



The

Criterion

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Pro-life battleground: Church experts debate life's beginning

VATICAN CITY (CNS)—When the landmark encyclical *Humanae Vitae* restated the Church's condemnation of abortion in 1968, it seemed clear to all that the fetus was indeed a nascent human being—a position that has been held from the time of early Church councils.

But as the recent debate over cloning and stem cells illustrates, defining what is human life is becoming more difficult for Church experts today.

At the Vatican, the human embryo has moved to the center of the pro-life battleground. Officials from Pope John Paul II down have strongly defended the embryo's right to develop, saying that the

mere probability that a human person is involved is enough to rule out an embryo's suppression.

To emphasize the point, one Vatican official, Cardinal Darío Castrillón Hoyos, has lately spoken about Jesus' incarnation as beginning with the stages of embryo and even zygote, when the nuclei of egg and sperm cells fuse.

But in late December, the Vatican's experts appeared momentarily disoriented by one of the latest developments on the bio-genetic front: a technique that, according to some researchers, manages to transplant human cell nuclei in a cloning process without creating a human embryo.

The process, called somatic cell nuclear transfer, or SCNT, is important because it can be used to grow human stem cells, which experts believe could help heal a host of diseases.

The Vatican newspaper, *L'Osservatore Romano*, initially praised the SCNT technique in an editorial, saying the news that it did not involve production of an embryo was an "extremely positive element."

But at virtually the same moment, other bishops and Vatican experts began disputing the no-embryo claim of SCNT, saying there was no guarantee that this type of cloning would not produce a developing human life.

Nearly a week later, the Vatican newspaper ran a 3,000-word article on the issue, written by the top two officials of the Pontifical Academy for Life. Their ethical verdict on SCNT: It's too soon to say.

"The moral judgment on whether or not such research is licit ... remains suspended because of a lack of identification of the material, or physical object, of the action," said the article.

In other words, a very basic question remains unanswered about the product of SCNT: Is this human life?

Vatican officials said that as long as doubt exists, there remains a moral

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Americans say religion has power to improve public life

WASHINGTON (CNS)—The American people have a deep belief in the power of religion to improve U.S. life, the president of a nonpartisan research organization said Jan. 10.

The Pew Forum on Religion and Public Life hosted the briefing at the Brookings Institution in Washington to unveil a new study by Public Agenda on what Americans think about the place of religion, faith and personal morality in various arenas of public life—schools, the workplace, social gatherings and politics.

Public Agenda President Deborah Wadsworth said the belief of Americans in religion's power for good "is largely driven by an equally strong conclusion that American society is suffering from an appalling dearth of morality.

"From the decline in family values to the rise of materialism, from a lack of civility to excessive crime, most Americans in our study, regardless of the issue that we start out with, wind up talking about moral decay; and in their view the antidote to this problem is a greater dose of religion in American life," she said.

The 60-page report on the study is titled "For Goodness' Sake: Why So Many Want Religion to Play a Greater Role in American Life." Highlights of its findings are available on the Internet at publicagenda.org.

Out of the many specific issues on which it raised questions, Public Agenda found underlying themes that most Americans not only want more religion in

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A new religious order is born

The archdiocese's new director of pro-life activities is working to begin a new women's religious order

By Mary Ann Wyand

How does one person start a new religious order?

"All things are possible with God," explained Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities.

Sister Diane moved to Indianapolis from Newark, N.J., last March and was welcomed by Archbishop Daniel M. Buechlein and Msgr. Joseph F. Schaedel, vicar general, and invited to coordinate the archdiocese's pro-life ministries. She also received permission to begin a new women's religious order dedicated to promoting the sanctity and dignity of life from conception until natural death.

The Servants of the Gospel of Life charism is to promote the Gospel of Life in its fullness, she said. It will be a community with a missionary thrust which is supported by an intense prayer life that includes daily eucharistic adoration.

After searching for months

for a suitable location for a convent, Sister Diane offered a three-day novena to Our Lady of Guadalupe, the patroness of life and of the Americas, in early December.

Her intercessory prayers were answered quickly—and on the Feast of Our Lady of Guadalupe—when archdiocesan officials notified her on Dec. 12 that the former convent at the original St. Simon the Apostle Parish location in Indianapolis would be available for use as a convent for the new religious order.

Donations of furniture have made it possible for Sister Diane to move into the convent at 8300 Roy Road with minimal expenses.

"God provides," Sister Diane said. "It's been a blessing from the moment I arrived here."

In 1999, she said, "I was looking to relocate and begin a religious community. I wrote to Archbishop Buechlein because he is a member of the U.S. bishops' Pro-Life Committee, and he responded favorably. I

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Photo by Mary Ann Wyand

Servants of the Gospel of Life Sister Diane Carollo folds baby blankets donated to the archdiocese's Birthline ministry. She directs the archdiocesan Office of Pro-Life Activities and the Birthline ministry for women and infants in need and also is founding a new women's religious order dedicated to upholding the Gospel of Life.

Actresses among pro-life women honored by Feminists for Life

WASHINGTON (CNS)—The winter 2000-2001 issue of *The American Feminist*, published by Feminists for Life of America, honors 14 "remarkable pro-life women," including actresses Kate Mulgrew, Patricia Heaton, Margaret Colin and the late Loretta Young.

Mulgrew, best known for her role as Capt. Kathryn Janeway on the television series, "Star Trek: Voyager," describes herself in *The American Feminist* as a liberal Democrat who opposes both abortion and capital punishment.

"Abortion does not compute with my philosophy," said Mulgrew, who became pregnant at an early age and gave her baby girl up for adoption. She was

reunited with her daughter two years ago, and now has two teen-age sons.

"I have to be frank about my experience," she said. "I survived it. Women often don't believe that they can survive nine months of pregnancy and place the child with an adoptive family."

Heaton, who won the Emmy as outstanding actress in a comedy series in 2000 for her role in "Everybody Loves Raymond," has four sons and serves as honorary chairman of Feminists for Life.

She told *The American Feminist* that she believes it is better to "make the system conform to what is best for you and your baby instead of making the baby go

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CNS photo

TV and film star Loretta Young stands with Holy Cross Father Patrick Peyton in this 1954 photo.

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obligation to refrain from experimenting with this type of process.

At the same time, they did not exclude the possibility that SCNT could be shown to work without creating an embryo, even a "single-cell" embryo. But they said the burden of proof was on researchers to demonstrate this to the scientific community—without, meanwhile, using human cell transfers to prove their case.

As genetic research focuses more and more on the earliest stages of human development, uncertainty about when an individual comes into existence has been thrown into high relief, even among some theologians.

Salesian Father Norman Ford, an Australian expert on health ethics, writing in December in the London Catholic weekly *The Tablet*, said: "Is the early

human embryo a person? The question is still not resolved."

Father Ford believes it is difficult to claim that the first two or four cells formed by a zygote constitute an "organized human individual." He tends to accept the 14-day period of embryonic development as the starting point for individual identity—though in practice he gives the "benefit of the doubt" to the young embryo, as Church teaching now requires.

Redemptorist Father Brian V. Johnstone, a moral theologian at Rome's Alfonsiana University who has closely followed the stem-cell debate, said theologians may be taking a wrong path when they peg their arguments on such detailed scientific data.

"If we're asking whether we have any certainty of the point at which we can say a human individual is present, as far as I can see, we don't know," he said.

"The next question is: What is the sig-

nificance of not knowing?" he said.

He said that, from an ethical point of view, it is less important to define the precise moment when a human individual comes into existence and more important to consider the implications and consequences of destroying any embryo.

"If you destroy it, or experiment on it in a way that it is destroyed, one thing that's very certain is that there's going to be no future for this embryo, whether it was at that stage a human being or not. If it wasn't, it certainly never will become one," he said.

Father Johnstone acknowledged that, unlike the fetus, the status of the embryo—including those of one or few cells—is the subject of doubt in the minds of many, including ordinary Catholics. This uncertainty can create problems in accepting the Church's teachings, he said.

But he pointed out that the Church has lived with this type of uncertainty before.

For centuries, he said, it was generally accepted that "ensoulment" of the human being did not occur until after 40 or more days of fetal development. Despite that margin, however, the Church did not teach that destroying an early-stage embryo was acceptable, he said.

The Church today does not take an official position on when the human soul is present. But *Donum Vitae*, a 1987 instruction by the Vatican's doctrinal congregation, said that "unconditional respect" is due to the human being "from the moment the zygote has formed."

Father Johnstone said basic human intuition about life issues tends to support the Church's view that embryos deserve the benefit of the doubt about their right to life.

"Parents may say, 'We know John was conceived when we went on a trip to Paris.' Most people wouldn't say, 'His pre-embryo was conceived when we went on holiday,'" he said. †

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also spoke with Msgr. Schaedel last January when he came to Newark. When I visited the archdiocese and spoke with staff members in some of the different agencies, I thought there were tremendous possibilities for doing pro-life ministry here that were not available in New Jersey. I had a very good feeling about the archdiocese, and by the time I left I knew I wanted to return to Indianapolis permanently."

Newark Archbishop Theodore E. McCarrick, who was installed as Archbishop of

Washington on Jan. 4, supported Sister Diane's call to establish a new women's religious order dedicated to the Gospel of Life. Archbishop McCarrick also suggested that she name the order the Servants of the Gospel of Life.

"I liked the name because it captured what I was trying to express," she said. "The Gospel of Life is Jesus Christ himself, and we're servants of Jesus and his liberating message of life."

Formerly a Trinitarian sister in New York and New Jersey, Sister Diane trained with Msgr. Philip J. Reilly, who founded the Helpers of God's Precious Infants Ministry in New York, to learn the Helpers' method of prayer and sidewalk counseling outside abortion clinics. Four years ago, the Archdiocese of Indianapolis adopted the Helpers of God's Precious Infants pro-life ministry.

"It was a leap of faith coming here," Sister Diane said, "but I have found that the interest in pro-life ministries in the archdiocese is phenomenal. I have been extremely impressed with the number of people who are committed to the pro-life cause throughout the archdiocese."

Last July, the archdiocese's Birthline ministry, for mothers and infants in need, was transferred from Catholic Social Services to the Office of Pro-Life Activities. And during Advent, Sister Diane said she was thrilled to see hundreds of gifts—many addressed to "Baby Jesus"—delivered to Birthline from archdiocesan parishes and schools.

After Sister Diane organized her administrative responsibilities in the pro-life office, she was able to search for a convent and begin recruitment efforts for the new order.

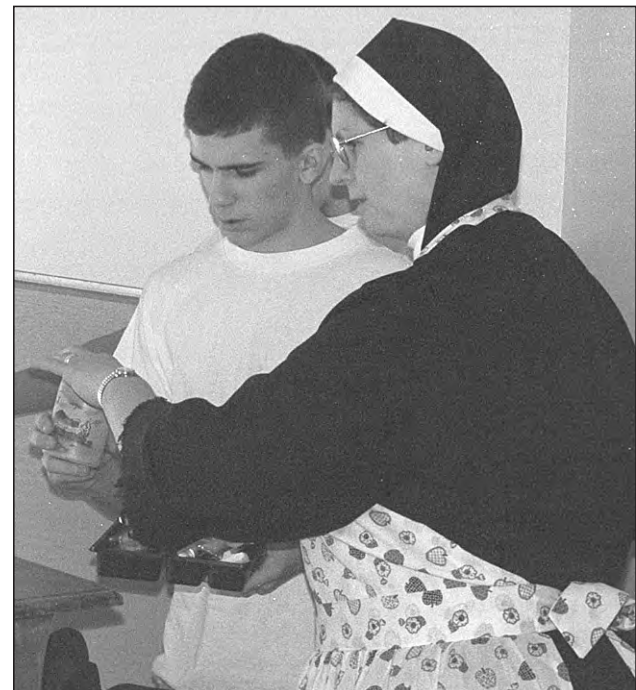
"I feel very strongly about authentic religious life," she said. "In 1995, I made a special act of consecration to the Blessed Mother and everything began to change in my life. I felt moved to begin the new order. God has been very good to me since I came here. For nine months, I lived with the Sisters of St. Francis of Perpetual Adoration at St. Francis Hospital in Beech Grove. They're a wonderful group of sisters, and I've been so blessed to live in community with them. Now that I have a convent, I will be able to begin recruiting in earnest.

"Msgr. Schaedel talks about God's Providence, and I had to trust that God would provide a convent for me," Sister Diane said. "But I wanted to know when, so I asked the Blessed Mother about it in prayer! I wanted reassurance that this is what I am supposed to be doing, and I got it in a special sign when the convent became available on the Feast of Our Lady of Guadalupe. God lights the path just far enough for me to move in that direction."

The Blessed Sacrament will be reserved in the convent chapel, she said, and the convent will be available for women to spend time there in communal prayer, days of reflection, weekend retreats or even for a month of discernment.

Initially, Our Lady of Guadalupe Convent will be a house of discernment, she said, until women express interest in joining the order and it also becomes a house of formation.

"The new order has a missionary charism that will be rooted in the tradition of the spirituality of St. Vincent de Paul, who founded the Daughters of Charity in France and went out to the



St. Jude parishioner Aaron Strother of Indianapolis helps Servants of the Gospel of Life Sister Diane Carollo clean the order's new convent on Jan. 6. The house is the former convent at the original St. Simon the Apostle Parish location at 8300 Roy Road in Indianapolis.

streets to help the poor," Sister Diane said. "That kind of spirit—going out to help the most abandoned, the most vulnerable, the marginalized—is the same kind of spirit that I envision for the Servants of the Gospel of Life." †

New religious orders in the archdiocese

Men's and women's religious orders new to the Archdiocese of Indianapolis during the past few years include:

- The Franciscan Brothers of Christ the King, a private association of the Christian Faithful in accord with Canons 321-326, located at 7329 E. Edgewood Ave. in Indianapolis. The telephone number is 317-862-9211.
- The Dominican Sisters, Sinsinawa Dominican, Congregation of the Most Holy Rosary, with one sister ministering in Bloomington.
- The Franciscan Sisters of the Immaculate Heart of Mary, whose Motherhouse is in Kerala, South India, with a convent at 3356 W. 30th St. in Indianapolis. The telephone number is 317-924-0573.
- The Missionaries of Charity, the women's religious order founded by the late Mother Teresa of Calcutta, with a convent at 2424 E. 10th St. in Indianapolis. The telephone number is 317-916-6753.
- The Servants of the Gospel of Life, with a convent at 8300 Roy Road in Indianapolis. The telephone number is 317-899-2376. †

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Ford Cox named executive assistant to Archbishop Buechlein

Ford Cox, a long-time Indiana resident with an extensive theological background and missionary experience in South America, has been named executive assistant to Archbishop Daniel M. Buechlein.



Ford Cox

Cox, 26, was born in Alajuela, Costa Rica, where he lived for three years before moving with his family to South Bend, Ind.

He moved to Carmel in the fourth grade, where he attended Our Lady of Mount Carmel School. He graduated from Carmel High School in 1993 and received a bachelor's degree from the Pontifical Atheneum Regina Apostolorum in Rome, which is run by the Legionaries of Christ.

Cox was in the seminary with the Legionaries of Christ for seven years, studying in Cheshire, Conn.; Santiago, Chile; and Rome. Before leaving the seminary, Cox's last pastoral assignment was in Santiago, where he spent a year working to promote vocations.

Cox speaks Spanish and Italian. "After leaving the seminary, I wanted to offer my assistance and services to the Catholic Church and specifically the Archdiocese of Indianapolis," Cox said. "When I was in Rome, I was able to help out in parishes with the clergy and also bishops and cardinals. This is what attracted me to work for Archbishop Buechlein."

Cox said his training in the seminary has given him a greater knowledge of the Catholic faith and the teachings of the Church.

Cox succeeds Brian Doyle as Archbishop Buechlein's executive assistant. †

St. Vincent de Paul seeks Spanish-speaking volunteers

If you can speak Spanish, the Society of St. Vincent de Paul in Indianapolis needs your help.

The Catholic organization, which serves the poor and suffering, is seeking volunteers who speak Spanish to help serve the needs of the growing Hispanic population in Marion County. One of the group's main goals is to set up a "Hispanic Help Line" to take requests for assistance from those in need in the area's Hispanic community.

Volunteers for the following positions are needed:

- Hispanic Help Line coordinator—responsible for overall management and training of the Hispanic Help Line volunteers. There are no language requirements for this position.
- Scheduler—responsible for scheduling Help Line volunteers. The Help Line will operate from 8 a.m. to 4 p.m., Monday through Friday. There are no language requirements for this job.

- Phone operator—responsible for forwarding the Help Line phone calls to each volunteer's home. There are no language requirements for this job.
- Help Line volunteers—At least 20 people who speak fluent Spanish are needed to launch the Help Line. Each volunteer would accept calls for one four-hour shift every other week. The frequency of the shifts would decrease as more people volunteer.

- Home visitors—responsible for making follow-up visits to client's homes to assess and verify the needs of those requesting assistance. At least 20 Spanish-speaking volunteers are needed to start the program.
- The Society of St. Vincent de Paul would like to start the Hispanic Help Line in early February. Volunteers are needed immediately.

For more information, call Eva Morales at the St. Patrick Parish office in Indianapolis at 317-631-5824. †

Archdiocesan agency employees start evangelization reflection process

More than 100 archdiocesan agency employees from the Indianapolis area gathered at the Archbishop O'Meara Catholic Center on Jan. 11 to begin a reflection process on evangelization that will unfold over the next four-and-a-half months. Similar sessions will be held in New Albany and Terre Haute.

Msgr. Joseph Schaedel, vicar general and moderator of the curia, read a letter from Archbishop Daniel M. Buechlein, connecting this effort with the evangelization theme of the Journey of Hope and the Disciples in Mission process the archdiocese is initiating.

Employees will engage in a series of

steps that will help them renew their vision of the mission of the archdiocese in the context of the larger mission of the Church. It will invite them to connect what they regularly do with the goals of *Go and Make Disciples*, the American bishops' national evangelization plan. It will encourage paying attention to new ways God may be calling us.

Jesuit Father Joe Folzenlogen, evangelization coordinator for the archdiocese, outlined the components of the process. First, employees will be asked to spend personal reflection time on what makes them glad about what they do in the arch-

diocese. Then they will consider some of the obstacles and frustrations that cause sadness. Finally, they will name some of their dreams for their ministry.

Each archdiocesan agency will undertake a shared reflection process. They will look at the three goals of *Go and Makes Disciples*: enthusiasm for the faith, welcoming and inviting, and Gospel values in society. They will then consider their ongoing work and ask how what they regularly do contributes to the achievement of those goals. They will look for any new opportunities that invite a response.

The season of Lent will offer a variety of options for continuing to reflect on archdiocesan ministry from an evangelizing perspective. These range from printed reading material, employee reflection days at Fatima Retreat House, daily reflections on the computer bulletin board, Scripture and prayer sessions and personal prayer time.

Finally, May 31 will be devoted to pulling all this together. The hope is to have a creative way for all the agencies to share the results of their reflection. The result would be a way of seeing how all the diverse work of the agencies fits together in a unified evangelizing ministry. †

Nominations are being accepted for Spirit of Service awards

Nominations are being accepted through Jan. 29 for this year's Spirit of Service awards. The awards dinner will be held on May 1 at the Indiana Roof Ballroom in Indianapolis.

Nominees should not be told that they are being nominated. All nomination materials will be kept confidential.

Nominees do not have to be Catholic, but they must have given service to the community that is consistent with the values in the mission of Catholic Social Services' programs. Employees of Catholic Social Services agencies support the dignity of individuals and families; provide family support, eldercare, crisis assistance and shelter; and serve as advocates for peace and social justice.

Nominations should include the per-

son's name, address, the telephone numbers, occupation and place of employment. The nomination also should describe the nominee's volunteer activities, accomplishments and contributions to the community. The nomination also should include an explanation of how the nominee's work is consistent with the work done by Catholic Social Services.

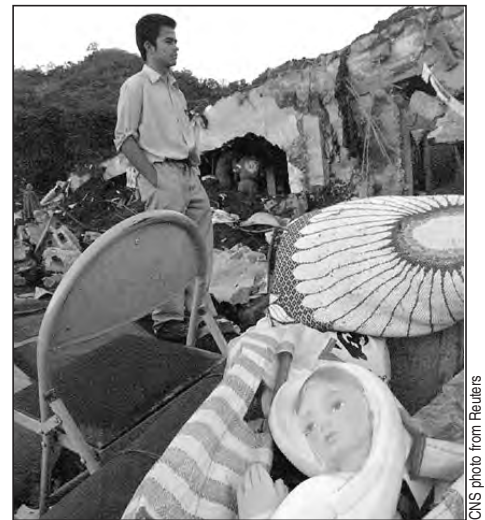
Nominations for award winners should be sent to: Spirit of Service Nominating Committee, Catholic Social Services, P.O. Box 1410, Indianapolis, IN 46206-1410. The nominations also can be faxed to 317-261-3375.

For more information, call Sue Sandefur, Catholic Social Services development coordinator, at 317-236-1514. †

El Salvador earthquake relief

The archdiocesan Mission Office is coordinating donations to help the people of El Salvador in their recovery efforts following the Jan. 14 earthquake that left an estimated 1,000 people dead. Checks should be made out to "Mission Office" with a note on the check: "El Salvador," and mailed to P.O. Box 1410, Indianapolis, IN 46206. Donations will be forwarded to Catholic Relief Services.

Right, a statue of the Virgin Mary is found in a pile of rubble from a collapsed home in the neighborhood of Santa Tecla in San Salvador.



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Editorial

Charity is not optional for Christians

Service to the poor is not optional or incidental to Christianity. It is an essential element of our stewardship of God's many gifts. As disciples of Jesus, we are responsible for sharing the good news of salvation with the poor. As women and men who seek the face of the Lord to satisfy our own restless hearts, we are instructed to look for him in the faces of those who are truly poor—materially and spiritually.

Whether we recognize it or not, the call to search for Jesus among the poor, alienated and oppressed members of our society is an integral part of the Christian vocation. All of us need to share our time, talents and material goods with those sisters and brothers who are hungry, thirsty, naked, homeless, in prison or in any form of physical or mental pain. Charity is not optional. It is essential to Christian discipleship and to the spiritual life.

The word *charity* is sometimes misunderstood. Too often, charity is reduced to on-again-off-again almsgiving or volunteer work (sharing our time and talents with those who are less fortunate). Obviously, these are important aspects of charity, but the theological virtue of charity, which St. Paul tells us is the greatest of all the virtues, involves much more than simply almsgiving or volunteer work.

The U.S. bishops' pastoral letter, *Stewardship: A Disciple's Response*, calls our attention to the essential link between the virtue of charity and stewardship as a way of life. In their reflec-

tions on "eucharistic stewardship," the bishops say:

"And what do Christians bring to the eucharistic celebration and join there with Jesus' offering? Their lives as Christian Disciples; their personal vocations and the stewardship they have exercised regarding them; their individual contributions to the great work of restoring all things in Christ. Disciples give thanks to God for gifts received and strive to share them with others. That is why, as Vatican II says of the Eucharist, 'if this celebration is to be sincere and thorough, it must lead to various works of charity and mutual help'" (p. 37).

Charity represents the fullness of Christian discipleship because, as the bishops point out, "the absence of charity from the lives of disciples of Jesus in itself is self-defeating and hypocritical."

Charity is the virtue that raises human love to the perfection of divine love because it demonstrates the essential unity between an all-consuming love of God and the concrete, practical love that we are called to show to the least of our brothers and sisters on a daily basis.

Charity is the fruit of good stewardship. It is the virtue that flows from gratitude, generosity, accountability and the desire to "give back" to God with increase.

—Daniel Conway

(Daniel Conway is a member of the editorial committee of the board of directors of Criterion Press Inc.). †

Seeking the Face of the Lord

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



Abortion has priority among life issues

Next Sunday and Monday mark the annual prayer vigil and National Right to Life March in observance of the anniversary of the Supreme Court's fateful *Roe v. Wade* decision. For only the second time since becoming a bishop 13 years ago, I will be unable to participate because I am studying Spanish in Mexico. I regret not being part of the gathering of hundreds of thousands of pro-life people, especially our young people.

The evil of abortion is arguably the one topic which has most frequently appeared in my weekly columns over the years and in more homilies and talks than I can recall. I have made the point repeatedly that a practicing Catholic simply cannot be pro-abortion. Repeatedly I teach that within the spectrum of a "consistent life ethic," abortion claims unquestionable first priority.

It amazes me when I receive mail (rather consistently) accusing bishops of being afraid to speak out on the issue. Two events of the last year caused a flurry of such correspondence locally. The first was occasioned by the Indiana Catholic bishops' videotape and statement in opposition to the death penalty. Opposition to the death penalty is very unpopular in some quarters, and I expect that. But to consider that teaching about the death penalty somehow diminishes the clear priority of our opposition to abortion eludes me. The right to life in the womb is the first and the ultimate human right.

The second flurry of anger toward the Catholic hierarchy surfaced after the controversial national election of the president of the United States. The tenor of angry letters said, in effect, that if bishops and clergy had told Catholics they must vote for the "pro-life candidate," the outcome of the election would have been clear. Bishops should have said that Catholics cannot support a "pro-choice" candidate.

Did you know the cardinal and bishops of Massachusetts did just that? Massachusetts went for Gore.

Bishops should have said there is a hierarchy among pro-life issues, that fighting poverty doesn't mean much if there is no right to life. Chicago Cardinal Francis George did that. Chicago chose Gore.

I could go on, but the point is that many Church leaders speak out on abortion and in many different ways. I myself wrote a column on pro-life concerns last October clearly noting

the primacy of the issue of abortion.

Bishops are as disappointed as anyone by the apparent "low profile" too many Catholics give to the cause of life—of abortion and euthanasia in particular. I find it difficult to believe that Catholics are unaware of the Church's unambiguous stance concerning the immorality of abortion. It seems to me that one would have to be living under the proverbial rock not to be aware of this evil in our society and the mind of the Church on this matter.

Admittedly, it is also difficult to understand how anyone can brush aside the significance of abortion in favor of "the economy" or "a woman's right to choose." Yet that is happening.

In my view, it is naïve to believe that Catholics would vote for the candidates or political party indicated by a bishop or pastor (if such were to happen). Mother Teresa made an interesting point. Once she told me that she no longer voted in India because at the polling booth one's finger was marked with a blue or red dot indicating the political affiliation of the voter. As a religious leader, Mother didn't want to separate herself from those of another political persuasion. The role of religious leaders is to teach and communicate the spiritual and moral issues that challenge our society. We must always do that more effectively to be sure.

The culture of life needs greater support among lay Catholics in the marketplace and the workplace. If one looks at the political map of the United States from a "pro-life versus pro-choice" point of view, voters in the large population centers voted "pro-choice." New York, Pennsylvania, Michigan and Illinois are notable examples. In these centers, trade unions are most apt to influence the voting public. Lay leaders and members of these organizations are most likely to bring about a change in support for a culture of life.

The influence of the media, the entertainment media in particular, is large. Too many people fail to engage our society on the issues that degrade human dignity and the right to life in the media.

Once more our country marks the anniversary of the fateful judicial decision that legalized abortion on demand. What can we do? We can pray and we must. And we can engage the culture where we live: at home, in our schools, at work and at play. †

Archbishop Buechlein's intention for vocations for January

Parents: that they may remain faithful to their vocations and encourage their children to consider God's call to service in the Church, especially as priests and religious.



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Buscando la Cara del Señor

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



El aborto tiene prioridad en de los asuntos de la vida

El domingo y el lunes próximos se marcarán la vigilia anual de oración y la Marcha Nacional por el Derecho a la Vida, recordando el aniversario de la fatídica decisión de la Corte Suprema en el caso de Roe contra Wade. Sólo por segunda vez desde que soy obispo hace 13 años, no podré participar ya que estaré estudiando español en México. Lamento no poder ser parte de la concurrencia de cientos de personas a favor de la vida "pro-vida", especialmente de nuestros jóvenes.

Lo perverso del aborto es discutible en un punto el cual ha sido el que con más frecuencia ha aparecido en mis columnas semanales sobre los años y en más homilias y charlas de las que puedo recordar. He hecho claro repetidamente el punto de que al ser católico practicante simplemente no se puede estar a favor del aborto "pro aborto". Repetidamente enseño que dentro del espectro de una "vida de ética consistente" el aborto reclama una prioridad indiscutible.

Me asombra cuando recibo correspondencia (bastante constantemente) acusando a los obispos de tener miedo de hablar sobre el asunto. El año pasado dos eventos ocasionaron un río de este tipo de correspondencia local. El primero fue ocasionado por la videocinta de los obispos católicos de Indiana y su declaración en oposición a la pena de muerte. La oposición a la pena de muerte fue muy poco popular en algunos lugares, y yo esperaba eso. Pero el considerar que enseñar sobre la pena de muerte de alguna manera disminuye la clara prioridad de nuestra oposición al aborto me elude. El derecho a la vida en el útero es el primer y fundamental derecho humano.

La segunda ola de ira hacia la jerarquía católica salió a la superficie después de la polémica elección nacional para presidente de los Estados Unidos. El contenido de cartas llenas de ira decían, en efecto, que si los obispos y el clero les hubiesen dicho a los católicos que ellos deben votar por el candidato a favor de la vida, el resultado de las elecciones hubiese sido claro. Los obispos han debido decir que los católicos simplemente no deben apoyar a un candidato a favor del aborto.

¿Sabían ustedes que el cardenal y los obispos de Massachusetts acabaron de hacer eso? Massachusetts eligió a Gore.

Los obispos han debido decir que hay una jerarquía dentro de los asuntos a favor de la vida, que luchar por la pobreza no significa mucho si no existe un derecho a la vida. El Cardenal de Chicago Francis George hizo eso. Chicago eligió a Gore.

Yo podría continuar, pero el punto es que muchos líderes de la iglesia hablan sobre el aborto en muchas formas diferentes. Yo mismo escribí una columna de asuntos a favor de la vida en octubre

pasado haciendo notar claramente la importancia del asunto del aborto.

Los obispos están tan desencantados como cualquier otro por el aparente "bajo perfil" que muchos católicos le dan a la causa de la vida, el aborto y la eutanasia en particular. Yo encuentro difícil creer que los católicos no saben que la no ambigua postura de la iglesia concierne a la inmoralidad del aborto. Me parece que uno podría vivir bajo la piedra protectora para no estar consciente de esta maldad en nuestra sociedad y la forma de pensar de la Iglesia en este asunto.

Admito, que también es difícil de entender como alguien puede poner a un lado el significado del aborto a favor de "la economía" o "del derecho de la mujer a escoger". Sin embargo, está sucediendo.

Desde mi punto de vista, es ingenuo creer que los católicos votarían por los candidatos o por el partido político indicado por el obispo o pastor (sí eso sucediera). La Madre Teresa recalcó un punto interesante. Una vez ella me dijo que ella no votaría más en la India porque en la casilla del centro de votación le marcaban a uno en el dedo con un punto azul o rojo indicando la afiliación política del votante. Como líder religiosa, la Madre no quería separarse de aquellos con otra afiliación política. El papel de los líderes religiosos es enseñar y comunicar los asuntos espirituales y morales que retan a nuestra sociedad. Siempre debemos hacer eso más efectivamente para poder estar seguros.

La cultura de la vida necesita de gran apoyo de los católicos laicos en sus lugares de mercado y de trabajo. Si uno ve el mapa político de los Estados Unidos desde un punto de vista "a favor de la vida contra a favor de la elección", lo votantes en los centros más poblados votaron "a favor de la elección". Nueva York, Pennsylvania, Michigan e Illinois fueron notables ejemplos. En estos centros, los sindicatos son los más capaces para influenciar el voto público. Los líderes laicos y miembros de estas organizaciones son los que más traerían el cambio para apoyar la cultura de la vida.

La influencia de los medios de comunicaciones, particularmente los medios de entretenimiento, es grande. Muchas personas fallan a comprometerse con la sociedad en los asuntos que degradan la dignidad del ser humano y el derecho a la vida en los medios de comunicaciones.

Una vez más nuestro país marca el aniversario de la fatídica decisión judicial que legalizó el aborto en demanda. ¿Qué podemos hacer? Podemos y debemos rezar. Y podemos comprometer la cultura donde vivimos: en el hogar, en nuestras escuelas, en nuestro trabajo y en nuestro lugar de recreo. †

Traducido por: Language Training Center, Indianapolis

La intención del Arzobispo Buechlein para vocaciones en enero:

Padres: Que ellos puedan permanecer fieles a su vocación y puedan alentar a sus hijos a considerar la llamada de Dios para servir en la iglesia, especialmente como sacerdotes y gente religiosa

Research for the Church/James D. Davidson

Fathers important in religious formation

Most studies show that mothers play important roles in the transmission of faith from one generation to the next.



Mothers are important because they tend to be religiously active, thus serving as good role models for their children. They also tend to be close to their children; the time and attention they give their children produce special opportunities to influence their children's religious beliefs and practices.

Without denying the importance of mothers, two recent analyses of American Catholics call attention to the important role that fathers also play in the religious formation of their offspring. Both analyses use data from a 1995 national sample of American Catholics.

In one analysis, Andrea S. Williams (at Marquette University) examines the factors that are most likely to shape a person's identification with the Catholic Church.

In the other, Lori Baker-Sperry (at Western Illinois University) explores the way that fathers affect the religious practices of their offspring. Both researchers conclude that fathers have more impact than they expected them to have.

Williams measures Catholic identity by asking Catholics to respond to three statements: "I cannot imagine myself being anything other than Catholic;" "There's something special about being Catholic which you can't find in other religions;" and "I could be just as happy in some other church—it wouldn't have to be Catholic."

Agreement with the first two statements and disagreement with the third indicate strong Catholic identity. Williams finds that about 56 percent of Catholics strongly identify with the Church; 17 percent score medium; 27 percent have only weak Catholic identities.

Next, Williams examines the reasons why some Catholics identify with the Church more than others do. She considers a whole series of possible influences, including mother's and father's religious affiliation; mother's and father's church attendance during the respondent's childhood; the respondent's closeness to his/her parents; and the frequency with which parents talked to the respondent about religion.

The single most influential of these variables is father's church attendance. Sixty-two percent of respondents who say their fathers attended church at least once a week strongly identify with the Church, compared to only 43 percent of respondents who say their fathers attended less than once a month. Respondents whose fathers attended church less than once a month are twice as likely to have weak Catholic identities (40 percent v. 20 percent of respondents whose fathers attended church at least weekly). Two other variables also are important: the frequency with which parents talked to their children about religion, and mother's closeness with her children. Both factors foster strong Catholic identity.

Baker-Sperry reports that 42 percent of Catholics attend Mass at least once a week; 35 percent go to Communion at least once a week; and 17 percent read the Bible at least once a week.

Wanting to explain variations in these religious practices, she examines mother's and father's church attendance, closeness to mother and father, and mother's and father's education. She finds that father's church attendance is the most significant influence. The more often fathers attended church when their children were growing up, the more often their offspring go to Mass, receive Communion, and read the Bible as adults.

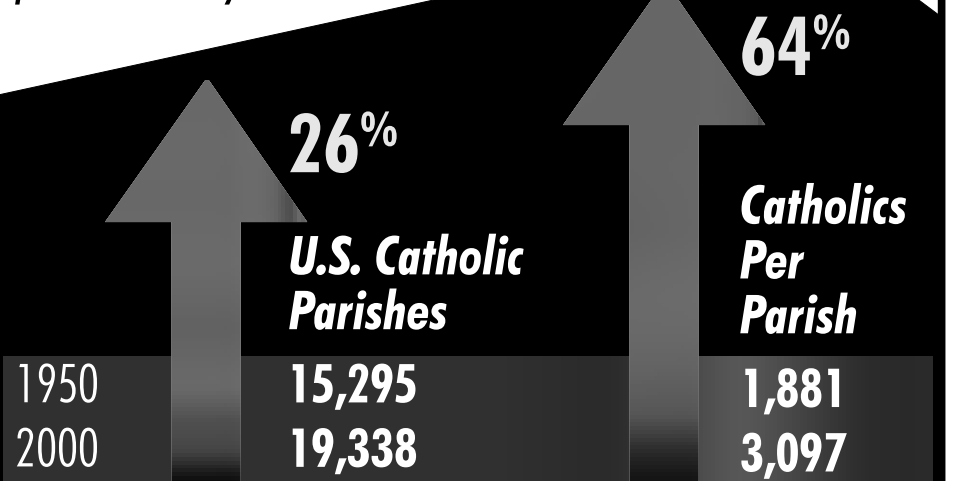
Baker-Sperry also finds that father's religiosity is a significant influence among pre-Vatican II Catholics (born in or before 1940), Vatican II Catholics (born between 1941 and 1960), and post-Vatican II Catholics (born after 1960). She also finds that mother's religiosity is significant among post-Vatican II Catholics.

These studies suggest that Catholic parents, catechists and teachers need to appreciate the role that fathers, as well as mothers, play in the religious formation of their children. Fathers who set good examples by attending church when their children are young increase the likelihood that their offspring will identify with the Church, attend Mass, receive Holy Communion, and read the Bible later on in life.

(James D. Davidson is visiting distinguished professor of religious studies at the University of Dayton from January to May 2001.) †

Parish Growth

Number of U.S. Catholics per parish has grown at a higher rate than the number of parishes in 50 years.



*Average number per parish based on total population of Catholics.

© 2000 CNS Graphics

Source: Center for Applied Research in the Apostolate

Check It Out . . .

Cardinal Ritter High School in Indianapolis will host the fourth annual **Indianapolis West Deanery Recognition Dinner** on Feb. 1. Honorees for the 20-year service awards are Father Robert Gilday, St. Christopher Parish; St. Joseph of Carondelet Sister Kathleen Karbowski, Holy Angels Parish; Barbara Shuey, president of Cardinal Ritter High School; and Father Michael Welch, pastor of St. Christopher Parish. The Congregation of the Sisters of the Third Order of St. Francis will be recognized for 150 years of service. Other honorees are Ann Bordenkecher, Laura Brown, Henry Bryant, Dan and Beth Elsener, Jeannine Duncan Vesper and Sue Ann Yovanovich. The evening begins with a 6:30 p.m. reception followed by dinner. The cost is \$350 for a table of 10 or \$40 per per-

son. Gifts in tribute to honorees may be made to Cardinal Ritter High School. For more information, call 317-924-4333.

The **2001 Indiana Right to Life Legislative Day** is scheduled from 10 a.m. to 1 p.m. Feb. 13 at the Westin Hotel in Indianapolis. Lunch will be served at 11:30 a.m. and a tour of the Indiana Statehouse will follow. The speaker is Joel Brind, who is known for his work exposing the link between breast cancer and abortion. Additional speakers include Jeff Drozda, a Statehouse lobbyist and Ave Project coordinator; former State Senator Richard Thompson; and attorney Chad Bungard of the firm Bopp, Coleson and Bostrom. All state legislators are invited to attend. The cost is \$25. For more information, call 317-257-5123. †

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'I have a dream'

At left: Students from Holy Angels School, 2822 Dr. Martin Luther King Jr., St. in Indianapolis, march outside their school in honor of King. The school has been hosting the march for 15 years. St. Joseph of Carondelet Sister Gerry O'Laughlin, the school principal, told the children to remember King as they marched on Jan. 12. "March with your heads up and with dignity and pride," she told the students. Below: Damon Tinsley and Brandon Newbern, both fifth-graders, play the drums to the songs the students would be singing on their march along Dr. Martin Luther King Jr. Street.

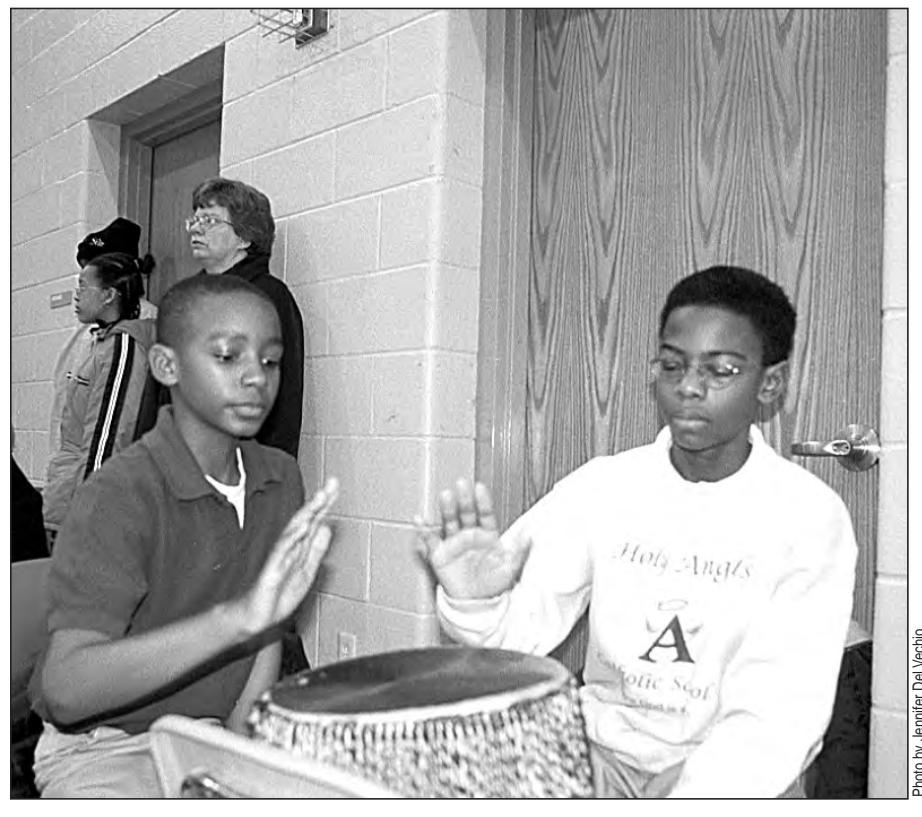


Photo by Jennifer Del Vecchio

VIPs . . .

Josefa Crowe, a German teacher at Brebeuf Jesuit Preparatory School in Indianapolis, was presented the prestigious Duden Award for outstanding effort and achievement in German language instruction. She is a native of Germany and joined the faculty at Brebeuf Jesuit in 1978.

was named Professor of the Year by the Indiana Chapter of the American Association of Teachers of Spanish and Portuguese. She is the chair of Marian College's Foreign Language Department and a 22-year faculty member. Sister Rosanne is a member of the Congregation of the Sisters of the Third Order of St. Francis in Oldenburg. †

Franciscan Sister Rosanne Taylor



Supporting life

Florida's "Choose Life" vanity tags -- a sample plate seen here -- have raised more than \$200,000 for crisis pregnancy centers in the state since the tag's introduction in June 1999. Efforts are underway to make similar plates available in California, Indiana, Louisiana, Mississippi, Missouri, Ohio, South Carolina, Tennessee, Texas, Virginia, West Virginia and Wisconsin.

CNS photo

RELIGION

continued from page 1

the country but are tolerant of religious diversity; they do not want religion excluded from civic life, but they are wary of mixing religion and politics and are divided on whether religious commitment makes politicians more effective leaders.

In a two-hour panel discussion at the briefing, experts had a lively debate about the possible implications, points of tension and questions arising from the findings.

The study, funded by The Pew Charitable Trusts, included a random-sample telephone survey of more than 1,500 adult Americans and in-depth discussions with seven focus groups in different parts of the country.

The phone survey had a margin of error of plus or minus 3 percent. The researchers did additional surveys of self-identified Jews and nonreligious people to establish statistically reliable samples of more than 200 in each of those subgroups.

According to the survey, most Americans think that if Americans were more religious, volunteer and charity work would increase, children would be raised better, and there would be less crime, greed and materialism.

A slim majority, 52 percent, thought a more religious populace would show less tolerance toward people with "unconventional lifestyles." Nearly two-thirds did not think prejudice toward religious minorities would increase. A majority of Jews and nonreligious respondents, however, felt prejudice toward religious minorities would go up.

When asked about public school prayer, 53 percent of those polled favored a moment of silence; 20 percent thought students should say a prayer that refers to God but not to any specific religion; 6 percent favored a Christian prayer that refers to Jesus; only 19 percent said public schools should avoid all of those.

Majorities of Jewish and nonreligious respondents opposed any form of school prayer, however; most regarded it as unconstitutional, an infringement on parents' rights and embarrassing to students of minority religions or no religion.

Two-thirds of respondents said a major Jewish holiday should receive the same attention in school as Christmas if Jewish parents request it. A slightly smaller majority, 56 percent, said the same should hold for a Muslim holiday.

The report said the inclusiveness represented in the favorable responses on non-Christian holidays and on silent or non-denominational prayer indicates a strong desire by Americans "to navigate a middle ground"—encouraging a religious presence in their public institutions while recognizing the country's religious pluralism and avoiding the tensions that can rise from it.

The survey was conducted last November, but two-thirds of the respondents did not know the religious affiliation of presidential candidates Al Gore and George W. Bush. Fifty-eight percent said it is wrong for voters to seriously consider a candidate's religious affiliation in deciding how to cast their vote; 37 percent said a candidate's affiliation should matter when deciding how to vote.

One of Bush's campaign promises was to make greater use of faith-based groups as suppliers of government-funded social

programs.

Two-thirds of survey respondents favored increased government funding to Churches or religious groups for social programs such as homeless shelters or help for drug addicts, while 31 percent opposed the idea. Nearly two-thirds of those in favor thought government funding should be available even if the programs in question promote a religious message.

Panelist Michael J. Sandel, a Harvard University professor of government, said the survey findings indicate most Americans hold the "socially useful" view of religion articulated by President Eisenhower, that "having some religion or other will produce a better social and moral order."

He said, however, that less evident was the "faith as truth" perspective and the related "prophetic role of religion in politics"—the idea of "troublesome" challenges to the status quo because of a faith conviction that they are wrong.

He cited the 19th-century abolitionist movement and current movements opposing abortion, capitalism and the death penalty as examples. †

FEMINIST

continued from page 1

away to conform to what is best for the system."

Colin, who has appeared in movies, on television and on Broadway, currently has a recurring role in ABC's "Madigan Men." The mother of two sons, she is a member of New Jersey Right to Life, and believes that abortion "hasn't fixed the litany of problems that women were promised would be resolved."

Calling on others to speak up for the unborn, she said, "You have to be brave—the one who speaks out for a baby so she

or he can come into this life. We can embrace change and find help. The last thing we should do is mutilate our bodies because we are afraid of change."

The magazine also paid tribute to Young, who died in August 2000. She reportedly said to those contemplating abortion: "Be careful, be very careful. Abortion is wrong to start with, but in addition, you don't know who or what you are aborting ... a Joan of Arc, a Mother Teresa or even a pope."

The issue also pays tribute to former Philippine President Corazon Aquino, state legislators Patricia A. Lockwood of

Michigan and Mary Ellen Otremba of Minnesota, columnists Michelle Malkin and Norah Vincent, Irish singer Dana, disabled rights activist Mary Jane Owen, theologian Sidney Callahan, family law attorney Rebecca Wasser Kiessling and activist Marion

Syversen.

The group was the second set of

"remarkable pro-life women" chosen by Feminists for Life. The earlier group included Irish President Mary McAleese, Pakistani Prime Minister Benazir Bhutto, U.S. Ambassador to the Vatican Lindy Boggs, Mother Teresa and Eunice Kennedy Shriver.

"Young women today have so many role models to look up to, women who celebrate our capacity to give life," said Serrin M. Foster, president of Feminists for Life. "The good news is that they are everywhere."

The next issue of *The American Feminist* is to be dedicated to "remarkable pro-life men," including actor/producer Mel Gibson, the father of seven. †

'You have to be brave—the one who speaks out for a baby so she or he can come into this life.'

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Jubilee challenges the laity to serve others

By H. Richard McCord

The weather was raw, and rain fell intermittently, but the day was—as the Irish would say—just grand.

I stood in St. Peter's Square in Rome in the closing days of the Jubilee Year 2000 with thousands of pilgrims from every corner of the world and watched Pope John Paul II give copies of the Vatican II documents to 10 laypersons representing the various continents.

Before handing over the council documents, the pope declared: "In particular, you lay people must again take the documents in hand. To you the council opened extraordinary perspectives of commitment and involvement in the Church's mission.... Today more than ever, ... your apostolate is indispensable if the Gospel is to be the light, salt and leaven of a new humanity."

At the end of the ceremony, we recited the Angelus, a prayer honoring Mary for her obedience to the greatest of callings. And then we rose to sing, alternating in different languages, the magnificent Jubilee Year hymn: "Christ who was, Christ who is now, Christ in all things, below, above."

It was indeed a grand day, a wonderful conclusion to a four-year period (1997-2000) during which we prepared for and celebrated the Jubilee of our redemption and the crossing over into a third Christian millennium.

In announcing the Jubilee's preparatory phase in his 1994 apostolic letter "As the Third Millennium Draws Near," Pope John Paul II called Vatican Council II a "providential event" by which the Church began to ready itself for the new millennium.

His reasons for saying this are a commentary not only on the meaning of Vatican II, but also on what he hoped would dawn with the next millennium.

Jubilee Year will foster vocations

By David Gibson

How we deal with concerns addressed during the Jubilee Year will come to constitute part of the Jubilee's legacy.

The Jubilee focused on the diversity of cultural groups within parishes and the importance of understanding and genuinely accepting all people.

In a November 2000 statement, the U.S. bishops said, "The Church of the 21st century requires a profound conversion in spirit and in its institutions to reflect its own cultural pluralism."

• Vatican II focused on the mystery of Christ and his Church.

• Vatican II represented a Gospel-oriented response to recent changes in the world.

• Vatican II marked the beginning of a new era in the Church's life, while at the same time drawing upon a rich legacy of the past.

Did we emphasize these elements as we prepared for and celebrated the Jubilee Year?

A Jubilee theme statement displayed on banners and posters in many church buildings was "Open Wide the Doors to Christ." This brought together the pope's points of emphasis for the council and for the Jubilee in a succinct, inspiring way.

Last year, there was a huge gasp of relief when the world crossed into 2000 without suffering any disastrous consequences from a massive computer failure. We relaxed and returned to business as usual.

Fine, but will we do the same now that the Jubilee Year is history?

The year and its preparation period were intensely busy. We could be forgiven for wanting to pause and catch our breath.

On international and national levels, the Jubilee calendar was filled with special days for almost every conceivable group of people. On these occasions, we recognized the calling and the contribution of parents, ordained and lay ministers, and religious-order members, married couples and single persons, workers and health-care providers, artists and media professionals, teachers, people with disabilities and children.

Will all this activity bear fruit in the longer term? To answer, we need to know how we would recognize that the Jubilee year had a lasting impact.

I think we who are laity must look deeply into our hearts and ask serious ques-



CNS photo

"Open Wide the Doors to Christ" was the theme for the Jubilee Year, which reminded Christians that they are called to holiness within the circumstances of their lives, work and relationships.

tions about vocation and mission.

Jesus began his public life by proclaiming his awareness of being called and anointed to do the reconciling work of his Father and to usher in a "year of the Lord's favor" (Lk 4:16-30). The pope proposed this Scripture passage as a way to understand the significance of a Jubilee.

It also holds the key to assessing the longer-term impact of a Jubilee celebration. Was this year only a feel-good event or did it stir within us a profound sense of being called, anointed and sent to "bring glad tidings to the poor ..., to proclaim liberty to captives ..., to let the oppressed go free" (Lk 4:18)?

All the special Jubilee days celebrated last year played a variation on a single theme: All Christians are called to holiness within the circumstances of their lives, their work, their relationships; all are called to share in Christ's ministry of salvation.

There is a specific vocation and mission for everyone.

That is not only a Jubilee Year message. Vatican II taught it emphatically.

So it made eminent sense for the pope to entrust the Vatican II documents to lay people at the conclusion of the Jubilee celebration. In his homily, he declared that the council "marked a decisive turning point. With the council the hour of the laity truly struck, and many lay faithful, men and women, more clearly understood their Christian vocation."

If our Jubilee Year activities reinforced this awareness and energized us to accept the challenges and sacrifices of being a witness to Christ in the new millennium, then we truly celebrated a "year of favor;" and we have proclaimed it for the future.

(H. Richard McCord is director of the U.S. bishops' Secretariat for Family, Laity, Women and Youth in Washington, D.C.) †

Discussion Point

Parish groups address needs

This Week's Question

What important concern of yours would you like to see addressed by a parish small group?

"My interest and concern has long been holistic spirituality. We all know 'about' Christ, but how can we bring Christ alive into our everyday lives?" (Sister Therese Steiner, Cheyenne, Wyo.)

"My concern would be how we can be more inclusive in our Church. How can we make people feel more welcome?" (Mary Dentone, San Diego, Calif.)

"For me, it would be dealing with the emotional stress of caring for an aging parent. So many people these days are raising their own children and working and providing care for older family members. How does it all fit together?" (Mary Colgren, Buffalo Grove, Ill.)

Lend Us Your Voice

An upcoming edition asks: What are the greatest causes of misunderstandings at home?

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

Three categories of great Christian writers

(First in a series)

As those in academic communities know, "doctor" is the title of an accomplished teacher. In the Catholic Church, the title "doctor of the Church" has been given to only 33 men and women whose combination of intellectual brilliance and sanctity has been of extraordinary importance in the development of doctrine or spirituality.



The Church has recognized three categories of outstanding Christian writers: the apostolic fathers, the Fathers of the Church, and the doctors of the Church. The apostolic fathers were Christian writers of the first and second centuries whose writings were derived from Christ's apostles.

Chief among them are St. Clement, the third successor of St. Peter as bishop of Rome; St. Ignatius of Antioch, the second successor of St. Peter in that see and a disciple of St. John the Apostle; and St. Polycarp, bishop of Smyrna and another

disciple of St. John. The unknown authors of the *Didache*, an important record of Christian belief, practice and governance from the second century, are also considered to be apostolic fathers.

The Fathers of the Church were theologians and writers of the first eight centuries who were known for their learning and holiness. Depending upon what list you consult, there were about 100 Fathers of the Church, usually divided between Greek Fathers and Latin Fathers. This division was not only by language but also by whether they lived in the Eastern or Western worlds.

They also were sometimes divided between Ante-Nicene Fathers, who lived before the Council of Nicaea in 325; the Nicene Fathers who guided the Church during the fourth century when so much doctrine was formulated; and Post-Nicene Fathers, who lived after the fourth century.

The greatest of the Fathers of the Church were also considered to be the doctors of the Church. Initially, the doctors were SS. Augustine, Ambrose, Jerome and Pope Gregory I (the Great). However, they were all from the West, so later four men from

the East were added: SS. Athanasius, Basil, Gregory Nazianzen and John Chrysostom. All of them lived between 297 (the date of Athanasius's birth) and 604 (when Gregory the Great died).

These eight men, then, were commonly recognized as the doctors of the Church at least from the eighth century until the 16th century. Then, in 1567, Pope Pius V (now St. Pius V) wanted to honor St. Thomas Aquinas in a special way and he added him to the list of doctors. St. Bonaventure was added in 1588. The list remained at 10 until the 1720s. St. Anselm was added in 1720, St. Isidore of Seville in 1722, and St. Peter Chrysologus in 1729. St. Leo the Great was added in 1754.

More than half of the doctors were named during the 19th and 20th centuries—nine in the 19th and 10 in the 20th.

The list was an all-male club until 1970. Even today, although the last three named to the list were women, men doctors outnumber women doctors 30 to three.

(John F. Fink's new two-volume book, *The Doctors of the Church*, is available from *Alba House publishers*.) †

Cornucopia/Cynthia Dewes

Making a list and checking it twice

Some people are fond of making lists. They may do it because they're well organized or because it makes them feel well organized or just for the heck of it.



Some list makers came out of the womb with pencil and paper in hand, while others have only recently come to list making because they took a

course in shaping up their lives. For those for whom it's natural, there's great delight in creating the personal shorthand they use in their lists.

Genetic listers have mysterious items on their grocery lists such as "p. nap" (paper napkins) or "sp. s" (spaghetti sauce). Their lists of errands contain notations such as "shp. b-day J" (shop for Jane's birthday gift), or "fl. med. vet" (get cats' flea medicine at the vet's). If read out loud, these lists would sound something like the late Victor Borge's audible punctuation. Economy of effort is, after all, an important corollary to the making of lists.

Greenhorns, on the other hand, sit around wondering what to write. Their lists tend to contain self-evident items such as "go to class on time" or "call Grandma on

her birthday." They note things they'd probably remember anyway, while forgetting to put down items they can't remember without referring to a list.

Personally, I'm an inveterate list maker, having since childhood made daily lists of things I need to do, books I've read, gifts I want for Christmas or birthdays and whatever else comes to mind. At first this was not because I'd forget, but simply because I get a big bang out of thinking up items and then crossing them off. (Some may argue that this is a symptom of obsessive-compulsive disorder, but that's another story.)

Anyway, as the years went on the list-making opportunities expanded. Not only did I have my personal daily tasks to itemize, but also the groceries to buy, the kids' shopping requests, and the appointments to keep for pediatricians, dentists, orthodontists, ophthalmologists and orthopedists. I could've kept lists just for medical specialists.

This is not to mention the school appointments, Boy Scout and Girl Scout events, or the birthdays and anniversaries of in-laws, immediate and extended family to remember. All these and more led to the creation of a lot of lists.

Naturally, this made me feel happy and fulfilled. However, even as the kids left home and the lists necessarily became

shorter, I continued to list everything and everybody imaginable just for fun.

Imagine my surprise when the lists became not just recreation but also a crutch on which I found myself leaning frequently. Each day I'd check the calendar and my current lists to see where I was supposed to be and what I was supposed to do.

However, a day finally came on which I looked at my list, accomplished a few of the appointed items and then forgot the rest. Just forgot! My friend Isabel, she of the steel-trap mind, phoned me to ask, "Where were you at lunchtime? We missed you."

Rats. Before my eyes there appeared a premonition of my pitiful remaining years, full of broken engagements and unfinished tasks. I never dreamed it could get worse.

But, guess what? Nowadays, I find that these lapses of memory not only continue, but also increase and multiply in biblical fashion. Fortunately, my husband and most of my other peers suffer from the same malady, so my embarrassment is not unique.

Meanwhile, I'm making a list which begins with a note to "rem. rd. lst" (remember to read my list).

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

Faithful Lines/Shirley Vogler Meister

Crossing and mending bridges in our lives

Perhaps some readers are familiar with the Pulitzer Prize-winning novel made into a 1944 movie:



The Bridge of San Luis Rey. Author Thornton Wilder told how a rickety bridge over a river in 18th century Lima, Peru, collapses into a deep gorge. A priest, deeply affected by the catastrophe, investi-

gates the lives of five non-associated victims to see if he can find a clue as to why they died together. (For those who haven't read the book, I won't reveal anything more.)

A few months ago, I learned about a 20th century concrete and steel bridge spanning another San Luis Rey River. This one near Oceanside, Calif., is named Murray Bridge. No, it didn't collapse; but a former Hoosier, Reed Nelson, legitimately brought down its toll booth with a sledgehammer while city officials and cit-

izenry cheered him. The booth was eliminated for the following reason.

After wondering why there was a toll over Murray Bridge, Nelson investigated and discovered that, after 16 years of toll-taking, the bridge was more than paid for; so he initiated a ban on the toll—and succeeded. The toll didn't affect him personally, since he only used the bridge about once a week. However, he was concerned for those using it regularly, such as the area's Marines. Nelson was thrust into the public eye for speaking out for those who could ill afford this.

Wilder's book helps us understand the significance of the individuals who died when the Peruvian bridge collapsed. Nelson's drive to right a wrong in California also helps us realize how one person can make a difference. The collapse of a bridge and the elimination of a bridge toll aren't parallel situations, but the impact individuals have on others in any circumstances certainly is.

Metaphorically speaking, the bridges between people, political parties, govern-

ments—and even religions—periodically break down, and it takes many individuals with strength of purpose to mend them—or make them less difficult to use.

An inscription from the *Agrapha: Unwritten Sayings of Jesus* on Victory Gate in Fathepur, India, seems appropriate to mention here: "The world is merely a bridge; ye are to pass over it and not build your dwellings upon it."

May we cross this bridge in God's service—helping others and mending breaks along the way.

Note: Reed Nelson and his wife, Lynnell, were active members of St. Monica Parish in Indianapolis for decades until moving west. With the help of friends, they even created a stained-glass window for their church. Lynnell Nelson is a musician and artist, currently rehearsing with an Oceanside area group planning a major charity fund-raiser for February.

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

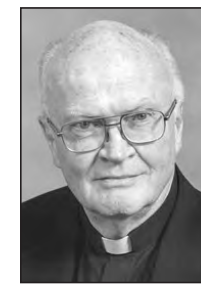
Catholic Social Thought/

Fr. William J. Byron, SJ

The Principle of Stewardship

(Part VII)

Our Catholic faith tradition urges us to show both gratitude and respect to the



Creator by exercising proper stewardship of creation. The fundamental idea of stewardship is this: Wealth possessed is held in trust for others.

The possession of assets—material or spiritual, physical or intellectual—involves

serious social responsibilities. The greater the wealth, the more awesome the responsibility.

The steward is a manager, not an owner. This truth is grounded in the first verse of Psalm 24: "The earth is the Lord's and all it holds, the world and those who live there."

Ownership is proper to God. Use of all our wealth is God's gift to us. We are stewards, not owners.

From a theological perspective, it is apparent that no one owns anything absolutely. God owns everything you possess, despite the fact that your name appears on the legal title.

Private ownership is necessary for the orderly conduct of affairs in any person's transit through life. Not to be forgotten, however, is the fundamental fact of God's sole ownership not only of "the earth" but also of all that the earth contains.

This means that God owns the mineral deposits and also all that is produced or fabricated from the earth's natural endowment. Similarly, our intellectual property—the ideas generated by our creative but created human minds—also belongs to God.

Return now to the fundamental idea of stewardship, namely, that wealth possessed is held in trust for others. Everyone has some wealth. All have wealth of mind and body. Like other assets, these are subject to depletion. Good stewards care for them and use them well so long as time permits.

Think of all your personal assets, and consider how well you are cultivating, caring for and preserving them, and think also of how you are using those assets in the service of others. Once you acknowledge that they are God's gifts to you, you cannot avoid declaring yourself to be "much obliged."

Your obligation is both to say thanks to God (as well as "make thanks" ritually in the Eucharist) and to "do thanks" in a practical demonstration of your gratitude by using your wealth for the good of others.

Think as well of the natural environment that literally surrounds you. Your stewardship responsibility looks out, and up, and all around. "Sustainability" is the word to keep in mind. Since life itself is dependent on this environment, it must be used, but used with great care to assure that it will be there to sustain the life of future generations.

Use of the word "humans" in that last sentence may prompt some to wonder if our stewardship responsibilities apply only to the welfare of humans. No, there is a human responsibility for the preservation of plant and animal life too, but our faith tradition understands God's plan as providing plant and animal life for the enrichment of human life. Hence in caring for nature, humans care for themselves.

Stewardship is a wonderful word that holds great potential for prompting—if not pushing—us to work together to build an even more wonderful world.

(Jesuit Father William J. Byron is a pastor and a noted economist, former distinguished professor of the practice of ethics at Georgetown University and former president of The Catholic University of America and the University of Scranton. This 10-part series appears biweekly.) †

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

The Sunday Readings

Sunday, Jan. 21, 2001

- *Nehemiah* 8:2-4, 5-6, 8-10
- *1 Corinthians* 12:12-30
- *Luke* 1:1-4, 4:14-21

The Book of Nehemiah is the source of the first reading. This book only occasionally appears in the Liturgy of the Word. It traces to the period, four centuries before Christ, when Persia was the super-power.



Nehemiah was an actual figure, not a literary creation. He had connections with the highest authorities,

and he was, in a sense, more of a governmental functionary than a religious spokesman. However, the message derived from his actions and life was seen in a religious perspective.

Throughout the book, and in this reading, the central figure is not Nehemiah but Ezra, who was a religious figure, a priest.

As had the prophets in earlier times, Ezra attempted to bring the people again to religious fidelity.

In this reading, Ezra gathers around him an assembly of people, which included men, women and children. It therefore was not a formal cultic event, since more formal religious ceremonies were segregated by gender.

For a long time, from daybreak to midday, roughly six hours, Ezra read from the Scriptures. He paid great veneration not just to what was written, but also to the written text itself. This evidenced his reverence for the Revelation of God, given to Moses and kept as the Torah.

After this lengthy session of proclaiming the written Revelation, the people acknowledged the divine character of the text. They even bowed down, prostrating themselves on the ground as a sign of deep religious recognition of the Word of God.

At this point, Nehemiah entered the picture. He, the political leader, and Ezra, the priest, along with Levites, called upon the people to celebrate. It was the holy day, the day of the Lord.

St. Paul's First Epistle to Corinth provides the second reading.

No record survives to tell us how many people composed the Corinthian Christian community in Paul's lifetime or what were their circumstances. The two Epistles to the Corinthians, however, make clear that various circumstances pertained within the group, and furthermore that all was not peace and harmony.

Some people among the Christian Corinthians vied with each other, toyed with paganism and, in general, proved to be not the most devoted followers of the Lord Jesus.

Paul faced these circumstances directly and powerfully in his two epistles to Corinth. The very strength of his writings helped to make these epistles classics for generations of believers.

This weekend's reading repeats a favorite theme of the Pauline epistles. Through faith, by identifying with Jesus and sharing with Jesus the divine life of the Holy Spirit, Christians bond so closely, and indeed for eternity, so that they are one body—the Body of Christ.

However, they still keep their individualities. Some are skilled. Others are not. Some have worldly opportunities. Others do not. While seeing them inseparably joined together as the Body of Christ, Paul recognizes the differences.

The differences are real, but they come together in the common cause of discipleship. To one end, ultimate and perfect union with God, all focus their hearts and their abilities.

The Gospel of Luke furnishes the last reading.

This reading comes from the beginning of Luke, and then from the beginning of its narrative of the Lord's public ministry.

In the first verses, Luke addresses Theophilus. Seemingly, this was an actual person, and Luke wrote the Third Gospel for the spiritual enlightenment of Theophilus.

However, the name is Greek, and it means "friend of God." Perhaps what is read now as a name was in the mind of the Evangelist a title.

Then, the Gospel reading passes over the Infancy Narratives, from which we heard much during the Christmas and Epiphany celebrations, and proceeds to the report of the time when Jesus spoke in the Nazareth synagogue.

It should be noted that synagogues were more akin to religious schools than houses of worship. Prayer was certainly part of life in any synagogue, but the formal worship of God occurred in the temple in Jerusalem.

Men, and only men, met in synagogues to hear and discuss the Word of God. Ceremonies in the synagogues were organized occasions to proclaim, and to acknowledge, the written Revelation.

In this setting, Jesus spoke. He read a passage from Isaiah. Subsequent Christian meditation has seen Jesus as the person described by Isaiah. Certainly Jesus was

Daily Readings

Monday, Jan. 22
Vincent, deacon and martyr
Hebrews 9:15, 24-28
Psalms 98:1-6
Mark 3:22-30

Tuesday, Jan. 23
Hebrews 10:1-10
Psalms 40:2, 4, 7-8, 10-11
Mark 3:31-35

Wednesday, Jan. 24
Francis de Sales, bishop and doctor of the Church
Hebrews 10:11-18
Psalms 110:1-4
Mark 4:1-20

Thursday, Jan. 25
Conversion of Paul, apostle
Acts 22:3-16
or *Acts* 9:1-22
Psalms 117:1-2
Mark 16:15-18

Friday, Jan. 26
Timothy, bishop
Titus, bishop
2 Timothy 1:1-8
or *Titus* 1:1-5
Psalms 96:1-3, 7-8a, 10
Mark 4:26-34

Saturday, Jan. 27
Angela Merici, virgin
Hebrews 11:1-2, 8-19
(Response) *Luke* 1:69-75
Mark 4:35-41

Sunday, Jan. 28
Fourth Sunday in Ordinary Time
Jeremiah 1:4-5, 17-19
Psalms 71:1-6, 15-17
1 Corinthians 12:31-13:13
or *1 Corinthians* 13:4-13
Luke 4:21-30

this person.

However, here there is a broader meaning. Jesus fulfilled the uncompromised and ancient promise of God to redeem the people.

Reflection

Christmas is almost a month in the past. The Epiphany is two weeks in the past. The Church has presented before us in the liturgies of these two great feasts, through their holy readings from Scriptures, the reality of Jesus. It is the reality of the Incarnation, the name given by theologians to the fact that Jesus was God and a man.

At Christmas, the Church emphasized for us the fact that Jesus was human. He was the son of Mary, born in the natural

process of human development and birth.

At the Epiphany, the Church put before us Jesus, the Son of God. He is Lord. He is God among us. He is the creator, and the savior, of all.

This weekend continues the story. The prophecy of Isaiah affirms the identity of Jesus. He is the elect of God, the redeemer who brings good news to the poor. The story also makes clear that Jesus was no distant or static figure. He was in the midst of life.

The place of the synagogue in the story is not insignificant. In synagogues, the devout met to learn from God. God guided them through the Scriptures. God did not desert them. In Jesus, the supreme message of God has come. †

Question Corner/Fr. John Dietzen

At first Pentecost, Peter spoke of Resurrection

QI was taught and I believe that Jesus rose from the dead and ascended into heaven by his own power because he was God. Why do people today, even clergy, say that Jesus was "taken up" into heaven?



AIsn't this wrong? Don't we believe that our blessed mother Mary was the only one assumed into heaven? (New Jersey)

AThere's nothing at all wrong with this expression. It is how to describe our tradition of what happened to Our Lord at the end of his earthly life.

St. Peter was possibly the first to speak of Jesus with these words. In his discourse at the first Pentecost, he proclaims that "God raised this Jesus." In doing so, "God has made him both Lord and Messiah, this Jesus whom you crucified" (Acts 2).

St. Paul, however, is the one who, if we may put it this way, sanctions this way of speaking about the risen Lord. In only one place (1 Thes 4:14) does he say that Jesus "rose again," seeming to imply it was by his own power.

Every other reference to the resurrection and glorification of Jesus in the Pauline letters attributes this event to the Father. It was he "who raised Jesus from the dead" (Rom 4:24). Galatians 1:1, 1 Corinthians 6:14 and numerous other Pauline texts say

the same.

It was common in the early Church, as with Paul, to view the Resurrection and Ascension as one single event in the exaltation of Christ and of our salvation, carried out by the Father of glory, "raising him from the dead and seating him at his right hand in the heavens" (Eph 1:20).

It was in this exaltation, sharing the Father's glory, that Jesus received his own power to give new life, even resurrection, to those who believe in him. (See, for example, 1 Cor 15:20-24.) The usual understanding of these words of the apostle Paul is that the power of the Resurrection is ascribed to the Father of all life, as part of the attribution of the whole of redemption to the Holy Trinity, with each of the three divine persons holding a respective role.

QWe want to thank you for the great recipe for eucharistic bread. Our bread bakers say it is much easier to work with, and we use it regularly. (Ohio)

AI am grateful to you and the many others who wrote with their "success stories" about the recipe we mailed. It was requested by more than 700 readers.

The recipe was developed by a deacon, a professional baker, in Idaho. The ingredients are only wheat, flour and water, but the instructions for preparation are quite specific. It is still available by sending a stamped, self-addressed envelope to me at Guildhall, Peoria, IL 61651-0325. †

My Journey to God

Every Season Under the Sun

For the towering hills where once I dwelt,
With greening leaves against white,
chalky cliffs,
Where from the chasmed stream a rainbow lifts,
And for the stained-glassed church in which I knelt,
I thank thee, Lord, in deep-felt gratitude.

From winter storms that give us diamond ice
For a glittering, stunning interlude,
You turn, relenting, in what seems a trice,
To grace the frozen earth with fleeting bloom
Too poignant for the fragile soul to bear
For longer than a springtime. I know whom
To bless for holy, everlasting care.



For every season under the sun
I thank thee, Lord, and beg thy benison.

By Anna-Margaret O'Sullivan

(Anna-Margaret O'Sullivan is a member of St. Rose of Lima Parish in Franklin.)

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).

January 19

Blessed Sacrament Chapel, SS. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Mass for *Civitas Dei*, Catholic business group, 6:30 a.m.; Indianapolis Athletic Club, breakfast, talk, 7:15-8:30 a.m., \$20. Information: Mike Fox, 317-259-6000.

January 19-20

St. John the Evangelist Parish, 126 W. Georgia St., **Indianapolis**. "Exploring Our Catholic Faith" workshop, Benedictine Father Matthias Neuman, Fri. 7-9:30 p.m., Sat. 9 a.m.-noon, \$50 (less for seniors). Information: 317-955-6451.

January 19-21

Mount Saint Francis Retreat Center, 101 Anthony Dr., **Mount St. Francis**. Retreat for men and women, "The Gospel Call to the Kingdom," check-in 7-8 p.m. E.S.T. (Louisville time), concludes Sun. approx. 1:30 p.m. Suggested offering \$95. Information: 812-923-8817.

January 20

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Mini-retreat, "Forgiveness,"

Franciscan Sister Timothy Kavanaugh, facilitator, 10 a.m.-2 p.m., no charge. Information: 317-291-7014.

January 21

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Candlelight "Prayer for Life" service, 6:30 p.m. Information: 317-291-7014.

Cathedral High School, Joe O'Malia Performing Arts Center, 5225 E. 56th St., **Indianapolis**. "Sleeping Beauty," 1 p.m. and 4 p.m., \$4. Tickets available at the door. Information: 317-543-4942, ext. 380.

January 25

St. Michael Parish, 519 Jefferson Blvd., **Greenfield**. Second of eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

January 27

Our Lady of Perpetual Help

Parish, cafeteria, 1752 Scheller Lane, **New Albany**, Madonna Circle, spaghetti supper, 4:30-7 p.m., \$5 large serving/\$3 small serving. Information: 812-948-0041.

January 28

Indiana Statehouse, north entrance, Capitol and Ohio streets, **Indianapolis**. Right to Life of Indianapolis, pro-life memorial service for the unborn, 2-3 p.m.

Mary's Schoenstatt, **Rexville**, (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). "Collaborative Spirituality," 2:30 p.m., followed by Mass, 3:30 p.m., Father Elmer Burwinkel. Information: 812-689-3551.

St. Michael Church, 519 Jefferson Blvd., **Greenfield**. Second of eight-week Bible study series, "Jesus' Last Discourse," 7 p.m. Information: 317-462-5010.

Recurring

Daily

Our Lady of the Greenwood Parish, 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.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Prayer line, 317-767-9479.

Weekly

Sundays

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Mass in Vietnamese, 2 p.m.

St. Anthony of Padua Church, 316 N. Sherwood Ave., **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. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

Mondays

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 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.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-299-1288.

Wednesdays

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



"His version of sin is different from the press account."

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Indianapolis. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marion Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Thursdays

St. Lawrence Chapel, 6944 E. 46th St., **Indianapolis**. Adoration of the Blessed Sacrament, 7 a.m.-5:30 p.m. Mass.

St. Mary Church, 415 E. Eighth St., **New Albany**. Shepherds of Christ prayers for lay and religious vocations, 7 p.m.

St. Malachy Church, 326 N. Green St., **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.

Sacred Heart Parish Hall, 1125 S. Meridian St., **Indianapolis**. Adult religious education, 7:30 p.m. Information: 317-638-5551.

Fridays

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

St. Lawrence Chapel, 6944 E. 46th St., **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.

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, 218 Scheller Ave., **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, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 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

—See ACTIVE LIST, page 13

INFORMATION YOU CAN USE

ARCHDIOCESAN DIRECTORY AND YEARBOOK 2001

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The Active List, continued from page 12

Blessed Sacrament, prayer service, 7:30 p.m.

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

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of Blessed Sacrament, after 8:30 a.m. Mass-9 p.m.; reconciliation, 4-6 p.m.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass-5 p.m.; rosary, noon.

St. Mary Church, 415 E. Eighth St., **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.

St. Peter Church, 1207 East Rd., **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

First Saturdays

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m.; then SACRED gathering in the school.

Little Flower Chapel, 4720 E. 13th St., **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, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Mary Church, 415 E. Eighth St., **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, 7200 Sarto Dr., **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, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

Second Saturdays

Archbishop O'Meara Catholic Center, Holy Family Chapel, 1400 N. Meridian St., **Indianapolis**. Eucharistic Holy Hour for Life, 1-2 p.m., faith sharing and Scripture reflection, 2-3 p.m. Information: Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-Life Activities, 317-236-1521 or 800-382-9836, ext. 1521.

Third Sundays

Mary's Schoenstatt, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Holy Hour, 2:30 p.m.; Mass, 3:30 p.m., Father Elmer Burwinkel.

Information: 812-689-3551. E-mail: eburwink@seidata.com.

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

Third Mondays

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

Third Wednesdays

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

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

Holy Family Parish, Main St., **Oldenburg**. Support group for the widowed, 7 p.m.

Information: 812-934-2524.

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

Third Thursdays

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

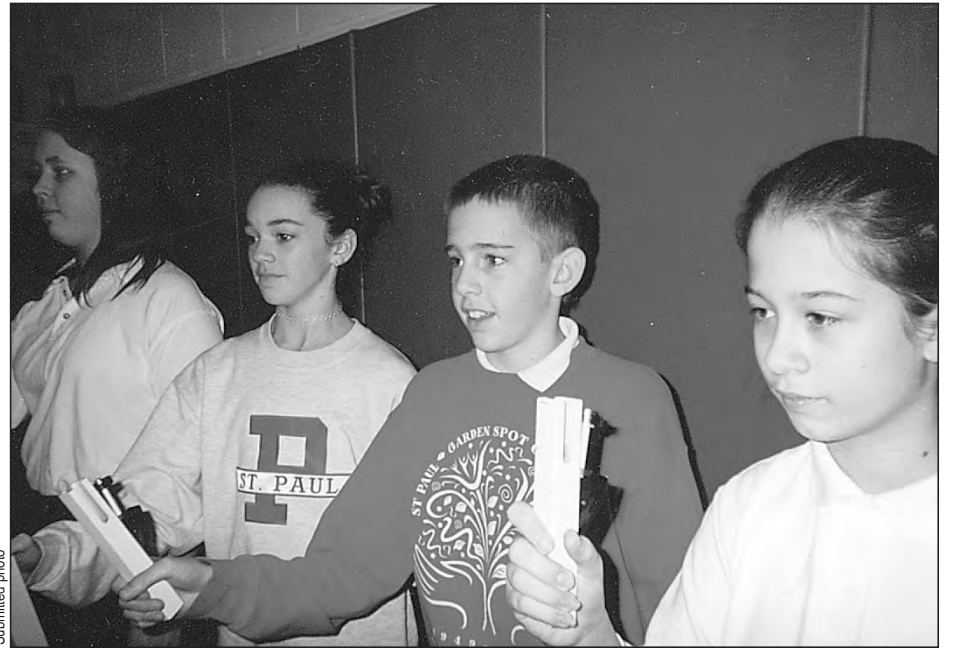
St. Elizabeth's, 2500 Churchman Ave., **Indianapolis**. Daughters of Isabella, Madonna Circle meeting, noon, dessert and beverages served. Information: 317-849-5840.

Third Fridays

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

Third Saturdays

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



Submitted photo

Handchime harmony

Students from St. Paul School in Sellersburg (shown here) and St. Mary School in New Albany are learning how to play handchimes, also known as handbells, thanks to a 1999 grant from the American Guild of English Handbell Ringers. St. Paul students (from left) Katie Wilson, Molly Schellenburg, J.T. Hamm and Kate Hamm enjoy learning to play the unusual musical instruments. The schools were awarded the grant again last fall, but did not accept it because handchimes had already been purchased for use at St. Paul School, and St. Mary School received a donation to purchase them. Teacher Ronda Hobbs-Jackson coordinates the music program at both schools.

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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.

BANET, Irvin, 94, St. Mary-of-the-Knobs, Floyds Knobs, Dec. 30. Father of Anna Skaggs and Benedictine Sister Amelia Banet. Stepfather of Sharon Gettelfinger and Larry Zahn. Brother of Marietta Gesenhues, Arthur, Odell and Thomas Banet.

BLEDSON, Betty, 65, Little Flower, Indianapolis, Dec. 25. Mother of Brenda Bledson, Shirley Pelfrey-Allen, Keith and Kenneth Cupp Jr. Sister of June Cupp, Mary Miller, LaDonna Stallings, Bonnie Stephenson and Nancy Wynn. Grandmother of seven. Great-grandmother of four.

BOTT, Helen J., 71, Holy Spirit, Indianapolis, Jan. 2. Mother of Susan Bohnert, Carol d'Ambrosia and Kenneth Bott. Sister of Celia and Charles Mirucki. Grandmother of 10.

BOWMAN, David "Gene," 62, Holy Name, Beech Grove, Dec. 17. Husband of Michele "Mike" (Speitel) Bowman. Father of Shannon French, Michael and Timothy Bowman. Brother of Linda Brannon, Larry and Wayne Bowman. Grandfather of six.

BRUNS, Thelma, 89, St. Mary, Rushville, Jan. 8. Mother of Betty DeGuire and Janet Russell. Grandmother of six. Great-grandmother of six.

CARNES, Raymond Paul, 58, Little Flower, Indianapolis, Dec. 12. Husband of Nadine (Quinn) Carnes. Father of Lisa Baker and Raymond Carnes II. Brother of Edna Harlson, Mary Kennedy, Nellie Payton, Sandy Raire, Katherine, Sara, David, James, Richard, Robert and Roy Carnes. Grandfather of five.

CASSERLY, Kathleen M., 88, St. Philip Neri, Indianapolis, Dec. 29. Wife of Thomas J. Casserly. Mother of David, Michael, P. Daniel and Thomas Casserly Jr. Grandmother of eight. Great-grandmother of one.

CLEARY, Dorothy (Barnett), 86, St. Margaret Mary, Terre Haute, Jan. 6. Aunt of several.

COFFIN, Anna Marie, 86, St. Joseph, Shelbyville, Jan. 5. Mother of Mary Eads, Patricia Hearn, John and Richard Coffin. Sister of Barbara Milen. Grandmother of six.

CURREN, Everett, 76, St. Vincent de Paul, Bedford, Jan. 3. Brother of Norma Atchison, Maxine Scherschel, Frances Wilson, John and Robert Curren. Uncle of several.

DONNENHOFFER, Frances K., 92, Sacred Heart of Jesus, Terre Haute, Dec. 25. Sister of Josephine Stroot. Aunt of several.

DONOVAN, Lillian Denise (LeForge), 44, Holy Name, Beech Grove, Dec. 16. Wife of Gerald P. Donovan. Stepmother of Eric and Scott Donovan. Daughter of Mary Magdalene (Floyd) LeForge. Sister of Rebecca Hunt, Lisa Louria, Michele Walker, Rhonda Wells and Kathleen LeForge. Grandmother of four.

FLINT, Madeline Abel, 89, Holy Name, Beech Grove, Dec. 17. Mother of Alan Schulze. Grandmother of four. Great-grandmother of two.

FOX, John Wesley, 83, Holy Name, Beech Grove, Dec. 10. Husband of Margaret (Sabo) Fox. Father of Rosemary Jarrett and Gerald Fox. Grandfather of four. Great-grandfather of three.

HEEKE, Cordelia L., 83, St. Mary, New Albany, Dec. 30. Sister of Clara Agan, Charles and Eugene Heeke.

HORAN, Susan A., 65, Holy Spirit, Indianapolis, Jan. 1. Wife of Bob Horan. Mother of Kathleen Boyle, Karen Sensback, John and Tim Horan. Sister of Michael Conaton.

JEFFRIES, Isabelle, 90, St. Joseph, Shelbyville, Jan. 8. Mother of Thelma DeBaun and Virginia Higgins. Sister of Dorothy Brooks and Goldie Hunguford. Grandmother of three. Great-grandmother of four. Great-great-grandmother of one.

KOORS, Jennifer Anne (Sedgwick), 35, St. Mark, Indianapolis, Jan. 5. Wife of Tony Koors. Mother of Kami, Kira, Kylie, Benjamin and Nicholas Koors. Daughter of Wanda (Turk) and Robert Sedgwick. Sister of Julie Parker and Marty Sedgwick.

LEAHY, Kathleen "Kitty," 50, Immaculate Heart of Mary, Dec. 31. Wife of John E. Leahy Jr. Mother of Joseph Leahy. Daughter of Mary Catherine Tobias. Sister of Marsha Lind,

Linda Thompson and Beth Tobias.

LEWIS, Frances Joan, 64, St. Gabriel, Indianapolis, Dec. 31. Mother of Amy and David Glass. Sister of Cathy Coghill, Jean Neal and Sue Willis. Grandmother of two.

MAURER, Elizabeth, 92, St. Andrew, Richmond, Dec. 29. Aunt of several.

McKINNEY, Elmeda, 90, St. Patrick, Indianapolis, Dec. 31. Sister of Forrest and James McLinn.

MEYER, Robert C., 80, Holy Family, New Albany, Jan. 1. Father of Paul Book, Martha Brame, Ronald Meyer, Norma Robinson, Von Rufing and Ann Townsend. Brother of Anna Schulte, Rose Stengel, Benedictine Sister Mary Celine Meyer and Sylvester Meyer. Grandfather of 17. Great-grandfather of 20.

MOSEY, Charles G., 82, St. Andrew, Richmond, Jan. 6. Husband of Janice (Hyre) Mosey. Father of Christina Dodds, Suzanne Henley, Carol Svarczkopf, Charles, George and Stephen Mosey. Stepfather of Jennifer Niemiec and Jana Reinecke. Brother of Martha, Joseph and William Mosey. Grandfather of 14. Great-grandfather of three.

NANCE, Chester L., 95, St. Mary, New Albany, Dec. 6. Father of Gary Nance. Uncle of several.

PAYTON, Charles A., 70, Little Flower, Indianapolis, Dec. 14. Husband of Irma Jean (Wheeling) Payton. Father of Janet Newman, Diane Mills, Nancy Simanek, Dale and Mark Payton. Brother of Sandra Near. Grandfather of nine.

PFLUM, Margaret R., 97, St. Michael, Brookville, Dec. 31. Mother of Robert and Thomas Wilson. Stepmother of Juanita Whitman. Sister of Caroline Gindling. Grandmother of 10. Great-grandmother of several.

RALSTON, David, 70, St. Pius X, Indianapolis, Dec. 17. Brother of James Ralston Jr. Uncle of several.

ROSSITTIS, Giuseppe G., 92, St. Philip Neri, Indianapolis, Dec. 23. Husband of Maria L. Rossittis. Father of Teresa Girolami and Emanuele Rossittis. Grandfather of five.

SAPPENFIELD, Beatrice E., 80, St. Paul, Sellersburg, Dec. 27. Mother of Kathy Anderson, Patricia Asher and Gerald Sappenfield. Grandmother of six. Great-grandmother of five.

SENG, Charles E., Sr., 92, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 3. Father of Eugene and Paul Seng. Grandfather of 26. Great-grandfather of 40.

Great-great-grandfather of five.

SORRELL, Richard A., 65, St. Pius X, Indianapolis, Dec. 21. Husband of Charlene Sorrell. Father of Suzanne Kent and Richard Sorrell. Grandfather of five.

SMITH, Andrew M., Sr., 72, St. Malachy, Brownsburg, Dec. 27. Father of Andrew M. Smith Jr. Brother of Christine Conley, Elizabeth Doering and Sarah Fors.

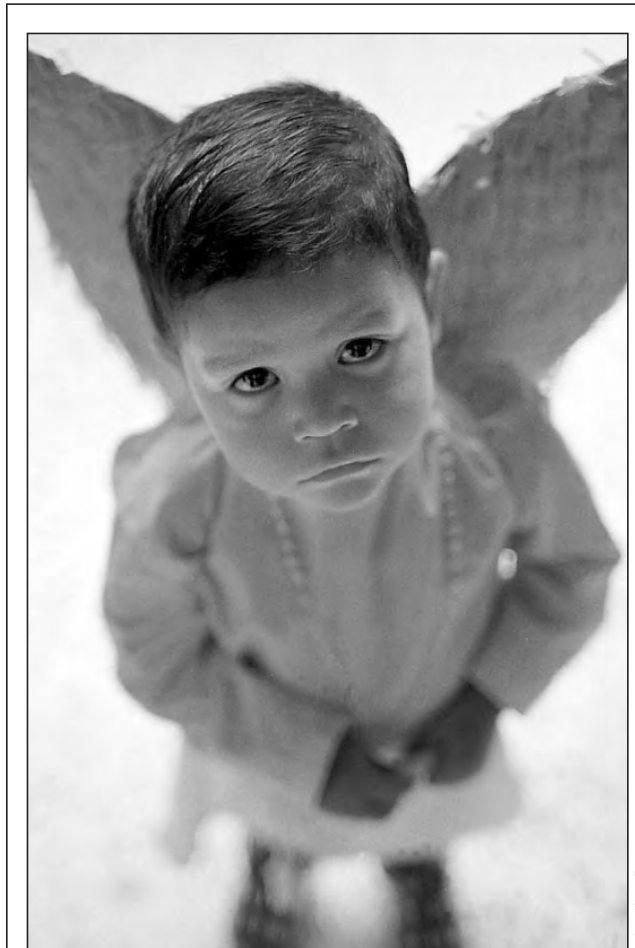
SMOTHERS, Bernard Anthony, 59, St. Paul, Sellersburg, Jan. 4. Father of Tammy McBride and Anthony Smothers. Brother of Judy Boyer, Barbara, Gerry and Steven Smothers. Grandfather of two.

SORRELL, Richard A., 65, St. Pius X, Indianapolis, Dec. 21. Husband of Charlene Sorrell. Father of Suzanne Kent and Richard Sorrell. Grandfather of five.

TURCHAN, Lillian, 90, St. Pius X, Indianapolis, Dec. 26. Mother of Dr. Donald and Dr. Norman Turchan. Grandmother of eight. Great-grandmother of 16.

WHITMAN, Mary Margaret "Mick," 82, Annunciation, Brazil, Jan. 1. Mother of Tedra Butler, Joyce Fields, Jeanne Gianfagna, Kathy Pell, Susan Rollings, Sandra, Dr. Dudley Jr. and Dr. Michael Whitman. Grandmother of 11.

WIDDUCK, Mark, 49, St. Pius X, Indianapolis, Dec. 18. Brother of Barry Widduck. †



Little angel
Dressed as an angel, 6-year-old Cesar Gonzalez of Tegucigalpa, Honduras, waits for the start of a procession marking the celebration of the Feast of St. Michael the Archangel during a recent parish festival.

Archbishop Egan decries pro-choice federal policies

BROOKLYN, N.Y. (CNS)—Archbishop Edward M. Egan of New York in a homily protested government policies that fail to protect the unborn child in the womb but protect the child from being killed after birth.

"Our nation is too good to allow this to go on," he said.

Reading a personal letter he received about a London doctor proposing to do an abortion in his office, the archbishop said an attitude has spread across the world that a child can be casually killed by abortion.

"Those of us who are horrified by this" are labeled by the media as "unprogressive and even fanatics," he said.

Archbishop Egan was the celebrant and homilist Jan. 13 at the annual Pro Vita Mass sponsored by the Diocese of Brooklyn at St. James Cathedral.

Defending abortion opponents against the media charges, he said a true progressive is a person who protects life.

If individuals charged with crimes cannot be executed until there is proof they are not innocent, why does the same principle not apply to the innocent child in the womb, he asked.

Archbishop Egan compared the alleged fanaticism of abortion opponents with the stand of those pre-Civil War Americans who opposed slavery.

Citing the Dred Scott case, he said those who sought the slave's freedom and objected to the opinion of Chief Justice Roger B. Taney denying Scott the right of court protection were called fanatics.

President James Buchanan condemned those who supported Scott's right to freedom, and most of the media agreed with Buchanan, the archbishop said.

He said just as the slave was a human being deserving protection, the child in the womb has to be protected from abortion.

At the conclusion of the Mass, Bishop Thomas V. Daily of Brooklyn presented Pro Vita Awards to journalist Russell Shaw, the Catholic Daughters of the Americas and Queen of All Saints Parish in the Brooklyn Diocese.

Shaw was information director for the Knights of Columbus from 1987 to 1997. He is a former reporter for what was then called the National Catholic News Service, and from 1969 to 1987 was the U.S. bishops' conference chief media spokesman. †

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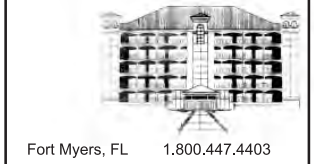
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News briefs

U.S.

Black clergy mark 500th anniversary of slavery in America

WASHINGTON (CNS)—The National Black Catholic Clergy Caucus marked the 500th anniversary of the arrival of the first slave in the Americas with a call for *Sankofa*—historical remembrance and response. In a statement issued Jan. 15, Martin Luther King Jr. Day, the caucus said America's continuing racism, rooted in its history of slavery and genocide, challenges Americans to reflect on "the trauma of racial dysfunction" in their society. "The hemisphere is called to repentance," it said. The statement said the word *Sankofa*, taken from the West African tribe of the Akan, means reflective thought that "calls a person or a people to look back to their past for wisdom to discern their future." The caucus statement is available on the Internet at www.bcimall.org/nbcc.

New York appeals court fines attorney suing pro-life activists

BROOKLYN, N.Y. (CNS)—A New York appeals court has fined a Brooklyn abortion clinic's attorney \$10,000 for misrepresenting 11 affidavits in a lawsuit against Helpers of God's Precious Infants, an organization of pro-life activists. In a unanimous decision, a four-judge panel of the state appellate division's Second Judicial Department ordered Edward Land, attorney for the Ambulatory Surgery Center of Brooklyn, to pay the fine to the Lawyers Fund for Client Protection as a sanction for misconduct in the case. The court found that Land had himself signed the 11 affidavits on behalf of the individuals named in them, then notarized them, representing them as signed by the individuals in his presence. The decision, dated Dec. 21, was published in the *New York Law Journal* Jan 9.

Food For The Poor retains council membership after investigation

DEERFIELD BEACH, Fla. (CNS)—After an investigation of Food For The Poor's financial practices, the Evangelical Council for Financial Accountability has praised the agency's "commitment to employ corrective measures that will build an environment conducive to accountability and excellence." The council, based in Winchester, Va., released its findings Jan. 12 from an investigation of the Deerfield Beach-based charity, which works to improve the health, education and economic, social and spiritual conditions of people in Central America and the Caribbean. Last September, Food For

The Poor founder Ferdinand Mahfood gave up his position as CEO after admitting he had diverted charitable donations—now estimated at more than \$400,000—to two female members of his staff with whom he was sexually involved and to members of their families.

WORLD

Pope sends prayers, agencies pledge help after earthquake

VATICAN CITY (CNS)—Following a major earthquake in El Salvador and surrounding countries, Pope John Paul II offered prayers for victims, and the Catholic charity Caritas pledged to help relief efforts. In a Jan. 15 telegram and at his Jan. 14 weekly Angelus prayer, the pope said he was deeply saddened by the tragedy, and he urged the international community to mobilize quickly. In a Jan. 15 appeal, Caritas said Auxiliary Bishop Gregorio Rosa Chavez of San Salvador told the agency to encourage monetary donations because all relief material could be purchased locally. Caritas set its initial goal for the El Salvador drive at \$1 million. In Baltimore, Catholic Relief Services, the U.S. bishops' international relief and development agency, pledged an initial \$50,000 to assist victims.

Pope tells diplomats that world problems are rooted in selfishness

VATICAN CITY (CNS)—In his annual "state of the world" address to diplomats, Pope John Paul II said the wars, social injustices and ecological imbalances that continue to plague many countries are rooted in human selfishness. The pope said the solution lies in an approach that may seem "too simple" to the world's powerful: treating all people as brothers and sisters. He noted some hopeful signs in recent peace agreements and international steps to reduce poverty and illiteracy. The pope made the remarks Jan. 13 in an audience with ambassadors representing the 172 countries that maintain full diplomatic relations with the Holy See.

Papal visit not discussed as Russian official meets pope

VATICAN CITY (CNS)—Russian Foreign Minister Igor Ivanov said the possibility of a papal visit to Moscow was not a topic when he met with Pope John Paul II at the Vatican. "This aspect was not discussed today," Ivanov told reporters at a Jan. 15 press conference. The Russian Orthodox Church has opposed such a visit. Two days earlier, at a ceremony within view of the dome of St. Peter's Basilica and attended by Vatican officials, Ivanov laid the first stone for a new Russian Orthodox church in Rome. In an interview Jan. 14 with a major Italian daily, Ivanov said the question of a papal

visit to Moscow hinged on improved relations between the Vatican and the Russian Orthodox Church.

PEOPLE

HUD nominee came to U.S. from Cuba under Catholic program

ORLANDO, Fla. (CNS)—For Tom Aglio, Mel Martinez's recent success brings about the same pride a father gains when his own son succeeds. Martinez, a 55-year-old Cuban immigrant who came to the United States with Operation Pedro Pan, a 1960s project of the Miami Archdiocese's Catholic Charities, is President-elect George W. Bush's choice as secretary of Housing and Urban Development. Aglio met Martinez, along with 90 other teen-age boys, in a camp south of Jacksonville when Aglio first started to work for Catholic Charities in 1962. The children were sent from Cuba with one suitcase of belongings. Aglio recalled how the young people clung to each other for security. Martinez, who did not see his family for more than five years, said his Catholic faith filled the void.

Auxiliary Bishop Patrick Sheridan of New York retires at age 78

VATICAN CITY (CNS)—Pope John Paul II has accepted the resignation for reasons of age of 78-year-old Auxiliary Bishop Patrick J. Sheridan of New York. The announcement was made at the Vatican Jan. 15. Church law says at age 75 a bishop "is requested to present his resignation" to the pope. The pope may refuse it or delay accepting it, and Pope John Paul often keeps bishops active beyond their 75th birthday, as in the case of Bishop Sheridan. Born March 10, 1922, in Manhattan, Bishop Sheridan has been a priest since 1947. He was named an auxiliary bishop for the New York Archdiocese on Oct. 29, 1990.

Pope thanks Italian police for extra effort during Jubilee Year

VATICAN CITY (CNS)—Pope John Paul II thanked Italian police for their extra efforts to patrol the Vatican during the Jubilee Year and said he hoped they gained spiritually from the experience. "I realize how many difficulties you had to face," he said Jan. 15 at an annual meeting with about 110 Italian security personnel assigned to the Vatican. "Thanks be to God," he added, "that the intense Jubilee days passed without serious episodes of disorder or danger." Roberto Scigliano, chief of Italian police at the Vatican, told the pope it was a "miracle" that no serious security problems arose during the Jubilee, which drew an estimated 25 million people to Rome and included some 130 scheduled celebrations and special events. †

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