



The Criterion

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March 3, 2000

Vol. XXXIX, No. 21 50¢

Pope begins Holy Year pilgrimages

CAIRO, Egypt (CNS)—With a three-day visit to Egypt and a “virtual” journey to Iraq, Pope John Paul II began a long-anticipated series of Holy Year pilgrimages to the roots of the faith.

In Egypt Feb. 26, the pope prayed at the foot of Mount Sinai, where Moses received the Ten Commandments, and said God’s law was still the only hope for modern society.

“The Ten Commandments are not an arbitrary imposition of a tyrannical Lord. They were written in stone; but before that, they were written on the human heart as the universal moral law, valid in every time and place,” he said.

Gazing over a desert mountain landscape that evoked the severity of the Bible, the

pope said the world needs to rediscover the “liberating obedience” that prompted Moses to answer God’s call.

The Mount Sinai pilgrimage capped a historic visit to Egypt, where the pope celebrated Mass for his tiny flock of Catholics and reached out to Muslims and Orthodox Christians.

“*As-salamu alaikum*—Peace be with you!” he said in Arabic after arriving at Cairo’s airport, then delivered a pointed message against religious intolerance.

“To do harm, to promote violence and conflict in the name of religion is a terrible contradiction and a great offense against God. But past and present history give us many examples of such a misuse

of religion,” he said.

Egypt welcomed the pope with state honors and interreligious warmth. After kissing a bowl of Egyptian earth at the airport, the pontiff was greeted by the leaders of Egypt’s Muslim, Orthodox and Catholic communities: Grand Sheik Mohammed Sayyid Tantawi, Coptic Orthodox bishops and Catholic Coptic Patriarch Stephanos II Ghattas.

President Hosni Mubarak, who has led a strong effort against Islamic extremist groups in Egypt, praised the pope as “a man of courage, wisdom and tolerance,” and an ally in the struggle against fanaticism and hatred.

See POPE, page 3



Pope John Paul II prays inside the Greek Orthodox Monastery of St. Catherine at Mount Sinai Feb. 26.

Nun mourns execution of pen pal

Michael Donald Roberts became good friends with Oldenburg Franciscan Sister Mary Gloria Gallagher during the last three years of his life. He was executed on Feb. 10 by the state of Oklahoma.

By Mary Ann Wyand

“Dear Sister Mary, I want to thank you from my heart for coming into my life, lifting my spirits, sharing your love and encouraging words and beautiful friendship. Since we have been corresponding you have enriched my life and you stay in my prayers every day. . . .”

Oklahoma death row inmate Michael Donald Roberts often wrote about his faith in neatly penned letters to Oldenburg Franciscan Sister Mary

Gloria Gallagher, a music faculty member at Marian College in Indianapolis.

And during the three years they corresponded as pen pals, Roberts sometimes decorated the envelopes of his letters with crosses or sketches of “Peanuts” cartoons.

They met by mail after Sister Mary Gloria read an article in *Sisters Today* about the Death Row Support Project and contacted the national pro-life ministry based in Liberty Mills, Ind.

Sister Mary Gloria has saved each of Roberts’ letters and treasures her friend’s personal accounts of his journey to God.

But there will be no more letters. After spending 12 years on death row, Roberts was executed by the state of Oklahoma by lethal injection on Feb. 10.

See PEN PAL, page 3

Targeting the ‘Catholic vote’

WASHINGTON (CNS)—Election year is once again bringing out subtle and not-so-subtle attempts to appeal to the amorphous prize known as “the Catholic vote.”



Catholic voters in Michigan were surprised to learn days before the Republican primary that they were supposed to be all riled up about a Protestant university in South Carolina. They heard this

from *The New York Times* and East Coast-based television commentators. The pundits themselves seemed perplexed that Michigan voters apparently hadn’t paid attention to Texas Gov. George W. Bush’s Feb. 2 speech at Bob Jones University, whose current and former presidents have called Catholicism a cult and satanic and whose Web site featured an article calling Catholicism a false religion.

Meanwhile, back in Washington, members of Congress were, for the first time in a resolution, effusively praising Catholic schools and recognizing their success.

Some of their colleagues were, shocked that House Republicans would introduce such a measure—however worthy the cause, they were quick to note—at a time when their leaders are under fire for not choosing a Catholic priest as House chaplain.

See VOTE, page 16

Vatican II was a gift, not a break with past, pope says

VATICAN CITY (CNS)—People who believe the Second Vatican Council marked a break with the Catholic Church’s past cannot correctly interpret its teaching, Pope John Paul II said.

The “genuine intention” of the members of the council must be rediscovered, “overcoming prejudiced or partial interpretations which have prevented the best expression of the newness of the council’s

teaching,” Pope John Paul said.

Although he had just returned from his pilgrimage to Egypt, the pope interrupted his rest to give the closing address at a Feb. 25-27 Vatican meeting on the implementation of the Second Vatican Council.

The pope convoked the meeting of some 250 cardinals, bishops, theologians and historians as part of the Church’s Holy Year “examination of conscience.”

Calling Vatican II a “little seed” planted by Pope John XXIII, the pope said it has become “a tree which has spread its majestic and mighty branches over the vineyard of the Lord.”

Although the council ended 35 years ago, he said, the Catholic Church has yet to implement it fully or realize all of its potential.

See VATICAN, page 19



Celebrating the jubilee in the archdiocese

Jubilee Masses for senior citizens and young adults

These Masses will have a special focus on senior citizens and young adults, but are open to all. Archbishop Daniel M. Buechlein said that the Masses will cele-

brate the contributions of those who have shouldered the faith through the past century and the younger generation that is being asked to carry it forward.

Young Adult Masses (Ages 18-39)

March 26

St. Joseph Church, Terre Haute, 7 p.m.

May 10

St. Mary Church, Richmond, 7 p.m.

Aug. 15

Our Lady of Perpetual Help Church
New Albany, 7 p.m.

Nov. 1

St. Paul Catholic Center
Bloomington, 7 p.m.

Nov. 4

St. Louis Church, Batesville, 7:30 p.m.

Senior Citizen Masses

March 22

SS. Peter and Paul Cathedral
Indianapolis, 2 p.m.

April 9

St. Anthony of Padua Church
Clarksville, 2 p.m.

May 31

St. Andrew Church, Richmond, 2 p.m.

Aug. 13

St. Ann Church, Terre Haute, 2 p.m.

Oct. 22

St. Charles Borromeo Church
Bloomington, 3 p.m.

Nov. 19

St. Joseph Church, St. Leon, 2 p.m.

Archdiocesan indulgence churches for the jubilee

The faithful can receive an indulgence—an amnesty of any temporal punishment accrued because of past sins—by making a pilgrimage to an indulgence church during the Jubilee Year. It is recommended that a sacramental confession and Eucharist be administered at the pilgrimage site to receive the indulgence. Pilgrims should also pray for the intentions of Pope John Paul II.

The designated indulgence churches are:

- SS. Peter and Paul Cathedral, Indianapolis
- Immaculate Conception Church, Saint Mary-of-the-Woods
- St. Andrew Church, Richmond
- St. Charles Borromeo Church, Bloomington
- St. Mary Church, New Albany
- St. Anthony Church, Morris
- Monte Cassino Chapel, St. Meinrad
- Holy Trinity Church, Edinburgh

Readers should check with the individual churches for times of Masses and when confessions will be heard. †

Fast and abstinence rules for Lent

Wednesday, March 8, is Ash Wednesday, the beginning of Lent. This season is a penitential period that leads to the celebration of Easter, which occurs on April 23 this year.

Parishes throughout the archdiocese will begin Lent with the blessing and distribution of ashes during or following Ash Wednesday liturgies. Readers are advised to check with their local parishes for schedules.

Ashes

Archbishop Daniel M. Buechlein will celebrate Mass and distribute ashes at the noon Mass on Ash Wednesday at SS. Peter and Paul Cathedral in Indianapolis.

Fast and abstinence

Ash Wednesday, March 8, and Good Friday, April 21, are days of fast and abstinence. All Fridays of Lent are days of abstinence.

Fast: Binds all persons over 18 and under 59 years of age. On days of fast, only one full meal may be eaten. Two other meals, sufficient to maintain strength, may be taken according to one's needs. Together these two

smaller meals should not equal another full meal. Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

Abstinence: Binds all persons over age 14. On days of abstinence no meat or meat products may be eaten.

Note: When health or ability to work would be seriously affected, the law does not oblige. If a person is in doubt concerning fast and abstinence, he or she should consult a parish priest or a confessor.

St. Patrick's Day: This year, St. Patrick's Day, March 17, falls on a Friday. For those wishing to eat meat on March 17, Archbishop Buechlein has *moved* the obligation to abstain on this day to any other day during the week of March 12.

Easter duty: Catholics are obliged to perform their Easter duty at this time of year. The Easter duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent (March 12 this year) and Trinity Sunday, which is celebrated this year on June 18. †

Lenten services at SS. Peter and Paul Cathedral in Indianapolis

From 10:30 a.m. to noon on the six Fridays of Lent, Archbishop Daniel M. Buechlein will hear confessions in the reconciliation room in the Blessed Sacrament Chapel of SS. Peter and Paul Cathedral in Indianapolis as part of his observance of the Jubilee Year.

Other Friday Lenten prayer opportunities at the cathedral include adoration and the Stations of the Cross.

Adoration will begin with the noon eucharistic liturgy, which will conclude with a short eucharistic procession from the church to the chapel. The period of adoration will last from 12:30 p.m. to 7 p.m.

Closing of adoration will start at 7 p.m. and last about 30 minutes in the Blessed Sacrament Chapel. It will include song, Scripture, a short reflection and

See LENT, page 16

Correction

The date for Encuentro 2000 in the New Albany Deanery was incorrect in last week's *Criterion*. The meeting will be held March 11.

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The Criterion (ISSN 0574-4350) is published weekly except the last week of December and the first week of January.

1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717
317-236-1570
800-382-9836 ext. 1570
criterion@archindy.org

Periodical Postage Paid at Indianapolis, IN.
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POSTMASTER:
Send address changes to:
Criterion Press, Inc.
1400 N. Meridian St.
Box 1717
Indianapolis, IN 46206-1717.

PEN PAL

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"Well, Sister," Roberts wrote in his last letter to her on Feb. 4, "as my days on this earth get shorter, for some reason I feel good about moving on to the next life... There is no doubt that God loves us unconditionally and that's one of the reasons why I feel so blessed that I know my Father loves me. Hopefully I will hear from you one more time or if not, I will see you in Heaven. Who knows, I may be the one to open the door for you or show you where to get your wings. Tell all the other Sisters they are in my prayers."

Roberts was in their prayers as well. An hour before his execution, Sister Mary Gloria and three other Oldenburg Franciscan sisters went to the chapel in their residence to pray for him.

"We spent the hour in song and prayer," Sister Mary Gloria said. "We found out the next day that he had died at 12:21 a.m. Oklahoma time, so we were singing 'Swing Low, Sweet Chariot' at just about that time. We also sang 'The Blessing of St. Clare' for him. We prayed until 1:30 a.m. Indiana time, and he was

already gone off to God."

In a letter written several years ago, she recalled, "I told Michael that if you make your peace with God there's nothing ahead but the road to glory. He wrote back that he had made his peace with God."

Roberts was convicted of murdering an elderly woman.

An appeal brief submitted by Roberts' attorneys last April requesting an evidentiary hearing stated that after his arrest he was interrogated for eight days without a lawyer present.

The appeal document also charged that physical evidence in his case was lost, false evidence was presented during the trial, and "an eyewitness saw someone other than Mr. Roberts approach, then leave, the victim's house at the time of the homicide."

Roberts later recanted his videotaped confession, which he said was made under duress.

"He was poor, he was black and he had public defenders," Sister Mary Gloria said. "I wrote to the parole board and to the governor of Oklahoma, who had never granted clemency. Many of the sisters at Oldenburg also wrote letters on his behalf, but Michael told me he wondered if the parole board read them all. We did

everything we thought we could possibly do. When I wrote to the parole board, I mentioned a bumper sticker that says, 'Why do we kill people who kill people to prove that killing people is wrong?'

"I don't know whether he was innocent or guilty," she said. "I really don't. I just know that he was rehabilitated. If he did it, he was a converted man and he did not deserve to die. If he didn't do it, it was a crime on the part of the state."

Acknowledging that capital punishment is a divisive issue, Sister Mary Gloria said it's important to remember and pray for murder victims and their families, but it's also necessary to speak out against the inhumanity of the death penalty.

"The shame I feel about the death penalty is heightened by my awareness of the dignity of human life, the preciousness of human life, how it belongs to God and not to anybody else," she said. "I felt badly that Michael was not even allowed to hug his mother before he was executed. They could only see each other through a window at the prison."

In the days following her friend's execution, Sister Mary Gloria said she has found strength from prayer and solace in her belief that Michael Roberts is with God.

"Michael held his faith close until the end," she said. "I talked to him a lot about God. In one letter he sent a crocheted angel, which he described as an angel to watch over me. He asked me to write to his mother and to send a birthday card to the youngest of his three children, and I am going to do that."

Sister Mary Gloria talked with Roberts by telephone three times, once in late October and twice in early February.

"When I first heard his voice, it was exactly like how I thought he would sound," she said. "He sounded happy, and he laughed a lot. At the time, he knew he was on his last appeal. Later he asked me to be his spiritual advisor, and to be with him at his execution, but I couldn't do it. It was too hard for me."

Roberts also sent her three photographs taken in prison, one with a serious expression and two with smiles.

"What can I say," he wrote on the back of one photograph. "All goodbyes are not forever. I'm sure I will see you on the other side. Smile! Until my life is taken, I will still write you with high spirits and strong faith. In the meanwhile may the Lord continue to bless you and keep your soul." †

POPE

continued from page 1

At a series of meetings, Egyptian religious leaders dwelt on the pope's efforts for peace and in particular his defense of Palestinian rights. But the pope's focus throughout the visit was spiritual.

"Christians and Muslims, while respecting different religious views, should place their skills at the service of the nation, at every level of society," the pope said.

Sheik Tantawi, considered the leading spiritual authority for the world's 1 billion Sunni Muslims, hosted the pope at his

sprawling al-Azhar University complex, a major center of Islamic teaching.

In extemporaneous remarks, the sheik and the pope—quoting, respectively, the Koran and St. Thomas Aquinas—agreed that Islam and Christianity shared several basic beliefs about the place of religion in human development. The sheik later announced he would make an unprecedented visit to the Vatican next fall to participate in dialogue sessions.

Pope Shenouda III, the 76-year-old patriarch of about 4 million Coptic Orthodox Christians in Egypt, welcomed the pontiff to his residence the same day with a speech extolling ecumenical cooperation.

The pope repeatedly praised the Coptic church, Orthodox and Catholic, and its ancient history of keeping the faith, even to the point of martyrdom—an allusion to the harsh persecution of Egyptian Christians in earlier centuries.

Speaking at an ecumenical prayer service in Cairo's Catholic cathedral Feb. 25, the pope traced the "painful" split among the Christian community back to the fifth century and urged new momentum toward reconciliation—specifically on the issue of papal primacy.

"Dear brothers, there is no time to lose in this regard!" he said.

At the ecumenical service, the Coptic patriarch broke through the formality

when he embraced the pope and told him: "We love our country, and we love you!"

The pope replied moments later, "I would like to reciprocate by saying: We love you, too."

The pope plans to continue his biblical pilgrimage in a March visit to Jordan, Israel and the Palestinian territories. The idea, said papal aides, was to follow the progress of salvation history and in the process honor its chief figures: Abraham, Moses and Christ.

Vatican officials said they were still looking at the possibility of an additional visit to Damascus, Syria, where St. Paul preached the Gospel, sometime later this year or in 2001. †



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Editorial

Discipline for discipleship

Next Wednesday, March 8, is Ash Wednesday, the beginning of the penitential season of Lent that prepares us for the celebration of the Paschal Triduum.

During Lent, the Church urges the faithful to perform works of charity; to deepen their prayer life, especially through the celebration of the sacraments of penance and reconciliation and the Eucharist; and to fast from food and unnecessary diversions.

These disciplines of Lent, while beneficial in and of themselves, are really meant to focus our attention on our baptismal commitment, to deepen our ongoing relationship with God, and to move us beyond ourselves in service of our neighbor.

Since the restoration of the ancient catechumenate by the Second Vatican Council, Lent has also taken on the quality of an extended retreat for the unbaptized elect who are preparing to celebrate the Easter sacraments of initiation, for baptized candidates who are preparing to be received into the full communion of the Catholic Church, for inactive Catholics who may be "returning home" to the Church after being away, and for ourselves. We pray for and unite ourselves with these brothers and sisters during this most graced period in all our lives.

Lent should be a time for all of us to ponder the questions posed to us at baptism:

- Do you reject sin so as to live in the freedom of God's children?

- Do you reject the glamour of evil and refuse to be mastered by sin?
- Do you reject Satan, father of sin and prince of darkness?
- Do you believe in God ... in Jesus Christ ... in the Holy Spirit ... in the Church ... in the communion of saints ... in the forgiveness of sin ... in the life everlasting?

If we answer yes to all these questions, then the next logical question is, "How do these affirmations make a difference in our lives?"

If we honestly find that our claims of the rejection of evil and the belief in the Trinity, the Church, the communion of saints, the forgiveness of sin, and life everlasting haven't made that much of a difference in our lives, then it's time to reexamine just how real our "yeses" really are.

Our beliefs as Catholic Christians must form and transform the way we look at things, the way we approach life, the way we live out the years of our existence. If we have said yes to Jesus Christ, then each of us has also said yes to being his disciple. And it is the disciplines of Lent that can help us get back, or continue more closely, on the path of discipleship.

Let's use this Lent and the disciplines of fasting, prayer, and works of charity that the Church offers us to recommit ourselves as disciples of the Master whose triumphant victory over death we will celebrate at Eastertide. †

— William R. Bruns

Seeking the Face of the Lord

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



Sacrament of penance and reconciliation is pathway to peace

Ash Wednesday and Lent come later than usual this year. Now they are less than a week away. When I wrote about the jubilee observance in our archdiocese in an earlier column, I mentioned my hope that during this Lenten season we would pay special attention to the sacrament of penance and reconciliation. Reconciliation is one of the themes Pope John Paul II is emphasizing during this Jubilee Year. This sacrament is a pathway to peace as we journey through life.

Like anyone else, I find it humbling to confess my sins, yet I love this sacrament. After baptism, which gave me entry to the life of Christ in the Church, and after the Holy Eucharist, which sustains my life in the Church, the sacrament of penance and reconciliation is a spiritual lifeline. I can't imagine being a good bishop without the grace of this sacrament. I see my spiritual director-confessor every two weeks because I need the grace for my continued spiritual growth. I also believe a priest cannot be a good confessor if he is not a good penitent.

Speaking of confession, as announced earlier, in order to make the sacrament a little more available during Lent, I plan to be in the cathedral's reconciliation room in the Blessed Sacrament Chapel for confessions from 10:30 a.m. to noon on each of the Fridays of Lent. Anyone is welcome.

Our mission as Church is to live and proclaim our Lord Jesus Christ and his Gospel. As we proclaim redemption, we preach penance and reconciliation. When we preach penance and reconciliation, we must preach the fact of sin. Yet we do so carefully for it is true that few people sin out of malice. Most of us sin out of human weakness. A large difference exists between malice and weakness, but this does not explain sin away. We sin.

There have been periods of history when the human family lost its sense of sin; the moral conscience of society was darkened by confusion and human weakness.

Cardinal Joseph Bernardin once said, "When we lose altogether a sense of sinfulness in our lives, we become alienated from an important part of ourselves and can become further alienated from a forgiving God. Not to know sin is not to know salvation, reconciliation or forgiveness."

If we lose our sense of sin, we lose the pathway to peace of mind and heart, and we are in danger of losing our very souls. When we lose our sense of sin, we lose our sense of God, and we become victims of dark secrets in our hearts. Deep down we know that we are weak and sinful. The sacrament of penance is the pathway

out of the slavery of dark secrets.

From the very beginning of the Church, even in the rigorous days when absolution and reconciliation could be received only once in a lifetime after baptism, some form of acknowledgment of guilt before a representative of Christ was required. Originally the bishop, successor to the apostles, was the "minister" of penance, absolution and reconciliation. Eventually priests were delegated to assist the bishop.

St. Augustine described the Church's mediation in terms of the Gospel story of the raising of Lazarus from the dead. Jesus called Lazarus back to life from the tomb, but he asked his disciples to free Lazarus from the burial cloth binding his body. Christ forgives sin, while the Church is the agent for removing the bindings of sin.

"I wish to heal, not accuse," St. Augustine said, referring to the exercise of the pastoral ministry regarding penance.

In his apostolic exhortation, *Reconciliation and Penance*, Pope John Paul II wrote: "According to the most ancient traditional idea, the Sacrament is a kind of 'judicial action,' but this takes place before a tribunal of mercy rather than of strict and rigorous justice" He says that this "tribunal of mercy" is like human tribunals only by analogy. It is like a human tribunal "insofar as sinners reveal their sins and commit themselves to renouncing and combating sin; accept the punishment (sacramental penance) which the confessor imposes on them and receive absolution from him" (#30).

The confessor is an agent of mercy, and convincingly so, because of his awareness of his own sin. I have been confessing my sins frequently for 45 years, and my experience is still like that of a kid who wrote to me: "I am in the second grade. I've been to reconciliation. I'm not scared to go. Also I think every one came out of reconciliation smiling." We come out smiling because we have the assurance of God's mercy and the embrace of the Church from a spokesperson for Christ and the Church. Frequent confession to a minister of mercy keeps us on the pathway to peace. What a great Easter gift this jubilee year!

(A free booklet, *The Sacrament of Penance and Reconciliation*, by Archbishop Daniel M. Buechlein is available from Criterion Press Inc. For your copy, write to Criterion Press Inc., P.O. Box 1717, Indianapolis, IN 46206-1717, e-mail us at critterion@archindy.org, or call us at 317-236-1585 or 800-382-9836, ext. 1585.) †

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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Toll free:1-800-382-9836, ext. 1570
Circulation:317-236-1425
Toll free:1-800-382-9836, ext. 1425

Price:

\$20.00 per year 50 cents per copy

Postmaster:

Send address changes to *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206

World Wide Web Page:

www.archindy.org

E-mail:

critterion@archindy.org

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



Sacramento de la penitencia y la reconciliación es el camino a la paz

El Miércoles de Ceniza y la Cuaresma caen más tarde que lo normal este año. Están a menos de una semana. Cuando escribí acerca de la observancia del jubileo en nuestra archidiócesis en una columna anterior, manifesté mi esperanza de que durante esta estación de la Cuaresma atendamos de modo especial el sacramento de la penitencia y la reconciliación. La reconciliación es uno de los temas que enfatizó el Papa Juan Pablo II durante este Año Jubilar. Este sacramento es el camino a la paz al viajar por la vida.

Como toda persona, me resulta humilde confesar mis pecados; sin embargo, me encanta este sacramento. Tras el bautismo, el cual me dejó entrar en la vida de Cristo en la Iglesia, y tras la Sangrada Eucaristía que sustenta mi vida en la Iglesia, el sacramento de la penitencia y la reconciliación es un cordón umbilical. No puedo imaginar ser un buen obispo sin la gracia de este sacramento. Consulto a mi director y confesor espiritual cada quince días porque necesito la gracia para mi crecimiento espiritual continuo.

También creo que un sacerdote no puede ser un buen confesor si no es un buen penitente. A propósito de la confesión, como se anunció anteriormente, para hacer el sacramento un poco más disponible durante la Cuaresma, voy a estar en la sala de la reconciliación de la catedral en la Capilla del Sacramento Bendecido para oír confesiones de las 10:30 a.m. hasta el mediodía cada viernes durante la Cuaresma. Todos están bienvenidos.

La misión de la Iglesia es vivir y proclamar a nuestro Señor Jesucristo y su Evangelio. Cuando proclamamos la redención, predicamos la penitencia y la reconciliación. Cuando predicamos la penitencia y la reconciliación, debemos predicar el hecho del pecado. No obstante debemos hacerlo cuidadosamente ya que es cierto que pocas personas pecan por malevolencia. La mayoría pecan por la debilidad humana. Una gran diferencia existe entre la malevolencia y la debilidad, pero esto no justifica el pecado. Nosotros pecamos.

Han sido períodos de historia cuando la familia humana perdió su sentido del pecado; la consciencia moral de la sociedad se oscureció por confusión y debilidad humana.

Una vez dijo el Cardenal Bernardin, "Cuando completamente perdimos el sentido del pecado en nuestras vidas, nos alejamos de una parte importante y nos encontramos más lejos de un Dios misericordioso. No conocer el pecado es no conocer la salvación, la reconciliación o el perdón."

Si perdemos nuestro sentido del pecado, perdemos el camino a la tranquilidad de ánimo y corazón, y estamos en peligro de perder nuestras mismas almas. Cuando perdemos nuestro sentido del pecado, perdemos nuestro sentido de Dios, y nos convertimos en víctimas de los oscuros secretos en nuestros corazones. En el fondo sabemos que somos débiles y hemos pecado. El sacramento de la penitencia es la salida

que nos lleva fuera de la esclavitud de los oscuros secretos.

Desde el principio de la Iglesia, siquiera en los días rigurosos cuando la absolución y la reconciliación podían recibirse solamente una vez en la vida tras el bautismo, alguna forma de reconocimiento de la culpabilidad se necesitaba ante un representante de Cristo. Al principio el obispo, sucesor a los apóstoles, fue el "pastor" de la penitencia, absolución y reconciliación. Al final se delegó a los sacerdotes a ayudar al arzobispo.

San Agustín describió la mediación de la Iglesia según la historia del evangelio de la resurrección de Lázaro de los muertos. Jesús llamó a Lázaro que volviera a la vida desde el sepulcro, pero pidió que sus discípulos le liberaran a Lázaro de la tela de entierro que ataba su cuerpo. Cristo perdona el pecado, mientras la Iglesia es el agente para quitar los lazos del pecado.

"Quiero curar, no acusar," dijo San Agustín, refiriéndose al ejercicio del ministerio pastoral sobre la penitencia.

En su exhortación apostólica, *Reconciliación y Penitencia*, el Papa Juan Pablo II escribió: "según la concepción tradicional más antigua, este Sacramento es una especie de acto judicial; pero dicho acto se desarrolla ante un tribunal de misericordia, más que de estrecha y rigurosa justicia...". Dice que este "tribunal de misericordia" no es comparable sino por analogía a los tribunales humanos. Es como un tribunal humano "en cuanto que el pecador descubre allí sus pecados y su misma condición de criatura sujeta al pecado; se compromete a renunciar y a combatir el pecado; acepta la pena (penitencia sacramental) que el confesor le impone, y recibe la absolución". (#30).

El confesor es un agente convincente de la misericordia debido a la consciencia de su propio pecado. Yo llevo 45 años confesando mis pecados con mucha frecuencia, y mi experiencia todavía es parecida a la de un niño que me escribió: "Estoy en el segundo grado. Asistí a la reconciliación. No tengo miedo de asistir. También pienso que todo el mundo salió de la reconciliación sonriendo." Nosotros "salimos sonriendo" ya que tenemos la promesa de la misericordia de Dios y el abrazo de la Iglesia de un portavoz para Cristo y la Iglesia. La confesión frecuente a un pastor de misericordia nos mantiene en el camino a la paz. ¡Que gran regalo de Pascua es este año del jubileo!

(Un librito, *The Sacrament of Penance and Reconciliation*, por Arzobispo Daniel M. Buechlein puede obtenerse gratuitamente en Criterion Press, Inc. Para recibir su copia, escriba a Criterion Press, Inc., P.O. Box 1717, Indianapolis, Indiana 46206-1717, envíe un correo electrónico a criterion@archindy.org, o llame al 317-236-1585 ó 800-382-9836, ext. 1585.) †

Traducido por: Language Training Center, Indianapolis

Letters to the Editor

HIV/AIDS is global issue

I appreciated Dan Conway's editorial on the Church's role in facing the global issue of HIV and AIDS.

We all need to be concerned about a disease that has grown to global proportions: some 50 million people infected worldwide and millions of children left orphans. HIV and AIDS infects almost 25 percent of the population in Africa, Asia, and South America.

In the United States, we often fail to look beyond the horizon. Our vision is narrow and obscured.

Rev. Carlton Beaver, Indianapolis

(Father Beaver heads HIV/AIDS Ministry for the Archdiocese of Indianapolis.)

Death penalty moratorium

I was pleased to see the story concerning the call for a national moratorium on the death penalty on the front page of *The Criterion* (Feb. 18). Unfortunately, President Clinton rejected this proposal.

It is important, I think, for the people of the archdiocese to realize that the federal death chamber is located at the U.S. Penitentiary in Terre Haute, less than 100 miles from the cathedral. Anyone in this country who is convicted of a federal crime and sentenced to death is imprisoned at this institution. Currently, there are about 20 inmates on death row, awaiting death by lethal injection.

Mr. Juan Raul Garza, as the article in *The Criterion* mentioned, is scheduled to be the first federal prisoner executed since 1963. The Supreme Court just recently denied his appeal, and so his last hope is clemency from the president.

Thank you. Please remember in your prayers Mr. Garza and all of those who are imprisoned.

Brother Robert Rivers, O.S.B.,
Saint Meinrad

(Brother Robert is a monk of Saint Meinrad Archabbey.)

Sunday morning activities

On Sunday morning, as I drive to church, I pass a golf course. On nice days, the parking lot is full of cars, and there are many golfers on the course hitting balls. Then, I pass some tennis courts, which are usually all occupied.

In between, I pass houses where I see men mowing the lawn, painting the house or fence, and doing other chores. I see cars pulling boats, fishing boats with men on their way to the lake or river to fish and pleasure boats with families in the

car, out for a day of pleasure on the lake.

I am not condemning any of these activities, and I realize that I can't know which of these have, and which haven't, been to Mass, or another church, but we all know many people who never darken the doors of a church.

Many of these who never attend church are good, law-abiding people. If they should be asked if they believe in God, most would answer "yes." But, if they do believe in God, why do they not give him at least one hour of their time each week?

What are they thinking? It seems as though they think that, if they ignore God, he'll forget about them. Seemingly, they think that, at the time of their death, their soul will just float out somewhere into space for all eternity in some state of unconsciousness.

This, of course, is not what the Bible tells us, or what the Church teaches. God does not forget about us, even when we ignore Him. He knows our coming and our going. He knows our every thought. We can't fool God.

The Bible says that we are either for him or we are against him. And Jesus says that the lukewarm, he will spit out.

And heaven is not a reward for merely not being bad. That is not the way it works, no matter how we rationalize and excuse ourselves.

Of course, this is not to say that everyone who goes to church every Sunday, or even every day, will gain the heavenly reward on that merit alone. Remember what we're taught about feeding the poor, visiting the sick, clothing the naked, etc.

We must give of our time to worship the Lord, spend time in prayer and care for those in need. In other words, we must show our Lord that we really do observe the commandment(s) that he said were the most important, that is, to love him above all else and to love our neighbor as ourselves.

Winferd (Bud) Moody, Indianapolis

Letter Policies

Letters from readers are welcome and should be informed, relevant, well-expressed, concise, temperate in tone, courteous and respectful.

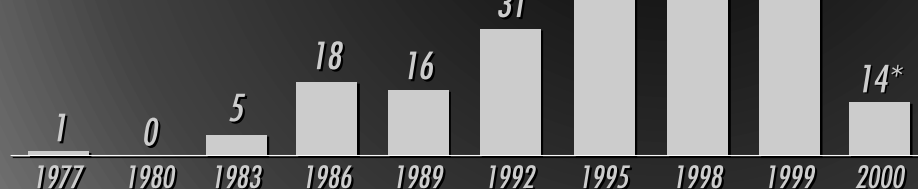
The editors reserve the right to select and edit the letters based on space limitations, pastoral sensitivity and content (including spelling and grammar). Frequent writers will ordinarily be limited to one letter every three months.

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

U.S. Executions

Number of U.S. executions for given years following the 1976 Supreme Court decision reinstating the use of capital punishment

38 states have laws allowing the death penalty.



© 2000 CNS Graphics
Source: National Coalition to Abolish the Death Penalty

*as of Feb. 16, 2000

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.

Check It Out . . .

The archdiocesan Office of Youth and Family Ministries and St. Thomas Aquinas Parish in Indianapolis will sponsor **"Happily Married for a Lifetime,"** a marriage preparation seminar presented by Dr. Larry Koenig of Baton Rouge, La., from 7-9 p.m. on March 14 at St. Thomas Aquinas Church, located at 46th and Illinois streets. Registrations are \$15 per couple or \$10 per person. Advance registration is requested by calling the parish office at 317-253-1461.

Liturgical design consultant and artist, Oldenburg Franciscan Sister Sandra Schweitzer, will present a workshop on **"Basics of Liturgical Design in a 'Newer' Church Setting"** on March 25 from 9 a.m.-noon at Good Shepherd Parish in Indianapolis. Pre-registration is required. For more information, call the archdiocesan Office of Worship at 317-236-1483 or 800-382-9836, ext. 1483.

The **Vicki Mayer Memorial Run/Walk** will be held March 11 at St. Jude School, 5353 McFarland Road, in Indianapolis. Registration is from 7-8 a.m. The 5-mile run and the 2.5-mile walk begin at 8:30 a.m. The walk/run will benefit the Mayer Education Fund, St. Jude Education Awards, St. Francis

Cancer Care Center and St. Jude Financial Aid. Entry fees are \$20 (includes T-shirt), \$10 (without T-shirt) or \$80 family fee. For more information, call Angie Heinzelman at 317-783-9734 or Cheryl Wolfschlag at 317-783-5751.

Mary, Queen of Peace Parish in Danville will host a **parish mission** March 12-14. Conventual Franciscan Father James Van Dorn from Mount St. Francis in southern Indiana is the presenter. The program will begin each evening at 7 p.m. For more information, call Mark Orelup at 317-745-4221.

Office support volunteers are needed for the Juvenile Diabetes Foundation two to six hours one day a week to assist with office tasks. For more information, call 317-329-9190.

Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis, will offer a **course in the basics of Microsoft Word** from March 14-16. Classes will be held each evening from 6-9 p.m. in room 201 at the school. The cost is \$60 per person. Registration for this course ends March 10. For more information, check the Web site at www.chatard.org or call 317-254-5428. †



Photo by Mary Ann Wyand

'The answer is ...'

St. Louis School students Rudy Eckstein (left) and Elizabeth Schrimpf of Batesville concentrate on a question during the semifinal round of Cathedral High School's 20th annual Academic Olympics on Feb. 15 in Indianapolis. St. Louis School won the semifinal round, but lost the championship to Sycamore School in Indianapolis. Junior high students from 22 schools competed in the contest.

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Archabbot calls for change and tolerance

By Margaret Nelson

Second of two parts

Benedictine Archabbot Lambert Reilly kept busy while visiting St. Matthew Parish in Indianapolis for his Feb. 13-16 mission about change and growth in faith.

Besides celebrating all four weekend Masses, Sunday vespers and three evening Masses, the archabbot visited nearby Catholic high schools that parish youth attend—Bishop Chatard and Cathedral. He celebrated the school Mass on Wednesday, getting the children an “out-of-uniform” day for good behavior. He joined the youth group for pizza.

The archabbot of Saint Meinrad Archabbey also spoke at the parish staff meeting. And he visited several home-bound parishioners.

On Tuesday, the archabbot gave the “job description” for John the Baptist as the prophet who stepped across from the Old to the New Testaments.

The scribes and Pharisees knew the Old Testament inside and out, he said. They had formed a picture of what the Messiah would be like and challenged Jesus.

The archabbot told how, when John the Baptist was in prison, he sent his men to ask Jesus, “Are you the one?”

Jesus told them, “Tell him the blind see, the lame walk and the poor have someone interested in them,” adding, “You are going to be happy if you are not scandalized by me.”

The archabbot said that this was to answer their concerns that he didn’t fit the picture of the Messiah.

“There was not a word Jesus spoke that isn’t meant for each one of us,” he said. “He is not here [as then], but Jesus has continued himself through the Church.”

The archabbot said that we must love the Church because Jesus said he will be in it until the end of time.

The Church is “the vehicle of salvation God has established,” he said. “Love the Church; stop the criticizing. Look for Jesus in it. Who did he choose in the beginning? Was any one of them perfect?”

After describing some of the mistakes the disciples

made, he said, “We don’t have to be perfect to do good, in fact, we do more good when we know how imperfect we are.

“When we want to criticize, let’s pray,” said Archabbot Lambert. “If we go on and on tearing the Church apart, we’ll never meet Christ as we should.”

On Wednesday, the archabbot talked about mercy. “Mercy is love’s best face,” he said. “Mercy is love shown to the absolutely unworthy.

“What is mercy like? If we were merciful, it would save us from unkind kindness,” he said.

He explained how Mary showed mercy when Jesus visited her and her sister, Martha, in Bethany on his way to Jerusalem. Martha cooked because she decided Jesus needed a good meal. Then she was upset because Mary just sat at Jesus’ feet—having decided he, in his agony, needed a “listening heart.”

When Jesus told Martha that Mary had chosen the “better” part, he was aware that what Martha was doing was good, the archabbot said, but what Mary did was better.

“Mercy enables us to see things the way the other person sees,” said Archabbot Lambert. “The other person may have in mind feelings which might be beyond ours.”

He told of how, when St. Ignatius of Antioch traveled from Jerusalem to Rome, where he was to be fed to the lions, he wrote to people in Rome not to try to stop it. “Does he have to live by what *they* think?” the archabbot asked.

The archabbot gave examples of times that people were sure they were doing him a favor, but it was the last thing he wanted or needed.

“If we knew mercy, it would make kindness and tolerance so much easier,” said the archabbot.

“Everyone doesn’t have to be like we are,” he said. “Who are we to think the only standard is ours?”

Finding out about people—and their experiences and

cultures—helps us tolerate them, said the archabbot.

When somebody says something or does something we don’t agree with, we think, “If I said that or did that I would be terribly wrong, therefore that person is terribly wrong,” he said.

He said that people with the same faults (like alcoholism) understand each other, while other people look at them and say, “If he wanted to change, he could.”

“A terrible sin of good people is that everyone has to think the way they do. It simply cannot be that way. The only time it will be that way is in the kingdom.”

The archabbot said he could not think of a diocesan priest who does not suffer terribly from the unkindness of “good people.”

Jesus could have saved us by living a remote and isolated life. “He was one of us,” he said, adding that Jesus will judge us fairly because he knows us.

“If we’re not changing, we’re not good enough,” said Archabbot Lambert.

“Let’s end up in the same place, OK?” he said. “For me to do that, I’m really going to have to change. For you to do that, you’re going to have to figure that out for yourselves.”

Joyce Ellinger interpreted the archabbot’s talks at St. Matthew in sign language. Parish children were invited to separate programs each night. At the final evening Mass, the children came for the Liturgy of the Eucharist carrying a “We Are Called” banner for the sanctuary. They joined the deaf community during the Our Father by signing the prayer.

While Archabbot Lambert was there, St. Matthew parishioners were given opportunities to read about and become part of parish programs that might help their spiritual growth: Christ Renews His Parish, small faith-sharing groups for Lent, Ministry of Moms Sharing, adult confirmation preparation, North Deanery Bible Study and “Come Home—We Miss You,” a program for those who have been away from the Church. †

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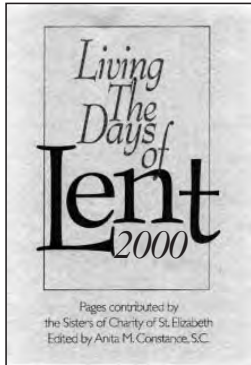
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Gap between rich and poor widens in U.S.

WASHINGTON (CNS)—Despite the booming economy, steadily worsening economic inequality in the United States means people concerned with social justice should be asking “how far is the top from the bottom,” an economist told Church social ministers.

“The degree of inequality has so steadily increased since the 1970s that the United States is now more economically unequal than any other country,” said Chris Tilly, a professor of regional and economic development at the University of Massachusetts at Lowell.

He made the comments in a Feb. 26 presentation to the Roundtable, the association of diocesan social action minis-

ters.

In 1975, Tilly said, the richest 5 percent of Americans earned 14 times as much as the bottom 20 percent. By 1997, the richest 5 percent were earning 24 times as much as the bottom 20 percent, he said.

Equalizing the nation’s success lies in a combination of factors, including education and training, rebuilding the “social safety net,” and establishing a sense of corporate responsibility to employees and society, Tilly said.

By every demographic measure except gender, the gap between rich and poor has consistently widened, he said, even as the economy expands and more people com-

plete college degrees. Even the gender gap, though it has narrowed in some ways, remains particularly harsh for single mothers, he added.

“We’ve always taken for granted that a boom for business was a boom for workers—that a rising tide lifts all boats,” Tilly said. “But that has not been true for the last 25 years.”

Among factors Tilly cited:

- Corporate profit rates are at an all-time high, yet the amount corporations have been investing back into wages, benefits and other human resources has steadily declined.
- Layoffs no longer are an indication of a struggling economy, but have

increasingly become a way of improving profits for stockholders. “Layoff rates in the booming 1990s have been comparable to the rates in the deepest years of the 1980s recession.”

- Nearly all measures of job value—wages, job security, hours worked, medical and retirement benefits and access to due process such as through unions—have worsened for most employees.
- Salaries at the top have skyrocketed, while salaries for people in the middle have only increased moderately and salaries of those at the bottom are worse than in the past, when adjusted for inflation. †

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Pope calls for 'purification of memories'

By Theresa Sanders

The Catholic Church "cannot cross the threshold of the new millennium without encouraging her children to purify themselves through repentance of past errors and instances of infidelity, inconsistency and slowness to act," Pope John Paul II said in a 1994 letter titled "As the Third Millennium Draws Near."

On Christmas Eve 1999, the 20th century's last Christmas Eve, millions of Catholics around the world watched as Pope John Paul II unsealed the Holy Door of St. Peter's Basilica. This rite marked the beginning of a new millennium and, in the eyes of the Church, a renewal of Christians' commitment to Christ.

The pope has recognized, though, that Christians cannot simply leave the past behind in our desire to look toward the future.

Thus, the Sunday after Ash Wednesday of this year will be a time for "purification of memories" for Catholics around the world.

What is most striking about the pope's call to repentance is that when he speaks of the sins of the past, he is not simply referring to actions we may have committed in our own lifetimes.

While we must take responsibility for our own deeds, he also asks us to pray for forgiveness for sins committed long

before we were born—sins committed by Christians throughout the past 1,000 years.

How can we ask forgiveness for things we ourselves haven't done?

"Because of the bond which unites us to one another in the Mystical Body, all of us, though not personally responsible and without encroaching on the judgment of God who alone knows every heart, bear the burden of the errors and faults of those who have gone before us," the pope said.

In other words, because we are all united in the one Spirit of Christ, whenever any of us acts against that Spirit, all of us are harmed.

What kinds of actions does the pope have in mind when he talks about sins of the past?

First, he said, at times Christians have sinned by showing a lack of good will toward other Christians whose beliefs differ somewhat from their own.

These conflicts among Jesus' followers "openly contradict the will of Christ and are a cause of scandal to the world," he said.

Pope John Paul calls Christian groups to renew their efforts at dialogue with one another, and he prays for a unity of all the Churches in the new millennium.

Second, the pope points to times when Christians have failed to listen to other



CNS photo

How can we ask forgiveness for things we ourselves haven't done? Pope John Paul II said we must do this "because of the bond which unites us to one another in the Mystical Body." He said people, though not personally responsible, bear the burden of the errors and faults of those who have gone before us.

people's ideas about God.

He noted that at dark periods in history, Christians even have been moved to violence in their desire to suppress others' opinions.

Such actions, he said, have "sullied the face" of the Church. They have prevented the Church from being a true image of the Christ who loves with patience, humility and meekness.

By calling attention to these sins of the past, the pope asks us to think about ways we still are affected by them. Hatreds and prejudices that took root centuries ago still flourish in our culture and, often, even in our own hearts.

So we must ask: Do we take time to learn about the beliefs of other Christian Churches? Do we cherish their members as brothers and sisters in Christ?

Likewise, how do we treat people who belong to other faiths or to no faith? Do we listen to them with love? Do we recognize them as children of God, or do we turn away in fear or anger or simply discomfort with traditions that don't match our own?

The answer to the conflicts among religious groups can be neither hatred nor indifference, the pope said. We must live the Gospel with conviction, but also with a recognition that all people have a share in the love of God.

Living such a Gospel life may ask tremendous courage of us. The pope especially urges us to repent for times when Christians have failed to act when totalitarian governments violated fundamental human rights, and he asks that Christians never again have any share in the kind of grave injustices that marked the 20th century.

Of course, it is difficult to speak out in the face of oppression. But the pope believes a Christian life in the new millennium must include a courageous affirmation of every human person's dignity.

Finally, the pope calls us to examine our hearts and minds to see how we have received the wisdom of Vatican Council II, which he calls "this great gift of the Spirit to the Church."

How well acquainted are we with the documents that were issued by the council?

Copies of the Church's statements on the Church, the liturgy and dialogue among the world's religions can be found in any Catholic bookstore. Is this a time, then, to become better acquainted with them as we step with grace and humility into the new millennium?

(Theresa Sanders is an assistant professor of theology at Georgetown University in Washington, D.C.) †



Painful memories of racial prejudice and segregation are among the tragic historical events of previous centuries that require purification by people in the new millennium. This purification of memories happens through prayers for forgiveness and conversion of minds and hearts on the part of all people.

CNS photo

Discussion Point

Lent focuses on spiritual renewal

This Week's Question

What goal are you setting this Lent, and why?

"I'm giving up my worries to God because I don't want worry to detract from living out my life in a faith-filled way." (Joan Homstad, Duluth, Minn.)

"I hope to spend a little more time together with my family. Also to spend more time in prayer, to renew what Lent means and to grow spiritually and as a family." (Loreal Szymanski, Toledo, Ohio)

"The thing that comes to mind is to find more quiet time to be with God. I'm the director of religious education here; I'm also involved with the RCIA program, and Lent is a very busy time. My focus is to spend

some quiet time alone with God." (Norma Dvorscak, Chesterton, Ind.)

"The goal we're setting is the conversion of heart and lifestyle. This is our 60th anniversary as a faith community, and we are rededicating our church and ourselves to the service of Christ in the 21st century." (Father Noel Danielewicz, O.F.M. Conv., Bessemer, Ala.)

Lend Us Your Voice

An upcoming edition asks: How—under what circumstances—can ordinary people resemble the martyrs in "giving their lives" today?

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



CNS photo

From the Editor Emeritus/John F. Fink

Top events of second millennium: Western Schism

(Fourth in a series)

The Church was in turmoil during most of the 14th and early 15th centuries, climaxed by the Western Schism—the fourth of my top 10 events in the Catholic Church, in chronological order, during the second millennium.

It started when France's King Philip IV wanted to control the Church. He got in a dispute with Pope Boniface VIII in 1302. After Boniface and his successor, Pope Benedict XI, died, it took the cardinals 11 months to elect a new pope in 1305. It was a French cardinal who took the name Pope Clement V. He was loyal to King Philip and immediately named 10 new cardinals, nine of them French.

Clement was crowned in Lyons, France, rather than in Rome. Then he succumbed to Philip's insistence that he remain in France and settled, with his curia, at Avignon. This was to be the resi-



dence of seven popes from 1309 to 1377.

Finally, partially through the efforts of St. Catherine of Siena, Pope Gregory XI took the papacy back to Italy. He found the Lateran Palace in a state of ruin, so made his residence in Anagni, where he died in 1378.

The conclave to elect the next pope met in Rome. The Romans were afraid that another Frenchman would be elected and they demonstrated in the streets. The cardinals elected an Italian, Urban VI. But they soon realized they had made a mistake. As *The Oxford Dictionary of Popes* put it, "From the very first, Urban subjected [the cardinals] to violent abuse and uncontrollable tirades. His unexpected elevation seems to have upset the balance of his mind, and the conviction grew that he was deranged and incapable."

The cardinals met and declared Urban's election invalid "as having been made, not freely, but under fear" of mob violence. They then elected Cardinal Robert of Geneva who became Pope Clement VII. There were now two popes, each recognized as legitimate by parts of

the Christian world. Urban ruled from Rome and Clement from Avignon. When they died, successors were elected.

This went on until 1409 when the Council of Pisa tried to settle the matter. It deposed the two popes then reigning and elected a new pope—Alexander V. The other two claimants, though, did not recognize the Council of Pisa since it wasn't canonically convoked by a pope. So now there were three men claiming to be pope.

The schism was finally ended by the Council of Constance, which was formally convoked by Pope Gregory XII (from the line of Urban VI) in 1415. This council deposed John XXIII, who succeeded the man elected by the Council of Pisa. Gregory abdicated and the council dismissed the claims of Benedict XIII (from the line of Clement VII).

This cleared the way for the election of a new pope. On Nov. 11, 1417, Pope Martin V was elected and the Western Schism was finally ended. Thus ended, too, probably the most difficult period in the history of the papacy. †

Journey of Faith/Fr. John Buckel

The comedian

"God told you to do *what*?" Sarah asked. "Pack your bags," Abraham began.



"Leave your home and your friends and go to a place that I will point out to you."

His wife chuckled as she thought: "That husband of mine is always the comedian."

Trying to be a good sport, Sarah joined Abraham in what she

thought was his little game. "When is this journey to nowhere supposed to begin?"

Her husband responded: "Just as soon as we can get packed."

Abraham seemed to be very much in a hurry. "We will have to leave most of our things here. Let's get going, Sarah, there is no time to lose."

She laughed as she said: "O, Abe, I love your sense of humor. You had me going for a while."

Her husband looked at her and said in a stern voice, "This is no joke. Get packed. When God tells you to do something, you don't just wait around and twiddle your thumbs."

The smile on Sarah's face disappeared. "My God, you're serious about this, aren't you?"

Speaking as he was getting his things together, Abraham responded, "Serious as a heart attack."

"Abe! Stop what you are doing for a moment and listen to me. We have to talk."

Oblivious to what his wife was saying, Abraham asked, "Have you seen my good shoes anywhere? They should be in the closet, but they are not there."

"Forget about your shoes for a moment and listen to me," Sarah pleaded.

"OK, but we don't have much time."

His wife began her interrogation. "Now, Abe, do you really think that God spoke to you?"

Confidently he replied: "Yes."

"How do you know that it was God who was speaking," Sarah inquired.

Abraham shrugged his shoulders and said: "I just know."

Panic was beginning to take over Sarah. "Why would God ask an elderly man to leave his home and his friends to go on a long journey to a place he has never been to before?"

"I don't have a clue," Abraham admitted. "And God didn't ask me to go; he commanded me to go."

Trying to stay calm, Sarah tried another course of action. "There are a hundred reasons why you should not make a long journey." Hoping that she could make Abraham come to his senses, Sarah continued. "Abe, you are no spring chicken. You are a 75-year-old man. Your body is not what it used to be. You couldn't possibly survive a long journey."

Eager to get on with his packing, Abraham said, "Apparently, God thinks otherwise. And if I shouldn't make it, I'll die trying."

His words pierced her heart and tears came to her eyes. "I don't want you to die on me, leaving me behind to face life alone, separated from the man I love."

Abraham embraced her and comforted her. "I love you too, Sarah. I know this whole episode sounds crazy, but you have to trust me."

Sarah sat quietly for a moment and then responded: "I'll go, but I won't like it."

A smile appeared on her husband's face. "That's OK with me, just as long as you're at my side."

Sarah confessed: "I don't understand this 'getting up and going' business."

Thankful that God had given him a wonderful wife, Abraham replied: "We don't need to understand, my dearest, we just need to trust."

(Based on Gn 12)

(Father John Buckel, a priest of the Archdiocese of Indianapolis, is an associate professor of Scripture at Saint Meinrad School of Theology and a regular columnist for The Criterion.) †

Cornucopia/Cynthia Dewes

What would Jesus do?

Recently, the popular braided "friendship bracelets" made and worn by kids have been recast into the "WWJD" (What Would Jesus Do?) emblems we see on their wrists.

Seems like a good idea. We often need to remind ourselves that it's God's will we're supposed to be doing because, as we all know, it doesn't always agree with ours.

We are such whimsical creatures, after all. Impetuous, wrongheaded, often contradictory. We thunder off in one direction pursuing a good cause, only to be sidetracked by ego or ambition or lust of some kind or another. It's that human thing.

After all, hypocrisy is the ultimate human invention. We always rail against it, but on the other hand we never stop demonstrating it, either. We're like the kid who sidles up for Mom's hug while he pinches his little brother behind her back. Only worse.

Be Our Guest/Ricardo Parra

Globalization and a 'human face'

Coined *globalization*, the new economy is creating rapid change with its flow of capital, ideas, technology, goods and services, and yes, people. It can offer exceptional promise if it's built on the values of justice, equity and solidarity.

Today, at the beginning of this new century, we find humanity tragically split in two by poverty—at the beginning of the 21st century, more than 1.4 billion people live in dire poverty. Unfortunately, the number is expected to grow.

What role will globalization have in addressing this growing reality? What role will globalization play in dealing with the long-standing problems of the international debt of poor countries and the fight against hunger, malnutrition, disease, illiteracy and the destruction of the environment?

Today more than ever, there is a need to build a consciousness of universal

We are often lip servers. We talk a good story about loving children, wanting to protect them and nurture them and educate them. We seek out superior child care and safe neighborhoods and all kinds of enrichment experiences for them.

But at the same time, we may rationalize our own need for praise or money or adult intellectual stimulation into a need for two incomes to give our kids these "advantages." Never mind that our attention, or simply our presence, may be the best advantage we could give them.

To further demonstrate our concern for children, some of us denounce Harry Potter books because we've heard they're about witchcraft, or *Huckleberry Finn* because it contains the N-word. Yet, too often, we don't bother to turn off sleazy TV sitcoms, monitor the kids' time on the Internet, or snatch questionable electronic games from their hands.

Since no one is usually at home all day, there are no neighbors around to call on for help, no watchful adult eyes sweeping the yards and playgrounds to keep kids safe and in line. The need for activities to keep them occupied and

moral values to face these problems, many of which are assuming an increasingly global dimension.

Many of these global issues were recently outlined by Pope John Paul II in his message issued Jan. 1, 2000, for the World Day of Peace and included the following:

- the promotion of peace and human rights
- the settling of armed conflicts both within states and across borders
- the protection of ethnic minorities and immigrants
- the safeguarding of the environment
- the battle against terrible diseases
- the fight against drug and arms traffickers
- the stamping out of political and economic corruption.

These all are issues that no nation can afford to face alone. They concern the entire human community, and thus they must be faced and resolved through common efforts.

Globalization must have a "human face." Nations need to develop their human capital through education and development. It is critically important for

monitored increases, resulting in a rise in everyone's stress.

Equally paradoxically, some may speak loftily of a woman's right to choose her own destiny, of her right to bodily integrity and the same sexual freedom which men enjoy. But, at the same time they ignore the fact that the abortion legalized in order to effect these "rights" kills a human baby, often painfully and with psychological damage to the parents.

By characterizing fetuses as "nonpersons," such advocates routinely bend constitutional law in order to limit the "right to life" to post-birth. Thus, they can feel outrage when girls abandon newborns in dumpsters, or smother them and rejoin their dance partners.

On the other hand, we sue people who cause traffic accidents resulting in pregnant women losing their babies. Does no one else wonder why it's OK to kill babies before they're born but not afterward, except in the case of accidents?

What would Jesus do?

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

countries to invest in their people through education and job training so that all parts of society benefit in this new economy. Globalization must also develop shared common values and ethics that humanize rather than dehumanize.

One of the first things people can do is to "think globally and act locally" to make globalization work for all—working families at home and abroad.

One way to start is to foster greater solidarity among our neighbors and trading partners within our Western Hemisphere by developing economic and humane policies to aid public and private efforts in building comparative standards in labor, wages, working conditions, human rights, environmental standards, political freedom and democracy.

Strong independent neighbors later lead to strong interdependent partners in the new global economy. In the short and long run, this is in our best interest.

(Ricardo Parra is a member of SS. Peter and Paul Cathedral Parish in Indianapolis.) †



Ninth Sunday in Ordinary Time/Msgr. Owen F. Campion

The Sunday Readings

Sunday, March 5, 2000

- Deuteronomy 5:12-15
- 2 Corinthians 4:6-11
- Mark 2:23-3:6

The Book of Deuteronomy is the source of the first reading.



As the first five books of the Bible are now constituted, and as they have been constituted for many long centuries, Deuteronomy is the fifth book in succession. Its name, however, derives from the Greek word meaning

“second.”

Regardless of the name or its position in the sequence of books, Deuteronomy is among the most important books of the ancient Hebrew Scriptures.

Each of the first five books contains the fundamental revelation of God to Moses and the basic law by which the Hebrew people were to live and indicate their faithfulness to God.

This weekend's selection discusses the Sabbath. It is, of course, a reference to Saturday, as the English and Americans call the last day of the week. The Sabbath was sacred. It was the day devoted to God. Nothing was allowed to distract believers from this sacred day. Deuteronomy spelled out what could, or could not, occur on God's day.

Most importantly, the author of the law is God. Moses merely is God's spokesman. For all the centuries between Moses and the coming of Jesus, the people looked upon the Sabbath as holy by God's own design.

St. Paul's Second Epistle to the Corinthians provides the second reading.

Nothing in Christian literature is as compelling or expressive as Paul's often stated belief that each Christian is alive with nothing less than the very life of God.

Light long had been a symbol for God. It still is today. The Easter Vigil and paschal candle revolve around this symbol.

In this reading, Paul combines his thinking that each Christian possesses, deeply and essentially, the life of God with the symbol of light. In a world dark with sin and hopelessness, the Christian soul shines.

St. Mark's Gospel supplies the last reading.

For weeks, Mark has identified for us the person and nature of Jesus of Nazareth. He is the Son of God, the redeemer sent by the Almighty to establish among humanity a kingdom of life, peace, joy and goodness.

This weekend's reading is in the same current of revelation. The Gospel once again reveals Jesus as Lord and Savior.

The story is interesting. Jesus defines the Sabbath. Jesus rules on the Sabbath. It is more than the act of a religious leader or even of a prophet. It is a divine act. The Sabbath, after all, belongs to God, and God established the rules governing the Sabbath.

As the story progresses, Jesus speaks of the great figures in the history of salvation. He is the lord of this history. He interprets this history. He fulfills this history. This is the message of Jesus.

Again, it is a message identifying Jesus.

Reflection

Since the feast of Christmas, the Church excitedly has told us about Jesus the Lord. He was born a human, born the son of Mary. He is like us. The one exception, so easily seen in an infant, is that Jesus was without sin.

At the feast of the Epiphany, the Church rejoiced in telling us that Jesus is the Redeemer, destined for the salvation of all—not just the elite. Furthermore, we all need God. The magi reminded us of our need. We must search for God, but as we search, God lovingly will guide us just as a star guided the magi.

When the Church celebrated the feast of the Baptism of the Lord, it reaffirmed that Jesus is the Savior. God proclaimed Jesus to all as the Son of God.

This weekend these marvelous words of identification sound once more.

St. Paul's epistle tells us that we are destined to glory as true disciples of Jesus. With Jesus within our hearts and souls, in our actions and words, we are ourselves mirrors of the light of the world. But we must bring ourselves to Jesus, as the magi brought themselves to Jesus. We must admit Jesus to our hearts.

It is not as easy as it may seem. We are limited. We dwell upon ourselves. We sin.

Lent will begin in a few days. It is the opportunity to become true Christians, to truly bring Jesus into our lives and souls. †

Daily Readings

Monday, March 6

2 Peter 1:2-7
Psalm 91:1-2, 14-16
Mark 12:1-12

Tuesday, March 7

Perpetua, martyr
Felicity, martyr
2 Peter 3:12-15a, 17-18
Psalm 90:2-4, 10, 14, 16
Mark 12:13-17

Wednesday, March 8

Ash Wednesday
Joel 2:12-18
Psalm 51:3-6a, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, March 9

Frances of Rome, religious
Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

Friday, March 10

Isaiah 58:1-9a
Psalm 51:3-6a, 18-19
Matthew 9:14-15

Saturday, March 11

Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, March 12

First Sunday of Lent
Genesis 9:8-15
Psalm 25:4-9
1 Peter 3:18-22
Mark 1:12-15

Question Corner/Fr. John Dietzen

Marriage wasn't always considered a sacrament

QIn connection with my responsibilities as a deacon, I'm requesting information about the history of Christian marriage.



Certainly the first converts to Christianity from among the pagans and Jews did not receive the sacrament of marriage as we know it today.

When did the Church establish matrimony as a sacrament? Why was this done? (Florida)

AAnything approaching a complete response to your questions is beyond the scope of this column, but some background information should help your search.

First, in order to understand your question “why,” it is essential to remember what the word “sacrament” means. In pre-Christian times, a “*sacramentum*” was the Latin term for a pledge of money, for example in lawsuits. The loser forfeited his deposit.

Later it was the oath of loyalty to Roman officers and gods, taken by recruits for military service. This was the meaning of the word picked up by the early Christians for their primary ceremony of initiation.

When people committed themselves to a new life of holiness and service of Jesus Christ, baptism ritualized that commitment and at the same time was the channel of grace needed to become faithful Christians.

Other sacraments later followed this understanding.

It was this understanding that the sacraments are themselves sources of God's life and help that kept marriage off the “official” list for many centuries.

Marriage, particularly sexual intercourse, was widely accepted as necessary to alleviate sexual desire and to have children, but in itself it could not be a source of grace, since sexual desire and fulfillment, even in marriage, was always bad.

St. Augustine, who wrote more about marriage than any other early theologian, believed sexual relations were sinful, and anyone who engaged in them committed sin.

“A man who is too ardent a lover of his

wife,” he taught, “is an adulterer, if the pleasure he finds in her is sought for its own sake” (“Against Julian,” 2,7).

Marriage, in his view, was essential for the human race, but sex was a dangerous force that could destroy society. For centuries, this teaching made it difficult to assume that marriage was a sacrament.

The sacramentality of marriage, of course, was closely related to the Church's involvement in the wedding ceremony.

In early Christian centuries, the Church generally followed Roman marriage laws. A Christian marriage was simply one between two baptized persons who dedicated themselves to live their faith in Christ together.

By the year 400, some bishops and priests began to bestow a blessing to the couple, either the day before the marriage or at the festivities following the civil ceremony. The only Christians then actually bound to receive a Church blessing of their marriages, by decree of popes St. Siricius and St. Innocent I, were priests and deacons.

Gradually, more marriages were celebrated as sacred ceremonies, until around the year 800 when liturgical weddings in church were widely accepted as normal. It took a long time, however, before theologians could also acknowledge marriage as a sacrament, an authentic source of grace just as the other six sacraments.

Augustine's concept that original sin was transmitted from parents to children by sexual intercourse remained strong.

From St. Thomas Aquinas onward, however, it increasingly was accepted that Christian marriage is a true sacrament, continuing throughout their life, and enabling husbands and wives to live and grow in a holy life together.

At last, the ecumenical councils of Florence (1439) and Trent (1563) listed marriage as one of the seven sacraments.

According to Trent, the fathers, councils and Tradition of the Church “have always taught that marriage should be numbered among the sacraments.”

Catholic teaching today contains many other profoundly rich biblical, theological and psychological insights on the sacrament of marriage. That marriage is a full-fledged sacrament, however, a source of divine grace for Christians in that vocation, remains, of course, the doctrine of the Roman Catholic Church. †

My Journey to God

Little Ducks

How I love you, little ducks—
You bring such joy to me.
You love your little chicks so much;
You guard them preciously.

But how you squabble, little ducks
Over things that little matter.
You even fight, and sometimes maim.
Oh, how could you be badder!

But good or bad, my little ducks,
I'll seldom block your will.
I'll care when you are injured much,
And I will feed you still.

How God loves us—very much!
We bring such joy to Him.
We love our kids and—like the ducks—
We take good care of them.

How we squabble, like the ducks,
Over things which little matter.
We even fight—and sometimes kill,
Which makes God much, much sadder.



But good or bad, as with the ducks,
God seldom blocks our will.
He cares when we feel pain too much,
And fills us with His Spirit still.

By Phillip Vandivier

(Phillip Vandivier and his wife, Stella, are participating in the Rite of Christian Initiation of Adults program at St. Luke Parish in Indianapolis.)

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 4

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Support group leader training workshop, 9 a.m.-1 p.m., \$35 per person. Information: Archdiocesan Office of Youth and Family Ministries, 317-236-1586 or 800-382-9836, ext. 1586.

Maple Creek Country Club, **Indianapolis**. Scecina Memorial High School, crystal party, 11:30 a.m. Information: 317-894-2585 or 317-351-5976.

Marian Heights Academy, 812 E. 10th St., **Ferdinand**. Open house and SAT Test, registration 8:30 a.m. Information: 800-467-AMHA or 812-367-1431.

March 6

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Pre-Lenten dinner at Old Spaghetti Factory, 6 p.m. Information: 317-635-2021.

March 8

Scecina Memorial High School, 5000 Nowland Ave., **Indianapolis**. Ash Wednesday

Fish Fry, 4:30-8 p.m., \$4.50. Information: 317-356-6377.

March 9

Saint Meinrad Archabbey, Newman Center, **St. Meinrad**. "The Religious Significance of Healing in Early Christianity," 8 p.m. Information: 812-357-6501.

March 10

Sacred Heart of Jesus School, 2040 N. 9th St., **Terre Haute**. Jonah Lenten fish fry, 4-7:30 p.m., adults \$6, kids \$3.50. Information: 812-232-8901.

SS. Francis and Clare Church, 5901 Olive Branch Rd., **Greenwood**. Franciscan Sister Norma Rocklage, "What Does Reconciliation Mean?" Lenten meal, 6:30 p.m. Information: 317-859-4673.

Saint Meinrad Archabbey, St. Bede Theater, **St. Meinrad**. *Julius Caesar*, 8 p.m., no admission fee. Information: 812-357-6501.

March 10-12

Mount St. Francis Retreat Center, near **New Albany**.

Charismatic round table conference for men and women, pre-registration required. Information: 812-923-8817.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Retreat for men, Father Al Ajamie, "Recognize God's Grace in Your Daily Life." Information: 317-545-7681.

March 11

Saint Meinrad Archabbey, St. Bede Theater, **St. Meinrad**. *A Few Good Men*, 8 p.m., no admission fee. Information: 812-357-6501.

March 12

St. Andrew Richmond Catholic Education Center, 233 S. 5th St., **Richmond**. St. Anne Altar Society, day of reflection, registration, 11:30 a.m. Information: 765-966-3562.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. St. Patrick's Day party, adults only, \$5. Information: 317-637-2620 or 317-787-1779.

Recurring

Daily

Our Lady of the Greenwood Parish Center, 335 S. Meridian St., **Greenwood**. Perpetual adoration.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 10 a.m.

St. Anthony of Padua Church, **Clarksville**. "Be Not Afraid" holy hour, 6 p.m.

Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m.; rosary for world peace, 8 p.m.

St. Anthony Church, 379 N. Warman, **Indianapolis**. Rosary and Benediction for vocations, 2 p.m.

Mondays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Prayer group, 7:30 p.m.

Tuesdays

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Shepherds of Christ rosary, prayers after 7 p.m. Mass.

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

St. Anne Parish, **Hamburg**. "The Faith Explained," by Father Greg Bramlage, 7-8:30 p.m. Information: 812-934-5854.

Wednesdays

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m.



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Information: 317-271-8016.

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Rosary and Chaplet of Divine Mercy, 7 p.m.

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Thursdays

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, **New Albany**. Shepherds of Christ prayers for lay, religious vocations, 7 p.m.

St. Patrick Church, Shelby St., **Salem**. Prayer service, 7 p.m.

St. Malachy Church, **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-6:30 p.m.

St. Lawrence Chapel, **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-

5:30 p.m. Benediction and Mass.

Affiliated Women's Services, Inc., 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration, one hour after 8 a.m. Mass.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Saturdays

Clinic for Women, E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

Monthly

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

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

First Mondays

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

First Tuesdays

Divine Mercy Chapel, 3354 W.

—See ACTIVE LIST, page 13

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The Active List, continued from page 12

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

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

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

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

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

◆ ◆ ◆
St. Joseph Church, 2605 St. Joe Rd. W., **Sellersburg**. Eucharistic adoration after 8 a.m. Mass-noon.

◆ ◆ ◆
Sacred Heart Church, 1530 Union St., **Indianapolis**. Exposition of Blessed Sacrament after 8 a.m. Mass-noon communion service.

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

◆ ◆ ◆
St. Joseph University Church, **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

◆ ◆ ◆
St. Mary Church, **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

◆ ◆ ◆
Christ the King Church, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

First Saturdays
St. Nicholas Church, **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

◆ ◆ ◆
Little Flower Chapel, 13th and Bosart, **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

◆ ◆ ◆
Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

◆ ◆ ◆
Holy Angels Church, 28th and Dr. Martin Luther King Jr. Sts., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

◆ ◆ ◆
St. Mary Church, **New Albany**. Eucharistic adoration and confessions, after 9 p.m. Mass.

Second Mondays
Church at **Mount St. Francis**. Holy hour for vocations to priesthood and religious life, 7 p.m.

Second Tuesdays
St. Pius X Parish, **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

Second Thursdays
Focolare Movement, Komro home, **Indianapolis**. Gathering, 7:30 p.m. Information: 317-257-1073.

◆ ◆ ◆
St. Luke Church, **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Third Sundays
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Hour, 2:30 p.m.; Mass, 3:30 p.m. Information: 812-689-3551.

◆ ◆ ◆
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 of Youth and Family

Ministries), 7:30 p.m. Child care available. Information: 317-236-1586.

Third Wednesdays
St. Jude Church, 5353 McFarland Rd., **Indianapolis**. Rosary, 6:15 p.m. Information: 783-1445.

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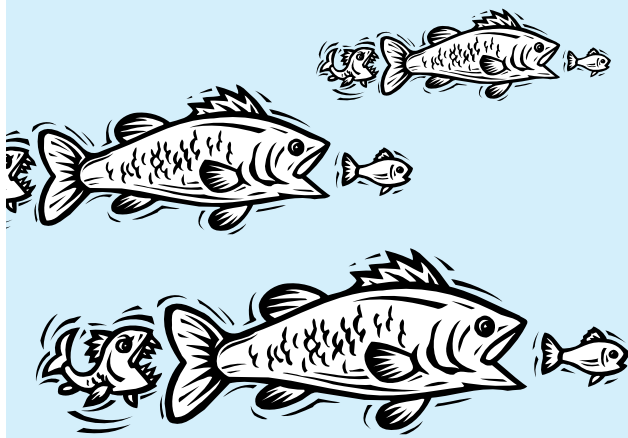
"The Couriers" provided folk music for liturgies in the 1960s. The group comprised students from Bishop Bruté Latin School in Indianapolis. Pictured here (from left) are Roger Dunn, Bob David (now deceased), Bill Corder, Joe Casey, Bob Cirillo, Michael Murray (now deceased) and Paul Gabonay. Joe Casey is now known as Benedictine Father Noah Casey. He is currently director of the Ministry to Priests Office for the Archdiocese of Indianapolis.

The group, Father Noah says, was established in 1963 and continued "in one form or another" until 1971.

Bishop Bruté Latin School was founded in 1955 as a minor seminary and was located in Cathedral High School for a time. A dozen seniors graduated in 1959. The school later moved to the former Holy Rosary Grade School in Indianapolis. The late Msgr. Joseph Brokhage was its first director. It was closed in 1978. †



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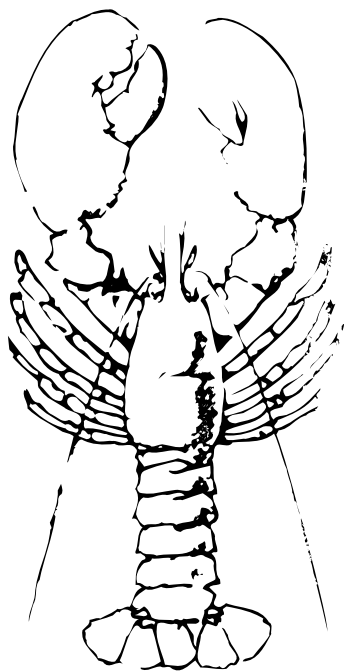
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Pipe bomb damages Richmond church

By Susan M. Bierman

A pipe bomb exploded Feb. 22 on the property of St. Andrew Parish in Richmond, damaging the church and former school building.

The damage is estimated at less than \$10,000.

The explosion sent debris through a stained-glass window in the sanctuary of the church and knocked plaster off the interior walls. Several windows in the school building were also broken.

The Richmond Palladium-Item reported that the damaged stained-glass window was donated in honor of Father Francis Roell, longtime pastor of the parish. The Richmond newspaper also reported that Father Todd Riebe, pastor of

St. Andrew Parish, said, "The windows are priceless, because they have meaning."

It doesn't appear that the bomb was intended to harm the church or the school buildings, said Capt. Randy Kolentus of the Richmond Police Department.

"There could have been a lot more places that this bomb could have been placed to cause more damage," he said.

The location of the pipe bomb was in a hidden area.

Kolentus said the bomb was placed near a trash bin in a driveway between the church and the school.

The school building is currently under renovation and is scheduled to reopen next year as Seton Catholic High School.

Kolentus said the incident is still under investigation. He said witnesses saw teen-agers running from the scene just after the explosion. †

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VOTE

continued from page 1

The House Republican leadership has been taking heat for overruling the rankings of a bipartisan group of House members who put a Milwaukee archdiocesan priest, Father Timothy O'Brien, at the top of their list for the post.

House Speaker Dennis Hastert and Majority Leader Dick Armey outvoted Minority Leader Dick Gephardt in November to nominate Presbyterian Rev. Charles Wright for the job. A vote of the full House on the nomination is pending.

"Why is this being done?" asked Rep. Gerald Kleczka, D-Wis., during the floor discussion of the Catholic schools resolution Feb. 1. "Is this resolution before us because maybe it is an attempt to repair some of the damage done to the Catholic vote in this country?"

Well, at least on some level, probably yes.

"A lot of people believe that the 'Catholic vote' is a key swing vote," explained Mark Rozell, associate professor of politics at The Catholic University of America and director of the school's graduate program in congressional studies. "The problem is trying to generalize 65 million people."

For decades, an identifiable "Catholic vote" followed candidates with strong social programs and union support. That presumed advantage to Democrats has evaporated in the last few decades, with the emergence of abortion as a political issue and the increased economic and social diversification of American Catholics.

But candidates and campaign managers still seem to operate under the assumption that some elusive combination of words or actions can magically lure the quarter of the population that considers themselves Catholic to line up behind their candidate.

Ned McGrath, communications director for the Detroit Archdiocese, told Catholic News Service that the only time he saw something he would clearly identify as a "Catholic vote" in Michigan was in the 1998 defeat of Proposal B, a referendum that would have legalized assisted suicide.

Michigan's dioceses and parishes were among the leaders of the campaign to defeat the referendum. But, as McGrath points out, that was an election about an issue, not individual candidates.

When Michigan Catholics started receiving automated phone calls criticizing Bush for not condemning the "anti-Catholic bigotry" of Bob Jones University, McGrath said the principal reaction he heard was "how did they know to call me?" The calls were generated by the campaign staff of Arizona Sen. John McCain, who won the Michigan GOP primary.

"I haven't heard of one person who changed their vote because of those calls," McGrath said. "The only people who are really talking about it are the candidates and the media."

Bush later wrote Cardinal John J. O'Connor of New York to apologize for not "disassociating myself from [the] anti-Catholic sentiments and racial prejudice" of Bob Jones University.

Rozell said most voters are savvy enough to know when they're being

wooed for their identity with a particular group—and they resent it.

So far, Democrats have been laying low when it comes to overt appeals to Catholics, Rozell noted. It's apparently a lesson learned from the 1992 and 1996 presidential campaigns, when President Clinton received the support of a majority of Catholics.

Clinton succeeded by making his position clear on issues important to specific groups without blatantly singling them out, Rozell said.

"But such direct, overt appeals [as seen in the primary campaigns this year] look like pandering," Rozell said. "It makes the Republicans doing it look out of touch."

Rozell said it's just coincidence that the Bob Jones University fuss happened at the same time as attempts to make up for the dust-up over the House chaplain position.

But in an election year, it's hard not to be cynical about a conspicuous gesture that singles out Catholics or any other interest group.

Was Chicago's Cardinal Francis E. George invited to attend the State of the Union address by Hastert simply as a courtesy, or to deflect criticism of the speaker's choice for House chaplain?

Is the nomination of Cardinal O'Connor for a Congressional Gold Medal timed to coincide with his expected retirement or with the 2000 elections?

What's missing in attempts to win Catholic voters, Rozell noted, is genuine efforts to address issues of importance to them. But that will take more work on the part of voters.

"It has to come from the grass roots," he said. "The candidates have to see there are real voters caring about real issues." †

LENT

continued from page 2

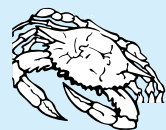
Benediction.

Stations of the Cross will begin at 7:30 p.m. in the chapel and last about 30 minutes. This half-hour of prayer includes song with presider and assembly participation and dialogue.

During the Sundays of Lent, Palm Sunday and Easter Sunday, SS. Peter and Paul Cathedral will host solemn sung Vespers (Evening Prayer) beginning at 5 p.m. (Because of the Rite of Election on March 12, it will not be available that day.) Included will be a brief reflection on the reading chosen for the day.

On March 28, the parishes of SS. Peter and Paul Cathedral, St. Mary and Holy Cross will celebrate a Lenten Reconciliation Service at 7 p.m. at the cathedral using the second rite of the Sacrament of Penance/ Reconciliation (communal prayer with Scripture and song, opportunity for individual celebration of the sacrament, communal conclusion and sending). The service is open to everyone.

On all weekdays of Lent, daily eucharistic liturgy is celebrated at 8 a.m. and noon. On all Saturdays of Lent, Mass is at 8 a.m. and the sacrament of reconciliation is available from 3:30 to 4:30 p.m. Sunday Masses are celebrated at 5 p.m. on Saturdays (anticipation) and 10:30 a.m. on Sundays. †



The Criterion's Lenten Dining Guide



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Rest in peace

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

APPLEGATE, Kenneth E. II, 62, St. Augustine, Jeffersonville, Feb. 4. Brother of Anne Bedan, Carol Woods and Robert Applegate. Uncle of several.

BABB, Joan M., 62, St. Augustine, Jeffersonville, Feb. 6. Wife of Charles H. Babb. Mother of Barbara, Bonny and Bryan Babb. Sister of Maxe Duff, Theresa Russman and James Rubey. Grandmother of three.

BANET, Flora E., 92, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 8. Mother of Loretta Atkins, Venita Lynch, David, Edmund, Franklin, Jerry and Raymond Banet. Sister of Agnes Leidolf and Irma Schindler. Grandmother of 24. Great-grandmother of 38. Great-great-grandmother of six.

BILZ, Margaret E., 88, Prince of Peace, Madison, Feb. 8. Aunt of several.

BELVIY, Elizabeth Amy, 81, St. Mary, New Albany, Feb. 14. Mother of Judy Beard, Sue Landberg, Betty Lou Freiberger, Bob, Marty and Mike Belviy. Sister of Martha Riley. Grandmother of 12. Great-grandmother of 11.

CLEMENTS, Mary I., 81, St. Christopher, Indianapolis, Feb. 4. Mother of Barbara McGraw and Marie Shaffer. Grandmother of 10. Great-grandmother of 13.

DONAHUE, Bonnie J., 64, St. Anthony of Padua, Morris, Feb. 6. Wife of Gary Donahue. Mother of Gara Mauk, Patricia Howell, Judith Patterson and Kevin Donahue. Daughter of Vivian and Willard Rager. Sister of David Rager. Grandmother of 11. Great-grandmother of two.

DUNKIN, Kathryn Marie, 79, St. Bartholomew, Columbus, Feb. 9. Mother of Ruth Hardin, Charles and Raymond Dunkin. Sister of Ella Thompson, Helen Stoner, Naomi Davis, Bernice Simons, Louise Irher, Betty Hulse and Marion Hawley. Grandmother of 15. Great-grandmother of 23.

ECHEVERRY, Dioselina "Lina," 72, Our Lady of the Greenwood, Greenwood, Jan. 9. Mother of Josefa St. Maria, Sonia Deeter, Maria Bowlen, Martha Echeverry, Elkin, Jaime and Jorge Zuluaga. Sister of Socorro Aquilar. Grandmother of 18. Great-grandmother of three.

FLANAGAN, Patricia (Okey), 73, St. Patrick, Indianapolis, Jan. 24. Mother of Marianne McGrath, Dianne Jorgenson, Kevin and Thomas Flanagan. Grandmother of eight. Great-grandmother of one.

GATES, John E., 85, St. Bartholomew, Columbus, Feb. 12. Father of Tony Gates. Brother of Suzanne Coleman.

GOODMAN, Helen, A., 88, Our Lady of the Greenwood, Greenwood, Jan. 14. Mother of Christine Glasscock and John Oliver. Grandmother of six. Great-grandmother of five.

HICKS, Valerie L. (Valente), 75, St. Margaret Mary, Terre Haute, Feb. 14. Mother of Susan Gibler, James and John Hicks. Grandmother of seven.

JONES, Robert James Jr., 51, Holy Cross, Indianapolis, Jan. 17. Brother of Antionette Jones Broshears, Roberta Jones Deckard, Josephine Jones Key, Anthony, Harry, John and

Providence Sister Mary Carol Bruck was business officer

Providence Sister Mary Carol Bruck, 84, died Feb. 18 at Terre Haute.

A funeral Mass was celebrated at the Church of the Immaculate Conception on Feb. 22.

Born in Peru (Ind.), the former Mary Eleanor Bruck entered the congregation of the Sisters of Providence in 1945, professed first vows in 1947 and final vows in 1952.

Sister Mary Carol taught or was a business officer at Saint Mary-of-the-Woods College and at the central business office at Saint Mary-of-the-Woods, as well as in Illinois. For 22 years, she was a business officer at Immaculata in the District of Columbia.

She is survived by a sister, Providence Sister Charlotte Bruck. †

Stephan Jones.

KNOERR, Edward O., 86, St. Anthony of Padua, Clarksville, Feb. 8. Brother of Erma Fouts and M. Laverne Williams. Uncle of several.

LEE, Richard D., 82, St. Mary, North Vernon, Feb. 12. Father of Dolores Rettig, Michael and Richard Lee. Brother of Rosemary Bruns. Grandfather of six.

LEHNERT, Mary Louise, 73, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 15. Wife of Francis Lehnert. Mother of Joyce Caulfield, Rebecca Giles, Linda Keithley and Ruth Kruer. Sister of Louis Litkenhous. Grandmother of six.

LEONARD, Amy Louise, 33, Little Flower, Indianapolis, Feb. 12. Sister of Elaine Daniel, Linda Mikels, Sharon Williams, Debbie, Marybeth and Melissa Leonard.

MAURER, Francis J., 89, St. Andrew, Richmond, Feb. 12. Father of Jane Marlatt and Barbara Norris. Brother of Franciscan Sister Anisia and Elizabeth Maurer. Grandfather of six. Great-grandfather of eight. Great-great-grandfather of one.

McCAFFERTY, John E., 88, Christ the King, Indianapolis,

Franciscan Sister Ruth Finkbiner had varied ministries

Franciscan Sister Ruth Finkbiner died Feb. 8 at the age of 89.

A funeral Mass was celebrated at the motherhouse chapel of the Sisters of St. Francis in Oldenburg.

Born in Indianapolis, she entered the Oldenburg Franciscan community in 1929 and professed final vows in 1935.

The former Sister Virgila Marie taught at the following schools: St. Vincent de Paul in Bedford, St. Joseph in St. Leon, Our Lady of Lourdes and Holy Trinity in Indianapolis and St. Joseph in Shelbyville. She also taught in Ohio, Missouri and Illinois. She ministered in health care at the Oldenburg Academy, worked in the convent archives at the motherhouse and did missionary work in Hwangshihkang, China.

She is survived by one sister, Franciscan Sister Mary Virgine Finkbiner.

Memorials may be made to Sisters of St. Francis, P.O. Box 100, Oldenburg, IN 47036-0100. †

Feb. 8. Husband of Mildred (Surber) McCafferty. Father of Mary Martha Crenshaw.

McCLARNON, Paul Thomas, 70, St. Malachy, Brownsburg, Feb. 7. Husband of Loretta (Dixon) McClarnon. Father of Linda Foncannon, Jane Brumley, Mary Beth Lair, Helen, Loretta, Paul and Stephen McClarnon. Brother of Marjorie Williams.

MILLER, Ethel M., 71, St. Elizabeth, Cambridge City, Jan. 27. Mother of Lisa Jones. Sister of Dorothy Hicks, Mary Moore, Corena Marshall, Larry, Paul, Raymond, Otho and William Fink. Grandmother of one.

MITCHELL, Patricia Jane, 73, Little Flower, Indianapolis, Feb. 8. Mother of Pamela Costello and William Mitchell. Grandmother of three.

MUIR, Kathryn (Kit), 94, St. Charles, Milan, Feb. 4. Mother of Laura Lee Spaulding. Grandmother of five. Great-grandmother of eight. Great-great-grandmother of three.

O'CONNOR, Catherine, 89, Our Lady of Lourdes, Indianapolis, Feb. 7. Sister of Veronica Carton, Martha O'Connor and Rosemary Welch. Aunt of several.

O'TAIN, John, 85, Our Lady of the Greenwood, Greenwood, Jan. 14. Husband of Claire O'Tain. Father of Martha Mosemiller, Marilyn, John and Robert O'Tain. Grandfather of three.

PRATT, Lucille M., 66,

Providence Sister Marlene Tschuor was teacher, principal

Providence Sister Marlene Tschuor died Feb. 16 in Chicago. She was 64.

A funeral Mass was celebrated at the Church of the Immaculate Conception at Saint Mary-of-the-Woods on Feb. 21. A memorial Mass was celebrated at Our Lady of Hope Church in Rosemont, Ill.

The former Marlene Ann Tschuor was born in Chicago and entered the congregation of the Sisters of Providence in 1954, took first vows in 1956 and final vows in 1961.

Also known as Sister Ann Timothy, she taught at St. Andrew School in Indianapolis and at other schools in Illinois. She was principal of St. Sylvester School in Chicago.

Sister Marlene is survived by a sister, Mary Wyatt. †

St. Maurice, Decatur Co., Feb. 21. Mother of Susan Clark, Jim, John, Michael and Tom Pratt. Sister of Betty Williams, Marion McIntire, Carolyn, Robert and William Laudick. Grandmother of 11.

RAETZ, Carl Thomas, 56, St. Jude, Indianapolis, Feb. 19. Husband of Janet (Baugh) Raetz. Father of Sonny Dewlen and Michelle Raetz. Brother of Elizabeth Cassidy, Angela Danford and Agnes Mary Raetz.

RIEDMAN, Phyllis A., 59, St. Michael, Brookville, Feb.

12. Wife of Richard W. Riedman. Mother of Cindy Fohl, Diana Kunkel and Randy Riedman. Daughter of Clara (Sauerland) and Otto Rosenberger. Sister of Donna Gesell, Joyce Lambert, Karen Wehr, Shirley Helms, Bertie Smith, Janet Miller, Donald and Herbert Rosenberger. Grandmother of four.

Benedictine Sister M. Germaine Libs was teacher, religious educator

Benedictine Sister M. Germaine Libs died in Ferdinand on Feb. 12. At 93, she would have celebrated her 75th anniversary of religious profession this year.

A funeral Mass was celebrated in the church at the Monastery Immaculate Conception there on Feb. 15.

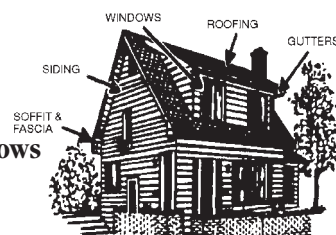
A native of New Albany, Gertrude Libs entered the Sisters of St. Benedict in Ferdinand in 1923, made first profession of vows in 1925 and final profession in 1928.

For 46 years, Sister Germaine taught in schools in Indianapolis, Siberia, Troy, Bradford and St. Meinrad. She also taught religious education in Ferdinand and served in parish ministry in parishes in Evansville and Owensboro, Ky. She retired in 1988.

She is survived by Ferdinand Benedictine Sister Annette Libs and Alma Knable, her sisters. †

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Candidates must fulfill the requirements of the Office of Catholic Education of the Archdiocese of Indianapolis. Please send inquiries/resumes to: Rita M. Parsons, Associate Director Schools, Office of Catholic Education, 1400 N. Meridian Street, Indianapolis, IN 46206-1410.

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Archdiocese of Indianapolis, Office of Catholic Education
1400 N. Meridian Street, Indianapolis, IN 46202-2367
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VATICAN

continued from page 1

"It has given us many fruits in these 35 years of life, and it will give us many more in the years to come," Pope John Paul said.

Pope John Paul rejected the idea that the Catholic Church needs a new council to reorganize its structure and its mission to respond to modern needs and concerns.

He said he and other bishops attending the council faced the challenge of explaining the nature of the Church and its relationship to the world at a time of rapid social and technological changes.

"That which we accomplished at the council was to make clear that even contemporary man, if he wants to understand himself completely, needs Jesus Christ and his Church, which remains in the world as a sign of unity and communion," the pope said.

The Catholic Church has an obligation to share the Gospel with all men and women and do so in a way that is intelligible to them, he said.

Vatican II, which "was a gift of the Spirit," helped the Church map out its response to modern needs and questions while remaining wholly faithful to Church teaching and tradition, the pope said.

"If one reads the council presuming that it marked a break with the past, while in reality it placed itself in line with the faith of all time, he definitely has gone astray," Pope John Paul said.

Highlighting the teaching in the council's four dogmatic constitutions, the pope said the council:

- Emphasized the importance of the Word of God and the complementary relationship between Scripture and tradition.

Keeping God's Word alive also requires a commitment by all Catholics to pass on the faith in its integrity.

- Renewed the liturgy so that it would be a fitting expression of the worship owed to God.

"Every minister, conscious of the responsibility he has to the people entrusted to him, must faithfully maintain respect for the sacredness of the rite, growing in

the understanding of that which he celebrates."

- Explained that the Church's foundation is communion among its members, a relationship which is evident in its institutions acting under the guidance of the pope.

The yearning for communion and unity extends to all those who are baptized in Christ and is the basis of the Catholic Church's "irreversible" commitment to ecumenism.

- Encouraged the Church to be courageous in engaging in a dialogue with the world, conscious of the fact that in the Gospel of Jesus Christ, the Church holds the answers to the questions that most plague modern men and women.

Auxiliary Bishop Pere Tena Garriga of Barcelona, Spain, said he told the meeting that many bishops at the council thought "that at the moment of liturgical reform, greater participation in the liturgy would be automatic.

"Many thought that it would be enough to change from Latin to local languages and to turn the altar around," he told reporters, adding, "but participation in liturgy is a spiritual practice" that requires spiritual preparation.

"The liturgical reform of the council brought about liturgies which, in themselves, are much better than they were 60 years ago," the bishop said. "But the secular, consumeristic culture has had an impact that has not been addressed."

Bishop Tena said the Church needs to find ways to help people understand that the Mass is the action of Christ and the adoration of the Father. The truth of the liturgy will be difficult for people to experience if its presentation is "too secular," too focused on the people who have gathered rather than on the reason they have gathered.

Individualism makes it difficult for people to allow themselves to be a small part of the community which is celebrating, the bishop said.

In addition, self-righteousness is a hindrance, Bishop Tena said.

"How can a person who does not think he is a sinner feel the need to humble himself, beg forgiveness and enter into the sacrifice?" he said. †

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News briefs

U.S.

Catholics express mixed views on bill to boost U.S.-Africa trade

WASHINGTON (CNS)—Catholic officials at the National Summit on Africa expressed mixed views on a bill designed to increase trade between the United States and sub-Saharan African countries. Some said the bill has symbolic importance but does not address imbalances in U.S.-African trade. The House of Representatives and the Senate have passed different versions of the bill, which aims to stimulate U.S.-African trade by reducing tariff, non-tariff and other trade barriers, setting up free trade areas in Africa and creating an economic cooperation forum between the United States and sub-Saharan Africa.

Brief says partial-birth abortion not constitutionally protected

WASHINGTON (CNS)—The procedure known as partial-birth abortion is so different that it does not warrant the constitutional protection the court has given abortion in general, argues the U.S. Catholic Conference in a brief to the U.S. Supreme Court. "The killing of partly born children is new to both law and medicine," says the USCC in a friend of the court brief for an upcoming case over Nebraska's law prohibiting partial-birth abortion. The brief, in the case of *Stenberg vs. Carhart*, was written by USCC associate general counsel Michael F. Moses and general counsel Mark E. Chopko on behalf of the bishops' conference and six other religious groups.

Congress asked to condemn moves to oust Vatican as U.N. observer

WASHINGTON (CNS)—The House and Senate are considering resolutions that condemn moves to end the Vatican's status as a permanent observer to the United Nations. The "sense of Congress" resolution was introduced by two Catholic Republicans—Rep. Chris Smith of New Jersey in the House and Sen. Robert C. Smith of New Hampshire in the Senate. The resolution says Congress "strongly objects to any effort to expel the Holy See from the United Nations as a state participant by removing its status as a nonmember state permanent observer." For about a year, the group Catholics for a Free Choice has been leading a campaign to change the Vatican's status at the United Nations to that of a non-governmental organization. Nearly 400 organizations, including the International Planned Parenthood

Federation, have asked U.N. Secretary-General Kofi Annan to review the status of the Holy See as a permanent observer.

WORLD

Nuns' beatifications will renew Church in Belarus, officials say

WARSAW, Poland (CNS)—A spokeswoman for the Holy Family of Nazareth order said the beatification of 11 nuns martyred in World War II will encourage "renewal and reconciliation" in the East European church. Bishop Aleksander Kaszkiewicz of Grodno, Belarus, welcomed the move as a "providential event," adding that it would encourage support for Church-run charity and education projects. On March 5, Pope John Paul II will beatify Sister Maria Stella Mardosewicz and 10 other Polish nuns from the convent at Nowogrodek, now in Belarus. The nuns were killed by the German Gestapo after asking to take the place of 120 arrested civilians.

Church official cautious about reparation to victims' relatives

TEGUCIGALPA, Honduras (CNS)—A Honduran Church official reacted with caution to the announcement that the government will pay more than \$2 million to relatives of political activists killed by an army death squad in the 1980s. "This is an initial solution to a much more complex problem," said Father Ovidio Rodriguez, vicar general of the Archdiocese of Tegucigalpa. "Money does not heal the wounds, nor bring justice ... but it's a solution for many people in need of financial support."

PEOPLE

Catholic scholar says Church shouldn't beatify Pius XII yet

CHICAGO (CNS)—In the name of scholarship, a leading expert in Catholic-Jewish relations has said the Church should take no official action for now on Pope Pius XII's sainthood cause. "Many of us who have researched Pius' record are strongly opposed to his canonization, beatification or even elevation to 'venerable' status," said Servite Father John Pawlikowski, professor of social ethics at Catholic Theological Union in Chicago. "Such action would make it extremely difficult, particularly for Catholic scholars, to continue their investigation of his record." The priest made his remarks in the Feb. 23 issue of *The Christian Century* in a review of recently published books that took opposite sides in the debate over the response of Pope Pius XII and his Vatican offices to Hitler's World War II effort to exterminate the Jews. †

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