



The

Criterion

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Is the end near? Catholicism doesn't speculate on apocalypse

MILWAUKEE (CNS)—Speculation that the end of the world is near “is a recurring theme in American religion and has given birth to entire denominations,” according to author and religious scholar Paul Thigpen.

“Jesus says specifically in the Gospel that ‘you do not know the hour of my return.’ Yet even with that in the Gospel, people keep trying to set a date,” Thigpen said in an interview with the *Catholic Herald*, the Milwaukee archdiocesan newspaper.

The terrorist attacks of Sept. 11 may

have spurred new interest in apocalyptic topics, judging from high sales for the *Left Behind* series of novels about the end times.

“These books push the misguided ‘secret rapture’ agenda, and their teaching can be seductive because they are packaged as entertainment,” Thigpen wrote in his book, *The Rapture Trap*, a look at end times from a Catholic perspective.

Thigpen described rapture as “a mistaken and rather novel idea about Christ’s return, rooted in fundamentalist Protestant teaching. It claims that Jesus is coming

back, not once more, but twice. One of these times ... he will come secretly to snatch away true believers,” the event called the rapture.

“A startling number of Catholics are caught up in this,” Thigpen said, “in part because they don’t know that this stuff is contrary to Catholic teaching.”

In his book, Thigpen briefly describes several medieval movements that were convinced the end of the world was near. These movements led to widespread killings, with some leaders who, like

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An artist's depiction shows the Archangel Michael holding a sword in a battle against evil. Michael is mentioned in Revelation as conquering the “ancient serpent” in heaven.

Legacy of Hope transforms Church

By Mary Ann Wyand

Parish building projects made possible by funds raised in the three-year archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign are continuing to transform the Church in central and southern Indiana.

“As the vision continues to unfold in miraculous ways,” Archbishop Daniel M. Buechlein said recently, “the Journey of Hope 2001 celebration reminds us that the Legacy of Hope campaign should not focus narrowly on bricks and mortar, endowment funds or dollars to be raised. Rather, it centers on people serving one another through parishes, schools and archdiocesan ministries.

“It is significant to recall that the legacy we share with future generations is the spiritual mission of our Church—a mission we inherited from the faith-filled women and men who built the first churches, schools and Catholic institutions that are now such an important part of our archdiocese,” he said. “Our challenge is to continue building this legacy throughout the new millennium.”

Joseph S. Therber, secretary for Stewardship and Development, said that as of Dec. 31, 2001, nearly \$65 million has been received from more than 35,000 Catholics and other friends of the Church, who pledged a total of \$87.5 million in the archdiocesan Legacy of Hope campaign.

Renovations to the church and the Community of St. Ann Kramer Hall at St. Ann Parish in Terre Haute as well as additions to the church and school and needed renovations at St. Thomas Aquinas



Photo by Mary Ann Wyand

St. Thomas Aquinas School seventh-grader Brandon Bowman of Indianapolis adjusts a microscope for a better look at a slide in the school's new science room. The state-of-the-art science classroom features seven workstations equipped with laboratory tables and computers for chemistry and biology experiments. It is part of additions to St. Thomas Aquinas School and Church made possible by parishioners' donations to the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign. The parish has 570 households.

Parish in Indianapolis have enabled those faith communities to expand their hospitality, religious education and evangelization ministries.

“It’s meant a sense of new life for us and some new beginnings in terms of enhancing our hospitality ministry,” said Providence Sister Constance Kramer, the parish life coordinator at St. Ann Parish since 1993. “All of our spaces are now accessible for physically challenged persons.”

Thanks to generous donations to the

Legacy of Hope campaign, St. Ann Parish was able to restore 21 stained-glass windows that depict the sacraments and the gifts of the Holy Spirit, Sister Connie said. “They’re just gorgeous. We also cleaned and treated the beautiful wood ceiling in the church, painted the walls, and repaired and cleaned the mosaics, which dated back to 1964.”

St. Ann Church was built in 1952, she said, and needed an updated sound

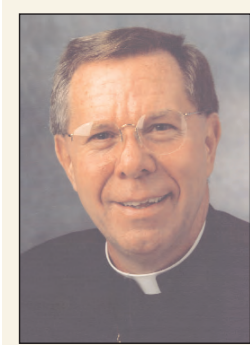
See LEGACY, page 2

Archdiocese plans to restore the permanent diaconate

By Greg Otolski

After consulting with priests and other pastoral leaders, Archbishop Daniel M. Buechlein has decided to implement the permanent diaconate in the Archdiocese of Indianapolis.

A committee has been appointed by the archbishop to begin planning how the



For more about the permanent diaconate see Archbishop Buechlein's column on pages 4, 5.

order will be implemented in the archdiocese. It could take years before the first new permanent deacons are ordained for the archdiocese, although men who were ordained permanent deacons in other dioceses and now reside in the Archdiocese of

Indianapolis could begin serving here in that capacity sooner.

Archbishop Buechlein writes about the plans to restore the permanent diaconate in the archdiocese in his “Seeking the Face of the Lord” column in this issue of *The Criterion*. In his column, the archbishop writes: “Deacons are ordained specifically for a threefold service in the Church: the ministry of the Word, the ministry of the altar and the ministry of charity.”

See DEACONS, page 10

Commitment to religious life is a sign of God's work

By Mary Ann Wyand

“Consecrated life is a mystery, but it’s a mystery that you make real,” Msgr. Joseph F. Schaedel, vicar general, told 175 men and women religious during the archdiocesan Mass celebrating the World Day for Consecrated Life on Feb. 3 at SS. Peter and Paul Cathedral in Indianapolis.

“Most people use worldly standards to define success,” Msgr. Schaedel said. “You who live the consecrated life are happy, you are fulfilled and you don’t have [the material things that] many people think you must have to be fulfilled. The finger of God is at work here.

“Jesus is still speaking loud and clear about what it really takes to be blessed,” the vicar general said, “but the religious life is not for everybody. Thank you for

being that living sign that God is calling people to consecrated life.”

Msgr. Schaedel said the finger of God also must be at work in the gradual and miraculous recovery of Father Lawrence Voelker, the pastor of Holy Cross and St. Patrick parishes in Indianapolis, who has been critically ill since undergoing surgery last year.

“You’ve been praying for Father Larry Voelker since his surgery went all wrong in late August,” Msgr. Schaedel said. “We watched this dynamic and gifted priest suffer terribly. He had been on a ventilator and [is on] a feeding tube. When I visited him [at the hospital] on Friday, he remarked that what he misses the most is water, and he said, ‘This [illness] hasn’t been as bad as you all might think. It really hasn’t. I’ve learned so much.’ He is

at peace. The finger of God must be at work here. There is no other possible explanation. God is doing this.”

Msgr. Schaedel represented Archbishop Daniel M. Buechlein as the celebrant for the liturgy because the archbishop was at St. Benedict School in Memphis, Tenn., to accept an award for founding the school during a ceremony that also honored him on his 15th anniversary as a bishop. He served the Catholic Church in the United States as the third Bishop of Memphis for five years, from March 2, 1987, until Pope John Paul II named him the fifth Archbishop of Indianapolis on July 14, 1992.

Providence Sister Frances Joan Baker, who joined the women’s religious order at Saint Mary-of-the-Woods 70 years ago, was the oldest jubilarian present at the

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LEGACY

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system and lighting for the worship space to better serve the 170-household parish.

"We also put a ramp by the sanctuary and a ramp in back of the church to make a restroom accessible to persons with handicaps," Sister Connie said. "We carpeted the entire church, reconfigured and restructured the sanctuary area, angled some of the pews, and removed a side altar and used the sandstone to create a beautiful new exterior sign on Locust Street. We created a baptistry area, and took the old baptismal font and rebuilt it with marble that was part of the Communion rail removed after Vatican II. We also used some of the old marble for a shelf for the tabernacle."

In addition to the Legacy of Hope funds pledged by parishioners, friends of the parish also gave bequests to pay for carpeting in the church and a new baby grand piano.

Improvements to the Community of St. Ann Kramer Hall made possible by the Legacy of Hope campaign included renovations to the social hall, kitchen and bathrooms.

"Our renovations have enabled us to allow the people to use all of our parish space," Sister Connie said. "Our worship space is now much more beautiful and friendly in terms of availability to all people."

Archdiocesan Chancellor Suzanne Magnant, Indianapolis Mayor Bart Peterson and G. Joseph Peters, associate executive director of Catholic education for the archdiocese, joined Father William G. Munshower, pastor, and St. Thomas Aquinas parishioners to celebrate the dedi-

cation of the church and school additions and other parish renovations on Jan. 27.

Father Munshower thanked parishioners and benefactors for making possible the new additions that connect the parish buildings and help further the growth of parish ministries through larger, handicap-accessible facilities.

Additions to the church include a spacious narthex, new baptismal font donated by the Munshower family, Blessed Sacrament Chapel named for the late Msgr. Raymond Bosler, and a multipurpose room to accommodate larger gatherings for evangelization and religious education.

Improvements to the school range from a new kindergarten, resource room, kitchen, restrooms, science room, faculty workroom, office and renovated gymnasium that will enable the faculty and staff to better serve the needs of students in grades K to 8.

Magnant read a letter from Archbishop Daniel M. Buechlein, who was not able to attend the dedication ceremony.

"Your parish commitment to the archdiocesan Legacy of Hope from Generation to Generation capital and endowment campaign as well as designated donations for specific parish needs have resulted in parish facilities that will serve the needs of Catholics in the Butler Tarkington Neighborhood and beyond for many years to come," the archbishop said in the letter. "The foresight and love of parishioners have made these long-sought capital improvements a reality for this parish and for the archdiocese. I send my heartfelt thanks for your part in furthering the kingdom of God in central Indiana."

Mayor Peterson also congratulated St. Thomas Aquinas parishioners for making a difference in the lives of many Indianapolis residents.



Chancellor Suzanne Magnant talks with (from left) St. Thomas Aquinas parishioner Al Bynum, Indianapolis Mayor Bart Peterson and Father William G. Munshower, pastor, before the Jan. 27 dedication of the additions to the church and school at St. Thomas Aquinas Parish in Indianapolis. Jerry D. Semler, chairman, president and chief executive officer of American United Life Insurance Co., and Patricia DeVault of St. Anthony Parish in Indianapolis were co-chairs of the Legacy of Hope campaign.

"You've got something very, very important done here," the mayor said. "What you have accomplished for your church and school is pretty remarkable. I also want to congratulate you on your commitment to excellence in education. The educational excellence that is exemplified here goes beyond just mere test scores. You create great citizens. I want to congratulate you for serving as role models for communities all across the city of Indianapolis. Finally, I don't want to ignore the faith element of this great accomplishment because I am absolutely convinced that there is only so much that can be done through government programs and the largeness of philanthropic

institutions."

G. Joseph Peters thanked the parishioners for the beautiful additions to St. Thomas Aquinas School, which was built in 1941.

"On behalf of the Office of Catholic Education and Mickey Lentz, our secretary for the education and faith formation programs in the archdiocese, we congratulate St. Thomas Aquinas Parish for the vision, the sacrifice and the hard work that made all these capital improvements possible," Peters said. "It's truly beautiful and functional for multiple programs, which is so important today. The school improvements enhance what is already an outstanding lighthouse educational program." †

CONSECRATED

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liturgy.

"These 70 years have gone by very quickly," Sister Frances said after the Mass. "I really can't believe that it has been this long because it certainly doesn't seem long at all."

A native of Washington, Ind., Sister Frances said she joined the Sisters of Providence of Saint Mary-of-the-Woods during her sophomore year in high school after her teacher, a Providence sister, invited her to consider religious life.

"The Sisters of Providence led me to religious life," Sister Frances said. "I never thought about being a sister until my sophomore teacher said to me, 'Did you ever think about being a sister?' And I said, 'I never did.' Then she said, 'Start thinking about it.' So I did.

"I remember when I spoke to my mother about it, I said 'Sister Anna

thinks I could be a sister,'" Sister Frances recalled. "I thought the sisters were dropped from heaven, to tell you the truth. I thought they were so holy, and I was in such admiration of them. But I never, never thought about being a sister until I was approached. Sister Anna gave me the invitation and I said 'yes' to God, and it has been a wonderful life. I really have been very, very happy. I've been blessed in many ways, and I've had good health, which is a great blessing. My prayer life has been everything to me. It really has been the core of my life."

Sister Frances professed her first vows in 1934 and her final vows in 1939. She taught in Catholic schools for 51 years, ministering in 14 places.

"I taught first grade for 25 years, then I had the middle grades for about 26 years," she said. "I have enjoyed the children. They have really given me life."

Blessed Mother Theodore Guérin, the foundress of the Sisters of Providence, has been an inspiration and a guide throughout her religious life, Sister Frances said. "She's a real inspiration."

Now retired and living at the motherhouse, Sister Frances continues to minister to children by helping at the Woods Daycare, and by tutoring children and also low-income adults working to earn a general education degree.

"I retired to the motherhouse when I



Some of the jubilarians honored this year sing during the eucharistic liturgy marking the World Day for Consecrated Life on Feb. 3 at SS. Peter and Paul Cathedral in Indianapolis.

was 70, and thought I would see what I could do to help out at the Woods," she said. "I've been busy ever since. I've worked at the daycare for nine years. I still tutor and I sit with the [preschool] nappers on Mondays. I watch them while they sleep, and sometimes I almost fall asleep myself. If they're restless and can't sleep, I just pat their backs a little. It relaxes them and then they fall asleep. I love the children."

When she first moved to the motherhouse, Sister Frances also taught First Communion classes at St. Mary-of-the-Woods Parish.

One of 14 Sisters of Providence to mark their 70th anniversary as women religious this year, Sister Frances said she is especially pleased to have taught two boys who grew up to be priests.

"I taught Father Patrick Beidelman in the fourth grade at Holy Spirit School in Indianapolis," she said, "and I also taught Benedictine Father Severin Messick, the pastor at St. Michael Parish in Greenfield."



Providence Sister Ann Denise Reger (left), who taught Archbishop Daniel M. Buechlein when he was a child in Jasper, Ind., talks with Providence Sister Frances Joan Baker, who celebrated 70 years as a woman religious this year, after the eucharistic liturgy marking the World Day for Consecrated Life on Feb. 3 at SS. Peter and Paul Cathedral in Indianapolis.

Looking back on her life, Sister Frances said she believes her parents and God are the reasons she has a religious vocation.

"When you take a [religious] vocation, it goes back to your homes," she said. "That's where I first learned to pray, from my mother, Frances, and that's why my religious name is Frances." †

Correction

Krista M. Broderick and Matt D. Clanin will be married on Oct. 26 at St. Pius X Church in Indianapolis. Their wedding date was incorrectly reported in the Feb. 1 issue. †

The Criterion

2/8/02

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Fast and abstinence rules for Catholics during Lent

Lent begins with Ash Wednesday on Feb. 13, opening the season of the penitential period that leads to the celebration of Easter on March 31.

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

Ashes

Archbishop Daniel M. Buechlein will celebrate Mass and distribute ashes at the

noon Mass on Ash Wednesday at SS. Peter and Paul Cathedral in Indianapolis.

Fast and abstinence

Ash Wednesday, Feb. 13 and Good Friday, March 29, are days of fast and abstinence. All Fridays of Lent are days of abstinence.

Fast: Binds all persons over 18 and under 59 years of age. On days of fast, only one full meal may be eaten. Two other meals, sufficient to maintain

strength, may be taken according to one's needs. Together these two smaller meals should not equal another full meal.

Eating between meals is not permitted, but liquids, including milk and fruit juices, are allowed.

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

Note: When health or ability to work would be seriously affected, the law does not oblige. If a person is in doubt con-

cerning fast and abstinence rules, he or she should consult a parish priest or a confessor.

Easter duty: Catholics are obliged to perform the Easter duty. The Easter duty is the obligation to receive Holy Communion sometime between the First Sunday of Lent, Feb. 17, and Trinity Sunday, which is celebrated May 26.

Ascension: The celebration of the Ascension will be May 12. †

Special Religious Education Program to hold fund-raiser

By Jennifer Del Vecchio

Expanding the Special Religious Education Program in the Archdiocese of Indianapolis is the goal of a special fund-raising dinner.

The program, known as SPRED, helps meet the spiritual needs of persons with developmental disabilities. Currently, six parishes in the archdiocese offer the program.

The April 13 dinner will include entertainment, guest speaker Kevin Gregory from WISH Channel 8 in Indianapolis, and a chance to take home several prizes.

Doors open at 6:30 p.m. with dinner at 7 p.m. at the Stokley Mansion located on the campus of Marian College in Indianapolis. The cost is \$50 per person.

Last year, the dinner raised \$11,500 for the SPRED program.

The program means a lot to families who have children with special needs.

Mary Pat Torbeck's two sons, Clark and Brian, are autistic.

Torbeck, a member of St. Malachy Parish in Brownsburg, said the family worried that her children might disturb

others during Mass.

She said it saddened them because it made it difficult for the family to go to

church together and they felt there was no place for their sons. Their sons didn't fit in the traditional Sunday morning religious education classes and they couldn't place their sons in the parish nursery because of the special one-on-one attention they needed.

"It wasn't because we weren't

welcomed," Torbeck said.

Now, their sons attend the SPRED program and their family gets to witness the

It's the most beautiful program and it's about sharing the love of God.'

Church reaching out to meet the spiritual needs of its members.

"It's meant a lot to us," she said. "It's the most beautiful program and it's about sharing the love of God. It's the

one place where my boys can be themselves other than home and not have to fear doing something wrong or embarrassing."

Religious educators' conference to be held in Indianapolis

A conference exploring peace and justice will be held for religious educators Oct. 28-30 in Indianapolis.

"Kaleidoscope—The Many Faces of the People of God" will be the theme for the Indiana Conference of Catechetical Leaders held at the Sheraton at Keystone at the Crossing in Indianapolis.

Parish directors, coordinators of religious education, faith formation and other catechetical leaders throughout the state are invited to attend the conference.

Session titles include "How Do We Educate for Peace," "Putting Me First for a Change" and "Responding to Young Adults."

Other conference opportunities will include an optional pre-conference retreat to focus on one's personal faith journey.

There also will be exhibits and the presentation of the Catherine Sienna Award that honors a catechetical leader from Indiana who exhibits qualities of leader-

ship, creativity and stability. The program trains catechists to help students participate in their community of faith and celebrate the sacraments.

Some students are non-verbal and catechists have to find ways to communicate through crafts, pictures, activities or quiet time.


The goal is to continue increasing the program and raising funds for it.

(For more information on SPRED or to attend the dinner, call the SPRED office at 317-377-0592.) †

The event is a collaborative effort of the Offices of Religious Education from the five Roman Catholic dioceses of Indiana and the Association of Directors of Religious Education in Indiana.

(For more information, call Harry J. Dudley, associate executive director of faith formation for the archdiocese, at 317-235-1446 or 800-382-9836, or e-mail hdudley@archindy.org.) †

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Editorial

Where were the media at Assisi?

By any measure, the interfaith prayer meeting hosted by Pope John Paul II at Assisi, Italy on Jan. 24 was an outstanding success. More than 200 representatives of 12 religions gathered to condemn violence and terrorism, especially in the name of religion. Particularly important was the fact that Muslim leaders participated.

Nevertheless, we feel disappointed with the reaction of the world's secular news media. What should have been a major story was usually treated as just a story about religion—if it was reported at all. Although admittedly we don't see all the television news, we did not see a report on this historic meeting.

This interfaith prayer meeting was important because it gave the lie to the claim of Osama bin Laden that he and his supporters were fighting a "holy war" against "the infidel," i.e., Christians who defiled the homeland of Islam, Saudi Arabia.

The secular media don't seem to understand that this battle against terrorism is more than just a military war. It's a battle

against the fundamentalism that exists among a minority of Muslims. We must convince Muslims throughout the world that religion must preach "cooperation among all peoples fostering voluntary service and piety, not offense and aggression." Those were the words of Sheikh Al-Azhar Mohammed Tantawi of Cairo, whose words were read at Assisi by Ali Elsamma.

We have heard the question, "If a tree falls in the middle of a forest and there's no one around, did it make any noise?" Similarly, we must ask, "If 200 representatives of 12 religions, including Christians and Muslims, pray together, but the Muslim world never learns about it, did it really happen?"

There will continue to exist a chasm between Islamist fundamentalists who take parts of the Quran out of context and Muslims who follow the true message of peace in the Quran. But somehow the news about this meeting must be circulated among Muslims.

— John F. Fink



Members of the Assisi peace meeting called by Pope John Paul II leave lighted oil lamps as a sign of solidarity and hope for peace on Jan. 24. Fifteen Christian denominations and 11 other religions were represented at the spiritual summit in Italy.

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Seeking the Face of the Lord

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



Implementing the permanent diaconate in our archdiocese

We read in the Acts of the Apostles: "About this time, when the number of disciples was increasing, the Hellenists made a complaint against the Hebrews: in the daily distribution their own widows were being overlooked. So the Twelve called a full meeting of the disciples and addressed them, 'It would not be right for us to neglect the word of God so as to give out food; you brothers, must select from among yourselves seven men of good reputation, filled with the Spirit and with wisdom; we will hand over this duty to them, and continue to devote ourselves to prayer and to the service of the word. The whole assembly approved of this proposal ...'" (Acts 6:1-5). Thus began the Church's establishment of the diaconate as an order in the Church's ministry.

There were "permanent" deacons in the early Church, but since the fifth century, the diaconate had been conferred only on those preparing for priesthood. In fact, over the centuries, the exercise of the "transitional" diaconate had been pretty well restricted to service in the liturgy.

In the context of a fuller consideration of ministry in the mission of the Church, the permanent diaconate was restored in principle at the Second Vatican Council. Pope Paul VI formally re-established the permanent diaconate in the Latin Rite of the Catholic Church in 1967.

It became a reality in the United States in 1968 in response to a petition from the U.S. bishops. Almost at once, dioceses began to establish programs of preparation and implementation. The movement grew over the ensuing decades. For a variety of reasons, our archdiocese chose not to do so.

A few years ago, at the request of some of our priests, I invited Bishop Dale Melczek of the Diocese of Gary (who at that time was the chairman of the Permanent Diaconate Committee of our National Conference of Catholic Bishops) to make a presentation at a meeting of our priests and parish life coordinators. The question of further study and consideration came up during our current "Planning for Growth" process.

The Council of Priests planned a presentation of the history and the evolved state of the permanent diaconate—and the actual program of preparation sponsored by Saint Meinrad—for our summer convocation. In September, the priests and other pastoral leaders attended another meeting for in-depth study and discussion.

Subsequently, I conducted a consultation by mail and found broad support for pursuing the permanent diaconate

in our archdiocese. And so I have decided to plan for the implementation of this order in our local Church.

A committee has been appointed to propose the shape of a multifaceted program suited for our situation. Committee members will study the pertinent documents approved by the Holy See and the United States Conference of Catholic Bishops.

They will review successful programs already in existence in other dioceses. The committee also will propose an interview process for those who are already ordained deacons and wish to serve in our archdiocese.

Finally, I am asking them to oversee the presentation of a general instruction on the nature and purpose of the diaconate.

I hasten to add that we are not yet prepared to receive applications from potential candidates, nor are we prepared to provide general information about the permanent diaconate at this time.

While a more comprehensive instruction on the permanent diaconate will be available in the future, some general clarifications about the nature of the order might be helpful at this time.

Deacons are ordained specifically for a threefold service in the Church: the ministry of the Word; the ministry of the altar; and the ministry of charity.

Along with bishops and priests, deacons are part of the threefold ordained ministry in the Church. Hence, deacons are not lay persons. Nor are deacons substitutes for priests.

The Second Vatican Council gave new impetus to the role of the laity in the mission of the Church and the diaconate does not preempt that role of the laity.

It is also important to note that permanent deacons are ordained for service at the appointment of the bishop for the local diocese. They are not ordained primarily for service to a particular parish.

We have the benefit of learning from three decades of experience in the programs of other dioceses. We already know that special attention will be given to the manner in which potential candidates are screened for this ministry. As is the case for priesthood candidates, applicants will not automatically be granted admission to the program of preparation for ministry in our archdiocese. A second priority will be the quality of theological, pastoral and spiritual formation of the candidates.

Pray that God may bless our new venture and enrich our archdiocesan mission! †

Archbishop Buechlein's intention for vocations for February

Young Adults: That they may realize the importance of their presence in our parishes and have the generosity and courage to consider service in the Church, especially as priests and religious.

Buscando la Cara del Señor

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



Estableceremos el diaconado en nuestra arquidiócesis

Podemos leer en los Hechos de los Apóstoles: "En aquel tiempo, como el número de los creyentes iba aumentando, los de habla griega comenzaron a quejarse de los de habla hebrea, diciendo que las viudas griegas no eran bien atendidas en la distribución diaria de ayuda. Los doce apóstoles reunieron a todos los creyentes y les dijeron: 'No está bien que nosotros dejemos de anunciar el mensaje de Dios para dedicarnos a la administración. Así que, hermanos busquen entre ustedes siete hombres de confianza, entendidos y llenos del Espíritu Santo, para que les encarguemos estos trabajos. Nosotros seguiremos orando y proclamando el mensaje de Dios'. Todos estuvieron de acuerdo..." (Hechos 6:1-5) Así comenzó el diaconado como un orden en el ministerio de la Iglesia.

En los primeros tiempos de la Iglesia existieron diáconos "permanentes", pero desde el Siglo V, el diaconado sólo se ha conferido a aquellos que se estaban preparando para el sacerdocio. Es más, con el paso de los siglos, el ejercicio del diaconado "transitorio" ha sido muy bien restringido al servicio de la liturgia.

En el contexto de una consideración más llena del ministerio en la misión de la Iglesia, el diaconado permanente fue restablecido como un principio en el Concilio Vaticano II. El Papa Pablo VI restableció formalmente el diaconado permanente en el Rito Latino de la Iglesia Católica en 1967.

En los Estados Unidos se convirtió en una realidad en 1968 como respuesta a la petición por parte de los obispos norteamericanos. Casi al instante las diócesis comenzaron a establecer programas de preparación e implementación. El movimiento comenzó a crecer en las décadas subsiguientes. Por varias razones nuestra arquidiócesis eligió no hacerlo.

Hace algunos años, a petición de varios de nuestros sacerdotes, invité al Obispo Dale Melczek de la Diócesis de Gary (quien era para aquel tiempo el Presidente del Comité del Diaconato Permanente de nuestra Conferencia Episcopal Nacional) para que hiciera una presentación en nuestra reunión de sacerdotes y de coordinadores de la vida parroquial. La pregunta de más estudio y consideración surgió durante nuestro proceso actual de "Planificación para el Crecimiento".

El Consejo de Sacerdotes planificó una presentación de la historia y el desarrollo del estado del diaconado permanente, y del presente programa de preparación apoyado por St. Meinrad, para nuestra convocatoria de verano. En septiembre, los sacerdotes y otros líderes pastorales asistieron a otra reunión para un estudio a profundidad y discusión.

Subsecuentemente, hice una consulta por correo y encontré amplio apoyo para la búsqueda del diaconado permanente en nuestra arquidiócesis. Así que decidí

planificar la implementación de esta orden en nuestra Iglesia local.

Se ha nombrado un comité para darle forma al programa multifacético que se adapta a nuestra situación. Los miembros del comité estudiarán los debidos documentos aprobados por la Santa Sede y la Conferencia Episcopal Católica de los Estados Unidos.

Ellos revisarán los exitosos programas ya existentes en otras diócesis. El comité también propondrá un proceso de entrevistas para aquellos que ya han sido ordenados diáconos y deseen servir en nuestra arquidiócesis.

Finalmente, les he pedido que revisen la presentación de una instrucción general sobre la naturaleza y propósito del diaconado.

Me apresuro a añadir que en estos momentos aún no estamos preparados para recibir solicitudes de candidatos potenciales, ni estamos preparados para proveer información general sobre el diaconado permanente.

Mientras una instrucción más comprensiva sobre el diaconado permanente estará disponible en un futuro, algunas aclaratorias generales sobre la naturaleza del orden podrán ser de gran ayuda en estos momentos.

Los diáconos son ordenados específicamente para un servicio triple en la Iglesia: el ministerio de la Palabra, el ministerio del altar y el ministerio de la caridad.

Conjuntamente con los obispos y los sacerdotes, los diáconos son parte del ministerio triple de la Iglesia. De ahí que los diáconos no son personas laicas. Los diáconos tampoco son substitutos para los sacerdotes.

El Concilio Vaticano II dio nuevo ímpetu al papel de los laicos en la misión de la Iglesia y el diaconado no se adelanta al papel de los laicos.

También es importante notar que los diáconos permanentes son ordenados para el servicio bajo el señalamiento del obispo para la diócesis local. Ellos no son ordenados principalmente para el servicio en una parroquia en particular.

Tenemos los beneficios del aprendizaje de tres décadas de experiencia en los programas de otras diócesis. Ya sabemos que se prestará especial atención a la forma en que los candidatos son seleccionados para este ministerio. Como en el caso de los candidatos a sacerdotes, los solicitantes no serán admitidos automáticamente al programa de preparación para el ministerio en nuestra arquidiócesis. Una segunda prioridad será la calidad de la formación teológica, pastoral y espiritual de los candidatos.

¡Oremos para que Dios nos bendiga en nuestra nueva empresa y que enriquezca nuestra misión arquidiocesana! †

Traducido por: Language Training Center, Indianapolis

Research for the Church/James D. Davidson

Comparing the ages of priests and laypeople in the Church

In *Catholicism USA* (Orbis Books, 2000), Bryan Froehle and Mary Gautier report that the average age of active diocesan priests is 59 years. Fifty-nine percent are 55 years of age or older, 36 percent are between 35 and 54, and only 5 percent are 34 or less.



In our recent study of American Catholics, colleagues and I found that the average age of laypeople is 48 years. Twenty-six percent are 55 years of age or older, 39 percent are 35 to 54, and 35 percent are 34 or less.

Putting these two studies together (see graph), we see a striking difference between the ages of priests and laypeople. Although there are similar percentages of middle-aged priests and laypeople, there are dramatic differences at the older and younger ends of the scale. The percentage of older priests is more than twice as large as the percentage of older laypeople. On the other hand, the percentage of younger laypeople is seven times larger than the percentage of younger priests.

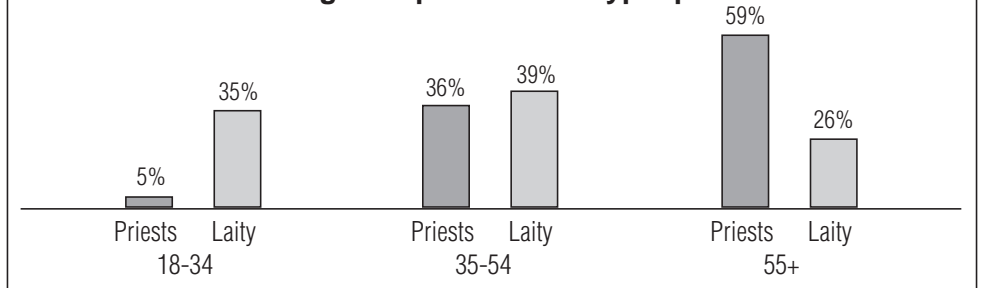
Why is this age difference important? Because other research shows that people are more likely to identify and interact with people who are similar in age than they are to gravitate toward people who are significantly older or younger. When it comes to age, "birds of a feather flock together."

Therefore, when older laypeople seek interaction with a priest, they are inclined to prefer older priests, and they have many priests to choose from. Middle-aged laypeople also prefer interaction with priests of their own age, but when they seek such interaction, they don't have quite as many priests of their own age to choose from. Young Catholics are even less fortunate. It is only natural for them to want to associate with priests of their own age, but they have very few opportunities to do so. When they want to talk with a priest of their own age, they have a hard time finding one.

It is reasonable to assume that this situation contributes to older Catholics' identification with and involvement in the Church. It's also a good bet that it has something to do with the fact that young people are least inclined to identify with and participate in the Church. If so, what can be done to increase young laypeople's attachment to the parishes and dioceses? One possibility is to increase the presence and visibility of 18- to 34-year-old lay ministers in programs and activities oriented to young adults. The more young adults see same-age people in leadership roles, the more they will feel the Church includes people they can relate to.

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

Ages of priests and laypeople



The Human Side/Fr. Eugene Hemrick

Looking for a few good ideas

"You're too negative about the future!"

That accusation was voiced after a talk I gave on parish life. In it, I presented statistics regarding the number of priests we will have in future years, and I discussed parishes that will lack resident pastors, parish closings and consolidations, and the increase of new immigrants, who are changing parish life.

Today, newly ordained priests in small dioceses, and even large ones, can expect to be made a pastor within two to three years after ordination. But it won't be just one parish they pastor, rather it will be two, three or even four parishes.

For many of these priests, this will mean driving between 200 and 400 miles a week; catching meals on the fly; living in more than one place; and trying to balance one's own spirituality, health and personal needs with the needs of parishioners.

As much as these priests will be with parishioners they love, they may live a lonely existence. Most people, and many priests, don't realize that the priesthood is a culture unto itself. Being with other priests and sharing common ideas helps to nourish priests. With fewer priests in existence, they are deprived of this necessity.

Bishops are sensitive to these problems and have responded to them by limiting the number of Masses a priest may celebrate on a given day, consolidating parishes and clustering priests together to maintain their

community spirit.

When parishes are consolidated, however, it frequently happens that bishops and pastors get caught in a crossfire of parishioners who violently resist the change.

Although the above observations are negative, they have a positive side. They reveal that we are in a period of transition that opens the door to creativity.

Some advocate that creativity be practiced by allowing for a married priesthood, women priests and the reinstatement of former priests. The likelihood that they will come about is slim and suggests we look elsewhere for solutions.

That "elsewhere" is the present pool of lay leaders, deacons, bishops and priests. At this time, we are being challenged to ask: Where are the experimentations, who is testing hypotheses, what brainstorming is being brought to bear on new models of parish life? Where are the scholarly, yet pastorally oriented, think tanks to methodically analyze and rearrange the variables in ways that might generate greater efficiency and effectiveness? What is needed to foster the entrepreneurial spirit that will be able to "capitalize" on this transitional period in our Church?

As negative as some of the statistics on the future of the Catholic Church in America may be, they also act as a catalyst for new and refreshing ideas. All it takes is one good idea to turn a seemingly bleak picture into a hope-filled tomorrow.

(Father Eugene Hemrick is a regular columnist for Catholic News Service.) †

La intención del Arzobispo Buechlein para vocaciones en febrero

Adultos jóvenes: que se den cuenta de la importancia de su presencia en nuestras parroquias y tengan la generosidad y el valor de considerar el servicio en la iglesia, especialmente como sacerdotes y religiosos.

Check It Out . . .

There will be a **Lenten Pro-Life Speaker Series** at Holy Rosary Parish, 520 Stevens St., in Indianapolis, over the five regular Wednesdays in Lent from Feb. 20 to March 20. Each evening begins with Mass at 5:30 p.m., dinner at 6:15 p.m. and a presentation at 6:45 p.m., with a question and answer session ending by 8 p.m. A book sale will follow the program. Reservations are required, and a free-will donation will be taken. "Is a Culture of Life Possible in the United States?" will be presented on Feb. 20 by Msgr. Stuart W. Swetland, S.T.D., a Rhodes Scholar recipient who is the head chaplain of the Newman Foundation at the University of Illinois in Urbana/Champaign. "How to Handle 'End of Life' Issues: The Law and Common Sense" will be presented on Feb. 27 by Charles E. Rice, J.S.D., a professor emeritus of law at the University of Notre Dame Law School and a visiting professor of law at Ave Maria School of Law at Ann Arbor, Mich. For more information or to register, call the parish at 317-636-4478.

"**Divorce and the Catholic Church**" is a program that will examine the experience of divorce and the Catholic Church's response to it. Father James Farrell will share his insights at the program, which will be at 7 p.m. on March 5 in the Our Lady of Providence Jr./Sr. High School Activities Center, 707 W. Highway 131, in Clarksville. It is free and open to all. For more information or to register, call 812-945-0354.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., in Indianapolis, will host a weekly **Fish Fry on Fridays** during Lent from Feb. 15 to March 22. Dinners will be served in the school basement from 4:30 p.m. to 7:30 p.m. Dinners will be \$5. A children's menu will be available. Mass will be held in the church at 5:30 p.m., with Stations of the Cross at 6:15 p.m., followed by Benediction. For more information, call the parish at 317-357-8352.

St. Elizabeth's Regional Maternity Center in New Albany is having its **Spring Gala fund-raiser** at 6 p.m. on March 7 at The Olmstead, 3701 Frankfort Ave., in Louisville, Ky. There will be a silent auction, dinner at 7 p.m., a vocal performance at 8 p.m. and an auction at 8:30 p.m. Items to be auctioned include a hot-air balloon ride, boat trips and vacations. For more information or to order tickets, call 812-949-7305.

Cathedral High School, 5225 E. 56th St., in Indianapolis, is hosting its **2002 Shamrauction** at 5 p.m. on Feb. 23. Cocktails and hors d'oeuvres will be served, followed by a grand buffet at 6 p.m., an auction at 8 p.m. and another buffet at midnight. Tickets are \$125 per person. For more information, call the school at 317-542-1481.

The Servants of the Gospel of Life is a new religious community dedicated to promoting the Gospel of Life in its fullness while being entrusted to the Blessed Mother. The sisters also follow a Vincentian tradition of service. Visitors are welcome at Our Lady of Guadalupe Convent, 8300 Roy Road, in Indianapolis. Weekend visits or extended visits are welcome. Those participating in a discernment weekend can expect daily Mass, daily Eucharistic holy hours, communal prayer over the course of the day, common meals, private prayer time, common recreation, and conferences on the charism and spirituality of the Servants of the Gospel of Life. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan office of pro-life activities, at 317-236-1521 or 800-382-9836, ext. 1521.

The Roncalli High School South Deanery Recognition Dinner will be held at 7 p.m. on March 7 at The Atrium, 3143 E. Thompson Road, in Indianapolis. Awards will be presented at 8 p.m., and will honor those celebrating 20, 30 or 40 years in Catholic schools. Mary Hall and Dr. Mark Bohnert will receive awards for honorary alumni, Dick Gallamore will receive the Alum of the Year Award and Robert Tully will receive the Pope John XXIII Award. Individual seats are \$35, and tables of eight are available for \$250. A benefactor table for eight is \$500. For questions or to R.S.V.P., call Kim Slimak at 317-787-8277, ext. 241.

The Terre Haute Deanery Pastoral Center is sponsoring a **Candlelight Mass for Married Couples** at 7 p.m. on Feb. 9 at St. Margaret Mary Church, 2405 S. 7th St., in Terre Haute. For more information, call the Deanery Pastoral Center at 812-232-8400.

The St. Pius X Adult Education Series will present a program by John G. Borkowski at 7:30 p.m. on Feb. 12 at St. Pius X Church, 7200 Sarto Dr., in Indianapolis. He will speak about how parents can help their children

achieve their full potential as they grow up in a rapidly changing society. This is the fifth program of the 2001-02 St. Pius X Adult Education Series. For more information, call 317-257-1085.

Mary, Queen of Peace Parish in Danville will have a **four-day mission** lead by Passionist Father James Demanuele each evening at 7 p.m. from Feb. 17-20. Father Demanuele, who is known for his dramatic style of proclaiming God's love, will use as his themes "The Call to Holiness, Healing and Forgiveness, Commitment and Church." Hospitality will follow the Sunday and Wednesday services. All are welcome. For more information, call Peg Klein at 317-745-4284.

The parishes of Our Lady of Lourdes and St. Bernadette in Indianapolis will celebrate their feast with a mission titled "**Leading into Lent with Mary and Bernadette as Our Guides**," which is to be directed by Benedictine Father Noah Casey and Father James Farrell, pastor. The mission will start each night at 7 p.m. from Feb. 10-13 at Our Lady of Lourdes Church, 5333 E. Washington St. On the final night, which is Ash Wednesday, there also will be a Mass. On the first three days, Mass will be celebrated at noon at St. Bernadette Church, 4838 E. Fletcher Ave. Confession will be available one-half hour before Mass and immediately following the evening services. All are invited. For more information, call Our Lady of Lourdes Parish at 317-356-7291 or St. Bernadette Parish at 317-356-5867. †

VIPs . . .

Henry and Vera Ahaus, members of St. Paul Parish in New Alsace, celebrated their 50th wedding anniversary on Dec. 30 with a Mass at St. Martin Church in Yorkville and an open house. The couple was married on Dec. 31, 1951 at St. Lawrence Church in Lawrenceburg. They have seven children: Maria Wynn, Brian, Gary, Hank, Jeff, Ted and the late Kara Ahaus.

Carl and Patricia Lentz, members of St. Peter Parish in Linton, Ind., in the Evansville Diocese, will celebrate their 50th wedding anniversary on Feb. 9 with a Mass at St. Mary Church in Anderson, Ind., in the Lafayette Diocese, and a reception. The couple were married on that day in 1952 at St. Mary Church. They have four children: Beth Gowasack, Jane Ann Jones, Kathleen Kotarski and Robert Lentz. They also have 11 grandchildren. †



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September, 2002 Priced from \$1,620



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Fr. Henry Kuykendall
Evansville, IN
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U.S. Conference of Catholic Bishops' Office for Film and Broadcasting movie ratings

Birthdays Girl (Miramax)

Rated **A-IV (Adults with Reservations)** because of a few sexual situations with fleeting nudity, brief violence, minimal profanity and rough language.

Rated **R (Restricted)** by the Motion Picture Association of America (MPAA).

Slackers (Screen Gems)

Rated **A-IV (Adults with Reservations)** because of several vulgar sexual situations, some nudity, brief drug use, intermittent toilet humor, recurring rough language and profanity.

Rated **R (Restricted)** by the MPAA. †

Lent Begins February 13th



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Book Review

New book is reflective look at the women in Luke's Gospel

Woman, You Are Free: Spirituality for Women in Luke

By Susan Yanos
St. Anthony Messenger Press
ISBN 0-86716-413-1
Paperback, 8.55 x 5.52, 138 pages \$8.95

Reviewed by Sister Barbara Leonhard, O.S.F.

As someone who is frequently called upon for talks and retreat days on the topic of women in Scripture, I was delighted to read this text.

Just this past summer, a woman in a seminar commented that she had always struggled with the story of Martha and Mary. At the time, I wished I had a title on the tip of my tongue to suggest to her, something more reflective than academic. I now have such a book in mind.



Sr. Barbara Leonhard, O.S.F.

Susan Yanos, an instructor of English at Indiana University East in Richmond and a member of St. Anne Parish in New Castle, has presented in this book a thought-provoking blend of biblical study and women's psychology and spirituality. In doing so, the reader reaps the benefit of her varied interests and background.

The author, who has a master's degree in pastoral theology from Saint Mary-of-the-Woods College and a doctorate in English, has served as a director of a parish religious education program and has been drawn into further study and reflection by the interest of groups who ask her to offer presentations on women in Scripture. She admits in her introduction that when asked to speak on Luke's view of women, she recognized that it was an opportunity for her to wrestle with this Gospel, her least favorite.

Long after the presentations she gave, she found herself pondering the questions of the women gathered there as well as her own. She does not intend her book to be one of answers, but rather an aid for others who are asking their own questions as their spirituality deepens.

Alluding to some of the key themes in Luke's Gospel, she writes, "I can affirm that the journey is possible. I can affirm that Jesus will liberate. I can affirm that the seemingly

impossible is possible in God."

The book has three major parts and deals with both Luke's Gospel and the Acts of the Apostles.

In the first section, Yanos addresses the topics of how women have related to God and how Jesus relates to women. Here the author uses the story of Martha and Mary and several healing accounts. Readers may well appreciate her ability to offer a variety of insights from her biblical study while at the same time delving into her personal questions and responses to these narratives.

For example, she recognizes that Mary has often been portrayed as a model for contemplative life, but she finds herself more drawn into the character of Martha. "Most of my life," she writes, "I now realize, has been a . . . search for Christ in my daily experience of dirty dishes and dirty diapers. I am Martha. I suspect that many women identify with her, too. What is Luke trying to tell us Marthas?" Yanos then offers her own reflections on that question.

Part two revolves around the theme of Jesus as one who offers radical freedom. Beginning with the parable of the Pharisee and the tax collector, Yanos discusses Jesus' invitation to discover God at the core of one's being. She asserts that we need to discover "whatever it is that robs us of our true identity as God's daughter."

Yanos presents the Lucan Jesus as a liberator. "[T]he Jesus in Luke's writings calmly and forcefully calls you to the most important, painful, shocking, dangerous and convulsive revolution of your life. Jesus calls you to be the person God means you to be."

As she explores the meaning of conversion, especially for women, the author uses this definition: "[C]onversion is a turning around, a turning back to one's true value."

In these chapters, Yanos draws upon various writers from the fields of psychology, spirituality and literature, suggesting that for women, true conversion/liberation involves a movement away from fear and self-negation and an awakening to our own true worth. In Chapter 5, the author contrasts the patterns of adult spiritual development for men and women. I would have liked to see this material more carefully nuanced. In places, it sounds as if men and women's experiences are almost always polar opposites, men facing certain challenges and struggles, while women face others. Fortunately, the questions Yanos poses leave room for the reader to ponder and claim his or her own experience.

Part three considers various dimensions of personal,

social and political power. Yanos begins with the Lucan version of the beatitudes, then explores Luke's parables and teachings that emphasize the theme of riches and the wise use of both one's voice and one's possessions. She does not shy away from difficult passages in which Jesus rebukes the rich.

Yanos offers three reasons for Jesus' condemnation of the wealthy. They considered themselves self-sufficient; their wealth separated them from others, and they maintained their comfort at the expense of others.

Her own questions press the reader to dialogue with these challenging biblical texts, to probe their own stance on such issues as service, self-sufficiency, solidarity with others, and using one's voice in the face of personal and communal injustice.

This book would make a wonderful resource for discussion groups or Bible-study groups. Each chapter begins with a suggested biblical reading or activity and questions that draw the reader into the particular themes which the author explores.

At the end of each chapter, Yanos offers several further questions for reflection and discussion. She also supplies several pages of bibliography for those who will be enticed to do further study.

In her conclusion, the author writes, "I hope that I have made Luke not only accessible to women, but a clear and pressing call demanding your response." In my opinion, Yanos does indeed make this Gospel accessible to women. This is a book that those who have not had extended biblical study can find themselves at home in. Her presentation of biblical scholarship is clear and engaging. She is able to write in such a way that the reader will find herself called to prayer as well as to study, to action as well as to self-reflection. It would make a good Lenten companion.

(Oldenburg Franciscan Sister Barbara Leonhard teaches Scripture in the Saint Meinrad Ecclesial Lay Ministry Program, which is a component of the Archdiocesan Lay Ministry Formation Program. She is also a spiritual director, retreat director and faculty member of the Spiritual Direction Internship Program at the Benedict Inn Retreat and Conference Center in Beech Grove. She holds a master's degree in biblical studies from the Catholic Theological Union and a doctorate in Christian spirituality from the Graduate Theological Union in Berkeley.) †

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Priest works to end confusion over Holy Land group's name

By Jennifer Del Vecchio

Father Peter Vasko has an image problem. The Franciscan priest from Jerusalem is president of The Holy Land Foundation, and he's battling false reports that his organization has been funneling money to terrorist organizations.

The confusion has the foundation's Indianapolis public relations firm, Tekton Ministries, scrambling to help clarify the situation.

The problem began after the Sept. 11 terrorist attacks on America when President George W. Bush identified several groups and individuals who are believed to be assisting terrorists.

One of the charities pinpointed by the government is the Holy Land Foundation for Relief and Development based in Texas.

The group has no connection to The Holy Land Foundation run by the Franciscans, who are based in Jerusalem and Washington, D.C.

However, media reports are not giving the full name of the alleged terrorist organization—shortening it to the Holy Land Foundation—which is leading some supporters and the public to confuse the two.

"People still think we are one and the same," said Father Vasko. "It's frustrating."

Adding to that frustration is that many news organizations are still shortening the name, despite numerous letters and telephone calls from the Franciscans asking them to clarify the names and the confusion.

The problem has gotten so bad that Tekton Ministries is receiving hate mail—as many as 100 e-mails a day.

This past week, they received an e-mail that read: "So how many people have you killed in bombings today?"

"A lot of them are very angry," said Karyl Davis, program coordinator for Tekton Ministries. "Many of them are extreme and a lot of them are based on confusion."

It's also leading the foundation to think about changing its name.

The Holy Land Foundation was founded in 1994 to safeguard the rights of the Christian minority living in the Holy Land. It is under the auspices of the Franciscan Custody of the Holy Land and formal support comes from Roman Catholic, Anglican, Lutheran and Presbyterian Churches worldwide that are working to preserve the Christian presence in the Holy Land.

The Christian presence in the Holy Land has been dwindling. As many as 700 Christians leave the Holy Land each year. The growth rate for the Christian population in the Holy Land could be zero by 2020, said Father Vasko.

Father Vasko's foundation ministers to the estimated 150,000 Christians remaining. There are 8.7 million people living in the Holy Land.

The majority of the Christians there are poor. Unemployment among Palestinians due to forced border closures and travel restrictions enacted by the Israeli government has made raising a family very difficult, he said. The average income for Palestinians in the Holy Land is \$4,000. Most of the Christians living in the Holy Land are of Palestinian descent.

The Holy Land Foundation raises money to provide food, clothing shelter and academic scholarships. They recently built housing units in Bethphage, Jericho, Beit-Hanina, Nazareth and Bethlehem for Christian families.

The Sept. 11 terrorist attacks have taken a toll on the foundation in other ways.

Charitable giving in general has decreased, said Father Vasko. Usually, the foundation raises about \$1 million annually. This past year, they raised only half that amount.

Another problem is that pilgrims aren't traveling to the Holy Land, making the economic status of Christians, who count on the tourist trade for their family income, even more desperate, Father Vasko said.

"The Christian people [in the Holy Land] are at a point of



Franciscan priests process in the desert through the Holy Land. The Franciscans operate The Holy Land Foundation, which was founded in 1994 to safeguard the rights of the Christian minority living in the Holy Land. The foundation has suffered recently because its name has been confused with another foundation associated with terrorist groups.

despair," he said. "It is difficult for families to exist," meaning more Christians will probably leave the Holy Land.

Father Vasko is asking for support of his foundation, which will allow it to help keep a Christian presence in the Holy Land and help Christian families.

Without Christians in the Holy Land, the place where Jesus walked, taught and was born, the churches will become "empty religious monuments and museums with no living worshiping community," he said.

"We are asking people in the end to be [the Christian] voice, their platform and to be their lobby."

(For more information on The Holy Land, call Tekton Ministries at 317-726-1679 or toll free at 866-905-3787.) †

Archdiocesan woman's book about Catholic childhood makes it to bookstores

By Brandon A. Evans

An archdiocesan woman's tale of her Catholic childhood in the 1950s has made it onto the shelves of several Indianapolis-area bookstores.

It was only last July that Janet Schnorr Tosick, a member of St. Michael Parish in Greenfield, self-published *When Elvis was King and I Wore Saddle Shoes*.

The 200-page book chronicles her life and adventures through St. Andrew the Apostle School and the former St. Agnes Academy, both in Indianapolis.

Mixed in with stories about nuns and friends are pieces of American nostalgia—slices of life from a past era.

The narrative starts in the early 1950s and leads into the '60s as Tosick went to high school. Parts of the story catch up nearly to the present at the end of the book.

"Any that grew up in that era would enjoy it," said Gretchen Cain, a member of Immaculate Heart of Mary Parish in Indianapolis, and a friend of Janet's. "It just really

reminds me of watching an old Doris Day movie."

She thinks that while a great deal of the appeal would be to Catholics that grew up in the Indianapolis area, almost anyone else could treasure the book because of the American history that it contains.

Tosick said that she has already sold more than 500 copies and has done several book signings. The book is sold at America's largest Hallmark store in Greenfield.

And now, after a review in *The Indianapolis Star*, three Indianapolis Borders bookstores are now selling the books.

The book also can be found at Fatima Retreat House in Indianapolis.

Though she writes about favorite songs and friends and John F. Kennedy, she also talks a lot about the priests and nuns that provided so much influence.

To accurately get their story, she tracked down numerous people and did a lot of interviews.

One of those people was Providence Sister Helen Therese Conway, who taught at St. Andrew School when Tosick was there, and who later taught Tosick's children at St. Michael School in Greenfield.

She remembered how her assignment at St. Andrew's was in her first year as a woman religious. Her memories, though not lengthy, were included in a short part of the book.

Sister Helen said that she enjoyed Tosick's work and gave it to another Providence Sister.

After she wrote the book, Tosick had calls and visits streaming in from people that had either read the book or heard about it.

"A lot of people that I heard from, I hadn't heard from for 20 years," she said.

Tosick started the book after writing about her grandparents. She had two grandfathers and seven grandmothers due to remarriage. From there, she was urged to write more about her past—she herself saw something special about the schools she attended and the people she met.

Tosick said that she wanted to tell the stories that everyone else had forgotten, and to try to tell them in a fair light without being cynical about the strictness of certain nuns and priests.

"I tried to say good things," she said.

"She's very honest about the nuns and priests," Cain said. "She wrote [the book] exactly how she would think and tell. It's from her heart, you can tell."

(To obtain a copy of *When Elvis was King and I Wore Saddle Shoes*, write to Janet Tosick, 129 McClellan Road, Greenfield, IN 46140 or e-mail janettosick@yahoo.com. The book costs \$12, plus \$2 shipping and handling.) †



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Catholic school librarian finds life's unexpected turns providential

By Jennifer Del Vecchio

Anyone who knows librarian Sarah Batt knows her favorite word—"Providence."

Ask her how All Saints School in Indianapolis is going to pay for library books, and she'll say, "Providence."

Ask her why she volunteered at the school for one year without any pay and she'll give you the same response, "Providence."

After all, God always comes through, she said.

Take Feb. 1 when Barnes and Noble Booksellers from Carmel delivered 400 books to the school. It's the second time they've donated the books.

But when Batt started going through the library bookshelves, weeding out old books, such as *When Will Man Walk on the Moon?* she wasn't sure how she was going to replace the old books with new ones.

Others were a little worried about that too, but Batt replied that Providence would provide.

It wasn't long until Barnes and Noble showed up and started delivering books that had been donated by their customers during Christmas.

Batt, an alumna of Saint Mary-of-the-Woods College near Terre Haute, said she wanted to do something different with her life, but she didn't know what.

She had been working as the manager of literacy services for Marion County Indianapolis Public Library and running Indy Reads, a volunteer literacy program.

She had bachelor's degrees in Spanish and Journalism and a master's degree in Library Science, but didn't know how she wanted to continue using them.

Batt decided to call the Sisters of Providence, who hooked her up with the volunteer ministry at All Saints School through their Providence Volunteer Ministry.

For a year, she lived off her savings, a friend's generosity for her rent, and the small stipend provided by the Providence ministry.

"I learned that I didn't need as much," Batt said. "Not that I was extravagant before, but the experience showed me I could live without a lot and showed me what really mattered."

It also taught her patience, she said.

Since starting at the school, she's helped it become the first elementary

school to join the public library shared system.

Now, students can request books from any Marion County Indianapolis Public Library and have them delivered to the school.

At All Saints, every student has a library card to use at the school or the public library.

Working with the students led her to her new path in life. During her volunteer time, the school found the needed money to hire Batt as the full-time librarian.

Before Batt, the library was staffed with volunteers and there was no consistent system and no one to organize it thoroughly.

Batt made the school library system like the ones students will encounter in high school or other public libraries.

For Batt, her job is about loving books and reading. She's worked in a library since she was in the fourth grade and said it's exciting to see kids read and listen to them recommend books they like.

All Saints also takes a proactive approach to reading. Their motto is "All Saints Always Reading" and every morning there is a "Drop Everything and Read" segment where students read for 25 minutes.

"I get teachers telling me that they can't stop their kids from reading," Batt said. "Or they are running out of books for the students to read because they read them so fast."

It's a good problem to have, she said.

Seventh-grader Tashae Hedgespeth said having Batt at the school makes a difference.

"Before she came the library wasn't as organized, now there's more books too," Tashae said.

Tashae said she likes to read because "it's fun and gives me something to do in my spare time."

Another way the school tried to get kids excited about reading was having them participate in the delivery of books from Barnes and Noble on Feb. 1. The books were all wrapped and students sat in the gym opening them.

Then they handed them to Batt, who will catalogue them and put them on the shelves.

"Tomorrow, they'll be asking me, 'Where's that book I unwrapped?'" Batt said. †



Sarah Batt, the librarian at All Saints School in Indianapolis, checks out the new books the school was given through the generosity of customers at Barnes and Noble Booksellers in Carmel. The St. Thomas Aquinas parishioner volunteered at the school for a year without pay before becoming the full-time librarian.

Photo by Jennifer Del Vecchio

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CNS photo from Reuters

A victim of war

An Afghan girl carries her share of food with care at a food distribution center in the Maslakh refugee camp outside Herat, Afghanistan, Jan. 31. Millions of Afghans have been forced from their homes after more than 20 years of war and four years of severe drought. Catholic Relief Services and Caritas International are among the agencies providing food and other assistance to displaced people and Afghan refugees.

DEACONS

continued from page 1

From about the fifth century until the Second Vatican Council, the diaconate was used in the Latin rite almost exclusively to describe the final stage in preparation for ordination to the priesthood. The council decreed that the diaconate also could be restored as a permanent and separate rank in the Latin rite and that married men may be ordained to this rank. Pope Paul VI restored the permanent diaconate in 1967.

Deacons studying for the priesthood

are transitional deacons. Those not planning to be ordained priests are called permanent deacons.

The committee that will study how the permanent diaconate should be restored in the archdiocese will be led by Father Stephen W. Giannini, pastor of Sacred Heart of Jesus Parish in Terre Haute and priest minister/moderator at St. Ann Parish in Terre Haute.

Other committee members are Father Albert Ajamie, retired; Father Clarence R. Waldon, pastor of Holy Angels Parish in Indianapolis; Father Paul M. Shikany, pastor of St. Rose of Lima Parish in Franklin and Holy Trinity Parish in

Edinburgh; Father Daniel B. Donohoo, pastor of St. Matthew Parish in Indianapolis; and Father Stanley Pondo, associate pastor of Holy Family, St. Andrew and St. Mary parishes in Richmond.

Also on the committee are Father Russell Zint, associate pastor of St. Malachy Parish in Brownsburg; Benedictine Father Bede Cisco, director of Saint Meinrad School of Theology's Indianapolis programs and the archdiocese's Ecclesial Lay Ministry program; Franciscan Father Al Jost, Hispanic ministry assistant for the archdiocese; Deacon John Chlopecki, a member of St. Anthony of Padua Parish

in Morris (Chlopecki was ordained a permanent deacon in the Archdiocese of Chicago in 1991); and Marian and Joseph Knueven, members of St. Malachy Parish in Brownsburg.

Assisting the committee will be Father Richard M. Ginther, director of liturgy for the archdiocese and pastor of SS. Peter and Paul Cathedral in Indianapolis; Father Joseph B. Moriarty, vocations director for the archdiocese; Father Todd Riebe, pastor of St. Mary, St. Andrew and Holy Family parishes in Richmond, who will handle pastoral concerns; and Ann Williams of the archdiocese's ministry personnel office. †

APOCALYPSE

continued from page 1

earlier versions of cult leaders Jim Jones and David Koresh, instituted polygamy and eventually led thousands to their deaths.

Such events "show why God gave us the sacred magisterium as the authoritative interpreter of Scripture," Thigpen wrote. The Book of Revelation is the usual inspiration for apocalyptic visions, and Thigpen told the *Catholic Herald* that "throughout history, whenever folks read that book without any guidance from the Church, they almost always get into trouble."

Thigpen was a nondenominational charismatic minister before becoming a Catholic eight years ago. He wrote that when talking to believers in the rapture

"you will likely hear vivid descriptions of the Antichrist and predictions of specific political events in the Middle East, tossed about with a number of mysterious terms mined from the Book of Revelation. That same Bible, when read or heard by more than a billion other Christians—other kinds of Protestants, as well as Catholics and Eastern Orthodox—tells no such story."

Thigpen said end-time speculation "is an alien notion to the great majority of Protestants, going back to the reformers." He traces the rapture doctrine to Puritan ministers in the colonial period, and later to 19th-century England, but said it gained popularity after the U.S. Civil War.

Thigpen said rapture is often tied to a doctrine "that the institutional Church is inevitably corrupt," and such an anti-institutional mindset is often anti-Catholic.

He also noted that a fixation on end times "gives Christians a false sense of serenity about being spared adversity, it ignores the redemptive aspect of suffering and it can lead people to give up on changing the world, to neglect working for justice and peace. This neglect has been largely characteristic of the fundamentalist community since that [rapture] doctrine came into popularity," Thigpen added.

Augustinian Father Joseph Stobba, pastor of St. Rita Parish in Racine, who has written about the apocalypse, said interest in end times doesn't seem widespread among Catholics he knows.

"It comes out of fear," he said of those who believe in rapture. "It's on some people's minds any time there's a crisis. They're looking for some kind of solution. It's unfortunate, because it just magnifies

their fear. They start hoarding things."

Rapture adherents "are trying to interpret Scripture in a very literal sense," Father Stobba added. "The Church has consistently taught that apocalyptic books are to be understood in a symbolic fashion."

Thigpen said that, in past generations, Christians mistakenly have identified numerous historical figures of their own day as the final Antichrist. "Usually, the candidate proposed for this dubious 'honor' was the political leader who seemed to be the most sinister enemy at the moment," he said.

Thigpen called Revelation "a book of hope" because "we may not know all the details, but in the end God wins. It may read like a horror novel, but in the end righteousness wins and the faithful are rewarded." †

For Blessed Juan Diego's descendants, canonization will be justice

MEXICO CITY (CNS)—With his high forehead and cheekbones and receding hairline, Raymundo Yebra Soriano is described as the spitting image of a 16th-century painting of Blessed Juan Diego.

The 70-year-old shopkeeper smiled at this thought and the project to use him as the model for a monument to the Nahuatl Indian chosen by the Virgin of Guadalupe to be her messenger as he was walking up a rocky hill north of Mexico City in 1531.

But the pride in his facial and familial ties with Juan Diego soon was replaced with humility.

"What we, the descendants, want is for him to be canonized. We ourselves are not important," said Yebra, expressing satisfaction at Pope John Paul II's plans to declare Juan Diego a saint, probably when the pontiff visits Mexico in late July.

"What we want is justice for Juan Diego, and to know that they are finally going to canonize him fills me with satisfaction," said Hilda Chavez Soriano, who views Juan Diego's upcoming sainthood as a victory for indigenous people everywhere.

Yebra and Chavez are two of the descendants of Juan Diego traced in a four-year study sponsored by the Mexican bishops as part of its campaign to promote his candidacy to be declared a saint.

The investigation was headed by

Spanish-born anthropologist Asuncion Garcia, who explained that the descendants come from families that have lived for centuries in what are now the grimy outer edges of the sprawling capital, but were once part of the watery pre-conquest kingdom of Texcoco, bordering the Aztec empire.

"We used documents held in libraries here and in Spain, as well as oral history, which is very important," said Garcia.

Yebra, perched on a pew inside a church built in honor of the Virgin on top of the house where the visionary reputedly lived, said, "My mother used to tell me that I had to be good because I was descended from Juan Diego, but I didn't take much notice of it because it sounded like a bit of a joke."

Yebra did not tell his schoolmates for fear of being teased and did not tell his wife until after they were married. But now that he feels his lineage has been proven, he is more than happy to tell the world that Juan Diego not only lived, but also loved.

"Juan Diego had two, three or more women, as was the custom before. My family is descended from Juanito, the youngest son of one of them," he said.

Chavez said she had no idea of her illustrious ancestor until she came in contact with the investigators.

"I felt something very beautiful when I found out," said the 54-year-old housewife,

who said she used to think that the Virgin and Blessed Juan Diego were "invented by the Spanish conquerors."

And what really delights her now are the ties that the study claims to have proven between Juan Diego and Texcoco's philosopher-king Nezahualcoytl, identified as the visionary's grandfather, despite the popular belief that he was a poor peasant.

"You can't understand Juan Diego without understanding our pre-conquest roots," said Chavez. "They always taught us that he was a poor, ignorant Indian, but now we know this is not true, and Nezahualcoytl was a wise man who wrote spiritual poetry, and his genes were obviously special."

Garcia said the idea that Blessed Juan Diego was not only a mere Indian in post-conquest Mexico, but a low-status one, too, is a misconception extrapolated from his humility before the Virgin.

He had to be an indigenous nobleman, she said, because otherwise he would not have been wearing the cloak he used to collect the out-of-season roses the Virgin sent to him as a sign, let alone have been allowed anywhere close to the bishop of Mexico City to tell his tale.

Meanwhile, in an effort to ensure that Blessed Juan Diego's lineage never gets lost again, there is a plan to encourage his descendants to take on the last name he used before converting to Christianity,



Raymundo Yebra Soriano, 70, stands near a statue of Our Lady of Guadalupe and Blessed Juan Diego near the site where he was said to have seen the vision of Mary in 1531 in Mexico City. Yebra is a descendant of Juan Diego.

Ixtlilxochitl.

Slowly making his way out of the church after the interview, Yebra quietly muttered: "That would be nice, that would be good. Ixtlilxochitl, that sounds fine." †



ART

by Yasmina Reza
translated by
Christopher Hampton

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God blesses us through the people around us

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

"The world is charged with the grandeur of God," said Jesuit poet Gerard Manley Hopkins.

After painting a bleak picture of all that human beings have done to seal the surface of life against the eruption of God's grandeur into our awareness, the poet refuses despair, saying:

"There lives the dearest freshness deep down things ...

"Because the Holy Ghost over the bent
"World broods with warm breast and
with ah! bright wings."

Beneath our Lenten ashes, we live in hope of the Easter morning when life will spring into new freshness through the power of the Spirit.

Lenten hope is no daydream. It is realism with its sleeves rolled up—eager to do whatever is necessary to release the outburst of life promised in Christ.

The world is charged with the grandeur of God! The Holy Spirit unleashed through Jesus' death and resurrection broods and bubbles with life at the heart of things.

Blessing is what happens when that holy ferment is released into our consciousness: We become aware of God at work within and through the world, and we awaken that awareness in those who participate in the various rites of blessing characteristic of this season, from the blessing of ashes to the blessing of baptismal waters.

These blessings are a firm statement of our belief that God's hidden grandeur "will flame out, like shining from shook foil," as the fire of the Spirit, the fire

which Jesus longed to cast upon the earth, burns through the caked and trodden surface that conceals it.

Abraham and Sarah are figures of Lenten blessing. God made them an impossible promise of life: "I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing."

What made that promise seem impossible was that they were elderly and childless. They were unlikely candidates to receive and pour out God's abundant blessings on the world through a great nation of descendants "as numerous as the stars of the sky and the sands of the seashore" (Gn 12:2, 22:17).

Yet receive it and pour it out they did.

People of trust and conviction, like Abraham and Sarah, continue to be the ones through whom blessing flows into the world around us. Perhaps we see them most dramatically in moments of tragedy.

The mettle of Abraham's faith was made manifest in his unquestioning willingness to obey God's startling command that he sacrifice the very child God had given to fulfill the promise of descendants. Not all the participants in history's dramas are granted the last-minute reprieve given to Abraham's son.

In April 1999, in the library of Columbine High School in Littleton, Colo., Cassie Bernall's fellow student pointed a gun at her and asked, "Do you believe in God?" Cassie answered, "Yes." Her death startled many complacent believers into looking into their own hearts to see how deep their personal convictions lay.

On Sept. 11, Franciscan Father Mychal



Beneath our Lenten ashes, we live in hope of the Easter morning when life will spring into new freshness through the power of the Spirit. Lenten hope is no daydream. It is realism with its sleeves rolled up—eager to do whatever is necessary to release the outburst of life promised in Christ.

Look to Jesus as role model

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

Role models are important throughout life. Some people exemplify more than one virtue.

The concern for the poor shown by people such as Mother Teresa and Dorothy Day embodies patience, justice, wisdom and charity.

Many role models are less well known. I have met a number of people who radiate a certain inner peace. Their example, in some subconscious way, moves my heart.

How do we choose people to imitate? I believe that availability and intuition have much to do with our choices. The example of others must be available to us.

We also choose by intuition. We have a

sense that another's qualities are suited to our needs and longings.

This involves thought and analysis on our part, but even more an inner sense of comfort.

For me, this intuitive sense of comfort relates to Christ. Increasingly, I measure—as much unconsciously as rationally—every human model against him.

Good qualities I see in others—prayerfulness, gentleness, peace, patience, justice—lead me to Christ.

Jesus, his life and example, are the prime criterion.

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

Judge, a chaplain of the New York City Fire Department, went to a burning building to administer the sacraments to a victim and died there. The photo of his fellow firefighters carrying his body from the rubble of the World Trade Center has become a modern icon of fidelity even to the point of death.

Abraham and Sarah, Cassie and Father Mychal all have been blessings—awakeners to grace.

We need not wait for tragedy to discover God at work blessing us through those around us. Abraham and Sarah, Cassie and Father Mychal responded to tragic circumstances out of the choices of a lifetime, just as Jesus did.

Lent is the season of winnowing: We sort out the choices we have made, discarding those choices that lead to deadness of spirit, reinforcing those which lead to deeper life.

In this process, too, we help one another.

A friend who chooses and perseveres in the long, painful process of recovery from addiction sustains my own struggle to be faithful to the Lenten work of con-

version of mindset and habits of behavior.

Someone who has enjoyed public success in politics or sports but chooses to abandon it for the sake of family life or service to others puts in question my own patterns of self-seeking.

A co-worker who quits because the expectations of the job cannot be reconciled with Gospel ethics forces me to look at my own compromises.

These human "blessings" may be candidates as unlikely for the role as Abraham and Sarah. Like Abraham who lied and Sarah who laughed, like Cassie and Father Mychal, they may not be perfect. Almost all the chosen heroes and heroines of Scripture had clay feet.

All of us—in our ordinary fallibility and daily lives of grace—are blessings to one another whenever God at work in us shines through, if only for a moment, "like shining from shook foil," to awaken the world to the grandeur with which it is charged.

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

Discussion Point

Role models live their faith

This Week's Question

Think of someone (a relative, saint, leader) you greatly admire. What about this person is admirable?

"It would be a friend of mine. He honestly lives out his faith on a daily basis in everything he does."
(Kerry Turley, Sunnyside, Wash.)

"The person coming to mind right away happens to be my pastor. I find that he's able to actually live what he preaches. He practices and lives a simple life."
(Lorette Nault, Manchester, N.H.)

"My dad. He's 76 now, and he was in the life insurance business for 40-plus years. Early on, he adopted

the passage from James about tending to widows and orphans as the philosophy for his work and ministry."
(Paula Maniscalco, Jackson, Miss.)

"Dorothy Day. She was a true practicing Christian. She lived her faith. She was an idealistic realist."
(Susan Murphy, Bethel, Alaska)

Lend Us Your Voice

An upcoming edition asks: Describe the kind of strength you consider virtuous.

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



From the Editor Emeritus/John F. Fink

History of Muslim-Christian conflicts

Fifth in a series of columns



Christianity didn't take much notice of the Muslims when Muhammed lived or even when the first four caliphs conquered lands with the same ethnic and cultural environment as the Arabian peninsula. By the end of the seventh century, though, Christendom was surprised to find that Arabs professing Islam had advanced westward along northern Africa, conquering everything in their path.

In 711, they invaded Spain. Five years later, the Muslims controlled the entire Iberian peninsula and began to probe northwards into France. But in 733, Charles Martel defeated the Muslims at the Battle of Tours, or Poitiers. The Muslims returned to southern Spain, which they called al-Andulus or Andalusia, where they built a civilization superior to anything Spain had seen before.

Christian kingdoms then began a

centuries-long campaign, called the *Reconquista* or Reconquest, against Andalusia. Slowly but surely, the Muslims were forced to retreat until, by the 13th century, there were only a few scattered kingdoms in the mountains of southern Spain.

Their last stronghold was Granada, especially the Alhambra, the magnificent fortress called "the glory and the wonder of the civilized world." It was begun in 1238 and over two-and-a-half centuries evolved into a remarkable series of delicately lovely buildings in pink granite, with courtyards, pools and gardens. Today it is one of Spain's greatest tourist attractions.

It wasn't until 1492 that King Ferdinand and Queen Isabella, two strong Catholic monarchs who had married and merged their kingdoms, were able to conquer Granada and send the last Muslim king into exile. Most of the Muslims stayed in Spain where the Christians permitted them to practice their religion. In the 17th century, though, under the Spanish Inquisition, all the rights of the Muslims were withdrawn and most of them were forced out of Spain.

While all this was going on in Spain,

other Muslim forces were making advances in the Mediterranean. Crete was conquered in 823 and Sicily was invaded in 827, conquered in 902, and remained in Arab hands until 1092. Rome was pillaged in 846. Eventually, though, all these offensives were thwarted.

This brings us to the time of the Crusades, when the Catholic Church fought Muslims for control of the Holy Land. There were eight major crusades, from 1095 to 1267. The First Crusade resulted in the establishment of the Latin Kingdom of Jerusalem and Christians held on to the Holy Land until they were pushed out of Jerusalem in 1187. The last Christian outpost in the Holy Land, Acre, fell to the Muslims in 1291.

To the Muslims at the time, the western incursion on the eastern Mediterranean was a minor event that occurred on the periphery of the Muslim world and certainly was not a military threat to Islam. Nevertheless, the Crusades are remembered for the brutality of the Christian conquerors. In our own day, Islamists have used the Crusades to try to rally the Muslim world to join in fighting a "holy war." †

Cornucopia/Cynthia Dewes

Never too old to run the human race

People of a certain age like to joke that, because of sheer longevity, they should feel free to do just about any darn thing they want to. The only trouble is, they're too old to do just about any darn thing whatsoever.



Listen to the conversation of almost any group of men or women over age 55.

Inevitably, their discussion will blossom into a recitation of peculiar symptoms, surgeries, aches, pains and medical horror stories. It often becomes a "Can you top this?" sharing of health problems.

A high school friend of mine and her husband recently spent the night with us on their way home from a trip. We hadn't seen each other for 30 years, and our contacts had been pretty much of the Christmas card variety.

As they were leaving after a pleasant and

talkative visit, my friend said, "This is the first place we've been in a long time where we never once discussed our health." We took it as a compliment because we are as guilty as anyone of the "poor me" trap of aging.

Of course, we've been luckier than many people by having been blessed with healthy genes. And we come from families who were definitely not the Waltons, but who coped pretty well with their situations, including their marriages, their work or whatever.

Still, we've all had our share of grief and hardship. We've earned the "right," if you will, to gripe and moan and make general nuisances of ourselves. It's definitely a temptation.

What usually stops us is memory, which is listed in the University of Life Catalog under "Continuing Education," because it teaches us so many lessons as we go along. What we observe as a child may not mean anything useful until we're 35, and while we knew everything there was to know at

age 18, we sure have learned more since.

For example, we remember the old folks whose company we adored: Great-aunt Sarah who told the funniest Pat and Mike jokes ever, and Grandma Oare, who always had something good for us to eat and a sympathetic ear to listen to our jabber.

We also remember the aged people we visited only under parental duress, the ones whose conversation was limited to their illnesses and the faults of others. Somehow, their knowledge of current events, their reading, their participation in new activities, and even their volunteerism had simply ceased to exist. And, it appeared, they were soon to follow.

Well, it seems to me it ain't over till it's over. So, let us remember ourselves at every age, and spend our remaining time sharing, inspiring and learning together in our race to be truly human.

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

Faithful Lines/Shirley Vogler Meister

Understanding a special cake and eating it, too

Within the last decade, my youngest daughter, Lisa, introduced my husband,



Paul, and me to a Mardi Gras tradition. Yet, we'd been indirectly doing it for nearly three decades. In order to understand, here is the history:

The Feast of the Epiphany was Jan. 6; Ash Wednesday is Feb. 13. There's a culinary

connection between the Epiphany and Shrove Tuesday, the day before Ash Wednesday—or in New Orleans and other party spots celebrated as Mardi Gras (French for Fat Tuesday)—the day before Lent begins. That connection is cake.

Mardi Gras season originally began in the early centuries with the Epiphany, also referred to as Twelfth Night, Kings' Day or Feast of the Magi—when the Magi (kings) visited the Infant Jesus. In the fourth century, Epiphany was celebrated with King Cakes (Epiphany Cakes) to represent the finding of the Christ Child; and the season ended on Shrove Tuesday.

Eventually, the oval King Cake became associated with the current, much-shortened Mardi Gras season. Carnival colors of green, yellow and purple are used, but some bakers add red,

symbolizing Christ's life.

The main cake feature is a small baby-doll hidden inside (or placed on top) to represent Jesus. The person whose piece of cake contains the "baby" is obligated to bring a King Cake to the next seasonal celebration.

The Meister involvement with this custom began when a friend, Rosanne Pirtle, a retired Marian College professor, included our family in her family's tradition of eating Epiphany Cake to celebrate Kings' Day. Her daughter, Linda (now Mrs. Steve Eichenberger) won first prize in a Girl Scout Bake-Off with the Epiphany Cake when she was in the sixth-grade. Now made annually by her mother, the cake is moist as opposed to the King Cake's yeast-dough texture; and an almond is hidden instead of a baby doll. Rosanne writes the name of the person getting the almond on a crown in her safekeeping. The nut symbolizes a good year ahead, as does finding the "baby" in the King Cake.

Accompanying this column is the Twelfth Night or Epiphany Cake recipe.

Twelfth Night or Epiphany Cake

1 cup butter or margarine
2 cups sugar
1 tablespoon fresh-grated orange peel
1 tablespoon fresh-grated lemon peel
2 eggs

2 ½ cups flour (sifted)
2 teaspoons baking powder
2 teaspoons baking soda
½ teaspoon salt
1 cup buttermilk
½ cup candied fruit (chopped)
1 cup pecans or walnuts (chopped)
1 whole blanched almond
¾ cup fresh-squeezed orange juice
2 teaspoons fresh-squeezed lemon juice
1 teaspoon rum extract

Cream butter and one cup of the sugar until fluffy. Add orange and lemon peels. Add eggs and beat well. Sift together flour, baking powder, baking soda and salt. Add to creamed mixture alternately with buttermilk. Beat until smooth. Fold in candied fruits, chopped nuts and the whole almond. Pour batter into a greased 8-cup bundt pan or tube pan. Bake in preheated 350-degree oven for one hour or until cake tests done. Bring juices, remaining one cup sugar, and rum extract to a boil. Pour slowly over hot cake in pan. Let cake stand 24 hours in pan before removing and slicing. (Inverting the cake in the pan for another 12-20 hours allows it to fall out more easily. This can't be rushed. Also, more candied fruit or candied cherries can be added.)

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

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

Disciples in Mission assists Lenten retreat

"This great season of grace is your gift to your family to renew us in spirit." These words are how the second preface for Lent describes the liturgical season we are about to begin.



Lent is an annual retreat during which we concentrate on spiritual renewal. As we engage in this process, we have in our midst a powerful model of the experience of conversion in the group of people participating in the Rite of Christian Initiation for adults.

These catechumens and candidates remind us of the need to deepen our own awareness of Christ's call and to strengthen our response.

For the next three Lents, more than 75 parishes in the archdiocese will offer another resource to support their parishioners in their annual Lenten retreat of spiritual renewal. Disciples in Mission utilizes the Lenten season to foster immersion in the Word of God, enhanced participation in the Sunday Eucharist, and a foundation for a more focused response to Christ's invitation to becoming a partner in continuing his mission.

Preachers in the participating parishes will draw on the resources of a special homily guide to help them reflect on the Sunday Scriptures through an evangelizing lens. Meanwhile, their parishioners will be gathering in a variety of group settings to read, reflect on and talk about the readings for the upcoming Sunday.

This head start will enable them to come to weekend Eucharist more alert and ready to participate. When they leave, they can take with them a bulletin insert that will help them learn more about our bishops' plan for Catholic evangelization in the United States.

Evangelization is grounded in relationship with Christ. Disciples in Mission involves participants in two key places for encountering Christ—Scripture and Eucharist. We come to liturgy and are nourished by Christ in word and sacrament, and

'We come to liturgy and are nourished by Christ in word and sacrament, and then we are sent out to share with a hungry world the food we have been fed with.'

then we are sent out to share with a hungry world the food we have been fed with.

We are familiar with "Go and make disciples," the Great Commission from the conclusion of Matthew's Gospel. Luke has Jesus telling the disciples they will be his witnesses to the ends of the earth. Mark's Jesus urges the disciples to "Go out to all the world and tell the Good News." In John, Jesus says, "As the Father has sent me, so I also send you."

I believe that we need to add another passage to these classic commissioning scenes. When faced with several thousand hungry people, Jesus tells the disciples, "There is no need to send them away. You give them something to eat yourselves."

Our encounters with Christ in Scripture and our reception of his body and blood in Eucharist not only bring us closer to him, they also fill us with his vision and spirit, and they energize and motivate us to roll up our sleeves and take our places alongside him in bringing the Good News of God's love into people's lives in visible and tangible ways. Our Lenten retreat produces fruit that will last.

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

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

The Sunday Readings

Sunday, Feb. 10, 2002

- Isaiah 58:7-10
- 1 Corinthians 2:1-5
- Matthew 5:13-16

The Book of Isaiah supplies this weekend's first biblical reading.



This familiar and revered book of the Bible actually is an accumulation of works that appeared over a span of history. During this period, the fate of God's people progressively worsened.

At last, relief was in sight. The humiliation and deprivation of exile in Babylon was ended.

However, all then was not well. Reading these sections is greatly enhanced and clarified when the conditions within which they were written are clear.

Times were bad. The most serious religious development, however, was that these terrible circumstances prevailed despite the fact that God promised the children of Israel divine protection and security.

Therefore, prophets faced deep and angry cynicism. Many asked how a benevolent, faithful God could allow the Chosen People to find themselves in such desperate straits.

The prophets replied by calling people to assist in remedying conditions. They could put the divine mercy and protection into action by caring for those in great need. These actions of charity would show divine goodness.

St. Paul's First Epistle to the Corinthians is the source of the second reading.

Again, as in the case of the first reading, knowledge of conditions surrounding the composition of this epistle helps in understanding its contents.

Overall, Corinth's Christian community presented Paul with many challenges. The culture was hedonistic and exceedingly selfish. It glorified lust and greed. Then it also exalted human logic or "wisdom."

Paul spoke to this elevation of wisdom elsewhere as well.

Here he insists, as he insists in other Scriptures, that the wisdom that he preaches is, in fact, the wisdom of Jesus. The wisdom of Jesus is true wisdom, perfect and pure. After all, it reflects the knowledge of the Son of God. It reflects the absolute in reality.

For its final reading, the Church offers us the Gospel of St. Matthew.

This selection contains two well-known statements by Jesus, in which the Lord uses symbols and examples to make the point. In neither statement is the symbol beyond our experience.

However, our experience dulls the impact of the examples. Today, and for at least a century, items such as salt not only

have been plentiful in our society, but also have been quite refined.

No one in this time would dream of purchasing a box of salt at the supermarket and then discarding half of it, or more, because it was useless white dust.

However, in the first century A.D. in the Roman province of Palestina, where Jesus lived and taught, salt was an expensive commodity. Also, it was not refined. It was not pure. Much of it was useless white powder, with no tang or preservative value. This residue, of course, was discarded.

At this time in history, artificial light was unusual and never as satisfactory as our modern electric lighting. Lights at night could be quite precious.

The Lord, in the first example, reminded us, as well as the first audience to hear this story, that we are as vital to the world as salt was to good food and the preservation of food. However, we can lose our tang. We can allow ourselves to become tasteless.

We are lights in the dark world. Only the Gospel can supply light to illuminate dark nights through which the world passes.

Reflection

Last summer, a severe thunderstorm came and went, as summer storms come and go. For a few minutes, it raged. Rain poured. The wind blew. Then all was quiet. It also was dark. The storm had disrupted electrical power.

I went outside and looked around. Everything was dark. Aside from the voices of humans, the barking of dogs and the distant hum of traffic on the highway, there were no sounds. Absent the highway sounds in the distance, it was what people knew at night in the years before electricity became common.

The interior of the house suddenly was an obstacle course. Pieces of furniture had occupied exactly the same places for a long time. Still, stumbling through the dark house, some furniture surprised me.

This precisely is the situation the Lord would have known. The statement about the lamp becomes very clear. In utter darkness, a lighted lamp is quite precious.

For weeks, the Church joyfully introduced us to Jesus of Nazareth, the babe of Bethlehem, the Savior, and the Son of God. More recently, and this weekend, moving toward Lent, the Church calls us to accept and to follow the Lord.

Jesus introduced us to a way of life. His view of life is absolutely realistic. After all, Jesus is God, the creator and shaper of reality.

Life with Jesus is in imitation of Jesus. We believers are the salt of the earth. We are the lights shining in darkness. However, we have no passive status. As the first reading urged, we must truly imitate God in our love and care for all. In this, we evidence our fidelity to the Lord. †

Daily Readings

Monday, Feb. 11
Our Lady of Lourdes
1 Kings 8:1-7, 9-13
Psalm 132: 6-10
Mark 6:53-56

Tuesday, Feb. 12
1 Kings 8:22-23, 27-30
Psalm 84:3-5, 10-11
Mark 7:1-13

Wednesday, Feb. 13
Ash Wednesday
Joel 2:12-18
Psalm 51:3-6a, 12-14, 17
2 Corinthians 5:20-6:2
Matthew 6:1-6, 16-18

Thursday, Feb. 14
Cyril, monk
Methodius, bishop
Deuteronomy 30:15-20
Psalm 1:1-4, 6
Luke 9:22-25

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

Saturday, Feb. 16
Isaiah 58:9b-14
Psalm 86:1-6
Luke 5:27-32

Sunday, Feb. 17
First Sunday of Lent
Genesis 2:7-9; 3:1-7
Psalm 51:3-6a, 12-14, 17
Romans 5:12-19
or Romans 5:12, 17-19
Matthew 4:1-11

Question Corner/Fr. John Dietzen

Priest's intent governs consecration of hosts

QIn my parish, I never notice hosts being consecrated at Mass. They are always brought from the tabernacle or they are in containers that remain at the edge of the altar until Communion time.



Also, when we have Communion under both species, part of the wine is poured into the chalice at the Offertory and the rest is left in the glass container until Communion time.

Has the wine left in the glass bottle actually been consecrated? (Massachusetts)

AApart from the question about the tabernacle, lots of Catholics have the same concern as you about which hosts and wine are consecrated at Mass.

Some people, including some deacons and priests, if one is to judge by their actions, seem to be under the impression that all bread and wine to be consecrated must be on, or at least touch, the corporal (the small square cloth on the altar during Mass).

That is not precisely true. The determining factor is not where the elements are, but the intention of the priest presiding about which wine or bread to consecrate.

For example, at liturgies attended by hundreds or thousands of people, it is not appropriate that the altar be cluttered with dozens of ciboria containing the hosts. These containers may be placed on tables away from the altar.

Regardless of where they are, on or off the altar, they are consecrated if the presiding priest intends to consecrate them.

The same is true for the wine. Some should be in the chalice used by the priest. The rest may be anywhere on the altar or nearby, as long as the priest intends to consecrate them at that Mass.

When consecrated bread—the eucharistic body of Christ—is left over at Mass, what remains is placed in the tabernacle for distribution to the sick or for people receiving Communion at a later Mass. That is what you have seen

when hosts are brought from the tabernacle for Communion.

It is liturgically appropriate, whenever possible, for people to receive Communion with hosts consecrated at that particular Mass. When that is not feasible, hosts consecrated at a previous Mass are brought from the tabernacle and distributed.

QIn a recent column about preparations for a mixed marriage, the questioner claimed the Catholic party had to promise to raise the children Catholic.

You responded that this is not true. The non-Catholic promises nothing in this regard, you said, while the Catholic promises "to do all in my power to share my faith with our children by having them baptized and raised as Catholics."

I don't see the difference. Those two promises look the same to me. (New York)

AIn practice, there may not be much difference. In either case, the Catholic, in fact, promises to do the best he or she can to assure for their children the benefits of Catholic spiritual life and sacraments.

Formerly, the Catholic promise was explicitly to raise the children Catholic. The wording the Church uses today, which I quoted and you repeat, recognizes more honestly the fact that in some marriages the best efforts of Catholic spouses simply fail, through no fault of their own. Circumstances beyond their control make raising their children Catholic impossible.

On the principle that it is not psychologically or spiritually wise to demand promises that may be impossible to keep, the Church today says in effect: Do all that you can to help your children share your Catholic faith. If that doesn't work, you and they will be missing something, but you have not failed your promise.

(A free brochure answering questions that Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Box 325, Peoria, IL 61651. Questions may be sent to Father Dietzen at the same address or by e-mail in care of jjdietzen@aol.com.) †

My Journey to God

Less Than Angels

I am, dear Lord, so small, so flawed ...
Yet I am Yours as truly as immensities
Created long before, like sea and sky,
Majestic mountains and gigantic trees.

Dear Father, when you made a
masterpiece
Of tiny things like butterflies and bees,
Petals abloom in gardens, melodies
From honey-throated birds, the lamb's
white fleece,

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

Did you then think of us, even of me,
As beings less than angels, more than
beasts,
To whom You granted the humility
To kneel in adoration at Your feasts?

May we lose our sins in eternal light,
And be forever precious in Your sight.

By Anna-Margaret O'Sullivan

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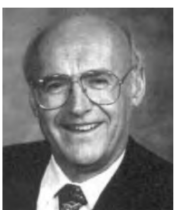
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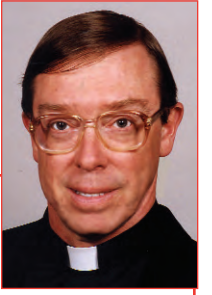
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Is delay cause for concern for would-be saints?

VATICAN CITY (CNS)—Pope John Paul II has earned his reputation as a "saint-maker" by canonizing more people than all his predecessors put together, and sometimes even Vatican officials wonder if the pace hasn't been a little too fast.

Yet, for all the saints who have been proclaimed on the altar by this pope, nearly 10 times that number are waiting in the wings.

Generally speaking, they fall into two categories. Several hundred causes have been introduced or prodded forward under Pope John Paul and will probably come to fruition in coming years or decades—ensuring that the saint-making revolution he began will continue far beyond his papacy.

But for hundreds of others, a realistic chance for canonization already may have come and gone. The files of these would-be saints have been slowly gathering dust in the back rooms of the Vatican's Congregation for Saints' Causes, some of them for centuries.

"It would be nice if we could sift through them and make a careful selection. But right now we don't have a method of 'retiring' sainthood causes," said one Church official in Rome.

When the pope does proclaim a saint, it's a celebratory moment for the whole Church. The saint's life is reviewed, his praises are sung and his feast day is added to the Church's calendar.

Of course, the Church doesn't really make saints, it just officially recognizes them. Since 1624, when the Church's rules were established, approximately 750 people have made it to the canoniza-

tion finish line. But what about the rest?

"Many causes are dormant. Probably some of them should never have been presented in the first place. But there's been an understandable enthusiasm for having someone declared a saint, especially among religious orders," the Church source said.

The causes arrive at the Vatican, full of promise, after diocesan review has found they lived lives of heroic virtue or, in the case of martyrs, made the supreme sacrifice for the faith by giving up their lives. If the pope agrees after the Vatican's own examination, the person is declared "venerable," meaning he or she may be venerated by the faithful.

That's the first big step at the Vatican. But many causes stop there, because—except in the case of martyrs—in order to advance, the Vatican normally must confirm a miracle attributed to the intercession of the would-be saint. When that happens, the person can be beatified, or officially recognized as a model of holiness.

After beatification, another miracle is needed for canonization. Many causes are held up at this stage, too. For example, Blessed Kateri Tekakwitha, a Native American convert to Christianity, has had several prospective miracles considered but set aside since her beatification in 1980.

Not everyone thinks a physical miracle should be required for sainthood. One Rome expert who believes better criteria should be found once made his case to the pope, who replied calmly that he would leave that question to his successor.

Thumbing through the 730-page

"Index and Status of Causes," a kind of "Who's Who" of sainthood causes through the ages, one sees immediately that the "saints" section occupies only 50 pages. The bulk of the book is devoted to causes that have not even reached beatification.

These pages, however, outline an interesting geography of holiness. Most of the causes introduced before the 20th century are of European-born priests or members of religious orders. Italians lead the way; for example, the Archdiocese of Naples has more than 80 sainthood causes

pending—most of them introduced many years ago.

"Many Italian dioceses have an office for causes of saints. They have the machinery to grind it out," said one sainthood specialist in Rome.

Other European dioceses have more than met their quota of sainthood causes, too. Madrid has 60 and several other Spanish sees are not far behind; Paris has 46; and the pope's home diocese of Krakow, Poland, has 29.

In the 20th century and especially under Pope John Paul, causes have come



Kateri Tekakwitha, left, was beatified in 1980. Since then, her case for sainthood has been stalled while another miracle attributed to her intercession is sought by the Church. The sainthood cause of medieval Polish princess Kunigunde, right, was inactive for centuries before she was finally canonized by Pope John Paul II in 1999.

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in from other corners of the world—Africa, Asia, Latin America and especially Eastern Europe after communism's collapse.

There are now more than 20 U.S. sainthood causes at the Vatican, about half of them introduced under Pope John Paul II.

Mexico has recently taken a great interest in identifying saints, too. The Mexico City Archdiocese has sent in 26 causes, the vast majority of them over the last 20 years.

Some of the dustier pages of the Vatican's sainthood index are in the section titled "Confirmation of Worship." Here are listed some 400 people who were revered as saints on a local level many

centuries ago, but without having gone through the Vatican's verification process.

The Vatican has recognized them, in a sense, as holy figures. But in order to be formally canonized, more is needed—documentation of heroic virtues or martyrdom, plus one miracle.

It can happen, though. Take the example of St. Kunigunde, a medieval Polish princess who later became a Claretian nun. Her cause had been inactive for centuries, but in 1991 a report was prepared on her life and virtues, and by 1999 the pope was able to canonize her during a trip to his homeland.

She made the official sainthood roster after waiting in the wings for more than 700 years. †



Missionaries of Charity in Calcutta, India, look over six boxes containing a 35,000-page report on the life of Mother Teresa on Aug. 15. The boxes were destined for the Vatican's Congregation for Sainthood Causes, which will continue the investigation that could lead to her beatification and canonization.

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Good news for volunteer groups in Bush's new service plan

WASHINGTON (CNS)—When President Bush spoke in his State of the Union address of the “gathering momentum of millions of acts of service and decency and kindness,” Sister Katherine Corr and Carolyn Shields knew just what he was talking about.

Sister Katherine, a Sister of Notre Dame de Namur, is executive director of Notre Dame-AmeriCorps and has watched it grow from six participants in 1994 to 284 today. Shields is coordinator for the Catholic Network of Volunteer Service's AmeriCorps Education Awards Program, which placed some 1,200 volunteers in Christian service posts around the country last year.

Both expressed enthusiasm in interviews with Catholic News Service about the president's call for each American to donate the equivalent of two years in volunteer service over his or her lifetime. Bush's plan, called the USA Freedom Corps, would expand service opportunities by, among other things, adding 25,000 AmeriCorps members to the 50,000 currently serving.

“Is that good news or what?” said Sister Katherine in a telephone interview from her Baltimore office. “There's nothing that could be more helpful to our country, more vital to our future.”

Notre Dame-AmeriCorps is a public-private partnership between Notre Dame Mission Volunteers, run by the Sisters of Notre Dame de Namur, and AmeriCorps, the federal program known as the domestic Peace Corps.

Through Notre Dame-AmeriCorps, volunteers work for a year or two in projects designed to “empower the economically disadvantaged and oppressed through education and personal hands-on support,” according to program materials.

The volunteers' literacy efforts rely on “one-on-one attention and small-group attention” in schools, after-school programs, classes in English as a second language and parenting effectiveness classes, Sister Katherine said. “The statistics are in. This works.”

Shields, of the Catholic Network of Volunteer Service, said it was “very exciting” to see Bush promoting the kind of service she has been coordinating for the past three years.

“The extra publicity will be very, very good for

recruitment,” she said. And volunteers themselves will benefit from the recognition during their service and later—when employers, for example, “have a greater awareness” of what the volunteers have been doing when they look for work after completing their volunteer assignment, she said.

After they complete their service, participants receive a \$4,725 grant to pay for college, graduate school or vocational training or to pay off student loans. Under Bush's proposal, the money also could be used as a down payment on a house, transferred to a grandchild or someone else for education, or spent on job training or health care costs.

Bush signaled the importance he gives to the new volunteer initiative by naming a USA Freedom Corps Council headed by himself and including the vice president and the heads of six Cabinet-level departments.

He also gave a hearty welcome to participation by faith-based groups by naming the director of the White House Office of Faith-Based and Community Initiatives among its members.

But such participation is nothing new. According to a fact sheet put out by the Corporation for National and Community Service, the federal agency created by Congress in 1993 to coordinate service opportunities, “tens of thousands” of volunteers—including 6,000 with AmeriCorps and more than 45,000 with the National Senior Service Corps—work with faith-based organizations.

“AmeriCorps members and Senior Corps volunteers provide full-time or intensive service to faith-based organizations, which often operate with limited resources,” the fact sheet said. “In addition, they help faith-based organizations accomplish more by recruiting, training and supervising additional volunteers.”

Leslie Lenkowsky, chief executive officer of the Corporation for National and Community Service, said the tragedy of Sept. 11 reminded Americans “that ours is a nation worth serving, and how important it is that all Americans give back to our neighbors and country.”

“Service is an essential part of being an American,” he added, “and the president's bold proposals will create new ways for citizens to express their pride in America by helping others.”

Remarks by House Democratic Leader Richard A.

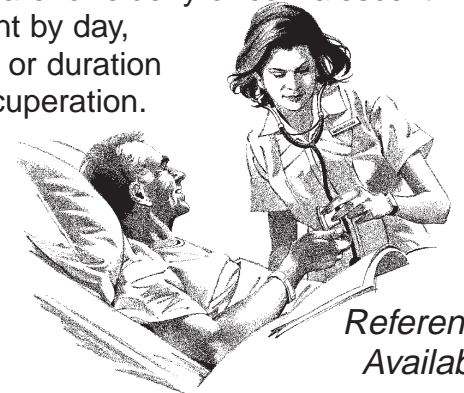
Gephardt after the State of the Union address indicated that Bush likely will face little opposition in Congress to his \$560 million initiative.

“If it's even possible to suggest a silver lining in this dark cloud that has fallen over our nation, it's the renewed sense of community that we have seen across America,” the Missouri Democrat said. “The more we are able to turn that renewed sense of purpose into a new call for service ... the more we're going to make our nation a model for all the good things that terrorists hate us for: hope, opportunity and freedom.”

Or as Bush put it in a foreword to the 32-page booklet outlining the USA Freedom Corps project: “Americans have always been a decent and deeply generous people, willing to help those in need. This was true before Sept. 11. It is truer today. The federal government did not create this civic spirit, but we do have a responsibility to help support and encourage it where we can.” †

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Humanizing economy is theme of conference held by bishops

WASHINGTON (CNS)—At a three-day international conference in Washington, representatives of the world's bishops met with an array of government, banking, commerce, labor and academic leaders to discuss how the increasingly global economy can be humanized.

Vatican diplomat Archbishop Diarmuid Martin said the key is "massive new investment in the capacities of people."

Without that, even the best-intended systemic and structural initiatives to make the global economy more human "are doomed to produce very modest results," said Archbishop Martin, the Vatican representative to U.N. agencies in Geneva.

The Conference on Humanizing the Global Economy was held Jan. 28-30 at The Catholic University of America. About 100 leaders in Church and secular affairs participated.

The three major bishops' organizations of the Western Hemisphere—the Canadian Conference of Catholic Bishops, the U.S. Conference of Catholic Bishops and the Latin American bishops' council, comprising all the bishops' conferences of Latin America—organized and convened the meeting.

Top officials from umbrella organizations of the bishops' conferences of Europe, Africa and Asia also participated.

Among major speakers on the first day were the heads of the International Monetary Fund, World Bank and Inter-American Development Bank.

Also among conference speakers and panelists were internationally recognized economists, business, banking and investment leaders, labor leaders, political and government figures, and representatives of various international organizations, including the United Nations, World Trade Organization and Organization for Economic Cooperation and Development.



Boston Cardinal Bernard F. Law talks with World Bank President James Wolfensohn during the Conference on Humanizing the Global Economy on Jan. 28 at The Catholic University of America.

Five Catholic schools to share in \$55.3 million Lilly grants for vocations

INDIANAPOLIS (CNS)—Five Catholic schools are among 28 U.S. colleges and universities sharing in \$55.3 million in grants from the Lilly Endowment Inc. as part of its initiative called "Programs for the Theological Exploration of Vocation."

The College of Holy Cross in Worcester, Mass.; Fairfield University in Connecticut; Marquette University in Milwaukee; St. Louis University in St. Louis; and the University of St. Thomas in St. Paul, Minn., each received grants of \$2 million or slightly less for projects that help students to think through their vocational choices and to consider the ministry as a profession they might pursue.

At Fairfield, a grant of close to \$2 million will be used to support the establishment of the Ignatian Residential College.

The residential program will be for selected Fairfield sophomores. It will include an academic component to deepen students' understanding of the Catholic and Jesuit tradition, the experience of living in community with other program participants for a year, assignment to a small reflection group, place-

ment with area faith communities or service agencies, and special events such as lectures, field trips and dinners.

At Holy Cross, a \$2 million grant—the largest foundation grant ever received at the college—will be used to teach spiritual habits and vocational reflection in first-year orientation, convocations and other events; revise current courses and develop new ones; train faculty in the practices of vocational discernment; and provide opportunities for students to explore Church ministry through internships, mentoring programs and spiritual retreats.

The Lilly grants marked the second phase of the vocations program. In September 2000, the endowment awarded \$37.7 million in implementation grants to 20 U.S. colleges and universities.

That group included seven Catholic schools—Boston College in Chestnut Hill, Mass.; Loyola University of Chicago; St. John's University in Collegeville, Minn.; St. Norbert College in De Pere, Wis.; University of Dayton in Ohio; University of Notre Dame in Indiana; and Xavier University of Louisiana in New Orleans. Those grants ranged from \$1.3 million to \$2 million. †

IMF Managing Director Horst Kohler sharply criticized agricultural subsidies in rich countries that effectively shut many of the world's poorest countries out of key markets—a good example of how the current widening of the rich-poor gap under globalization could be dramatically reversed by changing the rules under which globalization is taking place.

For those countries to come out of poverty, Kohler said, "self-help, while essential, is only half of the equation. ... The efforts of poor countries must be matched by a stronger, faster and more comprehensive support from the international community."

Kohler called for a new commitment by donor countries to "the U.N. target of 0.7 percent of GNP (gross national product) for official development assistance." He called the actual current average of 0.22 percent "unacceptably low" and noted that among donor countries "the United States is at the bottom of the list, with official development assistance of only 0.10 percent of GNP."

He called the internal agricultural subsidies of the United States, Japan and the European Union "unconscionable," saying such subsidies in rich countries "maintain marginal activities for the benefit of a small sector of their population, while undermining agricultural sectors that are central to peace and development in poor countries."

At an opening Mass in the Basilica of the National Shrine of the Immaculate Conception, Cardinal Theodore E. McCarrick of Washington described feeding the hungry and sheltering the homeless as "not just a wonderful historical" example of Jesus, but a fundamental "test of the validity of everything we do."

The Church enters into the field of social teaching and debates on global markets, he said, because "what happens in the boardrooms of Wall Street affects what happens in the favelas (slum neighborhoods) of Brazil."

Most of the conference's first day was devoted to plenary sessions laying out the dimensions of economic globalization, from its impact on work and workers to the environment, from global trade and trade barriers to debt relief and aid, and investment in poor countries. Corporate ethics, government ethics and the right of the poor to a voice in their own destiny were also among topics touched on.

The second day was devoted mainly to



International Monetary Fund Managing Director Horst Kohler talks with Catholic leaders during the Conference on Humanizing the Global Economy on Jan 28 at The Catholic University of America. From left are Kohler, Washington Cardinal Theodore E. McCarrick, Detroit Cardinal Adam J. Maida and Archbishop Gabriel Montalvo, apostolic nuncio to the United States.

drawing out various issues in smaller group sessions, engaging experts coming from different perspectives to lead a dialogue in an effort to broaden everyone's horizon. On the third day, the entire group came together for a roundtable discussion of new insights and understandings gained from the previous two days and what it will mean for their future work.

Representatives of the Western Hemisphere bishops' conferences expressed a commitment to continue working on the issues within their conferences and with one another, beginning with a report and discussion of the Washington gathering at the February inter-American bishops' meeting in Brazil.

"After this conference, we're motivated to move ahead," said Cardinal Oscar Rodriguez Maradiaga of Tegucigalpa, Honduras, who presided over the meeting's second day. He was one of four cardinals and more than a dozen other archbishops and bishops who took part in the conference.

Cardinal Bernard F. Law of Boston, who presided the first day, said the Washington meeting was just the start of "an ongoing necessary dialogue."

John Carr, the U.S. bishops' secretary for social development and world peace and one of the chief staff organizers of the conference, told Catholic News Service that one of the chief values of such a meeting was simply bringing leaders from

different perspectives together to rub shoulders and exchange views face to face.

"People come in with a basic orientation" shaped by their field of expertise or the organization they work for, he said. "But these are days when those things get shaken up."

"There's a huge debate about globalization going on and it's a polarized debate," he said. But he added that most of the debate is being waged on economic, political or ideological levels.

By contrast, the Washington conference focused on "the human dimensions," asking people to look at global economic policies in terms of whether they are "lifting people up or pushing them down," he said.

Bishop Gregory linked the Washington conference to a similar landmark meeting on debt convened by the Vatican and U.S. bishops at Seton Hall University in New Jersey in 1998.

At Seton Hall, "key decision-makers, within and outside government, reached a greater understanding of the ethical dimensions of Third World debt," and the meeting contributed to "significant progress on debt relief" in the years that followed, he said.

He said the discussion of globalization is at an earlier stage than the debt debate was at the time of the Seton Hall conference, but the Washington meeting "seeks to advance the dialogue and further the debate, not to finish it." †

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Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Worlds Apart, One in Heart: Women of Scripture and Today," presenter, Kay Koenig. Information: 317-788-7581.

February 9

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Oldenburg Academy, 1 Twister Circle, **Oldenburg**. Registration for Class of 2006, 9-11:30 a.m. Information: 812-934-4440, ext. 231.

February 10

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February 12

St. John Church, 126 W. Georgia

St., **Indianapolis**. Parish Mardi Gras Shrove Tuesday dinner, 7 p.m. social, dinner, Old Spaghetti Factory, 210 S. Meridian St., \$11/adult per person, \$4.25/children under 12. Reservations: 317-635-2021.

Christ the King Church, 1827 Kessler Blvd., East Dr., **Indianapolis**. Welcome Home series, six-week series, non-practicing Catholics, listening sessions, update of the Catholic faith. Information: 317-255-3666.

February 13-March 20

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. Lenten series, 7-8:30 p.m., \$7 per session/\$40 series. Information: 812-535-3131, ext. 434.

February 14

Our Lady of Peace Cemetery, 9001 Haverstick Road, **Indianapolis**. Mass, 6 p.m. Information: 317-574-8898.

February 15

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

St. Maurice Parish, Parish Hall, 8874 Harrison St., **Napoleon**, Decatur County. Fish fry, 5-7 p.m., Way of the Cross, Benediction following, free-will offering. Information: 812-663-3757.

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

speaker, Leon Suprenant, Catholics United For the Faith. Information: 317-259-6000.

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

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology Adult Education Series, The Catechism of the Catholic Church, "Introduction to Prayer," presenter, Franciscan Sister Norma Rocklage, 7:45-9 p.m., free. Information: 317-291-7014.

February 15-16

St. Therese of the Infant Jesus (Little Flower) Parish, 4720 E. 13th St., **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith Workshop, "Catholic Morality: From Principles to Current Issues," Fri., 7-9 p.m.; Sat. 9:30 a.m.-4 p.m., \$50/less for seniors. Registration: 317-955-6451.

February 15-17

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Men's Lenten retreat, "Three Cornerstones of Lent," Franciscan Father Ted Haag, \$135 per person. Information: 317-545-7681.

February 17

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Family Day of Prayer and Worship, "You've Got What It Takes," Divine Word Father Chester J. Smith, Mass 10 a.m. Information: 317-632-9349.

February 19-March 26

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Divorce and Beyond program, 7-9 p.m., \$30/six-week sessions. Registration: 317-236-1586 or 800-382-9836, ext. 1596.

February 20

Calvary Cemetery Chapel/Mausoleum, 435 W. Troy, **Indianapolis**. Mass, 2 p.m. Information: 317-784-4439.

February 20-March 20

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

February 22

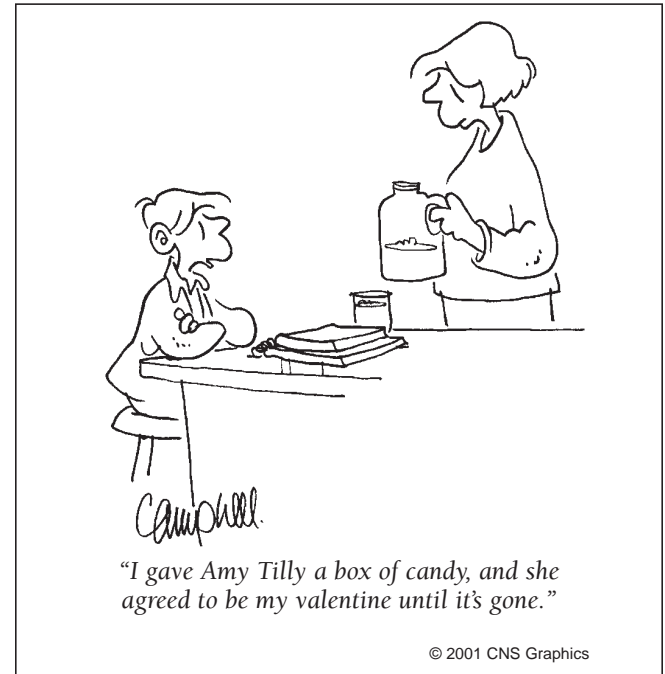
SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. Solemn exposition of the Eucharist, Mass, noon, closing liturgy, 7 p.m.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Marian College Department of Theology Adult Education Series, The Catechism of the Catholic Church, "Learning How to Pray: The Hail Mary and the Rosary," presenter, Father Francis Bryan, 7:45-9 p.m., free. Information: 317-291-7014.

February 22-24

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Men and women's retreat. Information: 812-923-8817.

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Women's Lenten retreat, "Sabbath Spirituality," Father Keith Hosey and Sister Maureen Mangen, \$135 per person. Information: 317-545-7681.



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Saint Mary-of-the-Woods College, Cecilian Auditorium, **St. Mary-of-the-Woods**. Once Upon a Mattress, Thurs. and Fri. 8 p.m., Sun. 2 p.m., tickets, \$8/adults, \$6/children, students, senior citizens. Information: 812-535-5212.

February 23

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Lenten retreat day, 9 a.m.-3 p.m., brown bag lunch. Information: 812-923-8817.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Raider Nightwatch, pizza party, varsity basketball game and dance for area eighth-grade students, 6:30 p.m.-midnight. Information: 317-924-4333.

February 28

Holy Trinity Parish, Community Day Care Center, Bockhold Hall, 902 N. Holmes Ave., **Indianapolis**. Special Black History Celebration, 11 a.m. Information: 317-638-9509.

Cardinal Ritter High School, 3360 W. 30th St., **Indianapolis**. Pre-registration and Curriculum Night for incoming seventh-grade, ninth-grade or transfer students and parents, 6:30 p.m. Information: 317-924-4333.

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.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Perpetual adoration.

Our Lady of Lourdes, 5333 E. Washington St., **Indianapolis**. Rosary, 6:45 p.m. Information: 317-356-7291.

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.

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.

Marian Center, 3356 W. 30th St., **Indianapolis**. Prayer group, prayers for priests and religious, 9 a.m. Information: 317-257-2569.

Tuesdays

St. Joseph Church, 2605 St. Joe Road 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. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Bible sharing, 7 p.m. Information: 317-283-5508.

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Marian Movement of Priests prayer cenacle, Mass, 7-8 p.m. Information: 317-842-5580.

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., **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**. Marian Movement of Priests prayer cenacle, 1 p.m. Information: 317-257-2266.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:30 p.m. Information: 317-636-4478.

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy

—See ACTIVE LIST, page 21



Lenten Fish Fry

St. Matthew Parish
4100 E. 56th St. at
Binford Blvd.
257-4297

Every Friday during Lent
February 8-March 22
5:30-8:30 p.m.

Fish Dinner Basket
Shrimp Dinner Basket
Boston Clam Chowder • Fish Sandwich
Grilled Cheese • Cheese Pizza
Homemade Sides • Homemade Desserts
Beer • Pop
Weekly Specials

The St. Matthew parish community welcomes you during this Lenten season. Please join us in the church for special devotions each Friday evening at 7:00.

— Father Daniel Donohoo

Drive-through Service

We're on your way home!

The Active List, continued from page 20

Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Thomas Aquinas Church Chapel, 46th and Illinois, **Indianapolis**. Prayer service for peace, 6:30-7:15 p.m.

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 of Jesus 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.-7 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. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

St. Lawrence Church, 6944 E. 46th St., **Indianapolis**. Spanish prayer group and conversation, 7-9 p.m. Information: 317-546-4065.

Saturdays

Clinic for Women (abortion clinic), 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.

St. Joseph Church, 2605 St. Joe Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 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.

Holy Cross Church, 125 N. Oriental St., **Indianapolis**. Mass for Catholics in recovery, 5 p.m. Information: 317-637-2620.

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 Road W., **Sellersburg**. Holy hour for religious vocations, Benediction and exposition of the 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 the Blessed Sacrament, prayer service, 7:30 p.m.

St. Vincent de Paul Church, 1723 "I" St., **Bedford**. Exposition of the 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, Benediction 4:45 p.m., Mass 5:15 p.m.

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 Road, **Brookville**. Exposition of the Blessed Sacrament after 8 a.m. Communion service-1 p.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:30 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

First Saturdays

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

St. Thomas More Church, 1200

N. Indiana St., **Mooreville**. Mass and anointing of the sick, 8:35 a.m.

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

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour

for priestly and religious vocations, 7 p.m.

St. Pius X Church, Room 1, 7200 Sarto Dr., **Indianapolis**. The Caregivers Support Group, 11 a.m. or 7:30 p.m. Information: 317-255-4534.

Third Sundays

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

Third Mondays

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

Third Wednesdays

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

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

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 Road, **Indianapolis**. Mass, 2 p.m.

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

Third Fridays

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

Third Saturdays

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

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Rest in peace

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

BALMER, Dorothy, 87, St. Anthony of Padua, Clarksville, Jan. 23. Mother of Shirley Ann Fessell, Betty Hinton and Martha Simpson. Stepmother of Vivian Henshaw, Earl, Homer, and Raymond Balmer. Grandmother of eight. Great-grandmother of two.

BEESELY, Catherine A. "Adele," 87, Holy Guardian Angels, Cedar Grove, Jan. 26. Aunt of several.

BEZY, Paul C., 70, St. Mary-of-the-Knobs, Floyds Knobs, Jan. 23. Husband of Anna Dewese Bezy. Father of Angela Crain, Joyce Kessinger, Donna Oskin and Robert Bezy. Brother of John Bezy. Grandfather of five. Great-grandfather of five.

BLACK, Josephine E., 80, Holy Family, New Albany, Jan. 18. Mother of Lauri Harral, Mary Jo Schott, David, Michael, Patrick and Robert Black Jr. Grandmother of eight. Great-grandmother of three.

BLAZER, Amelia M. (Saales), 88, St. Anthony, Indianapolis, Jan. 15. Wife of Arville J. Blazer. Mother of Susie Stokes. Grandmother of two. Great-grandmother of one.

BOWMAN, Betty J. (Cardwell), 64, Our Lady of Perpetual Help, New Albany, Jan. 26. Mother of Marti Snyder. Sister of Patty Lewis. Grandmother of two.

BUNNY, Marian Joan, 76, Christ the King, Indianapolis, Jan. 20. Mother of Camille Svihlik, Mark, Phillip and Stephen Bunny. Grandmother of four. Great-grandmother of one.

CARDIS, James Edward, 65, St. Philip Neri, Indianapolis, Jan. 25. Father of Carolyn Davis, Loretta Manbeck, Jennifer Peters, James and Timothy Cardis. Brother of Nora Thompson, Rose McGraw, John and Tom Cardis. Grandfather of 12. Great-grandfather of one.

CLAYTON, Margaret Ann "Peggy" (Swisher), 55, St. Jude, Indianapolis, Jan. 24.

Wife of Ronald Clayton. Mother of Roxanne, Rick and Russell Clayton. Daughter of Charlotte (Salmon) Swisher. Sister of Mary Grubb, John and Tom Swisher. Grandmother of one.

CHRISTOPH, Kimberly Jo, 43, St. Monica, Indianapolis, Jan. 26. Mother of Laura and Brian Christoph. Daughter of Sandra Lunte. Sister of Denise Homes-Davis, Sandra Lunte, Terry Homes, Jeffrey and Scott Homes. Granddaughter of Bruce and Bernadine Waggoner.

CRAIG, Marie Josephine, 91, St. Thomas the Apostle, Fortville, Jan. 26. Wife of Donald Craig. Mother of Donald Craig Jr. Sister of John Rak. Grandmother of two.

ENGELS, William C., 86, St. Joseph, Indianapolis, Jan. 19. Husband of Sophie Engels. Father of C. Engele and William Russ. Sister of Marian DeFontaine. Grandfather of two.

FELTER, Jacqueline, 45, St. Michael the Archangel, Indianapolis, Jan. 21. Wife of John Felter. Mother of John-Paul, Merrienne and Mollie Felter. Sister of Joanne Doyle, John, Joe, Jeff and Mike Thiesing.

FISCHER, Kendra, 17, St. Joseph, St. Leon, Jan. 13. Daughter of Betty and Robert Fischer. Sister of Katie and Brad Fischer. Granddaughter of Rea Arnoldy, Bernadette and Leo Stenger.

FUGIT, Martha, 81, St. Anthony of Padua, Clarksville, Jan. 18. Mother of Nancy Walker, Mary Wathen, Lois and John Fugit. Grandmother of 11. Great-grandmother of 25. Great-great-grandmother of one.

GANDOLF, Robert P., 83, St. Joseph, Indianapolis, Jan. 23. Husband of Jeanette Gandolf. Father of John, Richard and Robert Gandolf. Stepfather of Janice McMahan, Jo Ellen, Andrew, Christopher, Vincent and Walter Mayfield. Grandfather of 16. Great-grandfather of 18.

HARRINGTON, Henry J.D. "Dan," 68, Holy Angels, Indianapolis, Jan. 28. Father of Angela Harrington-Alexander, Clare Virginia and Henry Harrington. Grandfather of 10. Great-grandfather of four.

HOLLE, Catherine (Cashman), 73, St. Lawrence, Indianapolis, Jan. 19. Wife of

William J. Holle. Mother of William Holle. Sister of Kathleen Bratz and Georgiann Wilkes. Grandmother of two. Great-grandmother of three.

HUNNELL, Wilma M. Whitney (Garison), 82, St. Michael the Archangel, Indianapolis, Jan. 16. Mother of Alice Carrol, David, Donald, Francis and James Curtis Whitney. Grandmother of several. Great-grandmother of several.

JANSEN, Hendrick "Hank" M., 54, St. Ambrose, Seymour, Jan. 16. Husband of Debbie Palmer Jansen. Father of Tina Combs, Larry and Ronnie Jansen. Stepfather of Michael Palmer. Son of Marinus and Anna (Godding) Jansen. Grandfather of six. Great-grandfather of two.

KAVANAGH, John F., 87, Immaculate Heart of Mary, Indianapolis, Jan. 27. Husband of Lucille (Kuhn) Kavanagh. Father of Grace Buchheit, Rita Campbell, Sharon Hurley, Maureen Murphy, Marianne Whitcomb, John, Bernard, Richard, Kevin and Thomas Kavanagh. Grandfather of 23. Great-grandfather of four.

KLEE, Frances Josephine (Cayley), 69, Christ the King, Indianapolis, Jan. 26. Mother of Margaret, Andrew, Dr. Anthony, James, Dr. Lawrence and Robert Klee. Sister of Margaret Small and Alvin Cayley. Grandmother of 14.

Kranzfelder, Theresa Emily, 84, St. Pius X, Jan. 10. Mother of Janet Duncan, Judith DeLaney, Barbara Hazel, James and Richard Kranzfelder. Sister of Anna Cross and Frances Sowa. Grandmother of 15. Great-grandmother of two.

KREUZMAN, Joan Marie, 75, Holy Rosary, Indianapolis, Jan. 26. Wife of H. Nick Kreuzman. Mother of Linda Naab, Kathy Wilson, Beth Ann Wright, Danny, David, John and Mark Kreuzman. Grandmother of eight. Great-grandmother of two.

KUTTER, John W., 72, St. Mary, New Albany, Jan. 25. Husband of Gertrude (Winkler) Kutter. Father of Linda Funk, Rose Marie Potter, Danny, Joe, John and Tom Kutter. Brother of Mary Helen Staashelm and Louis Kutter. Grandfather of nine.

LAMBERT, Elizabeth J. "Betty," 66, St. Michael the Archangel, Indianapolis, Jan. 10. Mother of Kelly Baskerville, Tracie Cobb, Michael Holden, Lisa Howard and Michael Lambert.

LANDMAN, Rosanne (Reuter), 89, Immaculate Heart of Mary, Indianapolis, Jan. 10.

Mother of Katherine Church, Susan Yaggi and Robert Landman Jr. Grandmother of 14. Great-grandmother of 13.

LANNING, John Augustus, 83, St. Paul, Sellersburg, Jan. 28. Husband of Mary Salerno Lanning. Father of Mary Lynn Thacker, John, Nick, Stephen and Phillip Lanning. Brother of Martha Bischof, Francis Donovan, Everett and George Lanning. Grandfather of 16. Great-grandfather of two.

LEWIS, Earl R. "Dick," 71, Sacred Heart of Jesus, Terre Haute, Jan. 20. Father of William Rector. Brother of Franciscan Sister Francis Ann Lewis and Rosemary Witt. Grandfather of two. Great-grandfather of three.

LOVING, Mark L., 49, Holy Trinity, Indianapolis, Jan. 25. Father of Jessica Loving. Son of Lillian Loving. Brother of Carole Smith.

MARCO, Ina Elizabeth (Keith), 78, Nativity, Indianapolis, Feb. 2. Wife of Nick Marco. Mother of Pameal Eversole, David and Dennis Marco. Sister of Christeen Ball and Martha Perry. Grandmother of eight. Great-grandmother of eight.

MATIS, Joseph W., 75, Holy Name, Beech Grove, Jan. 9. Husband of Mary Flynn. Father of Judy Christoffersen, Jane Regensburg, Jimmy and Joe Matis. Brother of David Matis. Grandfather of 10.

MEYER, Cornelia "Cora" (Raver), 100, St. Mary, Greensburg, Jan. 24. Mother of Rita Etter and Aelred Meyer. Grandmother of seven. Great-grandmother of 19.

MCCARTHY, Michael Patrick, 33, St. Barnabas, Indianapolis, Jan. 29. Husband of Kathleen Obergfell McCarthy. Father of Hannah and Max McCarthy. Son of Joseph McCarthy. Brother of Colleen Winkler.

MILANOVITCH, Milan, 87, St. Anthony, Indianapolis, Jan. 24. Father of Anna Marie Mize and Mark Milanovitch. Brother of George Milanovitch. Grandfather of two.

NEYER, Mary Ann, 70, St. Peter, Franklin County, Jan. 22. Mother of Kathy Beetz, Debbie Stutz, James and Mike Meyer. Sister of Luella Lanning, Leona Oyler, Geneva Reidenbach and Elsie Wiwi. Grandmother of eight.

PAUL, Ila Mae, 85, St. Michael the Archangel, Indianapolis, Jan. 21. Wife of Joseph Paul. Mother of Phyllis Henning and Mary Jo Kimmel. Grandmother of two. Great-grandmother of four.

RAY, Ruth B., 86, St. Barnabas, Indianapolis, Jan. 19. Mother of Diana Music and Mary Ann Stewart. Grandmother of six. Great-grandmother of five.

REICHENBA, Dennis Ray, 44, St. Ambrose, Seymour, Jan. 19. Son of Harold and Delores (Turpin) Reichenba. Brother of Lisa Robertson.

RIOJAS, Jose, 78, St. Philip Neri, Indianapolis, Jan. 26. Father of Lydia Ott, Gloria, Irma, Reynaldo, Martin, Jose Jr., Arturo and Francisco Riojas. Brother of Guadalupe Aluizo, Jaquin, Sotero, Trinidad and Victor Riojas. Grandfather of 16. Great-grandfather of two.

SCHUETTE, Frank E. III, 46, St. Michael the Archangel, Indianapolis, Jan. 9. Husband of Phyllis Pearson Schuette. Father of Misti, Dalton, Frank IV and Michael Schuette. Son of Marilyn Milner Geary. Brother of Peggy Rubenstein, John, Joseph, Gary and Margaret Schuette, Jimmy Geary and Jeff Miller. Grandson of Margaret MacArthur Milner.

SIMPSON, Beatrice M., 80, Christ the King, Indianapolis, Jan. 12. Mother of Margaret Temple, Shirley Walker and Leonard Simpson. Grandmother of four. Great-grandmother of two.

SINEX, Katherine, 71, St. Mary, New Albany, Jan. 21. Mother of Mary Gaines, Linda Lee, Betty McMillan, Patty Watson, Kathy and Mike Sinex. Sister of Bernie Goldman. Grandmother of eight. Great-grandmother of one.

SPALDING, Josie, no age given. St. Mary, New Albany, Jan. 30. Sister of Jean Allen, Dell McClellan and William Spalding. Aunt of several.

STUTZ, Virgil C., 80, St. Martin, Yorkville, Jan. 19. Husband of Doris Stutz. Father of Melissa Hoffmann, Debbie Wasinger, Gerri, Jackie and Skip Stutz. Grandfather of seven.

TRIPLETT, John E., 70, St. Paul, Sellersburg, Jan. 24. Husband of Lucille "Dot" Graf Triplett. Father of Linda Clemons, Deborah Kuebler and Theresia Rowland. Brother of

Mary Lu Chenoweth and Thelma Knox. Grandfather of three. Great-grandfather of two.

TURCOTTE, Dorothy L., 82, Holy Trinity, Indianapolis, Jan. 22.

UHL, Mary Catherine (Fessel), 90, St. Michael, Bradford, Jan. 22. Wife of Severus "Bid" Uhl. Mother of Mary Jane Book, Mildred Rueger, Bill, Bob, Fred, Harlan, Jerry, Jim, Maurice, Sam and Tony Uhl. Sister of Frances Henley and Phyllis Leidolf. Grandmother of 30. Great-grandmother of 28.

VIAN, Rosemarie (Polesel), 61, St. Anthony, Indianapolis, Jan. 8. Mother of Darren and Jason Vian. Daughter of Ida Scarpone Polesel.

WHEELER, Charles E., 69, St. Augustine, Jeffersonville, Jan. 25. Husband of Helen "Dolly" Wheeler. Father of Patty Smith and C. Phil, Mark and Todd Wheeler. Grandfather of six. Great-grandfather of one.

WINQUIST, John C., 71, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 19. Husband of Mary Ann Hess Winquist. Brother of Dorothy Hill, Mary Lou Seaman, Shirley Thomas and Robert Winquist.

WOEHRLE, Edith M., 78, St. Augustine, Jeffersonville, Jan. 23. Mother of L. Philiane Fischer and Claudia Petri. Sister of Melvin M. Christensen. Grandmother of four. Great-grandmother of 10.

WORTH, Joseph B., 87, St. Anthony, Indianapolis, Jan. 22. Father of Patricia Hodge, Martha Grinshaw, Ann Groff, Billy, Joseph Jr., Michael and Robert Worth. Grandfather of eight. Great-grandfather of seven.

YARLING, Robert K., 90, St. Joseph, Shelbyville, Jan. 30. Husband of Helen Thieman Yarling.

ZAPFE, Gilbert "Huck," 92, St. Mary, Greensburg, Feb. 1. Father of Mary Swango, Dale, Don, Robert and Michael Zapfe. Brother of Howard Zapfe. Grandfather of seven. Great-grandfather of five.

ZURFACE, Anna Christina, 88, St. Monica, Indianapolis, Jan. 1. Mother of Charles, Joseph and Robert Zurface. Sister of Ann Ridge. Grandmother of six. Great-grandmother of one. †

TV MASS

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News briefs

U.S.

Catholic leaders support decision to insure unborn children

WASHINGTON (CNS)—Catholic leaders praised the Bush administration's Jan. 31 announcement to expand health coverage to unborn children of low-income women, saying it was a good decision to protect mothers and their infants. But groups that support keeping abortion legal criticized it as a step toward making abortion illegal. Under the plan, announced by Secretary Tommy Thompson of the U.S. Department of Health and Human Services, states could provide prenatal care by classifying the developing fetus of a low-income woman as an unborn child eligible for the Children's Health Insurance Program, known as CHIP.

House passes resolution honoring Catholic schools' contributions

WASHINGTON (CNS)—As schools across the nation observed Catholic Schools Week Jan. 27-Feb. 2 with thousands of open houses, service projects, special assemblies, guest speakers and school Masses, a handful of U.S. representatives spoke publicly about the benefits of their own Catholic school education. "The Catholic education I received provided me with the tools to not only forge success in life, but gave me an unending desire to serve my fellow man," said Rep. Bill Pascrell Jr., D-N.J., Jan. 29 on the House floor prior to passage for the third year in a row of a resolution honoring Catholic schools.

Bishops urge Congress to protect steelworkers and their families

ST. PAUL, Minn. (CNS)—Minnesota's Catholic bishops are urging Congress to pass a bill that would help steelworkers' families, including those in their state's steel producing region, known as the "Iron Range." "A crisis has developed in the U.S. steel industry that impacts both

the industry and the communities that rely upon it," the bishops said in a statement released Jan. 24 by the Minnesota Catholic Conference. "Despite the best efforts of workers and managers, steel prices have collapsed. The resulting economic devastation has meant lost jobs, closed businesses and disrupted families." The bishops urged Congress to pass the Steel Revitalization Act, which was introduced last spring and would curtail foreign imports of steel, boost health care benefits for retired steelworkers and increase taxes on all steel sold in the United States.

Catholic leaders seek to improve AIDS programs for Hispanics

WASHINGTON (CNS)—National Catholic leaders in Hispanic ministry and in AIDS prevention are joining together to develop AIDS educational materials and training programs for Hispanics. There is a need for them because of the growing number of Latinos infected with the HIV/AIDS virus, said Ronaldo Cruz, executive director of the U.S. bishops' Secretariat for Hispanic Affairs. "Hispanic ministry has been very silent about this and not much involved in AIDS work," he said. Cruz made the comments in an interview with Catholic News Service after he attended a mid-January meeting in Daytona Beach, Fla., with officials of the National Catholic AIDS Network to discuss formation of a joint task force geared to the needs of the Hispanic community.

WORLD

Vatican set to publish directory on popular piety practices

VATICAN CITY (CNS)—The Vatican is finalizing a new set of guidelines for popular piety practices around the world and expects to publish the text before Easter, a Vatican official said. The document, titled *Directory on Popular Piety in Harmony With Liturgical Life*, has been approved by Pope John Paul II, Archbishop Francesco Tamburrino, secretary of the Congregation for Divine Worship and the Sacraments, told Catholic News Service Jan. 31. After final corrections are made on translations, the directory will be presented at a press conference

explaining its importance, he said. The document, prepared over several years by the worship and liturgy congregation, recognizes the value of popular piety in the modern Church but says such practices must sometimes be "purified" by clarifying their links to Scripture and the liturgy, according to sources familiar with the text.

Vatican denies Pope Paul VI sought to sell Pieta for poor

VATICAN CITY (CNS)—The Vatican denied a report that Pope Paul VI wanted to sell the Pieta, the famous sculpture by Michelangelo, and give the proceeds to the world's poor. The Italian magazine *Diario* reported that a month before his death in 1978, the pope met with a French antiquities dealer, Daniel Wildenstein, to explore the possibility of such a sale. Wildenstein, now dead, described the meeting in his recently published memoirs. During their meeting, the pope allegedly expressed his anguish at global poverty and worried that people thought he and others at the Vatican were living in opulence. *Diario* said the episode, recounted in the French edition of Wildenstein's memoirs, was omitted from the Italian edition because of Vatican pressure.

Vatican police force gets new name to reflect its function

VATICAN CITY (CNS)—The Vatican's 140 police officers officially became gendarmes Feb. 1 with a formal name change approved by Pope John Paul II. The "*Corpo di Vigilanza*"—literally, the watch or surveillance corps—henceforth will be known as the "*Corpo di Gendarmeria*"—literally, the gendarme corps—according to a new Vatican law dated Jan. 2. On Feb. 1, the Vatican press office distributed copies of the new law and explained that the name change was motivated by a desire to make "immediately evident the nature and functions" of the police force. The text said Pope John Paul approved the change Dec. 28, leaving intact all of the existing responsibilities and functions of the corps. A police spokesman said Feb. 1 the old name in Italian gave the impression of "a group of private security guards or bodyguards, not the official police force of a city-state." †

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