



The

Criterion

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Vatican backs efforts to prevent Iraq war, disarm Saddam

VATICAN CITY (CNS)—With diplomatic moves and moral encouragement, the Vatican backed international efforts in mid-February to prevent a new war in Iraq and promote the country's peaceful disarmament.

Meanwhile, Catholic leaders and organizations joined a growing anti-war movement that stretched across the globe and spilled into the streets of major cities on every continent.

After sending a personal envoy to confer with Saddam Hussein in Baghdad,

Pope John Paul II met privately with Iraqi Deputy Prime Minister Tariq Aziz at the Vatican on Feb. 14 and asked Iraq for "concrete commitments" to respect U.N. disarmament resolutions.

The Vatican said the talks underscored "the danger of an armed intervention in Iraq, which would add further grave sufferings for those populations which are already tried by long years of embargo."

Aziz, a Catholic of the Chaldean rite, also spoke with Cardinal Angelo Sodano, secretary of state, and Archbishop Jean-

Louis Tauran, the Vatican's equivalent of foreign minister. The Vatican said Aziz assured the Church leaders "of the Iraqi government's willingness to cooperate with the international community, particularly in regard to disarmament."

Aziz said he told the pope that a Western-led war against Iraq would provoke negative reaction in the Arab Muslim world and "poison" Christian-Muslim relations.

The meetings at the Vatican came a few hours before top U.N. weapons inspectors delivered a mixed report on Iraqi

compliance with U.N. Security Council resolutions and urged more time for the inspection process.

On Feb. 15, papal envoy Cardinal Roger Etchegaray met with Saddam Hussein for an hour and a half and delivered a papal message to the Iraqi leader. Cardinal Etchegaray later said the talks covered "concrete issues," but he would not elaborate.

"I am convinced that Saddam Hussein wants to avoid war," Cardinal Etchegaray told reporters in Baghdad. "He seems

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Indianapolis parish rededicates fire-ravaged church

By Mary Ann Wyand

Snow and icy roads couldn't keep Sacred Heart of Jesus parishioners from celebrating the rededication of the historic Indianapolis South Deanery church on Feb. 16 with Archbishop Daniel M. Buechlein, Franciscan and diocesan priests, and some of the people who helped replicate the interior of the ornate brick church after it was gutted by an early morning electrical fire on April 27, 2001.

Fragrant incense rising to the arched ceiling of the painstakingly restored sanctuary during the rite of dedication provided a sharp visual contrast to memories of the raging fire and thick smoke that destroyed the elaborately decorated worship space nearly two years ago.

Founded in 1875 at 1530 Union St., Sacred Heart of Jesus Parish is noted for its beautiful Gothic revival church created by skilled German craftsmen. The church was consecrated by Bishop Francis Silas Chatard on Oct. 4, 1891.

Many people refer to Sacred Heart Church as the "jewel" of the archdiocese, and after the fire some of the heart-broken people doubted that the church could be restored to its former beauty.

When Archbishop Buechlein was notified of the fire, he said the archdiocese would replicate the altar and high altar, statuary, stained-glass windows and artwork on the walls and ceiling.

Some of the craftsmen hired to re-create the church interior are from

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Right, Archbishop Daniel M. Buechlein celebrates the rededication Mass on Feb. 16 in the recently restored Sacred Heart of Jesus Church in Indianapolis. Franciscan Father Kenneth Capalbo, provincial vicar of the St. Louis Province of the Sacred Heart, also concelebrated the liturgy with Franciscan and diocesan priests.



Photo by Mary Ann Wyand

Sacred Heart parishioners thank firefighters

By Mary Ann Wyand

Fire and smoke filled Sacred Heart of Jesus Church in Indianapolis early in the morning on April 27, 2001, as about 40 Indianapolis firefighters worked to save the historic south-side church.

Many Sacred Heart parishioners later said it was a miracle that the firefighters were able to extinguish the fire before flames consumed the entire church.

Inspectors determined that the fire was caused by frayed electrical wires located near the high altar.

Some of the firefighters returned to the recently restored church for a Mass of Thanksgiving on Feb. 9 and sat in the front pews as honored guests.

"Thank you for saving our church so we could restore it," Franciscan Father Michael Barrett, pastor of Sacred Heart of Jesus Parish in Indianapolis, told the group of

firefighters.

During the liturgy, Father Michael invited the eight men present who had helped save the church to stand in a row next to the communion rail as the assembly prayed the Lord's Prayer.

Several of the Indianapolis firefighters who battled the early morning electrical fire said later that they were amazed to see the historic brick church restored to its

See FIREFIGHTERS, page 10

Stressful times call for renewed sense of mission, ministers told

WASHINGTON (CNS)—In confusing and stressful times for the world and the Catholic Church, it's time not to retreat but to step forward with a renewed sense of mission, a U.S. bishops' conference official told a gathering of Church social ministers on Feb. 10.

"We have to fix the central institution, not just repair the damage, but get back to mission," said John Carr, secretary of social development and world peace for the U.S. Conference of Catholic Bishops, at the annual Catholic Social Ministry Gathering. "The Church does not exist for itself. The Church exists to preach the Gospel, to serve the least of these, to stand up for human life."

Carr described the country's unease over possible war, a looming recession, terrorism and other issues as exactly the conditions under which the Catholic Church should be most prepared to step forward to speak for those who are voiceless.

The fact that the Church itself is going through a traumatic time over the scandal of how cases of sexual abuse by priests were handled is not a reason to withdraw from a public role, he said.

One of the worst consequences for the Church would be "if we were to lose our voice and compromise our values, or withdraw into a defensive shell," said Carr. "The way forward is both greater protection and accountability, and greater commitment to our social mission and message."

Institutional recovery will come not only from what happens within the Church, he explained, "but by a renewal and recommitment to our call to be the salt of the earth and the light of the world. And that's the work of the whole Church."

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CHURCH

continued from page 1

the archdiocese and others are from Wisconsin. Archdiocesan insurance coverage paid for the \$4.3 million cost of restoring the church interior to its original appearance.

"This is a great day of dedication, a day that we have very much anticipated," Franciscan Father Michael Barrett, pastor, said on Sunday afternoon. "Archbishop, welcome to Sacred Heart."

Parishioners and guests responded with enthusiastic and sustained applause.

"I am thrilled to come here and see this wondrous, awesome and beautiful church," Archbishop Buechlein said in his homily. "Today marks a joyful conclusion to the sadness and anguish that was caused by the dreadful [fire] damage to this beautiful church. Congratulations, all of you, on the restoration of this wonderful house of God that is truly a treasure in our archdiocese."

The restored walls of Sacred Heart Church "represent the coming together in faith and hope of many generations of faithful believers," the archbishop said. "This magnificent church, sisters and brothers, testifies to your vitality and faith and hope."

"It's important this afternoon to think of those ancestors of our faith who founded this parish so many years ago," he said. "And it's good to remember that God doesn't need this splendid, sacred dwelling. It's an expression of our love for him. We are the ones who need beautiful churches where we gather, so that we, as St. Paul reminded us, may become and remain a dwelling place of God. The beauty of this church is truly complete when it is filled with people of faith and hope and love."

The history of every parish is marked by challenges, Archbishop Buechlein said. "We stand on the shoulders of those who have gone before us, and this afternoon we remember that we are the shoulders for future generations. And always, always we remember that our foundation stone is Jesus Christ."

St. Paul reminds us that being a

Christian means being at home with God and with each other, the archbishop said, because we also are God's house.

"With incense and oil and holy water and fire, we will reclaim this sacred church as God's house," he said. "We will reclaim it as a holy and sacred place. We will reconsecrate this house, dedicated to the Sacred Heart of Jesus, to God. Sisters and brothers, this church is an awesome dwelling place of God."

At the conclusion of the Mass, Sacred Heart parishioners gave Archbishop Buechlein a replica of the cross patonce, a plaster medallion that marks the base, the point where the transept and nave cross on the ceiling. A plaque on the framed medallion reads, "From a grateful parish to Archbishop Daniel M. Buechlein, O.S.B., Mass of Rededication, Feb. 16, 2003, Sacred Heart of Jesus Parish."

After accepting the gift, which he plans to display in the Archbishop O'Meara Catholic Center, Archbishop Buechlein said, "Thank you for your patience and your faith. I know some of you doubted. Obviously, we have seen the fruits of your faith, hope and prayers."

Father Michael also offered his thanks to parishioners and friends of Sacred Heart for their patience and faith since the fire nearly two years ago.

"Thank you for your emotional support, financial support and the time that has been given to Sacred Heart for its present and its future," Father Michael said. "God bless you all."

The fire also damaged the church organ and pipes, which were replaced as part of the restoration.

St. Mark parishioner Carol Sweeney of Indianapolis has served Sacred Heart Parish as the organist for three years.

"The organ had deteriorated over the years," Sweeney said. "After the fire, we were able to keep about 60 percent of the original pipes. The console is new. Playing an organ that actually works well is wonderful."

Sweeney said she enjoyed participating in the special liturgy.

"It was exciting for me," she said. "This was the first dedication that I have participated in, and I thought it was beautiful. It means a lot to me to provide the



Archbishop Daniel M. Buechlein accepts the offertory gifts from Michael Eagan, left, of Entheos Architects in Indianapolis and David Hodde, director of the archdiocesan Office of Management Services, during the rededication Mass on Feb. 16 at Sacred Heart of Jesus Church.

music in order for everyone else to be able to enjoy and experience the Mass."

Mary Woodard, music director, said Sacred Heart parishioners were happy to finally return to the church for liturgies on Dec. 1, 2002, the first Sunday of Advent.

Restoration of the church lasted about 19 months, she said, and Masses were celebrated in the Sacred Heart Parish Hall, a former bank building at 1125 S. Meridian St. that is four blocks north of the church.

"I think it's so important for the parish community to be back in the church for Masses," Woodard said. "We feel so blessed that the organ has been completely restored. I think, had it not been for the fire, we wouldn't have had the money to do that. It's been said that 'when you sing you pray twice,' and there's no better way to do it than to raise your voices in a space like this and really allow your faith and your spirit to rise to the Lord."

After the fire, parishioner Rick Hermann's company, Wm. Hermann & Son Inc., refinished the church pews that were made by his grandfather.

"It's just wonderful having the archbishop here," Hermann said after the rededication Mass. "It's the end of almost two years of hard work. I had no doubt [that the church would be restored] because I knew that there are people that can do this kind of work. Somebody said to me, 'You can't afford to do this kind of work anymore. Nobody can afford it.' Well, they afforded it back then [when the church was built] and it wasn't easy."

Hermann said he hopes people will visit the restored church, which is finished except for the statuary depicting the Crucifixion and the Sacred Heart of Jesus statue that will be in place on the high altar before Easter.

"Please come down for Mass," he said. "This church is the jewel of the archdiocese. Come down and enjoy it." †



Franciscan Father Michael Barrett, pastor of Sacred Heart of Jesus Parish in Indianapolis, incenses the historic church during the rededication Mass on Feb. 16.

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Teachers turn spotlight on students on their night to shine

By Jennifer Lindberg

It was a night to honor teachers, but instead the teachers preferred to give the praise to their students.

It's what can be expected of teachers, said Annette "Mickey" Lentz, secretary of Catholic education and faith formation.

After all, teachers "lead by example," Lentz said, not seeking their own gain but instead their students' gain.

"Teachers help create the heroes of the future," Lentz said. "When the world is faced with instability, you are indeed our stabilizers."

The Mother Theodore Guérin Awards Dinner, held on Feb. 12 at Primo Banquet Hall in Indianapolis, was started as an annual event to showcase teacher talent, give teachers their own special night and highlight the good that Catholic education accomplishes.

This year's awards dinner featured four teachers who spoke about their ministry as teachers.

Asked why she keeps teaching in a Catholic school, Laura Jo Tebbe, a second-grade teacher at St. Mary School in Greensburg, said she tried to come up with something creative to say.

"But every year I keep coming back to the same reason," Tebbe said. "It's the children."

"What keeps a child learning is a puzzle I never get tired of solving," she said.

Of course, she could try to solve that puzzle elsewhere and make more money at a public school.

What makes her teaching job worthwhile at a Catholic school is that she gets to view teaching as a ministry.

"I can bring God into all my discussions," she said.

Like the other teachers who spoke, Tebbe kept the spotlight away from herself and kept talking about her students.

She shared how they made her a sash and crown with the words "queen mother," and presented her with roses after they learned about her award.

Kellie Fansler, a sixth-grade teacher at Holy Family School in New Albany, said she didn't choose her teaching ministry.

"Instead, it chose me," she said in a

speech read for her. At the last minute, she could not attend the awards dinner.

"I believe God blessed me with a gift," she said. "God has led me to this ministry and allowed me to do what I love—teaching."

Archbishop Daniel M. Buechlein said that he was humbled to be in the teachers' presence.

Today, in an anti-Catholic world and anti-life stance, the need for "Catholic education is as great as it ever was," the archbishop said.

Parents and teachers sacrifice to provide a quality Catholic education, he said.

"I'm aware you could earn a larger salary elsewhere," the archbishop said. "That is one reason why I am humbled to be with you this evening."

The other reasons included the teachers' commitments to their students' lives, their dedication and talent, he said.

"You are appreciated," he said.

Catholic schools have the ability to evangelize and share the Good News of Jesus Christ, the archbishop said.

Dick Powell, the religion chair at Bishop Chatard High School in Indianapolis, shared how he tries to be a spiritual model for his students.

But Powell said he's not the model.

"What type of model do you want? The best one you have is Jesus himself," Powell said. "You've got the best faith. Live it for the students, but first and foremost demonstrate love."

"Always forgive and always forget," Powell said, whether it's a student who has said something unkind or a parent.

"Be Jesus to them and always be forgiving," he said.

Inviting others to the teaching ministry in a Catholic school isn't only about listening to students' dreams or molding students for the future, teachers said.

Instead, it's about being able to discover God in the students' lives, said Carolyn Meisberger, an eighth-grade teacher at St. Jude School in Indianapolis, who spoke about how she would invite others to the teaching ministry.

"What other profession do you have a chance to share with so many people in so many different ways?" Meisberger said. †

Mother Theodore Guérin Award recipients

- | | |
|---|--|
| Gary Asher
St. Therese of the Infant Jesus (Little Flower) School, Indianapolis | Ann Kinney
St. Mark the Evangelist School, Indianapolis |
| Vicki Auger
St. Roch School, Indianapolis | Pam Kolb
St. Michael School, Brookville |
| Marilyn Bardon
St. Michael the Archangel School, Indianapolis | Sister Heidi Marie Krack, O.S.B.
St. Matthew School, Indianapolis |
| Katherine Beckman
Sacred Heart School, Clinton | Andrea Kraft
St. Mary School, New Albany |
| Sheryl Bevan
Father Thomas Scecina Memorial High School, Indianapolis | Cathryn Loe
All Saints School, Indianapolis |
| Linda Bloomer
St. Susanna School, Plainfield | Patricia McCarthy
Brebeuf Jesuit Preparatory School, Indianapolis |
| Estelle Britner
St. Rose of Lima School, Franklin | Theresa Mendez
Central Catholic School, Indianapolis |
| Patty Brown
St. Philip Neri School, Indianapolis | Nancy Meyer
St. Jude School, Indianapolis |
| Nancy Buening
St. Mary School, Greensburg | Kjersti Milliner
St. Paul School, Sellersburg |
| Millie Castagnier
St. Vincent de Paul School, Bedford | Ann Ellen Moore
Pope John XXIII School, Madison |
| Carol Cox
St. Joseph School, Shelbyville | Ann Moreau
Immaculate Heart of Mary School, Indianapolis |
| Pam Curley
St. Barnabas School, Indianapolis | Jennifer Morris Schaefer
St. Joan of Arc School, Indianapolis |
| Linda Eagan
St. Lawrence School, Indianapolis | Sister Christine Nantaba, I.H.M.R.
Holy Angels School, Indianapolis |
| Lisa Eilbracht
Sacred Heart of Jesus School, Terre Haute | Yvonne Nichols
St. Malachy School, Brownsburg |
| Christine Evans
St. Christopher School, Indianapolis | Donna Nicholson
St. Bartholomew School, Columbus |
| Susan Flemming
St. Mary (Immaculate Conception) School, Rushville | Margaret O'Connor-Campbell
St. Andrew & St. Rita Catholic Academy, Indianapolis |
| Cheryl Freund
St. Anthony of Padua School, Clarksville | Cynda Osborne
St. Patrick School, Terre Haute |
| Gail Gentry
St. Simon School, Indianapolis | Angeline Powell
St. Gabriel School, Connersville |
| Cindy Gesswein
St. Michael School, Greenfield | Sue Richardson
Holy Spirit School, Indianapolis |
| Snick Glenn
Holy Cross Central School, Indianapolis | Ruth Roell
Bishop Chatard High School, Indianapolis |
| Barb Gohn
St. Elizabeth Ann Seton School, Richmond | Jill Rowe
Holy Family School, New Albany |
| Kathleen Gries
Nativity of Our Lord Jesus Christ School, Indianapolis | Marianne Samuelson
Our Lady of the Greenwood School, Greenwood |
| Denise Hackney
Father Michael Shawe Memorial Jr./Sr. High School, Madison | Jennifer Schaefer
St. Joan of Arc School, Indianapolis |
| Robin Hammond
Our Lady of Perpetual Help School, New Albany | Kay Smith
St. Charles Borromeo School, Bloomington |
| Rebecca Heger
Cathedral High School, Indianapolis | Susanne Sullivan
St. Luke School, Indianapolis |
| Father Michael Hilderbrand
Our Lady of Providence Jr./Sr. High School, Clarksville | Kathy Taber
St. Pius X School, Indianapolis |
| Sandra Hines
St. Thomas Aquinas School, Indianapolis | Ellen Taylor
Holy Name School, Beech Grove |
| Laurie Ifert
St. Monica School, Indianapolis | Bob Tully
Roncalli High School, Indianapolis |
| Brenda Jackson
Cardinal Ritter Jr./Sr. High School, Indianapolis | Lisa Vogel
St. Mary School, North Vernon |
| Theresa Joray
St. Ambrose School, Seymour | Betty Walter
Sacred Heart School, Jeffersonville |
| Lillian Kennel
St. Louis School, Batesville | Diane Warrenburg
Our Lady of Lourdes School, Indianapolis |
| | Melissa Weismiller
St. Lawrence School, Lawrenceburg |
| | Lisa Zetzel
St. Gabriel School, Indianapolis |
| | Marla Zinkan
Christ the King School, Indianapolis |



Immaculate Heart of Mary Reparatrix Sister Christine Nantaba accepts her Mother Theodore Guérin Award from Archbishop Daniel M. Buechlein and Annette "Mickey" Lentz, secretary for Catholic education and faith formation, on Feb. 12. Sister Christine was among numerous recipients of the award that honors teachers.

Photo by Jennifer Lindberg

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Editorial

Chicago Catholics celebrate successful Millennium Campaign

The Archdiocese of Chicago recently announced the successful completion of its \$200 million Millennium Campaign.

This campaign was distinctive for several reasons. First, like our archdiocese's Legacy of Hope from Generation to Generation campaign, the campaign was based on spiritual principles of prayer and discernment rather than on financial needs or fundraising methodologies. Second, it was predominately parish-based with 80 percent of all the funds raised used to strengthen parish ministries. And third, the Chicago Millennium Campaign was conducted, in part, during the worst public scandal in the history of the Catholic Church in the United States.

According to Cardinal Francis George, the dual purpose of the Archdiocese of Chicago's Millennium Campaign was: 1) To help Catholics become better stewards, and 2) To help put Chicago parishes and schools on a firm financial foundation.

"We wanted to accomplish these important objectives," the cardinal said, "by calling attention to our Church's most fundamental mission, which is to make Christ's gifts visible in word and sacrament and action so that they can be shared generously with others. This is the true meaning of stewardship—to nurture and share Christ's gifts out of a profound sense of gratitude for all that we have been given and as a response in faith to the Lord's invitation to become his disciples and follow him without counting the cost."

During the many months of intense public commentary that accompanied the sex-abuse scandal last year, it was often said that ordinary Catholics would express their disapproval by withholding contributions to their parishes and dioceses. With a few notable exceptions, this widespread financial boycott

has not materialized.

In fact, faithful Catholics in diverse regions of the United States have continued to support their parishes, schools and diocesan ministries in remarkable ways—through their gifts of time, talent and treasure. As a result, even in a weak economy with diminished returns from investment portfolios and endowment funds, the Church's ministry remains vital and present in response to a wide range of spiritual and social needs.

In spite of everything, the quiet fidelity of the Catholic people has proved itself once again. This is truly a cause for genuine celebration.

We rejoice with Cardinal George and our sisters and brothers in the Archdiocese of Chicago as they celebrate the success of their Millennium Campaign.

We know from our own experience that the spiritual principles of prayer and discernment make the best possible foundation for an archdiocesan stewardship campaign. We also know from experience that no matter how successful an archdiocese's capital campaign may be, the financial needs of parishes, schools and Catholic institutions continue to grow in the face of increasing challenges and new opportunities to carry out the Church's ministry.

As Cardinal George says, "The practice of sharing Christ's gifts teaches us, by experience, to be grateful and generous stewards of all His gifts—both spiritual and material." Let's pray that the spirit of generous sharing, which is at the heart of Christian stewardship, will continue to sustain our Church as it confronts the opportunities and challenges of the new millennium.

— Daniel Conway

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

Seeking the Face of the Lord

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



The rest of the story

The bishops of Indiana, Illinois and Wisconsin are spending this week of Feb. 16th making our annual spiritual retreat.

Our retreat is truly an oasis, a time to step aside and give full and unbroken attention to the Lord. It is also a time for spiritual rest, and is always welcome because of the rightful demands made on the schedule of a bishop.

Like everyone else, under ordinary circumstances there are plenty of reasons for a leader of the Church to seek spiritual refreshment. No one will be surprised to hear that the past year has had more than the ordinary reasons for stress. I look forward to the opportunity to step back and view the challenges presented by the ordeal of clergy sexual abuse in proper spiritual perspective.

I continue to pray steadfastly that those victims who have been tragically abused may find healing and inner peace. I renew our promise to help victims as best as we can. I renew my commitment as archbishop, along with our priests, to do everything possible to ensure that our children and youth are not only safe, but also that we continue to minister to them with the care and attentiveness of Christ.

I personally renew my commitment "to be there" for our generous priests with a special pastoral care. They are not only overextended in their pastoral responsibilities, but they have also experienced the unfair burden of being shamed publicly because of the sins of a few. And I will be steady in my responsibility to provide due process and care for those few who find themselves accused, rightly or wrongly, of being abusers.

A highlight of my retreat will be the renewal of my commitment to serve all the members of our archdiocese as best as I can in my role as chief teacher, pastor and priest.

Last summer, in the face of the shameful unfolding of the tragic situation, I wrote a series of 11 weekly columns to look at various facets of the sex-abuse story. *The Criterion* column titles tell the story: "Lifting the veil on sex abuse," "An apology to the victims of sex abuse," "The Church is always in need of reform," "The Church will survive until the end of time," "How the Church works," "The Church and society need priests," "Two priests talk about celibacy," "Praying for one another in troubled times," "The sins of a few can't stop God's work," "Screening candidates for

the priesthood," "The beauty of the Church remains." (The series is available from *The Criterion* office if anyone wants a copy.)

The media had a significant, sad and complicated story to tell. And we were and continue to be embarrassed by the story. I remember commending the media in my homily at the Holy Week Chrism Mass if their intent was to shed light on the problem of child abuse and to protect our children and minors.

I also asked that they "tell the whole story and the rest of the story." By the rest of the story, I meant the unswerving, generous ministry provided by the overwhelming majority of priests. By the whole story, I meant the fact that sexual abuse of children and minors in our society is of vast proportions beyond the tragedy of abuse by Church personnel. The societal problem remains largely un-addressed in the public forum.

Print and TV media personnel are challenged to tell a story that is complex in an impatient world. I must admit that I resonate with those who are concerned about some dimensions of the coverage. For example, some coverage of the sex-abuse issue has been oversimplified and, unfortunately, has been misleading.

One has to pay close attention in order to realize that the number of clergy involved in sex abuse over the last 50 years has been less than 2 percent, which, while tragic, is not as widespread as it appears.

One has to pay close attention in order to realize that the bishops as a group were not involved in an intentional "cover-up" and payment of untoward "hush money."

The role of the psychological profession that advised bishops and others that abusers could be cured and reassigned tends to be overlooked. Oversimplification is not helpful.

Nonetheless, overall, my retreat thoughts will move to gratitude in my prayer. Our priests continue to serve all the more faithfully and courageously. We have more seminarians stepping up to the plate.

And where the Church lives—in the parish communities and religious communities—the vast majority of you laity and religious are so supportive, and you continue to keep the faith. As I think of it, that's the biggest untold story of all and it is touching!

I keep you all in prayer. †

Archbishop Buechlein's intention for vocations for February

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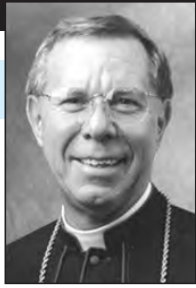
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Arzobispo Daniel M. Buechlein, O.S.B.



El resto de la historia

Los obispos de Indiana, Illinois y Wisconsin pasarán este fin de semana del 16 de febrero realizando nuestro retiro espiritual anual. Nuestro retiro es verdaderamente un oasis, un momento para apartarnos y dedicarle toda nuestra atención sin interrupciones al Señor. También es momento para un descanso espiritual que siempre es bienvenido debido a las exigencias bien justificadas de la agenda de un obispo.

Como cualquier otra persona en circunstancias normales, existen muchas razones para que un líder eclesial busque fortalecimiento espiritual. A nadie le sorprenderá saber que el año pasado fue inusualmente estresante por razones fuera de lo común. Espero con ansias la oportunidad de poder sentarnos y analizar desde un punto de vista espiritual apropiado, el reto que representó el terrible escándalo de abuso sexual del clero.

Continúo rezando tenazmente para que todas las víctimas que han sido abusadas trágicamente puedan encontrar consuelo y paz interior. Reitero nuestra promesa de ayudar a las víctimas en todo cuanto podamos. Renuevo mi compromiso como arzobispo, junto con nuestros sacerdotes, de hacer todo lo posible para asegurarnos, no solamente de que nuestros niños y jóvenes estén a salvo, sino también continuar nuestro ministerio con el cuidado y la atención de Cristo.

Yo personalmente renuevo mi compromiso de "estar allí" para nuestros sacerdotes generosos, con un cariño pastoral especial. No solamente se han extralimitado en sus responsabilidades pastorales sino que también han experimentado la carga injusta de haber sido avergonzados públicamente por los pecados de otros. Y me mantendré firme en mi responsabilidad de proporcionar el procesamiento y los cuidados debidos para aquellos que se ven acusados, justa o injustamente, de ser abusadores.

Una parte importante de mi retiro estará dedicada a renovar mi compromiso de servir a todos los miembros de la arquidiócesis de la mejor manera posible en mi capacidad de maestro principal, pastor y sacerdote.

El verano pasado, a la luz del vergonzoso descubrimiento de la trágica situación, escribí una serie de once columnas semanales para explorar diversas facetas de la historia del abuso sexual. Los títulos de las columnas del *The Criterion*, cuentan la historia: "Levantando el velo del abuso sexual infantil", "Una disculpa para las víctimas del abuso sexual", "La Iglesia siempre necesita reformas", "La Iglesia sobrevivirá hasta el fin de los tiempos", "Cómo trabaja la iglesia", "La iglesia y la sociedad necesitan sacerdotes", "Dos sacerdotes hablan sobre el celibato", "Rezando unos por otros en tiempos de crisis", "Los pecados de unos pocos no pueden parar la obra de Dios", "Evaluando a los candidatos para el sac-

erdocio", "Permanece la belleza de la Iglesia." (La serie está a disposición en las oficinas de *The Criterion* si alguien desea copia.)

Los medios de comunicación tuvieron la misión de contar una historia importante, triste y complicada. Y estábamos y continuamos estando abochornados por la historia. Recuerdo felicitar a los medios de comunicación en mi homilía en la Holy Week Chrism Mass, si su intención era atraer la atención hacia el problema del abuso infantil y proteger a nuestros niños y menores.

También les pedí que "contaran toda la historia y el resto de la historia." Y cuando digo el resto de la historia me refiero al ministerio inquebrantable y generoso brindado por la avasallante mayoría de los sacerdotes. Cuando digo el resto de la historia me refiero al hecho de que el abuso sexual infantil en nuestra sociedad es de vastas proporciones, más allá de la tragedia de abuso cometida por miembros de la Iglesia. El problema social permanece descuidado en los foros de la opinión pública.

El personal de los medios de comunicación impresos y televisión enfrenta el reto de contar una historia que es compleja ante un mundo impaciente. Debo admitir que hago eco con aquellos que están preocupados por algunas de las dimensiones de la cobertura. Por ejemplo, algunas coberturas del problema del abuso sexual han sido demasiado simplistas, y desafortunadamente han conllevado a conclusiones erróneas.

Uno debe prestar mucha atención para darse cuenta de que el número de clérigos involucrados en escándalos de abuso sexual en los últimos 50 años ha sido menor al 2%, lo cual, a pesar de ser trágico, no es tan difundido como parece.

Uno debe prestar mucha atención para darse cuenta de que los obispos como grupo no estaban involucrados en una operación internacional "de despiste" y pago de dinero desgraciado para silenciar voces.

El papel de los profesionales de la psicología que aconsejaron a obispos y otros que los abusadores podían curarse y ser reincorporados, tiende a pasar desapercibido. La simplificación llevada al extremo no es útil.

Sin embargo, en general mis pensamientos durante el retiro serán de gratitud en mis oraciones. Nuestros sacerdotes continúan sirviendo con aun más lealtad y valor. Contamos con más seminaristas agregándose a la lista.

Y donde vive la Iglesia, en las comunidades parroquiales y religiosas, la vasta mayoría de laicos y religiosos brindan todo su respaldo y continúan manteniendo la fe. Ahora que pienso en eso, ¡esta es la historia más grande que no ha sido contada y es conmovedora!

Los tengo a todos ustedes en mis oraciones.

Traducido por: Language Training Center, Indianapolis

Research for the Church/James D. Davidson

Are young Catholics increasingly orthodox?

Colleen Carroll is a 20-something Catholic woman and a journalist with a special interest in the faith of young adults born between 1965 and 1983. She recently spent a year traveling among and talking with young adult Christians, including many Catholics. The result of her investigation is a book titled *The New Faithful: Why Young Adults are Embracing Christian Orthodoxy* (Loyola Press, 2002).

Carroll's book is a sympathetic and penetrating look inside the world of young adults who identify themselves as orthodox Christians. She examines their views of the Church and worship, small Christian communities, sexuality and marriage, life on college campuses, politics and religion's role in society.

According to Carroll, the two key experiences of orthodox young adults are "a spiritual search and the resulting commitment to organized religion and traditional morality" (p. 17). In her words, they are "not content to search forever. They want answers" (p. 18). They stress the importance of having a personal relationship with Christ, have an identity that is "centered on their religious beliefs," believe in "time-tested teachings," "embrace challenging faith commitments," adhere to "traditional morality," "yearn for mystery," "seek guidance and formation from legitimate sources of authority and trust these authorities," and "strive for personal holiness" (pp. 15-16). Their beliefs, she says, defy conventional distinctions between liberal and conservative (p. 16).

They have a countercultural worldview. They see themselves as standing over against "relativists [who] argue that no belief system or ethical code is superior to another" (p. 14) and post-modernists who, Carroll says, reject the "Enlightenment-era emphasis on reason, science, and progress" (p. 14). Instead, these young adults emphasize the importance of "universal standards and absolute-truth claims" (p. 15). Themes of tradition, authority, surrender, sacrifice and obedience run throughout the book. But, far from retreating from the world around them, these young adults intend to transform it. They are distinctly pro-life in their views on abortion and tend to vote Republican.

Despite the book's many insights about the worldview of orthodox young adult, readers need to be aware of two

things. For one thing, the young adults Carroll talked with are a very select group, not a representative cross-section of all young adults. They are mostly young professionals and white, upper-middle-class students at private colleges and universities (Harvard, Georgetown, Notre Dame, Franciscan University at Steubenville are mentioned frequently).

In Carroll's words, they "are college students, monks, beauty queens, rocket scientists, and landscape architects ... cultural leaders, young adults blessed with talent, intelligence, good looks, wealth, successful careers, impressive educational pedigrees, or charisma—or some dynamic combination thereof" (p. 12). There is no indication that Carroll's findings reflect the life experiences of young adults who are Hispanic, African-American or in blue-collar work.

Second, at numerous places throughout her book, Carroll claims that there is a "trend toward orthodoxy" (for example, p. 19). It is very clear from Carroll's book that these young adults are increasingly organized and will have significant impact on the Church and the culture. However, there is no empirical basis for Carroll's claim that they are part of a trend toward religious orthodoxy and conventional morality.

National studies of young adult Catholics simply do not support this claim. Instead, they consistently show that the majority of young adults are not orthodox, and when researchers compare the youngest young adults with the oldest young adults, they find no evidence that the youngest cohort is more orthodox than the oldest.

Carroll's book is getting considerable attention among Church leaders and favorable treatment in a number of Catholic magazines and newspapers. Although it includes many insights about the beliefs and practices of the young orthodox Christians she studied, the book needs to be approached cautiously and interpreted carefully.

The "new faithful" in Carroll's book are an important and highly organized subset of young adult Catholics, but they are not typical of their generation and, even though Carroll might like them to be, they are not part of an overall trend toward orthodoxy and conventional morality.

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

Letters Policy

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

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

The editors reserve the right to select the letters that will be

published and to edit letters from readers as necessary based on space limitations, pastoral sensitivity and content (including spelling and grammar). In order to encourage opinions from a variety of readers, frequent writers will ordinarily be limited to one letter every three months.

Concise letters (usually less than 300 words) are more likely to be printed.

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

Send letters to "Letters to the Editor," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206-1717.

Readers with access to e-mail may send letters to criterion@archindy.org.

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 **book signing** of *Only 317 Survived!* from 10 a.m. to 5 p.m. on Feb. 22 at O'Malia's at North Willow Mall, 2342 W. 86th St., in Indianapolis. The book was authored by the **survivors of the sinking of the USS Indianapolis**, the U.S. Navy's worst tragedy at sea. Almost 900 men lost their lives and the survivors waited for rescue in shark-infested waters for about five days in July 1945. Among the men who tell their stories is James O'Donnell, a member of Holy Spirit Parish in Indianapolis and the only survivor from Indianapolis. He was named "Man of the Year" in 1995 by *The Indianapolis Star & News* for his military accomplishments and his dedication to the completion of the USS Indianapolis National Memorial. O'Donnell will sign copies of the book. The 517-page hardcover book sells for \$30. Copies can be obtained by attending the book signing or by calling John Gromosiak at 317-972-6897 or writing to him at 412 N. Alabama St., Apt. 305, Indianapolis, IN 46204.

The Father Louis Gootee Knights of Columbus Council Family Breakfast will be held from 8 a.m. to 11 a.m. on Feb. 23 at Nativity of Our Lord Jesus Christ Parish, 7225 Southeastern Ave., in Indianapolis. The cost is \$4 per adult and \$2 per child under 12. Children under two are free. For more information, call the parish office at 317-357-1200.

Awards . . .

Several Catholic community leaders were honored with Cardinal Ritter Values Awards on Jan. 30 at the sixth annual West Deanery Recognition Dinner held at Cardinal Ritter High School in Indianapolis. The recipients were **Louis Dezelan**, Indianapolis Fire Chief; **Bob and Joanne Kern**, members of St. Monica Parish in Indianapolis; **Ed Loyd**, a Cardinal Ritter High School alumnus and member of Holy Angels Parish in Indianapolis; **Conventual Franciscan Father Troy Overton**; and **Patrick and Dianne McKeever**, members of St. Anthony Parish in Indianapolis. The awards are given to those individuals who embody the principles of Cardinal Joseph Ritter and the Catholic spirit each day. Before his assignment to St. Louis and appointment as a cardinal, Bishop Joseph Ritter was named the first archbishop of Indianapolis in 1944. †

The women of St. Christopher Parish, 5301 W. 16th St., in Indianapolis, invite all women to join them for the **Catholic Women's Convocation** from 8 a.m. to 3 p.m. on March 1. Denise Roy, a licensed marriage and family therapist, will present "Making the Daily Divine." For more information, call Nancy Meyer at 317-241-6314, ext. 100, or e-mail nmeyer@saintchristopherparish.org.

Archbishop Daniel M. Buechlein has given permission for the **Tridentine Latin Mass** to be offered at St. Patrick Parish, 1807 Poplar St., in Terre Haute, on a trial basis each month. Father Norbert Kieferle, a retired priest, will offer the special Mass at 3 p.m. on Feb. 23 and March 23, then on every fourth Sunday of the month. For more information, contact Msgr. Lawrence Moran, pastor of St. Patrick Parish, at 812-232-8518 or Mike Moroz at 812-466-5856.

St. Francis Hospitals and Health Centers will host a **workshop for people living with cancer** from 9 a.m. to 4 p.m. on Feb. 24 at the hospital's Indianapolis campus, 8111 S. Emerson Ave. The workshop, titled "Living with Cancer," is open to cancer patients, their families and caregivers. It will address the latest cancer treatments, treating side effects, pain management, coping skills and other related topics. The main focus of the workshop is to help

VIPs . . .

Roland "Jerry" and Nancy McNally, members of St. Mary Parish in Richmond, will celebrate their 50th wedding anniversary on Feb. 21. They were married on that date in 1953 in the St. Mary Parish rectory. They have four children: Holly Butler, Shelley Erbse, Jane Rheinhardt and Rand McNally. The couple has 13 grandchildren and two great-grandchildren.

Herbert Naville, a member of Our Lady of Perpetual Help Parish in New Albany, was the 2003 honoree of the 10th annual Rotary Community Toast and Benefit Banquet on Feb. 8. Naville, of the law firm Lorch and Naville, was honored and toasted by his friends and associates for his lifelong contributions to his hometown of New Albany and to Floyd County. †

participants with the healing process by sharing similar experiences with others. The workshop is free and lunch will be provided. It is sponsored by the American Cancer Society, Ortho-Biotech and St. Francis Hospitals and Health Centers. Space is limited and pre-registration is required. For more information or to register, call Janice Leak at 317-782-6704.

Marian College, 3200 Cold Spring Road, in Indianapolis, is hosting a **free information session on parish nursing** from 9:30 a.m. to 11:30 a.m. on Feb. 22. It will be an opportunity to put faith into practice as a nurse in a parish community. The focus will be on the interweaving of the mind, body and spirit with its influence on the health of the individual. Some of the topics covered will be the role and functions of the parish nurse and how to get started in the faith community. Marian College also has a parish nursing course that is offered over six Saturdays. Interested congregational members, leaders and nurses are invited to learn about how to get a parish nursing program started through Marian College's Parish Nursing Program. There will be another information session from 9:30 a.m. to 11:30 a.m. on March 29. For more information or to register call 317-955-6132. †

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

Daredevil (20th Century Fox)
Rated **A-IV (Adults, with Reservations)** because of sympathetic treatment of vigilante justice, some brutal but stylized violence, a discreet sexual encounter and an instance of profanity.
Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

The Jungle Book 2 (Disney)
Rated **A-I (General Patronage)**.
Rated **G (General Audiences)** by the MPAA. †

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Forgiveness is essential for family harmony

By Dan Luby

In personal relationships, we cannot treat everyone precisely the same way, mechanically measuring out the spaces of our lives equally for every friend and family member and colleague, regardless of circumstances.

Children usually require more attention than adults.

One friend may have greater needs for material assistance or verbal support or emotional connection than another friend.

Differing circumstances demand different responses.

Establishing and maintaining well-proportioned relationships can be demanding. It requires close attention to the needs and life situations of the people around us.

Communication has to be consistent and mindful. Sometimes the equally valid needs of different people in our lives exceed our capacity to meet them both.

Relationships—civic life, friendship, marriage and family—are hard work. When the wear and tear of everyday reality causes relationships to slip out of sync, to lose their right proportions, then reconciliation is needed to restore them.

Reconciliation is the work of putting things right, of re-establishing pleasing, harmonious proportions in our relationships.

As I see it, reconciliation is much less about equality and fairness than about generosity and vulnerability and paying careful attention to the needs of those with whom we share life.

When family members injure each other, as we all too often do, through thoughtlessness or neglect or selfishness or even malice, restoring balance and proportion often begins with listening.

Listening with the goal of reconciliation requires being clear that the aim of our listening is to understand the other person's feelings. That means letting go of the desire to win an argument, to persuade the other person to change, to be right.

Instead, listening to restore harmony requires that our aim be to truly hear and see and perhaps even feel life from the other person's point of view. That can be an arduous, even scary proposition for many of us.

Restoring right relationship also means giving the other people in our families the space they need at this particular point in life. It might be some physical space for

privacy. Often it's emotional space that people need, "space" for developing their interests and gifts.

Especially in circumstances of reconciliation, the "space" we may need to afford others is time for cooling off, for thinking things through, for healing.

Reconciliation in families cannot be achieved painlessly. To heal family rifts demands the vulnerability that accompanies forgiveness, both asking for it and extending it.

To ask for forgiveness with humility means to give up our desire to blame other people for our pain.

While it doesn't demand that we deny the injury done by others, reconciliation does require that we acknowledge our own contribution to the pain suffered without demanding a corresponding admission from others. This may not be fair, in the strict sense of the word, but it may be necessary to rebuild what was lost in the relationship.

In the end, reconciliation in families relies on our experience of the generosity of God. It means acting as God acts, remembering that God always meets us more than half way in our struggle to maintain a right relationship with him.

(Dan Luby is director of the Division of Christian Formation for the Diocese of Fort Worth, Texas.) †

Reconciliation teaches us how we ought to live

By Fr. Lawrence E. Mick

A married couple once told me that they had a banner hanging in their bedroom that read, "Love is a lot of hard work."

It reminded them that love is more than a feeling, more than sex, more than pure emotion. It takes a lot of self-sacrifice to maintain a relationship of love.

The sacrament of penance is a gift Christ gave us to make our relationship with God last throughout life. It is designed to restore and deepen the love that binds us to God. Such restoration is a reason for celebration, but it too often requires some hard work.

None of us really likes to admit failures and sinfulness. We want others to think well of us, and we want to maintain a positive image of ourselves. So it is always hard to confess our sins and to ask for forgiveness.



CNS photo by Sam Lucero, Catholic Herald

Reconciliation is the work of putting things right, of re-establishing pleasing, harmonious proportions in our relationships.

This is true when we confess our sins to a priest. It is also true when we need to admit our failings to a member of our family. Yet no family can survive well for long without a willingness to ask for and to grant forgiveness to one another.

When I speak to parents of children preparing for their first experience of the sacrament of penance, I remind them that children will understand the sacrament more easily if they see reconciliation happening at home. I urge parents to teach by example, saying "I'm sorry" and "I forgive you" when those words are appropriate in family situations.

The learning can also flow in the other direction. If we learn to express our sorrow and receive forgiveness in the sacrament of reconciliation, we might learn to do the same in our daily lives.

Like most things that are hard to do, admitting our failings usually becomes a

bit easier with practice. Repeated experience of God's forgiveness can help us to risk asking forgiveness from others we have offended. Regular use of the sacrament of penance can teach us how to say we are sorry and remind us of the joy that comes once we have reconciled.

Like all the sacraments, reconciliation teaches us how we ought to live in every part of our lives. Just a few minutes spent watching the nightly news will reveal many situations in our world in need of forgiveness and reconciliation.

Whether in church or at home or at work, reconciliation always requires hard work. If we are willing to undertake that work, however, we will find that it usually leads us to a deep joy and a rich celebration of God's healing power at work in our lives.

(Father Lawrence Mick is a priest of the Archdiocese of Cincinnati, Ohio.) †

Discussion Point

Resolve differences by listening

This Week's Question

Name some essential first steps toward healing a "rift" at home.

"First, find out what the problem is. Then talk things through. Then try to direct the person involved to a solution of some sort. And, of course, pray over the situation." (Denise Coulombe, Fall River, Mass.)

"Communication. Perhaps outside support from elders. Perhaps just interjecting a little exercise and fresh air." (Father Dave Anderson, Tosook Bay, Alaska)

"The essential first step I take toward healing any rift at home is to pray first, with the full awareness that

my relationship with every person is a relationship in Christ. Then I ask Jesus to give me the love, wisdom, understanding and the forgiveness, if necessary, for taking the steps to setting things aright." (Erika Martinez, Kirkland, Wash.)

Lend Us Your Voice

An upcoming edition asks: Do you have a particular goal you are pursuing now as a Christian in terms of spirituality or of learning, for example? What is it?

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



CNS photo by Karen Callaway, Northwest Indiana Catholic

From the Editor Emeritus/John F. Fink

Important events: Benedict writes his rule

Seventeenth in a series

St. Benedict wrote his rule around the year 529 as a guide for the monastic organization at Monte Cassino, located between Rome and Naples. That is the 17th of my 50 most important events in Catholic history because of its influence not only on monasticism but also on Christianity itself.

Benedict had lived as a hermit and attracted followers. After developing some monastic institutions around Subiaco, he left there and went to Monte Cassino around 525 and lived there the rest of his life.

His twin sister, Scholastica, founded the Benedictine nuns nearby in 529.

Benedict modeled his rule on earlier rules, such as those of John Cassian, Basil, Augustine and the Fathers of the Desert. It was compassionate and flexible, and it allowed autonomy for communities founded under the rule. The rule was to be safeguarded by the abbot of

each community, who applied it for the good of all.

The rule and hence the development of monasticism spread throughout Europe. Pope Gregory the Great (one of 23 Benedictine popes) sent Benedictines to England under the leadership of Augustine of Canterbury in the sixth century. After Benedict's rule replaced the more austere rule of Columbanus in England, the Benedictine monk Boniface took it to Germany in the eighth century. In 817, Emperor Louis decreed that monastic communities throughout the empire adopt Benedict's rule.

Movements to restore austerity to monasteries have come at various times. Benedict of Aniane tried to reform French monasticism in the ninth century. William of Aquitaine established an abbey in Cluny in the 10th century. There the abbots stressed prayer and worship rather than manual labor, and the Cluniac Reform had great influence in France, Germany, Spain and Italy.

The 11th century saw spin-offs, notably the Carthusians, Cistercians and Camaldolese, all with more severe rules than that of the Benedictines. The 15th century saw adoption of the system of

congregations as a method of revitalization. National and international unions brought improved organization without diminishing Benedict's rule.

The end of the Middle Ages saw a decline of monasticism, especially with the Renaissance. Nevertheless, the Benedictines remained the major influence in preserving learning in Europe. During the so-called Dark Ages, the Benedictine monks seemed the sole possessors of classical thought.

During the Protestant Reformation, King Henry VIII suppressed the monasteries in England and the same was done in Germany and Scandinavia. The French Revolution and the period of Napoleon crushed the Benedictines of France.

The 19th century saw a revival as new Benedictine monasteries were established in France and England. The Benedictines came to the United States in 1846, opening a monastery in Latrobe, Pa.

Today, there are about 8,000 Benedictine monks worldwide. In the Archdiocese of Indianapolis, the *Directory and Yearbook* lists 85 Benedictine monks (63 priests and 22 brothers) and 80 Sisters of St. Benedict (70 in Beech Grove and 10 in Ferdinand). †

Cornucopia/Cynthia Dewes

We trust in a God who blesses America

We like to say this is a country in which any child can grow up to be president. We figure if George "Dubya" Bush could make it, poor student that he was, surely one of us might. Or we think of Ronald Reagan, an actor, member of a profession not usually considered a springboard to international



statesmanship.

Even our revered Abraham Lincoln was unrelentingly homely and awkward, and came from beginnings so poor as to be embarrassing. Warren Harding was dim, William Henry Harrison didn't have sense enough to come in out of the cold, and Franklin Delano Roosevelt hid a severe physical handicap.

Some presidents, along the lines of Woodrow Wilson and Teddy Roosevelt, seemed to have a kind of messianic complex. Others like John Quincy Adams and Calvin Coolidge tended to annoy people.

Why would anyone want to be

president? It's a position in which a person is closely watched and where every error or lapse can ruin a reputation for life or beyond. Often, it's a thankless job.

Well, for one thing, there's ego and the ambition that often accompanies it. Most presidents seem to have been men who had a pretty good opinion of themselves and their abilities. John Adams certainly did. Thomas Jefferson did. Even George Washington, a more modest type, knew exactly how capable he was.

Sometimes presidents were extremely capable in a previous life, but when it came to being president their performance was disappointing. Ulysses S. Grant, a superb military general, proved to be an unsuccessful president while Dwight Eisenhower, another honored general, is often rated as a mediocre one.

Herbert Hoover, much lauded as the savior of Europe's hungry following World War I, wound up having his name used as a synonym for Great Depression problems. John F. Kennedy made mistakes in Cuba and in his personal life.

Brilliance is no guarantee of a president's success, either. Jimmy Carter, an

intellectually gifted and moral person, only earned one term and has proven to be a better statesman than president. And Bill Clinton, touted as brilliant, will likely not go down in history that way.

Some presidential performances were erratic. Lyndon Johnson's skills in dealing with Congress led to national civil rights legislation, but his errors in Vietnam helped create the worst military failure our country has ever experienced. Richard Nixon opened up American relations with China, but ultimately his paranoia and moral blindness forced him to resign the presidency.

The emphasis on the president's role has changed over time. Lately, the president's influence has grown, which sometimes leads to disillusionment with our American system when his performance doesn't match our expectations.

Still, Presidents' Day gives us another opportunity to renew our national trust in God and pray that he will continue to bless America.

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

Faithful Lines/Shirley Vogler Meister

Linking Lincolnesque ideas with now

Presidents' Day is confusing. Research tells me the third Monday of this month



was set aside by Congress in 1968 to honor our first president, George Washington, and our 16th president, Abraham Lincoln. Yet this wasn't official until 1971 when Presidents' Day was proclaimed a holiday to commemorate all past presidents.

The idea didn't catch on everywhere, since states aren't obliged to adopt holidays affecting federal offices and agencies. So not all Americans observe Presidents' Day. Some recognize only the aforementioned birthdays separately—Lincoln's on Feb. 12 and Washington's on Feb. 22.

This confusion reminds me how discombobulated I am when the Church makes calendar changes, replacing long-venerated saints with different ones or changing names of holy days. For instance, it'll take me a long time to

adjust to the Jan. 1 Feast of the Circumcision now being the Feast of the Blessed Virgin Mary, Mother of God.

I don't know why that bothers me any more than I know why I'll probably always think of Presidents Lincoln and Washington on their real February birthdays.

The point I want to make, however, is that Washington and Lincoln are two U.S. presidents who've known war firsthand, but it's Lincoln I remember most this month, because he was in office during the bloodiest war on American soil.

Since the Civil War, we've never battled here in the same way. With the devastating attack on New York's World Trade Center, we've come to think of that as an enemy's act of war. Now we're facing action abroad, but how do we know war will stay abroad?

Ten years ago this month, my poem about the Civil War appeared in a Broad Ripple/Indianapolis monthly, *The Village Sampler*, once published by fellow parishioner Lillian Barcio. The words—echoing ideas Lincoln himself might've shared with a grieving mother—are worth repeating now.

Abraham Lincoln's Counsel (1864)

Weep, dear lady, weep and pray for all the sons who died today—for their parents, North and South—for the widowed left without a hope for normal family life—and for orphans—all in strife—Then unite your prayers with theirs; let your weeping wash their cares. Transform sorrow into power; immortalize this saddest hour. After war's last Requiem ends, use your new strength to transcend unjust hate ... intolerance ... greed ... Pray that those who live will heed a mother's grief, a nation's tears, pledging calm for coming years. May we preserve a holy peace with same determined energies that it took to wage this war. Pray we heal our nation's scar.

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

Looking Around/

Fr. William J. Byron, S.J.

An anti-poverty program that really works

CIA Director George J. Tenet surprised a luncheon gathering of Washington,



D.C., business leaders a few months ago with a comment comparing the work he does to the mission of the new Washington Jesuit Academy. Since Sept. 11, 2001, he said, he has been preoccupied with the question of terrorism—how to protect our nation against it, how to eliminate the threat altogether.

“There is a close connection between what I'm doing and what this new school promises to do. The underlying cause of terrorism is hopelessness,” said Tenet, “and this academy is going to eliminate the possibility of hopelessness ever becoming a dominant force in the lives of these boys.”

This was a “friend-raising” event designed to introduce a new middle school to business leaders who might be interested in providing financial support. The Washington Jesuit Academy (WJA) is for boys who are economically poor but have intellectual potential and the moral support of a mentoring adult. It runs from 7:30 a.m. until 7:30 p.m. during the school year and includes a summer academic and camping experience. It provides the students with three meals every day and a rigorous academic program.

Jesuits in the Washington, D.C., area at Georgetown University, Georgetown Prep, Gonzaga High School, two parishes and a research center decided to model this new initiative on the successful Nativity schools that other Jesuits around the country started over the past 30 years.

I thought of Tenet's comment when I read, in *The New York Times*, Thomas L. Friedman's reference to “the undeterrables—the boys who did 9/11, who hate us more than they love life. It's these human missiles of mass destruction that could really destroy our open society.”

Tenet would say that hopelessness produced those undeterrables, and, indeed, if others like them are to be deterred from future terrorist activity they have to be freed from what Friedman calls “the cement mixer that is churning out these angry, humiliated and often unemployed Muslim youth.” That “cement mixer” is a “collection of faltering Arab states, which, as the U.N.'s ‘Arab Human Development Report’ notes, have fallen so far behind ... and the reason they have fallen behind can be traced to their lack of three things: freedom, modern education and women's empowerment.”

Religious sisters around the United States are running Nativity-type middle schools for economically disadvantaged girls. The Jesuits have succeeded over the centuries with good basic education for boys and are sticking with that in these new initiatives aimed at addressing the problem of poverty and faltering families in our inner cities.

Wherever these schools operate now, however, they are heavily dependent on talented and committed lay men and women. Their patient effort adds up to quality “modern education” that will deliver genuine freedom and an appreciation of “women's empowerment” to boys and girls who are now poor but on their way, through education, to a better life.

The WJA youngsters are responding well to the 12-hour school-day challenge. Attendance rates and achievement levels are impressively high. Benefactors are responding, too. They've noticed that you just don't see many people around who are well educated and also involuntarily poor.

(Jesuit Father William J. Byron is a columnist for Catholic News Service.) †

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

The Sunday Readings

Sunday, Feb. 23, 2003

- Isaiah 43:18-19, 21-22, 24b-25
- 2 Corinthians 1:18-22
- Mark 2:1-12

The Book of Isaiah supplies this weekend's Liturgy of the Word with its first reading.



When Isaiah wrote, religious practice was lax among God's Chosen People. They either were indifferent to God or they outright sinned. The prophet looked upon either circumstance as an abomination.

Moreover, he saw in this drift from fervor and fidelity the cause of all the society's woes.

However, Isaiah hardly wished the people to languish in the bad situation their irreverence had created.

Isaiah reminded the people that God was forever faithful to them. God had formed them as a people. He had pledged his everlasting mercy and protection. He would not relent. He would refresh them and their lives, as a rush of water would refresh an arid terrain. He would wipe away all their offenses and forgive their sins.

In these words, the prophet called the people to repent. They were not doomed, if they chose not to be doomed. They could rely upon the goodness of God if they renounced their sins and humbly turned to God.

St. Paul's Second Epistle to the Corinthians is the source of the second reading this weekend.

Apparently, in Corinth and elsewhere in the tiny Christian world of the last part of the first century A.D., many different and competing voices were heard. Many people presumed to speak for the Lord. Some said their only credentials were their own instincts or personal, albeit sincere perhaps, impressions that somehow God had commissioned them to represent the Gospel.

Constantly, Paul felt the need to

reinforce his own authenticity as an Apostle. He reasserts his role, although more obliquely than elsewhere in his writings. He is the true messenger of Christ, the genuine Apostle. His disciples, Silvanus and Timothy, speak with his authority, and therefore with God's authority.

The message in this reading is not primarily about Paul's credentials, however. Rather, it is about the perfection and constancy of God and of the word of God. What Jesus spoke as truth, and as promise, prevail. If God, through Jesus, promised salvation to those who truly believe, then those who truly believe can depend upon salvation. God will not change or modify the message.

St. Mark's Gospel provides us with the last reading this weekend.

The event occurs in Capernaum, which the Gospel calls the "home" of Jesus. Evidently, at some point, Jesus left Nazareth and, in effect, moved to Capernaum. Nazareth is in the hills, roughly midway between the Mediterranean Sea and the Sea of Galilee, then called the Lake of Tiberius.

Capernaum was at the north edge of the Sea of Galilee. At the time of Jesus, it was one of two more important towns on the lake. However, for devout Jews, it was the only town. The other community, Tiberius, was a Roman establishment and it stood on desecrated Jewish graves. No faithful Jew would think of entering Tiberius.

Capernaum was a fishing center. Peter lived there. Jesus preached in its synagogue.

In this story, Jesus was preaching inside a building. He had cured the sick on other occasions. A man, paralyzed by some physical problem, also wanted to be cured, but the crowd surrounding Jesus in the building was so great that no one could find a path for the paralyzed man to reach the Lord.

At long last, they opened the roof of the house. Through this opening, they lowered the man. Seeing this statement of faith, Jesus cured the man.

Moreover, the Lord forgave the man's sins. By forgiving sins, he drew the anger of those learned in the Mosaic Law. Sins

Daily Readings

Monday, Feb. 24
Sirach 1:1-10
Psalm 93:1-2, 5
Mark 9:14-29

Tuesday, Feb. 25
Sirach 2:1-11
Psalm 37:3-4, 18-19, 27-28, 39-40
Mark 9:30-37

Wednesday, Feb. 26
Sirach 4:11-19
Psalm 119:165, 171-172, 174-175
Mark 9:38-40

Thursday, Feb. 27
Sirach 5:1-8
Psalm 1:1-4, 6
Mark 9:41-50

Friday, Feb. 28
Sirach 6:5-17
Psalm 119:12, 16, 18, 27, 34, 35
Mark 10:1-12

Saturday, March 1
Sirach 17:1-15
Psalm 103:13-18
Mark 10:13-16

Sunday, March 2
Eighth Sunday in Ordinary Time
Hosea 2:16b, 17b, 21-22
Psalm 103:1-4, 8, 10, 12-13
2 Corinthians 3:1b-6
Mark 2:18-22

offended God. They broke the Law of Moses, but God, and not Moses, was the ultimate lawgiver. Moses was merely a human instrument by which God revealed the law.

So, they accused Jesus of blasphemy. He assumed a prerogative of God, the lawgiver. Jesus maintains the authority needed to forgive sins. His authority indeed is from God.

Reflection

For weeks, the Church, through these Liturgies of the Word, has presented to us the person of Jesus the Lord. It began at Christmas and continued through the Feast of the Epiphany and the Feast of the Baptism of the Lord. In the readings for these three great feasts, the Church has given us the details about Jesus. In succeeding weeks, the Church has continued the process.

Jesus is Lord. He is God. He speaks for God. He can forgive sins, a prerogative belonging solely to God.

The emphasis here is upon Jesus. He is the channel by which God reaches us, and by which we reach God. He is our link with God.

Then, the second point to consider is that of sin. All people sin. Sin disrupts our lives, and so it disturbs all human society. It is the root of everything we dread and suffer. However, if we turn away from sin, we can enjoy God's mercy. God will forgive us. In this forgiveness, our union with God will be restored. We will be at peace.

What if we have sinned habitually or quite viciously? It is of no consequence if we truly repent. God will forgive us, if we humbly ask, and we will be restored to wholeness, just as the paralyzed man was cured. †

Question Corner/Fr. John Dietzen

Council of Trent defined books of New Testament

Your recent answer about the authority of the Bible confuses me. You

state on one hand that the Bible is the word of God then say anyone can write a book and declare in it that it is the word of God. True authenticating of the Bible, according to you, is by some group of Christian believers.

Doesn't this suggest that the Bible has been authenticated, so we can believe it is the word of God? Please clarify. Who is the authority that says it is the inspired word of God? (New Jersey)

As you are aware, the Bible is a series of books which together are called the canon, the authoritative list of books contained in the Bible, designating them as God's revealed word.

It is important to note that not all holy writings, even some letters or "gospels" supposedly written by the Apostles or other early Christian leaders, are included in the canonical books of our Scripture.

Who determines which specific "sacred writings" can be proposed to Christian believers as the word of God and source of God's revelation? How do we know which ones to accept as God's revealed truth and which ones not to accept?

In Catholic belief, the identity of the

true books of the Bible is determined by the living tradition of the Church through the centuries. The community of believers, in communion with teachings of the bishop of Rome and other bishops, determines which are the sacred books demanding biblical faith.

The process by which the canons of the present Christian Bible were formed by Catholics and Protestants, especially the Old Testament, is long and complex. It began in the first decades after Jesus, and continued for centuries.

The content of the Catholic biblical canon was finally defined in 1546 at the ecumenical Council of Trent. This canon includes, in the New Testament, the four Gospels, the Acts of the Apostles, 14 letters traditionally attributed to St. Paul (Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon and Hebrews), as well as 1 and 2 Peter, 1, 2 and 3 John, James, Jude and Revelation.

There is a significant difference between inspiration and canonicity. Inspiration, according to our understanding, means that a document was authored by God, using a human writer as his instrument.

A book is canonical, part of the biblical canon, when, as I explained, it is recognized by the Church as inspired and is presented to Christian believers as the word of God and a source of revealed truth. †

My Journey to God

The World Prays For Peace

In cathedral, synagogue, mosque and temple
With loud voice or silent thought
Some complex, some simple
The world prays for peace.

Some kneel, some lay prostrate, some sway in trance
Some beg, some cry, some just say, "Why?"
Some sing, some chant, some dance
The world prays for peace.

With colors flying in the air
Incense blowing, candles glowing
In vestments, costume, with flowers fair
Bells ringing, choirs singing
The world prays for peace.

In country wood, city street, river wide
In fields and valleys, on the ocean, in the sky
In jungle heat and desert bleak
The world prays for peace.

In the buildings and all the places where
We buy and sell
With TV, cell phone, microwave, traffic jam
As we move about hoping all is well

(Trudy Bledsoe is a member of Christ the King Parish in Indianapolis.)



The world prays for peace.

At my bedside in the deep of night
I take my fear inside to the chapel in my heart
Where my Lord abides and there I pray for
The world that prays for peace.

By Trudy Bledsoe

FIREFIGHTERS

continued from page 1

former beauty.

"When we came around the corner, we saw fire through the stained-glass windows," said Cpl. Jim Hackleman, an engineer who drives an aerial truck from Station 29 on the south-side. "We made an aggressive attack on the fire. We had to open up the roof to let the smoke and hot gases out. We just went about our jobs and did whatever needed to be done."

For Hackleman and some of the other firefighters, that meant carrying fire hoses in the dark along a foot-wide plank in the attic to attack the fire from under the roof of the Gothic revival church.

Capt. Robert Morgan, a member of St. Rose of Lima Parish in Franklin who also serves at Station 29, said when he saw the fire his only thought was saving enough of the church so there wouldn't be serious structural damage.

"Our first responsibility was to get water to the seat of the fire, which we did," Morgan recalled. "We went in the side door and went straight to the altar and the sanctuary and started putting the fire out. Our second responsibility was to get a hole in the roof to ventilate the church so the firemen could see to fight the fire."

Morgan said he was sorry to see the church gutted by the fire and he's glad it is "beautiful again."

Lt. Al Baskerville, a member of

St. Roch Parish in Indianapolis who is also assigned at Station 29, said the firefighters had just laid down lines in front of the church and were getting ready to break open a door when Father Michael ran up to them with a set of keys.

"We had him unlock the door," Baskerville said, "but I told him not to open it. We went in as soon as we had our lines charged. As we came in, the plaster ceiling was dropping on us. I'd been to church there before, and I could see that the sacristy and the altar were nothing but solid flames that were going up and across the top of the church. We made the initial [fire] stop at the altar."

Members of "the ladder companies really had their hands full," he said, "because they had to get up above the ceiling on the catwalk, which was only about a foot wide and probably 80 feet off the ground. If somebody had accidentally stepped off of the catwalk, all he would go through was a little bit of wire mesh and plaster then he would drop the rest of the way [to the ground]."

Firefighters were able to extinguish the initial fire within an hour or so, Baskerville said, but they continued to work on other fires that had spread along the walls and ceiling and to secure the fire scene for four or five more hours.

Baskerville and Pvt. Rick Robinson, a member of St. Matthew Parish in Indianapolis, carried the heavy tabernacle out of the church while other firefighters continued to spray water on the blaze.

"The tabernacle weighs about 300



Three Indianapolis firefighters who helped save historic Sacred Heart of Jesus Church nearly two years ago bring the offertory gifts to Franciscan Father Michael Barrett, pastor, during a Mass of Thanksgiving on Feb. 9 in the recently restored church. During the 19-month restoration project, Indianapolis Fire Department officials occasionally took firefighters to the church to discuss firefighting techniques.

pounds," Baskerville said. "It took two of us to move it. The altar was wood and the tabernacle would have dropped through the floor to the basement if we hadn't carried it out of there."

Robinson said he handled a hose line and worked with other firefighters to get water on the fire.

"I figured we might have a hard time saving the whole church," he said. "That's how bad the fire looked when we first got there. I was kind of surprised when we got inside and got it knocked down as fast as we did."

After the Mass, Hackleman said he hadn't been back to see the church since the fire.

"I wanted to see the church after it was done," he said, "and I was amazed that they were able to do everything in the reconstruction process. It's really nice. They did a wonderful job."

Hackleman smiled when he was told that Sacred Heart parishioners and archdiocesan officials think the firefighters did a wonderful job, too.

"It's all in the line of duty," he said. "It's what we're trained to do." †

SOCIAL

continued from page 1

This is not the time to hunker down ... but to stand up for what we believe and who we really are."

He encouraged the group of leaders of parish and diocesan social ministries to

"try not to let our hurt and anger turn into cynicism and alienation."

"Do not let our sorrow and embarrassment lead to disengagement or self-pity," he told them. "Do not let our frustration and fear turn into stridency and self-righteousness. Do not let the difficulty of our task—the lack of many victories—turn into excuses for inaction."

Carr said as he travels around the country he finds "an enormous thirst for mission" among Catholics who feel the repercussions of the sex-abuse scandal.

And there's plenty of work to be done by the Church's social ministries, in what he called "confusing, confusing times."

Carr noted the Bush administration is pushing for a war with the backing of a

Congress in which, he said, only one senator has a child serving as an enlisted member of the military. It is a policy "that sends other peoples' children off to war," he said.

It is a time when the administration's proposed budget would ensure that "some will lose their [welfare] benefits and

See SOCIAL, page 14



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Vatican envoy optimistic after meeting Saddam Hussein

VATICAN CITY (CNS)—After extensive talks with Iraqi President Saddam Hussein, a Vatican envoy said he was hopeful that a new war could be avoided and that the work of U.N. weapons inspectors could continue in a climate of trust.

During their 90-minute encounter in Baghdad on Feb. 15, Cardinal Roger Etcheagaray gave the Iraqi leader a letter from Pope John Paul II. Vatican sources said the pope had emphasized the need for full cooperation from Baghdad to spare the country another devastating war.

Cardinal Etcheagaray said afterward he thought Hussein had gotten the message.

"I am convinced that Saddam Hussein wants to avoid war. He seems seriously aware of the responsibility he faces with regard to his people," Cardinal Etcheagaray told reporters.

"I pressed him to reflect, to be more open and to do all he could to avoid an armed conflict," the cardinal said.

In official statements released after the meeting, Cardinal Etcheagaray said the talks had touched upon "concrete questions" regarding the current crisis over U.N. weapons inspections. He said he would not divulge the specific points he raised out of respect for the pope and the Iraqi president.

"It was a matter of seeing that

everything was done to guarantee peace and re-establish a climate of trust that allows Iraq to take its place again in the international community," Cardinal Etcheagaray said.

Cardinal Etcheagaray said Saddam had listened long and carefully to arguments for peace.

The cardinal said that in the wake of the U.N. Security Council meeting on Feb. 14, there was a sense that a respite had been gained in the momentum building toward war. He said it was important that everyone use this opportunity "to respond to the requirements of the international community, in a spirit of mutual trust."

Cardinal Etcheagaray said he had expressed the Vatican's deep concern for

the fate of the Iraqi people, who have endured "so many years of suffering" from the effects of war and an economic embargo. Before leaving the country, he referred to Iraq as a "land unjustly cut off from others." The Vatican has long opposed the embargo, saying it hurts the civilian population the most.

Cardinal Etcheagaray waited four days in Baghdad to see Hussein, and the meeting took place after the cardinal was picked up and driven in a government caravan through the capital to an undisclosed location.

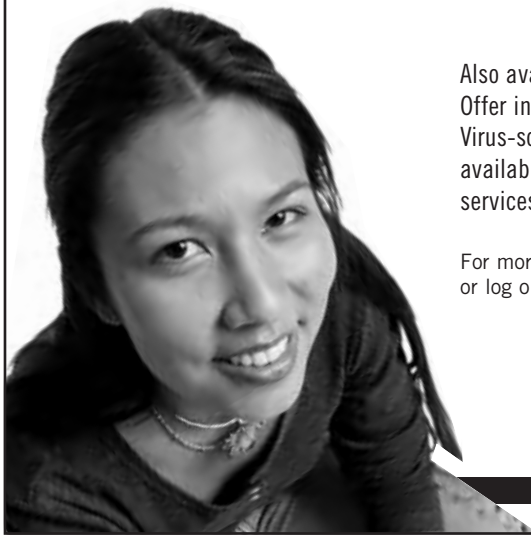
The cardinal, who had described his visit as a "mission to the extreme limits of hope," sounded cautiously optimistic after his encounter with Hussein.

Continued on next page

Mature Life Choices Section—Continued

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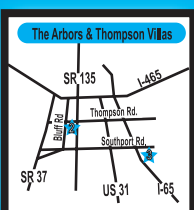
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Speaking with reporters in the apostolic nunciature in Baghdad, he said he thought the meeting would "help disperse the dark clouds that are building up on the Iraqi horizon."

He said the fact that Hussein had met him for an hour and a half was a measure of the respect the Iraqi leader holds for the moral authority of the pope.

Cardinal Etchegaray said the key to defusing the current crisis was re-establishing an atmosphere of trust.

"That's a big job and requires time. It begins with small gestures. It is important, then, to have confidence in the work of the U.N. inspectors," he said.

The cardinal said he was impressed with the warm welcome he received in Iraq, especially by the affection shown him by the minority Christian community. He said that aside from a few isolated incidents, Christians live in a

climate of tolerance among the Muslim majority.

"The Christians here are considered authentic Iraqis and they will share in the fate of their country," he said.

In its account of Cardinal Etchegaray's meeting with the Iraqi president, Iraq's state TV said Hussein told the cardinal that some Western powers "want to attack us only because we are Muslim."

Hussein asked the cardinal, according to the TV report, why Iraq was being accused under "false pretenses" of having weapons of mass destruction, while Israel is known to have such weapons and is oppressing the Palestinian people.

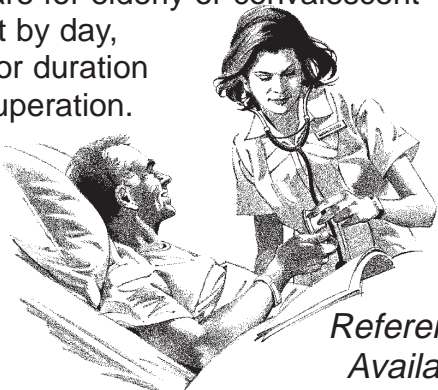
Hussein said this was a clear example of racial and religious discrimination, and he encouraged Christian leaders to raise their voices against it, the TV report said. †



Cardinal Roger Etchegaray distributes the Eucharist during a liturgy in Baghdad on Feb. 12. The cardinal, in Iraq as special envoy from Pope John Paul II, appealed for Iraqi cooperation with the United Nations to avert war.

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WAR

continued from page 1

seriously aware of the responsibility he faces with regard to his people.”

The cardinal said everything should be done to help end the international isolation of Iraq and the suffering of its people. He called war the “worst solution” to the Iraqi crisis.

According to Iraqi TV, Saddam Hussein told Cardinal Etchegaray that some Western powers “want to attack us only because we are Muslim.” The Iraqi leader denied Iraq had weapons of mass destruction.

During his six-day visit to Iraq, Cardinal Etchegaray visited Catholic communities and presided over liturgies in Baghdad and the northern city of Mossul. Vatican officials said that while the

Christian minority in Iraq has constitutional protections, the 12-year economic embargo against the country and the prospects of a new war have led many Catholics to leave. In Baghdad, the number of Catholics has shrunk from 500,000 to 175,000 since 1991.

At the Vatican, the Iraqi crisis was on the pope’s mind throughout the week. In a meeting on Feb. 13 with Rabbi Riccardo Di Segni and other Rome Jewish leaders, the pope said it was important for Christians and Jews to pray for peace at a time when “the dangerous rumblings of war can be heard.”

Marking the World Day of the Sick, the pope called on sick people around the world to transform their suffering into an ardent prayer for peace.

On Feb. 15, Church groups were among the millions of people who demonstrated

against a war in Iraq in cities around the world. In Rome, parish delegations were evident in a massive march of more than 1 million people through the city center. Several churches were open for prayer vigils the night before.

In Washington, U.S. policy toward Iraq came in for consistent criticism during three separate discussions on the subject on Feb. 10 as part of the 2003 Catholic Social Ministry Gathering in Washington. Several speakers said starting a war against Iraq would violate one or more criteria of Catholic just-war principles.

“What we’re really talking about is people—the civilians who would be caught up in this,” said Christine Tucker, the Egypt-based Middle East regional director for Catholic Relief Services.

It is believed that war would add

900,000 displaced Iraqis to the 1 million already displaced within the country, with an estimated 600,000 to 1.5 million heading to neighboring countries.

The chairman of the U.S. bishops’ Committee on International Policy, Bishop John H. Ricard of Pensacola-Tallahassee, Fla., reiterated that a war against Iraq would be “difficult to justify” due to a lack of evidence that the country posed an imminent danger to the United States.

Cardinal Roger M. Mahony of Los Angeles said on Feb. 14 that a pre-emptive use of force would create a dangerous precedent, and that a war may well have devastating effects on the civilian population.

“War is not the solution,” Cardinal Mahony said. He said he was praying that world leaders would have the wisdom to “forge a new road to peace.” †

SOCIAL

continued from page 10

others will get tax cuts,” he said, adding “this is the first time in wartime where we’ve cut taxes instead of raising them.”

It’s a time when some citizens, notably immigrants, are losing their freedoms, while others go about “business as usual,” he said.

He encouraged the audience, who would be making visits to members of Congress the next day, to talk about “shared sacrifices and who is bearing the burden and who is left behind.”

Carr said Washington also presents a confusing face when the “conventional wisdom is that Iraq’s potential nuclear weapons demand war and North Korea’s real nuclear weapons require diplomacy.”

He also finds it confusing, he said, that “Republicans who used to insist, in fact, demand—they wanted to put it in the

Constitution—that the budget should be balanced every year, are now for spending as far as the eye can see, saying it will all work out in the end. And Democrats, who used to like spending—they called it investment and said the deficits will take care of themselves—are now the deficit hawks.”

Carr called it confusing for the government to raise the national terrorism alert status and then tell people to go about their lives as usual, and confusing for Republican Sen. John McCain of Arizona to “say the Bush tax cuts help the rich at the expense of the poor” and for Sen. Hillary Clinton, D-N.Y., to say “go get Saddam Hussein.”

The two phrases least used in Washington today, Carr quipped, are “the poor” and “Osama bin Laden.”

“It’s a confusing, confusing place,” he added.

The “political homelessness” Carr said he often feels as a Catholic who finds that

neither the Democratic Party nor the Republican Party represents his interests has been particularly striking in a few recent incidents.

“For the Democrats, culture trumps economics,” he said. “For the Republicans, conservatism trumps compassion.”

He cited Republican congressional leaders blocking an extension of unemployment benefits late last session to protect funds they wanted for a tax cut. They later “caved in,” he said, but only because “it was Christmas.”

On the other hand, Carr said, the Democratic Party “won’t tolerate debate on choice, whether it’s dissent on personal choice on abortion—which to run for president you have to be for—and no discussion on parental choice in education, which you have to oppose.

“Symptomatic to me was that the first time all the Democratic candidates got together was not at a homeless shelter,” he said. “It was at the National Abortion Rights Action League, where they fell all over themselves to say the most fundamental issue was protecting abortion at

all times and places. No discussion. Remember when they called us ‘single issue?’ Remember when they said, ‘You shouldn’t impose litmus tests?’”

Carr said he also found it odd that at the same he was addressing the social ministers the Bush administration was sending a theologian to Rome to present an alternative view to the Church’s conclusion that under just-war theory an attack on Iraq would be immoral. He was referring to Michael Novak, who was in Rome on the same day trying to convince skeptical Vatican officials that military action in Iraq would be justified under principles of self-defense.

“You may have read that the Bush administration, their Vatican ambassador, is bringing a theologian over to try and persuade the Vatican that pre-emptive, preventative war is moral,” he explained. “Imagine what would have happened if the Clinton administration had brought some theologian over to persuade the Vatican that their [the Church’s] approach to population control is wrong.” †

Mature Life Choices Section—Continued

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Workshop addresses ministry of eldercare

"Caring for the Aged," a workshop to help family members understand that caring for an aging parent is a ministry that offers many opportunities for spiritual growth, is planned on March 7-9 at Saint Mary-of-the-Woods west of Terre Haute.

More than 75 percent of all families eventually face eldercare responsibilities, which can become overwhelming, relentless in demands and cause great stress that ultimately drives an emotional wedge between adult children and their aging parents.

Without a spiritual dimension, such a scenario often spawns guilt, sadness, anger, frustration, irritation, loneliness

and even illness.

The workshop will help family members embrace the principles of eldercare responsibilities.

Dr. Richard Johnson, the keynote presenter, is a nationally known authority on care of the elderly.

His presentation will focus on 10 fundamental principles for effective caregiving, including:

- clear understanding of aging parents' real needs,
- establishing boundaries with aging parents to love and honor them as completely as possible,
- recognizing the value of simple and

direct communication,

- learning that "letting go" is a most valuable ally,
- helping aging parents tell their life story, and
- embracing the spiritual ministry that accompanies the commitment to caring for the aged.

The program is open to the public. It will be offered in the Providence Center conference room beginning at 7 p.m. on March 7 and ending at 3 p.m. on March 9.

Johnson is a former president of the American Association for Adult Development and Aging. He also served as director of behavioral sciences at St. John's Mercy Medical Center in St. Louis. He is

the current president of the Association for Lifelong Adult Ministry and also is an adjunct associate professor at Saint Mary's University of Minnesota, Institute for Pastoral Ministries.

The workshop is part of the SpiritPro series sponsored by the Sisters of Providence of Saint Mary-of-the-Woods, Providence Center and Saint Mary-of-the-Woods College.

(The workshop fee is \$175 for commuters and \$225 for overnight accommodations. For information or to register, call the Providence Center at 812-535-4531, ext. 161, or visit the Web site at www.sistersofprovidence.org.) †



CNS photo by Bob Reller

World Day of the Sick

Cardinal Miguel Obando Bravo of Nicaragua anoints a woman during a special Mass closing the World Day of the Sick observance on Feb. 11 at the Basilica of the National Shrine of the Immaculate Conception in Washington, D.C.

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Mature Life Choices Section—Continued

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The Active List

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

February 21

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., \$20, first-time guest \$10. Information: 317-767-2775 or e-mail civitasdei_indy@CatholicExchange.com

Cathedral High School, 5225 E. 56th St., **Indianapolis**. Shamrauction 2003 preview party, "La Bella Tradizione de la Cathedral Famiglia," ("The Beautiful Traditions of the Cathedral Family"), 7-9 p.m., \$125 per person includes preview party and Shamrauction on Feb. 22 at the school. Information and reservations: 317-542-1481.

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

February 21-23

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Dreams and Spirituality," \$95 per person. Information: 812-923-8817 or e-mail mtstfran@cris.com.

Saint Mary-of-the-Woods College, **St. Mary-of-the-Woods**. College theater Department, *As You Like It*, Fri. and Sat., 8 p.m., Sun., 2 p.m., \$8 adults, \$5 students and senior citizens. Information: 812-535-5265.

February 22

Jonathan Byrd Banquet Center, 100 Byrd Way (I-65 at the Greenwood exit), **Greenwood**. "Small Communities of Faith" seminar, 9 a.m.-3 p.m., \$20 per person includes lunch.

Information: 317-236-1430 or 800-382-9836, ext. 1430.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Systematic Training for Effective Parenting (STEP) programs, 9 a.m.-3 p.m. Information and registration: 317-236-1526.

Marian College, St. Francis Hall, 3200 Cold Spring Road, **Indianapolis**. Parish nursing information session, 9:30-11:30 a.m. Information: 317-955-6132.

Cathedral High School, 5225 E. 56th St., **Indianapolis**. Shamrauction 2003, "La Bella Tradizione de la Cathedral Famiglia" ("The Beautiful Traditions of the Cathedral Family"), 5 p.m. cocktails and hors d'oeuvres, 6 p.m. grand buffet, 8 p.m. oral auction, midnight buffet, black tie optional, \$125 per person includes preview party, 7-9 p.m. on Feb. 21, at the school. Information and reservations: 317-542-1481.

February 23

Nativity Parish, Weilhammer Hall, 7225 Southeastern Ave., **Indianapolis**. Knights of Columbus family breakfast, 8-11 a.m. \$4 adult, \$2 children 12 and under.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Black History Month, Youth Sunday, Mass, 10 a.m., youth social, 1-4 p.m. Information: 317-632-9349.

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

to Schoenstatt Web site at www.seidata.com/~eburwink

St. Christopher Parish, Activity Center, 5301 W. 16th St., **Indianapolis**. Euchre party, 1 p.m., \$3 per person.

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Marian College, Marian Hall, Room 251, 3200 Cold Spring Road, **Indianapolis**. "Meet the Franciscan Family," Winter Lecture Series, lecture, 3-5 p.m. Information: 317-955-6213.

February 25

Marian College, 3200 Cold Spring Road, **Indianapolis**. Saint Meinrad School of Theology, Exploring Our Catholic Faith workshop, "The Dogmatic Constitution on Divine Revelation (*Dei Verbum*)," presenter, Benedictine Father Matthias Neuman, continuation, 7-9 p.m., \$30, less for seniors. Registration: 317-955-6451.

Christ the King School, 5858 Crittenden Ave., **Indianapolis**. Welcome Home series for returning Catholics, six sessions, 7 p.m. Information: 317-255-3666.

February 25-March 25

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Systematic Training for Effective Parenting (STEP) programs, 6:30-8:30 p.m. Information and registration: 317-236-1526.

February 26

Indiana Statehouse, rotunda, 200 W. Washington St., **Indianapolis**. Amnesty International and Indiana Citizens to Abolish Capital Punishment, "Celebrate Life: Alternatives to the Death Penalty," 4:30 p.m. Information: 317-839-1618.

February 27

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. "Moral Voices in the U.S. Policy Toward Iraq," 7:30 p.m. Information: 317-255-4534.

February 28-March 2

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Tobit Weekend, \$250 per couple. Information: 317-545-7681.

Saint Meinrad Archabbey and School of Theology, 200 Hill Dr., **St. Meinrad**. "Simplicity: A Way of Life," Benedictine Father Noël Mueller, presenter. Information: www.saintmeinrad.edu.

Daily

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

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:45 p.m. Information: 317-636-4478.

St. Joan of Arc Parish, 4217 Central Ave., **Indianapolis**. Leave a telephone number to be contacted by a member of the prayer group. Prayer line: 317-767-9479.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Perpetual adoration. Information: 317-357-3546.

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

Weekly

Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9:30 a.m. Information: 317-636-4478.

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

St. Thomas the Apostle Church, 523 S. Merrill St., **Fortville**. Rosary, 7:30 p.m.

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

St. Roch Church, 3600 S. Pennsylvania St., **Indianapolis**.



Holy hour, 7 p.m.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Monday silent prayer group, 7 p.m. Information: 317-543-0154.

Tuesdays

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

Our Lady of the Greenwood Parish, Madonna Hall, 335 S. Meridian St., **Greenwood**. Video series of Father Corapi, 7 p.m. Information: 317-535-2360.

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.

Holy Spirit Church, 7243 E. 10th St., **Indianapolis**. Bible study, Gospel of John, 7-8:30 p.m. Information: 317-353-9404.

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Tuesday silent prayer hour, 7 p.m. Information: 317-543-0154.

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

Immaculate Heart of Mary Church, 5692 Central Ave., **Indianapolis**. Marian Movement of Priests prayer cenacle for laity, 1 p.m. Information: 317-253-1678.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament, between Masses, noon-5:45 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 Chaplet, 11 a.m. Information: 317-859-HOPE.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Young adult bible study, 6:15-7:15 p.m. Information: 317-632-9349.

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

St. Thomas More, 1200 N. Indiana, **Mooreville**, Mass, 6:30 p.m. Information: 317-831-1431.

Thursdays

Our Lady of the Greenwood Chapel, 335 S. Meridian St., **Greenwood**. Faith Sharing Group, 7:30-9 p.m. Information: 317-856-7442.

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

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Adult bible study, 6 p.m. Information: 317-632-9349.

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., **Brownburg**. 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 Knights of Columbus, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

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

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. Thursday silent prayer group, 9:30 a.m. Information: 317-543-0154.

Fridays

St. Susanna Church, 1210 E. Main St., **Plainfield**. Adoration of the Blessed Sacrament, 8 a.m.-7 p.m.

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

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

—See ACTIVE LIST, page 17

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The Active List, continued from page 16

Saturdays

Clinic for Women (abortion clinic), 3606 W. 16th St., **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 Knights of Columbus, 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

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.

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Mass, 8:15 a.m., devotions following Mass until 5 p.m. Benediction. Information: 317-784-5454.

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

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

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.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Adoration of the Blessed Sacrament after 5:45 p.m. Mass-9 a.m. Saturday. Information: 317-636-4478.

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

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Exposition of the Blessed Sacrament after 5:30 p.m. Mass, hour of silent prayer and reflection followed by Benediction of the Blessed Sacrament.

St. Joseph Church, 1375 S.

Mickley Ave., **Indianapolis**. Adoration of the Blessed Sacrament, 4 p.m., rosary, 5 p.m., Benediction, 5:30 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

St. Rita Church, 1733 Dr. Andrew J. Brown Ave., **Indianapolis**. Sacred Heart devotion, 11 a.m., holy hour, 6-7 p.m. Information: 317-632-9349.

Sacred Heart Chapel, 1530 Union St., **Indianapolis**. Adoration of the Blessed Sacrament, 7:30-10:30 a.m., Mass, 6:30 a.m. Information: 317-638-5551.

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.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after 9 p.m. Mass-midnight.

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, 9 a.m.-4:45 p.m. Benediction, rosary, noon, Mass, 5:15 p.m. Information: 812-235-4996.

First Saturdays

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

Holy Angels Church, 740 W. 28th St., **Indianapolis**. Exposition of the Blessed Sacrament, 11 a.m.-noon.

St. Therese of the Infant Jesus (Little Flower) Parish, Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

St. Anthony Church, 379 N. Warman Ave., **Indianapolis**. Reconciliation, 7:45 a.m., Mass, 8:15 a.m. followed by rosary.

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, 8:35 a.m. Information: 317-831-1431.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration and confessions after 9 p.m. Mass.

St. Nicholas Church, 6461 E. St. Nicholas Dr., **Sunman**. Mass, praise and worship, 8 a.m., then

SACRED gathering in the school.

Second Mondays

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

Second Thursdays

St. Luke Church, 7575 Holliday Dr. E., **Indianapolis**. Holy hour for priestly and religious vocations, 7 p.m.

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

Holy Name Church, 89 N. 17th Ave., **Beech Grove**. Holy hour and rosary, 6 p.m. Information: 317-784-5454.

St. Jude Church, 5353

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

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

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

Third Thursdays

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

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

St. Joseph Church, 1375 S. Mickley Ave., **Indianapolis**. Adoration of Blessed Sacrament, 11 a.m.-7 p.m., Mass, 5:45 p.m. Information: 317-244-9002.

Third Fridays

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

Third Saturdays

St. Michael the Archangel Church, 3354 W. 30th St., **Indianapolis**. Helpers of God's Precious Infants monthly pro-life ministry, Mass for Life by archdiocesan Office of Pro-Life Activities, 8:30 a.m., drive to Clinic for Women (abortion clinic), 3607 W. 16th St., **Indianapolis**, for rosary, return to church for Benediction.

Fourth Wednesdays

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass and anointing of the sick, 6:30 p.m.

Fourth Sundays

St. Patrick Church, 1807 Poplar St., **Terre Haute**. Tridentine Mass, 3 p.m. Information: 812-232-8518.

Last Sundays

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Novena to Our Lady of Perpetual Help, 11:15 a.m. Information: 317-636-4478. †

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

ADAMS, Ruth E., 83, Holy Family, New Albany, Feb. 6. Wife of Leon C. Adams. Mother of Debbie Adwell, Jackie Braun, Diana Keithley, David and Ronald Adams.

Grandmother of 11. Great-grandmother of nine.

ASH, Margaret, 82, St. Paul, Sellersburg, Jan. 31. Mother of Patricia Jackson and Linda Kaufer. Sister of Dorothy Costin and Aline Wright. Grandmother of two. Great-great-grandmother of one.

BERNHARDT, Frank George, Sr., 87, St. Augustine, Jeffersonville, Feb. 8. Husband of Mabel F. Bernhardt. Father of Beverly Bell, Edward and Micky Bernhardt Jr. Brother of Mary Ellis, Charles, Henry and William Bernhardt. Grandfather of 10. Great-grandfather of 17.

Great-great-grandfather of one.

BRAWNER, Charles R., "Chuck", 62, Prince of Peace, Madison, Feb. 9. Husband of Sharon Brawner. Father of Roxann Brawner and Rosann Duke. Son of Catherine Brawner. Brother of Mary Ward, Bill and Jim Brawner. Grandfather of two.

CARTER, Margaret Mary (Fisher), 80, Annunciation, Brazil, Feb. 3. Wife of Robert G. Carter. Mother of Doris Jones and Rita Persinger. Step-mother of Genieve, Nancy, Mike, Butch and Joe Carter. Grandmother of six. Great-grandmother of 11.

CHRISTOPHERSEN, Frederick N. "Chris", 64, St. Lawrence, Indianapolis, Feb. 4. Husband of Pauline A. (Boll) Christophersen. Father

of Libby West and Chad Christophersen. Son of Axel Christophersen. Brother of Judy Bail, Joan Meier, Ann, David, James, John and Peter Christophersen.

CURRAN, Herbert T., 86, Holy Name, Beech Grove, Jan. 23. Husband of Cecilia (Heinrichs) Curran. Father of Susie Johnson and Mike Curran.

DANIELS, Margaret S., 89, St. Gabriel, Connersville, Feb. 8. Mother of Dr. Susan Jo Daniels and Mary Ann Maze. Grandmother of three. Great-grandmother of two.

EDWARDS, Ellis C., 60, St. Anthony of Padua, Clarks-ville, Jan. 28. Husband of Sharon A. Edwards. Father of Julia Morlan and Alan Edwards. Brother of Janice Evans, Patricia Gilmore, Glenda Stephens, Randall, W. Brice and Welby Edwards.

EVERETT, Thea Elaine Austin, 73, St. Anthony, Indianapolis, Feb. 6. Mother of Cynthia Everett-Kaylor, Anita Everett-Lane, Laura Everett-Young, Buck and Parke Everett. Grandmother of five. Great-grandmother of eight.

FERREE, Shirley A., 67, St. Malachy, Brownsburg, Feb. 6. Wife of Gilbert Ferree. Mother of Kathy Knapp, Jill Neal and Del Ferree. Sister of Wanda Davis. Grandmother of six. Great-grandmother of one.

FOLEY, Michael J., 50, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 3. Father of Nick and Sean Foley. Son of Dennis and Rita (Jonas) Foley. Brother of Theresa Ball, Mary Hoover and Denise Shurts.

GIANNINI, Jennie, 90, St. Mary, Richmond, Feb. 8. Mother of Filomena Grasse and Nick Giannini Jr. Sister of Elnora Carpenter and Nettie Yeager. Grandmother of 10. Great-grandmother of 18. Great-great-grandmother of two. Step-grandmother of five. Step-great-great-grandmother of two.

GIESTING, Arnold J. "Arnie", 67, St. John the Evangelist, Enochsburg, Feb. 10. Husband of Shirley Giesting. Father of Diana Kinker, Linda Kolb, Nancy Meyer, Deborah Wessling, Donna and Steven Giesting. Brother of Pauline Gillman, Cleopha Hirt, Edna Sidell, Rosemary Stercz, Frank, Joseph and Leonard Giesting. Grandfather of 10.

GONZALVES, Rosemary (Chamberlain), 82, St. Philip Neri, Indianapolis, Jan. 30. Mother of David, Nico and Peter Gonzalves III. Grandmother of three.

HARTS, John, 77, St. Monica, Indianapolis, Feb. 4. Husband of Louise (Teller) Harts. Father of Joyce Hurley, Ginny Morton and Jon Harts. Grandfather of two.

KAHREN, James Paul, Sr., 73, St. Luke, Indianapolis, Feb. 9. Husband of Mary (Banti) Kahren. Father of Nancy Mandeville, James Jr., John and Michael Kahren. Brother of Lorraine Vasicek. Grandfather of seven. Great-grandfather of one.

KASPER, Margaret Frances (Davey), 100, St. Paul Hermitage, Beech Grove, Feb. 11. Mother of Barbara O'Maley and Michael Kasper. Grandmother of nine. Great-grandmother of three.

KENNEDY, Raymond F., Sr., 60, Immaculate Heart of Mary, Indianapolis, Feb. 4. Husband of Mary Kennedy. Father of Kevin, Michael and Raymond Kennedy. Brother of Helen LeMay, Marion Luckman, Margaret Luzzi, Kathleen

Metiver, Agnes Quinn, Joan Schurwonn and James Kennedy. Grandfather of 11.

KENNEY, Robert E., "Bob", 72, St. Anthony, Indianapolis, Feb. 8. Husband of Alice (Poehler) Kenney. Father of Michelle Biggerstaff, Denise Freeman, Frank, John and Tom Kenney. Grandfather of 14.

NEEDLER, Harvey B., 90, Holy Name, Beech Grove, Feb. 2. Husband of Mona (Hendershot) Needler. Grandfather of six. Great-grandfather of 18. Great-great-grandfather of 14.

O'NEAL, Bill, 58, St. Christopher, Indianapolis, Feb. 8. Father of Stacy O'Neal, Nicole Rayman and Jina Taylor. Brother of Mary Ann, Bob, Joe and John O'Neal. Grandfather of 11. Great-grandfather of one.

RICHART, Gabriel Michael, infant, St. Joseph, Jennings County, Jan. 28. Son of Bradley and Iris Suzette Richart. Brother of Makayla Richart, Candice and Adam Johnson, Antonio and Carlos Robertson. Grandson of Eddie Barrier, Charles and Roberta Montgomery.

SHEATS, Lorene B. (Biehl), 95, St. Therese of the Infant Jesus (Little Flower), Feb. 2. Mother of Jerry (Sheats) Watts. Sister of Helen Groves and Donald Biehl. Grandmother of five. Great-grandmother of five.

SHEPHERD, Paul Joseph, 84, Holy Name, Beech Grove,

Feb. 3. Father of Mary Katherine, Susan and Roy Shepherd. Brother of Margie Stewart. Grandfather of two. Great-grandfather of one.

STEVENSON, Mary Jo, 64, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 30. Mother of Diana Giuffre, Joseph, Matthew and Michael Stevenson. Sister of Eileen McFadden, Shelia Murphy, Kathleen, Dennis, Kevin, Michael and Timothy Fahey. Grandmother of eight.

STILWELL, Mary J., 78, St. Anne, New Castle, Feb. 10. Mother of Margaret Harvey, Joe and Larry Stilwell. Sister of Margaret DeCet, Elizabeth Forgy, Jim and John Comstock. Grandmother of five. Great-grandmother of six.

VOGEL, Stella Magdalena (Elsener), 75, St. Joseph, Jennings County, Feb. 7. Wife of Edward Vogel. Mother of Patricia Cassidy, Pamela Cole, Theresa Simmons, Dennis, Fred and Richard Vogel. Sister of Agnes Cardinal, Helen Hayersperger, Martha Hinnefeld, Carl, Oscar and Paul Elsener. Grandmother of 17. Great-grandmother of one.

WELLMAN, Mary Speth (Teagardin), 91, St. Barnabas, Indianapolis, Feb. 7. Mother of Edwin "Bud" Teagardin and Elizabeth "Betty" Van Blaricum. Grandmother of 10. Great-grandmother of 21. Great-great-grandmother of seven. †

Providence Sister Virginia Eileen Meagher taught in Bogota, Colombia

Providence Sister Virginia Eileen Meagher died on Feb. 6 in Karcher Hall at Saint Mary-of-the-Woods. She was 88.

The Mass of Christian Burial was celebrated on Feb. 11 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Virginia Mary Meagher was born on April 23, 1914, in Chicago, Ill. She entered the congregation of the Sisters of Providence on Feb. 9, 1944, professed first vows on Aug. 15, 1946, and professed final vows on Aug. 15, 1951.

Providence Sister Michael Ann Murphy taught at schools in five states

Providence Sister Michael Ann Murphy died on Feb. 9 in Karcher Hall at Saint Mary-of-the-Woods. She was 84.

The Mass of Christian Burial was celebrated on Feb. 14 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Mary Murphy was born on May 30, 1918, in Medford, Mass. She entered the congregation of the Sisters

Sister Virginia Eileen taught in schools staffed by the Sisters of Providence in Indiana, Illinois and California. She also taught in Bogota, Colombia.

In Indiana, she taught at St. Simon School and Washington Catholic High School in Washington, Ind., in the Evansville Diocese, and at Central Catholic High School in Fort Wayne, Ind., in the Fort Wayne-South Bend Diocese.

Surviving are two sisters, Rosemary Greenburg of Columbus, Ga., and Grace Duffy of North Fort Myers, Fla., and nieces and nephews. †

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P.O. Box 1410**

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Holy Spirit at Geist Parish
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Attn: Music/Liturgy Position

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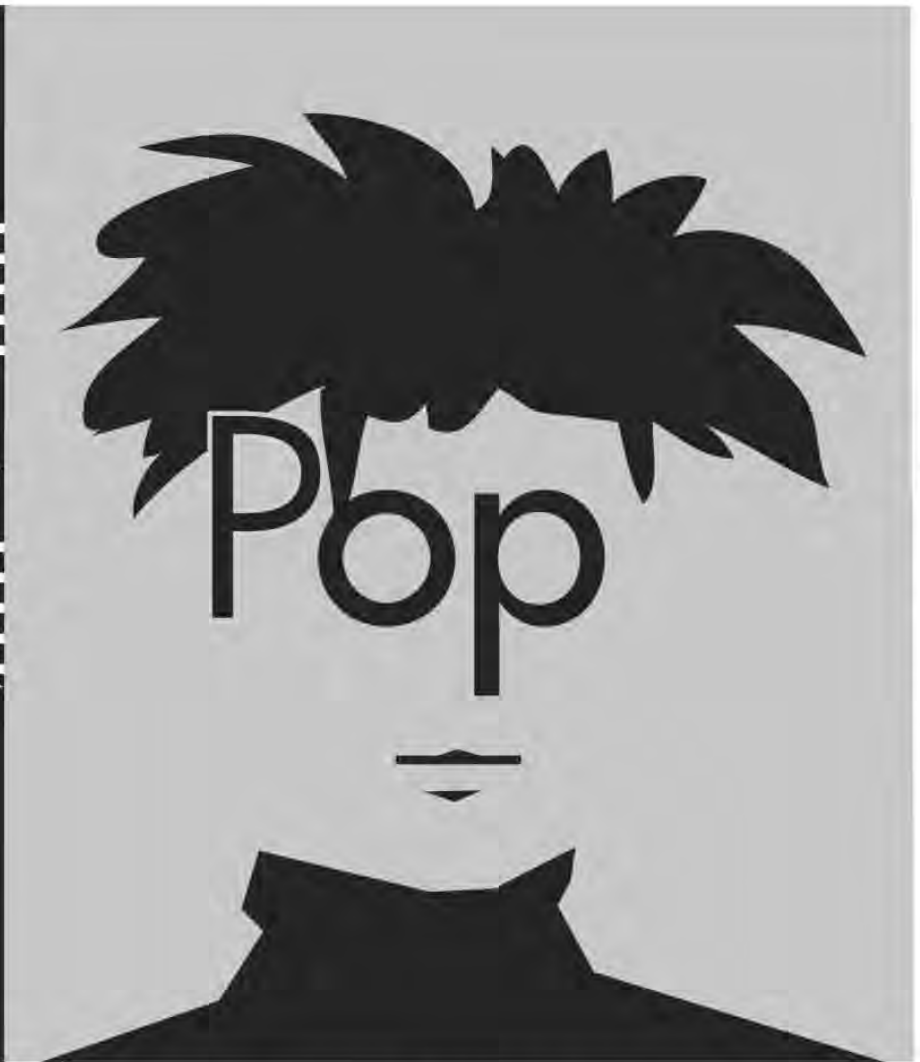


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