



The

Criterion

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Inside

Archbishop Buechlein	5
Editorial	4
Question Corner	11
Sunday and Daily Readings	11

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February 25, 2005

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New audit finds near-total compliance with policies on sex abuse

Archdiocese of Indianapolis is in full compliance

WASHINGTON (CNS)—An independent audit released Feb. 18 in Washington reported that 96 percent of the 195 U.S. dioceses and Eastern-rite eparchies were implementing every applicable article of the U.S. bishops' policies to prevent clergy sex abuse of minors as of Dec. 31.

The Archdiocese of Indianapolis is in full compliance with the U.S. Church's "Charter for the Protection of Children and Young People"—the document that sets forth requirements for dioceses to address the problem of sexual abuse of minors.

"We're pleased to report that the Archdiocese of Indianapolis was again found to be in full compliance," said Archbishop Daniel M. Buechlein. "During the audit, which was conducted Nov. 1-4, two auditors examined archdiocesan records and conducted interviews to determine whether the archdiocese was in compliance with the 17 articles contained in the charter.

"This report should affirm our commitment to providing a safe environment for Catholics who participate in our parishes and ministries. We are blessed that healing and reconciliation are part of the mission and ministry of our Church."

Despite the almost-total compliance of all the dioceses in the United States, "continued external oversight and evaluation [are] essential" since compliance "may

improve or diminish over time," said the audit report for 2004 prepared by the bishops' Office of Child and Youth Protection.

An audit "does not ensure that all offenders or potential offenders have been appropriately removed from ministry," it added.

The 50-page report said that in 2004 there were 1,092 new allegations of child sex abuse made against 756 diocesan and religious priests and deacons, with most of the alleged abuse taking place in 1965-74. It said 73 percent of the accused, prior to the allegation, had been removed from ministry or were dead or missing. No breakdown of priests and deacons was given.

Half of the new allegations were against clergy who had been previously accused. Males accounted for 78 percent

of the 1,083 accusers.

During 2004, the U.S. Church spent \$158 million for sex abuse related activities, with more than \$106 million paid in settlements to victims, the report said. The figures include money spent by religious orders. When added to other published figures, the U.S. Church has now spent about \$1 billion in child sex abuse related costs since the beginning of 1950.

The statistics are contained in the 2004 annual report on the implementation of the "Charter for the Protection of Children and Young People." The report was released at a press conference at the National Press Club. The child protection office prepared the report for the U.S. Conference of Catholic Bishops and the National Review Board, appointed by **See AUDIT, page 2**

Legislation to protect the unborn moves forward

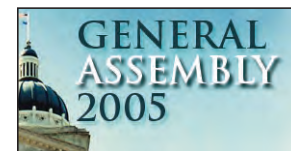
By Brigid Curtis Ayer

Protecting the unborn, helping the elderly and disabled, and providing education tax credits for families who send their children to a non-public school may all become a reality if the following measures pass the Indiana General Assembly this year.

The Ultrasound Bill, Senate Bill 76, authored by State Senators R. Michael Young and Patricia Miller, from Indianapolis, would require abortion clinics to provide an ultrasound and heartbeat intonations as part of the informed consent law.

During a Feb. 16 hearing before the Senate Health and Provider Services Committee, Indiana Catholic Conference executive director Glenn Tebbe testified in support of the bill, saying, "Based on the belief that all life is sacred, the Indiana Catholic Conference believes it is important that women considering abortion are truly

See LEGISLATURE, page 3



Peter Marshall, a pre-theology seminarian and a member of St. Mary Parish in Indianapolis, prays before the tabernacle in the St. Thomas Aquinas Chapel at Saint Meinrad School of Theology in St. Meinrad.

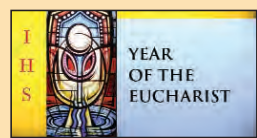
The tie between vocations and the Eucharist

By Sean Gallagher

(Editor's note: The Catholic Church is observing the Year of the

Eucharist. This article is part of a Criterion series exploring the

importance of the Eucharist in all facets of the life of the archdiocese.)



In years past, pre-theology seminarian Peter Marshall, now a member of St. Mary Parish in Indianapolis, would have thought that the Eucharist was idolatry, the worship of God as nothing more than a man-made object.

Then he was an evangelical Christian. Now, as a Catholic, Marshall sees the Eucharist as the primary means of growing in that deep personal relationship with Christ that he had yearned for as a Protestant.

In particular, he believes that the time he spends in adoration before the Blessed Sacrament has been a significant aid in his vocational discernment.

"It's much easier to be open to the Lord's leading when you're in his Presence than otherwise," Marshall said. "As I was working through discernment, I found when I was in the Presence, I felt the call much stronger and I couldn't dismiss it as easily as I

See VOCATIONS, page 3

Tridentine Mass apostolate in southeastern Indiana

By Sean Gallagher

OAK FOREST—Catholics in southeastern Indiana who wish to attend a Mass in the Tridentine Rite may now do so at a church near their homes.

Instead of traveling to either Indianapolis or Cincinnati for the liturgy, they can have their needs met at St. Cecilia

of Rome Church in nearby Oak Forest. It is celebrated there at 5 p.m. on the second Sunday of every month.

The liturgy, celebrated according to the Roman Missal approved in 1962 by Blessed Pope John XXIII, is also commonly known as the Latin Mass.

The status of St. Cecilia of Rome Church was changed in 2000 to that of a chapel.

A chapel is a church where special sacramental celebrations such as baptisms, weddings and funerals may take place, but where regular Sunday or weekday Masses are not celebrated. It can also serve the broader needs of a specific group of the faithful, such as those who desire to attend the Tridentine Mass.

See TRIDENTINE, page 16

AUDIT

continued from page 1

the bishops to monitor compliance with the charter. The all-lay review board approved the report before it was sent to the USCCB.

The charter was approved by the bishops in 2002 and calls for an annual compliance report.

"There is undoubtedly progress still to be made," said Bishop William S. Skylstad of Spokane, Wash., USCCB president, in a cover letter to the report.

"Much of what dioceses face today is the result of past abusive behavior—often long past—and procedures are in place to deal with and put a stop to new instances of abuse that may be reported," he said.

At a Feb. 18 news conference releasing the report, Kathleen McChesney, executive director of the child protection office, said that only 22 of the allegations reported in 2004 were made by boys and girls still under the age of 18 and each of those cases was reported to law enforcement officials.

The number of sex abuse incidents seems to be diminishing, she said, noting that many of the allegations concerned events that took place in the period from 1965 to 1974.

There were 148 clergy dismissed from ministry in 2004 because of allegations made during the year or before 2004, she said.

Also, 305 clergy were temporarily removed from ministry pending resolution of their cases because of allegations made during or before 2004, but some of these cases would overlap with the cases of 148 already dismissed from ministry, said McChesney.

"We know that the crisis is not over because over 300 reports received in 2004 identified alleged abusers not previously known," she said.

The data on new allegations and spending came from a separately commissioned study done by the Center for Applied Research in the Apostolate, known as CARA and based at Georgetown University in Washington, and incorporated into the

final report by the bishops' child protection office.

The report also includes recommendations for improving policies. These include developing a mediation system for the resolution of allegations and an annual report by each diocese and eparchy with information about new allegations and costs.

This was the second year in a row that on-site audits were done in dioceses, with much of the data based on self-reporting by Church officials. While the charter requires the child protection office to issue annual compliance reports, it does not stipulate how to gather the data for the report.

Other figures from the 2004 report include:

- 3,277 victims and some of their relatives received outreach services from dioceses.
- 43 priests were laicized.
- 66 priests and two deacons were directed to lead a life of prayer and penance.
- 56 allegations received before 2004 were judged false in 2004.
- 57 of the allegations made in 2004 were judged false.

The audit also reported major inroads in conducting background checks of clergy, lay employees and lay volunteers coming into regular contact with children. Important strides were also made in implementing "safe environment" education programs to prevent abuse. The background checks and education programs are considered crucial to long-term efforts to prevent child sex abuse.

Some of the safe environment findings include:

- Almost 84 percent of the 34,514 diocesan priests received safe environment education.
- More than 82 percent of the Church's 13,663 deacons took safe environment courses.
- More than 1.4 million adults and more than 3.1 million children, over half the minors in Catholic schools and religious education classes, have taken safe environment courses.
- 97 percent of the 203,393 Catholic educators have taken safe environment courses.
- 82.5 percent of the 203,343 other Church employees required to take safe environment courses have had the training.
- 73 percent of 1 million Church volunteers received safe environment training.

Background checks have been conducted on 92 percent of the 34,874 diocesan priests needing them. All 13,559 deacons subject to background checks have been screened.

More than 97 percent of the 185,924 Catholic school educators have had background checks. More than 85 percent of the 207,817 other Church lay employees have been screened. And almost 79 percent of the 978,172 Church volunteers have had background checks.

The report said that background screenings and evaluations also take place for priesthood candidates in the 112 seminaries run by the dioceses and eparchies audited.

The report is based on audits of 194 of



Church officials answer reporters' questions on clergy sex abuse during a press conference held on Feb. 18 to release the second report on implementation of the "Charter for the Protection of Children and Young People" at the National Press Club in Washington. Pictured from left are Nicholas Cafardi, Bill Gavin, Kathleen McChesney and Bishop William S. Skylstad of Spokane, Wash., president of the U.S. Conference of Catholic Bishops.

the 195 U.S. dioceses and eparchies conducted by the Gavin Group Inc. of Boston and on data collected by CARA from dioceses, eparchies and religious orders.

Only the Diocese of Lincoln, Neb., did not participate in the compliance audits. No reason was given in the report. It noted that participation in an on-site audit was voluntary. The Lincoln Diocese was judged noncompliant with article 8 of the charter, which calls for participation in an audit process.

Of the 194 dioceses and eparchies audited, only seven were not compliant with one or more of the charter's 17 articles on Dec. 31.

This is a significant advance from the 2003 report, when 19 of the 191 dioceses and eparchies audited were not compliant with aspects of the charter.

Compliance was judged in two steps. First was the on-site audit, which judged the situation since the 2003 audit. Dioceses not in compliance with aspects of the charter were given "required actions" to remedy the situation and had until the end of the year to take the actions. Initially, 50 dioceses received "required actions" with 43 taking the necessary actions by the end of 2004.

The report warned, however, that compliance audits do not measure the quality or effectiveness of the programs.

Regarding allegations and spending, CARA received responses from 181 dioceses and eparchies, representing 93 percent of the total, and from 158 religious communities representing 71 percent of the total U.S. male religious population.

Spending figures showed that 32 percent of the \$140 million spent by dioceses and eparchies was covered by insurance and 12 percent of the \$18 million spent by religious orders was covered by insurance.

The report said that the new allegations generally parallel the patterns of gender and age reported in the massive "nature and scope" study of clergy child sex abuse from 1950 to 2002 released last year by

the National Review Board.

The "nature and scope" study conducted by the John Jay College of Criminal Justice in New York reported that 81 percent of the accusers were males while the 2004 audit showed that 78 percent were males. The John Jay study reported that 59 percent of the accusers were between 10 and 14 years old when the abuse began while the 2004 figures reported that 55 percent were in the same age group.

Recommendations in the 2004 report for improving sex abuse prevention programs include:

- Informing people if a lawyer is being used by the diocese or eparchy to receive allegations and providing an alternative person for people uncomfortable talking to a lawyer.
- Special outreach to clergy and religious who have been victims of sexual abuse.
- Developing practices for monitoring priests and deacons at risk as offenders.

The report notes that the Church needs to continually develop new prevention initiatives because full implementation of current policies "will not ensure that no child will ever be abused again in a church environment."

It asks Catholics to be "unwavering in our commitment to ensuring the accountability of all Catholic bishops of the United States to their people in the future and to the safety of all our children."

The seven dioceses and eparchies not in compliance on Dec. 31 all failed to implement safe environment programs. Some also were cited for other failures. The seven are: Armenian Catholic Exarchate of the U.S.A. and Canada, headquartered in New York; Diocese of Burlington, Vt.; Chaldean Eparchy of St. Peter the Apostle, headquartered in El Cajon, Calif.; Diocese of Fresno, Calif.; Melkite Eparchy of Newton, Mass.; Diocese of Wheeling-Charleston, W. Va.; and Diocese of Youngstown, Ohio. †

Official Appointments

Rev. John Elmer, O.F.M. Conv., a friar of the Province of Our Lady of Consolation at Mount St. Francis, to administrator from sacramental minister of St. Mary Parish in Navilleton, effective Jan. 26, 2005.

Rev. Joseph B. Moriarty to associate director of spiritual formation for Saint Meinrad School of Theology from full-time director of vocations, sacramental minister of Good Shepherd Parish in Indianapolis and chaplain of the Indianapolis Fire Department, effective July 1, 2005.

Rev. Eric M. Johnson to full-time director of vocations from associate pastor of St. Pius X Parish in Indianapolis and chaplain of Bishop Chatard High School in Indianapolis, effective July 1, 2005.



2/25/05

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Archbishop Buechlein speaks about Eucharist to young adults

By Brandon A. Evans

Dozens of young adults packed into the narrow upper room of the Bourbon Street Distillery bar in Indianapolis on Feb. 16 to eat, drink and take in Catholic teaching.

The event, at which Archbishop Daniel M. Buechlein was the speaker, is part of the monthly Theology on Tap series that is sponsored by the Frassati Society. The goal is to have engaging presentations on Catholic theology in a relaxed atmosphere that is appealing to young adults.

"People our age are in a bar anyway," said Jennifer Smith, a member of Holy Spirit Parish in Fishers, Ind. (Diocese of Lafayette), who was in attendance that night. "I love bringing people who aren't really that into their faith."

On Feb. 16, the archbishop shared some of his reflections on the Year of the Eucharist that was proclaimed by Pope John Paul II.

As to why the Holy Father decided to call for such a year, Archbishop Buechlein said that "first of all, he wants us to truly treasure the incomparable gift that Jesus has given us."

There have been several signs in past years that a great number of Catholics do not treasure the Eucharist.

One of those, the archbishop said, was a Gallup Poll that found that only 30 percent of Catholics could pick out the Church's teaching on the Eucharist from a list of four choices.

He said that he is also concerned about

some Catholics who leave the Church for other Christian communities and "don't miss the Eucharist in the celebrations that happen in those Churches."

For others, being a part of a faith community at all has led them from a Eucharist-centered life.

"There are those who would say, 'I can just as well pray in the forest, in the freedom of nature,'" the archbishop said. "And that's true—surely we can. But if it were only a matter of that, then the initiative of prayer would lie entirely with us."

For such people, he said, the nagging question of whether God is ever out there listening to their prayers will be ever present.

For Catholics, he said, Jesus' true presence in the Eucharist is the answer to that question. The Eucharist is God's answering presence, he added, borrowing from the writings of Cardinal Joseph Ratzinger, prefect of the Vatican's Congregation for the Doctrine of the Faith.

The archbishop quoted Cardinal Ratzinger several times, especially from his recent book titled *God Is Near Us*.

In the book, Cardinal Ratzinger explores why there are so many Catholics for whom the Eucharist has little meaning. He speaks of the time after the Second Vatican Council.

"We rediscovered the Eucharist as an assembly in which the Lord acts upon us and brings us together and makes us one," the archbishop read from the book. "But in the meantime, this idea of assembly had become flattened and separated from the idea of sacrifice, and thus the Eucharist had shrunk to a



Photo by Brandon A. Evans

Dozens of young adults turned out on Feb. 16 at an Indianapolis bar to hear Archbishop Daniel M. Buechlein speak about the Eucharist and to answer their questions about the Catholic faith.

mere sign of brotherly fellowship."

The archbishop said that some theologians saw the reverent adoration of the Blessed Sacrament as something that was threatening the true meaning of the celebration of the Mass. Really, he said, it is the other way around: adoration flows from the liturgy and back into it.

Again, he quoted Cardinal Ratzinger: "Confined to the space of the sacred rite of the Mass, the Eucharist was becoming like a tiny island of time on the edge of the day, which as a whole was given over to the profane and hectic business of our worldly activity."

"Only within the breathing space of adoration of the Eucharist can the Eucharistic celebration indeed be alive."

Archbishop Buechlein challenged the young people to find a way to honor this special Year of the Eucharist.

"During this eucharistic year, I'm begging and encouraging and urging that we take the time to deepen our love for Christ and the Eucharist," he said.

Adoration of the sacrament, Archbishop Buechlein said, is a time for us to be present with Jesus, to keep him company, to let him fill our hearts.

"We don't make something good of prayer, we don't make something good of adoration. We make ourselves present, ... we try to open our hearts—but the initiative, the love, the power, the grace comes from Christ, and we need to recover that understanding," he said. †

VOCATIONS

continued from page 1

could otherwise."

Father Joseph Moriarty, archdiocesan vocations director, has been a companion with Marshall in his vocational journey. He is able to appreciate the seminarian's value of the Eucharist in his discernment because it played a role in his own as well.

When Father Moriarty was a student at Father Thomas Scecina Memorial High School, he was asked by his parents to take his aging grandmother to Mass each Saturday night.

"As I would walk her to Communion, she used to hold onto me," he said. "As my grandmother grew older, she held on tighter, as we would walk to Communion."

"But metaphorically I saw that as the Eucharist taking a tighter hold in my life. And so, as a high school person myself, that is where a lot of the roots of my own vocation began to grow."

When now, as archdiocesan vocations director, Father Moriarty helps Marshall and other young men who are at various stages of their vocational discernment, he seeks to nurture in them a life of prayer centered on the Eucharist.

"I would say to people who think they have a vocation ... you must have a regular habit of prayer," he said. "At the same

time, as a part of that prayer ... that the Eucharist would be the center of that, that everything that they would pray about would flow into and out of their celebrating with the community on Sunday. For many of them, as that grows, it moves from Sunday to every day."

In addition to regular participation in the celebration of the Eucharist, Father Moriarty also sees an important connection between adoration of the Blessed Sacrament and the nurturing of vocations to the priesthood and religious life.

In conjunction with the Indianapolis Serra Club, an organization whose mission is to encourage priestly and religious vocations, Father Moriarty last year invited every parish in the archdiocese to host a monthly holy hour specifically for vocations. Several copies of a booklet with devotional prayers for vocations were given to each parish at the same time.

Father C. Ryan McCarthy, pastor of the Jennings County parishes of St. Anne and St. Joseph, accepted this invitation. The parishes have their holy hours respectively on the second and fourth Wednesdays of each month, from 7-8 p.m.

"The two sacraments—the Eucharist and holy orders—are so intertwined that it just makes sense," he said. "There's no purpose for the priesthood without the Eucharist. And there's no Eucharist

without the priesthood. So it makes sense to pray for vocations before the Blessed Sacrament."

Father McCarthy has hopes of seeing vocations come from the parish since there has been a history of this in the past. Five religious sisters called St. Joseph Parish their home. And Albert Daeger was ordained from St. Anne as a Franciscan and later served as Archbishop of Santa Fe, N.M., from 1919-32.

In addition to the faithful at St. Joseph and St. Anne who pray for vocations before the Blessed Sacrament, there are now Catholics across the archdiocese that are doing the same.

And this is not simply happening in monthly holy hours. There is at least one person praying in the middle of the night for an increase of vocations to the priesthood and religious life in the archdiocese.

Tom Spencer, a member of St. Luke Parish in Indianapolis as well as a member of the Indianapolis Serra Club, prays from 1-2 a.m. every Wednesday morning in his parish's perpetual adoration chapel. He says that his primary purpose during that hour is praying for vocations.

And although he is a husband, a father of two and a business owner, Spencer sees the time he spends in the middle of the night in prayer for vocations as "truly one of the most important roles that I have in today's Church as a layperson."

update on Indianapolis Catholic Radio 89.1 FM said, "It is not uncommon for a woman considering abortion to change her mind once she hears her baby's heartbeat or sees a photo of her baby from an ultrasound image."

Senate Bill 76 passed the Senate Health and Provider Services Committee as amended in a 6-3 vote. The bill now moves to the Senate floor for further action.

In light of possible Medicaid cuts, (state funded healthcare services to low-income persons) the Indiana Catholic Conference has been following the long term care funding bills. One bill which is making headway through the legislative process is House Bill 1326, the CHOICE funding bill.

House Bill 1326 reorganizes funding for the community and home options to institutional care for the elderly and disabled program (CHOICE) by allowing unused funds to be used for subsequent fiscal years for CHOICE rather than reverting back to the state's general fund. The bill calls for

sufficient funding to be provided for the program to eliminate waiting lists and provide care for all who are eligible for the program.

House Bill 1326 passed the House Public Health and Provider Services Committee by a 12-0 vote, and passed the full House by a unanimous vote of 94-0. Sen. Greg Server, D-Evansville, and Sen. Vi Simpson, D-Bloomington, are the Senate co-sponsors of the bill. House Bill 1326 has been assigned to the Senate Appropriations Committee for further consideration.

"CHOICE funding bill is really about the dignity of the human person," said Tebbe. "The bill allows those of limited means including the elderly, the disabled and families with children to choose the type of care, the nature of care and where they will receive the care."

"The objective is to provide better, more personalized and self-directed care. This is in the best interest of the common good because the bill addresses the

Medicaid funding problem, by reducing the cost of care and allowing a greater number of people to be served."

Education tax credits for Catholic families may become a reality for the first time in Indiana if a measure which is moving through the Indiana House of Representatives passes the Indiana General Assembly this year.

State Rep. Bob Behning, R-Indianapolis, amended House Bill 1009—Education Tax Credits and Scholarships for failing schools—to create Indiana's first private school choice program including: tax credits for education expenditures, including tuition and a scholarship program for students currently enrolled in failing public schools.

The bill passed the House Education Committee by a 6-4 vote and is now eligible for a vote by the Indiana House of Representatives.

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

LEGISLATURE

continued from page 1

informed about the fetal development and alternatives as well as the procedure and its risks."

Tebbe went on to tell legislators during the hearing, "The Indiana Catholic Conference believes that the state's compelling interest in the physical and mental health of the mother as well as protection of the unborn child clearly justifies this additional requirement. All relevant information should be taken into consideration when making such a serious decision."

In a recent interview with the Indiana Catholic Conference, Sen. Young, R-Indianapolis, said, "The goal [of the bill] is as more women gain more information in making these decisions that they will do the right thing—and that means fewer abortions."

Tebbe, who gives a weekly legislative



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Editorial



CCNS photo from Reuters

Tsunami survivor Hayatun Nafis cries as she hugs her son, Nurwansyah, while the boy's stepfather looks on after being reunited in Banda Aceh, Indonesia, on Feb. 15. Nurwansyah was missing following the Dec. 26 tsunami. Up to 100,000 children in Indonesia's tsunami-devastated Aceh province may be seeking lost parents, the United Nations and other agencies said on Feb. 15.

American generosity

It has been a couple months since the powerful tsunami killed approximately 169,000 people in Southeast Asia. That horrendous disaster brought out the best in Americans, as well as other people throughout the world, who immediately made large contributions to help the survivors. It had a side benefit of demonstrating to Muslims in the devastated areas that Christians stood in solidarity with them.

If only our efforts on behalf of the poor, sick and needy could extend to the times when there isn't such a spectacular disaster. Why can't we residents of wealthy nations be just as generous toward the poor when they aren't in the headlines as they were after so many people were killed in a single day?

The facts don't make the headlines, but it is still a tragedy that every month more people die of diseases that could be cured than died as a result of the tsunami. It's estimated, because we don't even know for sure, that between 2 million and 3 million people, most of them children, die of malaria each year. AIDS kills more than that, and a million and a half or more die of diarrhea.

Is it only because those facts aren't in the headlines that we don't seem to be doing enough to change them? Americans proved that they can be generous after the tsunami, and there's no evidence that we're aware of that they wouldn't be just as generous if they thought they could save some of those children who are dying of malaria.

Some might argue that there is such evidence. It's in the fact, they insist, that the United States is dead last among 22 donor nations in contributions to underdeveloped nations when measured by our gross national product. Those contributions come to about 15 cents per day per person, in contrast to 84 cents per day per person for Denmark, at the top of the list.

Whenever those figures are publicized, Americans are quick to argue that they include only official development assistance. They don't include private charitable contributions to such organizations as Catholic Relief Services, the American Red Cross and numerous other organizations that are doing so much good. It's true; they don't. But

even adding those contributions to the official figures would bring the total up to only about 21 cents per day per person. Still nothing to brag about.

Yes, there is that evidence, but it doesn't convince us that Americans wouldn't be more generous if they were aware of the facts—and if they were convinced that their contributions really could do something to change the facts. Too often, they believe, the contributions don't really go to those who really need them. That's one of the reasons they have more confidence in private organizations.

American media (and, of course, *The Criterion* is part of them) clearly have not done enough to present the facts about the suffering that people in underdeveloped nations undergo. Nor have they (we) made it clear what a bargain it could be if we spent more money on development throughout the world than we do on, to take the obvious example, armaments.

Jeffrey Sachs, an economist at Columbia University, has estimated that we could save a million lives a year by spending \$2 billion to \$3 billion on providing medicines that cure malaria. "This is probably the best bargain on the planet," he said. Considering the billions of dollars we're spending in Iraq, it certainly is.

Perhaps we could look at such expenditures as part of the war against terrorism. We know that many of the recipients of American aid after the tsunami said that they changed their minds about Americans as a result of that aid. If we change enough minds in underdeveloped countries, there would be fewer people willing to give up their lives in the mistaken belief that Americans are their enemies.

It's hardly a secret that Americans are despised by a large percentage of the world's population because we are perceived as uncaring, living affluent lives while much of the rest of the world's people are suffering. We believe that most Americans would be willing to be more generous if they were certain that their generosity would be effective.

— John F. Fink

Letters to the Editor

More about believing and knowing

In Letters to the Editor on Feb. 11, I was attracted by the headline "The difference between believing and knowing in the pursuit of truth." I was hoping to improve my mind but was disappointed.

The letter writer, Lee J. Suttner, himself probably does very well know the difference between believing and knowing. He has 35 years experience teaching in a university, so he is well qualified to help us—but does he? Let's see.

First, he was "stunned" by the obvious truth that Catholic schools have the freedom to pursue the truth. Next, he is "appalled" that Catholic schools teach creationism using evidence of intelligent design as a "smoke screen." He goes on to claim that the American Civil Liberties Union does not have an anti-religious agenda. He claims that in eight years of Catholic grade school he did not learn the truth about the Inquisition, the Reformation and Galileo. (I did).

When he talks about the difference between believing and knowing, he confuses us. He claims that they, believing and knowing, are "fundamentally distinct," but proceeds to use them interchangeably, especially if it furthers his argument.

His entire letter is misleading but there is one little deception that I would like to point out. He calls evolution a phenomenon. Here's the first definition for evolution in the *Random House College Edition*: "a fact, occurrence or circumstance observed." Everyone who is not deceived knows that evolution is a theory. It cannot correctly be called a phenomenon because it has never been observed.

Not only does he boost evolution with a false claim as demonstrated above, he downplays creationism by stating that creationism and intelligent design are unknowable because of the lack of empirical testing. This deception is not obvious because the words "empirical testing" sound so good and correct and final.

But the root word of empirical is experience. So what he is really saying is that creationism is unknowable because it was not witnessed or experienced. Is that true? Is there no witness to the creation of the universe? Actually, two eyewitnesses come immediately to mind: Moses, the supposed author of Genesis, and Jesus, of whom it is said by John the Apostle, "Without him was made nothing that was made."

When Jesus was asked about divorce, he said that Moses allowed divorce because of the hardness of our hearts, but in the beginning it was not so. And then he said Adam and Eve were created male and female and what God had joined together let no man put asunder.

Would Jesus have used the word created if they evolved? I don't think so.

William L. Kramer, Edinburgh

Faith and the truth

I agree with Douglas W. Kmiec's assertion in a Jan. 28 column that Catholic schools have a significant advantage over public schools because they have "freedom to pursue truth, whole and complete." The purpose of everyone's existence (to know, love and serve God) should complement all children's studies so that they do not lose sight of God in their lives. It is only with God's grace that we can fight the tendency to be lazy in our studies.

Unfortunately, I did not learn the purpose of my existence until I was an adult. It did not complement my own childhood studies. I am sure my childhood education suffered as a result. I am 37 years old now, and only thanks to my parents' many years of prayer for me, I am a sheep in Jesus' flock again. I wanted to

write this letter after reading Lee J. Suttner's letter in the Feb. 11 *Criterion*. He seems to have forgotten the purpose of his existence, and I wanted to remind him.

Jesus chose many uneducated men to be his disciples. I wonder what would have happened if Mr. Suttner had been a disciple of Jesus when he said, "My sheep will know my voice." Would Mr. Suttner have argued? "Now wait a minute, Jesus, faith is a wonderful gift you're offering us, but it can only permit us to believe your voice, it cannot permit us to know it."

I guess Jesus would have said, "Oh yeah, my mistake."

Colleen Johnson, Indianapolis

Thank you, Sister Lucia

The recent *Criterion* headline "Sister Lucia, last Fatima visionary, dies at 97" was thought-provoking. I couldn't help wondering how happy she would be to see her little cousins, Francesco and Jacinta, who died in 1919 and 1920 respectively. So many years she stayed on earth to make sure the message of Fatima as given to her by Our Lady was proclaimed.

Last April 2004, we celebrated our 35th wedding anniversary and planned a trip to Fatima in Portugal. We stayed at the Dominican Sisters of the Perpetual Rosary Monastery of Pius XII. Sister Diane spoke to us, and a warm, friendly stay was shared with Catholic people from around the world.

On May 12, we decided to rent a car and asked two religious sisters we met to join us. We were going to find the convent that Sister Lucia lived in. When we found it, we went inside, looked around and took pictures of the beautiful gold inlaid altars and the statue of Our Lady with her hands held out (the one that Sister Lucia described as when she appeared to her privately in 1938).

Imagine the feeling of knowing we were all under the same roof as Sister Lucia. She was behind the grill and could not be seen, but we were all breathing the same air. Someone mentioned that wouldn't it be great to have a Mass celebrated in English while we were in the convent. Within five minutes, in comes a group from Ireland with a priest and they were going to have Mass. We were delighted.

Last year, our daughter and son-in-law were in the process of adopting two children from Russia, and we made the petition for help in the adoption. As soon as Mass was over, the woman directly in front of us turned and said that her daughter had just adopted two children from Russia. It sent chills down our spine! We had not mentioned the country of Russia. You could also write petitions on a slip of paper and leave them in a basket for Sister Lucia, and we asked her prayers also for the adoption, our family and those that we had promised to pray for.

When we got home from our pilgrimage, we spoke with our daughter, and on that same Tuesday evening they had gotten a call from the adoption agency. The social worker told them that because they were waiting for two siblings for so long, that they were making a one-time exception and would allow the children to come from two different families and even two different orphanages. They had found two children.

Today, on this rainy Sunday afternoon in February, we are happy to say we are awaiting our daughter and her children for a week's visit. Matthew and Peter, ages 3 and 1, were adopted from Russia last October and have been in the United States now for four months. Yes, they are truly a miracle and a gift from the Lord and Our Lady of Fatima.

We know Sister Lucia interceded. Thank you, Sister Lucia.

Phyllis and Bob Burkholder, Sellersburg

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



SEEKING THE FACE OF THE LORD

BUSCANDO LA CARA DEL SEÑOR

Learning from and caring for the elderly is a blessing

Recently as I visited the sick, especially the elderly, I was particularly reminded of the difficulty of growing old: losing one's independence and worrying about becoming a burden to those who care for them.

I thought of Pope John Paul II. Whenever the pope's health is in the news, I am asked whether I think he will resign or, more often, do I think he should resign. Clearly, the Holy Father's health is poor; he suffers from Parkinson's disease and is helpless on his own.

Should he resign? No, because he is not chief executive officer of a business. He is successor to Peter, first of the Apostles, a witness to Christ in every experience, and in every stage of his own life—even in his 85th year. We ought not miss the importance of this stage of the pope's ministry. He personally bears witness that old age—even accompanied by illness—can be rich in meaning and fruitfulness.

I found it intriguing that in his message for this Lent the Holy Father asked us to reflect on the role that the elderly are to play in society and in the Church. He intended this reflection to "prepare our hearts for the loving welcome that should always be reserved to them." He reminded us that, thanks to science and

medicine, "one sees in society today a lengthening of the human life span and a subsequent increase in the number of the elderly. This demands a more specific attention to the world of so-called 'old' age, in order to help its members to live their full potential by placing them at the service of the entire community." He also reminded us that the care of the elderly, above all when they pass through difficult moments, must be of great concern to all of us.

We speak a lot about respect for the dignity of human life. The Holy Father in sickness and old age, and by his words, teaches us that the gift of life is to be loved and defended in every stage of life. Even in the presence of illness and when physical weakness reduces a person's ability to be self-reliant, life is to be loved as a gift. He wrote: "If growing old, with its inevitable conditions, is accepted serenely in the light of faith, it can become an invaluable opportunity for better comprehending the Mystery of the Cross, which gives full sense to human existence."

The Holy Father said the elderly need to be understood and helped in embracing this perspective. He said, "I wish, here, to express my appreciation to those who dedicate themselves to fulfilling these needs, and I also call upon other

people of good will to take advantage of Lent for making their own personal contribution. This will allow many elderly not to think of themselves as a burden to the community, and sometimes even to their own family, living in a situation of loneliness that leads to the temptation of isolating themselves or becoming discouraged."

And to the elderly, the pope advised: "The greater amount of free time in this stage of life offers the elderly the opportunity to face the primary issues that perhaps had been previously set aside, due to concerns that were pressing or considered a priority nonetheless. Knowledge of the nearness of the final goal leads the elderly person to focus on that which is essential, giving importance to those things that the passing of years do not destroy."

A recent experience of mine illustrates the pope's counsel. I visited a friend who was dying of cancer. He reflected to me his wonderment that all of his successes and challenges in a fruitful life suddenly

moved aside—and what remained was facing death. (He has since gone home to God.) As a man of faith (I would say unswerving faith), he was preparing to meet Christ, face to face. And then his wonderment turned to a reflection about how Christ who has loved countless people through all times and in all places, has been with him in life and would be there for him in death. He embraced the mystery with characteristic faith.

My friend had been given the blessing of preparing for a serene death after a very busy life. And his family was there at his side to tend to his needs and to accompany him as he went home to God. In life and in death, my friend was also a blessing for his family and friends.

I echo the Holy Father's words: "How important it is to rediscover this mutual enrichment between different generations!"

Lent, with its strong call to conversion and solidarity, leads us to focus on our love and esteem for those who grow old. †

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.

Aprender de los ancianos y cuidarlos es una bendición

Recientemente, mientras visitaba a los enfermos, especialmente los ancianos, se me recordó especialmente las dificultades de hacerse mayor: perder la propia independencia y preocuparse por convertirse en una carga para aquellos que los cuidan.

Pensé en el Papa Juan Pablo II. Cuando las condiciones de salud del Papa hacen noticia, se me pregunta si pienso que él presentará la dimisión o, con mayor frecuencia, si pienso que debería hacerlo. Es claro que la salud del Santo Padre se ha deteriorado, sufre de la enfermedad de Parkinson y se encuentra desvalido por su cuenta.

¿Debería él presentar la dimisión? No, porque no es el director ejecutivo de una oficina de negocios. Él es el sucesor de Pedro, el primero de los apóstoles, un testigo de Cristo en cada experiencia, en cada etapa de su propia vida, aun a sus 85 años. No debemos perder de vista la importancia de esta etapa del ministerio del Papa. Él personalmente es testimonio de que la ancianidad, aun acompañada de enfermedad, puede ser rica en significado y productiva.

Me pareció interesante que en su mensaje de Cuaresma el Santo Padre nos pidió que reflexionáramos sobre el papel que los ancianos desempeñan en la sociedad y en la Iglesia. Esta reflexión estaba destinada a "disponer también nuestro espíritu a la afectuosa acogida que a éstos se debe." Nos recordó que, gracias a la ciencia y a la medicina, "estamos asistiendo a una prolongación de

la vida humana y a un consiguiente incremento del número de las personas ancianas". Todo ello solicita una atención más específica al mundo de la llamada "tercera edad", con el fin de ayudar a estas personas a vivir sus grandes potencialidades con mayor plenitud, poniéndolas al servicio de toda la comunidad. También nos recordó que el cuidado de los ancianos debe constituir una gran preocupación para todos, especialmente cuando atraviesan momentos difíciles.

Se habla mucho sobre el respeto por la dignidad de la vida humana. El Santo Padre en la enfermedad y en la ancianidad, y según sus palabras, nos enseña que el regalo de la vida es ser amado y resguardado en cada etapa de la vida. Aun en la presencia de la enfermedad y cuando la debilidad física reduce la capacidad de la persona para valerse por sí misma, la vida debe amarse como un obsequio. Escribió: "Si el envejecimiento, con sus inevitables condicionamientos, es acogido serenamente a la luz de la fe, puede convertirse en una ocasión maravillosa para comprender y vivir el misterio de la Cruz, que da un sentido completo a la existencia humana".

El Santo Padre dijo que los ancianos necesitan ser entendidos y ayudados a acoger esta perspectiva. Dijo: "Deseo expresar mi estima a cuantos trabajan con denuedo por afrontar estas exigencias y os exhorto a todos, amadísimos hermanos y hermanas, a aprovechar esta Cuaresma

para ofrecer también vuestra generosa contribución personal". "Vuestra ayuda permitirá a muchos ancianos que no se sientan un peso para la comunidad o, incluso, para sus propias familias, y evitará que vivan en una situación de soledad, que los expone fácilmente a la tentación de encerrarse en sí mismos y al desánimo."

Y a los ancianos, el Papa les aconseja: "El mayor tiempo a disposición en esta fase de la existencia, brinda a las personas ancianas la oportunidad de afrontar interrogantes existenciales, que quizás habían sido descuidados anteriormente por la prioridad que se otorgaba a cuestiones consideradas más apremiantes. La conciencia de la cercanía de la meta final, induce al anciano a concentrarse en lo esencial, en aquello que el paso de los años no destruye."

Una experiencia reciente ilustra el consejo del Papa. Visitaba a un amigo quien estaba muriendo de cáncer. Reflexionaba conmigo sobre su asombro de que todos sus éxitos y retos en una vida productiva repentinamente pasaron a un segundo lugar, y lo que le hizo recordarlo fue enfrentarse a la muerte. (Desde entonces ya se ha ido a su encuentro con Dios.) Como hombre de fe

(yo diría de fe inquebrantable), se estaba preparando para reunirse con Cristo, cara a cara. Y cuando esta inquietud se transformó en reflexión sobre cómo Cristo, quien ha amado a innumerables personas por todos los tiempos y en todos los lugares, ha estado con él en la vida y estará allí con él en la muerte. Él acogió este misterio con su fe característica.

Mi amigo recibió la bendición de poderse preparar para una muerte serena, luego de una vida muy ajetreada. Y su familia estuvo allí, de su lado, para asistirle en sus necesidades y acompañarlo mientras regresaba a casa con Dios. En la vida y en la muerte mi amigo fue una bendición para su familia y sus amigos.

Me hago eco de las palabras del Santo Padre: "¡Qué importante es descubrir este recíproco enriquecimiento entre las distintas generaciones!"

La Cuaresma con su enérgico llamado a la conversión y a la solidaridad, nos conduce a concentrarnos en nuestro amor y estimación por aquellos que están envejeciendo. †

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 . . .

The Benedict Inn Retreat and Conference Center, 1402 Southern Ave., in Beech Grove is hosting a variety of programs during Lent. **"Women: No Longer Second Class,"** a course on women in the New Testament, will be offered from 7 p.m. to 8:30 p.m. on the first Tuesday of the month in March and April. **"Retreat from Anger,"** a day of reflection from 9 a.m. to 4 p.m. on March 5, will explore the connection between anger and the spiritual life. Dominican Sister Romona Nowak is the presenter. **"A Personal Directed Retreat for First Timers,"** scheduled on March 12-13, will enable participants to experience quiet time, individual sessions with a spiritual director, prayer with the monastic community of the Sisters of St. Benedict of Our Lady of Grace Monastery, and personal time for prayer and rest. Benedictine Sister Antoinette Purcell will lead the weekend retreat. **"A Certified Nursing Assistant Retreat,"** presented by Benedictine Sister Sharon Bierman on March 14-15, will focus on Enneagram theory to examine nine personality types intended to help nurses improve their relationships with patients. **"An RCIA Retreat,"** presented by Benedictine Sister Antoinette Purcell from 8 a.m. to 2:30 p.m. on March 19, offers a day of reflection for people who will be baptized or are making their profession of faith during the Easter season. **"A Triduum Retreat,"** offered from 9 a.m. to 4 p.m. on March 24-27, will enable participants to experience a silent Holy Week retreat and Benedictine prayer rhythm with the sisters. (See a related retreat story on page 13 about **"Finding Personal Meaning and Deep Happiness in a Crazy World"** on March 8.) For more information, call 317-788-7581.

Saint Mary-of-the-Woods College near West Terre Haute will present an original adaptation of William Shakespeare's

play **"Much Ado About Nothing,"** featuring music by composer Stephen Foster, at 8 p.m. on Feb. 25, 2 p.m. and 8 p.m. on Feb. 26 and 2 p.m. on Feb. 27 in the Cecilian Auditorium of the Conservatory of Music. The production is adapted and directed by theater director Sharon Ammen. Tickets are \$8 for adults and \$5 for senior citizens. Area college students will be admitted without charge with a student I.D. Tickets will be sold in advance and at the door. For reservations or more information, call 812-535-5265.

St. Francis Hospital and Health Centers in Beech Grove, Indianapolis and Mooresville will host a **"Spirit of Women Day of Dance"** from 10 a.m. until 3 p.m. on Feb. 26 at The Children's Museum of Indianapolis, 3000 N. Meridian St., in Indianapolis. Women, children and families will enjoy a fun-filled day of music, dance instruction, performances and health screenings. Professional instructors will teach participants a variety of dance steps. Participants also may take part in a variety of free health screenings, including cholesterol, bone density and blood pressure checks. Admission is free with paid admission to the museum, which costs \$12 for adults, \$7 for youth and \$11 for senior citizens. No registration is required. For more information, call 317-865-5864.

Saint Mary-of-the-Woods College near West Terre Haute will host the seventh annual **High School Women's Art Competition** on Feb. 26-27. The reception and awards ceremony, which is free and open to the public, will be held from 2 p.m. to 4 p.m. on Feb. 27 in the Art Gallery in Hulman Hall. For more information, call Diann Clinkenbeard at 812-535-5265.

"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 TV reporter and columnist Anne Ryder. The cost is \$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.

Michaela Farm in Oldenburg will present a **Yard and Garden Series** from 1 p.m. until 2:30 p.m. on the first Saturday of the month from March through October. Guest presenters will offer their expertise on a variety of gardening topics. The first session on March 5 will focus on "Planning Your Vegetable Garden." The fee is \$5 per person for each class or \$30 per person for all eight classes. For more information, call 812-933-0661 or e-mail michaelafarm@seidata.com.

Women suffering from abortion are invited to participate in a confidential **Rachel's Companions support group**, sponsored by the archdiocesan Office for Pro-Life Ministry, starting on March 12 to begin the journey of healing. For more information, call Servant of the Gospel of Life Sister Diane Carollo at 317-236-1521 or 800-382-9836, extension 1521.

"Dialogues of the Carmelites," a production about the martyrdom of Carmelite nuns in the French Revolution, will be presented at 8 p.m. on Feb. 25-26 and March 3-4 at Indiana University's Musical Arts Center in Bloomington. Discount tickets are available for Catholic parish groups of 10 or more. For more information, log on to www.music.indiana.edu/events/.

The Brebeuf Jesuit Alumni Board invites graduates of Jesuit or other Catholic high schools, colleges and universities and their guests to attend the **Jesuit Father J. Paul O'Brien Day of Reflection** from 8:30 a.m. until 4 p.m. on March 5 at Brebeuf Jesuit Preparatory School, 2801 W. 86th St., in Indianapolis. Alumni of all ages and faith traditions are welcome. Jesuit Father Benjamin Hawley, president of Brebeuf Jesuit Preparatory School, and Jesuit Father Albert Bischoff of Xavier University in Cincinnati will share their personal stories and discuss ways that participants can "connect with yourself, your beliefs and your community." The registration fee of \$25 per person includes lunch. For more information or to register, call Brebeuf's alumni office at 317-876-4718 or log on to www.brebeuf.org/alumni. †

Awards . . .

Little Sister of the Poor Geraldine Harvie, superior of the St. Augustine Home for the Aged in Indianapolis, was honored as a "Woman of Character" for her ministry to the elderly poor by Clarian Health and *The Indianapolis Star* on Feb. 15 at Clowe's Hall on the campus of Butler University in Indianapolis. Her award is the first of four "Woman of Character" honors presented this year in conjunction with the "Unique Lives and Experiences" lecture series. The award honors Indiana women who, through daily strivings, live up to the best that is in them—women with courage, spiritual strength and compassion to accept responsibility to change their neighborhoods, communities or world. †

Movie reviews

For ratings for movies reviewed beginning in January 2005, consult *The Criterion Online Edition* by logging on to www.archindy.org/criterion and scrolling down to "Movie Reviews" on the right-hand column. †

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You met them with a wave of compassion

photo by David Snyder, CRS Staff

ధంస్యవాదము
నానీ సేవకుడి. **Terima Kasih**
(Thank You)

THANK YOU for your magnificent outpouring of compassion to survivors of the tsunami catastrophe. Because of your generosity, CRS was able to quickly respond with food, clean water, shelter and the tools survivors need to rebuild their lives and livelihoods. And thanks to you, we have committed \$80 million to help families and communities in the hardest-hit areas of Indonesia, India, Sri Lanka and Thailand. Their road to recovery is a long one, but we plan to work with them for the next five to seven years as they rebuild.

The response of the U.S. Catholic community proves that we do live in one human family—bound by compassion and inspired by hope. Your support is an inspiration to us at CRS. But more importantly, it is a source of hope for so many devastated by this disaster. Thank you, again, for your generosity and your prayers.

Please visit www.crs.org for the most recent updates on our tsunami response and our work to help the poorest of the poor around the world.



Catholic Relief Services is the official international relief and development agency of the U.S. Catholic community.

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. 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

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

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

March 2, 7 p.m. at St. Michael the Archangel
 March 2, 7 p.m. at Mary, Queen of Peace, Danville
 March 6, 2 p.m. at St. Anthony
 March 7, 7 p.m. at St. Gabriel
 March 8, 7 p.m. at St. Thomas More, Mooresville
 March 9, 7 p.m. at St. Christopher
 March 10, 7 p.m. at St. Malachy, Brownsburg
 March 15, 6:30 p.m. at St. Monica
 March 16, 7 p.m. at St. Susanna, Plainfield

New Albany Deanery

Feb. 27, 4 p.m. for Our Lady of Perpetual Help, New Albany, and St. Mary, Lanesville, at St. Mary, Lanesville
 March 2, 7 p.m. at Sacred Heart, Jeffersonville
 March 2, 7 p.m. at St. Joseph, Corydon

March 3, 7 p.m. at St. Mary, Navilleton
 March 9, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs
 March 13, 2 p.m. at St. John the Baptist, Starlight
 March 13, 7 p.m. at St. Mary, Lanesville
 March 14, 7 p.m. at St. Michael, Bradford
 March 17, 6:30 p.m. at St. Paul, Sellersburg
 March 20, 7 p.m. at Holy Family, New Albany
 March 21, 7 p.m. at St. Anthony of Padua, Clarksville

Seymour Deanery

Feb. 25, 7 p.m. at St. Patrick, Salem
 March 20, 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
 March 15, 7-9 p.m. at St. Joseph, Jennings County
 March 19, 10:30 a.m.-12:30 p.m. at St. Joseph, Jennings County
 March 22, 7-9 p.m. at St. Anne, Jennings County

Tell City Deanery

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. 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 †

Make a resolution to help those less fortunate than yourself!

The Crisis Office of Catholic Social Services is always in need of the following items:

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Scott Hahn to give presentations in Indianapolis at St. Simon Parish

By Sean Gallagher

Scott Hahn, professor of theology and Scripture at Franciscan University of Steubenville, in Steubenville, Ohio, and author of several books on the Catholic faith, will offer a series of three presentations, which are free and open to the public, on Feb. 26 at St. Simon the Apostle Parish in Indianapolis.



Scott Hahn

The day will begin with Mass at 10 a.m. Hahn's first presentation, "The Lamb's Supper," will follow at 11 a.m.

The second presentation, "Hail Holy Queen," will begin at 1:15 p.m. The third presentation, "Swear to God," will start at 2:45 p.m., with the day concluding at 3:45 p.m.

In a telephone interview, Hahn discussed how the presentations are occurring during the Year of the Eucharist, for which he noted Pope John Paul II prepared the Church in his 2003 encyclical letter *Ecclesia de Eucharistia* ("The Church

and the Eucharist").

"The only [place] in that encyclical where he specifically states, 'This calls for much closer attention,'" he said, "was the way in which in the Mass we enter the heavenly liturgy celebrated by the angels and the saints. That is really the specific focus of 'The Lamb's Supper' as well."

In speaking about his second presentation, "Hail Holy Queen," Hahn noted how the Year of the Rosary, from October 2002 to October 2003, led well into the current Year of the Eucharist in that we can come to know Jesus in the Eucharist better by coming closer to his mother.

"I think it is so right for us to get closer to the Blessed Virgin Mary," he said, "precisely to enable ourselves to come know her Son as she does... and to love him more and more like she does, because no one loves him more, no one loves him better, and no one wants us to know and love him more than the Blessed Virgin."

In discussing his last presentation, "Swear to God," Hahn spoke about how the sacraments are more about "what God does for us, not what we are doing for God," and how they

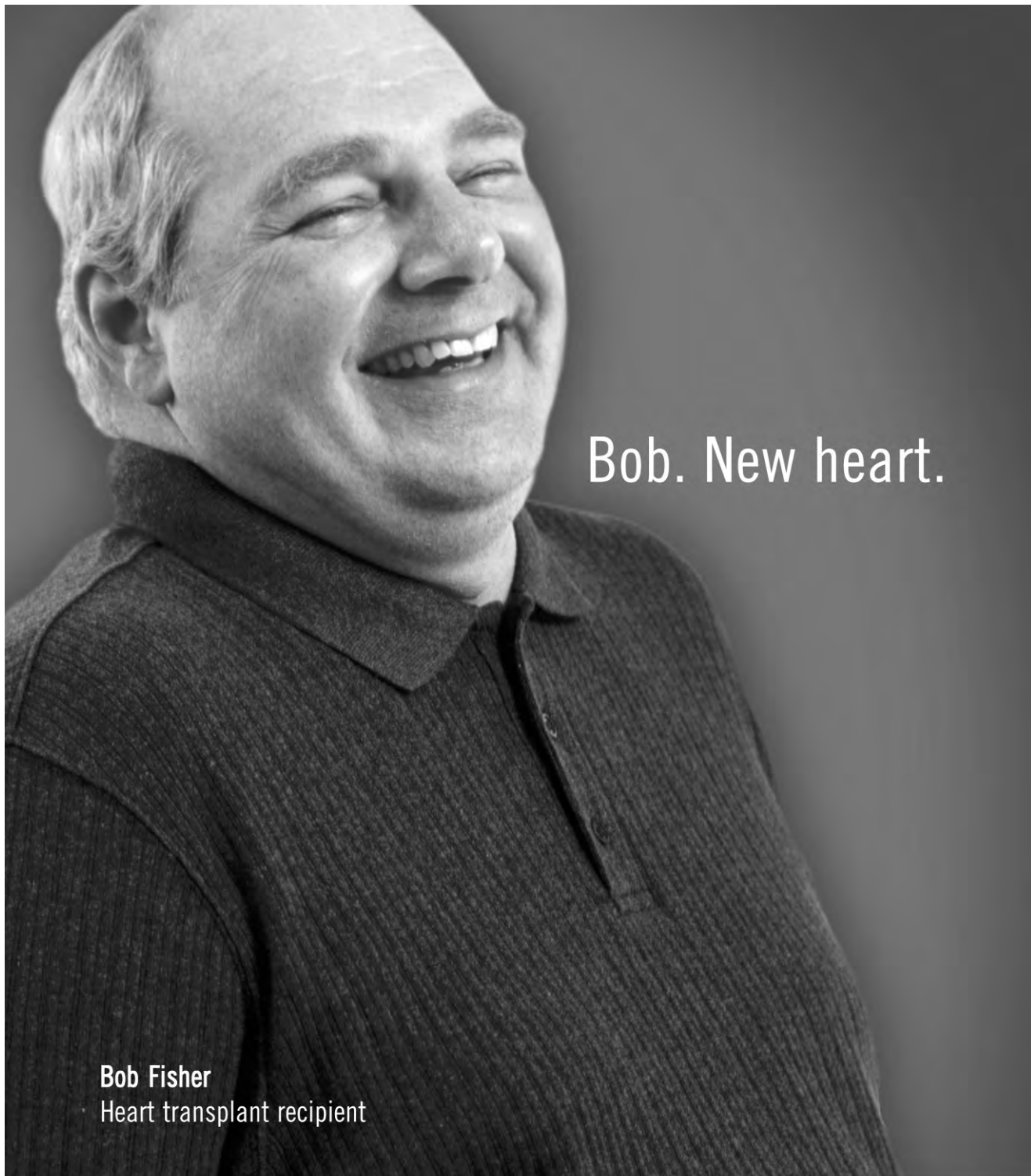
are embodiments of the covenantal relationship that we have with God.

But in considering all of the presentations together, Hahn spoke about how he hopes to help his listeners see the close connection between the Bible and the Church's liturgical life.

"The emphasis in all three talks is going to be on how to read the Bible from the heart of the Church," he said, "how the Church reads the Bible in the Mass. Because I'm convinced from years of working with Catholics, especially cradle Catholics, that they know the Bible much better than they think they do, although perhaps not as well as they ought."

"They don't think that they know it well because they have not memorized lots of ... chapters and verses like lots of non-Catholics do. But they've heard the stories for years, and years and more of the Bible is read in the Catholic Mass than in any Protestant denomination."

(For more information, call Diane Kellett at 317-513-1124 or Beth Leonard at 317-826-0660.) †



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Make budget debate about values, Catholic health care leader urges

WASHINGTON (CNS)—A leading figure in Catholic health care called on Catholic social activists on Feb. 21 to insist that the upcoming debate over President George W. Bush's budget for fiscal 2006 be framed not as a discussion about financial matters but as a debate about values.

"We must call this what it is—a values debate, about the choices we are making as a country," said Sister Carol Keehan, a Daughter of Charity who chairs the boards of Sacred Heart Health System in Pensacola, Fla., and the Catholic Health Association.

She was addressing a general session of the Catholic Social Ministry Gathering in Washington, sponsored by 14 Catholic organizations.

As proposed, the president's \$2.58 trillion budget would cause "severe cuts" in domestic discretionary spending programs for 2006, while preserving tax cuts for the very rich, Sister Carol said.

"What sacrifices are the rich being made to give in this budget?" she asked.

She said the \$50 billion targeted for tax cuts to the wealthiest 1 percent of Americans nearly equals the annual budget of the Department of Education and exceeds the yearly spending of the Department of Veterans Affairs.

Although domestic spending on programs such as welfare and Medicaid is often blamed for the nation's budget deficit, Sister Carol said, tax cuts represent 40 percent of the growth in the deficit, while increased defense spending brought about 37 percent of the rise.

Zeroing in on the issue of health care, the Daughter of Charity cited statistics showing that the health care spending of those with private health insurance has been outpacing increases in Medicaid costs per person.

"We are not spending on Medicaid patients what we spend on ourselves," she said.

She drew sustained applause when she criticized cuts in health care coverage for poor pregnant women.

"How can we say we are pro-life and leave people without maternity coverage?" Sister Carol asked. "We can't talk about being pro-life if we don't offer health care for these women."

She cited as a "sign of hope" the formation of a group of key players in the health care reform debate who have been meeting monthly since October, with their dialogue facilitated by Search for Common Ground and the Meridian Institute.

Sister Carol asked for prayers for these "groups that have killed each other's proposals" for health care reform in the past, including health care providers, associations, think tanks, states, insurers, pharmaceutical companies, businesses and unions.

At a workshop later that day, Cindy Mann of the Georgetown Health Policy Institute in Washington said that, although much remains to be determined about the effects of the president's budget proposal on Medicaid spending, the possibility exists that not only will there be no progress toward greater health coverage of the poor "but we may go backward."

She called for efforts to "put the issue of the uninsured back on the moral radar screen" in the United States.

Kathy Curran, a policy adviser on health matters in the U.S. bishops' Office of Domestic Social Development, said the bishops are preparing to launch a campaign based on the message that "in the wealthiest of nations it is unacceptable that so many people do not have access to affordable health care."

The goal, she said, is to "mobilize the Catholic community as a first step toward mobilizing the American population. We want to help our fellow Catholics to find their voice on this issue."

About 45 million Americans—including more than 8 million children—were without health insurance in 2003, the latest year for which statistics are available. †



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God speaks to his people in the Liturgy of the Word

By Fr. Lawrence E. Mick

“[Christ] is present in his word, since it is he himself who speaks when the holy Scriptures are read in the church.”

That simple sentence comes from the “Constitution on the Sacred Liturgy” (#7) of Vatican Council II. It expresses a key mystery that underlies a proper understanding of the Liturgy of the Word at the Eucharist.

Later in the same document, the council fathers expand on it a bit: “Although the liturgy is above all things the worship of the divine majesty, it likewise contains rich instruction for the faithful. For in the liturgy God is speaking to his people, and Christ is still proclaiming his Gospel. And the people are responding to God by both song and prayer” (#33).

The Liturgy of the Word during the Mass is not simply a time of instruction or Bible study. It is an encounter with the living Christ, who continues to speak his word to our ears and our hearts in our own time.

The mystery of Christ’s presence through the word of God is the reason that so many recent Church documents stress the importance of proclaiming the word well during the liturgy and listening to it attentively.

In “Stay With Us Lord,” Pope John Paul II’s apostolic letter for the current Year of the Eucharist, he speaks of the mysteries of light that he added in 2002

to the mysteries of the rosary. These culminate, he notes, in the mystery of the institution of the Eucharist.

“The Eucharist is light above all,” he explains, “because at every Mass the Liturgy of the Word of God precedes the Liturgy of the Eucharist in the unity of the two ‘tables,’ the table of the word and the table of the bread” (#12).

The pope then speaks of one of Vatican Council II’s goals, quoting from the council’s liturgy constitution: “The treasures of the Bible are to be opened up more lavishly so that a richer share in God’s word may be provided for the faithful” (#51). That directive led to the readings being proclaimed in the language of the people (the vernacular) as well as to the three-year cycle of Sunday readings that we now follow in the liturgy.

The pope urges parishes to evaluate how well they celebrate the Liturgy of the Word.

“Forty years after the council, the Year of the Eucharist can serve as an important opportunity for Christian communities to evaluate their progress in this area,” he notes. “It is not enough that the biblical passages are read in the vernacular if they are not also proclaimed with the care, preparation, devout attention and meditative silence that enable the word of God to touch people’s minds and hearts” (#13).

This is not the first time that this pope has asked us to do such an evaluation. In his 1998 apostolic letter “The Lord’s

Mass links word and Eucharist

By David Gibson

How well are the Scripture readings proclaimed at Mass?

Pope John Paul II has urged parish staff members and parishioners to raise that question—to make that evaluation—during the current Year of the Eucharist.

To accent Scripture’s importance in the Mass, the pope’s apostolic letter for the Year of the Eucharist drew upon the Gospel story of the two disciples on the road to Emmaus in Chapter 24 of the Gospel of Luke.

The disciples encountered the risen Lord, but didn’t recognize him at first. Then, as the three walked along together, the risen Lord “interpreted to them what

referred to him in all the Scriptures.”

Later, sitting down together at table, Jesus “took bread, said the blessing, broke it and gave it to them. With that [the disciples] eyes were opened, and they recognized him.”

At Mass, the “table of the word” and the “table of the bread” are intimately linked, and one leads to the other, the Holy Father suggested.

“It is significant that the two disciples on the road to Emmaus, duly prepared by our Lord’s words, recognized him at table through the simple gesture of the ‘breaking of bread,’” the pope noted. “When minds are enlightened and hearts are enkindled, signs begin to ‘speak.’”

(David Gibson edits Faith Alive!) †



The Liturgy of the Word during the Mass is not simply a time of instruction or Bible study. It is an encounter with the living Christ, who continues to speak his word to our ears and our hearts in our own time. In the liturgy, God is speaking to his people, and Christ is still proclaiming his Gospel. And the people are responding to God by both song and prayer. The mystery of Christ’s presence through the word of God is the reason that so many recent Church documents stress the importance of proclaiming the word well during the liturgy and listening to it attentively.

Day,” the pope wrote: “In considering the Sunday Eucharist more than 30 years after the council, we need to assess how well the word of God is being proclaimed and how effectively the people of God have grown in knowledge and love of sacred Scripture” (#40).

A decade before that, Pope John Paul II spoke of the Liturgy of the Word in his apostolic letter “*Vicesimus Quintus Annus*” for the 25th anniversary of the “Constitution on the Sacred Liturgy.”

In that letter, he cited the council’s “Dogmatic Constitution on Divine Revelation” (#21): “The Church has always venerated the divine Scriptures, just as she has venerated the very body of the Lord, never ceasing above all in the sacred liturgy to nourish herself on the bread of life and the table both of the word of God and of the body of Christ, and to minister it to the faithful” (#8).

It is this power of the word of God to nourish the faithful that is at the root of the pope’s ongoing concern for the effective proclamation of the Scriptures in the liturgy.

This is a challenge, certainly, to the lectors, deacons, priests and bishops who proclaim the word of God. Careful and serious preparation of each reading is essential if the word is to be proclaimed effectively, unleashing its power to both instruct and motivate the faithful.

The pope’s words challenge the listeners, too.

It takes deliberate effort to pay close attention to the word proclaimed, listening with open ears and open hearts. It takes effort and cooperation to create the atmosphere of “meditative silence” that allows the word to echo fruitfully within the hearers.

The Year of the Eucharist invites us to renew our appreciation for the power of God’s word and to improve our behavior when that word is proclaimed.

If we do, then like the Apostles on the road to Emmaus, we will find that our hearts are “burning within us” as we listen to the Lord speak to us.

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

Discussion Point

Scriptures are living word of God

This Week’s Question

How are Mass lectors in your parish prepared for their role?

“At St. Ignatius, Suzanne Dillard and I train lectors. It is not too difficult because they are exposed weekly to high-caliber lectors. But I tell them up front that Scriptures are the living word of God, and they must proclaim them as being alive and not as if they were in need of life support.” (Deacon Dan Wagner, Portland, Ore.)

“Our lectors are led to pray with the Scriptures and study at least a week before they come to proclaim. We have two main resources available to them: *Living Liturgy* and *At Home With the Word*.” (Presentation of the Blessed Virgin Mary Sister Joellen Price, Sioux City, Iowa)

“Back in the ‘60s, I headed the liturgical committee.

To understand being a lector, we brought in parishioners who were actors to show us how to get into the role so we could proclaim and not just read. I take a good week to prepare. I meditate, and by Sunday the Holy Spirit takes over.” (Curtis Goodfellow, Little Rock, Ark.)

“We get formal training through the diocese then go over the particulars at our parish. Each person has a lector workbook, and is encouraged to reflect and study for a week.” (Charles Cecil, Kansas City, Mo.)

Lend Us Your Voice

An upcoming edition asks: What are two qualities that in your view make a family a family?

To respond for possible publication, send an e-mail to cgreene@catholicnews.com or write to *Faith Alive!* at 3211 Fourth St. N.E., Washington, D.C. 20017-1100. †



CNS photo from W.P. Witman, Ltd.

From the Editor Emeritus/John F. Fink

Jesus in the Gospels: He teaches Nicodemus

See John 3: 1-21

Nicodemus was a Pharisee and a member of the Jewish Sanhedrin. While Jesus was in Jerusalem for Passover, Nicodemus came to see him at night, perhaps to avoid observation. Later, he was to speak up for Jesus in the Sanhedrin and, after the Crucifixion, he would bring about 100 pounds of a mixture of myrrh and aloes for Jesus' burial, but for now he was



being cautious.

The two men probably had a long conversation, but John reports only part of it, touching on four points:

First, Jesus says that we must be "born from above" before we can see the kingdom of God. The Greek adverb *anōthen* can mean both "from above" and "again," and Nicodemus believes that Jesus meant "again," so he asks how anyone can be

born again. Jesus replies that we must be born of water and the Spirit. Thus, we believe that we enter into a new and higher life when we are baptized.

Second, Jesus compares the work of the Holy Spirit in the soul to wind. We don't know where the wind comes from or where it goes, Jesus says, and that's the way it is with the Spirit. Again, there's a play on words since the Greek word *pneuma* and the Hebrew word *ruah* mean both "wind" and "spirit." Jesus is telling Nicodemus that renewal in the soul is more important than the externals of religion, but Nicodemus doesn't understand.

Third, Jesus tells Nicodemus (and us) that the Son of Man (Jesus himself) came down from heaven. That must have really confused Nicodemus. Did he realize that Jesus was saying that he existed in heaven as God before coming down to earth?

Fourth, Jesus says that the Son of Man had to be "lifted up," just as Moses lifted up the serpent in the desert. Actually, the Book of Numbers (Nm 21:9) says that Moses "mounted" a bronze serpent, but

Jesus substitutes a verb to imply glorification. He says that he will be glorified by his crucifixion "so that everyone who believes in him may have eternal life."

It's a reminder that Jesus was well aware of what kind of death he would suffer in order to bring us eternal life.

Now the evangelist takes over. No longer quoting Jesus, he tells us that "God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life." Further, he gives us these powerful words: "For God did not send his Son into the world to condemn the world, but that the world might be saved through him."

He goes on to tell us that whoever believes in Jesus will not be condemned, but that those who do not believe have already been condemned. Therefore, although Jesus' purpose in coming into the world was to save it, nevertheless his coming also provoked judgment upon those who turn away from him.

Poor Nicodemus. How could he have understood all this? †

Cornucopia/Cynthia Dewes

When martyrdom takes on personal meaning

From grade school on, we've read about patriots who fought in the American Revolution, the Civil War and World War II. We've tried to imagine what it means to be threatened personally, and to actually sacrifice time, money and sometimes our lives in order to uphold the national principles we cherish.



Only after 9/11 did it dawn on most of us that we might be in a position where death and the destruction of our American way of life are not only possible, but also imminent. We may be the strongest nation on Earth, but we're still vulnerable.

It's much the same in religious matters. Unlike many Catholics and other Christians worldwide who've suffered oppression because of their beliefs, we've never really needed to consider being martyred for the faith. When the Gospel said we'd be persecuted for Christ, little did we think a time would come when it applied to us personally.

Well, guess what. That time appears to have come, at least if we're paying

attention to current trends and events.

Recently, I saw a segment of CBS-TV "Sunday Morning" on the subject of infidelity in relationships between men and women. When they took a poll on the street about who would more likely be unfaithful, a man or a woman, almost everyone answered "a man." That would seem to agree with popular wisdom, including ideas found in books, movies and other cultural venues. It's been the case since long before Hamlet dumped Ophelia or Stella Dallas suffered unceasingly as a "backstage wife."

But, then the commentator pointed out that men no longer have a corner on the infidelity market. Television series such as "Sex in the City," talk shows, movies and even forensic crime dramas constantly depict wives and girlfriends as perpetrators of illicit affairs, often abandoning their families in order to scratch some elusive itch.

All this is bad enough, I thought. But then, a woman—whose credentials I missed—declared that it's about time women were as unfaithful as men are. At last, they've reached the same pinnacle of sexual freedom of expression that men enjoy, and they are to be congratulated.

While still digesting this, I read about a man who's arguing strongly and at length that Abraham Lincoln was homosexual (being who he was, Lincoln can hardly be called "gay," even by this person).

In fact, that is one of this fellow's major arguments: that the reason Honest Abe was so sad and melancholy, and that his marriage was so unhappy, is because he was a closet homosexual. As evidence, the man cites letters that Lincoln wrote to men friends written in the florid, rather romantic style of the time.

He also mentions that Lincoln had a male roommate, and sometime bedmate, for long periods of time. Never mind that sharing beds was not uncommon on the frontier, or that same-sex friendships were considered the most appropriate for either gender.

It was almost enough to spoil Presidents Day for me, and Valentine's Day, too. But, if martyrdom is to be my fate, I'm ready. I'll stand up in public for fidelity, both male and female, and for Old Abe's virtue, too. Just spare me the bloody torture, please.

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

Faithful Lines/Shirley Vogler Meister

25th anniversary for Storyfest Journeys

The one thing my husband and I promised ourselves before he retired was to travel outside our home-zone of comfort and commitments. Although we do go out of state to visit family and friends or for special events now and then, we have not yet fulfilled our promise. Perhaps my wanderlust is why I so



enjoy the periodic "Storyfest Journey" e-mails from Robert Bela Wilhelm and his wife, Mary Jo Wilhelm, a Catholic couple in Maryland whose ventures and adventures have a deeply spiritual element.

Although not members of a Franciscan fraternity, they do "live the Rule as much as possible," claims Robert Wilhelm. That says much about them! They began Storyfest Journeys in 1979, and they've been sharing their faith, wisdom, expertise, travels and seminars through the Internet for 10 years. Extensive and interesting background information, travel brochures, books and CDs are available via www.storyfest.com.

Their biographies also help readers

understand them on a more personal level. For instance, Mary Jo tells how their three children died young from Werdnig-Hoffmann Syndrome. This led her initially to become a professional storyteller for children in hospitals. Both she and her husband are seasoned educators and writers.

Recently, I received their 2005 schedule, which I condensed to share with *Criterion* readers:

Journey: Orkney Islands, Scotland—May 8-14: 5,000-year-old "stonehenges," the Island of Hoy's dramatic land- and-seascapes; St. Magnus Cathedral in Kirkwall (medieval Nordic and Scottish traditions); Wyre Island and the castle of Viking Coobie Roo; Egilsay Island, where St. Magnus was martyred; and portside Stromness with artisans and writers.

Journey: Assisi, Italy—July 10-16: Basilica of St. Francis and frescoes of Giotto; Gubbio (where Frances spoke to a wolf); San Damiano (the life of St. Clare); Ancient Umbrian, Roman and Romanesque above-and-below-ground sites; mountain hermitage of LaVerna (Francis and the stigmata), plus masterpieces of Renaissance artist Andrea Della Robbia.

Seminar—Aug. 7-13: Sugarloaf Mountain, Maryland: "The Art of Luke the Storyteller in His Gospel and Book of Acts," storytelling style and spirituality of St. Luke, parables of women and the poor, "Prodigal Son" and "The Good Samaritan," as well as dramatic storytelling/spiritual fervor in Luke's Acts of the Apostles.

Seminar—Aug. 14-20: Sugarloaf Mountain: 12th annual Apprenticeship Week of the School of Sacred Storytelling: Small-group seminar on storytelling skills and techniques and an ecumenical spirituality of sacred storytelling.

Journey—Oct. 2-8: Santiago de Compostela, Spain: Burgos Cathedral/Christian, Islamic and Jewish traditions; "Song of Roland" and "Deeds of El Cid" along pilgrimage road; Leon Cathedral/spirituality of the saints on the road, especial Martin of Tours and Mary Magdalene; Gaudi's architectural masterpiece in Astorga, the mountain village of Debreiro and Shrine of the Holy Grail; Shrine of Santiago (St. James the Apostle).

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

Faith and Family/Sean Gallagher

Christ's Passion is lived out in family life

I like to read books. I'll read fiction and non-fiction books by authors as varied as



John Feinstein and Jane Austen. Although I usually try to begin and end my day with prayer, I also find myself reading books at these times as well.

Now during this season of Lent, I have not chosen to forgo reading books.

However, I have chosen to narrow the field of my literary choices. During these 40 days, I have decided to read books dealing only with the life of faith.

At present, I am reading Caryll Houselander's *The Way of the Cross*.

This English woman was a popular Catholic writer in the 1940s and '50s. She did not appear to have intended the book in question to be used in a devotional context, for in it she offers the reader extended reflections and prayers on each of the traditional 14 points of Jesus' journey to Calvary.

In this book, Houselander showed her keen ability to apply the profound and eternal truths of Christ's suffering and death to the most ordinary and mundane events of our everyday lives.

One recent morning during my breakfast, I was reading a prayer she composed that dealt with the second station, Jesus taking up his cross.

In it, she asks Jesus to help her (and presumably me as well) "realize that because You have made my suffering Yours and given it the power of Your love, it can reach everyone, everywhere—those in my own home, those who seem to be out of my reach—it can reach them all with Your healing and Your love."

So often as I live my life with my wife and two sons, I try to avoid suffering if at all possible. After a hard day at work, it can be easy for me to seek to avoid doing the sometimes-tedious task of getting my son, Michael, ready for bed.

At times, I give into that temptation and let my wife, who has usually had a hard day of work caring for our sons, continue doing it by putting Michael to sleep.

What Houselander reminds me of, however, is that although I may feel more worn out when I embrace the tiring challenges of family life, I can perhaps be buoyed by the knowledge that Christ's love—shown perfectly in his Passion—reaches through my own small trials to those whom I serve in the midst of them.

Maybe this knowledge is in the back of my head or at the bottom of my heart when I, by grace, overcome my inclinations and do chores around the house all the way up to my own bedtime.

Maybe another part of Houselander's prayer is being fulfilled through me at those times.

"Make me patient to bear the burdens of those nearest at hand, to welcome inconvenience for them, frustration because of them. Let me accept their temperaments as they are, nurse them in sickness, share with them in poverty, enter into their sorrows with them."

A belief deeply rooted in our faith is that the Church is the mystical body of Christ. Another is our conviction that the family is a microcosm of the life of the Church.

Looking at these two teachings together, we can say in faith that the life of the family is a sacrament of the life of Christ.

While this may seem to place difficult expectations on our mothers, fathers and children, it can also fill us with confidence. For we know that the new and unending life of Christ is there in our homes to pick us up when we take the weight of our everyday crosses upon our shoulders as we serve one another in love. †

Third Sunday of Lent/Msgr. Owen F. Campion

The Sunday Readings

Sunday, Feb. 27, 2005

- Exodus 17:3-7
- Romans 5:1-2, 5-8
- John 4:5-42

The source of the first biblical reading for this Lenten weekend's liturgies is the Book of Exodus.



Exodus is one of those five books of the Bible regarded as the basis of God's revelation to the Chosen People. The initial theological concepts and regulations about behavior are seen as being rooted in the

original teachings of Moses.

Together, these books constitute the Torah, still the cornerstone of Judaism. Another name for this part of the Bible is the Pentateuch, a term coming from the Greek word for "five."

As the title implies, the Book of Exodus is concerned with the experiences of the Hebrews as they fled Egypt and moved toward the land that God had promised them. It was a very difficult trip.

Even today, a journey across the Sinai Peninsula is a bleak and lonely undertaking. It is not surprising that the Hebrews wondered if they had swapped the witch for the devil as they wandered across Sinai. They grumbled about Moses, who led the way.

Water was a precious commodity in this arid environment. Understandably, the people feared thirst. Moses, enlightened by God, told them to look for water in an improbable place—the side of a rock. As directed, Moses struck the rock and water flowed from it.

St. Paul's Epistle to the Romans supplies the second reading.

As is so typical of Paul's writing, this passage celebrates Jesus as the only source of life and of bonding with God, and it proclaims salvation in Christ as the gift coming from the willing sacrifice of the Lord on Calvary.

For its last reading this weekend, the Church presents a section of St. John's Gospel.

It is the story of the Lord's meeting with the Samaritan woman beside a well in Samaria. The reading is heavy with lessons for us.

First, merely the facts that the site is Samaria, that the Lord's conversation is with a female and that the woman is Samaritan are all powerful lessons.

Pious Jews detested Samaritans at the time of Jesus. Long ago, they had defiled the Jewish race, and authentic religion, by consorting with pagan invaders, and by worshipping outside Jerusalem. Jews avoided Samaritans and looked upon them with contempt.

Then, at the time of Jesus, no adult man ever would engage a woman in conversation. Such were the conventions.

Obviously, Jesus set aside these considerations. He bore the message of God, and this message was meant for everyone.

The Lord asserts a dignity above that of Jacob. He promises a gift of water greatly more satisfying than any water that could be drawn from a well.

Finally, Jesus predicts that a new order of communing with God is coming. It will be neither centralized in Jerusalem, nor on the mountaintops where the Samaritans customarily worshipped.

Reflection

The Church's preparations to receive new members during the Easter Vigil are very much a part of Lent.

Aside from the triumphant celebration of the Eucharist on that occasion, the most prominent symbol used in the liturgy is water. It is because the new members of the Church will be baptized.

For those Christians who are already members of the Catholic Church and are not being baptized at the Easter Vigil, water also will symbolize life. They will renew their baptismal promises aloud. The priest will sprinkle them with blessed water to recall their baptisms. Water will symbolize new life and the promise of eternal life.

In these Scripture readings, the Church is telling us that God alone, in Jesus, is the source of life eternal. Lent is our time to decide whether or not to embrace this life in Christ. †

Daily Readings

Monday, Feb. 28
2 Kings 5:1-15b
Psalms 42:2-3; 43:3-4
Luke 4:24-30

Tuesday, March 1
Daniel 3:25, 34-43
Psalm 25:4-9
Matthew 18:21-35

Wednesday, March 2
Deuteronomy 4:1, 5-9
Psalm 147:12-13, 15-16, 19-20
Matthew 5:17-19

Thursday, March 3
Katharine Drexel, virgin
Jeremiah 7:23-28
Psalm 95:1-2, 6-9
Luke 11:14-23

Friday, March 4
Casimir
Hosea 14:2-10
Psalm 81:6c-11b, 14, 17
Mark 12:28-34

Saturday, March 5
Hosea 6:1-6
Psalm 51:3-4, 18-21b
Luke 18:9-14

Sunday, March 6
Fourth Sunday of Lent
1 Samuel 16:1b, 6-7, 10-13a
Psalm 23:1-6
Ephesians 5:8-14
John 9:1-41
or John 9:1, 6-9, 13-17, 34-38

Question Corner/Fr. John Dietzen

Celibacy for clergy dates back to fourth century

Q When did celibacy become one of the Church's rules for priests? Was it something that started with the Jews before Jesus and then was continued by the Church?



We understand that many early priests and bishops, even popes, were married. Is this true? (Pennsylvania)

A The story of clerical celibacy in the Church is long and complex, but the following is at least a brief outline.

First, the Christian practice did not originate with the Jewish people. The thought of a celibate life for men and women was generally offensive to Jewish culture, as it was to most other cultures of the time. As the Scriptures show often, a house full of children was considered a sign of God's blessing. For a woman to be unmarried and childless was a mark of shame.

I believe the only major figure in the Old Testament who was celibate was Jeremiah, who lived around the time of the Babylonian Captivity, six centuries before Christ. The Lord told him not to marry, as a sign to the people that children then being born would die in the coming military and political calamities.

The practice of celibacy was generally spotty in the Church until the later part of the fourth century when the first general law obliging clergy to a celibate life appeared in the Western Church.

Several popes and regional councils in Africa and Europe, beginning probably with Pope Damasus (366-384), decreed that ordained clergy should not be married.

During the next 700 years, marriage of bishops, priests and deacons was unlawful in the Western Church. (Practices and regulations concerning celibacy were, and remain, different in most Catholic and Eastern Orthodox Churches.)

The movement toward clerical celibacy continued, however, and culminated in the 12th century at the First and Second Lateran Councils when marriages of clerics were declared not only illicit (unlawful) but invalid.

Much later, at the Council of Trent in 1563, the law of celibacy was reaffirmed. Interestingly, however, against enormous opposition the council declared that celibacy of the clergy was a matter of Church law, not of divine law.

This means that the Church could change its legislation concerning celibacy.

A change was made, in fact, for deacons when Vatican Council II instituted a married permanent diaconate.

In addition, as most Catholics are aware, married men who joined the Catholic faith from other Christian denominations have been ordained and now serve as Catholic priests, especially in the United States and Europe.

As the above summary suggests, married clergy were common during earlier Christian centuries.

St. Peter, of course, was married (see Mk 1:30), as were other popes. Family records for many of them are sparse, so we know little about their marital status before or after they became pope.

St. Hormisdas (514-523), was married before he became pope, as was, it seems, his son, Pope St. Silverius (536-538). As far as we know, the last married bishop of Rome was Adrian II (867-872), who apparently lived with his wife and family in the Lateran Palace, the pope's residence at the time, though an unmarried clergy was by then not uncommon in the West.

The road of clerical celibacy has not been smooth through the centuries, especially in the early Middle Ages and years before the Protestant Reformation. Smooth or not, however, it is clear that the Church does not plan to alter easily or quickly a practice which has been so intimate a part of its life for the past 1,700 years. †

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

My Journey to God

Love As Jesus Loves

Standing in line I look about me at
The everyday people coming and going
In the ordinary world.

I am reminded of the sacred instructions:
Love no one more or less than another.
Love as Jesus loves.

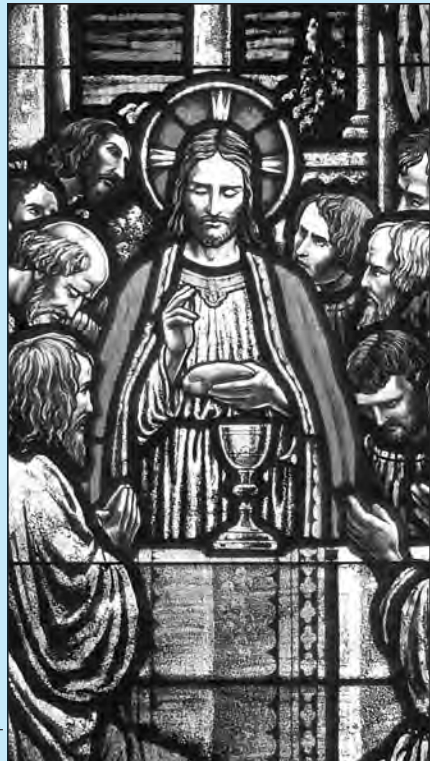
I am confronted with the open wounds of pain
Hidden behind the facade of makeup or
glasses.
Let their pain move your heart, resounds
within.
Love as Jesus loves.

Fear of their pain, mingled with my own,
Keeps me from the task before me.
Courage from the Holy Spirit challenges me.
Love as Jesus loves.

Touch hands and let eyes meet
That the stranger's pain may move the heart
And perhaps heal the world one heart at a time.
Love as Jesus loves.

By Trudy Bledsoe

(Trudy Bledsoe is a member of St. Christopher Parish in Indianapolis and the Order of Secular Discalced Carmelites at the Monastery of the Resurrection in Indianapolis. Her poem is based on Matthew 14:14, "When he disembarked and saw the vast crowd, his heart was moved with pity for them and he cured the sick.")



CNS photo from Crosiers

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 critterion@archindy.org. †

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 (e-mail).

February 25

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.

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.

February 25-27

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Women's Lenten Retreat," Jesuit Father Benjamin Hawley, presenter. Information: 317-545-7681.

Mount Saint Francis Retreat Center, **Floyd County**. "Contemplative Lenten Retreat—Seeking God in the Eucharist." Information: 812-923-8817.

February 26

St. Simon the Apostle Church, 8155 Oaklandon Road, **Indianapolis**. Lenten conference, author Scott Hahn, presenter, 11 a.m.-3:45 p.m., Mass, 10 a.m. Information: 317-826-6000.

Cathedral High School, 5225 E.

56th St., **Indianapolis**. Sham-rauction 2005, 5:30 p.m., \$175 per person. Information: jmatthews@cathedral-irish.org.

Monastery Immaculate Conception, **Ferdinand**. Prayer day, single Catholic women 19-40 years old, 9 a.m.-4 p.m. EST. Information: www.thedome.org.

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.

Primo Banquet Hall and Conference Center, 2353 E. Hadley Road, **Plainfield**. St. Susanna School Auction, dinner, 6 p.m. auction, 8 p.m. Information and tickets: 317-839-1309.

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.

Marian College, Allison Mansion, 3200 Cold Spring Road, **Indianapolis**. "Dignity of the Individual: A Franciscan Perspective," Franciscan Brother Bill Short, presenter, dessert reception, student music recital following presentation. Information: 317-955-6775.

St. Michael School, 3352 W. 30th St., **Indianapolis**. Open house, 11 a.m.-2 p.m. Information: 317-926-0516.

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Power, Perseverance and Peace—Lessons from Mother Teresa," Anne Ryder, presenter, 6 p.m., \$30 per person, includes dinner. Information: 317-545-7681.

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Euchre

party, 1:45 p.m., \$3 per person. Information: 317-241-6314.

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 Burwink. Information: 812-689-3551 or e-mail frburwink@seidata.com or log on to Schoenstatt website at www.seidata.com/~frburwink.

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.

March 1

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

St. Francis Hospital and Health Centers, Community Relations Center, 3145 E. Thompson Road, **Indianapolis**. "Freedom from Smoking," seven-week class, 1-2:30 p.m., \$50 per person. Information: 317-782-7999.

St. Bridget Church, 404 E. Vine St., **Liberty**. Healing Mass, 7:30 p.m. Information: 765-825-7087.

March 2

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Do You Need Lent After the Age of 40?" retreat, Father Gerald Kirkhoff, Father Eric Johnson, Holy Cross Brother Joseph Umile and Beth Reitz, presenters, 9 a.m.-3 p.m. Information: 317-545-7681.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Spaghetti and Spirituality, Lenten speakers' series, "Deep Conversion/Deep Prayer," Father Thomas Dubay, presenter, Mass, 5:45 p.m., dinner, 6:30 p.m., presentation, 7:15 p.m. Information: 317-636-4478.

St. Joan of Arc Church, 4217 Central Ave., **Indianapolis**. Indianapolis North Deanery adult education series, Stations of the Cross, 7 p.m. Information: 317-257-2266.

March 2-3

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

March 3

Marian College, 3200 Cold

Spring Road, **Indianapolis**. Holy Family Shelter benefit, "Fruit of the Spirit," 7-9 p.m., \$35 per person. Information: 317-236-4072.

St. John the Apostle Church, 4607 W. State Road 46, **Bloomington**. Catholics Returning Home, six-week session, session 4, 6:30 p.m. Information: 812-876-1974.

St. Monica Church, 6131 N. Michigan Road, **Indianapolis**. "Living Stations of the Cross," parish teenagers, presenters, 7-8:15 p.m. Information: 317-253-8077.

St. Luke Parish, 7575 Holliday Dr. East, **Indianapolis**. Natural Family Planning class, 7-9 p.m. Information: 317-465-0126.

March 4-5

St. Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Rhythms of Providence—Surrendering Time," Providence Sisters Marie McCarth and Mary Alice Zander, presenters. Information: 812-535-4531.

March 4-6

Saint Meinrad Archabbey, 100 Hill Dr., **St. Meinrad**. Weekend retreat, "Simplicity Retreat Revised: A Way of Life," Benedictine Father Noel Mueller, presenter. Information: www.saintmeinrad.edu or mzoeller@saintmeinrad.edu.

Kordes Retreat Center, 841 E. 14th St., **Ferdinand, Ind.** (Diocese of Evansville). "Praying the Scriptures." Information: 812-367-2777 or 800-880-2777 or e-mail kordes@thedome.org.

March 5

St. Christopher Parish, 5301 W. 16th St., **Indianapolis**. Third annual Women's Convocation, "Peaceful Women," keynote address, "Three Steps to Peace—Lessons from Mother Teresa and Stories of Hope to Tell," TV reporter, columnist and speaker Anne Ryder, presenter, plus lunch and five workshops, 8 a.m.-3:15 p.m. Information: 317-241-6314, ext. 100.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Retreat From Anger," Dominican Sister Romona Nowak, presenter, 9 a.m.-4 p.m. Information: 317-788-7581.

St. Elizabeth Ann Seton Church, 10655 Haverstick Road, **Carmel, Ind.** (Diocese of Lafayette). "Eucharistic Day of Recollection," 8:30 a.m.-3 p.m. Information: 317-846-3850.

March 5-6

Mother of the Redeemer Farm, 8220 State Road 48 West, **Bloomington**. Archdiocesan Office of Family Ministries, Ministry of Consolation Training. Information: Office of Family Ministries, 317-236-1596 or 800-382-9836, ext. 1596.

March 6

St. Paul School, 9788 N. Dearborn Road, **Guilford**. Booster Club, whole hog sausage and pancake breakfast. 7-11 a.m. free-will donation.

St. Andrew the Apostle Parish, Father Hillman Hall, 235 S. 5th St., **Richmond**. Day of Reflection, "Around the World," Msgr. Harold Kneeven, presenter, 1 p.m. Information: 765-966-3747.

Mary, Help of Christians Church, **Mariah Hill, Ind.** (Evansville Diocese). Charismatic Mass, Father Kenneth Steckler, celebrant, praise, 3:30 p.m. EDT, Mass, 4 p.m. EDT. Information: 812-937-4326.

March 7

Borders Bookstore, 7565 U.S. 31 South, **Indianapolis**. St. Francis Hospital and Health Centers, Spirit of Women's Wellness Book Club, *Lolita in Tehran: A Memoir in Books*, 7 p.m. Information: 317-865-5864.

March 8

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "Lenten Evening of Recollection," 7-9 p.m. Information: 800-424-9955 or e-mail francov@aol.com.

Baxter YMCA, 7900 S. Shelby St., **Indianapolis**. St. Francis Hospital and Health Centers program, "Return to Wellness: A New Beginning After Breast Cancer," 1-3 p.m. Information: 317-257-1505.

March 10

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.

March 11

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

Primo South, 2616 National Ave., **Indianapolis**. Spaghetti Dinner and auction, 7 p.m.-midnight, \$15 pre-sale, \$20 at the door. Information: 317-882-7335.

—See ACTIVE LIST, page 13

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Author of 'The Paradoxical Commandments' to present Lenten day of reflection

By Mary Ann Wyand

"People are illogical, unreasonable, and self-centered. Love them anyway."

That's the first of 10 suggestions for living a better, happier life that are included in "The Paradoxical Commandments," an amazing how-to list written by Dr. Kent M. Keith of Honolulu when he was a sophomore at Harvard University in 1968.

Keith's list was first published in a student leadership book that he wrote titled *The Silent Revolution: Dynamic Leadership in the Student Council*.

Since that time, Keith's list of paradoxes has gained international fame and a copy of the list was even posted on the wall of Mother Teresa's Missionaries of Charity home for children in Calcutta.

Consider another one of Keith's thought-provoking suggestions: "The good you do today will be forgotten tomorrow. Do good anyway."

Benedictine Sister Joan Marie Massura, program director of the Benedict Inn Retreat and Conference Center in Beech Grove, hopes people will want to reflect on "The Paradoxical Commandments" with Keith during Lent by registering for a March 8 day of reflection titled "Finding Personal Meaning and Deep Happiness in a Crazy World" at the Benedictine retreat center.

Sister Joan Marie also hopes people will want to try to live "The Paradoxical Commandments" every day.

The Beech Grove Benedictines are using Keith's nationally best-selling books *Anyway* and *Do It Anyway: The Handbook for Finding Personal Meaning and Deep Happiness in a Crazy World* in a workshop with women who are incarcerated at the Indiana Women's Prison in

Indianapolis because they believe in the list's life-transforming advice.

Keith said author Lucinda Vardey included "The Paradoxical Commandments" in her book *Mother Teresa: A Simple Path* with a note explaining that they were taken "from a sign on the wall of Shishu Bhavan, the children's home in Calcutta."

Keith explained that "this is why some people mistakenly thought that Mother Teresa wrote the commandments."

But he's happy that the list is helping people all over the world to improve their lives.

"I was deeply moved to learn that Mother Teresa thought that 'The Paradoxical Commandments' were important enough to put up on the wall of her children's home," Keith wrote in an e-mail to *The Criterion*.

"I felt called to write and speak about 'The Paradoxical Commandments' again after 30 years had passed," he said. "Sharing 'The Paradoxical Commandments' became my lay ministry. I began traveling to make presentations and give seminars."

He said the commandments "have been used by many Christians, ... preached from pulpits, published in Church newsletters, and posted on Church and parish websites. ... School children sent a copy of 'The Paradoxical Commandments' to New York police and firefighters to encourage them in the days after 9/11.

"... People have told me that they have carried a copy of the commandments in their wallets or purses for 20 years," Keith said. "Others have said they look at the commandments every morning before going to work to help them stay focused on what is really important. I have heard from many Christians who tell me that the

commandments have reminded them to live the way Jesus wants us to live."

(For more information or to register for Dr. Kent M. Keith's day of reflection, call the Benedict Inn Retreat and Conference Center at 317-788-7581.) †

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Thanks!

The Active List, continued from page 12

March 11-13

Our Lady of Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. "Responding to the Questions of Jesus," women's retreat, Father Jim Farrell, presenter. Information: 317-545-7681.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Conventual Franciscans, vocations retreat, single men 16-40 years old. Information: 800-424-9955 or e-mail francov@aol.com.

Monthly

First Sundays

St. Paul Church, 218 Scheller Ave., **Sellersburg**. Prayer group, 7-8:15 p.m. Information: 812-246-4555.

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

First Mondays

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Guardian Angel Guild, board meeting, 9:30 a.m.

First Tuesdays

Divine Mercy Chapel, 3354 W. 30th St., **Indianapolis**. Confession, 6:45 p.m., Benediction of the Blessed Sacrament for vocations, 7:30 p.m.

Benedict Inn Retreat and Conference Center, 1402 Southern Ave., **Beech Grove**. "Women: No Longer Second Class," program, 7-8:30 p.m. Information: 317-788-7581.

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

Brebeuf Jesuit Preparatory School, 2801 W. 86th St., **Indianapolis**. Indiana Autism and Sertoma Club meeting, 7-9 p.m., child care provided. Information: 317-885-7295.

First Fridays

St. Charles Borromeo Church, chapel, 2222 E. Third St., **Bloomington**. Adoration of the Blessed Sacrament, noon-6 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.

ALHORN, Charles, Jr., 82, St. Vincent de Paul, Bedford, Feb. 11. Husband of Viola Alhorn. Father of Carol Alhorn. Brother of Martha Wade, Mary Ellen Williams and John Alhorn. Grandfather of one.

BARNHILL, Claude, 59, St. Anthony, Indianapolis, Feb. 11. Father of Laura Akers, Kim Lane, Darlene, Faye and Claude Barnhill Jr. Brother of Faye Moore, Shirley Neal and Ed Barnhill. Grandfather of six.

BASHAM, Richard Louis, Jr., 81, St. Anthony of Padua, Clarksville, Feb. 4. Husband of Genevieve Basham. Father of Nancy Westerfield, Rose Zanene, David, Larry, Michael, Richard III and Timothy Basham. Brother of Bernadine Dean, Lila Ray Fredrick, Mary

Lambert, Ebert, Leo and Stephen Basham. Grandfather of 18. Great-grandfather of 19.

BOHNE, Dennis G., 53, St. Mary, New Albany, Jan. 7. Father of Aaron and Chuck Bohne. Brother of Rose Adams. Patty McIntyre, Angela Sturms, Jimmy and Kenny Bohne. Grandfather of two.

BOURNE, Ralph W., Jr., 68, Sacred Heart, Jeffersonville, Feb. 5. Husband of Pauline Bourne. Father of Susan Jackson, Larry and Michael Bourne. Son of Frances Bourne. Brother of Mary Bradley, Maryknoll Sister Martha Bourne, Jim and Joe Bourne. Grandfather of two.

BRAND, William, 39, St. Vincent de Paul, Bedford, Feb. 8. Husband of Stacy Brand. Father of Jake Brand. Son of William and Janis Brand. Brother of Andrew and Matthew Brand. Grandson of Helen Lewis.

BUCK, James F., 72, St. Mary, New Albany, Jan. 12. Husband of Sue Buck. Father of Dorenda Stackhouse and Camille Wilkerson. Brother of Fannie Clarke, Martha Hanger, Celestine Johnson and William Buck. Grandfather of five.

CARROLL, Lucille E., 85,

St. Joseph, Shelbyville, Feb. 8. Mother of Nancy Lehren, Louise Carroll Keeley, Michael and William Carroll. Sister of Franciscan Sister Lavonne Long. Grandmother of 11.

COLEMAN, Kermit, 65, St. Anthony, Indianapolis, Feb. 9.

DAY, Elizabeth L., 82, St. Mary, New Albany, Jan. 21. Mother of Karen Walker. Sister of Mary Margaret Hamilton. Grandmother of four.

DeBRUHL, Daniel L., 46, Holy Cross, Indianapolis, Jan. 29. Husband of Mary DeBruhl. Father of Jessica and Jason DeBruhl. Son of Joeda Harbeson. Brother of Deborah Gonzales, Donna Embry, Dwayne and John Harbeson, Darlene, Dale, Darrell, David, Dennis, Donald and Douglas DeBruhl. Grandfather of one.

ESBOLDT, Sharon, 57, St. Mary, Mitchell, Feb. 2. Wife of Robert Esboldt. Mother of Robert Esboldt and Donald Wheatcraft. Sister of Shirley Stankovich.

GRAF, Mary H. (Toby), 88, Holy Family, New Albany, Feb. 7. Mother of Jean Barker, Rita Smith, Norma and Joseph Graf. Sister of Bernadine Eberle. Grandmother of eight.

GREIWE, Rita M., 85, St. Mary, Greensburg, Feb. 2. Mother of Donna Caffee, Jo Ann Cronin, Nancy Schutte and Dale Greiwe. Sister of Gertrude Ruhl and Marie Stier.

Grandmother of 15. Great-grandmother of 29.

HEINSEN, Barbara, 68, St. Vincent de Paul, Bedford, Feb. 11. Mother of Annette Bos, Linda Thompson and Tom Heinsen. Grandmother of 11.

HERBERT, Paul T., 78, St. Malachy, Brownsburg, Feb. 11. Father of Karen Dramann, Paula Frost, Margie Grabner, Therese Knight, Sharon Lewis, Kathy Price, Rita Slayman, Ernie, Mark and Tommy Tunny. Brother of Rosemary Brinkman and Thomas Herbert. Stepbrother of five. Grandfather of 29. Great-grandfather of 26.

HODGES, William O., 80, St. Anthony, Indianapolis, Feb. 5. Father of Michele Landes, Patricia Love, Cathy Russell, Stephen and William Hodges. Grandfather of 10. Great-grandfather of two.

KELLY, Rita M., 74, St. Malachy, Brownsburg, Feb. 2. Mother of Donna, Gina, Dan, Jim, John, Rick and Tom Kelly. Sister of Sheila Land, Olivia Leisner, Marlene Oser, Dorothy Pontones, Sandra Shea, Jeanette Talbott, Deann Taylor, Chantelle, Maurice and Roman Ubelhor. Grandmother of 20. Great-grandmother of seven.

KINMAN, Benjamin, 80, St. Anthony of Padua, Clarksville, Jan. 25. Husband of Melva Kinman. Father of Paula Kruer and Vincent Kinman. Son

of Viola Kinman. Brother of Betty Bosley. Grandfather of two.

KIRK, Frances R., 77, Our Lady of the Greenwood, Greenwood, Dec. 30. Mother of Patti Ragsdale, Rosanne Gillispie and William Kirk. Sister of Loretta Stephens. Grandmother of seven. Great-grandmother of five.

LAUTH, Francis, 77, SS. Francis and Clare, Greenwood, Jan. 24. Husband of Clara (Siener) Lauth. Father of Lynn Ciurej, Jeffrey, Paul and Thomas Lauth. Brother of Dorothy Corya, Ella Marie Fish, Florence Gonnoud and Merle Lauth. Grandfather of four.

MALOY, Joseph Michael, 28, Immaculate Heart of Mary, Indianapolis, Jan. 26. Son of Gene and Terri (Creech) Maloy. Brother of Shaun Maloy. Grandson of Doris Creech and Terri (Creech) Maloy.

MASON, Catherine C., 101, Immaculate Heart of Mary, Indianapolis, Dec. 30. Mother of Patricia Allen. Sister of Mary Chadwick. Grandmother of 15. Great-grandmother of 28.

McCARRELL, Annie E., 73, St. Anthony, Indianapolis, Feb. 6. Mother of Vivian Burton, Sharon Marr, Paula, David and Jessie McCarrell. Sister of Pauline Martin and Otha Perdue Jr. Grandmother of 12. Great-grandmother of 18.

McMULLEN, Gertrude, 79, St. Vincent de Paul, Bedford, Feb. 9. Mother of Kathleen Hiron, Greg, Kevin and Paul McMullen. Grandmother of five.

MULHOLLAND, Frances K. Mazza LaRosa (Kellermeyer), 94, SS. Francis and Clare, Greenwood, Jan. 10. Grandmother of 10. Great-grandmother of 15. Great-great-grandmother of seven.

OBERHAUSEN, Violet I., 87, Holy Family, New Albany, Feb. 5. Mother of Donald and Gerald Oberhausen. Sister of Bertha Glaze. Grandmother of four.

PICH, Robert Joseph, 80, Holy Name, Beech Grove, Jan. 25. Husband of Josephine (O'Donnell) Pich. Father of Janie Killion, Mary Frances Moran, Nancy Prather and Kathleen Spotts. Brother of Rita Babbitt, Mary Finefield, Ruth Kurrasch, Alfreda Mann, Bernice Roberts and James Pich. Grandfather of 14. Great-grandfather of eight.

PRICE, Kenneth C., 77, St. Joseph, Shelbyville, Feb. 10. Husband of Phyliss Jean (Reese) Price. Father of Janis Brown, Patricia McDaniel, Mark and Roger Price. Grandfather of five. Step-grandfather

of four. Great-grandfather of three.

PYATT, William, 60, St. Thomas More, Mooresville, Jan. 30. Husband of Judith Ann (Peters) Pyatt. Father of Suzanne Mencias, Monica Price and Marc Pyatt. Son of Margaret (Kord) Pyatt. Brother of Margaret Worton. Grandfather of one.

REGOT, Catherine L., 91, Holy Family, New Albany, Feb. 3. Mother of Linda Banet, Nancy Rupp and Mary Jo Smith.

SMITH, John W., 74, St. Anthony, Indianapolis, Feb. 9. Father of Jana Allen, Jeff and Jerry Smith. Brother of Kathleen Campbell, Jean Kelley, Maxine Murphy and Jack Smith. Grandfather of eight. Great-grandfather of one.

STUART, Clarence, 62, St. Bartholomew, Columbus, Feb. 10. Brother of Etta Curtis, Judy Marie Monson, Vickie Sue Reetz, Lillian Tannenbaum and Daniel Reetz.

TORRES, Nicolas, 56, St. Anthony, Indianapolis, Feb. 8.

WEATHERS, Mary Louise, 72, St. Mary, New Albany, Feb. 8. Mother of Albert, David, John and Michael Weathers. Sister of Mary Young and Juanita Wilkerson. Grandmother of five. Step-grandmother of two. Great-grandmother of six.

WEBER, William John, 91, St. Anthony of Padua, Clarksville, Feb. 1. Husband of Juanita Weber. Father of Susan Marie Smith. Brother of Florence Enteman and Frances Vissing. Grandfather of five. Great-grandfather of two.

WILDER, Kathleen R. (Johnson), 59, St. Barnabas, Indianapolis, Jan. 9. Wife of Orin Wilder. Mother of Angela Strait and Stephen Kiemeyer. Stepmother of Lou Ann Neal, Mary Ann Vincent, Rachelle White and Daniel Wilder. Sister of Mary Hass, Rita Wagner, D. Jean Webb, Charles, Edward, F. Timothy and James Johnson. Grandmother of 12.

WOODS, Mary E., 84, St. Michael, Greenfield, Feb. 15. Mother of Patricia Anderson, Peggy Johnston, Polly Miller and Mike Woods. Sister of Margaret Sandefur. Grandmother of 12. Great-grandmother of 13.

WRIGHT, Mary Ellen, 89, St. Malachy, Brownsburg, Feb. 2. Aunt of several.

YETTER, James Edward, 80, St. Roch, Indianapolis, Feb. 16. Father of Peggy Collison, Monica Moore and Michael Yetter. Brother of Joseph Yetter. Grandfather of eight. †

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Archdiocese to hold VIRTUS Protecting God's Children programs in March

The Archdiocese of Indianapolis is holding VIRTUS Protecting God's Children workshops in parishes.

VIRTUS is an education and awareness program that the archdiocese has implemented for employees and volunteers who work with young people to teach them more about child sexual abuse and how to help prevent it.

Employees and volunteers should register in advance for the programs online at www.virtus.org and let their parish know if they are attending. They also should check to make sure the time and date of their parish program has not changed.

Programs scheduled for March will be held at:

- Archbishop Edward T. O'Meara Catholic Center in Indianapolis on March 3 at 2 p.m.
- Holy Rosary Parish in Indianapolis on March 10 at 6:30 p.m.
- Holy Spirit Parish in Indianapolis on March 5 at 9 a.m.
- Nativity of Our Lord Jesus Christ Parish in Indianapolis on March 12 at 8:30 a.m. and March 18 at 1 p.m.
- Christ the King Parish in Indianapolis on March 19 at 12:30 p.m.
- St. Anthony Parish in Indianapolis on March 14 at 7 p.m.
- St. Barnabas Parish in Indianapolis on March 5 at 9 a.m.
- St. Christopher Parish in Indianapolis on March 7 at 7 p.m.
- SS. Francis and Clare of Assisi Parish in Greenwood on March 12 at 9 a.m.
- St. Joan of Arc Parish in Indianapolis on March 1 at 6 p.m.
- St. Mark the Evangelist Parish in Indianapolis on March 16 at 1:30 p.m.
- St. Matthew the Apostle Parish in Indianapolis on March 11 at 12:30 p.m.
- St. Michael the Archangel Parish in Indianapolis on March 16 at 2 p.m.
- St. Monica Parish in Indianapolis on March 1 at 6 p.m. and March 8 at 6 p.m.
- St. Philip Neri Parish in Indianapolis on March 16 at 1 p.m.
- St. Simon the Apostle Parish in Indianapolis on March 5 at 9 a.m. and March 21 at 6 p.m.
- St. Therese of the Infant Jesus (Little Flower) Parish in Indianapolis on March 14 at 6 p.m.
- St. Thomas Aquinas Parish in Indianapolis on March 16 at 1 p.m.
- St. Louis Parish in Batesville on March 5 at 9 a.m.
- St. Michael Parish in Bradford on March 12 at 9 a.m.
- St. Michael Parish in Brookville on March 15 at 5:30 p.m.
- St. Malachy Parish in Brownsburg on March 10 at noon.
- St. Michael Parish in Charlestown on March 6 at 1 p.m.
- St. Joseph Parish in Corydon on March 9 a.m.
- St. Thomas the Apostle Parish in Fortville on March 10 at 7 p.m.
- St. Thomas More Parish in Mooresville on March 19 at 9 a.m.
- Holy Family Parish in New Albany on March 19 at 9 a.m.
- Richmond Catholic Community parishes on March 2 at 6 p.m.
- St. Anne Parish and St. Joseph Parish in Jennings County (to be held at St. Joseph Parish in Jennings County) on March 2 at 6 p.m.
- St. Isadore the Farmer Parish in Perry County on March 6 at 10:30 a.m. and March 8 at 6:30 p.m.
- St. Nicholas Parish in Ripley County on March 12 at 8:30 a.m.
- St. Joseph Parish in Shelbyville on March 3 at 1 p.m.
- St. John the Baptist Parish in Starlight on March 12 at 9 a.m.
- St. Ann Parish in Terre Haute on March 6 at 12:45 p.m.
- Bishop Chatard High School in Indianapolis on March 28 at noon.
- Cardinal Ritter Jr./Sr. High School in Indianapolis on March 18 at 12:30 p.m. †

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TRIDENTINE

continued from page 1

The use of St. Cecilia of Rome Church for the celebration of this liturgy was approved late last year by Archbishop Daniel M. Buechlein.

At that time, Father Daniel Mahan, pastor of St. Louis Parish in Batesville, was named the administrator of the chapel and of the apostolate that uses it. Priestly Fraternity of St. Peter Father Dennis Duvelius, the associate pastor of Holy Rosary Parish in Indianapolis, was named the sacramental minister for the apostolate.

The first Tridentine Mass was celebrated there on Jan. 9. The liturgies celebrated there so far have been high Masses, with a choir singing various choral works and helping to lead the congregation in chanting responses.

According to Father Mahan, more than 200 people attended the first Mass, exceeding the church's seating capacity.

Father Duvelius noted that those who attended represented a "fairly broad spectrum" of Catholics.

One of those present was David Oelker, a member of St. Nicholas Parish in Ripley County.

Oelker, who is 37 and converted to Catholicism in 1991, had no knowledge of Latin as a language for Catholic liturgy until he began studying the faith at the time of his entry into the Church.

As he began to learn about the use of Latin in the Church's liturgies, he concluded that it was an aspect of the faith "that couldn't be ignored." He also wanted to be able to introduce his young children to the Tridentine Mass in order "to give them a sense of their heritage."

In celebrating Mass at St. Cecilia, Father Duvelius is returning to a special part of his own heritage. Born and raised close to nearby Oldenburg, when Father Duvelius entered the Priestly Fraternity of St. Peter the order was present only in Europe. And so he expected to minister far away from his home.

"That was a big sacrifice for me," he said. "By the time I was ordained in 1996, though, the fraternity had established a presence in a number of U.S. dioceses, and

Photo by Sean Gallagher



Priestly Fraternity of St. Peter Father Dennis Duvelius elevates the chalice during the praying of the eucharistic prayer at a celebration of the Mass in the Tridentine Rite on Feb. 13 at St. Cecilia of Rome Church in Oak Forest. The Tridentine Mass is celebrated on the second Sunday of each month at the southeastern Indiana church.

my first priestly assignment was not in Germany, but in Scranton, Penn.

"Even then, I didn't dream that I would soon be in the Archdiocese of Indianapolis again and even saying Mass on my home turf. God is good."

Through the establishment of the Tridentine Mass apostolate, God has also been good to former St. Cecilia parishioner Kenneth Voelker.

Voelker, now a member of St. Mary-of-the-Rock Parish, in Franklin County, moved to the area from Cincinnati approximately 30 years ago and found a welcoming community among the St. Cecilia parishioners. In the years following, he helped with much-needed work to the church building.

Knowing that the Eucharist is being celebrated on a regular basis in the church that he loves has brought him much happiness.

"I think it's wonderful," Voelker said. "It's absolutely fantastic. At least the church is being used for what it's supposed to be [used for], for Mass, rather than just collecting dust and being a little place for the critters to exist in."

Father Mahan commented on the commitment to celebrate Mass at St. Cecilia on a monthly basis and on the prospect of increasing that. "We want to see how many individuals are interested in this Mass," he said, "and how many are willing to commit themselves and their resources to making sure that this is a viable apostolate. We certainly hold open the serious possibility that this Mass would be offered more frequently than once a month."

Oelker has attended the first two celebrations of the Tridentine Mass at St. Cecilia of Rome Church in Oak Forest. For him, the celebration of this liturgy has an important value.

"For me, personally, it gives me the whole picture of my faith," he said. "And it really has brought our full tradition to life for me. I'm very thankful that I've been able to experience that." †

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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Oh Dios compasivo, durante esta Cuaresma:
 Que nuestras oraciones nos inspiren a amar y abrazar a los pobres y desamparados;
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 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.
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