



The

# Criterion

Serving the Church in Central and Southern Indiana Since 1960

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February 11, 2005

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## Home Mission Fund helps Connersville parish provide vital ministries

By Brandon A. Evans

The home missions of the archdiocese are not in a faraway land, but right here in our own backyard.

They are, as Archbishop Daniel M. Buechlein has said, those

parishes, schools and ministries in central and southern Indiana that need to be where they are but are struggling to meet

their budget needs.

They are places that need the collaborative effort of an entire diocese to survive and continue their vital ministry, whether it be a spiritual, physical or educational ministry.

Each year, about 40 percent of the money raised from the United Catholic Appeal (UCA) goes toward home missions in the archdiocese.

If the 2004-05 appeal reaches its goal of \$5.5 million, then more than \$1.2 million will go to parish outreach, and more than \$880,000 will go to school

outreach—most of it for maintaining the seven center-city Catholic schools in Indianapolis that are trying to help children break the cycle of poverty.

Beyond that, parishes that raise more than their set goal for the UCA may opt to give some or all of that excess money to a special fund called the Saint Francis Xavier Home Mission Fund.

Hundreds of thousands of dollars are given each year from this fund in the form of grants to home mission parishes and schools that need help with everything from paying bills to fixing leaky

roofs.

The parishes and schools apply for the grants.

Keeping the home missions thriving is something that all Catholics in central and southern Indiana help with whenever they donate to the UCA or volunteer at one of the parishes or schools.

Just one of the many stories about how the archdiocesan community has helped a home mission is that of St. Gabriel Parish in Connersville.

The parish has gone through a rough **See MISSIONS, page 2**



REMEMBERING OUR HOME MISSIONS

## Religious gather to celebrate World Day of Consecrated Life

By Sean Gallagher

Nearly 100 religious sisters, brothers and priests from several religious orders ministering in the archdiocese gathered in SS. Peter and Paul Cathedral in Indianapolis on Feb. 6 to celebrate the World Day of Consecrated Life.

Father William Stumpf, archdiocesan vicar for clergy and parish life coordinators, celebrated the Mass at which all religious present renewed their vows and jubilarians were honored for their years of life in their communities.

At the start of the Mass, Father Stumpf read a personal greeting to the religious from Archbishop Daniel M. Buechlein, who was unable to be present for the liturgy.

In his greeting, Archbishop Buechlein noted that "consecrated life is one of the extraordinary graces in our Church universal and it is a particular and beautiful grace for our archdiocese."

Both the universal and local nature of the gift of religious life certainly was not lost on Providence Sister Ann Margaret O'Hara.

The superior general of the religious community based in Saint Mary-of-the-Woods, Sister Ann Margaret gathered last November with religious from around the world at the second International Congress on Consecrated Life held in Rome.

Her religious vocation blossomed more than 50 years ago while she was a member of St. Anthony of Padua Parish

**See CONSECRATED, page 10**



Above, Oldenburg Franciscan Sisters Anna Marie Stier, left, and Olivia Marie Stier, right, sit together at a reception following the World Day of Consecrated Life Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis on Feb. 6. The biological sisters this year celebrate the 75th anniversary of their entrance into the religious life. A third Stier sister, Sister Mary Catherine Stier, is celebrating her 80th jubilee this year.

Left, Jesuit Brother John Buchman leads the opening procession for the World Day of Consecrated Life Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis on Feb. 6. Brother Buchman, who joined the Society of Jesus in 1951 from St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, has ministered at Brebeuf Jesuit Preparatory School since 1971.

## Weakened pope gives blessing from hospital room

ROME (CNS)—Pope John Paul II felt well enough to deliver a brief blessing to the faithful, but doctors were keeping the pontiff in the hospital for a few more days as a precaution.

Although the pope's respiratory condition continued to improve and his fever was gone, Vatican spokesman Joaquin Navarro-Valls said on Feb. 7 that the pope would remain in Rome's Gemelli Hospital for "prudential reasons" at least until Feb. 10.

Navarro-Valls said the pope was eating regularly, sitting in a chair several hours a day and reading some of the hundreds of get-well messages and letters that have poured into the hospital.

The pope was also glancing at the daily newspapers. According to the papal spokesman, the pope said he was doing so "in order to follow the progress of my illness."

The pope was rushed to the hospital on Feb. 1 after he had trouble breathing. Doctors at Gemelli diagnosed an "acute laryngeal tracheitis," or swelling in the throat, with "laryngeal spasms," which cut off the air supply. The Vatican said the spasms had not recurred.

On Feb. 6, the pope pronounced a Sunday blessing in a weak voice from his hospital window and waved to well-wishers. The 10-minute appearance offered the first public glimpse of the 84-year-old

**See POPE, page 9**

## Indiana Catholic Conference working on legislation benefiting Catholic school students

By Brigid Curtis Ayer

"While it may be a matter of choice, families who send their children to

Catholic, or other non-public schools, deserve fair treatment," said Glenn

Tebbe, executive director of the Indiana Catholic Conference, who is lobbying for legislation in the General Assembly that would benefit Catholic schools and

students.

One measure, the Transportation of School Students bill, House Bill 1798, authored by Rep. Phyllis Pond, R-New Haven, and co-authored by Rep. Marlin Stutzman, R-Howe, and Rep. Bill Davis, R-Portland, was amended to affirm the existing state law which requires public school districts to provide transportation for Catholic and all non-public school students.

For more than 30 years, Indiana law has required non-public school students to be given access to existing public school

bus routes. As a result of this law, students at approximately 30 percent of Indiana's non-public schools receive transportation on public school buses.

According to the Indiana Department of Education, approximately 11,000 non-public school students, or less than 10 percent of the state's non-public student population, receive these services.

"For many of the students who do access this service, the availability of transportation is absolutely critical to their ability to choose a non-public school,"

**See LEGISLATURE, page 8**



GENERAL ASSEMBLY 2005



# MISSIONS

continued from page 1

couple of years because of the loss of jobs and population in Fayette County, said Father Stanley Herber, pastor.

Parishioners have volunteered at the parish, doing tasks that used to be paid services.

Father Herber said that the parish has worked hard to keep the Sunday collection mostly level, but it has not been enough to erase the deficit in the parish's operating budget.

Since July 2002, the parish has received \$67,000 in home mission aid from the Saint Francis Xavier Home Mission Fund, said Pamela Rader, business manager.

The funding "helped alleviate some of the burden of our parishioners having to come up with the funds," she said.

The most important ministry of the parish, Father Herber said, is the school, and with dropping numbers of students all over the county and already low tuition, it has been difficult.

"We want to really keep our school going at all costs," he said.

Offering a Catholic education to the youth of the area is something that "you can't put a price on," Rader said.

The other ministries of the parish were also helped by the grants from the

archdiocese—if it weren't for the grants, some of those ministries might not exist.

"I think we would have had to cut a program, and I would hate to say what program we would cut," she said.

The presence of the Catholic parish is an important one for the whole community, Father Herber said, not least of all because it is the only Catholic church in the county—but also because many of the local leaders are members of the parish.

"The life of the whole community is just very much strengthened by the Catholic people," he said.

These hard years, which seem to be easing up, Father Herber said, have given the Catholic community a greater sense of ownership and life in the parish.

The archdiocesan grants have "given us a sense that we are still holding our own," he said. "It certainly has been a wonderful help because we've been able to move forward with things that need to be done around here."

"I think it's wonderful that the archbishop started this home mission grant in the archdiocese," Rader said.

It is important for the parish to continue on, she said, because the parish has a long tradition in the county. It is more than 150 years old.

"We have a lot yet to accomplish," she said. "We have a lot more people out there [who] need to know about Jesus and God." †

Submitted photo



Father Stanley Herber, pastor of St. Gabriel Parish in Connersville, speaks to children of the parish during the children's Christmas Mass. The parish is one of many "home missions" in the archdiocese. It is a vital Catholic presence to its community, but it also has been struggling to meet its operating budget the past few years. The parish has received tens of thousands of dollars from the support archdiocesan Catholics give to the annual United Catholic Appeal.

## United Catholic Appeal closes in on \$5.5 million goal

By Brandon A. Evans

Last fall, Catholics of the archdiocese had a chance to renew their yearly pledge to give their time, talent and treasure to help the Church and those in need.

Now, as the Lenten season of prayer, fasting and almsgiving is upon us, the archdiocese is reaching out again to those who did not participate in the 2004-05 Called to Serve: Parish Stewardship and United Catholic Appeal (UCA).

The goal of the UCA this year is \$5.5 million—and so far the Catholics of central and southern Indiana have donated \$5.2 million.

The funds that the UCA raises are used entirely to support the ministries of the archdiocesan Church.

Part of it goes toward shared ministries—such as seminarian education, Catholic Charities, spiritual life and worship, and family ministries.

The rest of the funds go to support parishes and schools in need around the archdiocese that can't raise enough money to support themselves. These parishes and schools are called "home missions."

Participating in the annual appeal also gives Catholics the chance to renew their direct commitment to their parish, both with financial aid and time and talent.

Joseph Therber, executive director of stewardship and development for the archdiocese, said that often a parish's

UCA goal is met by less than 30 percent of the people in a parish. Thus, increased participation is a major goal for each year's appeal.

"Even more important than parishes meeting their financial goals for the appeal is the level of participation that we achieve," Therber said.

"I think that persons who do not pledge simply do not yet connect in their minds that the United Catholic Appeal is the activity that funds their parish priest's education, or the outreach of Catholic Charities in their city or deanery, or [gives] direct subsidies for parishes and schools through the

archdiocese that are stretched financially," he said.

Building awareness about the good works of the appeal is crucial, he said.

Part of the follow-up phase of the annual appeal is done on the parish level, Therber noted. Parish teams spend part of November and December personally contacting parishioners to remind them about filling out their appeal pledge cards.

From February to April, archdiocesan employees spend time following up with those who have not yet pledged anything.

"This consists of a direct mail request or a telephone contact with an opportunity to stay connected to parish ministries and the home missions and shared ministries of the archdiocesan Church," he said.

Therber said that he is not worried that the generosity on the part of archdiocesan

Catholics in response to the Asian tsunami disaster—so far, nearly \$500,000 has been raised by individuals and parishes—will dampen giving to the appeal.

"I believe that people who give to the Church on an annual basis tend to keep that spot in their hearts and plans even as other opportunities arise," he said.

He stressed that it isn't too late for anyone in the archdiocese to give to the appeal because the needs of many in the archdiocese are not tied to a timetable.

"I am confident that we will surpass our goal," Therber said, "for the appeal benefits truly everyone in our archdiocese, including persons in tremendous forms of need and hunger." †



CNS photo by Paul Heintz



### Helping tsunami victims

U.S. Camillian Father Scott Binet, a medical doctor from Milwaukee, examines a woman displaced by tsunamis in a camp about an hour outside of Banda Aceh, Indonesia, on Jan. 19. The priest is in the process of opening a medical clinic on the grounds of the only Catholic parish in Banda Aceh.



2/11/05

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# Father William F. Stineman co-authored necrology book

By Mary Ann Wyand



Fr. William F. Stineman

Father William F. Stineman, a retired diocesan priest who co-authored a necrology book about priests, died unexpectedly of a heart attack on Feb. 3 in Indianapolis. He had celebrated his 80th birthday on Jan. 7 and had just returned from a vacation in Mexico.

Before retiring in 1993, Father Stineman

served 15 years as pastor of St. John the Evangelist Parish in Indianapolis.

In the preface of *Catholic Clergy in Indiana: A Necrology of Those Who Served in the Archdiocese of Indianapolis, Formerly the Diocese of Vincennes*, which he co-authored with Father Jack W. Porter, Father Stineman wrote, "May the memory of all the bishops, priests and deacons whose names are recorded here always be honored by our profound appreciation of their devoted service to the Church and to the faithful of this archdiocese."

Archbishop Daniel M. Buechlein was the principal celebrant for the Mass of Christian Burial at 10 a.m. on Feb. 10 at SS. Peter and Paul Cathedral in Indianapolis.

Calling was scheduled on Feb. 10 from 9 a.m. until 9:45 a.m. at the cathedral before the funeral Mass and from 6 p.m. until 8 p.m. vigil service at St. Benedict Church in Terre Haute, which was his home parish.

Interment was in the Priests' Circle at

Calvary Cemetery in Terre Haute.

Father Stineman wrote his own obituary, thanking his parents, Arthur John Stineman and Anne Marie Burget, "for giving God's life to me on Jan. 7, 1925," and his godparents, Kathryn Cecile Burget and Father Frederick W. Burget, "for inspiring and nurturing [God's] call to me to the priesthood."

He also thanked the priests and the men and women religious who taught him in Catholic schools.

"I was blessed many times over," he wrote, "through the influence of the Sisters of Providence, the Conventual Franciscans, the Benedictines and the Jesuits during the enlightening years of my formal education."

William Frederick Stineman was ordained to the priesthood by Archbishop Paul C. Schulte on June 7, 1949, at Saint Meinrad Archabbey Church. He celebrated his first Mass on June 12, 1949, at St. Patrick Church in Terre Haute.

His first assignment was as assistant pastor of St. Mary Parish in North Vernon. In 1950, he was named assistant pastor of St. Patrick Parish in Terre Haute.

In 1952, he was appointed assistant chaplain and an instructor at Marian College in Indianapolis.

Father Stineman earned a Master of Science degree in education at Indiana University in Bloomington in 1955 and a doctorate in education from St. Louis University in 1960.

Also in 1960, he was appointed assistant chaplain for the Sisters of Providence at Saint Mary-of-the-Woods. He also served as a professor at Saint Mary-of-the-Woods College.

In 1972, he was named pastor of St. Paul the Apostle Parish in Greencastle. Four years later, he accepted additional

responsibilities as administrator pro tem of Holy Rosary Parish in Seelyville and St. Augustine Mission in Fontanet, while continuing as pastor of St. Paul Parish in Greencastle. During those years, he also served as chaplain of the Newman Center at DePauw University in Greencastle and as Catholic chaplain for the Indiana State Farm in Putnamville.

In 1978, he was appointed pastor of St. John the Evangelist Parish in Indianapolis, where he served until retiring on Aug. 1, 1993.

He also served on the archdiocesan Council of Priests from Jan. 1, 1988, until Dec. 31, 1989.

"Time spent in the Lord's vineyard was grace-filled," Father Stineman wrote.

"God's people came to be better understood and more fully served by reason of the discoveries I gained from advanced studies. ... More profound insights about life, coupled with a deeper love and greater appreciation of [the] Holy Church, increased enormously during the years following [my] retirement in 1993."

Father Porter, his longtime friend, said on Feb. 7 that he met Father Stineman in 1969 when he was teaching at Saint Mary-of-the-Woods College. Father Stineman also taught a humanities class at the former Rose Polytechnic Institute, now Rose Hulman Institute of Technology, in Terre Haute, where Porter was a faculty member in the humanities department.

Father Porter said he had briefly attended a minor seminary operated by the Paulists, and Father Stineman encouraged him to resume his studies for the priesthood at Saint Meinrad.

"I credit my return to the seminary to the Holy Spirit, of course, and to Father Stineman, who was responsible for

reviving my lingering interest in becoming a priest," Father Porter said. "I really was impressed with him as a dedicated priest and a very human, fun-loving person interested in things cultural and travel. We had a lot in common. ... We often traveled together."

Father Porter said Father Stineman was a world traveler, vacationing with his mother and aunt. Later, the two priests traveled to many countries together.

"He made two around-the-world trips, one with Msgr. John Doyle in the 1960s and he made one with me in, I think it was, 2001 or 2002. He loved to travel. He had visited almost all the countries of Europe and Australia, New Zealand, all the Pacific Islands, China, Japan more than once, India, Greece and all over northern Africa. We were in Zambia to see the Conventual Franciscans that we have here [in southern Indiana] in about 1974."

Father Porter said Father Stineman was "a very fine homilist and loved every dimension of his priesthood and life of service for people."

Father Stineman spoke "some German, Italian and French," Father Porter said. "He studied Hebrew for a three-month sabbatical in Israel. He had a Jewish background. His family was from Alsace Lorraine, ... and he was very proud of it."

Father Stineman had visited Mexico many times, Father Porter said. "That was his last vacation. He was in pretty good spirits and health there."

Surviving are a brother, Dr. Robert G. Stineman of Wilmette, Ill., and several nieces and nephews.

Memorial contributions may be made to the Society for the Propagation of the Faith in care of the Archbishop O'Meara Catholic Center, P.O. Box 1410, Indianapolis, IN 46206. †

# Daniel Sarell is new director of Office of Family Ministries

By Mary Ann Wyand

Daniel B. Sarell, parish life coordinator of St. Mary Parish in Navilleton, is the new director of the archdiocesan Office of Family Ministries.

His appointment was announced by Archbishop Daniel M. Buechlein on Jan. 31, the day he began his new ministry position.

Sarell succeeds David J. Bethuram, who has served as associate executive director of family ministries for the past 14 years and as associate executive director of Catholic Social Services (CSS) in Indianapolis for seven years.

Bethuram will continue to serve the archdiocesan Church as associate executive director of the Secretariat for Catholic Charities and Family Ministries, working with the directors of the family ministries section of the secretariat, which includes family, deaf and multicultural ministries, while continuing his administrative position for Catholic Social Services.

Bethuram said Sarell's "experience as the associate director of catechesis in the Diocese of Fort Wayne-South Bend and as a parish director of Christian formation [at Christ the King Parish in South Bend, Ind.] will assist him in developing, implementing and coordinating programs that promote the strengthening of Catholic families throughout the Archdiocese of Indianapolis."

He said Sarell's "dedication to family life and to the Catholic faith gives him a solid foundation for family ministry [and] ... assisting parish leaders in strengthening their ministries for and with families."

In his new position, Sarell will work with Marilyn Hess, associate director of

healing family ministries, to provide a variety of programs and services for archdiocesan Catholics.

Sarell said he plans to build on the strengths that are already present in the archdiocese's family ministries, reach out to the diversity of the Church in central and southern Indiana, and work to enhance unity among that diversity at parishes in the 11 deaneries.

"My desire to reach out to the different corners of the archdiocese comes in part from the fact that I've lived in so many of them," Sarell said. "I'm a native of Terre Haute, spent my teenage years in Fort Wayne, Ind., went to school at Saint Meinrad and served at St. Mary Parish in Navilleton. I have an interest in all the various regions in Indiana and hope to apply that experience to reaching out to the diversity within the archdiocese."

Sarell said he also will work to "identify [family ministry] areas in need of further development while remaining true to the mission of the office and the pastoral guidance of the archbishop."

He also plans to "assist parishes and other archdiocesan agencies in promoting and supporting Catholic families in living out their baptismal call to holiness.

"I feel strongly that families both reflect and shape the reality of the Church," he said. "If one seeks to serve the Church, the first place we must look is to the family."

Sarell said "my own complicated family background, which has dealt with the issues of my parents' divorce, diverse religious beliefs, remarriage and blended families, has led me to feel profound compassion for families, many of whom deal with difficulties that are much more painful than I could have ever imagined.

"At the same time, I recognize how necessary it is to seek avenues for strengthening and spiritually supporting the faith journeys of more traditional nuclear families," he said. "I recognize that all families have spiritual and pastoral needs. It's just a matter of listening carefully to what those needs are and

seeing how we can be supportive in terms of addressing those needs."

Sarell said his service at St. Mary Parish in Navilleton "was a very good formation in ministry and a rare opportunity for a lay person to be so deeply involved with the pastoral leadership of the Church."

In parish ministry, Sarell said, "the things I enjoyed doing the most were working with couples preparing for marriage, couples preparing to have their children baptized, and families who had just had a recent loss and were planning a funeral. That was the open door to reach out to them in terms of grief support."

Sarell joined the Catholic Church as a

teenager. He earned a Bachelor of Arts degree in history at the former Saint Meinrad College in 1997, pursued graduate theological studies at the University of Dayton in 2001 and is currently working on his thesis.

He served as a graduate assistant in the university's Program for Christian Leadership in Dayton, Ohio, from 2001 until 2003, when he accepted the appointment as parish life coordinator of St. Mary Parish in Navilleton.

Sarell and his wife, Angela, have been married for five years. They recently moved to Indianapolis from southern Indiana. †

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## Editorial



A street vendor sells flags outside a church in Warsaw, Poland, where a Mass dedicated to Poland's entry into the European Union was celebrated on May 2, 2004. Pope John Paul II said that Europe must reaffirm—not eliminate—its Christian roots if it is to face the challenges of the third millennium.

# Waning of Christianity

Recent news stories about the serious weakening of Christianity in Europe are a clear warning to us here in the United States that, unless we do something to stop it, the same thing could happen here.

As we reported on the front page of our Nov. 5 issue last year, Pope John Paul II did all he could to convince the writers of the historic European Constitution that Christian values are at the base of European identity. Nevertheless, there is no mention of Christianity in the new constitution.

Instead, the Church's teachings have constantly been challenged by country after country in Europe. Our article concluded with a quotation from Spanish Prime Minister Jose Rodriguez Zapatero that the Church is promoting "certain values and certain discussions from a historical period that society has by now surpassed."

Just how much European society has "surpassed" Catholicism can be seen by an article by Eamon Duffy, an Irishman who now teaches the history of Christianity at the University of Cambridge in England. He wrote about the waning of European Christianity in the Nov. 5, 2004, issue of *Commonweal*. He titled his article "The Mass Bells of Maremma," a small town in Tuscany, Italy, where he and his wife have spent parts of several summers.

Few people in Maremma, he says, pay much attention to the church's bells. The congregation this summer consisted of three elderly men, eight women and them. No children or young adults. The priest is a septuagenarian. He uses this experience as an example of the way Christianity has declined, not only in Italy but throughout Europe—even in his native Ireland.

He also tells a story about a Cambridge colleague who went to a jeweler to buy a silver cross for a god-daughter's birthday. The salesman asked, "Would you like a plain one or the kind with the little man on it?" He found "such breathtaking disengagement from even the basics of the Christian story startling in an ancient university town."

Ordinations in Europe, he reports, have dwindled to a trickle. In England, neither of its two seminaries outside London has more than two dozen

students and dioceses are planning massive closures of parishes. Those that remain will have non-sacramental ministries—in a religion "that is surely nothing if not sacramental."

A third article, by Liz Sly, appeared in the *Chicago Tribune* online edition. She wrote that none of the ills afflicting the modern world is causing deeper concern than "the rising tide of what Vatican officials call 'militant secularism' washing over Europe."

She, too, refers to the omission of any mention of Christianity in the European Constitution. She reports that the pope expressed his regret about the constitution to worshippers at a Sunday Mass in St. Peter's Square. "Taking into account the Christian roots of the European continent remains fundamental for the future development of the [European] union," he said.

Sly also quotes Archbishop John Foley, who heads the Pontifical Council for Social Communications: "There's this militant secularism, a denial of spirituality, of the destiny of the human person, and it's a great concern. A number of Muslim countries are closer to us on these issues than some of the European countries."

Marco Politi, the Vatican correspondent for Italy's *La Repubblica*, agrees. He said, "The fact is that the Church in Europe represents a minority view. So many countries and most public opinion simply don't support the stance of the Catholic Church any longer."

Sly writes that the Vatican is trying to fight back. One example of that, she says, is a newly published Vatican-endorsed sex manual called *It's a Sin Not to Do It*, which encourages married couples to have more sex.

We're not sure that that's the best way to fight back. But the fact is that secularism appears to have won over Europeans. It appears to be winning here, too, as our entertainment media continually preach secularism.

The results of our recent election show that many Americans are deeply concerned about that. We hope that somehow that concern can be translated into the necessary steps to slow down the decline in the influence of Christian principles so that our society doesn't reach the depths to which Europe has sunk.

—John F. Fink

# Letters to the Editor

## The difference between believing and knowing in the pursuit of truth

I was stunned by columnist Douglas W. Kmiec's assertion that Catholic schools have a significant advantage because, unlike public schools, they have "freedom to pursue truth, whole and complete." And I was appalled by his attempt to support this by noting resistance to teaching of creationism and its clever smoke screen, intelligent design, in science classrooms of public schools, implying that both can and should be discussed in the science classrooms of Catholic schools.

Equally disturbing was his propagation of the myth that the American Civil Liberties Union has an anti-religious freedom agenda, thereby needlessly further widening the destructive wedge between Christians and non-Christians in our nation. If and when religious freedom is truly threatened in this country, I certainly hope ACLU will be alive and well to lead the defense, which it indeed will.

Among the greatest gifts of my Catholic heritage is my Catholic education—eight years of elementary school and a bachelor's degree from one of this country's foremost Catholic universities. (Later, I had the good fortune to give something back by serving on the Archdiocesan Board of Education.)

But my four years of secondary education and five years of post-graduate study at public institutions, followed by more than 35 years of teaching at a public university, make it abundantly clear to me that Catholic schools have no advantage when it comes to pursuing truth, whole and complete. (I don't think it was an accident that I did not learn in Catholic schools the "whole and complete truth" regarding darker elements of the Church's history, including the Inquisition, the seeds of the Reformation, Galileo's mistaken persecution, etc. . . .)

In fact, the quality of Catholic education will diminish if creationism and intelligent design are introduced alongside evolution in science classrooms. Both are faith-based ideas that cannot be called theories, even though Kmiec wrongly elevates them to that status, because neither can be tested. Faith and science should never compete nor complement one another in the science classrooms of our schools.

*Believing* something to be true and *knowing* that something is true (*sensu stricto*) are fundamentally distinct. Faith is a wonderful gift and can permit us to *believe* whatever we want about a natural phenomenon; it does not permit us to *know* the phenomenon. For example, our faith enables us to believe that God created us in his image. But faith cannot permit us to know (prove) that we did not create God in our image as many without faith choose to believe. The difference between knowing and believing precludes any constructive intellectual debate between those with and without faith, both within and outside the classroom.

Science and the construction of theories expressing what we think to be true at any given time about a complex phenomenon such as evolution is about knowing through empirical testing, not believing because of faith or because some higher authority has told us to believe. How foolish and dangerous it is for us to say I know something to be true because from faith I believe it to be true—witness the number of criminal and terrorist acts justified by "faith."

And no reputable scientist can or will ever call on the existence of an almighty being as the source of an answer to a question that he/she finds too hopelessly complex to answer within the existing framework of knowledge. For example, no one *knows* the ultimate origin of things. Perhaps space/time is finite with no boundary as Steven Hawking suggests. We

just don't *know* now, regardless of what we *believe*, but we might know later.

Therefore, scientists do not throw up their arms in despair over an inability at this point in time to "know" the answer to questions of genesis, and, in order to have an answer for those that need one right now and cannot wait for science to catch up, conclude that an almighty being was behind it all (i.e. intelligent design). Full and open pursuit of scientific truth abruptly ends in our schools when faith is invoked this way.

Let's face it, fundamentalists, and now more and more mainstream religious people, fear the teaching of evolution in the absence of creationism/intelligent design because they lack total confidence and faith in the existence and power of God to be manifest in us and the world without empirical proof. They believe that if God is taken out of the physical mechanism of genesis, belief in the existence of God among children in our schools will be threatened. How sad, selfish and shortsighted.

Lee J. Suttner, Bloomington

## Fond memories of Catholic school

Articles in the fine Jan. 28 edition of *The Criterion* were testimonials to the fidelity and approbation of Catholic schooling. In my own formative years, I was gratefully educated civilly and Catholic by the good Sisters of Mercy, grades 1 through 8 at St. Ann High School in the eastern United States.

In those eight years, I had Sister Mary Ruth in the first grade, Sister Mary Domatilda in third, and for the life of me, which is short, I can't remember my fourth-grade sister. But I surely remember Sister Mary Irmalita (where did those names come from, Domatilda, Irmalita!)

Sister Irmalita was short, about five feet short, with a somewhat sinister smile, nice teeth, mind you, and organized to teach my fifth grade, then moved on to teach our sixth. She had a healthy thumb and index finger on her right hand. These digits used to pull boys' hair right about our ears when she caught us in a misdemeanor or when she suspected we were thinking about pulling one off.

One summer, the eight of us male classmates (it was a teeny class) met, before September studies resumed, to discuss ways of avoiding this hair-pulling addiction of Sister I's. A crewcut! A shortage of hair to pull! And off we went to Pat the barber.

We started class that September year, our second with Sister Irmalita. She quickly took note of the boys' very short hair, smiled sinisterly, and waited. I think it was the week before Thanksgiving when every boy's hair was restocked and Sister was back in business! So we put up with it, believing that, since we had had Sister Irmalita in fifth, and this being the sixth-grade, surely we could put up with hair loss until June and be done with her!

God works in mysterious ways.

In September, seventh-grade arrived. The end of World War II had not. Settling down at desks in a freshly painted classroom at St. Ann we patiently awaited our new Sister. At precisely 8:15 a.m., in walked our new instructor, counselor and, wait a minute, Sister Irmalita? "Good morning class, and especially you boys; I'll be teaching seventh this year. Oh, and also eighth-grade next year. Shall we begin?" she said.

For four formative years, this woman taught us and taught us well. Somewhere, Sister Irmalita, you reside in an absolutely indefectible state of mind. I thank you for your concern, and all the Sisters of Mercy, for recognizing I had half a brain and, "Please do something with it, Joseph," which I did not except on occasion.

Joseph M. Mucha, Pittsboro



ARCHBISHOP/ARZOBISPO DANIEL M. BUECHLEIN, O.S.B.



# SEEKING THE FACE OF THE LORD

## BUSCANDO LA CARA DEL SEÑOR

### Lent reminds us to share God's love with others

It's hard to believe that Lent is already here and this past Wednesday we observed the ritual of receiving ashes. Most of us choose to do extra good works for Lent. Once more, we heard the words, "Remember that you are dust and unto dust you shall return." They are a sobering reminder that we do not have ultimate control over our lives and our deaths. In fact, many of us miss loved ones who were with us a year ago.

Lent is a time to remember that we come from God, that life is God's gift, not our selfish possession. Lent is the season during which we refresh our memory that God has called us to life in order to share in his love and mercy. His dramatic love and mercy became flesh and was nailed to a cross in the person of Jesus Christ. God calls us to accept the love of Jesus in our hearts and to reach out with that love and mercy to others.

On the First Sunday of Lent, we hear about how Jesus was led by the Spirit into the wilderness and was tempted by Satan. But angels came and ministered to him. Sometimes the Spirit leads us through the wilderness. And, like Jesus, we are tempted by Satan, and sometimes there seem to be the terrors of living in a wasteland. Yet our faith tells us, like

Jesus, we are also waited on by the angels, the messengers of God's love.

During this Lenten season, like Jesus in the desert, we fast and do works of penance and, above all, like him, we pray in a special way. The discipline of Lent awakens us and alerts us to the angels of mercy who wait on us.

Prayer, fasting and sacrificial charity make us more alert to the messengers of God who come our way in the crossroads of everyday life. Prayer, fasting and sacrificial charity make us alert to another fact: We are called to be messengers of God's love; we are called to be angels of mercy. It is especially the vocation of the lay person in the Church to be a messenger of God's love, an angel of his mercy in the workplace, at home, on the street, at the mall.

I think of a Catholic layman, a successful engineer in Bogotá, Colombia, who would spend nights going underground into miles of sewers under the city in scuba gear in order to find hundreds of homeless children of the street who hide in the sewers at night. Perhaps he still does. His story began when he came across a girl having an epileptic seizure on the street and everyone just stepped over her. As he was helping her,

he discovered that she lived under that street. He adopted hundreds of children who lived in the sewer system of Bogotá in order to lead them from evil to another way of living.

I think of an elderly African-American woman, now deceased, who was a friend of mine in Memphis. She was an angel of mercy of another kind. She was an extraordinary teacher who had to fight her way to get an education because in her day young women, especially young black women, were not supposed to become educated. "Mama Dora" became a great teacher in the public school system. And when there were fewer religious teachers in our Catholic school system, she sacrificed the extra income to teach in Catholic schools, one of the first lay teachers.

In retirement, I would say Mama Dora became a preacher. She lectured many of us, lay people and priests, about the Catholic faith and how we should live it. Sometimes she was hard on us, yet we

respected her because she cared about our faith. She was a teaching angel of mercy.

I think of an airline pilot who called once and asked if he could see me. He wanted to inform himself better on a couple of matters of our faith because he wasn't sure about how to answer some complicated questions of his friends. Straightforwardly he said, "I consider myself an angel of the Lord, and I try to do good wherever I go." I was amazed.

At baptism, every Christian receives a calling to become "an angel of the Lord" on the journey of life, wherever that leads. Lent is a time for us to remember our vocation. It is sobering to remember that we can also be messengers of evil. And sometimes we are. Either we are angels of mercy or we are not.

During Lent, through the Church and the sacraments of the Church, Jesus calls to us: "Turn away from sin and return to me—and don't forget, you are called to be angels of mercy." †

#### Archbishop Buechlein's intention for vocations for February

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

## La Cuaresma nos recuerda que debemos compartir el amor de Dios con el prójimo

Parece increíble que la Cuaresma haya llegado ya y que el pasado miércoles hayamos celebrado el ritual de la imposición de cenizas. La mayoría de nosotros opta por realizar más acciones buenas durante la Cuaresma. Una vez más escuchamos las palabras: "recuerda que eres polvo y en polvo te convertirás." Constituyen un recordatorio que nos invita a la reflexión sobre el hecho de que no nos pertenece a nosotros el control sobre nuestras vidas y nuestras muertes. De hecho, muchos de nosotros perdemos a seres queridos que estaban con nosotros hace un año.

La Cuaresma es una época para recordar que venimos de Dios, que la vida es un obsequio de Dios, no nuestra posesión egoísta. La Cuaresma es la época durante la cual refrescamos la memoria de que Dios nos ha llamado a vivir a fin de compartir su amor y su misericordia. Su intenso amor y su misericordia se hicieron carne y fue clavada en una cruz en la persona de Jesucristo. Dios nos llama a aceptar el amor de Jesús en nuestros corazones y a extender al prójimo ese amor y esa misericordia.

En el Primer Domingo de Cuaresma escuchamos cómo el Espíritu Santo condujo a Jesús al desierto y allí fue tentado por Satán. Pero los ángeles vinieron y lo socorrieron. En ocasiones el Espíritu Santo nos conduce por el desierto. Y al igual que Jesús, nos vemos tentados por Satán, y a veces parecíamos experimentar los horrores

de vivir en un desierto. Aun así, nuestra fe nos dice, al igual que Jesús, que los ángeles, los mensajeros del amor de Dios, también nos asisten.

Durante esta época de Cuaresma, al igual que Jesús en el desierto, ayunamos y realizamos penitencia, y por encima de todo, como él, oramos de una forma especial. La disciplina de la Cuaresma nos despierta y nos pone en la presencia de los ángeles de la misericordia quienes nos esperan.

La oración, el ayuno y el sacrificio caritativo nos hacen más alerta a los mensajeros de Dios, quienes vienen a nuestro encuentro en las encrucijadas de nuestra vida cotidiana. La oración, el ayuno y el sacrificio caritativo nos ayudan a estar atentos a otro hecho: estamos llamados a ser mensajeros del amor de Dios; estamos llamados a ser ángeles de misericordia. Es, particularmente, la vocación del laico en la Iglesia, convertirse en el mensajero del amor de Dios, un ángel de su misericordia en el trabajo, en el hogar, en la calle, en el centro comercial.

Pienso en un seglar católico, en un exitoso ingeniero en Bogotá, Colombia, quien se pasaba noches viajando millas en alcantarillas subterráneas de la ciudad con equipo de buzo, para encontrar cientos de niños de la calle sin hogares, quienes se escondían de noche en las alcantarillas. Quizás aun lo haga. Su historia comenzó cuando se topó con una niña que estaba sufriendo un ataque epiléptico en la calle y todos

simplemente le pasaban por encima. Mientras la ayudaba descubrió que ella vivía debajo de esa calle. Adoptó cientos de niños que vivían en el sistema de alcantarillado de Bogotá para poderlos alejar del mal y encaminarlos hacia otra forma de vida.

Pienso en una mujer anciana afroamericana de Memphis, ya fallecida, quien era mi amiga. Ella era un ángel de misericordia de otra manera. Era una maestra extraordinaria quien tuvo que luchar para forjarse una educación ya que en sus días una joven, especialmente una joven negra, no era supuesta a obtener educación. "Mama Dora" se convirtió en una excelente maestra del sistema público escolar. Y cuando hubo escasez de maestros religiosos en nuestro sistema escolar católico, sacrificó su ingreso adicional para enseñar en las escuelas católicas, como una de las primeras maestras seglares.

Luego de su jubilación, yo diría que Mama Dora se convirtió en predicadora. Nos sermoneó a muchos de nosotros, seglares y sacerdotes, sobre la fe católica y cómo debemos vivirla. A veces era dura con nosotros, sin embargo la respetábamos porque ella se preocupaba por nuestra fe. Ella era un ángel

educador de misericordia.

Pienso en el piloto de una aerolínea quien llamó en una oportunidad y preguntó si podía verme. Quería informarse bien en un par de aspectos de nuestra fe, porque no estaba seguro cómo responder algunas preguntas complicadas de sus amigos. Expresamente dijo: "me considero un ángel del Señor y trato de hacer el bien donde quiera que voy." Quedé sorprendido.

Durante el bautismo todos los cristianos reciben un llamado a convertirse en "ángel del Señor" en la travesía de la vida, a donde quiera que ésta les conduzca. La Cuaresma es una época para recordar nuestra vocación. El recuerdo de que también podemos ser mensajeros del mal nos hace reflexionar. Y en ocasiones lo somos. O bien somos ángeles de misericordia o no.

Durante la Cuaresma, a través de la Iglesia y de sus sacramentos, Jesús nos llama: "Aléjense del pecado y regresen a mí. Y recuerden: están llamados a ser ángeles de misericordia." †

*Traducido por: Language Training Center, Indianapolis*

#### 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 ser vicio en la iglesia, especialmente como sacerdotes y religiosos.



## Check It Out . . .

A **St. Valentine's Mass** will be celebrated at 6 p.m. on Feb. 14 at Our Lady of Peace Mausoleum Chapel, 9001 Haverstick Road, in Indianapolis. Father George Ignacio will be the celebrant, and a rose will be given to each family in memory of their loved one. For more information, call 317-547-8898.

St. Lawrence Parish, 542 Walnut St., in Lawrenceburg, is hosting a **Spiritual Renewal Marriage Workshop** from 1 p.m. to 4 p.m. on Feb. 12. The event will feature David Bethuram, associate executive director of Catholic Social Services of Central Indiana, as the keynote presenter. The program includes wine, coffee, desserts, conversation techniques and a chance to rekindle romance and spirituality. The cost is \$25 per couple. For more information, call 812-537-3992.

"**Peaceful Women**," the third annual Catholic Women's Convocation, will be held from 8 a.m. to 3:15 p.m. on March 5 at St. Christopher Parish, 5301 W. 16th St., in Indianapolis. The event will feature workshops, prayer and a keynote presentation by Channel 13 WTHR reporter Anne Ryder. The cost is \$35 per person if registered by Feb. 14 or \$45 per person if registered between Feb. 14 and March 1. For more information, call 317-241-6314, ext. 100, or e-mail [nmeyer@saintchristopherparish.org](mailto:nmeyer@saintchristopherparish.org).

The non-profit Hispanic Connection of Southern Indiana is inviting the public to a **free tax seminar** from

3:30 p.m. to 5:30 p.m. on Feb. 13 in the University Center at Indiana University Southeast in New Albany. Presenters will speak in Spanish only and simplify the tax process during the session. Tax preparers that offer multilingual services will also help participants. For more information, call 812-944-1292.

Cathedral High School, 5225 E. 56th St., in Indianapolis, is hosting its annual **Shamrauction** on Feb. 26. This year's theme is "Capturing the Mystery of the Caribbean." The evening will begin at 5:30 p.m. with hors d'oeuvres and the grand buffet will be at 6:30 p.m. The oral auction begins at 8 p.m. and the breakfast buffet will take place at 11 p.m. The cost is \$175 per person, or \$350 per couple. The cost is \$125 per person or \$250 per couple for those 35 and under. A **preview night** for those who want to enjoy wine and cheese while viewing the items to be auctioned will take place from 7 p.m. to 8 p.m. on Feb. 25 at the school. For more information, call the school at 317-542-1481 or e-mail Jenny Matthews at [jmatthews@cathedral-irish.org](mailto:jmatthews@cathedral-irish.org).

Bishop Chatard High School, 5885 N. Crittenden Ave., in Indianapolis, is hosting its annual **Chatard-a-Bratton** from 7 p.m. to midnight on Feb. 26. The theme of this year's event is "Casino Royale," and the evening will feature music, food, games, dancing, and a silent and live auction. For more information or for tickets, call 317-251-1451.

The **Catholic Business Exchange** will have its next meeting on Feb. 18 at the Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. The meeting will begin with a 6:30 a.m. Mass, followed by networking, a buffet breakfast and guest speaker. The meeting will end at 8:30 a.m. Father Robert Robeson, director of the archdiocesan Office of Youth and Young Adult Ministry, will speak on "Vocation Programs: How You Can Help." The cost is \$10 per person. For more information, call Jim Liston at 317-469-1244.

The **Catholic Professional and Business Club** will have its next meeting on Feb. 17. Mass will be at 6:30 a.m. at Our Lady of Mount Carmel Church, 14598 Oakridge Road, in Carmel, Ind. (Diocese of Lafayette). Breakfast will follow at the Ritz Charles, 12156 N. Meridian St., in Carmel. John Mundell, president of Mundell & Associates Inc., will discuss "Our Catholic Lay Vocation in the Business World: The Challenge of Living Out the Gospel." R.S.V.P. by Feb. 15. For more information, log on to [www.cpbcc-ld.org](http://www.cpbcc-ld.org).

The Oldenburg Franciscan Center in Oldenburg is offering "**Treasuring Yourself and Others: Loving and Forgiving**" from 9:30 a.m. to 3:30 p.m. on Feb. 12. The cost is \$45 and includes lunch. The center is also offering a "**Cancer Survivors Day of Reflection**" from 9 a.m. to 3 p.m. on Feb. 19. The cost is \$45 and includes lunch. "**Relax and Renew**," a retreat for single parents, is being offered from 9 a.m. to 3 p.m. on Feb. 26. The cost is \$10 and includes lunch for the parents. Child care services and activities will be provided as needed (please pack a lunch for each child). For more information about any of these events, call 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis, is offering **fish fries** on Fridays during Lent. Food will be served from 4:30 p.m. to 7:30 p.m. in the school cafeteria at 1401 N. Bosart Ave. Stations of the Cross followed by a communion service will be offered at 5:30 p.m. For more information, call 317-357-8352.

The **Fenians** will perform at 7 p.m. on Feb. 19 at the northside Knights of Columbus Hall, 2100 E. 71st St., in Indianapolis. The Ladies Ancient Order of Hibernians and the Ancient Order of Hibernians will host a reception at 6 p.m. for anyone wanting to become a new member. The membership is formed of practicing Catholics who are Irish by birth, descent or adoption. Admission to the reception is \$20 and includes membership dues for one year and the concert. Tickets for the concert are \$15 per person in advance or \$20 per person at the door. †

# Saint Meinrad welcomes new monk, novice professes his temporary vows

**Benedictine Novice Daniel Raab** professed temporary vows as a Benedictine monk on Feb. 2 at Saint



Meinrad Archabbey in St. Meinrad. As is customary, he was assigned the religious name of Brother Christian.

He had completed his novitiate, which is a year of prayer and study of the Benedictine way of life.

Brother Christian earned a bachelor's degree in religious studies from Indiana University in 1997 and a master's degree in

pastoral studies from Loyola University in Chicago in 2003.

He worked for four years as a high school religion teacher in Chicago before coming to Saint Meinrad. He currently performs various tasks associated with the monastery, including work in the Archabbey Library.

Brother Christian will remain under his temporary vows for three years of continuing discernment.

**Joseph von Hazmburg** was clothed in the Benedictine habit during a brief ceremony on Feb. 1 at the entrance of the monastery. He now begins a year of formation, including study of the *Rule of St. Benedict* and monastic history.



Novice Joseph was born in Albuquerque, N.M., and earned a bachelor's degree in criminal justice from the University of Nevada in Las Vegas and a bachelor's degree in philosophy from the Dominican School of Philosophy and Theology in Berkeley, Calif.

He was briefly a member of the Dominican community in Oakland, Calif., and was studying courses in the area of communications shortly before he entered the monastery.

As a novice, he will take a year off from formal studies and/or trades. Novice Joseph will spend time in discernment and at the end of the year may be permitted to profess temporary vows of obedience, fidelity to the monastic way of life and stability in the community of Saint Meinrad. †

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# Parishes schedule Lenten penance services

Parishes throughout the archdiocese have scheduled communal penance services for Lent. The following is a list of penance services that have been reported to *The Criterion*.

## Batesville Deanery

Feb. 15, 7 p.m. at St. Mary, Aurora  
 Feb. 17, 7:30 p.m. for St. Paul, New Alsace, and St. Martin, Yorkville, at St. Martin, Yorkville  
 Feb. 22, 7 p.m. for St. Joseph, St. Leon, and St. John the Baptist, Dover, at St. John the Baptist, Dover  
 Feb. 27, 1:30 p.m. at Immaculate Conception, Millhouses  
 March 2, 7 p.m. for St. Magdalene, New Marion, and St. John the Baptist, Osgood, at St. John the Baptist, Osgood  
 March 8, 7 p.m. at St. Teresa Benedicta of the Cross, Bright  
 March 10, 7 p.m. at St. Lawrence, Lawrenceburg  
 March 10, 7 p.m. at St. Peter, Franklin County  
 March 13, 1:30 p.m. at St. Maurice, Napoleon  
 March 14, 7 p.m. at St. Louis, Batesville  
 March 15, 7 p.m. at St. Charles Borromeo, Milan  
 March 15, 7 p.m. at Holy Family, Oldenburg  
 March 16, 2 p.m. at the Sisters of St. Francis' Convent of the Immaculate Conception, Oldenburg  
 March 16, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock  
 March 16, 7 p.m. at St. Vincent de Paul, Shelby County  
 March 17, 7 p.m. at St. Anthony of Padua, Morris  
 March 18, 7 p.m. at St. Mary, Greensburg

## Bloomington Deanery

March 2, 7 p.m. at St. John the Apostle, Bloomington  
 March 8, 7 p.m. at St. Paul Catholic Center, Bloomington  
 March 9, 7 p.m. at St. Charles Borromeo, Bloomington  
 March 10, 7 p.m. at St. Agnes, Nashville  
 March 16, 7 p.m. for St. Mary, Mitchell, and St. Vincent de Paul, Bedford, at St. Vincent de Paul, Bedford  
 March 17, 7 p.m. at St. Martin of Tours, Martinsville

## Connersville Deanery

Feb. 14, 7 p.m. at St. Bridget, Liberty  
 Feb. 17, 7 p.m. at St. Mary, Rushville  
 March 2, 7 p.m. at St. Gabriel, Connersville  
 March 3, 7 p.m. at St. Michael, Brookville  
 March 8, 7 p.m. at St. Elizabeth, Cambridge City  
 March 10, 7 p.m. at St. Anne, New Castle  
 March 17, 7 p.m. at St. Andrew, Richmond

## Indianapolis East Deanery

Feb. 16, 7:30 p.m. at Holy Spirit  
 Feb. 23, 7 p.m. at St. Thomas the Apostle, Fortville  
 March 7, 7 p.m. for St. Bernadette, St. Therese of the Infant Jesus (Little Flower) and Our Lady of Lourdes at Our Lady of Lourdes  
 March 10, 1 p.m. at St. Philip Neri  
 March 10, 7 p.m. for St. Mary, Holy Cross and SS. Peter and Paul Cathedral at SS. Peter and Paul Cathedral  
 March 14, 7 p.m. at St. Simon the Apostle  
 March 17, 6:30 p.m. at St. Rita

## Indianapolis North Deanery

Feb. 27, 1:30 p.m. at St. Joan of Arc  
 March 7, 7 p.m. at St. Luke  
 March 8, 7 p.m. at Christ the King  
 March 14, 7 p.m. at Immaculate Heart of Mary  
 March 15, 7 p.m. for St. Matthew and St. Pius X at St. Pius X  
 March 16, 7 p.m. at St. Thomas Aquinas  
 March 17, 7 p.m. at St. Andrew the Apostle

## Indianapolis South Deanery

Feb. 26, 9 a.m. at St. Barnabas  
 Feb. 28, 7 p.m. at St. Roch  
 March 1, 7 p.m. at SS. Francis and Clare, Greenwood  
 March 3, 7 p.m. at Nativity of Our Lord Jesus Christ  
 March 8, 7 p.m. at Holy Name, Beech Grove  
 March 14, 7 p.m. at St. Jude  
 March 14, 7 p.m. at St. Ann  
 March 15, 7 p.m. at St. Mark  
 March 16, 7 p.m. at St. Joseph  
 March 20, 2 p.m. for Good Shepherd, St. Patrick, Sacred Heart of Jesus and Holy Rosary at Holy Rosary  
 March 21, 7 p.m. at Our Lady of the Greenwood, Greenwood

## Indianapolis West Deanery

No information available at press time

## New Albany Deanery

No information available at press time

## Seymour Deanery

Feb. 18, 7 p.m. at American Martyrs, Scottsburg  
 Feb. 24, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison  
 Feb. 25, 7 p.m. at St. Patrick, Salem  
 March 10, 7 p.m. at St. Bartholomew, Columbus  
 March 13, 2 p.m. for Holy Trinity, Edinburgh, and St. Rose of Lima, Franklin, at St. Rose of Lima, Franklin  
 March 14, 7 p.m. at St. Mary, North Vernon  
 March 14, 7 p.m. for Our Lady of Providence,

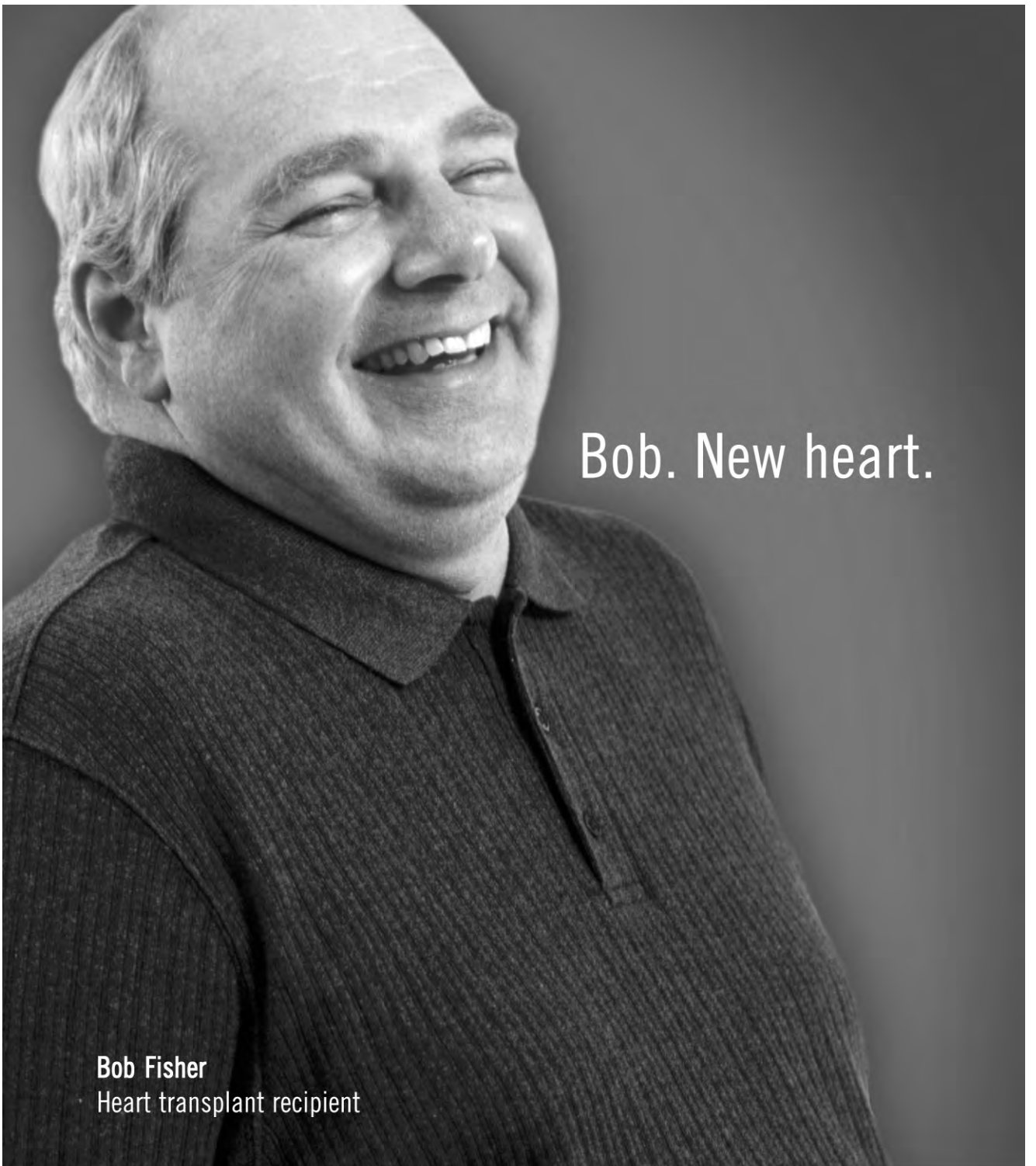
Brownstown, and St. Ambrose, Seymour, at St. Ambrose, Seymour

## Tell City Deanery

Feb. 24, 7 p.m. at St. Mark, Perry County  
 March 3, 7 p.m. at St. Augustine, Leopold  
 March 20, 4 p.m. at St. Paul, Tell City  
 March 23, 7 p.m. at St. Meinrad, St. Meinrad

## Terre Haute Deanery

Feb. 24, 7 p.m. at Sacred Heart, Clinton  
 Feb. 27, 7 p.m. at St. Joseph, Rockville  
 March 6, 6:30 p.m. at St. Margaret Mary, Terre Haute  
 March 9, 7 p.m. at St. Paul the Apostle, Greencastle  
 March 10, 1:30 p.m. deanery service at Sacred Heart of Jesus, Terre Haute  
 March 10, 7 p.m. deanery service at St. Benedict, Terre Haute  
 March 20, 6 p.m. at St. Patrick, Terre Haute †



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# LEGISLATURE

continued from page 1

said Tebbe. "The parents of these students actually support these services through their taxes and, thus, ought to be allowed to access these services, just as other parents are allowed to do."

Tebbe said that in several Indiana school districts, the transportation arrangement between public schools and local non-public schools "works very well." However, in recent weeks, the superintendent of the East Allen School Corp. has indicated that his school corporation plans to end this long-standing partnership beginning next school year.

"This legislation is a safety issue and a matter of fairness," said Tebbe. "The bill strengthens the legislative intent. In many rural areas, the Catholic schools have coordinated their schedules to meet the

transportation schedules."

Tebbe said HB 1798 is about serving the needs of the public and all students.

"We're not trying to add costs, we're just trying to make sure local school corporations don't take away a right, a service, that is being paid for by these children's parents through their taxes."

Another important education fairness issue in this legislative session is the Tax Credit/Voucher for parents sending children to Catholic, non-public schools. A measure authored by Rep. Bob Behning, R-Indianapolis, to provide either a voucher or tax credit for parents who send their children to a non-public school is being drafted with the help of Tebbe to ensure fairness for all school children.

Parents who send their children to a non-public school have essentially been paying twice for their children's education costs. First, they pay for their local public school system through local property

taxes and state income taxes then they pay the tuition and other fees for the Catholic or non-public school.

"The reality is that parents who pay for a Catholic education out-of-pocket actually save the public schools money because the state is receiving tax dollars from that family but not having to spend it on the children," Tebbe said. "It's only fair for the state and or local government to return part of that savings to families who pay education costs out-of-pocket, either through a voucher or tax credit. Everyone benefits. It's a win-win situation for the common good."

The tax credit/voucher system language will be amended into a bill next week.

Tebbe is asking Catholics to contact their state representatives to encourage them to support a tax credit/educational voucher for non-public school children.

Another issue the Indiana Catholic Conference is watching is the impact that changes in the state school funding formula and funding for charter schools may have on Catholic schools.

Part of the restructuring of state government that Gov. Mitch Daniels has proposed includes changing the way public schools are funded.

"When they change the school funding formula to have dollars follow the children, more charter schools could begin," Tebbe said. "It's important as the school funding formula is changed that the state facilitate real choices, thus allowing moderate- and low-income families a choice that's right for their kids—including a Catholic or parochial school.

"We're hopeful that as educational choice for parents grows, families will

have real choice, especially those families who are least well off," Tebbe said. "Yes, give parents a public school choice [through a charter school], but give them a private, religious or parochial school choice, as well."

The Indiana Catholic Conference will continue to work throughout the session on promoting legislation that gives more educational choices to Hoosier parents and children in the future.

"We need to let the legislators know that this is an important issue," Tebbe said. "If we don't act now, it's possible for the state's fiscal problems to overwhelm a school voucher or tax credit discussion."

To learn the positions of the Church on a particular issue or public policy matter, check out the Indiana Catholic Conference's web page for policy statements and position papers at [www.indianacc.org](http://www.indianacc.org).

To become part of the Indiana Catholic Conference's action network, (The I-CAN Network) email the ICC directly at [icc@indianacc.org](mailto:icc@indianacc.org) for more information.

To contact your state legislator in support of HB 1798, call the House of Representatives at 317-232-9600 or toll-free at 800-382-9842. Call the Senate at 317-232-9400 or 800-382-9467. TDD telephone numbers for the hearing impaired are 317-232-0404 and 800-548-9517.

E-mail your legislator by going to the ICC web page then click on Indiana Government and click on e-mail your legislator.

(Brigid Curtis Ayer is a correspondent for The Criterion.) †

## High school youth rally will include sacraments, concert and talent show

By Brandon A. Evans

The theme for the upcoming Archdiocesan High School Youth Rally is "Got Pop?"

Not only does the theme take off on the idea of calling God the Father by the intimate title, *Abba*, but also relates to a series of soda-themed workshops that are part of the rally.

The event will begin on Feb. 26 with a talent show and dance from 8 p.m. to 11 p.m. at Father Thomas Scecina Memorial High School, 5000 Nowland Ave., in Indianapolis.

The rally will continue all day on Feb. 27—from 7 a.m. to 7:30 p.m.—and will move to Roncalli High School, 3300 Prague Road, in Indianapolis.

The cost is \$30 per person by registration, or \$40 per person at the door. The registration deadline is Feb. 17.

Last year, more than 500 Catholic high school students—a mix of publicly, privately and home schooled—attended, said Father Jonathan Meyer, associate director of the Office of Youth and Young Adult Ministry for the archdiocese.

This year, he's hoping for an even bigger turnout.

"This event is an opportunity for youth to be re-energized in their Catholic faith," Father Meyer said. "It allows them to see hundreds of other young Catholics who are excited about their faith and ready to make a commitment to be a true disciple."

Besides plenty of music—including a concert by vocalist Sara Bauer, youth ministry coordinator at Holy Spirit Parish in Geist, Ind.—there will be chance for confession, Mass, prayer, a procession

and adoration of the Blessed Sacrament.

One of the high points will be the keynote presentation by Father Leo Patalinghug of the Archdiocese of Baltimore.

"Father Leo will be giving a talk on prayer and the spiritual life, which will involve flips and the breaking of boards," Father Meyer said.

Another highlight of the event will be the break-out sessions which creatively play off the theme. Each participant will be able to choose from among 12 different sessions and attend two.

"Big Red" is a session that deals with whether or not the "big, red, fiery flames of purgatory really exist," while "Gatorade: Quench Your Thirst" looks at the role of sports and God, and "Evian: Natural Spring Water" will discuss how "Mary is the New Eve, the Spring of Salvation."

"The [Archdiocesan Youth Council] plays an important role in the planning and actual execution of the day's events," Father Meyer said, "but the day is ultimately planned by a steering committee made up of youth ministers from across the archdiocese."

Father Meyer hopes that any youth who attends the rally will leave with "a deeper love and knowledge of their faith and a desire to share that faith with others," as well as "a sense of the universality of our Church."

(For more information, contact your parish youth minister or call the Office for Youth and Young Adult Ministry at 317-236-1477, or 800-382-9836, ext. 1477.) †



### Award-winning musician

Roncalli High School senior Manuel Delarosa, a member of Our Lady of the Greenwood Parish's youth ministry music group, plays the electric guitar during the first archdiocesan Pro-Life Youth Council's talent show and spaghetti dinner on Feb. 5 in the Roncalli cafeteria. Manuel and Roncalli senior Kellie Schallert, Roncalli junior Nick Welch and University of Indianapolis junior Elizabeth Welch won first place in the competition, which raised money for a spiritual retreat for the Pro-Life Youth Council. Roncalli sophomore Stephen Sullivan, a pianist from St. Rose of Lima Parish in Franklin, was the first runner-up.



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# POPE

continued from page 1

pontiff in a week.

The pope looked alert throughout the event, and several times he raised his hand in greeting. That was enough to buoy many of the people who gathered on the hospital grounds and others who watched on giant video screens in St. Peter's Square at the Vatican.

When the pope pronounced the blessing, however, it was in a feeble and hoarse voice that could barely be heard.

Among pilgrims who gathered to watch at the Vatican, the mood was relatively upbeat.

"Of course we're worried, but we're also very hopeful. He seems to be recovering well," said Trena Pilegaard, a 21-year-old student at the Rome program of Virginia's Christendom College.

"Every rosary we say, we remember the pope," she added.

The pope had hoped to be able to pronounce his weekly Angelus talk, but doctors ruled that out. Instead, Archbishop Leonardo Sandri, an assistant secretary of state, read the talk for him.

At noon, the curtains of his 10th-floor room parted and the pope, dressed in his usual white cassock, was wheeled in a chair to the open window. The crowd chanted "John Paul II" in Italian, and he raised his right hand, then both hands, in greeting.

A bandage visible on his wrist covered the injection site of an intravenous drip, according to a hospital official.

As Archbishop Sandri read the talk, the pope shifted occasionally in his chair and at times took a deep breath.

The papal text expressed thanks to the doctors and hospital staff and to the thousands who have sent their get-well wishes from all over the globe. He said he was praying constantly for their intentions and for the needs of the world during his hospital stay.

"In this way, even here in the hospital, among the other sick people to whom my affectionate thoughts go out, I continue to serve the Church and all of humanity," the text said.

Navarro-Valls said an "enormous package" of mail, including many letters from the sick, had arrived at the hospital for the pope. One woman enclosed a photo of her cancer-stricken boy.

"These are very touching letters from people who are opening their hearts to the Holy Father and confiding their sufferings. The pope is keeping all of them in his prayers," Navarro-Valls said.

The pope's Angelus blessing came on Italy's annual pro-life day, and his text cited in a special way the unborn and orphans. It urged Catholics and all people of good will to "defend the fundamental right to life, in the respect for the dignity of every human being."

At the Vatican, pro-life activists cheered the remarks as they stood under a "Yes to life!" sign held aloft by green

CNS photo from L'Osservatore Romano



Pope John Paul II gives a short blessing from the window of his suite at Gemelli Hospital on Feb. 6 in Rome. It was the first public glimpse of the pope since he was hospitalized on Feb. 1.

balloons.

After the pope made the sign of the cross at the end of the blessing, he lingered a few moments at the window. Cries of "Long live the pope!" went up.

Sister Maria Yasiurka, a Presentation sister from the pope's native Archdiocese of Krakow, stood looking up at the pope's window.

"We pray for him every day in our convent," she said. "We also pray that he returns soon to the Vatican. We want to see him in St. Peter's Square every Sunday for the Angelus."

Among the well-wishers over the weekend were a group of nearly 100 bishops from the Catholic, Lutheran, Anglican and Eastern Orthodox Churches, who gathered for an ecumenical service in the hospital chapel on Feb. 5. They offered prayers for the pope's recovery, and afterward a delegation of four Church leaders met with the pope in his room and presented him with a letter.

"We were able to understand him when he spoke," said a smiling Bishop Vincenzo Paglia of Terni, Italy.

"He is better and happy, and we hope he returns to the Vatican soon," Bishop Paglia said at a press conference in

the hospital lobby.

The other prelates who saw the pontiff were Bishop Anthony Lobo of Islamabad-Rawalpindi, Metropolitan Serafim Joanta of the Romanian Orthodox Church of Germany and Central Europe, and Anglican Bishop Richard Clarke of Meath and Kildare, Ireland.

The pope's get-well messages included a letter from inmates of two prisons in Rome which the pope has visited in past years. The prisoners wished the pope a speedy recovery because, they said, "a pope like you shouldn't suffer."

The Vatican did not say how long the pope was expected to stay in the hospital, but it announced that he would not be presiding over his weekly general audience on Feb. 9, which was to include an Ash Wednesday prayer service. Taking the pope's place at the prayer service will be U.S. Cardinal J. Francis Stafford, the Vatican said.

The pope has a neurological disorder believed to be Parkinson's disease, which has sometimes made breathing difficult during his public appearances. Medical experts said Parkinson's disease typically diminishes lung capacity as it progresses. †



Pilgrims in St. Peter's Square watch a monitor as Pope John Paul II delivers a blessing from his hospital room in Rome on Feb. 6. The 84-year-old pontiff appeared for 10 minutes in the window of his room at Gemelli Hospital. It was the first public glimpse of the pope since he was hospitalized on Feb. 1.

## Lenten Prayer

God of Compassion, during Lent:  
 May our prayers challenge us to love and embrace those who are poor and vulnerable;  
 May our fasting challenge us to live simply and be better stewards of Your creation;  
 May our almsgiving challenge us to give generously to those in need.  
 Inspire us through Operation Rice Bowl, and grant us courage to be bearers of peace and justice in our world.  
 We pray, in Jesus' name.  
 Amen.

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## Oración de Cuaresma

Oh Dios compasivo, durante esta Cuaresma:  
 Que nuestras oraciones nos inspiren a amar y abrazar a los pobres y desamparados;  
 que nuestros ayunos nos inspiren a vivir con sencillez y a ser más corresponsables por tu Creación;  
 que nuestros donativos nos inspiren a dar generosamente a los necesitados.  
 Inspíranos mediante la Operación Plato de Arroz, y concédenos la valentía para ser artesanos de la Paz y la Justicia en nuestro mundo.  
 Te lo pedimos en nombre de Jesús.  
 Amén.



# CONSECRATED

continued from page 1

in Clarksville and a member of the first graduating class of Our Lady of Providence High School in Clarksville.

In an interview prior to the Mass, Sister Ann Margaret, who entered her community 50 years ago, noted how the Providence sisters who were her high school instructors led her to consider her call to the religious life.

"What they inspired me to [was] to really make a difference with my life," she said, "and to make things better for people in their own lives."

Oldenburg Franciscan Sisters Anna Marie Stier and Olivia Marie Stier, both present at the Mass, called St. Mary Parish in Greensburg their home parish before beginning their religious life 75 years ago.

These biological sisters joined a third sibling, Oldenburg Franciscan Sister Mary Catherine Stier, who had entered the community five years earlier. Sister Mary Catherine was unable to attend the Mass. Among the three, they have lived a combined 230 years of religious life.

Sister Anna Marie noted that it was the example of the Franciscan sisters who taught her in elementary school that led her to consider religious life. She followed in their footsteps, teaching in several schools in the archdioceses of Cincinnati, Indianapolis and St. Louis.

"One thing that I appreciate most is when I see these [Franciscan] sisters who I had taught in perhaps the first-grade or fourth-grade," she said, "and see that they have developed and are now teaching in colleges and universities."

The Stier sisters are not alone among the Oldenburg Franciscans who, when they entered the community, came from an archdiocesan parish and joined with a biological sister.



Photos by Sean Gallagher

During a reception that followed the World Day of Consecrated Life Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis on Feb. 6, Benedictine Father Bede Cisco, director of the archdiocesan office of deacon formation, right, speaks with Benedictine Sister Freida Scheesele, left, a member of Our Lady of Grace Monastery in Beech Grove. Sister Freida, a founding member of Our Lady of Grace, which was established 50 years ago, is celebrating the 60th anniversary of her profession of vows as a Benedictine this year.

Oldenburg Franciscan Sisters Evelyn and Rachel Lindenmaier are identical twins who were raised in the faith at St. Roch Parish in Indianapolis their home parish.

The Lindenmaier sisters, who are celebrating the 50th anniversary of their entrance into the community said that although they began considering the religious life while still in elementary school, they never discussed their discernment with each other.

"We did not want to be an influence on each other," Sister Evelyn said, "because we each had our own lives to live."

Despite this respectful distance the twins gave each other, Sister Rachel noted that the physical separation from her twin sister that she experienced in her various assignments was difficult for her at times.

"That was very challenging," she said, "but I always remembered my mother's words that stay with me to this day, 'God only lent her to me.'"

Jesuit Brother John Buchman, who was present at the Mass, entered the Society of Jesus from St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis in 1951 after graduating from Cathedral High School.

For 20 years, he served in various assignments in Ohio and Illinois, working as a cook and in various agricultural jobs. He has ministered at Brebeuf Jesuit Preparatory School since 1971, working in its business office, bookstore, mail-room and cafeteria.

In an interview before the Mass, Brother Buchman expressed the joy he

feels as he looks back over his life as a Jesuit and 34 years of ministry at Brebeuf.

"I really have enjoyed everything," he said. "And I love being with the kids here at the high school. It kind of keeps me young, too."

He also noted that the varied kinds of work to which he has been called have helped him as a religious brother nurture a "great trust in our Lord for help in whatever [came my] way."

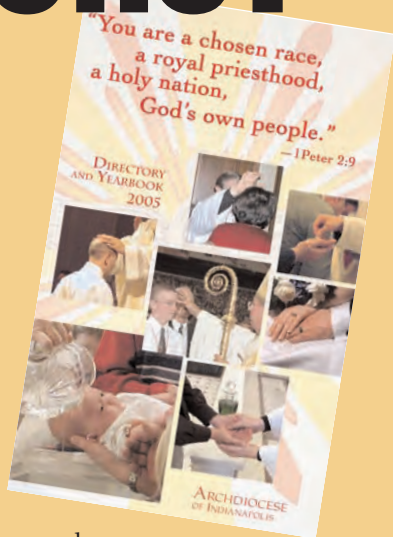
Of the religious orders represented at the cathedral on Sunday, some were based here in the archdiocese while others, like the Missionaries of Charity, were founded thousands of miles away. Similarly, of the religious present, some grew up within the archdiocese while others came here from faraway lands.

Sister Ann Margaret saw in all of them, however, an important common bond.

"I think that it's very moving to know that these [men and] women have made a response to a call from God in a variety of ways," she said. "They really have given their lives over to this call, this mission. People can make a lifetime commitment to that." †

## Got Questions?

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Oldenburg Franciscan Sister Olivia Marie Stier prays after communion during the World Day of Consecrated Life Mass celebrated at SS. Peter and Paul Cathedral in Indianapolis on Feb. 6. Sister Olivia Marie, along with her biological sisters, Sister Anna Marie Stier and Sister Mary Catherine Stier, have lived a combined 230 years of religious life.



# Vatican issues new instructions to uphold sacrament of marriage

VATICAN CITY (CNS)—Vatican officials said new instructions for Church marriage tribunals are designed to ensure Church law is followed, to defend the sacrament of marriage and to ensure the efficiency that justice requires.

The new handbook for Latin-rite diocesan and interdiocesan tribunals, *Dignitas Connubii*, (*The Dignity of Marriage*), provided step-by-step procedures for accepting, investigating, judging and appealing marriage cases.

The document was released on Feb. 8 at a Vatican press conference.

Before accepting a request to begin an annulment procedure, the document said, a judge must “employ pastoral means” to try to convince the husband and wife to stay in their marriage and “re-establish conjugal life.”

“If this cannot be done,” it said, “the judge is to urge the spouses to work together sincerely, putting aside any personal desire and living the truth in charity, in order to arrive at the objective truth, as the very nature of a marriage cause demands.”

Approved by Pope John Paul II, the final draft was the responsibility of the Pontifical Council for the Interpretation of Legislative Texts. The congregations for the Doctrine of the Faith and for Divine Worship and the Sacraments worked on the instruction, as did two Vatican tribunals—the Roman Rota and the Apostolic Signature.

The instruction, while encouraging tribunals to work efficiently and not unduly prolong judgment, insists that no shortcuts be taken in determining the validity

of a marriage.

The document reaffirmed existing Church law—a law many canon lawyers had hoped would be set aside—that an initial declaration of nullity issued by a diocesan court must be reviewed by a second court.

Cardinal Julian Herranz, president of the council for legislative texts, told reporters that the instruction was designed to be a practical handbook for tribunal staff members, pulling together norms from the 1983 Code of Canon Law, rulings issued by his office over the past 20 years and judgments issued by the Rota and the Signature, the Church’s highest court.

The cardinal said the instruction was meant to help local tribunals function better and to ensure that they were acting in full conformity with the laws and doctrine of the Catholic Church regarding marriage.

“Even if this requires going against the current,” Cardinal Herranz said, the dignity of marriage must be defended.

The Catholic Church’s annulment process does not involve dissolving marriages, but determining whether a valid, indissoluble marriage existed from the beginning, he said.

In societies where there is a “divorce mentality,” Cardinal Herranz said, “even the canonical process of nullity can easily be misunderstood, as if it were nothing other than a way to obtain a divorce with the apparent approval of the Church.”

Archbishop Domenico Sorrentino, secretary of the congregation for worship and sacraments, said, “No one, not even the pope” could dissolve a valid marriage.

Unlike a civil divorce proceeding, he said, the annulment process “does not aim at dissolving a valid marriage, even if it has failed irreparably, but at verifying the hypothesis that despite a formal celebration, it never existed because essential conditions were lacking.”

Cardinal Herranz told reporters, “The present instruction confirms the need to place the question of the validity or nullity of the marriage of two faithful before a truly judicial process.”

Some canon lawyers have criticized Church annulment procedures as an excessively formal way of agreeing with a couple that the marriage has failed, he said. But because a Catholic marriage is a sacrament of the Church, he said, allowing a couple in crisis simply to declare the nullity of their marriage “would obscure in practice the very sacramentality of matrimony.”

Bishop Velasio De Paolis, secretary of the Apostolic Signature, said that in 2002, local Church tribunals issued 46,092 decrees of nullity. Of those, almost 31,000 were issued in the United States and Canada, while close to 9,000 were issued in Europe.

While saying the tribunals “in some cases may be proceeding too rapidly,” the bishop said the first reason for the large numbers is that with widespread secularism, even many Catholics do not understand the sacrament of marriage and are not in a position to enter into a valid marriage.

Second, he said, “a more precise understanding of the psychology of the human person” makes it easier for tribunals to identify situations in which the

necessary level of consent was missing.

And third, he said, more and more Catholics who are divorced and would like to remarry in the Church apply for an annulment.

Cardinal Herranz said the new instructions would not necessarily lead to a decreased number of annulments granted.

He said the instruction should help tribunals work “more efficiently and quickly,” particularly because it should resolve many questions regarding procedure, allowing the tribunals to focus on the merits of the cases presented to them.

Cardinal Herranz and Archbishop Sorrentino called for a greater pastoral outreach to divorced and civilly remarried Catholics who, because they have not obtained an annulment, may not receive the Eucharist.

“This certainly must not legitimize divorce nor introduce it surreptitiously, making the annulment process a parallel and masked divorce proceeding,” Archbishop Sorrentino said.

However, the archbishop said, the Church has an obligation to provide special care to “persons wounded and suffering because of unhappy marriage situations.”

Cardinal Herranz said divorced and civilly remarried Catholics “are not excommunicated” nor excluded from the Christian community, although they may not receive the Eucharist as long as “their sin persists and is known in the community where they want to receive.”

At the same time, he said, “they can and must participate in the life of the Church.” †

# Catholic students examine differences between real love and romance

WASHINGTON (CNS)—By the time students finish taking Santa Clara University’s theology of marriage class, the professors are pretty sure these students will be able to tell the difference between romantic notions of love that are constantly thrown at them and the real thing.

“We break down the ‘knight in shining armor’ idea that there is one person just for you,” said Frederick Parrella, a religious studies professor at the Jesuit-run university who has been teaching the popular marriage course, which constantly has a waiting list, for more than 15 years.

“We’re all made in God’s image,” the theologian stressed, adding that based on that idea, there is not necessarily one soulmate out there for everyone.

Finding the right person for a committed relationship involves meeting people, making the right decisions and not just going by feelings, which are bound to go away, he told Catholic News Service in a Feb. 4 telephone interview from Santa Clara, Calif.

One of the first assignments Parrella gives his students, who are primarily seniors, is to write about their deepest fears about relationships. Many of them say they are afraid to be alone or worried that they will choose a spouse too quickly while the person better suited for them remains at large.

In the span of the 10-week course, Parrella steers his students through the sometimes tricky love terrain by juxtaposing current books and movies that deal with love with deeper theological writings that delve into marriage as a sacrament and a reflection of God’s love.

The students watch clips from popular movies that present romantic love, such as Disney films, or Oscar-winners such as *American Beauty* and *As Good as it Gets*, and read *I and Thou*, by the late Jewish scholar Martin Buber, and *The Good Marriage: How and Why Love Lasts*, by Judith Wallerstein and Sandra Blakeslee.

Parrella points out that many people influenced by modern culture tend to idealize both the person they love and the whole notion of love.

To deflate some of this idealized romance, another professor who also teaches the class has his students finish their course work by doing a series of interviews with couples who have been married for at least 10 years.

After the students have had plenty of discussion about love on the big screen compared to a day-in-day-out commitment over the long haul, they are asked to test theories on these couples.

“I want them to go to the couple’s house, sit on the couch with the cat hair, watch the kids run around. Be right there in the middle of the chaos,” said religious studies professor Robert Brancatelli. “I want them to get a taste of that reality.”

After conducting the interviews, the students write a 20-page report.

Parrella does not have his students interview the whole family because he feels they can draw enough background material, both good and bad, from their own experiences of growing up in a family.

He said his students are “remarkably savvy and aware” and sometimes will bring up examples from their own families, pointing out, for example, that their

parents are divorced and wondering how they can avoid falling into that same pattern.

Over the 40 years the course has been offered at the university, Parrella said, it has evolved, particularly with different reading materials.

But one thing that has been a constant

is the notion of committed love. He hopes his students leave the course with a deeper sense of what that is.

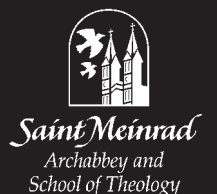
“It’s not something you get after you go to school, after you get a job,” he said. “It’s with you since the beginning. It grows with you. We can either grow with it, or reject it.” †



Students taking a theology of marriage class at Santa Clara University in California are learning to tell the difference between romantic notions of love and real love that leads to a long-lasting marriage.



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# Ex-priest Shanley convicted on four counts of child sex abuse

CAMBRIDGE, Mass. (CNS)—A jury found laicized priest Paul R. Shanley guilty on all four counts of child sex abuse, including rape.

The Feb. 7 verdict could mean a life sentence for a man who has been one of the main figures in the clergy child sex abuse scandal that erupted in the Boston Archdiocese in 2002 and spread throughout the U.S. Church.

Shanley was found guilty on two

counts of raping a child and two counts of indecent assault and battery on a child. All the charges involved one person, who said he was repeatedly abused by Shanley in the 1980s.

The testimony in the child rape trial ended Feb. 3 with the jury left to decide the validity of his 27-year-old accuser's recall of the abuse events he said involved Shanley, now 74.

The accuser, who asked that his name

not be used during the trial, testified that he had been repeatedly raped and molested in the 1980s but repressed his memories of the events until the clergy sex abuse scandal revived them.

There were four men accusing Shanley when prosecutors indicted him in 2002, but the prosecution dropped the cases involving three as they either refused to testify or could not be found.

The lone accuser received \$500,000 from the Boston Archdiocese last year to settle his civil suit involving Shanley.

The defense based its case on debunking the accuser's repressed memory testimony, saying he made up the events for monetary gain.

"There isn't reasonable doubt in this case. There's massive doubt in this case," said defense attorney Frank Mondano in a closing statement.

Prosecutor Lynn Rooney, noting that the accuser already received a huge settlement, said there would be no further reason for him to lie at a criminal trial.

The Boston Archdiocese announced last May that Pope John Paul II had laicized Shanley. Laicization is permanent dismissal from the clerical state. Previously, the archdiocese had suspended him from active ministry because of the child sex abuse allegations.

Shanley was known in the 1970s for a street ministry to gay and troubled youths. His street ministry ended in 1979 and he was assigned to work in various parishes.

As the clergy sex abuse scandal unfolded, his case was central to the issue of whether archdiocesan officials knew that clergy sex abuse of minors was going on but covered it up.

In 1990, Shanley moved to California on medical leave, with a recommendation from the Boston Archdiocese to the San Bernardino Diocese that he be



Paul R. Shanley, a former Boston archdiocesan priest who was laicized in 2004, listens as the jury reads a verdict of guilty on all charges at the Middlesex County Courthouse in Cambridge, Mass., on Feb. 7. Shanley was found guilty on two counts of raping a child and two counts of indecent assault and battery on a child.

permitted to engage in priestly ministry on a part-time basis.

In early 2002, the revelation that such a recommendation was given, despite information in archdiocesan files that Shanley had been accused of misconduct with minors, fueled the rapidly erupting expose of the scandal in Boston.

It was also revealed that while he was helping out with Masses in the San Bernardino Diocese, he was also helping run a Palm Springs inn catering to gay men that he co-owned with another Boston priest. †

## U.S. Bankruptcy Court hearing set to determine whether archdiocese owns parishes

PORTLAND, Ore. (CNS)—The U.S. Bankruptcy Court in Portland has scheduled a hearing on May 9 to begin addressing one of the most vital questions in the Chapter 11 bankruptcy protection filing of the Portland Archdiocese: Who owns the Catholic parishes and parish schools in the archdiocese?

Dioceses across the country will be paying attention. The court's ruling could have an impact nationwide on the way lawyers for victims of clergy sexual abuse seek to evaluate what Church assets dioceses can be forced to use for settlement of damage claims.

In late January, the archdiocese, which covers the western third of Oregon, sent histories of 10 parishes to Judge Elizabeth Perris as test cases. The documents detail religious motivation, the purchase of land and construction of buildings, many built by parishioners' volunteer labor.

Lawyers for sex-abuse plaintiffs claim the archdiocese owns the parishes, an assertion rejected by Church lawyers as contrary to canon law. When he announced the bankruptcy filing last July, Portland Archbishop John G. Vlazny told reporters Church law barred him from seizing parish assets.

Since then, two other dioceses—Tucson, Ariz., and Spokane, Wash.—have also filed for Chapter 11 protection from bankruptcy.

Under Chapter 11 of the U.S. Bankruptcy Code, an entity does not actually go bankrupt; it works to restructure itself under court supervision to compensate creditors and claimants equitably without having to liquidate all its assets and dissolve itself.

Of 148 Catholic parishes and missions in western Oregon, 69 have joined a coalition to protect parish interests in the archdiocese's bankruptcy proceedings.

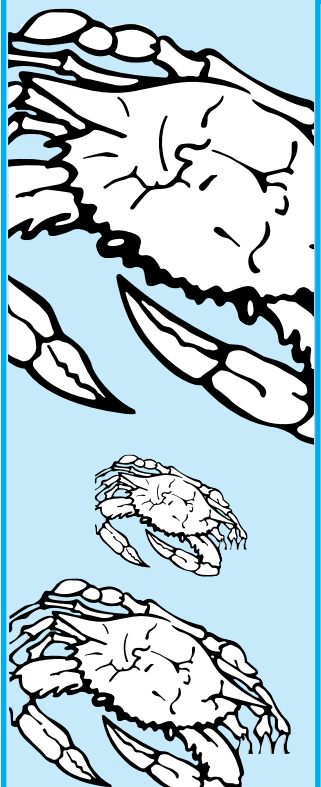
In accord with the archdiocese, the Committee of Parishioners argues that parish and school property cannot be figured into sex-abuse settlements against the archdiocese. The land and buildings have been built up over the years with the sweat and funds of the people in the pews, the parish organization says.

While the assets are held in the name of the archdiocese, it only holds them in trust, the parishes argue.

"What is ultimately at stake is not money or land or buildings, but the ministry of the parish churches in providing for the physical and spiritual needs of the communities where they sit," says a committee statement.

The group says it is "grappling with how to preserve the ministries of our parishes consistent with the good news of reconciliation and healing we must have for the victims of clergy abuse." †

## Lenten Dining Guide



LUNCH  
Mon-Fri 11:00 a.m.-2 p.m.  
DINNER  
Mon-Thurs 5 p.m.-9:00 p.m.  
Fri & Sat 5 p.m.-10:00 p.m.  
Sun 4 p.m.-9 p.m.

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## The Eucharist is the source of life and peace

By Fr. W. Thomas Faucher

With all the things going on in the world today, why would Pope John Paul II choose to dedicate this year to the Eucharist?

The reason is clear to see in the Holy Father's 2004 apostolic letter announcing this special year. He talks about the Eucharist as the source of life and the source of peace.

The pope, in his writing, uses the great story in the Gospel of Luke about the journey on the first Easter of two disciples to the little town of Emmaus.

These two dejected souls are talking about the terrible things that have happened, and the crucifixion and death of their beloved teacher, Jesus of Nazareth.

Suddenly, a stranger greets them on the road. He proceeds to tell them about the real meaning of the Jesus story. Their hearts burn with excitement at what he tells them.

These disciples beg the stranger to stay with them longer. Then over a meal, as he breaks bread for them, they realize who he is, and then he vanishes from their sight.

They rush back to Jerusalem to tell the other disciples, only to find that they too have had an encounter with the risen Christ.

In choosing the Emmaus story as the framework for his declaration of the Year of the Eucharist, the pope is telling us that this is what happens to all of us if we truly understand what the Eucharist is.

Eucharist is action. Eucharist is something that happens.

Eucharist is the action of God's people listening to his word, feeling our hearts begin to burn within us at the greatness of God then recognizing him in the breaking of the bread.

When we gather for Eucharist, we—the people of God—take our place in true and honest relationship with the God who loves us, and in true and honest relationship with each other.

As in the Emmaus story, we often arrive confused, disturbed by the events and difficulties of life. We do not understand why and how things happen as they do. Then we hear God in the Liturgy of the Word. In the beauty of the eucharistic prayer, God is addressed in the awesome language of thanks.

The Holy Spirit is invited to come into the simple gifts of bread and wine, and

make them into the body and blood of Jesus the Christ. And that is exactly what happens!

Then what one might think should happen is that this sacrifice to God would be consumed by God in some type of fire as his sign of acceptance of our gift. But in the kind of reversal that only God is capable of creating, he turns around and asks us to receive this gift ourselves. He gives back to us what we have given to him.

That is why the pope chose to make the Eucharist the symbol for what the world needs at this point in time. Over and over again, he has spoken of the dangers of selfishness, self-importance, and the indifference of people and nations to the needs of others.

The Eucharist is the total opposite of all that is wrong with the world. It is life, light, peace and love. It is an action of total giving.

The action of going to Communion is always an action of faith. It is getting up, walking to the altar, and coming into communion with God and each other. In the act of receiving Communion, commitments are made and true relationships are solidified.

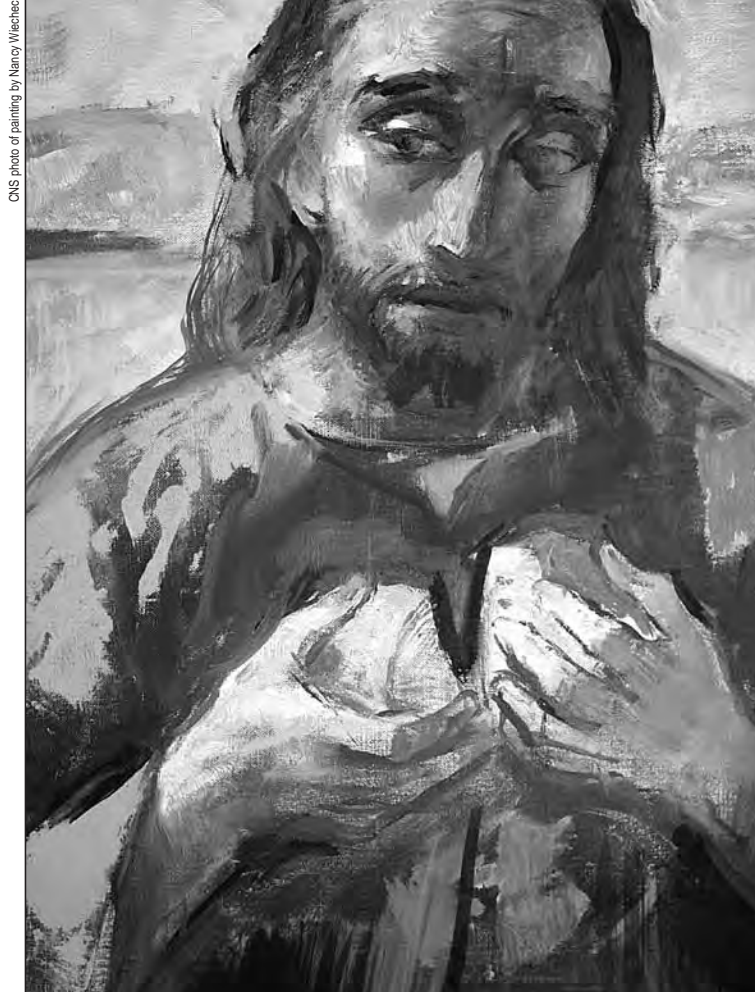
The pope also speaks of the gift of the reserved Eucharist, the bread that is now the body of Christ saved for those who are ill, as the focus for our prayer. It is an ancient tradition of the Church to take time to spend in the quiet and peace of the Lord's true presence.

In declaring a special Year of the Eucharist, and in his writing about it, the pope is saying once again that the Church must be countercultural. The Church must transcend what are the world's views that violence is the way to achieve peace and that selfishness is the way to find joy.

We are being guided by this special year to go back to our divine roots and come to understand that Jesus is the way, the truth and the life—the only real source of peace and joy.

The pope is challenging each diocese and parish in the world to find ways to make the Year of the Eucharist—from October 2004 to October 2005—real and powerful in the lives of the people. That is his job as our leader. Now all of the Church must respond.

(Father W. Thomas Faucher is pastor of St. Mary Parish in Boise, Idaho.) †



CNS photo of painting by Nancy Wiechec

A painting depicts Jesus breaking bread in Emmaus following the Resurrection. In choosing the Emmaus story as the framework for his declaration of the Year of the Eucharist, Pope John Paul II is telling us that this is what happens to all of us if we truly understand what the Eucharist is—the action of God's people listening to his word, feeling our hearts begin to burn within us at the greatness of God then recognizing him in the breaking of the bread.

## Catholics encounter Christ at Mass

By Fr. Lawrence E. Mick

Lent is a season when believers endeavor to deepen their relationship with the Lord, and the Eucharist is a primary opportunity to encounter Christ.

Christ reveals his presence in the assembly, the presider, the word of God proclaimed, and in his body and blood given as food and drink.

Historically and theologically, Eucharist is linked more closely to Easter than to Lent. The Eucharist celebrates the Lord's death and resurrection, and the risen Christ is present in the Eucharist.

It is common today to speak of Lent as a baptismal season. It leads us to the Easter Vigil, when we baptize adults and children of catechetical age.

The Rite of Christian Initiation of Adults (RCIA) notes that the presider at the Easter Vigil, just before Communion,

might remind the newly baptized "of the pre-eminence of the Eucharist, which is the climax of Christian initiation and the center of the whole Christian life" (#369).

The Eucharist is the sacrament that completes the initiation of the elect.

In his apostolic letter announcing the Year of the Eucharist, Pope John Paul II calls the Eucharist the "source and manifestation of communion" (unity) and "an epiphany" of such unity (#21). "We are called to measure ourselves against the ideal of communion which the Acts of the Apostles paints as a model for the Church in every age. It is the Church gathered around the Apostles, called by the word of God, capable of sharing in spiritual goods but in material goods as well" (#22).

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

## Discussion Point

### Participation is key to unity

#### This Week's Question

What can you do to help build a greater sense of unity in your parish community?

"I think participation is the key to unity. We must take advantage of programs we are offered in our parish." (Mary Ann Markell, Hampshire, Ill.)

"You can encourage people to participate wherever their talent might lie and be an example by your own participation." (Dolores Barrowman, Colorado Springs, Colo.)

"We older parishioners have been trying for years to involve younger people in order to pass on parish responsibilities. We're succeeding because now we have so many younger people in leadership positions. We've got unity through the mix of different generations." (Frank Szafranski, San Diego, Calif.)

"What I can do is go to church with my family and get involved with the Church in the many activities they offer. Our parish—St. Mary Parish in Pompton Lakes—has many missions that it serves, from feeding the poor to counseling the bereaved. Getting involved in these, I think, will serve to unify all the parishioners in a common cause." (Stephen Hess, Wayne, N. J.)

#### Lend Us Your Voice

An upcoming edition asks: What does "Sunday" mean to you? What do you do that makes it the "day of the risen Lord" each week?

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

## Jesus in the Gospels: The first disciples

See John 1:29-51

A quick test: Who were Jesus' first five disciples?



Only John's Gospel tells us about the calling of Jesus' first disciples while he was still in Judea. It happened when Jesus returned to the place where John was baptizing and John said, "Behold the Lamb of God who

takes away the sin of the world." For the Jews, a lamb was what they sacrificed, such as at Passover. Isaiah spoke of "a lamb led to the slaughter" (Is 53:7). What do you suppose Jesus would have thought about John's allusion?

"The sin of the world"—This was a reminder that there is a sin of the world, not just individuals' sins. It was the sin of the first man, what we know as Original Sin, and John recognized that Jesus was to suffer and die to remove that sin.

Two of John's disciples followed

Jesus. One was Andrew and the other, although not named, has traditionally been thought to be John, the younger son of Zebedee. They spent the rest of the day with Jesus, perhaps in a nearby cave where Jesus was staying.

We don't know anything about their conversation, but it impressed Andrew enough that he told his brother Simon, "We have found the Messiah," and he brought Simon to see Jesus. Jesus immediately changed Simon's name to Peter. That must have puzzled Simon. He didn't know anyone called "rock," which is what Peter meant. He wouldn't learn the significance of that name until much later.

Jesus had been invited to a wedding in Cana of Galilee, so he began the journey from Judea to Galilee. Peter, Andrew and John were also from Galilee so they accompanied him. Along the way, they met Philip, from Peter and Andrew's hometown of Bethsaida, and he too immediately followed Jesus.

Arriving in Cana, Philip ran into his friend, Nathaniel, and enthusiastically told him that they had found the Christ. When Nathaniel learned that Jesus was from Nazareth, he was unimpressed.

"Can anything good come from Nazareth?" he asked. He couldn't imagine the Messiah coming from a nondescript village never mentioned in Scripture.

He was impressed, though, once he met Jesus, who complimented him as a "true Israelite" with "no duplicity." This was one of the few men Jesus praised. Nathaniel seems to have ignored the compliment, though, and wondered how Jesus knew him. We don't know precisely what Jesus meant when he replied, "Before Philip called you, I saw you under the fig tree," but whatever it was, it was enough to make Nathaniel exclaim, "Rabbi, you are the Son of God; you are the King of Israel."

Jesus then told all five of his new disciples, "You will see the sky opened and the angels of God ascending and descending on the Son of Man." Even unlearned Jews were quite aware of Jacob's dream (Gn 28:12) of a ladder stretched up to heaven with angels on it, and now Jesus was telling them that they would see that.

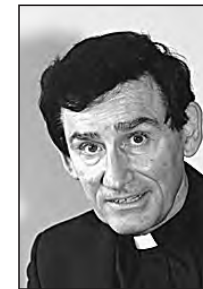
Just who was this mysterious man they were following? †

The Human Side/

Fr. Eugene Hemrick

## Reflections on the inauguration

The day before President Bush's second inauguration, I happened upon two



young men at Washington's Union Station holding the sign, "Four More Years of Bush: Have Faith in Jesus."

I was confused. Did the sign mean that we should believe it is the will of Christ that Bush be president

or did it mean that only faith in Jesus would help us endure four more years of him?

I laughed at my divided thoughts and how they represent the division that our nation is experiencing. Nowhere is this more apparent than in the last two presidential elections. In fact, if we dwell on it, we live in an age of divisions. Those on the right and the left are more divided than ever. Many of our allies are now at odds with us. And in Churches that preach unity, we have more differences than agreements.

Inauguration Day happens to fall on my birthday. In our family tradition, birthdays are a time to reflect on what we have learned about the realities of life and to thank God for the blessings we have received. I believe that Inauguration Day should be a time to do the same.

In all reality, there never has been a

**'History shows that division always has been one of our nation's characteristics. Yet, we seem somehow to hold together. Why? Because we are blessed with freedom.'**

time in our history when we didn't have differences. The evening before the inauguration, one TV station reviewed the history of past presidents. Reflecting on divisions during the presidencies of Abraham Lincoln and Ulysses Grant makes us realize that today's divisions are child's play by comparison.

History shows that division always has been one of our nation's characteristics. Yet, we seem somehow to hold together. Why? Because we are blessed with freedom. If we don't like someone's policies, we are free to vote, march and speak out loudly against them. We know how to function despite divisions.

If divisions spawn corruption, the press and lawmakers tend to find a way to expose that. And if the press and our lawmakers aren't truthful, others are there to correct them. Our country is blessed with systems of checks and balances.

My old pastor believed that we always will be blessed because we are a giving nation. We have a very decent track record when it comes to helping poor nations—not just in terms of giving money, but more in terms of our volunteering on behalf of foreign cultures. The love extended by our volunteers abroad is one very big reason we continue to be blessed.

Another reason we are blessed is that we believe in freedom for all. Our military cemeteries honor the men and women who gave their lives for this ideal. As Christ gave his life to free us from our sins, these men and women gave their lives and in a very true way replicate Christ's redemption.

Thanks to inauguration days and birthdays, we have the opportunity to dwell more on our blessings and less on our divisions.

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

Cornucopia/Cynthia Dewes

## A time to recall, reflect, regret and convert

It seems to me that Lent is something



like the Christian version of Yom Kippur, the annual Jewish day of atonement. Except that Lent lasts 40 days instead of one, and Christians have Easter to look forward to!

Personally, I'm not sure that one day is enough time for a year's worth of atonement. But 40 days seems about right for me to recall the past year's events, reflect upon them and make plans to change my behavior.

Recently, St. Paul Parish in Greencastle held a Theology Night Out with Father Rick Ginther speaking to us on "breaking down the fears" of confession/penance/reconciliation. One of his main points was that conversion should always be part of this sacrament; in other words, we need to change in order to be forgiven and made ready to start anew.

It seemed a lot easier in the old days just to give up chocolate or beer in hopes that self-sacrifice of a sort would improve our spiritual life. Even adding

positive efforts such as more Scripture reading, prayer or sacramental liturgies to our agendas seemed to provide a quicker-fix penitence. Not like conversion.

That's because conversion is a difficult and sometimes lengthy process. It evokes leaving another religion to embrace Catholicism, or making some other profound change in the way we live, the way we view the world and our place in it. Conversion is heavy stuff.

It's also hard to contemplate conversion when we're down in the trenches of life. That's when we're involved in things like getting ourselves an education, starting a family and trying to make a living. It's pitting new school shoes for the kids against replacing mom's tacky old winter coat.

Conversion is only an intellectual abstraction when we're coping with rebellious teenagers or demanding bosses. It might seem insignificant compared to the struggles we can experience in trying to make Natural Family Planning work in a marriage or to turn celibacy in the priestly life into something positive and even joyful.

There appears to be a continuum of conversion throughout life because, after

all, conversion is an ongoing process. We start when we're young, learning to deny ourselves by giving up candy or TV. Later we add fasting, or weekly Stations of the Cross, or perhaps studying the daily Scripture readings of the Church, to keep more in touch with our righteous aspirations.

As the life plot thickens and we become embroiled in working, raising kids, running from appointment to obligation, we need to try even harder to keep the spiritual impetus going. Lent reminds us every year to keep trying, and the Church offers us her sacraments, retreats, study groups, volunteer opportunities and many other kinds of help.

If we're lucky, by the time we retire we have fewer obligations and more time to reflect on how far we've progressed in our conversion. Along with St. Paul, as he urges in his letter to the Hebrews (those originators of Yom Kippur), "... let us lay aside every encumbrance of sin which clings to us and persevere in running the race which lies ahead."

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

Faithful Lines/Shirley Vogler Meister

## Looking for love in all the right places

The title above is the name of a program that I will present near Valentine's



Day for a group of Quaker friends. I chose this subject because for days a song stuck in my mind: *Looking for Love in All the Wrong Places*. Research attributed this to a performer named Marc Almond.

Although I did not enjoy learning about him, I do think his words are a good warning.

Granted, anyone trying to live in the light of Christ already knows where *not* to look for love. Example: the countless evil sources on the Internet.

However, when I began searching for love in the *right* places, the Internet was too *helpful*. Nearly 7 million sites became available when asking for "love in the Bible." Forgetting that, I instinctively went to the best-known Biblical

passage about love—I Cor 13:1-13—often chosen for weddings. I share only a condensed version, relying on readers to check the entire passage in the First Book of Corinthians.

"If I speak in the tongues of men and of angels, but have not love, I am like a noisy gong or a clanging cymbal ... If I have all faith so as to move mountains, but have not love, I am nothing ... Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude; it is not irritable or resentful ... *it rejoices in right*. Love bears all things, believes all things, hopes all things, endures all things ..."

I Cor 14 begins with "Make love your aim ..." That's what Blessed Mother Teresa did. (She founded the Missionaries of Charity order in Calcutta and earned the Nobel Peace Prize and the U.S. Medal of Freedom.)

*Mother Teresa: In My Own Words*, published by Gramercy Books/Random House in 1996 (the year before she died), has a chapter on her love, including: "If

you really love one another, you will not be able to avoid making sacrifices ... do not be afraid of loving to the point of sacrifice, until it hurts." (Jesus did.) And "We will be judged according to love—judged according to the love we have shown the poor, with whom God identifies ..." (Please read Mt 25:40).

Going into the Lenten season, I will focus on love and sacrifice as best I can no matter what I'm doing—and I want to choose all the right places in which to do this.

I will also try to remember this passage, also Mother Teresa's: "God has created us so we do small things with great love. I believe in that great love that ... should come from our heart(s), should start at home with my family, my neighbors ... and this love should then reach everyone."

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



First Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, Feb. 13, 2005

- Genesis 2:7-9, 3:1-7
- Romans 5:12-19
- Matthew 4:1-11

The first reading for this first weekend of Lent 2005 is from the Book of Genesis.



Few passages in the Scriptures are as abundant in literary technique, and in theological message, as is this reading from Genesis. Bluntly confronting paganism and the tendency of all humans to avoid accusing themselves of fault, it goes

to the heart of sin.

The heart of sin is that it is the result of a freely chosen act by humans. While in this reading the role of the tempting devil is clear, it also is clear that the devil only tempts people. The devil does not force the first man and woman to sin. They sinned of their own will.

However, the temptation in itself has a lesson. Rebelling against God was hardly the best thing to do. Yet, imperfect even in their pristine state of holiness, the first man and woman listened to bad advice and trusted not God but another.

It is a process that has been repeated an untold number of times in the lives of us all.

The second reading is from the Epistle to the Romans.

In this reading, the epistle looks back to the incident described in Genesis. It reminds us that by the Original Sin the first humans introduced sin, and resulting chaos and trouble, into earthly existence.

Thus, death and hardship are not God's designs for us. They were not curses sent upon the human race by an angry God. Believe it or not, the first humans chose them when they sinned. Sin, voluntary and deliberate, brought such devastatingly bad results into the world.

God is the center and source of everlasting love and mercy. He did not leave humanity in the whirlpool of death and despair created by human sin. Instead, God sent Jesus, the Redeemer, the Son of God.

St. Matthew's Gospel provides the last reading.

This reading recalls the temptation of Jesus. It is a Synoptic tradition, not unique to Matthew. Similar stories appear in Mark and Luke.

As was the case with Genesis, this reading is heavy in its symbolism. For example, bread in the time of Jesus much more

obviously represented survival than bread would be necessary today.

Modern refrigeration and quick transportation of food products have given us in our day a great selection as to what foods we will eat each day.

But in the time of Jesus, the selection was considerably less. There was no refrigeration. Few foodstuffs could be transported at any distance without spoiling. However, grain and flour could be stored. Bread was a principal food, so the devil tries to convince Jesus that the devil can give true life.

In another example, the devil takes Jesus to the top of the temple. Even the earth, created by God, can be contaminated by evil.

The final and most powerful message is that Jesus can command even the devil. Jesus is God.

## Reflection

This weekend is the first weekend of Lent. The Church uses the opportunity of this first Lenten weekend to teach us one of the most basic facts of spiritual life.

Sin removes us from God. Sin is not thrust upon us. We are not captured by sin against our will. We choose to sin.

Perhaps, ultimately, the deadliest effect of Original Sin is the human tendency to minimize the danger of sin and to deny personal responsibility.

In these readings, the Church calls us away from sin. It reminds us of our own personal role in sin. It pleads with us not to trust temptation.

It reassures us that, although temptations may be strong, Jesus is our Redeemer and our strength. His strength is enough to overcome any temptation. But we must fortify ourselves and ask for the Lord's strength. This is the purpose of Lent. †

## Readers may submit prose or poetry for faith column

*The Criterion* invites readers to submit original prose or poetry relating to faith or experiences of prayer for possible publication in the "My Journey to God" column.

Seasonal reflections also are appreciated. Please include name, address, parish and telephone number with submissions.

Send material for consideration to "My Journey to God," *The Criterion*, P.O. Box 1717, Indianapolis, IN 46206 or e-mail to [criterion@archindy.org](mailto:criterion@archindy.org). †

## Daily Readings

**Monday, Feb. 14**  
Cyril, monk  
Methodius, bishop  
Leviticus 19:1-2, 11-18  
Psalm 19:8-10, 15  
Matthew 25:31-46

**Tuesday, Feb. 15**  
Isaiah 55:10-11  
Psalm 34:4-7, 16-19  
Matthew 6:7-15

**Wednesday, Feb. 16**  
Jonah 3:1-10  
Psalm 51:3-4, 12-13, 18-19  
Luke 11:29-32

**Thursday, Feb. 17**  
The Seven Founders of the  
Order of Servites, religious

Esther C:12, 14-16, 23-25  
Psalm 138:1-3, 7c-8  
Matthew 7:7-12

**Friday, Feb. 18**  
Ezekiel 18:21-28  
Psalm 130:1-8  
Matthew 5:20-26

**Saturday, Feb. 19**  
Deuteronomy 26:16-19  
Psalm 119:1-2, 4-5, 7-8  
Matthew 5:43-48

**Sunday, Feb. 20**  
Second Sunday of Lent  
Genesis 12:1-4a  
Psalm 33:4-5, 18-20, 22  
2 Timothy 1:8b-10  
Matthew 17:1-9

Question Corner/Fr. John Dietzen

## Column on circumcision generates controversy

**Q**I was deeply distressed by your recent column about circumcision being immoral. It makes parents whose boys were circumcised feel like they've done something wrong.

**A**My husband and I attended Church-related marriage programs before and after our marriage, and no priest ever said circumcision is immoral.

It is wrong for the Church to withhold that information and now make parents feel like they've committed some sin. (Iowa)

**A**First, let me be clear that, to my knowledge, no notable moral theologian claims that a parent or physician who has an infant circumcised is thereby committing a sin. Certainly, I don't believe that, nor has the Church taken a position about it.

As one Michigan pastor wrote to me, we don't need moral theologians to add any additional items to our list of things to be scrupulous or guilty about.

The purpose of the column in question was to point out that many in the health industry believe routine circumcision of infant males is not morally justified and needs to be reconsidered since it is considered medically unnecessary by most medical associations that have addressed the question.

Already in October 1985, the *Mayo Clinic Health Letter* predicted that we "will see a gradual shift in opinion and practice as people ... become more aware of medical facts about routine circumcision of infants."

As I noted, circumcision is a prescribed ritual practice in many cultures, notably Jews and Muslims.

The Catholic Church has several times through the centuries forbidden the practice, but these condemnations seem to have been based largely on doctrinal, not moral, reasons.

The Council of Florence (1438-45), for example, commanded that no Christian should be circumcised since "whether or not they place their hope in it, it cannot possibly be observed without loss of eternal salvation." These prohibitions, therefore, would apparently not affect Christians who practice circumcision for medical reasons.

Even to this day, the circumcision controversy is not finished. Some experienced physicians who contacted me are confident that infant male circumcision presents advantages, both immediately and in the future.

Also, large-scale studies in Asia and Africa during the past 10 years, involving thousands of men, offer evidence that circumcised males are significantly less likely to acquire the AIDS virus, HIV, than the uncircumcised.

Whatever moral label we might tentatively place on circumcision, therefore, there is no basis to claim that parents or physicians who practice it are doing anything sinfully wrong. It was not the intention of my previous column to make that claim.

**Q**In the Gospel of Matthew (Mt 7:13-14), Jesus claims the road to damnation is wide and clear, and many choose to travel it. The gate leading to life is narrow, and few there are who find it.

Does this not indicate that most of the human race will be condemned to hell? (Arizona)

**A**First, other places in Matthew (e.g. Mt 8:11) speak of "many" being saved, which hints that in this passage Jesus may not be giving statistics about the population of hell.

The reference to "doors" in the passage you quote at the end of the Sermon on the Mount in Matthew is hortatory, to remind disciples who may be lagging in their Christian journey that this journey requires discipline and perseverance. It is not informational, telling us how many are to be saved.

A helpful hint is contained in Luke's passage parallel to this one of Matthew, in which someone asks, "Lord, will only a few people be saved?" (Lk 13:23)

Jesus simply ignores the question and stresses the need to try to enter the narrow gate.

As in other similar circumstances, Jesus is never interested in satisfying our nosiness by answering curiosity questions that have nothing to do with our holiness and relationship with him and the Father.

So it is with the passage you quote. Jesus is not making a declaration about hell, but exhorting his followers to stay awake and disciplined on the path to life, which requires fresh determination and decision every day. †

## My Journey to God

### Come, Lord

Lord, you come to me  
from the heavens and the sky.  
Oh Lord, you have come to me  
from the crowd of wisdom.  
Oh Lord, you have come to me  
with your light  
in the shape of the dove,  
just like you came to me  
on that baptismal day.  
Oh Lord, you have come to me  
and picked me out  
of the crowd of wisdom.  
Come, Lord.  
I am standing in the crowd  
of wisdom and light.  
Oh Lord, you have come to me  
In the shape of the dove.

By Lauren Woodcock

(Lauren Woodcock is a sixth-grade student at All Saints School in Indianapolis. She wrote this prayer for the feast day of St. Fabian.)



Photo by Mary Ann Wyzand



## 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 5 p.m. Thursday one week in advance 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](mailto:mklein@archindy.org) (e-mail).

### February 11

St. Joan of Arc Church, 4217 N. Central Ave., **Indianapolis**. Rosary and Way of the Cross, 7 p.m. Information: 317-283-5508.

Sacred Heart of Jesus Church, 1530 Union St., **Indianapolis**. Stations of the Cross, 7 p.m. Information: 317-638-5551.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Fish fry, 5-7:30 p.m., Way of the Cross, 7 p.m., adult education series, 7:45-9:15 p.m. Information: 317-291-7014.

St. Therese of the Infant Jesus (Little Flower) Parish, 1401 N. Bosart Ave., **Indianapolis**. Fish fry, 4:30-7:30 p.m., Communion service, 5:30 p.m., Stations of the Cross, 6:15 p.m. Information: 317-357-8352.

St. Mark Parish, Schafer Hall, 535 E. Edgewood Ave., **Indianapolis**. Men's Club, fish fry, 5-8

p.m. Information: 317-787-8246.

Marian College, St. Francis Hall Chapel, 3200 Cold Spring Road, **Indianapolis**. Catholic Charismatic Renewal, prayer meeting, 7-8:30 p.m. Information: 317-927-6565.

Holy Name Parish, 89 N. 17th Ave., **Beech Grove**. Fish fry, 5-8 p.m. Information: 317-784-5454.

St. Anthony Church, 2222 W. Market St., **Louisville, Ky.** Catholic Charismatic Renewal of Louisville, Charismatic Mass, 7 p.m. Information: 502-239-0208.

### February 11-12

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Archdiocesan Liturgical Music Commission and National Pastoral Musicians' Indianapolis Chapter, Lenten overnight retreat for pastoral music leaders, Benedictine Father Noah Casey, retreat director. Information: 317-236-1483 or 800-382-9836,

ext. 1483.

### February 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Power of the Cross" retreat, author Michael Dubruel, presenter. Information: 317-545-7681.

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "The Vatican Council," Benedictine Brother Gabriel Hodges, presenter. Information: [www.saintmeinrad.edu](http://www.saintmeinrad.edu) or [mzoeller@saintmeinrad.edu](mailto:mzoeller@saintmeinrad.edu).

Mount Saint Francis Retreat Center, **Floyd County**. "Seeking God in the Covenant of Marriage," married couples' retreat. Information: 812-923-8817.

Kordes Retreat Center, 841 E., 14th St., **Ferdinand, Ind.** "Everyday Miracles, Everyday Grace." Information: 812-367-2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

### February 12

St. Christopher Church, 5301 W. 16th St., **Indianapolis**. Annual Men's Conference, Benedictine Father Eugene Hensell, presenter, 8 a.m.-3:45 p.m. Information: 317-241-6314, ext. 126.

Nativity School, 7225 Southeastern Ave., **Indianapolis**. Father Louis Gootee Council, Knights of Columbus, annual Chili Cookoff, 4-7 p.m., \$5 donation requested. Information: 317-351-0776.

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. Theology on Tap, Winter Gala, young adults, 6:30-11:30 p.m., \$35 per person. Information: 317-748-1274.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Introduction to Centering Prayer," Benedictine Sister Anna Marie Megel, presenter. Information: 317-788-7581.

St. Lawrence Parish, 542 Walnut St., **Lawrenceburg**. "Spiritual Renewal Marriage Workshop," David Bethuram, associate executive director for Catholic Charities and Family Ministries, presenter, 1-4 p.m., \$25 per couple. Information: 812-537-3992.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Treasuring Yourself and Others: Loving and Forgiving" retreat, Father Norm Langenbrunner and Jeanne Hunt, presenters, 9:30 a.m.-3:30 p.m., \$45 includes lunch. Information: 812-933-6437 or e-mail [center@oldenburgsf.com](mailto:center@oldenburgsf.com).

St. Joseph University Church, 113 S. 5th St., **Terre Haute**. Candlelight liturgy for married couples, 7 p.m., reception following. Information: 812-232-8400 or e-mail [sue@thdeanery.org](mailto:sue@thdeanery.org).

### February 13

Saint Mary-of-the-Woods, **St. Mary-of-the-Woods**. "Enriching Relationships,"

Enrichment Day. Information: 812-535-3131, ext. 161, or e-mail [spiritpro@spsmw.org](mailto:spiritpro@spsmw.org).

Mount Saint Francis Retreat Center, **Floyd County**. Francis2 event, young adults ages 16-30, "Catholics Under Fire: What's Worth Preserving in Catholic Tradition?" Information: 812-933-4439 or [franvoc@aol.com](mailto:franvoc@aol.com).

St. Nicholas Parish, 6461 E. St. Nicholas Dr., **Sunman**. Valentine Breakfast, 7:30 a.m.-noon, free-will offering.

St. Anthony Parish, 379 N. Warman Ave., **Indianapolis**. Euchre party, 1:30 p.m., \$3 per person.

MKVS and DM Center, **Rexville** (located on 925 South, .8 mile east of 421 South, 12 miles south of Versailles). Mass, 3:30 p.m., with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [frburwink@seidata.com](mailto:frburwink@seidata.com) or log on to Schoenstatt Web site at [www.seidata.com/~frburwink](http://www.seidata.com/~frburwink).

### February 15

St. Matthew Parish, 4100 E. 56th St., **Indianapolis**. Catholics Returning Home series, 7 p.m. Information: 317-257-7435.

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Rebuilding Program for Divorced Catholics, "Rebuilding When Your Relationship Ends," session 2, 7-9 p.m., \$50 per person, includes book. Information: 317-236-1586 or 800-382-9836, ext. 1586.

### February 16

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Lumen Dei meeting, Mass, 6:30 a.m., breakfast in Priori Hall, author and inspirational speaker Matthew Kelly, presenter, \$15 members, \$20 guests. Information: 317-919-5316.

Our Lady of Lourdes Parish, 5333 E. Washington St., **Indianapolis**. Saint Meinrad School of Theology workshop, three sessions, "Forming a Sacramental Life for Service in the Church: The Sacraments of Healing and Vocation," 9:30 a.m.-noon, \$60, less for seniors. Information: 317-955-6451.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, Lenten speakers' series, "The Global Depopulation Movement and Its Effects on the Middle East," Father Thomas Euteneuer, presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

Bourbon Street Distillery, 361 Indiana Ave., **Indianapolis**. Theology on Tap, *Ecclesia De Eucharista*, Archbishop Daniel M. Buechlein, presenter, 7 p.m.

St. Joseph Church, 125 E. Broadway St., **Shelbyville**. "The Seven Pillars of Catholic Spirituality," author and inspirational speaker Matthew Kelly, presenter, 7 p.m. Information: 317-398-0530.

### February 16-17

Cordiafonte House of Prayer, 3650 E. 46th St., **Indianapolis**. "Introduction to Contemplative Prayer" series, Tues., 9:30-10:45 a.m., Wed., 7-8:15 p.m. Information: 317-543-0154.

### February 17

Knights of Columbus Hall, 2100 E. 71st St., **Indianapolis**. Catholic Business Exchange, Mass, 6:30 a.m., buffet breakfast, \$10 per person. Information: 317-469-1244.

St. Vincent de Paul Parish,

cafeteria, 1723 I St., **Bedford**. Catholic Women in Faith meeting, "The Eucharist As a Sacrament," 6:30-8 p.m. Information: 812-275-6539.

St. John the Apostle Church, 4607 W. State Road 46, **Bloomington**. Catholics Returning Home, six-week session, 6:30 p.m. Information: 812-876-1974.

Terre Haute Deanery Pastoral Center, 2931 Ohio Blvd., **Terre Haute**. Divorce and Beyond series, "The Mourning State of Divorce," 6:30-8:30 p.m., \$20, includes book. Information: 812-232-8400 or e-mail [sue@thdeanery.org](mailto:sue@thdeanery.org).

### February 17-19

Marian College, Peine Theatre, 3200 Cold Spring Road, **Indianapolis**. "Godspell," Thurs.-Sat. 8 p.m., Sat., 2 p.m., tickets, \$8, adults, \$4 children 12 and younger. Information: 317-955-6213.

### February 18-20

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Lent Puts My Life in Perspective," retreat, Jesuit Father Richard Buhler, presenter. Information: 317-545-7681.

### February 19

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Legacy of Love," Benedictine Sister Anna Marie Megel, presenter. Information: 317-788-7581.

Greensburg Junior High School, 505 E. Central Ave., **Greensburg**. St. Mary Parish, "Late Nite Catechism," youth choir, 7 p.m., play, 7:30 p.m., \$20 in advance, \$25 at the door. Information: 812-663-8427.

Kordes Retreat Center, 841 E., 14th St., **Ferdinand, Ind.** "Centering Prayer," 9 a.m.-3:30 p.m., \$50 per person. Information: 812-367-2777 or 800-880-2777 or e-mail [kordes@thedome.org](mailto:kordes@thedome.org).

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "Cancer Survivors Day of Reflection," Franciscan Sister Jane McConnell, presenter, 9 a.m.-3 p.m., \$45 includes lunch. Information: 812-933-6437 or e-mail [center@oldenburgsf.com](mailto:center@oldenburgsf.com).

St. Gabriel Parish, loft, 5505 Bardstown Road, **Louisville, Ky.** Archdiocese of Louisville. Catholic Single Adults Club, party, 8 p.m. Information: 812-284-4349.

### February 24

Carmelite Monastery of the Resurrection, 2500 Cold Spring Road, **Indianapolis**. Lenten series, "Lent Is the Church's Spring," Jesuit Father Benjamin Hawley, presenter, 7 p.m. Information: 317-926-5425.

### February 24-26

Marian College, Peine Theatre, 3200 Cold Spring Road, **Indianapolis**. "Godspell," Thurs.-Sat. 8 p.m., Sat., 2 p.m., tickets, \$8, adults, \$4 children 12 and younger. Information: 317-955-6213.

### February 25

Cathedral High School, 5225 E. 56th St., **Indianapolis**. Sham-rauction 2005, 5:30 p.m., \$175 per person. Information: [jmatthews@cathedral-irish.org](mailto:jmatthews@cathedral-irish.org).

### February 26

St. Simon the Apostle Church, 8155 Oaklandon Road, **Indianapolis**. Scott Hahn Conference,

—See ACTIVE LIST, page 17

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# Silent No More campaign helps post-abortion women

By Mary Ann Wyand

"Forgiven. Healed. Set free."

That's the slogan for the National Silent No More Awareness Campaign, a three-year-old Internet-based organization for post-abortion women who want to speak out about how abortion has negatively affected their lives.

Post-abortion women participating in Silent No More rallies throughout the United States carry signs with the message "I regret my abortion."

This interfaith abortion reconciliation ministry is supported by Priests for Life and NOEL, a life-affirming ministry in the Worldwide Anglican Communion. It was co-founded by Janet Morana, associate director of Priests for Life, and Georgette Forney, president of NOEL.

Silent No More's goals are to "make the public aware that abortion is harmful emotionally, physically and spiritually to women and others, reach out to women who are hurt from an abortion, let them know help is available and invite women to join us in speaking the truth about abortion's negative consequences."

The National Silent No More Awareness Campaign received lots of media attention when actress Jennifer O'Neill became the national spokeswoman to help other post-abortion women speak out about the harmful effects of abortion.

O'Neill was the keynote speaker for a Silent No More rally and march on Jan. 29 in Fort Wayne, Ind., that attracted 1,800 people.

St. Anthony parishioner Debbie Miller of Indianapolis was one of four post-abortion women from Indianapolis who participated in the Silent No More rally at the Scottish Rite Auditorium and the march in downtown Fort Wayne.

Miller founded Healing Hidden Hurts, a 10-step post-abortion reconciliation ministry, in 1999 in Indianapolis and became active in the Silent No More educational campaign three years ago.

She shared her story during the Fort Wayne rally and also during a Silent No More rally as part of the National March for Life on Jan. 24 in Washington, D.C.

"This year was the first year that Silent No More was invited to be on the platform with the speakers at the March for Life rally," Miller said. "Fifty women held signs that said 'I regret my abortion.'"

Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, participated in the March for Life rally and said the Silent No More campaign is a very effective way to educate people about the tragedy of abortion.

"The women who publicly participate in the Silent No More campaign should be praised for their courage," Sister Diane said on Feb. 8. "The trauma of abortion must no longer be hidden from the public eye. Pro-abortion advocates continue to deny the devastating effects of abortion, despite the cry of women who suffer from its aftermath.

"Abortion really has two faces," Sister Diane said. "We are all familiar with the aborted face of the child. We must now become familiar with the face of the mother of the aborted child. It is a face that reflects regret and remorse for a choice that should never have been made."

Miller said she was pleased that the Silent No More campaign participants were invited to walk at the front of the March for Life this year.

"We had our 'Silent No More' banner and were at the front of the march," she said. "Father Frank Pavone and Father Denis Wilde of Priests for Life walked with us, and



Ann Marie Cosgrove of Minneapolis and Barbara Gough of Boise, Idaho, walk toward the Supreme Court during the March for Life on Jan. 24 in Washington. Both women said they had abortions in the 1980s and were demonstrating for unborn children and their rights.

several bishops walked beside us. It was really exciting to be at the front of the march."

Miller said the women carried "I regret my abortion" signs and chanted "Abortion hurts women," "Abortion hurts families" and "Forgiven. Healed. Set free."

At the end of the march, she said, they stood on a corner on Capitol Hill and sang hymns while the rest of the marchers passed them on their way to the steps of the Supreme Court building.

"A couple of the ladies were telling their stories and answering questions," Miller said. "One woman kept asking for people to pray for us because it's really difficult for women to share something so private in such a public

See SILENT, page 18

## The Active List, continued from page 16

Mass, 10 a.m. Information: 317-826-6000.

Our Lady of the Springs Church, 8796 W. State Road 56, **French Lick**. Lenten Retreat, "The Ladder of the Beatitudes," Deberah Fleck, presenter, 9 a.m.-2 p.m., free-will lunch offering. Information: 812-936-4568.

Oldenburg Franciscan Center, 22143 Main St., **Oldenburg**. "A Retreat for Single Parents," 9 a.m.-3 p.m., \$10 includes lunch for parents, childcare services provided as needed, pack a lunch for children. Information: 812-933-6437 or e-mail [center@oldenburgosf.com](mailto:center@oldenburgosf.com).

### February 27

St. Peter and Paul Cathedral, 1347 N. Meridian St., **Indianapolis**. Catholic Scout Awards ceremony, Boy Scouts, Cub Scouts, Girl Scouts, Brownies, Venture Scouts, prayer service, 3 p.m. Information: 317-738-3929 or e-mail [gmkubancsek@insightbb.com](mailto:gmkubancsek@insightbb.com).

### February 28

St. Joseph University Church, 113 S. 5th St., **Terre Haute**. Evening retreat, "Holy and Living Bread-Eucharist as Meal," 7-8:30 p.m. Information: 812-232-8400

### Monthly

#### Second Mondays

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

#### Second Tuesdays

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Support Group for Separated and Divorced Catholics, 7 p.m. Information: Archdiocesan Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

Marian Center of Indianapolis, 3356 W. 30th St., **Indianapolis**. "12-Step Spirituality" tapes, Dominican Father Emmerich Vogt, narrator, 7:30 p.m. Information: 317-924-3984.

#### Second Thursdays

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

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# Rest in peace

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

**BERNTSEN, Mary Jane**, 84, St. Lawrence, Indianapolis, Jan. 21. Wife of Walter Berntsen. Mother of Jane Fowler, Karen Sullivan and Daniel Berntsen. Grandmother of four. Great-grandmother of one. Great-great-grandmother of one.

**BLACKWELL, Eleanor (McNamara)**, 88, St. Joan of Arc, Indianapolis, Jan. 25. Mother of Mary Helen Proge, Leo and Michael Blackwell. Sister of Richard and Robert McNamara.

**BOUCHER, Bill**, 77, St. Michael, Bradford, Jan. 25. Husband of Yolande Boucher. Father of Kathleen Shawler, Chris, Pat and Tom Boucher. Grandfather of five. Great-grandfather of five.

**BRAY, Hedwig A. (Ban)**, 88, St. Anthony, Indianapolis, Jan. 27. Mother of Rebecca Bray, Patricia Gould and Mary Shirley. Grandmother of six. Great-grandmother of three.

**BREINIG, Maxine**, 87, Sacred Heart of Jesus, Terre Haute, Dec. 16.

**CULLY, Patricia**, 80, Holy Family, Richmond, Jan. 30. Wife of Theron S. Cully. Mother of Monica Welty, Pete Hiers, David and John Hildreth. Sister of Gloria Allen. Grandmother of five. Great-grandmother of 11.

**EATON, Edward J.**, 74, St. Thomas More, Mooresville, Jan. 18. Husband of Lavone (Smallwood) Eaton. Father of Kathleen Phillips, Marlene Reed, Patricia Schnarr, Daniel, John, Joseph and Michael Eaton. Stepfather of Tricia Whelan, David and Gary Richarson. Brother of Ann Arthur. Grandfather of 24. Great-grandfather of four.

**FAIRCHILD, Frank E.**, 86, St. Louis, Batesville, Feb. 3. Husband of Roselle (Fritz) Fairchild. Father of Don, Ken and Tom Fairchild. Grandfather of five. Great-grandfather of one.

**FERGUSON, Frances**, 73, St. Joan of Arc, Indianapolis, Jan. 23. Mother of Denise and Keith Ferguson. Sister of Mary E. Hammond. Grandmother of five.

**HALL, Wilma H.**, 89, St. Joseph, Shelbyville, Jan. 29. Mother of Ginny Bogemann, Mary Ellen Ferguson, Pauline Lancaster, Greg, John and Peter Hall. Grandmother of 14. Great-grandmother of 15.

**LANDWERLEN, Dolores (Zimmerman)**, 78, St. Roch, Indianapolis, Jan. 25. Wife of Robert Landwerlen. Mother of Chris, Deborah and James Landwerlen. Sister of Kathleen Firestone. Grandmother of six.

**LOFTUS, Michael**, 61, formerly of Assumption, Indianapolis, Jan. 28. Husband of Jit Loftus. Father of Michael, Nicholas and Robert Loftus. Son of Chauncey Loftus. Brother of Jane Gorman, Mark and Terry Loftus. Grandfather of two.

**MINARDO, Anna Lucille**, 68, St. Thomas More, Mooresville, Jan. 10. Mother of Patti Cummings, David and Joe Minardo. Sister of Jean Campbell, Betty Lusk, Leona Morris and Gerald Burke. Grandmother of 11. Great-grandmother of 15.

**MOORMAN, David F.**, 61, St. Michael, Greenfield, Jan. 25. Husband of Ginger (Powell) Moorman. Father of Mary, David and Scott Moorman. Brother of Roseann Clark, Mary Jo Steinhauer, Joe, John and Tom Moorman.

**MULLENHOLZ, William**, 81, St. Thomas More, Mooresville, Jan. 2. Husband of Dolores Mullenholz. Father of Sara Allen, Jeanne and William Mullenholz II. Grandfather of four.

**ROBSON, Barbara A. G.**, 57, St. Thomas More, Mooresville, Jan. 14. Wife of L. Curtis Robson. Mother of Andrea Moyer and Kim Robson.

Daughter of Mary Garrison. Sister of Lisa Duncan, Anita Garrison, Sandi Huffman and Patti O'Hair. Grandmother of three.

**SCHMITT, Michael**, 69, St. Malachy, Brownsburg, Jan. 22. Husband of Joyce (Ashworth) Schmitt. Father of Amy Butler, Kristina Parker, Allen and Brian Barker, Dee Ann, Marti and Mark Schmitt. Brother of Margaret Brown, Mary Ann Dirksen, Emily Fullen and Patricia Sterger. Grandfather of 13.

**SCHUMACHER, Sophia C.**, 84, St. Michael the Archangel, Indianapolis, Jan. 20. Mother of Mary Lou Harmon, Rosalie Heck and Albert Schumacher. Sister of Martha Kaufman. Grandmother of six.

**SENN, Arthur J., Jr.**, 72, St. Michael, Bradford, Jan. 23. Husband of Helen Senn. Father of Betty Jo Wiseman, Arthur and Michael Senn. Brother of Phyllis Gettelfinger, Gayle Hume, Lillian Jacobi, Mary Jane and Rose Pruitt, Edward, Frank and Raymond Senn. Grandfather of five. Great-grandfather of two.

**SMITH, Paul R.**, 76, St. Benedict, Terre Haute, Jan. 25. Husband of Dolores (Sodora) Smith. Father of Dale, Gregory and Robert Smith. Brother of Betty Stover. Grandfather of five. Great-grandfather of three.

**SWENEY, Joann E.**, 50, St. Gabriel, Connerville, Jan. 26. Wife of Timothy Sweney. Mother of Twila Phillips, Christopher Sweney and Jeff Wells. Sister of Charles and Mike Marcum. Grandmother of three.

## Providence Sister Alma Marie Earus taught at grade schools in five states

Providence Sister Alma Marie Earus died on Jan. 26 in Mother Theodore Hall at Saint Mary-of-the-Woods. She was 81.

The Mass of Christian Burial was celebrated on Jan. 31 in the Church of the Immaculate Conception at the motherhouse. Burial followed in the sisters' cemetery.

The former Jennie Earus was born on July 31, 1923, in Northampton, Mass.

She entered the congregation of the Sisters of Providence on July 20, 1942, professed first vows on Jan. 23, 1945, and professed final vows on Jan. 23, 1950.

**VARDA, Katherine**, 94, Sacred Heart of Jesus, Terre Haute, Jan. 17. Mother of Peter Varda.

**VITTORIO, Noble James**, 69, St. Roch, Indianapolis, Feb. 1. Husband of Nancy Vittorio. Father of Toni Capito, Monica Johnson, Holly Leeds, Lynn Olvey, Howard Cottey, Eddie and Dennis Vittorio. Brother of Gingie, Phillip and Thomas Vittorio. Grandfather of 21.

**VOREK, Ron**, 68, Sacred Heart, Clinton, Jan. 23. Husband of Sharon Vorek. Father of Gayla Dailey, Chip and John Vorek. Brother of Victorine Decker and David Vorek. Grandfather of five.

**WILLIAMSON, Robert L.**, 71, St. Jude, Indianapolis, Jan. 5. Brother of Mary Lou Hayes. Stepfather of Matt Dennis. Grandfather of one.

**WILSON, Frances**, 89, Sacred Heart of Jesus, Terre Haute, Jan. 22. Stepmother of Judy Hane. Sister of Helen Dowell. Grandmother of one.

**WISTHOFF, Lawrence C.**, 58, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Jan. 21. Husband of Donna Wisthoff. Father of Stacey and Eric Wisthoff. Father of Sheila Smalling, Joann Oszucik, James and Robert Wisthoff.

**WURL, Steven Anthony**, 38, St. Bartholomew, Columbus, Jan. 26. Husband of LeAnn Wurl. Father of Ellen, Bethany and Anthony Wurl. Son of David and Susan (Kuitic) Wurl. Brother of Michelle Wieber, Cynthia Sotko, Daniel, Douglas and Edward Wurl. †

# SILENT

continued from page 17

forum. It's very difficult, and it's very important that we have the support of people who are praying for us because we can't do it on our own. It takes a lot of courage."

Miller said the Silent No More participants share their stories so other people won't suffer from the trauma of abortion.

"We're not doing it for ourselves," she said. "We're doing it hoping that women will hear the message that abortion is not a safe, simple solution to a problem pregnancy. It just leads to pain and suffering in your life for decades. People need to hear that—not only the women, but also others who force them or pressure them to that decision because they think it's going to be a quick fix."

Sadly, she said, "there's so many people who fit in that category—husbands and parents sometimes, even parents who have raised their children in good Christian homes. Sometimes when that crisis [of unplanned pregnancy] comes, ... the rationale [of being pro-life] goes out the window and they do what they think they need to do."

Miller said she thinks that "if more people really knew the truth about what abortion is and does to women, that it would help them to make a more realistic decision."

She was among 35 women who spoke out against abortion by sharing their stories in Washington and 10 women who gave Silent No More speeches in Fort Wayne last month.

The Silent No More rally in Washington lasted more than two and a half hours, Miller said, "because every woman who wants to share is given the opportunity to share her story. But it was in the evening, in freezing temperatures, and it was a sacrifice."

She said Bishop John D'Arcy of the Fort Wayne-South Bend Diocese also participated in the Silent No More rally in northern Indiana.

Abortion is a decision that a woman and her family have to live with for the rest of their lives, Miller said. Both men and grandparents are also deeply affected by the loss of babies in abortion, and also need some way to work through that grief.

"A lot of women are like myself, doing post-abortion reconciliation ministries that they feel God has called them to do," she said. "Some women are active in Rachel's Vineyard, which is part of Father Pavone's post-abortion ministry and is affiliated with Priests for Life. There are a lot of women who are active in that, but there also are a lot of women like myself who are doing independent ministries because they feel like that's where God has led them."

Miller said when women start the post-abortion reconciliation process they experience a lot of pain but it leads them to healing.

Healing Hidden Hurts is a 10-step process that lasts from three to six months.

"It's a big time commitment," she said, "but it changes their life. It transforms their spiritual life and their emotional well-being. A lot of women are having panic attacks, eating disorders or nightmares, and by the time they get through the program all of that has stopped and they feel normal again. They're not plagued with constant fears and anxieties. Everything is cleared up for them. When they start, their life is so scattered and disordered. It's like puzzle pieces are just thrown all over the place. Over that period of time of reconciliation, they are putting things in their place.

"They learn to understand themselves and to forgive themselves," Miller said. "But forgiving themselves is the most difficult step. One of the most important things I feel like I do in this ministry, and all post-abortion ministries do, I'm sure, is convince the women how much God loves them because they feel they are so unworthy. They think they don't deserve to be forgiven, they don't deserve to be loved by God because they feel like they are not worthy. They feel like they have failed in their femininity because motherhood is our basic gift that God has given women, so for a mother to deny that aspect of her femininity is really devastating when she comes to realize the reality of what she's done."

With the Silent No More campaign, Miller said, post-abortion women are telling other hurting women that, "We embrace you. We want to help you. That's why we're here. We're coming out to give you the courage to also step out and trust that God loves you and that you're worthy of his forgiveness. You're worthy to be healed because God wants people to be healed. He doesn't want us to stay in our pain and suffering and self-hatred. He loves us, forgives us and wants us to be healed and reconciled with him."

Through this campaign, she said, women can learn to accept their abortion, address their pain, seek healing and help other women.

"But they will always say that 'I still regret my abortion,'" she said. "You can be forgiven by God, but you'll never forget your abortion and you'll always regret that choice."

(For information about the National Silent No More Awareness Campaign, log on to the website at [www.silent-nomoreawareness.org](http://www.silent-nomoreawareness.org). For information about the confidential Project Rachel post-abortion healing ministry, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office for Pro-Life Ministry, at 317-236-1521 or 800-382-9836, ext. 1521. For information about the confidential Healing Hidden Hurts 10-step reconciliation program, call Debbie Miller at 317-297-7578.) †

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**Qualifications:** A Master's or Bachelor's degree in youth ministry, religious education, teaching, pastoral or the administration field is required along with a minimum of three years of experience. Individual must enjoy working with young adults, and exhibit an enthusiasm for service and mission of Sisters of Providence. Administrative skills include planning, supervision, organization, implementation, writing and public speaking skills, plus a valid driver's license. The position will require some travel; individual must have the ability to drive in large cities and/or travel by air.  
**Location:** Saint Mary-of-the-Woods is located about five miles west of Terre Haute, IN and about 70 miles southwest of Indianapolis. Terre Haute has a population of 65,000 and is home to fine schools and quality entertainment, restaurants, parks and recreational areas.  
**Salary and Benefits:** The Sisters of Providence will offer a competitive salary and an excellent fringe benefit package to the successful candidate.  
**Application Procedure:** Visit our website at [www.sistersofprovidence.org](http://www.sistersofprovidence.org) to discover the many aspects of our history. Qualified candidates may submit a résumé and cover letter to: Human Resources, 1 Sisters of Providence, Saint Mary-of-the-Woods, IN 47876. If you prefer, you may fax your resume and cover letter to: (812) 535-3639. Deadline for applications is February 28, 2005.

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**Contact:** Please send a cover letter and résumé by February 15, 2005, to Search Committee, c/o Fr. Tony Olges, 3926 Poplar Level Rd., Louisville, KY 40213, or to [frtony@hfcloouisville.com](mailto:frtony@hfcloouisville.com).

# News briefs

## U.S.

### Catholic health care advocates brace for cuts in Tennessee program

NASHVILLE, Tenn. (CNS)—Shawn Caster has seen two sides of the TennCare debate, as both the mother of a severely ill child who relies on the state-run health insurance plan for the poor and uninsurable and as an attorney with the Tennessee Justice Center, a nonprofit law firm representing TennCare users in federal court. "We're bracing for the worst and hoping for the best," she said, speaking as a mother and a representative of other families fighting for medical coverage. Her 11-year-old son, Julian, has had TennCare coverage since he was born with a diaphragmatic hernia, pulmonary hypertension and cerebral palsy. He uses a wheelchair and has private-duty nursing care seven days a week. Gov. Phil Bredesen announced in January that nearly half the adult participants in the state's health care program for the poor would be cut off. Additional cuts, such as limits on the number of trips to the doctor that participants may make, would save the state \$575 million for the next year, Bredesen said. While Bredesen has repeatedly said the 612,000 children now enrolled in TennCare will see no changes in their coverage, attorneys at the Tennessee Justice Center dispute that claim. They contend children whose parents are making the transition from welfare to work, as well as those with catastrophic illnesses, stand to lose coverage. Other families will face higher co-payments and "could face lapses in their coverage if they can't pay," according to Caster, a 1991 graduate of St. Cecilia Academy and a member of St. Vincent de Paul Parish in Nashville. Since its inception 11 years ago, the cost of TennCare has risen at an unsustainable rate. Critics of Bredesen's plan accept that changes have to be made to the program, but disagree with how they should be carried out. The Tennessee Catholic Public Policy Commission has been a strong supporter of preserving TennCare "in a fiscally responsible manner while ensuring that none of our citizens, particularly children, are left without health care."

## WORLD

### Vatican official says decision to resign would be up to pope

VATICAN CITY (CNS)—After asking for prayers for a hospitalized Pope John Paul II, the Vatican's No. 2 official said the question of eventual papal resignation was something that must be left to "the pope's conscience." Cardinal Angelo Sodano, Vatican secretary of state, responded on Feb. 7 to reporters who asked whether the pope had considered resigning in view of his health problems. "Let's leave this to the pope's conscience. If there is a man in the Church who is guided by the Holy Spirit, if there is a man who loves the Church, if there is a man with marvelous wisdom, it's the pope," the cardinal told reporters on Feb. 7. "We have to have enormous trust in him. He knows what he should do," the cardinal added. Cardinal Sodano's remarks were somewhat unusual, since most Vatican officials refuse to even discuss the possibility of papal resignation. Cardinal Sodano did not say resignation was an active hypothesis for the pope, who was being treated for respiratory problems in a Rome hospital. In fact, only a few minutes earlier, the cardinal had expressed the hope that Pope John Paul's pontificate would run longer than that of Pope Pius IX, who ruled for more than 31 years. "In his 26 years of papacy, the pope has left us a luminous teaching legacy. Let us pray that this teaching continues for many years. Pope Pius IX governed the Church for 32 years, and let us pray that John Paul II passes that mark," he said. †



### Vatican meeting

U.S. Secretary of State Condoleezza Rice meets with the Vatican secretary of state, Cardinal Angelo Sodano, at the Vatican on Feb. 8. Rice, on an eight-nation European tour, urged Europe to put aside differences over the Iraq War and open a new chapter in relations with the United States to help it spread democracy worldwide.



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