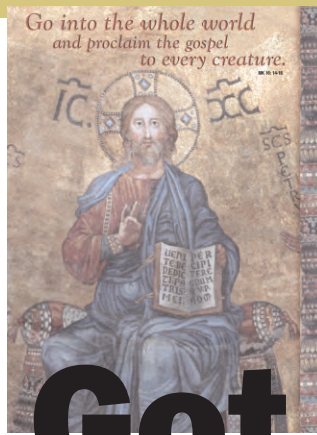
After leaving Saint Meinrad on March 8, the delegation traveled to New York City, where it was to be received by

Archbishop Renato Martino, permanent observer of the Holy See to the United Nations.

The Benedictine Peace Torch was to be blessed by Cardinal Edward Egan, archbishop of New York, before continuing to Rome, where Pope John Paul II also will bless the torch.

The three Italian athletes who carried the torch at Saint Meinrad will be joined by 50 other athletes, who will carry the torch from Rome to Norcia, where it will arrive on March 20, the eve of the Feast of St. Benedict.

Born in Norcia about A.D. 480, St. Benedict is considered the father of Western monasticism and the patron of Europe. He wrote a "rule" for living a spiritual life, now called the *Rule of St. Benedict*, which is still followed today by Benedictine monks, nuns and sisters. †



Got Questions?

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Christ's life offers a model of true strength

By Sr. Genevieve Glen, O.S.B.

When we were children, we learned to divide the world into people who were stronger than we were and people who were weaker.

"Stronger" meant people who could make us do what they wanted, usually because they outclassed us physically. They were taller, heavier, faster with their fists. They were the playground bullies, the big kids or even the grown-ups.

"Weaker" meant people we could make do what we wanted. As life got subtler and we learned other kinds of force, the categories expanded to include "the smarter vs. the dumber," "the more popular vs. the less popular" and so on.

The basic criterion remained the same, though: Who had the power?

In a world where surviving and thriving matter, we tend to admire strength because it marks those who both survive and thrive.

As the awareness of suffering and death begin to color our world, we add a new dimension to our picture of strength. We catch a glimpse of the human spirit's true greatness, the power to endure and go on.

Consider the story of a couple that lost three children in a hideous school bus accident. They have grieved their loss deeply, and have continued to make a warm, loving home for their other two children and an aging grandparent.

Or consider the example of a gifted guitarist, who had a stroke that paralyzed one hand and now devotes all that creative energy to teaching music at a local rehabilitation program for other stroke survivors.

The Beatitudes paint a picture of strength as power and endurance, but with that odd Gospel twist that sets all ordinary ideas of good on their head, feet waving in the air as they feel for a new vision of the world to stand on.

In the daily arena, there are plenty of ads for life's "power tools"—fitness, health, beauty, savvy, money, top jobs—but few for the tools of endurance—courage, integrity, selflessness—and still fewer for such things as "poverty of spirit," "meekness" and "mercy."

Yet when we see a photo of missionaries shot down because they hungered and thirsted for justice more than they did for their own lives, we begin to see a kind of strength we would not have recognized in our playground days.

The Beatitudes sketch as an ideal for us the strength we see in Jesus. As God's own Word made flesh, Jesus had a claim to power we can only fantasize about, and poorly, in our dreams of Superman or Superwoman. Jesus could command

God's own power, and did, when others' welfare was at stake: In playground terms, he was stronger than the storm on the lake, and stronger than the demons he drove out of the sick and suffering.

But we see true strength, Beatitude-style, in the fact that "though he was in the form of God, he did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness; and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross" (Phil 2:6-8).

People can—and many do—use whatever physical advantages they may have to win out over opponents: competitors, enemies or just someone weaker who happens to get in the way of their pursuit of the almighty "self."

People can—and many do—use their capacity for endurance out of pride or, worse, revenge.

Only the truly strong, in the sense that Jesus was strong, can channel all their power and all their capacity for endurance into looking out not for "No. 1" but for their neighbor and even, hardest of all, for their enemy.

What we hear in the Gospel accounts of the Passion proclaimed during Holy Week and the Easter Triduum is One who chose freely "not" to call upon the rescue forces of "legions of angels" (Mt 26:53) to which he was entitled but rather to accept suffering and death for the sake of all people—including the politicians and people intent upon destroying him for their own sakes.

We see One who chose "not" to stop at mere endurance. We see One who chose, at great cost, to refuse every temptation to hate those who condemned, tortured and killed him. The temptations in the desert were nothing compared to that inner urge to destroy those who destroy us.

We see One who chose, instead, to love them, even to his last breath: "Father, forgive them, for they know not what they do" (Lk 23:34).

We see One who chose to remain among us, not enthroned in splendor but consumed in broken bread.

Move over, playground bullies. Move over, fitness stars. Move over, those who look death in the face and do not flinch.

Here we see what the Beatitudes really mean. Here we see the human face of God, who holds all power, who endures forever—and who is love (1 Jn 1:4).

(Benedictine Sister Genevieve Glen is a religious at the Abbey of St. Walburga in Virginia Dale, Colo.) †



The bare winter tree, which will have a full green life as the season turns to spring, symbolizes strength and the human spirit's power to endure and go on in difficult life situations. Only the truly strong, in the sense that Jesus was strong, can channel their power and capacity for endurance into looking out for their neighbor as well as for their enemy.

Strength of character develops over the course of a lifetime

By Fr. John W. Crossin, O.S.F.S.

When I think of strength, I think first of physical strength. Then I think of the courageous people I know.

I think of Sue, who endures chemotherapy and radiation treatments as she fights breast cancer. She maintains a positive attitude in the midst of pain.

And I think of Kevin, who now says: "I 'have' cancer," not "I 'had' cancer," because he realizes that his particular cancer likely will recur. He writes about the "gift of cancer."

Strength is strength of character, not just physical strength that develops over a lifetime. It comes through a series of deliberate decisions made throughout life.

These decisions include imitating men and women of sterling character, acting from principled convictions rather than from momentary feelings, and following the light of Christ.

As our physical strength wanes, our strength of character can grow. Such strength underlies the virtue of courage. It

is strength to confront the challenges of life, not to deny their existence.

A strong person is clear-eyed and persistent, adjusts to the realities of illness, and is not dismayed by human frailty.

Weakness, strength's opposite, is part of our humanity.

It is strength to admit our dependence on others. As humans, we need to give and receive love. Our deepest strength is in our loving ties. It is our loving, spiritual friends—people like Sue and Kevin—who support and challenge us as much by their example as by their words.

St. Paul reminds us (1 Cor 1-4) that when we are weak, we are strong. In moments of weakness, when we falter in the race, we realize our dependence on Christ. And in Christ, we have the strength to empty ourselves as he did, to overcome our fears, to turn our deepest affections toward doing good.

(Oblate Father John W. Crossin is executive director of the Washington Theological Consortium in Washington, D.C.) †

Discussion Point

Integrity is a part of strength

This Week's Question

Describe the kind of strength you consider virtuous.

"Integrity. If you say you believe in something, you do not waver. If you say you're going to do something, you do it. You should be a man or woman of your word." (Barbara Sherman, Reno, Nev.)

"I consider the strength to hold your tongue and really listen when someone is in need to be very virtuous. Too often, we get so caught up in what we are going to say and what inspired advice we will give that we don't give the person what they really need—a kind ear just to listen." (Angie Bosio, Nashville, Tenn.)

"The strength that comes from making a personal sacrifice. A woman carrying a baby to term requires strength and commitment. A second example would be a person giving up his or her life for another, such as St. Maximilian Kolbe taking the place of another inmate scheduled to die." (Kathy Williams, Phoenix, Ariz.)

Lend Us Your Voice

An upcoming edition asks: What does it take to communicate better at home?

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



From the Editor Emeritus/John F. Fink

What the Torah means to the Jews

Second in a series

"Torah" means "divine teaching." It's much broader than "the Law" or the first five books of the Jewish Scripture—although it is both of those. In the Jewish tradition, Moses wrote the Torah—Genesis, Exodus, Leviticus, Numbers and Deuteronomy—and it has the greatest authority. The prophets are



second in authority.

The order of Jewish Scriptures—the Tanakh—is different from the Christian Old Testament. The prophets—Neviim—follow the Torah and they are followed by the sacred writings—Ketuvim. The Takakh ends with Second Chronicles, with King Cyrus telling the Jews they are free to return to Jerusalem.

The Jews believe that "God speaks in two voices," that in addition to the written Torah there is also the oral Torah, equally important and equally binding. The oral

Torah consists of the centuries of accumulated rabbinical interpretation of the written Torah. It can be contradictory, which is why Judaism is so pluralistic.

The oral teachings of the rabbis were written down after the destruction of the Temple in Jerusalem in A.D. 70. These teachings are called the Mishnah. There are six parts and they serve as a guidebook for Jewish living: 1. Agricultural laws. 2. Holy seasons. 3. Women, marriage and divorce laws. 4. Damages—monetary matters and civil laws. 5. Laws related to sacred things, kosher foods and preparation of sacrifices. 6. Laws about ritual defilement and how to purify yourself if you become ritually unclean. The way Jews practice the guidelines in the Mishnah is called Halakhah.

The Jewish Reform Movement said, in effect, "This doesn't bind us any more. The laws from 2,000 years ago are not meant for modern Jews." Conservative Jews think the reformers went too far, so they are in the middle between Orthodox and Reform Jews.

Gemara builds on the Mishnah in interpreting the Tanakh. The Mishnah and Gemara together make up the Talmud.

There are two Talmuds: Bavli is the Babylonian Talmud, Yerushalalum is the Jerusalem Talmud. Bavli is more extensive.

The scrolls of the Torah are synagogues' most precious possessions. At every Jewish service, the Torah is reverently removed from the ark in the front of the synagogue and processed up and down the aisles. The people sometimes touch the Torah with their prayer books or prayer shawls.

For synagogue services, the Torah is divided into 54 sections called *parashiyot*. One is read each week (sometimes more than one) so that the entire written Torah is read each year. Then the rabbi will give a homily on what was read or lead the congregation in a wide-ranging discussion.

One of the major Jewish feasts is Simhat Torah, which means "the rejoicing of the Torah." It comes right after the eight days of Sukkot on the 23rd day of the Jewish month Tishri. It celebrates the end of the reading of Deuteronomy, the last of the first five books. In heavily Jewish areas, the celebration includes dancing in the streets with the Torah.

Next week: *The Sabbath.* †

Cornucopia/Cynthia Dewes

A beloved daughter of St. Patrick

Auntie Sarah was the first Irish Catholic I ever knew, and one of the best people in either group that I've ever met. She was truly faithful and devoted to the Church, funny, kind, quick and charmingly eccentric.



She was tall and slender, with beautiful eyes set in a rather plain face. Of course, by the time I knew my

great-aunt she was an old lady, with pure white hair. She dressed in dramatic colors and patterns and wore lots of clunky costume jewelry, which she kept heaped in a punch bowl in the center of her dining room table.

Sarah Dunne was a maiden lady living with her aged parents in a primly Victorian house in St. Paul when my great-uncle, Pete, took a room there as a boarder. She was a high school graduate in a day when many women were not, living at home and helping support her family as a bookkeeper. She kept the same small company's books in a graceful longhand for almost 50 years.

The family also included a maid named Tillie, an uneducated country woman who apparently served as a kind of Greek chorus

to the goings-on in the house. She also became Uncle Pete's ally and defender from the moment he arrived.

Great-Uncle Pete was a big Norwegian Lutheran, with a hearty laugh and deep voice. He liked joking, fishing, hunting and fixing automobiles, which became his profession because he was good at it. As a youthful immigrant to the United States, he drove an American Army truck around the battlefields of France during World War I.

When Pete and Sarah met, they were both in their 40s, but romance blossomed and they were married. The times being what they were, I'm sure neither her family nor his was thrilled by this "mixed" marriage. But the couple stayed on in Sarah's parents' home, with opinionated Tillie, long after the old folks passed away.

It was a love match, but being middle-aged they had no children. The depth of their romance became even more obvious to me once when I found a tarnished silver loving cup in their basement, which was inscribed, "To Sarah from Pete with Love on our First Anniversary."

Pete went to church with Sarah for many years, but never became a Catholic. On the day I received my first Holy Communion as a convert in the church we both attended, they were at Mass. They saw me there, and

insisted I come home with them for a celebratory breakfast.

Uncle Pete and I sat in the parlor while Auntie Sarah prepared our feast. After a bit, he confided, "You know, if there's any true church, it's the Catholic Church. But it's too late for me to change now."

Auntie Sarah constantly received solicitations from all kinds of Catholic charities and worthy causes. Each promptly received a dollar in return plus, I'm sure, her frequent prayers. Only once did she regret her generosity.

In 1953, Leonard Feeney, a Jesuit priest, was excommunicated for teaching that only Catholics could be saved. Dismissed from the Jesuits, he founded the Slaves of the Immaculate Heart of Mary. Some time later, one of his followers came to Auntie Sarah's door asking for a contribution, which she gave. Afterward, she was charged to find she'd abetted a traitor to her Church.

When Uncle Pete died, long after Auntie Sarah, a priest presided at his funeral. We all knew he was a Catholic by desire, and we also knew who was responsible.

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

Faithful Lines/Shirley Vogler Meister

The blessings of a room of one's own

Recently, a friend and colleague, Mary Rubeck Benson, whose prose also has been published in *The Criterion*, shared with me how much she loves the room in which she writes: "My office is my favorite room in the house."



It's where she shares feelings of happiness, sadness, frustration, satisfaction, disappointment, success and fulfillment.

"Although I usually am the only human in this room, it is not lonely," she said. "I often feel the presence of God."

Writing historical fiction and an expert on Dr. Charles Eastman, a Dakota Sioux, Mary said she also has "the companionship of the characters I create. They are real to me. ... I have done so much research on them. ... I want to be true to them."

Mary, who is a member of St. Lawrence Parish in Indianapolis, reminded me of a poem I wrote more than a decade ago about my own writing place:

The Room

My womb for work:
Words quicken and breed
while windows widely watch
the seasons change
like lovers' moods.
Cradled in aesthetic niche,
I embrace with quiet passion
the feeling keenly crying
for their place,
but sensing
they might never see the light
beyond the room.

My poem, however, reflects the uncertainty of any line of work done in solitude.

Mary and I didn't always have rooms of our own. We recall working on projects in the thick of family activities. I once even finished a *Criterion* column in a noisy high school cafeteria. It's a matter of being able to block distractions and concentrate, much like praying in a noisy environment.

Mary and I also have outdoor areas where we think, meditate, read, write and pray—places where we can tend flowers, watch squirrels, hear birds sing. I named one area Cypress Corner, since cypress mulch covers the ground. Some people call

such places "outdoor retreats" or "nature chapels."

Years ago, I read Virginia Woolf's *A Room of One's Own*, which emphasizes that the first two keys of freedom for a woman are a place of her own and a fixed income. Woolf was born in 1882, a less liberated time. What Woolf doesn't acknowledge is that men need places of their own, too—offices, workshops, garages, gyms and other special spots. My husband, a photographer, has a darkroom.

We learn to create our personal nooks—and we adapt to circumstances, don't we?

Virginia Woolf, however, didn't adapt. In 1941, she filled her pockets with stones and walked into a river to a suicidal end.

Christians who understand her background realize what was sadly missing in her life, despite having many rooms of her own and becoming a famous writer. Making the best of what we have is a better goal.

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

Stories, Good News, Fire/
Fr. Joe Folzenlogen, S.J.

RCIA journey provides many moments of grace

During the celebration of the Easter Vigil later this month, parishes around the arch-



diocese will baptize catechumens and welcome candidates into the full communion of the Roman Catholic Church. For these people, the rituals that evening will mark an important step in their lifelong journey of faith. This celebration

launches a life of continuing growth as a disciple of Christ.

Some of the people who will come to the Easter Vigil to witness the baptism or profession of faith of a friend or relative will not be Catholic. For some of them, this liturgy will become a graced moment, an experience of initial attraction, an invitation to explore. In the weeks after Easter, some of our parishes will receive telephone calls expressing interest in the Church and wondering how to learn more. Are we ready to respond?

It can be very tempting to say, "Our next program will begin in the fall. Let me take your name and number, and we will contact you then." A growing number of parishes are recognizing that is a risky response. Left unattended, the movement of grace can fade or be erased by the many things in life that claim our attention and energy.

The Archdiocesan Initiation Committee has been working hard during the last year to provide resources to support a deeper understanding of this first phase of the initiation journey. Last summer, they hosted an institute on the precatumenate conducted by the North American Forum on the Catechumenate. Over the course of the

Left unattended, the movement of grace can fade or be erased by the many things in life that claim our attention and energy.

year, they have been working to distill some of the key elements of that institute into a one-day program for initiation teams and pastoral staff members.

The programs are scheduled from 9 a.m. to 3 p.m. on April 20 at the Archbishop O'Meara Catholic Center in Indianapolis and from 9 a.m. to 3 p.m. on April 27 at the St. Augustine Parish Center in Jeffersonville.

The day will help the participants gain a deeper understanding of the purposes and activities of the period of the precatumenate. It also will examine the dimensions of evangelization present during the precatumenate.

It will explore the art of storytelling, listening and conversation as they relate to this period of the initiation process. There will be a demonstration of a model session showing how the faith stories of inquirers can be woven together with our community faith story as people of God.

Participants will engage in a model Rite of Acceptance and have the opportunity to process what happened during this ritual. There also will be an opportunity to raise practical and pastoral issues about this period of the rite. Overall, this day will enhance knowledge and skills for ministry within this period of the precatumenate.

For more information or to register for either program, contact Karen Oddi in the archdiocesan Office of Catholic Education at 317-236-1432 or 800-382-9836, ext. 1432.

(Jesuit Father Joseph Folzenlogen is the evangelization coordinator for the archdiocese.) †

Fifth Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 17, 2002

- Ezekiel 37:12-14
- Romans 8:8-11
- John 11:1-45

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



Looking across the vista of Hebrew history, very few periods actually were good times. In fact, they might be only during the reigns of David and Solomon.

However, some times were more trying than others. Certainly, the generations spent in Babylon were a miserable time.

Those confined in Babylon in wretchedness, and as a minority, yearned for the day when they would be able to return to their homeland. By the time deliverance finally came, few of the exiles probably had memories of the homeland. Their grandparents or parents recalled their home, but they had been removed to Babylonia years earlier.

Still, all felt the lure of the dream and the hope to have dignity, to be rooted, and to live in peace and free from want.

Ezekiel built upon this theme of hope and expectation. As did all the prophets, he saw a release from Babylonian bondage, not as an accident or a happy turn of events, but as a result of God's mercy and of fidelity to God. Thus, in this reading, the Lord speaks. He promises to breathe new life into the defeated, dejected people. He will open the graves. Even the dead will be rescued and will rejoice.

St. Paul's Epistle to the Romans furnishes the second reading.

In the first century's Mediterranean world, Rome was the absolute center for everything. It was the political, economic and cultural heart of the empire. It also was the empire's largest city. Historians now estimate that 1 million people lived in the great imperial capital during this time.

These people came from everywhere in the empire. They brought with them a great variety of customs and beliefs. It was a sophisticated city. Christians were among those living in Rome, and perhaps

they were there in numbers, relatively speaking.

Paul wrote to them. Of course, in time he would live and die among them.

This letter stresses in this section two spiritual realities. The Christian is linked with God in Christ. As a result of this bond, the Christian possesses the very life of the Holy Spirit—a life, of course, that will never die.

For its third reading, the Church this weekend presents the Gospel of John. It is a familiar story.

Jesus went to Bethany, then a separate community but now a part of greater Jerusalem, when informed that Lazarus, his friend, had died. Martha and Mary, sisters of the deceased, had summoned Jesus, telling him that at the time Lazarus was very sick.

When Jesus arrived in Bethany, Lazarus was dead. In fact, he had been dead for several days. Putrefaction of his body had begun.

In their great faith, the grieving sisters call upon Jesus, and the Lord restores Lazarus to life.

Several important themes occur in the passage. First, of course, is the active, life-giving love of Jesus. In the mystery of the Incarnation, Jesus knows and expresses human love. Secondly, the faith of Martha and Mary is unqualified.

Upon careful reading, it is obvious that the Evangelist sees a certain parallel between the Resurrection of Jesus and the restoration of earthly life to Lazarus. In each account, a mourning Mary is an essential part of the story. A stone closes the cave. The body is dressed, and a face cloth, customary in Jewish burials of the time, covers the face. The stories mention these clothes. Finally, in each story, Thomas has a very visible role.

Reflection

Next week will be Palm Sunday. The Church will invite us to learn, and to worship, in the most intense liturgical days of its year. It will call us to Christ, and with ancient drama and the most compelling symbolism, it will proclaim Jesus as Savior and as Risen Lord.

This weekend, the Church prepares us for Holy Week. It gives us the beautiful story of Lazarus.

This story resembles, in a certain sense, the story of the Lord's own

sharp as the sword old Simeon had promised. Holding him at last, his head cradled in her arms, she watched John gently pull away the hideous crown. Bending over her son, she touched the places where the thorns had pierced him. Her many kisses could not warm his skin and though she tried to think of him as he had been, memory quailed before the sleeping face that death had closed to her. She who had borne him without pain, ravaged by this second birthing, in her abject loneliness became mother of us all, mother of our many sorrows, none, ah none, like hers.

By Sandra Marek Behringer

My Journey to God

Mater Dolorosa

The sight of him was salt in open wounds, but she held his gaze fixedly and as tenderly as once she laid his infant body to her breast. His pain almost drowned her in its depths and when its darkness would have pulled her in, her fingers bit into the skin of John's arm that she might pull herself upright again. His breath strangled in his throat and she choked. His wounds wept red tears and her staring eyes streamed.

He spoke to her just once, then, thirsting, pulled against the nails. Crying out, he exhaled and sagged upon the wood. She felt him plunge into her heart,

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

Daily Readings

Monday, March 18
Cyril of Jerusalem, bishop and doctor

Daniel 13:1-9, 15-17, 19-30, 33-62
or Daniel 13:41c-62
Psalm 23:1-6
John 8:1-11

Tuesday, March 19
Joseph, husband of the Virgin Mary
2 Samuel 7:4-5a, 12-14a, 16
Psalm 89:2-5, 27, 29
Romans 4:13, 16-18, 22
Matthew 1:16, 18-21, 24a
or Luke 2:41-51a

Wednesday, March 20
Daniel 3:14-20, 91-92, 95
(Response) Daniel 3:52-56
John 8:31-42

Thursday, March 21
Genesis 17:3-9

Psalms 105:4-9
John 8:51-59

Friday, March 22
Jeremiah 20:10-13
Psalm 18:2-7
John 10:31-42

Saturday, March 23
Toribio de Mogrovejo, bishop
Ezekiel 37:21-28
(Response) Jeremiah 31:10-13
John 11:45-56

Sunday, March 24
Palm Sunday of the Lord's Passion
Matthew 21:1-11 (procession)
Isaiah 50:4-7
Psalm 22:8-9, 17-18a, 19-20, 23-24
Philippians 2:6-11
Matthew 26:14-27:66
or Matthew 27:11-54

Resurrection. The message is clear. If we are united with Jesus, as Lazarus and his sisters were united, then in God's power we will have everlasting life.

However, this eternal life will occur only if we seek Jesus, and if we seek Jesus in the faith displayed by Martha. Only Jesus can give us life.

For everyone on earth, life can be

taxing. Without grace, life is impermanent. Death awaits us all. Ezekiel assures us that God will give us true life. It will be the life of holiness, the life that never ends.

St. Paul reminded us that this divine life abides only in Jesus. As Lent progresses, as Lent anticipates its culmination, the Church calls us to Jesus, the Lord of life. †

Question Corner/Fr. John Dietzen

Extreme unction is for the sick and the dying

Q After the terrorists attacked New York on Sept. 11, newspapers reported that priests on the scene gave the



"last rites." Is this what we used to call extreme unction? I thought that sacrament was replaced by the anointing of the sick. (Florida)

A It is not quite correct to say that one sacrament replaced another. Rather, a different name is now given to what is the same sacrament.

The name "extreme unction" came from the Latin "*extrema unctio*," the last anointing.

For centuries, most people came to assume this meant the anointing should be given in the final hours of a person's life. Some of us still remember when a dying person's family hesitated to call a priest to minister this sacrament, fearing the sick person would panic and assume death was imminent.

The actual meaning of the term was something different. It implied that this was the last of four possible sacramental anointings of the Church—the other three being baptism, confirmation and holy orders.

The Constitution on the Liturgy of Vatican Council II addressed this confusion. "Extreme unction," it said, "which may also and more properly be called anointing of the sick, is not a sacrament only for those at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for that person to receive this sacrament has certainly already arrived" (#73).

"Last rites," therefore, is not a proper designation for this sacrament, though I

imagine it will continue to be used, especially in tragic circumstances like Sept. 11.

Q Each year, our parish staff has a discussion about whether the crosses and statues in church should be covered during Lent. Our pastor and liturgy coordinator say no. Yet we regularly see it still done in other parishes. Is there a rule any more or is it up to each parish? (Florida)

A Before 1970, crosses and other images in Catholic churches traditionally were covered with purple veils during the final two weeks of Lent, during what was then called Passiontide.

Since the publication of the revised missal in 1970, however, the regulation is that crosses may be covered "if the episcopal conference decides" to do so.

In that case, images are covered during the final two weeks until the celebration of the Lord's passion on Good Friday (for crosses) or until the beginning of the Easter Vigil (for other images).

These rubrics are found at the end of the Mass for Saturday of the Fourth Week of Lent and were repeated by the Vatican worship congregation in 1988.

Since the U.S. Conference of Catholic Bishops never has voted to continue the rubric of covering images, the practice has not been permitted in this country for 32 years.

Individual parishes have no authority to reintroduce the practice on their own.

(A free brochure describing basic Catholic prayers, beliefs and moral precepts is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

ABUSE

continued from page 1

made it impossible for the two priests to "maintain public trust."

Bishop O'Connell is the second bishop of Palm Beach to submit his resignation because of having molested a minor before becoming a bishop.

His predecessor, Bishop J. Keith Symons, resigned in June 1998 after acknowledging that many years earlier he had sexually abused at least five boys.

On March 7, Florida's 10 bishops, including Bishop O'Connell, issued a statement of concern for the victims of sexual abuse, saying, "The sexual abuse of anyone, most especially children, evokes sentiments of natural revulsion, anger and great sadness. It is both criminal and sinful."

The former seminarian, Christopher Dixon, said Bishop O'Connell was one of three priests who abused him as a high school student at St. Thomas Aquinas Seminary in Hannibal, Mo. In 1996, the Jefferson City Diocese, where the seminary is located, gave Dixon \$125,000 as a settlement of his complaint.

Bishop O'Connell, now 63, was the seminary rector at the time of the abuse. At a press conference announcing his resignation, he acknowledged that he touched Dixon inappropriately in bed when Dixon came to him for counseling, beginning in his freshman year at the seminary. He said one other man could come forward with a similar story.

Dixon was ordained, but left the priesthood in 1995 when he was assigned to teach at the seminary under the supervision of Father Manus Daly, a priest that Dixon said

had tried to seduce him while he was in the seminary.

In early March, the Jefferson City Diocese removed Father Daly and another priest, who was not identified, from ministry.

Bishop John R. Gaydos of Jefferson City said Father Daly was removed because of a review of his personnel record shortly before Dixon made his complaints public.

In a statement published on March 8 in his diocesan newspaper, *The Catholic Missourian*, Bishop Gaydos outlined the steps the diocese now takes to screen out potential abusers, to prevent abuse and to respond to an allegation when it is made.

Archbishop Justin F. Rigali of St. Louis on March 1 announced a "more restrictive standard for the placement of priests who have had allegations of sexual misconduct" and removed two pastors from their parishes.

Under the new standard, he said, "no

priest with any substantiated allegation of sexual abuse of a minor will be assigned to any parish or any ministry with children ... even though they have been evaluated as posing no risk."

In a separate development in the St. Louis Archdiocese, police investigating child pornography raided the rectory of Sacred Heart Church in Florissant on March 6 and seized the computer of the pastor, Father John Hess.

Archbishop Rigali suspended Father Hess and urged him to cooperate with the police. The archbishop celebrated the Saturday afternoon Mass at the parish on March 9 and read a letter he had asked priests throughout the archdiocese to read at weekend Masses. In it, he reiterated the tougher archdiocesan policy and said the safety of children "is and must be our highest priority." †

Options for Lenten Dining

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Adults: \$10.95 Seniors: \$9.95
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Brunch prices valid 3/31/02 at Hyatt Regency Indianapolis and do not include tax or gratuity. Reservations must be made in advance. Must be 21 years of age for alcoholic beverages. Non-alcoholic beverages may be substituted for champagne. Other restrictions may apply. Hyatt reserves the right to alter or withdraw this program at any time. ©2002 Hyatt Corp.

Lenten penance services are set around the archdiocese

Batesville Deanery

March 17, 7 p.m. at St. John, Osgood
 March 18, 7 p.m. at St. Louis, Batesville
 March 20, 7 p.m. at St. Mary-of-the-Rock
 March 20, 7 p.m. at St. Vincent de Paul, Shelby County
 March 22, 7 p.m. at St. Mary, Greensburg
 March 26, 7 p.m. at Holy Family, Oldenburg

Connersville Deanery

March 16, noon at St. Mary, Richmond
 March 17, 1 p.m. at St. Anne, New Castle
 March 19, 7 p.m. at Holy Guardian Angels, Cedar Grove
 March 21, 7 p.m. at St. Andrew, Richmond

Indianapolis North Deanery

March 19, 7 p.m. for St. Pius X and St. Matthew at St. Matthew

Indianapolis South Deanery

March 17, 2 p.m. for Sacred Heart of Jesus, St. Patrick,

Holy Rosary and Good Shepherd at Good Shepherd
 March 18, 7 p.m. at Nativity of Our Lord Jesus Christ
 March 19, 7 p.m. at St. Mark
 March 20, 7:30 p.m. at Our Lady of the Greenwood
 March 24, 4 p.m. at St. Jude

Indianapolis West Deanery

March 17, 2 p.m. at Holy Trinity
 March 20, 7 p.m. at St. Joseph
 March 21, 7 p.m. at Holy Angels
 March 21, 7 p.m. at St. Thomas More, Mooresville

New Albany Deanery

March 16, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 March 17, 7 p.m. at St. Mary, Lanesville
 March 19, 7 p.m. at St. Michael, Bradford
 March 21, 6:30 p.m. at St. Paul, Sellersburg
 March 21, 7:30 p.m. at St. Mary, New Albany

March 24, 7 p.m. at Holy Family, New Albany
 March 25, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

March 15, 7:15 p.m. at St. Anne, Jennings County
 March 17, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh
 March 18, 7 p.m. at St. Mary, North Vernon
 March 22, 7:15 p.m. at St. Joseph, Jennings County

Tell City Deanery

March 19, 7 p.m. at St. Mark, Tell City
 March 19, 7 p.m. at Holy Cross, St. Croix
 March 20, 7 p.m. at St. Isidore, Bristow
 March 24, 7 p.m. for St. Michael, Cannelton; St. Pius, Troy; and St. Paul, Tell City, at St. Paul, Tell City

Terre Haute Deanery

March 24, 6 p.m. at St. Patrick, Terre Haute
 March 25, 7:30 p.m. at St. Margaret Mary, Terre Haute †

Circle City Bar & Grille proudly presents the LENTEN SEAFOOD BUFFET
 Friday evenings Feb. 15 through March 29 — 5-9 p.m.

COLD SELECTIONS Grilled Crudite Fennel & Grapefruit Salad Traditional Caesar Salad House Cured Gravioux Rock Prawn Pasta Salad Seasonal Salad Selections	HOT SELECTIONS New England Clam Chowder
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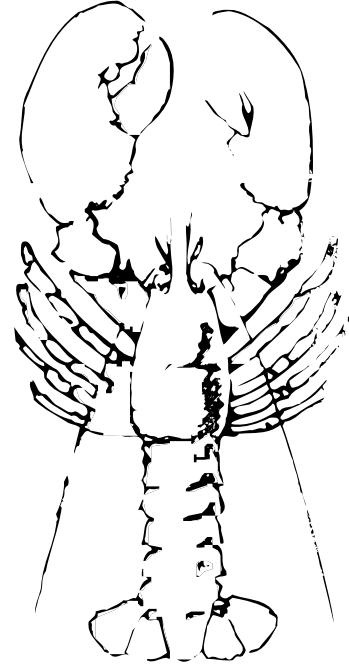
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The Active List

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

March 15

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Civitas Dei, Mass, 6:30 a.m., breakfast, Indianapolis Athletic Club, 350 N. Meridian St., Brian McGrath, guest speaker. Infor-

mation: 317-259-6000.

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

Marian College, 3200 Cold Spring Road, **Indianapolis**. Conference for parish nurses, "Making the Spirit Connection," 9 a.m.-3:30 p.m. Reservations: 317-955-6132.

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

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

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

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

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

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology Adult Education Series, The Catechism of the Catholic Church, "The Lord's Prayer: The Our Father," Donna Proctor, presenter, 7:45-9 p.m., free. Information: 317-291-7014.

St. Augustine Church, 1840 E. Eighth St., **Jeffersonville**. St. Augustine Parish with Indiana University Southeast's Department of Music, Fauré Requiem, 7:30 p.m., donations at the door. Information: 812-282-0423.

March 15-16

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

March 15-17

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Introduction to the Enneagram," Providence Sisters Jeanne Knoerle, Bernice Kuper and Karlene Sensmeier, presenters, \$130 residential, \$100 commuter. Information: 812-535-3131, ext. 434.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Lenten retreat for women and men, "Bringing the Holy Land Home," Jesuit Father Richard Buhler, presenter, \$135 per person, \$255 couple. Information: 317-545-7681.

Kordes Retreat Center, **Ferdinand**. "Grace and Grit: The Lessons and Rewards along the Journey," Gerry Boylan, presenter, Fri. 8 p.m.-1 p.m. Sun. Information: 800-880-2777 or 812-367-2777.

March 16

St. Malachy School, gymnasium,



"After St. Patrick drove all the snakes out of Ireland, what did he use to scare girls?"

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326 N. Green St., **Brownsburg**. Women's Club, arts and crafts fair, handmade arts and crafts, religious articles, food available, 9 a.m.-3 p.m.

Michaela Farm, Antonia House, **Oldenburg**. "At One with Creation," 9 a.m.-5 p.m., \$45. Information: 812-933-0661.

March 16-17

Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Madrigal dinner, 6:30 p.m., \$20 adults, \$10 children, reservation deadline March 11. Reservations: 812-934-4440.

St. Lawrence Church, 542 Walnut St., **Lawrenceburg**. Lenten one-act play, "The Last Supper with Jesus and His Apostles," 7:30 p.m., free-will offering.

March 17

St. Patrick Church, 950 Prospect St., **Indianapolis**. St. Patrick's Day celebration, Mass, 4 p.m., traditional Irish dinner following Mass, \$6 adults, \$3 children. Information: 317-631-5824.

St. Mary Church, 777 S. 11th St., **Mitchell**. "A Taste of Talent" fund-raiser, food, booths, 6:30 p.m. Information: 812-849-3570.

Chapel, 1000 W. 42nd St., **Indianapolis**. Ecumenical Taizé prayer service, 5 p.m.

March 18

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Lawless Room, Young Widowed group meeting, 7:30 p.m., Hope group meeting, 8:30 p.m.

March 20

Knights of Columbus Hall, 225 E. Market St., **Jeffersonville**. Daughters of Isabella, Our Lady of Guadalupe, Circle 95, annual card party, 7 p.m., admission \$2.50. Information: 502-327-7438.

Holy Family Church, 129 W. Daisy Lane, **New Albany**. Natural Family Planning class, first of four classes, \$70, 7-9 1p.m. Information: 812-945-1854.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "An Evening of Reconciliation," 7 p.m. Information: 812-923-8817.

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

Christian Theological Seminary

—See ACTIVE LIST, page 15

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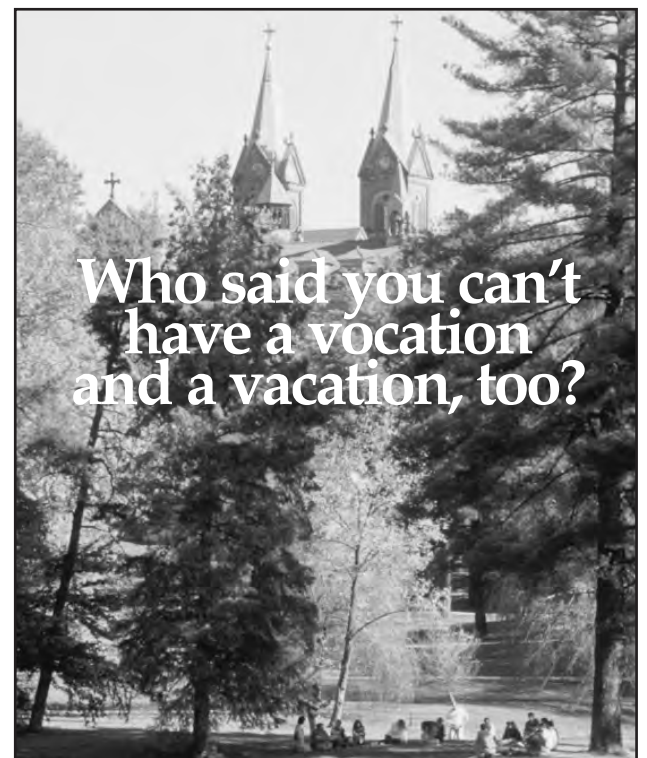
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The Active List, continued from page 14

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

St. Pius X Church, 7200 Sarto Dr., **Indianapolis**. *Catechism of the Catholic Church*, first of three-part series, Patrick Murphy, Ph.D., and Alice Steepe, M.A., presenters, bring a copy of the catechism, 7:30 p.m. Information: 317-257-1085.

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

March 22-24

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

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Mother and Daughter Retreat," Jennifer and Rosalie Kelly, presenters, \$130 residential, \$100 commuter. Information: 812-535-3131, ext. 434.

March 23

St. John Parish, 331 S. Buckeye St., **Osgood**. Lenten one-act play, "The Last Supper with Jesus and His Apostles," 7:30 p.m., free-will offering.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Retreat for catechumens, candidates, spouses and team. Information: 317-788-7581.

St. Rita Parish, gymnasium, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Rummage sale, 10 a.m.-5 p.m. Information: 317-632-9349.

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. "Spring into Wellness" Health Fair, free screenings, blood pressure, bone density, diabetes, hearing, workshops on spirituality and health, 10 a.m.-3 p.m. Information: 317-358-2278.

March 23-24

Scottish Rite Cathedral, 650 N. Meridian St., **Indianapolis**. "The Columbians," Knights of Columbus Mater Dei Council 437, "The Chanters" and the Indianapolis Maennerchor, Triad concert, Sat. 7:30 p.m., Sun. 3 p.m., tickets, \$6. Information: 317-925-4190.

March 24

St. Roch Parish, Parish Life Center, 3603 S. Meridian St., **Indianapolis**. Spring dessert card party, 1:30 p.m., tickets available at the door, \$3.50. Information: 317-784-9135.

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

March 27

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Choral Tennebrae service, 7:30 p.m. Information: 317-259-4373, ext. 227.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. Triduum silent retreat, Benedictine Sister Antoinette Purcell, presenter. Information: 317-788-7581.

Third Sundays

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

Third Mondays

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

Third Wednesdays

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

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

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

Third Thursdays

Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, **Indianapolis**. Mass, 2 p.m.
St. Elizabeth's, 2500 Churchman

Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m.

Information: 317-244-9002.

Third Fridays

St. Francis Hall Chapel, Marian College, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal of Central Indiana, Mass and healing service, 7 p.m.

Third Saturdays

St. Andrew Church, 4052 E. 38th St., **Indianapolis**. Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m.; walk to Clinic for Women (abortion clinic), 2951 E. 38th St., rosary; return to church for Benediction. †

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Positions Available

Parish Operations Manager

St. Louis Parish in Batesville, Indiana, a faith community comprising 1500 families, is seeking a full-time Parish Operations Manager.

The primary responsibility for this position is the oversight of all financial transactions of the Parish, including those of an accredited K-8 school of 450 students. A key part of this responsibility is developing and maintaining the Parish budget. The successful candidate will also manage a maintenance staff responsible for upkeep of the church, school, and other properties.

The ideal candidate will have a four year business-related degree, preferably in Finance or Accounting, along with 3-5 years of experience in a position with similar responsibilities. Experience within another Catholic parish community is not required, but is a definite plus. Person with similar experience at non-profit or volunteer organizations will also be strongly considered. The person selected will also possess effective communication skills, including the ability to interact with parishioners and others from a variety of backgrounds and experiences.

St. Louis offers a competitive salary and full range of benefits, including health care, vacation and 401-K. If interested please send résumé to:

St. Louis Parish, Parish Operations Manager
 13 St. Louis Place
 Batesville, IN 47006
Deadline March 27, 2002

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PRINCIPAL

Our Lady of Providence Junior/Senior High School, a comprehensive co-educational archdiocesan Catholic school located in Clarksville, Indiana, seeks a dynamic and innovative instructional leader for its nationally recognized School of Excellence beginning July 1, 2002. The Principal works with and reports to the school President.

Requirements

- Practicing Catholic with a strong understanding and commitment to Catholic education. Catholic educational administrative experience preferred
- Exemplifies and models the Catholic faith and practices
- Exemplary instructional leadership skills including the ability to effectively communicate academic vision and expectation
- Ability to maintain and promote student and staff accountability
- Knowledgeable of successful instructional strategies
- Secondary administrative certification

Send letter of interest with résumé to:

Ms. Mickey Lentz
 Principal's Search Committee
 Office of Catholic Education
 P.O. Box 1410
 Indianapolis, Indiana 46206
 Deadline for application, April 1, 2002
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PRINCIPAL Parish Elementary School

Saint Albert the Great Parish in suburban Kettering, Ohio is seeking a principal for our elementary school. (www.stalbertthegreat.net) Our school is a faith-filled, active learning center founded on Catholic beliefs and values. The school is a vital component of the parish and has an enrollment of 600 students in Pre-School thru 8th grade with 40 professional teachers and support staff.

The principal will lead a school of academic and religious excellence with the support of the pastor, faculty, staff, students and families. The principal will be an integral member of the Pastoral Management Team.

Applicant requirements: practicing Roman Catholic, active in parish life, a dynamic leader with strong financial and managerial experience, successful teaching experience at the elementary level, Ohio State Principal Certificate, 3 years experience as a principal, certified Catechetical Leader in the Archdiocese (or willing to pursue certification).

Please send letter of introduction and résumé by March 31, 2002 to:

Rev. James J. Manning, Pastor
 St. Albert the Great Parish
 3033 Far Hills Avenue
 Kettering, OH 45429

Pastoral Associate

St. Joan of Arc Catholic Church, a welcoming community that embraces its diversity, seeks a Pastoral Associate.

Responsibilities are varied and relate to all aspects of parish life with designated responsibilities in adult faith formation & development, pastoral care, liturgy, administration, and social outreach. Job description available upon request.

Please send résumés with three references to:

Search Committee
 for Pastoral Associate
 St. Joan of Arc Catholic Church
 4217 Central Avenue
 Indianapolis, IN 46205

School Principal

St. Margaret Mary Catholic Community, Louisville, Kentucky, is seeking a principal who is an outstanding educator with strong Catholic beliefs and is committed to academic and spiritual growth. We have a K-8 school with 600 current students and planned growth to 750 students over the next five years. The school features a dynamic faith based curriculum enriched by art, music, computer and physical education classes. The school is supported by a dedicated staff, which includes a full-time assistant principal and counselor plus outstanding parental support.

Applicants must be practicing Catholics with strong administrative skills. Salary and benefits will be commensurate with experience and diocesan guidelines.

Send résumés to:

Search Committee, c/o Rev. B. J. Breen
 7813 Shelbyville Rd.
 Louisville, KY 40222

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Expert opposes embryonic stem-cell research

By Mary Ann Wyand

First of two parts

There's no valid reason to destroy human embryos to acquire stem cells for research and treatment, Dr. David A. Prentice told more than 100 people attending the third Lenten Pro-Life Speaker Series program on March 6 at Holy Rosary Parish in Indianapolis.

Adult stem cells and stem cells collected from umbilical cord blood are better suited for research and treatment than embryonic stem cells, Dr. Prentice said, and no lives are lost in the process of trying to discover cures or treatment for diseases.

Dr. Prentice, a professor of life sciences at Indiana State University in Terre Haute and an adjunct professor of medical and molecular genetics at the Indiana University School of Medicine in Indianapolis, has testified before the U.S. Congress and spoken to state legislatures as well as to the British, European and Canadian parliaments about ethical issues related to stem-cell research and cloning.

"What I'm finding as I go around to different states and speak with people in Congress, even speak with people in the media, is that most people don't have the basic facts about stem-cell research or about cloning," he said. "The key consideration for stem cells is, if you look at the list that the Centers for Disease Control [and Prevention] puts out of the top 15 causes of death in the United States, most of them are what we term degenerative diseases, like heart disease, stroke, cancer, chronic liver and lung disease, diabetes and Alzheimer's disease. These are the things in the U.S., as well as in any industrialized nation, that tend to kill people the most now.

"The idea of using stem cells [to treat diseases] would be that we would be able to regenerate or rejuvenate the tissue that is dying during these degenerative diseases," Dr. Prentice said. "There are two characteristics of a stem cell. Number one, the cells continue to grow and proliferate so you always have a pool of growing cells available. Number two, given the right signal, those cells can form

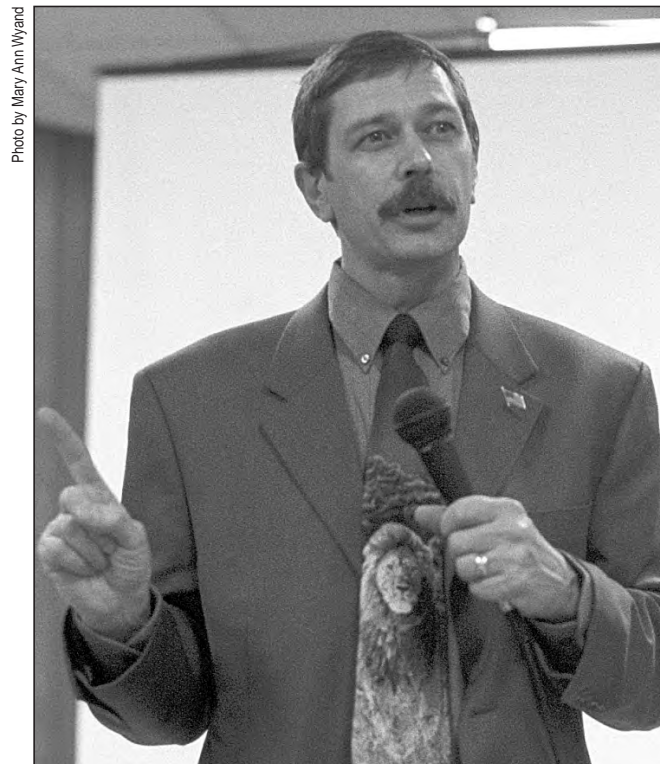
any one of all of the possible differentiated tissues of our body."

There are many sources of stem cells in the body, he said. "The ones you've heard the most about, obviously, are the embryonic stem cells because they're controversial. Embryonic stem cells are taken from a very early human embryo, about five to seven days old, and at that point in time, we all look like a hollow ball with some cells inside of it. It's the cells inside that are the embryonic stem cells."

To harvest embryonic stem cells, Dr. Prentice said, "you have to destroy that human embryo, to break it apart. You have to destroy a human life. There's no getting around that. Now, in theory, the purported advantages of embryonic stem cells are that they can grow indefinitely in a culture [in a petri dish]. You can just keep them growing forever. And number two, that they can make any tissue of the body.

"Now, there is good science to say that they can keep growing forever," he said. "But as far as that second characteristic, being able to make any tissue, that's really based on leaving them alone inside that embryo. They obviously make every tissue of the body once we leave that embryo alone and let it continue growing. But as soon as you take them out of that embryo, what we're finding is that science says it doesn't work well at all. In fact, there are many, many problems with being able to get embryonic stem cells to form all of the different tissues. What they're finding is, as soon as you put them into that [petri] dish, you lose the ability to direct their development into a particular type of cell or tissue. What they're finding is that, with the science, on the published scientific evidence, the claims that have been made for embryonic stem cells are simply unsubstantiated, especially in terms of their reported advantages over other types of cells such as adult stem cells."

There are no current clinical treatments on record using embryonic stem cells, he said. "No human beings have been treated with an embryonic stem cell yet. We are years, maybe decades, if ever, away from a clinical treat-



Dr. David A. Prentice, a professor of life sciences at Indiana State University in Terre Haute, explains how adult stem cells can help heal the body better than stem cells acquired by destroying embryos.

ment using embryonic stem cells. But when they have tried to treat animal models of disease, they have had very poor results. Their three best examples of trying to cure diseases just in animals relate to spinal cord injury ... Parkinson's disease ... and diabetes."

However, he said, embryonic stem cells injected in laboratory rats have caused brain tumors and death.

Next week: Ethical arguments and cloning. †

Classified Directory, continued from page 18

Positions Available

St. Matthew Parish School Principal Position

St. Matthew Parish School, located on the Northeast side of Indianapolis, Indiana, is accepting applications for the position of principal. St. Matthew currently serves 525 students grades pre-8. Programs such as C.L.A.S.S. school; Middle School; Brain Compatible; Partnership w/Marian College & Early Childhood focus are integrated in the educational process of the school. Candidates must be practicing Catholics, hold an administrator's license and have experience in an administrative position. Successful candidates need to be consensus builders, good communicators, visionary leaders, fiscally knowledgeable and responsible. Other responsibilities are serving on the School Commission, being a Deanery representative, member of the Pastoral staff and specific Archdiocesan requirements. If you believe you are qualified to help lead the continuous improvement of our tradition to excellence in Catholic education, please send your résumé and cover letter to:

Office of Catholic Education • Principal Opening/Mickey Lentz
P.O. Box 1410
Indianapolis, IN 46206
317-236-1444 • fax: 317-261-3364 • e-mail:motte@archindy.org
Application Deadline: April 1, 2002

School Principal

Christ the King School, located at 5858 Crittendon Ave. in Indianapolis, is seeking a principal who is an outstanding educator, has strong Catholic beliefs, and who is committed to academic and spiritual growth. Christ the King is a K-8 school with 370 students located in a strong supportive Catholic community on the northeast side of Indianapolis. The school features a traditional curriculum enriched by art, music, computer and physical education. The school is supported by a dedicated staff and outstanding parental support.

Applicants must be practicing Catholics with strong administrative skills. Salary and benefits will be commensurate with experience.

Send résumés to:

Mickey Lentz
P.O. Box 1410
Indianapolis, IN 46206

Director of Day Care Ministry

SS. Francis & Clare Catholic Church in Greenwood, Indiana is seeking qualified candidates for the position of Director of Day Care Ministry. The Director will direct, oversee, and continue to develop the parish Day Care Ministry program offered for infants through latch-key children as well as collaborative work with the parish pastoral staff.

Qualifications: Seeking strong administrative and interpersonal skills, with a Bachelor's Degree recommended. Early Childhood Education, Child Development Associate (CDA) credentials and three years experience in a Licensed Day Care Facility preferred.

Send résumés by March 29, 2000 to:

Ed Isakson, Director, Human Resources
Archdiocese of Indianapolis
1400 N. Meridian St.
P.O. Box 1410
Indianapolis, IN 46206

Principal

St. Louis de Montfort Catholic School Fishers, Indiana

St. Louis de Montfort Parish (Diocese of Lafayette) is currently seeking a principal to provide educational leadership and spiritual guidance for our school.

As principal, you will assist in the creation and implementation of policies and procedures, provide instructional leadership, manage the formation and revision of curriculum and establish short and long term goals.

Qualifications:

- Masters degree in Education Administration or equivalent
- License in elementary or secondary administration or a willingness to work toward a license
- Minimum of five years teaching experience
- A Catholic in good standing

Interested candidates should immediately send a letter of intent, résumé and credentials to:

Principal Search Committee, Attention Marca Budzenski
St. Louis de Montfort Catholic Church
11441 Hague Road, Fishers, IN 46033
Phone: (317) 842-6778 / Fax: (317) 576-1932
http://sldmfishers.org

Résumés will be accepted through March 29th, 2002

Principal-Elementary School

St. Michael School of Greenfield invites qualified individuals to apply immediately for the position of principal. Our rapidly growing school has broad parish support and provides our approximately 280 students (pre-school through eighth grade) with academic excellence through a strong Catholic education.

If you believe you are qualified to help us maintain our excellence in Catholic education, while leading us through an exciting period of growth and expansion, please send your résumé by March 29, 2000 to:

Annette "Mickey" Lentz
Archdiocese of Indianapolis
Office of Catholic Education
1400 N. Meridian Street
Indianapolis, IN 46202-2367
or phone 317-236-1438

Nativity Catholic School

We are seeking qualified applicants for the position of Elementary School Principal. Our parish serves southeastern Indianapolis. Next year we plan to add 6 more rooms to the school building so we can meet the increasing demand for Catholic education in the area we serve.

Including the kindergarten, our current enrollment is 320. The faculty consists of 15 full-time teachers and 5 part-time teachers.

Applicants must be practicing Catholics who are committed to Catholic education as a parish ministry. If you are interested, please send a résumé no later than March 29, 2000 to:

Ms. Annette "Mickey" Lentz
Archdiocese of Indianapolis
Office of Catholic Education
1400 N. Meridian Street
Indianapolis, IN 46202-2367

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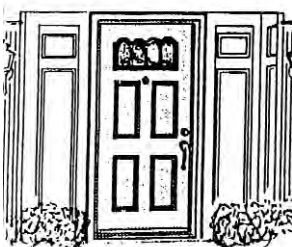
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