



The

# Criterion

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## Study says today's younger priests are like older priests of '70s

WASHINGTON (CNS)—A new sociological study of U.S. Catholic priests has found that the views of younger priests in 2001 on many Church issues were similar to those held by older priests in 1970.

It also found that priests as a whole were happier in 2001 than in 1970, that fewer were thinking of leaving the priesthood, and that fewer thought they would

marry if celibacy became optional.

On the other hand, it found that priests in 2001 were more concerned about overwork and unrealistic demands of lay people—a function possibly of the fact that the Catholic population increased more than 30 percent during that time while “the total number of non-retired priests declined 30 percent to 35 percent between 1970 and

2001.”

With fewer new ordinations and the average age of ordination increasing, the average age of the priests surveyed increased from 47 in 1970 to 60 in 2001.

The results of the new study were summarized in a 30-page report, “Changing Commitments and Attitudes of Catholic Priests, 1970-2001,” by Catholic

University of America sociologist Dean R. Hoge and doctoral student Jacqueline E. Wenger. It was released to Catholic News Service Feb. 25.

Commissioned by the National Federation of Priests' Councils and funded by the Duke University Divinity School's Pulpit and Pew Research Study on Pastoral Priests, 1970-2001,” by Catholic **See PRIESTS, page 8**

## Remembering the Past



Participants in the Golden Jubilee celebration of Father Edward M. Faller gather on July 12, 1896, in front of the rectory of St. Mary Parish in New Albany. Father Edmund Schmitt, who wrote a history of the parish, is the second person on the left from the priest in the long cope in the foreground.

## New Albany parish uncovers its history

By Brandon A. Evans

Nearly 112 years ago, a priest from southern Indiana chronicled the world around him, preserving a snapshot of his time for future generations.

Writing in German, Father Edmund J. P. Schmitt called his journal “Loose Leaves from the History of St. Mary's German Congregation of New Albany, Indiana.”

“These notes may seem to be of little importance to most readers, so why put them on paper?” Father Schmitt wrote. “But just like in a family, each and every event, as unimportant as it may be, is kept and related to the descendants, so too in the spiritual family in the congregation. Each event, seemingly insignificant, gains in importance. We enjoy reminiscing about the first efforts and chores in the vineyard of the Lord.”

The time he was writing was a time in which the oldest members of the

generation that saw the formation of the Diocese of Vincennes, which would become the Archdiocese of Indianapolis, were passing away.

“In just a few more years these pioneers of our Holy Faith in this part of Indiana will be no more,” Father Schmitt said. “The succeeding generations will forget their names.”

His pastor at the time, Father Edward Faller, said that “too much has already been lost of the history of the first Catholics in America.”

So Father Schmitt preserved his loose leaves, sealing them into the binding medium of literature and securing their place in history.

He was only 25 years old at the time, also the year of his ordination.

Maggie Dyer, a member of St. Mary Parish in New Albany, came across the German document while doing research for the parish's upcoming sesquicentennial

**See HISTORY, page 2**



Father Edmund J. P. Schmitt

## ‘We can make a difference,’ bishops’ social action leader says

WASHINGTON (CNS)—“We can make a difference,” John Carr, the U.S. bishops’ secretary for social development and world peace, told about 500 Catholic social action leaders Feb. 25 at the annual Catholic Social Ministry Gathering in Washington.

Carr noted that when the Clinton administration was hostile to debt relief for the world's poorest nations and most of Congress was indifferent or opposed to it, “people said we were crazy” when Catholic social action leaders joined forces with bishops and other religious leaders and humanitarian groups, and fought for debt relief.

“Then, to the surprise of virtually everyone, the United States forgave its entire bilateral debt for the poorest countries of the world, and even more surprising, Congress appropriated hundreds of millions of dollars to multilateral debt relief,” he said.

The debt relief task is not done yet, he said, “but no one thought we had a prayer and we took our principles, our ideas, our presence and our passion, and we made a difference.”

“Just this last year, there was going to be a huge tax cut, and we weren't going to affect that,” he added. “But that tax cut was not going to offer one dime to the poorest working-class families in this country.”

He said Catholic social action leaders had been working with others for 10 years to get family credits “refundable, so that the families that struggle the most would get a little bit of help. So we said, if you leave no child behind, we'll help. And we went to the administration and we went to the Congress, and frankly most people couldn't care less. Refundability's hard to explain and even harder to pay for.

“But we had cardinals calling from the Vatican, we had parishioners calling from their home towns, we had you contacting

**See SOCIAL, page 8**

## Culture of life requires commitment

By Mary Ann Wyand

Is a culture of life possible in the United States?

“It better be,” Msgr. Stuart W. Swetland emphasized on Feb. 20, “or there won't be an America.”

Msgr. Swetland, the director of the Newman Foundation, an associate professor of religious studies and a chaplain at the University of Illinois in Urbana-Champaign, was the keynote speaker for the first of five weekly Lenten pro-life

programs last week at Holy Rosary Parish in Indianapolis.

“I believe a culture of life is possible [in America],” he said, “but we have allowed ourselves to be taken over by a culture [of death] that runs counter to our fundamental documents and fundamental beliefs as a people.”

Citing the writings and teachings of Pope John Paul II, Msgr. Swetland said, “The Holy Father said the best way to overcome and defeat the dangerous culture

of death is to give a firm foundation and clear content to a culture of life that will vigorously oppose it.

“Although right and necessary, it's not enough to expose and denounce the lethal effects of the culture of death,” the monsignor said. “Rather, the inner tissue of contemporary culture must be continually regenerated. The body of Christ needs to be regenerated like our bodies, when wounded, need to be healed.”

**See LIFE, page 2**



# HISTORY

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celebration on the University of Notre Dame Web site.

"Apparently [Father Schmitt] was well known enough that the archivist at Notre Dame tried to get all of his books before he died," she said, speaking of a former archivist.

Dyer, with the encouragement of Father William Ernst, the current pastor, sought to have the book translated into English. The task was daunting and required professional help.

Requesting and receiving a grant from the Indiana Historical Society, Dyer enlisted the help of Eberhard Reichman, a professor emeritus of Germanic Studies at Indiana University. It took about six

months to translate Father Schmitt's writings into English.

Dyer says that the information in the book, which spans from the bishops of the Vincennes Diocese to pious parish priests, has helped build a firm foundation for St. Mary's historical research—making up for the history that has already slipped out of their hands.

"It gives us a pretty good look into the first 50 years of the parish," Father Ernst said. The book also contains historical information about the city of New Albany.

"I think this is a really grand start for us," Dyer said.

Part of the book, near the end, contains various lists of parishioners over the years and what activities they were involved in.

"For people that have been here for a long time, they're fascinated trying to find family names," Father Ernst said.

Both Father Ernst and Dyer found the information on the first five bishops of the diocese to be highly valuable.

"Then it also gives a small chapter on what is known as Bloody Monday," Dyer said.

On Aug. 6, 1855, people from the Know Nothing Party in Louisville killed more than 20 Catholic men, women and children, and destroyed Catholic homes. The details of what led to this tragedy are recorded in one of the chapters.

Dyer said that, so far, about 200 copies of the book have been distributed.

"Most of the people that have commented on it ... did enjoy it," Father Ernst said.

St. Mary Parish will celebrate its 150th anniversary next year.

Father Schmitt contracted a form of tuberculosis after writing the book and

traveled to San Antonio, Texas, in 1895 in hopes that the dry air would help him.

It was only a few years before he succumbed to the disease on May 5, 1901. His book would lie fairly hidden for a century, emerging to fulfill that which the author saw as its purpose.

On the Feast of the Annunciation, 10 years before the turn of the century and the priest's death, Father Schmitt submitted his simple stories to the ages.

"Through the lines that follow, I was not so concerned with creating something new, but rather sought to examine material at hand and organize it," he wrote. "As far as this task has been accomplished is left to the reader to decide."

(Copies of Loose Leaves may be purchased for \$16 at St. Mary Parish in New Albany by calling 812-944-0417.) †

# LIFE

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The culture of death is based on a fundamental anthropological error, Msgr. Swetland said, which presents a wrong view of the human person.

Even as a young priest, Pope John Paul II understood that "history cannot run counter to conscience forever," he said, and the Holy Father has worked to overcome the lies perpetuated by the culture of death by promoting a culture that honors and celebrates the sanctity and dignity of life.

Msgr. Swetland said the late author Walker Percy, in an essay titled "The Church and Evangelization," wrote that we live in a post-modern and post-Christian age which is the most scientifically advanced yet savage, democratic yet inhumane, sentimental yet murderous era in human history.

"I think Walker Percy got it right," he said. "Simultaneous with great advances, with wonderful achievements, we have the worst of the human spirit and the best side by side."

During the 20th century, he said, 170 million people were killed in the name of ideology.

"Percy predicted that theory and consumption would not be satisfying to the human heart," Msgr. Swetland said, "and he held out hope that this new age would be ripe for evangelization, and that people would long to hear again the Good News of Jesus Christ."

"I believe that we have entered that springtime for evangelization that the Holy Father talks about," he said. "In the last century, almost every nation signed the U.N. Declaration for Human Rights, a great achievement in human history, when every nation recognized that fundamentally the dignity of the human person can be grounded in a document that talks about the rights of humanity."

The 20th century was a time of major advancements in the rights of minorities and women, he said, but also a time of great advances in anti-human ideologies.

"Stalin said, 'One death is a tragedy. A million dead is a statistic,'" Msgr.

Swetland said. "How do we get over the culture of death? How do we get cured ...

as a people? I think the disorder we have is our [erroneous] view of the human person."

The First Book of John, chapter 2, verses 15-17, "describes the man of lust, the man dominated by sin," he said, "and John says the man dominated by sin is characterized by three lusts—lust of the eyes, lust of the flesh and the pride of life."

That lifestyle can be described as "I did it my way," Msgr. Swetland said, "rather than God's way. We want to control our lives, and we don't want anyone to tell us what to do and how to do it. But we are not fallen creatures. We are fallen and redeemed creatures. What's the opposite of lust of the eyes? Poverty. What's the opposite of lust of the flesh? Chastity. And what's the opposite of the pride of life? Obedience."

Christians are called as individuals and as community to practice poverty, chastity and obedience, he said, which help build the culture of life.

"The Gospel has the solutions to life problems," he said. "Love persons and use things, not use persons and love things. But these aren't the only mistakes in the [erroneous] anthropological view of the human person that we find among us. Have you noticed how many people want to overcome moral problems with technological solutions ... so they don't have to be virtuous?"

The Yuppie (Young Urban Professional) view of a good life is an autonomous lifestyle filled with a series of pleasurable experiences without any responsibility to others, Msgr. Swetland said. "We know as Christians that these are false views of the human person and lead to all kinds of false moral thinking."

In the culture of death, he said, the powerful continue the ancient practice of dividing and using the human race at the expense of the powerless.

"When we wanted to enslave people, we said, 'They're not human. It's OK to enslave them,'" Msgr. Swetland said. "Now when we want to pick people apart for their pieces, we say, 'They're not human. It's OK to harvest their stem cells or their organs.' This is the old-fashioned bigotry of the powerful exploiting the weak for their own benefit. This is the culture of death.

"The Holy Father says we can't just talk

about the evils of the culture of death," he said. "It does us no good. We have to talk about how we get from where we're at to where we ought to be. The first step, I think, is to look at what Jesus would do. Jesus understood evil to be what it is. Evil is real, but it's a real absence. It's the absence of a good that ought to be there. Moral evil is the lack of moral goodness that ought to be there. So Jesus went around confronting evil, and he tried to fill in the holes. That's how we overcome evil. We try to fill in the hole with the opposite good that should be there."

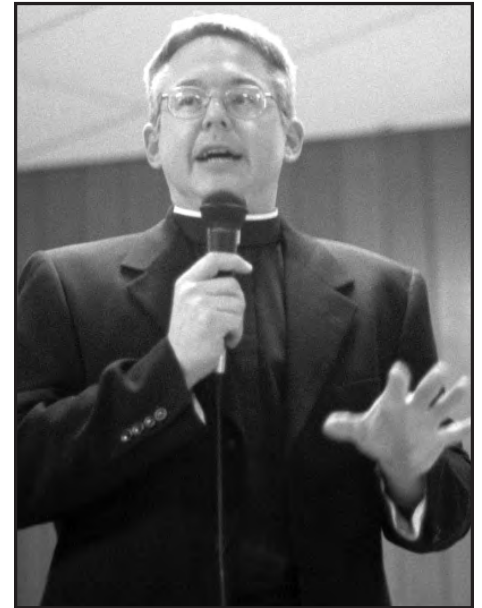
"That's the Prayer of St. Francis," he said. "'Where there is despair, let me sow hope. Where there is doubt, faith. Where there is hatred, love.' The Prayer of St. Francis exactly captures that spirit of our Lord that the way we confront evil is by filling in the hole with the opposite good that should be there."

Some people really believe that the embryo and the elderly don't count as human beings, Msgr. Swetland said, and this type of bad thinking leads to bad actions such as *Roe vs. Wade*, the U.S. Supreme Court decision that legalized abortion in 1973.

"We have to correct the errors [in society] ... the attempts to separate the species *Homo sapiens* into persons and non-persons," he said. "I know in people's hearts that they want to do the right thing, but it's tough to do the right thing when all of society is telling us that the wrong thing is the thing to do."

Christians have to be life-affirming, he said, but as people of faith often fail to demonstrate the joy of believing in God.

"I think that what we lack is the receptive ethos of spiritual childhood," Msgr. Swetland said. "I think it's fundamental to the thinking of Pope John Paul II that there is a certain way of being human, that God intended us to [have] the spirit of little children ... which begins with individual conversion but permeates an entire culture. ... As spiritual children, we receive everything as a gift, we live as if everything is a gift, and we reciprocate. Children live in the present, and God wants us to live in the



Msgr. Stuart W. Swetland

present moment. If people saw us living in a way that brought joy and peace and happiness, they would realize that life is worth living even if it is painful.

"The moral issue is easy," he said. "You don't kill humans. What's the solution? The Holy Father says we must cultivate the contemplative dimension of life, and he has put his finger on the problem and the solution. We don't understand who we are and why we are. We do not understand ourselves, as Walker Percy says, as being created in the image and likeness of God, placed on the Earth in a relationship with God, who is our Father. We don't understand that, and that's why we have a crisis of self-esteem and other problems. We forget that we are created for relationship—created out of love for love, created out of relationship for relationship, created out of the communion that is God for communion."

(For information about Holy Rosary's Lenten pro-life speaker series, call the parish at 317-636-4478. The program includes a meal, and reservations are required by 5 p.m. on the Monday before each seminar.) †

3/1/02

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# Madison students get unique opportunity to learn about Japan

By Jennifer Del Vecchio

Each day, students in Madison Catholic schools get a little experience of Japanese life.

Junko Hirayama is visiting Pope John XXIII School and Father Michael Shawe Memorial Jr./Sr. High School through the International Internship Program as a way to learn English, study American culture and share some of her own knowledge.

To the students, she's known as "Miss H."

"This helps [the students] become familiar with other cultures and their activities and learning processes," said Benedictine Sister Anna Rose Lueken, principal of the elementary school.

Sister Anna Rose said having a Japanese intern in the schools also would help students better understand Japanese families that have been relocating to Madison to work at the Arvin Sango electronics plant.

At the elementary school, Hirayama, who is from Kobe, Japan, spends time in

each classroom teaching students the art of origami or about social and cultural customs, such as how to use chopsticks. She also speaks to them about differences in the two countries' education systems.

In Japan, students exercise each morning before class and parents are not as involved in school, Hirayama said.

"In America, there is a friendly, respectful relationship between teachers and children. The parents are very involved in school," she said. "In Japan, the teacher is more removed and not as involved with the students."

Learning about those differences is fun, said Jamee Priest, a sixth-grader whose family is hosting Hirayama.

"She's cool for an adult," Jamee said. She also likes learning about the culture because it will help her when she meets other people from Japan, she said.

At the high school, Hirayama works mainly with the art department, teaching origami and floral arrangement.

Hirayama has a degree in nursery education from Japan. The Japanese government pays for her internship. †



Japanese intern Junko Hirayama (right) helps a high school student in art class at Father Michael Shawe Memorial Jr./Sr. High School in Madison. Hirayama, known as "Miss H" to the students, also is helping at Pope John XXIII School in Madison.

# Fort Wayne homeless program receives Sister Cafferty Award

WASHINGTON (CNS)—The operators of a Fort Wayne, Ind., homeless services program are the recipients of the 2002 Sister Margaret Cafferty Development of People Award by the Catholic Campaign for Human Development.

Ann Helmke and John Tippmann of Vincent House, a transitional shelter program, received the award Feb. 24 during the annual national Catholic Social Ministry Gathering in Washington.

Helmke, the director, and Tippmann, chairman of the board, were honored "for making a lasting difference in the lives of many families and individuals," said Father Robert Vitillo, CCHD executive director.

Vincent House was founded in 1989 in a renovated former convent. It housed seven families. The program quickly expanded into a nearby unused rectory. It now has 21 single-family homes,

explained Tippmann.

Vincent House recently began a home-buying program for low-income families.

The program provides support services and case management for families as they work toward self-sufficiency and permanent housing.

"We monitor their progress closely. We have to teach them how to prioritize their spending, that paying the utility bill is more important than buying a color television set," Tippmann told Catholic News Service.

The Sister Margaret Cafferty Development of People Award is named after the late Presentation Sister who served as executive director of the Leadership Conference of Women Religious. The award "honors individuals whose lives exemplify a commitment to the development of people and the elimination of poverty." †



Ann Helmke and John Tippmann receive applause at the national Catholic Social Ministry Gathering in Washington Feb. 24. They were honored with the Catholic Campaign for Human Development's 2002 Sister Margaret Cafferty Development of People Award for their work with Vincent House, a transitional shelter for homeless families in Fort Wayne, Ind.

# Program teaches ROTC students to be prayer leaders in military

NOTRE DAME, Ind. (CNS)—In his years as a Naval officer aboard a submarine, Chris Culver became known as "pope of the boat" because Culver conducted Sunday services for his shipmates during the long weeks the submarine was underwater.

That experience sparked the creation of a unique program at the University of Notre Dame that trains Reserve Officers' Training Corps students to be lay prayer leaders for the military units to which they will be assigned.

Before each deployment, Culver would

consult with his base chaplain and receive an appropriate number of consecrated hosts for the Catholics aboard his sub to receive the Eucharist each Sunday they were at sea. Culver then conducted Sunday prayer services, which included singing, Scripture readings for the day, group reflections on the readings, and distribution of Communion.

"It was a great way to be in religious community with the people on the boat," Culver told *Today's Catholic*, newspaper of the Diocese of Fort Wayne-South Bend. He said the prayer services kept

him "religiously sane" during his military service.

Military personnel find themselves in situations with "incredible force at their fingertips," Culver said, so "if we want them to remain grounded in Christ, they need worship. They need God."

Culver received his training as a lay leader when he was a student at the U.S. Naval Academy, where Capt. William "Padre" Hines, a Catholic chaplain, provided the training for interested midshipmen. Military chaplains offer some lay training at large bases, Culver said, but

military personnel usually are so busy that it is difficult to find time for such a class.

So, when Culver returned to civilian life and enrolled at the University of Notre Dame to study for his Master of Divinity degree, he approached the campus ministry staff about developing a program to train Notre Dame ROTC seniors to be lay prayer leaders.

Holy Cross Father Richard Warner, director of Notre Dame campus ministry, reacted enthusiastically because he knew

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## Editorial

# Irresponsible stewardship

**W**hat's a five-letter word for poor stewardship? Enron. We don't know whether Enron executives were guilty of anything illegal. (As Americans, we assume innocence until the contrary has been proven.) But we know—beyond any doubt—that those board members, executives and consultants who were responsible for Enron's colossal failure were guilty of poor stewardship.

Two of the most important characteristics of good stewardship—accountability and a just sharing of resources—were woefully lacking in the Enron corporate culture. In fact, it now seems clear that values like honesty, integrity and transparency, which would have made Enron a company worthy of the time, talent and money invested by thousands of people (employees, shareholders and those served by Enron's various companies), were totaling missing. Instead, deception, distortion and greed appear to have been Enron's unwritten "core values."

That's a sad commentary on the state of a company that managed to ingratiate itself with many of our nation's top officials (from both political parties). It's also an indictment of all those who were responsible for holding Enron accountable—legally, financially and ethically. The poor stewardship that surrounds this massive corporate scandal is not limited to Enron officials. It extends to all those who were responsible for setting and monitoring the professional and financial standards that should have governed Enron's business and accounting practices.

In their 1992 pastoral letter, "Stewardship: A Disciple's Response," the U.S. bishops wrote, "Sound business practice is a fundamental of good stewardship, and stewardship ... must

include the most stringent ethical, legal and fiscal standards." The bishops also describe good stewardship in terms of leadership styles that are "open, consultative, collegial and accountable in the conduct of affairs." Enron fails the good stewardship test in more ways than one.

But we must be careful not to fall into the trap of some congressional committee members whose questions to Enron officials seemed terribly sanctimonious and self-serving. Are we concerned about the Enron scandal because it was poor stewardship or because it failed? How many other organizations (businesses, churches, service organizations) are also guilty of bad leadership and less than stringent standards in their stewardship of human, physical and financial resources? Do we wait until these organizations "implode" like Enron? Or do we intervene and hold them accountable before it is too late?

As the bishops tell us, quoting St. Paul, "The first requirement of a steward is to be found trustworthy." (1 Cor 4:2) Enron should remind us that trust is a fragile thing too easily betrayed. Good stewardship goes beyond legal, fiscal and even ethical standards to a profound sense of responsibility that everything we have (and all that we are) comes originally from God and must ultimately be returned with increase.

The Enron scandal is not just an economic disaster. It also represents an erosion of the ethical principles that are supposed to safeguard and support our free market system. Enron's leaders showed themselves to be unworthy of the public's trust. They may or may not be criminals, but they are definitely irresponsible stewards.

— Daniel Conway

## Seeking the Face of the Lord

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



# What it means to be a bishop in today's world

I was invited to preach during a recent retreat of the bishops of Indiana, Illinois and Wisconsin. On the occasion of my 15th anniversary of ordination as a bishop, I thought I might share this reflection with you.

"He made a tour around the villages, teaching. Then he summoned the Twelve and began to send them out ..." (Mk 6:7). We know the rest of the story. The Twelve poured out their life's blood for the love of Jesus Christ and the community of believers. And their intriguing, checkered lives are a wonderful testimony that God does great things for us despite the poverty of our humanity.

I am reminded of a not infrequent remark of my predecessor, Archbishop Edward T. O'Meara. He would say, "Isn't it marvelous how much good God accomplishes in spite of us?"

St. Augustine, speaking for bishops, once said: "We are your shepherds, with you we receive nourishment. May the Lord give us the strength to love you to the extent of dying for you either in fact or in desire."

One time at a press conference, I was asked, "What is it like to be a bishop these days? What does it take?" I responded, "A bishop has to be strong. A bishop is a martyr, not in the 'poor me' sense, rather in the original sense of the Greek word; he is a witness like the apostles, saying with his very life 'You are Christ, the Son of the Living God!'"

In a secularized world that believes only in what it sees, by our ordination and by what we do, as bishops (and priests) we are witnesses to mystery. Our very life and identity are rooted in the order of faith, the order of the unseen and not in the secular order of values. And so the challenge to be spiritual and moral leaders is great.

Above all, this means our very life testifies that our human family needs God in a world that would often believe otherwise. We are to be visible sacraments of the priesthood of Jesus Christ in a world that needs to see and hear and touch Jesus, and is no longer sure it can.

Secondly, in a divided world, along with our priests, we bishops are the servants of unity. We build unity and communion in the faith of the Church and in the charity of

Christ. Like the Twelve, Christ sends us out to be humble servants of unity in the Church. Without humility, one does not serve. Without humility, one does not build community.

Thirdly, in a world where so many people do not know Christ, we are sent out as chief teachers in our dioceses in the person of Christ the teacher.

And so, like the Twelve, by ordination as bishops we are summoned and sent out to be living sacraments of the paschal mystery of God, to be humble servants for the unity of the Body of Christ, and to be teachers in the person of Christ, the head of the body of the Church. What a marvelous and profound and challenging way of life!

As witnesses to mystery, we are to live the paschal mystery in such a way that we lead the people of God to participate in it. That means many things.

At the heart of the paschal mystery stands the cross of Christ. The identity of the Church is rooted in the mystery of Christ. The identity of the community at prayer is rooted in the mystery of Christ. The identity of the bishop is rooted in the mystery of Christ. We must never forget that it doesn't work to try to explain or understand the Church or worship or priestly ministry or priestly identity apart from the mystery of Christ.

And so we are often misunderstood. As servants for the unity of the local Church, we embrace the single driving motive for the call to ministry, and that is our love of Jesus Christ; and love of Christ moves us to a pastoral love for the many. Love of God and belief in his care shape the motive that leads us to want to serve and not be served. The pastoral love of Christ in us serves unity and communion in the Church in a divided world.

As the Twelve were summoned to live the simple life of the Gospel in a way that somehow mirrors Jesus, the one who serves, so are we. The Church needs us to be nonsense, down-to-earth, holy, spiritual and moral leaders who are who we claim to be. By God's grace, despite ourselves, that is the ultimate service of our unity in faith and charity. We are to live truthful lives of holiness. Please God, may it be so. †

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

**Youth:** that they may be open to the promptings of the Holy Spirit so that they can truly discern their role in the Church, especially God's call to priesthood and religious life.



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## Buscando la Cara del Señor

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



# Qué significa ser obispo en el mundo actual

**R**ecientemente fui invitado a predicar durante un retiro, para los obispos de Indiana, Illinois y Wisconsin. Con motivo del quinceavo aniversario de mi ordenación como obispo, pensé en compartir esta reflexión con ustedes.

“Él recorría las aldeas cercanas, enseñando. Llamó a los doce discípulos, y comenzó a enviarlos ...” (Marcos 6:7). Conocemos el resto de la historia. Los doce discípulos entregaron la sangre de su vida por el amor de Jesucristo y la comunidad de creyentes. Y sus vidas intrigantes y marcadas representan un magnífico testimonio de que Dios hace grandes cosas por nosotros a pesar de la pobreza de nuestra humanidad.

Me viene a la mente un comentario bastante frecuente de mi predecesor, el Arzobispo Edward T. O’Meara. Él decía, “¿No es maravilloso lo mucho y bueno que logra Dios a pesar de nosotros?”

Hablando en nombre de los obispos, San Agustín dijo una vez: “Somos sus pastores; con ustedes recibimos el alimento. Que el Señor nos dé la fuerza de morir por ustedes en hechos o deseos”.

Una vez durante una conferencia de prensa me preguntaron, “¿Qué tal es ser obispo hoy en día y qué se requiere?” Respondí, “Un obispo tiene que ser fuerte. Un obispo es un mártir, no como en ‘pobre de mí’, sino como el sentido original de la palabra griega. ¡Él es testigo de vida como los apóstoles viviendo lo que predicán, ‘Tu eres Cristo, el Hijo de Dios Viviente!’”

En un mundo secularizado que cree únicamente en lo que ve, por medio de nuestra ordenación y lo que hacemos, como obispos (y sacerdotes) somos testigos del misterio. Nuestra propia vida e identidad tienen sus raíces en el orden de la fe, el orden de lo que no se ve y no en el orden secular de valores. Así que el desafío de ser líderes espirituales y morales es grande.

Sobre todo esto significa que nuestra propia vida da testimonio al hecho de que nuestra familia humana necesita a Dios en un mundo que frecuentemente cree lo contrario. Tenemos que ser sacramentos visibles del sacerdocio de Jesucristo en un mundo que necesita ver y oír y tocar a Jesús y ya no está seguro que puede hacerlo.

En segundo lugar, en un mundo dividido, nosotros los obispos conjuntamente con nuestros sacerdotes, somos los servidores de la unidad. Construimos la unidad y comunión en la fe de la Iglesia y en la caridad de

Cristo. Como los doce discípulos, Cristo nos envía a ser servidores humildes de la unidad en la Iglesia. No se puede servir sin humildad. Uno no puede construir una comunidad sin ser humilde.

En tercer lugar, en un mundo en el cual hay tantas personas que no conocen a Cristo, nos envían como los maestros principales en nuestras diócesis en la persona de Cristo el Maestro.

Así que como los doce discípulos, por medio de la ordenación como obispos somos llamados y enviados a ser los servidores del misterio pascual de Dios; a ser servidores humildes para la unidad del Cuerpo de Cristo y a ser los maestros en la persona de Cristo, la cabeza del cuerpo de la Iglesia. ¡Que maravilla, profunda y desafiante manera de vida!

Como testigos del misterio, tenemos que vivir el misterio pascual de manera tal que guiemos a la gente de Dios para que participe en el mismo. Eso significa muchas cosas.

El corazón del misterio pascual sostiene la cruz de Cristo. La identidad de la Iglesia tiene sus raíces en el misterio de Cristo. La identidad del obispo tiene sus raíces en el misterio de Cristo. No debemos olvidar nunca que no sirve de nada el intentar explicar o entender la Iglesia, o la veneración, o el ministerio sacerdotal, o la identidad sacerdotal más allá del misterio de Cristo

Y nos mal interpretan tan frecuentemente. Como servidores para la unidad de la iglesia local, abrazamos el único motivo originado en el llamado al ministerio y es nuestro amor por Jesucristo. Y el amor de Cristo nos lleva al amor pastoral por todos. El amor de Dios y la creencia en su cuidado da forma al motivo que nos lleva a querer servir y no ser servidos. El amor pastoral de Cristo nos sirve como unidad y comunión con la iglesia en un mundo que está dividido.

Así como los Doce fueron llamados a vivir la vida simple del evangelio de una manera que refleja a Jesús, a servir y no ser servidos. La iglesia necesita que no seamos necios, que tengamos los pies bien puestos sobre la tierra, que seamos líderes espirituales y morales, que seamos lo que decimos que somos. Por la gracia de Dios, a pesar de nosotros mismo, ese es el servicio superior de nuestra unidad en la fe y la caridad. Debemos vivir vidas de verdadera santidad. Por Dios que así sea. †

Traducido por: Language Training Center, Indianapolis

## Las intenciones vocacionales del Arzobispo Buechlein para marzo

**Los jóvenes:** que ellos acepten el ánimo del Espíritu Santo, para que puedan discernir su papel en la Iglesia, especialmente la llamada de Dios a hacerse sacerdote y entrar en una vida religiosa.

## Letters to the Editor

### Wants women to be permanent deacons

I have a suggestion for the committee that will meet in the coming months to discuss and possibly implement a plan to have [permanent] deacons in the Archdiocese of Indianapolis. Perhaps the committee will be fair and progressive enough in their thinking to allow women to become deacons too, since we in the USA live in a democracy which champions equal rights.

The American Catholic Church has changed in the 20th century. Women are now lectors, eucharistic ministers, servers and ushers. Sexism in the Catholic Church is outdated, immoral and unjust. In America, we can look back at the strides of the civil rights movement and be proud the chains of oppression are broken. Those who justified racism in schools said each group had a separate but equal facility. Those who justify sexism in the Catholic Church cant the same philosophy: women have a separate but equally important function.

I pray the Archdiocese of Indianapolis will have the courage to break with the past, to risk criticism, to lead the Church in a new direction by appointing women as deacons, and to defend its actions to those who would challenge the idea. Yes, the Apostles called men as deacons 2,000 years ago in a male-centered culture, similar to many places in the Middle East today where women are still oppressed. Is that to be our model? We are in America. We are in the 21st century. Certainly God wants to see some progress in our thinking. What would Jesus do?

Virginia Winchell, New Albany

**Response:** *The prefects of the congregations for the Doctrine of the Faith, for Divine Worship and the Sacraments and for the Clergy issued a statement last September that said the Catholic Church “does not foresee the possibility” of ordaining women deacons and any efforts to prepare female candidates for diaconal ordination “directly or indirectly” should be discontinued. The statement was approved by Pope John Paul II. —GO*

### Letters Policy

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

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

### Misses the Latin Mass

A recent letter by Mark Ford regarding his fondness for the Tridentine Mass (Vatican Council held in Trent, Italy, circa 1550) caught my eye and nostalgia for the Latin Mass. I share his feelings and would like to share a few of my own.

The solemnity, dignity and reverence embodied in a Latin Mass elevates me to a spiritual high that I find absent in our post-Vatican II Mass. The presence of Jesus is really there. The priest’s celebration of the death, passion and resurrection of our Lord is soul touching.

One genuflects before entering a pew and reverently kneels to say a private prayer. Every Sunday I see people enter a pew as they would a theater, plop down and wait for the show to begin ... most irreverent.

In the Latin Mass, the congregation feels a spiritual warmth as there are few distractions. There also is no “dress down Friday” attire nor gym or jogging clothing. The *du jour* dress is not formal but not mall-like either.

There is no lounging in the pews. Some congregants look like bar and grille patrons with outstretched arms over the back of the pew. If these people were invited to the White House for dinner, would they act and dress similarly? The eucharistic supper makes a White House dinner pale in comparison ... what an insult to our Lord!

I see better dressed people grocery shopping. Do pastors and clergy care? Do they see all of this? Would they celebrate Mass in sweatshirt and Levis? I’ll wager the congregation would be outraged.

The tinkle of the server’s bells during the consecration calls attention to the dignity of this great miracle. The Gregorian Chant (what a sad decision to shelve these), the audible responses from the servers or the choir all add to the beautiful reverence. It saddens me that it is, for the most part, ecclesiastically passé.

Finally, *In nomini patri et filio et spiritu sancti ...* *Te missa est* has always sounded more melodious and sanctifying than, “Go, the Mass has ended.”

Robert Emmet, Indianapolis

## Evening is for...

Favorite after-work activities of U.S. adults

Watching TV 26%

Staying home with family 25%

Reading 9%

Relaxing 9%

Being with friends 8%

Church activities 1%

Source: 2001 Gallup Poll

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## Check It Out . . .

The Sisters of Providence of Saint Mary-of-the-Woods are looking for lay men and women 20 or older who want to participate in the **Providence Volunteer Ministry**. Many different opportunities exist for long-term (6 months to 2 years) and short-term (2 to 5 months) service. Benefits for long-term service include a monthly stipend, insurance, room and board, ministry-related transportation, student loan deferment and AmeriCorps education awards. Benefits for short-term service include room and board, retreats, personal support and ministry-related transportation. Service sites are available in areas such as environmental education, organic agriculture, teaching, parish ministry, health care, Hispanic ministry and adult daycare, and are available in Indiana, Illinois, Kentucky, California, Massachusetts, Washington, D.C., and Taiwan. The deadline to apply for 2002-03 opportunities is April 15. For more information, call Providence Sister Mary Montgomery at 812-535-3131, ext. 259, or e-mail [mmontgom@spsmw.org](mailto:mmontgom@spsmw.org). There is also a Web site at [www.p-v-m.org](http://www.p-v-m.org).

A **Triduum Silent Retreat** will be held March 28-31 at

the Benedict Inn Retreat & Conference Center, 1402 Southern Ave., in Beech Grove. The retreat offers quiet time for prayer, reading and reflection. Optional activities include morning, noon and evening prayer, Mass with the monastic community, Scripture reflection, use of the art and fitness rooms and pool, and individualized spiritual direction. For more information, call 317-788-7581.

**Rachel's Companions** is a confidential, Catholic spiritual support group for those affected by abortion and in need of healing. For more information, call Servants of the Gospel of Life Sister Diane Carollo, director of the archdiocesan Office of Pro-life Activities, at 317-236-1521 or 800-382-9836, ext. 1521.

There will be a **healing Mass** at 11 a.m. on March 10 at St. John the Evangelist Church, 126 W. Georgia St., in Indianapolis. All are welcome to pray for the physical and spiritual healing power of the Holy Spirit. The church is handicap-accessible from the parking lot entrance. For more information, call the parish office at 317-635-2021.

St. Michael the Archangel Parish, 3354 W. 30th St., in Indianapolis, is hosting a **Lenten fish fry** from 5:30 p.m. to 7:30 p.m. on each of the Fridays of Lent, except for Good Friday. A la carte menus are available. For carryout, call 317-925-7597. Volunteers also are needed, and those interested may contact Carol Romaine at 317-293-4746.

The Archdiocese of Indianapolis is looking for teen-age leaders to be part of the **2002-2003 Archdiocesan Youth Council**. If you are interested in helping lead the archdiocesan youth ministry effort, contact the Office for Youth and Family Ministries at 317-236-1596 or 317-236-1439 or 800-382-9836, ext. 1596 or ext. 1439.

**Ceili Rain**, an Irish band, will perform at 7 p.m. on March 8 at the Southside Elementary School Auditorium, 1320 W. 200 S., in Columbus. The concert benefits St. Bartholomew Parish's youth ministry mission trip to Haiti this summer. Tickets are \$8 for adults and \$6 for students. For information or directions, call 812-372-5012 or e-mail Katy Stallings at [kstallings@iquest.net](mailto:kstallings@iquest.net).

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

**Crossroads** (Paramount)  
Rated **A-IV (Adults with Reservations)** because of an implied sexual encounter, casual treatment of teen pregnancy, brief underage drinking and a few instances of crass language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the Motion Picture Association of America (MPAA).

**Dragonfly** (Universal)  
Rated **A-III (Adults)** because of perplexing advice given by a Catholic nun about contacting the dead, fleeting nudity, brief crass words with an instance of rough language and profanity.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

**John Q.** (New Line)  
Rated **A-III (Adults)** because of mature elements, brief violence with a few instances of profanity and crass language.

Rated **PG-13 (Parents are Strongly Cautioned)** by the MPAA.

**Queen of the Damned** (Warner Bros.)  
Rated **A-IV (Adults with Reservations)** because of an implied sexual encounter, recurring blood-sucking violence with gore and an instance of profanity.

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

**Return to Neverland** (Walt Disney Pictures)  
Rated **A-I (General Patronage)** because of a few mildly menacing scenes.

Rated **G (General Audiences)** by the MPAA.

**Super Troopers** (Fox Searchlight)  
Rated **A-IV (Adults with Reservations)** because of several sexual situations, some nudity and drug abuse, brief fisticuffs and recurring profanity and rough language.

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

## Awards . . .

The Children's Museum, the museum guild, WISH Channel 8, the Penrod Society and Lilly Endowment in Indianapolis recently presented the **18th annual Prelude Awards**. The creative arts competition and scholarship program showcases some of Marion County's best young artists. Taking first place for instrumental music was **Cha Park**, a sophomore at Bishop Chatard High School. In the video/film category, **Casimir Starsiak III**, a senior at Brebeuf Jesuit Preparatory School, earned second place, and **Robert Peach**, a senior at Brebeuf, and **Maggie Ward**, a junior at Bishop Chatard, were finalists. In creative writing, **Amy Gastelum**, a junior at Brebeuf, and **Margaret Russo**, a senior at Brebeuf, were finalists. In dance, **Ashley Zachary**, a freshman at Roncalli High School, earned second place honors and **Erin Madden**, a senior at Roncalli, was a finalist. In the collaboration category, **Lisa Ann Schaus**, a senior at Brebeuf, and **Matthew Pennington**, a junior at Brebeuf, were finalists. **Chuck Wagner**, an English teacher at Brebeuf, was a recipient of the Kightlinger and Gray LLP Outstanding Art Educator Award. †

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# PRIESTS

continued from page 1

Leadership, the study was based on responses to a mail survey by 858 diocesan and 421 religious-order priests. The 2001 survey repeated many questions that had been asked in three earlier studies, in 1970, 1985 and 1993.

"The institutionally 'progressive' attitudes of [priests ordained in] the late 1960s and 1970s disappeared from later ordination classes, whose priestly attitudes were again similar to those prevailing before the [Second Vatican] Council," said the report.

In 1970, for example, half the priests ages 35 and under thought the idea of a priest as a "man set apart" was a barrier to realizing true Christian community but only 14 percent of over-65 priests considered it a barrier. In 2001, only 15 percent of the priests 35 and under held that view,

a smaller percentage than any group of priests over 35.

Today's younger priests "have a higher theology of ordination" than older priests, the report said.

"They believe, more than older priests, that priests are ontologically different after ordination," it said. "They are less prepared than older priests to invite resigned priests, married or not, back to active ministry. They are less in favor of making celibacy optional for diocesan priests. And they are less in favor of empowering lay ministers as parish leaders."

In 1970, each of those statements would have reflected the views of the country's older priests, not its younger ones.

"The young priests have different agendas for the priesthood," the report added. "When we asked what issues need more open discussion [in the Church] today, the young priests disproportionately selected the problems of rectory or

community living, problems of living arrangements and salaries. The older priests, by contrast, asked for more open discussion of celibacy, the ordination of women, the process of selecting bishops, the problem of sexual misconduct by priests, and sharing ministry with laity."

It said that young priests today "are happier in their priesthood than were their predecessors in 1970. Fewer are contemplating leaving the priesthood. They are less critical of the 'practices of governance at the international level in the Church' and less bothered by the way Church authority is exercised."

As in previous surveys, the new one found that priests ranked presiding at the liturgy, celebrating the sacraments and preaching among their greatest sources of satisfaction.

In a series of questions about the quality of seminary training, it found "clear declines in the level of criticism" between 1970 and 2001. The report said it could

not be determined from the survey itself whether this was because of improvements in seminaries or "because priests today are less critical of the institutional Church in general, including seminaries."

The priests who were in the 25-35 age bracket in the 1970 survey corresponded roughly to the 56-65 age bracket in the 2001 survey.

The report included several charts tracking priests by age in each of the four studies in terms of their attitudes on ecclesiological issues like the set-apart status of priests, optional celibacy or readmission of resigned priests.

It said those charts "resemble a pig traveling through a python: The curves rise when the pig—the ordination classes of the late 1960s and 1970s—arrives, then they fall again later. ... In the future, when the men holding those views are gone, the prevailing ecclesiological attitudes will again be similar to those held by priests ordained prior to the 1960s." †

# SOCIAL

continued from page 1

your legislators, we had our lobbyists on Capitol Hill, we had our [bishops' conference] president in the newspapers, and to the surprise of virtually everyone, the family credit was made refundable. Not a lot of headlines, but \$80 billion for working-class and poor families over the next 10 years.

"And we will build on that," he added. "When we get our act together, we can make a difference."

Issues the social action leaders would bring to Capitol Hill the next afternoon, when they were to break up into state delegations to meet with members of Congress, included foreign assistance for AIDS in Africa, carrying through U.S. commitments on debt relief for poor countries, and seeking improvements in the Temporary Assistance for Needy Families system, or TANF, which

comes up for reauthorization this year.

Carr asked them when they went to meet their legislators to "be proud of being institutional people. You are leaders of faith communities."

"When we go to the Hill, we're not just another lobby," he said. "We don't have PACs [political action committees], we don't offer junkets. When you come to our meeting, you get tough questions and a thank you note, not a check. ... We're leaders of a community of faith that tries to take this message and make a difference."

He added, "Whether it's globalization or TANF or housing, we try to look at society from the bottom up—in a city that's preoccupied with the top down. ... We're a community with global reach and local presence. We can take these ideas and take our experience and make the case, because these are not abstractions for us. We shelter the homeless, we feed the hungry, we care for the sick, we educate the young. So we bring not



Bishop Anthony Theodore Lobo of the Diocese of Islamabad-Rawalpindi, Pakistan, addresses a national meeting of Catholic social ministry workers in Washington Feb. 24. He told the gathering that better education and employment opportunities are needed in Pakistan to help combat extremist movements.

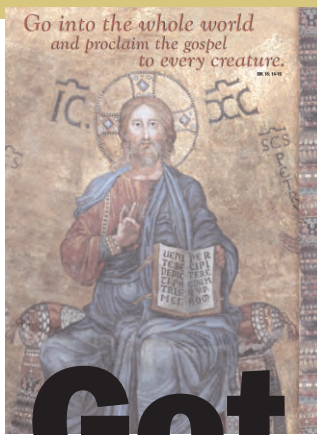
just convictions to Capitol Hill, we bring everyday experience."

Noting that "Sept. 11 changed everything" has already become a cliché, Carr said. "It changed a lot, but it didn't change our mission. It just made it more important than ever."

He said that, at least for the present, there is unity on the Hill on the War against Terrorism and on building homeland security. But "partisanship is very much alive"

and there will be "bitter battles" on economic policy and other issues that are of concern to Catholic leaders, he said.

Reflecting on the hatred behind the Sept. 11 attacks and the effect it has had on the American psyche, he said, "I think the way we overcome the hatred, the way we get over it, is by going back to mission—why we chose to be a part of this, why we're here this week. ... Now, more than ever, we need to be about our mission." †



# Got Questions?

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65	7.0%

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## Resolve anger through prayer and reflection

By Fr. Daniel Danielson

Most of us are frightened of anger—in ourselves or in someone else.

When someone shakes his finger and shouts, we instinctively want to back off and get away quickly.

In our own hearts, a lot of us have learned to fear and to repress anger. At times, through clenched teeth and tightened fists, we declare boldly: “I am not angry! What makes you think I am?”

We marvel often at Jesus’ expression of anger in the temple area and, even more amazing, acting that anger out, turning over money-changers’ tables, driving the flocks from their stalls. Many of us, given our upbringing, could not think of that as virtuous.

In spite of our societal polite repression, we all experience anger, though sometimes not consciously. When we have been abused, treated unjustly, lied about, betrayed in some way or cheated, we get angry whether we are conscious of it or not.

I remember getting really angry with my first pastor for several things that he had done to me in my four years of service in the parish. But I didn’t become aware of my anger until I had been transferred and actually was gone from the parish for a week. I guess it was then safe to allow my feelings to come

to the surface.

Of course, it is much better to tune into our anger, recognize it and deal with it rather than to continue to repress it. Repressed anger can often lead to depression and discouragement. If it doesn’t get directed outward, it gets directed inward.

Tuning into our anger doesn’t mean that we have to act out our anger. It doesn’t mean we have to gear up to hit someone or take revenge for a wrong done us. But we do need to acknowledge that we are angry and reflect on why we are angry.

Many good people that I deal with are tortured by angry, vengeful feelings toward someone who has done them wrong. They know that the Gospels call upon them to forgive those who have injured them, but they just can’t seem to do it, try as they might.

I ask them: “Do you or can you pray for this person? Can you or do you ask God’s blessing upon him, that he might find peace of heart and the right road to happiness?”

Often they answer, “Yes, I can, and I do.”

“If you can,” I respond, “you already have forgiven, even though your feelings might never go along with what your will already has done.”

A classic example would be a mother



In spite of our societal polite repression, we all experience anger, though sometimes not consciously. Tuning into our anger doesn’t mean that we have to gear up to hit someone. But we do need to acknowledge that we are angry and reflect on why we are angry.

## Name, claim and tame anger

By Jean Sweeney

It is easy to go straight from hurt to blame when we bump up against losses, injustices and disappointments. It is excruciating to let undesirable and uncomfortable feelings become part of our awareness, yet unexamined anger blocks our ongoing development and growth.

With reflection and prayer, our anger can lead to renewal and strength.

Lent is a season to tackle our anger, and we can do this prayerfully.

Some 12-Step wisdom for dealing with strong feelings advises us to name, claim, tame and aim those feelings.

- Name it—You do not have to become the feeling. Learn to notice your body’s reactions. Then start a dialogue with God. Consider a wide range of feelings. Wait. Then name the real cause more clearly.
- Claim it—Now say these feelings to

Jesus, teacher and brother, in prayer. Be honest before God. Wait again.

- Tame it—In our willingness to pause with God, we can get beyond the denial of our own part in situations. The anger dissipates as we accept God’s full acceptance of us. God is with us as we are. This is a good time for the sacraments—for strength to stay honest with ourselves, others and God.
- Aim it—As we sit in prayerful dialogue, it might become clear that we need to speak our truth to the person we have issues with. Start by asking God to be with us and with the other party.

Anger can be used constructively for self-honesty, building bridges to others and trusting that our relationship with God in prayer can encompass all our feelings.

(Jean Sweeney is a pastoral counselor at St. Charles Borromeo Parish in Arlington, Va.) †

whose child has been sexually abused. I would never expect that woman to be comfortable in the same room with the perpetrator. I would expect her to seek justice. I would expect her to have vengeful feelings for years to come. Yet I would expect her to forgive this evildoer and to pray for his conversion and salvation.

St. Augustine said that we only have “political” control over our emotions and feelings because they don’t take orders well.

We can somewhat outsmart our feelings, but not give them orders.

We don’t have to go digging up our past hurts, mulling over again how we have been wronged. We don’t have to go gnawing on the dead bones of the past. We can refuse to give energy and time to this effort. We can turn our minds to other pursuits. We can little by little let it go.

Moral decision-making resides in our consciences and wills, not in our emotions or our feelings. I can decide to forgive. I can act as someone who forgives. I can pray for my persecutors. I can refuse to seek revenge. I have forgiven them, though my angry feelings may

remain.

And God can and gradually will transform my angry feelings to feelings of forgiveness and mercy if I “pray for my persecutors and do good to those who hurt me.”

Lent is an excellent time to force myself to pray for those who have hurt me, whether I feel like it or not. I can make a decision to do this, and that decision can and will make all the difference.

After Sept. 11, many people found themselves with angry, vengeful feelings and had to struggle with biblical injunctions that tell us to “love our enemies.”

Perhaps we have been able to see our way through our anger to a certain peaceful, if heavy, heart.

Our feelings may never be reconciled to the horror of Sept. 11, but our souls can be free, following the words spoken by Dr. Martin Luther King Jr. in his preaching to civil rights workers decades ago: “Do not let them make you hate them.”

(Father Daniel Danielson is pastor of the Catholic Community of Pleasanton, Calif.) †

## Discussion Point

# Talking helps dispel anger

### This Week’s Question

How do you handle anger? Or how would you counsel someone who feels very angry?

“If I’m upset about something, I talk with people. I always need to talk things through.” (Carla Gross, Brandon, S.D.)

“For me, it takes faith. I go to Mass, and I have a spiritual counselor. It’s important, I think, to talk about your anger.” (Susan Maurice, St. Johnsbury, Vt.)

“My handling of anger has mellowed. In my youth, I was quicker to explode. Now I step back, take a deep breath, say a prayer and think before I act.” (Natalie Ghekierre, Chester, Mont.)

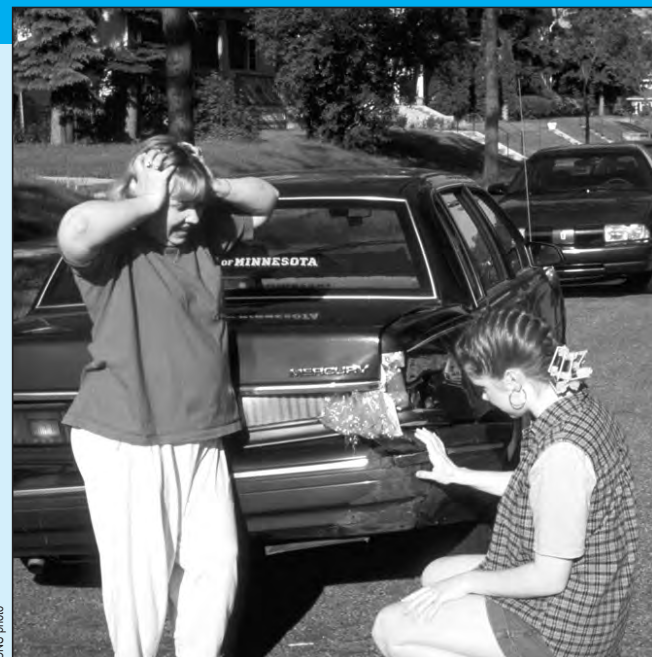
“The first thing is to acknowledge the anger. Try to

react to it with calm, view it from a distance, approach the problem in prayer and decide how to react from there. Sometimes anger can be justified. Then it requires a response. But sometimes anger can be reflective of an internal conflict or disorder. Here we should again pray, seek counsel or deal with the situation on our own if we can.” (Susan Klamann, Denver, Colo.)

### Lend Us Your Voice

An upcoming edition asks: Recall a time that your family—or another family—experienced great stress and handled it well. How was this done?

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



CNS photo



From the Editor Emeritus/John F. Fink

## Status of women in Muslim society varies

Last in a series



As I said in the second column of this series on Islam, I reviewed the books and notes I made during my classes on Islam while I was studying at the Tantur Ecumenical Institute of Theological Studies in Jerusalem back in 1997. A husband-wife team of Palestinian Muslims, Nafez and Laila Nazzal, taught the course. Laila taught us about Muslim family life and social customs.

Laila Nazzal can hardly be classified as a typical Palestinian woman. Although born in Palestine, she was educated in the United States, first at the University of Tennessee, and she received her Ph.D. in sociology and English literature from the University of Pennsylvania.

She is an attractive woman, short and slim, with thick black hair. For our classes, she wore a suit, semi-high heels, and red fingernail polish and lipstick, not exactly

the way most of the Palestinian women we saw in Jerusalem and Bethlehem dressed.

Laila was also unusual in that she escaped the early, and arranged, marriage expected of most Muslim women. She told me that she did it by "going on strike." She rejected all the men suggested for her by staying in her room because she knew that her father was wealthy enough to send her to the United States for her education.

After she got her bachelor's degree and started teaching at Bir-Zeit University, she met her future husband, Nafez, another teacher there. When they decided they wanted to marry, Laila again had to "go on strike" until her father agreed to the marriage, even though it was outside their clan. Most Muslim marriages take place within a clan.

Last year, we saw how women are treated in some Muslim countries. We saw them wearing the *burka*, covering them from head to foot, and being beaten if a man thought they had violated some fundamentalist rule. But not all Muslim women have to put up with such nonsense.

Many Muslim women have studied at

Bethlehem University, founded by the Vatican in 1973 and operated by the Christian Brothers. Christian and Muslim men and women mingle freely at the university but, reflecting the Palestinian population, there are more women than men and more Muslims than Christians. From talking with these students, I know that their immediate ambition is to undertake graduate study in the United States. They see this as a way of escaping the hardships that Palestinians are experiencing in their homeland.

Although the Bethlehem University students socialize together, there is not the pairing off that is common in American colleges. Dating as we know it is not done in Arab society and, unlike Laila, most of the women will marry men selected for them.

Laila admitted, though, that Western culture is now influencing Arab culture, especially because of television. It is becoming more difficult for them to retain their centuries-old traditions. While this is true in Palestine, Turkey and other Muslim countries, it is not true in the more strict cultures of countries like Saudi Arabia. †

Cornucopia/Cynthia Dewes

## Saving the important things in life

Many people confess that they are packrats of the first order. They save sweet messages printed on construction paper from now-graying kids, programs from events they enjoyed long ago, and photographs of friends and relatives as they were "back when."



Almost everyone has a closet, basement or garage, in the corners of which lurk the memorabilia, some would say litter, of his or her past. These things get moved over the years from house to apartment to someone's attic, finally winding up in the trash or decorating the walls of nostalgia restaurant chains.

Conscientious children of packrats spend hours trying to decipher the significance of ancient newspaper clippings or unidentified photographs. They hesitate to toss out things which apparently meant so much to their parents, and also feel guilty at the thought of destroying them.

These are the times when they say, "I wish mom was still here so I could ask her about this," or "Seems to me dad described this place, once, after he saw

it in the war."

Good memories are what sustain us during the hard times and keep us looking to the future. They're what we want to share with younger people, both for their pleasure and their instruction. But, not all our memories are good ones.

True packrats save even bad memories. To them, it's a kind of historical imperative to be absolutely factual in saving the past. If that includes keeping something to remember a bad time or an unpleasant person in their lives, so be it.

Most of us would agree with the adage that those who ignore the past are doomed to repeat it. Still, most of us don't actually live life that way, since conflict at every level seems to be a permanent part of the human condition.

At any rate, packrats may be on to something profound because, if you think about it, we'd have no historical records of the past without all this "stuff." Civilizations which left no written records, no buildings, no shards of pottery, are simply lost forever.

Even the dinosaurs were clever enough to leave their fossilized bones for us to examine and speculate about, unlike many of their contemporary human species.

I present this lengthy argument in defense of packrat-ism because it's a

natural state in my family, one we've come to appreciate. My mom was the only exception, terrorizing the rest of us when she'd toss out something she considered "clutter." Having watched "Antique Roadshow" a few times, I'd love to have some of that clutter back.

But, aside from historical or economic value, packrats' treasures are simply interesting, fun and emotionally stimulating to sort through. While meandering through our stash, we've been delighted to find an Easter card dating from 1936 or love letters from military summer camp.

There are church bulletins listing the baptisms of our babies, and wedding invitations from friends now celebrating their golden anniversaries. There's a crayon picture by our first first-grader, depicting his view of home: lawn, dog, swing set, house, signed, "your son, Will Dewes." As if we'd ever forget who he was.

We need these little jogs of memory to remember how sweet, how sad and even how thrilling it often is to be human, in touch with others and, through them, to God.

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

Faithful Lines/Shirley Vogler Meister

## Seeing the Pietà amidst the chaos

Soon the world will remember the six-month anniversary of the Sept. 11th Attack on America.



Incredibly sad, I find myself reluctant to dwell on this, but one memory remains with me most, probably because it puts me in a reverent frame of mind. That is the widely-published photograph

showing the body of Franciscan Father Mychal Judge being carried out of the World Trade Center rubble by New York City firemen. As the fire department's chaplain, Father Mychal was held in high esteem. He was killed while giving last rites.

Some papers, including *The Criterion*, took flak for publishing the photo. However, it was beautiful in the eye of this beholder, reminding me of Christ in *Pietà*, Michelangelo's famous sculpture

in St. Peter's Basilica, which depicts the Blessed Mother holding the dead Christ.

Perhaps I was quick to compare the photo of Father Mychal with Michelangelo's work because I have something similar in my own home, hanging next to the front door with other icons.

It's an antique oak chest 13 inches wide, 23 inches high and about 5 inches deep. A hidden bottom compartment behind a painting depicting the Last Supper holds everything a priest needs to perform last rites. The larger upper part is glass with reverse painting, behind which is a statue of Christ held by his mother, resembling the *Pietà*.

Surprisingly, I found this in the attic of my mother-in-law's home early in my marriage. She said her father removed the piece when the old family home was remodeled in the 1920s.

Now it has a place of honor in my home, just as Father Mychal has a place of honor in my heart. As a priest, he represented Christ. He, his colleagues and

all rescue workers knew that death lurked in every effort they made, yet many laid down their lives for others. Father Mychal was one of the heroes, perhaps even considered a martyr by laypersons.

However, Father Mychal was also a humble man, living in a friary next to the Church of St. Francis of Assisi in New York. From there, he was buried. However, the day he died, firemen first placed his body on the altar of St. Peter Church across from the World Trade Center rubble, then they took his body to a firehouse for prayer before proceeding to St. Francis of Assisi Church.

A prayer Father Mychal often said himself was: "Lord, take me where you want me to go. Let me meet who you want me to meet. Tell me what you want me to say, and keep me out of your way."

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

Coming of Age/Christopher Carstens

## Protecting children from pornography

I am directing this particular installment of my column to the parents of teen-



agers. It's about a situation I think poses a real danger for their children, especially for their sons.

As the law of the land sees it, if some adults want to produce and sell pornographic material and other adults wish to purchase and use it, nobody has a constitutional right to infringe on that transaction.

The marketplace for that sort of filth used to be sleazy bookstores in creepy areas of town. The typical 12-year-old boy couldn't walk in and look around.

Today the pornography market has moved right into your living room—and into your child's bedroom. Many cable TV movie channels like HBO, Cinemax and Showtime feature "mature" films at night. It isn't quite hard core, but that doesn't matter. If you subscribe to those services, your kids will watch it when you are not there.

The Internet is worse. Any youngster with an Internet hookup and 10 minutes of privacy can view the most explicit pornographic images imaginable.

Many reasonable, thinking adults view most of this stuff as disgusting but ask, "Is it really harmful?" After all, many grown-ups have looked at a bit of porn, found it distasteful and gone on to lead normal lives. What's the big deal?

During early adolescence, the middle-school years, a major reorganization of personality takes place. The brain changes in fundamental ways, and in the male, driven by a huge increase in the production of testosterone, attitudes about sex and sexuality are formed and crystallized.

Intense sexual experiences during this period can become imprinted, and many adult males spend their lives trying to reproduce the rush. It is tragic but true.

Boys molested during this period are much more likely to be child molesters themselves. In my clinical experience, adults addicted to pornography were almost always first exposed to it during their middle school years.

Parents say that they can't protect their children from the world: "That stuff is out there." However, it is the duty of responsible parents to protect their children from what would harm them. Pornography is harmful to children.

I suggest a three-point action strategy. First, if you have teen-age boys, don't subscribe to premium cable movie channels. If you don't pipe that smut into your house, they can't watch it.

Second, never keep a computer with Internet access in a teen-ager's room. It should be in an open area where you can supervise.

If your kids can access the Internet, install one of the good filter programs. Expect to pay about \$40 for a top-notch product like CyberPatrol, CYBERSitter or NetNanny. Each of these programs blocks access to pornographic and violent hate sites, while allowing access to appropriate material. They also can prevent your kids from giving out personal information, like their telephone number or address.

Finally, they allow you to control how much time your kids spend on the Internet. Contrary to common myth, the typical junior high kid cannot crack the code on these programs.

Pornography isn't just disgusting, it's dangerous. Your kids cannot be relied upon to protect themselves. That's your job as a parent, and nobody can be relied upon to do it for you.

(Christopher Carstens is a regular columnist for Catholic News Service.) †



Third Sunday of Lent/Msgr. Owen F. Campion

# The Sunday Readings

Sunday, March 3, 2002

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

For the first reading of the third Lenten weekend, the Church presents a selection from the Book of Exodus. This book, among the first five books of the Bible—the Pentateuch—and therefore among those Scriptures regarded by Jews to be the fundamental teaching of Moses, is the chronicle of the Hebrew people's escape from Egypt. Their flight from Egypt took a long time to complete. For many years, they wandered across the forbidding Sinai desert in search of the land God promised them.

The reading for this weekend describes a reality easy for Americans of 2002 to imagine. The natural terrain of the Sinai has not changed. It is, as it was then, arid and lifeless. Water was an essential need for the struggling Hebrews as it has been for humans anywhere and at any time.

Without water, of course, they would certainly and quickly have died. It was not a matter of refreshment or luxury. It was a matter of life and death.

Water came for the thirsty people only when Moses, God's representative, struck a rock. From this unusual source, water flowed and death was averted.

Understandably, the Hebrews remembered the name. It is the same situation as that in which Americans speak of Valley Forge or Gettysburg. Something critical in the development of the race of God's people occurred there. Because of the gift of water, given by God through Moses, the people lived.

St. Paul's Epistle to the Romans is the source of the second reading. Throughout his epistles, the great Apostle Paul dwells upon two points. Humans are of themselves unable to achieve salvation and everlasting life. The almighty and loving God, however, does not leave humanity helpless in this circumstance. Rather, in and through Jesus, God provides eternal life.

The means to obtaining this life are in themselves gifts of the merciful God.

The Gospel of John furnishes the last reading. It is the familiar story of the Lord's encounter with a woman at the well in a Samaritan town.

At the time of Jesus, Rome had an elaborate system to deliver water to its many residents. However, the Roman province of Palestina was very far from the great imperial capital in more ways than one. Small towns and villages had little if any system to deliver water.

Water, of course, was a basic necessity for existence. Wells were for public use, and most often they were in places easily accessible to all. In this story, the well probably was in the center of the village.

Very important symbols are in the facts that the person whom the Lord encountered at the well was a woman and a Samaritan. When hearing this passage, modern people rarely sense the drama. To meet another person in some public place is hardly a startling development. Occasionally, but not uncommonly, in such meetings some conversation occurs.

The story is immensely dramatic, however. In the world surrounding Jesus, men and women did not converse in public. Certainly strangers did not converse if they were of different genders.

On top of everything, the woman was a Samaritan. For centuries, the Jews had looked upon the Samaritans as the lowest of the low. The reason for this harsh estimate was the Jewish belief that long ago the people of Samaria abandoned their place amidst God's chosen and at least flirted with paganism.

Regardless of gender, ethnicity or circumstance, the woman needs eternal life, but she cannot of herself find the way to eternal life. Jesus, of course, shows her the way. He is the way.

## Reflection

In a few weeks, the Church will call us to the thrilling celebration of the Resurrection. In so doing, it will invite us at Easter not just to recall an event long ago, to rejoice in a mere memory. Rather, it will call us to be raised ourselves by linking ourselves with the Risen Lord, Jesus, the victor over death. The Church will remind us that the loving God, so carefully described by Paul, offers us endless life and peace in Jesus.

Mortals seal their unity with God in Jesus by baptism. Water, of course, is the matter of baptism. From the very first days of the Church, from the days of the Apostles, the pouring of water has been the essential act of baptism.

Water always represents life because no one can live long without water. No one can live eternally without the spiritual water that is in baptism.

The centerpiece of the Easter celebration happens at the Easter Vigil when those coming to the Lord, in the Church, are baptized.

In the readings this weekend, the Church looks ahead to the Easter Vigil. Exodus reminds us all that we need the water of eternal life, given in baptism, as we need water to sustain physical life.

Paul further defines the point. We need Jesus, for we need God, and in receiving Jesus we receive God.

Finally, the majestic story from



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## Daily Readings

Monday, March 4

Casimir  
2 Kings 5:1-15a  
Psalms 42:2-3; 43:3-4  
Luke 4:24-30

Tuesday, March 5

Daniel 3:25, 34-43  
Psalms 25:4bc-5ab, 6-7bc, 8-9  
Matthew 18:21-35

Wednesday, March 6

Deuteronomy 4:1, 5-9  
Psalms 147:12-13, 15-16, 19-20  
Matthew 5:17-19

Thursday, March 7

Perpetua, martyr  
Felicity, martyr  
Jeremiah 7:23-28

Psalms 95:1-2, 6-9  
Luke 11:14-23

Friday, March 8

John of God, religious  
Hosea 14:2-10  
Psalms 81:6c-11b, 14, 17  
Mark 12:28b-34

Saturday, March 9

Frances of Rome, religious  
Hosea 6:1-6  
Psalms 51:3-4, 18-21b  
Luke 18:9-14

Sunday, March 10

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

St. John's Gospel reiterates our need for God, still in terms of earthly water. The woman represents us all. We must, of ourselves, understand and accept Jesus. He does not overwhelm us. He does not conquer us. He awaits us, helps us and

strengthens us. But we must freely turn to God. We must love God without hesitation.

Ridding ourselves of hesitation, turning to God without pause, are the purposes of Lenten sacrifice and concentration in prayer and resolution. †

Question Corner/Fr. John Dietzen

## Pax Christi promotes peace, justice issues

Q During the past few months, we have read much in our Catholic and daily newspapers about an organization called Pax Christi.



Is it some sort of secret society or a group approved by the Catholic Church? Can you explain who it is and what it does? (Ohio)

A Pax Christi (Peace of Christ) is an international Catholic agency, created in Lourdes, France, shortly after World War II by German and French Catholics, with the purpose of reconciling the enemies of that war.

The movement spread quickly to Poland, Italy and other countries, including the United States. Since then, perhaps most notably since the terrorist attacks of Sept. 11, it has become a major voice urging the search for and use of nonviolent, peaceful methods for resolving international disputes.

Pax Christi's mission and message appear to be twofold. First, in the end, violence, including military violence, can only breed more violence, never real peace. Thus, one major objective is to explore and articulate in the public forum alternatives to war for conflict resolution.

We too easily and immediately, says Pax Christi, fall into the language and behavior of armed conflict before genuine alternatives are even considered. They contend there are such alternatives, which could bring criminals to justice without devastating nations and peoples.

Second, true peace will never happen, Pax Christi holds, until the world addresses the colossal social injustices that engender hatred, which explodes into violence.

Archbishop Renato Martino, Vatican nuncio to the United Nations, reminded the United Nations last year of the growing gap between rich and poor in most affluent countries and in the world.

The Northern Hemisphere contains a fifth of the world's population and

consumes 80 percent of its wealth and resources. Countries of the Southern Hemisphere, with 80 percent of the population, have only 20 percent of its wealth and resources.

That is not only unjust, it is a threat to the stability of the planet, he said, and the unjust status quo will continue fueling conflicts.

In a few words, I believe that pretty much defines the Pax Christi message.

Obviously, it is not a secret society, and it is thoroughly Catholic, at least in that it reflects the hopes and constant pleas of Pope John Paul II and the world's bishops.

Patriarch Michael Sabbah, archbishop of Jerusalem, is president of Pax Christi International, which is a member of the Conference of International Catholic Organizations.

Its branch in the United States, Pax Christi USA, may be contacted at 532 W. Eighth St., Erie, PA 16502-1343. Pax Christi's Internet address is [www.paxchristiusa.org](http://www.paxchristiusa.org).

Q After 10 years of marriage, I found myself facing a divorce, something I never thought would happen. We had problems for years, which my husband would not admit or discuss.

Later, we had counseling together and now are happily remarried. I'm worried, however, because we were remarried by a judge in a civil ceremony.

My husband says we were and still are married by Church law. Is this true? Even some of our family is questioning us about this. (Oklahoma)

A Your husband is right. No "remarriage" in the Church is needed. Husbands and wives with painful experiences like yours, however, need every possible grace of healing and strength to fulfill their renewed commitments.

In my experience, renewing their marriage vows with a priest, perhaps in connection with a Mass, can be a wonderful and encouraging experience. You, and other couples in your circumstances, might speak with your parish priest and consider doing that. †

## My Journey to God

### Lenten Meditation

Come near the Holy Flame  
Press the searing love to your heart  
Feed on the never-ending manna.

Be cleansed by cascading grace  
Falling as fire from the throne of God.

Surrender your will to the aura and incense  
Come near the Holy Flame.

By Trudy Bledsoe

(Trudy Bledsoe is a member of Holy Spirit Parish in Indianapolis.)





# Sponsor a Child at a Catholic Mission. It's *Affordable!*



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For \$20 a month, **just 66 cents a day**, you can help provide a poor child at a Catholic mission with food, medical care, and the chance to go to school. *(Sponsorship benefits may vary depending on needs.)*  
**You can literally change a life!**

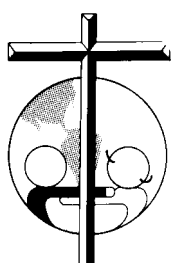
As a sponsor, you'll feel confident knowing CFCA programs are run by Catholic lay and religious missionaries deeply committed to the poor. And you're assured that more than **85 percent** of your contribution is sent directly to your sponsored child's mission program.

When you sponsor, you'll receive a **photo** of your child, information about your child's family and country, **letters** from your child, and the CFCA newsletter. But, most of all, you'll receive the **satisfaction** of helping a poor child have a better life!

And sponsoring is easy! Just fill out the convenient form below or call us toll free at (800) 875-6564. Or visit us at [www.cfcausa.org](http://www.cfcausa.org). Become a sponsor today.  
**You'll be so glad you did!**

*"CFCA is a dedicated organization working on behalf of the poor."*

Archbishop James P. Keleher, Kansas City, Kansas – sponsors José Muños of Honduras.



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CHOOSE ONE  Charge this time only  Charge ongoing

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*100% of your gift is sent directly to the missions.*

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# Catholics use old message, new methods to 'welcome the stranger'

WASHINGTON (CNS)—On billboards, in classrooms and at prayer breakfasts, Catholics are finding new ways to deliver a message as old as the Church: Welcome the stranger.

"Welcome the immigrant you once were!" is the message on 16 billboards in 10 cities across Iowa in a project funded by Sisters United News, an organization representing 13 congregations of Catholic sisters that are based in Iowa, southwestern Wisconsin and western Illinois.

"Helping immigrants has been the traditional role of religious in this country," said Sister Marcia Costello, public relations director with the Sisters of Humility of Davenport.

"Nearly all of the women's congregations came to the U.S. or were founded here to teach and care for immigrants, in many cases, in their native languages," she said. "Today's religious share the same responsibility to help new Americans feel comfortable and at home in their adopted country."

Tricia Buxton, public relations director for the Sinsinawa, Wis., Dominican Sisters, worked with Lamar Advertising of Dubuque to coordinate production of the billboards in Des Moines, Dubuque, Sioux City, Davenport, Marshalltown, Fort Dodge, Iowa City, Ottumwa, Clinton and Cedar Rapids.

"We chose cities with significant new immigrant populations, with industries that are working to attract new immigrants, and with high traffic areas," said Dubuque Franciscan Carol Hoverman. "We would put up more billboards and

keep them up longer, but we have to live within our budget."

The 16 boards will be displayed through the end of March.

Meanwhile, a Cuban bishop visiting Miami for meetings with the Cuban exile community urged Hispanics in south Florida to be the first to embrace the thousands of immigrants from Cuba and other nations of Latin America.

"You can't ask the North American Church, which has a different culture, to understand Hispanics if Hispanic Catholics themselves don't do it first," said Bishop Dionisio Garcia Ibanez.

"Catholics must help each other," he said, "so that our brothers and sisters will find here a community that welcomes them, a Church that understands them, that is open to their needs and also to their expectations. I think we, as Hispanics, have the foremost responsibility for doing this."

The head of the Diocese of Santisimo Salvador de Bayamo y Manzanillo in eastern Cuba spoke with *The Florida Catholic*, newspaper of the Miami Archdiocese, in between early February meetings with Cuban exile priests and laity.

Archbishop William J. Levada of San Francisco urged an audience at a prayer breakfast to raise questions about the cultural diversity of the nearly 150-year-old archdiocese, where the population is increasingly Hispanic and Asian.

"Today San Francisco is not the Catholic city—predominantly Irish—it was in the lifetime of so many of us,"

Archbishop Levada said. "Perhaps even your seventh archbishop is an indication of this change. I am the first archbishop since [founding Archbishop Joseph Sadoc] Alemany who does not have an Irish surname."

"For old-timers, a look at present demographics often comes as a surprise, even a shock," he said at the Feb. 12 event at St. Mary of the Assumption Cathedral.

"While I cannot document my perception, it does seem to me that San Francisco has changed more rapidly in these past 40 years than most of America, rapid as that change has been in so many places," he said. "That change has been particularly dramatic for Catholics and the Catholic Church in this archdiocese, and especially in this city."

Among the issues behind the questions he raised, Archbishop Levada noted that the political climate today has made it difficult to determine when immigrant groups will become involved enough to influence the outcome of American politics from perspectives of their own cultures.

To meet the growing need nationwide for ministry to Hispanics, non-Hispanics and Hispanics across the country are training for service to the U.S. Church's largest ethnic group.

Because of the continuing influx of Latin American immigrants speaking only Spanish, Hispanic ministry officials regard a working knowledge of the language as essential.

Being able to at least read in Spanish is

so important when beginning ministry work, said Sister Doris Turek, a School Sister of Notre Dame who teaches a course in basic Spanish for ministry.

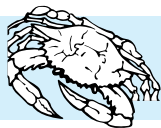
This allows a minister who cannot carry on a conversation yet in Spanish to provide comfort or advice by reading an appropriate Gospel verse or prayer, she said.

People involved in Hispanic ministry also stress the importance of training Hispanics in English so that they can minister to the entire U.S. Church and not just to the younger Hispanic generation.

"We have to train Hispanics to be leaders of the Church. The demographics tell us that very clearly," said Mercy Sister Jane Hotstream, program director at the Mexican-American Cultural Center in San Antonio.

Training designed to help dioceses understand and implement the 2000 document, "Welcoming the Stranger Among Us: Unity in Diversity," was to begin Feb. 27 in Phoenix, the second of seven scheduled training sessions for bishops and other Catholics.

"With their pastoral statement, the bishops challenged U.S. Catholics to find unity in the diversity of languages, cultures and forms of worship shared by new immigrants," said Father Anthony McGuire, director of the bishops' Office for the Pastoral Care of Migrants and Refugees. "The seven regional trainings ... are intended to give life to their statement and offer strategies for implementing it in dioceses and parishes." †



## Lenten Dining Guide





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Fri & Sat 5 p.m.–10:30 p.m.  
Sun 4 p.m.–9 p.m.







# Lenten penance services are set around the archdiocese

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

## Batesville Deanery

March 3, 2:30 p.m. at St. John the Baptist, Dover  
 March 6, 7 p.m. at St. Martin, Yorkville  
 March 10, 2 p.m. at Immaculate Conception, Millhousen  
 March 10, 4 p.m. at St. Maurice, Napoleon  
 March 11, 7 p.m. at St. Peter, Franklin County  
 March 11, 7 p.m. at St. Joseph, Shelbyville  
 March 13, 7:30 p.m. at Immaculate Conception, Aurora  
 March 14, 7 p.m. at St. Lawrence, Lawrenceburg  
 March 17, 7 p.m. at St. John, Osgood  
 March 18, 7 p.m. at St. Louis, Batesville  
 March 20, 7 p.m. at St. Mary-of-the-Rock, St. Mary-of-the-Rock  
 March 20, 7 p.m. at St. Vincent de Paul, Shelby County  
 March 22, 7 p.m. at St. Mary, Greensburg  
 March 26, 7 p.m. at Holy Family, Oldenburg

## Bloomington Deanery

March 5, 7 p.m. at St. Jude, Spencer  
 March 7, 7 p.m. at St. Charles Borromeo, Bloomington  
 March 10, 1:30 p.m. at Our Lady of the Springs, French Lick  
 March 10, 3:30 p.m. at Christ the King, Paoli  
 March 12, 7:30 p.m. at St. Agnes, Nashville

## Connersville Deanery

March 6, 7 p.m. at St. Gabriel, Connersville  
 March 12, 7 p.m. at St. Elizabeth, Cambridge City  
 March 14, 7 p.m. at St. Mary, Rushville  
 March 16, noon at St. Mary, Richmond  
 March 17, 1 p.m. at St. Anne, New Castle  
 March 19, 7 p.m. at Holy Guardian Angels, Cedar Grove  
 March 21, 7 p.m. at St. Andrew, Richmond

## Indianapolis East Deanery

March 6, 7:30 p.m. at Holy Spirit  
 March 7, 7 p.m. at St. Simon the Apostle  
 March 13, 7 p.m. at St. Therese of the Infant Jesus (Little Flower)  
 March 14, 7 p.m. at SS. Peter and Paul Cathedral  
 March 14, 1 p.m. at St. Philip Neri

## Indianapolis North Deanery

March 3, 1:30 p.m. for Immaculate Heart of Mary, St. Thomas Aquinas and St. Joan of Arc at St. Joan of Arc  
 March 12, 7 p.m. at Christ the King  
 March 19, 7 p.m. for St. Pius X and St. Matthew at St. Matthew

## Indianapolis South Deanery

March 7, 7 p.m. at Holy Name, Beech Grove  
 March 11, 7 p.m. at St. Roch  
 March 12, 7 p.m. at SS. Frances and Clare, Greenwood  
 March 17, 2 p.m. for Sacred Heart of Jesus, St. Patrick, Holy Rosary and Good Shepherd at Good Shepherd  
 March 18, 7 p.m. at Nativity of Our Lord Jesus Christ  
 March 19, 7 p.m. at St. Mark

March 20, 7:30 p.m. at Our Lady of the Greenwood, Greenwood  
 March 24, 4 p.m. at St. Jude

## Indianapolis West Deanery

March 6, 7:30 p.m. at St. Christopher  
 March 7, 7 p.m. at St. Malachy, Brownsburg  
 March 10, 2 p.m. at St. Anthony  
 March 11, 7 p.m. at St. Gabriel  
 March 12, 6:30 p.m. at St. Monica  
 March 17, 2 p.m. at Holy Trinity  
 March 20, 7 p.m. at St. Joseph  
 March 21, 7 p.m. at Holy Angels  
 March 21, 7 p.m. at St. Thomas More, Mooresville

## New Albany Deanery

March 4, 7 p.m. at St. John the Baptist, Starlight  
 March 5, 8:15 a.m.-noon and noon-3 p.m. at Our Lady of Providence High School, Clarksville  
 March 6, 8:15 a.m.-noon and noon-3 p.m. at Our Lady of Providence High School, Clarksville  
 March 6, 7 p.m. for St. Augustine, Jeffersonville, and Sacred Heart, Jeffersonville, at Sacred Heart, Jeffersonville  
 March 7, 7:30 p.m. at Our Lady of Perpetual Help, New Albany  
 March 10, 3 p.m. at St. Joseph, Corydon  
 March 12, 7 p.m. at St. Mary, Navilleton  
 March 12, 7 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs  
 March 13, 7:30 p.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs  
 March 14, 7 p.m. at St. Joseph Hill, Sellersburg  
 March 14, 7 p.m. at St. Michael, Charlestown  
 March 16, 9:30 a.m. at St. Mary-of-the-Knobs, St. Mary-of-the-Knobs  
 March 17, 7 p.m. at St. Mary, Lanesville  
 March 19, 7 p.m. at St. Michael, Bradford

March 21, 6:30 p.m. at St. Paul, Sellersburg  
 March 21, 7:30 p.m. at St. Mary, New Albany  
 March 24, 7 p.m. at Holy Family, New Albany  
 March 25, 7 p.m. at St. Anthony of Padua, Clarksville

## Seymour Deanery

March 1, 7 p.m. at American Martyrs, Scottsburg  
 March 6, 7 p.m. at St. Patrick, Salem  
 March 7, 7 p.m. at St. Bartholomew, Columbus  
 March 12, 7 p.m. for Most Sorrowful Mother of God, Vevay, and Prince of Peace, Madison, at Prince of Peace, Madison  
 March 13, 7 p.m. for Our Lady of Providence, Brownstown, at St. Ambrose, Seymour  
 March 15, 7:15 p.m. at St. Anne, Jennings County  
 March 17, 2 p.m. for St. Rose of Lima, Franklin, and Holy Trinity, Edinburgh, at Holy Trinity, Edinburgh  
 March 18, 7 p.m. at St. Mary, North Vernon  
 March 22, 7:15 p.m. at St. Joseph, Jennings County

## Tell City Deanery

March 8, 7 p.m. for St. Martin of Tours, Siberia; St. Boniface, Fulda; and St. Meinrad, St. Meinrad, at St. Meinrad, St. Meinrad  
 March 14, 7 p.m. at St. Augustine, Leopold  
 March 19, 7 p.m. at St. Mark, Tell City  
 March 19, 7 p.m. at Holy Cross, St. Croix  
 March 20, 7 p.m. at St. Isidore, Bristow  
 March 24, 7 p.m. for St. Michael, Cannelton; St. Pius, Troy; and St. Paul, Tell City, at St. Paul, Tell City

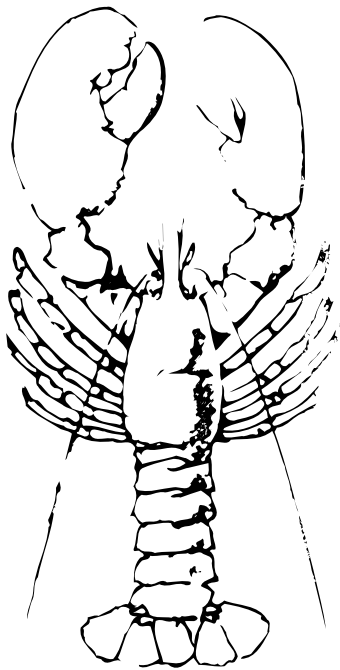
Continued on page 15

## Lenten Dining Guide—continued

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**Terre Haute Deanery**

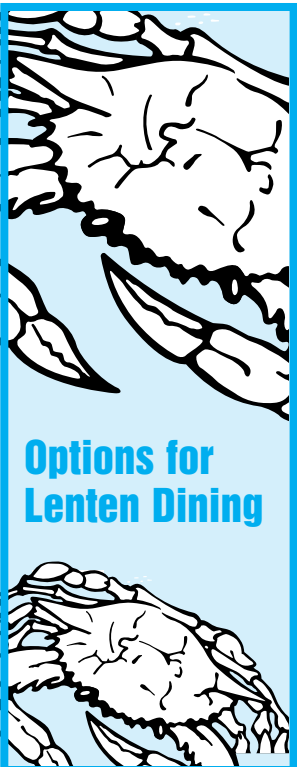
March 3, 7 p.m. at St. Joseph, Rockville  
 March 6, 6:30 p.m. at St. Mary-of-the  
 Woods Village, St. Mary-of-the-Woods  
 March 12, 6:30 p.m. at Holy Rosary,  
 Seelyville  
 March 12, 7 p.m. at St. Paul the Apostle,  
 Greencastle

March 14, 1:30 p.m. deanery service at  
 Sacred Heart of Jesus, Terre Haute  
 March 14, 7 p.m. deanery service at St.  
 Benedict, Terre Haute  
 March 24, 6 p.m. at St. Patrick, Terre  
 Haute  
 March 25, 7:30 p.m. at St. Margaret  
 Mary, Terre Haute †



**A lesson in danger**

Two Afghan women pass a poster depicting various anti-personnel land mines in downtown Kabul on Feb. 22. Afghanistan is one of the world's most heavily mined countries with explosions injuring 20 to 25 people each day.



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Fridays during Lent  
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## The Active List

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

### March 1

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

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

Our Lady of Lourdes School, cafeteria, 5333 E. Washington St., **Indianapolis**. Lenten fish fry, children's menu available, 5:30-7:30 p.m. Information: 317-359-3756.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Lenten fish fry, carryout available, 5-7:30 p.m. Information: 317-291-7014.

St. Malachy Parish, Noll Hall, 326 N. Green St., **Brownsburg**. Knights of Columbus, fish fry, \$6 fish dinners, a la carte available, 5-7 p.m.

All Saints School, Bockhold Hall, 902 N. Holmes Ave., **Indianapolis**. Lenten fish fry, shrimp and fish dinners, carryout available, 5:30-7:30 p.m. Information: 317-636-3739.

Sacred Heart Parish, gymnasium, 1330 Lafayette Ave., **Terre Haute**. Jonah fish fry (all you can eat), carryout, 4-7 p.m., \$6 adults, \$3.50 children. Information: 812-466-0955.

St. Gabriel Parish, 6000 W. 34th St., **Indianapolis**. Marian College Department of

Theology, Adult Education Series, *Catechism of the Catholic Church*, "The Life of Prayer: Centering Prayer," presenter, Denis Kelly, 7:45-9 p.m., free. Information: 317-291-7014.

Our Lady of the Greenwood Church, 335 S. Meridian St., **Greenwood**. Catholic Charismatic Renewal, Mass and healing service, teaching 7 p.m., praise and worship, Mass and healing service. Information: 317-927-6900.

### March 2

Archbishop Edward T. O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Office of Multicultural Ministry, "Day of Reflection for Black Catholics," 9 a.m.-3 p.m. (lunch included), no charge. Information: 317-236-1562 or 800-382-983, ext. 1562.

St. Luke Church, 7575 Holliday Dr., **Indianapolis**. Natural Family Planning (NFP) classes, 9 a.m. Information: 317-259-4373.

Kordes Retreat Center, **Ferdinand**. "Praying Without Words: An Introduction to Centering Prayer," presenter, Benedictine Sister Kristine Harpenau, 9 a.m.-3:30 p.m. Information: 800-880-2777 or 812-367-2777.

### March 1-3

Kordes Retreat Center, **Ferdinand**. "The Poem of Your Life: Contemplative Seeing," presenter, Benedictine Sister Macrina Wiedcerkehr, author, Fri. 8 p.m.-Sun. 1 p.m. Information: 800-880-2777 or 812-367-2777.

### March 3

St. Andrew Parish, Hillman Hall, 235 S. 5th St., **Richmond**. Catholic Women United, Day of Reflection, "Spirituality in Lent," noon-3 p.m. Information: 317-939-9183.

### March 3-6

St. Anthony of Padua Church, 316 N. Sherwood Ave., **Clarks-ville**. Parish mission, "Having a Vision to Live By," 7-8:30 p.m.

### March 5

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

### March 6

St. Pius X Church, 7200 Sarto Dr., **Indianapolis**. *Catechism of the Catholic Church*, first of three-part series, presenter Patrick Murphy, Ph.D., and Alice Steepe. Bring a copy of the catechism, 7:30 p.m. Information: 317-257-1085.

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

St. John the Evangelist Church, 126 W. Georgia St., **Indianapolis**. Half-hour Lenten organ concert, organist, Minkyoo Shin, 12:40 p.m., free. Information: 317-635-2021.

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

### March 7

The Olmstead, 3701 Frankfort Ave., **Louisville, Ky.** St. Elizabeth's Regional Maternity Center's Spring Gala, silent auction, dinner, live auction. Information: 812-949-7305.

### March 8

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. "The Passion of Our Lord Jesus Christ," 7 p.m. Information: 317-634-4519.

All Saints School, St. Anthony Parish Center, 337 N. Warman Ave., **Indianapolis**. Lenten fish fry, shrimp and fish dinners, carryout available, 5:30-7:30 p.m. Information: 317-636-3739.

Southside Elementary School Auditorium, 1320 W. 200 S., **Columbus**. Ceili Rain, concert, tickets \$8 adults, \$6 students, 7 p.m. Information: 812-372-5012 or e-mail [kstallings@iquest.net](mailto:kstallings@iquest.net).

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

### March 8-10

Fatima Retreat House, 5353 E. 56th St., **Indianapolis**. Women's Lenten retreat, "Rediscovering the Gift of Inner Wisdom in Our Daily Lives," Franciscan Sister Norma Rocklage, \$135 per person. Information: 317-545-7681.

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. Women's retreat, "Gospel Living in the Spirit of St. Francis: Living a Life of Peace in the Modern World." Information: 812-923-8817.

### March 9

St. Philip Neri Parish, Busald Hall, 550 N. Rural St., **Indianapolis**. Irish Fest, "Irish Lads and Lassies," 6-11 p.m., \$25 per person, \$40 per couple, cash bar. Information: 317-631-8746.

Saint Mary-of-the-Woods, Providence Center, **St. Mary-of-the-Woods**. "Discover the Guiding Wisdom of Dreams," \$25. Information: 812-535-3131, ext. 434.

### March 10

Nativity of Our Lord Jesus Christ Parish, Weilhammer Hall, 7225 Southeastern Ave., **Indianapolis**. Jewish Seder Supper, 4:30 p.m., \$5 per person, \$15 per family, childcare available. Reservations: 317-894-5721 or 317-862-3433.

Mary's King's Village Schoenstatt, **Rexville** (located



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on 925 South, .8 mile east of 421 South, 12 miles south of Versailles. "Divine Providence," 2:30 p.m., Mass, 3:30 p.m. with Father Elmer Burwinkel. Information: 812-689-3551 or e-mail [eburwink@seidata.com](mailto:eburwink@seidata.com).

St. Paul School, gymnasium, 9788 N. Dearborn Rd., **Guilford**. Booster Club, whole hog sausage and pancake breakfast, carryout available, 7:30-11:30 a.m., free-will donation. Information: 812-623-2631.

### March 11

Saint Mary-of-the-Woods College, Mary Fendrich Hulman Hall for the Arts and Sciences, **St. Mary-of-the-Woods**. Student chamber music series concert, 7 p.m. Information: 812-535-5280.

### March 13

Mount St. Francis Retreat Center, 101 St. Anthony Dr., **Mount St. Francis**. "An Evening of Lenten Prayer," 7-9 p.m. Information: 812-923-8817.

### March 15

SS. Peter and Paul Cathedral, Blessed Sacrament Chapel, 1347 N. Meridian St., **Indianapolis**. *Civitas Dei*, Mass, 6:30 a.m.; breakfast, Indianapolis Athletic Club, 350 N. Meridian St., guest speaker, Brian McGrath. Information: 317-259-6000.

Marian College, 3200 Cold Spring Road, **Indianapolis**. Conference for parish nurses, "Making the Spirit Connection," 9 a.m.-3:30 p.m., Reservations: 317-955-6132.

### March 15-16

Our Lady of the Greenwood Parish, 335 S. Meridian St.,

**Greenwood**. Saint Meinrad School of Theology, Workshop on Church history, "The Counter-Reformation and the Shape of the Tridentine Church," Fri., 7-9 p.m., Sat. 9:30 a.m.-4 p.m., \$50/less for seniors. Registration: 317-955-6451.

### Daily

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine (Latin) Mass, Mon.-Fri., noon; Wed., Fri., 5:30 p.m. Information: 317-636-4478.

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

### Weekly

#### Sundays

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

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

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament, 7:30-9 p.m., rosary for world peace, 8 p.m.

St. Gabriel Church, 6000 W. 34th St., **Indianapolis**. Spanish Mass, 5 p.m.

#### Mondays

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

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

—See ACTIVE LIST, page 17



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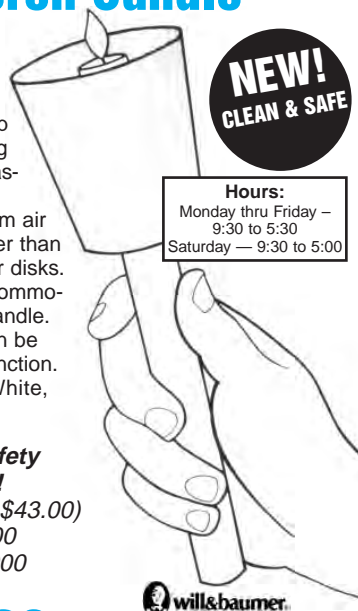
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The Active List, continued from page 16

Rosary, 7:30 p.m.

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

**Tuesdays**

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

Holy Name Parish, 89 N. 17th St., **Beech Grove**. Prayer group, 2:30-3:30 p.m.

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

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

**Wednesdays**

Divine Mercy Chapel, 3354 W. 30th St. (behind St. Michael Church), **Indianapolis**. Marian prayers for priests, 3-4 p.m. Information: 317-271-8016.

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

Archbishop O'Meara Catholic Center, 1400 N. Meridian St., **Indianapolis**. Adult Survivors of Childhood Sexual Abuse, Catholic Social Services program, 6-8 p.m. Information: 317-236-1538.

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

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

SS. Francis and Clare Church, 5901 Olive Branch Road, **Greenwood**. Adoration of the Blessed Sacrament, 7 a.m.-9 p.m., rosary and Divine Mercy Chaplet, 11 a.m. Information: 317-859-HOPE.

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

**Thursdays**

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

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

St. Malachy Church, 326 N. Green St., **Brownsburg**. Liturgy of the Hours, 7 p.m. Information: 317-852-3195.

Christ the King Chapel, 1827 Kessler Blvd. E. Dr., **Indianapolis**. Marian prayers for priests, 5:30-6:30 a.m.

Fatima K of C, 1040 N. Post Road, **Indianapolis**. Euchre, 7 p.m. Information: 317-638-8416.

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

**Fridays**

St. Susanna Church, 1210 E.

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

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

Affiliated Women's Services, Inc. (abortion clinic), 2215 Distributors Dr., **Indianapolis**. Pro-life rosary, 10 a.m.

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

**Saturdays**

Clinic for Women (abortion clinic), E. 38th St. and Parker Ave., **Indianapolis**. Pro-life rosary, 9:30 a.m.

Holy Rosary Church, 520 Stevens St., **Indianapolis**. Tridentine Mass, 9 a.m.

St. Patrick Church, 950 Prospect St., **Indianapolis**. Mass in English, 4 p.m.

St. Joseph Church, 2605 St. Joe

Road W., **Sellersburg**. "Be Not Afraid" holy hour, 3:30-4:30 p.m.

**Monthly**

**First Sundays**

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

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

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

**First Mondays**

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

**First Tuesdays**

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

St. Joseph Church, 2605 St. Joe

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

**First Fridays**

Our Lady of Perpetual Help Church, 1752 Scheller Lane, **New Albany**. Adoration, concluding with confessions at 6 p.m. Benediction at 6:45 p.m.

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

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

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

St. Joseph Church, 113 S. 5th St., **Terre Haute**. Eucharistic adoration, after 9 a.m. Mass, Benediction 4:45 p.m., Mass 5:15 p.m.

St. Mary Church, 415 E. Eighth St., **New Albany**. Eucharistic adoration, reconciliation, after

9 p.m. Mass-midnight.

Christ the King Church, 1827 Kessler Blvd., E. Dr., **Indianapolis**. Exposition of the Blessed Sacrament after 7:15 a.m. Mass-5:30 p.m. Benediction and service.

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

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

**First Saturdays**

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

St. Thomas More Church, 1200 N. Indiana St., **Mooreville**. Mass, anointing of sick, 8:35 a.m.

Little Flower Chapel, 4720 E. 13th St., **Indianapolis**. Apostolate of Fatima holy hour, 2 p.m.

Our Lady of the Greenwood

Church, 335 S. Meridian St., **Greenwood**. Devotions and sacrament of reconciliation, after 8 a.m. Mass.

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

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

**Second Mondays**

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

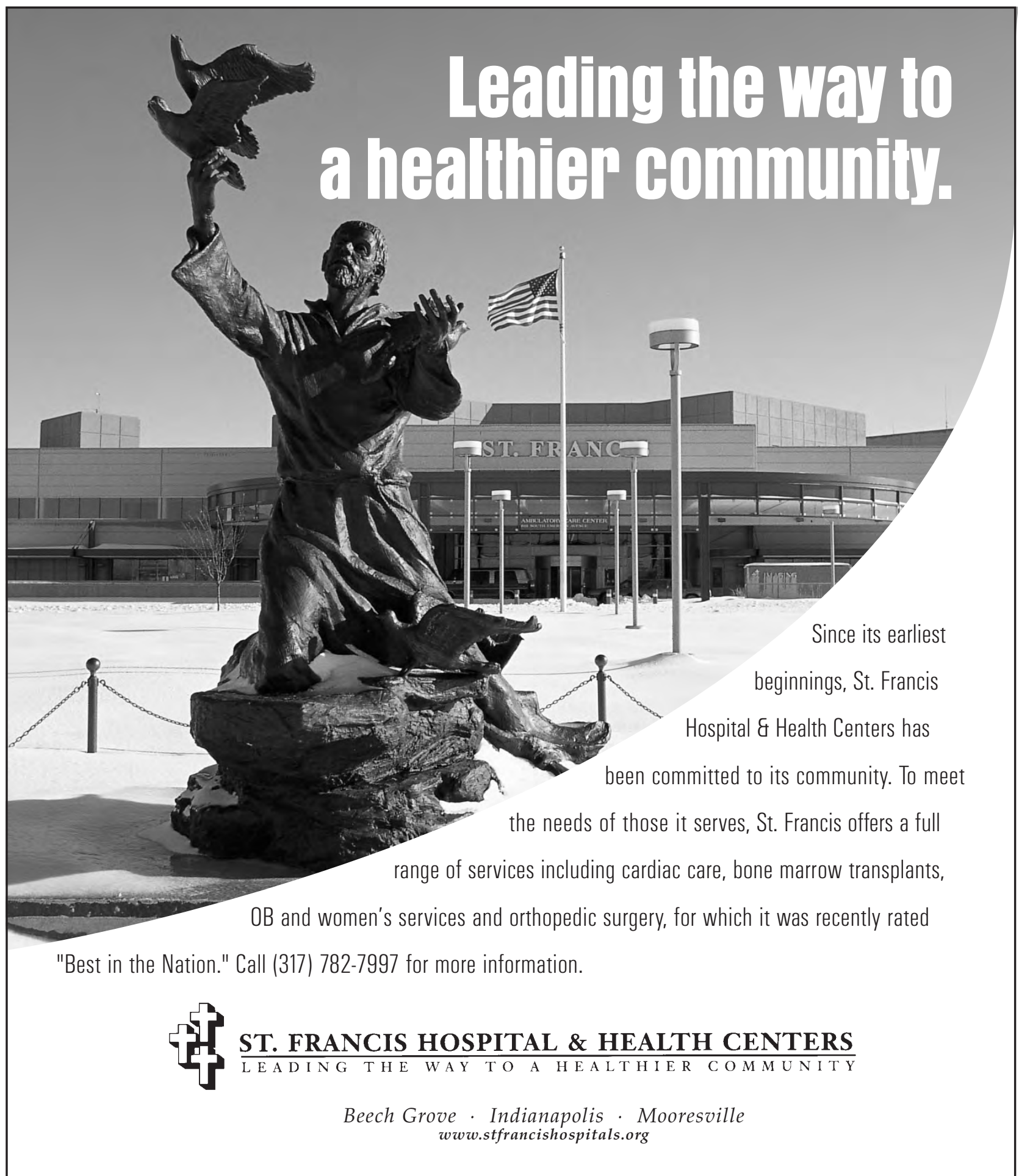
**Second Tuesdays**

St. Pius X Parish, 7200 Sarto Dr., **Indianapolis**. Separated and Divorced Catholics support group, 7-9 p.m. Information: 317-578-8254.

**Second Thursdays**

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

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



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# Rest in peace

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

**AMRHEIN, Raymond H.**, 97, St. Michael, Brookville, Feb. 5. Father of Robert Amrhein. Brother of Esther Moster. Grandfather of 16. Great-grandfather of 31. Great-great-grandfather of one.

**BISCHOFF, Helen Mary**, 94, St. Anthony of Padua, Morris, Feb. 15. Mother of John and Rick Adams. Stepmother of Rose Andriacco and William Bischoff. Sister of Alma Armstrong, Martha Bedel and Emma Romweber. Grandmother of 10. Great-grandmother of six.

**BRAHAM, Ronnie R.**, 66, St. Michael, Bradford, Feb. 13. Husband of Frances (Arnold) Braham. Father of Charles,

Donald, James and Michael Braham. Stepfather of Janene Barry, Mary Jeanette Hutchinson and Emmett Snawder Jr. Brother of Mary Brooks, Gladys Holbert, Glenn, Harold and Mack Braham. Stepbrother of Jean Cox. Grandfather of 10. Great-grandfather of one.

**BRIGGEMAN, Irene L.**, 75, St. Paul, Tell City, Dec. 19. Wife of Edward Briggeman. Mother of Beverly Carney, Becky Fuchs, Karen and Gary Briggeman. Sister of Harold Malone. Grandmother of five. Great-grandmother of four.

**COLIN, Alice**, 80, Our Lady of Perpetual Help, New Albany, Feb. 10. Wife of Edward Colin. Mother of Robin Colin, Rebecca Liebman and Donna Southard. Sister of Minnie Franklin, James, Kenneth and Robert Davis. Grandmother of five. Great-grandmother of two.

**DENK, Ruth V. (Porten)**, 96, St. Luke, Indianapolis, Feb. 15. Mother of Frances Goode, Marguerite Jorishie and M. Thecla O'Donnell. Grandmother of 24. Great-

grandmother of 29. Great-great-grandmother of 3.

**DONOVAN, Marjorie**, 75, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 13. Mother of Brian, Donita, Shawn and Terry Donovan. Sister of Jack Goergen. Grandmother of six. Great-grandmother of three.

**FALVEY, Ellen Marie (Leonard)**, 82, Holy Spirit, Indianapolis, Feb. 10. Mother of Ellen Corridan and Timothy Falvey. Sister of Providence Sister Delia Leonard, Margaret Maxwell, Mary Agnes Spellman, Winifred Strack, William Leonard and Benedictine Father Sebastian Leonard. Grandmother of five. Great-grandmother of two.

**HUDSON, Earnest R.**, 75, St. Therese of the Infant Jesus (Little Flower), Indianapolis, Feb. 9. Husband of Rosemary Hudson. Father of Pamela Zusy, Earnest Jr., James, Mark and Michael Hudson. Brother of Betty Hebble. Grandfather of 11. Great-grandfather of three.

**FON, Henry J.**, 89, Holy Trinity, Indianapolis, Feb. 9. Husband of Mary Fon. Father of Linda Rusie, Lawrence and Stephen Fon Sr. Brother of Martha Conkle, Dorothy Hill, Clara Koehl and Robert Fon.

Grandfather of eight. Great-grandfather of one.

**FRANZMAN, Bettye J.**, 75, St. Paul, Tell City, Dec. 12. Wife of Harold Franzman. Mother of Harold II and Pete Franzman. Grandmother of seven. Great-grandmother of two.

**GELBACH, Joseph W.**, 53, St. Augustine, Jeffersonville, Feb. 6. Father of Shawneen Simmons, Kendra and Joseph Gelbach. Grandfather of three.

**HALL, Clara Mae**, 93, St. Paul, Tell City, Dec. 16. Mother of William Kahler. Grandmother of 18. Great-grandmother of 33. Great-great-grandmother of nine.

**HASSE, James M.**, 63, St. Bernadette, Indianapolis, Feb. 11. Brother of Robert Hasse.

**JANTZEN, Harold II**, 55, St. Mary-of-the-Knobs, Floyds Knobs, Feb. 12. Father of Pat Daniel and Nikki Jantzen. Son of Helen and Harold Spaulding. Brother of Patsy Burrell, Cheryl Mills, Jennifer Spaulding, Eva Watkins, Mary Beth and Shelby Jantzen. Grandfather of five.

**JOHNSON, Veronica C.**, 81, St. Gabriel, Connersville, Feb. 17. Mother of Dorothy Kelly, Carol Lomangino, Donald Jr. and Kenneth Johnson. Sister of Catherine Portelli. Grandmother

of 10. Great-grandmother of three.

**LANTIS, Norman, Sr.**, 69, Sacred Heart of Jesus, Indianapolis, Feb. 6. Husband of Lucile Lantis. Father of Kathryn, Patricia and Norman Lantis Jr. Brother of Linda Johnson, Shirley Sybesma and Roger Veldheer. Grandfather of one.

**McLOUGHLIN, Mary Jane**, 82, St. Joseph, Shelbyville, Feb. 16. Mother of Diane McLoughlin.

**MADRY, James**, 78, St. Rita, Indianapolis, Feb. 15. Father of Sharon Chandler, Dorothy Dowdell and James Madry. Grandfather of eight.

**MOREHEAD, Nell C.**, 89, St. Augustine, Jeffersonville, Feb. 13. Mother of Lucille Rowell. Grandmother of one. Great-grandmother of five.

**NEESE, Anne C. (Komlance)**, 85, Holy Trinity, Indianapolis, Feb. 12. Mother of Carole Williams and Robert Neese Jr. Sister of Adolph and William Komlance. Grandmother of four. Great-grandmother of 11.

**NIEHAUS, Henry F.**, 65, St. Augustine, Jeffersonville, Feb. 10. Father of Pamela Gill, Teresa Johnson, Catherine Langolf, Stephanie McGuire, Cynthia Owen, Edward and Lawrence Niehaus. Brother of

Mary Ellen Mackson, Mary Ann, Edward and James Niehaus Sr. Grandfather of 11.

**SARTOR, Domenica "Minnie,"** 83, Sacred Heart, Clinton, Feb. 9. Mother of Cynthia Sartor.

**SCHOENENBERGER, Beatrice M.**, 89, St. Paul, Tell City, Dec. 5. Aunt of several.

**SHILLING, Evelyn A. (Coonfield)**, 66, St. Simon the Apostle, Indianapolis, Feb. 10. Wife of Norman "Bill" Schilling. Mother of Debra Davis, Chuck and Mark Schilling. Grandmother of four. Great-grandmother of three.

**WEISBROD, Ruth**, 84, St. Andrew, Richmond, Feb. 10. Sister of Charlene Ingerman and Patricia Rankin.

**WILLIAMS, Bernice (Hatch)**, 80, St. Rita, Indianapolis, Feb. 15. Mother of Rosemary Cureton, Frances Johnson, Gaines Jr. and Lonnie Williams. Sister of Essie Mae Banks, Mildred Germany, Bettie Moore and Robert and William Hatch. Grandmother of 13. Great-grandmother of 23.

**WILLIAMS, Mary P.**, 83, St. Bartholomew, Columbus, Feb. 12. Mother of Jim and Joe Williams. Sister of George and Joe Adams. Grandmother of six. †

## ROTC

continued from page 3

about the shortage of Catholic chaplains in the military, where only 369 Catholic priests are on active duty with some 1 million Catholic military personnel and their families.

Culver and Holy Cross Father Peter Rocca, who also works in campus ministry, developed a class of six 90-minute sessions in which students study the history and theology of the Eucharist and receive an overview of the Liturgy of the Word and the liturgical year. They also study the history and development of the Liturgy of the Hours and engage in a detailed examination of the rite for Sunday Celebrations in the Absence of a Priest.

Notre Dame gives students copies of that rite, along with the *Catechism of the Catholic Church*, the Roman Missal and the Liturgy of the Hours, to take with them to their military assignments.

In the 2000 spring semester, the first year for the class, 10 students signed up. In 2001, 18 enrolled, and the class that began in February has more than 20 students. The class is open to all Christians, but most students have been Catholic because 85 percent of the Notre Dame student body is Catholic.

"People expect—and I think they should expect—that going to a Catholic school makes a difference," Father Rocca said. "If they need a lay leader, I would hope that



ROTC students at the University of Notre Dame review materials on Catholic rites and prayers as part of a military lay leader program. Training sessions prepare seniors to serve as prayer leaders and eucharistic ministers in the military.

someone from here would be ready and willing to say: 'Yes, I'll do the work of the Church.' "

Father Warner is working with the U.S. Archdiocese for the Military Services to obtain official approval of Notre Dame's ROTC Lay Leader Program certificate,

which is issued by campus ministry to students who complete the class. If that approval is obtained, Father Warner said, he would be pleased for the Notre Dame class to be used as a model by other universities with ROTC programs.

"I'm really happy to see the enthusiastic response which involves a growing number of midshipmen and cadets every year," Father Warner said. "There's a real need for well-trained lay people to take over a function appropriate to them and for which they're completely prepared and ready." †

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## Buried train

A New Jersey commuter train is hoisted from the heart of the World Trade Center excavation site in New York Feb. 22. The train had been buried under the rubble after the center's twin towers collapsed in the Sept. 11 terrorist attacks.



# News briefs

## U.S.

### U.N. conferences show Church's broad approach to life issues

NEW YORK (CNS)—Four international conferences set for this year provide an opportunity for showing the comprehensive approach of the Church to issues affecting human life, the Vatican nuncio to the United Nations said Feb. 21. Archbishop Renato R. Martino said Vatican participation in upcoming conferences on financing for development, aging, children and sustainable development would demonstrate the "essential connection" the Church sees "between the social and the economic." In an interview at the Vatican's U.N. mission in New York, he told Catholic News Service that he would participate in all four conferences and lead the Vatican delegation to the first, the International Conference on Financing for Development, meeting in Monterrey, Mexico, March 18-22. Along with other members of the mission staff and a participant from Mexico, the delegation will include Msgr. Frank J. Dewane, undersecretary of the Pontifical Council for Justice and Peace, the nuncio said.

### Catholic higher education urged to teach social teaching

WASHINGTON (CNS)—"We need to do a better job" of teaching Catholic social teaching, the U.S. bishops' top justice and peace official told U.S. Catholic higher education representatives in Washington Feb. 23. John Carr, secretary for social development and world peace of the U.S. Conference of Catholic Bishops, said Catholic college and university leaders can "bring

together two of the strengths of our Church—our Catholic social justice heritage and our commitment to Catholic higher education." If they succeed in making Catholic social teaching "more integral, less optional" in their institutions and in the minds of their students, he said, "we will change not just our students, not just our institutions—we will change our Church, we will change our society, and in some small ways I think we will change our world." Carr was opening speaker at a two-day session, sponsored by the Association of Catholic Colleges and Universities, that preceded the annual national Catholic Social Ministry Gathering. About a third of the nearly 100 faculty, administrators, campus ministers, in-service leaders and students at the session planned to stay on for the gathering as well.

### World Youth Day cross comes to New York for visit to ground zero

NEW YORK (CNS)—The schedule for taking the cross that symbolizes World Youth Day to locations across Canada was interrupted Feb. 24-25 for a pilgrimage to New York's ground zero, the site of the Sept. 11 attack on the World Trade Center. Basilian Father Thomas Rosica, director of the World Youth Day scheduled for July 23-28 in Toronto, said 110 people gathered in Toronto for prayer at 11:30 p.m. Feb. 23, and then made the 12-hour bus trip to participate in the visit of the cross to New York. Joined by youth and youth workers from the New York area, they came to St. Patrick's Cathedral the evening of Feb. 24 for a Mass that began with the processional hymn, *Lift High the Cross*. Auxiliary Bishop Anthony G. Meagher of Toronto, who heads the Canadian bishops' committee for World Youth Day and traveled with the group, was celebrant and homilist for the Mass. He said what happened at the World Trade Center was frightening, but that the cross was a sign that God would conquer the evil seen in that event.

### Greater U.S. role to combat AIDS worldwide is urged

WASHINGTON (CNS)—Senate action that matches House action late last year is needed to contribute more money to stem the growing tide of HIV/AIDS, especially in sub-Saharan Africa, U.S. Catholic officials said Feb. 25. The House approved an additional \$1.36 billion a year to combat HIV/AIDS, malaria and tuberculosis, while the Senate has yet to present its own version of the bill, according to Frances Horner, U.S. Conference of Catholic Bishops' foreign policy adviser on international economic development. Currently, the U.S. government contributes \$1 billion annually to fight the spread of AIDS worldwide. The fiscal year 2003 budget calls for a \$200 million increase, she added, but at the expense of other global health-promotion and disease-prevention programs. Horner said that, given its wealth relative to that of other nations, the U.S. could afford to contribute between \$2.5 billion and \$3.75 billion.

### Faith journey of new Catholic began with surgeon's atheism

MEDINA, Ohio (CNS)—Starting with St. Paul, and with varying degrees of drama, every convert has a story. But Dr. Robin Dhillon, a 43-year-old retired heart surgeon, is not merely turning from one religion to another in entering the Catholic Church. His faith journey began with atheism. Dhillon was born in Singapore to Indian parents who were Sikhs, followers of a religion which combines elements of Hinduism and Islam. But he says he was "not brought up with any organized religious background." [My atheism] was the result of my failure to recognize God's presence—not the absence of God," Dhillon told the *Catholic Universe Bulletin*, newspaper of the Cleveland Diocese. He will be baptized a Catholic on Holy Saturday, March 30. †

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